THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 1. {PUBLISHED WEEKLY.} New York, Saturday, January 3, 1885. {33 CLINTON PLACE.} $3.00 per year.

Notes and Clippings.

THE building fund of the African Methodist church at Grand Rapids, Mich., was lost at faro by two of the trustees.

A YOUNG woman has been expelled from a church in New York for saying that her pastor had kissed her four times when she had only been kissed three times. New Yorkers can't stand wilful exaggeration.

A BROOKLYN young man is quite "gone" on "Hamlet." Reading it to the girl of his heart last week, he came to the passage, "Or if thou wilt needs marry, marry a fool." "Is that a proposal, dear?" she asked. "Yes, darling," he replied. And they settled it there and then.

DR. WOODROW having been removed from the faculty of the Presbyterian Theological Seminary at Columbia, S. C., for teaching that the Bible can be reconciled with the theory of evolution, retorts upon the trustees that they may take their places with those Wesleyans who, only a century ago, declared that anybody disbelieving in witchcraft discredited the scriptures.

A PIOUS San Francisco man entered a saloon not long ago, and to his infinit surprise and unspeakable mortification discovered his only son seated at a card table indulging in the wicked game of eucher. He ejected the youth unceremoniously; then looking at the vacant chair at the table he noted that his heir had left a very promising hand, and so he sat down and finished it and raked in the pot. Thus is virtue rewarded.

THE Prince of Montenegro has closed the Roman Catholic church at Cetigne. He has also forbidden priests of that faith to leave their residences without a written permit and prohibited the administration of the sacraments, so that the Roman Catholic residents of Cetigne are obliged to go to Cattaro, in Dalmatia, for baptism and marriage. The prince is doing all this to ingratiate himself with the czar, who would be pleased to see the Greek faith established in Montenegro.

IN northern Siberia, if a young nativ desires to marry, he goes to the father of the girl of his choice, and a price is agreed upon, one-half of which is then paid down. The prospectiv son-in-law at once takes up his residence with the family of his lady love, and resides with them a year. If at the end of a year he still desires to marry the girl, he can pay the other half, and they are married on the next visit of the priest. If he does not want to marry, he need not, and simply loses the half he paid at the start.

AMONG the attractions of a church fair in a Montana town recently was a raffle for a fawn. At the conclusion of the fair the holder of the winning ticket in the raffle asked one of the lady managers for his fawn. She replied that she had no fawn for him, but that there were plenty out on the hills and he could hav all he could catch. The man got wrathy, declaring that the whole thing was "a durned swindle." For using this language he was promptly suspended by the church, and the local paper declared that he was no gentleman for talking in that way to the "fair" managers.

"THE American clergymen," remarks the Toronto *Mail*, "are evolving some novel theories nowadays. A Minneapolis pastor has devoted his time and talents to proving that humor is one of the characteristics of the Bible. The Rev. Brooke Hereford says people hav been paying too much attention to the salvation of the soul, to the neglect of the body, which is more sadly in need of salvation. The Rev. Heber Newton discusses the word 'repentance,' and holds that the command to repent was merely an instruction to reform, to adopt better sanitary arrangements, and so on. If taking care of one's body and improving the conditions of life are really religion, then religion will come easy to many men who hav not experienced it yet." Ministers are obliging persons. If the public will not take what they preach, they are willing to compromise and preach what the public will take.

THE public baths of Vienna are said to be the finest in the world. The building is situated in the heart of the city, and incloses a basin 570 feet in length by 156 feet in width, and varying in depth to twelve feet. The enormous quantity of water contained in this basin is renewed three times a day. The whole establishment has accommodation for 1,500 persons, and is open from May 1st to Oct. 31st, and from five in the morning until dusk. There is also a bath restricted to ladies, open from 9 in the morning until 1; and the Vienna ladies are especially good swimmers.

"I HAV a piece of good news for you," said one of the deacons of the church to the minister. "Yes?" queried the good man. "And what is it?" "We think of tendering you a donation, and advancing your salary two hundred dollars a year." The minister appeared very uneasy for a moment, and then remarked: "I—I wish, deacon, that if the matter hasn't gone too far you would stop it if possible. To tell the truth, deacon, the last donation about ruined me, and as all my spare time is given up to collecting my present salary, I am afraid that the extra labor which would be entailed by the additional two hundred dollars might break me down."

THE Washington Monument will not long enjoy its pre-eminence as the highest structure in the world. An iron tower of the astonishing hight of 1,000 feet is to be erected in the grounds of the French Exhibition in 1889. An elevator, the safety of which is guaranteed, will communicate with the summit, and visitors to the exhibition will be taken to the top for a small fee. Those who hav the courage to make the ascent will enjoy an almost uninterrupted view for nearly a hundred miles all round. The tower will also be utilized for astronomical and meteorological observations, for experiments in optic signaling, for the investigation of certain problems in experimental physics, and for various other scientific purposes.

UPON the land and Indian question in the West, Frank Wilkeson writes to the *Sun:* "When the Western people talk of the desirableness of opening the Indian territory to settlement, the rights of the case do not enter into the question. They frankly admit that to deprive the Indians of the land secured to them by solemn treaty in 1866 would be rank injustice; but they are equally frank in their outspoken declarations that the question is not one of justice, but of expediency. In the past we hav never hesitated to wage a war of extermination against any Indian tribe whose lands we coveted, provided we could not cheat them out of them. And, as we hav done in the past, so it is probable we will do in the future. The fact that the Western people want land for their children almost decides the fate of the Indians who liv on the agricultural lands of the Indian territory. The Western men are hungry for land. They firmly believe that all good Indians are dead Indians, and that bad Indians hav no rights. They will say, in reply to the arguments of Eastern philanthropists: 'Our sons want farms, just as your great-grandfathers did. You excessivly proper and conscientious descendants of the Puritans in Congress and home prayer-meetings assembled, your ancestors wanted farms out of the lands owned by Indians under an unbroken title as old as the continent itself. You shot the Indians off the ground, and took possession of what you wanted. You did that in what are now the states of Massachusetts, Rhode Island, Connecticut, Maine, and New Hampshire. The Christians of the colonies of New York, New Jersey, Pennsylvania, Maryland, Virginia, North and South Carolina, and Georgia drove the original owners of the soil from all the land they wanted to cultivate, from the Connecticut River way down to Florida. All over the immense region between the Atlantic and the Mississippi the history of the Indian title has been almost wholly of forcible infraction by the whites, and the development of the country has been based on the expulsion of a less civilized by a more civilized race. And it was all right. The white man's conquest was legalized by God's law of the strongest, which is his law for the development of civilization. The recession of the Indians was under a divine law, established and operativ through all nature, by which the strong supersede the weak, and the final prevalence of strength and excellence is provided for in human society. So, O pious and exemplary folk, don't snivel or cant; you and your ancestors hav done precisely what we are going to do. We will do it, and we giv you public notice that we will do it.'"

IN an interview with a *Herald* reporter last week Joseph Greenhut, city inspector of tenement houses for Chicago, makes some interesting statements on the labor question. Being asked what were the chief causes tending to keep people out of employment, he said: "To begin with, there is always a large floating population which comes here to secure work. This is demonstrated by the fact that there are 25,000 more males than females in this city. Especially during the winter, after the close of navigation and the stopping of work on the large farms and on the railroads, tens of thousands flock to Chicago, where they can liv as cheaply as anywhere else and enjoy the pleasures of a large city. A large number of persons of both sexes and of different ages hav for years been accustomed to be out of employment for weeks and months because the productivness of labor, aided by machinery and steam power and foreign competition, fill the markets periodically to such a degree that a stoppage of further production of considerable intervals is necessary now and then. Vast numbers of immigrants persist in habit of cheap living, and thereby withhold employment from skilled and intellectual labor. Many varieties of handicraft and commercial employment are underpaid, and in consequence of the inability of those engaged in them to consume the articles of trade and commerce, the markets become glutted, and factories reduced in working forces and hours of labor." In answer to the question, "What are the causes which reduce the price of labor?" he replied: "The unit of wages is the actual cost of human living, but the standard of living varies according to the race and nationality. The Anglo-American rises to the highest, and the Italian falls to the lowest. Colored people hav in many cases a less costly style of living than whites, and, therefore, work for less wages than whites. They hav taken the places of Anglo-American waiters in hotels and restaurants, and on steamboats. Italians, Poles, Bohemians, Slavs, and Hungarians hav displaced Anglo-Americans in outdoor hard work, because they are ready to submit to greater exertions for much less pay. Anglo-Americans would starve and die out if compelled to accept the low rate of wages on which poor immigrants thrive and perpetuate their race. A trade affording employment all the year, and requiring no particular skill or experience, will fetch in the local labor market on an average $1.20 a day. But large employers of labor often attempt to displace high-priced help by cheap immigrant labor, and often succeed in permanently reducing wages by ousting nativ labor, and replacing it by Canadian and European immigrants. As a matter of fact, the bulk of unskilled labor and a large proportion of skilled manual labor in Chicago is un-American, while the Americans are overcrowding the commercial and intellectual occupations. Manual training schools are one of the most pressing demands as an extension of the system of free schools, in order to teach the rudiments of mechanical labor to the whole people, and enable persons to change their avocations." Mr. Greenhut holds that public policy should require high wages and low profits, because the vast mass of the people will always remain wage-workers, or small self-employed shopkeepers, or farmers. The rich employers and corporations are comparativly few, and are abundantly able to take care of themselvs. But the proletarians, who liv from hand to mouth, comprise a large proportion of the whole population, and if their purchasing and consuming ability is reduced by low wages, they cannot buy manufactured goods and other products in very large quantities.

News of the Week.

THERE hav been disastrous earthquakes in Spain, attended with frightful loss of life.

A STRIKE of horsecar drivers at New Orleans last Sunday caused a meager attendance at the exposition.

JUDGE STECKLER, of this city, gave turkeys on Christmas day to all the poor people he could find in his judicial district. Mr. Steckler is a Jew.

THE material of the *Kansas Prohibitionist*, St. John's Kansas organ, run by Martin Van Buren Bennett, was sold by the sheriff on Tuesday last week.

JUDGE BROWN, of the Supreme Court of New York, has rendered a decision that a wife may be the legal business partner of a person other than her husband.

THE Rev. J. R. Thompson, of Brooklyn, reported missing last week, has returned to his home, but givs no account of himself. He is addicted to the use of chloral.

IN the municipal elections in Paris last week, Victor Hugo and M. Schoelcher received the largest number of votes, while MM. Rochefort and Guyot were near the bottom of the list.

SPIES were engaged last Sunday in this city buying small articles from the different shopkeepers whose stores were open. The arrest of the shopkeepers for breaking the Sunday law will follow.

CHRISTMAS day was observed by the blowing of horns in the streets and tho blowing of ministers in the pulpit, to which was added the ringing of bells in the steeples. Otherwise the day passed quietly.

FRANCIS MOULTON, recently deceased, had in his possession numerous letters relating to the Beecher-Tilton scandal. It is reported that Moulton's executor will hold these letters as assets and sell them for what they will bring. Any honorable man would return them to the writers.

THE Rev. Alexander B. Crawford, of an Episcopal chapel in Philadelphia, has resigned. On a recent Sunday he appeared in the pulpit in an intoxicated condition. He read the prayers and pronounced the benediction, but omitted his sermon. He gave no explanation of how he came so.

DEACON TERRY, of Riverhead, L. I., who ran away with Pastor Downs's wife some time ago, has returned home and been forgiven by his wife. Mrs. Downs does not fare so well. Her reverend husband refuses to see her, or to hav his children visit her, and has begun proceedings for absolute divorce.

PREVIOUS to the election Beecher said that were every man who had broken the seventh commandment once, twice, or thrice to voto for Cleveland, he would hav 200,000 majority in this state. Last Sunday Mr. Beecher apologized for making such a remark, and affirmed that he in no wise undervalued the sanctity and chastity of the household life. There is a serious disruption in Mr. Beecher's church.

IT is proposed to erect at Rome a statue of Giordano Bruno, the Italian philosopher and the father of Pantheism, who was burnt as a heretic in 1600. The pope is horrified at the proposition, and has expressed his rage in a speech of unusual vehemence. His holiness should confine himself to writing encyclical letters. Bruno's name will be famous when Pope Leo XIII. has been dead a thousand years.

SOMEBODY sent an alleged infernal machine to the office or the American Tract Society, 150 Nassau street, last Saturday. It did not explode when opened. Anthony Comstock, whose office is in the same building, was called in, and the messenger who brought the box was arrested, but as no one appeared in court against him the next day, he was discharged. The officers of the court express the belief that the whole thing is a fraud got up by Comstock to advertise his society, whose annual meeting is soon to be held, and which is reported as on its last legs unless immediate support is extended.

Communications.

Anti-Prohibition.

We advocate and practice temperance, but are opposed to prohibition, as we regard it as an impracticable and pernicious measure. Some of the more enthusiastic and fanatical prohibitionists most perversely persist in misunderstanding and misrepresenting our purposes and principles. They insist that we anti-prohibitionists are the allies and tools of the rum-seller, that we are apologists for intemperance. In too many cases the prohibitionist uses the tactics of the church, which, when it opposes Infidelity, resorts to abuse rather than to argument and fact. We do not care to pay back in the same coin, but prefer to exercise reason and common sense, and thereby possibly persuade our cold-water friends to rely a little more hereafter than they hav heretofore on the same means.

We hav not one word to say in defense of intemperance, and it is chiefly because the temperance people are so intemperate themselvs in their spirit and methods that I feel called upon to oppose and expose prohibition.

Intemperance is a widespread evil. It is a vice practiced in all nations, by all classes of people. It is nothing new, for it is as old as the history of man. When confronted with a fact of such universal and long-standing character, the student of history beholds a problem whose solution is not readily obtained. He perceives an evil which is the outgrowth of many causes, and he recognizes the necessity of many causes uniting to reduce it to a minimum. For he regards the prevention of all intemperance as an utter impossibility. He perceives that such long-existing and universal evils can only be modified, not exterminated. On the other hand, the enthusiastic prohibitionist thinks that by passing a law against the evil it can be wholly destroyed. Evils which spring out of man's nature and conditions cannot be legislated out of existence. Legislating and preaching are looked upon as the guides and saviors of the race, but we soon learn better after once beginning to use our reason. The evolution of manhood, the elevation of the race, depend upon a totally different class of means and methods from those employed by popes and politicians. Science is the schoolmaster of this age, and literature—chiefly the newspaper—is the principal assistant. I mean by science, knowledge—a knowledge not merely of books, but also of men and things. It is by this practical knowledge of self and the world that man rises to higher conditions. An objector starts up, declaring that "it is not so much knowledge as it is better food, and more of it, better homes, greater comfort, and fewer hours of toil, that the poor people need; man's welfare depends upon his physical wellbeing, and not upon his knowledge of science." Let us admit the necessity of good physical conditions, as good homes, less toil, etc., as necessary conditions to more rapid progress in civilization; but inasmuch as the millions of the laboring classes do not hav good homes, nor do they get just pay for their toil, nor leisure for study and recreation; inasmuch as the people suffer from oppression and superstition, what is it they need most of all? I answer that they need to know more about the wrongs they suffer. They know almost nothing of the nature and influence of superstition, and are equally blind in regard to the oppression whose lash they feel but do not know how to escape. It is knowledge—and knowledge is science—that the poor oppressed and deluded masses need to raise themselvs from the dust to which they are crushed. The lower classes of society do not owe their moral and intellectual enfranchisment to the wealthy and regnant classes above them; but it is always in spite of them that they acquire their rights, one by one. The wage-class has two hard lessons to learn—namely, (1) what their rights are, and (2) how to secure them. They themselvs must wrench their rights from the grip of the monopolist and tyrant. But these two lessons of human rights, and how to secure them, hav been the lesson of man for centuries. He learns his lessons slowly. This old world is never revolutionized; it moves slowly, but not always directly, onward. The highest civilization ever appears where the people are wise enough to know their rights, and brave enough to fight for them, and manly enough to preserve them. Salvation by atonement is a failure, after an experiment of eighteen centuries; and salvation by legislation will prove a failure, no matter how many centuries it may be tried. Prohibition is nothing less than an attempt to govern man in his moral conduct. It is an effort to manufacture morality by law. The day is not distant when the people will see that government is the nightmare of human existence. All governments are barbarous and brutal that do not inspire and aid self-government in the individual. Society can be reformed only by the reform of its individual members, and these individual members can be reformed only by each reforming himself. That is to say, the moral development of humanity can be accomplished only by moral influences. Force is not a moral educator, any more than a policeman's club. The power of government is not esthetic, but always repressiv, and oppressiv.

Passing prohibitory laws does not prevent the sale and use of intoxicating drinks; for no sooner are such laws enacted than means are used to evade their execution. The history of prohibition in a dozen states proves this. Prohibition has been a failure in every state where it has become law. And why is it not a success? Because the people at large do not desire such a law. The Republican party has, on off elections, put the prohibition plank in its platform to catch votes, but it by no means follows that the Republicans are all temperance men, and that only Democrats are rum-sellers and rum-drinkers. The Republican party has claimed to be the party of reform. It has undertaken no reform, however, which is so greatly needed as the reform of itself. On great occasions, as the election of a president, this reform party cannot trust the interests of the "dear people" to a platform containing a prohibition plank. No one with less piety than a St. John can go before the people and solicit their votes on the merits of cold water.

We see, then, that prohibition must of necessity be a failure as long as the people do not desire it. Hence, if by political manipulations one party can catch votes enough to win the election and pass a prohibitory law, which the people will not sustain, it immediately becomes a dead letter upon the statute book. For this very reason, nearly every state that has tried prohibition has repealed its law. This is certainly evidence enough of the impracticability of such methods.

Let us glance at the working of this law. Whenever and wherever prohibitory laws are enacted means are extemporized to evade them. In Maine and in Massachusetts, during the time that most earnest efforts were made to execute the prohibitory law, clubs were formed where any of its members could go at any time during the day or night and get what they wanted to drink. The officers of the law could not touch either the members of the club who drank the liquors, or the janitor who served them up, as no liquors were ostensibly bought or sold. These clubs, however, did not become very common, as the enforcement of the law was seldom strict enough to make them necessary. Enough, however, was seen of the clubs to know that they were greater evils than the open saloon. Young men who joined them were sure to be tempted into gambling and other habits still worse.

The law is defeated also by smuggling and illicit distilling. Ways and means hav always been found to carry spirituous liquors into any state where prohibition is the law, from adjoining states. Under the cover of darkness men could carry wagon-loads of it from all sides of the state. It was a profitable business, and not very dangerous. The diminished market increased the price of stimulants, hence it was lucrativ to distill illicitly, and as it was exceedingly profitable, there were not wanting men ready to go into the business. But if the club entailed one evil, smuggling and illicit distilling begat two, namely, the use of poisonous spirituous liquors, and the prohibition of beer, as the latter is too bulky to manufacture or sell on the sly. And the fact that all kinds of stimulants were prohibited gave a ready sale for the most inferior kinds of alcoholic drinks, villainous compounds which inebriate and make crazy the drinker after imbibing one or two drinks.

If our temperance reformers must hav restrictiv regulations of the liquor trade, let them put the plaster on the sore by placing restrictions or taxes first upon the sale of spirituous liquors, and secondly, by affixing heavy penalties upon the manufacture and sale of adulterated drinks. No man can complain that his liberties are invaded when he is prevented from selling poisonous decoctions for pure spirituous liquors. It would be easy enough to hav a standard for the quality of beer. In fact, it would hardly be necessary, as we see now that competition effects this result. If we must hav legislation upon this question, it seems that the best way to promote temperance would be to discriminate in favor of beer and against the vile stuffs called whiskies and rums. For wherever we find beer the common drink of a people, we see intemperance and crime less than they are in those countries where alcoholic drinks are common. I quote in support of this statement the language of Dr. Bowdich, from the "Real and Imaginary Effects of Intemperance," by G. Thomann: "The extraordinary difference between the per centages of crime perpetrated by Germans and Irish is a peculiar fact, to be interpreted partly by the differences in the temperaments of the people, but still more, I am inclined to believe, by the difference in the liquors used by the two. I cannot but think that if the Germans were to drink rum and whisky as the Irish do, a much larger proportion of crime would be found among them than now, for whisky does not, as far as I know, affect a German body differently from an Irishman's body. I would like to suggest the following proposition: Take away the whisky from the Irishman, and persuade him to use lager beer or Bavarian ale, and perhaps you will take from him a good deal of his pugnacity, and he will be less frequently drunk."

We put in as additional evidence the testimony of Professor A. Bouchardat, formerly of the "medical faculty of Paris," though *vigneron de naissance et de cœur* (wine-grower by birth and choice), as he styles himself, who went still a step further. In discussing the dangers of excessiv use of distilled spirits, he writes enviously of the quantities of beer consumed in Germany and England, and givs utterance to the hope that the use of beer may yet become more general in France. "Good beer," he says, "is the most wholesome of fermented beverages. Its continued use from the remotest ages to our day bears sufficient testimony to its excellent qualities." What a world of significance in these words, coming, as they do, from a *savant* whose country's wealth is in no small measure represented by its vine-clad hills! Since they were written, the excellent qualities of beer hav conquered French prejudices against a beverage so thoroughly German. It is not difficult to find ample evidence of the superior character of beer over all kinds of alcoholic drinks. Smollett, whom some regard as the precursor of the temperance advocates of our day, and whose writings we find frequently cited in the Rev. Wm. Reid's "Temperance Cyclopedia," was of the opinion that "the best way of preventing the excess of spirituous liquors would be to lower the excise on beer and ale, so as to enable the poorer class of laborers to refresh themselvs with a comfortable liquor." The exceedingly high malt-tax had driven the English people to the use of gin, and with what effect may be seen from Smollett's graphic chapter on high licenses, wherein he says, "Distilled spirits were, consequently, exceedingly cheap, compared with the cost of beer, and the people were forcibly driven to the use of gin." The "gin epidemic" was the result of this rapacious system of taxation. In London there was in 1725 one spirit-shop to every seven houses. In 1728, "high licenses were resorted to as a measure supposed to diminish intemperance, but the change was not productiv of any practical good; and besides, this law was soon revoked. It was at this point that the state of things assumed that aspect which Smollett so graphically describes in the work referred to. This was the time when, as that author says, signboards proclaimed, "Here you may get drunk for a penny, dead drunk for twopence, and clean straw for nothing."

In face of these facts it is not true to say that beer drinking produces just as much drunkenness and crime as rum-drinking. Nor is it true that beer-drinking leads to whisky-drinking, as the habits of the Germans prove to the contrary. Nor is it true that drunkenness is on the increase in the United States, for the consumption of distilled spirits has steadily decreased since 1820 to 1880. By comparing the quantity sold in 1820 with that of 1880 we find that in the former year the amount of distilled liquors used was eleven quarts per capita, and, in the latter four and one-fifth quarts (v. Thomann's Statistical Sketch, p. 14). Nor is it true that intemperance is the principal cause of crime. The men who are in prison for long terms are forgers, burglars, highwaymen, and murderers. But the crimes these classes commit are not the result of intoxication. The forger, burglar, and highwayman need cool heads and steady nerves to accomplish this work.

Mr. Green, warden of the Penitentiary of Kings County, a gentleman of excellent judgment, said, when interrogated on this point, "It is not a matter of mere supposition when I say that not even five per cent of the criminals can be said to hav committed their offense in consequence and by reason of intoxication.

Dr. Arnold, of Baltimore, writes that, "after a careful and painstaking examination of court and prison records, it was reported that less than three per cent of such crimes could be traced to the use of intoxicating liquors."

Bishop Ireland, in his temperance address in Buffalo, March 10, 1884, quoted Hon. Wm. E. Gladstone as saying: "Intemperance inflicts more injury upon the world than war, pestilence, and famin combined."

We do not wish to make it appear that the evil is not a great one. But the Hon. Gladstone and Bishop Ireland both fail to point out the causes of intemperance and crime. It is no part of their business to uncover the great criminals of society. They are interested in talking about this great evil, but they dare not compromise themselvs by exposing the primary causes; and it is certain that no radical reform can begin until the root of this upas-tree is laid bare.

And just here I would say that the crimes committed by intoxicated persons are usually such as are punished by small fines, or a few months' imprisonment, and the greater offenses committed against the peace and security of society are perpetrated by those who are not intoxicated. It is absolutely necessary, in the study of criminal classes, to bear in mind the saying of Thomas Paine, substantially, that the rich and influential almost always escape punishment.

The history of our bank defalcations tells a shameful story on this point. Why are not these public robbers brought to the bar of justice? Why are not the pirates upon commerce, the gamblers in stocks

and breadstuffs, placed behind the bars? Who are the great criminals of a country? Its rulers. Its lawmakers. Those who make laws to enrich themselvs who are already rich, and to still further impoverish the already poor. Those who make one law for the rich and another for the poor. Those who make one kind of money for the soldier and another kind for the banker. Our legislatures hav become the rookeries of rascality. Birds of prey build their nests of plunderings in state houses. Monopoly of land, the exploitation of labor, and systematic taxation of the necessaries of life.

But what has this to do with intemperance? It has everything to do with it. Poverty is the principal cause of habitual inebriety. It is putting the cart before the horse to say that intemperance is the cause of poverty. There is no doubt that it often contributes to this end, but at worst it is only one out of many causes; while the root of the evil lies in the misery consequent upon poverty. It is an exception to the rule when the well-fed man becomes a whisky or rum drinker. The over-worked and under-fed body craves stimulant. Hence we find intoxication most common among the hardest working classes. Being poorly fed, having ill-ventilated rooms to sleep in, with insufficient clothing, and being poorly protected from the cold, it is natural that they, more than other classes, should seek stimulants to cheer the mind and comfort the body.

Lars Olsen Smith, once the brandy king of Sweden, is now devoting his energies toward the temperance reform of his people, and he recognizes the fact that poorly cooked and insufficient food are the chief causes in producing "physical degeneracy, and a craving for stimulants." This reformer has traveled through Europe to learn the prime causes of intemperance, and is, therefore, some authority on this point. He is now devoting his energies to providing better and more food for the wage classes, as the first step toward temperance reform.

Dr. Evarts, superintendent of the Cincinnati Sanitarium, in his "What Shall We Do for the Drunkard?" says: "It is probable, also, from the clinical history of drunkenness, that any cause of exhaustion of a special character, especially such as affects the brain and cord primarily; or a deprivation of nutricious and palatable food, on account of insufficiency or bad cooking; or an inability to digest and assimilate food of a sufficiently stimulating character, becomes a predisposing cause of drunkenness" (Thomann's Statistical Sketch, p. 4).

Poverty is the parent curse. The amelioration of the race is secured in proportion as this blight is destroyed. And poverty can be eradicated by guaranteeing the poor equal rights. The poor man is now reputed to hav equal rights, but his rights are recognized only in political platforms and paper constitutions. He does not find equal rights in the courts, or in legislatures. Capital and superstition are the upper and nether millstones between which he is crushed. There is no crime so great and so prevalent as the robbing of the laborer of the fruits of his toil, and as he has no friends at court the plundering goes on. Here is where the greatest of all reforms must begin. But it can begin only when the laborer takes the work into his own hands. It is allotted him and all others, each to work out his own salvation. The many complaints against capital, and the universal discussion of the rights of man, are sure to be followed by the mights of man. But I am opposed to prohibition on other grounds. It is a Christian effort based upon sectarian interests. It is kindred to the God-in-the-Constitution movement, the Comstock laws against Infidelity, the laws enjoining or permitting Bible reading in the public schools, and the Sunday laws. Let me cite a straw to show which way the wind blows:

"NATIONAL PROHIBITION PARTY PLATFORM.

"The Prohibition party in national convention assembled, acknowledge Almighty God as the rightful sovereign of all men, from whom the just powers of government are derived, and to whose laws human enactments should conform as an absolute condition of peace, prosperity, and happiness."

Dr. McDonald, the leader of the Prohibition Home Protection party of California, givs still further insight into the purposes of the Prohibition party. He says:

"If 'Prohibitionist' is well informed about his party's plans he will know that we will make a stand, not only for prohibition, but also for the enactment and enforcement of an intelligent national Sunday law—believing that Sunday is an institution so beneficially connected with our social, business, and moral life that we cannot dispense with it without sacrificing the very best interest of the community, and the highest welfare of the whole people."

In accepting the Prohibition nomination for governor of Michigan, David Preston, of Detroit, said:

"The political party that will acknowledge God in all its platforms and in all its ways as the author and giver of every good and perfect gift, that party shall be my party, and its God shall be my God."

There is no uncertain sound about that declaration. It is in the very nature of Christianity to perpetuate itself by despotism. The Church has lost its control of thoughtful people. The fires of hell hav burnt to ashes, and the ashes hav ceased even to smoke. And as wrongs remain to be redressed, the church comes forward and offers its services, if it can hav the power of law in its hand as a policeman's club. What a sight it would be in a Sunday-school to see the classes of little children taught, by policemen, the beauties of the golden rule. And yet such a sight would, in reality, be no more incongruous than the attempt to enforce moral duties by law. But this delusion has possessed the minds of the wise and unwise men in all ages. It has always been supposed that if a man committed moral wrongs something ought to be done to prevent such conduct. Hence despotisms hav grown up only to crush the people under the guise of making laws which would compel men to be moral.

The people are beginning to think upon their rights, and are demanding of synods and senates that they produce their credentials. They are asking of their preachers and lawmakers the question, "Where do you get your authority for your law and your gospel?"

Is it not derived from the people? Did not men write the gospels, and did not our fathers write the Constitution? And who made you priests and legislators but we, the people? And who sustains you but we, the people? It will appear from this foundation that there can be no consensus of the competent. The people may select teachers and executiv officers to act for them, but after all the power of government is with the people, and rests in the individual. He can, however, never delegate his moral conduct to another any more than he could delegate his moral nature. It is not only impossible for him to divest himself of moral responsibility, but his moral nature will not permit another to do so. Wherever there is a high sense of morality, the individual will fight for his rights—his right even to do wrong. It is one of the oldest fights on record. It began in the Garden of Eden, when the first prohibitory law was enacted against eating apples and scientific study. Mrs. Eve was too intensely human to submit to prohibitions which were at war with her better nature. Having a mind, she must know good and evil, and having an imperfect nature, and imperfect surroundings, she must also do good and evil. In fact, it is in the very nature of morality that conduct should be moral and immoral. And should I say that you hav a right to be immoral, you may question my dictum. But this brings us to further definitions. There are two kinds of evil acts; the one we call crimes, and the other, vices. And there are two kinds of rights, namely, legal rights and moral rights. It is because these distinctions are not observed that prohibitory laws become possible. There is no meaning in the word liberty if we make no distinction between *crime* and *vice*. A crime is a violation of the law of the land, and a vice is usually an inordinate indulgence of the natural appetites which are in themselvs innocent. Webster says, "Thus intemperance, unchastity, depravity, are vices." Vices are, therefore, actions such as the individual must decide upon for himself. To be a glutton is to be intemperate in the use of food, but no one is insane enough to think it possible to make laws respecting the kind and quantity of food one shall eat. The gormand must in the very nature of things be allowed to eat all he wants to. As a moral being, it is his legal right to be immoral. Liberty implies the legal right to be moral or immoral. Lying is a vice, but a lie which does no harm to the person or property of another is not actionable—is not a crime. I must decide for myself on all questions of this kind. I can in fact be moral only as I assume to decide what is right and wrong for myself. Suppose you use profane language; it is no crime, because it injures no one in person or property. You must not observe Sunday as a sacred day on which to fear and tremble, but that is your own affair. Liberty grants you equal rights on Sunday. Perhaps you hav no religion whatever; the paper Constitution which protects us, guarantees us equal rights on questions of religion. If your neighbor wants a religion, he has a right to hav it; and if you want none, you hav an equal right to dispense with all religions. But here we see how insidious the foe of liberty is. We hav a God-in-the-Constitution party which seeks to overthrow the ancient charter of liberties. For when God goes in the Constitution, liberty goes out. In fact, wherever he goes, liberty departs. One beautiful consolation is left us, namely, that Jehovah has from the first been a decided failure.

The God-in-the-Constitution movement, the Sunday enforcement party, and the prohibition crusade are a religious trinity, having one spirit and one method, namely, the enforcement of laws upon moral questions. They mean war upon the liberties of the people. It is an attempt to force man to the discharge of his duties; an effort to manufacture moral conduct by the policeman's club; an effort to make man act temperately while he has an intemperate nature.

It is, therefore, nothing less than blindness and folly to attempt to reform society on any moral question except by moral means. It is nothing less than the dry-rot of degeneracy that can suggest the improvement of humanity by destroying individual liberty. I maintain that the saving power of society rests in individualism. "What! do you mean a go-as-you-please morality?" Yes, it is a go-as-you-please morality, for that is the only gait morality can go in. When one goes as somebody else pleases, he does not go as a free man, but as a slave; and it is immaterial what kind of a lash it is which swings over one's head, whether it is the slave-owner's, the czar's, or simply the laws of the United States. Whatever authority compels man to act so and thus, because it is moral to so act, has robbed him of his liberty. Without this moral liberty, all other rights of the citizen turn to ashes and dust. It is the leaven which leavens all human rights.

I hope the distinction between legal rights and moral rights will be kept constantly in view. I hav a *legal* right to eat too much, but I hav no *moral* right to do so. And it would be impossible to make any law regulating the kind and quality of food that each one should eat. I hav a legal right to smoke ten cigars before breakfast if I wish to, but I hav no moral right to injure my health or to become offensiv to other members of the household. But laws cannot be enacted limiting the number of cigars or the age of the meerschaum one shall smoke.

I hav the legal right to be the father of twenty children by one mother, if she is fruitful enough to bear them, but I hav no moral right to such parentage.

The folly of prohibition is apparent when we make a distinction between crime and vice, and observe also the consequent discrimination between legal rights and moral rights.

The necessity and righteousness of prohibition is usually based upon the enormity of the evil of intemperance. But the greatness of an evil does not neceesarily make it a question which can be affected by legislation.

No one can estimate the evils growing out of matrimony. Who could measure the unhappiness and misery consequent upon ill-assorted marriages? In fact, the harmonious and happy marriages are the exceptions, and the unhappy ones the rule.

Then again, in these mismated marriages there are ill-begotten children who survive to curse the world. What shall we say of the imbecils, lunatics, and idiots, or of those born inheriting disease? Ought this world to run as it is now doing, peopling the earth with diseased and mentally blighted offspring? If not, what can we do about it? Can we pass laws against idiots and those inheriting disease? If not, shall we pass laws against improper marriages? Where shall we begin?

The truth is, we cannot touch these evils which follow in the wake of marriage. If one lunatic (outside of the asylum) wishes to marry another, and it is mutually agreeable, there is no law to prevent it—there can be none. If one consumptiv chooses to marry another inheriting the same disease, there is, and can be, no law based on justice to prevent it.

Laws against the vices of mankind can never be executed, for the simple reason that they are unjust and impracticable; and they are unjust and impracticable because they subvert individual liberty; they attempt to govern and reform society, to manufacture morality, by the policeman's club. W. S. BELL.

PROHIBITION.

I hav been amused and amazed with the persistent special pleading and sophistry of W. S. Bell on the subject of prohibition. I take your review of his late address on "Anti-Prohibition" as a fair compend of his position and defense.

His three postulates, accepted without qualification, are anarchical, false, and immoral, if not criminal. He virtually assumes contradictory positions in his reasonings to decoy people into his vagaries. In attempting to make a distinction between crime and vice, he tacitly acknowledges the right of government to legislate to prohibit a crime, which was not a crime, but simply a vice, before the legislation. There was a time when a written law was not known; then there was no crime, according to his theory. What a happy period in human experience! For centuries what are now esteemed virtues were by law condemned as crimes, and punished with the severest penalties.

Most, if not all, of what we now call crimes were at one time only vices, and would hav ever remained so if W. S. Bell could hav been about to enforce his theory. He would never hav prohibited vices till they became crimes; and he could never permit a vice to be legislated into a crime. Because there is such clear distinction between vice and crime that no wise man like him would ever think of confounding them by legislating one into the other. Oh, no, he is too shrewd and sagacious to involve himself in such an absurdity. He will do what he can to expose the blindness and inconsistency of the past in thus legislating, and prevent, if possible, any repetition of it in the future. Let the ghastly and horrid ruins of intoxication remain nothing but vices; it will be a much milder, more genteel, and refined way of thinking, speaking, of indulging, and enjoying them as such, than if we were to hav them legislated into crimes, and then hav to believe they were such.

(Continued on page 6.)

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Communications.

The Salamanca Convention.—Why Not a Success.

To the Editor of The Truth Seeker, *Sir:* In your notice of the Salamanca Convention I find the following:

"There was really no demand, local or otherwise, for the meeting at this time. Brother H. L. Green's serious sickness incapacitated him for that vigorous and energetic work by which he has sometimes secured success in the past, and possibly clouded his judgment, making 'the wish the father to the thought' in regard to people attending."

I think that statement calls for a word of explanation. A year ago we held a convention at Salamanca that everybody admitted was a wonderful success, and at that convention it was voted to hold another a year from that time, or, at least, the next winter. The first convention I called between Christmas and New Year's, thinking that, as everybody would be at leisure, it would be a good time to hold it. But at that convention many said it was a very poor time, and that the next convention should be called earlier. Another reason is that the Opera House is a cold building, and many said it would be better to hav it before the very cold weather came on. Then at Cassadaga the matter was talked over, and it was suggested by some one that it be held the week before or the week after the Toronto convention, and so I placed it before. And to guard against any financial trouble, the speakers agreed to attend for the receipts over and above the actual local expenses. So the convention was called in accordance to this arrangement. And in all my experience in calling together conventions, I never advertised one better. Circulars were printed and sent to every Freethinker within two or three hundred miles, and notices sent to all the Liberal papers of the country and to all the Secular papers in the vicinity.

Our local arrangements were complete. Our Salamanca ladies did splendidly. Then why did not more attend? These were the reasons:

1. Last year our audience was largely made up of our Spiritual friends, who did not attend in any great numbers this year, owing to some attacks that were made on them at Salamanca last year, and I think the Chainey and Watts discussion at Cassadaga had a tendency to sour some of them. In Salamanca, very few Spiritualists attended or purchased tickets.

2. The Liberals in this vicinity very generally attended at Cassadaga, and the expense there was all they felt willing to bear.

3. The Convention was held at the close of a very hotly contested presidential election, and many were tired of attending meetings and listening to speeches.

4. And above all other reasons, the hard times kept people at home. The few persons who came from neighboring towns would say to me, "There were many in our neighborhood who intended to be here, but they could not afford the money; they could not get the money to come with, the times are so hard."

So that we see after all it was not my "clouded judgment" on account of ill-health.

But I hav learned this lesson by the Cassadaga and the late Salamanca conventions. Hereafter I shall never take the responsibility upon myself that I heretofore hav done in getting up conventions. This Salamanca Convention cost me much labor, and has left a small debt on my hands that it will be hard for me to pay. But I do not complain of that. The convention was, after all, a success in some directions, and I know has done good here. At least some of us hav learned things that will be of value in the future.

P.S.—Since writing the above I notice a number of other errors that should be corrected in justice to Salamanca people. And first, as to Salamanca. It is a new town, only some ten years old, and now has about three thousand inhabitants, and is fast growing, and will, no doubt, soon be the county seat. There are a very few church people here, and few avowed Freethinkers; most of the people are independent of religious or non-religious sects or parties, but I know them to be a generous people. With the aid of the few who came here they gave over one hundred dollars to support this convention. Mrs. Fitts, Mrs. Vreeland, and Mrs. Colgrave, raised money to get Mr. Wakeman to attend the convention.

And there were other errors in the report that need correcting. We read, "Beautiful pictures adorned the walls; some of the choicest gems were from the pencil of Mrs. Seymour." Now, the truth is, not one of Mrs. Seymour's pictures was in the hall; they were all contributed by the other good citizens of Salamanca, and the ladies who arranged the stage were Mrs. Fitts and Mrs. Colgrave. And the writer forgot to mention that Mrs. Seymour gave a dinner on Sunday to all the speakers, which was one of the most enjoyable occasions of the convention. Justice should be done to all and each.

I just had a conversation with a leading Spiritualist of this section, and he informed me that there was a *general understanding* among the Spiritualists in this vicinity that they would not attend the convention this year on account of the way Dr. T. L. Brown treated them last year. Last year at least one meeting was two-thirds Spiritualists. That made a great difference. Truly yours, H. L. Green.

The Liberal Club.

It was ladies' night at the Liberal Club last Friday evening. The women had the floor. Mrs. E. M. King, secretary of the Rational Dress Association of London, read a paper on "Rational Dress Realized." Mrs. King was clad in a polka-dot silk dress, with a sort of cutaway jacket, lace-trimmed, and buttoning only at the throat. Her skirts were short enough to disclose below about six inches of trousers of the same material as the dress. Her hair, which parted at the side, was cut short and arranged in an attractiv manner. She said that women now dressed as though they were formed below the waist like an upturned goblet, when such was not the case. Then their hats were not fitted to their heads, and were supported by bunches of false hair and hairpins, skewers and little daggers; besides being ornamented with many varieties of bird and beast, and fruit and flower. A rational dress would conform to the outline of the wearer, whether male or female. Women saw no harm in a man's clothes fitting his person; if men could see any harm in women dressing the same way, let the men protect their eyes from the dangerous display by wearing blinkers. The reason women objected to displaying their limbs clothed in trousers, Mrs. King averred, was that they were so badly deformed, the result of abuse in dress. The speaker did not regard the matter of female suffrage as of great moment. When women realized of how little use the suffrage was to men, they would cease to ask for it, and it would soon thereafter be offered them. The question that overshadowed all others, Mrs. King believed, was that of dress reform. She called attention to the fact that it was now becoming the correct thing among the dudes to wear corsets, pads, and abdominal supports. If things went on in this way, we might reasonably expect to see these effeminate men wearing skirts to conceal their misshapen extremities. The Nemesis of outraged nature would then hav completed her revenge. Mrs. King believed that the human female must adopt the close-fitting bifurcated garment, or become an extinct species.

Mrs. Dr. Herrick was asked to contribute something to the subject under discussion. In response the doctor said she was about to deliver an address before the Science of Life Club, in which she would demonstrate scientifically the natural superiority of the female sex.

Mrs. Leonard held that the most becoming dress for the human male was the Scotch kilt. She liked colors in men's clothes, and deprecated the adoption of trousers by women. Short skirts might be worn, but there was no reason why the great works of nature should be concealed. As a support for the figure, the corset was a useful article, and worthy of preservation. She did not believe in the complete suppression of dudes. They were cleanly persons, and sometimes developed into creditable human beings.

Mrs. Burnz said that she had at one time worn the bloomer dress and found it an acceptable costume. It did not attract an undesirable amount of attention. If any one desired to wear a corset, they should first inflate their lungs to the utmost, take the measure of the waist while the lungs were so expanded, and then procure a corset an inch larger than this measurement called for. They would thus obtain a corset that was comparativly innocuous.

Mr. Huhn next presented himself upon the platform with his head surmounted by a woman's bonnet, to illustrate, as he said, how a man would look in female attire. He requested the audience to imagin him in short sleeves and a low-necked dress. With these additions to his costume he believed he would be nothing less than a daisy.

Lawyer Chamberlain was inclined to favor the Spanish cloak, which consisted of a square piece of cloth with a slit cut from the edge to the center, where a hole was made large enough to admit the head. This garment could be worn in various graceful ways. He recommended that the ladies who wore trousers should hav them make with a slight spring at the instep.

Dr. Abbott, of Brooklyn, said that nothing had proceeded from the pulpit or the platform or the press that was equal in importance to what Mrs. King had told us. He announced that medicin was a humbug, and that three-fourths of all the physicians lived on the folly of the rest of the world. His first instructions to his female patients was to take off their corsets, which had been followed with gratifying results The corset compressed and hampered every one of the organs upon which life depended except the brain. The result is that the average woman is made up chiefly of a backache and a headache, and these are what a man marries. Parents who are rearing daughters under the pressure of stays will one day be obliged to answer to deformed and debilitated young women the question why they were not properly instructed in their early youth.

Mr. King was called upon to say something about reform in dress, but only replied briefly that he was glad enough to get any clothes at all.

Mrs. Whitehead could not criticise either Dr. Abbott or Mrs. King. She therefore had to differ with Mrs. Leonard. She would ask that lady what she knew experimentally about wearing trousers. As for herself, she preferred pants to skirts, and long skirts to short ones. Both, however, should be discarded in favor of the dual garment. The Liberal Club, the speaker thought, should agitate the repeal of the laws which prevented women from dressing in men's clothes.

There had been various interruptions during the evening by boisterous persons in the audience, who had been several times called to order by the chairman without avail. Dr. Lambert therefore related an appropriate anecdote, the moral of which was that a silk purse could not be constructed from the ear of a pig. He then proceeded to discuss the relation of dress to health. A voice shouted out an interruption. The chairman was about to rap for order, but the doctor stopped him. "You can't," said he, "make a silk purse out of a pig's ear, and you can't make these fellows behave like gentlemen." 2d voice: "Say that again!" Dr. Lambert: "That's another case." 1st voice: "You can't tell a silk purse when you see it." Dr. Lambert: "But I can tell a pig's ear." This ended the dialog, to the great relief of the listeners. The doctor continued by saying that expansion of the chest should be encouraged, because thereby more oxygen was admitted to the lungs, and oxygen was health. When that fact was understood, the question would not be, "How is your health?" but "How do you oxydate?"

Mrs. King, in her closing remarks, said she had not been seriously disturbed by the interruptions of the gentlemen present, and she was much gratified by the courtesy displayed. The question of corsets was subsidiary; that of trousers was paramount; because, when women's legs were emancipated from the thraldom of skirts, they would take such exercise as would make the freeing of their lungs a matter of necessity.

At the next meeting Mr. John E. Remsburg will speak on "The Sabbath."

Canadian Notes.

Yesterday afternoon Charles Watts lectured in Albert Hall on "Bible Saints." It is remarkable, the persistency of type which the Jews present, physically and mentally. The modern Jewish dealers in second-hand clothes and receivers of stolen goods bear a very close resemblance to their forefathers, the saints, the patriarchs and first founders of the race. In the evening Mr. Watts's theme was the "Christian God," the "God of the Bible," in contradistinction to every other kind of god whatsoever. The Christian God is copied from the Jewish God, the Jewish God was copied from the gods of preceding theologies of the ancient world. The Christian God is a survival of the gods of savage men when in a very low state of intelligence, their social and mental condition being but little above that of the beasts of the field. Mrs. Watts recited a poem by a Freethought author. The bewitching declaimer made a magnificient display of the elocutionary art, and held her audience spell-bound to the finale, when she was greeted with an overwhelming burst of applaus.e

Mrs. Watts made her first essay in Toronto in a piece demanding an exhibition of tragic power on Sunday last. In that fine poem by Lara, entitled, "The God Horror," there are passages of great force and intensity. These were declaimed by the charming elocutionist with a vehemence that carried the audience away with its storm of passion. The music of her voice was shown to good advantage in the rhythm, the gentle rise and fall of tone, the sweet cadences required at some points of the poem. The erect and elastic poise of the form, the threatening crest and flashing eye of her outbu rsts of passion, raised a perfect furor and whirlwind of applause.

Prometheus is the same god as the Christian deity which we see emblazoned as an eye surrounded with rays of glory, and casting its beams of light upon the affairs of our world. Indeed, under this designation of Providence, he continues to this day a more fashionable deity than the Christ or Logos of St. John. We find acknowledgments of dependence upon divine "Providence," and the blessing of Providence or Prometheus by the sovereigns and parliaments and governments all over Christendom, where the introduction of the name of Jesus Christ in the place of Prometheus or Providence would not sound right or proper. Prometheus was a god who united the divine and human nature in one person, and was confessedly both god and man—perfect god and perfect man—of a reasonable soul and human flesh subsisting—equal to the father as touching his godhead, but inferior to the father as touching his manhood, who, although he was god and man, yet was he not two, but one Prometheus—one not by conversion of the godhead into flesh, but by taking the manhood into god—one altogether not by confusion of substance, but by unity of person, for as the reasonable

soul and flesh is one man, so god and man is one Prometheus, who for us men and for our salvation came down from heaven, and was incarnate, and was made man, and was crucified also for us; under force and strength he suffered and descended into hell, rose again from the dead; he ascended into heaven, and sitteth on the right hand of the father, God Almighty. Thus we see the Christian creed is a literal copy of the pagan creed of Prometheus, and it is more than a striking coincidence that the name Prometheus is exactly synonymous with the Logos or "Word," an epithet applied to St. John, the god-man-deity of the Christians.

Situated near the head waters of the river Credit, in the region of the hight of land that divides the streams of Ontario which run north from those that run south, surrounded by romantic scenery, is Alton. To this favored spot, on Wednesday last, wended their way from the surrounding districts and the most distant parts of Canada the pilgrims of Freethought. The mission of this "Pilgrim's Progress" was to celebrate the opening of a "Secular Hall," built and owned by the Freethinkers of Alton. A prominent object to strangers and visitors will be the Hall of the Freethinkers, over the door of which is the inscription, "Hall of Science." The Algie family (who are owners of various mill properties in the neighborhood, and employ a number of Freethought families in their mills) erected the hall to a large extent out of their own private pockets. There were speechifying, and music, and play-acting during the day, winding up with a luxurious ball at night. It was a grand triumphal day for Freethought in Canada; may it be an earnest of good things to come, when Freethought halls and Freethought ideas shall cover the land as the waters cover the sea.

Toronto, Dec. 27, 1884. R. B. BUTLAND.

The League.

The Campaign Fund.

Previously acknowledged,	$2,545.63
C. C. Fisk,	1.00
Wm. Courson,	.50
Joseph Hirst,	1.00
Hamilton,	10.00
Canada,	35.00
Total,	$2,593.13

AMOUNTS PAID.

C. C. Fisk, $1; Wm. Courson, 50 cents; Joseph Hirst, $1; George Laird, $5; Toronto, $50; Alton, $20; Hamilton, $10; Canada, $35.

News and Notes from the Field.

Sunday, Dec. 21st, I had the pleasure of spending with one of Canada's stanch Freethinkers, Mr. Thomas Littlehales, of Hamilton, Ont. He is superintendent of the city gas works, and is a man of prominence both in business and social circles, but he is fearless in the expression of his views and convictions, and allies himself openly with the Secular movement. In one thing he is quite fortunate and shows that Freethinking and science are by no means opposed to art and beauty. He has the gift of music, and all his children, from four to fourteen years of age, hav the same endowment. He himself is an excellent player upon the violoncello; his eldest daughter, Miss Edith, touches the violin with exquisit skill, and two of his boys also play the violin, so he has a fine quartet in his own family circle, and the material for a grand concert every Sunday afternoon, to one of which I had the pleasure of listening, and it was a treat indeed. Hamilton is quite gifted in the way of music. One of its young ladies is already a scholar at Leipsic, and is ranked as one of the best players at that famous center of art. I listened to a young genius only fourteen years old, George Fox, and his touch and rendering were truly marvelous. Mr. Littlehales has a musical festival at his house every Friday evening, and among his guests are a dozen or more young ladies who can play the violin. So music will not die out with Freethought, but will be more beautiful and more welcome then ever.

Come to look over Hamilton, it is a fine-looking and progressiv city. It has more manufactures than any other place in Canada. It has 40,000 inhabitants, English, Scotch, and Irish, being about equal in numbers. It is constantly growing, although, just now, it is suffering from the hard times; about four hundred workmen having been discharged recently from the shops, which, of course, affects the growth of our own cause, for it is among the workingmen that we find our best supporters.

Back of Hamilton, a mile, perhaps, from the sparkling lake, is a huge bluff, which, at first, looks like a mountain, but is really a table-land, on a level with the bosom of lake Erie, and so as we look upon this towering hight we hav some vivid conception of the vastness of those tumbling waters as they roll down from Lake Erie to Lake Ontario.

In an elegant part of the city, fronting this cliff, is a splendid building, a Boys' Home, the gift of a munificent Freethinker, Mr. Bigelow, a noble contradiction of the atrocious lie of Christians that Freethought never did anything for the welfare of the world.

There is a good Secular society here, of which Mr. Littlehales is president, and Mr. George Maddox, an enthusiastic worker, is secretary. It has fine material, and will no doubt be a successful enterprise. I had the pleasure of speaking to it on Sunday evening on "The New American or Secular Church." The evening was stormy, but there was a fair attendance and appreciativ listeners.

Mr. Watts has done a good work here in laying the foundation for a Secular movement which, with the assistance of Messrs. Littlehales, Maddox, and others, is destined to be a success. Mr. Watts will lecture here on the 4th of January, and Mrs. Watts will giv one of her admirable recitations.

Watts lectured in Toronto on Sunday, the 21st, afternoon and evening. In the afternoon his subject was "Bible Saints," and those who hav heard our friend can imagin what kind of a lecture he would giv on those uncertain fellows, who might hav had some good qualities, but which were mixed also with those which were by no means of any benefit to the world.

In the evening Mr. Watts lectured on "The Christian Deity." His lecture was preceded by a brilliant recitation by Mrs. Watts, "The God Horror," which was received with tremendous applause, and was such a poetical and artistic demolition of the "tyrant of the skies" that there seemed but very little for Mr. Watts's glowing arguments and telling illustrations to accomplish. However, between this man and woman of modern times, the monarch—or rather anarch—of ancient night was obliged to beat a precipitate retreat, and the glory of Freethought flashed forth the heaven that will spring from our living humanity, and not from the blank spaces.

Mr. Watts will lecture at Toronto next Sunday afternoon and evening. Afternoon subject, "More Bible Saints," evening subject, "Orthodox Fictions. The Fall and the Atonement." Our Canadian friends are pushing things with vigor. I myself go next Sunday to Alton to enjoy the glorious privilege of speaking in the first Freethought hall of Canada, a description of which has already appeared in the columns of THE TRUTH SEEKER.

Mr. Watts and myself will be at the great celebration and Paine jubilee at Linesville, which is known throughout the Liberal public as being one of the livest places for Freethought in all the world. It is not a large place, but it sheds its beams over the country, and its influence is wide as humanity.

Fraternally, SAMUEL P. PUTNAM.

Liberals to the Rescue!

TO THE TENT! TO THE TENT! ENLIST FOR THE SUMMER CAMPAIGN—VOLUNTEERS WANTED.

We are in receipt of a very large number of letters from different parts of the field, that repeat the same pitiful refrain:

"Orthodox strong, and in full possession. Quite a large Liberal element here, but most of them lack *back-bone*. Fear to take a stand; dare not take part in Liberal organization; afraid of loss of business or employment. Influential people, those controling business interests, bend the servil knee to Mother Church. Nothing can be done. No hall obtainable for Liberal lectures."

Shall we passivly submit to this condition of things, and make no effort?

Too long hav Liberals allowed themselvs to be misrepresented, maligned, and ostracized. We owe it to ourselvs, our children, our friends and neighbors, to make the Truth manifest and let the people realize how grossly they hav been deceived by their religious teachers.

Let us carry the war into Africa. They will not let us into their halls in winter. We will pitch our tents in their midst in summer, and popularize Liberalism, make known to the people its teachings and principles, and the justice and need of securing the Nine Demands and the secularization of our government.

A tent campaign is the best possible means to accomplish this. We need a sixty-foot diameter tent, with forty-foot center-piece, so we can use it as circular tent (sixty feet), or pavilion, 60x100; flags, banners, mottoes, etc.; comfortably seated, cool and cheerful, brilliantly illuminated at night; large, excellent, volunteer choir to giv brilliant concert of humorous and sentimental songs; lectures (every afternoon and evening, and Sunday mornings) that shall stir the people, create interest, work up a force of excitement, set people thinking and reading. Lectures that shall make plain the teachings and principles of Liberalism, convince all of the justice of the Nine Demands, and that the Secularization of our government will promote the best interests and welfare of all the people.

Advertise with flaming bills on every barn and available place within five miles of the tent. Bill the town and vicinity thoroughly as a circus does. Hav a tent company, independent of the choir, of from ten to twenty volunteers, discreet, intelligent ladies and gentlemen, well versed in the truth. Let the lecturer divide the country within a radius of five miles into districts, and assign each volunteer a district. Let them visit every house, and leave a program of the tent meetings. Hav a supply of leaflets on each of the Nine Demands. Where an interview can be had, present a leaflet on the subject of that evening's lecture (leaflets written so as to awake thought, but not arouse prejudice). Wherever kindly received enter in your memorandum book name, residence, etc., and subject especially interested in. Call again and loan publication on that subject. Next time leave copy of Liberal papers. Next, solicit subscriptions, etc. When change of district is made, post each other on peculiarities of the people, etc. Endeavor to sell Liberal books, etc. You must be always kind, cheerful, and patient listeners, sympathetic, genial, polite, but persistent. At tent meetings, on the alert to greet and welcome those visited. Seek to make acquaintance with those in attendance who appear most interested.

The lecturer should, on every hand-bill and program, as well as at every meeting, from the rostrum invite any minister of repute, of good standing in his own denomination, to discuss the question of Secularism, or, if they prefer, offer free use of the tent and sole occupancy of the rostrum, to present the evidence of Christianity; either half, or all of any afternoon, or from eight to nine o'clock, the first hour, and best half of the evening.

Think how all this would, by its very novelty, draw immense crowds, and impart courage to the weaklings; how it would popularize Liberalism; make the people familiar with our principles; the aims and objects of the National Liberal League; and thus break the power of priestcraft and negativ the falsehood and abuse hurled upon us from the pulpit; how it would insure the careful reading of an immense amount of the very best Liberal literature, and increase the circulation of THE TRUTH SEEKER, *Investigator*, and our other best Liberal periodicals; how the novelty and excitement would insure long, full reports in all the newspapers, so that the good accomplished at the places where the tent was pitched would be only half the real benefit obtained.

Now, the experience gained by all who enlist in the tent company will render them most efficient workers and able counselors in propagandism in their own neighborhood. Who will help in this great, grand, noble work? We should be armed and equipped, ready to take the field by the first day of May. Let all who favor a real, earnest effort to thus popularize Liberalism, and remedy the lamentable condition of things referred to at the commencement of this article, send contributions at once to Courtlandt Palmer, treasurer of the National Liberal League, 855 Broadway, New York. State distinctly for Tent Fund. Send at once. The tent has to be made to order, and we want to contract for it at once. We must purchase for cash, so as to get rock-bottom price. Do not delay. Decide at once how much you will giv to secure the secularization of the government, and deliver from the purgatory of fear, and restore to freedom, hope, and happiness those now shackled by superstition, slaves to the domineering power of priestcraft.

CHAS. B. REYNOLDS,
Ch'n Ex. Com. N. L. L.

VOLUNTEERS WANTED.—Ladies and gentlemen of intelligence and ability, who can come well recommended, and can afford to devote one, two, three, or more weeks to the cause, willing workers, young or old, who desire while having a jolly holiday, to do good to others and help themselvs mentally and physically, instead of squandering money and health at fashionable summer resorts, are invited to enlist. Special inducements to first-class musicians and vocalists. Address, stating date and number of weeks willing to duty, and inclose references, C. B. Reynolds, Box 104, No. Parma, Monroe Co., N. Y.

Mr. Charles Watts's Lecture Engagements.

1884
Dec. 4, Salamanca Convention.
" 14, Toronto, Canada (Convention)
" 21, " "
" 28, " "
1885.
Jan. 4, Hamilton, "
" 11, Toronto, "
" 18, " "
" 22 to 25, Montreal, Canada.
During intervening week nights—various parts of Canada.
Jan. 29, Linesville, Pa.
" 30, Altoona, " State meeting.
Feb. 1 and 3, Pittsburgh, Pa.
" 4, Wellsville, Ohio.
" 5, Alliance, "
" 6, Akron, "
" 7 and 8, Cleveland, Ohio.
" 9, Sandusky, "
" 10 and 11, Toledo, "
" 12, Adrian, Mich.
" 13 to 15, Detroit, Mich.
" 16 and 17, Flint, "
" 18 and 19, Lansing, Mich.
" 20 to 22, Grand Rapids, Mich.
" 23, Big Rapids, "
" 24, Saginaw City, "
" 25, Bay City, "

During the month of March Mr. Watts will be in Toronto and vicinity.

S. P. Putnam's Lecture Engagements.

Dec. 14, Toronto Convention.
" 21, Hamilton, Canada.
" 28, Alton, "
Jan. 4, Toronto, "
" 8, 9, and 11, Montreal, Canada.
" 25, Toronto, Canada.
" 30, Altoona, Pa., Convention; and during February will accompany Mr. Watts.

"I hav just read Mr. Remsburg's pamphlet on 'Bible Morals.' It is a valuable addition to Freethought literature. It is cheap and should be bought and read by every Secularist in America, and circulated among any of the orthodox who are likely to be convinced by fair evidence.

"*December*, 1884. W. MCDONNELL."

"'Bible Morals' is one more guide-post toward Liberalism, and a most plain and pointed one, too. I do not see how any one can read a page of this little *brochure* and not feel that in it the holy volume has found a foe that will strike it to the heart. It points out passage, verse, and line as a license for every crime in the calendar, not stopping at any, from red-handed murder to robbing a bird of its young. It condones every sort of vice, crime, lust, rapine, and cruelty the brain of man can conceive, or his hand perpetrate; and shows that all is done in the name of the most high. I hope every woman in the land will send and get this little book, and read and study it. Every mother's heart should quake and shudder at the 'cruelty to children' that this horrible book advises and orders. 'Beat him with a rod;' 'stone him, that he die;' 'they shall be dashed to pieces;' bears tare forty and two of them; 'I will send wild beasts among you which shall rob you of your children;' 'they may become vagabonds and beggars,' 'perish by famin,' etc., etc. All these things are done to helpless little ones, and generally as punishment to the parents. The injustice to woman herself is so terrible that I wonder how any modest and refined wife, mother, or maid can read it, and not blush for shame to think a tender and loving father could thus doom his daughters to such a destiny. It is too bad and vile to bear quoting, and were it put into common language THE TRUTH SEEKER would not dare publish it. Just read pages 25 to 28, and see what this old book of condensed godliness condemns woman to, and then decide if you will longer call it moral, chaste, pure, or holy. It teaches intemperance, obscenity, cruelty to animals, theft, robbery, murder, and all that is mean and degrading to humanity, and 'Bible Morals' classifies each list of crimes, and givs chapters and verses where each kind is indorsed and approved of by God and his chosen people. It is a handy book for our folks when wishing to show the superstitious ones what their God-book contains, indorses, and teaches. I hope and believe it will hav an immense sale and do a great and good work.

"ELMINA D. SLENKER."

(Continued from page 3.)

He says "government has no moral function;" that is, it has no right nor authority to restrain immorality. It cannot properly protect the good citizen from the vices, crimes, and outrages of the scoundrel. He means the government has no right to provide schools, reformatories, or restraints for the outlaw, the plunderer, the robber, or the murderer; and that society should hav no security, no redress, from the constituted authorities. If this is really the case, will he please tell us what governments are for? If governments cannot serve us, protect and save us, then we evidently hav no longer any use for them. Why, to restrain a thief is a moral function; yet he says, virtually, government has no such right. If so, then government has no right. How supremely ridiculous! Governments can declare war, force millions to battle—where hundreds of thousands are slain; and spend billions of money; they can liberate millions from the *vice* and immorality of slavery; they can keep a standing army to protect themselvs against the disloyal and immoral wrong-doer, yet they hav no moral function. What hav they, then?

"Personal liberty is inviolable;" another vagary. Was it so during the rebellion? A man has the liberty to pay his taxes and conform to the laws. Has he the inviolable liberty to refuse to do either? If he has the liberty to indulge in a *vice*, can he also commit a crime with impunity? Does he mean to say the government is violating personal liberty, and guilty of a crime in restraining the thousands of the criminal and vicious from their liberty to perpetrate their depredations on society? Because the manufacturers, dealers, and consumers of intoxicants enjoy their personal liberty inviolate to inflict one of the greatest wrongs and curses on society, should every vicious person, therefore, hav his liberty? Is he longing to see, and is he in favor of, the exercise of personal liberty, till it runs into unrestrained brutality and barbarism?

That the authority to restrict personal liberty is somtimes abused is admitted; but to say that "personal liberty is inviolable" belies all past experience, ignores history, and condemns the philosophy of social and civilized life. Mr. Bell is opposed to "any legislation which assumes to regulate the conduct of the individual, except in so far as it directly and immediately affects the rights or interests of others." There is a blind and a snare in the words "directly" and "immediately." A multitude of crimes are premeditated and are just as effectually perpetrated, mediately and indirectly, that hav produced all the evils of crimes committed immediately and directly. And the mediate, gradual poison of alcohol is one of them. People hav been starved to death, harried to death, and frightened to death. Bad men often accomplish, mediately and indirectly, by bribing the weak and impressible, the crimes which they would not commit directly, and which would not hav been committed at all but for their own unscrupulous meanness and perfidy. Yet governments cannot legislate or meddle with such villainy, no matter how clear and positiv it may be, because it was not perpetrated directly. This may be Liberalism, but it is not justice or humanity. Bad men hav instigated riots, then stood back while their dupes committed the overt act. Tens of thousands of drunkards' wives and families hav been mediately, gradually, and indirectly made to suffer from starvation, neglect, abuse, or maltreatment even unto death.

Every crime or vice, however atrocious, if it be committed mediately or indirectly, should be exempt from all legal cognizance, is the beautiful and sublimely Liberal theory of Mr. Bell. In the face of the indescribable abomination of the liquor traffic, is it evidence of either wisdom or common sense for us to stand and parley and split hairs over the question, or about the distinction, as to whether we can do anything strictly and technically within the bounds of our moral or our civil rights? Hav the barriers we hav set up in our imagination left us helpless and defenseless in the presence and under the curse of an implacable enemy?

He says, "There is no short cut to the welfare of society." But there is a summary, short cut to self-defense, and society will continue to use it even at the risk of its occasional abuse.

There is a circumbendibus, never-ending, and long-lingering cut or laceration that is in beautiful harmony with the slow, the heartless, murderous philosophy and abstract morality of Mr. Bell.

Is Mr. Bell's mental and moral vision so obfuscated and distorted that he can see nothing in the line and order of cause and effect on this subject, as they really exist, and as most unbiased people see them? He says, "Prohibitionists do not see that it is wretchedness and despair which plunge so many men into intemperance." Whereas the facts are that tippling, moderate drinking, and the drinking habit contracted by youth and young single men degrades and demoralizes them, destroys self-respect, and their enslavement to the debauching habit is what drags them and their families in later years into "wretchedness and despair." Nearly all drinkers contract the habit while young, when without care or domestic responsibility. But few men who never indulged in drink in early life, who grew up in total abstinence, ever take to drunkenness in maturer years from "wretchedness and despair," or from any other cause. And these few would not do it if the traffic was not legalized and defended by the plausible, insinuating sophistry of its many apologists like Mr. Bell. It is very rarely indeed that a total abstinent takes to drink from wretchedness and despair. Why is Mr. Bell so blind to the facts in the case, and so lynx-eyed to see what is not true and what does not exist? If there are some temperate people who toil the long, dreary hours, liv cheap and remain poor, their helplessness and poverty in most cases may be traced to drunken ancestors, who transmitted to them physical, mental, and moral imbecility, both by heredity, example, and drunken domestic and business training. And, according to Mr. Bell, this sad inheritance of the innocent is comparativly a virtue. It is no crime, no wrong, compared to the one the prohibitionists would commit in drying up the fountains, or cutting short the stream whence it nearly all flows. This flood of intoxication produces the feeble human material, directly or indirectly, on which the capitalist can depend, and by which he is tempted to furnish them employment, not for their own meager support, but for his own aggrandizement.

The rum traffic enables the capitalist to do much more in the way of oppression than could be done without it, and the anti-prohibitionist is doing what he can to favor the complicity.

Mr. Bell "clearly shows that the prohibition movement is a sentimental, rather than a logical one." That is, he shows all the horrid and appalling realities of intemperance that sends sixty thousand drunkards, more or less, annually to untimely graves; the poverty, sorrow, and affliction of sixty thousand families; that four-fifths of the crime, pauperism, and insanity, and of the vast expenditure of supporting prisons, almshouses, and insane asylums, and the cost of supporting criminal courts throughout the country, and of the wretchedness and despair in society, are only a sentiment, and not reality. Would it not be well if Mr. Bell could be prohibited from diffusing such ideas of sentimentalism? Would prohibition make this vice of his a crime? If so, we will not ask it, for his new theories and logic and his conceptions of sentimentalism can affect no one but with surprise and commiseration, save those who are already infatuated or enslaved by rum, or with that capacious sense of liberty which justifies the commission or non-commission of crime at option.

If Mr. Bell's Liberalism should rule, there would soon be no society to govern, and no need for governments to exercise either moral or civil function. There would be no crimes to distinguish from vices, and personal anarchy would be inviolable, sentimentalism would rule the world, and there would be no longer use for facts, logic, or common sense.

A theory of morals, of civil government, of philosophy so abstract, sentimental, and transcendent that it disdains matter-of-fact experience, that in its supreme loftiness cannot come down to the practical affairs of life and men, as we find them, may do to amuse the logician or the sophist, the visionary and speculativ, but it is of no use for any practical purposes of good. Were it not for the evil they might work on the young, the doubtful, and undecided, and for the comfort and encouragement they offer to the tippler and toper, and the prestige they giv to the traffic, such theories and special pleadings had better remain unnoticed.

The source whence they come, and the publicity they hav received among those whom they might affect unfavorably, are the only reasons that these fallacies should be noticed and exposed. T. E. L.

Money.—No. 1.

In 1879 we had in the United States $683,943,799 of paper money, and $427,206,852 of specie or metallic money, making a total of $1,111,150,651 of money in the country. This was equal to $23.64 per capita.

IS MONEY WEALTH?

No one will contend that paper money is wealth, or that it is wealth more than to the value of the paper of which it is made and the cost of printing. No one will contend that a $100 bill is more wealth than a $1 bill made the same size and of the same material; for, if all the paper money in the country should be destroyed, it could be replaced at the cost of the paper and printing. If an article of clothing or of furniture should be destroyed, it would take its full value in labor to replace it; but it is not so with paper money. For this reason it is evident that it is not wealth but to the extent of the cost of its production.

The same principle of reasoning may be applied to metallic money. It is only to be considered wealth to the extent of the cost of its production, but the cost of its production is much nearer its money value than is that of paper money. But, if all the nations of the earth should cease to use gold for money, it is quite probable that its market value would be very considerably reduced, and it is a fine question to decide whether gold should be considered wealth to a greater extent than its value would be if not used for money.

IS MONEY A MEASURE OF VALUE?

The value of a thing depends upon its utility and its scarcity, and the whims, fancies, and fashions of the purchasers. Value is not a fixed quality of a thing, as length, weight, etc. It is an ideal thing, and cannot be measured. The value of a horse may depend upon its color or the existence or non-existence of a spot on his forehead. His value may change every day, and may double in one hour, according to the whims of some purchaser. We can determin the length of any thing by applying the yard measure to it; we can determin its weight by placing it on the scales; but we cannot determin its value by applying money to it. The Supreme Court of the United States has decided that money is not a measure or standard of value, but that it represents value.

MONEY REPRESENTS VALUE

much on the same principle that x represents the unknown quantity in an algebraic problem. We simply agree, for the sake of convenience, to let it pass for value. The milkman sells tickets, and these tickets may be of almost no intrinsic value, but we take them, and they represent a certain value or quantity of milk. No person imagins that the milk tickets must be of the same value as the milk they represent. It is simply a method of keeping tally, or a crude method of bookkeeping. This is all that money is, or that it need or should be. It is a great national system of bookkeeping—only this and nothing more. The less intrinsic value we put into money the better, for then, when it wears out, we lose so much the less. Any kind of money is good that we can pass for as much as we gave for it, and no kind of money is good unless we can do this.

But we are told that paper money is not good unless it has a specie basis. How is it that the milk tickets are good without a metallic basis? Why cannot national, general tickets be made as good as milk tickets without any metallic basis? But if paper money is not good without a metallic basis, we must hav had, according to the above showing, $56,736,947 of bad paper money in circulation in December, 1879; for we had that amount of paper money more than of metallic in circulation.

Money should be made of some light material, and should not be bulky. It should also be made of durable material. But the most important quality of money is that

IT SHOULD BE OF UNIFORM VALUE.

Money should be made as near as possible to represent the same amount of labor. Since labor is the creator of all values, it is evident that it is the true basis of money. If it requires as much labor to produce one bushel of wheat as three bushels of corn, we should be able to sell three bushels of corn for money that would buy one bushel of wheat; and when we take this money we want to feel confident that its value will not diminish whilst in our possession. A money whose value can be changed by money loaners is liable to be used by them as tricky gamblers use cards to enrich themselvs at the expense of all others. And as there are many different kinds of tricks in card playing, so there are many tricks in money playing. But there is no trick so profitable to the money kings as that one of changing the value of money.

Hutchinson, Kan. J. G. MALCOLM.

Does the Fear of Future Punishment Make People Better?

My attention was called to this subject recently by a letter received from a lady friend, asking, "Is there not some restraining influence in the old beliefs?" Most orthodox Christians claim, and seem to believe, that without such restraint we should be like a ship without a rudder, and liable to go altogether to the bad. My Catholic friends often say they know if it were not for their belief in God and future punishment they would commit any or all crimes known to the world, as they should hav opportunity or inclination. And a good Methodist lady said recently that were it not for her religion, she would enjoy herself in all manner of excesses that the worst of her sex sometimes practice. Priestcraft, for its own selfish ends, has so thoroughly indoctrinated its followers with such ideas that many of them do believe it. And the priests know it is necessary to keep them in that state, or their occupation is gone.

Has humanity fallen so low, is our sense of justice and right so debased, that we cannot enjoy ourselvs without doing wrong or committing crime? Is there then no enjoyment for mankind in the practice of good deeds, and in the consciousness of doing and saying that which will make us better in this life? That there is not seems to be the theory of orthodox Christianity.

This doctrin, that our only restraining influence is fear, is pernicious, and when coupled with its kindred dogma, that through priest or prayer all crimes may be forgiven, is only a license to do wrong.

Let us see how this beautiful restraining Christian theory works in practice. The good Catholic is required periodically to go to the confessional, where,

through the instrumentality of the priest, sins are pardoned and the person confessing is absolved from all penalties incurred on account of sins committed. And so it may be from week to week, and year to year, through a long life of iniquity and crime. A person may liv a life as bad as the worst, and go straight to heaven at death, if the priest is only present to perform the necessary rites. And should it happen that a Catholic is cut off without the services of a priest, he may only go to purgatory for a time, for priests and angels hav power by their intercessions to place the soul of the person who dies in sin in all the glories of paradise. So we see a Catholic goes to heaven, notwithstanding his life may hav been as bad as the worst. But mind you, priestcraft says, he must hav been a Catholic. But our Protestant Christians will say, "That is popery. We take no stock in any such mummery as that, and do not believe that kind of religion will save anybody."

Well, let us see how our Protestant Christians stand in this matter. They hav even an easier and cheaper way than Catholics. They may do all the wrong, commit any crime, theft, arson, murder, any or all known in the code, and all they hav to do is, at any time wherever they may be, to penitently ask God by prayer to forgiv them through the merits of the atoning blood of Christ, and it is done—God always forgivs the penitent sinner. The old hymn says,

> "While the lamp holds out to burn,
> The vilest sinner may return."

While I think some of the teachings of these religions result in good, I am constrained to believe that they may and should be replaced by something better. Let us illustrate this Christian doctrin of pardon on confession, or for the asking, by comparison with the practice of the same principle in matters pertaining to this life.

A notorious criminal is arraigned before a court for a heinous crime; according to law he has forfeited all right to liberty or life. But if he will plead guilty, and promis not to do wrong in future, the judge will absolve him from all punishment, and let him go free to commit the same or any other acts in the future, and he, or any number of others, may continue to do the same, and be pardoned for the asking.

Will our Christian friends claim that such a state of things would exercise a restraining influence for good? No; they would scout the bare idea, and claim, with reason, that such laws would do more harm than good.

According to the conclusions to which the foregoing leads it seems evident that the doctrins and dogmas of Christianity hav been and are productiv of more harm than good. But we should not claim that all its teachings and practices are bad.

Many of our charitable institutions originated with, and are sustained by, Christian organizations. They are a benefit to humanity in the world at large, and Christians may ask with much pertinence what Liberals and Freethinkers propose to do or giv the world in exchange if they succeed in convincing people that these old creeds are false. Liberals should not be mere iconoclasts; they should not try to tear down unless they can build up. The mass of religious people honestly believe their religion to be not only true, but productiv of good. It is dear to them, and we should not ask them to renounce it unless we can formulate, teach, and practice a *better way*.

I believe we can, but it cannot be done all at once; it *must grow*. And it will require the best and most persevering efforts of talented, wise, and good men and women to accomplish it.

Let us teach and *practice* that it is better to use our best endeavors to teach the people how to shun that which will produce misery, and seek for and do everything that will enhance the comforts and enjoyments of *this life*, that is real and tangible, rather than in an imaginary existence of which all experience and common sense teach us we cannot *know*, however much we may *believe*.

It is well to cultivate a *hope* that there is a future life, for it can do no harm and to most people it givs pleasure. Then let us teach the very just and reasonable theory that should there prove to be another and immortal state of existence, we shall be likely to start there just as much better as good conduct, while here, entitles us to receive.

Then, in place of what I hav endeavored to show is the false doctrin of forgivness for the mere asking of all sins or wrong doings, let us teach that punishment will inevitably follow transgression whether of the civil law or the law of nature.

Let our theological colleges, our cathedrals and churches, be turned into places where everything pertaining to our duties to ourselves and each other shall be taught; let us strive to learn everything pertaining to this world, that mankind may more and more seek for that knowledge that will enable us to liv longer, better, and more enjoyable lives.

Let our men and women of talent, education, and ability to instruct be heard, if they will only lay aside all doctrins, dogmas, and creeds pertaining to imaginary life in some unknown and unknowable future existence, and giv us their best thoughts of *how to liv instead of how to die*.

C. CLOSE.

Kansas Corn.

Smiling and beautiful, heaven's dome
Bends softly over our prairie home.
But the wide, wide lands that stretched away
Before my eyes in the days of May,
The rolling prairie's billowy swell,
Breezy upland and the timbered dell,
Stately mansion and hut forlorn,
All are hidden by walls of corn.
All the wide world is narrowed down
To walls of corn, now sere and brown.

What do they hold—these walls of corn,
Whose banners toss on the breeze of morn?
He who questions may soon be told.
A great state's wealth these walls enfold.
No sentinels guard these walls of corn,
Never is sounded the warder's horn;
Yet the pillars are hung with gleaming gold,
Left all unbarred, though thieves are bold.
Clothes and food for the toiling poor,
Wealth to heap at the rich man's door;
Meat for the healthy, and balm for him
Who moans and tosses in chamber dim;
Shoes for the barefooted, pearls to twine
In the scented tresses of ladies fine;
Things of use for the lowly cot,
Where—bless the corn!—want cometh not;
Luxuries rare for the mansion grand,
Gifts of a rich and fertil land—
All these things, and so many more
It would fill a book to name them o'er,
Are hid and held in these walls of corn,
Whose banners toss on the breeze of morn.

Where do they stand, these walls of corn,
Whose banners toss on the breeze of morn?
Open the atlas, conned by rule
In the olden days of the district school,
Point to the rich and bounteous land,
That yields such fruits to the toiler's hand.
"Treeless desert," they called it then,
Haunted by beasts and forsook by men.
Little they knew what wealth untold
Lay hid where the desolate prairies rolled.
Who would hav dared, with brush or pen,
As this land is now, to paint it then?
And how would the wise ones hav laughed in scorn,
Had prophet foretold these walls of corn,
Whose banners toss in the breeze of morn!

—*Ellen P. Allerton.*

The Drunkard's Wife.

In a hospital ward a woman lay
Painfully gasping her life away;
So bruised and beaten you scarce could trace
Womanhood's semblance in form or face,
Yet the hair that over the pillow rolled
In a tangled mass, was like threads of gold;
And never a sculptor in any land
Molded a daintier foot or hand.

Said one who ministered to her need:
"None but a coward could do this deed;
And what bitter hate must hav nerved the arm
That a helpless creature like this could harm."
Then the dim eyes, hazy with death's eclipse,
Slowly unlocked, and the swollen lips
Murmured faintly: "He loves me well—
My husband—'twas drink—be sure you tell
When he comes to himself—that I forgiv;
Poor fellow—for him—I would like to liv."
A shudder, a moan, as the words were said
And a drunkard's wife on the couch lay dead.

O fathers who hold your daughters dear,
Somebody's daughter is lying here.
O brothers of sisters, come and see
What the fate of your precious ones may be;
O man, however you love your home!
Be it palace or cottage, 'neath heaven's blue dome,
This demon of drink can enter in,
For law strikes hands and bargains with sin.

You hav legalized crime, you hav the gold.
Now hand them over, the sons you sold—
Keep pushing them forward, Drink, boys, drink!
Your fathers are paid for your souls, they think.
And in the great mart where mammon strives,
Cheapest of all things are human lives.

—*E. V. Wilson in the Inter-Ocean.*

"Take Heed, Ye Unwise Among the People."

"Take heed, ye unwise among the people;
O ye fools, when will ye understand?"
From pulpit or choir beneath the steeple,
Though the words be fierce, the tones are bland.
By a louder than the church's echo thunders
In the ears of men who may not choose but hear;
And the heart in him that hears it leaps and wonders,
With triumphant hope astonished, or with fear.
For the names whose sound was power awaken
Neither love nor reverence now nor dread;
Their strongholds and shrines are stormed and taken,
Their kingdom and all its works are dead.

Take heed, for the tide of time is risen;
It is full not yet, though now so high
That spirits and hopes long pent in prison
Feel round them a sense of freedom nigh,
And a savor keen and sweet of brine and billow,
And a murmur deep and strong of deepening strength.
Though the watchman dream, with sloth or pride for pillow,
And the night be long, not endless is its length.
From the springs of dawn, from clouds that sever,
From the equal heavens and the eastward sea,
The witness comes that endures for ever.
Till men be brethren and thralls be free.

. . . . . .

How long—for haply not now much longer—
Shall fear put faith in a faithless creed,
And shapes and shadows of truths be stronger
In strong men's eyes than the truth indeed?
If freedom be not a word that dies when spoken,
If justice be not a dream whence men must wake,
How shall not the bonds of the thralldom of old be broken,
And right put might in the hands of them that break?
For clear as a tocsin from the steeple
Is the cry gone forth along the land,
Take heed, ye unwise among the people;
O ye fools, when will ye understand?

—*Swinburne.*

Past and Future.

The old, old question of questions—if a man die will he liv again? remains still unsolved—still a mystery—a hidden mystery, men say, yet who does the hiding? Those who do not believe in myths and phantoms must look to other causes for the hiding—to our ignorance and lack of development, instead of imaginary beings.

Why we fail in obtaining the much desired solution of this all-important subject is mainly because light has always been sought from a single point of view—having a basis in the idea that by some mysterious overruling power we are, against our will and protest, brought into a world which we hav no part in making or fashioning, but in which we willingly liv a brief time, and are then ruthlessly, and against our will and protest, unceremoniously thrust out and never again seen, with no word of explanation or reason for such terrible outrageous actions.

This is the statement of apparent facts, and if they are facts the enigma will never be solved; and the conclusion inevitable in favor of the clay and boss potter theory.

This question looks differently if viewed in the light of modern science and philosophy. The well-known principle of the non-destructibility of matter, coupled with the equally logical one of its non-production in any of its form or manifestations, will form the basis of a new view of the subject.

Nature or creation (one and the same) is, and always has been, complete; either an atom added or an atom destroyed would indicate a fault—a mistake—hence life is co-incident with creation, and as indestructible as any part of it. Life, then, is natural; and death, being intensely antagonistic, the antipodes of life, is logically unnatural. In the organization of all animal life from man down, the principle of freedom of action to the extent which each organization will admit is in perfect development. Whatever else of imperfections there may be, this remains through all changes unchanged, and without this important characteristic, individuality would be impossible.

In the free exercise of this characteristic, in contact with nature's elements, we hav whatever of health, comfort, or happiness we obtain, being highest when our actions harmonize most, and lowest when in greatest antagonism with nature. It is not a rationally supposable case that nature ever antagonized itself at all, or was always warred against by intelligent beings whose happiness depended on harmonious surroundings, hence it is rationally presumable that, in the vast, illimitable past, there was a time of entire harmony on the earth.

This, then, would be the natural condition of things—a world without a disturbing cause—consequently, perfect days, perfect health, perfect happiness—with neither sorrow, pain, or death.

This conclusion is logically inevitable; and from that natural and happy condition of things down to the present the principle of freedom of action will account for each step.

That this natural state of existence and of nature is again attainable cannot reasonably be doubted, if the desired end is kept in view and our actions made to harmonize with nature.

What may be, may hav been; that which does not exist, or never has, cannot be attained. A future possibility is constructiv proof of a past probability. The earth, and every constituent of its development to-day, or of its possible future development, may hav been reduced to vapor in the long ago; but even that would hardly be conclusiv of its being then in a state of nature, but rather in a condition lacking nearly everything natural. This is self-evident.

Unnatural actions caused the first and every subsequent death, and, as a consequence, the first and every subsequent birth—the last being the logical outcome of the first. Hence our horrors are of our own invention and production.

There is not an ill that affects humanity or the world which man is not accountable for—not a twinge of pain; not a blast of cold or heat; not a storm, flood, or famin; nor a fleck of cloud that hides the sun, but has a human origin.

Man is his own destroyer, and, *a priori*, his own redeemer.

L.

A CERTAIN Mr. Cole, who has for many years been the superintendent of a Church of England Sunday-school in the north of London, recently married his deceased wife's sister. The local clergy thereupon refused to admit him to the holy communion on the ground, probably, that he was a "notorious evil liver;" and the bishop of Bedford, "with great pain," has indorsed the action of the clergy. Mr. Cole has replied to the letter by joining a Nonconformist congregation.

IN the eighth chapter of Matthew we find Jesus complaining that the Son of man—that is, himself—had not where to lay his head; while in the first chapter of John he takes two disciples of the Baptist home with him and entertains them for a day. It is evident that the testimony of either Matthew or John is here capable of being construed as inaccurate.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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PUBLISHED BY
THE TRUTH SEEKER COMPANY.
33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - JANUARY 3, 1885.

Was Jesus of the House of David?

We fancied this was a pretty well settled query, but here comes a Catholic priest from Canada, who, having a little controversy with a friend of ours, sends him this "explanation" of the apparent discrepancy between Matthew and Luke, which our friend forwards to us and wishes explained:

"DEAR MR. MARREN: In reply to your inquiry how the following objection against the gospels is to be answered, I submit the following:

"The objection is thus made by Colonel Ingersoll: 'Is it not wonderful that Luke and Mattthew do not agree on a single name of Christ's ancestors for thirty-seven generations?'

"This objection is old, having been made by Julian the Apostate in the fourth century, and it was answered by St. Augustine. Of course, as there is no other contemporary work on Christ's life than the gospels, these are the only witnesses we can absolutely call upon. If, however, there is a way to account for the difference of the names, the difficulty will be answered, and the gospels will be vindicated.

"St. Luke wrote after St. Matthew, and knew of St. Matthew's gospel. Undoubtedly he refers to it in Luke i, 1: 'Many hav set forth a narration of the things that hav been accomplished among us, who were witnesses.'

"He could hav no reason to giv a different genealogy from St. Matthew, unless both were true, and readily understood to be so by his readers. Those who do not know the law of Jewish genealogies might be confused by the apparent discrepancy, but those who knew the law would find no discrepancy at all.

"The occurrence of two true genealogies quite distinct might happen in either of the following ways:

"1. By the law in Num. xxxvi, 8, every daughter with an inheritance should be wife to one of the family of the father's tribe; so the daughters of Zelophadad married their father's brothers' sons (verse 11).

"For the same reason Mary married her mother's brother's son. Mary's mother was Anna, the aunt of Joseph. Mathan was grandfather to both Joseph and Mary, and the genealogy of Joseph, given by St. Matthew, was, therefore, also the genealogy of Mary and of Christ, through Mathan to Solomon and David.

"Heli was the father of Mary (elsewhere called Joachim). Heli's genealogy is, therefore, the genealogy of Mary derived through Nathan from David.

"Christ is thus proved to be the son of David either through his grandfather Heli or his grandmother Anna; that is, through his great-grandfather Mathat given by St. Luke, or Mathan named by St. Matthew. Thus the names of the ancestors naturally differ.

"It may be objected that Joseph is called the 'son of Heli' in the Protestant version. Notice that the words 'the son' are in italics. This means that they are not in the original. In the original Greek we hav only 'of Heli,' as in the Catholic version.

"Nevertheless, by his marriage with Mary, Joseph was adopted into the family of Heli, being his son-in-law. He is therefore said to be 'of Heli,' and both genealogies are correct. Heli is thus brought in to make the genealogy that of Christ through his grandfather.

"2. A different explanation is given by other authorities.

"By Deuteronomy xxv, 5, 6, when a man dies childless the widow marries his brother in the name of the dead brother, and the children are in law reckoned as the children of the dead brother.

"Thus Heli died, and his wife married Jacob. Joseph was born of this marriage. Jacob and Heli were brothers from one mother, but of different fathers, Mathan and Mathat. Hence Jacob was the natural father of Joseph, Heli the legal father. St. Matthew givs the genealogy of Jacob, St. Luke that of Heli, and in both cases Christ is seen to be truly the son of David.

"Either genealogy shows the genealogy of Christ, since Mary's mother Anna was sister to Jacob.

"Either of these hypotheses shows that there is no discrepancy in the two genealogies, like cases to both having, no doubt, frequently occurred."

These explanations of Augustine hav also been adopted by some Protestant commentators. But no weight whatever can be attached to them, for the reason that other priests and commentators, equally distinguished, and some of the very highest church authorities, reject them.

This priest says Luke wrote after Matthew. That is not so, according to the best authorities. Neither is it true, that either "St. Luke" or "St. Matthew" wrote at all. The books ascribed to them are now known to be anonymous, but that of St. Luke is given the precedence. Luke's reference (i, 1) was not to any of the four gospels (see Davidson, Westcott, Waite, and others, whose commentaries are too long to introduce here). Luke had no reason for differing from Matthew other than that he knew no more of Matthew than Æsop knew of Swift and his "Gulliver's Travels."

The first explanation of the two genealogies is that Luke givs the pedigree of Mary, and not of Joseph. This is an assumption with no scriptural authority, for Luke mentions Joseph and not Mary, and Greek grammarians assure us that no possible rendering of the Greek will stand that construction. Luke (i, 27, and ii, 4,) declares Joseph to be of the house of David, while he nowhere says the same of Mary, or that she was the daughter of Heli. According to the epistles of James, or the Protevangelion (an apocryphal book), Mary's father was Joachim, who, our priest assures us, was identical with Heli. This is not so, and even if it were, it would not reconcile Matthew and Luke, for they both assert that they are giving the genealogy of Joseph. And if Christ's own words are of any weight, he did not believe himself to be of the house of David (see Matthew xxii, 41–46; Mark xii, 35–37; Luke xx, 41–44). The people who listened to Jesus, and those who wrote the gospels, believed Christ to be the carpenter's son, and according to the last three references cited, neither his father nor mother was believed to be of Davidical lineage (see Matthew xiii, 55; Mark vi, 3; Luke iv, 22; John vi, 42). It may be noted, in passing, that about the only point upon which the "evangelists" agree is that Jesus and his parents were not of royal blood.

The edge of this priest's argument is that Mary was the daughter of Heli, instead of Joseph being his son, as the Bible declares. This can be admitted only by impeaching the veracity of Luke—precisely what he is endeavoring *not* to do; establishing the identity of Heli and Joachim; and making canonical the apocryphal Protevangelion. Now it is easy enough to impeach the veracity of Luke (Matthew alone does it), but it cannot be established by any sufficient authority that Joachim was Heli, or that Mary was Heli's daughter. If the words "son of" in italics in Luke signify son-in-law, then Adam was, according to that theory, the son-in-law of God, which is nonsense. It is unreasonable to believe that "son-in-law" was meant to be expressed in each case from Christ to Jehovah, and there is no excuse for discriminating in the case of Joseph and Heli. Another point against the supposition that Mary was of royal blood is that she was a cousin of Elizabeth, whose husband was distinctly declared to be of the house of David, but nowhere is the claim made for either Mary or Elizabeth.

A slight comparison of Matthew and Luke made by Lord Amberley in his "Life of Jesus" (a chapter from "Analysis of Religious Belief," one of the best works ever published) will be pertinent here. After giving in parallel columns the genealogies as recorded by the only two evangelists who pretended to know how Jesus came to be born, Lord Amberley says:

"Various observations offer themselvs on these discrepant genealogies. In the first place it will be observed that Matthew, in his anxiety to show that the whole period comprised is divisible into three equal parts of fourteen generations each, has actually omitted no less than four generations contained in the authorities he followed. For since he traced the descent of Joseph through the royal line of Judah, we are enabled to check his statements by reference to the Book of Chronicles (1 Chron. iii), and thus to convict him of positiv bad faith. In the first instance he omits three kings, representing Uzziah as the son of Joram, who was his great-great-grandfather; in the second he passes over Jehoiachim, making Jehoiachin the son instead of the grandson of Josiah. In the third period we hav no authority by which to verify his statements beyond Zerubbabel, but his determination to carry out his numerical system at all hazards is shown by the double reckoning of Jehoiachin, at the close of the second and the beginning of the third division. The latter has in fact but thirteen generations, and it was only by this trick—a little concealed by the break effected through his allusion to the captivity—that the appearance of uniformity was maintained. Luke has adopted a different method. Leaving the line of kings, he connects Joseph with David through Nathan instead of Solomon. Now, beyond the fact that Nathan was the offspring of David and Bathsheba, nothing whatever is known about him. Indeed it may hav been his very obscurity, and the consequent facility of creating descendants for him, that led to his selection in preference to Solomon, though unless it were that his name stood next above Solomon's (2 Sam. v, 14)—there is no obvious reason for his being preferred to several other children of David. However, he answered the purpose as well as any, and after him it was not a difficult operation to invent a plausible list of names to fill up the gap between him and Joseph. The compiler of the list in Matthew had the advantage in so far that he did not require to draw on his imagination except for nine names between Zerubbabel and Joseph, while the compiler of the list in Luke had to supply the whole period from Nathan downwards with forefathers. But the second compiler had the advantage over the first inasmuch as his fraud did not admit of the same easy exposure by reference to its sources, and it was, on the whole, a safer course to desert history altogether than to falsify it in favor of an arithmetical fancy.

"Another discrepancy between the two writers remains to be noted; it is the enormous disproportion in the number of generations between David and Joseph. Matthew has twenty-five generations, and Luke forty, excluding Joseph himself. A difference of this magnitude—involving something like 400–450 years—is not to be surmounted by any process of harmonizing. To which it may be added that the two Evangelists, by assigning to Joseph different fathers, clearly inform us that his true father was unknown."

To this we may add the statement of Scott ("Life of Christ," p 20):

"Paul lays great stress on the circumstance that the promis given to Abraham was made, not to his seed, as of Mary, but to his 'seed which is Christ.' To whatever passages in the Psalms or elsewhere Peter may be supposed to refer, to the Jews unquestionably the words meant, what they appear to mean, that such anticipations could be fulfilled by a prenatural birth, without any known father, from a virgin of whose Davidic descent there is the slenderest possible evidence, or rather *no evidence at all*, is a conclusion which can be acceptable to those only who believe in alleged historical narrativs on no other grounds than that they wish them to be true, and dare not call them in question."

We conclude on this first "explanation" with the words of Dr. John McNaught, incumbent of St. Chrysostom's church, Everton, Liverpool:

"On the first glance these genealogies, as given by Matthew and Luke, are so evidently different that it has been the ordinary, if not invariable, practice of Christian harmonists and commentators to represent the former evangelist as recording the descent of Joseph, while the latter evangelist is said to hav given the pedigree of Mary. We will say nothing of the plausibility of this explanation, which acknowledges the genealogies to be wholly different, and supposes they belong to two persons. *Our questions must rather affect the truthfulness of this mode of explaining away the difficulty.* Let the reader bear in mind how Matthew states that 'Jacob begat Joseph, the husband of Mary,' and how Luke's words are, 'Joseph which was the son of Heli,' and then let the reader say whether it is truthful to allege that these different genealogies belong to different individuals. Is it not plain that each of them professes to trace the lineal descent of one and the same man, Joseph? If we are still to be told that when Matthew professes to giv the descent of Joseph, he is to be understood as giving the descent of Mary, then we simply rejoin that such an explanation *is nothing more or less than an abandonment of the idea of inspirational infallibility; for it represents the Bible as saying one thing and meaning another.*"

The second "explanation" is a little wilder, if possible, than the first. "Heli died and his wife married Jacob." How does our priest know this? "Joseph was born of this marriage." What is the authority for that? "Jacob and Heli were brothers." In what part of the Bible is this found? "St. Matthew givs the genealogy of Jacob, St. Luke that of Heli. Either genealogy shows the genealogy of Christ, since Mary's mother Anna was sister to Jacob." Where, in what history, sacred or profane, is all this related? Ah, it is a hypothesis, the same as the first explanation! Well, until some more reasonable one, supported by at least one word of evidence is adduced, we shall not be blamed if we pay no attention to it. We hav men in the United States who can make better guesses than that and not half try.

Is It Dying?

Considering the heresy of Mr. Newton and the apathy manifested by the leaders of the Episcopal church toward his ecclesiastical crime, the Rev. Mr. Hague, Baptist, says that Infidelity is honeycombing the foundations of Episcopalianism, and that it is falling into manifest decay.

This charge induces Mr. Dana to likewise consider the situation, and he finds that there are several men now filling Episcopal pulpits who do not belong there, "unless a very great change has come over that conservativ church of recent years." For instance: "What is the Rev. Dr. Rylance of St. Mark's except a Christian Socialist? 'The system which makes it possible for one man to own a hundred millions of dollars is at the core rotten,' he said the other evening; and he has often experssed like sentiments, though his parish is one which includes men who are distinguished for rich ancestral possessions. In all New York there is not a clergyman who is so free in declaring socialistic opinions as Dr. Rylance, who seems to be a man of an exceed-

ingly broad and liberal mind, though he is the rector of one of the most conservativ parishes in town. Bishop Potter himself is not afraid of modern ideas, and Bishop Littlejohn of Long Island is entirely familiar with all the phases of contemporary philosophy. They are both prelates who are not disposed to hold their clergy up to a narrow theological standard, and neither is exacting enough in that respect to satisfy their Baptist critic, the Rev. Dr. Hague. In Boston the Rev. Phillips Brooks draws about him a congregation largely composed of people who inherit a prejudice against the Trinitarian faith. In a Unitarian city he is by far the most esteemed of clergymen, and temples of worship at which are proclaimed the doctrins of Channing are poorly attended, while Mr. Brooks preaches always to great and most fashionable audiences. The change which has come over Boston, the Puritan capital, during the last generation is very striking so far as its ecclesiastical sympathies are concerned. A few weeks ago, in a Massachusetts village, an Episcopal church of great architectural beauty was dedicated with more than usual pomp and ceremony. It was the gift of a gentleman who erected in it a monument to the memory of his wife. But not only was she a Unitarian, who belonged to a family of Unitarians, but he also is of that faith, which formerly stood in total opposition to the theology his church is built to preach. Hard by, too, is the old home of Jonathan Edwards, who hated all Anglicanism with a bitter hatred."

The position of these Episcopal preachers and the institution of a monastic order in the church indicates, perhaps, that the break-up, not formal, but in reality, of Episcopalianism is near at hand, in which the live men and Radicals will come to Rationalism, and the Conservativs will go back to Rome. At any rate, Episcopalianism, as a Christian sect, appears to be in a bad way.

A Monastic Order in the Episcopal Church.

It has just come out that the Revs. Huntington, Morgan Dix, Arthur Ritchie, and John W. Shackelford took part in the monkish mummery of consecrating a young man, the Rev. J. O. S. Huntington, to the "Order of the Holy Cross." One clause of the profession runs thus:

"I desire for love of Jesus to devote myself body, soul, and spirit to the service of Almighty God in the religious life as a member of the Order of the Holy Cross, and to that end to take upon me of my own free will the vows of religious poverty, chastity, and obedience."

The bishop who received the profession asked and was answered as follows:

The Bishop: Do you solemnly and forever surrender all that you possess, or of which you may hereafter become possessed, even to the least article of personal use or enjoyment, in accordance with the vow of religious poverty?

The Novice: I do.

The Bishop: Will you diligently serve God for the remainder of your life in the virgin state, striving to follow the example of the perfect purity of our virgin Lord in all your thoughts, words, and deeds, as the vow of religious chastity demands?

The Novice: I will, the Lord being my helper.

The Bishop: Will you shape your life in accordance with the Rule of Life of the Order of the Holy Cross, and will you giv respectful obedience to all lawful commands of your superior, and all decisions of the chapter, submitting your will to their godly directions and administrations, under the vow of religious obedience?

The Novice: I will, by the help of God.

It is, of course, entirely beyond the province of government to interfere in religious matters, but if the young man has friends, they will do well to institute an inquiry into his sanity.

Editorial Notes.

THE holiness people of Carthage, Mo., performed a most miraculous faith-cure upon a Mrs. McKinney. After a day or two of great rejoicing, the excitement subsided, and the woman died. The sensible people of the place now charge them with causing her death, alleging that she would hav recovered if they had left her alone.

A ROSSVILLE, Kansas, little boy recently received a bright silver dollar as a prize for committing to memory eight hundred verses from the Bible. He took his dollar and went straight to the drug-store and bought himself a pack of elegant satin-finished linen-back playing cards. He evidently believed that the end justified the means. He did evil that good might come.

THE daily papers of December 24th contained the following dispatch:

"TORONTO, Dec. 23.—A Frenchman named Paquet, a professed Infidel, while denying the doctrin of eternal punishment in a discussion with his fellow-boarders yesterday, was stricken with paralysis, the whole of one side, from head to foot, including the tongue, losing vitality."

This looks something like an act of providence, but it looks a good deal more like a lie.

IN the midst of the exciting political campaign in Ohio last fall, one of the political leaders there employed J. E. Remsburg to giv his lecture on "Bible Morals," defraying the entire expenses of the meeting. That man will occupy a seat in the next Congress.

NEXT week we shall publish in full the official report of the Canadian Convention of Freethinkers. It arrived too late for this issue, as we go to press early in order to get the paper mailed before New Years. The report is long and interesting. The action of the convention is important, as it has been left to the Freethinkers to form the first bond of union between Canada and the United States.

"THE greatest romancer of this century is not Thackeray, nor Dickens, nor Disraeli, nor Dumas, nor George Eliot, nor Honore de Balzac, but—Monsignor Capel. *They* wrote their fictions; he extemporizes his; and thousands of blind devotees and half-read people take them for truth."

We copy the above to show the way a Methodist editor takes to avoid stating (what he evidently means) that Monsignor Capel is an unmitigated liar.

THE following from the parish records in Alfred, Me., shows that they knew how to quicken religious zeal in olden times: "April 6, 1784.—The inhabitants of this parish met pursuant to adjournment and passed the following vote: Voted, To purchase 2 barrels of rum, 1 barrel of pork, 4 bushels of beans, 10 gallons of molasses, 10 pounds of coffee, and 28 pounds of sugar to raise the meeting-house. Voted, That Nathaniel Conant was desired to procure said articles." It seems that the "spirit" they relied on in those days was rather ardent than heavenly.

WHEN the editor of the *Christian Advocate* stated in a letter from Hamburg, Germany, that, on the average, not one in fifty of the people in that city attend church, it was suggested that he did not know what he was talking about. Dr. Christlieb's address at the Evangelical Alliance, says the *Advocate*, is now at hand. He says that in Hamburg, with nearly 400,000 inhabitants, only 5,000 attend church on the Sabbath. This means, of course, the average attendance. In the same address, speaking of Berlin, he says that, with a population of 1,000,000, only 20,000, or two per cent, attend.

JOHN SWINTON proposes that one hundred millions of the surplus money lying unused in the national treasury should be devoted to the construction of public works under the auspices of Congress. This, he holds, would start the wheels of industry by giving employment to the immense number of idle workmen, and the works would pay for themselvs in a short time. Apart from the fact that it would throw an immense number of votes into the hands of the party in power, whichever it might be, the scheme, if judiciously conducted, looks feasible. With two millions of work people idle, and many of them hungry, some new departure appears to be urgently called for.

BETWEEN Brother Bell's arraignment of prohibition, and "T. C. L.'s" defense of it, the readers of THE TRUTH SEEKER will get this week considerable light on that subject. If prohibition ever comes, it is hoped its effect will be as beneficent as its advocates look for. If it is not to come, there should still be no abatement of endeavor by moral suasion to lessen the evils of intemperance. Perhaps, after all, that will, in the long run, be the better way. In the "Letters from Friends" the Spiritualists hav come to the defense of the belief with a zeal, and an array of facts, worthy of their cause. Yet such is the constitution of the mind of man that though one-half the world should testify to the facts of Spiritualism, the second half would still disbelieve; and if the second half should proceed to demonstrate that every person through whom, and to whom, manifestations hav occurred is a trickster, the first half would still believe. Perhaps our correspondents may see in this fact an excuse for not making the discussion unreasonably extended.

IN the course of Dr. Cuyler's remarks at the Baptist ministers's meeting in Brooklyn, last week, the following observations escaped him:

"I don't think it is worth our while to spend any time defending the Bible. We surrender our strong point the moment we admit that there are parts of the Bible to be defended. Nine-tenths of your congregation will never know that anybody doubts the Bible unless you tell them.

"Brethren, if we hav any doubts keep them for the study; don't bring them into the pulpit. There are many things we don't comprehend. Who can comprehend the Trinity? Who doubts it? I don't understand it, but I believe it. People say, 'Do you preach that which you don't understand?' Certainly I do. I preach incarnation; I don't understand it, but I believe it."

The Rev. Dr. Cuyler's people hav reason to feel complimented by his estimate of their intelligence! If he has a congregation so idiotic as not to know that the truth of the Bible is not only doubted but disbelieved, it would look as though pastor and people were very well adapted to each other.

A GOOD hit at his enemies was made by Mr. Newton last Sunday. "Plenty of men will be found in the church to-day," he said, "who at this time will do honor to the memory of the great reformer while doing violence to every principle for which he strived; men who can admire the plea of reason when urged five hundred years ago, but who now call such a test of truth rationalism; who swear by the heretics of yesterday and swear at the heretics of to-day; who do homage to the right of private judgment as exercised by Luther, but would silence it as exercised in our church to-day." Mr. Newton's sermon was upon Wycliffe's struggle against the religious tyrannies of his time. Further along he said: "Let us remember that the same social movement of the workingmen is running abreast of the new Christianity as in the time of Wycliffe, and an old order is passing sway. Liberty has generated into license; self-interest has turned out selfishness; natural law has left us no place for moral law; the right of might has legitimatized a new tyranny; *laissez faire* has resulted in chronic crisis. If my buggy is constantly breaking down, I know it is time to get a new one. So when our commercial system comes to a standstill every ten years, it is time to hav a new one. *Bradstreet's* is authority for the statement that 300,000 are out of work in our own most favored land. There is danger of anarchy to-day, and anyone who reads the wild and fiendish utterances at Chicago on Thanksgiving Day may see the danger. Dower and wealth may try repression. Now, there is nothing quite so sure of creating an explosion as to pile the weights on the safety-valve when there is a furious pressure of steam on. That may come in the nineteenth century, as in the fourteenth. That will come unless relief is found for the forces of discontent."

A LARGE audience assembled in Chickering Hall to listen to Professor Felix Adler's lecture last Sunday. Charles Sheldon, a graduate of Princeton, took the professor's place, and, although there was a shade of disappointment at the change of program, there was ringing applause as he closed his peroration. He described a man on his knees in Paris praying—not to God, but to the great spirit of humanity. It was not a visionary character he portrayed, he said, but one who had constructed a hierarchy of knowledge, and one who had claimed the discovery of the theological, logical, and positiv state of development. By the former state, all that was personal in religion had been put away, and thus there came a new metaphysical epoch which, the speaker hoped, would be the final epoch of knowledge. It was not a religion of God as a personality that this man believed in, but a religion of humanity. "I do not believe in a personal God," said the speaker, "but I ask you not to deify humanity too much. Worship something outside of, and above ourselvs. Worship the King of Glory, not the God Almighty of the past, who was so powerful, but the universe and its law. The religion of the future must rise upon universal foundations, based upon truth, and its spirit must reach into eternity. It is the universe alone that is great." What in the world is the King of Glory?

Lectures and Meetings.

THE friends of equal rights and impartial liberty will hold a four-day celebration in Linesville, Pa., beginning Jan. 26, 1884. Watts, Putnam, O. P. Kellogg, Mrs. Krekel, and several other speakers will be present. Linesville is but a small town, yet in the work of Liberalism she is a shining mark.

J. E. REMSBURG'S program for January is as follows: New York, 2d; Philadelphia, 4th; Carversville, Pa., 5th and 6th; Montezuma, N. Y., 8th and 9th; Hamilton, Ont., 11th, two lectures; Cleveland, Ohio, 12th; Port Clinton, Ohio, 13th and 14th; Eaton Rapids, Mich., 15th and 16th; Burr Oak, Mich., 17th; Sturgis, Mich., 18th, two lectures; Versailles, Ohio, 20th and 21st; Chesterfield, Ind., 22d; New Castle, Ind., 23d; Louisville, Ky., 24th; Nashville, Tenn., 25th, 26th, 27th, 28th, and 29th.

W. S. BELL writes: "Notwithstanding the cold weather and hard times, I hav traveled during the past thirty days more than fifteen hundred miles. November 30th I left Chicago for Muskegan, Mich., where I gave three lectures and assisted in reorganizing the Liberal League. The Liberal element here needs the powerful aid of organized effort. My lectures were enthusiastically received. I was kindly entertained by Mr. Charles Vanderlinde and wife; Capt. Becker and family also hav our thanks for courtesies shown us. From Muskegan I passed over six hundred miles to the next appointment at Menomonie, Wis. There I delivered a course of lectures to crowded houses, and I am confident that my lectures awakened some minds to think upon subjects they hav heretofore never dared to hav an opinion upon of their own. Messrs. Martin R. Cheney and Frank Johnson were the gentlemen who arranged for the lectures. From Menomonie I rode twenty-five miles in a sleigh with the thermometer ranging from twenty to thirty degrees below zero, to lecture at Rock Elm; and another ride of twenty miles under similar conditions to reach the railroad again. My next place was Osseo, Minn., where I rang my Bell two evenings to rather slim, but quite enthusiastic, audiences. Mr. John Hechtman is the leading Liberal of the place. We were generously entertained by Monsieur Lapray, with whose little boys we spent some hours in talking and reading French. Everywhere the people complain of hard times, and it seems to me that their complaint is not without reason, since I had to travel over fifteen hundred miles to get in nine lectures. But I am still well and happy, and shall cheerfully travel more miles to giv more lectures."

"Bible Morals."

"I hav read with great pleasure Mr. Remsburg's new pamphlet entitled 'Bible Morals.' It is a bill of indictment, consisting of twenty counts, or specifications, with all the evidence of their truth drawn from the document itself. Mr. Remsburg is one of our most clear-headed and sententious writers. In his style he avoids verbiage, and uses words as economically as a prudent man uses money—only when it serves a good purpose. Remsburg is always sure of his aim. He never hits a nail sideways, so as to bend it, but drives it home to its head. He is a drill-master in our army of Freethinkers. His writings are full of information and consecutiv thought; and new converts from the church by making themselvs familiar with them are armed and equipped and ready for battle. Bell is another of those logical writers whose productions *edify*—that is, build up. And I see in a late number of the *Investigator* that a new recruit, a Mr. Simpson, who hails from Tennessee, seems also to belong to the school, which I admire above all others, that don't commit the error of taking too much for granted as to the intelligence of the people, but adapt their discourses to the common mind. If popery and Protestantism unite in this country to put down the Freethinkers by law, as many students of the signs of the times foresee, all our hope will be in the masses who vote. Blessed, therefore, is the scholar who would rather be useful than famous, and who is unambitious enough to come down to the people's level, and to impart that instruction which will not only make them free from superstition themselvs, but which will, when the pinch comes with the church, lead them to sustain the Constitutional policy of an everlasting divorce between the state and the church. A. B. BRADFORD."

Letters from Friends.

OREGON, Mo., Dec. 21, 1884.

MR. EDITOR: If we were church-members, what a lot of money we would willingly giv every year to support churches, ministers, missions, and superannuated clergy! We liv in an age when almost every class of people organize to aid each other in time of need. Our very poor-farms are established on this plan in many Western states; we pay a tax annually to support those in need, expecting that support to be given in turn to us for which we hav paid all our lives. Now, we Liberals are not well organized. We hav but one superannuated laborer, and we do not half help him. He has given much in his day of strength, and really has a right to a return. I refer to Father Hacker. I move that everyone who reads this inclose as much as he feels able to giv, from ten cents up, to J. Hacker, Berlin, N. J., with a card addressed for reply. CLARKE IRVINE.

MURRAY, O., Dec. 19, 284.

MR. EDITOR: I notice by the tab on my TRUTH SEEKER that my subscription has about expired. I had hoped that something would hav turned up before this time so as to enable me to remit promptly, but such has not been the case. I hav not earned a cent since the 9th of last June, and very little prior to that time for the present year. I am still idle, with no prospects of work for the near future. Therefore you will see, taking into consideration that I hav had a family to maintain, that it is impossible for me to renew at present. Hence if my paper is stopped I shall not feel offended, although I shall miss the perusal of it very much.

I can promis to pay up as soon as possible if you are disposed to continue sending the paper. This letter will be information for H. L. Green and others to the effect that I am not able at present to subscribe for any paper or magazine, however much I may desire to. D. E. LEWIS.

TO ALBERT CHAVANNES.

320 OTIS ST., PHILA., PA., Dec. 21, 1884.

Friend: From time to time I hav attended Spiritualistic seances all over this city, at the same time not making myself known, lest there should be a special opportunity afforded for the practice of impositions upon me, and I hav waited upon mediums personally in order to examin into Spiritualistic phenomena, and I can safely say that I hav seen no manifestation whatsoever; nothing further than I hav seen accomplished by mesmerists, who did not belong to the Spiritualistic sect. Those persons who came under my notice purported to hav received communications from the spiritual world. I hav followed up and interviewed them, and as a physician and close student of human nature I do assert that they were highly impressible persons who only had been thrown into a hysterical or somnambulic state, which must be attributed to animal magnetism—"which is a mode of action upon the nerves through the medium of the senses. Beyond this the magnetizer cannot reach." I regret to say I detected an attempt at gross imposition. ALEXANDER FULTON.

FARMINGTON, O., Dec. 15, 1884.

MR. EDITOR: Apropos of Mrs. Slenker's investigations of Spiritualism, I desire to giv your readers a chapter from my experiences of over thirty years in the investigation of this subject.

Thirty-five years ago, I became acquainted with a young lawyer of the name of W. J. Bright. He was a man of fine ability, very genial in manner, and would make friends with all, but was wanting in moral principle. He had a good gift in getting into debt, but not so good in payment. I sold him a buggy for $65, and took his note for the amount. About twenty-five years since, he removed to Wisconsin, and left this note unpaid. He died twenty years ago.

A few years since, I was in close relations with a remarkable medium in the investigation of these singular phenomena, for a period of some three years, on and off. He had different phases of mediumship, one of which was that, without the trance state, he would claim to see spirits, and hear them talk (and still does), and he certainly gave wonderful evidence that his claim was true. I know this man never knew and never heard of the man Bright. On one occasion that I was with this medium, he announced a spirit very anxious to be known to me. He did not at first giv the name, but he leaned back in his chair and got off a laugh, just as I had seen Bright do a hundred times. I did not then recognize Bright at the moment, and the medium said, "He says he was a lawyer." I then named W. J. Bright, and of course the medium said it was he. But, be it remembered, things were then said that in all reason seemed to fix the identity of Bright, and, among many other things, this: "Curtis, I hav not forgotten that note you hold against me [I am sure I had not thought of it for years]. I am going to pay it in money, principal and interest. I can pay you in this way, and I hav seen your spirit band before this, and asked them to call on me when I could be of service to you in your business; and they promised to call on me, and they will." Three years since, I had some peculiar experiences in business that raised the inquiry in my mind if Bright was not impressing me—for I had been told I was susceptible to spirit impressions.

Two years ago last November, Mr. Charles Watkins, a medium for slate-writing, stopped a week at the Park Hotel, Warren, Ohio. I liv fifteen miles from that place, but I went to see him. I called on him about 11 o'clock A.M., and found him alone in his room. I had never seen him before, and I am certain he had never heard of me, and I kept my name to myself. I told him I desired to test his powers in the manner of his advertisment. He wet one end of a towel in his washbowl and handed it to me, telling me to clean two of those slates (there were half a dozen or more new slates on the table) and write the names of half a dozen of my deceased friends on slips of paper, with a question to each, and fold tightly and mix them up so I could not know the one from the other. He then went out of the room while I did these things, and there was no person in the room but myself. The arrangements completed, Watkins came in and took a seat at my right. He did not touch these pellets, or the two slates I had cleaned. He told me to touch one of the pellets with my pencil, which I did, not knowing, of course, which of the six I touched. Watkins took one of his slates and made the letters, "W. J. B." and asked me if I had written a name with these initials. I said, "Yes." He then wrote, with his own hand, this:

"*Friend Curtis:* I hav impressed you in your business to some extent, but not so much as I wish to and intend to.
"W. J. BRIGHT."

I now opened this pellet that I put the pencil upon, and it was this: "*W. J. Bright:* Hav you ever impressed me in my business?" I now put the pencil upon another pellet, and immediately the medium said, "They are going to write to that themselvs." He bit off a small piece of pencil and put upon one of my slates. I threw the other over it and took both in my two hands, with the pellet tight between thumb and finger of left hand. At once I heard a scratching between these slates. When it ceased, I took off the slate and this was written (here let me say I hav four brothers in spirit life—or "nowhere," as Elmina hopes her trip has helped to establish):

"*My Dear Brother:* I and all of the brothers are present and send you our love and blessing. God bless you. Father is here also, and I wish he could write, but he does not know how to control this law of spirit return as well as I. We all send love to all. H. W. CURTIS."

I now opened the pellet in my hand, and it was this:

"*H. W. Curtis:* How are you and the brothers?"

Thomas Douglass, of Warren, seventy years of age, a Materialist, and most worthy man, came into the house where I was stopping an hour after I got this slate-writing, with a slate written over in the same manner as mine, as he said. It bore the name of his father, but was spelled "Duglas." This he could not understand. His father died in England when this son was ten years old, and he did not know that he spelled the name in this way. He went home and soon returned with an old book which he said was his father's, and in this book the father's name was written, red with age, and was spelled "Duglas."

"Magic pencils"—"Truesdell tricks!"
Ever after light, E. F. CURTIS.

OGDEN CITY, UTAH, Dec. 15, 1884.

MR. EDITOR: I am very sorry that I had not the money to send you sooner. Times hav been very bad in Utah for this last year. I hav one hundred and fifty dollars' worth of work done, but I cannot get it in, or I would hav sent the money three months age. I am just sending the three last dollars I hav. I am thinking of going away this spring to find a place. I am a brickmaker by trade. Could some of my Liberal friends locate me a place where there is a demand for making brick on my own hook, and sell them burnt with either coal, wood, or coal-slake? RICHARD FLINT.

SPIRITUALISM AND MATERIALISM.

MINNEAPOLIS, Dec. 10, 284.

MR. EDITOR: In THE TRUTH SEEKER of December 6th, a misrepresentation is made by Brother L. N. Wallis; please giv a little space to reply? I hav no more doubt of a future spirit life than of my present existence, but not as Mr. Wallis represents me by "faith" and "feeling," but by the absolute testimony in all ages, of all savage and civilized nations of mankind, which seems to me to be much more reliable than unproved Materialism! Wallis desires to know why he (Kingsley) "is anxious;" and answers his own question thus: "Because he [Kingsley] is conscious of uncertainty." How fallible Wallis knew that he was proclaiming and publishing truth, when he made that positiv, unwarranted, uncalled-for statement, is more than we can understand and comprehend.

Universal nature being the cause which produces all effects, we repeat we hav no doubt of the truth of philosophical Spiritualism; therefore Mr. Wallis's statements, like his arguments and opinions, are surely at fault, very unreliable, if not untrue. As Materialism is infinitly better than orthodoxy, the devil, hell, and eternal damnation, no wonder that Kingsley "is anxious" for annihilation instead of hell! Anxious for Materialist to prove (if possible) that Spiritualism and immortality hav no foundation in truth, and if Materialism is not true, it is impossible ever to prove it so.

The eternal difference between Spiritualism and Materialism is, Spiritualism givs proof, while Materialism givs assertions as follows: "faith" and "feeling;" "Kingsley is conscious of uncertainty," and thousands of similar assumptions and assertions, without giving demonstrations and proofs by, or from, or through any of the learned and most profound Materialistic Atheists. Spiritualism givs and requires demonstration; Materialism givs simple assertions, negations, and annihilation.

Who will inform us how, where, and when the learned scribe Wallis (or any other man, woman, child, or philosopher) did demonstrate and prove that Spiritualism, which teaches a glorious, delightful, and happy future existence (of which the universe is the cause, and spirits and future life the effects), is by Atheists pronounced and proved fabulous, impossible, and false; and that Materialism is most desirable and absolutely true?

We submit it as an absolute fact that Materialism is infinitly better, more desirable and philosophical, than orthodoxy and eternal damnation, but that is no proof that Materialism is infallible and true. We desire truth founded on nature and common sense, for these never fail, and never utter falsehoods. Spiritualism makes millions happy. Does Materialism make one happy in time or in eternity? We pause for natural and truthful replies. E. N. KINGSLEY.

CINCINNATI, O., Dec. 22, 1884.

MR. EDITOR: Of what use are all those religions to the world? Do any of them promote the morality, happiness, wisdom, intelligence, or prosperity of mankind? I think, sir, that the honest verdict from all sensible people must be that they do not. Nay, sir, do they not produce quite the reverse? Let any impartial observer look round on every hand, and behold things just as they are, can there be anything more clear than that all those places and people, who are the most steeped in religious superstitions, are the most deplorably ignorant, immoral, vicious, and deceitful, also the victims of squalor, poverty, and filth, perfectly regardless of honesty, truth, and decency? Millions of them are but slightly removed from the lowest order of brutes. The great object of all the priestly crowds has been to keep the masses of mankind in the most groveling ignorance, so that their power over them might be supreme. They hav worked upon their fears to such an extent that their dwarfed minds are enslaved, and rendered nearly idiotic. O priestcraft, thou curse of man! Could the earth be rid of thy contemptible influence, how bright, how cheerful, how prosperous and happy, would the people be, and our glorious globe would be a true and eternal paradise.

Onward, ye lovers of universal mental liberty, and bring speedily the charms or universal brotherhood.

With all creeds, dogmas, and superstitions forever ruled out, and love and good will reign supreme, is the hope and desire of T. WINTER, Materialist.

MENDON CENTER, N. Y., Dec. 20, 1884.

MR. EDITOR: Frequently while telling my spiritual experiences in a private circle of friends, they hav expressed a desire for me to write some of it for the general reader. I timidly commenced the task, appreciating from lack of education my weakness to produce an article worthy of attention.

I hav been a subscriber for THE TRUTH SEEKER for a number of years, and in reading its columns I am willing to acknowledge that I am not in unison with all the Materialistic productions I find therein, because I hav faith in a continued existence beyond the confines of the present life. Yet my belief stands not in the way, for I shall continue my subscription, and be one in a small way to render material aid to assist in the circulation of the paper, and I deem it the most progressiv at the present time.

The poet Pope has given us these truthful lines:

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

So I find it, as a member of the society of Quakers of the Hicksite school, Unitarian in belief, in harmony with all truth seekers, with a deep interest in the demands of Liberalism. Our Disciplin contains strong testimony against priestcraft and making merchandise of the gospel. And if it be a truth that Jesus declared and meant these words in sending forth his disciples, "Freely ye hav received, freely giv—without money and without price," then the hypocrisy and sordidness of the ecclesiastical state is unbounded. Can they be aught else than wolves in sheep's clothing for their rash assumptions? As Freethinkers and Liberalists we need to stand on broad vantage ground, our morality and consistency blossoming and bearing golden fruit in our example before the world. In filling the full measure of truth, should there be a claim that a plant resembling it, as manifesting itself in unsanctified ground, can we consistently discard it because of its unpopularity? Let Spiritualists giv this share of praise to the womanly virtues of Elmina Slenker for even daring to examin the claims of spiritual phenomena, considering the vicissitudes that George Chainey has undergone, even though she failed to find proof, finally giving in her testimony that the claim is bankrupt, not having any assets to pay its liabilities Contemporary with Elmina, across the Atlantic Ocean, the English premier, W. E. Gladstone, also gave Spiritual phenomena a careful examination, the medium, Eglington, submitting to crucial tests, and manifestations occurred under conditions which Gladstone affirmed utterly forbid a possibility for deception. We here note a difference between these two late investigators. Elmina, at the finis, by the tone of her communication indicates thankfulness that she discovered nothing to change her former opinions; whereas we again note an honest conviction guiding the mind of Gladstone toward the importance of spiritual facts, in his communication to a Liverpool journal, in these words: "I know of no rule which forbids a Christian to examin into the professed signs of pre-natural agency in the system called Spiritualism; but it seems to be his duty. I speak as one who is deeply convinced that God has yet many a fair plant to rear in this portion of his garden."

Let me hasten, regretting that the preface has obtained such limits, to giv my experience. While in New York a few years ago, a stranger and alone, I called upon the medium, J. V. Mansfield. He asked me no questions, and I kept my own counsel. He wished to know if I wanted to write a question, fold and seal the same, and hav it answered, or take what I I could get without leaving my volition on paper. The last met with my approval. He went to his writing-desk. I went from his presence to a remote part of the house, that my influence might not in any way impress him. Think of my joy and amazement when in about ten minutes he brought me a communication reading thus:

"Thank thee, thank thee, my dear son, for the assurance hav thee allows me so warm a place in thy loving heart. Nelson, could thee but hav known when we, thy friends an relativs, were near thee, thy heart would hav responded, 'God be praised for this wise provision in his great economy.' Well Nelson, we hav followed thee about, up and down the earth and at times we did fancy thee did detect our nearness; then again at other times thy mind was so absorbed with the business cares of thy mortal life we were at a loss to know if the really did detect our nearness. Not long since thy brother-in-law, Isaac G. Ewer, and uncle, Henry Powell, were here, but with all their control they failed to impress thee with their presence. They then sent their messenger for Abby and Mary, that they might assist the control, but even with the united strength the attempt was a failure. Mary said if Moses Ingraham had been present, we should hav succeeded. But my son, it is not always we can control the medium successfully; then, again, at other times do. But, Nelson, be of good cheer. We are about thee from time to time, and that to bless guide, and guard thee at all times. Aunt Lydia we often meet, but she is not with us at the present time. Thy father

Joseph, he, too, is with me and thee often, so fear not, my son; dare to proclaim this truth from the housetop. Lovingly remember me to all friends in Monroe county, and also where they recollect me kindly.

"Affectionately, thy mother, MARGARET POWELL.
"To NELSON POWELL."

During the centennial year, my wife and self being in Philadelphia, Mansfield also residing there, we concluded to call. While on our way we agreed to write a line to my brother, Nathaniel, who had been in the spirit world more than twenty years, and see what we could get. In his audience-room he gave me a blank strip of paper, and I wrote lightly so that I might not impress my volition too strongly there, this question:

"Brother Nathaniel, are you present? NELSON POWELL."

I folded and held it, while Mansfield sealed it with mucilage, he appearing not to care anything about its contents. Without it once leaving our sight, he holding his left hand upon it, he wrote for an answer:

"Heaven bless you, dear Brother Nelson, for taking time you intended Nathaniel should hav occupied, but he not being present, I hav come to speak instead. Yes, brother, we are with you and Sister Mary at the great show. Oh, could you hav seen us as we did you, you would not hav thought us so very far from you. Yes, brother, let this assure you that we liv, and because we do, you will.

"From your brother-in-law, MOSES INGRAHAM.
"To NELSON POWELL."

In a digest of this answer I realized that the theory of mind reading was out of the question. Again, with greater confidence, I addressed a niece thuswise:

"Hannah Ewer, are you present? Hav you a word for your your father and mother? NELSON."

Answer:

"Yes, dear ones, I am present, and for this proffered opportunity of sending a word to the dear ones at home, let me thank you. Tell father and mother that their daughter livs, and loves them not less dearly than when with them. Tell them that I am with them and the dear ones daily; that we shall meet again. HANNAH P. EWER."

Her full name was Hannah Powell Ewer. I forgot to insert the middle letter. It looks a little queer that the medium should insert it, unless his hand was guided by an invisible intelligence.

A significant event took place two days subsequently in another state, in the presence of a materializing medium. A form resembling very closely this same niece materialized in our presence, and my wife asked her if she had any word to send home. You can realize our astonishment when what purported to be she repeated the identical words, from, "Tell father," etc., to the end—the very words of the communication we had so lately received through Mansfield. I also, in the presence of the medium Watkins, hav had the arrangement of the slates according to my wishes; hav had a communication written inside, the intent of which the medium could hav no possible knowledge of. Neither did I giv him the slightest chance to write it.

I hav been shown a communication by a Mrs. Stuart, a friend of mine, obtained of Watkins at the home of her son, written on the folded slate held by her while Watkins, with overcoat on, had opened the door to leave the house. With one foot on the threshold his exit was arrested by hearing writing, the slate being ten feet distant; when through, the medium went on his way. She opened the slate and read a letter signed by his deceased brother.

Then there are two witnesses living who can testify to the bottom being knocked out of one of the bottom facts of Truesdell.

Last summer I received "False Claims," by J. Remsburg. I loaned it to a neighbor for perusal, he promising to return it to me by putting it in my box at the post-office. By some mishap it accidently got in the box of our leading Quaker minister. He is a good citizen and a kind man, but has positiv prejudices and religious biases. He, of late, preaches mostly to orthodox hearers, their ministers commanding him, perhaps. This change of base voiced the impression that the best way he could please God would be to burn the hateful tract. Let John Remsburg giv him a wide birth. NELSON POWELL.

NEW YORK, Dec. 20, 1884.

MR. EDITOR: Will you allow me some space in your paper to answer to the article, "Anno Scientiæ, 284," from Mr. Sidelinger, in THE TRUTH SEEKER of December 20th? Mr. Sidelinger says: "It was not the year 1 until the twelve months of this year had actually passed away." According to this logician, when we hav, for an example, Sunday, we do not hav it, nor can we count it the first day of the week, or Sunday, until after midnight—that is, after it has actually passed away! Such nonsense comes from the "Hub" of the New World; and there Mr. Sidelinger is not alone of this way of thinking. Now, I hav thought all along that when we commenced a new year, say 1884, the first day of January and any other day following to the 31st day of December to the end, to be each a part of the year 1884; but now comes Mr. Sidelinger and says that I am wrong, and pities me very, very much. Truly, either Mr. Sidelinger or Koezly ought to be shut up in an insane asylum.

Mr. Geo. N. Hill claims to be the originator of the so-called new calendar, and wants it started or commenced to count from and with the 1st day of January, 1600, and then to fall in with the present year of Christian era 1884, and count in the new way 284. Mr. Hill says the 1st day of January, 1600, was the initial day of the 17th century, and consequently his calendar is all right, to the contrary of anybody else. This new fashion commences to count with 0; all other common people commence with 1; but it makes me think the new Athens "breeds exceptionally very wise owls indeed, eccentric figgerers" and eminent mathematicians ahead of the common mankind, on which they look with pity or disdain.

What would the rest of us become if we lost the Hub? Why allow France to send us a statue to enlighten us and the rest of the world, while so much nearer to us the Hub might hav sent us one of its incomparable mathematicians as a statue for our enlightenment?

Mr. Sidelinger wanted a *real* epoch to start from a new calendar. Then I ask, in all humility only, would not the 4th day of July, 1776, the Declaration of Independence of these United States of America, be a better real epoch, and, I think, fifty million times more acceptable to the people, than yours? But who claims for it? No one. We do not want any needless disturbance, and to act accordingly, if we took the 4th of July, 1776, as a starting-point, that day would be the first day of new year 1 of the independence of these states. Let well enough alone. Neither Mr. Sidelinger nor Mr. Hill has ever named the first benefit a new calendar would giv us—not one. Their motivs must be vanity and notoriety.

Mr. Hill and Mr. Sidelinger object to the Christian era, and, after all, take it as a foundation for their new one. What in consequence? The Literal League has wisely confined itself to the Nine Demands, as one thing at a time may be attainable, but a confusion, never. FREDK. KOEZLY.

SAN FRANCISCO, CAL., Dec. 13, 1884.

MR. EDITOR: There can be nothing so truly a people's paper as that which admits all opinions, respectfully addressed, upon all subjects. This THE TRUTH SEEKER does, and in this fact I predict its future great success. To speedily bring about a 100,000 or more copies issue weekly, I hav thought that stencil plates employed by enthusiastic men and women in all parts of the country, might be effectiv. These could be cut out of pasteboard by you and sent to all desirous of taking an activ hand in the work. I would hav it read: "THE TRUTH SEEKER is the largest Freethought newspaper published. Sample copy free. 33 Clinton Place, New York." Stenciled upon the blank part of bills, already on dead walls in cities and large towns, and upon board fences everywhere; a million people could thus soon hav their attention drawn to this, the star newspaper of the earth. It is this in matter, form, and principle, and, like so many of our co-workers, I am anxious to see it attain that circulation which its merits deserves. One of the incentivs to work for an immense circulation is the sure reduction in price, perhaps to as low as one dollar per year, and if a man were too poor to pay this, it might be given to him by publisher or friend. Should THE TRUTH SEEKER think well of this project, I shall be glad to receive and pay for an outfit, and will personally see to it that it is used in and about this city. A few strips of pasteboard, a small brush, and a shallow small box of paste ink, will make but a small, very small, package to take along on a walk or a ramble. For one, I am willing to make the "woods full of them."

It must prove very amusing to many old-time Spiritists to see the anti-spiritists get such scoring as they are being subjected to. Truly, "they hav eyes and see not, ears hav they, and hear not." They are the positivly truly credulous on a negativ. They hav not the remotest idea of fairness in the proof or disproof of facts. The great lights of earthism, almost to a man, fail to admit the facts of spiritism, showing, therefore, to be either ignorant, cowardly, or dishonest. They talk of science as though it were anything more than truth, and, to cap the climax, "shut out" spirits by saying, "one world at a time." Suppose, for a moment, we had but "one world at a time," what would become of this insignificant earth, rolling, as science has it, in space? Why, independent of the sun (another world), moon (another), and stars (billions of them), seen and unseen (billions of other worlds), science declares we should go to "smithereens" in a twinkling. But suppose it is, practically, "one world at a time" that is wanted; mind you, it is not the truth that is particularly called for, but simply and purely "one world at a time," practically, you know. What, then, is this world's boundary? At what parrallel hight from the earth is the air included? or, shall the air as much as possible, like my neighbor's rooms, be excluded, or shall it (the air) extend to a certain hight and still be considered of this one world? Surely this is a grave question to settle. Let those in authority settle it; let us be informed just what constitutes this "one world." And when we are told this, let us know if earthists are only happy in being deaf, dumb, and blind to facts under their ears and eyes, which disprove their "one world at a time" theory, or rather wish. DR. GEO. HARDCASTLE.

ANAHEIM, CAL., Dec. 14, N.E. 284.

MR. EDITOR: As I hav had the privilege of uniting with a Liberal League eight miles from here in Santa Ann, I hav an order for two copies of the "Truth Seeker Collection" from members of the League, as we find it a great help in conducting our meetings. We are in hopes of organizing a free readroom and library room, and hope if anyone interested in the League, or in Freethought, as far as Secularization is concerned, has a desire to unite in contributing books, tracts, or papers, they will remember our new society. Liberals, at this day, should consider that if they wish to preserve there liberties from religious despotism, they must use the same amount of zeal and money as the theological hosts do. The theological doctrins are so firmly entrenched in our literature—our secular public school books—that it is only through the outspoken sentiments of Infidels, Spiritualists, and Secularists that they (the doctrins) are held in abeyance and kept out of our laws as much as they are. The time has come to join our forces, throw aside all opinionated predjudice, and work together that we may realize the blessings of liberty, equality, and fraternity. Long may the noble TRUTH SEEKER liv to greet our eyes with impartial sentiment on all subjects. Let there be light and the priviledge of investigating truth however unpopular. Herein lies our safety. K. PARKER.

OMRO, WIS., Dec. 9, 1884.

MR. EDITOR: While I consider it to be my duty as well as a pleasure to keep the Spiritualists of the country posted as to progress of the movement in this state, I shall not attempt to giv a verbatim report of our meeting just held in Milwaukee. The elements seemed to conspire to defeat our expectations, for it rained incessantly from Friday afternoon until Sunday morning. Nevertheless the attendance, which was fair at first, continued to increase till Sunday evening, when the hall was packed. The speakers were listened to with marked attention. J. E. Remsburg gave three lectures, the main drift of which was to show the baneful effects of priestcraft and the false teaching of theology, giving facts and figures in proof of his statements. He was very gentlemanly in his treatment of the subject, and was well liked by the audience. Professor A. B. French lectured Saturday evening on "Prehistoric America." And Sunday evening closed the meeting with one of the grandest lectures I ever listened to, subject, "The Beauties of Spiritualism as Compared With Materialism." Professor Lockwood spoke on the "Spiritualism of Science," Sunday P.M. Delegates and mediums from all parts of the state, as well as a number from Chicago, Mrs. Isa Wilson Porter, Mrs. Sparrow, and others. The Cross Concert Troupe, consisting of father and four children, furnished the music (mostly Professor C. P. Longley's composition) throughout the meeting. The city press was well represented and gave good reports of the proceedings, for which a vote of thanks was given. Our next meeting will be held in Milwaukee the 27th, 28th, and 29th, 1885.

Will friends in Wisconsin please send me the names of every Spiritualist and Liberal before that time.

DR. J. C. PHILLIPS,
Secretary of the Wisconsin State Association of Spiritualists.

KANSAS CITY, MO., Dec. 16, 1884.

MR. EDITOR: Inclosed please find $6.50 to be placed on credit for the following persons.

We hav plenty of Liberals in Kansas City, but cannot organize them. Col. Ingersoll has been here twice in the last two years, and always had a crowded house, but ministers hav the advantage of us. It would be well for Messrs. Putnam and Watts to giv us a call. I keep THE TRUTH SEEKER on my table, and, judging by the many who interestedly read it, I think the paper has many friends here, some admirers, and some doubters. I hav often been amused by different parties, at different times. Men who hav families whom they are bringing up (with the assistance of the wife) to believe in the God the Bible tells about, come into my place of business, pick up THE TRUTH SEEKER, and commence reading. Pretty soon they will say, "Mr. Larson, look here. I hav been brought up by good Christian parents, and lived to the age of fifty, and here is something I never before saw or even thought of. It almost makes me think the Bible lies. The fact is, Mr. Larson, I hav been brought up to look only on one side of this great question, and it never occurred to me that there was any other side, because I had been taught to believe that those who said anything against the Bible were sinners, and would go to hell; but here is something in THE TRUTH SEEKER which makes me feel as if I had just woke out of a sleep; something that assures me that there is more than one side to this question."

Now, Mr. Editor, one of the aforementioned deluded mortals is a subscriber herein. Let the good work go on; come down to common sense; banish ignorance and fear; let us take the world as we find it, and as it proves itself. In the language of the poet, Mr. Editor, "Giv 'em hell."

JOHN LARSON.

PHONOGRAPHY AND PROGRESS.

CONCORDIA, KAN., Dec. 20, 1884.

MR. EDITOR: The mind that tends to liberty and Freethought is most likely to adopt the quickest mode of expressing that thought. I, too, began to teach myself phonography about the time T. C. Leland did, buying Andrews and Boyle's Reader in 1846, and hav been an ardent advocate of telegraph speed in our system of recording human utterance. I hav used our orthodox, barbarous, senseless system of representation under impatient protest for forty years, and it seems about as hard to get rid of it as orthodoxy or tobacco.

The spirit of the age demands that children at school should learn to read and spell in one year, or less; that at fifteen everyone in the school-room should be able, while *hearing* the teacher's words, to *record* them *verbatim et literatim;* that everyone at a lyceum or lecture should be able to carry away with him or her all the words of the speaker; that every educated person, everywhere, should record upon paper, as well as upon the tablet of the brain, the expressions of the tongue; that the brain and the fingers should keep pace together (as in instrumental music) in internal elaboration and external expression, or record.

As it is now, in most cases, sound givs no clue to, or suggestion of, form, nor form of sound. Because of this, how much time is wasted and labor expended in setting soundless, useless, and superfluous type on THE TRUTH SEEKER, and all other papers and publications!

In this respect the mental, moral, and spiritual world is far behind the material, business, and commercial word, as far as books and papers are concerned. If I could send articles to THE TRUTH SEEKER in phonography, and there were phonographic compositors to use them, how mow much time would be saved! These thoughts are suggested by your quotations from W. A. Croffut, in THE TRUTH SEEKER of Dec. 13th. In this connection let me recommend T. C. Leland, whom I hav known mentally and by correspondence thirty-seven years, as a teacher of phonography. He "has the teach in him," and I would advise young people to go to 744 Broadway, and learn how to make your fingers keep up with the brain.

J. H. COOK

NEWPORT, ME., Dec. 13, 1884.

MR. EDITOR: In a late letter I wrote you that I was having a visit from a "fourteen-years-old Infidel." When she was about leaving her home, a little twelve-year-old sister said to her, "When you get to Newport, and no one meets you, you inquire for Mr. Mitchell, and if they ask you if it is 'that crazy Mitchell,' you say, 'Yes, that's the man.'"

Now, I inclose in this twenty-five cents. Please send me some kind of a book suitable for a child of that age, free from any God or Christ. EWARD MITCHELL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Glad New Year.

Hurrah, hurrah, for the glad New Year,
With its snow, and ice, and winter cheer!
We'll snap our fingers right in his face,
While we with snow-balls each other chase.

We'll laugh as we merrily slide down hill,
To the gay old tune of Jack and Jill;
And as, with skates, to the pond we go,
To the winter's cold we'll not say no.

Fairy voices sing: "Make room, make room,"
For mosses soft and spring-time bloom,
For the blossoms that our love doth share,
The violets sweet and daisies fair;

For the summer flowers in richest sheen,
For summer skies and grasses green,
For the autumn's golden fruit and grain,
And the maple leaf aflame again."

Hurrah, hurrah, for the glad New Year,
Its joy bells ring afar and near,
And we sing songs of welcome, too,
While we promis all good things to do.

S. H. W.

Santa Claus and Susie.

"I shall see Santa Claus to-night! Oh, I shall, I shall! He is coming to my house to-night, truly!' and Susie danced about the room, laughing and clapping her little hands in great glee.

To her Santa Claus was a sort of good fairy, who, as she had been told, visited children on Christmas eve, and brought them "goodies" or a bundle of briars, as they had been good or naughty during the year

Her papa had been down in the swamp, and cut a little evergreen tree, had brought it home and planted it in a corner of the parlor. Her mamma and auntie had hung upon it a number of pretty toys, useful and ornamental articles, and some fruit and candies. Susie herself had fastened among its branches seme little presents for papa, mamma, gammoo (as she called her grandmother), and auntie. The tree was all fixed for Christmas, the candles upon it were lighted, and Susie was hopping about in an excited state, anxiously waiting for the coming of Santa Claus. It was Christmas eve, and for a long time she had looked forward to this time with eager delight and fond anticipation. She was four years old then, and was an unusually bright child for her age.

All at once the door bell rang, ting-a-ling-ding, ting-a-ling-ding. Jusie jumped up. It must be Santa Claus. She was in a tremor of expectation, but snatched her doll and ran and hid her head in auntie's dress.

Her mamma opened the door, and there entered a queer-looking old man, dressed in a long blue soldier coat, a big woollen comforter or scarf around his neck, thick mittens on his hands, and a slouchy fur cap pulled down over his long white hair, while his face was nearly concealed by an immense white beard. Susie peeped out one eye, and drew back, half afraid.

In a deep voice the man said, "I hav come to pick the fruit off this tree here in the corner, and deliver it to the owners," and he immediately began removing the articles from the tree.

The first thing he took from the tree bore the name of Susie's grandmother.

"Does any one know such a person?" he inquired, calling the name.

"Yes, sir," ventured Susie; "that's my gammoo's name—that's the lady, sitting in the rocking-chair."

"Hum!" exclaimed the man; "here is a box marked, 'Little Susie;' who is she, pray?"

"I s'pose that means me!" and Susie endeavored to creep under the lounge in a spirit of bashfulness.

"Hav you been a good girl?" questioned the big man, "for all the year past?"

"Yes, Mr. Claus," replied Susie; "that is, I was naughty sometimes, but most of the time I was pretty good."

"What did you do that was naughty?" and the voice of the old man sounded harsh and grim.

"Why—I—kicked and screamed sometimes, when I could not hav my own way—and—sometimes I talked—*sarcy!*" and down went the little head on the floor.

"Do you think you will be naughty any more?"

"No, Mr. Claus—that is, I won't if I don't forget."

"Well, come and get the box, then."

Susie jumped up with alacrity, and reached with a long arm for the box, which contained a lovely wax doll.

"I thank you, Mr. Claus," said she modestly.

Susie had a heap of pretty presents, and so did her papa, mamma, gammoo, and auntie, all gathered from that tree. But the dear little girl could not throw off the restraint and bashfulness that came upon her when the old man came in, until after he had said, "Good-night, and pleasant dreams," and taken his departure. Then she had a jolly time looking over all her new playthings, and commenting upon the appearance of the strange visitor.

"Now," said she, "I should like to know, for one, who is Santa Claus, and where he came from, and how he knows good girls from naughty ones."

Nobody enlightened her that night, but the next day she persisted in her inquiries.

"Did ever you see anyone like him before?" inquired her auntie.

"I never did," she said. "His hair was some like that of my grandfader, who livs away off, but I know it was not my grandfader."

"Perhaps it was your papa," said her auntie.

"Oh, no; that could not be. Papa's hair is not white."

"Well, now, Susie darling, the big man was your papa, after all, disguised like a real Santa Claus."

Susie's eyes grew large and round, as she remarked slowly, "But it did not talk like my papa, and my papa does not wear such a coat as that."

"It was your own papa, nevertheless," said her auntie.

"Well, is there no Santa Claus then, for truth? What does it mean when people say, 'Santa Claus is coming?'" And the large eyes looked perplexity itself, and were half inclined to cry.

"Well, my dear," said the auntie, "when you are old enough to understand, I will tell you the whole story, all about Christmas and Santa Claus, or St. Nicholas. For the present I will only say this, that the celebration of Christmas is the perpetuation of—"

"What is perpetuation, Auntie?"

"It is the handing down, the keeping alive. Well, Christmas is the keeping alive in another form an old pagan custom, celebrated years and years ago under a different name. It is a festival day, and is now supposed to celebrate the birthday of Christ, hence the name—Christ-mass. Nobody supposes that he was born on the 25th of Dec., but some people agreed to fix it upon that day, and, perhaps, that is as good a day as another. In Germany the people call it the "Children's festival," and they giv presents from a tree, the same as we did last night. Sometimes a man all dressed up, as your papa was, goes about from house to house, and distributes the presents, and they call him *Knecht Rupert;* and Santa Claus means the same as *Knecht Rupert*, and was brought into this country by the Dutch people."

"Then there is no *real* Santa Claus."

"No, it is only an imaginary existence. The papa and mamma of children, and other relativs, are the ones who think most fondly of their darlings, and spend time and money to make them glad and happy."

"Isn't there any more to tell about Christmas, Auntie?"

"Oh, yes; the Swedish people hav a story that when Christmas time comes all the men who liv in the cold climate of that country are suddenly changed into howling wolves—"

"O Auntie dear!" exclaimed Susie.

"But it is not true, dear, only to make-believe. The story, and it is only a story, says that they meet in the night, all these people that are said to be changed into wolves, at an appointed place, and talk, in the wolf language, about men and animals that are mild and quiet, and carry on worse than real wolves, and that the good people suffer dreadfully from their wild attacks."

"What made us hav the evergreen wreaths in the windows?" asked Susie, suddenly.

"Well, a great, great while ago, ever and ever so long ago, there were people who preached, and taught, and sang in the woods, and they were called Druids. Of course they liked the evergreens and hollies, the laurel, mistletoe, and ivy, and everything that was like the green-wood, and they used to deck themselvs with wreaths and branches of green. Hence comes the custom from the Druids, of bringing the green wreaths of ground pine and holly branches into our homes. They used to think, a good while ago, that the wood nymphs or sylvan spirits, certain imaginary beings called by those names, would come into the homes where the evergreens were, and that the cold frost, snow, and ice would not catch them then."

"Well, auntie dear, I do think it is nicer to hav one's own papa, and mamma, and gammoo, and auntie to giv us good things, than a naughty old Santa Claus, who will bring us sticks if we are not good," said Susie.

"It is better still to *deserve* the good things that our friends bestow upon us.

"It is a pretty custom to dress our homes in green, and takes a little of the chill of winter away to see the green of summer on the walls, and in the windows. Christmas is a good time for re-unions; for families to come together, and it is a happy time when no one is missed from the family circle; when there is no vacant chair, no one absent. It is appropriate to celebrate the close of the year as they used to in the old, old time, and to bring good wishes, pretty presents, little mementoes of affection to our dear ones. And while we remember our own, we should also remember the many who are poor and lonely, and strive to make their lives a little better, happier, and more cheerful, by sharing what we hav, to some happy degree, with them. Thus while we giv joy to those less fortunate than we, into our own lives will fall softly new joy and sweet happiness. Do you understand, darling?"

But Susie, snuggled close in her auntie's arms, was fast asleep with a smile on her lips, and whispered dreamily, "Yes, auntie."

My Christmas Story.

[The following story arrived too late for last week's issue, and so we giv it to our readers this week. We are greatly obliged to Mrs. Wheelock, and to all our contributors for their kindness and interest in the Children's Corner. —ED.]

Ten years ago, I passed the winter months at Savannah, Georgia. My two little boys, Jamie and Theo—the elder five and the younger but three years of age—were with me. That winter here was an exceptionally cold one; there it was like a warm spring nearly all the time. Only an occasional northeaster would ever remind us of frost and snow that we had left at home.

Every day, with the rare exception of a rainy one, we were out for a walk in the fine parks that dot the city of Savannah all over with resting-spots of beauty.

Here, the landscape was one unbroken sheet of snow; there, the grass was living and green, whereon troops of bright-eyed children, accompanied by their colored nurses, played in wild abandon, for there were no signs posted up, "Keep off the grass." Here, the trees were robed only in their cloud-gift drapery of snow and ice; there, they waved their leafy banners, some of them in gorgeous bloom, and others, like the orange-trees, burdened with their golden fruit. The most noted among the southland trees were the stately yellow pines, through whose branches the balmiest breeze moans a ceaseless plaint, the broad-spreading live oak, and the beautiful magnolia, whose very name brings up visions of Southern beauty and romance.

In the Southern parks, all the year round, the spray of fountains plays upon blooming flowers, fringe-like mosses, and clinging vines. There I first saw the camelia blossom, in all its proud imperial beauty. It delights the eye, but is destitute of the essence of beauty, sweet perfume. Its charm lies in the perfection of its color, and in its chaste sculpturing, such as no art can ever paint or imitate.

In the afternoon of all bright days, and especially on Sundays, these parks are always thronged with people from everywhere—with adults and children, nearly one-half of whom are of the "dusky race." To one unaccustomed to these features of Southern life, it seems strange to see so many sable faces, but after a while we would miss them from the living picture of Southern life, as we would miss the dirge-singing pines from among the blossoming Southern trees.

Directly in front of the house where I was an invited guest was a grassy lawn, spray-sprinkled, and with beds of bloom here and there, where it was always holiday-ground for the children. I had never allowed mine to go out alone, but the day before Christmas was so sunny and beautiful, and they pleaded so hard "just to go out in the park," while I was engaged at my morning writing, that I yielded. I sat by the open window where I could look down upon them and know that they were safe.

For half an hour all was well, but suddenly I looked, only to find them gone. I peered forth with loving anxiousness among the groups of children gathered there, but my own were not among them. In one moment I was in the park looking for them, calling them and inquiring after them, but they were gone, no one knew where.

What should I do? Where should I go? Trembling in every nerve, I returned to inform Dr. K—— that my children were lost. Three of us started off at once in search of them. After a few minutes of rapid walking, I met Jamie running toward me, who, in frightened tones, said, "Mamma, I'se lost Theo."

"O Jamie, where did you lose him?" I asked.

"In the crowd of girls and boys up there by the Santa Claus store," he replied.

I had got a clue, so on I started again. The crowd of children was still there, but no little Theo was among them. So I went on and on through miles of city lanes and streets, down into the negro quarters, and everywhere, but my longing eyes found him not. The lengthening shadows told too plainly that the night was fast approaching; but too weary and too dispirited to prolong my search, I returned to Dr. K——'s, who told me that he had ordered the city police to search for the child.

My mother's heart was almost wild with fear that he was lost or stolen, and that I should never see him again. My exhaustion was so great I was forced to rest and wait in an agony of suspense.

It was just the moment between daylight and dark, for there is no twilight at the South, when my anxiety had merged into despair, that I heard, in the hall-way below, my boy's clear, happy voice ringing out like the chirrup of a bird. I gav one joyful bound and in one instant clasped him in my arms. With a face illuminated with happines, his first salutation was, "O mamma, I saw such pretty things down to the Santa Claus store. Will Christmas bring some to Jamie and me?"

The dear boy, he did not know that he had been lost, nor had he any realizing sense of the peril of such wanderings in a strange city. Two young girls were with him. They found him, as they said, in the following way:

It seemed when he separated from his brother that he strayed two miles away, and when found was surrounded by a bevy of colored children, who were laughing hilariously at something he had said. Just as the girls were passing they heard him tell his sable companions that he could not find Jamie anywhere. They instantly thought that the little fellow had lost his way, and stopped to question him, when the children laughed, as before, saying, "That boy says his name is Peter Grasshopper. What a funny name!"

One of the girls then asked, "What is your name, little boy?"

"Peter Grasshopper," he promptly answered.

"Sure enough," the girls said, "that is a funny name."

And here we must go back a few months in the history of our lost boy. The summer preceding my visit south, I spent with friends in the central part of this state.

A bright-eyed girl one day asked Theo what his name was.

"I don't know," he answered.

"Don't know?" said the girl; "well, I'll tell you what your name is—it is Peter Grasshopper. And now, when any one asks you what it is, you tell them, Peter Grasshopper."

In his playful way he always did, after that, when asked his name, answered, "Peter Grasshopper," until he really thought it was his name.

To resume the thread of our story, the girls took Theo in charge, and learned enough, by urgent questioning, to know that his mother was stopping at the house of some physician in the city. They took him home and gave him food, and then started out to find the place. Fortunately they came upon the street where Dr. K—— resided, and Theo, at once recognizing his house, exclaimed: "Oh, there is where my mamma lives!" And thus my child, the day before Christmas, was lost and found again.

In my anxiety for my lost darling, all thoughts of Christmas gifts had vanished from my mind. But not so with good, generous-hearted Dr. K——. He had a Christmas tree filled with gifts for the poor children in the neighborhood. It was his yearly custom to do this, and that bright Christmas eve, when my lost boy was found, and my life was again joy-filled after the day's suspense and anguish of soul, a beautiful surprise awaited us. Suddenly, in the midst of boy-questionings as to what Santa Claus would put in their stockings in the chimney-corney, folding-doors opened, and what a sight met our delighted vision. A green cedar-tree brightly illuminated, and its branches drooping with their burden of everything that a child loves and longs for, and at this instant a throng of wondering children were admitted; little street waifs whose dreary orphanage and homelessness made life not a joy, but a troubled dream. Kind-hearted Dr. K—— then spoke a few words of welcome to them all, and then distributed the gifts and sweetmeats. For a whole hour these little ones were made to feel at home where there was comfort, and beauty, and brightness; my own little boys the happiest among the happy. Christmas gifts there were for all, and from the hand of the children's benefactor, good Dr. K——.

When it was time for baby eyes to close in sleep, I put my darlings in their cozy bed, and when I gave them their good-night kisses, my little Theodore twined his arms about my neck and looking up to me, said in sweet, plaintiv voice, "Mamma, if I had stayed lost you wouldn't hav a merry Christmas, would you?"

A kiss, and a tremulous, "No darling," was all the answer I could giv.

Janesville, Wis. MRS. ELVIRA WHEELOCK.

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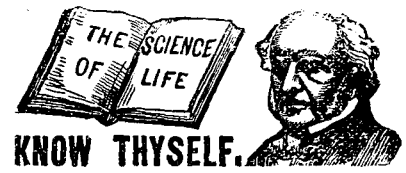
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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

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One of the finest monuments ever seen in this country has recently been erected to the memory of D. M. Bennett, founder of that able advocate of Freethought, THE TRUTH SEEKER, in Greenwood Cemetery, New York. One thousand friends of the dead journalist, admirers of his sterling qualities and the beauty of thought, goodness of heart, and the self-abnegation which distinguished his life, contributed to the fund by which this magnificent memorial was erected. A colored lithograph of this beautiful memorial has just reached us In reality it is a present that is appreciated more than cold words can express. Besides a view of the monument there is a fine likeness of Mr. Bennett On the monument are engraved many of the famous utterances of the departed Liberal as well as the record of his life and the work to which many years of his activ manhood were devoted. THE TRUTH SEEKER perpetuates the fame of its founder by this truly generous act, and while accepting its generosity with thanks it is but just and proper that we should add our testimony to that of thousands of others who have many times declared that as an advocate of free thought, free speech, and all that is ennobling in nature THE TRUTH SEEKER has no superior in the universe.—*Lackawanna Democrat.*

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Vol. 12. No. 2. | PUBLISHED WEEKLY. | New York, Saturday, January 10, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

In some towns, records the *Tribune*, there is more demand for roller-skating rinks than for churches.

If you wish a first-class Agnostic journal, subscribe for The Truth Seeker, 33 Clinton Place, New York city. $3.00 per year.—*San Francisco Universe.*

The *Journal of Rome* announces the formation of a "temporal power league" to establish committees throughout the world with the object of advocating, in the press and from the pulpit, a platform for the restoration of the temporal power and domains of the pope.

A priest named Ferdinand, Baron Reverend Von Rupplin, whom dissipation had driven from the pulpit and from decent society, committed suicide last week in St. Louis, Mo. In a letter which he left he says that, having been abandoned by the bishop and priests, for the last eleven years he has been obliged to beg from door to door.

The popular faith is experiencing a change of base. "Sam," said Chio, "why doan you talk ter old massa'n tell um ter lay up treasures in hebben?" Sam: "Gwuffum heah, niggah! Sense dem Sund'y-school sup'ntendents 'n pious folks hez took ter 'bezzlin' I hez moah confidence in airthly banks then heavenly uns ez fininshul instooshuns."

The Rev. Dr. Moss, of Indianapolis, was recently published as having announced himself in the light of a fallen man, and as asking the charity of all Christians. He now denies that he ever did anything of the kind. He says he does not realize that he has fallen, and intimates that Christian charity is more especially needed by those who fabricated such falsehoods.

For several months Mr. Anthony Comstock has been forcing the Kings county officials to close the pool-rooms and other gambling hells. His failure to convict some of the men led him to charge that District-Attorney Ridgeway was in league with the gamblers. Week before last Sheriff Stegman revoked Comstock's license as a deputy sheriff of Kings county, on the ground of non-residence.

When a pulpit is employed for a useful purpose, the fact is worthy of remark. A story is told of a country parson who went to preach in a remote parish church. The sexton, in taking him to the chapel, deprecatingly said: "I hope your reverence won't mind preaching from the chancel. Ye see, the chapel's a quiet place, an' I've got a duck settin' on fourteen eggs in the pulpit."

The Methodist church at Upper Jay, N. Y., is in a bad way on account of an organ. The instrument was recently purchased, but some of the people objected to praising God by machinery, and one Sunday morning the bellows was found to hav been cut from the instrument. Everybody is mad, but no one has as yet suggested placing the minister in the organ to furnish the wind.

The students of a Western theological seminary are reported to hav discussed the question whether, in the case of a prayer having been read from a printed slip on a formal occasion, and there having been a typographical error entirely reversing the meaning of a passage, the petition was received by Providence as uttered or as originally written. The debaters spent a whole evening over the point, and then had a tie vote.

The Rev. R. Heber Newton preached on "The Attributes of Deity" last Sunday, setting forth the character of the Almighty as a mother as well as a father of the human race. He said that the common idea of God was derived from the teachings of men, who had naturally elaborated a picture of an omnipotent man, dignified and serene while dooming the greater portion of his own creatures to eternal torment. This idea had been dwelt upon by religious teachers until the world had come to believe "that wild dream of the school man, the dream of a loving father sacrificing his own son to satisfy law."

The only son of the Bishop of Rochester has been received into the Roman Catholic Church. Protestants, says the London *Freethinker*, readily perceive that the conversion of an alleged "Infidel" to Christianity proves the incontestible truth of the religion he adopts. But somehow the conversion of a Protestant to Roman Catholicism proves nothing but the terribly insidious nature of the Romish system and the weakness of human nature.

There is an old lady in the eastern part of Mississippi who says the Lord has commanded her to spend the balance of her life in fasting, and for three weeks she has not touched a morsel of anything. "We do not know," says the Grenada (Miss.) *Sentinel*, "what the Lord said to that old lady, but we think there are quite a number of people about this time that will be in her condition, without any Almighty fiat, before many moons shall wax and wane, unless they go to work."

A fund is being raised for the relief of Gen. Grant for his losses through his rascally partner, Ward. Gen. Grant's income is at present $15,000, but that is not considered enough. While few will object to the nation's favorit soldier receiving all the money his admirers may see fit to giv him, there is still a chance to inquire if something might not more appropriately be done for the poorer persons who were entirely ruined by placing their confidence and money with the firm of Grant & Ward.

A paragraph in a Toronto paper says: At church fairs in Birmingham, England, there has been a great deal of gambling. The Congregationalists had raffles for bank-notes, and the Episcopalians announced an open raffle, "tickets threepence each," with a number of prizes, including bottles of wine and boxes of cigars, for the benefit of some church schools. At last the corporation has felt itself bound to refuse the use of the Town Hall, unless some guarantee is given that there shall be no raffling.

Comstock is getting outside his legitimate sphere of activity, having just arrested a pious deacon in Hoboken. The religious gentleman was vending packages of sawdust labeled cigars, and supposed to be counterfeit money. Having purified the world, the flesh, and the devil, Comstock has at last got to work inside the church. Compared with the battle he will there find opportunity to wage, it will be seen that his previous exploits with the hosts of wickedness hav been mere skirmishes. We fear Mr. Comstock has bitten off more than he will ever be able to masticate.

Report says that "Dr. Moorhouse, bishop of Melbourne, has refused to order prayers for rain in his diocese. His lordship givs as his reason that, before complaining, people should do something themselvs toward storing up the superfluity in the wet season against the drought." We are compelled to say that the bishop of Melbourne is theologically unsound. If there is efficacy in prayer to bring about physical results, they should be prayed for. When so obtained they would come easy, and the time usually spent in useless labor could then be devoted to improving the mind.

The Baltimore *Sun* of Dec. 24th records the examination by the coroner of a number of witnesses in the case of Emma Kitzmiller, who died through the neglect of her husband to summon medical aid, by relying on faith to effect the cure. The deceased was the wife of Lewis B. Kitzmiller, an artist. Several weeks ago Mrs. Kitzmiller complained of illness, but having, like her husband, become a convert to the "faith cure," and placing firm reliance on the efficacy of prayer, she declined to hav medical treatment. They were members of the "Heavenly Recruits," an organization similar to the Salvation Army, and many of their relativs were also worshipers in the same school. Most of the witnesses were believers in the faith cure, and testified that Mrs. Kitzmiller refused to take medicin, averring that Jesus was her only physician. It was shown that the husband, after reading the 14th verse of the fifth chapter of St. John, laid his hands on his dying wife and anointed her. Next morning he awoke and found her dead by his side. The cause of death was found, from the examination made, to hav been inflammation of the bowels, and a verdict was rendered accordingly. The doctor averred that a dose of castor oil administered at the proper time would hav saved the woman.

Most of the errors of the press, says the *Home Journal*, may fairly be ascribed to carelessness and mischance. Others, however, are on record which hav been committed knowingly and intentionally, and so can scarcely be classed as errors. They hav been mostly connected with Biblical matters, and intended to further party interests. It is said that Field, a printer of the time of Charles I., was paid £1,500 by the Independents to alter a single letter in the third verse of Acts vi, so as to make the word "we" read "ye," and so giv the right of appointing pastors to the people, and not to the apostles.

We find the following in the *Wall Street News*. It is suggestiv of the celebrated Isabella-Methodist mine: "I hear you are without a preacher over in your congregation." "Yes, he left two weeks ago." "Had a call at a higher salary, I presume?" "Not as I know of." "Health failed him, perhaps?" "No; his health seemed to be good." "Congregation didn't like his preaching then?" "Yes, they seemed to." "Well, then, he resigned?" "No, not exactly. Fact was, he unloaded a lot of railroad stock on us at 74, and the shrinkage, together with some talk about tar and feathers, took him out just as the stock touched 52."

January 4th, at Bay Roberts, Newfoundland, there was another furious Orange outbreak. The New York Redemptorist Fathers, who are holding a mission in that place, were imprisoned in their dwelling. An Orange arch was erected near the Catholic church, and hundreds of armed Orangemen paraded the streets. When the intelligence reached St. Johns, the United States Consul demanded from Gov. Glover protection for United States citizens. An extraordinary meeting of the Executiv Council has been summoned. The British corvette Tenedos has been ordered to Bay Roberts, and a large body of police has been despatched by special trains to the scene of hostility. The latest dispatch from Bay Roberts says: "Catholic Bishop McDonald is prevented by the Orangemen from holding service in the church, which they hav surrounded. Affairs are growing darker and more threatening. Hundreds of armed men are parading the streets. The police are unequal to the occasion. The British man-of-war Tenedos has just arrived to reinforce the civil authorities. The Orangemen refuse to take down the arches or flags."

Commenting upon the conduct of the Rev. Heber Newton in preaching heretical doctrins, the Troy *Press* queries: "What do Episcopalians believe in, anyway? Hav they really a creed? If so, is it a sort of patent India rubber come-and-go concern that may be twisted and yanked and turned to suit anybody's convenience? Here has the Rev. Heber Newton, a clergyman of that church, been preaching for a year or more the most rank heterodoxy, and still he is permitted to stay with the church. He was arraigned some time ago before the bishop for preaching doctrin conflicting with that of the church, but nothing was done. Last Sunday he preached a sermon in which the doctrin of the messiah, clearly adopted in the alleged creed of the Episcopal church, was explained away, and no Episcopal notice seems to be taken of it. The Rev. Mr. Newton holds about the same views as Mr. Matthew Arnold, and they may be correct; but that is not the point. The doctrins of a church must be maintained, or in effect it surrenders the name of church. If the mountain does not choose to go to Mohammed, then Mohammed should be brought to the mountain and bound over to keep the ecclesiastical peace, or else ordered to move on with his sermon-machine to some other locality. Heber Newton and the Episcopal church cannot both be right. One or the other must be heterodox. Perchance both, for aught we know."

News of the Week.

France is preparing for more vigorous operations against China.

Upwards of a dozen business failures and reductions were reported by the press last Saturday.

Mr. Gladstone, the English premier, whose health is bad, is ordered by his physicians to take a rest.

New York's new mayor, Mr. Grace, went into office on New Year's Day. Mayor Edson retires under indictment by the grand jury for corrupt conduct.

Demaire Desormiers, a priest, is behind the bars in Milwaukee, charged with criminal assault on a girl. Two other similar charges will be preferred against him.

Official statistics show that up to last Sunday 678 corpses had been removed from the ruins caused by the recent earthquakes in Granada, a province of Spain.

Louise Michel, the French female Socialist, imprisoned for incendiary utterances, has been removed to an insane asylum. Solitary confinement had upset her mind.

It is understood that about 700 Socialists in Chicago are armed and drilling nightly in military maneuvers. In view of this fact, a volunteer guard has been placed in one of the armories of the city.

The Rev. Dr. Newman has received $10,000 for a funeral sermon which he preached over a sixteen-year-old son of the deceased railroad magnate, Leland Sanford, of San Francisco. The preacher compared the boy to Christ among the Jewish doctors. Gush comes high this year.

The Rev. James Pullman, of this city, preached last Sunday on the doctrin of fire, especially hell fire. The word, he thought, should be used in the discussion of religion only in a moral sense. He did not believe that fire would ever come in contact with a human soul after death.

Moody, the evangelist, is in Richmond, Va. He is a good Southerner when in the South, and takes pains to say that he never said anything unfavorable of Lee and Jackson. In thus becoming all things of all men, Mr. Moody has a no less distinguished predecessor than St. Paul the Apostle.

Mr. Andrew Carnegie, the rich iron manufacturer of Philadelphia, proclaimed himself a Socialist at a recent meeting of the Nineteenth Century Club held at the house of Mr. Courtlandt Palmer. Mr. Carnegie said to a reporter that he thought Socialism would one day rule the world, and that then the millennium will hav come.

Twenty-three students in the theological seminary at Moscow, Russia, having shown a tendency to sympathize with the Nihilists, the archbishop of the diocese has caused each of them to be severely flogged by soldiers. The friends of the students are trying to hav the priest brought to account for the outrage, but the czar's government takes no notice of their appeals.

This is the week of prayer among the churches. These institutions hav for some years devoted the first week to that sort of diversion. If they think that times hav grown better as a consequence they should feel encouraged to go on in the great work. If otherwise—and it certainly looks otherwise—it would appear like a matter of national policy to hav them influenced to desist.

A church in Brooklyn has for the last five years been occupied alternately by Baptists and Episcopalians. Now there is war over the question whether the Baptists or the Episcopalians shall hav entire control of the edifice. The Baptists at present are in armed possession. Last Sunday five men of that denomination held the fort, each with a revolver in his hand, and the Episcopalians were unable to carry it by assault. The matter will be settled in the courts, pending which it is hoped bloodshed may be averted.

Canadian Convention.

The Toronto Freethought Gathering.

In response to a call issued by the Central Executiv of the Freethought Association of Canada, addressed to the Freethinkers of the Dominion, inviting them to assemble in convention in Albert Hall, Toronto, on Saturday, Sunday, and Monday, December 13th, 14th, and 15th, to consider questions relating to the perfection of the organization and germane topics, a number from Toronto and other cities and towns of Canada presented themselvs at the hall on Saturday morning. The morning was devoted to friendly greetings and pleasant conversation. It was the spontaneous opinion of those present that it would be unwise to proceed to business at once in the absence of many who were expected to arrive on the afternoon trains. Just before separating for dinner it was announced that the Convention would open at 2 o'clock.

At that hour Mr. J. Ick Evans, president of the Central Executiv of the Association, called the Convention to order. After reading the circular calling the Convention he said it would be in order to elect a chairman.

Mr. Watts moved, and Mr. Sisson, of Port Hope, seconded, that J. I. Evans be elected chairman. Carried.

Mr. Evans made a short speech thanking the Convention for the honor.

Mr. Risser was elected secretary.

Mr. Harrison, of Toronto, moved, and Mr. Groom, of Meaford, seconded, that Mr. Charles Watts, of Toronto, Mr. S. P.Putnam, of New York, and Mr. John E. Remsburg, of Kansas, be elected life members of the association. Carried.

The chairman explained that it was six years since the last convention, or annual meeting provided for by the rules, was held; since when the association has been inactiv. When it was proposed to bring Mr. Watts to Canada early last winter, a consultation meeting was held by the Hamilton and Toronto Freethinkers, and it was considered desirable by that meeting to resuscitate this organization. The Central Executiv, elected at the 1878 convention, held over until their successors were elected and qualified, and had power to fill vacancies in their body. Accordingly a meeting of the Central Executiv was called, which met on March 3d, last. They filled all vacancies in their ranks by electing the following gentlemen to serve until the present convention: Corresponding secretary, J. A. Risser; recording secretary, W. H. Durand; committee, J. Harrison, J. Taylor, C. Peters, Geo. Piddington, A. Earsman, and W. Dillon.

The convention unanimously indorsed the action of the surviving members of the Central Executiv in electing the gentlemen just named to fill the vacancies in their body.

The reports of the officers were postponed till Monday.

The subjects to be considered at the convention of which notice of motion was given in the call, were then taken up.

The question of changing the name to that of the American Secular Union, and also that of amalgamating with the National Liberal League, which is expected shortly to be known under the same name, were both referred to the following committee: Watts, Toronto; McDonnell, Lindsay; Sisson, Port Hope; Littlehales, Hamilton; and Harrison, Toronto.

Risser and Sisson moved and seconded that the Annual Convention be held on the fourth Saturday in September and following days. Harrison and Strange moved and seconded in amendment that the Annual Convention be held in September, the date to be fixed by the Central Executiv. Amendment carried.

The amendment to the constitution as noticed on the call, to change the annual contributions of the branch societies to the Central Executiv to twenty-five cents per member, instead of one-fourth of the annual membership fee, was carried.

The question of arranging for a Canadian edition of one of the Freethought papers in the States was referred to the following committee: Strange, Toronto; Putnam, New York; McClellan, Wallaceburg; Butland and Risser, Toronto.

The question of the best method of propagandism, and to raise a propagandist fund, was referred to the following committee: Remsburg, Kansas; Groom, Meaford; Young, Binbrook; Van Zandt and Allen, Stouffville.

The question of raising a building fund for building Secular halls, was referred to the following committee: R. Algie, Alton; Stoddart, Bradford; McClemont, Glandford; Taylor and Earsman, Toronto.

The question of adopting the Principles of Secularism, the Demands of Liberalism, and other resolutions as printed in the call, was referred to the following committee: Remsburg, Kansas; Chantler, Hamilton; Thompson, Duval, and Peters, Toronto.

Risser, Butland, and Earsman were appointed on the Committee on Credentials.

The secretary read letters of regret and congratulation from Geo. Wilson, R. C. Adams, C. Stevens, and F. Boas, Montreal; ex-Rev. C. B. Reynolds, New York; Allen Pringle, Selby; John Ray, Welland, and several others.

The latter part of Mr. Pringle's letter discussed several matters of business to be brought up in the convention, which was referred to the several committees having the matters in charge. This portion of his letter reads as follows:

And now in regard to the business proposed to be transacted at this convention, and outlined in circular No. 4 under nine heads, I may say that with one or two exceptions it has my entire concurrence and approval. These exceptions, having reference to the 5th and 9th propositions of syllabus, I beg most respectfully to submit for your consideration.

Number five proposes "to arrange for a Canadian edition of one of the Freethought papers in the United States." This, in my opinion, would be an unwise move, almost sure to end in failure. The leading American Liberal papers are too large, and too high-priced, to meet our condition and needs in Canada at present. Very few more would take the "Canadian edition" than already take the original, while a new Canadian paper, moderate in size and price, would, in my opinion, be well sustained henceforth in Canada. Such a paper, with the name of Charles Watts as editor-in-chief, would easily get a dozen subscribers where the one proposed would get one. By this no reflection whatever against the American Liberal papers is either meant or implied. Nevertheless the fact remains (and it is a fact) that in the minds of our liberal Christians, and even *quasi* Rationalists, from whom no inconsiderable portion of support to our paper would be drawn, there exists a great deal of prejudice against the American Freethought papers, which would not be felt against a Canadian paper. The high price of the American papers, added to this fact, would make it quite impossible to reach these classes in the manner proposed, while, with a properly conducted Canadian paper, at a moderate price, we certainly could reach them, if not at once, at least gradually. Our neighbor's papers are too large, and too high, and the consequence is, circulations very limited. And who of those here who do take them read them half through? This is a busy age, and life is short, and our literature must be "boiled down," or we cannot go through it. For myself I never read more than one-third of the *Index*, the *Investigator*, or THE TRUTH SEEKER, and I do not know any subscribers who more than half read them. If they were half the size, and half the price, they would hav, perhaps, five times the circulation. No matter how excellent a paper may be in its own department, it is, after all, only one side of life, and as life has many sides the progressiv man must hav the others, and, therefore, none should be so cumbrous as to encroach on the others.

If anything is attempted in the way of a paper, I would strongly suggest a new paper of our own, small in size, and moderate in price. If the new paper could not at first issue weekly, let it be a fortnightly, or monthly, or even quarterly, and work its way up on a safe basis. Such a paper, aided by contributions from among ourselvs, and under the editorial control of Mr. Watts, conducted with the judgment and discretion we know Mr. Watts to possess, would, I think, succeed financially and otherwise in Canada. A small fortnightly or monthly paper need not absorb much of Mr. Watts's time, nor need it interfere very materially with his lecturing tours, provided some of the Toronto friends could look after the mechanical part.

If anything is done in the premises, I would suggest a mode of procedure something like this: Get out a circular announcing the paper, size, price, etc., and send it out to the friends throughout the country, asking them to canvass for subscribers in their respectiv districts, and send in the names by a fixed date—subscriptions for one year to be paid on receipt of first issue of the paper. If the number of names forwarded were insufficient to warrant going on with the paper, the project could be delayed. The annual subscription price ought not, I think, to exceed one dollar to begin with, even though this should necessitate a small sheet of infrequent issue.

The other matter in published syllabus of business to which I beg most respectfully to take exception is contained in proposition No. 9. Therein it is proposed to adopt not only the celebrated "Nine Demands of Liberalism" from our American brethren, but also the "Resolutions" passed at the Cassadaga Convention. Now, as to the "Nine Demands," so changed in phraseology as to suit Canada, and with the sixth radically changed, as hereinafter set forth, I am entirely in favor of their adoption by us; but I cannot see the propriety or utility of burdening our principles and platform with the "Resolutions" referred to, as they are more or less irrelevant and local in character. The same remarks I ventured to make in connection with the size of Liberal papers I venture to suggest here as to our principles and platform. Let there be no useless verbiage. Boil them down so that even our enemies will read them.

As to the Sixth Demand, that "the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead," I do not think we hav any right to make any such demand. This would very clearly (to my mind) be an encroachment upon the rights of Christians. Those people who conscientiously want to swear and take an oath to assist them to tell the truth ought by all means to be allowed to do so. And we hav no right, had we the power, to take so sweet a privilege from them. We hav a right to demand that no disability shall be imposed upon us in the courts or elsewhere, either in the matter of evidence or otherwise; but this is all we hav any right to demand. I would therefore respectfully ask you to expunge this Demand, or radically alter it before adopting them.

Yours faithfully and fraternally, ALLEN PRINGLE.

Groom (Meaford) and McDonnell (Lindsay) moved and seconded that a vote of thanks be given to the gentlemen who hav so kindly remembered us in their letters, and that we regret their absence from our meeting.

The consideration of further business was adjourned till Monday morning, 10 o'clock.

Before announcing the adjournment, the chairman extended an invitation to all the delegates to attend an informal meeting and reception at the rooms of the Toronto Secular Society, which is a branch of this association, in the evening at 8 o'clock.

A large number of delegates had arrived on the afternoon and evening trains, and the rooms, No. 9 Grand Opera House, were well filled. After some time spent in making the stranger delegates acquainted with each other, it was decided that the chairman call the meeting to order and that the secretary read the minutes of the day for the information of the new arrivals. After an informal and very interesting talk on the questions to be decided by the convention, some one called for music. A very enjoyable feature of the evening followed, which was highly appreciated by the visitors. A few members of the Toronto Society gave some samples of their musical and elocutionary talent in playing piano solos and singing sentimental and comic songs, and readings. At a late hour the company dispersed, to meet in the morning at Albert Hall to listen to a lecture on "The Sabbath Question," by Mr. John E. Remsburg, of Kansas.

Sunday morning at 10:30 o'clock, a good audience was in attendance at Albert Hall. Mr. George Piddington, first vice-president of the Toronto Secular Society, took the chair and introduced Mr. Remsburg.

ABSTRACT OF MR. REMSBURG'S LECTURE.

Mr. Remsburg showed that the Sabbath was by no means of supernatural origin; that it was a natural holiday, instituted among some of the ancient races from observation of the stars, etc., and was copied from them by the Jews.

He also showed that the Bible Sabbath was on Saturday and not Sunday; that the Bible commanded the strict observance of Saturday, but of no other day, and everyone, therefore, who did not keep Saturday was disobeying the injunctions of scripture. To keep Sunday avails not, for there is not a single word, or even suggestion, in the New Testament that authorizes any change. If Christians accept the Bible as an infallible rule for faith and practice, then they are in duty bound to keep holy the seventh day of the week, and not the first.

If there is any abrogation at all of the law, then the Sabbath is entirely abolished, and there is no holy day to take its place. This is the position of St. Paul, who nowhere enforces the observance of the Lord's day, or first day, and leaves the disciples to do in this matter as each one was persuaded in his own mind. This was also the attitude of the early Christian fathers, as Mr. Remsburg demonstrated by ample quotations. Both Luther and Calvin declared in the same way, and Luther plainly said that he would hav one sing and dance on that day rather than surrender his independence. The originator of the present strict observance of the Sabbath was the bloodthirsty Constantine, one of the greatest tyrants that ever cursed the earth. The first man to make a Sabbath-law was a murderer. What a gift for the Christian church to receive!

Mr. Remsburg showed the relentless injustice of Sabbath legislation as it was enforced by our Puritan ancestors. Noble women were fined, imprisoned, and whipped in the public streets even for visiting a sick daughter on this holy day. The annals of the Inquisition contain nothing more ghastly and outrageous than this. Shame on a church that boasts of such tyrannical customs.

The Sabbath to-day, as Mr. Remsburg affirmed, is the stronghold of the church. Destroy the Sabbath, and the church will disappear. Its hold upon civilization would be forever gone. But while we would destroy the Sabbath as an unjust ecclesiastical institution, the Sunday might still remain as a beneficial holiday for the workingmen, maintained upon a purely secular basis. The Sunday and the Sabbath are not identical. Sunday is the first day of the week. The Sabbath is an ecclesiastical formality, which according to the Bible belongs to Saturday, according to Constantine and modern Christianity belongs to Sunday, but according to common sense and universal justice belongs nowhere. Neither industry nor morality demands such a relic of superstition.

After some discussion, in which Mr. Thompson and others took part, the meeting was declared adjourned till 2:30 o'clock in the afternoon.

Sunday afternoon, at the hour stated, Mr. George Maddocks, secretary of the Hamilton Secular Society, took the chair, and made a few preliminary remarks, after which he introduced Mr. S. P. Putnam, secretary of the National Liberal League, who proceeded to deliver his lecture on "The New Work of Secularism (Liberalism)." He spoke as follows:

There will be a new church or common association around some grand ideal. We must work together, join heart and hand, and giv and take. Individuality should be preserved, and personal liberty, but greater than ourselvs is the united life of all.

We cannot organize upon the basis of mere opposition to orthodoxy. Humanity grows slowly from one idea to another by due process of law, and it is by a change of conditions, and not by direct argument, that minds are advanced. Orthodoxy itself is continually changing, and what was heresy at one time is now the popular theology. The fundamental conception of orthodoxy is wrong, namely, that there is a supernatural salvation, and it must be swept entirely away; but the surest method to do this is to show by actual accomplishment that the new is superior to the old, that there is a gospel wrought out of the common facts of life more noble than was ever ushered in from the breaking heavens.

The character of the new church is to be thoroughly democratic. It is to be of the people and for the people, and each local organization is to be independent of all outside authority, and supreme in itself.

The architecture of the new church shall be more beautiful and entrancing than that of the old. It shall express the most glorious hopes of man. Paintings and statues shall elevate the soul, and teach noblest things with a perpetual beauty. The voice of oratory, too, shall be heard. The priesthood shall pass away, but not the scholar and the thinker, who shall hav ever-enlarging career, to unfold the ever-fresh meanings of science and literature, to trace the history of man, not falling like a star from Eden, but ever advancing, until is produced the civilization of Egypt, the poetry and philosophy of Greece, the strains of Virgil, the songs of Dante, and the dramas of Shakspere. The Bible then will be a valuable book, not as containing a supernatural revelation, but being a record of the struggles of humanity. We disown nothing of the past, not Moses or Jesus. Along with them we take the lives of all, and from every point of history gather hope and inspiration.

To understand man, to understand the universe, will be the object of the church of the future, and into this glorious study our children should come also and feed upon our noblest ideas. They should not be repressed with dogma, but expanded with the sweetest teachings of science, and thrilled with the poetry and romance of life that come from the real beauties by which we are surrounded.

The music and the drama shall bear their part also in the moral progress of man. Music is not the child of the lonely superstitions of the past. Science shall touch it to noblest import, and the songs to come shall blend in triumphant exultation with the old-time joys.

The theater shall be one of the teachers of humanity. In

its bright and changing scenes will be witnessed the common destiny and glory of us all. The home and social life shall be more beautiful than ever. With man's prodigious intellectual advancement there must be a deeper and finer brotherhood, a blending together of the individual and the universal.

This shall surely come; with more truth there shall be more beauty and more humanity.

"In the wide future there's a golden age,
Richer than ever gleamed on poet's page,
Where all that's excellent on earth shall thrive
And the pure, generous soul alone shall liv;
Where meanness, treachery, and narrow thought,
The stupid pleasures that are sold and bought,
The heart that's false, the spirit insincere,
The dark ambition, and the soul of fear;
All these shall vanish in its vivid light,
And happy homes shall sparkle on the sight;
Sweet liberty shall reign in every soul,
And truth and righteousness complete the whole.
Ah, yes; this happy time shall surely come;
Eye not the future with long faces glum,
This world of ours is not so very bad;
From every struggle comes a music glad;
In every sinking of the soul with dread
There is a resurrection from the dead;
When in the wilderness we faint with thirst,
Heaven's sudden angel shows the fountains burst:
Oh, there are prophecies of this bright time,
In many a burning word and thought sublime.
We feel them when the gorgeous springtime flows,
When summer murmurs to its golden close;
We feel them in those deep and mystic days
That flash and gladden in October's haze.
And winter's pure and spangling lengths of snow
Unfold its fairy visions in their glow.
Oh, nature comes from out the heart of love,
It's rich with joy below, around, above;
The universal glory flames in all,
In constellation's huge and feathery ball;
Within, without, to purity and life
The perfect wonder shines above the strife;
The earnest purpose makes the future bright,
And paradise is found in doing right."

The meeting then adjourned till 7 o'clock. In the evening Mr. J. Ick Evans called the meeting to order, and introduced Mr. Watts, who lectured on "Freethought—Its Nature, Struggles, and Achievements."

Freethought assumes that reason is the highest faculty of man. Although it is not infallible it is the best guide we hav both to truth and morality, and we must use it without fear. The moment we submit our reason to anything outside of itself we are slaves. The church, the Bible, the Gods must be defined and expressed in the terms of reason, or else they are useless. If they cannot endure the light of reason they must be swept away. Every one who has done anything for the advancement of the world has been a Freethinker, at least in that one thing by which he has benefited mankind. No fresh thought has ever come, nor new truth has ever been discovered, except by Freethought. The martyrs who hav perished at the stake hav been Freethinkers in that one conviction for which they hav died, for they hav clung to that conviction though all the world was against them. This is the nature of Freethought to submit to nothing but the enlightened intellect. There may be mistakes and errors in the process of reasoning, but reason, and reason only, can correct itself. It studies facts first of all, more facts the better; from facts, and a constantly increasing experienee, ever new results are arrived at, and nobler attainments made.

Freethought has ever had to struggle; priestcraft and kingcraft hav ever been against it. Freethought has its martyrs and its heroes adorning all the pages of human history. It has advanced slowly but surely. Through all the dark centuries it has made more light and more happiness and a higher virtue. It has developed the manliness of man, the nobility of woman. Its triumphs are great, and they will be greater yet. The future belongs to Freethought; the authorities of the past, based on superstition and ignorance, are losing their influence. The mind of man asserts its inward power. Science is to be the Christ of humanity. It opens the fountains of life and givs hope and inspiration. To Freethought we are devoted; for it we shall struggle, and in its triumphs we shall rejoice. Through its victory morality shall be enthroned in the place of blind faith, humanity shall be exalted as the supreme being for us to admire, love, and respect, and to which our energies shall be consecrated; and the future shall contain on the bosom of this earth that heaven which is the dream of its noblest spirits. Freethought shall clothe us with the powers of nature, unfold the wealth of human faculties, and by emphasizing what is useful to the world, create that which is the most beautiful and progressiv.

The three Sunday meetings were thrown open to the public by special invitation, which was made known by advertisment in the newspapers and by other means. The result was a good attendance at each of the lectures. In the evening, particularly, the hall was crowded to the doors, a large number not being able to obtain admittance. The three speakers made an exceedingly good impression on their audiences, and hav no doubt started a boom in Secularism and Freethought in Canada that will gather force as it rolls along. At the close of the meeting it adjourned to resume business at 10 o'clock, Monday morning.

Monday morning the chairman called the Convention to order promptly on time.

The secretary stated that he would like to hav the convention appoint an assistant secretary, and he nominated Mr. George Maddocks, of Hamilton, for that position. Carried.

The president made his report as follows:

Brother Agnostics, Secularists, and Freethinkers: My heart warms within me when I remember that on April 14, 1877, or nearly eight years ago, it was my pleasing duty to welcome delegates from nearly all parts of Canada and the United States to a convention held in this self-same spot, and where, for the same purpose and like business, I now cordially welcome you. Eight years bring in their wake many changes, joys mixed with regrets, and, in our case, amongst the latter may be reckoned our losses by absent friends and fellow-workers in the good cause of the intellectual emancipation of downtrodden humanity.

The number of intelligent faces I now see around me recalls to memory the many sterling friends whose absence we must all deeply regret. Many removals to distant parts, the insatiable demands of King Death, and other causes hav conspired to thin our ranks, whilst some of our numbers, having become tired and weary of the bitter fight for our rights and liberties, hav laid down their weapons of warfare and hav become passiv spectators of the great struggle now being carried on by younger and fresher forces.

In all great reforms, how few of those that first enter the field of battle for the rights of humanity liv to see the realization of their fondest hopes. In the ranks of science and philosophy we are constantly reminded of this in the fate of Copernicus, Galileo, Servetus, Bruno, and many of the most noble of mankind who hav been persecuted and murdered by bigotry and superstition.

In all ages of the world's history hav truth and enlightenment been born to be smothered by ignorance and cupidity, and therefore, friends and brothers, thrice welcome is your presence here to-day as valiant reserves come to support and succor the grand army of liberty. Your presence amongst us is more than ample satisfaction for the many causes of regret which it has been both my duty and desire to make known. You are worthy comrades in a noble cause. The question whether the world shall remain manacled and chained by ignorance and intolerance is still left to the arbitrament of your noble efforts. To the Agnostics of the world, the world owes whatever freedom mankind may possess. Roman, Greek, European, and Indo-Egyptian history is full of the glorious attempts of ancient and modern Agnosticism in striking from the ankles of an ignorant and benighted humanity the shackles of superstitious bigotry placed upon them by cupidity, self-interest, and credulity.

Now the irrefutable demonstration of scientific research opens to the world the pages of a Darwin, Huxley, Tyndall, and others who form a brilliant galaxy of modern-born light, whilst the philosophic pages of Spencer are lifted from the depths formerly fathomed by Aristotle, Bacon, and the more ancient of the world's philosophers who had not the scientific assistance furnished by more modern times. Science now rushes into the arms of Agnosticism, spurning the unnatural embrace of all supernatural religions. Henceforth she occupies the throne of reason, and banishes forever from her imperial court the polluted presence of error, superstition, and ignorance.

How long may we not dwell upon the recollections of friends, comrades, and companions whose manly presence in the past gave us heart and nerved our hands in the hour of the thickest fight, and when the saddening influence of apparent defeat recalled to our minds the immortal words of one of the greatest of the world's heroes, "These are the times that try men's souls;" and truly it may he said there hav been times in the existence of our beloved society when these words of the immortal Thomas Paine were not only fully realized, but were nobly responded to in the redoubled efforts of a well-directed energy on the part of its members.

Our happy meeting here to-day is the well-earned outcome of eight years of indomitable perseverance, and although the overwhelming force of circumstances prevented our obeying the mandate of the last convention of the Freethought Association of Canada to call a convention of the Freethinkers or Agnostics of Canada at least once a year, we hav been compelled to delay such call till we felt sufficiently strong to warrant your officers in bringing from their distant homes the Agnostics of the United States and Canada to this important convention.

But although nearly eight years hav elapsed since the meeting of the last convention of the Freethinkers of Canada, we are here to-day ready to place again in your hands the noble trust with which you honored us. A small number of the old officers of the Freethought Association of Canada, which were elected at the last convention, are still within its ranks, but where it was necessary to fill vacancies to carry on the business of the association, such appointments hav been made relying upon the circumstances of each case and the good will of the members of this convention to ratify and sanction such appointments.

Your officers hav much pleasure in announcing the fact that the Freethought Association of Canada is a fully incorporated society, having all the rights, privileges, immunities, and emoluments that such incorporation implies. This incorporation was obtained under the general act of the House of Assembly of Ontario, passed for the benefit of benevolent and other societies, but there is strong reason for believing that if it had been foreseen that Agnosticism or Secularism would avail itself of the provisions of the act it would not hav become law.

The evidences of the foregoing fact are so strong that they remind us of the injustice and intolerance that still sorely vex the Agnostics or Secularists of Canada. The most notable of these is the law of evidence. This iniquitous law has to some extent been modified by the provincial government of Ontario in civil cases, but still the foulest murder may be committed upon an Agnostic in any part of Canada, and if no other evidence than that of a brother Agnostic could be obtained against the murderer, he could not be convicted on such evidence. It therefore becomes every Agnostic or Secularist to sack party, to divest himself of all personal considerations in one determined effort to obtain repeal of a law that disgraces the statute-book of any country or people professing to be free. To the Mowat government of Ontario belongs the honor of the first step in the relief of persecuted Agnosticism.

You will be asked at this convention to sanction the amalgamation of the Freethought Association of Canada with the Liberal League of the United States. The main object of such amalgamation is to be prepared to meet arbitrary exactions, deprivations, or vexations to Agnostics in Canada or the United States. The necessity of such organization is made fully manifest in Canada by the late seizures of the works of Paine and Voltaire in the Toronto and Montreal custom houses on the absurd plea of "obscenity." Had this amalgamation existed when this unheard-of plea was put forward by the over-zealous collectors of Montreal and Toronto, they would hav most certainly been called upon to defend their positions in the law courts of the country. Such amalgamation of Agnosticism and Secularism on this continent will make bigots of the stamp of these sapient collectors think twice before they again attempt to become the laughing-stock of all advanced or enlightened communities. These books hav since been condemned to destruction by the dominion government of Canada, thus soiling its otherwise intelligent rule by the irreparable stain of bigotry, superstition, and intolerance.

In obedience to the resolutions passed at the last convention of the Freethought Association of Canada, held in this hall on the date before named, and in furtherance of the propagandism of Secularism in Canada, your officers invited to Canada, as a permanent propagandist lecturer, Mr. Charles Watts, of London, England, upon an arrangement that will be laid before the convention for ratification and approval. The extraordinary success of these lectures, together with the increase of local branches at Hamilton, Welland, Dunville, Owen Sound, Meaford, Oshawa, Lindsay, Belleville, Gananoque, and other places fully warrant the step taken by your Executiv to place before the people of Canada the principles of scientific Materialism.

Your Executiv in returning into your hands the honors conferred upon them, confidently ask your approval, and this, if given, will mply repay the trials and anxieties naturally consequent on so important a charge as the propagandism of Freethought or Secularism when orthodoxy is so strong as it is known to be in Canada. But before separating or rendering up their respectiv offices, they respectfully beg to recommend that the future corresponding secretary receive the sum of two hundred dollars annually, payable quarterly, as a douceur, and not as a salary. The arduous nature of the work required in the effectiv working of the office of corresponding secretary cannot be insured without some such provision.

A detailed account of receipts and expenditures will be laid before the convention, and which we trust will meet with your approval, hoping that you will be able to acquit your Executiv of laxity of endeavor or of extravagance of expenditure. Much more might hav been done with more ample funds, but your Executiv fully trusts that the financial and general management of your generous trust will be found to hav been administered with due regard to the best interests of our association, and to the satisfaction of the honorable members of this convention. All of which is respectfully submitted by your humble servant, J. Ick Evans, Pres. F. A. of Canada.

The secretary made a brief verbal report, promising to giv a more extended one in the columns of The Truth Seeker and the *Investigator* at a future date. After giving a brief *resume* of the condition of the Association previous to the reorganization of the Central Executiv, he stated the circumstances that brought about the re-organization. The leading Freethinkers of Hamilton and Toronto had made a proposition to Mr. Charles Watts to make his home in Canada and organize the Liberal element throughout the country. It was considered desirable to place this matter before the Freethinkers in the Dominion as early as possible. That it might be done in a manner that would create confidence, it was decided to resuscitate the Freethought Association of Canada that was incorporated under a general act of the Ontario Parliament in 1878, that its Central Executiv should should take the matter in charge and present it to the Liberals of the country, soliciting their support, both financially and activly. On March 3d of this year the old members of the Central Executiv held a meeting at the rooms of the Toronto Secular Society, and filled the vacancies in its body—as stated by the chair in the proceedings of Saturday. Under the instructions of this body a circular was drawn up, dated April 1st, and mailed to all Freethinkers whose addresses he had procured. The contents of this circular, that gave the details of the proposed arrangement, hav been in the possession of all present, and need not be dwelt upon here.

The responses to this circular hav been very liberal, but still more money is needed. The detailed report of receipts in response to this circular will be given in the treasurer's report. In September Mr. Durand, who was elected secretary to fill a vacancy, resigned his office, since when the corresponding secretary has filled the office pro tem. The Toronto Secular Society voted itself a branch of the Freethought Association of Canada, and branches hav been instituted as follows:

Welland Secular Society.
Aylmer Secular Society.
St. Thomas Secular Society.
Belleville Secular and Literary Society.
Gananoque Secular Society.
Alton Secular Society.
Hamilton Secular Society.
Oshawa Secular Society.
Lindsay Secular Society.
Meaford Secular Society.
Owen Sound Secular Society.

The societies at Toronto, Hamilton, Welland, Alton, and Lindsay are in flourishing condition, the others need more or less encouragement and assistance. The preliminaries that hav brought about this convention are more or less familiar to all, and it is not necessary to take up your time in recaptulating them.

The election of officers who compose the Central Executiv for the term ending with the next annual convention was then taken up, and resulted as follows:

President, J. Ick Evans.
Secretary, R. B. Butland.
Corresponding secretary, J. A. Risser.
Treasurer, John Taylor.

Committee, F. Strange, J. Harrison, Geo. Piddington, A. Earsman, G. McFedries, Chas. Hicks, Chas. Peters.

Trustees, who are not members of the Central Executiv, T. Littlehales, Hamilton; Wm. McDonnell, Lindsay; John Groom, Meaford.

Mr. Charles Watts, from the committee on changing the name of the association and amalgamating with the National Liberal League in the United States, recommended the passage of the following resolutions:

1. *Resolved*, That the name of the Freethought Association of Canada be changed to that of the "Canadian Secular Union."

2. *Resolved*, That the Canadian Secular Union (late Freethought Association of Canada) be amalgamated with the National Liberal League of the United States, under the general title of the American Secular Union.

Mr. Watts said that the whole of the committee appointed to consider the advisability of this change and amalgamation were heartily in favor of the proposed alterations. Personally, he deemed it a most important step in the right direction. The term Secular was more definit than the phrase Free-

(Continued on page 22.)

The Liberal Club.

The regular reporter of the proceedings of the Liberal Club—probably fearing that Mr. Vaughan would be there, or that the ghost of Mr. Shook might stalk through the hall—declined to attend. This chronicle will, therefore, as it is prosaically accurate, and unrelieved by a vivid reportorial imagination, be different from previous reports.

Prior to the lecture by Mr. Remsburg, Madam Delescluze occupied the platform for half an hour soliciting aid for *John Swinton's Paper*. Twenty subscriptions was the amount of aid she wanted. The writings of Mr. Swinton, Madam Delescluze alleged, contain food for thought and exhilaration. Nineteen subscriptions were soon obtained, but the twentieth came slow, and Dr. Foote put in another dollar to relieve the suspense of those who did not wish to help, yet feared the lady would turn to them personally. Madam Delescluze thanked Dr. Foote warmly, and also the club. She would, she said, make the labor unions blush for their lukewarmness when she recounted to them the generosity of the Freethinkers. (A voice: "That's extreme." Another voice: "That's so.") The club was not a labor organization, yet it had done more to help the labor cause than any union in the city. The madam was going on to make a speech, but the chair cut her short by intimating that she could hand the twenty dollars to Mr. Swinton with the compliments of the club, and that now Mr. Remsburg should hav the floor.

Mr. Remsburg denied that Sunday was established by the Bible, and quoted, to show its origin, the edict of Constantine, A.D., 321:

"Let all judges and all people of the towns rest, and all the various trades be suspended on the venerable day of the Sun. Those who liv in the country, however, may freely and without fault attend to the cultivation of the fields, lest with the loss of favorable opportunity the commodities offered by Divine Providence should be destroyed."

He cited the following authorities against Sabbath keeping:

Martin Luther: "As regards the Sabbath, or Sunday, there is no necessity for keeping it; but if we do, it ought not to be on account of man's commandment, but because Nature teaches us from time to time to take a day of rest. . . . If anywhere the day is made holy for the mere day's sake, then I order you to work on it, to dance on it, and to do anything that will reprove this encroachment on the Christian spirit and liberty" (Table Talk).

Phillip Melancthon: "They who think that by authority of the church the observance of the Lord's day was appointed instead of the Sabbath, as if necessary, are greatly deceived" (Augsburg Confession).

John Calvin: "Christians should hav nothing to do with a superstitious observance of days" (Institutes, B. II., chap. viii).

William Tyndale: "As to the Sabbath we be lords over, and may yet change it to Monday, or into any other day as we see need; or we may make two every week, if it were expedient, and one not enough to teach the people. Neither needed we any holy day at all, if the people might be taught without it" (Tyndale's Works, B. I., chap. xxv).

Archbishop Whately: "There is not even any tradition of their having made such a change; nay, more, it is abundantly plain that they made no such change" (Notes on Paul).

Jeremy Taylor: "That we are free from Sabbath observance, St. Paul expressly affirms in Collossians" (Doctor Dubitantium, B. II., chap. ii).

Bishop Warburton: "The observance of the Sabbath is no more a natural duty than circumcision" (Divine Legation, B. IV., sec. 6).

John Milton: "The law of the Sabbath being thus repealed that no particular day of worship has been appointed in its place is evident" (Christian Doctrines, B. II., chap. vii).

Erasmus, Neander, John Knox, John Bunyan, Richard Baxter, Dr. Paley, Bishop Cranmer, and many other eminent divines and reformers might be named as standing opposed to Sabbath observance.

In closing, Mr. Remsburg said: "Against these Sunday laws let every honest man protest. They are not needed. Justice is not observed in their enforcement. Whatever is a crime or misdemeanor on Monday, is a crime or misdemeanor on Sunday; and whatever is lawful on Monday, cannot in justice be unlawful on Sunday. Let the people of this country enjoy that entire civil and religious freedom which the genius of their Constitution guarantees them. Let each one determin for himself, not only which shall be his sacred day, but also in what manner it shall be observed. Let those who deem it their duty to set apart one day in seven for religious worship do so; let those who desire to appropriate a day to rest or study do so; and let those who desire to devote a day, no matter what that day may be, to pleasure and recreation, do so. Let them step forth from this puritanical prison into the grand palace of nature—not as escaped convicts, liable to hav their reputations brained by a statutory club in the hand of some brutal justice, but as free people, serene with the consciousness of not having committed even an artificial wrong. Let those who wish to make Sunday the saddest, dreariest day of all the seven, enjoy the 'blessed privilege,' but let them keep their meddling fingers from off those who would make it the brightest, sweetest, happiest day." The lecture was attentivly listened to and heartily applauded.

Madame Delescluze said she thought all ministers did not wish to make Sunday a gloomy day. She knew many who wanted libraries and places of rational amusement open on that day. She was brought up to observe the Sabbath strictly.

Dr. Weeks did not believe that any institution was an unmixed evil. Superstition during the Dark Ages preserved the germs of civilization. Dr. Weeks once met a man in Westchester county, a Calvinist, who held that Universalism would lead to crime. He (Dr. Weeks) remarked that a man who thought that way ought to be caged—and Calvinism was just the cage for him.

Mr. Welch, if he had his way, would not permit Jews to keep their stores open on Sunday, because he had a cousin who kept a shoe-store on Grand street, and this cousin told him (Mr. Welch) that the Jews kept their stores open on Saturdays after 3 o'clock and all day Sundays. This compelled Mr. Welch's cousin to do the same. Mr. Welch thought the churches were not so bad as the rum traffic.

Mrs. Leonard said the saloons flourished better where Sunday laws were in force. In the cities of St. Louis, Cincinnati, and Chicago, which were the center of the universe, people had picnics and enjoyed themselvs freely. There were many reasons why we should hav a day of rest. The wealthy do not need any rest.

Mr. Rosenburg got up to go home, but upon Mr. Wakeman's agreeing to speak sat down. Mr. Wakeman said the speaker of the evening had told them why the Christian Sabbath should not be kept by church-going. He wished Mr. Remsburg had added a few paragraphs showing how the day ought to be used. By the farmer, Mr. Wakeman said, the Sunday should be utilized for mental improvement. The professional man should go out-doors. Mr. Wakeman usually spent the day on his farm, working. He had been threatened with arrest, but he told his Christian neighbors that out-of-doors was his church—couldn't they see the dome?—and that his way of worshiping was by communing with nature. He had not been arrested yet, but when he was that was the line he should fight it out on. People should also take a bath on Sunday, but should never use tobacco or alcoholic drinks—for what was the use of keeping the outside clean if the inside was filthy? Cleanly people who drank or smoked were whited sepulchers.

Mr. Remsburg said he could not tell people how to spend Sunday, except they should each judge what was best for himself or herself. What he was laboring and pleading for was the liberty to use the day in any way one pleased. At the conclusion of Mr. Remsburg's short reply the audience, including Mr. Rosenburg, dispersed, carrying away the impression that Mr. Remsburg knew about as much concerning the Sunday question as his critics.

Editorial Notes.

When the Catholics ruled Italy, its funds were quoted at thirty-six. Now they are at nearly the same figures as the English.

The managers of the New Orleans Exposition hav decided to keep it open on Sundays. At which decision the Protestants are wroth, but the Catholics look upon it with favor.

"There are some poisons so subtle that no chemical test can detect them, but the smallest quantity introduced into the system will produce almost instantaneous death. Such, too, is the secret poison of the tongue. How fatal it is! Oh, the lives it has ruined, the homes it has destroyed, the hearts it has broken! Sometimes half a truth is given; at others silence, accompanied with a suggestiv shrug, will blast a life, and, once started, you cannot stop it. Said an English writer who had felt the sting of slander, 'There is no personality too mean, no insinuation too audacious or too false, for the recklessness of these slanderers.'" So said the Rev. C. H. Eaton, in his sermon last Sunday. We hope he and his brother preachers will remember these words when they orate their usual abuse of Paine on the Sunday after the 29th.

"Somehow the beautiful Christmas spirit seems to hav penetrated even the unbelieving bosom of the editor of The Truth Seeker. How else account for the appearance of Christmas poems and stories in that Infidel sheet?"—*Catholic Union and Times.*

The observance of Christmas is a social custom derived from the pagan festival of the so-called birth of the sun. It has been stolen by the Christians, who try to make the world think they originated it. It is a season of rejoicing, and can be appropriately used by any one, pagan, Infidel, or Christian. The holidays are a time of jollity and good cheer, of making presents and renewing friendships, and most Freethinkers believe in using them. Certainly every occasion of doing good or of making relativs and friends happy should be utilized. A very good custom the Chinese hav on their New Years is that of paying their debts. It is a very good way to giv pleasure.

One of the questions put to the *Advocate* last week was as to the ultimate destination of one who was once an evangelical church-member and became a Unitarian in faith, but, until death, believed in prayer, and exhibited the fruits of the spirit in patience, long-suffering, charity, and the abhorrence of falsehood. This complication puzzles Mr. Buckley. While he has "no doubt of the destructiv nature of the heresy of Unitarianism, believing that its direct tendencies as a system are equally antagonistic to the doctrin and the spirit of the gospel, it is not our province to decide, or even to hav an opinion, upon the future of any one individual. If the person referred to became self-righteous, ignored Christ as a savior, lost all consciousness of sin and dependence upon redeeming grace, we see no ground in the New Testament for hope of acceptance. But if the change in the mind did not extend to the heart, and left the person practically a believer with the heart while somewhat astray in the understanding, the gospel givs ground to believe in his salvation. But dogmatic Unitarians who deny human depravity and guilt, the need of regeneration, and the atonement of Christ, repudiate specifically the doctrin of justification by faith, and feel competent to work out their own salvation, cherishing a claim upon the favor of God based upon conscious righteousness, are entirely outside the kingdom of Christ as described in the gospel." Dogmatic Unitarians will therefore please take notice that they can expect no mercy from the Methodist devil. He will burn them that the scriptures may be fulfilled.

The generous aid extended to Mr. Swinton by the members and attendants of the Liberal Club on the evening of Mr. Remsburg's lecture will, perhaps, open that gentleman's eyes to the fact that the best friends of the laboring man are to be found among the Freethinkers. It will be a long time before any champion of Labor will be allowed the use of a pulpit from which to plead for *John Swinton's Paper*. Madam Delescluze knew better than to go to Socialist Rylance for the opportunity of advocating to a Christian congregation the cause of the class of people among whom Christ is said to hav made his home, or to any of the preachers whose hearts bleed for the poor, but whose pockets and those of their sleepy hearers are hermetically sealed to all except the heathen, who are much better off than the poor appealing at the church's very doors for justice and a chance to earn their living. The condition of those who most need the change will never be bettered till they hav dropped their superstition and work upon the utilitarian principle of happiness and prosperity here on earth, and cease to regard this life merely as a vale of suffering through which they must pass as best they can in order to enjoy a world hereafter.

The following account of missionary tyranny comes to us through the *Hindoo Excelsior Magazine*. It took place in Lahore: "A young man—a Brahman—adopted Christianity, and anxious to bring his wife over to the fold, went to bring her to Lahore from his nativ village. Arrived at Lahore, he did not go to his brother's, and quieted the suspicion of his wife by saying that he had fallen out with his brother and taken up separate lodgings. She was on this pretext taken to the mission compound, and introduced to a lady who passed herself off as a *Khetrani*. The suspicion of the decoyed woman was, however, soon roused, and she got hold of a sweperess to convey the news of her arrival to her husband's brother. In the mean time, her husband and the inmates of the mission coming to know that she was likely to be rescued, she was taken over to Kussoor, where she was detained for nearly a couple of days, without food or drink, under the auspices of the local mission. Great secrecy as to her whereabouts was observed, but the secret, notwithstanding, oozed out, and her friends, with the aid of the police, at length succeeded in effecting her deliverance." Proceedings for damages are about to be instituted against the zealous Christians.

An English Society for the Conversion of the Jews announces as the result of its last year's work the conversion of four Jews, at an average cost of about $21,000 each. The *Times* of this city thinks this is dear, and unfeelingly throws suspicion upon the genuinness of the work. "There was formerly," it says, "and perhaps still is, an edifying ceremony held yearly in the baptistery of the Roman Church of St. John Lateran, where a Jew is publicly baptized. It has, however, been more than suspected that the Lateran Jew undergoes conversion annually for a fixed salary, and that he promptly returns to the Mosaic faith the day after his baptism, and continues steadfast therein until the next year. Converts like this one are not particularly useful, and certainly they are not worth $21,000 apiece. Heathens come so much more cheaply than Jews, that it seems as if the English society already mentioned could spend its money with better results in Africa and Polynesia than among the European Jews. A fair article of African convert can be made at a cost of about $250, and the gentle Polynesians can be converted at even a cheaper rate. The money which the society has laid out on four Jews might hav converted 84 Africans and, say, 100 Polynesians. This surely would hav been a better investment of the money, and would hav been far more satisfactory to the society's subscribers."

The present week sees the last of the *Review*, a Liberal monthly published by R. P. Wilcox, of Milan, Ohio, and the first number of the *Agnostic*, published by E. M. Lester in Philadelphia. In his valediction, Mr. Wilcox expresses deep regret at having to part with his readers. "We have worked," he says, "long and hard to make the *Review* an important factor in the cause of reform, and it pains us, after having spent our youthful days with our paper, to giv it up; but so it must be, as a pressure of other work has rendered it impossible for us to do it justice. Friends, we greatly dislike to part with you, many having been with us since our commencement of journalistic labors, but hope it is temporary, and only for a few years at most." The salutatory of the *Agnostic* promises that the paper "will strive to be as much of a gnostic as possible in all that pertains to the betterment of our condition in this life, and only assume the Agnostic position toward another life of which we know nothing, and can know nothing, notwithstanding the assertions of professional purveyors of such information to the contrary. The *Agnostic* will also fearlessly present the gospel of free speech, free press, and a free people, with the word free subject only to the limitations imposed by the essential conditions of civilized society, trusting in the protection promised by our constitution to save us from the avenging thunderbolts of priestcraft in this life, perfectly content to trust to our own prowess to outwit their sheriff and executioner (the devil) in any other world which we may chance to be sojourning." We lament with Brother Wilcox the death of the *Review*, and exult with Mr. Lester that a new standard-bearer has arisen. The Liberal press is the life of the Liberal cause, and the more journals we hav, the sooner will liberty triumph. But we could wish to see all Freethought papers better supported.

The League.

The Campaign Fund.

Previously acknowledged,	$2,593.13
R. Butterfield,	5.00
F. A. Day,	3.00
O. C. Jillson,	2.00
Mahtowa (Minn.) L. L. (per J. H. Collins),	1.00
Wm. Hunt,	1.00
A. L. Wright,	1.00
Jas. C. Cooley,	1.00
W. H. Crapser,	.45
Rufus Perkins,	5.25
George Smith,	1.00
L. Levine (annual member),	1.00
Santa Anna League,	2.00
L. G. Bragg,	1.50
Sol Benson,	1.00
Canada,	25.00
Total,	$2,644.33

AMOUNTS PAID.

R. Butterfield, $5.00: F. A. Day, $3.00; O, C. Jillson, $2.00; Mahtowa League, $1.00; Wm. Hunt, $1.00; A. L. Wright, $1.00; Jas. C. Cooley, $1.00; W. H. Crapser, $0.45; Rufus Perkins, $5.25; George Smith, $1.00; L. Levine (annual membership), $1.00; Santa Ana League, $2 00; L. G. Bragg, $1.50; Sol Benson, $1.00; Canada, $25.00.

News and Notes from the Field.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

My Christmas this year did suffer
"A sea change
Into something rich and *strange*"

up here among the magic snows of Canada—that is, I took my dinner at the hospitable board of Frederic Strange; and had no reason to be homesick. I met his cordial wife, who is still a Christian lady, but has the womanly knack of getting all the good there is in the old religion, without a particle of its bad. This is a marvel which a woman can accomplish, but a man, never.

Of course the plum pudding was gorgeous, and the mince pie as delightful as ever our New England mother could make. Old England and Yankeeland were thus nicely amalgamated in these two triumphs of cookery. Our Secular heart was thoroughly satisfied.

The afternoon passed merrily away with music, and in the evening we were "Off to Egypt" at the Opera House, witnessing a comical musical farce with the above title, written, I believe, by a Canadian author; and it is quite a clever production, and shows that the muse of poetry is not entirely frozen out amid these tremendous snows of Canada.

On Friday evening there was a pleasant elocutionary entertainment at the rooms of the Secular Society, in which Mr. and Mrs. Watts, Messrs. Strange, Harrison, and Piddington, and others took part with gratifying success. There is no doubt that the dramatic ability of this society will prove a powerful aid to its future growth.

On Sunday Mr. Watts lectured, as usual, to crowded houses, in the afternoon and evening. In the afternoon he gave "More Bible Saints," and it may be presumed that it was by no means an orthodox Sunday-school lesson that he gave. These ancient worthies did not receive their usual whitewashing by which they become shining models of virtue to the youthful mind. In the evening Mr. Watts lectured on "Orthodox Fictions: The Fall and the Atonement." No doubt orthodoxy received a logical fall for which it will receive no atonement.

When I left Alton a few days since, it was twenty-four degrees below zero, and I was somewhat impressed with the vigorous weather of this northern clime. However, it has, like New England weather, the faculty of change, and when I came back the snow was beginning to melt, and now it is all off the hills, and the roads are bare, and the winds hav been as balmy as spring, and the skies as blue and sunny; and one might almost imagin that the summer was at hand. But I was in time, however, to hav one happy sleigh-ride on Sunday morning, amid the winding hills and pleasant valleys. The snow sceneries were lovely with fringes of frost in the softly shining glare, and gave hints of the surpassing loveliness of summer's glory.

In the afternoon of Sunday there was a gathering of the Secular Society of Alton in the Hall of Science, and, as appropriate to its name, I gave an address on "The Spirit, Method, and Results of Science." The spirit of science and the spirit of theology are exactly opposit. Science is predetermined to no particular result. Theology is, and so all its reasonings are vitiated, because they are partial. The spirit of science takes in every aspect of the universe, and accepts the truth whether beautiful or ugly. The method of science is, first of all, to observe and then theorize and find law; then verify and make certain. Theology theorizes first, and then observes. It goes from ideas to facts; science goes from faots to ideas, and its ideas are founded upon facts.

Theology has produced nothing. Science has given all the delights and comforts of life—what we eat and wear, the roof above our heads, the golden harvests. Science flows to the art of life, and is the genuin Christ of humanity.

The theme presented by the speaker was discussed by William Algie, Robert Algie, Mr. Bull, and others. The constructiv side of the Secular movement was emphasized. We are not to overthrow the theologies of the past without putting something better in their place—all that science can teach and all that art can giv. The great end is the perfection of the human race, in body and mind. Improvement in all things is the word. We are to take hold of practical life and build it up in knowledge, and through that attain the beautiful and the good.

On Monday evening I also lectured on "The Church of the Future." The church is a circle or association of many minds around one common ideal or belief. But is there any common belief around which Liberals, with all their diversity of thought, can gather and become one great body? Yes, and the first is that aim, and not creed, is the test of fellowship. All who mean to do right, to work in any way for the happiness of the world, these will belong to the new church. The common beliefs of those who thus gather for the mutual attainment of truth and progress, are, first, nature, and not the supernatural; second, science, and not theology; third, liberty, and not authority; fourth, individuality, and not custom; and fifth, humanity, and not God. Around these noble ideals will gather advanced minds, and thus the best thought will become a fountain of practical happiness.

That the world is progressing with vast rapidity is seen in this little village of Alton itself, of about a thousand inhabitants. About six or seven years ago there were only about two Infidels in the place, and they were considered to be something awful. I hav no doubt I should hav been mobbed if I had given a lecture then on Freethought. But time has broken things up wonderfully, and now the Alton Secular Society numbers about thirty members, and it has a building of its own. However, the struggle is not yet over. There are three or four churches in this place, and all through the country there is tremendous opposition. The ministers realize that they are in peril, and are sending forth thunders of warning against this new Hall. One of these reverends has publicly in the newspaper advised all young people to avoid this building as they would a pit of devils, etc. Some of the papers hav taken it upon themselvs in their editorial columns to attack the Secularists. Mr. William Algie has vigorously replied to these onsets, and also some editors, seeing the signs of the times, hav put in a word or two for progress. So there is a great agitation going on, and for miles around the people are wondering and thinking about this affair. It is as if a bomb-shell had been thrown into their midst; and thousands of people who really never had an idea that there was any such thing as progress begin dimly to realize that the world moves, and heaven and hell are not such fixtures as they imagined, and are very likely to be lost in the confusion of these latter days. This Hall is like an electric battery, and it sets the orthodox to dancing in holy horror; but their dancing is much better than their former inaction; and since they are so lively in their heels, it is possible that they will be equally lively with their heads and thus get a notion of what this universe really is.

An amusing incident occurred this week—amusing and also instructiv and encouraging, as it shows the advance of truth and justice. Mr. Wm. Algie happened to be candidate for school trustee, because it was the general impression that he was altogether the best man, although he himself did not care for the onerous position, for he already had enough of responsibility. However, the district was determined this time to hav a live man, so that something might be done for the benefit of the children, so that they would not drag themselvs unwillingly to school, as if they were going to prison. The non-progressiv element, seeing that in the natural course of reason they would be defeated, thought to play their trump-card, and so the cry was raised that Mr. Algie was a heretic. This instantly developed activity, and for a few hours there was about the liveliest time on record.

"There was mounting in hot haste,
The mustering squadron and the clattering car
Went pouring forward with impetuous speed,
And swiftly forming in the ranks of war."

Every available man was brought into requisition. Even the women voted, as they can if rate-payers in school elections; but to their credit be it said they all voted "to a man" for Mr. Algie, and thus showed that the "softer sex" hav hard common sense as well as men, and can do their duty in the world of politics. It turned out to be a Waterloo for orthodoxy. It was roundly defeated. Of course, church-members and adherents of the old faith voted for Mr. Algie, otherwise he could not hav been elected. But he was elected on the ground that he was the best man, and the fact that in spite of all the hue and cry, and the terrible things that are said about the Secularists, of whom Mr. Algie is one of the pronounced and uncompromising leaders, the fact that church-members voted for him because they knew he was worthy, shows how deeply the tide of genuin humanity flows on, and that the affairs of this world transcend those of any other in the minds of common-sense people. So we can score one for justice and progress in this hot contest that for an hour or two shook Alton to its center. Mr. Algie was triumphantly elected.

Next Sunday Dr. Algie is to begin a series of lectures on "Sanitary Science," which will no doubt be of exceeding interest and value. The doctor has won his own way in his profession, and has ever been an out-and-out Secularist, although he was almost alone when he first came to Alton six years ago. His skill and energy hav conq uered in spite of all opposition. He is a man of original ideas, and thinks for himself, even in regard to medicin, which doctors do not always do, for medicin, like theology, has its orthodoxy.

Besides these lectures Mr. Wm. Algie will lecture on "Machinery: Its Struggles and Triumph," and Mr. Robert Algie on "The Faults of Our Present System of Education." Mr. Robert Algie has himself been a teacher and has some good thoughts to giv as to the right method of training the human mind.

So the Alton Society has laid out quite a work, dealing with the practical problems of the day and the real issues of life. They purpose at once to hav a gymnasium so as to cultivate the body as well as the mind. Both the material and intellectual will be well cared for in this temple of the new religion.

New Year's was the anniversary of the marriage of Mr. and Mrs. Mathew Algie, and, of course, I remained to enjoy the festival occasion. Mr. and Mrs. King, of Georgstown; Mr. and Mrs. Beaumont, of Glen Williams, with other old friends, were present. Mr. Beaumont is a veteran Secularist, one of the first supporters of Mr. Bradlaugh, and is still strong in the harness. A few of us sat up and saw the old year out and the new year in. The day itself was bright and sunny, and the air was full of promis. When evening came it was closed with dance and song; young and old were gathered together and memory and hope blended in delight. We thought of the long years of the past, of what had been accomplished, and with the graciousness and majesty of old age crowned with gray, but bright with the freshness of eternal nature, was the brilliancy of youth, not knowing yet of all the ills of life, but feeling that good was more than evil; and from the beautiful example before them they realized that work, if well done, would receive its reward, and that life in itself is full of wealth if one has the patience, the skill, and the courage to evoke it.

Besides the music and the dancing, and the good things to eat, there were songs, recitations, and readings, and a short address and the following poem by S. P. Putnam, and the merry hours heralded the work and the victory of the future, and with memories of the dead, richer as time flows on, were joy and strength for the living.

GOOD-BYE, AND ALL HAIL.

Good-bye, Old Year! you and I
Hav traveled many paths together;
Through sorrows deep and joys sublime,
And days as lightsome as a feather.

Ah, me, what graves hav we gone by—
Graves of many hopes laid low;
But oh, what glories we hav seen
From hights that flashed like altar's glow!

Through golden dawnings we hav passed,
And midnight dark o'er dreary land;
And we hav looked on faces dead,
And greeted angels, shining grand.

A strange companion, thou, Old Year,
Smiling, frowning, singing bright;
Now dancing like a maiden fair,
Then creeping slow like burdened wight.

Tears and anguish thou hast given,
And the goblet's sparkling flow;
Thou hast dragged our bleeding footsteps,
Pressed the balm, and conquered woe.

O sweet Old Year, triumphant year,
O sad, and wild, and darkling year,
We bid farewell; life's angel thou,
We've traveled upward through all fear.

Our journey is a picture fair,
The dark and bright resplendent shine
Where Memory hangs it on the wall,
Made glowing by the hand divine.

All hail, New Year, we know thee not,
While still thy hand is frankly pressed;
Soft and bright thy morning look,
But thy course is faintly guessed.

Shall we walk through happy lands?
Shall we pluck the roses fair?
Shall we hear the singing splendor
Of the melting lark in air?

Shall we walk the hills delightful,
And the meadow's still content,
Where the limpid waters glitter,
And sun and shade are golden blent?

Shall we range the valleys splendid,
Gemmed with cataract's bridal veil?
Shall we linger by the palace,
When music sweeps the evening gale?

Or shall we feel the breath of sorrow
On the bleak and bitter way?
Shall we pass the solemn portal?
Shall we see bright hopes decay?

We know not, O uncertain Year,
What thy many paths may be;
But we greet thee, radiant stranger,
With a soul serene and free.

Fraternally yours, SAMUEL P. PUTNAM.

Lectures and Meetings.

PROFESSOR WM. M. LOCKWOOD'S address is Ripon, Wis., not Omro. His correspondents will please take notice.

W. F. JAMIESON can be addressed at Pipestone, Minn., by those desirous of engaging him to deliver courses of lectures.

COLONEL INGERSOLL will deliver his new lecture, "Which Way?" at the Academy of Music, in this city, next Sunday evening.

AMELIA H. COLBY is lecturing in Norwich, Conn., on every Sunday in January. In February she will go to Portland, Maine, returning to Horticultural Hall, Boston, for the Sundays of March, thence to Springfield, Mass., for April. For the month of May she is open to engagements. During the summer months she will be employed in western New York attending camp-meetings. Although lecturing for Spiritual societies, any Liberal in the vicinity of her engagements will find himself well repaid for attending. We never heard old theology more heavily hammered than by her, and she talks much less about the other world than about making this one better.

J. E. REMSBURG lectured on "Bible Morals" in Philadelphia Sunday night to an audience filling every part of Hancock Hall. The secretary of the Bible Soclety there had threatened the arrest of anyone who publicly attacked the Bible. Mr. Remsburg's address was announced through the press, and the clergy of Philadelphia invited to attend and reply. But one clergyman responded, the Rev. Dr. Westbrook, and he gave the lecture his unqualified indorsement. Dr. Westbrook said: "I cannot tell you how much I appreciate the lecture we hav heard. Every word of it I heartily indorse. Mr. Remsburg's impeachment of the Bible is just. I hav never heard the case so fairly and so ably stated as he has stated it to-night."

The "Directory."

MR. GREEN desires us to say that, on account of unavoidable circumstances, the *Freethinkers' Magazine* for January will not be out until about the 20th of the month It will contain original articles by T. B. Wakeman, Helen H. Gardener, Judge McCormick, and others.

(Continued from page 19.)

thought, and conveyed in a clearer light the fact that our views hav reference to the duties of existence apart altogether from theological teachings. Secularism in Canada is but in its infancy, and it is therefore necessary that its true nature and position should be very distinctly understood by the public. Moreover, Freethought does not always include Secular philosophy, whereas Secularism, if properly understood, must necessarily embrace Freethought. It was gratifying to know that this truth was being recognized throughout Canada, where, during the last three months, branch societies hav been formed. Great and unprecedented as the progress of our principles in the Dominion has recently been, it is hoped that under the new name still further advancement will be speedily made. In some few places a slight timidity is manifested in connection with our advocacy on account of orthodox persecution. Our friends say that in such districts the time is not ripe for Secular advocacy. There is, said Mr. Watts, some truth in this, but then, he thought, the best way to make the time ripe was to judiciously expound Liberal views. Public opinion cannot be better prepared for the reception of new truths than by discreet advocacy and personal fidelity to conviction, allied with honor and integrity of conduct. Society is more ready than ever it was to value correct actions as being higher than loud professions. The secret of success in future will be work, not faith; deeds, not creeds. To welcome and enforce this grand improvement is the object of "The Canadian Secular Union." In reference to the proposed alliance, should it be accomplished, the truth of the proverb, "Union is strength," will be amply verified. An organization of between thirty and forty thousand members must hav its due weight with our opponents, and doubtless will make them less incline in the future to resort to such petty acts of persecution which, of late, hav been before the public. Secularists should be among the first to acknowledge that humanity is higher than nationality, and that the pursuit of truth ought never to be retarded by national distinctions.' The object of both associations, those of Canada and the States, is the same, the emancipation of the human mind from the allurements of a degrading theology born of ignorance and priestly machinations. The attainment of this object will be the surer and easier by concerted action. Besides, the new departure of the National Liberal League renders the amalgamation the more acceptable. Its basis of operation is now confined to principles upon which all Secularists can agree. Certain questions of a political and social nature are no longer deemed a necessary part of the Secular program, but are left to individuals to form what opinion commends itself to their judgment. This departure Mr. Watts thought a most wise one, and enabled him to consistently adopt the same policy in this country that he observed in England, namely, to keep political and social propagandism separate from the strictly Secular, in the sense which that term is now understood by the American Freethinkers. After some further remarks in favor of union and activ work, Mr. Watts concluded by urging the convention to indorse the recommendation of the committee.

After brief speeches by other members of the convention, that developed the fact that good feeling toward the United States body reigned supreme, the resolutions were carried without a dissenting voice.

Mr. F. Strange, from the committee to whom was referred the question of arranging for a Canadian edition of one of the Freethought papers in the United States, recommended the passage of the following resolution:

Be it resolved, That considering the present financial condition of the Canadian Secular Union, and its comparativ unorganized condition, for the present this convention avail itself of the liberal offer of the editor of THE TRUTH SEEKER to devote one or two columns of that paper to the reports of Canadian news, and that the Central Executiv of the Canadian Secular Union be empowered by this convention to take steps for the publication of a weekly organ as soon as it shall be assured of the probability of success of such an undertaking.

The discussion that followed showed that it was the general opinion that the Canadian Secularists should hav a paper, and until one could be established on a good financial footing, that it was our duty to recommend to the Freethinkers of Canada to support THE TRUTH SEEKER and *Investigator* who hav given us the free use of their columns. The resolution passed without opposition.

Mr. John E. Remsburg, from the committee on the best method of propagandism, and to raise a propagandist fund, submitted the following report:

The bulwark of Secularism is popular education. To aid in this work we urge upon Secularists the importance,

First. Of sustaining our public schools; increasing their efficiency by eliminating as fast as possible all teachings of a supernatural character.

Second. Of establishing and supporting public libraries.

Third. Of extending the influence, and increasing the usefulness of the public press—encouraging and supporting those papers most friendly to our cause.

To promote the interests of Secularism in particular, we recommend the following:

First. That Secular societies be formed in cities, towns, and rural districts wherever a sufficient number of Freethinkers exist for organizing such a society.

Second. That frequent and regular meetings be held by such societies.

Third. That lecturers qualified to present in an intelligent and attractiv manner the principles of Secularism, be employed wherever and whenever practicable.

Fourth. That earnest efforts be made to extend the circulation of our Freethought papers and periodicals.

Fifth. That our Freethought pamphlets and books be circulated far and wide.

Sixth. We especially urge that Secularists strive as earnestly to instill into the minds of the young the truths of Secularism as Christians do to inculcate the errors of theology.

To secure the necessary funds for carrying on this work, we recommend a general fund be obtained.

First. By an assessment of ten cents per month upon each member of the several branch societies, these moneys to be forwarded by the treasurer of the branch society to the treasurer of the general society.

Second. By a general subscription from friends of the cause of whatever amounts they see fit to giv.

The report of the committee was carried unanimously after a brief discussion.

Mr. Robert Algie, from the Committee on Building Secular Halls, submitted the following resolution:

Resolved, That a Building Fund be established in connection with the Canadian Secular Union. This fund to be contributed by the various local societies, or individual members of the Secular Union. This fund to be used in giving assistance in the way of a loan, bearing interest, to such local societies as may deem it necessary to build such halls. The amount of loan to be given to each society so requiring it to be determined by amount required for the building of such hall on which a loan is solicited, and by the amount already subscribed by the local society.

During the discussion that followed, one or two alterations were suggested, but not formally moved and seconded. The resolution of the committee carried unanimously.

Mr. John E. Remsburg, from the committee to whom was referred the principles and platform of Secularism, and certain resolutions printed in the call for the convention, recommended the adoption of the following as the Principles of Secularism:

1. That the present life being the only one of which we hav any knowledge, its concerns claim our earnest attention;
2. That the promotion of the general and of our individual well-being is at once our highest wisdom and duty.
3. That the only means upon which we can rely for the accomplishment of this object is human effort, based upon knowledge and experience.
4. We judge conduct by its results only—what conduces to the general well-being is right; what has the opposit tendency is wrong.

They also recommended the adoption of the following as embracing the Demands of Secularism:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Parliament, in provincial legislatures, in the militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the governor-general or by the lieutenant-governers of the various provinces, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand the legalization of purely civil marriage and the establishment of a divorce court.
9. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
10. We demand that, in the practical administration of the government, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The committee also reported in favor of the adoption of the following resolutions:

Resolved, 1. That all who favor the secularization of our government be earnestly and cordially invited to unite and become activ members of the Canadian Secular Union.

Resolved, 2. That in inviting co-operation with the different classes of Radicals in the grand objects of secularizing the Dominion and Provincial governments, and exposing the falseness of the popular superstition, the parties must never forget that in all our discussion of the main topics, and of such side issues as may occasionally present themselves on our platform, each person's thought and speech, while they must be entirely and sacredly *free*, should also be entirely respectful and considerate to those who may hold opposit views. This mutual respect and consideration being the the natural and immediate growth of Freethought, and the very meaning of the word, is absolutely the only ground on which we can stand in harmoniously executing the mission we here undertake as reformers.

Resolved, 3. That we deem it the duty of the Secularists in their respectiv localities to organize societies, lyceums, kindergartens, and all other instrumentalities for educating children in the principles of science and secular government.

Resolved, 4. That we earnestly recommend to Secularists everywhere to pre-arrange and give orders to their survivors concerning their funerals, so that their opinions and character may not be misrepresented after death by the exponents of the popular religion.

Mr. Phillips Thompson, from the same committee, presented a minority report, agreeing with the majority report in every particular excepting as to No. 7 of the Demands of Secularism, and was in favor of its elimination, believing that the existing law enforcing Sunday observance is absolutely necessary for secular reasons, in order to secure to the laboring class a day of rest and to prevent their being deprived of this boon by the insensate greed of capital.

In the the discussion that followed, it was explained by Mr. Remsburg and others who opposed the minority report that it was not their desire to repeal the laws enforcing the observance of Sunday as a day of rest, but of Sunday as the Sabbath. Some spoke in favor of two days' rest in a week, and that they should be guarded by all the legal restrictions and penalties possible. All that they demanded was the repeal of such laws as compelled everbody to religiously observe the day. The majority report was adopted.

Mr. Wm. Algie and Mr. J. Harrison moved and seconded the following resolution:

Resolved, That the corresponding secretary be remunerated for his services by the payment of $500 per annum from the General Fund; and that this sum be paid quarterly as a *douceur* and not as a salary.

The corresponding secretary said that in the present financial condition of the Canadian Secular Union he would not accept any moneys from its treasury, either as a gift or a salary. He thanked the gentlemen for their kind appreciation of his labors, and he would be pleased to labor gratuitously in the future, as in the past. He would not oppose the motion, simply because he did not wish to bind his successor to take his action as a precedent. If he had himself alone to consider, he would oppose it. The motion carried.

Mr. Thompson and Mr. Risser moved and seconded that

WHEREAS, The Toronto *Mail* newspaper has persistently misrepresented the aims, actions, and character of Secularists; has refused them the opportunity of replying to such falsifications demanded by common justice; and has carried the spirit of orthodox persecution so far as to decline the publication of advertisments of Secular gatherings; therefore be it

Resolved, That we recommend all Secularists throughout Canada to discontinue subscribing to or advertising in the *Mail*.

The resolution carried.

The treasurer's report, receipts and expenditures in detail, was read by the secretary. The totals are as follows:

Receipts, - - - - - - - -	$706.06
Expenditures, - - - - - - -	583.20
Balance, - - - - - - - -	122.86

The report was accepted.

Mr. Thompson and Mr. Risser moved and seconded the following resolution:

Resolved, That the conduct of the Customs Collectors of Toronto and Montreal in seizing the works of Thomas Paine, and other Secular publications, is contrary to every principle of free and enlightened government, and calculated to lower the standing of Canada in the eyes of the civilized world as a bigoted and non-progressiv community.

Carried unanimously.

The formal business of the convention was concluded. Many points were thoroughly discussed in committee and in private conversation during Saturday and Sunday that saved much discussion in convention; and nearly all the delegates were prepared to cast an intelligent vote on each question when put by the chair. Besides the business actually done, there was much done informally that does not appear in the minutes. The sentiment of many sections of Canada on important points was elicited that that will prove of great value to the Central Executiv in guiding their deliberations. There was a perfect unanimity of feeling manifested throughout. Each member of the convention seemed impressed with a depth of earnestness that created a mutual good impression. Many came from widely different sections of the country, who knew each other by name and reputation only, and who met each other face to face for the first time. The delegates separated on the adjournment of the business sessions, feeling that something had been done that would bear a rich harvest in the near future.

In the evening the convention closed by having a good social time generally. A concert and *soiree* was held at Albert Hall. The following was the program for the concert: Piano Solo, Miss Harrison; Quartet, Secular Glee Club; Reading, Mr. Piddington; Song, Mr. Hicks; Duet, Mrs. Morton and Mr. Strange; Song, Mrs. Miller; Quartet, Mrs. Miller, Miss Verral, Messrs. Edwards and Harrison; Third Act of Othello, Messrs. Watts and Harrison; Song, Mr. Edwards; Quartet, Secular Glee Club; Comedietta, "Morning Call, Mr. and Mrs. Charles Watts. –

The program was well received, and encores were frequently demanded. At eleven o'clock dancing was called. The manner in which the program of

dance was gotten up was much admired, and created considerable amusement. A copy of the dance program has been sent to THE TRUTH SEEKER and *Investigator*, and no doubt it will be printed in their columns when the demand upon their space is not so great as it is at present. At twelve o'clock about one hundred and fifty marched into the supper-room and filled the inner man and woman with many of the substantials and delicacies of the season. After discussing dinner for about an hour, dancing was resumed, and on the completion of the program the party dispersed.

Thus ended the Toronto Convention, that will long be remembered by those who took part in its deliberations and its closing festivities. J. A. RISSER.

California Letter.

DEAR EUGENE: I am pleased to note the progress in raising funds for the Freethought campaign, and hope that our friends, Watts and Putnam, will find their way to this coast, and giv our people a new impulse in the cause of truth.

I am the only resident traveling speaker on this coast, where it has been our pleasure to battle against superstition for seventeen years past, and, we may be permitted to say, with some good degree of success, and, during all the past, hav never seen an idle hour for want of an appointment.

Of course we hav had many hard struggles to maintain ourselvs in the lecture field, but they who hav been for us hav been more than they who are against us. And as I compare the past with the present, I am glad to note the growth of Liberalism on the Pacific slope as also throughout our country.

When I began my work in California, our friend D. M. Bennett had not then espoused the cause of mental freedom, which afterwards found such excellence in his leadership, and audiences were not so easily obtained as to-day.

But now, as our apostles from the East will find, good audiences will greet them everywhere on the Pacific slope. And I would that my words might inspire the friends of Freethought to establish a permanent lecture bureau to help those who are fitted for the work to keep alive a constant fire upon the enemies of mental freedom Some people may be consoling themselvs with the happy thought that our cause is rapidly advancing, and that no effort is needed to hold up the hands of those who labor in the field. All such are ill-informed. The orthodox snake dies hard, and has yet a terrible hold upon the people, from the fact that it is so fashionable to wear the mark of the beast.

It is true that hypocrisy has taken the place of sincere belief in creeds and dogmas, and our fight to-day is not against honest belief, but against fashionable pretense of belief, and cruel shams, Thus Christianity has largely contributed to inaugurate an age of shoddy and sham, which has permeated society to its very core.

This is the status of society to-day, with no rainbow of promis for the removal of this fashionable deviltry, save in an educational development purely secular in character.

But I am glad to know that of late a better state of feeling prevails in our national and auxiliary Leagues, and most sincerely hope that Liberals everywhere will wake up to an activ interest in the cause of truth.

But what is truth? Truth is the right relation of things, or that which is capable of demonstration.

And I am made glad every day to know that there are truths quite sufficient for the complete development of mind and body in all normal directions, sufficient for the attainment of happiness, without soaring among the clouds in vain attempts to solve the problems of a future life, which seem to elude our grasp, and help to drive Liberals apart, rather than furnish a band of fellowship and co-operation.

Suppose that there is another life—and I admit the belief—what of it? I cannot liv that life until I reach it, and the attempt to liv in two worlds at one time must inevitiably result in the blunders of religion and mental disease.

If we could but know ourselvs, and the intricate workings of our own complex being, and the true import of mental phenomena, the supermundane might greatly diminish, and find less need of gods or ghosts to account for much that passes for proofs of departed spirits.

But ignorance of ourselvs is the rich soil in which credulity flourishes, and we go on, child-like, building castles in the air.

I do not speak for you, dear brother and sister, but for myself, twenty-five years of close observation and investigation hav driven me often to the work of revising the cargo, or else be hopelessly sunk in an unknown sea of conflicting theories and statements in regard to a class of phenomena which, as I believe, are but little understood, much less solved to the satisfaction of many thinking people.

Of course, curiosity and love of life lead us to investigate the proofs of continued life; and this is right to do so, and to reach out in every direction after truth; and years of experience hav taught me to leave a broad margin for science to shine in upon, and more fully solve these problems which many hav declared solved and count as closed questions.

It is true some questions need to be closed; but the question of future existence is not among the number.

Questions in sociology, which relate to my well-being and moral life here, should be settled. But of the hereafter, permit me to wait for more light before I assume a knowledge which has not as yet reached the high altitude of full demonstration. And we can safely hold this question an open one, as to my mind the elements of usefulness and happiness here do not depend on a belief or knowledge of another state of existence; and to indulge in hard feelings or words about the proofs of that life beyond, is folly.

It is true there are many people so organized as to find apparently great comfort in receiving communications from their dead, and, in fact, become morbid in that direction, To me such a state of mind is not normal and healthy; and to be always contemplating the state of the dead is like living in a graveyard; it more or less unfits us for the realities of this life and our cheerful duties to the living. And to be constantly on the stretch and strain after some medium to reassure us of the existence of the departed is productiv of but little good and much evil.

A swarm of frauds, shams, and self-deceived people, along with some genuin mediums, for the manifestation of these occult forces, hav come to the surface in response to and as the result of this undue anxiety to see and talk with our departed. And we hav on this coast our due proportion of these unwholesome graveyard tricksters, who trifle with the most sacred feelings of the human heart, feeding like ghouls upon the credulity of good and honest people, pretending to materialize the forms of the dead.

I hav children and friends on the other side, whom I hope to meet in another life. But far better is it that our departed should be hidden away, enshrined as a sacred memory in loving hearts, than to be dragged out by such mercenary, vandal hands, clad in pretended and questionable habiliments of mortality. And sometimes I hav thought that the ministration of the angels of which we are unconscious is far better than that of which we think we are conscious.

To my mind, a healthy hopefulness for the dead, and a helpfulness for the living, conjoined with a desire to make all and get all out of this life possible, is the true spirit.

Dear Eugene, and many friends and readers of THE TRUTH SEEKER, it is with a degree of pain and reluctance that I bid you good-bye, and take up my line of march, on the 20th day of this month, for the—to me—unknown land of Australia. I shall carry with me many kindly recollections of you all, and will hope to meet you again. And in the mean time you shall hear from me through THE TRUTH SEEKER and Boston *Investigator* from time to time.

With many kind wishes for you and yours, I am
Yours for all truth, DR. J. L. YORK.

When Did Anno Domini Begin?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Your correspondent Mr. Sidelinger, in common with perhaps the majority of mankind, is mistaken in saying, "It was not the year 1 until the twelve months of the first year had actually passed away." The year 1 began with January 1st, seven days after the mythical birth of Jesus Christ, and ended with December 31st. Just so the nineteenth century in which we liv began with the first day of 1801 and will end with the last day of 1900. And just so we say that an infant died in the first year of his age; or, if you please, the 21st.

And here let me point out a universal chronological error in calculating backward from A.D. 1. In every table that I hav seen one year is omitted, namely, A D. 0, which ought to come in between A.D. 1 and 1 B.C.

To illustrate: The first year of our era corresponds with the year 753 A.U.C.—*i.e.*, from the foundation of Rome. I now arrange a parallel table, as it should be, for a period of twenty years, beginning with 742 A.U.C.:

A.U.C.	B.C.	A.U.C.	A.D.
742	10	752	0
743	9	753	1
744	8	754	2
745	7	755	3
746	6	756	4
747	5	757	5
748	4	758	6
749	3	759	7
750	2	760	8
751	1	761	9

Here are two decades. From 742 A.U.C. to 761 inclusiv is twenty years; and from 10 B.C. to A.D. 9 inclusiv is twenty years. But if A.D. 0 is called 1 B.C., then 10 B.C. becomes 11 B.C. (as all the chronological tables hav it, except the astronomers); and you hav the absurdity of paralleling the figures thus:

A.U.C.	B.C.	A.U.C.	A.D.
743	10	753	1

And the practical result is that in reckoning from any given date B.C. to any given date A.D. you lose one year.

But where the period to be reckoned is all before or all after the beginning of the Christian era, there is no necessary error. Herod the Great died 4 B.C.—that is to say, in the fourth year before the beginning of A.D. 1. Augustus Cæsar died A.D. 14—that is, in the fourteenth year after the beginning of A.D. 1. He died August 19th, having reigned for a period of thirteen years, seven months, and eighteen days since the first day of A.D. 1. ANTIQUARY.

Mr. Wettstein—Mr. Watson.

Mr. Otto Wetstein tells us that "vast masses of humanity which hav lived and died in the past" are identical with "human beings not yet born," which is simply asserting in a roundabout way that "death ends all." But as this is the very thing in dispute, his assertion without proof goes for nothing. Again: "that which has a beginning must hav an end;" and "all objects of nature seem subject to this imperativ law." But this is hypothesis without proof, and will not do for a basis from which to demolish or annihilate anything whatever. An argument based on an assumption which may or may not be true is worth nothing at all. And this disposes of the first four paragraphs.

Next we are told that "no one is so bold as to assert the activity or consciousness now of non-existence or of the coming man" to be born in the year 5000. "Yet it would be no greater absurdity than to affirm the existence now of the dead." Simply another assertion without proof, which goes for nothing; and the fifth paragraph is disposed of.

Again: Mr. W. speaks of it as a "grand, startling, and overwhelming mystery how it can be possible that when a man is dead—when all and every particle which made him a man has assumed other forms, when his whole being is annihilated and he has vanished—the identical man is still alive!" But this is not Spiritualism at all, and would it not be a wiser course, when writing about Spiritualism, to write on the subject in controversy instead of telling us what a mystery it would be for a man to still liv after being annihilated?

Again: "If man after death can exist during all eternity *without* the wonderful and subtle organism which now makes him a man, what a waste of natural energy is it that this splendid form was produced at all!" Another false premis, for Spiritualists claim that it is the wonderful and subtle organism—the spiritual part—which still livs after the death of the body. And nature may hav wasted energy, but may it not be Brother Wettstein who is wasting the energy?

Conclusions drawn from false premises, assertions, or hypotheses not proved, or based upon misrepresentation, must all go for nothing; and when this common-sense rule is applied to Brother Wettstein's article, there is so little left that it is hard to find. The arguments of Spiritualists to prove continued life is not referred to at all. But we read of "miraculous organs." Spiritualists do not believe in anything being miraculous, but all natural from beginning to end. Man is dual, and the spiritual part (which is matter too, for there is nothing else) livs after the death of the body, and it is oftentimes seen and identified by its friends here in the body. There hav been seers in all the ages who could see spirits and hold converse with them, and in thousands of instances they hav given tangible and satisfactory proofs of their identity as friends or loved ones known here upon earth. And this evidence is cumulativ and overwhelming—sufficient to satisfy almost the entire world of mankind of the truth of the doctrin of immortality, or continued life.

In view of this fact, and in view of the gradations and changes in matter from the crude to the refined, its combinations and results, its unlimited capabilities and possibilities—even producing life and all other things in nature—there would not seem to be anything specially marvelous in the idea of a dual man—of a natural body and a spiritual body, as they put it 1800 years ago—and the repeated assertions of Mr. Wettstein do not make it appear even improbable. The spiritual phenomena would seem to prove it conclusivly. And then it seems to be in harmony with evolution and the theory of development, and altogether there is quite a preponderance of evidence in favor of the theory of Spiritualism.

It will not do to pronounce man's duality and the continued life of the spirit "the cunning device of avaricious priests and cranky visionaries" in the face of evidence which has been sufficient to satisfy millions of the truth of the theory.

And Brother Wettstein's knowledge of nature, its forces, attributes, and qualities, is rather too limited for him to decide the question dogmatically.

Lowellville, Dec. 19, 1874. WM. WATSON.

A CIRCULAR has been issued by the Liberation Society, which proposes that the disestablishment of the church of England be made the leading question in the coming elections. The circular was issued after a consultation with a number of Liberal members of Parliament.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - JANUARY 10, 1885.

Parallels Between Two Systems of Religion.

Confucianism and Christism are in many respects similar. Indeed, the newer religion follows the older so closely that capable students of religion hav insisted that it is largely a copy of its predecessor. And now it seems, by a letter from a missionary in China to the *Missionary Herald*, that the parallel extends to the attitude of the respectiv sectaries toward their ancestral religion. Confucianism is the state religion of China, professed chiefly by the upper classes, though exercising not a little influence upon the Buddhism of the common people. Christianity is the state religion of nearly all the western countries, and, though not formally adopted by all, is the religion of the majority of the people. That Christianity is changing gradually, is known and acknowledged by pretty nearly everybody. Growth comes through decay, and the theology piled around the Galilean reformer is growing less through the decay of the belief in its truth. If we may believe the letter of this missionary, the religion of China is suffering in the same way. "One of the heaviest weights to lift in China," says he, "is the indifference of the Chinese soul to spiritual things." How like this is to the cry of our preachers! The worldliness of the times is the one theme of our pulpiteers upon which all agree. Rolling up their eyes, they inform us that actually two-thirds of the people never read the Bible, never pray, never ask a blessing on the bread the Lord has provided, and, worse than all, never attend nor contribute to the church. Then, drawing down the corners of the mouth, they picture the crowded condition of the lower regions, and wonder where the devil will find room to put all the men folks bound his way. This persistent inattention to spiritual things is a great drawback to the spread of religion and consequent fattening of the ministers. Then, again, the Chinese are like us in another respect: "One has only to look at their attitude toward their own forms of religion to become convinced of this. How often one in traveling sees temples in dilapidation—sometimes enough of the walls has tumbled down to expose the mud-gods to a very severe sun-bath or to the rain." How close the parallel extends! The attitude of the Chinese mirrors the position of a great portion of the western world toward the religion of Christ. In China the temples are in dilapidation. Here the churches are nearly all mortgaged, and only that they are exempt from public burdens, a great many would hav to be sold to pay taxes. New churches are built, but the mortgage is on before the roof, and the traveler who should closely investigate the affairs of the church would find that it was only the money of some sinful bank or insurance company that kept the walls from tumbling down. And then the mud-gods of the Chinese are exposed to storms. So, too, are the mud-gods who preach in our joss-houses. Scarcely a day passes that a storm of indignation does not visit some mud-god who has proved more than ordinarily earthy, and dirtied with polluting touch some trusting female worshiper. And the worst of it is in China, as it is here, "that the people who support the priests, who patch up the temples and re-color the faded gods, do not stand up at all manfully for either priests or gods." How like, how very like the Christian! The men here who giv of their wealth to support the church leave the poor preachers to escape the toils of the police justices as best they can. How many poor defaulting deacons and Sunday-school superintendents hav been obliged to leave family and friends, and seek refuge in Canada, because the men who paid the preacher would not stand up and shield them from the sun-baths to be obtained in jail-yards or the rains that muddy the inside courts of state-prisons! They do not stand up at all manfully for them.

And then the faith of the two peoples—it seems to be very similar in its weakness. "You can make the Chinese angry enough," our missionary tells us, "if you take a proper subject; but that must be something else than the gods to whom they burn incense. They will often help you out in arguing against them, and laugh at the folly of thinking them to be anything. Why, then, do they go to the temples? you ask them. For two reasons. One is that they do not go very much, which is true; the other is that other people go, and it is the thing to do, especially on festival days, when you most want to join in the 'warm disturbance,' a thing very dear to the heart of the gregarious Chinaman. The fact is, they are insincere in their worship of these imputed gods, and they know it; but they hav been here so long that they think there must be something in it. 'Better to believe that these things are, and not to believe that they are not,' is one of their sayings. 'There is probably some good in believing.' And this is about as strong a faith as most of these people possess." The person who cannot see a parallel in this must be very blind. Our people do not go to church very much, either; in fact, it is a constant source of grief to our church authorities that so small a per centage of our population is found on Sunday in the sanctuaries of the cities. And those who do go, go on festival days, and because other people go. That there are insincere people in our churches, also, is a matter not in dispute.

> "There's nowhere found a house of prayer,
> But Satan builds an altar there."

We presume the Chinese Satan is very like his Christian brother, who fills the churches with cheating grocers, gambling brokers, shoddy dry-goods men, and horse-trading deacons. At least these men are in all our churches, and if the devil did not put them there, who did? And as to belief, the Chinamen are just like the Christians. The Chinese maxim, "Better to believe that these things are, and not to believe that they are not," is matched by the Christian saying, "It is better to believe, for if we are wrong, we are as well off as the Infidel, while if we are right, we are a great deal better off;" and the other heathen aphorism, "There is probably some good in believing," has its parallel in the concluding sentence of the Christian saying, "It is better to be on the safe side." "And this is about as strong a faith as these" Christians "possess."

And the pagan Chinamen also pray for rain. This the missionary states as though it were positiv proof of their heathenry. But one need not hav a very long memory to recollect when some of our rulers asked the priests to pray for rain, or to stay a grasshopper plague, and the refusal of one of England's ministers to order a day of prayer in answer to the solicitation of the Christians is well known.

Still another point of resemblance between the Chinese and one of the most powerful of our Christian sects is their conception of idolatry. "Talk with them about their idol-worship, and you will find not a few who claim that the idols of mud and wood are nothing but symbols of the gods. I noticed the other day that the old dragon-king who was being carried in procession—he being in likeness of an old man—was made so wretchedly that there was nothing to him but a paper front pasted upon a straw frame, which was quite open to the public behind him. I mentioned this to my teacher, asking how the people could make themselvs believe in such a shabby thing as a god. 'They know it is nothing,' he said, 'but a representativ, and that it has nothing to do with the god except to make the people think of him.' And I believe that such a statement has much truth in it." Talk with a Catholic on the same subject, and he will giv precisely the same answer. The Catholics, he will tell you, do not worship the little wooden and brass Jesuses that are profusely found in the churches and cathedrals, but only use them as a representation of their god Jesus. The carvings of the "Virgin" are not Mary nor are they idols, but symbols, representations—anything but what the spectator might suppose them to be. The statue is only to make people think of the mother of their god, and obtain her intercession with him for them. No more idolatry in it than in the heathenish worship of the degraded Chinaman!

There are many other instances in which the Chinese resemble the Christians. They talk much of virtue, but practice it not. Honesty is a cardinal tenet of Confucianism as well as of Christism, but both heathendom and Christendom are dotted with jails. The accepted code of morals of both systems is high; the precepts of Confucius are repeated by both Confucian and Christian with equal glibness, and with equal futility so far as any practical application of them is concerned. And for the life of us we can see in this letter of the missionary no more reason for his being in China than there is for a Buddhist or a Confucian priest to come here. The condition of religion is practically the same in both countries—dull, cold, dying. A mutual interchange of missionaries and experience in sustaining an effete theology might be profitable, perhaps, but the one-sided efforts of the Christians are a useless waste of money.

John Corwin.

The recent death of Mr. John Corwin, of Lansing, N. Y., has called to mind incidents in the life of that man which are of especial interest to Freethinkers. Mr. Corwin was born May 2, 1809, and, owing to the superstitious turn of mind of his mother, was baptized at a tender age in a Presbyterian church at Teetertown, now Lansingville. It is due to the memory of his mother to say that she afterward seceded from the church. Mr. Corwin married at the age of twenty-two, and shortly thereafter experienced a sort of subjectiv illumination which he mistook for religion, was re-baptized by immersion and received into the Presbyterian church, and soon became deacon. Mr. Corwin relates these facts in an autobiographical sketch, and then pauses to observe:

> "I wish here to record one fact that my later experience and observation hav developed, viz., that about all the benefit I ever derived from connection with the church was the facilities thereby afforded me for learning the nature and true character of organized ecclesiastical institutions. My spiritual aid and improvement hav always been the result of private meditations and devotion, outside of all churches, but in sympathy with the good of all humanity."

He then proceeds to giv the circumstances of a split which occurred in the church to which he belonged, and to tell how he was expelled therefrom and imprisoned for blasphemy. He says:

> "The first of the disturbance on Sunday was my 'reading and talking between two worships,' when the church was not serving God. Soon after I commenced, Deacon Lyon called loudly for order, that they might hav a prayer-meeting, whereupon one of the approved brotherhood put on his Sunday face and began to pray. But soon finding his prayer did not reach the ears of the people even, he got up again.
>
> "Next, when the deacons passed the bread, there was 'that disturber' in the midst of the communicants. When they passed me by unheeded, I arose and said, 'Brother Bower, I ask in the name of a disciple for a portion of that bread, wishing you to remember that as you giv it not to me, you giv it not to Christ.'
>
> "While making this remark, I was called to order by the 'consecrated' clergyman. I turned to him and said, 'Unless you deny that the church of Jesus Christ is sister to this church, I am invited to the table.' I then sat down, adding, 'See how fast Antichrist is being revealed.'
>
> "When the cup in like manner was passed to a brother in the next slip to me, I turned to him, saying, 'Brother Davis, you love me.' A watchful hand stood ready to take the cup from him in a hurry. After which I made only a few more quiet remarks."

For these mildly heretical utterances Mr. Corwin was, as he writes it, ruthlessly torn from the bosom of his family, "bound fast with cords, and dragged through the mud like a dead dog, taken before a wicked magistrate, pleaded against by an ungodly pettifogger, and sentenced to prison." The term of his sentence is not recorded. But he bore up bravely under the hardship, congratulating himself that, though surrounded by stone walls and iron bars, he still had more liberty than was accorded him by his Christian brethren. When at night he was locked in his solitary cell, he was reminded of the night of darkness and superstition that had shut itself down on the church. The returning light of day typified to his mind the dawn of truth and Freethought which must eventually break. When he heard the chains clanking on the limbs of his fellow-prisoners it caused him to remember those in bonds as bound with them. The stars twinkling through the window made him remember also one star above all others—the star of liberty. On his release from prison he was tendered an enthusiastic reception by a large concourse of the townspeople, by whom he was held in high esteem.

As to his accusers, Mr. Corwin saw them drop out of sight one by one. He particularizes thus:

"John C. Blakely, who swore out the warrant against me, is dead. He is reported to hav lain for several hours at the house of a neighbor too drunk to go home, only a year or two before he passed away. Caleb Lyon, Deacon Daniel Bower, Timothy Walker, and Milo Andrus, who swore against me, all died long ago. Samuel C. Lyon, a younger man than I, died several years ago with softening of the brain. The constable, a proud young man of some wealth and respect, though he is yet living, is a poor, broken-down wreck of his former self."

The six-thousand-dollar church building was sold at auction for two hundred and fifty dollars, and torn down.

Mr. Corwin was in later life a Spiritualist, dying in that belief at the age of seventy-five years. He was a man of superior intelligence, a weekly correspondent of the *Ithacan* newspaper, and universally respected and venerated. Because of his independence of thought, people said of him, "Old Uncle Corwin is queer," but they were constrained to add with emphasis, "He is *honest*." He was an ardent Abolitionist in the days of slavery, and that fact had not a little to do with embittering the minds of his then fellow-Christians against him. As the *Ithacan* puts it, "he has been gathered to his fathers," as he believed to their very presence. Leaving his belief aside as immaterial, he was one of the men who helped to make Freethought and liberty possible to-day, and he deserves well of his country.

"The Story Hour."

Every one who has seen "The Story Hour" says it is a beauty. Not only will it please, amuse, and instruct the children, but it is a pretty volume to hav around the house. As two thousand copies will hav to be sold to get back the money spent upon it, we hope there will be no unnecessary delay on the part of parents in ordering one or more copies.

Punished for Blasphemy!

Another tale for the marines is in print. This time the scene is laid in the United States, and Indiana is the state selected by the correspondent. The affair occurred last month, and the story runs in this wise: James Lyman recently moved into Lee township, Brown county. His family consists of a son and two daughters. In early years he was a seaman, and although he tells but little of his past history, it is believed, from relics and other souvenirs which he has in his possession, that his adventures on the ocean would make a volume of romance. It is said of him that when eleven years of age he ran away from his home in Boston and determined to adopt a sailor's life. He concealed himself in the hold of a ship about to weigh anchor, and was carried off to sea on board a vessel. Lyman soon learned to swear. As his years increased his profanity became more voluble. His ship touched many foreign shores, and by frequent association with the nativs he gradually acquired their manner of speech, and in time became the master of four different languages. In all of these he was an adept at swearing.

One day last month while superintending a force of hands in making a clearing, an accident threw Lyman into an excess of passion. Words more blasphemous than ever before uttered rolled from his fluent tongue, while he danced about in a perfect paroxysm. Suddenly the impious declarations ceased. Lyman fell face downward to the ground, and was unable to move a muscle. A genuin thunderbolt or a bullet through the heart could not hav paralyzed his senses quicker. Sight was destroyed, speech gone, and motion impossible. After thirty minutes' prostration, he recovered slightly, but was unable to regain his lost speech. His eyes were also dimmed. On the arms of two strong laborers he was borne to his house, where has has since been resting in a half-conscious condition.

There! if that is not an able story, then we never read one. It is romantic, heroic, and imaginativ. It is poetic and pathetic. It is musical as the strains of a lyre. In short, the only quality that it apparently lacks is—truth. However, if anyone can substantiate it, they will please communicate with the Christian Evidence Society of Washington, who will no doubt pay a large reward for the particular "cuss-word" that brought down the bolt of the Lord's avenging wrath with a view to inducing other Infidels to use it, and thereby demonstrate the unutterable glory and majesty of God.

The Latest Example of Christian Morality.

Comparativly few instances of conspicuous and persistent wickedness hav come to light in the history of contemporary morals which hav not involved in some degree a shining light in the Christian church. In the case which we are now brought to consider, however, there are two of them, not to say three. The affair has various more or less interesting aspects.

The Rev. Mr. Downs is the pastor of a church in a Long Island hamlet, and is, or was, possessed of a handsome and entertaining wife. Foremost among the deacons who attended to the temporal affairs of the church and led the congregation in prayer, was Deacon Michael Terry. Before Pastor and Mrs. Downs set up housekeeping for themselvs they boarded at the house of the deacon, who is a well-to-do farmer. Here sprung up between Mrs. Downs and Mr. Terry an affection for each other that outside of the church would be regarded as undue intimacy. As to the arrangements effected between Pastor Downs and his deacon's wife we are left in the dark, but it is considered an unseasonably cold day when a minister is distanced. Two years ago the pastor and his wife moved away from Deacon Terry's house. The ardor of the deacon arose superior to separation, and, according to Mrs. Downs, he has not since ceased to urge her to fly with him to a southern home, which he promised should be nothing short of an Eden.

A month ago Deacon Terry and Mrs. Downs eloped. They went South. For a time they seem to hav got along all right. Mrs. Downs waited patiently for the southern Eden to open to her, but it came not. Then the maternal instinct asserted itself and she wanted to see the children she had left. Through the instrumentality of a brother deacon, who procured the deserted Mrs. Terry's forgivness for her erring husband, the deacon returned to the bosom of his wife and family, representing himself as the victim of a wicked woman's wiles, and once more basked in the sunshine of home. On a recent evening the villagers assembled, some of them bearing upon their shoulders the deadly and diffusiv shot-gun, and treated him to a tin-pan concert, threatening, if he showed himself, to shoot him on sight. The deacon fled. Some of the aroused congregation are also, according to the latest advices, hunting the peace-making deacon with warlike weapons.

Pastor Downs refuses to be reconciled. Mrs. Downs puts on a bold front, and is gaining the support of the townspeople. In the first place she instances Deacon Terry's promis to giv her a beautiful home in the South. For his failure to do that she regards him as a deceiver. Added to this, she puts forward in her own defense his persistent endeavors, dating far back in the past, to lead her from the path of duty. She pleads also that for the last nine months Pastor Downs has been remiss in his conjugal obligations, and has not done toward her "as a Christian husband should." The precise nature of the offense implied in this charge is left undefined, but it has been so construed as to gain much sympathy for Mrs. Downs.

As the case now stands, Deacon Terry has skipped the town, as the saying is, between two nights, and has declared that he will never again be seen in the hamlet of Northville, which was erstwhile his home. He is regarded as a sly old fox. Mr. Luce, the interfering deacon, has had an interview with Preacher Downs with a view to his reconciliation with his wife, but nothing has been accomplished. As to the Rev. Mr. Downs, it is intimated that he is willing to "condone" his wife's misconduct for a monetary "consideration," but promises no other reciprocal favors.

The pastor and his wife appear to be a mercenary couple. She ran away from motivs having their rise in the hope of gain; he will take her back if Deacon Terry will gratify his desire for the dross of this world. Deacon Terry is probably a bold, bad man, who could be the object of naught but mistaken sympathy. His wife, however, who is the least conspicuous of the parties implicated, deserves to be treated with consideration. Apparently, she is the only victim. The whole affair, while disgraceful, is not altogether novel, but it is significant in so far as it goes to show how wide of the mark in their views are those who imagin that religion has any necessary connection with morality.

How One King Did It.

In the last edge of the Dark Ages, when the church held about all the property of the country, and so much money was sent from England to Rome that the government had none left wherewith to grease its own wheels, Edward I. found it imperativ to tax the churchmen and force them to divide. The priests resisted the order and refused to part with any of their revenues. Under advice of the lawyers, Edward commanded the judges of the realm to try no cases in which a priest was complainant, but to try all cases brought against the church, saying that as the church paid nothing toward the support of the government it should hav no protection from its courts.

This decisiv step brought the church to terms; the only revenge the pope was able to obtain being to denounce the lawyers, who, from their allying themselvs with the kings against the church in their struggles for a division of spoils, soon became known as allies of the devil, or at least guided by his Satanic Majesty.

How would the church of to-day like to hav the several state legislatures borrow a section from the orders of Edward I.?

Sunday Laws.

It was but a few weeks since that we were congratulating the people of this city upon having seen the last of the petty persecutions of the Sunday League. But we were too premature. Scarcely had the last victim forgotten the Sunday League before another crusade was begun, and the police calendars were crowded with cases of Sunday-law violations by small tradesmen who kept their stores open to accommodate the public and make a few dollars for themselvs. The crusade also pretended to extend to the saloons, but this last is a most absurd farce. The law locks the front doors; but the side doors, often not twenty-five feet away, apparently hav their hinges oiled by the League, for in and out of them go the crowd who on week days use the front entrance.

The Sunday Closing League should ask the legislature to change its name to "The Society for the Propagation of Lying, Deception, and Hypocrisy."

Watts and Putnam's Engagements.

Messrs. Watts and Putnam will be at Linesville, Pa., January 26th, 27th, 28th, and 29th; at Altoona, January 30th, 31st, and February 1st; at Pittsburgh, February 8th; at Alliance, Ohio, February 9th, and 10th; at Massilon, 12th and 13th; at Cleveland, February 15th; at Detroit, Mich., February 22d. Liberals residing in the vicinity of these places should get up lectures for unoccupied nights. For details write to Mr. Putnam, care of J. A. Risser, 9 Opera House Building, Toronto, Ont.

THE order of dances at the recent Freethought gathering in Toronto, Can., was something unique in its way. It was certainly original. Printed on heavy plate paper, two and one-half by three feet in dimensions, in handsome type, and with an ornate border running around it, the program is as follows:

BAL DES SECULARISTES ET AMIS.

1. Grand Marche d'Ingersoll.
2. Cercle des Secularistes.
3. Lanciere de Watts et Putnam.
4. Valse de Voltaire.
5. Schottische, Joie des Atheistes.
6. Bombay Lanciere de McDonnell et Pringle.
7. Polka a Pensee Libre.
8. Valse, Joie d'Agnostique.
9. Sir Roger de Remsburg.

PAUSE POUR LE DISCUSSION DU DINE.

10. Cercle Democratique de Propagande Anti-clericale.
11. Valse des Evolutionistes.
12. Ripple a la Philosophiques.
13. Lanciere a l'Algie.
14. Valse Rationalistique.
15. Schottische Militaire a l'Armee des Secularistes.
16. Reel Infernale des Heretics.
17. Jersey a la mode du Materialistes.

PAUSE DU DANSE.

18. Cercle de la Rapteux des Sceptics.
19. Lanciere a la Piddington.
20. Valse, Joie d' Infidelle.
21. Rockaway des Femmes Secularistes.
22. Polka, Vive les Scientifiques.
23. Valse Materialistique.
24. Old Dan Tucker—Au Revoir.

We judge that when they set out to hav a good time our Canadian friends do not meet with the experience technically known as getting left.

THE candidature of Miss Mary Page for the postmastership of Walla Walla causes a correspondent of the Walla Walla *Weekly Journal* to say that the women's vote, which proved so important in making the result of the late election, is entitled to recognition in the appointments, and that not only is Miss Page an exceptionally competent lady, and well qualified by ability and experience for the position to which she is said to aspire, but that her candidacy will meet the approbation of a majority of the voting women in this neighborhood. The ladies of Washington Territory are "looking up" in politics. It is said that the vote to tax the churches came largely from the female voters. If so, thanks, ladies.

Letters from Friends.

HOOD RIVER, OREGON, Dec. 8, 1884.

MR. EDITOR: As we see but very few letters in THE TRUTH SEEKER from this part of the world, we begin to think there are but few Liberals in this part of the country. We hav lived here a little over one year, and hav found very few; there are some Liberal-minded people here, but they don't like to speak out for fear it will hurt their business, or that Mrs. Grundy will point the finger of scorn at them; neither can they be persuaded to take a Liberal paper. So that we are pretty much alone here. We enjoy reading your paper very much, and intend to ride as long as the old ship of liberty continues to swim, and "don't you forget it." We hav two other tickets to ride on the Freethought vessel, and think we shall get there by and by, and would be very glad to hav more company; but if there is none to join the little company, we are going anyway, that is, myself and wife, so fire up the grand old ship. If there are any Liberals in this part of the country, we would be glad to hear from them through the paper.

Friend Macdonald, as I was a subscriber in a small way, I thought I would like to hav a look at the monument as it is in the lithograph. We hav a small town here, but neither God-house nor saloon, but plenty of the old, old superstition that cannot countenance Liberals, but we keep our Liberal papers handy, and hav a chance to throw a hot shot into the old orthordox camp occasionally, which we im prove.

Yours for the truth, SAMUEL CLARK.

OSBORNE, KAN., Dec. 24, 1884.

MR. EDITOR: Inclosed find $1 to apply on my subscription. Please giv Brother Winter all the room he wants. From his first to his last contribution to your paper, if there has been an article that did not abound in flings at Spiritualism, I hav failed to see it. He seems to feel badly hurt because all his effusions hav failed to find place in your journal. His paper wads which he is constantly firing at us hurt no one, and seem to do him so much good that we would like to gratify the old gentleman. I would also suggest that Mr. Gunther be allowed all the room he wants to giv vent to his feelings. Mr. Chainey was all right and a sound reasoner, and in the front ranks of Materialism, until he "dared to see a truth not recognized in creeds;" but now he must "die the death." We hav become so accustomed to slander and misrepresentation that it does not disturb us. We shall not stop THE TRUTH SEEKER because they say unkind and foolish things, and talk most of that they know the least about. When they shall hav learned more of life, when and where it began if it had a beginning, and where it terminates if it ever ends, when they hav fathomed the hight and depth of all life and all being, and determined when, where, and how intelligence and thought first became associated with unconscious matter, if there was a first, and when and where and how they will become eternally eliminated and alienated from it, if ever, they can form a more intelligent conclusion as to whether "death ends all," or ends anything, or is nature's passway to a higher form of life, co-existent with the eternity of matter.

Thanks to George Babcock for his excellent article on prohibition. As ever, yours, GEO. GAGE.

SYRACUSE, N. Y., Dec. 23, 1884.

MR. EDITOR: A long time has passed since I hav communicated anything for your pages. Indeed, I hav found no necessity for so doing, as each week I find it well filled with most interesting matter. But to-day I ask space for an obituary to the memory of one of the most estimable women it was ever my happiness to know—Mrs. Mary D. Bonnell, wife of Henry Bonnell, of Waterloo. Mr. Bonnell has been a long-time subscriber to THE TRUTH SEEKER, was a contributor to the Round-the-World Fund, and has been for these many years one of the leaders in the "Waterloo Yearly Meeting." The many scores of people who hav been most hospitably entertained at the beautiful home of these friends of human progress will mourn with me for the bereaved family. I wrote to Mr. Bonnell after the sad news reached me, telling him if he would send me an account of the death I would prepare an account for the paper. The paper which he sent me is so clear, so tender and truthful, that I feel I could not improve it. You will notice at the head of the obituary the beautiful words sung at the funeral of the late D. M. Bennett. How well I remember every word there spoken and sung. Surely his memory is precious. Please insert the obituary, closing with the lines, as Mr. Bonnell requests.

With the heartiest wishes for the prosperity of all the readers of THE TRUTH SEEKER, I am, Yours, LUCY N. COLMAN.

A BRIEF SKETCH OF THE LIFE AND DEMISE OF MARY D., THE BELOVED WIFE OF HENRY BONNELL, WHO DEPARTED FROM LIFE NOV. 26, 1884.

She was one of the best of womankind, prudent, temperate, and in all things just, pursuing the even tenor of her way with such care that in looking back over life's journey, fifty-five years and two months (the time we had lived together), I do not remember one fault, nor yet a mistake. As a wife, loving, kind, and forgiving, or generous even to a fault; as a mother, in devotion to and care of her children, she had no peer. I think it due to say this much: She was a Liberal in the truest sense, entirely free from superstition and sectarian bias of all kinds. Her health had been poor some of the time for the last two or three years. She was taken very ill the 27th of October last with heart disease, which caused great depression of breath. It was a constant struggle for breath day and night for four weeks and five days, with the exception of a short time on Tuesday and Wednesday of the last week. She manifested great patience through all her suffering, never uttering a murmur. As the disease became more violent again, on Thursday morning she said to me, "Oh, dear, this has all got to be gone through again." This was the most like regret of anything I heard her utter. I think she had not the least hope of recovering from the first moment of the attack. In less than an hour from that time she told me I would hav to get along without her, as she could help me no longer. On Friday morning, at 4:30 o'clock, she quietly passed away, aged 73 years and 2 months. The funeral took place on Sunday A.M., November 30th, and was well attended. Sunderland P. Gardner gave the discourse. He is a Quaker with modern views.

When writing the above I had not thought about a caption, but will now propose this obituary:

A LOVED ONE DEPARTED.

"Cover her over with beautiful flowers,
Deck her with garlands this loved one of ours,
Lying so silent by night and by day,
Sleeping the years of her true worth away."

The sketch I hav given will bear any amount of extension. All the kindly acts of a lifetime may be imagined. After writing what may be appropriate, I would like to close with the following, unless you think of something better:

Sweet may she slumber
While the ages shall roll,
For no visions of horror
Can intrude or control.

But enfolded by nature,
In peace she will dwell;
While with hearts full of sorrow
We bid her farewell.

With many thanks for your kind greeting, I close.

Yours as ever, HENRY BONNELL.

PROVIDENCE, R. I., Dec. 25, 1884.

MR. EDITOR: While reading the article "The Revenue Question Again" in THE TRUTH SEEKER, Dec. 20th, I feel so impressed with a desire to indorse some of J. G. Malcom's reasoning that I leave the article unfinished, and sit down to write.

So plainly has he pictured the just relation in which mankind stands to this planet, that I would not presume to add anything to his arguments.

Speaking of the ownership of land, he says: "Because one man is richer, wiser, stronger, more cunning, or more industrious than another, is no reason why he should receive a larger share of these things, because they do not depend on any quality which he possesses, or upon anything which he has done."

Good. Any person holding a surplus of land or other property while others are suffering and dying within that person's reach, should read a few numbers of THE TRUTH SEEKER containing such valuable thoughts as set forth in Brother Malcom's last.

Will Joseph Le Clerc allow me to criticise, with the same sense of humility you speak of, a few of your statements in your article of Dec. 5th?

You don't seem satisfied with Frederic Harrison's explanations. Well, this last paper fits my mind better than anything bearing on religion I ever saw or heard.

You say: "We see apples fall to the ground; but who can picture to our consciousness what gravitation looks like?"

Again: "People who believe in that Energy (Spencer's Eternal), and who hav seen the childishness of giving form to it, can be counted by thousands."

As to gravitation, I fear many people are inclined to look on this and other forces as a literal something, independent and outside of the substances possessing it.

To my mind, gravitation, like all other forces—electricity, magnetism, wind, tide, expansion, contraction, and all—is the condition of substances in relation to each other; or chemical action, or vibration of atoms which is more natural and unavoidable to those atoms than for a duck to swim.

How "childish" it would be to try "to giv form" to such characteristics of matter!

You wish Mr. Harrison would giv a definition of religion. I don't know what he would giv, but a simple one of the Religion of Humanity would be to bind by the ties of Human Sympathy. Gr. *religio*—to bind.

If you want a better one, I refer you to our worthy editor, who, I believe, dances to the tune of Mr. Harrison's last paper, and I think I am in the same set.

Please send me "The Story Hour" and Remsburg's "False Claims." Find $1.35 inclosed. Am trying to organize an auxiliary here. Yours for enlightenment, W. P. BLYTHE.

HELENA, NEB., Dec. 24, 1884.

MR. EDITOR: I wonder where God is to-day, who suffereth not a "sparrow to fall" without his notice. As I sit here in my office, with the mercury outside twenty degrees below zero, burning corn to keep me from freezing (because my patrons could furnish it to me cheaper than they could money or any other kind of fuel), thousands of poor mortals are suffering and starving for the want of the corn I am burning. To-morrow is the day, 'tis said, that the son of God came into the world to bring "joy and glad tidings unto all men." Do those who shiver, shake, and starve this cold day experience much joy, or do they realize any of the glad tidings? It is said that he (Christ) scourged the money changers (and I believe it is the only instance where he used corporal punishment), which shows, at least, that he had some idea that they (the money changers) were about the vilest of the vile. That is, they stood more in the way of all men experiencing that great joy than any other cause, and I believe the facts of history and our own experience will show that the financial and business failures, with all their fearful consequences of suffering, hard times, depression in prices, burning of corn and starvation, are directly traceable to the money changers of the world, and to the men who hav legislated the power into their hands. That greatest of political writers, Thomas Paine, declared that governments should giv to all equal rights. Has ours done this? Again, we hav declared that whenever the government fails to do this it should be overthrown, and a new one founded in its place, and to-day the people would be justified in rising in their might and hurling from place and power the political jobbers and scoundrels (money changers), who hav brought about this state of affairs by taking away from the people their rights. Abraham Lincoln, in his first message to the *American People*, warned them to beware of "returning despotism," and that by and through the money changers it would come. Who so blind that cannot see it coming? While the money changers and their pliant tools are sending out their editorials about the strikes and strikers, and drawing the people's attention from the real troubles, they, the schooled villains, are making the strikes that are driving the laborer to want and beggary. They strike and get higher interest; they strike and lower prices; they strike and make a shrinkage in the currency. They strike again for higher interest, and down goes the products of labor, business stops. Then some poor devil strikes for ten cents on his wages, and the infernal thieves will shriek and howl through their hired press, "The Commune is coming, and we must hav a stronger government." Oh, for another son of God to strike the last mother's son of the thieving scoundrels into eternity. Yours for justice to all,

W. P. BROOKS, M.D.

LEXINGTON, KY., Dec. 26, 1884.

MR. EDITOR: In his editorial on "machine sermons," Deacon Richard Smith, of the Cincinnati *Commercial Gazette*, says that "Jesus Christ, if on earth, now would drive a large portion of the ministers out of the pulpit as he whipped the money-changers out of the temple." If the "messiah" is endowed with infinit power, as theologians tells us he is, would he be forced to the necessity to descend from his heavenly throne to accomplish this feat? If machine sermons are a drawback to the diffusion of gospel knowledge, isn't it more than likely the "dear one" ere this would hav "fired" the repeaters? (The gentry known as "repeaters" are Cincinnati sky-steerers, and although Deacon Smith doesn't honor them with this high-sounding title, yet, to judge from his complimentary language, one would naturally suppose he meant it.) I respectfully submit the above nuts to the clergy, but more especially to Deacon Smith. From their standpoint I think it will puzzle their massiv intellects to crack them, but as Liberals and Spiritualists hav taken new grounds upon almost every subject, probably one amongst us can crack them, and only use the smallest tools at that; therefore, if any choose to, let them shoot. DAVID B. COZINE.

SALAMANCA, Dec. 28, 1884.

MR. EDITOR: As I sat reading your worthy and interesting paper Sunday eve, I came across a letter from D. N. Dopp, who says he is sixty-five years old, a cripple from childhood, broken in constitution, unable to earn his living, and he grieves to stop THE TRUTH SEEKER for want of means. This touched a tender spot; my sympathy went out to this poor old man, who must be deprived of this little comforter for want of means. I found I could not quiet my conscience without responding to his call. I never giv for Christ's sake, or to the heathen. Whatever I giv in a good cause I never miss. I hav strength given me to replace it with my own labor.

If you will continue to send this old gentleman THE TRUTH SEEKER for the next six months I will pay for the same. I may strike an oil well, or Mr. Dopp may find a gold mine in the next six months.

Hope is the bright star that keeps the heart from breaking, and in this uncertain world something is liable to turn over with the wheel of time that will help us out of dark plaees. Cast your bread upon the waters, and trust in luck and the fates. MINA SEYMOUR.

DOWAGIAC, MICH., Dec. 27, 1884.

MR. EDITOR: THE TRUTH SEEKER has just come, and on the first opening of it my eyes rested on "Mrs. Tillotson's Protest," and without waiting longer than to read and re-read it, I hasten to join with her, for I, too, hav this very day paid taxes on my little property—almost half was school-tax. When Almighty Man has so far progressed as to deal justly with the woman who bore him, then, and not till then, will he command my respect. Yours for equal justice, ABBIE KNAPP.

CAMDEN, ME., Dec. 29, 1884.

MR. EDITOR: Your very able and valuable paper is coming to me yet, and as for discontinuing it, will say the last thing in this life will be to read THE TRUTH SEEKER and pay for it ahead for my representativ.

Am away from home most of the time, and for that reason I allow myself to fall behind with my subscription. Inclosed please find $5, for which set ahead two years and oblige. Whenever you get to want money in so good a cause as publishing the noble TRUTH SEEKER or any of its collaterals, just send on whether I am in arrears or not, and it shall be forthcoming.

When I am again at home and off the road, if I ever am, shall order a goodly number of your wicked works for my library.

I may be in New York some time this season; if so, will giv you a call and shake. F. F. PHILLIPS.

PORT HOPE, ONT., CAN., Dec. 26, 1884.

MR. EDITOR: Inclosed herewith please find bank-draft for three dollars ($3.00) for a renewal of my subscription for the year 1885 to THE TRUTH SEEKER.

I hav been a subscriber to this paper from its infancy—yes, from the first small sheet published in Illinois. I hav witnessed the improvements and enlargements from time to time, until now I hav no hesitation in saying that it is one of the best, if not the best, Freethought papers I hav met with.

WILLIAM SISSON.

STATE OF SUSPENSE, Jan. 1, 1885.

MR. EDITOR: How long is the irrepressible and interminable conflict between the Materialist and Spiritualist Liberals to be continued? The Spiritual forces hav occupied the field nearly forty years, and, whatever progress they may hav made

in some sections, it is quite certain that in others they hav sadly fallen off.

Some twenty-six years ago, after what I then believed to be honest and earnest inquiry, I became an ardent Spiritualist. To-day I hav no fixed opinion on the subject. If I accept the doctrin of future existence, I certainly do not nor cannot believe in a future state for the individual, to be continued throughout the boundless ages of eternity.

I do not think Mr. Chainey a man to carry conviction to many of the truth of Spiritual claims and teachings. And I am quite sure that Mrs. Slenker is not the best qualified among Freethinkers to investigate the subject of spiritual intercourse.

B. S.

LOWELL, MASS., Dec. 19, 1884.

MR. EDITOR: Please stop sending your paper to me. I am really sorry that I feel it my duty to discontinue my subscription. I hav been a subscriber for a few years, for I thought it was doing great good in teaching science and freedom, also killing that monster, superstition, the which I hav tried to do from my early youth up. But I hav come to the conclusion that men like myself cannot be consistent by being in the ranks with Spiritualists and Prohibitionists. The first is a fraud; the slate-writing is a simple trick, which I think I can play as well as anyone. It is not so difficult as many tricks that I can play in broad daylight. You can easily substitute other slates. All good conjurers hav a large pocket in the back part of their pants, the top part about twelve inches across, which should bag out a little loose; also a little higher up, in the small part of the back, we hav one or two leather or thick cardboard shelves, rounded to fit the back, and made secure to the vest, so that by putting the left hand a little to your left side you can with great ease, and without fear of detection, take anything that you wish to show or make use of, even a large bowl of eggs or a glass globe of water with gold and silver fish swimming in it. In like manner you can change the slates—so that while we think we are shedding light and pulling down one myth, many of your subscribers are building up one as bad, or even worse.

Now for the second, the Prohibitionists. They ar e clamoring

For freedom of thought,
" " " press,
" " " speech,
And many other things.

Still these same men and women that say they are Liberals, and demand what they call liberty and justice, are the first to refuse others the same right. I hav read their reasons, which I hav no space to reply to. But what liberty would be left if all fanatics could pass their laws? Some say what we should do on Sunday; the Jew what we should do on Saturday; others what on Friday; others what we should eat in Lent; others how many children we should raise, or how we should dress, and what we should eat. I see that quite a strong party in London at their annual dinner declare that it is a sin to kill or eat any kind of meat or fowl. Some say that no food and drink should be taxed; others are in favor of making all spirituous drinks free, and place the tax on tea and coffee, and so keep the money from going to China, and encourage home industry by giving our farmers a chance to raise barley, hops, rye, and grapes. I think the last-named plan the best, as well as the only true Liberal one. If you prohibit because some hav done wrong or got hurt, then you would hav to stop all the great work of this great nation. I am for fighting the battle with true Liberals; then we will hav true liberty, and never till then.

Dear sir, I feel that these few lines are not all that I ought or should like to say, and it may appear to you to be insufficient cause to discontinue taking your paper, but I am quite discouraged. I hav always given my paper away, sometimes without reading it myself. Many that hav received it say that they like a great deal of its writings, but refuse to subscribe or hav anything to do with Spiritualists or Prohibitionists.

I am, dear sir, Yours respectfully, GEO. GRAY.

MR. MITCHELL TO MR. HILL.

Dear Brother: It is not pleasant to differ with anyone, especially a generous soul like you. But I wish to ask you a question or two. First let me say, with any difference you may hav with E. C. Walker, I hav nothing to say, for my friend Walker is fully able to speak for himself. That the evils of intemperance are fearful to contemplate no one will deny. But, my dear brother, in suppressing any evil by force-law, are we not sustaining that which we, as Liberals, are earnestly trying to abolish? To stop rum-selling by force we must keep in power the most gigantic *fraud* that ever cursed humanity—always excepting of course its twin *fraud*, Christianity—a government of brute force. Brother Hill, are not all governments of force in constant and continual warfare against the natural inalienable rights of man? Do you, an intelligent Freethinker, acknowledge the right of any power outside of yourself to dictate or set bounds to your actions in any way or manner whatsoever?

Please let us look into these governments of force, and see what they are doing and their cost.

According to statistics in the *North American Review* by John Roach, the yearly cost of the army and navy of ten leading nations is over three billions of dollars, and it would take at least seven billions of days' work to pay this vast sum. And that is not near the cost, probably not more than half the full cost of supporting this enormous army of non-producing peace-destroyers. Not only are these governments of force enormously costly, but they are fearfully demoralizing. All this vast cost and demoralization can be saved by a "Peace Commission." Go to the city of Washington, D. C., and see that vast pile of granit called "The War Department," costing countless millions of dollars, and not of the slightest use to any one but a lot of useless loafing scoundrels, too lazy to get an honest living at some productiv labor. Then look at all the forts and arsenals, costing other millions of dollars, and then tell me, Brother Hill, if you are willing to support this huge *fraud*, all for the pretense of stopping that which it never did stop, viz., crime, or "protecting" the people?

Do you not know that not a villainous deed has been done for five thousand years that has not been done in the name and under the authority of law? Will you and the noble army of Freethinkers submit to be ruled by an arbitrary power called legislators? Governments profess to be the protectors of the people. Protection with a vengeance! Chattel slavery continued in this country for two hundred and fifty years, and in no single instance did the government ever protect a black man in his right to liberty. When the "strikers" peaceably assemble to assert their rights, what are the hired assassins, called soldiers, called out for, to protect the workers or their oppressors? When did a government ever wage a war to protect the rights of the oppressed? Read the history of England for hundreds of years. Has she not almost made her dominions one vast graveyard? Go a little farther and take a look at Russia. And while you are on the way, go to Siberia and ask the starved and frozen men and women what they think of "government." Yes, Russia with its 780,000 of enlisted men; and France with 491,000; and Germany with 420,000; and Spain with 330,000; and Austria with 296,000; Italy 200,000; and Great Britain 192,000; and British India, nativs in British service, 123,862; and our own "government of the people" with 27,996 soldiers; then add to the above frightful list of armed murderers, 207,271 sailors; total armies and navies 2,976,109, with 1,551 ships of war, and you hav a partial or faint picture of what you are supporting to put a stop to crime, and let me ask you, in all kindness, are you stopping it?

Brother Hill, how about the prisons in this country, are they all tenantless? And the police force, are they all discharged? Are there any locks in your large cities? How much does it cost the people for bank-safes to keep out burglars? Brother Hill, how do you progress with your armed force in stopping crime? Your friend, SEWARD MITCHELL.

OAKLAND, CAL., Dec. 19, 1884.

MR. EDITOR: Inclosed find 25 cents for TRUTH SEEKER ANNUAL for 285. Please giv Elmina my kind regards for her contribution to THE TRUTH SEEKER in the way of letters, and also for her investigation of spiritual phenomena. Tell her that her friend Joe Caffray and wife are now in San Francisco, and going through the same tricks here. I attended one of their seances some two weeks ago, with my wife. We think that will do us for some time to come. The performance was precisely the same as the account I sent you—a big fraud, though some said it was genuin; so we do not all see alike. It was rather dark to see very much. I will giv you and your readers a few lines just to show where I stand in reference to this God and spirit business, so here it goes: God is an evil; he is the evil under which earth has always been groaning; he is mystery and terror, gall and wormwood, hell and devil, to the children of men; he is the grand central horror round which all other horrors cling. A good God is a contradiction; any God dwarfs, enslaves, dehumanizes; a man and a God cannot liv in the same universe. There cannot be a universe with a God, for God must be everything, and everything else nothing. God is the annihilation of existence. God is the curse of curses. No God will be the world's millennium. Earth will be heaven when men no longer hav something to call them off from making it so. The golden age will be born when human beings can be themselvs. The reign of peace will commence with the reign of reason. Then will indeed be proclaimed that everlasting gospel, "Peace on earth, good will to man;" when all the dwellers of earth shall lift up their voice together and say with a shout, "God is dead and we are glad of it." And now, as to spirits, God was a spirit and human beings were going to liv on with him and so they had to be spirits with one such great spirit. It was a matter of course to hav ever so many little ones. There is no such great spirit and there are no little ones. They all go together and I say, Goodbye to them all.

Now, Brother Macdonald, I would like to take you by the hand some day as I did our friend D. M. Bennett, but I do not know whether I shall or not, but you hav my blessing resting on you and THE TRUTH SEEKER.

Yours for truth and mental liberty, A. H. SCHOU.

BISHOP CREEK, COL., Dec. 20, 284.

DEAR FRIENDS: On reading the friendly letters in the TRUTH SEEKER, I often feel a desire to write in reply to some of the remarks there made. But there are germinal ideas that are like seeds, better to be sown or discussed in darkness, away from the public gaze. Some reformatory ideas need testing before being presented for general acceptance, and should first hav the developing power of thought to form the nucleus of the ultimate sought to be evolved.

I would like to correspond with a few thinkers on the problems of a new social order, which has been partially unfolded by a few minds, but needs the combined powers of the best intellects of the age to perfect. The tidal wave of revolution is fast approaching that will sweep away many of the obstructions that hav hindered the upbuilding of the New Republic and a higher and better Social Order. I should be pleased to hav the views of such as hav thought upon this and kindred subjects. Yours fraternally, MRS. LUNA HUTCHINSON.

MILFORD, MASS., Dec. 20, 1884.

MR. EDITOR: Hope you will excuse me for appearing before you again with my annual request to continue THE TRUTH SEEKER, for which find cashier's check; also to pay for two new subscribers, whose names and address I inclose. When offenses are repeated, penalties are increased, but you are very lenient for offenses of this kind.

I read Otto Wettstein's splendid article in THE TRUTH SEEKER of December 13th at a neighbor's. He said, "That's what's the matter." I enjoyed the reading of it again, as well as he did hearing it. Then I read your editorial on evolution to him. He said, "That goes to the bottom of the subject," and came across the room and gave me money to send THE TRUTH SEEKER. Who could read it, or hear it, and not hav their blood circulate better, tending to better health, better thoughts, and, as a result, less superstition, for thoughts are always contraband with that? A friend of mine takes THE TRUTH SEEKER, and thinks so much of it that his acquaintances call it his Bible. Why not? It is an improvement on the old one, and, although making no claim to infallibility or immaculate conception, discounts the authorized version in its morals and truthfulness, which is the basis of all morality. It calls on men and women to stop working for imaginary beings, and bend their efforts on the present, knowing that it will be the best preparation for what the future may hav in store. In a letter from C. Fannie Allyn, she says, "Shall be glad to learn when men and women will do as much for their families as for any heavenly inhabitant." That is according to THE TRUTH SEEKER Bible, and if honestly carried out will entitle us to the epitaph of Burns to his friend:

"If there's another world, he livs in bliss,
If there is none, he made the best of this."

CHARLES C. JOHNSON.

LONGSTREET, GA., Dec. 22, 1884.

MR. EDITOR: What if I say, God, so-called, is the source of all life in the universe, the invisible, incomprehensible force, manifesting always and everywhere? Or if I say, eternal, persistent energy is the supreme, absolute intelligence, the invisible force, manifesting throughout the universe "in the whole of things?" Or if, again, I say, all nature is the body of God (so-called), *i. e.*, the outward manifestation and expression of invisible force; supreme, absolute intelligence?

What then? Only this—I cannot conceive of, or attempt a comprehension of, the infinit, except through his manifestations and expressions in "the whole of things," according to Mr. Sunderland. Hence personality is relegated to the realm of the incomprehensible, the unknowable.

Is there any material difference in the above three propositions?

Nature's order is harmonious, uninterrupted, and works by evolution to betterment, to progress. Man, the highest in order of the infinit expression, has a high and noble destiny to work out for himself, for humanity, and also much, too, as in the schemes of development and evolution, in all departments of life, and will be sure whatever is best for this life is and will be best for another—if there is a life continued beyond this physical.

To say that man is not absolutely responsible for the part he plays in life; to say some one else (Jesus, it may be) suffers in our stead "from our sins," that we escape the consequence of wrong-doing, is to say what no one can reasonably and consistently believe. Such an idea cannot be reconciled with human consciousness and human reason, much less with any sensible view of an infinitly wise and just God (so-called).

Every man, every individual, who livs a right life, and does so simply because it is best, is a savior in the true sense of the word.

T. N. MASON.

SOMERVILLE, MASS., Dec. 22, 1884.

MR. EDITOR: Mrs. O. K. Smith is at Helena, Montana, for the winter, or longer, and I was thinking she might do you and the people much good by introducing THE TRUTH SEEKER among her friends, and was wondering if it would not be well for you to send her not only a new paper each week, but a package of older ones for distribution. We each are as ever a friend to THE TRUTH SEEKER, and though she has retired to private life, yet she must and will do something in the cause of liberty, and I don't know of anything greater (all things considered) than to circulate THE TRUTH SEEKER. I am in Boston this month lecturing twice each Sunday in Horticultural Hall for the Spiritual Temple Society. Thus far my lectures hav been received with great approbation and applause. I lecture in Norwich, Connecticut, the Sundays of January; in Portland, Maine, the Sundays of Febuary; in Boston, at the same hall as now, the Sundays of March; in Springfield, Massachusetts, the Sundays of April. A change of circumstances has disengaged me for the month of May, making it open for engagements. The remainder of the season, up to the first Sunday of October, 1885, is engaged in western New England, and attending camp-meeting. I am this morning at Dr. Dillingham's, Indiana Place, Boston. Mr. Dillingham is one of the wisest men of America; is seventy-eight years old; sixty years of that time hav been lavishly used in the investigation of the unexplored facts which hav been, and still are, coming to the surface of life. His fields of thought and action hav not been confined to any one channel, but he has had the power of sweeping bigotry and superstition from the pathway of the credulous and less wise, till D.D. and M.D. fear his power or his presence to such an extent that they shun his contact in discussion as though they knew it would be death to their business. AMELIA H. COLBY.

GLEN HALL, PA., Dec. 27, 1884.

MR. EDITOR: I was very much pleased to see in this week's issue that Washington Territory gave nearly three thousand majority in favor of taxing church property. That is the commencement of the fulfilment of the first Nine Demands. Now for the Second Demand—the dispensing of chaplains. If we cannot make a break on their present positions, I would be in favor of having them installed in houses of ill-fame and all low groggeries. If they hav any good influence, they may show it, for their present position is a tax without a virtue.

This theory of exempting church property from taxation is too great an imposition to be tolerated, if you will only convince people of the aggregate amount exempted; and in order to do so, please approximate the value of church property in the United States, and what the tax would amount to in case that kind of property paid its proportion. Inclose it in black lines, and keep it in your paper. Keep it before the people; let everyone get it by heart, for it is an imposition that few hav any idea of. Yours truly, R. J. LAMBORN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Fault-Finding Tongue.

You may not be able to shine abroad;
Your talents the world may never applaud;
Nor hearts by your beauty ever be awed,
But then you can make home happy.

You'll hav to be patient and learn well to bear
A great many things, nor seem much to care,
And a cheerful aspect your own brow must wear,
If you wish to make home happy.

Avoid all disputes as you would the worst plague,
And ne'er be ashamed for pardon to beg,
Nor feel as if you had fallen a peg
If only you make home happy.

When you must reprove, you know there's a way
In kindness to speak what you hav to say,
Then pardon the fault without delay
If you will make home happy.

A fault-finding tongue will destroy the peace
Of the happiest household, and only increase
The faults you pick at; then why not cease,
And try to make home happy?

Selected.

The Sun.

The sun is a good-natured fellow
Who dresses in clothing of gold;
Whose tints are always most mellow,
And never are like to grow old,

In the morning he rises up early,
And looks half over the world;
Liking, I fancy, most dearly,
To see the panorama unfurled.

And ocean, wide sea, and the river,
All aglow with his brilliancy show,
As his life beams shimmer and quiver,
And merrily glisten and glow.

The flowers he loves like a father,
And he kisses them o'er and o'er;
And the trees, it seems to me, rather
Enjoy his kissing the more

That they are stronger and taller
Than the dear little flowers may be,
Whose hearts, though finer and smaller,
Giv fragrance to you and to me.

Shine on, then, O sun, through the season
That sends the snow down to the earth;
In spring-time there'll surely be reason
To welcome again the glad birth.

Of the seconds and minutes and hours,
You'll merrily lead in the dance,
When nature, 'mid sunshine and showers,
Awakes from her long winter trance.

D. R. SHERIDAN,

A Strange Little Girl.

Away up in the northern part of Siam, in Asia (if you will look on your map you will find it between the 15th and 20th degrees of north latitude, and the 118th and 123d degrees of longitude), there dwell a lot of peculiar people. They liv by themselvs in a big, swampy forest, and in the thick foliage of the trees they twine and weave little nests of homes, like the birds.

"And are they real folk?" you ask.

They are just as real as you and those you see around you. They hav a language of their own, though it contains only some three hundred words in all, and those of one syllable. They eat wild rice, roots, fruits, and nuts. They hav fishing-nets made from the bark of trees, so that they sometimes go fishing, though they do not cook their fish, for they do not know anything about fire or its uses.

"What do they do for clothes?"

They are born with their clothes on, like the animals; that is, they hav a nice warm furry coat, with which they are covered from top to toe.

But I started to tell you about one of their number, which was brought to this country two or three years ago.

Kra-o—pronounced Krah-o—is her name, and a very strange little object she is. The country where her people liv is called La-os, and the word means unexplored or unknown.

Kra-o is eight years old, and is a bright, smart little girl. She has learned to read and write, and speaks both English and German, two languages besides her nativ tongue, an accomplishment that not many children possess. Since she has been in our country she has been dressed the same as children are here, and now she would not like to go without clothing, as her people do in the land where she came from. She likes to play with dolls and toys, and is loving and affectionate. She is fond of candy and other sweetmeats, just the same as other little girls.

She is a funny-looking object for a girl, with her great black eyes as bright as buttons, with long, black hair growing all over her head and down her spine, almost like a mane. Her whole face, as well as all the rest of her body, is covered with soft, silky hair.

She is a very happy little girl, and does not wish to go back to her parents. Some one asked her why she did not wish to go back to her mamma, and she answered:

"Because there are no pretty dresses there."

You would like to know if Kra-o ever goes to meeting or to Sunday-school.

I do not think she ever does. Of her own accord, Kra-o would hav no inclination or desire to go, for she has no religious ideas whatever. The race to which she belongs has no religion. If you talk to the people of her country about deity, or immortality, or religious matters, they would not know what you meant. There are no religious ideas in their minds, and they hav not been educated to hav any. They know nothing of worship of God, and hav no fear of any evil spirits, nor can they comprehend anything of them. They are simply natural folk, or people in a state of nature, and Kra-o, one of their number, is living in our land, among civilized beings. Before Mr. Farini, the gentleman who brought her here, was allowed to take her away from her people, the king of Siam required him to adopt her as his own little daughter to insure that she would be treated well.

Kra-o is very bright and interesting to talk with. A little playmate said to her one day:

"Krao, you are a very ugly, hairy creature!"

"Well," said Kra-o, immediately, "if you were in my country, you would be ugly-looking, too; for you are not hairy at all."

Scientific people claim that all the races of the earth hav one common origin, that the different races, of which Kra-o is a representativ of one, are like the branches of a tree, changed by their surroundings, the climate in which they liv, etc. Says a late writer in a medical journal: "Man is the summit of the great tree of animal creation. He does not spring from the lower races (branches), but his origin is common with them (the trunk). Monkeys grew out in the direction of hair and bones; man in the direction of brain. Kra-o is near enough the summit to be considered in the *genus homo*," that is, she belongs to the species of man.

The world in which we liv is a great book. It invites our study, and the more we learn the more we see of the broad stretches of knowledge of which we are still ignorant.

Kra-o illustrates a page in the book of human species hitherto unknown. She is a living declaration of the ignorance of those who hav thought they knew all there was worth knowing.

S. H. W.

Our Puzzle Box.

1.

EASY CHARADE FOR WEE ONES

Two little twins, with their mother between,
Exactly alike in their features and mien;
Not little Tom Thumbs, as you might suppose,
Though one may be Tommy, they are both of them toes.
Their home is so sweet, like the nest of a dove,
They are known far and near as "the apples of love."

REKAB SEMAJ.

2.

TEUTONIC ADVERTISMENT.

Make room! the greatest show on earth,
E'er this ne'er seen in the land of mirth,
Now comes. The tent is full; I only say
A man is bound to go at once, and pay.
Great cages will be around the ring.
Each schoolma'am, others, too, should bring
Relativs and children on a German call.
You'll see eight beasts so wild—catch all.

Grand Rapids, Mich. ESPRIT FORT.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, DEC. 20, 1884.

1. A wheel.
   1 2 3 4 5 6 7 8 9 10 11 12 13 14 15.
2. QUADRAGENA R I O U S.
3. En-dog-en.
4. Hah-neman-n, founder of the Homeopathic school of medicin.

ANSWER TO "ESPRIT FORT'S" "QUOD HOC SIBI VULT."

What does this mean?
An acrostic, and twelve hidden birds—
A "bird-cage full"—is seen.
And I'll giv you their names in words:
The heron, the eagle, and swan,
The dodo, crow, kingfisher, hawk,
The sparrow, wren, plover, come on;
Dove, piper, will finish the talk—
Unless, by some occult bird-culture,
Our "*hoc vult*" becomes a "hawk vulture."

UNCLE JAMES.

ANSWER TO ROBERT BERNHEIM—Patella.

ANSWERS TO PUZZLES OF DEC. 27, 1884.

1. Incompressibility—*inn-calm-press-sigh-bill-i-tea.* 2. S-Erin-s. 3. Crane.

Correspondence.

A correspondent writes: "The puzzle column of your Corner is exceptionally fine. I congratulate you on the quality and originality of your puzzles. I see none superior in any paper." This very fine compliment from a teacher and literary friend is flattering, and we are grateful that our puzzlers are thus appreciated. Puzzles constitute one method of education, inasmuch as they awaken, develop, and train the thinking powers, cultivate the memory, and teach the definition and use of words by leading one to consult the dictionary. We consider ourselvs fortunate in having so fine an array of high talent in our Puzzle Box. We thank our puzzlers kindly for their aid in the past, and respectfully solicit their continued help for the coming year.—ED. C. C.

Mrs. Elvira Wheelock writes: "You conduct your department in THE TRUTH SEEKER admirably. Your stories are good, healthy tales for the young, and I hope you will continue in your good work." Such words of commendation inspire us to continue in the good work we feel that we are doing for our children with the aid of many kind friends.—ED.

DIGHTON (*via* TUSTIN, OSCEOLA CO.), MICH.

DEAR MISS WIXON: I thought I would write you a letter, as I read the Children's Corner. I like to read THE TRUTH SEEKER, especially the Children's Corner. I got a piece out of the Corner to speak in school, entitled, "This Life Is What We Make It." I think you are doing a good work; it is a good thing for the children. I am thirteen years old, and I never went to school only three weeks in all my life, yet I read in the Fifth Reader. I would like to correspond with the girls that write for the Children's Corner. I was born in this township, and always lived here. I hav two brothers, Willie and Marion. I liv eighty rods from the post-office, and four and a half miles from Tustin. My father is a subscriber for THE TRUTH SEEKER, and I always read that first. I don't know much about writing for a paper, but I thought I would try. If this is printed, I will try again.

Yours in friendship, MARTHA ANNA ROOT.

[Martha writes a nice little letter, and shows that her mind is improved, if she does not go to school. We hope to hear from her again, and advise all who wish to make her acquaintance to write to her address. Of such is the Liberal kingdom.—ED.]

LAWRENCE, KAN., Dec. 27, 1884.

DEAR MISS WIXON: My parents take THE TRUTH SEEKER, and hav taken it from the beginning. It is a splendid paper. The Children's Corner is the best of the whole paper. I was born on December twenty-third, the same day the founder of THE TRUTH SEEKER was born. We liv near a large windmill. My father owns it. Our house is on a large hill; it is a three-story stone house. Mamma is going to send for a couple of copies of the "Story Hour." My mamma has a picture of Miss Wixon in her album. She would be delighted to see Miss Wixon in person. My mother was a great admirer of Mr. Bennett. She has one picture of him in her album, and one large one on the wall, and a picture of Mr. Bennett's monument. I hope THE TRUTH SEEKER will last many hundred years yet. I am in the sixth grade in school. The tenth grade is the highest in our schools. My teacher is Miss Emma Beckwith. Mamma sends her love to Miss Wixon

Yours truly, BLENDA E. PALM.

[Thanks, Blenda, for your very nice letter, and for your kind wishes. We are glad you are pleased with the Children's Corner, and we feel quite sure you will be delighted with the "Story Hour." It is a good omen that you were born on the same day of the month as the founder of THE TRUTH SEEKER (though the day of one's birth, no matter when it comes, should be always considered a good day, and a good omen), and we trust you will liv to be as wise and brave as was he, and as true. We hope you will write again.—ED. C. C.]

LAWRENCE, KAN., Dec. 27, 1884.

DEAR MISS WIXON: As I am having a vacation, and a good deal of time to myself, I thought I would write you a letter. I did not get many Christmas presents, because mamma did not want to celebrate the birth of Christ, but expect to get more for New Year's. Among the Christmas presents we had was a silver penholder that came from Europe. I will be eleven the sixteenth of Feburary. I am in the fifth grade, and hav not been tardy or absent since I began to go to school. My brother William is in the junior grade, and has passed every year since he started to school—junior or ninth. I was invited to Enterprise to a Christmas tree, but could not go. It has been snowing here, but to-day it is melting.

Yours truly, ANNETTA C. PALM.

P.S.—Please tell me if there are any mistakes in my letter. Do you think I hav a good future before me? Excuse all mistakes.

A. C. P.

[This is another good letter, and well written, with only a few errors. There is every reason to think there is a good and beautiful future before you, Annetta, and Blenda also. You are blessed with a nice home and kind parents, who endeavor to train you in the correct way. Your dear mamma is without superstition, and if you follow her teaching and example you will become a good and useful woman, without doubt. We shall always be pleased to hear from you, and to know how you are getting on in school. Kind regards and a "happy new year" to your mamma, papa, and all the members of the household, and to all the readers of the Children's Corner as well.—ED. C. C.]

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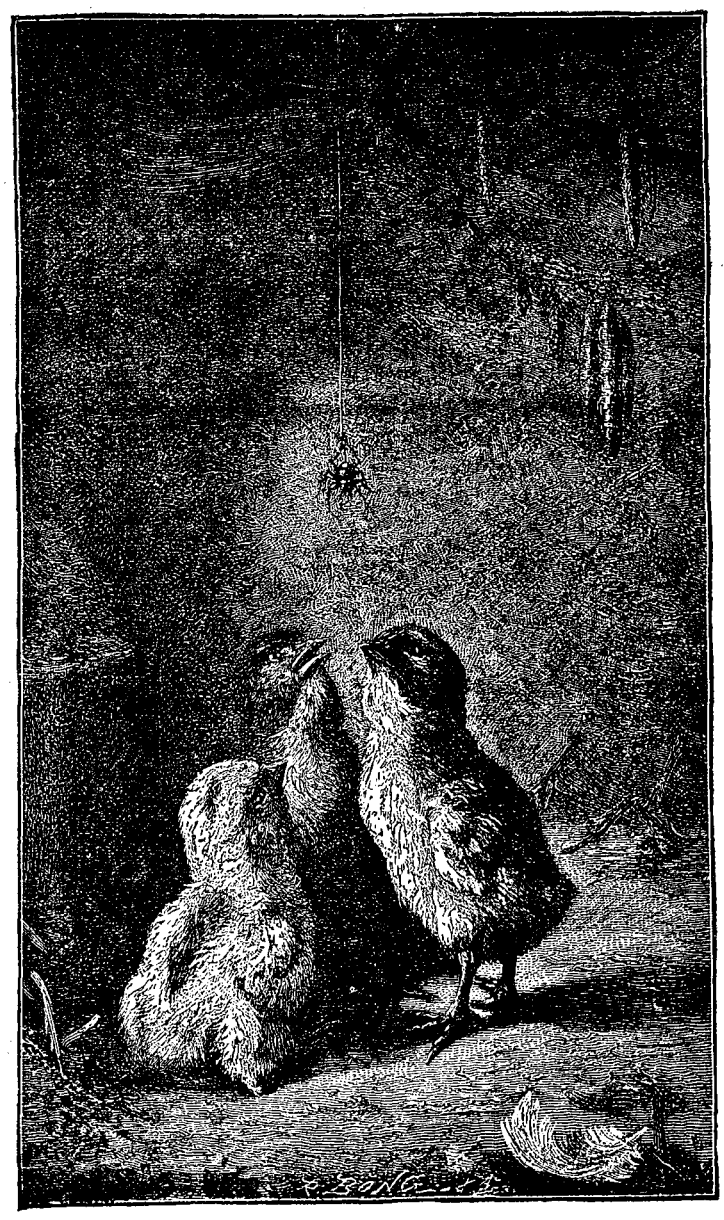
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Poetry.

What I Think.

The following thoughts are respectfully dedicated to my esteemed friend, J. L. W.—EL. D. LOUIE.

I think
That nature to mankind the power has given
An inclination to resist, and that
Our acts depend upon the will, which forms
Them great and good, or weak and ill. Each one
Must work from deeds of self-approving conscience,
Outborn of inmost virtue, brave and strong.
For then, perchance, if climb to heaven we must,
We'll be with calm serenity prepared
To bide our time, and take our proper place
On either side of the dividing line.

I think
That which is known by name of piety
Too oft leads men astray, and sure I am
It apes those senseless laws, wherein no power
Could change or alter a decree once made,
So thickly is it crammed with definitions,
All born of old, and loathsome bigotry.
Too long we hav admired the doctrin taught
By knavish priests—which they will teach so long
As interest leads, and the swayed crowds believe—
That some one else beside themselvs must bear
The very sins their own depravity
And selfishness hav set upon their souls;
And till the time when all the world shall learn
That Christianism is but a selfish scheme,
Or vain pretense of outward grace; a name
Made up of pride, wish to control, and rule,
And tyrannize, o'er both the body and soul—
Might will be right.

I think
That Christian grace—so-called—which ever was
Begot of form and fear, and so perforce
By stern hereditary law, brought forth
Rapine, sword, fire, and ax, and dungeon drear,
Has had her day, and by degrees, as truth
And light prevail, will yield her tyrant sway.
The drooping head and tottering step of poor
Old Mother Church, the pallid crone, at last
Proclaims aloud to all her near decease.
But he who silences his sacred reason
For fear his faith in Christian grace might waver,
Were he to spread his wings, and soar aloft,
Is like a ship at sea, with rudder, masts,
And compass lost, hard driven by the storm
Against the rocks upon the barren shore.

I think
Hypocrisy—which ever hopes unseen
To be—was, from of old, by ignorance
Retained to act as her sole counselor
And legatee, and by established forms
Of customs hoar and usage long has been
In ages past, and is to-day, and so
Will be for years to come, the leading mode.
And meditating thus, I dare affirm
That, as a rule, the man who prates the most
About divine religion, and the gods,
Is always to be pitied—not abhorred.
It was this vain pretender's sin whose pardon
First of all sins was signed. And yet, in truth,
She'll ever wear, as she has ever worn,
Her tattered livery frock of mean disguise,
Made up of countless ignominious acts.
She can be false, and wise, and vain, and proud,
And therewithal dissemble and command.
Her garb is but the badge of servitude,
Whose wearer is of reason's light devoid;
Yet not like one of gladsome light bereft,
His seeing all forgot, but like one in
Whose eyes sweet day had dawned—by Fate
Bereft; who in his blindness feels a joy.

I think
Advice should only on occasions rare
Be tendered to another. It matters not
How kindly it is meant; 'twill surely be
Sore misconstrued. One wastes not only breath,
But counsel, too. Oh, more than treasure golden
The friend who changeth not from former days,
Nor e'er grows strange and cold, as life's dim scroll
Unfolds before us, and by logic clear,
There dawns a new belief—another faith—
And stronger, loosening all the rusty clasps
Which erst had held in place the antique cloak,
The motley wear of theologic creed,
And fills our longing souls with purposes
Of higher life, till they are full and calm,
And true as rhythm sweet of some grand song.

I think,
Of all the ills dispersed by Eve, the first,
By name, Pandora, elsewhere called, and by
The gods intended to crush out, destroy,
The innate goodness of mankind, none more
Contemptible than garrulous Suspicion,
Who never boldly walks in open day,
But, linked in arm with dastard Jealousy,
His brother twin, low skulks with rolling eyes,
Behind a mask all thickly coated o'er
With feeble fancies and fantastic fears,
Reflectiv of his vengeful inner self,
As on imagined wrongs he gluts his greed,
Like crawling worms on clay—cold, moldering, cheeks.

I think
Affection is the rarest plant that blooms
Within the human breast, that every word
Of tender tone, and every gentle touch
Giv more to make our trusts more sure, our aims
More strong, our lives more fruitful, and our ways
More beautiful and good than aught in all
The world beside. Oh, may this boon supreme,
Whatever else be lost, may this be mine;
Mine throughout life, and in death's gurgle, mine.
And through whatever eons I may drift
In the mystic future, mine—forever mine!

I think,
Whether at home, or e'er so foreign far,
Humanity may not itself defraud;
Its claims unaltering, or ever the same,
In holy Mecca, or ancient Hydrabad;
In Yucatan, or isle of Singapore;
In Orkney bleak, or Bembroke ever green;
In Timbuctoo, or some sacred Amretsir,*
In Arkansas, or gleesome Galilee,
Despite ecclesiastic pedantry,
There's neither priest, nor God, nor oath, nor vow,
To superstition blind, a soul from hell
Can save. 'Tis by a true and earnest life,
Replete with loving deeds, and kindly ways;
Instinct with noble, pure, and lofty aims!
Watchful with care of self, that health, and strength,
And length of days, may be for other's good
Conserved. By helping bless the human race
Our souls are saved, regenerate, redeemed,
And not by churchly faiths, and pueril creeds.
No! human hopes hav root in human needs.

*Pronounced Amretseer.

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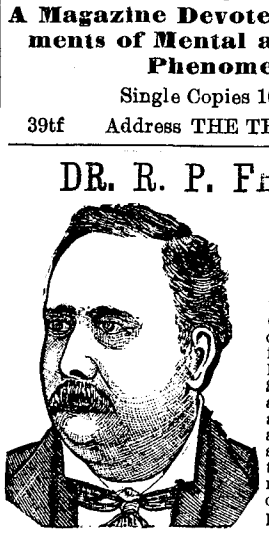
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THOU makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The sun ariseth, they gather themselvs together, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening.—*Psalms civ*, 20–23.

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Forbids our plenty to be bright with ease,
And wills that mortal man, unused to toil,
Should exercise with pains the grading soil;
Himself invented first the shining share,
And whetted human industry by care;
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—*Dryden's Virgil.*

A RICH man died, and another man, asking the question usually asked concerning a man's estate said, "How much did he leave?" The gentleman replied: "He left everything he had; he did not take a cent with him." So, sooner or later, we hav got to leave everything we hav.—*M. J. Savage.*

IF Communism be only possible and safe when all men are molded in Christ's image, and permeated by his spirit, and is noxious and fatal to the best interests of humanity under all other conditions—then, if a community of goods be implied in a Christian life, that life indisputably is not practicable now. It is found in actual fact, and has been found in all lands and in all times, that the institution of private property, with all the selfishness it involves, and all the selfishness it fosters, is alone capable of drawing forth, from our imperfect natures, that strenuous and enduring exertion from which all progress springs. And this experience is the one sufficing, and perhaps the only unanswerable, justification of that often assailed and questioned institution.—*Greg's Creed of Christendom.*

GENERALLY, it is to be foreseen that the population of a kingdom (especially if it be not mown down by wars) do not exceed the stock of the kingdom which should maintain them; neither is the population to be reckoned by number, for a smaller number, that spend more and earn less, do wear out an estate sooner than a greater number, that liv lower, and gather more; therefore the multiplying of nobility, and other degrees of quality, in an overproportion to the common people, doth speedily bring a state to necessity; and so doth likewise an overgrown clergy [he that hath ears to hear, let him hear], for they bring nothing to the stock; and, in like manner, when more are bred scholars than preferments can take off.—*Bacon's Essays.*

ONCE more I say, tell my children it was my counsel that they should be tender and affectionate one to another. For their learning, be liberal. Spare no cost; for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind; but ingenuity mixed with industry is good for the body and the mind too. I commend the useful parts of mathematics, as building houses or ships, measuring, surveying, dialing, navigation; but agriculture is especially in my eye; let my children be husbandmen and housewives; it is industrious, healthy, honest, and of good example.—*William Penn's Letter to his Wife.*

TIME flies; it is his melancholy task
To bring, and bear away, delusiv hopes,
And reproduce the troubles he destroys;
But while his blindness thus is occupied,
Discerning mortal! do thou serve the will
Of time's eternal master, and that peace
Which the world want, shall be for thee confirmed.
—*Wordsworth.*

IN no country in the world had women less liberty than in the Holy Land, and no monarch held in less esteem the rights of wives and mothers than Jehovah of the Jews. The position of woman was far better in Egypt than in Palestine. Before the pyramids were built, the sacred songs of Isis were sung by women, and women with pure hands had offered sacrifices to the gods. Before Moses was born, women had sat upon the Egyptian throne. Upon ancient tombs the husband and wife are represented as seated in the same chair. In Persia women were priests, and in some of the oldest civilizations they "were reverenced on earth, and worshiped afterward as goddesses in heaven." At the advent of Christianity, in all pagan countries women officiated at the sacred altars. They guarded the eternal fire. They kept the sacred books. From their lips came the oracles of fate. Under the domination of the Christian church, woman became the merest slave for at least a thousand years. It was claimed that through woman the race had fallen, and that her loving kiss had poisoned all the springs of life. Christian priests asserted that but for her crime the world would hav been an Eden still. The ancient fathers exhausted their eloquence in the denunciation of woman, and repeated again and again the slander of St. Paul. The condition of woman has improved just in proportion that man has lost confidence in the inspiration of the Bible.—*R. G. Ingersoll in the Christian Religion.*

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Vol. 12. No. 3. | PUBLISHED WEEKLY. | New York, Saturday, January 17, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

TALMAGE said last Sunday that a religious "awakening" was needed. If he had attended Col. Ingersoll's lecture he would hav seen one.

THE University of Heidelberg declines a gift of $35,000 offered by an unknown benefactor on condition that women be allowed to enter the classes.

IT is said that Gov. Cleveland has recently declined the proffered gift of a demijohn of whisky. This ought to allay the fears of those who suspect Cleveland of being a Catholic

THE French Catholics of Fall River, Mass., are still in revolt against their Hibernian pastor. They can obey an Italian pope, and worship a Jew for a God, but an Irish priest sticks in their crop.

THE Rev. Mr. Burchard was talked of in Congress last week for minister to England. His friends are evidently willing to send him anywhere to get him and his rum, Romanism, and rebellion out of the country.

"I RETURN the inclosed manuscript," wrote the editor of a religious weekly, "simply because I am so full at present." The contributor replied that when the editor's toot was over he would be glad to submit the manuscript again.

A CHICAGO man who stole $6,000 fled to Canada, and was, of course, perfectly safe from arrest. But unluckily for him he swore out loud one day and he was promptly jugged. Those Canadians will not tolerate any immoral practices.

IT is rumored that Parson Newman, unable to withstand the pressure against him, has resigned his charge in the Madison avenue church. The opposition say they do not expect to see him again, and earnestly pray that they never may.

ARTHUR WILLIAMSON, an English evangelist, about to join Moody in Chicago, landed in New York the other day with only twenty-five cents n his pocket, having lost all his money in playing draw-poker in the smoking room of the steamer. A man who cannot play poker better than that will never rise high in the church.

A RELIGIOUS paper states that there is no monument to Calvin in any part of the world, but that the American Presbyterians propose to erect one at Washington. If this is done, says the *Wanganui* (N. Z.) *Review*, we would suggest to the American Freethinkers that they should also erect a monument in Washington to the martyr Servetus.

AN Atheistical witness in the Swaim Court-Martial, who declined to take the customary oath, was yesterday excluded from the witness stand. This demonstrates that the army—whatever else may be said of it—is still true to its early pious teachings.—*World.* It has been noticed before that piety will endure without appearing lonesome when all sense of justice and decency is gone.

"FATHER," asked the young son of Deacon Squibbs; "what is the difference between a man that dyes woolen lambs and a religious editor?" "Well, now, really, my son," beaming benignly on his offspring; "I am not prepared to state. What is the difference?" "Why, pa, one is a lamb dyer and the other a—" "What! what! my son!" "Religious editor," continued the youth, rolling his tongue around in his cheek.

IN Churchill county, Nevada, according to the Virginia *Enterprise*, there is a queer sand-hill which possesses the power of moving. It is nearly four miles long, about a mile wide, from 100 to 400 feet high, and must obviously contain millions of tons of sand. In it it is impossible to find a particle of sand larger than a pin's head. The hill is not stationary, but rolls slowly eastward, the wind gathering it up on the west end, bearing it along the ridge, and then depositing it again at the east end. This wandering habit is so decided that in the course of several years the hill had moved more than a mile.

DR. MARY WALKER, who occasionally strolls into THE TRUTH SEEKER office, is a somewhat marked character. She attires herself in habiliments similar to those worn by the human male, and, with the addition of a high silk hat, presents the appearance of a well-dressed gentleman. Mrs. Walker is accredited with saying to a Washington interviewer that she would wear trousers or nothing. It is better to let the doctor hav her way.

CHAPLAIN HOUTS, of the Chester penitentiary, is authority for saying that there is only one Infidel among all the criminals there. The parson observes that "it seems very strange that out of 629 convicts only one avowed blank Infidelity." This is certainly a favorable showing for Infidels as against the number of 246 professing the various forms of religion, and it opens up the interesting inquiry as to how far a religious belief operates as a preventiv of crime.—*Du Quoin, Ill., Press.*

ONE of the many amusing stories in which "Prince" John Van Buren figures as hero turns on a droll feat of his own misquotation. The Prince once accepted an invitation to address a large gathering of Sunday-school children, and in the course of his remarks undertook to entertain them with the story of Jacob and Esau. Midway in the narrativ he was aware that his coat-tails were being vigorously pulled, and half turning his head to find out the trouble, he was met by this exhortation from his friend in the rear: "For goodness' sake, John, cut it short and sit down; you're getting the hair on the wrong man."

JIMMY MULCAHY, the newsboy, was easily induced to attend Sunday-school on a late Sabbath, having in mind the near approach of Christmas. The Bible lesson was the Lord's feeding of the multitude with five loaves and two fishes. His teacher amplified the lesson, explaining its significance after the usual manner. He asked all the scholars in the class their opinion of the greatness of the man who could perform such a feat, but Jimmy was not satisfied with their replies. He squirmed nervously in his seat, and could hardly wait his turn. Finally the teacher said: "And now, Jimmy, how do you explain the Lord's ability to feed a multitude with five loaves and two fishes?" "'Cause dem two fishes was whales, mum," replied Jimmy, triumphantly."

DR. WASHINGTON MATTHEWS has shown that the American Indians, and especially the Navajos, are, in many respects superior in their knowledge of natural history to all white men who hav not made the subject a special study. They are keen observers, not only of the animals and plants which contribute to their sustenance and other needs, but also of those which are unused, rare, and inconspicuous. The Navajos hav a name for every mammal, bird, and reptil in their country, and for nearly every plant and all the larger insects; and their knowledge of the several species is usually minute. They hav made many divisions into groups which are identical with those recognized by the Caucasian naturalist; and this sometimes occurs when it seems incredible that the Indians could hav discovered the characters on which the white naturalist bases his classification.

IN a paper on Madagascar, says the Melbourne *Daily News*, contributed to the May number of *Mission Life*, Mr. R. Needham Cust put forth some astounding but apparently well-authenticated statements regarding the countenance openly given to slavery in Madagascar by Christian missionaries. The married nativ students in the Church of England College are in each case provided, we are told, with an upstair room for their slaves, and the domestics of the missionary and the mission are also slaves. It is also alleged that "the stoutest champions of slavery in the island" are the nativ pastors of the Nonconformist churches; that some of those pastors are even slaves themselvs, and hence that a portion of their stipend collected under the influence of prayer in their churches and chapels finds its way to the stores of the slaveowner. The Roman Catholic missionary is stated to go a step further, and to purchase slave boys and girls who are kidnapped from their parents, with a view to forming so-called "orphanages" all over Africa. Mr. Cust records the almost incredible fact that a Quaker missionary having ventured to denounce the practice of slavery in an assembly of the different nativ churches, a vote of censure was passed upon him by the other missionaries.

AMRITA LAL ROY, in condoling with John Swinton over the prospect of *John Swinton's Paper* suspending publication for lack of support, makes this remark: "In these days of insincerity and hypocrisy, I tell you it is no small consolation—is more than friendly service to many a one—to hav the truth told at least one day in the week; ay, on Sunday, too, when all over the land ministers of a religion of forms (I am a Hindoo and a heathen) are telling fabulous stories and falsifying the facts of the world, while they blow on the fat consciences of their fatter clients with drowsy sermons, mostly stolen." *John Swinton's Paper* could be engaged in no better work than laying utterances like this before the people, in conjunction with its advocacy of the workingman's cause. Industrial liberty will be of little use to mental slaves. Labor and Liberalism must strike hands in this country, as they are doing in England. The Hindoo, Lal Roy, whose letter contains more important truths than were ever preached from the orthodox pulpit, is the representativ of a people among whom the American workingmen pays his money to send missionaries.

THE New York correspondent of the San Francisco *Argonaut* winds up his letter to that paper with this anecdote: I made the usual proper-improper visit with a lady to the Hoffman House to see the bar and its insidious "fixin's." The lady hesitated, of course, at first, but I quoted, "When you are in Rome," etc., and marched her into the gilded palace of fashionable vice, and met old Chadwick, who kept Willard's, in Washington, during and after war, and who is chief day-clerk of the Hoffman, I think. Chad. took us all over the Oriental-like caravansary, and, lo! when we reached the new parlors we came across a score or more young ladies, who were holding a fair for the benefit of the Church of the Divine Paternity. My lady breathed freer, and said, "I thought this was Stokes's house?" "Yes." "Isn't he the one that murdered Fisk?" "Yes." "On account of a woman?" "Yes." "And was sent to the penitentiary for his offense?" "Yes." "Well, this is funny, this church fair, in such a place, isn't it?" I thought it was devilish funny, and I said, "Yes," and made some quotations favorable to the church, which I considered the correct thing under the circumstances.

A WRITER in the *Thames Star*, Auckland, N. Z., chronicling a few of the pranks of his fellow churchmen, laments: "Though I am a member of the 'auld kirk' established by John Knox, I must candidly admit that during the past few months I hav had occasion to blush for not a few of my co-religionists in this colony. First a Dunedin parson writes to an Otago newspaper editor, telling him not to send any more reporters to his church as he only preached 'to those who would be saved.' Then a New Plymouth clergyman 'cuts up rough,' and defies his superiors, and when deprived of his charge locks up the church, and keeps the key, and the church burns down. The next malefactor is a long-robed saint at Christ church, whose screw of £700 per annum has no doubt something to do with the difficulty his reverence found in mortifying the lusts of the flesh. This wolf in lamb's clothing, with a penchant for other men's wives, carried on his nefarious little practices until bowled out, and his scandalous amours hav led to him being clad with the garment yclept the sack. And now there is a 'muss' at our very doors. The Rev. McLeod of the North Shore is a curer of bodies as well as of souls, and it appears that while making pastoral visits he pursued the profession of sawbones, and charged for these visits. Mr. McLeod is charged by his parishioners with looking too closely after the bawbees, and a disgraceful scene took place in the church last Sunday, McLeod attempted to address the meeting, and was accused of being 'a hypocrit' and 'a liar.' I really trust that Presbyterianism is not going mad."

News of the Week.

THE total number of divorces granted in this city last year was 215.

THE sale of seats in Beecher's church this year netted about $7,000 less than last year.

THE Sunday law was enforced last Sunday against skating rinks. The saloons were open.

THE bedrock of the present hard times is thought by the New York *Sun* to hav been reached.

NEARLY one-half the cases of diphtheria in New York during the past ten years hav resulted fatally.

NEW YORK'S new commissioner of public works, Mr. Squire, formerly of Boston, is said to be a Spiritualist.

A COLLISION is prophesied between the United States troops and the Oklahoma intruders on the Indian territory.

MORMONISM is moving south. On the 10th a colony of Mormons passed through Dallas, Texas, *en route* for Mexico.

THE Rev. Jabez Pitt Campbell, a bishop of the Methodist Episcopal church, was arrested in Philadelphia last week for perjury.

NAPLES, in Italy, the scene of the recent cholera plague, is to expend $200,000 on sanitary improvements within the next ten weeks.

A TWELVE-YEAR-OLD girl, of New Haven, attempted suicide last Sunday because she was not allowed to wear her new cloak to church.

THERE was a Catholic christening among some Italians on Mulberry street a few days ago. Owing to bad marksmanship, only one man was shot.

SARAH BERNHARDT, the noted French actress, is to enter journalism. She will become Paris correspondent for a newspaper in Rome at a monthly salary of $800.

A COMMITTEE of Spaniards has been appointed to collect money for the relief of those who suffered in the recent earthquake in Spain. Several thousand dollars hav been subscribed.

IT is proposed to hold a meeting in Portland, Me., on Longfellow's birthday, Feb. 7th, to unveil the bust of the poet which is coming from England to the Maine Historical Society.

A RIOT in which pistols and clubs were freely used followed an attempt to rescue some members of the Salvation Army from the police who had arrested them at Plymouth, Pa., on the 11th.

THE editor of the San Francisco *Christian Advocate* asserts that no pure California wine is put upon the market, but that adulteration is the invariable rule. The wine-growers say that the editor is a reckless falsifier.

GEN. GRANT owes Vanderbilt $150,000, and Vanderbilt has offered to freely forgiv the debt. The general was inclined to accept Mr. Vanderbilt's munificence, but Mrs. Grant declares that she can never consent to it.

ON the afternoon of the 11th a report reached Defiance, Ohio, that Nicholas Degler, while digging a well on his farm that day, unearthed an old teapot containing over $3,000 in English gold. Is such the reward of those who work on Sunday?

Two young men belonging to the Salvation Army were arrested at Norwich, Conn., on the 10th for an unnatural crime. They were shipped to Boston by the selectmen. The Salvation Army might be shipped to the next world with great advantage to this.

GEN. BUTLER has brought suit for libel against the Boston *Herald*. The suit is based on an accusation printed in the *Herald* that Butler, through ignorance and high-handed conduct, wrecked the transport Mississippi on the night of Feb. 26, 1862, by running her upon the Frying Pan Shoals instead of putting in at Hatteras. The general lays the damages at $25,000. He says he does not care for political slanders, but is sensitiv on the subject of his war record.

The Rostrum.

"Which Way?"

A NEW LECTURE BY COL. INGERSOLL.

LADIES AND GENTLEMEN: The great question now agitating the world, the great question asked by all thoughtful men and thoughtful women, is, "How are we to govern mankind?" "How shall we protect life, liberty, property, and reputation?" In other words, how shall we house, and feed, and clothe, and educate, and civilize mankind? These are the questions, how can this be done? The question is not "How can we save our souls?" but how can we take care of our bodies? The question is not "What will we do in some other world?" We will wait until we get there before we ask that. The business we will now attend to is, how are we to civilize the world? What church should I ask? What oracle can I consult? At what shrine must I bow? What priest can I question? What sacred book can I read, and find out what ought to be done? In the first place, I am met by the theological world. Hav I the right to inquire? They say, "Certainly; it is your duty to inquire." Each church has a recipe for the salvation of this world, but not while you are in this world —afterwards. They treat time as a kind of pier—a kind of dock running out into the great ocean of eternity—and they treat us all as though we were waiting there, sitting on our trunks, for the Gospel ship.

I want to know what to do here. Hav I the right to inquire? Yes. If I hav the right to inquire, then I hav the right to investigate. If I hav the right to investigate, I hav the right to accept. If I hav the right to accept, I hav the right to reject; and what religion hav I the right to reject? That which does not conform with my reason, with my standard of truth, with my standard of common sense. Millions of men hav been endeavoring to govern this world by means of the supernatural. Thousands upon thousands of churches exist, thousands of cathedrals and temples hav been built, millions of men hav been engaged to preach this gospel, and what has been the result in this world? Will one church hav any sympathy with another? Does the religion of one country hav any respect for that of another? Or does not each religion claim to be the only one? And does not the priest of every religion, with infinit impudence, consign the disciples of all others to eternal fire?

Why is it that the churches hav failed to civilize this world? Why is it that the Christian countries are no better than other countries? Why is it that Christian men are no better than other men? Why is it that ministers, as a class, are no better than doctors, or lawyers, or merchants, or mechanics, or locomotiv engineers?—and a locomotiv engineer is a thousand times more useful. Giv me a good engineer and a bad preacher to go through this world with, rather than a bad engineer and a good preacher.

There is another trouble with the supernatural: It has no honesty; it is consumed by egotism; it does not think, it knows; consequently it has no patience with the honest doubter. And how has the church treated the honest doubter? He has been answered by force, by authority, by popes, by cardinals, and bishops, and councils, and, above all, by mobs. In that way the honest doubter has been answered. There is this difference between the minister, the church, the clergy and the men who believe in this world—I might as well answer the question; I may go further than you—the real question is this: Are we to be governed by a supernatural being, or are we to govern ourselvs? That is the question. Is God the source of power, or does all authority spring, in governing, from the consent of the governed? That is the question. In other words, is the universe a monarchy, a despotism, or a democracy? I take the democratic side—not in a political sense. The question is whether this world should be governed by God or by man, and when I say "God," I mean the being that these gentlemen hav created and enthroned upon the ignorance of mankind.

Now, let us admit, for the sake of argument, that the Bible is true. Let us admit, for the sake of argument, that God once governed the world—not that he did, but let us admit it; and I intend to speak of no god but our God, because we all insist that of all the gods, ours is the best, and if he is not good, we need not trouble ourselvs about the others. Let them take care of themselvs.

Now, the first question is, whether this world shall be governed by God or man. Admitting that the being spoken of in the Bible is God, he governed this world once. There is a theocracy at the start. That was the first government of the world. Now, how do you judge of a man? The best test of a man is, how does he use his power? That is the supreme test of manhood. How does he treat those within his control? The greater the man, the grander the man, the more careful he is in the use of his power —the tenderer he is, the nearer just; the greater, the more merciful; the grander, the more charitable. Tell me how a man treats his wife or his children, his poor debtors, his servants, and I will tell you what manner of man he be. That, I say, is the supreme test, and we know to-night how a good and great man treats his inferiors. We know that; and a man endeavoring to raise his fellow-men higher in the scale of civilization, what will that man appeal to? Will he appeal to the lowest or to the highest that is in man? Let us be honest. Will he appeal to prejudice—prejudice, the fortress, the armor, the sword and shield of ignorance? Will he appeal to credulity, the ring in the nose by which priests leads stupidity? Will he appeal to the cowardly man? Will he play upon his fears—fear, the capital stock of imposture, the lever and fulcrum of hypocrisy? Will he appeal to the selfishness and all the slimy serpents that crawl in the den of savagery, or will he appeal to reason, the torch of the mind? Will he appeal to justice? Will he appeal to charity, which is justice in blossom? Will he appeal to liberty and love? These are the questions. What will he do? What did our God do? Let us see. The first thing we know of him is in the Garden of Eden. How did he endeavor to make his children great, and strong, and good, and free? Did he say anything to Adam and Eve about the sacred relation of marriage? Did he say anything to them about loving children? Did he say anything to them about learning anything under heaven? Did he say one word about intellectual liberty? Did he say one word about reason or about justice? Did he make the slightest efforts to improve them? All that he did in the world was to giv them one poor, little, miserable, barren command, "Thou shalt not eat of a certain fruit." That's all that amounted to anything; and when they had sinned, did this great God take them in the arms of his love and endeavor to reform them? No; he simply put upon them a curse. When they were expelled he said to the woman: "I will greatly multiply thy sorrow. In sorrow shalt thou bring forth children. Thy husband shall rule over thee." God made every mother a criminal, and placed a perpetual penalty of pain upon human love. Our God made wives slaves—slaves of their husbands. Our God corrupted the marriage relation, and paralyzed the firesides of this world. That is what our God did. And what did he say to poor Adam? "Cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field, and in the sweat of thy face shalt thou eat bread." Did he say one word calculated to make him a better man? Did he put in the horizon of the future one star of hope? Let us be honest, and see what this God did, and we will judge of him simply by ordinary common sense.

After awhile Cain murdered his brother, and he was detected by this God. And what did this God say to him? Did he say one word of the crime of shedding human blood? Not a word. Did he say one word calculated to excite in the breast of Cain the slightest real sorrow for his deed? Not the slightest. Did he tell him anything about where Abel was? Nothing. Did he endeavor to make him a better man? Not a bit. What had he ever taught him before on that subject? Nothing. And so Cain went out to the other sons and daughters of Adam, according to the Bible, and they multiplied and increased until they covered the earth. God gave them no code of laws. God never built them a schoolhouse. God never sent a teacher. God never said a word to them about a future state. God never held up before their gaze that dazzling reward of heaven; never spoke about the lurid gulfs of hell; kept divine punishment a perfect secret, and, without having given them the slightest opportunity, simply drowned the world! Splendid administration! Cleveland will do better than that. And after the waters had gone away, then he gave them some commandments. I suppose he saw by that time that they needed guidance.

And here are the commandments:

1. You may eat all kinds of birds, beasts, and fishes.

2. You must not eat blood; if you do, I will kill you.

3. Whosoever sheddeth man's blood, by man shall his blood be shed.

Nothing more. No good advice; not a word about government; not a word about the rights of man, or woman, or children; not a word about any law of nature; not a word about any science—nothing, not even arithmetic.

Nothing. And so he let them go on; and in in a little while they came to the same old state and began building the tower of Babel, and he went there and confounded, as they said, their languages — never said a word to them; never told them how foolish it was to try and reach heaven that way. And the next we find him talking to Abraham, and with Abraham he makes a contract. And how did he do it? "I will bless them that bless thee, and curse them that curse thee." Fine contract for a God! And thereupon he made certain promises to Abraham—promised to giv him the whole world, all the nations round about, and that his seed should be as the sands of the sea. Never kept one of his promises—not one. Yet he made the same promises to Isaac, and broke every one. Then he made them all over to Jacob, and broke every one; made them again to Moses, and broke them all. Never said a word about anybody behaving themselvs—not a word. Finally, these people whom he had taken under his special care became slaves in the land of Egypt. How ashamed God must hav been! Finally he made up his mind to rescue them from that servitude, and he sent Moses and Aaron. He never said a word to Moses or Aaron that Pharaoh was wrong. He never said a word to them about how the women felt when their male children were taken and destroyed. He simply sent Moses before Pharaoh with a cane in his hand, that he could turn into a serpent, and when Pharaoh called in magicians and they did the same, Pharaoh laughed. And then they made frogs, and Pharaoh sent for his magicians and they did the same, and Pharaoh still laughed. And this God had infinit power, but Pharaoh defeated him at every point.

It puts me in mind of the story that a Fenian told when there was great excitement about Ireland: An Irishman was telling about the condition of Ireland. He said: "We hav got in Ireland now over 300,000 soldiers, all equipped. Every man of them has got a musket and ammunition. They are ready to march at a minute's notice." "Then," said the other man, "why don't they march?" "Why," said the man, "the police won't let them." How admirable! Imagin the infinit God endeavoring to liberate the Hebrews, and prevented by a king who would not let the children of Israel go until he had done some little miracles with sticks! Think of it! "But, oh," say Christians, "you must wait a little while if you wish to find the foundation of law."

Christians now assert that from Sinai came to this world all knowledge of right and wrong, and that from its flaming top we received the first ideas of law and justice. Let us look at those Ten Commandments. Which of those Ten Commandments were new, and which of those Ten Commandments were old? "Thou shalt not kill." That was as old as life." Murder has been a crime, also, because men object to being murdered. If you will read the same Bible you will find that Moses, seeing an Israelite and an Egyptian contending together, smote the Egyptian, and hid his body in the sand. After he had committed that crime, Moses fled from the land. Why? Simply because there was a law against murder. That is all. "Honor thy father and thy mother." That is as old as birth. "Thou shalt not commit adultery." That is as old as sex. "Thou shalt not steal." That is as old as work, and as old as property. "Thou shalt not bear false witness against thy neighbor." That is as old as the earth. Never was there a nation, never was there a tribe on the earth, that did not hav substantially those commandments. What, then, were new? First, "Thou shalt hav no other God." Why? "Because I am a jealous God." Second, "Thou shalt not make any graven image." Third, "Thou shalt not take my name in vain." Fourth, "Thou shalt not work on the Sabbath day." What use were these commandments? None; not the slightest. How much better would it hav been if God from Sinai, instead of the commandments, had said: "Thou shalt not enslave thy fellow man; no human being is entitled to the results of another's labor." Suppose he had said, "Thou shalt not persecute for opinion's sake; thought and speech must be forever free." Suppose he had said, instead of "Thou shalt not work on the Sabbath day," "A man shall hav but one wife; a woman shall hav but one husband; husbands shall love their wives; wives shall love their husbands and their children with all their hearts, and as themselvs," how much better it would hav been for this world.

Long before Moses was born the Egyptians taught one god, but afterwards, I believe, in their weakness, they degenerated into a belief in the trinity. They taught the divine origin of the soul, and taught judgment after death. They taught, as a reward for belief in their doctrin, eternal joy, and as a punishment for non-belief, eternal pain. Egypt, as a matter of fact, was far better governed than Palestine. The laws of Egypt were better than the laws of God. In Egypt woman was equal with man. Long before Moses was born there were queens upon the Egyptian throne. Long before Moses was born they had a written code of laws, and their laws were administered by courts and judges. They had rules of evidence. They understood the philosophy of damages. Long before Moses was born they had asylums for the insane, and hospitals for the sick. Long before God appeared on Sinai there were schools in Egypt, and the highest office next to the throne was opened to the successful scholar. The Egyptian married but one wife. His wife was called the lady of the house. Women were not secluded; and above all, and over all, the people of Egypt were not divided into castes, and were infinitly better governed than God ever thought of. I am speaking of the God of this Bible. If Moses had remembered more of what he saw in Egypt, his government would hav been far better than it was. Long before these commandments were given, Zoroaster taught the Hindoos that there

was one infinit and supreme God. They had a code of laws, and their laws were administered by judges in their courts. By those laws, at the death of a father, the unmarried daughter received twice as much of his property as his son. Compare those laws with the laws of Moses.

So, too, the Romans had their code of laws. The Romans were the greatest lawyers the world produced. The Romans had a code of civil laws, and that code to-day is the foundation of all law in the civilized world. The Romans built temples to truth, to faith, to valor, to concord, to modesty, to charity, and to chastity. And so with the Grecians. And yet you will find Christian ministers of to-day contending that all ideas of law, of justice, and of right came from Sinai, from the Ten Commandments, from the Mosaic laws. No lawyer who understands his profession will claim that it is so. No lawyer who has studied the history of law will claim it. No man who knows history itself will claim it. No man will claim it but an ignorant zealot.

Let us go another step. Let us compare the ideas of this God with the ideas of uninspired men. I am making this preface because I want to get it out of your minds that the Bible is inspired.

Now let us go along a little and see what is God's opinion of liberty. Nothing is of more value in this world to-day than liberty—liberty of body and liberty of mind. Without liberty the universe would be as a dungeon into which human beings are flung like poor and miserable convicts. Intellectual liberty is the air of the soul, the sunshine of the mind. Without it we should be in darkness. Now, Jehovah commanded the Jewish people to take captivs the strangers and adjourners amonst them, and ordered that they and their children should be bondmen and bondwomen forever.

Now let us compare Jehovah to Epictetus, a man to whom no revelation was ever made, a man to whom this God did not appear. Let us listen to him: "Remember your servants are to be treated as your own brothers—children of the same God." On the subject of liberty is not Epictetus a better authority than Jehovah, who told the Jews to make bondmen and bondwomen of the heathen round about? And he said they were to make them their bondmen and bondwomen forever. Why? Because they were heathens; why? because they were not children of the Jews. He was the God of the Jews, and not the rest of mankind. So he said to his chosen people: "Pillage upon the enemy and destroy the people of other gods. Buy the heathen round about." Yet Cicero, a poor pagan lawyer, said this—and he had not even read the Old Testament—had not even had the advantage of being enlightened by the prophets: "They also say that we should love our fellow-citizens, and not foreigners; destroy the universal brotherhood of mankind, and with it benevolence and justice would perish forever." Is not Cicero greater than Jehovah? The Bible, inspired by Jehovah, says: "If a man smite his servant with a rod and he die under his hand, he shall be punished. If he continue a day or two and then die he shall not be punished." Zeno, the founder of the Stoics, who had never heard of Jehovah, and never read a word of Moses, said this: "No man can be the owner of another, and the title is bad, whether the slave became a slave by conquest or by purchase; the title is bad." Let us come and see whether Jehovah has any humanity in him. Jehovah ordered the Jewish general to make war, and this was the order: "And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them, thou shall make no covenant with them, nor show mercy unto them." And yet Epictetus, whom I hav already quoted, said: "Treat those in thy power as thou would'st hav thy superiors treat thee."

I am on the side of the pagan. Is it possible that a being of infinit goodness said: "I will heap mischief upon them; I will send my arrows upon them. They shall be burnt with hunger; they shall be devoured with burning heat and with bitter destruction. I will also send the teeth of beasts upon them, with the poisonous serpent of the desert. The sound without and the terror within shall destroy both the young men and the virgins, the suckling, also, and the men with gray hairs?" While Seneca, a poor, uninspired Roman, said: "A wise man will not pardon any crime that ought to be punished, but will accomplish in another way all that is sought. He will spare some; he will pardon and watch over some because of their youth; he will pardon these on account of their ignorance. His clemency will not fail what is sought by justice, but this clemency will fulfil justice." That was said by Seneca. Can we believe that this Jehovah said: "Let his children be fatherless and his wife a widow. Let his children be continually vagabonds and beg. Let them seek their bread out of the desolate places. Let the extortioner catch all that he hath, and let the stranger spoil his labor. Let not one extend mercy unto them, neither let any favor his fatherless children?" Did Jehovah say this? Surely, he had never heard this line—this plaintiv music from the Hindoo: "Sweet is the lute to those who hav not heard the voices of their own children." Let us see the generosity of Jehovah. Out of the cloud of darkness on Mt. Sinai, he said to the Jews: "Thou shalt hav no other God before me. Thou shalt not bow down to any other gods, for the Lord thy God is a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate me." Just think of God saying to people: "If you do not love me, I will damn you." Contrast this with the words put by the Hindoo poet into the mouth of Brahma: "I am the same to all mankind. They who honestly worship other gods involuntarily worship me. I am he that partaketh of all worship. I am to reward worship." How perfectly sublime! Let me read it to you again: "I am the same to all mankind. They who honestly worship other gods involuntarily worship me. I am he that partaketh of all worship. I am the reward of worship." Compare these passages. The first is a dungeon which crude hands hav digged covered with jealous slime. The other is like the dome of the firmament inlaid with constellations. Is it possible God ever said: "If a prophet deceive when he hath spoken a thing, I the Lord hav deceived that prophet." Compare that passage with the poet, a pagan: "Better remain silent the remainder of life than speak falsely." Can we believe a being of infinit mercy gave this command: "Put every man his sword by his side; go from the gate throughout the camp and slay every man his brother, every man his companion, and every man his neighbor. Consecrate yourselvs this day. Let every man lay his sword even upon his son, upon his brother, that he bestow blessing upon me this day?" Surely that was not the outcome of a great, magnanimous spirit like that of the Roman emperor who declared: "I had rather keep a single Roman citizen alive than slay a thousand enemies." Compare the last command given to the children of Israel with the words of Marcus Aurelius: "I hav formed an ideal of the state in which there is the same law for all, and equal rights and equal liberty of speech established for all—an empire where nothing is honored so much as the freedom of the citizens." I am on the side of the Roman emperor.

The speaker here quoted some other similar passage and said, Is there anything more beautiful than the old story from Sufi? There was a man who for seven years did every act of good, every kind of charity, and at the end of the seven years he mounted the steps to the gate of heaven and knocked. A voice cried, "Who is there?" He cried, "Thy servant, O Lord," and the gate was shut. Seven other years he did every other good work, and again mounted the three steps to heaven and knocked. The voice cried, "Who is there?" He answered, "Thy slave, O God," and the gates were shut. Seven other years he did every good deed, and again mounted the steps to heaven and the voice said: "Who is there?" He replied, "Thyself, O God," and the gates wide open flew. Is there anything in our religion so warm or so beautiful as that? Compare that story from a pagan with the Presbyterian religion.

Take this story of Endesthora, who was a king of Egypt, and started for the place where the horizon touched the earth, where he was to meet God. With him followed Argune and Bemis and Traubation. They were taught that when any man started after God in that way, if he hsd been guilty of any crime he would fall by the way. Endesthora walked at the head, and suddenly he missed Argune. He said he was not always merciful in the hour of victory. A little while after he missed Bemis, and said, "He fought not so much for the rights of men as for his own glory." A little further on he missed Traubation. He said, "My god, I know no reason for his failing to reach the place where the horizon touches the earth." And the god Ram appeared to him, and opening the curtains of the sky said to him, "Enter." And Endesthora said: "But where are my brethren? Where is Argune, and Bemis, and Traubation?" And the god said, "They sinned in their time, and they are condemned to suffer below." Then said Endesthora: "I do not wish to enter into your heaven without my friends. If they are below, then I will join them." But the god said: "They are here before you. I simply said this to try your soul." Endesthora then turned and said, "But what of my dog?" The god said: "Thou knowest that if the shadow of a dog fall upon the sacrifice it is unclean. How, then, can a dog enter heaven?" And Endesthora replies: "I know that, and I know another thing, that ingratitude is the blackest of crimes, whether it be to man or beast. That dog has been my faithful friend. He has followed me, and I will not desert even him." And the god said, "Let the dog follow." Compare that with the Bible stories.

Long before the advent of Christ, Aristotle said, "We should conduct ourselvs toward others as we would hav them conduct themselvs toward us." Seneca said, "Do not to your neighbor what you would not hav your neighbor do to you." Socrates said: "Act toward others as you would hav others act toward you. Forgiv your enemies, render good for evil, and kiss even the hand that is upraised to smite." Krishna said: "Cease to do evil; aim to do well; love your enemies. It is the law of love that virtue is the only thing that has strength." Poor, miserable pagans! Did you ever hear anything like this? Is it possible that one of the authors of this New Testament was inspired when he said that man was not created for woman, but woman for man? Epictetus said, "What is more delightful than to be so dear to your wife as to be on her account dearer even to yourself?" Compare that with St. Paul: "But I would hav you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Wives, submit yourselvs unto your husbands as unto the Lord." That was inspiration. This was written by a poor, despised heathen: "In whatever house the husband is contented with the wife and the wife with the husband, in that house will fortune dwell. In the house where the woman is not honored, let the curse be pronounced. Where the wife is honored, there God is truly worshiped." I wish Jehovah had said something like that from Sinai. Is there anything as beautiful as this in the New Testament? "Shall I tell you where nature is most blest and fair? It is where those we love abide. Though the space be small, it is ample as earth; though it be a desert, through it run the rivers of paradise." Compare these things with the curses pronounced in the Old Testament, where you read of the heathen being given over to butchery and death, and the women and babes to destruction, and after you hav read them, read the chapters of horror in the New Testament threatening eternal fire and flame, and then read this, the greatest thought uttered by the greatest of human beings:

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven,
Upon the place beneath. It is twice blessed;
It blesseth him that givs and him that takes;
'Tis mightiest in the mightiest. It becomes
The throned monarch better than his crown."

Compare that with your doctrin of the New Testament! If Jehovah was an infinit God and knew things from the beginning, he knew that his Bible would be a breastwork behind which tyranny and hypocrisy would crouch, and knew his Bible would be the auction-block on which the mother would stand while her babe was sold from her, because he knew his Bible would be quoted by tyrants; that it would be quoted in defense of robbers called kings, and by hypocrits called priests. He knew he had taught the Jewish people; he knew that he had found them free and left them slaves; he knew that he had broken every single promis made to them; he knew that while other nations advanced in knowledge, in art, in science, his chosen people were subjects still. He promised them the world; he gave them a desert. He promised them liberty, and made them slaves. He promised them power; he gave them exile—and anyone who reads the Old Testament is compelled to say that nothing could add to their misery. Let us be honest. How do you account for this religion? This world, where did it come from? You hear every minister say man is a religious animal; that religion is natural. While man is an ignorant animal man will be a theological animal, and no longer. Where did we get this religion? The savage knew but little of nature, but thought that everything happened in reference to him. He thought his sins caused earthquakes, and that his virtues made the sun shine.

Nothing is so egotistic as ignorance. You know, and so do I, that if no human being existed the sun would shine, and that tempests would now and then devastate the earth; violets would spread their velvety bosoms to the sun, daisies would grow, roses would fill the air with perfume, and now and then volcanoes would illuminate the horizon with their lurid glare; the grass would grow, the waters would run, and so far as nature is concerned, everything would be as joyous as though the earth were filled with happy homes. We know the barbarian savage thinks that all this was on his account. He thinks that there dwelt two very powerful deties; that there was a good one, because he knows good things happen to him, and that there was a bad one, because he knows bad things happen to him. Behind the evil influence he puts a devil, and behind the good an intention or a god, and then he imagins both these beings are in opposition, and that, between them, they struggle for the possession of his ignorant soul. He also thinks that the place where the good deity livs is heaven, and that the place where the other deity keeps himself is a place of torture and punishment. And about that time other barbarians hav chosen to keep the ignorant ones in subjection by means of the doctrin of fear and punishment.

There is no reforming power in fear. You can scare a man, may be, so bad that he won't do a thing; but you can't scare him so bad he won't want to do it. There is no reforming power in punishment or brute force, but our barbarian fathers imagined that every being would punish in accordance with his power and his dignity, and that God would subject them to torture in the same way as those who made him angry. They knew the king would inflict torments upon one in his power, and they supposed that God would inflict torture ac-

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The Liberal Club.

Probably a man might liv a century and not see a finer day in January than Friday, the 9th, and as its evening fulfilled the promis of its noon, a number of persons sufficient to fill the hall came out to attend the 361st regular meeting of the Manhattan Liberal Club. It was a brilliant assemblage that had gathered there, and the chairman's countenance glowed with a look of cheerful satisfaction as he arose to survey it. While the glow still lingered, this writer entered the hall and secured a seat beside the Rev. Mr. Samson, of Brooklyn, who occasionally attends. Mr. Wakeman called the earnest attention of all present to THE TRUTH SEEKER, containing the report of the Canadian Convention. He also held up to their admiring gaze a copy of the "Story Hour," and paid a handsome compliment to the book and to Miss Wixon, the author. Then he took the pleasure and honor of introducing the lecturer of the evening, Mr. Justus O. Woods, a prominent officer of a large sewing-machine company, who was to speak upon the question, "Is Our Civilization Just to the Workingman?"

Mr. Woods is in appearance a typical capitalist or solid man. He had just broke ground in his lecture when John Swinton was seen passing up the room, which was a signal for an outburst of applause. This is the first time Mr. Swinton has visited the club within the recollection of this writer. Mr. Woods then proceeded with his remarks. He said that in a civilization where hundreds of thousands of adult persons are unable to read or write, where art and science languish, where religion holds its place only by allying itself with mammon, and where men, willing and anxious to work, cannot earn the means to keep the wolf from the door, it seems almost a sarcasm to ask if our civilization is just to the workingman. The speaker held that in so far as civilization was not just to every inhabitant of earth, it was not civilization. At first might had ruled the earth, and the weakest peoples were destroyed by the more powerful or became their slaves. Then finally dawned in the mind of man a sentiment of right, and that was the beginning of civilization. This sentiment of right had been the basis of all revolutions and the mainspring of progress. Mr. Woods advocated some system of co-operation—either that of M. Godin, of France, or of the Rochdale stores in England. It was apathy, not anarchy, that boded most evil. Wage slavery had all the evils of chattel slavery, and none of its virtues. When wage slavery was abolished, crises, strikes, lock-outs, stagnation, and bankruptcy would be no more, and we should wonder how capital tyrannized so blindly and so long. Mr. Woods's speech was received with generous applause.

At the suggestion of Mr. Palmer, John Swinton was invited to speak, and took the platform. Mr. Swinton is a man of striking appearance, somewhere in the vicinity of fifty-five years of age. He is robust and florid, with a spherical head surmounted by scanty gray hairs. His rather diffident and *distrait* behavior would impress a stranger with the idea that this was his first appearance upon the public rostrum, instead of perhaps the thousandth. After edging along the stage to the table and pouring out a glass of water which he did not taste, Mr. Swinton began his remarks in a hoarse and strident voice that would become a prophet predicting the downfall and desolation of the world. His words are well-chosen, his periods brief, and his utterances sententious. He is probably one of the most impressiv of living orators. A person who does not know what it is to be electrified and warned to flee from the wrath to come has never listened to Mr. John Swinton. "It was once observed by Mr. Bismarck," said he, "that when he played chess, he played with the pieces on the board." There is wisdom, he continued, in that remark. And so in dealing with the hordes of labor, we must use the representativs that are now upon earth, and employ the means that are within our grasp. Co-operation was not fitted for all, and we must look to government for redress. The power that ruled capital and regulated rates of interest must rule labor and regulate wages. Mr. Swinton alluded to the Reagan bill, governing rates of freight and passenger transportation, which has just passed the House of Representativs at Washington, as a measure of terrific importance. He referred to the Senate as a House of Millionaires. Out of twenty-one candidates for the Senate in the different states, seven belonged to the millionaire class. He believed as good a system as the present one would be one which should hav a property qualification for the United States Senate, and then change its name to the House of Millionaires, after the fashion of the English House of Lords.

Dr. Eccles, of Brooklyn, followed in an address of twenty minutes' length, in which he reviewed the address of Mr. Woods in a rather harsh manner, characterizing the major portion of it as "simply nonsense." He believed our present civilization was an immense institution compared with that which existed when there were no men and women on earth. He believed in competition, because under that system the laboring man has wages and freedom of movement. In communal life he had neither. Workingmen did themselvs wrong by uniting in trades union, because they thereby offended their best friend, which was capital. An auditor suggested that Dr. Eccles was joking, but he asseverated with much earnestness that it was no joke. He was several times interrupted by some ill-behaved people in the hall who are always ripe for a disturbance, and who should be gathered by a policeman. Dr. Eccles, who is a religious person, concluded that we must hav a "change of heart."

Madam Delescluze set about replying to Dr. Eccles. This she effected in a manner which the audience deemed quite adequate.

Mr. Courtlandt Palmer, in one of his best speeches (and he never makes any but good ones), struck the nail on the head, drove it home, and clinched it. He said that there would be no equality in this world while people believed that part of mankind were destined to be exalted above the rest in the next world. Mental and industrial liberty must come together, and there would be no republic of man while we continued to look forward to a kingdom of heaven. Reform must be begun and worked out on the basis of the Nine Demands of the National Liberal League. Mr. Palmer's remarks were especially well received.

Mr. Huhn expressed his sympathy with Dr. Eccles for the way Madam Delescluze had used him up. He thought it scarcely fair for an able-bodied woman like her to jump on such a small man as Dr. Eccles in that way. The workingmen's hope was from the government.

Mr. King had no faith in co-operation because it started in at the place where it designed to end, and assumed the existence of the very virtues which are its object to bring about. Trades unions were the natural and democratic association of workingmen, and workingmen must begin with them.

Mr. Woods closed by saying that all who had criticised him had been well answered by those who agreed with him. Trades unions had their uses as primary schools. The competitiv system was the system that led to results like the French Revolution. He thanked the audience for their kind attention, and said it had been to him a most delightful evening.

Friday, the 16th, Mrs. Brigham will speak, it is announced, under spirit control, her subject to be provided by the chairman upon her taking the floor. For everything desirable both as to instruction and amusement there is no place in New York like the Liberal Club.

Excitement at Montezuma, N. Y.

Mr. Edward Ross, the enterprising merchant and supervisor of the town, ever zealous for the improvement of the village and the advancement of the best interests of the people, engaged the services of Mr. J. E. Remsburg to deliver his two great lectures, "Bible Morals" and "False Claims." With a population of about 400, there are four churches. It is not to be wondered at that Mr. Ross should be earnestly desirous of helping to release his fellow-townsmen from the dominion of priesthood and rescue them from the deep quagmire of superstition.

But Mr. Ross has become fully convinced that while science has made wonderful advances, Christianity has remained stationary, holding fast to its spirit of bigotry and bitter opposition to all intellectual culture. The announcement of the lectures of "Remsburg, the Liberal," aroused the most fierce and bitter opposition. Not alone extra-double power, long, loud series of prayers, but, still louder, fierce denunciations and savage threats were made.

Undismayed, yet with prudential wisdom, determined not to be thwarted in his philanthropic purpose to enlighten and help the people, Mr. Ross determined to fortify against the enemy on every side, and telegraphed to the chairman of the Executiv Committee of the National Liberal League to come to his aid. He secured the use of the Rechabite Hall, and, lest influence should be brought to close the hall, made sure of use of the school-house, and, as a *dernier resort*, prepared rooms over his store; so that by no possibility should the enemy prevent the lecture being delivered. (How he did wish he could hav a 60x90 tent pitched right in the center of the village!)

Parsons, deacons, exhorters, members, waited on him and urged him to abandon his purpose. He was assured his bringing a Liberal lecturer to the village would result in the destruction of his business—none of the Christians would trade with him. (He suggested if they first paid what they owed him it would be to his advantage.) They threatened him with loss of popularity, the death of all political influence, and all this resulted only in his more thoroughly advertising the lectures. Some asserted he must be crazy. If this is so, we hope he will make a tour of the states and bite a goodly number of our Liberal friends, that they be inoculated with the same self-sacrificing zeal.

Despite reports that Remsburg, in answer to the agonized prayer of the saints, had been converted to Christ on the way here, at 9:30 A.M. on Thursday morning, Mr. Ross and his able and faithful coadjutor, Mr. Charles Travers, drove through the village with Mr. John E. Remsburg and the Ex.-Rev. C. B. Reynolds. The excitement was intense, and was raised to fever heat by the arrival of the itinerant preacher, the Rev. Daniel Hull, who issued proclamations that he had come to meet the terrible serpent and defend the "blessed old book."

The stores were crowded. The lecture was the one theme of all-absorbing interest. The mighty ones of Israel rushed from house to house, threatening, cajoling, entreating all to stay away. But it resulted in the men flocking to the stores, and the women crowding to the windows to gaze upon those wonderful Infidels, Messrs. Remsburg and Reynolds. There was much wonder expressed at their appearance. Outwardly they seemed to be genial, courteous gentlemen. But it was whispered Reynolds had concealed his hideous horns under his plug hat, and that Remsburg's scales and forked caudal appendage were concealed beneath his graceful-fitting overcoat.

An alarm of fire about sundown changed the current of excitement, and possibly saved an exhibition of Christian love. The devout shouted, "Hallelujah! the Lord has sent fire to destroy the wicked Infidels." But the fire, like the Lord's help, fizzled out—amounted to nothing.

At 7:30 the hall was crowded despite the frantic efforts of the Christian authorities to enforce the stay-away argument. Mr. De Witt Griswold, the fearless champion of Freethought from Auburn, occupied a seat on the rostrum alongside of the indomitable Ex-Rev. Reynolds.

Mr. Ross presided, and Mr. Remsburg delivered his grand analytical lecture entitled "Bible Morals." Over one hundred and fifty persons, of all shades of opinion, listened with wrapt attention to every word uttered. At the close of the lecture, Mr. Ross announced the platform was free for the use of any minister who wished to attempt to answer, or make rebuttal of the grievous charges proved from the Bible itself, that the Bible was not an infallible moral guide. Then rushed upon the rostrum the great Knoxite Daniel—truly a Daniel come to judgment. He said he was Daniel Hull (and a very piratical old hull he looked). He turned with fierce savagery on the gentle Remsburg and imperiously demanded Remsburg should look him in the eyes. "Face me, sir; keep your eyes on mine." Now, as the erratic Daniel Hull kept one eye closed, this discomforted poor Remsburg worse than the most subtle sophism, or clever argument could possibly hav done. His tender gentleness of heart forbade his alluding to what seemed a deformity, and yet how to look into a man's eyes when he only seemed to hav one, was to much for Remsburg. He gasped, then rallied, and mildly suggested he would let Mr. Hull hav use of his ears. This set the froth foaming from the lips of our Christian Daniel, whose ears being of more than ordinary mule proportions, he regarded Remsburg's offer as a personal reflection.

Mr. Reynolds, as in duty bound, came to the rescue, and suggested that Mr. Remsburg take a seat in the auditorium so as to face his opponent. Thus peace was restored, for after this the great Daniel failed to even keep one eye on Mr. Remsburg.

Hull declared all the texts that Mr. Remsburg had quoted (about one hundred) "were of no consequence—none whatever;" that Mr. Remsburg had more faith than he, for instead of admitting there were many good things in the Bible, if he believed there was one contradiction in it, he would toss it into the fire. It was no wonder such impious, foolish persons as Remsburg, who had no more morality than the devil, could not understand the Bible. It was not given to all to understand. It could only be discovered by aid of spirit. (He failed to name the brand he used, but he certainly takes oil of vitriol in his.) In regard to Adam, God made him very good. Make a tree good, and all the fruit must be good. He then exhibited a little toy snake, and explained all about how the devil tempted Eve, showing a most intimate acquaintance with all the hopes, fears, and wishes of his satanic majesty.

Mr. Reynolds asked how it could be, if Adam was made very good, and if a good tree could only bring forth good fruit, that Adam could sin so dreadfully. Daniel was wroth, and declared Reynolds was morally dead, and of course could not see clearly the plan of the fall, or the beauty of Bible morality. And Mr. Reynolds quietly admitted that was true. The Rev. Hull then steered wild, and got far away from the subject. It was vain for the chair to call him to order or request him to speak to the subject. He had talked over an hour. Mr. Remsburg had only spoken forty-five minutes. Yet Daniel declared he could annihilate Ingersoll, Beecher, Lambert, Reynolds, the Baptist ministers of Syracuse, and Remsburg, too, if we only gave him time.

Mr. Remsburg quietly called attention to the harsh domineering spirit evinced, despite all the courtesy and favor shown the reverend gentlemen, and lamented, but was not surprised, that belief of the Bible had made the Rev. Daniel Hull what he was. Mr. Hull insisted he could prove Liberalism all wrong, if we would giv him a chance, and asked for opportunity to discuss the atonement on to-morrow afternoon at three o'clock. This was agreed to, and Mr. Reynolds chosen to debate the subject.

Afternoon, Friday.—The excitement is boiling. The

advent of Remsburg and Reynolds has done what never before could be done. All the four denominations, so bitter in their hate of each other heretofore, hav become dearest friends. Catholics, Baptists, Methodists, and Free Methodists are all united, all excited, and vie with each other in bitter invectiv on these Liberals and encomiums on each other. It threatens rain—this may cool the hot zeal and frantic hate and wild excitement. Nothing even in the wildest political times ever compared with the present. Will they attack the hall, or commit violence on Remsburg and Reynolds? Close to catch the mail. Will telegraph if anything serious occurs.

Montezuma, Cayuga Co., N. Y.

The League.

The Campaign Fund.

Previously acknowledged,	$2,644 33
Thos. Beale,	2.44
Morris Johnson,	2.00
Levi Chute,	1.00
N. G. Shoemaker,	2.00
M. A. Dexter,	1.00
Ed. Payne,	2 00
Dr. Lansdowne,	2.00
H. P. Stone,	1.75
Jos. E. Alexander,	5 00
Frank Burcham,	2.00
John Engstrom,	2.00
Canada Friends,	27.00
Turner's Falls, Mass., per Geo. E. Hartley,	30.00
James E. Bishop,	1.00
Total,	$2,725.52

News and Notes from the Field.

On Sunday, January 4th, afternoon and evening, Charles Watts lectured to full houses at Hamilton, Ont. Mrs. Watts was with him and gave recitations, and met with a splendid reception. There was some discussion, but Christians begin to fight shy of Mr. Watts's keen blade. From Hamilton Mr. Watts went on to Welland, Dunnville, and Thorold and gave a series of lectures. On Sunday, January 11th, he lectured again in Toronto.

On the 4th I lectured myself in Toronto. The following report in the Toronto *Daily World* will giv some idea of what was done:

"Two lectures were delivered at Albert Hall yesterday, under the auspices of the Secular Society, by S. P. Putnam, of New York. His subject in the afternoon was, 'The Coming Religious Demands.' In the evening he spoke on 'The Glory of Infidelity,' contending that the spirit of questioning and doubting conventionally received opinions alone prevented intellectual stagnation and stimulated research, invention, and progress. The Infidelity of Ingersoll and other assailants of orthodoxy had done much to promote mental activity among Christians and rouse all their energies in its defense. The system owed whatever intellectual brilliancy it possessed to the stimulus of doubt and discussion. The lecturer then considered the effect of Infidelity, or a departure from the recognized formulas and systems upon art, poetry, and literature, instancing Shakspere, Voltaire, Victor Hugo, Byron, Shelley, Walt Whitman, Wagner, and others, as leader of thought, who, by boldly undertaking new departures and setting established canons of thought and expression at defiance, had achieved imperishable renown. Mr. Putnam's lectures were thoughtful and felicitously worded, and displayed literary research."

Mr. George Piddington, one of the prominent members of the Toronto Society, has suffered a severe affliction in the loss of his daughter, Mrs. Miller, who sang in our late convention; and so her life has passed away almost in a breath of music whose melody will not soon be forgotten; that life has passed not to nothingness, but to beautiful memory and sweet hope. It flows still in the stream of humanity, making bright the to-morrow in whose golden harvest no deed shall be lost.

Tuesday evening was dark and stormy, but nevertheless I found a good audience waiting for me at the Town Hall of Gananoque, Ont., where I gave my lecture on the "Coming Religious Demands." There was quite a lively discussion after it, and no doubt people were set to thinking, and that we know is bad for orthodoxy. Mr. Henry Smith, Mr. Wright, and others are doing pioneer work for our cause in this place.

On Wednesday evening I gave the first Freethought lecture ever delivered at Morrisburg, Ont. Some of the good citizens of the place thought that the devil himself was coming. However, I found a fine audience of intelligent ladies and gentlemen who gave me a most attentiv hearing, and most of them seemed to think I was about right. There was a little sparkle of a discussion after the lecture. A prominent physician, a member of Parliament and of the Methodist church, asked me what I should hav to say to Jesus if I really met him at the judgment seat and found that I was mistaken. I answered that I should simply tell Jesus or God that I did the best I knew how, and on that rock I stand. He asked what consolation I could giv at the hour of death. I answered that science would giv more consolation than theology, for it would remove disease and the so-called "dispensations of providence" in the taking away of the fair and the young, and giv healthful conditions, a thing which theology has never yet accomplished. In other words, the doctor would bring a great deal more comfort than the minister. My replies seemed quite satisfactory to the audience.

Mr. J. M. Watson, Mr. Holt, Mr. Algie, and others, men of ability and influence, are our co-workers in this field, and no doubt there will be a successful organization of Liberals in this thriving and beautiful village.

On Thursday and Friday evenings I lectured before the Freethought Club of Montreal. Ample reports of both lectures were published in the leading daily papers of the city. This shows that the press is realizing the importance of our movement, and that as an item of news our meetings and what we say are of interest to the majority of their readers.

My visit at Montreal was indeed delightful. It is like no other city on the continent. The Middle Ages and the Nineteenth century blend together with a sort of quaint magnificence. There is here the largest church building on the continent—so large that its stones would build four hundred ordinary cottages. It is the Notre Dame. I went into it, and seemed to be in a world of candle-lights, and crucifixes, and gorgeous ornaments, centuries removed from the warm, glowing present. I went also into the Bonsecours chapel, curiously flanked by the great Bonsecours market-place, where the French population do congregate in garb and features all their own. This chapel is the oldest religious edifice in the country, and I felt as ancient almost as Adam as I stood within its shadowy precincts. I also visited the church of the Jesuits, which is the most elegant and tasteful of all. I went also into the Grey nunnery, and traversed every part of that huge structure, from kitchen to parlor, and witnessed a blending of humbug and charity that was quite interesting and, as Mark Twain would say, "paralyzing." I saw old men and old women lame and decrepit, without a friend in the world, well taken care of, and there were hosts of little ones, from the baby up, receiving care and instruction. I saw some playing cards, and I thought this was quite sensible until I found that the cards were marked with religious devices, and that the game was something after the fashion of "Presbyterian billiards." It was not by any means the good old game that unbelievers are so fond of. Well, I couldn't help feeling a little bit of gratitude to the Catholic church for being thus charitable, but I thought how much better and sweeter all this would be in the light of science. As I witnessed the solemn procession of the nuns coming and going to worship, I said to myself: "This is beautiful, but beautiful as an icicle. There is no warmth or glory of humanity in it. It is a crystallization of dead thought. It is a marching in grave clothes—spotless, indeed, but grave clothes still."

While at Montreal I rejoiced in the generous hospitality of Capt. R. C. Adams, well known to Liberals as one of our bravest and brightest leaders. He is thoroughly in earnest in whatever he undertakes, and was once a shining light in the orthodox churches. That same intensity of life that made him such a worker there will no doubt make him one of our most inspiring helpers. He is a clear thinker, of superior literary ability, a vigorous writer, an entertaining speaker, and a level-headed man of action. He is indeed a valuable addition to the host of Freethinkers. He is now president of the Montreal Freethought Club. This Club is doing excellent service. It has its reading-room, open daily; its library; its hall, with lectures and meetings every Sunday afternoon. Some of the best citizens of Montreal are connected with it, and it is acknowledged to be a power in the community. It is a practical demonstration of the value of Secular principles. Mr. C. S. Stevens, its efficient secretary, Mr. Boas, Mr. Wilson, and Mr. George Martin, its honorary president, are well-known co-laborers in this genuin church of the future. There are now eighty members of this club. Over a thousand dollars hav been expended this year in refitting its room, and its success is undoubted.

Of course I could not leave Montreal without having a toboggan ride—I believe that is the way they spell it—and so, under the guidance of a couple of bright little Canadians, Indian fashion I went speeding down the slippery elevation with the delight of a boy; and I don't wonder that this has become a famous sport in this Northern clime where one can speed like lightning over the glittering snows.

As I write these last words, I am flying along the bright fields of the Green Mountain State. Along the route are the sparkling waters of Lake Champlain, and the high, grand, rugged hills stretch away in the blue distance, and the sky bends over filled with the shapes of a thousand wandering clouds; and this smiling and superb scenery fills my heart with hope, for it is this joy of nature that I would translate into humanity in the place of the cold and skeleton deity of the past, that would make all this fresh and mighty world but a shadow and a dream.

At Turner's Falls, Mass., in Colle's Opera House, on Sunday afternoon and evening, Jan. 11th, I delivered the first Infidel lecture ever given in this place. In the afternoon about two hundred were present, and in the evening four hundred—a larger number than all the Protestant churches in the village could gather together. Both lectures were well received. Ample reports of them will be published in the Greenfield *Reformer*, which has a circulation of many thousands in eastern Massachusetts, and thus the seed will be scattered far and wide.

There is a chance for a good organization at Turner's Falls. Some of its most prominent citizens are avowedly Liberal. Such men as George E. Hartley, Richard O'Brien, Fred Colle, proprietor of the Opera House, O. H. Smith, and others, will make an efficient nucleus for a Liberal League. An effort will at once be made to secure the services of C. B. Reynolds, chairman of the executiv committee, to lecture in this place, and gather together its promising material.

George E. Hartley is one of those men who can be depended upon every time. He has splendid enthusiasm, together with a level head. He has been all over the world, and has acquired knowledge by hard knocks and a varied experience. He was formerly a sailor, and has a medal from the Liverpool Shipwreck and Humane Society for saving seven lives amid a stormy and dangerous sea. By this we can know what kind of a stanch Liberal he is, and that what he takes hold of will go ahead. He is one of the most enterprising citizens in the place, coming a few years ago when it was but a swamp, and building himself from fifteen to twenty houses. The orthodox ministers hav labored assiduously to convert him, but the result has been that their own faith has been pretty well unsettled.

Mrs. Hartley herself, whose hospitality I enjoyed, and her sister are among those fortunate ones who were born Liberals, and hav never had to go through those mental tortures that some of us, alas! hav had to endure. Their father, Mr. Follett Temple, was a life-long Infidel, and, strange to say, his mother, in those days when all seemed orthodox, was a worshiper of nature, and hated the church. So the fruit is coming of what that noble woman, amid harsh surroundings, thought so many years ago, more intellectual and bold than even our own fathers. SAMUEL P. PUTNAM.

The Tent.

James Field & Son, of Rochester, N. Y., the best and most experienced tent-makers in the state, will furnish a 60x90-tent of 8-oz. duck, mildew-proof, with 8-foot wall poles, 2 jointed center poles, rings, pulleys, hard-wood stakes, double bags for casing everything of the very best and most serviceable kind, for $330. The price is $375. But they will proceed to make the tent at once and store it ready for shipment on our order, if the order is given within three weeks. Send in your contributions to Courtlandt Palmer, treasurer of National Liberal League, 850 Broadway, New York City. Remember every place the tent is pitched it will insure an immense circulation of the right Liberal literature, the increase of the circulation of our best poriodicals, and establishing a large, efficient working League.

Secularism is not sectional; if good is done in any section, it benefits all. We know no North, South, East, or West, but the greatest good to the greatest number, and the success of the tent next summer will insure at least three more the next year.

Let us, realizing it is hard times, do what we can, prove by our acts the truth of our profession. Directly the $330 is subscribed, the tent can be ordered. The entire expense will not exceed $500. Who will giv $100, and hav their name and memory perpetuated as the starters of the most effectiv means of popularizing Liberalism? Who $50?—$25? Let none think small efforts will not be appreciated. Rich or poor, do what you can, and feel the sweet satisfaction of right to rejoice in the good work that shall be accomplished. Send at once.

CHAS. B. REYNOLDS, Ch. Ex. Com. N. L. L.

Mr. Charles Watts was very activ last week in Ontario. He gave two lectures in Hamilton, and one in Welland, in Dunnville, and in Thorold, and then he returned to speak twice in Toronto on Sunday, January 11th. The audiences were good in every place, but in Thorold the Odd Fellow's Hall was crowded to the very doors, all standing room being occupied. This was the first Freethought lecture that had been given in that city, and the many Christians present listened with profound attention. After the lecture a reverend gentleman opposed, and a warm discussion was kept up till after eleven o'clock, which appeared to please Mr. Watts, that gentleman being never more at home than when debating with the ministers of the gospel. There was one drawback to the proceedings; members of the Salvation Army did their best to break up the meeting by surrounding the door and playing their "music" with a big drum and shouting. Finding they could not succeed in their object, they gave up in dispair. The Thorold *Post* of Friday, Jan. 9th, says:

"Last night the celebrated Secularist lecturer, Mr. Charles Watts, of London, England, delivered his lecture 'Wherein is Secularism Superior to Christianity,' to a crowded audience in the Odd Fellow's Hall, Thorold. Mr. R. B. McPherson officiated as chairman. While very many in the hall differed from the speaker in what he said, and knew that he was making statements which were totally at variance with their own knowledge, yet few would not admit but that Mr. Watts is a clever debater, a thorough master of the subject he handles, and possesses to a high degree the faculty of making 'the worse appear the better reason.' It would be difficult to justify the Salvation Army in pursuing the tactics they did in disturbing the meeting by singing, shouting, and playing their band to an extraordinary extent immediately in front of the hall for a considerable time during the early part of the lecture"

C. B. REYNOLDS'S lecture engagements are as follows: January 14th and 15th, at Clara, Pa.; on the 16th and 17th, at Bingham Center; 18th and 19th, at Roulette. We expect to hear good results from Potter county, in which these towns are located.

Paine's Birthday.

The 29th day of the present month will mark the 148th anniversary of Thomas Paine's birthday. The Liberals of New York are making preparations to celebrate the event in an appropriate manner. The Liberals of Boston will hav a celebration, also. To provide means to make the occasion there a happy one, Mr. Walter C. Wright, of Medford, Mass., has sent the following to the *Investigator:*

January 1, 1885.

MY DEAR MENDUM: I inclose you a postal order to-day for ten dollars for the use of the Paine Celebration Committee. Wishing you and yours a Happy New Year,

Yours cordially, WALTER C. WRIGHT.

The New York Paine Celebration Committee will appreciate any encouragement of this kind that friends here in the city wish to attend. Dr. E. B. Foote, Jr., 120 Lexington ave., is at the head of the committee. THE TRUTH SEEKER is also interested in the celebration, and will be glad to take charge of any sums devoted to that purpose. There will be speeches, songs, recitations, and other attractiv exercises. A good array of talent has already been secured.

"John E. Remsburg's 'Bible Morals,' is the most terrible arraignment, in the fewest words, that I hav ever seen. I fancy that no clerical advocate of the inspired morality theory will hasten to accept the challenge to reply to it, unless he is a man who wholly lacks the brain power to understand the force of words, or else is one who pines for annihilation and recognizes, in such an attempt, the shortest road to the goal of his ambition. To the former class I now, and herein, extend my sympathy. Of the latter I can only say I am sure that this one prayer will receive prompt attention and be answered by return mail. HELEN H. GARDENER."

(Continued from page 35.)

cording to his power. They knew that the worst torture was a slow, burning fire, and added to it the idea of eternity, and hell was produced. That was their idea. All meanness, revenge, selfishness, cruelty, and hatred, of which men are capable, burst into blossom and bore fruit in that one word, hell.

In this way a God of infinit wisdom experimented with man, keeping him between an outstretched abyss beneath and a heaven above; and in time the man came to believe that he could please God by having read a few sacred books, could count beads, could sprinkle water, eat little square pieces of bread, and that he could shut his eyes and say words to the clouds, but the moment he left this world nothing remained except to damn him. He was to be kept miserable one day in seven, and he could slander and persecute other men all the other days in the week. That was the chance God gave a man here, but the moment he left this world—that settled it. He would go to eternal pain or else to eternal joy. That was the way that the supernatural governed this world—through fear, through terror, through eternity of punishment—and that government, I say to-night, has failed. How has it been kept alive so long? It was born in ignorance.

Let me tell you, whoever attacks a creed will be confronted with a list of great men who hav believed in it. Probably their belief in that creed was the only weakness they had. But he will be asked: "So you know more than all the great men that hav taught and all the respectable men who hav believed in that faith?" For the church is always going about to get a certificate from some governors, or even perhaps members of the legislature, and you are told because so-and-so believed all these things, and you hav no more talents than they, that you should believe the same thing. But I contend, as against this argument, that you should not take the testimony of these men unless you are willing to take at the same time all their beliefs on other subjects. Then, again, they tell you that the rich people are all on their side, and I say so, too. The churches to-day seek the rich, and poverty unwillingly seeks them. Light thrown from diamonds adorns the repentant here. We are told that the rich, the fortunate, and the holders of place, are Christians now, and yet ministers grow eloquent over the poverty of Christ, who was born in a manger, and say that the Holy Ghost passed the titled ladies of the world and selected the wife of a poor mechanic for the mother of God. Such is the difference between theory and practice. The church condemns the men of Jerusalem who held positions and who held the pretensions of the savior in contempt. They admit that he was so little known that they had to bribe a man to point him out to the soldiers. They assert that he performed miracles, yet he remained absolutely unknown, hidden in the depths of obscurity. No one knew him, and one of his disciples had to be bribed to point him out. Surely he and his disciples could hav met the arguments which were urged against their religion at that time.

So long as the church honored philosophers she kept her great men in the majority. How is it now? I say to-night that no man of genius in the world is in the orthodox pulpit, so far as I know. Where are they? Where are the orthodox great men? I challenge the Christian church to produce a man like Alexander Humboldt. I challenge the church to produce a naturalist like Haeckel. I challenge the Christian world to produce a man like Darwin. Where in the ranks of orthodoxy are historians like Draper and Buckle? Where are the naturalists like Tyndall, philosophers like Mill and Spencer, and women like George Eliot and Harriet Martineau? You may get tired of the great men argument, but the names of the great thinkers, the naturalists and scientists of our time, cannot be matched by the supernatural world. What is the next argument they will bring forward? The father and mother argument. "You must not disgrace your parents." How did Christ come to leave the religion of his mother? That argument proves too much. There is one way every man can honor his mother—that is by finding out more than she knew. There is one way a man can honor his father—by correcting the old man's errors.

Many people imagin that the creed we hav came from the brain and heart of Christ. They hav no idea how it was made. They think that it was all made at one time. They don't understand that it was slow growth. They don't understand that theology is a science made up of mistakes, prejudices, and falsehoods. Let me tell you a few facts. The Emperor Constantine, who lifted the Christian religion into power, murdered his wife and his oldest son the very year that he convened the Council of Nice to decide whether Jesus Christ was man or God, and that was not decided till the year of grace 325. Then Theodosius called a council at Constantinople in 381, and this council decided that the Holy Ghost proceeded from the father. You see there was a little doubt on that question before this was done. Then another council was called later to determin who the Virgin Mary really was, and it was solemnly decided that she was the mother of Christ. In 431, and then in 451, a council was held at Chalcedon by the Emperor Marcion, and that decided that Christ had two natures—a human and a divine. In 680 another council was held at Constantinople, and in 1274, at Lyons, it was decided that the Holy Ghost proceeded not only from the father, but from the son, and when you take into consideration the fact that a belief in the Trinity is absolutely essential to salvation, you see how important it was that those doctrins should hav been established in 1274, when millions of people had dropped into hell in the interim solely because they had forgotten that question.

At last we know how religions are made. We know how miracles are manufactured. We know the history of relics, and bones, and pieces of the true cross. And at last we understand apostolic succession. At last we hav examined other religions, and we find them all the same, and we are beginning to suspect that ours is like the rest. I think we understand it. I read a little story a short time ago from the Japanese that throws light upon the question. There was an old priest at a monastery. This monastery was built over the bones of what he called a saint, and people came there and were cured of many diseases. This priest had an assistant. After the assistant grew up and got quite to understand his bnsiness, the old priest gave him a little donkey and told him that henceforth he was to take care of himself. The young priest started out with his little donkey, and asked alms of those he met. Few gave to him. Finally he got very poor. He could not raise money enough to feed the donkey. Finally the donkey died; he was about to bury it when a thought occurred to him. He buried the donkey and sat down on the grave, and to the next stranger that passed he said, "Will you not giv a little money to erect a shrine over the bones of a sinless one?" Thereupon a man gave some money. Others followed his example. A shrine was raised, and in a little while a monastery was built over the bones of the sinless one. Down in the grave the young priest made an orifice, so that persons afflicted with any disease could reach down and touch the bones of the sinless one. Hundreds were thus cured, and persons left their crutches as testimonials to the miraculous power of the bones of the sinless one. Finally the priest became so rich that he thought he would visit his old master. He went to the old monastery with a fine retinue. His old master asked him how he became so rich and prosperous. He replied, "Old age is stupid, but youth has thought." Later on he explained to the old priest how the donkey had died, and how he had raised a monastery over the bones of the sinless one, and again reminded him that old age is stupid, but youth has thought. The old priest exclaimed: "Not quite so fast, young man, not quite so fast. Don't imagin you worked out anything new. This shrine of mine is built over the bones of the mother of your little donkey."

We hav now reached a point in the history of the world when we know that theocracy as a form of government is a failure, and we see that theology as a foundation of government is an absolute failure. We can see that theocracy and theology created not liberty, but despotism. We know enough of the history of the churches in this world to know that they never can civilize mankind; that they are not imbued with the spirit of progress, that they are not imbued with the spirit of justice and mercy. What I ask you to-night is, What has the church done to civilize mankind? What has the church done for us? How has it added to the prosperity of this world? Has it ever produced anything? Nothing. Why, they say it has been charitable. How can a beggar be charitable? A beggar produces nothing. The church has been an eternal and everlasting pauper. It is not charitable. It is an object of charity, and yet it claims to be charitable. The giver is the charitable one. Somebody who has made something, he alone can be charitable. Somebody who by his labor has produced something, he alone can be charitable. And let me say another thing. The church is always upon the wrong side.

Let us take, first, the Episcopal church—if you call that a church. Let me tell you one thing about that church. You know what is called the rebellion in England in 1688. Do you know what caused it? I will tell you. King James was a Catholic, and notwithstanding that fact he issued an edict of toleration for the Dissenters and Catholics. And what next did he do? He ordered all the bishops to hav this edict of toleration read in the Episcopal churches. They refused to do it—most of them. You recollect that trial of the seven bishops? That is what it was all about; they would not read the edict of toleration. Then what happened? A strange thing to say, and it is one of the miracles of this world: The Dissenters in whose favor that edict was issued joined hands with the Episcopalians and raised the rebellion against the king, because he wanted to giv the Dissenters liberty, and these Dissenters and these Episcopalians, on account of that act of toleration, drove King James into exile. That is the history of the first rebellion the Church of England ever raised against the king simply because he issued an edict of toleration, and the poor, miserable wretches in whose favor the edict was issued joined hands with their oppressors. What is the next thing? I want to show you how much the Church of England has done for England. I get it from good authority. Let me read it to you to show how little influence the Christian church, the Church of England, had with the government of our country. Let me tell you that up to the reign of George I., there were in this country sixty-seven offenses punishable with death. There is not a lawyer in this city who can think of those offenses and write them down in one day. Think of it! Sixty-seven offenses punishable with death! Now, between the accession of George I. and the termination of the reign of George III., there were added one hundred and fifty-six new crimes punishable with death, making in all two hundred and twenty-three crimes in England punishable with death. There is no lawyer in this state who can think of that many crimes in a week. Now, during all those years our government was becoming more and more cruel, more and more barbarous, and we do not find, and we hav not found, that the Church of England, with its fifteen or twenty thousand ministers, with its more than a score of bishops and its House of Lords, ever raised its voice or perfected any organization in favor of a more merciful code, or in condemnation of the enormous cruelty which our laws were continually inflicting. And was not Voltaire justified in saying that the English were a people who murdered by law? Now, that is an extract from a speech made by John Bright in May, 1883; that shows what the Church of England did. Two hundred and twenty-three offenses in England punishable with death, and no minister, no bishop, no church organization raising his or its voice against the monstrous cruelty. And why? Even then it was better than the law of Jehovah.

And the Protestants were as bad as the Catholics. You remember the time of Henry IV. in France, when the edict of Nantes was issued simply to giv the Protestants the right to worship God according to the dictates of their conscience, and just as soon as that edict was issued, the Protestants themselvs in the cities where they had power prevented the Catholics from worshiping their God according to the dictates of their conscience, and it was on account of the refusal of those Protestants to allow the Catholics to worship God as they desired that there was a civil war lasting for seven years in France. Richelieu came into authority about the second or third year of that war. He made no difference between Protestants and Catholics, and it was owing to Richelieu that the Thirty Years' War Terminated. It was owing to Richelieu that the peace of Westphalia was made in 1643, although I believe he had been dead a year before that time; but it was owing to him, and it was the first peace ever made between nations on a secular basis with everything religious left out, and it was the last great religious war.

I want you to know another thing, that neither Protestants nor Catholics are fit to govern this world. They are not fit to govern themselvs. How could you elect a minister of any religion president of the United States? Could you elect a bishop of the Catholic church, or Methodist bishop, or Episcopal minister, or one of the elders? No. And why? We are afraid of the ecclesiastic spirit. We are afraid to trust the liberties of men in the hands of people who acknowledge that they are bound by a standard different from that of the welfare of mankind,

In conclusion, the colonel said the history of Italy, France, Spain and Portugal, Cuba and Brazil, all showed that slavery now existed where Catholicism was a power. He then paid his respects to the Puritan fathers, suggested an education that would rule theology out of the government and teach people to rely more on themselvs and less on providence. There are too ways of living, the broad way of life lived for others and the narrow theological way. It was wise to liv so that death could be serenely faced, and then if there was another world the best way to prepare for it was to make the best of this, and if there be no other world the best was to so liv as to be happy and make everybody else happy.

"The Social Revolution."—Rectification.

In the translation from Proudhon under this title, TRUTH SEEKER Dec. 20th, the sense of ¶11th is spoiled by some omission which we cannot indicate precisely, not having been able to obtain the favor of correcting our own proofs, for intellectual liberty among the Liberals is subject to the printer's caprice or negligence, just as civil liberty at the constitution of our "free republic," hob nobbed with chattel and wage slavery at the caprice of capitalism. These signalize an abuse no less serious than general in the newspaper management of the United States, that intellectual qualification is disregarded in the function of correcting press-work. Left to a merely mechanical routine, as soon as attention flags, the sense goes to pie. Were a proper demand made for it, without paying higher wages, there are plenty of scholars who would execute such tasks conscientiously. If the fault lay in the MSS., they would keep back the article until its sense was made clear. At present an

author never surrenders his work to the machinery of publication without painful forebodings of the muss that is likely to be made of it by unintelligent and careless hands.

[We are grieved at any trouble the printers giv a correspondent, and invoke for him the commiseration of all readers. At the same time the printers deserve a modicum of sympathy in consideration of the trouble he sometimes causes them.—Ed. T. S.]

In behalf of Proudhon, who seldom writes nonsense, we here substitute his phrases in their original order. (The parentheses are mine): "We must (1) arrest the disorganizing tendency resulting from the French Revolution of '98, and by the aid of the new principle (reciprocity, or personal contracts, instead of governmental authority) proceed to the liquidation of established interests (notably, to the emancipation of labor from the burdens of rent and of interest in perpetual bondage to capital). This will be only abounding in the sense of the Constituent Assembly of August 4, '89. (2) To organize, still reciprocally, the economic forces and fix the constitution of property. (3) To fuse, immerse, and transform the political or governmental into the economic system, reducing, simplifying, decentralizing, suppressing one after another, the wheels and gearings of that great machine called the state or government.

"Suppose the people to hav stated its aims as in '89, and saying to its delegates: 'I wish the revolution pacific, but prompt, decisiv, and complete. To the actual system of oppression and misery let an order of prosperity and of liberty succeed. For a constitution of political powers substitute an organization of economic forces. Let the citizen, instead of belonging to society by his subordination and obedience, be bound only by his free personal contract. Employ, for the realization of my desires, those very institutions whose abolition I entrust to you, and the principles of ethics which you must complete in such sort that the new society shall appear as the spontaneous, natural, necessary development of the old, and that the Revolution, while abrogating the old order of affairs, shall still be its progress.

"Suppose the people, once enlightened concerning its true interests, declaring its will not to reform government, but to revolutionize society; in this case, without prejudice to any better plan, I submit the following suggestions for the action of our representativs.

"I attach the first importance to the question of a bank of discount, based upon the civil right of producers to reciprocal exchange of their products in fulfilment of contracts, which may be repeated without limit.

"Protectiv union stores, butcheries, bakeries, and many other branches of commerce hav been established on this principle, with mutual insurance of just prices and good qualities. By one more step in this line of progress, citizens hav the right to found a bank with the view of obtaining at a cheap rate the currency they need for business, and by which they compete with the previously privileged establishments. For such a foundation, simple contract suffices."—*P. J. Proudhon.*

I do not enter farther upon this special operation of the liquidation of debts and mortgages, but with the editor's permission will resume the subject in a future issue. Edgeworth.

Honor to Bruno in Rome.

Rome, Dec. 24, 1884.—Pope Leo XIII. is indignant over the proposal to erect in Rome a splendid bronze statue of Giordano Bruno, the Italian philosopher, and the father of Pantheism, who, after being imprisoned in Rome for two years, was burnt as a heretic in 1600. He is revered as a martyr by Atheists all over the world, and a committee has just been formed in the University of Rome to raise the proposed monument to his memory. A site has already been secured in the Piazza Campo Difloria, and the subscriptions in Rome amount to 10,000 lire. Mr. Charles Bradlaugh, the English Freethinker, has issued an appeal to Atheists throughout Great Britain to subscribe to the cost of the statue. The proposal, however, to honor the great Pantheist in the very citadel of the Roman Catholic church, has horrified his holiness, and he expressed himself with unusual vehemence in a speech which he made at the Vatican to-day upon the subject.

To the Editor of The Truth Seeker, *Sir:* Seeing the above in the Boston *Daily Journal* of to-day, and feeling a strong desire to do something in aid of this most praiseworthy object, I hereby subscribe a dollar for the statue, and earnestly hope that all Freethinkers in the United States and Canada will do the same, or better, if they can afford it.

And I would suggest that Mr. T. B. Wakeman, of Nassau street, New York city, be the custodian of this proposed Bruno Statue Fund in North America, for the reason that he was the person who first suggested the Bruno *Calendar* Monument, now so happily founded all over the world in the minds and hearts of Liberals, and which is named and is *now* dating Year of Science (a.s.) 284. I take the liberty of asking Mr. Wakeman to *head* this proposed subscription list, and I hav no doubt he will gladly receive and account for all sums that may be sent to him. Sincerely yours, George N. Hill.

Boston, Dec. 25, a.s. 284.

REPLY BY MR. WAKEMAN.

To the Editor of The Truth Seeker, *Sir:* By a card in the Boston *Investigator*, approved by that paper, Mr. George N. Hill has called upon me to take charge of a subscribtion to aid in the erection in Rome "of a splendid bronze statue of Giordano Bruno, the Italian philosopher, and the father of Pantheism, who, after being imprisoned in Rome, was burnt there as a heretic in 1600."

It seems that this proposed statue is being prepared, and will, before long, be a fact in the "Eternal City." The Liberals of Europe, under the recommendation of Mr. Bradlaugh and other leaders, are forwarding their contributions.

The names of the contributors will be published, and probably be placed under the monument.

Shall not America, by the names of her sons and daughters, be well represented on that roll of honor?

There are reasons which would make it a national disgrace if Americans are made remarkable there only by their absence.

America has been, and ought to be, the representativ of liberty, science, and progress the world over. Others do not forget this fact, which our history and position hav made prominent to the world, and that fact calls upon Americans to honor the memory of the great typical martyr of liberty and science.

But still further it should be remembered that this statue was urged, if not first proposed, by the distinguished American savant and Liberal, Professor John W. Draper, in his noble work, "The Conflict of Religion [meaning theology] and Science," which has enlightened millions in both hemispheres, and endeared the name of Bruno to them.

In America, too, has sprung up the practice of dating the era of the world, the era of liberty, science, and humanity, from 1600, the year of this martyrdom of Bruno, making the year beginning to-day the year 285. The reasons for the recognition of this new era I hav explained at length elsewhere. The life of Bruno is connected with them all in an emphatic and representativ matter.

As a great public teacher he made Freethought and liberty a fact as far as his voice, pen, and influence could reach. He also made known the new astronomy of Copernicus, Galileo, and Kepler, and thus really founded modern science. He also first grasped the immense consequences of this world-changing discovery, viz. that the "infinity of space and of worlds," at once logically changed Theism and Pantheism, making the modern conception of God one of the infinit world and law, instead of a limited wilful person.

Finally, his labors were limited to no one country, but were spread over the whole of Europe, and in sympathy over the whole race of man, which was then (in 1600) first found to be a grand international organism encircling the earth, so that collectiv man, or humanity, became then first recognized. These are the grand facts which gave mankind a new heaven, a new earth, and a new era—a new existence!

Bruno was the representativ of all these facts, and became a martyr of and for them. No American who reads the touching story of his wonderful heroism in the extreme of torture and death by fire, as Professor Draper has described it, can hesitate to recognize Bruno as the typical martyr of the new era, nor resist the impulse to glorify his memory.

I will cheerfully take charge of any sums which may be sent to me for this statue, and see that they are acknowledged in our Liberal papers, and sent, with the names of the donors, to the proper committee at Rome, whose receipt will be also published.

Yours sincerely,
T. B. Wakeman,
93 Nassau st., N. Y. City.

New York, January 1.
In the New Era (of Liberty, Science, and Man), 285.
Era of the Supposed Christ, 1885.

Our London Letter.

A perusal of the list of Sunday lectures given in London alone is highly gratifying to the friends of progress and reform, and proportionately the reverse to those who still cling to the gross superstitions connected with supernaturalism. The halls are steadily increasing in numbers, and while churches and chapels are gradually falling into disuse, and the vast majority of them would comfortably contain double the average attendance, those places where interesting and instructiv subjects are discussed are generally well filled, and often crowded to excess, so that it is found necessary to increase their size where possible, or their numbers in the same locality when this cannot be done. As quickly as the demand for able lectures is shown, the supply is forthcoming, and it is well to compare the discourses of the Freethought lecturers with those of the sky-pilots, to show the vast superiority of intelligence and knowledge of the former over the latter. The former are in most instances men who hav to work hard six days out of the seven for the means of supplying themselvs with the necessities of life, and hav but little time for the preparation of one, two, or three lectures on the Sunday, and yet are able to delight and instruct an audience, while the college-taught man, who has spent two or three years in theological training, and has all the week at his disposal to make his preparations for his one day's work, only succeeds in boring his listeners with stale platitudes and wretched speculations as to the existence of a life after death, and with all his efforts can only picture a very insipid state of being for which all true believers are destined, so that it is not wonderful that the rising generation is not particularly charmed with the inducements held out by the priests, who are scarcely so wily as they once were, and prefer those places where they are able to hear more of this present world than speculations as to a problematical future one.

Great consternation has been caused in the Christian camp by the purchase of chapels to be turned into Freethought halls, but as the chapels are often failures, and do not pay the expenses incurred, the buildings hav to be sold to those who will giv the most money for them. I know of several places here which just manage to struggle along, and call one to mind at the present moment where a charge of one pound ten shillings per annum is made for a sitting, and collections are taken up at every service, and yet the concern is anything but a paying one. It is being found out that you can't get salvation for nothing nowadays, but that it is an expensiv article; so many are falling away in their attendance, and amuse themselvs at home, or enjoying country walks, or paying visits to the various Secular halls scattered in all parts of London. I understand from friends living in the country districts, that such is the case there also, and this spirit of the age is not confined to large towns only, but is seen in the villages. If it were not for the endowments attached to the state churches, the probabilities are the whole thing would collapse like a house of cards, and it is not to be wondered at that disestablishment is so stoutly resisted. Those among the state paid clergy who favor the scheme rely on their own oratorical powers, and the superstition still prevalent, due to the results of early education, to keep their congregations together, and make a good living for themselvs, caring nothing for those who may succeed them, and would only be too glad to see the weakly one weeded out, as it would increase their funds; as, if the churches were closed in a proportionately greater extent than the decrease of the faithful, those that were left would be better filled, and this result the sharp-sighted clergy clearly apprehend.

When a Freethinker speaks of the decline of religion, the believer triumphantly points to the fact that the Tabernacle and the Temple, with one or two other places, are always well filled. But this is only owing to the fact that those leading lights, Spurgeon and Parker, are buffoons, and unless their successors can as successfully act the fool, these places will be howling wildernesses in a few years' time. It is strange that either of these two men can get together so many ardent admirers, seeing that while they continually advocate faith in their deity, Parker finds it necessary to take a long vacation annually, and Spurgeon is just on the point of starting for Mentone, his winter resort, because the Lord is not able to get at his rheumatism in this country during the most inclement part of the year, and can only operate on his champion by the shores of the Mediterranean. May be the Lord livs there during the winter, as by this time he is getting rather ancient, and feels acutely the vicissitudes of the English climate, which is rather trying to old people. At all events, with all his preaching and enjoining the necessity of faith upon his blind followers, he himself has more faith in good living and a genial climate than in all the gods in the Pantheon of either Christendom or heathendom.

On Sunday I heard a lecture by G. W. Foote on "The Star of Bethlehem," selected, no doubt, as being appropriate to the season. He is a clever lecturer, and fairly original, a very well-read man, and thoroughly conversant with the subject he handles. His dry humor is at times perfectly irresistible, and regularly brings down the house. For my own part, I like him quite as well as any Freethought lecturer I hav heard, and think he will before long take a far more prominent place than he has hitherto done. He certainly works hard, and is honestly entitled to whatever reward he gets in a monetary sense, but I do not suppose it will overpower him with its immensity. I hav not yet heard of any instance of a Freethought leader acquiring a very large fortune in this country, though it is reported and really believed by a few that Bradlaugh derives an enormous income of I don't know how many thousand a year from his lectures. No doubt it is true, and by and by he will buy up the whole of the aristocracy and landed interests, and run the entire country on his own lines. When that time comes, I hope he won't object to renting me a few acres at a low rental, so that I may grow enough produce to supply my humble wants.

Wishing you and your numerous readers a very happy and prosperous new year, and a continued success to the efforts for the propagation of thought, I am, Fraternally yours, J. D.

London, Jan. 1, 1884.

Catalog of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - JANUARY 17, 1885.

Judicial Outrage in Washington.

The defense in the Swaim court-martial now going on at Washington introduced a witness named De Akers. The judge-advocate objected to his testimony on the ground that he was an Atheist. Judge Aulson, of counsel for the defense, said this objection was a relic of barbarism, invoked by the prosecution for the purpose of reaching certain ends desired by them; it is an appeal to a rule that long pervaded in the common law on this subject, but which the advance of civilization and enlightenment is fast brushing away.

Judge Shellabarger followed for the defense. He contended that in order to exclude the testimony of this witness, the prosecution must not only show that he (the witness) does not believe in the existence of a God—a supreme being—but must make it appear that he does not stand under a sense of moral responsibility to tell the truth. He said it is a question whether this sort of objection does not fall within that prohibition of the Federal Constitution which forbids tests of religious belief.

The witness, De Akers, was called and interrogated by the court, and was asked: "What is your understanding of the obligation of an oath?" and replied: "I understand the court represents the majesty of the Republic, and any oath it may choose to prescribe for me I shall recognize, whether it be by supreme being, by mumbo-jumbo, or any one else. I do not know that I can answer the question any more intelligently." In reply to further questioning he said: "I understand that I am here to tell the truth;" and when asked what penalty he would incur by disregard of the truth, said: "The contempt of honest men; the knowledge that I hav failed to discharge my duty to society and, of course, to the government." Without consultation the court decided that his testimony was inadmissible.

And yet it appears by what the defense intended to establish by De Akers's testimony that he is about the most honest man in the case. He is a telegraph operator, and worked for the firm now accusing Swaim, and by whom he was ordered to post false quotations of the market prices for stocks, and that declining to take part in such deceptions he resigned his position.

What a commentary is this upon the prevailing religion! The testimony of a cheating Christian can be taken, but not that of an honest Atheist. The state of Denmark is very rotten.

Colonel Ingersoll's Lecture.

Through the courtesy of Colonel Ingersoll, last Sunday night the editor of THE TRUTH SEEKER had a seat in the Academy of Music. The immense building was crammed to the ridgepole with people who paid all the way from fifty cents to three dollars for admission, and applauded the speaker as though they agreed with him. The lecture, "Which Way?" was, perhaps, the most radical of all the colonel's platform utterances. What we print of "Which Way?" in another place is not more than half the lecture, and contains some inaccuracies. It is as inadequate to convey a full idea of what Colonel Ingersoll said as any praise of his oratory that we could write would be to describe how he said it.

There is, of course, but one greatest of living orators. There may be a greater one than Colonel Ingersoll, but he has up to this date failed to make himself known.

Christian Philosophy.

There is at Balham, in South Wales, a body of eccentric persons, who hav formed themselvs into the Christian Philosophical Institute. This institute was founded for the purpose of proving from "revealed" truth the falsity of alleged facts that hav enjoyed only the benefit of demonstration. Through a circular forwarded from the Christian Philosophical Institute to a New York daily, we learn that Sir Isaac Newton's theories are denounced as "solar fictions" and "baseless superstitions." It is the object of the Christian philosophers to throw the light of the scriptures upon the facts of science, and to ultimately demolish them. The prevalent philosophy is to be crushed. They say that "the Almighty will bring confusion upon it all, and the whole world will be compelled to confess that the senseless devices of philosophers, falsely so-called, are nothing better than the lowing and braying of the ox and the ass." The refinement of the manner in which these Christian geniuses allude to their opponents, it will be observed, is marked.

A prominent fallacy of the Newtonians, according to these biblical astronomers, is the notion that the earth is a planet. That is one of the greatest mistakes of this enlightened age, because "all the planets are said to be worlds, so that the two systems of terrestrial and celestial physics, which by the Creator himself were kept as distinct and separate as words could make them, hav been mixed up by these modern improvers, till the words geography and astronomy are used as synonymous terms." The fact is, the earth is the earth, the stars are stars. They are so called in Genesis, and that settles it.

One of the most preposterous of the claims of modern science the Christians of the Philosophical Institute see in the absurd notion that the earth is round. They say:

"Because the sun, and the moon, and the stars are thought to be round or spherical, therefore the earth must be so too, whether the facts confirmed the idea or not! But the pretended curvature has never been detected on any part of the earth or ocean since the world was made! It seems to be, indeed, the one only shape the Almighty never has created! Hills, and valleys, and plains of every size and extent; but any approach to a curvature, such as the globe theorists require, has never been met with during all the most careful measurements which hav been made, during the last half century and upward, in the construction of thousands of miles of railways. What is absurdly called the 'dip of the horizon' at sea is no 'dip' at all! All distant objects of the same size gradually diminish, according to distance, on any flat surface. But the apparent decrease in size has nothing to do with any variation from a true level. The higher the observer ascends the further can he see. But his line of vision is always at right angles or a tangent to his perpendicular. If he goes to the top of a real elevation, he has to look down or deflect his telescope. This is never the case when looking at the horizon even from the car of a balloon, or the top of the highest mountain he can reach. So that the so-called 'dip' is a fraud and falsehood, as is every other phrase connected with the subject."

Of course. This lucid argument of the Christian philosophers explains away the four following facts upon which deluded astronomers hav heretofore relied to prove that this terrestrial body is a sphere: 1. In proceeding from the south northward, the North Star is gradually elevated. This might be accounted for, however, on the theory that the North Star climbs up into the sky to see who is coming. 2. As a ship moves from the shore, the sea is seen, as the distance increases, to round up between the observer and the vessel, until she is "hull down," and then her masts gradually sink from view. This "rounding" of the ocean surface occurs in all directions. The Christian philosophers may hold either that the vessels upon which these observations were made did actually sink, or that a protuberant sea-serpent interposed himself between the would-be scientists and the ship. Thus another fallacy goes by the board, so to speak, and sailors will, of course, cease to send the glass to the masthead, since the lookout may be kept with the same facility from the deck. 3. In lunar eclipses the earth, intervening between the sun and the moon, casts a round shadow upon the face of her satellite. In this instance the biblical scientists will probably say that the shadow is not that of the earth at all, but of a tin pan or some other circular object, held between the sun and the moon by scheming so-called scientists to deceive the multitude. 4. The fact that the earth has been sailed around does not count. In any case, science must go.

But the Bible philosophers do not stop here. They go on thus, alluding to the earth's supposed motion:

"First of all, its axial motion or revolution round its own axis, at a rate of 1,000 miles an hour; and the still more astounding and inconceivable orbital motion round the sun, at a speed of over 1,100 miles a minute! This is three or four times quicker than a flash of lightning, and twenty times quicker than the flight of a cannon ball! It is also said it carries the atmosphere with it; but we often see the wind blowing in a directly contrary direction. And birds and butterflies can all keep up with it, and the smoke from our chimneys ascends as leisurely as if no movement existed. What are the grounds of this extraordinary device? Has anybody ever felt or had any reason to imagin for a moment that two such violent and terrific motions could possibly exist without their being in any way sensible of it?"

No facts demonstrated by science can stand for a moment against reasoning like this. It is worthy of Father Lambert. To the closing query, the existence of the unsusceptible Christian philosophers would appear to furnish an affirmativ answer.

Solar attraction, as a hypothesis, must likewise fall into desuetude, because, since "the sun do move," that sort of attraction would disarrange everything. And since all earthly objects are on top of the earth, and it would be absurd for them to leave it by ascending into the atmosphere, the attraction of gravitation is seen to be useless either as a theory or as a natural phenomenon. These philosophers are prepared to show that "solid bodies will not float unsupported in space. The sun has never been proved to be capable of attracting anything. The silly question, 'On what, then, does the earth rest?' can only be answered by saying we hav never been told, nor where space ended above us or beyond us. Such knowledge is unnecessary, especially to the brainless simpletons who hav not intelligence enough to understand facts that are already as clear as daylight." They giv us nothing to take the place of the theories which they expect to render effete, saying that knowledge on the subject is "unnecessary." The additional words, "to brainless simpletons," may explain their lack of information. They hav also doubts about the astronomers believing their own theories, since these misguided and misguiding persons "often build strong granit pillars on which to fix their telescopes, and use every precaution to avoid the slightest disturbance while taking their observations. What would be the use of going through this elaborate farce if they knew they were lodged on a globe spinning through space four times quicker than a flash of lightning?" These Christian philosophers should devote themselvs to the solution of the cognate question why water in a pail retains a level surface when swung steadily in a circle through the air, instead of running out, as it ought to do.

As a final and decisiv blow at Newton, a philosopher of this institute named Hampden says this:

"No such fraud has ever before or since been conceived by man. Satan himself must hav devised it, in order to bring discredit and contempt on the idspired volume; and most successful hav his efforts hitherto been. . . . The Newtonian theory is not partly true and partly false, but I affirm there is not one particle of truth in it, from the first line to the last! It is the most stupendous and most pernicious lie that ever came from the bottomless pit, without one redeeming discovery to mitigate the intensity of the fraud!"

We hav no doubt that Mr. Hampden and his associate Christian philosophers are cranks.

Figures That Continue to Lie.

We advise Frank Pixley, when next he writes about the Catholics and Methodists, to read up upon the subject, and consult such official documents as can be obtained from the publishers of that literature. Mr. Pixley has, heretofore, made his *Argonaut* a very strong bulwark against Catholicism on the Pacific coast, and we hav found in it much to reprint with commendation. And even in his last screeching diatribe against Catholicism he pictures truly the dangerous tendency of that church. The mistakes he makes are (1) that Catholicism is not to be feared, and (2) that Protestantism has no evil leanings.

In reckoning the comparativ strength of Romanism and Methodism Mr. Pixley uses the very figures we showed by official statistics to be incorrect. He quotes Methodism as numbering fifteen millions. In our last criticism we used the figures of the Methodist Year Book of 1884. Since then Phillips and Hunt hav published a Year Book for 1885. The figures are now, at the close of 1884, of members and ministers resident in the United States, 3,891,033. Surely Mr. Pixley cannot ask his conclusions upon Protestantism to be accepted by rational people when he knows so little of the actual state of the church he offsets against his pope's Irish.

His second slip is that in this country, ruled by Protestants, "there is no connection between church and state, no enforced religious observances, no sectarianism permitted in the system of an education that is free to all." We would like to inquire of Mr. Pixley if the granting of enormous sums of money to church institutions, if the employment (and payment from the public treasury) of chaplains in our army and navy, in Congress, and in nearly all the state legislatures, do not form a connection between church and state? And if the reading of the Bible in our public schools, supported by government, and the daily prayers in legislatures and Congress, at military posts and on national vessels—if all these are not enforced religious observances? And is there no sectarianism in our schools? What is daily reading from the New Testament but Christian sectarianism? To be sure it is not Methodist nor Presbyterian particularly, but it is Protestantism versus Catholicism, and, worse than that, is Christian as against all systems of religion. A Freethinker, a Jew, or a believer in some religion antagonistic to Christianity does not wish his children poisoned with the superstition and thaumaturgy of the four gospels, the crude philosophy and harsh sermonizing of the epistles, or the crazy vaporing of the revelators. Such is worse than sectarianism—it is the teaching of barbarism.

Canada Moving.

One of the questions voted on in Toronto last week was, "Shall existing tax exemptions be abolished?" The Toronto *Globe* of the 16th givs a partial return from the parishes. The vote, as will be seen, was overwhelmingly in favor of abolition:

	Yea.	Nay.
St. Andrew's,	1,004	253
St. David's,	1,058	195
St. George's,	513	82
St. James's,*	1,026	158
St. John's*	854	129
St. Lawrence,*	837	89
St. Mark's,	132	27
St. Matthew's,	387	63
St. Patrick's,	1,612	273
St. Paul's,	460	73
St. Stephen's,*	671	87
St. Thomas's,	750	111
Total,	9,314	1,540

*Partial returns only.

It Was Christian, Not Infidel Ethics.

The *Times* of this city complains that at Col. Ingersoll's lecture last Sunday night the boys in the lobby sold "Orthodoxy" as "the lecture of the evening," and adds these insulting words:

"What is there in Colonel Bob's ethics to forbid a man who wants bread for his beloved wife and his prattling, innocent babes to obtain ten cents from a man who can perfectly well spare it by selling him an old lecture instead of a new one? The Christian religion, or any other comparativly decent religion, would condemn the act, but Col. 'Bob' does not believe in any religion, and if there is a God who objects to swindling, Col. Bob is not on such terms with him as would permit him to attach any weight to God's wishes. To attend the preaching of Col. 'Bob' and at the same time to object to those who practice in the lobby what is preached in the hall would be an act of unreasoning inconsistency."

The books were purchased from THE TRUTH SEEKER by the man who sells opera librettos, and his boys were the offenders. They are all good Christians, but not averse to selling heresy for cash, and, it seems, willing to lie that they might make a little more. The *Times* will please make a note of this.

Editorial Notes.

THE pastor of the Rochford, Ill., First Baptist church, was presented with an elegantly engrossed copy of the following resolutions:

"*Resolved*, That in view of the existing and unhappy circumstances, which must necessarily impede all successful church advancement, we believe it would not only be for the interest of the church, but that of the pastor, for him to resign his pastoral relations with the church, and that the clerk be instructed to so notify the pastor, Rev. G. Anderson, of this action of the church, and present him with a copy of these resolutions."

Mr. Anderson feels that the congregation "do him proud." He is in Leavenworth, Kan., looking for a situation. The name of the woman is not mentioned.

A MAN out in Malden, Mo., we learn through the *Investigator*, recently stated in the Cleveland *Herald* that Col. Ingersoll had copied his lecture on "The Mistakes of Moses" from another author. The colonel replied as follows:

"CLEVELAND, O., Dec. 11, 1884.

"TO THE EDITOR OF THE HERALD: In your paper this morning is an article entitled, 'Ingersoll's Mistake,' in which it is charged that I copied my lecture upon 'Mistakes of Moses' from a work by Hittell, and palmed it off as my own. And the writer of the article says that he has compared my lecture with the book and finds it is the same, word for word.

"I will giv $1,000 reward to anyone who will produce any book, published *before* my lecture was delivered, in which my lecture can be found.

"The charge made in the article is simply a stupid falsehood.

"The malice of those who love their enemies is simply amusing. Yours truly, R. G. INGERSOLL."

MUCH is being said in the papers about Abe Buzzard and the Welsh Mountain *banditti*. Buzzard, when he was a boy, used to attend the Methodist church, and took part in prayer and song. But he soon became a criminal, and was sentenced for thirteen years to prison. In May, 1882, he got out, and soon entered upon a wild career, which he is now running. He and his confederates hav kept up a reign of terror in their vicinity for some time. A Philadelphia paper publishes a letter from a correspondent in the neighborhood, stating that "many pious people remember Abe . . . when he used to pray in the meetings," and adds: "These are the people who, it is believed, secretly sympathize with this bold buccaneer, and in a great measure hav contributed to the unsuccessful attempts of the officers in running him down." Dr. Buckley says this is a mean slander upon the Methodists.

ISAAC B. RICH, business manager of the *Banner of Light*, has met with a great loss in the death of his wife, who passed away on the evening of Dec. 31st. Mrs. Rich, says the *Banner*, "was a lady possessing many estimable qualities, and leaves behind her a large circle of friends to mourn her sudden departure from their midst. Her husband has been called upon to part with one who was ever the radiant center, the beacon-light of his home. The deceased passed through some two weeks of extreme suffering ere her release came from her stricken form, during which time all was accomplished, though in vain, which affection and love could suggest, or medical skill of the highest order could avail. She was born at Greenville, Me., at the foot of Moosehead Lake, and had attained the age, at the time of her decease, of 32 years, 8 months, 14 days. Her father, two sisters, and three brothers are still living; and she leaves as a sacred legacy to the charge of parental affection one little daughter, Maude Leanor, aged six years." The funeral was from the parlors of the Revere House, where Mr. and Mrs. Rich resided, and was attended by hundreds of sympathizing friends. The services were conducted by Minot J. Savage and Miss M. T. Shellhamer. Mr. Rich has the warm sympathy of the Liberal as well as Spiritualistic public in his bereavement.

THE question of church property being exempted from taxation is assuming a healthy position in Canada. Throughout the Dominion the Anti-Exemption Society is gaining strength and influence. Not only are many of the more liberal clergy in favor of the churches paying their fair share of taxation, but the leading newspapers write boldly in the same direction. The following is from the *Hamilton Spectator*, and appears to us to be very much to the point: "The argument has already been made that the savior of mankind paid his taxes; and we hav every reason to suppose that had he been possessed of a church he would hav paid taxes on that too. The servant of these later days is above his Lord in having a fine house in which to preach; he should not be behind his Lord in rendering to Cæsar the things which are Cæsar's. The argument that the exemption is small has no force. We are contending for a principle. If it is wrong, it is equally wrong whether the sum involved is a dollar or a million dollars. The sum is not so very insignificant: it amounts to about $14,500 a year. If the money were paid out of the city treasury we fancy there would be a fine to do about it. It is only kept out; it is exactly the same. A Christian very zealous for his religion will not put an argument into the mouth of his opponent by accepting this publicly. We do not know that Mr. Charles Watts is a resident of Hamilton or a taxpayer in it; but there are followers of Mr. Charles Watts who can say—and who do say—that Christians wrong them of their money because Christians are in the majority. They can say—and do say—that they do not need churches. They deny that the churches hav any effect in reducing public expenditure for the preservation of the peace. They are undoubtedly wrong; but an argument is placed in their hands which they are not slow to use. 'Why,' asks one of those Agnostics, 'should I be compelled to pay money to support a church which I never enter, and a religion in which I do not believe?' The arguments with which he will be met are precisely the arguments with which Dr. Hunter's co-religionists hav been met in Britain, when they argued that the Methodist, the Baptist, and the Independent should not be required to pay for the support of the Church of England."

THE *Palladium of Labor* calls Moody a pious fraud, and says that "while admitting Mr. Moody's power and influence in his chosen sphere of work, it is difficult to believe in his sincerity, or in that of the average revivalist. Moody is reported—and the report has gone undenied—to be excessivly well provided for in this world's goods. He takes very good care to line his pockets well while professing to despise 'the fleeting things of earth.' He commenced with nothing, and now owns a splendid mansion at Northfield, Mass., where he livs in grand style, driving fast trotting horses and otherwise enjoying himself after the fashion of an ordinary sinner. In Mr. Moody's own state of Massachusetts," continues the *Palladium*, there are "tens of thousands of workingmen out of employment and suffering from the exactions of a heartless capitalism and landlordism, and there are very many more whose existence is a perpetual struggle, and who, despite their industry, are unable to assure themselvs of subsistence in the future. Has Mr. Moody in the course of his long ministrations ever said one word in condemnation of the oppressions of the competitiv system under which labor is crushed? Has he ever shown the least sympathy with or understanding of the social teachings of the great labor reformer whose example he professes to follow? Not he. Had he done so, had he told his rich and comfortable supporters, the well-to-do stock gamblers, bankers, profit-mongers, land-speculators, and capitalistic exploiters of various sorts that their luxuries and religious donations came from the robbery of the poor, and that this being so their prayers were a profanation and their gifts an abomination to the Lord, instead of being handsomely paid and housed like a prince, he would be like his alleged 'master,' without a place where to lay his head. He is not honest. Aside from all questions as to the inspiration or authenticity of scripture, the Bible, which he pretends to believe as it stands, plainly and distinctly condemns the heaping up of riches by usury, land-stealing, fraud, or the oppression of labor. The commercial religionism of the day, which is the only popular or fashionable kind of religion, is diametrically opposed to the spirit and letter of Christ's teaching. Mr. Moody, as a close Bible student, must know this, but he is shrewd enough to see on which side his bread is buttered and to act accordingly."

FURTHER evidence that Washington was not a Christian, but a Deist, comes to light every now and then. In a late number of the *Episcopal Recorder*, the Rev. E. D. Neill writes: "As I read, a few days ago, of the death of the Rev. Richard M. Abercrombie, rector of St. Matthew's Protestant Episcopal church in Jersey City, memories of my boyhood arose. He was born not far from my father's house, in Philadelphia, and was the son of the Rev. James Abercrombie, a fine scholar and preacher, who had in early life corresponded with the great lexicographer, Samuel Johnson, and in later years was the assistant minister of Christ's and St. Peter's churches, in Philadelphia, where my maternal ancestors had worshiped for more than one generation. One day, after the father had reached four score years, the lately deceased son took me into the study of the aged man, and showed me a letter which President George Washington had written to his father, thanking him for the loan of one of his manuscript sermons. Washington and his wife were regular attendants upon his ministry while residing in Philadelphia. The president was not a communicant, notwithstanding all the pretty stories to the contrary, and after the close of the sermon on sacramental Sundays, had fallen into the habit of retiring from the church while his wife remained and communed. Upon one occasion Dr. Abercrombie alluded to the unhappy tendency of the example of those dignified by age and position turning their backs upon the celebration of the Lord's Supper. The discourse arrested the attention of Washington, and after that he never came to church with his wife on communion Sunday. Dr. Abercrombie, in a letter which appears in the fifth volume of Sprague's 'Annals of the American Pulpit,' mentions that he did not find fault with the sermon, but respected the preacher for his moral courage. There is a story about Washington being found in the woods in winter time in prayer by the owner of the house which he used as his headquarters at Valley Forge, which I would like to believe if it were not so improbable, and if it had not been first put in print by the eccentric and not very accurate Episcopal minister, Morgan L. Weems. John Potts, of Pottsgrove, had several sons and daughters. One, James, studied law at the Temple, London, and was a judge of the Court of Common Pleas in Philadelphia at the beginning of the war of the Revolution, and, being a Tory, eventually went to Halifax. Jonathan, another son, studied medicin at Edinburgh, and espoused the cause of the colonies, and was the medical-director general of the middle department. Another son was a Quaker and a neutral, and owned the house at Valley Forge which is still known as Washington's Headquarters, and the three were brothers of the grandmother of the writer of this article. With a capacious and comfortable house at his disposal, it is hardly possible that the shy, silent, cautious Washington should leave such retirement and enter the leafless woods in the vicinity of the winter encampment of an army and engage in audible prayer. The alleged scene has been often produced by the painter and engraver, but I fear it is only a myth."

Lectures and Meetings.

THE first annual convention of the Pennsylvania State Liberal League will meet at Altoona January 30th, and continue three days. The Pittsburgh *Truth* says:

"Able speakers hav been engaged, and earnest workers interested. Charles Watts, the great English champion of Secularism, has located in America, accepted the vice-presidency of the National Liberal League, and proposes to devote his entire time to the promotion of Freethought in the United States and Canada. Liberals who hav not heard him should by all means come to Altoona, and those who hav will need no invitation to do so. Another prominent speaker at the convention will be the genial and versatil Samuel P. Putnam, of New York, secretary of the National Liberal League, a poet and scholar, and a speaker of no ordinary ability. He accompanies Mr. Watts in his tour of the states, and will do good work for the cause. Ex-Rev. Charles B. Reynolds, of North Parma, N. Y., a regular 'little giant,' will be on the ground, and will make things lively. The queenly and eloquent Mrs. Mattie P. Kreckel, of Kansas City, Mo., will also be present to grace the occasion; and lastly, that warmhearted and unselfish Liberal, Professor Wm. Seymour, of Philadelphia, vice-president of the State League, will lend a helping hand. The minor details of arrangement hav been entrusted to John R. Kemp and the friends at Altoona, who, being on the ground, are the better judges."

By a circular issued it is announced that Colonel Ingersoll will attend. Mr. James E. Emerson, president of the League, being in Washington, called on the colonel, who promised to visit Altoona if the Opera House could be secured. That place has been rented by the State League, and Mr. Ingersoll has since written that he would speak on the 31st. The Liberals of Altoona and vicinity are to be congratulated.

AT the close of W. F. Jamieson's second course of lectures in Wentworth, Dakota, a Liberal League of thirty-six members was organized. Of the series of meetings the Wentworth *Bond* has this to say:

"Professor Jamieson's lectures at the Bond Hall last week were largely attended. Freethinker and Christian, Jew and gentile, came from all parts of the county to hear him. As a public speaker he is a success; direct and forcible in his argument, dramatic in his actions, eloquent in his powers of expression, grand, poetic, sublime in his imagery, a speaker of wonderful magnetic influence. Though all who listened to his discourses did not believe in his doctrins, they could not deny the force of his arguments, and many in doubts and fears, tied down by the superstitions of their early teachings, had their eyes opened by the shining light of reason, and today are freemen, no longer the slaves to beliefs fastened on to them in their infancy, and strengthened by the force of habit."

Communications.

Sunday Sociables.

To the Editor of The Truth Seeker, *Sir:* In the last Truth Seeker I find the following in a quotation from the Missouri *Liberal:* "The League, in its scope, could greatly outdo the church if it would only supply in its operations this social opportunity permanently, by organizing constructiv work that would interest, and occupy part of the Sundays and other days of recreation for Liberals and their children," and wish to say that we are already carrying out a similar idea in this city, as the following advertisment, which appeared among the "Sunday Services" in the Boston Sunday *Herald,* will show:

"Science and Freethought! The Ingersoll Secular Society hold their regular meeting in Paine Memorial (lower) Hall at 2:45. A grand sociable, with literary and musical entertainments, will be the order of exercises, and the Liberals of Boston and vicinity are invited to attend and enjoy the festivities. No day is too holy for happiness. Admittance free to all."

I desire to state, also, for the encouragement of other Liberal societies, that this Sunday sociable of ours was a grand success in every way, and that we shall hav them every few weeks hereafter.

With true Secularists, no day is too holy for happiness, and consequently philosophy and pleasure should be friends on Sunday as well as on any other day of the week, in societies that aim to secularize instead of religionize the human race.

Boston, Mass., Dec. 23, 284. Geo. N. Hill.

Money.—No. II.

WHAT WILL CHANGE THE VALUE OF MONEY?

We hav already seen that the value of anything depends upon its utility, its scarcity, and the whims, fancies, and fashions of purchasers. The utility of money will always remain about the same, and, consequently its value will not change from any change in this respect. But the scarcity of money, or its amount per capita in circulation, is very variable in this country. During the last twenty years we hav had at one time, I think, as much as $56 per capita in circulation, and at another time it was reduced to about $14 per capita, and in December, 1879, it was $23.64 per capita. When money was $56 per capita, wheat was as cheap at $4 per bushel as it was at $1 per bushel when money was $14 per capita, for a man could buy fourteen bushels of wheat at $4 per bushel with $56, and he could buy no more with $14 and wheat at $1 per bushel. It is evident, therefore, that to double the quantity of money in circulation is equivalent to reducing the value of any given sum of money to one-half, or it may be said to be equal to taking one-half of every man's money from him and paying one-half of every man's debts. So, also, reducing the amount of money in circulation one-half is equivalent to doubling the value or amount of money in every man's possession, and to doubling every man's debts. If this be a true statement, what shall we say of the money we hav had for the last twenty years? May it not be compared to buying and selling goods with an India rubber yard measure?

People who imagin that gold has a uniform value are very much mistaken. An ounce of gold two hundred years ago would hav bought twelve times as much of all the necessaries and luxuries of life as it will do now, because there is about twelve times as much gold per capita in circulation now as there was then. If a mining company should discover a rich gold mine and put into the market $305,750,497—the amount of gold money in this country December, 1879—it would be equivalent to taking one-half of every man's gold money from him, as it would reduce its purchasing power to one-half, unless it should be shipped abroad. But, if the various mining companies throughout the world shall succeed in doubling the amount of gold money in the world, it will reduced its purchasing power throughout the world to one-half, and consequently the value of gold in every man's possession to one-half. Query: Would such an increase of gold be a blessing or a curse?

Again, Vanderbilt is said to be worth about $300,000,000. If he should buy up gold with this wealth, and send one-half of it out of the country, it would double the purchasing power of gold, and be equivalent to doubling the amount of gold in every man's possession. This again would be equivalent to reducing the gold price of everything in the country. If this be true, who shall say that we hav a good money in this country? Is a gold basis for money any better than a sand basis for a house? *Who has the power to change the volume of the money per capita in circulation?* When money is scarce, where is it? When it is plentiful, where did it come from? What causes the floods? and what causes the shallows?

During the war the government issued vast amounts of money and put it in circulation. This would hav nearly ruined the money kings if the government had not come to their relief. Many people think the government did wrong in legislating in favor of the money kings, but I shall show that the government did wrong in issuing money on the principle they did, and that they had no right to reduce the purchasing power of money by increasing its volume per capita. It was simply an act of robbery that cannot be justified. But when the government commenced the contraction of the currency, they increased the purchasing power of money; or, in other words, reduced the price of everything else, and a wail of suffering went up from the poor all over the land; but the government did not come to the relief of the poor as it did to the relief of the rich. They continued to burn the people's money, to increase every man's debts, and to reduce the price of every man's goods. The money kings then laughed with a fiendish grin, and the masses wept and went down to beggary and starvation by millions, like fish in a lake from which the water has been drained.

But the volume of the currency is contracted and expanded by banking corporations as well as by the government. It is one of the tricks of banking. Their harvest is during what we call hard times, and they know how to inaugurate hard times when they please. All they hav to do is to stop loaning, and say money is scarce, and as fast as it is paid in, lock it up in their vaults, and money will soon be scarce. Money is never scarce when there is plenty of it circulating among the people. When it is not circulating among the people, where is it? I can think of but one other place, and that is the bank vaults. Of course, when the government burnt more than a billion of dollars of paper money, that made it scarce at that time, but the banks do not burn it, and still they can make it scarce.

Is it safe for a people to giv corporations the power to control the volume of money in circulation? Is it safe for a people to giv corporations the power to increase or diminish the purchasing power of money at will? Is it safe for a people to giv corporations the power to fix the price of everything to suit themselvs? If not, we must hav a new system of banking. We must hav a money of more fixed value than gold or silver. We must hav a money whose value shall not change from year to year, nor from age to age.

To accomplish this we must hav a money that we can keep a uniform amount of per capita in circulation, and made of material that people will neither bury in the ground, nor send across the seas. It must also be made of a material that will not be affected by changes of fashions, or be demanded to gratify whims and fancies of people. In short, we want it made of a material that cannot be used for anything else. Jewelers can melt up gold money and take it out of circulation. So, also, can dentists. We must hav a material not liable to any such accidents.

J. G. Malcolm.

Hutchinson, Kan.

Mr. Charles Watts on the Sabbath Question.

An article recently appeared in the *Palladium,* a journal having a large circulation in Canada in the interest of the working classes, in which the writer charges the Secularists with having made a mistake in including in their "demands" the abolition of the laws enforcing the religious observance of the Sunday. To this charge Mr. Watts replied in the following letter, which appeared in the *Palladium* of Saturday, Jan. 3d:

SECULARISM AND THE SUNDAY QUESTION.

To the Editor of The Palladium: My attention has been called to an article on "Sunday Labor" which appeared in the *Palladium* of Dec. 20th, wherein the writer mentions what he terms "the mistake of Secularism." This mistake is alleged to consist in the Secularists advocating the following:

"We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed."

While agreeing with much of the article in question, which in many respects is a most excellent one, the writer appears to me to have fallen into a "mistake" himself, and that of a very glaring character. For does he not see that the "demand" mentioned refers only to laws enforcing the observance of Sunday as the Sabbath, and not merely as a day of rest? It is its supposed "divine" or "sacred" character against which we protest, and not the opportunity it offers for relief from the toil of the other portions of the week. So far from Secularists having a desire to compel men to work seven days, they would oppose to the last such a despotic "mistake." In seeking to reform the present misuse of Sunday, we, as Secularists, show no favor to greedy, selfish employers, and my knowledge of workingmen induces me to believe that they can take care of their own interests when circumstances render it necessary for them to do so.

Should it be urged, however, that they are not sufficiently united to enable them to adequately protect themselves, my reply is, the sooner they recognize the importance of better union, and resolve to manfully carry out their duty in this respect, the better. It is undignified upon the part of any class of men to shun improvement just because they lack the energy to consolidate the power to secure it. The lesson of all history is that self-reform, based upon self-reliance, is the highest and noblest of all regenerating influences; and when the "hewers of wood and drawers of water" practically acknowledge this great truth, they need not fear the success of any attempt to unjustly deprive them of their rights. It is simply a half-hearted policy to refuse to remove one wrong because it is feared another evil will take its place. This is not the nature of the heroic conduct that won the reforms in the past. Faithfully directed, the power that wins success can maintain that success and protect it from the assaults of its enemies. In reference, then, to the alleged "mistake of Secularism," the case stands thus:

The existing laws bearing upon Sunday observance were passed in the interests of one class of the community, and hav proved to be inconvenient to a large section of the workingmen, and also to bear unjustly upon those members of society who do not accept the popular theology. The Secularists, therefore, plead for a reform of those laws, condemning, as they do, all class legislation. Surely this is no "mistake," from the workingman's point of view. Again must it be stated that Secularism does not seek to abolish Sunday as a day of cessation from labor, but only to divest it of its so-called sacred character, and thus leave its use, that is, the way in which it should be spent, to the judgment of the individual. Let it be a day of rest from the fatigue of bodily labor, refreshing to the poor man, and supplying him the means of reinvigorating his body and informing his mind. Such a day Secularists would hail as a boon to mankind. Indeed, to those who choose to devote it to religious purposes, there can be no objection to their doing so, only they must not insist upon regulating the way in which others who differ from them are to spend the day. If it be true that "the Sabbath was made for man," whatever sacredness attaches to it must spring from man, and the use to which he puts it for his own physical, moral, and intellectual good. Charles Watts,

First Vice-President of the American Secular Union.

Letters from Friends.

Richford, Vt., Dec. 28, 285.

Mr. Editor: I hav taken The Truth Seeker from its start in 1873, and hav never failed to pay in advance for it before. I am getting old and blundering. Am 85 years old, and am now living in Canada. I did not know till last week how I stood with you. I looked at the tab, and was surprised. I hav never been able to get more than a few three-months subcribers for your paper since I took it. I let every one read it who will, and also all my Liberal books. I hav scattered a dozen copies of Paine's "Age of Reason," but can't get subscribers for The Truth Seeker, although it furnishes more important real fact and information to me than any paper I ever saw. My own sons are not much interested in it. Truth seekers in earnest, and sober-thought readers, are very scarce. They are under the influence of the old blessed superstition, and do not care much about that, only for show and diversion. They seem to dislike anyone who questions the old faith and hypocrisy. If when we are dead we stay so, all right. If Spiritualism is true, we never die—we go to another country where we shall learn new habits and fashions. We expect to die in the faith we are taught. Priests tell us we shall lose our souls if we do not. Those who hav intellect enough to do something are fearful that they shall lose trade and caste, and those who hav small minds hav no time to read. So I hav plodded almost alone, and never expect to see any alteration in my neighbors. Age has almost used me up, so I think my paper, with which I hav been so highly entertained, may as well be stopped. A solemn thought: dear Bennett is gone, and my age reminds me that I cannot stay here long. That lovely man has furnished me with more information than all other men put together. I lamented his death most keenly. I hav his picture in several books. I hav a large pile of good old Truth Seekers to read and giv away. Go on, dear sir. I will try to help you by getting subscribers, but with a faint heart, because I hav tried and failed again and again. I hav tried to get some one to take my paper, so as to keep it up when I am gone, but no one will do it. I hav kept up courage; because I love The Truth Seeker so well myself I thought some one would want it. I hope it never will fail. I am glad to hear that so many intelligent men are laboring to sustain free thought, free speech, free press, and free mails, and wish that more giants like Col. Ingersoll would arise, and prove by the Bible itself that the Christian superstition is nothing but priestcraft, pride, pomp, show, and despotism. Oh, that all could learn to say, "We won't believe unless we hav evidence to convince our own sober judgment, beyond a doubt, that the proposed thing is a real fact."

Inclosed find $5, and if I can do anything for the good old Truth Seeker I will write you. Joseph Noyes.

Auburn, N. Y., Jan. 2, 1885.

Mr. Editor: The first number for 1885 of the glorious old "anchor-sheet" of Liberalism, universal mental freedom, and all that is beautiful, grand, and good for the soul of mankind, has just reached me, laden, as usual, with a bounteous supply of interesting reading from nearly all parts of the Freethought world. It is some time since I hav conversed with "my friend until death," from being very busy quite the whole time in life's great struggle for existence. However, since my last say, I hav gathered here and there along the wayside of life's thorny path, several trial subscribers, some of whom, having become so endeared to the paper, renewed for a continuous subscription. It was only by chance ten years ago, by picking up a cast-away half-sheet of The Truth Seeker that I was ushered into a new world by being through its influence, which carried at once conviction to my soul, "born again." Previous to this immaculate birth, for years I was in an embryonic state of doubt concerning the alleged truthfulness of what to me now is one of the greatest humbugs and established shams that ever cursed mankind—Christianity. It was this strayed half-sheet that "exploded the magazine," since which time I hav been growing, becoming redeemed, regenerated from the soul-destroying and intellect-perverting nightmare of a false and barbarian theology, whose god is but an incarnate autocrat, worse than whom no mind could ever conceive of. Oh, when will mankind cease worshiping the hocus-pocus product of a diseased mind? When will the human family turn to reason, truth, and wisdom? When will men and women study the true, the beautiful, and be wise? I see by the paper of this first number that J. E. Remsburg is to lecture the 8th and 9th at Montezuma, N. Y., only ten miles from this city, which pleasingly surprises me. This is nearer to the city than ever before that a Freethought lecture has been given. I hav just written Edward Ross of that place concerning Mr. Remsburg, and will endeavor to get the lectures advertised in our city papers. I hav in my note to Mr. Ross mentioned Mr. Remsburg's qualities as a speaker, his talent, the force of his arguments, and the convictions which they carry to his hearers in setting forth his great indictments against the church militant. I am confident Mr. Remsburg will leave a good impression with all who hear him, that he is arrayed with a wonderful amount of learning in re-

lation to historical Christianity, that he is well acquainted with its ways, knows its purposes, and all in all is one of the most dangerous opponents the church has to-day.

Inclosed find $3 for renewal of my subscription to THE TRUTH SEEKER for 1885.

Yours forever in the cause of truth, reason, and humanity,

L. DE WITT GRISWOLD.

VINELAND, N. J., Jan. 3, 285.

MR. EDITOR: Through THE TRUTH SEEKER, with your permission, I should like to ask Mr. Wettstein a few questions in reference to his communication in said paper of Dec. 13th.

Friend Wettstein, is it not possible you are mistaken in your opening statements? Does a particle of matter assume precisely the same form at two distinct given periods of time? Are you to-day exactly as you were yesterday? Are you absolutely certain that any form now in the universe had a beginning? If so, will you inform us where the material to begin with came from? Where, outside of the universe, can material be found to compose the human or any animal? And is it not in some form now in store for use when wanted? be it five thousand or five million of years from now. Are not all of us parts of the universe, and can one particle of the universe "die" or be "annihilated?" Has not all the matter, mind, and life that now is in the universe, always been in it in some form? Are not the root, leaf, and stem necessary to perfect the flowers? And is it not possible that a human body is necessary to perfect, or cause to blossom, a spirit body? We both agree that "eyes are necessary to sight." In 249, my family were in Ludlow, Vt.; I in Greenport, Long Island, N. Y. I dreamed I saw my three-year-old boy with a large gash in his forehead, looking pale and sick. In the morning after, I started for Vermont. I found the boy as I saw in the dream. In 255, I was in Gardiner, Me. I dreamed I was in a cemetery in Wallingford, Conn.; saw and coversed with a friend of my youth, whose body was buried in said cemetery many years before. I was with her at her grave and noticed minutely its location in the cemetery and shrubbery around it. Not long after this, I had occasion to go to said cemetery in company with my mother to identify some graves. Had found all but this one. My mother thought it was in a northwest direction; I northeast. We each followed our impressions; both were disappointed. In this condition the dream came to my mind. I turned, went southwest direct as I could to the grave, and found it as I saw it in my dream. Had it not been for the dream, in our limited time, I think we would not hav found it. In 256 I was in Gardiner, Me, alone in a room, sitting in front of a stove in a meditativ mood. I saw copies of three letters—the letters had been sent to me—maliciously purloined, copied, and restored to the place from where taken. They were folded in a sheet, third from the top, in the third drawer of a bureau directly back of me. I went directly to the drawer and found them as I saw them.

Now, as it requires "eyes to see," will you please tell me what eyes they were with which I saw these things? I confess I don't know. I could relate hundreds of like circumstances; but what eyes I saw them with has been, and is now, an unsolved mystery. Yours truly, A. BENNETT HOUGH.

SYRACUSE, N. Y., Jan. 1, 1885.

MR. EDITOR: So long as I hav been a reader of THE TRUTH SEEKER nothing has ever appeared over the name of Otto Wettstein that I hav not read and re-read with profit and pleasure, though not always agreeing with him, or in sympathy with his thought. Perhaps it is that his logic is too acute, and my range of thought is not comprehensiv enough to receive and assimilate his more extended and finished ideas.

Has he not tacked a little, and is he not getting off from that solid base on which he has claimed to stand? And is there a little only, or considerable, speculation and presumption when he says: "Every flower, tree, creature, every rock, world, sun, and system, at one time was not; and it is considered equally certain that at sometime in the future they will cease to be. All hav a beginning; are evolved from the eternal potencies of infinit matter; grow for a few moments, or for a few millions of years, then decay, disintegrate, and again mingle with other forces, only to resume again a link in the perpetual chain of growth and decay. The perpetuity of nature is dependent on this law?" (see TRUTH SEEKER, Dec. 13th, p. 791.)

An inference by some might be drawn that he meant annihilation, but he is too good a Materialist for that, in the sense that matter is indestructible, and cannot be annihilated. But to presume a time when the sun was not as it now is, and could cease to be, is a little vague, if nothing more.

It is impossible for the mind, with all the aids that science and philosophy can bring, to grasp and comprehend the thought (if thought it is) or idea, when suns and systems were not, and when they may cease to be; what could the sun be changed to, and where would it go, when it ceased to be what it now is? Again there are certain elements that are always associated with, and certain conditions that always surround, matter. It assumes form, and is ponderable, may be weighed, and locality and space are absolutely and always essential. The infinit is beyond the range of thought, and yet all can comprehend that space is infinit, and greater than matter, because suns and systems are located in space. And yet we can not see, feel, or understand what it is.

If we could go to the most distant star, sun, system, or nebula, we would be just as far from the bounds or limits as we are now. Figures cannot estimate the distance; and if it could be expressed, the mind would be unable to grasp it. To me it looks like a bold presumption, and I dare not try to think of a time when what we are pleased to call space was not, and, in so far as we can comprehend the incomprehensible, will not be. To speculate as to when the universe, or a part of it, was not, is vain, and the words beginning and ending hav no meaning when used in reference to those things. As to when life was not, and when it is supposed to hav begun, let us see what Mr. Darwin says when he speculates about those things. On page 66, "Descent of Man," we read, "In what manner the mental powers were first developed in the lower organisms is as hopeless an inquiry as how *life originated.*" Again, page 428, "Origin of Species," "There is a grandeur in this view of life with its several powers, having been originally *breathed* by the *creator* into a few forms or into one." There are some who are a little curious to know what kind of a creator he believed in having such potency in his breath.

THE TRUTH SEEKER, Dec. 20th, editor's quotation, reads: "Evolution teaches that the animal kingdom evolved from the vegetable, and the vegetable from still lower forms of organic life, which life is traced back to protoplasm, mere specks of albumen floating on the oceans of antiquity." And of him I would inquire if that is in harmony, or at variance, with Mr. Darwin's breath theory?

It is apparent the great scientist himself had got in a dark place, and the light to him was about as dim as to ordinary and common mortals. He again says, "Descent of Man," page 66: "These are problems for the distant future, if they are ever to be solved by man."

There can be no harm in speculating on what is called the problem of the universe, taken as a whole or in sections, and many hav supposed Mr. Darwin has solved some of the sections, if not the whole. He is not very sanguin, and evidently in doubt himself. J. VAN DENBURGH.

GANANOQUE, Jan. 4, 1885.

MR. EDITOR: Mr. J. H. Cook, of Concordia, Kan., seems to imagin the shorthand system as the *multum in parvo*, and endeavors to impress on your readers that such system is the only one that leads successfully to a real healthful understanding of a debate, a lecture, or a sermon. With all due regard for our friend, T. C. Leland, who has done so much for Liberalism, knowing, as I do, the advantages to be derived from shorthand in the way of reporting, etc., I still beg to differ with Mr. Cook that shorthand, or phonography, is the best way of retaining our ideas of the subject we hear. For myself, and I don't speak for others, I can attend a lecture, debate, or a discussion, and twenty-four hours after sit down and chronicle, almost verbatim, a report of the proceedings. Can he do it? If he can, what need of shorthand. If he can not, let him practice his memory faculties, and, some day, he may find out that there are some people in this world who can write a full and complete account from the simple hearing without having recourse to a system which has only speed and facility to recommend it, and which has to take a side track when compared with a literal verbatim report, sent in at the conclusion of the debate or lecture (whatever it may be), and not *officially verified* as reports such as he has the pleasure to chronicle are subject to. He may say my reports are not correct. I can return the compliment, and say I can report, verbatim, twenty-four hours after hearing, a more faithful account than he can by phonography. S. K. TOLOGY.

OXFORD, N. S., Dec. 27, 1884.

MR. EDITOR: When will Liberals get over the too amiable weakness of giving honor where honor is not due; of giving honorary titles to all the members of the champion criminal class? Why say cardinal this, bishop that, reverend tother? Does not Mike McClosky, Paddy Ryan, Tim or Teddy Talmage, sound as well as Tom Paine, or Bob Ingersoll? To distinguish priests from honest, useful people, put a *P* after their names; that will stand for priest, pauper, or parasite. But when that *raris avis*, a worthy levite, heaves in sight, giv honor due. When the holy hypocrits turn up their eyes and howl their jeremiades about the damning increase of Infidelity and immorality, keep up the truer cry of the prevalence of Christianity and criminality, of religion and rascality. In England one of every 40 Baptists is a criminal; one of every 666 Dissenters; one of every 20,000 Infidels; probably about the same proportion holds good in America. World over, the less religion, the less crime. The popish priests are hard at work amongst you to get the uncontroled control of their full share of the public school taxes for their sectarian schools. Would it not be a just *quid pro quo* for Liberals to insist that the sects be taxed in proportion to the paupers they produce, and the criminals they manufacture? If papists, in consequence of their ignorance and uncultured or perverted reasoning faculties, are more turbulent than other people, if they half fill all public eleemosynary institutions, prisons, and reformatories, let the sect be taxed to maintain, to repress, reform, or punish its delinquents. If they wish to be a separate people for the purpose of miseducation, apply the principle to reformation or punishment. If medical men sought leave to inoculate all children with a poisonous specific disease, so they might hav good times ever after drugging and doctoring them, how mad we would be. Yet this is only what the priests ask—leave to poison the minds of innocent children so they may make an easy living out of them afterward, ministering to minds diseased.

You seem to be greatly exercised because Priest Capel says, in effect, that the popish faith makes people content to do any dirty drudgery for a paltry pittance, finding lots of consolation in their religion. And the *Investigator* folks are ditto, because Harry Beecher said "that a working man could keep a wife and six children on a dollar a day. A dollar would buy bread; water cost nothing; the man who could not liv and work on bread and water was not fit to liv." What is there to excite surprise here, only the rival sects bidding against each other for the countenance and support of the mighty and rich—those who want docil slaves—only the churches fulfilling their chief functions after making a soft thing for the priests to make soft-heads and slaves of the masses; to divert men's attention from the wrongs and evils here and now, and keep dreaming of bliss in the sweet by and by. The reformed faith is only a pup out of the old ruffianly Roman dog, with all the appetites and instincts of the savage old brute, slightly disguised with a mock liberality to suit the clime and temper of the times. The church that fails to cramp the intellect, to dwarf individuality, to make servil slaves of the many, will lose the favor of rulers and the rich. So Capel is only doing that which helps to butter his bread on both sides, when he flatters or forces Bridget to be happy washing pockethandkerchiefs, etc., and find consolation counting beads, and in mechanically mumbling stereotyped prayers. And Beecher, who knows what poverty is, having to scrub along, somehow, on $25,000 a year, and perquisits, for gabbling three or four hours per week part of the year, he, Harry, speaks for No. 1 when he says a dollar a day, bread and water, is good enough for working men.

"Trust in the Lord, forever trust,
And banish all your fears;
He'll send your wives nice sealskin sacks,
And clothe your hungry dears."

WILLIAM GRAY.

EARLVILLE, ILL., Jan. 1, 285.

MR. EDITOR: After wishing you a Happy New Year, I will now take my pen again for a few moments. I think I laid it down at Hayden Pond. I then soon went to Bangor on the Maine Central Railroad, passed through many villages that looked thriving and prosperous. The city of Bangor is a beautiful commercial town, with the advantages of navigation, but think they must be short of land, for they hav built their city market, Norembaga Hall, and their custom house all in the middle of Kenduskeag River, which was a novelty to me. I took a ride round through the city. I passed the court house and jail, was invited to stop at the jail and see two preachers they had cooped there for trial, but, as my time was limited at the depot, I was deprived of the privilege of seeing them. I then returned to Skowhegan, stopped a while to attend court and hear a murder trial that I was interested in, being slightly acquainted with both parties years ago. It grew out of a serenade after a wedding. He treated his friends to bullets instead of peanuts, but he was a good Christian, and said he worshiped at the Free Baptist church. I suppose he thought it no harm to kill his neighbor.

Poor health prevented me from stopping in Boston to see Paine's Memorial building, or going to New York to see the Bennett Monument, as I had intended, so my sight-seeing was cut short, and I returned to my friends. S. C. HILTON.

DENVER, IOWA, Dec. 30, 284.

MR. EDITOR: A Happy New Year to the Company, and to every reader of THE TRUTH SEEKER. And here is $5 (if some post-office pirate don't steal it) to promote your happiness, and to apply to my subscription for your paper; and if I don't liv long enough to read it till the subscription expires, it will come good to those I leave. I am now in my sixty-third year, and hav, no doubt, already lived longer than some people wish; and I never did expect to liv long enough to receive, through the mail, a begging notice from a "Liberal" friend, saying if I didn't send him at least ten cents, he should consider me dead. Yet such a notice I received by the last mail; and I now beg leave to say to him, through THE TRUTH SEEKER, "I am dead. 'Now lettest thou thy servant depart in peace.'"

Of course I am well pleased with THE TRUTH SEEKER, and glad to see so many different ideas advocated therein. I take no fright because Liberals no not agree in everything, for that would be the end of progress. M. FARRINGTON.

DUCK LAKE, MICH., Dec. 30, 1884.

MR. EDITOR: Inclosed find $5, which you will please apply on my subscription to THE TRUTH SEEKER. Can't do without your paper yet; would be losing too much food for thought; must feed the mind as well as the body. The very unwise and partial financial policy of Congress or the money kings makes it very hard for the laboring class to do either, and I am one of that class; but, being a Greenbacker and a Freethinker, I must read something that tends to enlighten the minds of the people. The strength of the church is in the ignorance of the people, and as they become enlightened the church weakens. It is now a wicked power in the land. Please send me one of your blank petitions to Congress.

J. A. COURTRIGHT.

MERRICK, Jan. 1, 285.

MR. EDITOR: A Happy New Year to you and to the truth seeker family. Inclosed find fifteen dollars to be used as ordered. Freethought moves slowly here. There are many who are disgusted with orthodoxy, and don't care a snap about it, but too cowardly to speak out, and too infernal stingy to help the cause, some few excepted. There is a boy in this place by the name of Charles Heges, who has done some exploits during the past month that I must mention. He says he wants no God or Christ to help him. About the middle of December he saw a wild duck fly down in a brook; he ran with a pole and struck it, and killed it. On Christmas he saw a hawk come down by his father's barn, and catch a chicken. He ran and struck it with his fist as it went to fly, and knocked it down, then stamped on it and killed it. It measured twenty-nine inches from the bill to the tail, and fifty-two inches from tip to tip of its wings. E. HYATT.

EAST PORTLAND, OREGON, Dec. 18, 1884.

MR. EDITOR: I hav seen in THE TRUTH SEEKER of Dec. 6th an article entitled "To Be Versus Not To Be," and I feel that a suggestion may be in order. The writer asks, Does death end all? Now, the question is, Did birth begin all? In case it did, and the world has been wagging along 5645 years, and the infant who comes into existence wants to exist until time is no more, it seems to me that some ought to mourn because they did not exist in the past. To me it seems just as hard that I hav not existed in the past as that after death I shall no more exist. To be plain in the matter, if we hav existed before we came to this existence, we will exist after death; if we were a new creation, we shall cease to be. Now, if any Spiritualist friend wants to prove that we will exist after death, let him prove that we hav existed before our birth.

I remain yours for reason, C. L. SILVERMAN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Balance.

He counted out the clinking coin
And heaped it shining in the scale.
"A very goodly pile!" said he,
"These figures tell a pleasant tale."
And smiled to see the evening sun
Burn redly on the coin he spun.

"You are not covetous, good dame,
Else had you never seen my gold,
And yet I trow you scarce would scorn
This gleaming heap, if truth were told."
She laughed and shook her proud young head.
"A goodly pile, indeed!" she said,

"You love your yellow treasure, too,
I know, for—hark!" her fair cheek glowed.
"I too hav weighed my growing wealth—
The scale these selfsame numbers showed.
Yours is a pretty sum, and round,
Yet I can match it, pound for pound.

"Forsooth!" he cried, in merry scorn,
"Come, prithee bring the riches out,
That we may weigh them, 'pound for pound,'
And prove your word, beyond a doubt.
Unless so locked away they be
That you yourself hav not the key!"

"Nay, friend," she laughed, with happy eyes,
"I keep my treasure safely hid,
But not within the mouldy ground
Or underneath an iron lid.
I count it secretly apart,
And wear it always next my heart."

She caught her baby from the floor,
A creeping, cooing, dimpled thing,
That struggled in its mother's arms
To reach the gold, with lusty spring,
And babbled at the dazzling sight,
A wordless language of delight.

She pressed the velvet cheek to hers.
And kissed the silken, sunny head.
"Come, are you ready? shall we weigh
The treasure, pound for pound?" she said,
And then with tender triumph smiled,
And in the balance laid her child.

—*Margaret Johnson, in Wide Awake.*

Sympathy.

All beings in life require sympathy, or love, and the absence of it will leave the heart dreary and sad indeed. When a feeling comes over a person which tells them that they are not much cared for by others, it creates a lonely state of the mind, and such person is led into solitude, and in time seeks relief in retirement from society and friends, and although often compelled to associate with others, will become as one dumb to life and its immediate surroundings. By a long-continued state of such feelings the life becomes introverted and shrinks from outward expression, and at last by its utter loneliness is led into the contemplation of suicide. This last stage will only take place after the person has become melancholy, by which is meant a disease of an organ called the melt, which becomes swollen and painful. The examination by physicians of such cases has led to these conclusions, and establishes the fact that for every state of the mind there is to a great extent a bodily condition which corresponds to it.

The disease may originate by and through a bodily injury, or it may come from a purely mental state, and in time the mind will act upon the body until disease of some kind sets in and preys upon some part of the system which at the time is the weakest, until at last a chronic form takes possession, and the patient is encompassed by some branch of the great army of *General Debility*.

The above enumerated train of evils may all be avoided by extending to such dejected ones a few well-directed impulses of sympathy—a nice expression of love. They require and demand it at our hands. It is a duty we owe humanity to look about us and seek out the sorrowful countenance, the dejected and lonely one, and infuse the love of our natures into the soul life of the sufferer, for such are real sufferers. There is no language that can adequately express the utter worthlessness of life, which is felt by such suffering mortals.

To lose our interest in life is to lose all that life is meant to subserve. Surrounded by all the luxuries of wealth, and destitute of the love and sympathies of our associates, is to be the poorest of the poor.

How often hav persons been induced to feign sickness in order to see whether indeed anyone cared for them, and what a cheerfulness has settled upon the soul of such, when words of sympathy and acts of kindness were bestowed upon them! Can we blame the little strategic act, when we reflect that the person was almost famished for a few crumbs of comfort?

To illustrate: Upon one occasion, on a visit to my friends, I met such an ill-conditioned and neglected child, which, from time to time, had been more or less buffeted about, devoid of kind words or gentle acts of kindness, until a chronic indifference had set in, and she was regarded as too peculiar to associate with by the rest of the family. It required only a glance to satisfy me that here was a case for the exercise of sympathy, and accordingly, withdrawing my attentions for a time from the other portions of the family, I made an especial effort to concentrate all my attentions upon this neglected one.

It was a dreary, blustering, and stormy day; the snow was driving and pelting and whirling about, so that the sparrows were constantly flitting from place to place and could get nothing to eat. Seeing this, I said, "Kitty, come here; you and I will hav some fun; we will feed the sparrows; see, they can't find anything to eat, and how cold they look; the fierce wind is blowing up their warm coat of feathers and making them so cold; let us sweep away the porch and put some bread crumbs into the old pan for them." She said, in a languid tone, "Do you like sparrows?" "Why, yes; aren't they nice little birds?" "They are nice enough, I think, but George and Harry say they are, 'nasty little Englishmen.' They are driving all our birds away, and they are constantly hollowing out 'Chip, chip, chip,' and nothing else."

"That is because they cannot say anything else. If you wanted to say something to express your gladness, and could say nothing but 'Chip, chip,' I guess you would be chip, chipping about just as the sparrows do; but you see they do not even say 'chip, chip,' to-day. They are so cold and cheerless; no one has shown them any attention, and they are hungry and nearly freezing."

Before the last words were finished, she caught the feelings of sympathy I was manifesting for the sparrows, and, forgetting all the naughty things to be said against them; she flew out to get the old broom and the basin, and while I was sweeping off the snow and clearing a place, she was busy mashing bread crumbs fine enough to giv them each as much as they wanted.

It was great fun for us to look out of the window and see the great caution exercised by them in approaching the old pan. They would turn their heads aside, and look at us, apparently, with one eye, while they had the other upon the food. At last one, bolder than the rest, bounced into it, and flew out with a pretty large piece of bread, and immediately every one followed it, and fought one and another until it all disappeared. While the birds were acting, I was moralizing. I said: "How plainly that illustrates human life! The pan is filled with crumbs, to which each one might go, but in their greedy natures they will all follow the one who was courageous enough to help himself, and try to rob him, and that is just what people are doing with one another, instead of applying themselves industriously and honestly to obtain from nature's storehouse all the food and comforts we need, they are trying to rob each other."

At last one and another gained courage and bounced into the pan, until it contained more than a dozen at a time, and their heads and tails kept a bobbing up and down, and they were knocking each other off the rim, as if each feared it would not get all there was in the pan. At last, when they could not eat any more, they sat around looking at the old pan, seemingly to see which would get hungry first. They occasionally indulged in a discussion over their good luck, and may hav been trying, in their sort of religion, to thank the providence that placed the pan of food before them, but the only thing they uttered was "Chip, chip." The full stomach had opened their mouths, and they gave us their best music.

Kitty had been taught to regard the sparrows with little concern, but when she saw that I took such delight in feeding them she was much pleased, and she had an attraction in me that kept her constantly by my side. Some of the others, becoming jealous, wanted to shake her off and tear her from me, but to this I kindly but firmly objected. I told them that Kitty was their little sparrow, which they should feed with crumbs of affection, and when she returned their kindness, they would feel as happy as we all did to see the sparrows enjoy their feast. Kitty promised me to feed them every day during the cold weather.

When I took my leave, she was the last to let go, and when chided for holding on so stoutly, until the big tears started in her blue eyes, she said: "I know Mr. P. likes me, and I don't want him to go; I want him to help feed the sparrows to-morrow." The touching manner in which she said it, and the delicate shake of her voice, told as plainly as could be that the poor child had found one with whom to sympathize, and that she had taken a new and a keen interest in life. I need not say that I inwardly shed tears of affection for that neglected and lonely child of misfortune, and poured out my warmest love and blessings upon her. Let us all make an effort to feed the human sparrows. P.

Our Puzzle Box.

1.

ENIGMA.

In both the *river* and the *rill*,
Rut not in *mountain* or in *hill;*
In Sahara's *drifting sand*,
Not in *pyramids* that stand;
In the city's *rushing crowd*,
Not in the *grave*, nor in the *shroud;*
In *hurricane* and in *cyclone*,
But never in a *dead calm* known;
In the *pendulum* and *wheels*,
Nor *face* nor *case* the spell reveals;
In *rolling car*, or *coach*, or *hack*,
But not in *street* or *railroad track*.
Six letters spell the word I mean,
A common noun it will be seen.

REKAB SEMAJ.

2.

"A CORD OF LETTERS."

"Cords of letters," you declare,
You could write were "time to spare."
A cord-ial welcome they should find
Ac-corded to them in my mind.
A chord deep in this heart of mine
Would vibrate to each word, each line.
A cord of prose or poet-tree
Would be a gracious sight to see.
Pleasant-trees laid up so square,
If you just had time to spare;
No bigot-tree in all the "cord,"
Nor sophis-tree in any word;
Its symme-tree made up of good,
Oh, girlie, don't I wish you would!

J. K. P. B.

3.

A WORD REVERSED IN A WORD.

In *a group of a certain sum*,
Swimming backward a *fish* is come.
Cut off its head and for reward
You'll hav a certain die or card.

UNCLE JAMES.

4.

CHARADE.

Complementary to a Complimentary Charade, No. 3, of Dec. 13th.

A woman's name is in my mind,
Which I would hav our posers find;
'Tis Hebrew for *a Lily*.
Reverse the name, and then it shows
A Latin name that means *the nose*.
I'm yours as ever, BILLY DOUX.

5.

CHARADE.

My first bears a cross like a priest,
A miracle stamped on its breed.
Since Jesus once rode on the beast,
The cross on its back,
Is a "record in black,"
That the Christian can read
("Though a wayfaring man or a fool")
On his mule,
Or his jack.

Dear, sure-footed Donkey, your cross
Is no miracle faith must expound,
For zo-ogenists are at no loss
Your "birth-mark" to trace
To its own proper place
Where zebras and quaggas abound,
Whose curious markings and stripes,
Its first types,
They hav found.

You never saw angels, or spoke;
By no God was inspired of yore;
I must set these things down as a joke.
You never went third
With St. Peter's bird,
When thrice he crew ere the morn awoke;
And the only angels of wrath
In your path,
Are men-folk.

But jokes, and fancy, and love are free,
Only are food and clothing dear;
And while I am doubting a wonder I see,
A second head sprouts,
In spite of these doubts,
And affixed to my first, doth appear,
But this makes my second part less,
I confess,
And agree.

And now a reversible two-headed beast,
With its *latter head set upon art;*
Yet neither is skill, wit, or virtue increased,
For I'll tell you in time,
My whole is a crime;
And all of the heads and the heart
Of this curious creature we name,
Are the same
I impart.

Its a "Trespass by grubbing up trees—"
Old law—I'll amend it now quite;
Dig Bigot-tree, *Sophis-t-ee* out, if you please;
Let *Poet-tree* stand,
With *Symme-tree* grand,
Love's *Minis-trees* bloom for delight;
Geome-tree, Chemis-tree, these
Everyone sees
Are all right.

J. K. P. BAKER.

Correspondence.

DEAR YOUNG FRIENDS: That imperturbable old Turk, Rekab Semaj, sat smoking his pipe, and stroking his beard as if perfectly satisfied with the world in general, and himself in particular. You would hav said that the explosion of forty tons of nitro-glycerin could not much disturb his serenity had you seen him sitting so placidly there while a little mob of children clattered around him, begging and clamoring that he should tell them the answer to his "Melodious Puzzle."

Willie tipped his chair, Maud pulled his beard, and Artie snatched his pipe, but still he looked as placid as a pond of oil.

"It's too bad! It's too bad! Do tell us," cried Bessie.

"Hold!" said Semaj; "if you say it's too *bad* again, I'll make you giv the answer yourselvs."

"It's too bad—b-a-d—b-a-a-d," vociferated that incorrigible little mob in concert; but just as Bessie was saucily drawing out the word "b-a-d," Semaj quickly but gently patted her rosy lips with his open hand.

"By my beard!" said Semaj, "you hav answered it yourself! Like a true Turk, your 'Ah' is changed to 'Allah,' and your 'b-a-d' to 'b-alla-d.'" So she had! Try it yourselvs, my chicks! As you are in the act of pronouncing the vowel of 'bad,' gently, quickly, but decidedly buffet the lips with the open hand, and you will hear yourselvs say 'ballad' very distinctly.

Hurrah for Rekab Semaj, and may he never lose his beard! YOUR UNCLE JAMES.

MISS WIXON: I must tell you about the *Literary*. I am director of our school district, and we hav a good schoolhouse, a Liberal young man for teacher, and a very good school. The scholars hav a "Literary" every Friday evening. The exercises consist of singing, reading, declamations, essays, debates, and the reading of their paper, the *Little Acorn*, of which our Katie and Charley are editors. It is all the work of the children, and I'll declare it surpasses what one might expect from mere children. They call themselvs "The Rising Star," and they hav a badge, a red star, made from card-board, and worn on the breast. It was the former teacher, now married, Mrs. Jessie Sweeting (our Jessie, in age between Marie Louise and Mrs. N. B. Snow), who first organized and inspired them with the finest *esprit du corps* I ever saw. There are many interesting things to be said of them that I fear to begin lest I never end. As I am deaf, I will confine myself to the *Little Acorn*. Here is circumlocution:

"Mr. Cushing told Greeley that Charles Sweeting told him that his wife said that Professor Whitney (the teacher) said that he heard Nora Jackson tell Willie Palmer that Dora told her that Katie Baker said that Maud Clark said that Forest told her that Stanton Van Vliet told Bessie Farrell it was a pleasant evening last Friday night. Stanton, is that true?" A cut at S. V. V.'s being "slow of speech" in the presence of his *inamorata*. Greeley, that child of tribulation, comes in for a hit or two. Eva Cushing, about G.'s age, and a very pretty little girl, livs not nearly in a direct line from our house to the school-house; but it is given out on his authority that the nearest way home is by Cushing's. Again:

"Who stops at Cushing's door for her,
Of candy has a store for her?
Who'll shortly get some more for her?
Who says he'd spill his gore for her?
Ask Greeley Baker.

"What makes somebody smile so sweet
Whenever enters S. Van Vliet?
Who kindly offers half her seat,
And seems so pleased her friend to meet?
Ask Bessie Farrell."

But I am forgetting that it takes nearly as much time to read as write a letter. Well, if it grows tedious, you can stop when you please. Forgiv the infliction. Yours, J. K. P.B.

Obituary.

IN MEMORY OF BABY GRACIE.

Little sister, thou hast left us,
And our hearts are lonely now,
But though shadows fold about us.
Care shall never mar thy brow.

Scarcely had the sun arisen
On the morning of thy life,
Ere death came to take our baby
From this world of ceaseless strife.

Purest ray of golden sunshine,
Ours to hold for one brief hour,
Love could no longer keep thee,
Death was stronger than our power.

We will lay thee in the springtime
Where shall bloom the summer flowers,
While we mourn for thy departure,
'Tis thy gain—the loss is our.

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Poetry.

Right and Wrong.

The manner in which it is done
  Has a great deal to do with the evil.
There is nothing under the sun
  In which you may not cheat the devil.

God's elect may knock balls on the green,
  In that innocent game of croquet;
But if with a cue playing billiards they're seen,
  'Tis a sin most improper, they say.

If sounds of sweet music come soft on the air,
  With *one* foot good time you may keep;
But if both feet are used*, O sinner beware,
  For you never can go with the sheep.

For a secular purpose a man uses beans;†
  Twenty dollars and costs is the fine;
But sanctify beans, you then find the means
  To pay preachers for service divine.

Dear friend, you must never buy wine by the glass
  At low places where liquors are sold;
On the lightning express to the devil you'll pass,
  In Gehena you'll soon be enrolled.

But go to the temple of God for a drink;
  Get sanctified wine called the *blood*.
(That the blood of your savior is good, I don't think,
  Nor his body adapted for food.)

Toronto, Ont. JOHN HAIGHT.

*That's dancing.

†E. King Dodd was fined in Toronto some time ago for sealing up a quanuity of beans in a glass dish; each competitor paid a certain sum and guessed how many beans the dish contained. A prize was offered to the one coming the nearest to the correct number. Mr. Dodd got the idea at a church fair.

A Clerical Witness.

There was a little personal difficulty on Livingston street the other day between two citizens, to which a Brooklyn clergyman was the only eye witness. The principles were reticent about the affair, and the divine was solicited to make a statement.

"Your information is correct, sir. Yes, sir, your information is correct," he said to an *Eagle* reporter. "I was standing on an adjacent curbstone, and I think I may safely say I saw it all. An unfortunate affair, sir, very."

"What was it about?" asked the reporter.

"That, sir, I hav not been able to ascertain. I hav made a few inquiries, but my investigations are without satisfactory results."

"Did one of them insult the other?"

"Different men put different constructions upon words. I would not like to say that any affront was intended. I will say, though, that the language was not scriptural."

"Were there any blows struck?"

"It seems to me that there was smiting involved in the controversy."

"Which one struck first?"

"I don't think I am prepared to say who inaugurated the assault. It may hav been one, and it may hav been the other?"

"Did the assaulted man strike back?"

"He may hav done so. I will take the responsibility of saying that, very likely, he did. Men under the influence of carnal anger are prone to smite when smitten."

"Did they fall down?"

"I don't know whether they fell or were thrown down. I saw them on the sidewalk together; locked in close embrace and striving with prodigious strength."

"Didn't you try to separate them?"

"I spoke to them and asked them to refrain from such an unseemly display of violence. But they heeded not. Their passions were strong upon them. I told them that I might hav to invoke the constabulary if they did not desist."

"What did they say?"

"They made a few remarks about the constabulary that I did not deem germane."

"Were they punching each other all the time?"

"There was much violence constantly exhibited and much anger displayed."

"Which whipped in the end?"

"I incline to the opinion that our deacon had the advantage of the opposing deacon. In fact, I might say that our deacon chastised the other deacon severely, though I hear that he and the members of his church claim that our deacon was worsted. Not so, not so! I am not well versed in such contests, but I should say from my observation that our deacon, providentially, perhaps, was on top during the greater portion of the time. In fact, to use the language of our deacon in a moment of intense exeitement and subsequent to the battle, he whaled the stuffing out of the other deacon."—*Brooklyn Eagle.*

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"Bible Morals."

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"A good missionary document," as one has said of it, and that is just what it is, and I am very glad the matter it contains is put in this neat pamphlet form for daily use and distribution.

Mr. Remsburg, whom I remember as a modest, unassuming, scholarly gentleman, never opens his mouth to speak but to some wise purpose, has given in "Bible Morals" precisely what we hav all along wished for—a neat, concise, compact statement of facts—Bible facts—with reference to book, verse, and chapter. After respectful mention of that which is really true and beautiful in the Bible, Mr. Remsburg goes on to show twenty horrible crimes and vices—and they are among the worst in the calendar—that are upheld and sanctioned by scripture, and which prevent him, and should prevent everybody, from accepting the Holy Bible as an infallible moral guide.

The good things of that book are always held up for our contemplation, but we never hear of the crime and villainy within its pages unless some brave reformer brings them to the light, and then he is called "Infidel." We need to hav these texts showing the wickedness of the "Book of Books" at our tongue's end for use in argument, but we cannot do that always; we can, however, hav at a trifling expense this little book at our right hand, and it is a perfect jewel to anyone who desires truth and morality to prevail in spite of falsehood and all its kindred evils. For one, I am truly thankful to Mr. Remsburg for all his care and trouble in writing and compiling it. When not in my pocket, it will hav a conspicuous place on my table, and when one attempts to tell me what a good book the Bible is, I shall just pick up "Bible Morals," and in the twinkling of an eye I will show him the kind of food the "good old Bible" contains. In less than five minutes he will be so sick and ashamed he won't know what to do, and will go away a sadder but wiser man or woman, as the case may be, and never disturb me with scripture quotations again. Let every one get this little gem of a book, a dozen or more, if he can, read and circulate, and he or she will thus be an instrument in humanity's hands, of shedding light in dark places, of sowing seeds of truth that shall make the world wiser, better, and brighter than before. SUSAN H. WIXON.

A CARD TO MR. REMSBURG.

SIR: Your "Bible Morals," forwarded by you from Canada, is the best exposition I hav ever yet seen of the beauties of the Christian's fetich book. I wish a copy could be placed in the post-office box of every clergyman and Christian in the world. Sinners do not need the book; it is the saints, who do not read their Bibles, who are dying for lack of the information it contains. Nevertheless, sinners should furnish it to the saints, so I trust the book will hav a large sale, a wide distribution, and an extensiv reading.

Truly yours, ELLA E. GIBSON.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav read the above work by John E. Remsburg, and hav also heard him deliver the same, and I wish that every Christian in the world could do likewise. I do not believe that any man or woman could still believe in the scriptures after. They might say they did, but I do not believe they would be sincere. Anyone can see that Remsburg is a Bible student as well as a Bible unbeliever. He shows that God and his chosen leaders were in favor of, and participated in, the worst crimes that are now in our list, and the founder of the Church of England, when advised to practice polygamy, avoided it by divorcing two wives and *killing two more.* I would advise every one to buy a copy of the book, which only costs 25 cents, and have it for handy reference, and to lend their Christian neighbors, and thus help our good cause along.

Boston. REMLY S. SIDELINGER.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav the pleasure of reading the apostle of truth, John E. Remsburg's, "Bible Morals," and must truly say Kersey Graves's mantle rests upon him. He has not only mowed, but raked after, and the gleanings deserve unquenchable fire.

Bibleites object to selecting the immoral passages. I ask, what are they in the infallible word for? If it is God's word, why does it speak with such discordant tongue? Why are so many interpreters all at variance about its meanings?

How is it possible for the human mind to have been so long defrauded with such a mixture of incoherent contradictions, is past my comprehension.

Why is it that a book of uncertain authorship, the contents of which (some of it) is revolting to enlightened reason, has been the fortress of the church, the hangman of freemen, the despoiler of human happiness?

Ingersoll says he will join the church when a faith-eater takes the dose he fixes for him, and survives. If the church wants such a champion, here is the chance. When I see a man walk on water when the mercury is above thirty-two, I will kick off the steamer, as Jonah did the whale, and keep him company.

Go on, Brother John, "For men in earnest hav no time to waste in patching fig-leaves for the naked truth."

"Much in the Bible which I love and bless,
I could love more if God I could love less."

Yours, for truth against error,

ELIJAH MYRICK.

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Ah! but how is it to be done, says the physician. Science, however, came to the rescue, and solved the problem. Here and there throughout the world are fields of what are known as magnetic ore. It was observed that the ore, when carried upon the person, was found to be a safeguard against disease, and to this circumstance we are largely indebted for magnetic wearing apparel, for it was an easy transition from carrying magnetic ore to covering the body with permanently charged magnets, placed in garments fitted to every part of the body. Since the first introduction of magnetic appliances as a curative, there has been a number of these so-called magnetic garments foisted upon the public by men whose sole object was gain. Unscientific in construction, and having little if any magnetism in them, their life was of short duration; it was long enough, however, to demonstrate that when constructed upon scientific principles there was scarcely an ailment that human flesh is heir to that would not submit to their healing influence.

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IT is not difficult to spend one hour in the day in pursuit of that which we know is high and worthy, which will improve our status in life; and what we can do for one hour we can do for the entire day; what we can do for a day, we can do for a month, for a year, and for a lifetime. Life is made up of breaths, of inhalations and exhalations, and while taking a breath any person can perform his duty, and not fall short in it; and what he could do while taking one breath he can do while taking a thousand. Perfection, however, is not to be expected from human beings. Slight mistakes are almost inevitable, but with a settled purpose to pursue the right course and to do wrong to none, one's life may be passed in doing much good, and very little harm. —*D. M. Bennett.*

FOR hundreds of years, miracles were about the only things that happened. They were wrought by thousands of Christians, and testified to by millions. The saints and martyrs, the best and greatest, were the witnesses and workers of wonders. Even heretics, with the assistance of the devil, could "suspend the laws of nature." Must we believe these wonderful accounts because they were written by "good men," by Christians, "who made their statements in the presence and expectation of death?" The truth is that these "good men" were mistaken. They expected the miraculous. They breathed the air of the marvelous. They fed their minds on prodigies, and their imaginations feasted on effects without causes. They were incapable of investigating. Doubts were regarded as "rude disturbers of the congregation." Credulity and sanctity walked hand in hand. Reason was danger. Belief was safety. As the philosophy of the ancients was rendered almost worthless by the credulity of the common people, so the proverbs of Christ, his religion of forgiveness, his creed of kindness, were lost in the mist of miracle and the darkness of superstition.—*R. G. Ingersoll in the Christian Religion.*

IN the latter part of his "Life of Johnson" we meet phrases in which Boswell is evidently aping the true Johnsonian style. So, for example, when somebody distinguishes between moral and physical necessity, Boswell exclaims, "Alas, sir! they come both to the same thing. You may be as hard-bound by chains when covered by leather as when the iron appears." —*Leslie Stephens's Johnson.*

FROM the dependence of mental activity on the brain—with whose growth and development it unfolds itself, decreasing again as the latter dwindles away in old age, and likewise in any affection caused by its disease or injury, Carl Vogt has undauntedly concluded that the admission of a special spiritual substance is a pure hypothesis; that not a single fact points to the existence of such a substance; and that, moreover, the introduction of this hypothesis is utterly useless, as it explains nothing, brings nothing more forcibly before us.—*Strauss's Old and New Faith.*

AGUR said, "Giv me neither poverty nor riches;' and this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they will gall and pinch us, but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relativ thing, since he that has little and wants less is richer than he that has much and wants more. True contentment depends not upon what we hav, but upon what we would hav; a tub was large enough for Diogenes, but a world was too little for Alexander.—*Colton's Lacon.*

IT'S no in Bibles nor in rank;
It's no in wealth, like Lon'on bank,
To purchase peace and rest.
It's no in making muckle mair;
It's no in books; it's no in laer,
To make us truly blest.

If happiness hae not her seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blest.

Nae pleasures nor treasures
Could make us happy lang;
The heart's aye the part aye
That makes us right or wrang.
—*Burns's Epistle to Davie.*

THE situation that has not its duty, its ideal, was never yet occupied by man. Yet here, in this poor, hampered, despicable actual, where thou even now standest, here, or nowhere, is thy ideal; work it out, therefore; and working, believe, liv and be free. Fool! the ideal is in thyself, the impediment is in thyself, too. Thy condition is but the stuff thou art to shape that same ideal out of; what matters whether such stuff be of this or that, so the form thou giv it be heroic, be poetic? O thou that pinest in the imprisonment of the actual and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, "here or nowhere," couldst thou only see!—*Carlyle's Sartor Resartus.*

VIRTUE? a fig! 'Tis in ourselvs that we are thus, or thus. Our bodies are our gardens; to the which, our wills are gardeners; so that if we will plant nettles, or sow lettuce; set hyssop, and weed up thyme; supply it with one gender of herbs, or distract it with many; either to hav it steril with idleness, or manured with industry; why, the power and corrigible authority of this lies in our wills.—*Shakspere's Othello.*

FOR what is glory but the blaze of fame,
The people's praise?—if always praise unmixed—
And what the people but a herd confused,
A miscellaneous rabble, who extol
Things vulgar, and scarce worth the praise?
They praise and they admire, they know not what,
And know not whom, but as the one leads the other;
And what delight to be by such extolled,
To liv upon their tongues, and be their talk,
Of whom to be dispraised were no small praise?—
His lot who dares be singularly good!
The intelligent among them, and the wise,
Are few, and glory scarce of few is raised.
—*Milton's Paradise Regained,*

THE proper study of a wise man is not how to die, but how to liv.—*Spinoza.*

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Odds and Ends.

A GEORGIA man has paid for a farm with the melons off it, to say nothing of the struggling young doctor he has firmly established in business.

AN old maid in Nashville keeps a parrot which swears and a monkey which chews tobacco. She says between the two she doesn't miss a husband very much.

HE (solemnly): You had a very narrow escape last night, Miss Julia. She: Mercy, what do you mean? He: Well, you see, I had a dream about you. I thought I was just about to kiss you when a Chinaman rapped at the door. She (after a pause): The Chinese must go.

THERE is a boy in Springfield, Mass., who is dropping himself all over the state. He has left a thumb at his grandmother's in Salem, two fingers with his uncle's mowing machine in Norway, half a foot at a relativs near Lowell, and three teeth in Boston. That boy is going to take up a good deal of the Angel Gabriel's time on resurrection day.

HERE is an old "chestnut" that should be started on its travels again: "A duel was lately fought in Texas by Alexander Shott and John S. Nott. Nott was shot, and Shott was not. In this case it is better to be Shott than Nott. There was a rumor that Nott was not shot, but Shott avows that he shot Nott, which proves either that the shot Shott shot at Nott was not shot, or that Nott was shot notwithstanding. Circumstantial evidence is not always good. It may be made to appear on trial that the shot Shott shot shot Nott, or, as accidents with firearms are frequent, it may be possible that the shot Shott shot shot himself, when the whole affair would resolve itself into its original elements, and Shott would be shot, and Nott would be not. We think, however, that the shot Shott shot shot not Shott but Nott. Anyway, it is hard to tell who was shot."

A VERY little girl, who is often rebuked for being noisy, asked her mother the other day, "Mamma, when little girls die they go to heaven, don't they?" "Yes, dear," replied the mother. "And don't they hav wings and white robes?" "Yes." "And crowns?" "Yes." "And harps? Do they hav harps?" "Yes, dear." Then, after a long meditativ pause, "Will they let them play the harps?"

"YES, dear children," said Deacon Buckrag, addressing the Sunday-school, "if we are dutiful and good and—and conscientious, and—er truthful in this world, we shall all meet together in Paradise." The deacon is a good man, but not much of a talker. "Now, children," he went on, "I want you all to tell me, every one of you, where we will meet again if we are good and dutiful and conscientious." No response. "Come," he said kindly, "some of you must certainly know. It begins with a P. P—p?" "Oh, I know," exclaimed a little girl on one of the back benches; "it's purgatory."

A POPULAR minister was asked the other day how it was possible for him to preach a new sermon every Sunday year after year, and to find something new to say. "Doesn't it giv you a great deal of thought and trouble?" "Oh, no!" was the reply. "It's a mere matter of habit. My sermons hav never kept me awake five minutes." "Ah!" said the other; "that, then, is probably the reason why they don't keep other people awake either." The ensuing silence was both chilling and embarrassing. Some people never know when it is inadvisable to joke.

THE writer attended church last Sunday evening, and learned more about Francis Asbury, the first Methodist Episcopal bishop in America, than he would hav learned by reading Watts's hymns clean through. The discourse was an eloquent one, and the disconrser became infused with the military spirit of the good old bishop. "In considering such characters as the Duke of Wellington, Washington, and Francis Asbury," said he, "I feel thrilled to the very bottom." Perhaps he meant to add, "of my heart," but he didn't; and then, again, perhaps he meant just what he said. The peroration caused some smiles, but no levity.—*Peok's Sun.*

SHE turned the music softly o'er,
Her lovely color came and went.
She tossed her jaunty hat aside,
And sat before the instrument.
The ivory keys her ivory hands
Touched with a master touch, the while
With sweetest voice she sang that sweet
Old song, "I'm sitting on the stile."

He softly stole within the room,
To hear her sing; entranced he sat
Upon the most convenient chair,
The chair which held her jaunty hat.
She turned and looked with anguish'd eyes;
He turned and looked with sickly smile;
Beheld the ruin he had wrought,
And said, "I'm sitting on the style!"

YOU can always tell a boy whose mother cuts his hair by the way he stops in the street and wriggles his shoulders. When a fond mother has to cut her boy's hair she draws the front hair over his eyes and leaves it there while she cuts that which is at the back. The hair which lies over his eyes appears to be surcharged with electric needles, and that which is silently dropping down under his collar-band appears to be on fire. She has unconsciously pushed his head forward until his nose presses his breast. In the mean time he is seized with an irresistible desire to blow his nose, but he recollects that his handkerchief is in the other room. Then a fly lights on his nose, and does it so unexpectedly that he involuntarily dodges, and catches the point of the shears in his left ear. At this he commences to cry and wish he was a man. But his mother doesn't notice him. When she is through she holds his jacket collar back from his neck, and with her mouth blows the short bits of hair from the top of his head down his back. He calls attention to the fact, but she looks for a new place in his head and hits him there, and asks him why he didn't use his handkerchief. Then he goes out and wriggles to get the hairs out of his neck, and wonders what the other boys will say to him.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 4. {PUBLISHED WEEKLY.} New York, Saturday, January 24, 1885. {33 CLINTON PLACE.} $3.00 per year.

Notes and Clippings.

PROFESSOR HUXLEY'S numerous friends rejoice that his sojourn in Naples has greatly improved his health.

THE Rev. W. S. Hyde, in a recent issue of *The New-Englander*, enlivens its dignified pages with the following theological statement: "Philosophically viewed, the characteristic of sin is its dual character. The deuce is in it."

IT is a matter of regret to the *Freeman's Journal* that "Roman Catholics sometimes affect an air of primness and horror" when Sunday recreations are discussed, whereas they ought to disdain the "Puritan imitation of the Hebrew Sabbath."

ONE cause of the bitterness against Beecher in Plymouth church is the fact that two of the deacons bet big money on Blaine before they knew that the pastor intended to support Cleveland. It naturally "riles" a brother to get chiselled out of his money in this way.

OVERHEARD at a church conference, Brother A: "Hav you heard the minister at Blank church?" "No," answers Brother B. "Well," rejoins the other, "he is real nice; I really think he is a Christian." And then he added, reflectivly: "I don't see how his congregation can tolerate him!"

SINCE the police make it so uncomfortable for those who gamble in Chinese lotteries and at the faro table, remarks the *San Franciscan*, it is pleasant to know that one can generally find a church fair open, where he can try his luck without fear of the temporal authorities, and in the assurance of the approval of heaven.

A TEXAS paper remarks: "The names of Jesus and Christ sound very sacred to English speaking people, but among the Spanish both are very common names—given and surnames. At Laredo the other day Jesus H. Christ was registered at one of the hotels. We remember noting a few years ago that a Mexican named Jesus Christ had been hanged for horse stealing."

"Do you know what peculiarity there is in the last chapter of Hezekiah?" the young man with the sober countenance asked the Baptist deacon. The good deacon couldn't think, and reached for his well-thumbed Bible, when the sober young man began to smile and the deacon saw the point. Several persons, generally considered well versed in scripture lore, hav lately been caught by this question.—*Christian Advocate.*

"Now then," said a Sunday-school teacher, who was trying to explain a miracle to her class, "how do you account for Peter's being able to walk on the surface of the water?" "I know!" said a little bright-eyed boy, whose father lost a limb at the siege of Vicksburg. "Well, how do you account for Peter's walking on the water?" "He had cork legs and they wouldn't let him sink!" said the little fellow, triumphantly.—*Paris Beacon.*

THE St. Paul *Pioneer Press* advertised for a boy at two dollars a week, and received two hundred and fifty answers. There seems to hav been a sort of competitiv examination or adoption of civil service rules in selecting a boy, and the one who wrote the following letter was selected: "Mister P., *Pioneer Press:* I want the Job my folces is not rich & I hav got to russell. They are ded. It betes hel how hard times is i am 14 & I kin do chores I look good with new clothes on i wold like to get a good plase in your offis I kin learn fast."

THE late Rev. W. Milton, of Sheffield, England, leaves about a quarter of a million dollars behind him. He didn't take it with him in gold, says the London *Freethinker*, because it would hav melted. If this remark is objected to as lacking Christian charity, Mr. Foote answers that the doctrin of hell-fire is drawn from Christianity and that according to Christ it is impossible for a rich man to enter heaven without a special miracle. Christianity brought the horror and the terror of hell into men's hearts. He only makes fun of it and destroys it.

CAPT. PHELAN, the dynamiter, who was recently the victim of an attempted assassination by another dynamiter named Short, is in a fair way to recover. It was reported that when Phelan was first stabbed and thought to be dying, he refused the offices of a priest on the ground that he was "a Bob Ingersoll man." Mr. Phelan denies this slander, and says he hopes to liv and die a good Catholic. From his record as general dynamiter-at-large, it is judged that the first part of his wish is being granted him.

THE Rev. Dr. Paxton observes that the Scotch "are the only people who ever successfully solved the problem on this little planet of how to combine punch and piety." That is pretty well put. Their punch, like their piety, is strong and genuin. The remark recalls the reproachful commentary of a Canadian Episcopal bishop of Scotch birth upon his treatment at the table of a certain rector in Boston: "They were all good people, and most kind, I am sure; but do you know, my dear," said the old gentleman, "they gave me water to drink at table and upon going to bed, as if I had been a horse."

THE editor af the Arizona *Antidote* is not to be put down. He warns the editor of a rival sheet thus: "The hell-born, red-headed, smart Aleck who makes abortiv attempts to edit the little patent outside in Tenderfoot City squeals like a stuck pig because we hav shown up his political aspirations. He pretends to be horrified because we drink good liquor and hav a red nose, thus hoping to throw dust in the eyes of the public. But it won't do. The people know that there is no more to him than there is to a footless sock without any leg—that is, just nothing. Our nose is our own, and we pay for our liquor in hard money."

IT appears that impure drinking waters contain bacteria in numbers proportioned to their degree of impurity. Acting upon this fact, M.M. Proust and Fauvel hav been cultivating various river waters in gelatine, and afterward, by the use of a microscope constructed for the purpose, hav succeeded in counting the number of microscopic organisms in each cubic centimetre of the fluid. The water of the Vanne, which is considered good, contained 11,000 bacteria. The Seine water was found to contain 242,000 of the organisms, thus justifying the serious complaints made against it. The results arrived at by the microscope are in exact accord with those obtained by the ordinary complicated and expensiv chemical analyses.

THE Rev. A. B. Beach, D.D., rector of St. John's church, a leading minister of the Episcopal church in central New York, died at Ithaca, N. Y., last week, from an apoplectic stroke received on the Sunday previous. He was in the act of catechising the Sunday-school when persons in the audience noticed a spasmodic twitching of his lips. Then his mind wandered, and, abruptly leaving the subject on which he was talking, he suddenly began to repeat, in an abstracted manner, the Apostles' Creed. He began to stagger, and was only prevented from falling by timely assistance. His left side was completely paralyzed. He was a brother of the Rev. Alfred Beach, of New York. He has been in the Episcopal ministry for half a century.

MRS. BELVA ANN LOCKWOOD, the candidate of the Equal Rights party for president in the late campaign, has sent to the Senate, through Senator Horr, a petition asking that the votes cast for her in New York, New Hampshire, Indiana, Iowa, Michigan, Illinois, Maryland, and California be counted, and that the electoral vote of Indiana be given to her. She charges that the votes cast for her were "counted for the alleged majority candidate, the same being antagonistic to the letter and spirit of the law, and subversiv of every principle of equity and justice." She also asks that the Senate "refuse to receive the electoral returns of the state of New York, or count them for the alleged majority candidate; for had the 1,336 votes which were polled in said state for your petitioner been counted for her and not for one Grover Cleveland, he would not hav been awarded a majority of all the votes cast at said election in said state." The reason for asking that the electoral vote of Indiana be cast for her, she says, is "that after the electoral college of that state had cast its vote for the aforesaid Grover Cleveland it changed its mind, as it had a legal right to, and did cast its united ballot for your petitioner."

DR. GUERNSEY, in an article on faith cure, in the *Medical Times*, cites a case in which will-power appears to hav successfully supplied the place of faith. Among the parishioners of the Rev. Dr. Taylor, of New Haven, was an invalid lady, who finally took to her bed, where she continued to receive her pastor's visits. One bitter cold night she sent for him to console her dying moments, and declared herself ready to depart in peace. "If it is his will," she said, "that I shall go to hell, I can still say, 'Thy will be done.'" The physician who was present became a little impatient. "Well," said he, "if that is God's will, and both you and your family are reconciled to it, I do not know that I ought to object." In a moment the woman was on her feet shouting, "I won't die, and I won't go to hell!" She afterward enjoyed comfortable health for years.

AT Creston, Ia., there are a large number of the Christian sect known as Adventists. They are very devout. In the town of Creston livs the Karl family, consisting of twelve members. The Karls stand well, and several of the men are railroaders, but most intense believers in the faith. They fully believed that the world would close upon the fourth, and made all arrangements to that end, having clothing made, and on the moring of the fourth donned funeral habiliments and spent the day praying, singing, and reading the Bible, and waiting for the crash. They refused to leave the house or eat, or prepare anything to eat. The crash didn't come, but they believe it will come, and remain ready to receive the bridegroom. They now believe a sacrifice is necessary, that their God demands a ranson, and made arrangements to offer up a daughter, a girl about sixteen, Katie Karl, as an offering to their God, who is angry, and will not carry out his desires until the girl or some other pure and sinless human being is killed. The neighbors made complaints, but nothing could be done. Policemen were stationed about the house to prevent the cold-blooded murder of the girl, which is feared, as several attempts to knife her hav been made by the father. The men will not work, nor will they permit the women, and the entire sect, fully fifty, are almost starved to death from watching, waiting, and fasting. Last week they were reported about dead, and cannot hold out many days.

FREDERIC HARRISON, writing of Carlyle in the *North American Review*, draws this picture of the great egotist: "A grand imagination stinging itself to death, like a scorpion, in its frenzy of self-absorption; a generous heart turned to gall because it had lost its way, lost all hope of finding a way; an 'influence,' a master of speech, a glorious inciter to great things; an 'influence,' deeper, doubtless, than Coleridge, higher than Johnson, but how much lower than the mighty Burke! Let us think of him sadly and kindly, lying amongst the Annandale peasants from whom he came forth and of whom he was ever one. Compare the cruel storms in the life of this lost soul with the serene humanity of those whom he nicknamed Atheists. Read the autobiography of Hume, and see how a really great thinker could die, with sweetness, hope, and love in every tone. Or read the memoirs of Gibbon, or the life of Turgot, of Adam Smith, of Condorcet. Or, lastly, compare these fuliginous railings and wailings with the manly, self-possessed, simple story told by the magnanimous spirit of John Mill. They found peace; while the wild spirit that in life covered them with his mockery, went tossing down to his last rest in an agony of scorn, hate, and despair. 'Wa, wa,' he tells us the dying Frankish king cried, 'who is this mighty power which pulls down the strongest?' Wa, wa,' wails Thomas Carlyle, recognizing a power too strong to be resisted. That power is humanity, the human race, which his long life was devoted to deriding, and which now, in his death, still honors him as a brother of rare genius and mighty purpose."

News of the Week.

EDMOND ABOUT, the distinguished French author, died on the 17th.

THE spinners of Fall River, Mass., hav accepted a reduction without striking.

EX-VICE-PRESIDENT SCHUYLER COLFAX is dead. He was buried at South Bend, Ind., on the 17th.

OLIVER BROS. & PHILLIPS, iron manufacturers, of Pittsburgh, Pa., hav failed for $1,000,000.

WM. M. EVARTS will represent New York in the United States Senate for the next six years.

THE receipts of the New York post-office during 1884 exceeded the expenditures by nearly $3,000,000.

EX-SENATOR HARRISON TWEED dropped dead in his pew in a Baptist church at Taunton, Mass., on the 18th.

EDMUND YATES, editor of the London *World*, is sentenced to four months' imprisonment for libeling a "noble lord."

THE New York society of master printers celebrated Benjamin Franklin's birthday with a banquet on Jan. 17th.

SEVENTEEN invalids were burnt to death or suffocated by a fire in the lunatic asylum at Kankakee, Ill., last Sunday.

A NEW YORK Methodist was seen going into a Catholic church last Sunday, and was arrested. He is by profession a pickpocket.

THE Rev. Charles F. Clarke, of Houston Co., Ga., got into a fight with a negro last week, and killed him by a blow on the head with a cane.

A GREAT gale prevailed in many parts of the United States last Saturday. At Steubenville, Ohio, a $70,000 Presbyterian church was wrecked.

ST. JOHN, the Prohibitionist candidate for president, is still accused of having sold out to the Democrats for $25,000. The charge has not yet been satisfactorily proven.

IN the vote for chaplain in the House at Austin, Texas, last week, Beecher, Burchard, and Col. Ingersoll received one vote each. The Rev. J. W. Poindexter was elected.

AN attempt was made last Saturday to blow up with dynamite a hat factory at South Norwalk, Conn. The striking hatters are accused of the crime, but deny all knowledge of it.

GEN. GRANT is in poor health. He is reported to be suffering from a cancer of the tongue, the result of excessiv smoking. The general has of late given up the use of tobacco.

SUNDAY is the most popular day at the New Orleans Exposition. Secretary Frelinghuysen says that President Arthur will order the United States department of the fair to be closed on the Sabbath. President Arthur ought to know better.

CONNECTICUT piety rises superior over all. Last Saturday three defaulting financiers of that state were found to be somewhere near $200,000 wrong in their accounts. The gentlemen pleaded that they might not be arrested immediately, as they wished to spend Sunday with their families at church.

DEACON RANNEY and his friends hav prevailed over the Newman faction in the Madison Avenue Congregational church, and Parson Newman has been incontinently "fired out." This was done at a meeting in the church last week, when parties belonging to both factions assailed each other with all sorts of impolite epithets, and policemen were necessary to keep order.

THE Young Men's Christian Association of Brooklyn are making war on theater posters. It is said that actresses are pictured on the billboards with such shocking anatomical display as to create a competition among bald-headed deacons for front seats that threatens to end in total demoralization. All sorts of signs will be treated with equal severity by the young men of Brooklyn. It is evident that an era of beatific morality is about to be inaugurated.

Communications.

Miss Gardener on the Charac'eristics of Her Sex.

DEAR MR. PUTNAM: Your letter asking me to giv you my opinion of the peculiar mental traits of women, and expressing your views upon the same, is one of a large number I hav received upon this topic, and calls for much the same reply. I hav, therefore, concluded, with your permission (since there appears to be a desire to hav me write upon this subject), to make your very able and courteous letter the basis of my reply to them all.

You were quite right in thinking that I would not be in the least offended by any criticisms upon my sex which are made in so courteous a manner and tone, and with the evident intention of fairness and a desire for frank, honest, and unprejudiced discussion.

Hence no apology is necessary, and the page of saccharine substance (usually called "taffy") which seemed to you a needful offering to my lacerated feelings was really not necessary at all to save you from being "drowned with tears," while my nativ incapacity (coupled with present illness) will, no doubt, save you from your other dilemma of being "squelched by reason or overcome by logic."

The fact is, tears are not much in my line, personally, while logic and reason, you indicate, are not "natural" attributes of my sex.

Therefore, your personal safety is fully assured, and I may proceed to discuss with you some of the reasons which occur to me for the unfortunate "peculiarities of women," which, I agree with you, do exist, and "are the cause of infinit pain to man," as well as to herself.

Another time I may take up some of the points herein suggested where I do not agree with you—the one, for example, where you say, with that large confidence and breezy good nature characteristic of your sex when upon this topic, that "man is governed by reason," as an offset to your other statement, "and woman by emotion."

The last I agree with in the main, and shall discuss. The first seems rather a paradox coming from one who is spending his energy and eloquence wholly in the attempt to coax men to use even a very little reason in the domain where superstition is king, and prejudice supreme judge.

Especially paradoxical does it appear when we reflect that these very superstitions (one and all of them) were invented by the sex which has the honor to be "governed by reason;" the sex which covered itself all over with fame (if not with glory) some years back, by seriously trying and convicting hogs, sheep, cattle, and even bugs, for the crime of blasphemy, and found unborn children guilty of unpardonable sins; the sex which to-day numbers among its ornaments the Revs. T. DeWitt Talmage and Dr. Burchard; the sex which so recently voted against one man because another man was too suggestivly alliterativ to permit his reason to wait upon his prejudice in the domain of politics, where words are at par value, and not to be taken in a "spiritual" sense

And to digress a trifle here, did it ever occur to you that that is the reason why ministers almost always make such a mess of it when they try to discuss politics, business, or any of the subjects where words carry their face value, their actual meaning, together with the responsibility for their utterance?

Clergymen are used to offering, promising, and explaining in a field where words mean nothing, hav no par value, where actual value is unknown, where responsibility is impossible; and the more exaggerated the imagery the greater the success. These men grow to be—physically incapacitated for verbal accuracy. (There may be a shorter way to describe it, but I forbear.) They promis and offer all sorts of gifts, emoluments, and positions upon a capital stock which embraces nothing but a book of fables and an activ imagination. They know there is no danger of their notes going to protest, and the value received is safely stowed away. If a politician promises a post-office, it *means* a post-office, or public political disgrace and bankruptcy. But the clergy distribute "mansions, crowns, and eternal life" with a large disregard of the fact that they do not possess a second coat of their own, and a childlike faith that all they will ever be called upon to pay is very small interest on the capital represented, in the shape of two hydrocephalitic sermons per week and a little periodic abuse of Infidels.

And yet these be men, "and men be governed by reason."

But this is too long a digression. You object to the unreasoning and emotional "nature" of women, and you, as all men who think, deplore this and rightly attribute to it much of the pain and sorrow of mankind.

Yet these same men, almost all of them, say: "I never say anything to disturb the faith of my wife and the girls. They go to church—and really, after all, it *don't* do much harm, for a woman." I hav heard some of our most thoughtful Liberals talk that way; and yet religion is *all* emotional, and cultivates this quality more than anything else.

It, more than anything else, undermines reason. It, more than anything else, teaches women to *not* use what reason and logic they do possess. It, more than anything else, destroys the power of thought; the ability to weigh, and measure, and compare; the power to arrive at just values—in short, the faculty of correct reasoning and judicial deliberation.

The studies of science, business, or political affairs, which destroy or disciplin the emotional, and giv poise and balance to character, fathers say are of no use to their girls, and they are given, instead, languages, arts, and accomplishments—*all* direct cultivators and stimulators of the already too emotional and imaginativ elements of which he complains.

These very fathers will send their daughters (or permit them to think it right to go) to Sunday-school, encourage their association with clergymen, and teach them, year in and year out: "Don't bother your brain about business matters. Keep within so much and spend what *I giv* you. *I provide* it. You use it, and don't bother me asking questions." (I don't say this is *talked* to the girls always, but I do say it is taught them hourly.) They never think of training their boys to a future of idle dependence and emotional trust and faith that the Lord (or some other male bird) will feed and clothe them.

They, even Liberals, do not think *not* to so train their girls.

"You should be soft and yielding and graceful," is the lesson taught; "not logical, exact, and firm. A firm woman is usually called a virago, or masculin;" and women do not like to be thought either the one or the other.

Again, when a man finds what is expected of him, he will try to excel in that thing—even if it be burglary. What is not expected of him at all, he labors but little to attain. If he believes it to be impossible, he will make no effort at all. It is so with woman, and she has been thoroughly drilled to know that nothing in the line of action or thought is of her "sphere;" that caprice is beautiful in her, ignorance charming, and inaccuracy wholly unobjectionable; that logical and persistent reasoning is impossible in most cases, and unbecoming in the case where possible. Every educational institution in the world, almost, has been a constant reminder to her that her mind is of less consequence than her brother's; that he can be and should be well trained mentally by all the studies which develop his faculties; that she should gratefully accept a silly, childish, lopsided "education" as sufficient for her needs and suited to her capacity.

You will say: "If she does not like it, why does she do it? 'Women make public opinion.'" Not at all.

They who hold the purse-strings are they who govern the world. Jay Gould, with his money and a newspaper, has more real power than all his thousands of employees. Who governs the South, its numbers or its property and education?

Now, in this case, *men* hav always held the money. Need I elaborate the simple statement? Does that fact not tell the whole story? Again, you may say, "Well, if women had been capable of making money they would hav had it." Read the common law and you will see. Read the canon law (church law) and it will not take you many pages until you will find that: 1. She is not allowed to make money; 2. If she does make it, she is not allowed to keep it—it does not belong to her; 3. If she inherited it, it was not her own; but in either or all of these cases some male relation or guardian was the real owner. Is it strange she has had no power? Is it strange she has developed slowly and emotionally?

If all the weaknesses and defects charged against her be true, are not these, with all they imply, sufficient reasons to account for the fact? And if it all be true, who is responsible?

If men suffer and the race degenerate, or progress but slowly, because of the unreasoning, emotional, and narrow nature of woman—and I agree with you that this is the case—who is responsible?

One-half of the race cannot be dwarfed without dwarfing the other half. Retribution is as inevitable as death where the mothers of a race are the first victims.

For all these centuries the attempt has been made to elevate humanity one side at a time. It has been a hopeless failure. For centuries man has hoped and striven to achieve great things while requiring the mothers of the race to be content to devote their abilities to trivialities.

He strove to achieve greatness at the expense of the comfort, the honor, the welfare, and through the robbery and degradation, of those who gave him life. The result has not been a blooming success, and so long as the laws of heredity endure it never can be.

I do not say that all this has been deliberate. I do do not say that it has been intentional; but I do say that it is a sad fact, and is now the awful problem which faces those who think. How repair the wrong? How remedy the evil? How rectify the fatal mistake in the shortest possible time?

The great problem to-day before men is how they can best repair the injury done to the race—done to themselvs, if you please—by these centuries of blind, ignorant struggle toward the achievement of a *personal* gain which should exclude the other sex. It was quite hopeless for women to ask consideration of these matters until man had first seen that it touched his own welfare. The argument then becomes quite easy. I do not say this as a woman, for it is equally true of all the other problems that hav disturbed and puzzled the past. If it were race prejudice, or caste, or money power, or divine rights, which had to be dealt with, the trouble was the same—the immediate beneficiary was slow to see why he should not be the sole consideration; and so long as man is no farther developed than he can hope to be for some time to come, he will hav to be touched, if not "through his stomach," at least through the Ego, spelled with a big *E*. (N. B.—You will please observe that I use the word "man" here in its broadest sense, and am quite willing to take the same medicin which I offer to you.)

While we bemoan these emotional, irrational, and unreliable characteristics as sad deficiencies of woman's "nature," would it not be well to stop long enough to consider whether they are not rather the result of defectiv training?

If she is carefully excluded from those studies, occupations, and ambitions which are always given to or opened for boys and men as a necessary part of their life, and for the proper building of their characters and developing their faculties, to enable them to successfully meet the world and understand the meaning of life, so as to cope with its difficulties, can we expect anything else than that she will lack the *result* of such training? If it requires all this to develop him into a rational, thoughtful, and successful being, it seems to me that it is asking and expecting a good deal of her to even suggest that she should possess the highest results of such a process so long as she is deprived of *all* of the stimulants, aids, and means by which he attains them. Add to this centuries of time in which she has been worse off than she is to-day. Add to that the fact that all the disciplin and training she does get (her schooling, *in the main*), her home life and social condition, her inferior legal status, her political non-existence, and her constantly and abnormally stimulated religious conditions (to say nothing of the overwhelmingly overburdened and perverted maternal capacities), and hav you not reason enough to say why she is not usually logical, and why she is generally "emotional?"

And again I ask, who is responsible? If you take a child and tie his hands behind him, is he or you to blame if his work is not done? If you put out his eyes (because he is weaker than you), can you blame him if he cannot read to you when your own sight has failed?

It may come hard on you then, but how has it been for him these long years of darkness and mental torture?

If you paralyze his tongue, can he call out to save you when you near the abyss which he can see, but you do not? If you destroy his hearing, will he respond when you call for help? Can you blame him? Can you call his defects "*natural?*"

I agree with you that in the main "women do not reason well, that they are deficient in logic, that they are emotional often at the expense of all justice and happiness to themselvs and to those whom they love," but I do *not* agree with you that these faults are either "*natural*" or necessary.

They are the plain result of an education which is often worse than useless, of a social and political status which is an insult to her and a dishonor to those who impose them, and of a religious training which makes her humbly accept and acquiesce in all of these, because it has made her *believe* (as it has made men maintain) that she is an inferior, an afterthought, the source of all evil and an unclean thing, cursed of Jehovah and scorned of men; a dependant to be treated with contempt, severity, or kindness at the pleasure or discretion of those who used to claim to be made in the "image and glory of God," and who, having outgrown the old idea, now believe themselvs to be the original of the picture—at least for women.

But only very few of them hav so far been able to conceive it possible that the opinions in regard to the "sphere," capacities, and proper status of women which were held by Moses, David, Lot, and Paul, are perhaps as far below the line as are the views of these same distinguished gentlemen on astronomy, evolution, or saline products.

Once in a while we hear of some great outrage where some one has abused a child until it is deformed and becomes an idiot. We read the details with horror, and say: "No wonder; such treatment would naturally result just that way. Deprived of natural amusements and ambitions, kept alone and in fear, brow-beaten, dependent, and half-starved, mentally or physically—what else could hav resulted if the child lived? The more ambitious or sensitiv the child, the shorter and surer the process."

Well, now, suppose you apply that to women? That enough of them hav come out of the dark room far enough from being idiots, to recount some of the details of the process, speaks volumes for somebody.

Can it be said that the product of such a system has ever been "natural?" Do you believe you hav ever seen a "natural" woman?

Suppose a race of beings greatly stronger than man should suddenly swoop down upon this earth and deprive men of *all* power—suppose they took all wealth to themselvs, made man absolutely a dependent, left him *no voice in his own education or occupations*, carefully eliminated all useful studies, ambitions, and occupations, taught him by and by to be *ashamed* to think (only on certain subjects and according to given rules which should arrive at stated results), and to be *afraid* to express an opinion; taught him he *could hav* no opinions even about himself which were not first revised for him; surrounded him with laws, panalties, customs, and religions which bound him mentally and physically hand and foot, and left him no appeal in society, in law, or in force.

Stop right here and picture that man—still unburdened by nature's law of maternity—and do you think (after a few thousand years) that man would emerge a *natural* being? Would he be a blooming success in the light of a rational, dignified, self-respecting, and self-directing being?

Again, suppose you compare our brightest, freest men to-day with those who were the abject slaves of the Roman confessional, who did not dare whisper that their lives were their own, who crawled at the feet of the church, and licked the foot that kicked them. Compare such a man with one who is to-day free—with a Humboldt, a Darwin, or an Ingersoll—and then divide the difference by all the creeds of earth (and all are against women); divide it by all the wealth of the world, divide it by all the infinit force of social and political custom, power, and belief; divide it by all the strength of law; divide it by all time, and then you will begin to arrive at an approximate comparison with woman's condition as related to that of man.

And, O ye Gods! where is that man you began to divide?

Now, of course, I do not pretend that in all these centuries the upward growth of man has not inevitably had much influence in raising woman, also, nearer to the free light of heaven; that the side lights and the incidental aids she has received hav not greatly modified this condition; that now and then she has not been thrown a good, large bone (after it was pretty well picked); that, once in a while, some Adam did not giv her almost half of an apple.

If it were not so, she would not be, to-day, in a condition to even ask questions. And, now, my dear sir, if you will once more excuse a digression and a personal allusion, I will say it is because all these conditions (which, also, affect every son who must receive his endowments from a mother) are what they are, and it is because the *religions of the world are the strongest of all influences which hav made and kept them so*, and it is because *our* religion so plainly and distinctly teaches that these are *right* conditions, and advocates the belief in the utter inferiority of woman, and encourages and induces men to believe in and practice upon this basis of justice and right, that I hav ever publicly taken the field against the Bible as authority and the church as a guide.

Others, more able than I, hav broken lances against this old superstition for other good and sufficient reasons. *I do it for women.* I do it because the Bible presumes to (and has, for all these centuries) establish the position of woman, and insured her subjection and degradation, so far as it could, by its imbecil theory of her creation as an annex, her disobedience, her natural uncleanness, and her general depravity, worthlessness, and inferiority.

Men asserted that whatever mistakes the Bible may hav made in geology or astronomy, it was perfectly correct in its estimate of woman—and she meekly bowed to the rod, and the combined result has gone far to produce the inane, degraded, and inferior being which Jehovah commanded Moses to dishonor and pollute (Num. xxxi), and Paul delighted to insult; the creature who, to-day, listens to hundreds of theological imbecils week by week, who love to recount to her her various weak points and shortcomings, while she pays him so much per year for the privilege (and he sees to it that he earns the money).

When the Bible argument was brought by a divine in one of the heated abolition debates, we read that Wendell Phillips said, "Yes, sir; I agree with you that the Bible *is* in favor of the slave trade, and, therefore, I say, so much the worse for the Bible. If it stands in the way of freedom, the Bible, not freedom, will hav to take a back seat." So I say, to-day. It is this musty old book and its offspring, the church, which, in this country, stands as a bar to the proper recognition that woman is a human being with faculties to develop, and not simply a machine to manipulate. Therefore, I say that, first of all, we must say: If the Bible stands in the way of woman, so much the worse for the Bible. It, not woman, must take a back seat.

I am glad to say that in nine cases out of ten our Liberal men (in debate, at least) argue for the full, proper, and vigorous recognition of the exact equality of the sexes, but in act and in ordinary life the swaddling-clothes of the old faith so hold them that in most cases their daughters are trained just as other girls are, go to Sunday-school and church, and never know their own disgrace in so doing. The father says, "Oh, yes, my wife and the girls go to church, and I suppose it don't really do much harm—for women."

If these daughters were educated—I do not mean sent to a seminary—there would be not the least danger that they would think it harmless to go to church, for they would know that the Bible is an insult to women, and every orthodox preacher is bound to humiliate and degrade her so far as the law will permit. They would know that every denominational school is a chain to bind her reason, and that "female seminaries," and "annexes" are insults to a woman who livs in a country whose constitution claims to offer absolute equality and rights to all of its citizens, and to defend them in "life, liberty, and the pursuit of happiness," without favor or distinction.

She would know that all these invidious distinctions are based upon the theory and belief that she is an inferior whose intellectual needs are to be stunted upon a different and *lower* basis than the one chosen for and furnished the one who holds the purse-strings, together with the happiness and welfare of the race, who does not know (?) that one-half of that race is quite as hungry, and needs quite as much and as good intellectual food as the other.

Do not conclude from all this that I am what you call a "tearing woman's rights woman." I do not believe there is such a thing as woman's rights, or man's rights. I hav somewhere said before, "Humanity is a unit with interests and aims indivisible." But the higher unity cannot be achieved so long as they are divided in rights and separated in responsibility.

Now, you see, I hav not attempted to "smash you with logic," nor hav I done the tearful act (quite as distasteful to me as to you); neither hav I "flown to the defense of my sisters," unless you call it flying to their defense when I say (recognizing the faults of which you write): "They are *not 'natural'* defects. They are plainly the result of vicious training and surroundings to which *man is not subject*, and for which she is not responsible." Who is? What can be done about it?

And looking at the problem from a moral standpoint, do not Col. Ingersoll's great words apply here? "I would rather suffer a wrong than inflict one." "I would rather be a slave than a slave-owner." And, I may add, he who inflicts a wrong has more to be humble about, to correct, and to apologize for than he who is incapacitated by the infliction.

There are always two slaves where there is one—he who is owned and he who owns. It is as great an injustice to a man to make him a tyrant as it is to make him a slave.

The owner does not usually see it that way until reaction sets in on himself. Then is the time for the one who was the first victim to ask: "Who is responsible? What shall we do about it?"

If this very inadequate letter does not suggest to you what I might reply to your other questions—did space permit—I shall expect you to say so as frankly as you wrote before, and I shall try to respond more fully.

The subject is such a large one that the space of a letter is wholly inadequate to its proper treatment. John Stuart Mill's "Subjection of Woman" will better fill the want, and why should I repeat feebly what he has so ably stated? Read that, please, if you hav not. These arguments come much more gracefully from men like him. I always dislike to offer them lest it appear a complaint against men by a woman.

I hav no such feeling in the matter. It has been a sad mistake which has crippled the human race, and no sex has escaped the consequence.

And it is true that much of "the suffering and pain, the wrong and the anguish, of this world can be traced to woman," and much of it is unnecessary. But so long as the law of heredity lasts, the blow will fall on all; and it is a fortunate thing for the future of woman that this is true, for upon man's recognition of this fact (and the fear of the reaction upon himself) almost alone must she depend for her future elevation and the rectifying of the wrong of the past. For right is not masculin only, and justice knows no sex. Sincerely, HELEN H. GARDENER.

NOTE.—Will the other gentlemen who wrote me on these and kindred topics please accept this as a reply to them also? Indeed, I hav gone somewhat outside of Mr. Putnam's letter once or twice in order to cover these others, since I hav neither the time nor the strength to reply to each one singly. Such points as I hav not covered, or to which I hav not suggested a reply, I shall be glad to hav you repeat. H. H. G.

The Christ of Paul.

Mr. Edward Irving, of England, is unable to find any historical proof of a Christ crucified under Pontius Pilate, and the Rev. T. B. Furbish, of Detroit, concedes that the fact of the existence of a historic Jesus rests almost if not quite entirely on the testimony of Paul. Very good. But both these gentlemen ought to know that Paul was not living in the time of Pontius Pilate. He was preaching in Damascus as early as 63 B.C. This fact, which is the key to the whole mystery (*i. e.*, mystification), was discovered in 1878 by ANTICHRIST, A.M.

Freethought in Australia.

The Freethought movement in Australasia continues to prosper, and its foes are already beginning to feel the effects of its influence.

The Australasian Secular Association is activly at work, both at its headquarters, and also at the branches, while other institutions of a similar nature are steadily making headway.

Mr. Symes continues his prosperous career as lecturer and editor, and he has not failed to make his existence known to the Melbourne public. His lectures every Sunday night, at the Hall of Science, are always delivered to a pleased and appreciativ audience, who always manage to muster in sufficient force to fill the building on each occasion. Mr. Symes's lectures on each Tuesday night in the same hall continue to be fairly patronized; while the open-air lectures, which he delivers each Sunday afternoon on the Yarra banks, always draw together a crowd of astonished citizens, outnumbering the Salvation Army gathering a few yards further on.

The Australasian Secular Association has scored a great victory lately, the attorney-general having given his opinion that the law does not prevent us from charging for admission to our lectures on Sunday evenings. We hav, accordingly, adopted that system in place of the old one of taking up voluntary collections. Of course, you will know as well as I can tell you that voluntary collections are not very profitable unless you hav a devil to assist you; and as we repudiate the services of that venerable old gentleman, we require to conduct our affairs in a business-like manner, and the system of charging for admission answers our purpose admirably. Of course, the venders of immortality do not desire this state of things, and they are going to set the law in motion against us by prosecuting us for Sunday trading. They hav unearthed an obsolete act of George III., and are very kindly going to *test* its potency by making us the instruments of the experiment. Writs are already issued, one for Mr. Joseph Symes for £600, and another for our vice-president, for a smaller sum. Mr. Symes sarcastically observes in his *Liberator* that they (the government) are shortly going to get up a *test* case for witchcraft also!

The *Liberator*, by the way, is getting along well. It has just commenced its second half-yearly volume, and its circulation is steadily increasing. It is a most unmerciful paper, the frauds and superstitions of society being thrashed with a vigor that would do justice to a jail flagellator. Sometimes an unfortunate individual comes within its range, and gets more than he bargained for. Mr. Symes promised that his editorial policy should be "uncompromising," and he has kept his word. Whether it is the best possible policy is, perhaps, a matter for discussion; at all events, its effectivness cannot be denied.

The Mutual Improvement class of the Australasian Secular Association is getting on very well; and the Secular Sunday-school has been very successful, indeed.

I started a paper for this school (with the assistance of a friend), and am pleased to say it proved very successful; unfortunately, however, it does not seem as if the third number will ever see daylight, for, although all the matter is ready, we cannot find a printer who will undertake the job. The paper is named *The Young Secularist.*

The Australasian Secular Association in Sydney is getting along very fairly; and the branch at Newcastle, New South Wales, is putting the rest of us to shame. It has had the honor of erecting the first Freethought hall in Australia. When will the capital cities do the same? I must not forget to tell you that the hall was opened by the talented Freethought lecturess, Miss Ada Campbell. This lady had just previously terminated a successful course of lectures in Adelaide under engagement to the South Australian Freethought Society.

The wonderful prosperity of the Freethought movement in New Zealand, I need not dilate upon, as you will hav received the news more directly through the columns of that excellent paper, the *Freethought Review.* I may as well note, however, that Mr. Robert Stout, the well-known Agnostic, has been elected premier of New Zealand, and Mr. Ballance, the able editor of the *Freethought Review*, has also secured a seat in the same parliament.

The Australasian Secular Association, Melbourne, are writing to England for another lecturer. Why can't we hav the pleasure of a visit from an American friend now and then? Of course, our friend Ingersoll is beyond our expectations, and we must rest satisfied at seeing his glowing utterances in print. But there are many lecturers in your states, and I hope one or more of them will soon pay us a visit. If he is thinking of doing so, he should not fail to write to the Melbourne Association.

If these few facts and fancies are acceptable to THE TRUTH SEEKER, I shall say more on a future occasion. In the mean time, accept the best wishes of

DAVID A. ANDRADE.

Melbourne, Australia, Dec. 1, 1884.

The Liberal Club.

The lecture before the Manhattan Liberal Club on the 16th inst. was advertised to be delivered by Mrs. Nellie Brigham, "On a Subject to be chosen by the Audience." At eight o'clock the audience was at hand willing and anxious to do a large amount of off-hand choosing. Mr. Wakeman was appointed a committee of one to decide what the subject should be, Mr. Huhn favoring this measure because Mr. Wakeman was above the suspicion of being a Spiritualist, or of being in collusion with the lecturess. A man named Westbrook bobbed serenely up to repel the insinuation that Mrs. Brigham could be in collusion with anyone. It was suggested that Mrs. Brigham should tell where the Butler vote went to. Mrs. Brigham had not yet arrived. Veteran John P. Guild, who still wears the soldier's coat, made a vigorous, blunt, Davy Crockett sort of speech on the question of the proposed statue to Giordano Bruno in Rome, which the chair followed with some further remarks in the same line. Mrs. Brigham still failing to appear, Mr. Wakeman invited anyone to take her place who could speak under spirit influence. Mr. Huhn mentioned Mrs. Dr. Herrick as one who was fond of talking on subjects she knew nothing about. Dr. Herrick demurred. Mr. Andrews would not speak unless he knew the subject. The chairman passed him a slip of paper with the proposed topic written upon it, and Mr. Andrews said he would try it. It happened to be a subject he knew something about. He said that while he called himself familiar with a large variety of questions, he would not face any audience in the world under the conditions Mrs. Brigham and a few other women submitted to. He could not explain the power which these inspirational speakers possessed. The subject proposed by Mr. Wakeman, and amended by Mr. Andrews, was as follows:

"Does not science, by its law of correlation, prove that the soul or life of man is a process or function of sensation? If so, are not all our efforts and attention devoted to another world so much lost to this?"

All agreed that this was a tough one. Mr. Andrews said no to the first proposition. The notion of a law of the correlation of forces was a highly metaphysical conception. The scientists, for instance, held that heat was a mode of motion. Heat was formerly spoken of as caloric, but that name must now be dropped, because caloric was a thing, a something, which heat, according to the scientists, was not. To assume motion apart from something to be moved, Mr. Andrews thought, was not only metaphysical but metempirical, because motion was a phenomenal aspect of a substance. It was an axion of mathematics that if a is a function of b, then b is a function of a. So if consciousness or life is a function of sensation, sensation must be a function of life or consciousness. The speaker was interrupted near this point by the appearance of Mrs. Brigham, whose late arrival was apologized for by another lady who said the lecturess had lost the address of the hall and in looking for it had wandered into numerous lager-beer saloons and other Teutonic institutions. Somebody inquired if she found any "spirits" in the saloons. This irreverent jest was deservedly ignored, but the later query from Dr. Foote, Sr., as to why the spirits had not directed their charge to the proper place, Mrs. Brigham replied to by saying that it was a test question.

Mrs. Brigham is a bright-looking young person of more than average good looks, and would pass anywhere for a nice girl. She picked up Mr. Wakeman's ponderous conundrums, gave them a brief glance, and entered upon her discourse in a clear and pleasing voice. She assumed the first person plural, using "we" instead of "I" when referring to herself, or rather to the defunct philosophers who, it was supposed, had come out from the yawning tomb of the past to utilize her physical organism for the enlightenment of those still groveling in the dust and ignorance of the present. [The foregoing sentence is a long one, but it is all there.—Rep.] The speaker reviewed the popular explanations of spiritual manifestations which had been relegated to the domain of electrical phenomena. She would say that electricity had no brains. The manifestations revealed a hidden intelligence; therefore electricity did not account for them. Psychology was alike inadequate. The telegragh was unexplainable, the steamboat was formerly deemed an impossibility, and the chrysalis exemplified the unfolding and development in its higher aspects of the human soul. It was better for men to be spiritualized than for spirits to be materialized. Mrs. Brigham closed with a poem descriptiv of the existence which we shall enter upon when we lay our armor by. In justice to the lecture it may be said that such was its scope and general comprehensivness that with a few verbal alterations it might hav been applied with equally exaustiv results to almost any subject of a spiritual nature. Mr. Huhn desired to know why it was necessary to hav darkness at a seance, and for the audience to keep their hands off the spirit. Mrs. Brigham told him to ask a photographer why he rushed into a dark room with his pictures.

Mrs. Dr. Herrick affirmed that she recognized nothing supernatural in the performance with which the audience had been entertained. Any phrenologist who should examin Mrs. Brigham's head would tell us that she would never be at a loss for something to say. Dr. Herrick said that she herself had some valuable information to divulge at the proper time, having made discoveries which, when they should be made known and applied, would effectually solve the problem of human happiness. The doctor read a written statement in which the exact nature of the discoveries did not appear, their final announcement being reserved for some future occasion. It is understood that Dr. Herrick favors muscular development in woman, so that the rights which the tyranny of man has denied her may be wrested from him by main strength.

Mr. Langerfelt, who has frequented the club of late less than formerly, took the platform, and having shaken hands cordially with the chair, said he had no doubt that Mrs. Brigham believed honestly in the spirit business, but lightning calculators and jugglers were equally expert. The chrysalis theory excited in him no enthusiasm, because though a grub might develop into a butterfly, yet when a butterfly passed back to dust it was as dead as anything else. Mr. Langerfelt then took up the question of reciprocating functions, and argued that spirit must be shown to be a function of matter before it could be proven that matter sustained that relation to spirit.

Dr. Kinget applied the theory of analogy to the question of spirit existence. No form of matter was exempt from the law of eternal change. If, therefore, spirit was a form of matter, however etherealized or sublimated, it was governed by this same law, and must continue to change its form. Spirit existence, therefore, did not prove immortality, and the discussion of the question of the ultimate destiny of man which so puzzles us in this life is then necessarily to be continued in our next. The doctrin of Materialism and devotion to duty, the speaker said, gave him comfort and peace.

Dr. Weeks considered that although we could not explain spiritual phenomena, that did not invalidate our testimony as to the facts. The reason Materialists found peace in their belief was because sincerity, whatever its object, was always productiv of happiness. He had known believers in hell-fire who appeared to find comfort in their belief. "You wouldn't think it," said the doctor, "but it's so." Dr. Weeks is a Spiritualist.

Mr. Huhn described Spiritualism as always appearing to him to be a disease, something like the delirium tremens, with the difference that they were superinduced by adverse kinds of spirits, and when a man had the jimjams he got over it and realized that the shakes he had seen, and the other phenomena, were the result of his disordered imagination, while the Spiritualist never recovered, and died in the belief that he had seen spooks. Mr. Huhn means well, but he is hardly philosophical enough to deal with subjects of this sort.

At the request of Mrs. Brigham, Chairman T. B. Wakeman closed the discussion. Mr. Wakeman defined life as the result of correlated forces impinging upon the colloid matter called protoplasm. Science and law do not recognize the existence of spirits, because, according to the rules of evidence, that existence has not been proved. You cannot hang a man for murder unless you can first produce a dead body, and you cannot demonstrate the truth of Spiritualism unless you can bring a spirit into court. This as regards entical Spiritualism. But there was an ideal Spiritualism, which is natural and proper, and in which the hopes, and emotions, and aspirations of mankind find their highest expression. We attain immortality in the continuity of the race. The summer-land which the lady speaker had pictured existed ideally, but not in some other world. In the language of the Bible, the kingdom of heaven is within us, that is, in the human heart. Mr. Wakeman is becoming universological to a marked degree in his methods of synthesizing and reconciling adverse theories. Mr. Andrews watches the evolution of his former adversary with eminent composure, but it is said that a slight twinkle is observable in the eyes of the Great Universal Preacher when the subject is presented to his attention.

It was late when the club adjourned, but such was the interest manifested that nearly everybody in the large audience had remained until the close of the meeting. Mr. Shook was present only in spirit, and Professor Vaughan and his stinging answer failed to materialize. It is the habit of the chairman to announce at the beginning of the month that the program is the most attractiv yet issued, and the meetings generally fulfil his prophecy.

THE Indiana *Pharmacist* says that a woman who has her letters directed to the New York post-office claims to cure cancer by means of a direct revelation from her "dear Lord." Her circular winds up with "Praise God from whom all blessings flow; four-ounce bottles, $5; eight-ounce, $8." The editor says: "It will be seen that the financial part of the business is the big end of the log."

Canadian Notes.

"The glory of Infidelity!" The Toronto *Daily World*, in commenting on this subject, says: "Two lectures were delivered at Albert Hall on Sunday last under the auspices of the Secular Society, by S. P. Putnam of New York, secretary of the National Liberal League. The subject in the afternoon was 'The Coming Religious Demands.' In the evening he spoke on 'The Glory of Infidelity.' He contended that the spirit of questioning and doubting conventionally received opinions alone prevented intellectual stagnation and stimulated research, invention, and progress. The Infidelity of Ingersoll and other assailants of orthodoxy had done much to promote mental activity among Christians and rouse all their energies in its defense. The system owed whatever intellectual brilliancy it possessed to the stimulus of doubt and discussion. The lecturer then considered the effect of Infidelity or a departure from the recognized formulas and systems upon art, poetry, and literature, instancing Lucretius, Shakspere, Voltaire, Victor Hugo, Byron, Shelley, Walt Whitman, Wagner and others as leaders of thought who by boldly undertaking new departures and setting established canons of thought and expression at defiance had achieved imperishable renown. Mr. Putnam's lectures were thoughtful and felicitously worded and displayed a wide literary research."

Among the numerous frauds and shams which go toward making up modern Christianity is the barefaced impudent lie that the Jewish Bible first originated the common morality of modern civilized nations; although the evidences are ten thousand times ten thousand that it is the gradual outcome of the experience of mankind in all countries and all ages, ancient and modern, and in its main features was commonly taught many long ages before the first word of the Bible was ever in existence. What is good in the so-called word of God has been copied from preceding systems and philosophies, but the Bible is so full of teachings of vice and wickedness that originality in this respect might probably be established. A book entitled "Bible Morals," by John E. Remsburg, published by the Truth Seeker Company, quotes from the Bible innumerable passages sanctioning more than twenty different vices and crimes. He givs chapter and verse for each passage he quotes. Twenty-five cents, inclosed to THE TRUTH SEEKER office, will procure a copy of this invaluable work by return mail. Intrinsically it is worth ten times its price.

As a specimen of the tissue of lies by which the barbarous superstitions of Christianity are bolstered, a pious Toronto paper lately asserted that a Freethinker was stricken with paralysis while blaspheming against God and his precious Bible; but his landlady sent a letter to the public press denying the whole story, as he was not talking on the subject at the time, and had been ill for several weeks previously. "And all liars shall hav their part in the lake which burneth with fire and brimstone" (Rev. xxi, 8).

Toronto, Jan. 17, 1885. R. B. BUTLAND.

The Demand of Mr. Mitchell.

We demand the immediate repeal of all laws now on the statute books of the national and the several state legislatures, and that legislators stop making laws.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In behalf of the advanced guard of freedom, I move the above "demand" in place of the Nine Demands printed in THE TRUTH SEEKER of December 6, 1884.

"The Nine Demands" are only the "skirmishing lines," but not the real battle that is to be.

The real earnest reformer, he or she who has a purpose in life, will never be satisfied while there is a statute unrepealed, or while men make laws.

Yours for the only effectiv method for lasting peace, SEWARD MITCHELL.

Notes and Comments.

Friend Dopp, in THE TRUTH SEEKER of December 27th, tells of a son whom he had buried ten years ago appearing to him, and a few moments later the dead child's mother laid her hands on his shoulders, and said: "It is curious you did not know Benny." Now, I wonder if Dopp ever had a waking dream; these flashes of thought that picture a panorama so vividly that you see and hear it, and yet it is gone in an instant? Probably Dopp had a waking dream of this kind. Think how vividly the dead as well as the far-off living come and mix themselvs in our sleeping dreams with images of the now. I often dream of my dead father, and before the dream ends he will resolve into my living husband.

When a spirit of the dead will come and bear tests that we apply to living people, then we may begin to think that death does not end all. Spiritualists giv us vivid descriptions of "the summer-land," and describe its fruits, flowers, and food, but they never bring us any specimens of these, yet, if they were real, they could do this as well as materialize old clothes or new lace!

Friend Powell contrasts Elmina's investigation with that of Gladstone, and says: "Elmina indicates

thankfulness that she discovered nothing to change her former opinions."

Exactly so. Elmina is glad to feel that she found out that the facts coincided with her former opinions, because she is thankful to be in the right. Had Elmina found truth led her to the conviction that the dead still liv, she would hav rejoiced just as much. When I was trying hard to hold fast to the old God of Moses, I wanted truth, and wanted truth to be on God's side. But when God and the future all slipped away, I was still thankful. I had truth, and did not liv in delusion.

When I prefer hypocrisy, lies, cheats, frauds, errors, and mistakes to their counterparts, then I'll be thankful for the wrong and the false. Now Gladstone is a God-believer, and clings to man's immortality, hence it was easy for him to find "duty" in the pre-natural. ELMINA.

The League.

The Campaign Fund.

Previously acknowledged,	$2,725.52
George Jackson,	1.00
Elizabeth Jackson,	1.00
Joshua Cassey,	1.00
J. R. Murray,	1.00
Wm. Reynolds,	1.00
South Weber, Utah, League, per Thos. F. Peck,	8.00
D. A. Blodgett,	50 00
Canada Friends,	90.00
J. P. Barry,	1.00
E. Clark,	1.00
H. W. Pierce, M.D.,	5.00
M. E. Felton,	1.00
Total,	$2,886.52

Change of Address.

Address all communications for the League to S. P. Putnam, 33 Clinton Place. Drafts, checks, and postal orders should be made payable to Courtlandt Palmer, treasurer N. L. L., 850 Broadway.

Pennsylvania State League

ANNUAL CONVENTION AT ALTOONA, PA., FRIDAY, SATURDAY, AND SUNDAY, JAN. 30TH AND 31ST AND FEB. 1ST, 285.

The great state of Pennsylvania is deep in the mire of puritanical Phariseeism, superstition, bigotry, and intolerance. The great mass of her people are blindfolded by the priesthood, and, because so blinded, are the willing slaves of the church. Thousands of her best citizens dare not express their honest convictions, are forced to yield seeming allegiance to religious rites and observances they regard with loathing and contempt, because to take any part in propagating Liberalism would insure them loss of business or dismissal from employment.

Liberals of Pennsylvania, what are you doing to remedy this most deplorable state of affairs? What are you doing to enlighten the people in regard to the aims, objects, and benefits of Secularism? Where are the distributors of Liberal literature? Where the activ, persistent canvassers for our best periodicals and books? What is being done to shed abroad the light of truth?

Never was more favorable time than now for the accomplishment of a large work in short time. But we want men. We want women. We want means.

Oh, that every Liberal of Pennsylvania would realize, as did that great, model truth seeker, D. M. Bennett, the necessity and duty to make real, earnest, self-sacrificing efforts to shed abroad the light of truth for the benefit of others!

The time of submission to the arrogant dictation of church prelates, of slavish obedience to the whims and decrees of Mother Church and Mrs. Grundy, is past. The time for resistance, for commencing in earnest the aggressiv war for our rights, for the secularization of our government, and redeeming the state of Pennsylvania from the disgrace of its Blue laws, relics of Puritan bigotry, has arrived.

Every Liberal of Pennsylvania, man and woman alike, must realize the great and pressing need of more energetic, systematic action, both individually and collectivly.

Only by agitation, by presenting facts, awakening thought and discussion, can we hope to attain the much-needed thorough and perfect organization, and establish a local League in every town in the state.

The officers of the Pennsylvania State League hav, after overcoming many difficulties, perfected arrangements for the Annual State Convention that cannot fail to meet the enthusiastic approval of every honnst-hearted Liberal in the state.

The meeting is appointed at Altoona, Pa., a central point, easy of access, on the line of the great Pennsylvania Central Railroad.

The Opera House is engaged for Friday, Jan. 30th, Saturday, Jan. 31st, and Sunday, Feb. 1st. The most able speakers and earnest, efficient, experienced workers hav been engaged, among whom, even first, is

Col. Robert G. Ingersoll, who has said, "Secure the Opera House and I will be there."

The most able debater, and great champion of Secularism, Charles Watts.

The genial, brilliant child of poesy, Samuel P. Putnam.

The earnest and devoted advocate of Liberalism, Professor William Seymour.

The long-tried and true devotee to the cause of universal mental liberty, Harry Hoover.

[The energetic, experienced organizer and orator, C. B. Reynolds.—ED. T. S.]

And, last, but very far from least, the Convention will be honored by the presence and addressed by the best efforts of that most able and winning advocate of Secularization, Mrs. Mattie P. Krekel.

Here is a galaxy of talent that may never again be convened, that can never be surpassed. Truly the officers of the State League hav done nobly. Now, what are we going to do to help in this great and noble work? If we would share the glory of the victory, let us each and all bear part of the burden of the warfare. First, let every Liberal of Pennsylvania—who has not already done so—send one dollar to S. F. De Jones, 99 Fifth Ave, Pittsburgh, Pa., treasurer of the Pennsylvania State League, in payment of membership fee for the ensuing year, and all who can send contributions toward the expenses of the Convention. There are heavy expenses to be met. Do not mar the work and discourage the workers by permitting the treasurer to be without ample funds. (We must avoid all begging for funds at the Convention). We are not doing one-hundredth part of what we might, could, and should do.

Think of the vast amount of time, money, and energy so freely expended by Christians in perpetuating darkness, bigotry, and superstition. The poor, despised sect of Seventh Day Adventists, in addition to giving one-tenth of their income to support their ministers last year, raised the sum of $25,000 and spent it in the purchase and distribution of tracts and publications advocating their faith. Shall the Liberals begrudge a tithing for the cause of science, sociability, and Secularization? Let all make immediate arrangements to attend, and bring the wives, mothers, sisters, and daughters. Use every effort to induce fair-minded, intelligent friends and neighbors to accompany you. For union is strength; numbers giv confidence. It is a duty we owe to each other and the cause to be present. Let us beware of following the example of the Christians and being mere professors instead of earnest practicers of our principles. What though attendance at the Convention will occasion some loss, some outlay, expense not easily to be afforded? Nothing worth having is attained without effort. Think of the heroic sacrifice by the pioneers of Liberalism, but for whose self-denial, loss of property, liberty, even life itself, the holding of such a convention had been impossible, every advocate of Freethought so assembling would hav been liable to the dungeon, the torture, and the stake.

Remember this Convention is for the individual benefit and encouragement of each and every one who favors liberty of conscience, and would defend their birthright from the usurpations and intolerance, the fanaticism, bigotry, and superstition of the priesthood.

We trust every local League will be fully represented—send every man and woman of influence and ability—so that the Convention shall, in every sense, be a truly representativ body of our people. Matters of momentous interest will come before the Convention. It will seek to devise and perfect plans for more efficient individual labor, and for the united, triumphant onward march of Freethought and Secularism.

The earnest, practical, actual co-operation and presence of every true Liberal in Pennsylvania and vicinity is required.

Remember the able exponents of Liberalism announced will hav to leave other fields of labor to help the state of Pennsylvania. They one and all will be there, ready and willing to labor alike on and off the rostrum in instructing, counseling, and discussing with you the best means to advance the cause in your neighborhood. If you wish to be benefited you must do your part of the work. By staying away you would do great injury to the cause you love; you would giv the orthodox a triumph and bring discouragement on the workers. There must be a full attendance. Your presence is really necessary. Let nothing but severe sickness keep any real Liberal away. Your friends and co-workers expect to meet you at Altoona. Do not discourage—do not disappoint them.

CHAS. B. REYNOLDS,
Chairman of the Executiv Committee.

Charles Watts and the Salvation Army.

On the evening of Thursday, the 8th inst., Mr. Charles Watts gave a lecture at this place to a crowded audience, his subject being, "Wherein Secularism is Superior to Christianity." He is a speaker of great force and eloquence, and commanded the attention of the audience; and, from the remarks I could hear among those present, I should say that he made a very good impression.

But the grand finale was when a weakly-looking parson of some orthodox denomination or sect ventured to cross swords with this giant of Secularism, for then he showed himself the consummate debater that he is, and from his lips issued forth a torrent of unanswerable arguments and logic, in language of eloquence and power, that completely dumfounded and annihilated the poor parson. It struck him like a flash of lightning and sent him off quivering, to rise no more, unless the united prayers of his flock shall resuscitate him with strength sufficient to believe that if he had another chance he could overcome this champion of Freethought as David did Goliah.

But there was a drawback to this most interesting discussion, although it did not stop it, or prevent the speaker being heard, thanks to his powerful voice, yet it was very disagreeable and very annoying to both the speaker and audience.

Unfortunately for the cultured portion of the community of this country, they are inflicted with a pestilence worse than one or all of the plagues of Egypt, in the shape of a Christian sect called the Salvation Army, whose idiotic actions and antics would plainly indicate that they had some relation to the family from which Darwin says we are all descended—a sect which infests every village, town, and city. And this city has the misfortune of having to endure their vile presence.

After going through their usual evening religious performance, they coolly marched from their barracks with the premeditated purpose of putting a stop to the lecture by getting in front of the lecture hall, where they remained for upwards of an hour, howling, praying, singing, and drumming, with that most loving intention that Christians hav always been noted for in the history of the past and present, that of drowning the voice of the lecturer. They finally got tired of their orgies and left, and I am almost ashamed to state that no effort was made by the authorities of the town to put a stop to the disgraceful proceedings. But these obstructions to Freethought will eventually do the cause more good than harm. And this is but a sample of what a belief in a supernatural religion is capable of doing. History tells us what it has done in the past, and would do again if they only had the power. Centuries hav been spent in burning into the human heart and brain the errors and delusions of the Jewish Bible, and it takes time to efface the scars. Yet it is a good sign of its decline when even children are beginning to laugh at its old wives' fables. And it was not these silly creatures alone; just as silly Christians of other denominations not only encouraged it, but joined them in their revelry. And what better could be expected of men and women when part of their religious performance is to put out the lights and go "searching for Jesus," as they call it? and we can fancy what sort of searching and feeling is going on in the dark among old men and young men and maidens. Is it not disgraceful to Christian civilization to hav these howling and prowling dervishes encouraged and patronized by people who consider themselvs highly civilized? And the leading papers of this country are dumb upon this blot that disgraces our country, but rather uphold them, and say that they are doing good. When men of the highest culture and refinement come among us to lecture on philosophical themes connected with ethics, science, and history, they are either denounced or left unnoticed. Well might the poet Moore say in his day:

"Yes, ye vile race, for hell's amusement given,
Too mean for earth, yet claiming kin with heaven—
God's images, forsooth! But the time is coming when
From the lips of truth one mighty breath
Shall, like a whirlwind, scatter in its breeze
That whole dark pile of human mockeries.
Then shall the reign of man commence on earth,
And, starting fresh, as from a second birth,
Man is the sunshine of the world. New spring
Shall walk transparent like some holy thing."

The aim of every cultivated mind should be directed toward the consummation of a thing so desirable. "Nature had given to man, before there were books or priests, the germ of the virtues which render him sociable. There were men of integrity before they had imagined a hell, and there will be some yet when people shall hav ceased to believe in it. This pure book that Christians look up to as a god, what has it done for poor humanity? Has it reduced crime? Has it abolished vice? Has it made the people temperate? Has it done away with poverty? Has it reformed the vicious? And where is the invention or discovery fostered and aided by its teachers? And see what vast sums of money hav been expended to make people believe that they are conceived in sin and brought forth in iniquity. There is a plan of never-ending torment to the most of them, to which they were unchangeably predestined from the first; that a just God made this place; that this God wrote a book, the proper understanding of which is necessary to salvation; that this book has never been understood, and consequently the majority would go to this hell; that he made this hell and this book to fit together. This crowning infamy, that an all-wise and all-good father would make a hell to burn eternally his erring children, and an incarnate fiend to superintend the roasting, what misfortunes has it not caused to humanity? We are all equals in the eyes of nature, and ought only acquire a superiority over each other by the use of their reason and by the development of the intellectual faculties and by virtue. It is not the instruction of the people that is to be feared (only priests and tyrants fear it), but rather much more their ignorance and vices. Morality has much more to gain when surrounded by all the light of reason than when inclosed in the darkness of faith. Nature has engraved in the heart of man himself the catalog of his duties, and her most beautiful altar in the heart of an honest man.

"The sacred dogma of natural morality has its source in the brain of eternal reason, which governs the world, which alone ought to be listened to and followed. Everything which may be superadded thereto can only corrupt it. Any association with maxims foreign to it, and drawn from a supernatural power, can only weaken the ties, for the simple reason that they are not those which are acknowledged by nature and reason. How little do we count upon the probity of him who is an honest man only so far as he is deceived, and that he believes in hell! Man ceases to hav religion when he ceases to hav any faith in the absurd stories which hav been told to him under that name, because it would seem that absurdity and miracles are the distinctiv characteristics of all religions, and that it is a general belief that a man cannot be honest without being a fool." ONE OF THE AUDIENCE.

Thorold, Ont, Can.

THE funny paper, *Texas Siftings*, sometime ago began publishing the weekly sermons of the Rev. Mr. Talmage, which assimilated quite harmoniously with the other current nonsense that the paper printed. When Talmage started out on his recent barnstorming tour, the publication of this particular department of the journal had to be suspended. The editors apologize thus:

"DR. TALMAGE'S SERMON.

("Owing to Dr. Talmage's absence from his pulpit, at the Brooklyn Tabernacle, for several weeks, his sermon has to be omitted for the present.")

The omission is supplied by a blood-curdling tale headed as follows.

"A TRAGEDY OF THE GULCH!

"REMARKABLE STORY OF A FRATRICIDE IN A COLORADO CABIN."

No complaints that the readers were not well satisfied probably being received, another week the sermon was replaced by a second yarn entitled:

"THE DEVIL TO PAY!

"A STRANGE STORY OF QUEER PEOPLE."

If *Texas Siftings* can keep this thing up, the publication of the Rev. Mr. Talmage's sermons will not need to be resumed.

Communications.

The Alleged Life Beyond.

The friendly but vigorous discussion of the future life question that is going on, I think, will do much good, because, although but few conversions may be made, it will hav a tendency to rouse people out of intellectual ruts into which they hav fallen, and prevent them, to some extent, from "thinking along defined grooves,"as Herbert Spencer expresses it. Discussions on important subjects expand the mind, and create a keener interest in scientific analysis, the result of which is the acquisition of certain golden grains of truth, though these are often picked up where they were not sought. All real truth seekers try to divest themselvs of prejudice and preference when considering a question of any kind, but this is a difficult thing to do. Be as honest as we may, it always takes a little stronger evidence to lead us one way than it does to lead us the other. People generally approach certain subjects with more or less awe and bewilderment. Thus they are unfitted at the very start for a candid and searching investigation. Never mind the consequences when pursuing light and knowledge.

> "Felix, qui potuit rerum cognoscere causas,
> Atque metus omnis et inexorabile fatum
> Subjecit pedibus strepitumque Acherontis avari,"

Said the Mantuan bard nineteen centuries ago, and it is sound doctrin to-day. In the investigation of the causes of things, of all laws, of all phenomena, we should put aside all preconceived notions, whether held by priest or prophet, sage or savage, whether of very limited or of well-nigh universal acceptance, whether venerable with age or of yesterday's growth. Hope, fear, and love must be banished till the pursuit is over. Professor Bain, the great logician of Aberdeen University, says: "There is a natural tendency to believe much more than we hav any experience of." And also: "As we are so liable to extend our assertions beyond the facts, we should be particularly on our guard against universal declarations. This is one of the weaknesses of human nature, and a leading source of fallacy and error." Again: "The real evidence of the law of causation must be something different from our being disposed to believe it." It is noticeable that the majority of those who uphold modern Spiritualism are fond of contrasting their belief with what they consider the gloomy doctrin of Materialism and the Christian doctrin of endless punishment.

This is an exhibition of real magnaminity, but it is akin to the Jesuitical doctrin, first defended by Plato, that it is commendable to teach that which is or may be false, provided the effect of such teaching is beneficial; a doctrin, I may add, which the entire Christian world is practicing to-day. The Spiritualists would hav us believe in a future life whether it can be proved or not, because, for one reason, such belief is comforting while physical life lasts, at any rate. This is stepping backward while in search of light. It is shading that which we wish to illumine. It is eating the cake before you get it. It is bad doctrin. I do not assert that there is not and never can be any such thing as spirit-life, nor that no possible evidence could convince me that there is. The man who declares that his mind is immovably fixed on any point, implies either that he has exhausted all possible knowledge, present and future, on the subject, or that, should occasion require, he would ignore the evidence of his own reason. I simply hold that individual spirit existence has never been proved. So far as actual knowledge about them is concerned, human spirits stand just where the Father, Son, and Holy Ghost stand. Millions of people believe in the former, and other millions believe in the latter, but nobody knows anything about either. In support of this statement, though not absolutely conclusiv, I cite the fact that there are now many intelligent people in the world who once firmly believed, on what they considered ample evidence, in the truth of Spiritualism, but who now entirely reject it, and hav no faith in the performances of mediums. It is impossible that this could be so if those people had know what they thought they knew. No man can know anything and not know it at the same time. If they had known there were spirits, it would hav been as impossible for them ever to hav not known it, as it would be for them to cease to know that there is an earth on which they tread. Some enthusiastic Spiritualist may here reply: "Those backsliders did not know, but I do." Ah, but how can you convince the outsider that you really know any more about it than the others? I concede that the Spiritualist is not bound to show why spirits exist, to giv a minutely accurate description of them, or to explain how their lives are supported after leaving physical organisms. He is not bound to show that a universal belief in Spiritualism would hav a beneficial effect, or any effect whatever, on the morals or happiness of mankind. Let him first prove that spirits exist and hav the power of communicating with living people. Then it will be time to require further particulars. In the first place, this theory requires unusually clear, connected, and powerful evidence for its confirmation, from some source, because its alleged phenomena, its manifestations, with their accompanying performances, are nearly all absurd, unnatural, and contemptible. Who has ever given a sound reason, who can giv one, why a conscious, intelligent being, wishing to communicate seriously with a person, should require any table, cabinet, slates, circle, or medium? What sane person would expect a spirit to come in any one of the ways they are said to hav come, if he had never heard of the return of a spirit, but believed one was about to return? No one living, I believe.

One writer says that Professors Hare, Crookes, and Zoellner hav investigated, and "they say the facts are true." None of us will deny that facts are true, but the grand difficulty that confronts us all is to tell what are the facts. Can these professors show clearly to an unbeliever the difference between spirit and life? Can they prove conclusivly that a spirit is or is not necessary to a living person? If they cannot show clearly and positivly to the unbeliever that spirits exist and return, their opinions are worth no more than another person's. The indestructibility of matter is, I suppose, almost universally conceded in the civilized world. It is inconceivable that anything which cannot be destroyed could hav been created or created itself; hence I may say that matter never had a beginning. All known substances are comprehended in the general term, matter; therefore what is not matter is nothing. If I hav a spirit, it must be composed of matter, and therefore existed always in some form. Matter is none the less matter because it is invisible. If this spirit was always a conscious, individual being, it cannot be properly called my spirit, because it existed eternally independent of me, and its brief stay with me is only a breathng-spell in its endless career. Besides, if I had never been born, the spirit would hav gone on just the same, if there is no death for spirits. But if it did not always exist as a person, there must hav been a time when it began to exist. If it began to exist simultaneously with the physical organism and grew up with it, there is simply a dual being or else two different beings with the appearance of one, but the great problems of life and intelligence are as far from solution as ever.

How can one of two mutually dependent beings become independent more than the other? All life exists by virtue of death, and cannot exist without it. Animals and plants, and even members of our own species, must die in order to make our existence possible. All dead bodies become a part of the great sum total of matter from which they sprang, and they are constantly nourishing other living bodies; thus, though still ignorant of the great life principle, we can account for the continuous reproduction of terrestrial life in all its forms. But if spirits continue to liv, they take something from the sum total of matter but return nothing, and this course, in time, would exhaust the material universe, and it would become transformed into a vast, invisible army. There would be no planets to explore, nothing to rest upon, and no food supply; hence they must either die, or part of the host turn cannibal and devour the others. If it is objected that matter is probably infinit in amount, I reply that it is quite as propbable that the reproduction of animal life will continue forever in some part of the universe. If it is said that spirits hav no organs and require no food, it is nonsense to call them persons, or essential parts of persons. It is giving form and a robe to a thought and calling it something. When the scientist traces life downward through its lower forms, he finds that animals and plants converge more closely till at last they are so intricately blended in form and qualities that human analysis cannot distinguish them; hence we are forced to the conclusion that man, with all his superior faculties, is no higher in ultimate origin than the oyster and the thistle, and that no part of him, now or hereafter, can exist by virtue of special and separate laws. If evolution is true, and if man is the only creature that is immortal, when did the spirit take possession of the bodily frame? Did it come fully grown, or as an infant? Where did it come from? The preceding anthropoid ape either had a spirit or it had not. If it had none, then no amount of time could hav developed one in the successor, man; therefore, if man has an immortal spirit he got it from an outside source.

But suppose we reject evolution entirely. We must then fall back on the old theological creation or assume that man sprang up in some mysterious way, body, spirit and all. Start man in any way you please, the difficulties in the way of his eternal future existence remain insuperable, *so far as we know.* If the ape has an immortal soul, so has the dog, and the cat, and all the lower creatures, down to the lowest conscious thing, and if the present stock hav one, of course, all the multiplied millions and trillions of people and other creatures that ever lived are still living in invisible forms. As Bryant say in "Thanatopsis," "All that tread the globe are but a handful to the tribes that slumber in its bosom."

Now about the return of spirits. If spirits grow and progress as they are said to, they must hav some definit size, and each must take up *some* space. Considering the incalculable number of spirits that are living somewhere—if they liv at all—is it really probable that a particular spirit could always find room to make its way to any required spot at its own will, or at the desire of a certain medium? It may be said that there is plenty of room for all, because space is infinit in extent, but we must not forget that the space surrounding the inhabited part of this earth is comparativly very small. Other spirits may be crowded around the particular locality, and I suppose no one has the power to compel all spirits to retire to any certain distance. Suppose a man is suddenly buried one hundred feet deep in solid rock and dies three minutes afterward. Can his spirit reach the surface, the rock remaining firm? To say yes is to suppose it capable of contraction or attenuation to a degree that is inconceivable as the actual state, form, and size of a living, conscious person with the necessary organs. W. F. McCormick says that spirits are invisible, because they vibrate too rapidly to come within the range of vision—more than seven hundred and eighty-nine trillions of vibrations per second. But they become visible "by coating their spiritual bodies over with grosser matter taken from the medium and persons forming the circle."

The same process is resorted to in the production of sound. Now, if a spirit can actually take away the smallest particle of matter from a medium, it is logical to suppose that it can take away several particles. In fact, there is no telling how much, and several spirits might reduce the medium perceptibly, and a larger number carry him or her away entirely, leaving the medium a thinner party than the ghosts were before. Such fanciful calculations about the exploits of spirits may be very amusing to any one who has already "assumed" that Spiritualism is true, but they hav little weight with those who want to know that there is something to vibrate before they reckon its rapidity.

Ingersoll says, "Wherever man has lived, his religion has had another world in which to meet the lost." Doubtless that is true, but it does not touch the origin of the belief in immortality. In my opinion the origin and development of the idea of immortality was a wholly subjectiv procedure. Man loved life before he ever loved anything else. This love he inherited and transmitted. It was a part and a necessity of his nature. He clung to life and eventually wished that consciousness might not cease at death. The wish grew to a hope, and the hope to a vague belief. Beyond that, in all the lands and peoples—savage, pagan, Jewish, and Christian—it has never advanced. The primitiv man saw his fellows dying around him, and when he had reached the point at which he conceived it possible that he might liv beyond the grave, his reason told him that if he could liv, others could also, and then arose the hope of meeting his departed kindred. The hope of immortality is nothing more than the inborn love of life extended indefinitly.

Observation teaches man that he cannot always liv here, and he reaches out into the dark unknown. But all the wishes, hopes, and beliefs of all mankind weigh not a feather in the scale of proof. If the desire to liv forever was any proof of immortality, man would continue to liv in his physical body. As vitativness is a necessity to the perpetuation of the species, it is likely that while man continues to inhabit this globe he will wish that the spark of intelligence may not be hopelessly buried in the gloom of dissolution. Those who cry out so loudly about the horrible doctrin of the Materialist should remember that they are trying to look at the matter from two different standpoints at once. This cannot be done. Should they ever come to accept the view they now denounce, they would be apt to find that happiness is quite possible where now it seems impossible. Happiness is a mental state, and so long as we can attain it, does it make any difference, so far as this world is concerned, what our belief may be in regard to another?

Of course, I do not include actions growing out of beliefs. Do not imagin that this is a license to seek happiness by unworthy means. Virtue and vice, goodness and evil, with their unavoidable consequences, will continue the same whether there is a future life or not, and whether we believe there is or not. But there is one thing about the other world that I like. It is the only absolutely free country that has ever been known. You may hav a house with many mansions in it, or a mansion with houses in it, just as you please. You may build a beautiful palace, liv in a hut, lie on the ground summer and winter, or sail around in the air. You may dawdle along on a golden pavement, swinging an ivory-headed cane, pick your way through a tangled thornbrake, or wander in charming gsoves. You may hav hot and cold water and gas in every room, and no taxes to pay. If there are any capitalists there—which is doubtful—they hav lost their grip. The labor question is solved.

You may plant corn, build railroads, dig in mines, or play base-ball. You may wrap yourself in furs and skate on ice in July, and scrape an old fiddle on Sunday. You may dress in or out of the fashion, wear a Mother Hubbard or a train, either freight or passenger. You may institute any system you

please—Free love, no love, monogamy, bigamy, trigamy, deuterogamy, spinsterhood, or etcettery.

You may take leave of your friends with a distant hand-shake, or adopt the Plymouth pastor's paroxysmal kiss. If you cannot arrange things satisfactorily, there is no one to blame but yourself. Amen.

N. G. W.

Montezuma, New York.

The impeturbable serenity of Remsburg and Reynolds, and their prompt repartee to fierce charges made, and perfect nonchalance amidst the wild, savage gestures and fierce imprecations of the devout Christians, overawed those most desirous of lynching them.

In spite of frantic efforts to prevent attendance, at 3 o'clock the hall was two-thirds full. Daniel was eager for the judgment, and stamped and raved for one hour and a quarter. Twice Mr. Reynolds called his attention to the flight of time, and that he had not yet said one word in regard to the subject he himself selected, "The Atonement." The audience got tired and weary, and at half-past four the chairman called the Rev. Hull to order. Mr. Reynolds declared there was nothing for him to answer. The reverend gentleman reminded him of Dickens's "Dombey and Son," the opinions and mode of expression were so much like Bunsby. Mr. Reynolds proved from the Bible: 1. That the Bible plan of atonement was unjust and absurd; 2. That Christ did not make any atonement. The Bible said, "The soul that sinneth it shall die" (Ezek. xviii, 4). The Bible says the soul is doomed to death. Christians claim "Jesus came to pay the penalty. He poured out his precious blood on Calvary's cross to save our immortal souls from death. He, the blessed Jesus, the son of God, a God co-equal with the father, died that we might liv."

Did Christ's soul die? If so, he was not God, for a dead God is an absurdity. The church declares Christ's soul did not, could not, die; but the Bible and Christ declare his soul did die (Isa. liii, 10, 12; Rev. i, 18). Which shall we believe, either, or neither? If Christ's soul did die, as the Bible says it did, then he could not hav been God.

If not God, he could not hav died for us. But according to the Bible, Christ needed a savior for himself (Rom. v, 12).

The church declares he poured out his precious blood on Calvary's cross to save poor sinners.

According to the Bible account of his crucifixion, Christ never poured out any blood. He died with less and shorter suffering than any other who ever was crucified.

Smith's Bible Dictionary, the standard orthodox authority, says, "He was watched, according to custom, by a party of four soldiers with their centurion, whose express office was to prevent the stealing of the body. This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation."

Neither Matthew nor Mark says anything of any shedding of blood.

Luke tells of the agony in the garden of Gethsemane (Luke xxii, 44). "And his sweat was as it were great drops of blood" (Greek, *hosi*, "just as if," "as it were," "something like").

John alone tells us of any blood at the crucifixion. "But when they came to Jesus and saw that he was dead already, they brake not his legs, but one of the soldiers pierced his side, and forthwith came there out blood and water" (John xix, 33, 34). A dead man could not shed his blood to save any one, yet according to the divinely-inspired New Testament no blood was shed by Jesus until after he was dead.

But suppose Christ did pour out his blood, and his soul died on Calvary, what do Christians claim as the result? "That at death of all who believe this, their immortal soul takes its flight beyond the realms of time and space, and goes to God who gave it." What is the immortal soul? All Christians argue the immortal soul is immaterial, indivisible, without form or parts, cannot be seen, felt, smelt, or tasted. This is the best possible definition of nothing. Where does this nothing or immortal soul go at death? Beyond the realms of time and space. When beyond time, where are we? Nowhere. When beyond space, where should we be? Nowhere. Then the atonement of Christ insured nothing going nowhere.

But Christians declare God is everywhere. Now, if a person dies in this room, if God is everywhere, what need the immortal soul should go anywhere? How could it go to find God if God is everywhere?

Mr. Reynolds then called attention to the necessity of real salvation for all here and now—salvation from error, ignorance, superstition, and the dominion of priestcraft, and showed the necessity of organizing local Leagues in every neighborhood for the promotion of scientific education and sociability. His remarks were loudly applauded. Mr. Ross asked the Rev. Daniel Hull if he was satisfied. He said he had received more favor, courtesy, and privilege at this Infidel meeting than he had at any of the minister's meetings. But when the people voted unanimously to hear an Infidel like Remsburg, instead of a believer in Christ, explain the plan of salvation, he would say no more.

The fact of so large attendance only irritated the good Christians, and their excitement only aroused intense desire to hear. Despite threatening rain and storm, the house was crowded as early as 7 o'clock Friday evening. Mr. Remsburg delivered his great masterpiece, "False Claims," and the opposition and abuse he had suffered inspired him with force and vigor of delivery that was electrifying, and made an impression on all present that will never be effaced. In spite of prejudice and the shattering of their idols he forced from the audience frequent long and hearty applause.

He was followed by Ex-Rev. Reynolds on "Salvation." The commingling of humor and pathos won their attention and held their interest, and there is little doubt but his concluding appeal to those who favored Liberalism to report to Mr. Ross or Mr. Travers their names as members of the Montezuma Liberal League, will giv quite a number courage to respond.

Soon as Messrs. Remsburg and Reynolds announced their departure in the morning, a young doctor announced that the lecture of Mr. Remsburg on "Bible Morals" would be answered at the Methodist church on Sunday, and all were invited to attend. Mr. Ross inquired if Mr. Remsburg would be awarded the privilege to reply. The doctor said the reply to the lecture, "Bible Morals," would be by a gentleman who had not heard Mr. Remsburg, and at another place than where the lecture was delivered, and so if Mr. Remsburg desired to answer his reviewer he must do so at some other time and place. The same old tactics. Undaunted courage of priestcraft when sure opponents are far away.

Mr. Remsburg says in four years' constant work, from East to West, and North to South, he never before witnessed so much fierce, bitter, and vindictiv hate as at Montezuma.

CHAS. B. REYNOLDS,
Ch'n Ex. Com. N. L. L.

A Noteworthy Circumstance.

A century ago, in this country, there was much more skepticism in the South than there was in the North. The slipshod kind of religion they had in the South did not terrorize the people and stifle thought, as Puritanism did in the Northern states. Jefferson's influence in this line was decided and far-reaching. All, or nearly all, the lawyers, physicians, and politicians of that day and section, even if they did not attack the popular superstition as Jefferson did, like Washington, gave it the go-by. Had this sentiment been organized into a school and perpetuated itself as other organizations do, it is extremely probable that the whole history of the South, from that day to this, would be entirely different from what it is. There would never hav been any attempt at secession, and the South, with her superior natural advantages of soil, climate, and adaptation to the cultivation of the cotton-plant, would by this time hav been farther advanced in civilization than the North. For it is a historical fact that skepticism—infidelity to the reigning superstition—has evermore been opposed to the enslavement of human beings, and in favor of mental and personal freedom. It is religion that has stained the earth with human blood.

But when, in 1830 or thereabouts, the men who concocted the plan for dissolving the Union—Calhoun, McDuffie, *et id omne genus*—came upon the stage, they found that to carry out their purposes of founding a new government composed of the Southern states, with negro slavery as its chief cornerstone, it was necessary to get the religious sentiment of the South in its favor and make the enterprise a kind of crusade for the glory of God. This was an easy task to perform, for in both the Old Testament and the New they had not only verbal authority for the doctrin that human slavery was right and lawful, but they had the cumulativ argument in the *practice* of the "covenanted people of God," who had the divine sanction for making slaves of the heathens round about.

Every one must hav been struck with the singular fact, during the rebellion, that, from Jefferson Davis down to the corporal in the army, the rebel officers, with but few exceptions, were all exceedingly *pious*. Stevens, Lee, Jackson, and indeed pretty much all the civilians and soldiers of the Confederacy were *very* religious. One of the major-generals was an orthodox bishop, who left the cure of souls and entered the army, and was the means, no doubt, of sending many a Yankee's soul to hell. They seemed as if they thought that by their zeal in this line they could cajole God to head their battalions and march them on to victory. The religious teachers had brought themselvs and the politicians to believe that God was bound by his attributes to interpose in their behalf, when the object of the war was to honor him by erecting a political government upon the divine institution of slavery. And I heard a religious Southerner, a few years ago, say that when the clergy saw that God calmly looked on and allowed the Northern soldiers to crush the armies of the South, some of them became so disgusted with him for going back upon his own institution that they actually denied his existence altogether and became Atheists.

But since the war we see that during all that reign of evangelical piety there was much *latent* skepticism, which is beginning to come out and to find utterance in the Liberal papers of the North. Among these long imprisoned but now liberated skeptics is Mr. Albert Chavannes, of Knox Co., Tennessee. He is the editor of a monthly, called *The Sociologist*, and is an able thinker and writer. Then there is Dr. Lazarus, of Alabama, who has written some important articles for our Radical papers, East and West. Then, also, a Tennessean, named Simpson, who probably was a preacher formerly, but, having been cured of his tongue-tie, speaks out vigorously in the *Investigator*. And I hav just read, in the Boston *Index*, the second number of a series of articles by Edmund Montgomery, of Texas, who is an enthusiastic scientist and, of course, a non-believer in the popular superstition. It is to be hoped that these gentlemen are spokesmen of a much larger number in the South whose hearts are with us in the cause of popular enlightenment. But it will take years of toiling and waiting before the South will become intellectually free. She is delivered from the system of slavery which sat upon all her interests as an incubus, but she will hav to writhe for many years under the greater curse of church superstition. The religion of the colored people, who now number 6,000,000, is but little removed from the fetichism of their African ancestors; and that of the majority of the white people is not much better; while the orthodoxy of the upper classes is on a par with what we see here, and is a mere badge of respectability and social standing.

A. B. B.

Enon Valley, Pa.

Is Professor Proctor Proselyted?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see in the New York *Herald*, that Proctor, of England, formerly astronomer and Atheist, is reported as saying, "We know nothing of the origin of worlds, and the only consolation is the knowledge or belief that God made them."

Such talk is trash, and bespeaks a cowardly knuckling to popular superstition by a man supposed to be a headlight of science.

If we know nothing of the origin of worlds, where does the knowledge that God made them come in?

What consolation can the baseless belief that God made the world afford, since his existence still remains to be accounted for?

JOHN P. GUILD.

New York.

Humanity in American Poetry.

From the Montreal Gazette of January 9th.

There was a good attendance in the Freethought hall, last evening, on the occasion of a lecture by Mr. S. P Putnam, of New York, on the subject of "The Spirit of Humanity in American Poetry." Humanity, said the lecturer, was the essential spirit of poetry. The more human we are, the more poetic we are. It was not any belief in the gods that made poetry possible, but a vivid experience about ourselvs. American literature is a fresh and natural product, something breathing of the very soil itself. There had been much imitation, but there were genuin singers who sang because nature compelled them to do so. The most original American poets were Bryant, Poe, Walt Whitman, and Bret Harte. Bryant looked upon the vast physical aspects, and all his poetry was full of the spirit of physical surroundings. He was, however, not intense with the spirit of humanity. Poe was highly original and the most skilful artist in words, but his lurid pages possessed little humanity. Walt Whitman was altogether of the new world, and partook of its roughness. Bret Harte was equally original and humanitarian, besides more artistic and possessing a wonderfully subtle humor. His writings were based on personal observation, and made the most enduring literature for profitable instruction as well as for perpetual delight. The poet of America in all his writings must realize the infinit majesty of man, that what he feels and thinks and does, under whatever circumstances, is of more import than what any other can think, feel, or do. The proper study of mankind is man. All the accompaniments of his civilization, however rude, are to be rendered in the light of poetry. Man was a physical being to be ennobled. In America, especially, must the physical aspects of life be vindicated as to their poetic and artistic value. The poet of the future must also recognize the demands of science; she must be his most potent guide, not to make poetry, but to furnish its most brilliant forms.

The poet must realize the inward as well the outward. The finite is bosomed in the infinit, and the poet had to realize this quality of mystery. He must also emphasize the moral element, that there is good and evil, that this universe is an eternal battle-ground, and that we must giv ourselvs to the good, not because we find it will triumph, but because it is the dearest part of ourselvs. The humanitarian poet must be the poet of labor. He must see that labor was the true creativ force of this planet, and sing of it with more eloquence than Homer sang of his gods and heroes. The noblest singer is he who with deft fingers touches the strings of our humblest joys; who awakes the music of the humblest tasks of life; who roams not in the palaces to gather the jewels of a deathless crown, but amid the cottages, the daisies, and the primroses, and the sweet fields where glows and ripens the harvest of our common work.

The lecture, which was illustrated with quotations throughout, was of a most interesting nature, and was listened to with deep attention. Mr Putnam will lecture this evening in the same hall on "The New American Church."

CATALOG of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - JANUARY 24, 1885.

The Coming Coalition.

One of the guarantees of safety from religious persecution has been the bitterness of Protestant sectarian strife, and the cordial hatred all the sects, from Calvinistic to Unitarian, hav entertained for the mother church of Rome. This agreement to disagree, and to fight it out on that line, had a very potent influence in the establishment of religious freedom by our Revolutionary sires. A few of the most influential of the framers of our government honestly and sincerely believed in making an unsectarian republic, a republic which should allow men to hav any or no religion, as they pleased, but the majority of the people of the last century were not in favor of a secular government, but only of an *unsectarian* polity, and that simply because their particular sect had no chance of securing plenary power. The sects distrusted each other, and most of all distrusted the Catholicism of Maryland, which state at that time had a loud voice in the councils of the embryo nation. And from that time to this, such exemption as the Infidels hav enjoyed from governmental persecution has been owing rather to this harsh strain of discord between Protestants and Catholics than to any toleration in the two systems of religion.

But now signs of a making-up of their differences are multiplying thick and fast. The latest is the almost unqualified commendation of the pastoral letter of the late Romish Plenary Council by the official journal of the Methodist church. The lion and the tiger are making love, and their amorous embraces bode no good to the common prey. The pastoral letter commands that in the homes of Catholics shall be admitted no "publication tending to weaken faith in the religion and the church of Jesus Christ." "This," says the Methodist church through its organ, "is worthy of all commendation." Does this imply that Methodism is going to hav an *Index Expurgatorius*, as well as Rome? Shall no criticism of his faith be read by a Methodist? John Wesley would never hav refused to meet an opponent, or to allow discussion of his new salvation plan. Is the Methodist church so far gone that it must go back to mediævalism—to mental stagnation and intellectual death?

Upon the subject of the Sabbath the Catholic church has heretofore been more nearly allied to Liberalism than to Methodism. Is this utterance of the Council an admission that Rome feels the need of Protestant aid to overcome the Rationalistic tendencies of the times?

"We earnestly appeal to all Catholics, without distinction, not only to take no part in any movement tending toward a relaxation of the observance of Sunday, but to use their influence and power as citizens to resist in the opposit direction."

This exhortation, thinks the Methodist church, "should be observed by all." Of course.

Another, and a most hypocritical paragraph, is also reprinted and indorsed. It is concerning "the pastor's relation to the church:"

"Since, therefore, the priests of God leave all things to devote themselvs to your spiritual welfare, show by your affection, by your co-operation with their efforts for your spiritual improvement, and even by your care for their physical comfort, that you appreciate their devotedness and the reciprocal obligation which it imposes. If duty sometimes calls upon them to admonish or rebuke you, remember that the reproof is meant for your good, and take it in the spirit in which it is given."

Since when hav either Catholic priests or Methodist ministers left all things to help their parishioners? Catholic priests liv better than their flocks. In the very poorest parishes, where the revenues come from servant girls and day-laborers, who oftentime go ragged and insufficiently clothed, hungry and miserable wretches that they are, the priest has raiment of the best, and feeds right royally, "his fair round belly with good capon lined," and not a thought of want or care obtrudes itself upon him. Methodist bishops get $3,000 a year and a residence, and the ministers receive from salaries and fees for christening, marrying, and burying their parishioners all the way from one to ten or fifteen thousand dollars a year. We do not say the people hav not a right to pay them what they choose, but the sniveling cry that they leave all to benefit their people is the rankest hypocrisy.

A change in the relations of Protestantism and Catholicism most significant is also apparent in other directions than the Methodist church. Not only is the editorial from which we hav quoted the foregoing very tender of the feelings of Catholics, but other Protestant church papers are putting on the kid gloves of speech when touching Rome. Calvinistic, Congregational, even Unitarian journals profess respect for the "grand old institution, the stanch bulwark of faith against Infidelity." It looks to an observing one of the latter class that a combined raid of all the churches will soon be made upon the heretics. Either it is that, or it is the despairing cry of "Help me, Cassius, ere I sink."

How the Tax Payers of New York State are Swindled.

Very few are aware of the amount of church property in this state to which the tax gatherer never pays a visit. The following table will show to what enormous extent the churches are filching from that property which cannot escape the assessor by the plea of "holy."

Name of Denomination.	Value of Churches and Lots	Value of Other Real Estate
Methodist Episcopal	$14,566,397	$2,428,475
African M. E.	274,800	16,400
African M. E. Zion	20,700	500
Calvinistic Methodist	74,500	8,050
Evangelical Association	437,200	49,650
Independent Methodist	1,000	50
Methodist Protestant	28,300	3,245
Primitiv Methodist	48,500	8,000
Reformed Methodist	7,300	1,700
United Brethren in Christ	4,400	1,500
Free Methodist	234,260	27,700
Wesleyan Methodist	148,300	15,850
Baptist	8,371,800	648,375
Freewill Baptist	284,600	43,225
Seventh-Day Baptist	76,150	5,475
Presbyterian	16,590,300	2,523,870
United Presbyterian	564,100	86,625
Reformed Presbyterian	356,700	9,075
Friends, Hicksite	346,100	14,850
Orthodox	68,650	700
Not specified	221,200	14,900
Protestant Episcopal	21,616,750	2,984,620
Congregational	3,210,300	402,700
Reformed (Dutch) church in U.S.	5,770,298	2,168,325
Evangelical Lutheran	2,010,000	453,360
Union	682,100	20,950
Universalist	1,413,400	38,300
Christian Connection	247,920	25,500
Campbellites	111,700	700
Second Adventists	28,150	3,425
United Evangelical church	68,300	6,500
Reformed church in U. S.	85,000	18,900
Unitarian	817,000	———
Moravian	163,400	20,250
True Reformed Dutch church	73,500	2,000
New Jerusalem church	158,800	5,000
Shakers	35,000	———
Independent	40,000	———
Seventh-Day Adventists	5,600	650
Mennonites	700	———
Advent Christian Association	4,500	———
Roman Catholic	18,301,590	4,366,490
Jewish	3,536,500	65,500
Total	$101,105,765	$16,491,385
		$101,105,765
Grand total		$117,597,150

If this were taxed at two per cent (a low average rate), it would yield a revenue to city, county, and state of $2,351,943, or something over fifty cents for each man, woman, and child in the state. But this is not all. It costs the state not less than half a million a year to protect this property, equal to another ten cents drawn from every man, woman, and child in the state. And in cities, gas-pipes, and water pipes are laid by the churches, and the municipality foots the bill. What this amounts to there is no basis for estimating. But probably this church property costs the state, in exemption and by protection, not less than three million dollars per annum. What corporation is there, soul-saving or other, that would not be jubilant over such a magnificent annual subsidy?

Who enjoys the luxury of this? About one-fifth of the people—to be exact, 1,177,470, for that is the church-membership in this state, out of a population of about five million. We hav no fault to find that these eleven hundred and odd thousand tax themselvs some $15,308,231 a year to pay some seven or eight thousand ministers' salaries, but we do most strenuously object to see the nearly four millions of other folks taxed to support churches to which they do not belong—which is what the exemption, protection, and other privileges practically amount to.

We commend the above figures to the members of our legislature. They form a more eloquent plea for justice than lips can frame or pen indite. And if there be a Freethinker in Assembly or Senate, we urge him in the name of the blind-folded goddess to present a bill to right this monstrous wrong.

Capt. Isaiah Rynders, Consistent Christian.

The death, last week, of Capt. Rynders, of this city, recalls the great changes that hav taken place since ante-bellum times. Capt. Rynders was on the wrong side in those days, and looked at the Abolitionists as dangerous fanatics and wicked disturbers of the peace of the Republic. Though for him we ought, perhaps, to use the back-end-of-the-dictionary epitaph, *De mortuis nil nisi bonum*, his prominence in the politics of the past and present does not allow entire forgetfulness of the days when he worked with the pro-slavery orators, and proved from the Bible, with all the glibness of the preacher, that it was a religious duty to keep the "children of Ham" in slavery.

At the old Tabernacle in Broadway, near the City Hall, the anti-slavery people used to hold meetings at which the speakers were usually greeted with abusiv cries and sometimes the unpleasant missils of their opponents. On one of these occasions Capt. Rynders, exasperated by his attack on Zachary Taylor, rushed to the platform, seized William Lloyd Garrison by the collar, and threatened to throw him off the stage if he repeated his words.

Yet Capt. Rynders only represented the popular sentiment—the sentiment of the ministers and of most of their congregations. His treatment of Mr. Garrison was mild in comparison with that which the great abolitionist leader suffered at the hands of the "solid" men of Boston in October, 1835, when a mob composed of "gentlemen of property and standing" partly stripped him and proposed to hang him on Boston Common. Garrison escaped the lynching only by the interference of the authorities, who lodged him in jail for safety.

Capt. Rynders preserved his Christianity to the day of his death, which was the Monday after Colonel Ingersoll lectured here. The early part of the day he spent in arguing with a Freethinking friend against the heresies expounded in the Academy of Music the night before. The lecturer as well as the lecture came in for a generous share of his impetuous and profane, though pious, denunciation.

In Capt. Rynders has passed away, perhaps, the last of the prominent Northern pro-slavery men. He was about the same age as Elizur Wright, one of his most hearty opponents on the questions of slavery and Christianity. He was sincere and honest in upholding the "divine institution," and did not, as the church did, turn his coat the moment the slave was liberated and claim the credit. In slavery days he hated the abolitionists for what they did for the negro. In his later days he hated them because they are nearly all Infidels.

An Exhortation to the Defenders of the Faith.

The task of "answering" Colonel Ingersoll has been left thus far mainly with the lesser lights of the clerical profession, and he has been challenged to almost innumerable debates by obscure parsons who need the notoriety such a discussion would bring them in order to be known to the public at all. Although in seeking such a debate they would be following the example of the misguided person who committed suicide to get his name in the papers, still they profess to be eager for the fray. Such is not the case with the mugwumps of the church. These do not desire to pit themselvs against the champion before whose lance they would lose saddle and stirrup in the first shock. They hav not the honesty, however, to declare their real reasons for shunning the encounter, and seclude themselvs behind the fictitious plea that his arguments hav all been answered. The New York *Graphic* reads them a useful lesson on this subject. It says:

"The earlier the teachers of orthodox religion learn that Robert G. Ingersoll is the most formidable enemy revealed re-

ligion has ever had, the better it will be for the cause of Christianity. The attempts of some clerical drivelers to pooh-pooh this American Voltaire and flippantly dismiss his sledge-hammer logic as unworthy of their learned consideration, only excite the derision of their intelligent hearers. The obstinate fact remains, however we may wish it otherwise, that Ingersoll is to-day the most eloquent orator in the United States, or probably in the world, unless we except Emilio Castelar. His invectiv is tremendous in its power. His points strike average men with the force of a pitchfork. The weapon of ridicule which he most adroitly and audaciously employs against religion, is wielded with tenfold more force than it was used by any of the famous or notorious Infidels who hav preceded him. We hav a scoffer and a skeptic greater than Volney, greater than Paine, more powerful than Hume, and more potent than Voltaire. Let the ablest of the divines buckle on their orthodox armor, and vanquish Ingersoll—if they can."

That is to the point. The colonel has entered the lists—a veritable Goliah of Gath. Where is David? There must still be pebbles in the brook, unless we are to conclude that they hav all been gathered and nothing been left but the mud with which it is the delight of the Christian to load his sling. If the prominent clergy honestly think that Colonel Ingersoll is mistaken, they should come forth and meet him with the courage of their convictions

"And the stern joy which warriors feel
In foemen worthy of their steel."

The Influence of Position.

CHRIST (upon the cross): "Father, forgiv them; for they know not what they do" (Luke xxiii, 34).

CHRIST (upon the throne): "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv, 41).

INGERSOLL: "Is it possible that a little position can hav such an effect as that in changing a man's character?"

The Story Hour.

Our book for the young folks is being rapidly appreciated, which is as it should be. The book is—but we will let Miss Wixon say it:

FALL RIVER, MASS., Jan. 14, 1885.

DEAR FRIEND: The "Story Hour" appeared before me two days ago. It is just lovely—a perfect jewel of its kind. You hav made it very pretty and attractiv, and it cannot fail to please everybody, whether of our "faith" or any other. The illustrations are numerous and beautiful, and the picture of "Our Susie" is lifelike, and a credit to the Moss Engraving Co. The paper is excellent, the print clear and distinct, and the stories and poems—well, we will let the readers judge of them, and will only repeat what a middle-aged friend said of them this morning. "My dear," said she, "the 'Story Hour' is just as good reading for grown-up children as little ones. I enjoy the stories very much."

I know they are healthy and sensible, and I trust the two thousand copies printed will soon be exhausted, and another large edition be demanded. The publication of such a work, elegant in design and finish, and truly Liberal, is the very first effort of the kind ever attempted in this country, or in the whole world, so far as I know, and if the patronage of this book warrants, there will follow other books of a similar character, which will fill a long-felt want in the Liberal world.

You may send me twenty copies of the "Story Hour" as soon as you receive this, with bill for the same.

Yours very truly, SUSAN H. WIXON.

The Great Day.

Instead of the usual lecture and discussion at the Liberal Club on the 30th, the evening will be set apart for a celebration of the birth of THOMAS PAINE. There will be speeches, and music, and recitations, and everybody is invited to attend and help to make the occasion a memorable one.

Remember the date and place—Friday evening, Jan. 30th, at German Masonic Hall, 220 East Fifteenth street.

Editorial Notes.

THE Nevada legislature recently spent over an hour discussing the propriety of hiring chaplains. It was finally decided to hire them at $3 50 per prayer, which is considerable more than a prayer is worth, to say nothing of the injustice of squandering the people's money in that way.

ONE of our Methodist exchanges salutes 1885 this way: "May the new year, now fairly opened, giv true peace and solid prosperity to our readers!" Now we read the exchange regularly, and are set to wondering if the editor wishes us "true peace," and THE TRUTH SEEKER "solid prosperity."

TEH Rev. J. P. Jones writes to the *Independent*:

"Rationalists and many other opponents of Christianity indulge in no little rhetoric against what they are pleased to term the 'over-credulity' of Christians. And yet when any religious vagary—even though it be a most crude and vulgar superstition—is let loose upon a community, these devotees of reason and champions of unbelief are the first to be duped by the new superstition."

We judge from the foregoing statement what we hav often surmised on general principles, that there is no falsehood so mean or so palpably absurd that a minister cannot be found to utter it, if only it contains a slander on Freethought. The Rev. Mr. Jones's assertion is so bald and so devoid of support by facts that we hav no doubt he knew it to be a lie when he wrote it.

THIS is the way the Boston *Pilot* slurs the English missionaries:

"'Civilized by English missionaries' means more than the words imply. It means that the 'nativs' were found by England honest, simple, pure, sober, truthful, and probably warlike, and that the civilizing influence of their conquerors has make them a race of drunkards, liars, prostitutes, and depraved serfs."

WE call special attention to Mr. E. A. Stevens's advertisment of the Paine statuette. It is a fine work of art, and now that Paine is being publicly honored all over the country, it will be very appropriate that Freethinkers should prolong the honor by purchasing one of these statuettes and placing it in in their parlors. The likeness to Paine is accurate, the position graceful, and the sculpturing splendidly done. The design is the one that has been accepted for the Lincoln Park Monument, in Chicago, to be erected so soon as money enough has been raised to defray expenses.

"Two cautions to churches," remarks a noted working "divine," "are necessary at this season. First, keep your property insured; second, look well to the condition of your furnaces. . . Ten or twelve churches hav been damaged or destroyed by fire during the last ten days." The oldest inhabitant can remember when stoves were unallowable heresies, and insurance policies, like lightning reds, impious measures for thwarting the divine will, for, it was argued, if God wanted to destroy his own buildings, puny man had no right to interfere by putting conductors of the electric fluid upon the roof, or avert by insurance policies the consequences of God's wrath which came in the shape of consuming fire. *O tempora! O mores!*

ACCORDING to Dr. Buckley, the roller-skating craze is an epidemic, complaints of the demoralizing effects of which hav from time to time reached into the inner sanctum of the official Methodist church journal. That the roller-skate is a device of the devil is proved to his satisfaction thus:

"The craze is a direct antagonist of all religious efforts. A pastor whose church is within three miles of the City Hall informs us that *twelve young ladies* in his congregation hav lost all interest in religion since they became subjects of this craze, and that several hav formed associations very grievous to their parents."

Too bad, too bad! But Mr. Buckley must remember that the Lord once "devised a device against them," and how does he know that the roller-skate is not that very device?

THE discussion of the subject of spirit existence at the Liberal Club last week, of which a somewhat detailed account will be found elsewhere in this paper, was not without value to both Spiritualists and Materialists. There is evidence that not all who spoke upon the question brought to the discussion a great amount of philosophical thought, but the remarks of one speaker were particularly suggestiv. This speaker held that spirit, being a form of matter, even though highly sublimated, was amenable to the law of change which governs throughout the domain of material things. This being so, the process of growth and decay cannot be said to finish its work upon the human being with the death of the body; and although Longfellow has hinted that

"Dust thou art, to dust returnest,
Was not spoken of the soul,"

such may nevertheless be the fact. Many intelligent believers in immortality hold that spirit is, so to speak, a subtilized form of matter. Does the speaker to whom we hav alluded confront them with a fresh difficulty, or is the argument old and already refuted?

A PARIS correspondent of the *Nonconformist* says: "There can be no doubt that the question of dis-establishment in France has made rapid strides during the past few months. The total suppression of the public worship estimates, though defeated by 367 to 133 votes, is far nearer realization than the bare figures of the division would lead one to imagin. The apparently imposing majority of 367 is easily analyzed. It includes the members of the Right, who are anxious that the republic should continue to pay the clergy, and are equally anxious that the clergy should remain hostil to the republic. Add to these a few Republicans, who imagin that with a few kindly words a *modus vivendi* may be established between church and state, or, at all events, that the enemies of the existing constitution may be effectivly disarmed. Add, again, the important group of which M. Paul Bert is the mouthpiece, and *La Republique Francaise* is the accredited organ, which is eager to maintain the Concordat as a weapon against Catholicism itself, an Erastian system in which the clergy will be held in a state of bondage and weakness. Finally, the majority includes a number of Liberals, who believe in the separation of church and state, but who are reluctant to carry it out in the course of a Budget debate. M. Paul Bert is evidently seeking to govern the church in order to annihilate her; but it is evident that the state can exercise but very little influence on the action of the clergy, from the highest to the lowest. The Chamber has suppressed the annual subvention granted to the Catholic Faculties of Theology, but has reaffirmed its decision to maintain the Protestant Faculties—the former, to the number of five, being frequented by no more than thirty-seven students."

M. C. DWIGHT, of Clearwater Harbor, Florida, has the thanks of all connected with THE TRUTH SEEKER office for a large box of some of the most delicious oranges that ever grew in the everglades—if they did grow in the everglades, of which we are uncertain.

"CHRISTIANITY A REWARD FOR CRIME" is the title of a pamphlet just issued from this office. O. B. Whitford, M.D., is the author, and the price is ten cents.

The Milwaukee Exposition.

Milwaukee, as well as New Orleans, has an Industrial Exposition, and the same question of Sunday opening comes up. New Orleans has wisely decided to open the gates of its big fair on the first as well as the last day of the week. And if the efforts of the "League for the Protection of Personal Liberty" of Milwaukee shall be successful, the working people and tradesmen of that city will be enabled to obtain the benefits of the Exposition. Mr. P. A. Stuart, the corresponding secretary of the League, has sent to all the stockholders of the Exposition (the directors having voted against Sunday opening) a circular in which the following points are made in favor of liberty:

MILWAUKEE, January 5, 1885.

To the Stockholders of the Milwaukee Industrial Exposition Association.

GENTLEMEN: As our letter of August last to the Board of Directors of the Exposition Association was referred to the Stockholders, to be voted on at their next annual meeting, we desire to present the following reasons why the Exposition should be kept open Sundays:

First. There exists a natural and growing desire on the part of a large percentage of our citizens in favor of Sunday amusements and resorts; hence, the most instructiv, educativ, as well as attractiv places should be provided, where those inclined can spend at least a portion of their Sunday in a desirable and profitable manner.

Second. Sunday is the only day during the entire week on which business men and the working class are free from labor; it is their accustomed holiday, when they feel free to enjoy themselvs in such ways as their inclination may dictate. A large proportion of this class would gladly avail themselvs of an opportunity to visit the Exposition with their families and friends if found open on Sundays. Working people as a rule prefer to attend the Exposition in the *day time*. Further, the average working man is too tired after an arduous day's labor, and feels little inclination to seek recreation in the evening. To attend on week days would involve the loss of at least a half day, which but few can afford. It is true that heretofore a few manufacturers hav kindly allowed their workmen a half day's leave of absence, but such cases are not numerous.

Third. Would a *Sunday* Exposition prove profitable, and would it be well patronized? In proof of this, and in order to show the popularity of Sunday resorts in general, we cite the Academy of Music, Opera House, Stadt Theater, Dime Museum, Slensby's Theater, and other places where large crowds are wont to assemble every Sunday afternoon and evening, the attendance on those occasions being larger and yielding a better income than on week days. We also direct your attention to the Reading Room of the Public Library, also to the Public Museum (in Exposition building), both of which are open to the public during a portion of Sunday, with a larger attendance than on other days. A Sunday Exposition would induce regular excursions into the city from neighboring cities and towns, thus affording thousands of people, including country merchants (whose stores are closed on that day), a convenient opportunity to visit the Exposition, of which they would gladly avail themselvs.

Fourth. It has been urged by a few former exhibitors that a Sunday exhibit would involve extra expense and labor. At the low wages that average clerks receive in this city, there are few but who would gladly avail themselvs of any extra pay that might be tendered them. We are confident that the Sunday attendance would be so great that exhibitors would feel amply repaid for the outlay. While, perhaps, a few former exhibitors might decline to make exhibits on account of a Sunday opening, there are others in the same line of business, more charitably inclined toward their fellow-men, who would gladly fill their places.

Fifth. In order to show popular public sentiment in the matter of Sunday Exposition openings in other cities, we would direct your attention to the following, which we clip from the Milwaukee *Sentinel* of a recent date:

"SUNDAY AT THE EXPOSITION.—NEW ORLEANS, Dec. 21, 1884.—A large number of visitors were present at the Exposition to-day. The day was bright, the air mild, and from an early hour in the morning people began to enter the gates in crowds. Much opposition has been manifested by a portion of the Protestant clergy to the opening of the Exposition on Sunday, and when it was announced that the management had decided to keep it open in the interest of the working classes who could not attend any other day, many were curious to see what the result would be. It entirely justified the wisdom of the course of the managers. A larger or more orderly crowd has not been seen on the grounds since the opening day. In order that their limited means might not serve to prevent the working classes from taking advantage of the opportunity, the price of admission had been reduced from fifty to twenty-five cents."

The *Evening Wisconsin* says editorially under date of December 22d:

"The decision to keep the New Orleans Exposition open on Sundays, exhibits a tendency upon the subject which is likely, ere long, to prevail throughout the United States wherever expositions are known."

Der Herold of December 19th favors a Sunday opening of the Milwaukee Exposition as follows:

"SUNDAY QUESTIONS IN THE EXPOSITION.—The position of the *Herold* is well-known to its readers, but we desire once more to giv the reasons which, in our opinion, necessitate the opening of the Exposition on Sunday. It is impossible for most working men, for whose education the istitution principally exists, to visit the Exposition on week days. In the next place the Exposition could be oftener visited by country people if open on Sunday, as they hav more time for excursions, which could be arranged oftener than heretofore. The proposed innovation would be of great benefit to the stockholders financially, because the Sunday attendance would be very large, and consequently yield greater receipts. The opponents of the innovation giv but two reasons, which can easily be contradicted. One, that it would be a desecration of the Sabbath to open a Sunday Exposition, and induce people to visit it. instead of attending church, can be easily refuted. The Exposition is not a place of amusement in the same light as we view theaters, but, on the contrary, is rather a place of information for the people, which should not giv offense to the most religious: and even if it were classified with theaters, we do not see why these should be open on Sunday and the Exposition closed. People who attend church regularly would not be prevented from doing this, should the innovation be introduced; besides, they hav sufficient time to visit both church and Exposition if they do not want to miss either. At any rate, the experiment could be made, and if it proves unsatisfactory, the old system could be resumed."

Letters from Friends.

GALESBURG, ILL., Jan. 5, 1885.

MR. EDITOR: Perceiving many of our opponents seem to be ignorant of the spiritual theory, supposing of necessity it requires supernatural laws and miraculous power, and that there is no existing substance beyond the reach of our five senses through a chemical process, upon these two points I wish to make a few remarks through THE TRUTH SEEKER.

Friendly reader, I wish to call your attention to the following comments on these two questions: 1st. I will name mind and thought. 2d. The power and law that produce form and growth. 3d. The power and law that produce life. 4th. And life itself. What are they, and what are they composed of? They may be considered the powers and laws of nature from the fact there are no powers and laws but that are natural. The powers and laws that rule the universe are adapted to the nature of that which they govern. The power and laws that rule the planets are suited to the nature of that department or portion of the universe, and it is the same with the four kingdoms with which man is connected, the mineral, the vegetable, the animal, and the spiritual; of these man is a compound of the whole; put him through a chemical process and you will find mineral, vegetable, and animal, but his spiritual substance, life, mind, and thought (yet the most essential parts of man), cannot be reached by a chemical process, from the fact that they belong to the spiritual kingdom, which is different in its nature. The powers and laws that govern these kingdoms are adapted to the nature of each kingdom, and it requires no more supernatural law and miraculous power to form and giv growth to a full spiritual organization than to form and giv growth to a potato; each belongs to its own kingdom, *all natural and grand*, each one in its place.

But what are they composed of—are they material, or hav they only substance? To deny both is to deny they exist; and to admit either is an acknowledgment there is substance that a chemical process cannot reach, which we call spiritual substance (substance proved to exist by the effects produced, and motion is the effect of life); we say spiritual substance to distinguish it from the nature of a rock or tree, yet there is a spiritual substance in both the rock and tree that givs form and growth; this we call life, from the fact that form and growth are the effect of the power and law of life.

As for mind and thought, some claim they are the result of organization. This fails to meet the full demand, from the fact the dead body of a man may hav a full organization, but no mind. The mind stays and goes with the life; therefore, the mind and thoughts belong to his life, which is spiritual; the brain of a live man is only the instrument through which mind and thoughts operate, the same as a man blowing through a bugle—the sound has its origin in the man, not in the horn. The mind and thoughts can easily operate in and through a spiritual, organized brain, as they are spiritual in their nature. Here let me be understood: without organization either physical or spiritual man does not exist; the human organization constitutes the man or woman. Our opponents admit mind-reading to be true, but claim that it is not Spiritualism. What is mind-reading but Spiritualism? Can they tell by what agency it is done, or the power by which the mind and thought of "A" is transfered into the mind and thoughts of "B," so that "B" can speak the thoughts of "A" independent of his own? Why, they say, it is done by electricity, mesmerism, magnetism, psychology, or odic force, all natural powers and laws of every-day occurrence. All right, my friends, I care not what you call the power and law that cause one person's mind and thought to be transferred into another. When this is admitted, Spiritualism is proved true. It's too late for the same man or woman, who admits mind-reading, to say Spiritualism is a lie, as it is by this agency, or power and law of mind, the citizens of the spiritual kingdom converse with each other and with mediums. To the truth of this I giv my testimony. A man, a relation of my wife, in Pennsylvania (I lived in Henry county, Ill.), died, and soon after he informed me, through a medium, of facts as to the cause of his death, and where he was buried (not in the cemetery near by), etc. I wrote to my wife's brother to giv me the particulars as to his death and where he was buried, and found all the facts as claimed by the medium. Here is a case where this man's mind was transferred into the mind of this medium. Mind-reading proves beyond a doubt the mind and thoughts of man exist outside of his brain of flesh, and are transferable, which is the essence of Spiritualism.

All existing things are equally mysterious until understood, when they become natural. This accounts for miracles in past ages, during the childhood of man.

After reading this short explanation of Spiritualism, which is the philosophy of life, the science of immortality, and of endless progression, we trust our skeptic brethren will hav courtesy enough to dispense with their supernatural and miraculous man of straw, and we also ask them, in brotherly kindness, to grant to all who may choose to change their belief in a cold, ice-bound annihilation at the grave, to a glorious anticipation of a future, without being set up as a target to be shot at. ISAAC PADEN.

P.S.—Mr. Editor, please indulge me; it may be the last. I am now in my eighty-fifth year, and quite feeble in bodily strength. I see, for the want of moral intelligence and civilization, a prohibitory law could not be executed. But success to THE TRUTH SEEKER. Amen. I. P.

THREE RIVERS, CAL, Dec. 27, 1884.

MR. EDITOR TRUTH SEEKER (and Truth Speaker): I received postal-card of notice of the small balance to my credit. Please add it to the Lecture Fund, with a promis of more soon. I will also send for more tracts. The statistics given of the religious faiths of the inmates of penitentiaries in the United States and England knock the bottom out of Christianity on grounds of morality. There are many here who, when young, received an orthodox education, but finding a new truth convincing to their minds and quite acceptable, experience great difficulty in letting go the old error from the force of mental habit. And here, let me state to all Liberal parents and guardians, comes in the importrnce of selecting truth from falsehood in the formation of the minds of our little ones, for which reason I must regret not making the acquaintance of THE TRUTH SEEKER many years ago; and I would rather lose my rations now than hav it stopped. I send you a few quotations from one of nature's noblemen, a pioneer of Freethought and mental liberty in Tulare Co., Cal.

SERIOUS REFLECTIONS FOR A CHRISTIAN.—QUOTATIONS FROM DR. B. HAMLIN.

My Bible friend, is it true
You never had your God held up to view?
I mean Jehovah, of your holy Bible,
Not nature's God, for 'twere a libel
On nature's kind, unsullied name
To call these Gods one or the same.
The Bible Gods, we all can see,
Hav passions just like you or me;
And the slightest reasoning or reflection
Shows they are never in subjection.

There's not a moral in the Bible found
To which this compound feels in duty bound.
He says, "Thou shalt not murder," still,
He helped the Jews to murder at their will.
He says, "To wrath thou shalt not giv thy way;"
His anger waxeth hotter every day.
"To bear false witness," says this God, "refuse;"
Still, lying spirits he was wont to use.
"Thou shalt not steal"—this is the next command;
And yet required a theft at Moses's hand.
Each one the Sabbath surely must obey—
Alike he labors upon every day.
Upon adultery he placed an awful curse:
Seduced a virgin then; can aught be worse?

God says, "You should to others do
As you would wish to hav them do to you;"
Yet millions sends unto an endless flame.
Think you he'd like to be dealt with the same?
Jealous, avenging, a consuming fire,
Ah, what a lovely being to admire!
No wonder that you so affrighted stand,
To fall into that kind of monster's hand!
Your God from Genesis to Revelation
Exhibits nothing but his degradation;
Delights in odors foul of frying beasts,
Of slaughter-houses and his gormand priests;
And gloats in meanness that would far outspan
The lowest, basest, vilest found in man.

My Christian friend, now let me say to you,
Freethinkers hav a better God that's true.
He is perfection in the widest sense.
He's infinit omnipotence.
There is no moral precept, small nor great,
That he as God can violate.
To keep his moral laws is perfect bliss,
To break the least will bring unhappiness.
By natural laws, 'tis clearly understood,
They happify and make us good.
Our inclinations must be pure, refined,
Or else we violate the laws of mind.

The laws of mind teach all of us to know
That from our thoughts must every action flow.
All moral acts that can by men be known
In natural laws by him are plainly shown;
And this divine and well-perfected plan
Is God's own revelation unto man;
And 'tis his one and only revelation,
Sufficient unto every race and nation.
When from this Bible one we're freed,
'Twill meet our every want and need;
He says, "Observe my good advice;
'Twill truly make this world a paradise."
It proves how profitless the fable
Of Jesus born within a stable;
Became a man; existence to sustain,
From morn till night must shove a joiner's plane!
Eternal essence, infinit in space,
Born in a reeking stable! Oh, disgrace!

T. J. CONLY.

TONTOGANY, OHIO, Jan. 4, 1885.

MR EDITOR: Your notice received. I am sorry that you were put to so much trouble on my account. It is not because that I hav forgotten you or your paper (or D. M. Bennett, that I hav not sent the money. I would not know how to get along without it), but hard times. You complain of hard times in the city. That you may know something of the hard times out here, listen to me. As it is with me, it may be with thousands of others in some respects. I don't wish to boast, but just mention facts. I hav eighty acres of land well stocked with all the machinery that is needed to run it to good advantage. (You are the only man that I owe a dollar) To show that my land is not the poorest, I will refer you to the medal and diploma I received at the Centennial for collection of vegetables.

I hav some fat stock on hand, also grain, but to sell now I would hav to sell at a loss. Therefore I am holding for better prices. A great many farmers are borrowing money in hopes that times will change, and others are losing their land. A great deal has been said upon the land question, but it is not a very desirable thing to own at present, and I would say to those who hav no land, if they hav any way of making a decent living, be contented. I hav money coming to me, but I don't think it worth while to ask for it. I received three dollars the other day, and thought that it would just pay for THE TRUTH SEEKER, but just then I had to hav a barrel of salt to salt my pork. That's the way the money goes. You must hav a more honorable, honest corps of subscribers than many of the Christian editors, for they stop their papers when the subscription expires. Any man that trusts to my honesty shall hav his pay if it takes my last cent.

There are a good many Liberals about here, but I am the only one that takes your paper that I know of. It is hard to get subscribers when it takes nearly a barrel of pork or twelve bushels of potatoes to pay for one year's subscription. I am trying to make all the Liberals that I can. I don't talk to the ignorant except in public, as was the case at our "literary" the other night, when we discussed, "*Resolved*, That nature proves the existence of a supreme being without the aid of a divine revelation." As I was on the affirmativ, it gave me a chance to show the reliance we could put in the "divine revelation." I spoke rapidly, and put in all my allotted time, which I could not hav done if I had not read THE TRUTH SEEKER, D. M. Bennett's "Interrogatories to Jehovah," "Resurrection of Jesus," and a few other works from THE TRUTH SEEKER office. I hav been showing the above works to a leading Presbyterian preacher. He is well-read in his line. One day I called on him with a fresh lot of documents when he was preparing a sermon on the "Resurrection of Jesus." As luck had it, I had in my pocket "The Resurrection of Jesus," by W. S. Bell. I informed him that I had a work on that subject which might be a help to him. He accepted it with thanks. The next time I saw him his countenance was fallen. He seemed so bored that I had not the face to ask him if he preached from the above text or not. I hav an idea that he chose something else for a text. M. BROWN.

BOSTON, Jan. 2, 285.

MR. EDITOR: I do not believe in Liberals resorting to the same means as Christians, and be continually bickering among themselvs, but, with your kind permission, I will say a few words in reply to friend Koezly, and then I will let the matter drop, as far as he is concerned, for I do not believe that there is another person holding the same views that he does who would not be converted after being presented with the facts, but if he sees fit I will enter into a private correspondence, and would be pleased to receive a letter from him.

Now, friend Koezly, you must admit that the general name of a thing as Sunday is greatly different from the counting of anything, and that the name of Sunday is far from being the same as the actual passing of a year, and, as regards that day, if you hired a man to do a day's work for you on Sunday, I do not think you would be satisfied to pay him if he merely worked the first hour of that day.

I agree with you, and you are right in thinking that each day following the 31st of December is a part of the year, say, 284; that is what I claim; it is a part of that year, and should be called such, and help make up the whole—see?

It is fortunate that we hav a few "wise mathematicians" here in the Hub, and if what you hav already learned from here is of no avail, then, indeed, I hav a hopeless task as a teacher. If you hav a son, did you call him one year old the day he was born, or did you wait until he completed the twelve months of that year? You are right, no one disputes but what common people begin to count with one, but not at one, but at nothing—see? If not, I will giv up the task, and say that there is one great unteachable.

Friend Koezly must be either very young or very old, or else he would know that the Fourth of July, '76, would not do for a universal day as an epoch. Does he think that America's traditional enemies would use the date of our independence in dating their documents? National pride would prevent, but the death of Bruno, for the cause of science, will be readily taken by all.

A good enough reason for my adopting the new calendar is because I can refrain from using the date that Christians boast that Infidels must use, the supposed birth of a supposed Christ.

Friend Koezly, did you not know that the National Liberal League of the United States has already voted to adopt the new calendar? If not, let me tell you that they did more than two years ago. Now, good-bye; if this will not convince you, nothing can. But I believe the above is plain to all but you—Christian or Liberal—and I would be pleased to receive letters or cards on the subject from all who feel interested. It is a subject that should be agitated, but I do not feel like taking up the space of THE TRUTH SEEKER.

Yours fraternally, REMLY S. SIDELINGER.

PIKE, N. Y., Jan., 1885.

MR. EDITOR: I herewith send you a graphic pen-picture of hell, which I heard in Newburn, N. C., in 1864, while doing blockade duty there. I belonged to the gunboat Reno, commanded by Captain Gordon until his death in Swift's Creek, and then by my friend (?) J. S. Donnelly. The boys used to go ashore occasionally, and attend public worship, and frequently, in speaking meetings, your servant would represent his company, and speak for them. It was upon one of these occasions that the writer, with many of his comrades, listened to the following dramatic as well as fiendish and hellish accounts of what is going on in the lower or infernal regions. After asserting that the sufferings of the body are not to be compared with the sufferings of the lost—the proportion being less than infinity to unity in time as well as in intensity—the speaker said: "Come, Brother George," taking my arm, "let us go down to the regions of hell, and take a look at the lost to-night." Crossing the stage, and pointing his finger away to the right, he began in tones that almost made one's blood curdle: "See! see yonder that delicate female, with disheveled hair thrown over her shoulders as she paces to and fro with bare feet on red-hot iron grates; see how she wrings her hands! how she pulls her hair. Hear the piercing cry of that lost girl, as she struggles in the toils of the worm that never dies.

"Look ye again; she is coming this way; the blood is boiling in her veins; you can see the tears that are scalding her cheeks, and her pitiful cries are enough to melt a heart of stone. But the gulf is getting hotter and hotter with her every breath that fans the flames, and the marrow begins to boil in her bones, her brains to scald and seethe in her skull, and as she stops and kneels, with hands and eyes uplifted to heaven, and cries in the wildest insanity of despair, 'How long! oh, how long! shall I suffer these awful torments?' when the voice of God answers in a sharp peal of thunder, 'Wrath to come! wrath to come!'

"See yonder," pointing his long, bony finger in another direction, "see that woman as she comes to the surface of the

sea of fire. How she throws up her long white arms! how she screams when the tide drives her head against the red-hot rocks of dark damnation; and again and again she, too, cries, 'How long shall I suffer in this horrible place?'" Again the speaker sent his voice into the top of the house, with a pitch and emphasis that made one's nerves painfully jerk, repeating three times those terrible words, "Wrath to come."

In commenting upon the duration of eternity, the speaker said: "Take a steel ball as hard as a diamond, and as large as the sun, and let an ant crawl over it until it was all worn away by the mere friction of his 'toe nails,' and eternity would be only just begun; the sun in hell would not be half an hour high."

He would put the "not elect" upon a comet, and run them into the heat of the sun, many thousand times hotter than red-hot iron; after keeping them there long enough, he would shove them out into space, where the atmosphere was many thousand times colder than the bleak and frozen bosom of Neptune, where one moment's cold, like theirs, would pierce the bone, freeze the heart's blood, and turn us all to stone. Some of the boys were badly frightened, and it may hav done them good, but there was one, at least, who was thoroughly disgusted, and began to doubt such things soon after, if not then. That doubt has increased in force, until reason, observation, and experience hav taken the place of blind credulity; and I hav come to believe only that which is not self-contradictory, and for which there is a sufficient reason.

As an average specimen of Christian stupidity and bigotry, the writer of this note recollects hearing a Free Methodist dignitary state in class-meeting, with a wonderful nasal twang on every word, to wit: "I am aware that there are many in this room, this afternoon, who are far better, both by nature and practice, than I am, who, on leaving this world, will go down to the bottomless pit to suffer the pains of eternal torment, while, thank God, I shall be saved by divine—" while a score or more voices echoed, "Yes, thank God." S. A. M.

CINCINNATI, OHIO, Jan. 5, 1885.

MR. EDITOR: What the great mass of the people want is the best and soundest knowledge how to be prosperous and happy now, and not when dead. Life is the time to experience every joy and pleasure which humanity can secure. And the way to secure it is to avoid every degrading vice, to keep the brain clear of every puzzling and bewildering subject, and hav the conscience at rest; to rise early, and eat in moderation, and never keep late hours, and abstain from all narcotics, all frenzies, excitements, and strong drinks. If we would hav present happiness we must shun those evils which lead to misery. Our life must be calmed down to a steady tone of sound, solid sense. Then this life and world are good enough for everyone, and all that folly and silly nonsense of fussing, fuming, and demoralizing the mind with a doubtful fable of a second life and a fictitious world is the essence of absurdity. All the religions of the whole earth can never make a dead man a live one; neither will it ever giv to humanity more than one world. It is time the whole world should know that all pedlers in the dogmas of a future world and a second existenco are the deceitful promulgators of this falsehood for the millions of money which flow into their plethoric coffers.

Thousands of those who propagate these dogmas hav no real faith in them. They know them to be popular, and they realize money, and such being the case, on goes the muddle, confusion, and all pandemonium of clashing creeds and bloody-minded hate, wherein one man stands ready to spring on his fellow-mortal, and crush out his life because his better sense tells him that when he is dead he is dead all over, and never again returns to life or goes anywhere but to dust or ashes, if cremated, which is the fit and proper way of disposing of the dead.

Sir, Yours fraternally, THOS. WINTER, Materialist,

SOUTH BARRE, N. Y., Dec., 1884.

MR. EDITOR: Yours of the 31st inst is received. I am very sorry to report so unfavorably as we are, from necessity, obliged to. We hav farmed for forty years, and hav never known such general hard times. All business is at a deadlock, farm produce is very low, and we cannot pay our debts. My motto is, More money and less misery. And how shall we get it? Never until those who are read up and better informed, both Spiritualist and Liberal, shall lay off their party strife in the old dominant parties, and meet the great issue of our time, which is, "Capital and Labor." I am quite surprised that Liberals of all classes do not better harmonize on the great question of the day. In church and state we hav an immense power to meet. But if all Liberal men and women would act as one, then we would be equal to the task as against the church, which, being conscious of this, is making a tremendous effort to join issues with the politicians.

But as true as the great law of evolution, the church must step down and out. They can never reproduce the Dark Ages again. Large bodies move slowly, but they move. The great mill of truth grinds slowly, but exceedingly fine.

Now, friend Somerby, we fully appreciate all you say in relation to our situation in the Liberal cause, and the danger that may surround the success of THE TRUTH SEEKER, and we do hope all who are in arrears to you will come forward at once and pay up. And to prove that we mean what we say, we hereby remit three dollars, twenty-five cents for the ANNUAL for 1885, the balance to apply on THE TRUTH SEEKER.

M. B. DELANO.

BURLINGTON JUNCTION, MO., Jan. 6, 1885.

MR. EDITOR: Your modest little dun came to hand, and happened to catch me with the filthy lucre necessary to at least purchase a ticket on the old ship for a passage, not to heaven, but to the plains of Freethought, free speech, and freedom of religion. We are very hard run financially, but it seems that poverty and Infidelity are inseparable companions. Notwithstanding the mighty efforts made this winter by the sky pilots of this place, Freethought is rapidly growing, and we long for the time to come when the great apostles of liberty, Watts, Putnam, or Reynolds, may pitch their tent in this beautiful Nodaway Valley, and proclaim the glad tidings of death to superstition and priestcraft. During the late revival in the Christian church, there were forty accessions, but the entire lot were either children or imbecils, and we heard one Christian say that such things were enough to disgust any sensible person with revivals. The same little boys, before the baptismal water had fairly dried, were swearing "all samee like Melican man" on the school grounds.

We hav a very desirable accession to our town in the person of Mr. J. G. Kuhn of Parkersburg, W. Va. Mr. Kuhn is a splendid musician, a German by birth, and an outspoken Materialist. To all such we extend a hearty welcome. Mr. Kuhn desires THE TRUTH SEEKER changed from Parkersburg, W. Va., to this place. Giv us plenty of quail on toast in the shape of John Peck's philosophy and Remsburg's "Bible Morals," and the kingdom of man will soon be here.

Yours religiously, GEO. W. MAY.

P.S—As a letter is not perfect without a postscript, I will add this to say giv me credit for three dollars, and send the "Story Hour" for the balance. G. W. M.

MINNEAPOLIS, MINN., Jan. 1, 285.

MR. EDITOR: Please allow us to inquire, Does man possess both a "natural" and a "spiritual" body? Is the spirit body and the spirit brain the most refined perfect material substance in the universe? Can any power of God or man disintegrate and destroy it? Are the materials which compose it without beginning or end? Is spirit a good and true representation of the production and perfection of the eternal powers and laws of an infinit universe? Is not the universe the only infinit in existence?

If matter should disorganize and change, will spirit, mind, and thought continue to exist? Is organized spirit indestructible, and destined to spirit felicity and eternal progression? Is not spiritual philosophy (communion with spirit beings) the only positiv and absolute proof of immortality? Is it not the most delightful experience of mankind that spirits sometimes visit this world and man, to giv assurance of immortality, to enlighten the mind, to direct our steps, and to warn of impending dangers? Are not departed ones sometimes with us when we are quite unconscious of the presence of our friendly mysterious guardians? Hav they not great spirit anxiety for our welfare and happiness? Will they finally conduct us to numerous spirit friends that we may engage in their employments, their enjoyments, and their holy attractions, so that we shall become more exalted, refined, and purified, and be forever increasing in knowledge of unerring and perfect laws of a grand, eternal, boundless infinit universe?

Is not the eternal evolution of the universe the true and only cause of immortality, eternal development, and progression? And is not spirit philosophy infinitly above "death ends all?"

Go ahead, dear TRUTH SEEKER, in your illustrious career? Expose all the terrible, horrid, blasphemous hell doctrins. Hold up the dreadful picture of priestcraft and hellcraft to the gaze of nations, until mankind are disgusted with it, and begin to use common sense and damn cruel orthodoxy and the devil forever. Light and knowledge are continually increasing, and mankind will gradually reject priestcraft, fraud, and humbug, and finally become as absolutely joyful, happy, and free as the birds of the air. But truth alone, and truth only, will accomplish this most desired and glorious result.

THE TRUTH SEEKER we read
And love. We will not sever.
TRUTH SEEKER will succeed.
The truth will liv forever.
Truth seeker, look at that!
You publish truth's defenses.
But we will "pass the hat,"
And pay all your expenses.

We do most sincerely hope and pray to God (if there is one) that all your delinquent subscribers will now settle up for the year or years that are past, and thus "do as they would be done by."

He surely is not
A very good man
Who don't pay his debts
As soon as he can.

Happy New Year to all in THE TRUTH SEEKER office, and to all human bipeds on earth. And now three cheers for THE TRUTH SEEKER. Fraternally yours, E. N. KINGSLEY.

BOSTON, MASS., Jan. 1, 285.

MR. EDITOR: There seems to be some little controversy concerning the dating of my year of science or Freethought calendar, which calendar I made to begin on the first day of January, A.D., 1600.

To settle the matter, all that is necessary is for a person to subtract sixteen hundred from to-day's Christian date of A.D. 1885. The result is two hundred and eight-five, which thereby becomes the figure for my calendar for all this present year. It seems as though everyone could understand that.

Very truly yours, GEO. N. HILL.

MOLINE, MICH., Dec. 27, 1884.

MR. EDITOR: You would oblige and please this subscriber by printing a statement of the reasons to be proposed and history of the events on which the "era of science" as an annual date may be adopted. Having no respect for the fabulous "A.D.," I would be glad to exchange that fiction for a notable fact.

Reported proceedings of the Liberal Club in THE TRUTH SEEKER of the 20th inst. are very readable; and in reference to the treachery of Butler to the Democracy of the United States, an "old soldier" like the writer, who voted for Andrew Jackson for president, could add incontrovertible proofs of treachery and reasons to show he has forfeited his claims, if he ever had any, to the votes of intelligent, honest Democrats for the high office of president. In 1860, as a Democratic delegate to the Nominating Convention, he opposed and defeated the nomination of Stephen A. Douglass, a statesman high in the estimation of the party, causing a division of Democratic votes resulting in the Abolitionist, Lincoln, and the suicidal civil war. Also his despotism as military governor of New Orleans and other circumstances hav so tarnished his public fame with the suspicion of mercenary "spoons" that one must seem over-credulous to believe him to be an honest, trusty politician.

DEMOCRAT.

BELLEVILLE, KAN., Jan. 7, 285.

MR. EDITOR: Please find with this eighteen dollars, to be used as per accompanying order. I had hoped to send you a much larger order for one of the best Liberal papers (THE TRUTH SEEKER) published in the world. For the spirit of candor, truth, and fairness with which it deals with all questions and persons cannot help but command the respect of all. Even its orthodox opposers admit its honor and honesty of purpose, though damning its want of religion. We hav many, perhaps the majority, of our people here are so-called Liberals, but far too many are yet in the transition state, not having attained fully to the "courage of their convictions." We very much need a good lecturer and organizer to come among us, and gather the scattered fragments together, and set us at work. We hav enough to form a live activ society, if we only had a suitable leader. Say to the brethren, "Come over into the Garden of the World, Kansas, and help us." My own health has for some time been too poor to do activ work for Liberalism, or for anything else, and in consequence our cause languishes here.

Should my health improve so as to permit, I will try to gather what I can for the National Campaign Fund, and also, if possible, add to the list of subscribers for THE TRUTH SEEKER.

DR. H. PATRICK.

CARROLLTON, ILL., Dec. 25, 1884.

MR. EDITOR: I see in TRUTH SEEKER of Dec. 20th an attempt to criticise, by Remly Sidelinger, some remarks made by Frederick Koezly in THE TRUTH SEEKER of Dec. 6th, where he accuses Frederick Koezly of not being very well posted in arithmetic. I think that if Mr. Sidelinger will look Mr. Koezly's article over again, he will see that the latter is about right, and that Mr. Koezly did not say the present was 285 only on condition that Mr. G. N. Hill was right in commencing his new calendar with the year 1600, which is an error in Mr. Hill. If he was correct it would be 285, which, as Mr. Sidelinger says, is not correct. But I am inclined to believe that Mr. Koezly is as near correct as Mr. Sidelinger, if he is so well posted in arithmetic, when he says it was not the year 1 until the twelve months of the first year had actually passed away. Will Mr. Sidelinger be kind enough to inform me what was the number of that year if it was not No. 1? I fear it will take more than a schoolboy to tell. According to Mr. Sidelinger's calculation, this year would be only 283. But the whole trouble is that Mr. Hill is wrong; he does not start *with* 1600, but *from* 1600, which makes twelve months' difference. Mr. Koezly is right when we understand him.

Yours fraternally, WM. BLACK.

NEW MILFORD, PA., Dec. 27, 1884.

MR. EDITOR: Please find three dollars for your paper. I hav taken it most of the time since it was started. It helps to enliven the long winter evenings in the country.

I see our friend from Ohio, in the last TRUTH SEEKER, speaks of Governor Hoadly being a Liberal. I saw his Thanksgiving proclamation, and thought it was the most sensible one I ever saw put out. He appoints it as a public holiday for the people to join in thanksgiving for the blessings of the year, on the principal that it is more blessed to giv than to receive; so gifts bestowed to the needy in kindness may enable all to share in the spirit and feelings of the occasion. Now, as humanity is the first help we seek for in sickness and distress, why not spend our time and Thanksgiving money on our fellow-man, rather than spend it on costly churches to worship an unknown God, who cannot change his laws to help in time of need? May we hav more such proclamations from the rulers of this nineteenth century. MRS. H. GRINNELL.

QUARTZBURGH, IDA. TER., Dec. 26, 1884.

MR. EDITOR: I am a little late with the cash to pay for my subscription in advance, but as I hav been on time heretofore I hope to be excused. I hav taken THE TRUTH SEEKER eight years, and if it stays with its principles in the future as well as it has in the past, I shall rustle up the cash every new year to pay my subscription in advance as long as I liv or am able to read. It's a strange thing to me why any Liberal in the land can afford to do without the good old TRUTH SEEKER. The spirit of our old hero, D. M. Bennett, is still marching on, and I hope and trust that it will continue to do so until the light of truth is spread over the dark spots of the earth.

Yours for truth, CHAS. E. CLARK.

BOTLAND, KY., Jan. 1, 1885.

MR. EDITOR: Inclosed find $1, for which continue to send THE TRUTH SEEKER. I like the paper very much, and am very thankful that you hav sent it since my time expired. I send you a clipping from a newspaper that may be of some interest to the readers of your paper. Will send for the ANNUAL in a few days. A. B. BRINEY.

[The clipping inclosed by our correspondent refers to the late Everett Farnham, of Richfield, Ohio. It was published in THE TRUTH SEEKER of Dec. 6, 1884. We appreciate the kindness of Mr. Briney, however, and are always glad to receive clippings of interest to Freethinkers.—ED. T. S.]

MENOMONIE, WIS., Dec. 17, 1884.

MR. EDITOR: The Liberals of this city for the past three nights hav listened to Mr. Bell on "Liberty and Morality," "Common Sense," and "The Gods." We had good audiences, probably two hundred each night. A few got up and left on hearing the passages read about the Jewish God. They did not want to know much about him; while the Liberals sat with a smile on their faces. We, the Liberals, would say that this Bell did ring just to our satisfaction, and we part with him to-day with every wish of success in enlightening the minds of men. M. R. CHENEY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Mouse, a Man, and a Moral.

I knew a little Boston mouse,
That, "once upon a time,"
Went running freely through the house,
Nor thought it was a crime.

He spied a pretty house of wire,
And boldly entered there,
But, though he gained his heart's desire,
He soon was in despair,

For as he turned about to go,
He could not find his way,
And in the cage, despite his woe,
He found that he must stay.

Plenty of cake, and pie, and cheese
Was placed before his sight,
But all attentions failed to please.
He lost his appetite.

His captor, large in form and heart,
Said, "Well, my little friend,
I see you wish from me to part,
And so your fright I'll end.

"Like human minds, I think you've found
No prison, however fine,
Can compensate for freedom's ground,
Or nature's life divine."

This said, he opened wide the door—
Poor Mousie's eyes grew bright,
Then swift he fled across the floor,
Nor stopped to say good-night.

Dear children, take this lesson now:
Be careful where you go;
Let no temptation cloud your brow
With future fear and woe.

Don't haste to taste of things unknown;
Keep self controlled by thought,
Lest fetters should be round you thrown,
And wisdom sadly bought.

Part not with freedom. Each thing wrong
Is but a cage or chain.
Let reason guide, be brave, and strong,
And happiness shall reign.

C. FANNIE ALLYN.

Baby's Letter.

"I wis I could wite a letter!"
Said the baby with a sigh,
"But the pencil don't go wight a bit,
'Tisn't any use to twy.
But," thoughtfully, "I know one sing—
I can make one, two, fee.
Wouldn't 'at be a letter, mamma?
I should sink 'at it would be."

"I should think so, dear," said mamma,
So he made a l z g.
"You see," he said, "I love Aunt Sue,
And I want to wite to she."
And Aunt Sue wrote (the baby's eyes
Glowed with triumphant glee),
"The nicest letter I ever saw
Was the baby's 'l z g.'"

—*Selected.*

My First Days at School.

At this time my parents resided in a newly settled place where there were but few families for several miles around, and I had never been to school, and knew little of the great world outside until I was nearly ten years old. But on moving into a more settled part of the country, we were told one day that a school was to begin on the next Monday morning, which was in the pleasant month of May.

Although it was over two miles distant, three of us girls were fitted out with books and new gingham dresses and sun-bonnets to attend school.

Most anxiously did we look forward to the day when, with satchel in hand, we were to start out on our first venture to ascend the mount of Knowledge, on the top of which was pictured, in our spelling-books, the goddess of Fame, with the fabled golden apple of reward. At length the day came, and we started on our way to school. The sun seemed to shine with more than usual brightness, and the birds sang their sweetest notes and would fly on before us as if to keep us company.

Most of the road was new to us, but we followed the directions our mother had given us, and on coming to a turn in the road, there was presented to view a large peach orchard in full bloom. Never had I beheld such a lovely sight. The morning sun shone upon the dew drops sparkling on the carnation robes of the trees, making them look like diamonds, the loveliest picture I hav ever seen, and one I hav never forgotten.

Soon after we came in sight of the schoolhouse; and near the gate where we entered the grounds was a rose-bush with several roses in bloom. I stood and gazed upon the unrivaled beauty of this queen of flowers, for I had as yet only known the wild flowers and a few pinks and pansies of our little garden at home.

It took all the courage I had to go up to the school-house door, and enter the room where sat the "schoolmarm," a perfect picture or female loveliness, who came forward with a smile, and seated us on a low bench with several other little girls, and put away our bonnets, and opened our new books, showing us our lessons, when she found, by asking us, that we could read. She then left us to set a copy for a big boy.

I did not look at my book that day half as much as I looked upon that sweet-faced woman. How the young and plastic mind takes on impressions of good—would these were all such—and to strive to imitate their superiors! When walking along by her side on our way home, often hav I tried to step with her stately grace, or speak in her gentle tones, or to make my flaxen hair lie in the wavy manner of her dark, silken tresses. This influence is felt in all our lives, even to its close. How pleasant is the memory of those long, bright summer days going to and from school, watching from day to day the wild flowers by the wayside, especially the blackberry-bushes with their white blossoms, as these turned to green, then red, and at last black berries, ripe and sweet, soon picked off and eaten, or put into our dinner-baskets to take home to mother.

"Oh, would that life were always thus
So beautiful and gay."

At length the last day of school arrived. Sadly, on a bright October morning, we started out for the closing day of the term. The sun looked down through a hazy atmosphere, the air was filled with "the ghosts of the thistles," while the grasshoppers hung lazily upon the woodside, and few moved at our approach.

We took a peep into the different birds' nests in the bushes, where nothing was to be seen but the nice lining of hair with a few downy feathers on the edges. The rose-bush by the gate had turned to russet-brown, with a few red buds that showed where flowers had been.

When the exercises of the day were over, she presented pictures and little primers to each scholar, giving those first choice who had the most "credit marks" for study and good behavior in school. As we passed out one by one, with tearful eyes and trembling voices, we bid "Good-bye" to our dear, first schoolteacher, whom I never saw again only in my dreams.

LUNA HUTCHINSON.

Our Puzzle Box.

1.

ENIGMA.

In ewe, in lamb,
In wether, ram,
In these I am,
But not in mutton.

In heifer, cow,
In ox to plow,
You see me now,
But not in beefsteak.

In dog, in cat,
In mouse, in rat,
But not in these, nor this, nor that.
When they're in sausage.

In pig, in sow,
In swine, I trow,
Yet all allow
I'm not in bacon.

With letters four
My name you score,
But Bible lore
Givs you no more
Than three score and a plus-age.

REKAB SEMAJ.

2.

ANAGRAM.

"The rents are high, liv in tent, lock, key, c."
The result of a reduction of wages
Caused the troubles here told;
But to x-press the facts more closely
Would increase my puzzle tenfold,
Newburgh, N. Y. ROBERT BERNHEIM.

3.

WHAT'S THIS.

Eight letters a deadly weapon disclose,
But two middle letters if we transpose
Reversely, the very same weapon it shows.

The exterior letters of this inclose
A word that means to open, disclose,
Which, by the same process, reversely goes.

The last includes, our puzzlers to pose,
An elliptical sentence that everyone knows,
Two abbreviate words on filios,*
That backward must read, like those.

With fifth backward reading, see one of your beaux,
Or, better, your friend, and the foe of your foes;
But after the fifth, if the fourth you transpose,
The same is read forward, as you may suppose.

Now banish the fifth as the worst of all woes
To one who has brought you such double-faced beaux,

*Books.

Begin what your heart to this last act owes—
Like the blood from the heart, it outward flows.
'Tis "ended," 'tis "finished," and so's

BILLY DOUX.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, JAN. 10, 1885.

1. To-ma-to—also called love apples.

2. First letters read downward "Menagery." Line 2 contains the animal Eland; Line 3, Lion; Line 4, Manis and Goat; Line 5, Bear; Line 6, Marmot; Line 7, Onager; Line 8, wild cat.

In the puzzle to which the above is the answer, the compositor printed "school-ma'm" for "schoolmarm." As printed, the word "marmot" is destroyed. It should read "schoolmarm."

Correspondence.

PACOLET, S. C., Jan. 11, 1885.

DEAR MISS WIXON: I hav been reading the "Story Hour," and I hav come to loving it very much. The beautiful stories you hav written ought to be read by all little boys and girls. I think it would make them think more about being good than when they read the books which talk about nothing but God and Jesus, and a world up yonder above the stars. I was very sad when I read about the death of little Susie. I want to buy one of her photographs. Please let us know through THE TRUTH SEEKER how we may get one. Papa bought us all a polyopticon for the Christmas holiday, and we hav a rich time every night looking at the pictures.

The answer to the puzzle No. 1 in THE TRUTH SEEKER of Jan. 10th is "Tomato."

I am just nine years old, and I am going to school to-morrow with my two little sisters, Essie and Mellie, and Sammie, my older brother. Yours truly, ZULEMMA THOMASON.

[Not many little girls of nine years can write a better letter than that above, or spell more correctly. We are proud of our little friends, and can truly say that in goodness and intelligence they compare favorably with any children in the land; and in our opinion they are superior to those who are not taught to exercise reason and common sense. We thank Zulemma for her sweet sympathy and interest in little Susie, whose photo she would like to hav. We hav had a large call for her picture, and the supply is nearly enhausted, but in a week or two we will hav some new ones printed, and will then be able to furnish them to those who hav desired copies. Cabinet size, fifty cents, and card size, twenty-five. In reply to inquiries, we would say that the frontispiece in the "Story Hour" is a faithful likeness of our Susie at four years of age.—ED. C. C.]

1246 FULTON ST., CHICAGO, Dec. 28, 1884.

DEAR MISS WIXON: My papa has taken THE TRUTH SEEKER for three years, and since the addition of the Children's Corner we are all much interested in it. I hav two brothers and two sisters, but only three of us are old enough to read the stories. Papa and mamma read aloud to us, when they hav time, from THE TRUTH SEEKER and *Scientific American*.

We are going to celebrate New Year's, for that is our papa's birthday, and we think it of more importance to us than Christmas, and something we know really happened; and there is no one we know of that is as kind and good to us as he is. Mamma hopes soon to get us some Liberal books. We make out some of the puzzles, but think most of them quite hard. If you ever come to our city you must be sure and come to see us and take a ride on our lovely boulevards. Wishing you many Happy New Years and success to the Children's Corner, I am,

Your friend, ALMA WINEMAN.

P.S.—Mamma and all join in sending our love and best wishes to you. ALMA.

[Thanks, Alma, for your lovely letter. We agree with you that it is far more sensible to celebrate the birthday of one we know and love than it is to celebrate the birthday of somebody who was born so long ago that he cannot possibly know or care about us who liv in this bright world to-day. Your papa and mamma are more to you, hav more thought, care, love for you and your brothers and sisters, than anyone else can possibly hav, therefore it is right to observe their birthday, and to do all that you can for them. Our love to them, and to all the family circle, and we assure you if we should come to Chicago we will be sure to call and see you, if only for a moment.—ED. C. C.]

A Plucky Young Man.

Here is a true story of successful energy. A young drug clerk wrote from the far West to a prominent pharmacist in New York, saying he would like to come to the city and enter a store. He came, but when the pharmacist questioned him personally he found that his visitor had never put up prescriptions written in Latin; consequently he could not get a situation. He did not know a soul in the great city, not even the gentleman to whom he had written (until he met him at his store). He sought in vain for a place, and finally found a subordinate position, where he was given five dollars a week and had to board himself. He was a studious, pushing, activ young fellow, and soon managed to attend the lectures at the College of Pharmacy. The gentleman with whom he had corresponded took an interest in him, and invited him to come to his store and assist in the manufacturing of fluid extracts. Once he showed his employer what he could do in that line. The man was surprised. "Why can't you do something of that kind for me?" he asked. The clerk said he could, and his salary (which in the meanwhile had been slightly increased) was raised to very respectable proportions. He worked for a time in this way, eventually receiving a salary of $50 a week; finally he opened a laboratory of his own, and to-day he employs forty or fifty hands. And yet, when he arrived in New York he did not hav a dollar, and was without influence and without friends.—*St. Nicholas.*

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Read the indorsement of COL. R. G. INGERSOLL, who gave the first lecture in aid of the Monument Fund:

WASHINGTON, D. C., Dec. 30, 1882.

David Richards, Esq.:

MY DEAR FRIEND: Your Statuette is incomparably the best I hav ever seen. It is in perfect taste. The position, the drapery, the surroundings are all admirable. You hav given to Paine a noble, a reflectiv, and kind face. The whole work shows MERIT OF THE HIGHEST ORDER, and I am delighted with it.

I thank you more than I can express—not only for presenting me with the statuette, but for having made it. I feel under a personal obligation to every man who in any way assists in rescuing the name of that great thinker—a disinterested patriot, and an intellectual hero—from the malice of superstition and from the calumnies of those who hav enjoyed, and who are now enjoying, the fruits of his labor. Thanking you again and again, I remain,

Yours always, R. G. INGERSOLL.

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Poetry.

Good Lord, Deliver Us.

I went to church and with my aunt
Knelt where the richest people kneeled;
I listened to the rector's chant
Oft broken as the organ peeled—
"Good Lord, deliver us."

Stained glass, and gilt, and velvet stools,
With many a saint in fresco work
I saw, and thought (O fool of fools!)
"Of our plain, whitewashed village kirk,
Good Lord, deliver us."

I whispered, "Who is yonder man
Gray-haired and praying so devout?"
Quick glanced my aunt, as woman can,
And said, scarce turning head about,
"Good Lord, deliver us."

"Director—bank," she whispered me;
"Defaulted—million dollars, dear—
Heads every public charity."
I clutched my purse and gasped in fear,
"Good Lord, deliver us."

"But he, dear aunty, over there,
Who worships with such pious look;
The one with apostolic air,
Who chants so sweetly from his book—
Good Lord, deliver us?"

"Stock broker, love—a Cræsus, too—
Appropriated funds, they say;
He'd make a splendid catch for you."
I hid my country face to pray,
"Good Lord, deliver us."

I glanced around. There must be one
Good man amongst these wicked men.
"Pray what has that fair Christian done?"
If such a face knows thieving, then,
Good Lord, deliver us.

"He's no one, pet. I'm half afraid
The fellow keeps a bucket-shop."
"At least," quoth I, "an honest trade."
My aunt quite out of place let drop,
"Good Lord, deliver us."

—*S. Conant Foster in Life.*

All in a Lifetime.

The book, "All in a Lifetime," came to hand, and the first leisure I had, which was on the Sunday following, I devoted to a careful reading of it. My opinion of it may be expressed as well as anyway, by saying that I laid it away only to eat and drink until I finished it, from the time I commenced it.

I read it critically, to see the scope, plot, and method, and I must say it is a good, straightforward, well-planned, and practical work, hitting hard and palpable blows at the every-day occurrences of sectarian professors and deluded people.

The constancy of Regina's character may be a little prolonged; that is, continued during a somewhat lengthy course of years, considering that she must hav been cognizant of her husband's infidelities, and few women of spirit would hang on to a forlorn hope with such tenacity, while evincing such contempt for the doctress. And, perhaps, an opportunity for a little more dialog between Philip and herself, in which the arguments used would hav turned against his frivolous character, would hav satisfied the reader better than the short and abrupt method of turning her away. If it should be dramatized at any time, he should be made to wince under her just and candid rebuke, to do which it would be necessary to invest her with a little more of the fire of human nature under just provocation. As a character, she enlists one's pity rather than one's admiration. Hers is the heroism of suffering, who seems to be too innocent to understand her true woman's position. Then, I cannot for the life of me see why Lolo did not make at least some effort to inform Regina of Philip's character. Though she might hav been unsuccessful at the time, it would hav been a splendid climax to her character when she came to defend her in court, and would hav told in favor of her true womanhood. The rest of her role is remarkably well brought out.

Mr. Ropemin is good, the name is so suggestiv. Taken all in all, it is a very entertaining, instructiv, and useful story. My daughters read it and are delighted.

I am waiting for the "Story Hour," and hope Miss Wixon may meet with the success she deserves.

J. R. PERRY.

Wilkes Barre, Pa.

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Gems of Thought.

YOU should lead good lives because it is right, and because it is your pleasure to do so, rather than from the fear of any angry or malicious being. He who abstains from doing wrong from fear of punishment or of being cast into hell, deserves little more credit than he whose life is spent in evil doing. —*D. M. Bennett.*

FOR the man Christ—for the reformer who loved his fellow-men—for the man who believed in an infinit father, who would shield the innocent and protect the just—for the martyr who expected to be rescued from the cruel cross, and who at last, finding that his hope was dust, cried out in the gathering gloom of death: "My God! My God! Why hast thou forsaken me?"—for that great and suffering man, mistaken though he was, I hav the highest admiration and respect. That man did not, as I believe, claim a miraculous origin; he did not pretend to heal the sick nor raise the dead. He claimed simply to be a man, and taught his fellow-men that love is stronger far than hate. His life was written by reverent ignorance. Loving credulity belittled his career with feats of jugglery and magic art, and priests, wishing to persecute and slay, put in his mouth the words of hatred and revenge. The theological Christ is the impossible union of the human and divine—man with the attributes of God, and God with the limitations ond weaknesses of man. —*R. G. Ingersoll in the Christian Religion.*

IN Spain despotism might rule in safety over ignorance, but the French had eaten of the tree of knowledge, and they demanded to eat of the tree of life. A bread-riot became a rebellion; the rebellion became a revolution. Maddened by resistance, frenzied by fear, they made their revolution a massacre. Yet in spite of mummeries and murders, and irreligious persecutions; in spite of of follies perpetrated in the name of reason, and cruelties committed in the name of humanity, that revolution regenerated France, and planted principles which spread over the continent of Europe, and which are now bearing fruits in Italy and Spain. With the nineteenth century a new era of history begins.—*Reade's Martyrdom of Man.*

IT is our deliberate opinion that the French Revolution, in spite of all its crimes and follies, was a great blessing to mankind. But it was not only natural but inevitable that those who had only seen the first act should be ignorant of the catastrophe, and should be alternately elated and depressed as the plot went on disclosing itself to them. A man who had held exactly the same opinion about the Revolution in 1789, in 1794, in 1804, in 1814, and in 1834, would hav been either a divinely inspired prophet, or an obstinate fool. Sir James Mackintosh was neither. He was simply a wise and good man, and the change which passed in his mind was a change which passed in the mind of almost every good and wise man in Europe.—*Macauley.*

FOR that other loss,
The loss of confidence in social man,
By the unexpected transports of our age
Carried so high, that every thought—which looked
Beyond the temporal destiny of the kind—
To many seemed superfluous; as no cause
For such exalted confidence could e'er
Exist; so, none is now for fixed despair;
The two extremes are equally disowned
By reason; if with sharp recoil, from one
You hav been driven far as its opposit,
Between them seek the point whereon to build
Sound expectations. —*Wadsworth's Excursion.*

WHAT I must do is all that concerns me, not what the people think. The rule, equally arduous in practical and in intellectual life, may serve for the whole distinction between greatness and meanness. It is harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to liv after the world's opinion; it is easy in solitude to liv after your own; but the great man is he who, in the midst of the crowd, keeps, with perfect sweetness, the independence of solitude.—*Emerson.*

WHEREVER the repetition of any particular act or operation produces a propensity to renew the same act or operation, without being impelled by any reasoning or process of the understanding, we always say that this propensity is the effect of custom. By employing that word we pretend not to giv the ultimate reason of such a propensity. We only point out a principle of human nature which is universally acknowledged, and which is well known by its effects. Perhaps we can push our inquiries no further, or pretend to giv the cause of this cause, but must rest contented with it as the ultimate principle which we can assign of all our conclusions from experience. It is sufficient satisfaction that we can go so far without repining at the narrowness of our faculties, because they will carry us no father.—*Hume's Inquiry Concerning Human Understanding.*

Assume a virtue if you hav it not;
That monster, custom, who all sense doth eat,
Of devil's habit, is angel yet in this,
That to the use of actions fair and good
He likewise givs a frock or livery,
That aptly is put on. Refrain to-night,
And that shall lend a kind of easiness
To the next abstinence; the next more easy;
For use almost can change the stamp of nature
And either master the devil or throw him out
With wonderous potency. —*Shakspere's Hamlet.*

So long as the universe stands, and so long as there is an intelligent being in the universe, so long there must be religion. As well might the ship-master think to outsail the horizon that encompasses him on every hand; as well might the lark, rising into the morning air, think to outfly the atmosphere in which it flutters its wings, and the movements of which constitute the liquid beauties of its song, as humanity think to outliv religion.—*M. J. Savage.*

IT was impossible for Milton to handle the dry bones of a divinity compendium without stirring them into life. And divinity which is made to liv necessarily becomes unorthodox.—*Mark Pattison's Milton.*

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Odds and Ends.

"WERE you at church, to-day?" asked the landlady of her wicked border last Sunday. "I was." "What did the minister preach about?" "He preached about two hours and a half.

"I WISH I was an owl," said the young lawyer. "Why?" she asked. "Because then I could stay up all night, you know, dear," he replied. "What would you want to do such a ridiculous thing as that for?" she tittered. "To wit: To woo."

"I AM shocked, Bobby," said his mother severely, "that you should go to see a game of baseball on Sunday. Think how grieved your father will be when I inform him of it." "Oh, you needn't do that," replied Bobby, "he knows it." "Oh, you told him, did you?" "No, he saw me there."

BUBBY stubbed his toe and came in crying to his mother. "There, there, Bubby, she said after she had ascertained that the injury was trifling, "you are too big a boy to cry over a little thing like that." "B-but what a-am I to do, mamma?" he asked sobbingly. "I ain't b-big enough to s-swear.

"WHERE did you get this French Bible?" asked Smith, taking up a book from Black's table. Black: "French Bible! I havn't got any French Bible. The only Bible I hav is the one you hav in your hand. Had it ever since I was married." Smith (holding up the book): "What do you call that but French?" Black: "By gracious! so it is! Funny I never found that out before!"

"IN soft, adumbrant meshes of sieved silver the sunbeams melted through the leaves and dipped in spangles of gold upon the brown and black moquetrie of shadows that led to the ragged edge of the curb where a fragil little fragment of humanity lay moaning." "That's all right enough," said the managing editor, "but it's a little too long. Make it shorter." "But what shall I say, sir," asked the blonde reporter. "Oh, I'd just say, 'Hennessy Mulcahey's little boy Pat fell into an open sewer and broke his nose.' That'll do."

A LADY of Ohio being examined as a candidate for school-teaching, was asked the meaning of respiration and replied, "the perspiring of the body," and another candidate defined emphasis to be the putting more distress on one word than another. An English medical student defined hypothesis to be "something that happens to a man after death," and another defined irony to be "a tincture of iron."

"NOW," said the business man to the pr m Boston girl, whom he had engaged to do his type writing, "Adress this letter to Messrs. Jones & Jones, Amster. dam, N. Y." The types clicked for a moment, and then the fair operator stopped and blushed till her glasses fairly glowed. "I cannot swear, sir," she said, timidly, with her soft Athenian accent. "May I not write it 'Amsterdash?'" The merchant leaned forward as if to imprint a fatherly kiss upon her chaste brow, and touched the keys. "There," he said, "I hav written 'dam.' Now you go ahead.'

POET.

I've a verselet on a leaflet,
A dain'y little screed;
What will you giv me for it
To fill a long felt need?"

EDITOR.

I've a damulet on my tonguelet,
A good one tried and true,
Which I always giv to poets,
And I'll be as kind to you.

A MARRIED lady recently sent a note to a newspaper to get a recipe to cure the whooping cough in a pair of twins. By a deplorable mistake a recipe for pickling onions was unconsciously inserted and her name attached, and she received this answer through the "Answer to Correspondents:" "Mrs. L. H. B.—If not too strong, skin them pretty closely, immerse in scalding water, sprinkle plentifully with salt, and immerse them for a week in strong brine." She didn't do it, however, as she thought it would kill the cough nineteen times out of twenty, and the children nine times out of ten.

THE young people of Tenderfoot City, Arizona, had a masquerade ball a short time ago; and an envious journal of a neighboring town had the following paragraph about it: "We understand that several young ladies were dressed as Indian maidens, in pink hosiery, kid slippers, diamond necklaces, with peacock feathers in their hair. We don't like to shatter this beautiful ideal of an Indian maiden, but duty compels us to say that no Indian maiden ever sported such a layout. The genuin article wears an old plug hat, a dirty army blanket, and a discarded pair of trousers. For a necklace she wears a string of pale face's teeth, and carries a considerable amount of real estate with her wherever she goes."

"HAV you a revised copy of the New Testament in the library, Miss Smith?" asked the young minister who was making an evening call, partly parochial and partly otherwise. "No, Mr. Longprayer," she replied, "I regret to say we havn't." "What's a revised copy?" asked Bobby, who had been permitted to sit up beyond his usual hour. "You are rather young yet, Bobby, to understand such matters," said his sister, kindly. "A revised copy means that certain changes hav been made in the Bible that were considered necessary to a better understanding of the text. Now you had better run off to bed; that's a good boy." The young minister could scarcely conceal his admiration. "Well, if that's what it is," said Bobby, "our family Bible is revised, 'cause pa changed it the other day. He scratched out the date of your birth and made it three years later. He told ma something about you and the minister, and said that it wouldn't do no harm nohow, and if ever Mr. Longprayer wanted to look at it, it might do a good deal of good." Presently the minister went away and a family consultation was held. It resulted in Bobby's passing a sleepless night on the pit of his stomach.

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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 5. {PUBLISHED WEEKLY.} New York, Saturday, January 31, 1885. {33 CLINTON PLACE.} $3.00 per year.

Notes and Clippings.

THE coroner at St. Louis, Mo., recently investigated a faith cure hospital in that city. He found that a baby had just died there which had received only prayer for treatment. The keepers of the hospital are religious fanatics.

A CIRCULAR has been generally distributed among the Hebrews of this city calling attention to the fact that, with a population of at least 60,000 Israelites in this city, the synagogs are deserted, and the rabbis preach to empty benches.

IT appears from statistics recently published that the annual bill for bread, meat, cotton, and woollen goods of the American people foots up a total of about 1,250,000,000, and its annual bill for whisky, beer, and the taxes thereon is $1,400,000,000. So we drink $150,000,000 worth more than we eat and wear.

"I SEE there are a number of counterfeit Bank of England notes circulating in this country." "Yes; and what is worse, I think I hav one of them." "So? What are you going to do with it?" "I don't know. That is what troubles me." "You might put it in the church contribution box." "No, not yet. I'm not dead sure it's counterfeit."

AMONG the movements in the churches the Dawson county (Neb.) *Herald* chronicles the leaving town of Frank Odell, superintendent of the Unitarian Sabbath-school and grand chaplain of the grand lodge of Good Templars of Nebraska. Mr. Odell was escorted to the depot by some dozen or more creditors, whose grief at his departure was greatly deepened by their failure to get a cent of their several dues.

THE papers tell a story of a Birmingham man who had a sudden attack in the night, of rheumatism, which his wife cured by the application of holy water blessed by the pope, which she brought from the Emerald Isle. The next morning they found she had showered him with blue washing-fluid, and the holy water bottle was as tightly corked as ever. He was very blue in spots, but his faith had made him whole.

THE proprietors of the London post-office directory hav "experienced religion" to such an extent that their publications are seasoned with texts. Thus facing the "Court" section occurs, "Thou God seest me." "What is a man profited if he shall gain the whole world," etc., precedes the list of "Commercial Persons," and "A false balance is an abomination to the Lord" serves as an introduction to the "Trades" division.

MRS. MARTHA SPRINGSTEEN sued for a divorce in the courts of Brooklyn recently. Her husband has for some years been in the habit of recreating himself by beating her, smashing dishes, and kicking things around generally. For eight years there was not a time when she did not bear bruises upon her person. This she bore without public complaint, but when Mr. Springsteen joined the Methodist church, his outrages increased, and the first thing he did on returning from prayer-meeting was to thrash his wife. Justice Cullen granted the divorce.

THE Rev. Heber Newton counts it a "signal illustration of the advance which has been made in so-called Infidelity, that its spirit is clean and pure." But, says the Winsted *Press*, its spirit was always clean and pure. The Infidelity which the clergy are forced to recognize and respect to-day is the same Infidelity at which they hav hooted, as owls hoot in the darkness, for a hundred years. It is the dirt in the eyes of the clergy which has made Infidelity seem to them unclean, not any lack of purity in the spirit of Infidelity itself. But there is an Infidelity that goes far beyond the kind they are forced to recognize—that despises them and their superstitions too much to combat them or laugh at them. This is really "the advance which has been made in the so-called Infidelity," and it will giv the parsons trouble after they hav conquered the old Infidelity by surrendering to it.

EVERY little while, says *Peck's Sun*, the papers giv accounts of people who hav become insane through the work of the "Salvationists." Mrs. Robert Collins, of Akron, Ohio, is one of the latest victims. It seems that at their "carnivals" (appropriate name) the impressible ones get the "power," fall into a comatose condition, and lie down on the floor unconscious, while the others walk over and on them. Men, women, and children bunk down together, and it is suspected that they do not all hav the "power," but are in for a regular pow-wow. A committee of investigation should be appointed in every town where these carnivals are held, to prevent forgery and carry off the wounded.

PEOPLE who indulge in what they consider substitutes for profanity do not realize that they frequently use the oaths of the ancients. In ancient Rome, Castor and Pollux were the favorits among the demi-gods to swear by, and when the people said by Gemini, they meant to swear by Castor and Pollux, the twins. This oath has come down to us, even to the present day, when the expression "By Jiminy!" is frequently heard. "The deuce!" is a very ancient oath, indeed, as will appear from the derivation to which it is referred—the Latin Deus—God. Nowadays it is considered a mild oath to say "the deuce;" and it is a curious thing that the deuce is generally supposed to mean the "devil." So people say, "Go to the deuce!"

THE New York correspondent of the Buffalo *Express* tells this story: "The girls of Trinity College, New York, were practising some chorals for the Christmas service. Brother Dix is nothing if not intensely literary in his worshipful duties, and he was just tickled almost to death because he had been able to borrow some ancient music written in the missal style of the sixteenth century. A huge page of the precious melody, with notes as big as plaques, and embellished with heads of saints and angels, was displayed on an easel in front of them. They were expected to enthuse mightily over this treasure of art and religion, and raise their voices reverentially to the mummified tune. There was one girl, a high, squeaky soprano, who seemed to hav a vocal explosion at a certain point, sending one note up like a sky-rocket. Dix was a little startled, and let her try it over and over again, and ever with the same phenomenon. 'I beg your pardon, Miss Sophie,' he said, blandly, 'but where do you find that note away up in high G?" She gazed fixedly at the ornate sheet of music, with its conglomeration of notes and cherubim. Then she emitted a te-he and said: 'Well, doctor, if I havn't been singing the head of that bald angel every time I came to it!'"

THE *Christian Union* relates this pitiful story: "Christmas morning, one of the police courts in New York witnessed an unusual scene. A young woman, miserably clad, pale and thin, came before the judge, leading by the hand a pinched, hungry-looking girl of four years. The mother, with tremhling lips, asked to hav her little girl sent to some charitable institution, because she could not support herself and the child. While she was waiting for the necessary papers to be made out, she clung to the baby, kissing it again and again, while tears dropped on the face and hair of the little one, to whom the whole scene was a mystery. Suddenly an elderly gentleman came into the court room, gazed eagerly about, fastened a most searching look on the face of the young mother, who was entirely absorbed in her grief. A sharp cry, 'My child, my child, but how changed!' and he clasped the mother in his arms. After a time, in the judge's room, the story was told; it is not new, and without doubt will be repeated again and again in other lives. Five years ago the young woman was a much-loved daughter in a home that was more than comfortable. She insisted on receiving attentions from a young man to whom her father and mother objected because he drank to excess." The New York *Sun*, calls this tale a "cheap lie," and ruthlessly prints the callous facts thus: "Without prejudice to the barrelful of morals that can be obtained from this story, it may be stated that the story is an invention, and a very hackneyed invention it is. Several New York morning newspapers printed it, nevertheless, on Dec. 29th. The inventor of it christened his invented elderly gentleman Rufus Stone, and his invented young mother Kate Barry, and found for the former a street address not in the directory, but on the North River, and, by way of a finish, clapped Kate's husband in Sing Sing. The beauty of this sort of stuff, in the eyes of some of the *Sun's* contemporaries, is that it comes cheap."

THE *London Standard* says that King Thebaw has given up drink, to which he has hitherto been greatly addicted. "As is usual with unfortunate drunkards," comments the *Standard*, "he is not satisfied with becoming sober himself, but he insists on every one else becoming sober. His methods are not exactly those of the Temperance Alliance, but there is no reason for supposing that the teetotal zealots of England would hesitate to adopt such methods had they only the power to carry them into effect. The Jesuits and missionaries of Spain were so anxious to benefit the souls of the nativs of the West Indian Islands, of Peru, and of other countries, that they burnt their bodies alive. The Alliance is no whit behind the Jesuits in zeal and fanaticism. In Mandalay hammering appears to be the punishment adopted for drunkenness. A Burman has been hammered to death, and the companion of his drunken spree, a Jewish British subject, is dying in jail, with several bones broken. Thus it will be seen that the customs introduced by Thebaw differ widely from those which prevail here. In Burmah drunkards are hammered to death; in England they hammer their wives to death. The Burmese method clearly possesses marked advantages; but we fear that Sir W. Lawson will never succeed in inducing the House of Commons to legalize it here."

THE current number of the *New Englander* has an article on "Inspiration" by Dr. John Bascom, president of the Wisconsin state university. The *Religious Herald* thinks the "article will open the eyes of some good men pretty wide. It repudiates all evangelical views on the subject, and reduces the divine guidance of the Biblical writers to 'the normal activity of the mind under the truth.' If this is not stark Rationalism, it is impossible to conceive what Rationalism would be. It is the Rationalism of Theodore Parker over again—who believed in a religious genius, *i. e.*, natural genius employed on religious subjects, 'the most complete action of human powers, though free from no one of their ordinary accidents or liabilities' (as to error). Professor Ladd's view is said to 'almost, if not quite,' amount to the same thing. The motto of the *New Englander* declares that it swears in the words of no master. Yet its founders abode by the words of Christ as their 'master'—holding them to be final and of supernatural authority. It still claims to be 'an exponent of New England views.' Is denial of the inspiration of the Bible to be recognized as one of these 'views?' How many more articles like some published of late is the *New Englander* to send abroad on a mission of evil before the inquiry will everywhere arise, whether it is any longer conducted in the interests of the Christian religion?" And the *Presbyterian Banner* says: "The Wisconsin State University must hav a rationalist out-and-out of the Theodore Parker school at its head. Its president, Dr. John Bascom, has an article on inspiration in the *New Englander* for January, which repudiates all evangelical views on the subject, and reduces the divine guidance to which the writers of the Old and New Testaments were subjected to 'the normal activity of the mind under the truth.' 'The doctrin of inspiration springs from vague thought,' according to this writer. The Christian people of Wisconsin are to be commiserated for having a man at the head of their state institution who proclains such views with respect to the inspiration of the Word of God. But what shall we say of Yale College, where Professor Ladd, of the theological department, teaches and publishes just about the same thing? It is difficult to see how Christian parents can consistently place their sons under such influence."

News of the Week.

OWNEY GEOGHEGAN, one of New York's most notorious disreputables, died last week.

THE World's Exposition at New Orleans is in financial straits, and has been obliged to borrow $60,000.

THE grand jury at Chicago hav indicted two hundred and forty-nine judges of elections for complicity in the frauds on the ballot in that city.

THE Rev. George Spencer, of Norfolk, Va. has accepted a call from the sheriff, and gone to jail. He broke into a house and committed larceny.

LORD GARMOYLE, the young scion of English nobility who has just paid an actress $50,000 in a breach of promis suit, is in New York. He is said to be a typical "dude."

ONE hundred and twenty men were thrown out of employment by the burning of a building last Saturday belonging to the Winchester Arms Co., at New Haven, Conn. Loss $60,000.

A ROW took place between opposing factions in a Catholic church at Fall River, Mass., last Sunday, which necessitated the calling in of the police to preserve order while the services were in progress.

JOE COOK lectured in this city last week on Mormonism. He would suppress the evils of the system by not admitting polygamists into the country, and by passing a national law abolishing polygamy.

THE Sunday law is being enforced with more rigor than at any previous time. Front doors of saloons are kept tightly closed, but there has been no Sunday when those unwise enough to drink liquor could not obtain it by going in at side entrances.

THE Rev. Anthony Walker, of Marshall, Texas, departed this life on the 23d. He was hanged for murder, having killed a man to gain possession of fifty dollars, one hundred and fifty acres of land, and the wife of his victim. Death loves a shining mark.

A WARRANT for polygamy was recently issued for the arrest of C. W. Penrose, editor of the *Deseret News*, the Mormon church organ, at Salt Lake City, Utah. The polygamous editor was not found. A man named Angus Cannon was arrested on a similar charge, and held in $2,500 bail.

THE Tombs Police Court is a place in this city where those are tried who break the law. There is a law in New York against Sunday labor. Painters and grainers were at work all day last Sunday varnishing and graining the wood-work of the Tombs Police Courtroom. Thus was law "violated in her own temple."

DYNAMITE was exploded in the Parliament buildings in London last Saturday, doing great damage to the structure, and wounding about thirty-five people, men, women, and children, some of them seriously. No clue to the identity of the persons who placed the explosivs in the buildings is known to hav been discovered. The affair causes the greatest excitement in London.

A CONCERT for the benefit of the miners of Hocking Valley, Ohio, on strike against a reduction of wages, was held at Steinway Hall in this city last Sunday evening. It was called a "sacred" concert, and, considering its object, was probably as sacred as any. Most of the music was furnished by trades unionists and all of it was good. The hall was full, and something like five hundred dollars was realized for the benefit of the miners.

REPORT from San Francisco says that the Piute Indians are starving on their reservation in Youma, Nev. They hav not yet received a dollar of the $9,000 appropriated by Congress. The winter in Nevada has been very severe. The reservation is so barren that nothing could be grown on the land. The Indians number seven thousand. Almost their sole means of subsistence has been pine nuts, fish from Pyramid Lake, and rabbits, latterly the only game on the reservation.

Communications.

Money.—No. III.

A NEW MONEY AND A NEW BANKING SYSTEM NEEDED.

1. The government should decide how much money per capita should be put in circulation, and this amount, or more, should be printed in various denominations and on good paper.

2. A banking department should be established at Washington, and branches should be established in all business centers, as we now hav post-offices. The whole system should be under the control of salaried officers who should be made to furnish ample security for all sums intrusted to them. Branch banks should be compelled to report monthly to Washington.

3. These banks should loan the national money to all citizens who could furnish the required security, and at a uniform rate of interest to all. They should never refuse to loan to any person offering the required security. They should also accept deposits for safe keeping, and should pay interest on all deposits left in the bank more than one full month.

4 No money, except the national money, should be legal tender for debts, but all other good money, or money that is now national, should be accepted at the banks at par, and sent monthly to Washington, where the paper money should be burnt and the specie converted into bullion.

5. The rate of interest should be changeable monthly and should affect all borrowers and depositors alike. No borrower should be required to pay the principal so long as he kept the security good and paid the interest charged for the time he had the money.

6. The rate of interest should be increased monthly when the volume of money per capita in circulation tended to run above the sum fixed upon as desirable to put in circulation, and it should be lowered when it tended to fall below that sum.

7. The rate of interest paid to depositors should be lower than the rate charged to borrowers to pay the expenses of banking and compensate for loss from bad risks.

8. Pawnshops should be run in connection with banks, and money loaned at a little higher rate of interest to compensate for expense of storage of security. Goods should never be sold so long as this interest is paid, and when sold, the balance, if any, should be placed to the credit of the borrower.

9. Merchants trading with foreign nations should be allowed to buy gold or silver at Washington, or any other place, at as cheap rates as they can get them, or to take loads of one kind of merchandise with them, and return with another kind of merchandise. Traders should be allowed the utmost liberty.

Let us now suppose we are about ready to start this banking system, January 1, 1885, and let us try to imagin how it will work. Let us decide to put $30 per capita in circulation, and hav the currency printed to do this; and more, for we may sometimes require to use more for a short time. Let us start at three per cent to borrowers, and giv one per cent less to depositors.

Those having money on hand would very rapidly exchange it for the national money, and we may imagin the national money to pass into circulation as follows:

1st	month,	$10	per	capita.
2d	"	15	"	"
3d	"	20	"	"
4th	"	25	"	"
5th	"	28	"	"
6th	"	30	"	"
7th	"	31	"	"

We hav now above the sum fixed upon as desirable to put in circulation. If we should continue to loan at three per cent we would soon hav too much money out, and this would lessen its purchasing power. If we should stop loaning it would cause a panic, and those we loaned to yesterday at three per cent would be loaning to their neighbors to-day at twenty per cent. But let us now raise the interest to four per cent to borrowers, and pay three per cent to depositors. Fewer will then care to borrow, and more will make deposits, and at the end of the eighth month the amount per capita is found to be $29. If we should now continue to loan at four per cent, the amount of money in circulation would become too small, and its purchasing power too great; we therefore lower the interest to three and one-half per cent to borrowers, and two and one-half to depositors, and at the end of the ninth month we find $30 per capita in circulation.

Thus by changing the rate of interest monthly, we can regulate the amount of money in circulation as certainly as the governor on the steam-engin regulates the amount of steam to the engin, and by having a uniform amount of money per capita in circulation its purchasing power will forever be uniform.

In case of war, the government could pay the soldiers from these banks. The effect of war would be to raise the national interest, but the purchasing power of the money would remain the same.

Occasionally there would be fraud connected with the banks, just as there is now with banks and post-offices, but the frauds would be no greater than now, and we do not imagin that the government should sell out the post-offices to Jay Gould because of the frauds connected with them.

The fact is, we might nearly as well hav our army and navy in private hands as our banks. In the one case our lives would be endangered, and in the other our property. J. G. MALCOLM.

Hutchinson, Kan.

Comstock's Anniversary.

There were two meetings last week of great and abiding interest to the Christian people of this city. The first was the meeting between the eminent Mr. John L. Sullivan, of Athens, Mass., and the distinguished Mr. P. Ryan, of Troy, N. Y. The second meeting marked the coming together of Mr. Anthony Comstock and his society to celebrate their eleventh anniversary. Particular friends were invited to partake of the hilarity of the occasion thus:

1874. Eleventh Anniversary. 1885. The New York Society for the Suppression of Vice invite their friends to celebrate with them their eleventh anniversary at Association Hall, cor 23 d street and 4th ave, New York city, Jan. 20, 1885, at 8 o'clock P.M. Addresses by the Rev. R. S. McArthur, D.D., of Calvary church, and the Hon. Peter B. Olney, late district-attorney of New York county.

150 NASSAU ST., N. Y., Jan. 16, 1885.

DEAR SIR: The board of managers of the New York Society for the Suppression of Vice most cordially extend an invitation to you personally to attend the eleventh anniversary of this society. We feel sure that the facts to be presented will be regarded by you as of special importance and interest, and we bespeak your presence. If you cannot be present, will you kindly extend the accompanying invitation and admission card to some gentleman of influence? Yours very truly.

SAMUEL COLGATE. }
H E. SIMMONS. } Committee of Arrangements.
ANTHONY COMSTOCK. }

The foregoing document having been received at the office of THE TRUTH SEEKER, it was turned over at once to the vice-suppressing editor, who, of course, gave the matter his special attention.

"Association Hall" is the hall of the Young Men's Christian Association. The building stands at the corner of Twenty-third street and Fourth avenue. It cost a million dollars, more or less, and has never paid any taxes. Within a stone's throw of the structure are a number of huge churches, valuable, on account of the ground they occupy, to the extent of two or three millions more. These pay no taxes. At the front of the hall flaming posters announced that the Rev. Joseph Cook was soon to lecture there on Mormonism. A spectral doorkeeper took the ticket away from the visitor as he passed in at about a quarter before eight. Two or three hundred men were present. Kiliaen Van Rensselaer, the treasurer, brought a female with him and ensconced her in a little room beside the stage, where she could hear without seeing or being seen. The Rev. Henry Ward Beecher soon came in, and took a seat beside this writer, to whom he tendered a how-are-you-young-man kind of nod. The nod was returned in very much such a same sort of a similar style. The young Christians gathered around Mr. Beecher and extended to him their distinguished regards. The way they walked over everyone in the vicinity in order to get a word with the great man was rather fatiguing to the vice-suppressing editor, and he got up and moved away. Interest culminated when President Colgate arrived, in company with Mr. Olney, Lawyer Beecher, Dr. Crosby, the Rev. Mr. McArthur, and numerous other influential citizens. Behind these came Anthony Comstock, walking with a swagger that was decidedly "tough." These gentlemen all took seats on the platform.

President Colgate, whose name has great weight, as is evidenced by the deep impression which it has made on many cakes of hard soap, opened the meeting by telling the audience what they were there for. He then remarked that it was the custom to precede business with prayer, and introduced Dr. Howard Crosby. "Almighty God, our heavenly father," said the doctor by way of a starter, "thou hast had compassion upon us, sinners that we are. Thou hast given us of thy holy spirit. We thank thee for the society whose anniversary we celebrate to-night. We pray that thou wouldst bless this association. Arouse us to a greater sense of the evils around us. Giv zeal and discretion to thy people. Hear us, we beseech thee, in these our supplications, and grant us grace for thy son's sake." The reverend gentleman further expressed a desire that these suggestions might take effect immediately.

Anthony Comstock was next presented. He has grown fatter and balder during the past year, and the scar on his cheek is more conspicuous than ever. Mr. Comstock felt constrained first to giv thanks to almighty God, who, in spite of the hard times and the presidential election, had signally blessed "your secretary." He then read his report, which was a cross between a sermon and a police gazet. The year 1884, he said, was a thing of the past. He had made 120 arrests and seized 34 tons of obscene matter. This included books, stereotyped plates of classic works, and several confectioners' stocks of prize candy. One gambler had endeavored to corrupt the society by an offer of $25,000 on the condition that his business should not be interfered with. In spite of the great work which might be done with that sum, it was indignantly rejected. The gambling concern, however, continues to do business at the old stand. The report included no reference to the Infidels, who hav figured so conspicuously therein heretofore. With further acknowledgments for divine assistance, and an appeal for pecuniary aid, the secretary subsided.

Kiliaen Van Rensselaer had his turn next, and shot off the treasurer's report. Killy's jaw has not lost its wobble. He reported the society $644 in debt. Nine thousand dollars had been expended. The report was interlarded with various muddled comments, emanating apparently from the treasurer's stomach. The treasurer is a most amusing person.

The late District-Attorney Olney was here elicited from a huge ulster that had been occupying a chair, and was discovered to be in full dress. He said he was unprepared to make a speech, and his subsequent performance bore out the assertion. He seemed to hav a large stock of assorted gestures and attitudes on hand, which he displayed in great profusion. He addressed the chair and the audience in a way that led them to believe that what was to come would be nothing short of tremendous, but his energy spent itself in physical exercise. The other orators fidgeted uneasily in their seats, and were visibly relieved when Mr. Olney finally sat down.

The Baptist preacher, Mr. McArthur, peeled off his coat, and did the religious clown act. His gestures were remarkably powerful. At the close of one of his wildest periods he struck the stand with both hands clenched, and only his agility in grasping it prevented that useful piece of furniture from being effectually knocked out. The speech was laudatory of Comstock, who was characterized as a nineteenth century savior walking in the footsteps of Christ.

This would hav closed the proceedings if somebody had not shouted "Beecher." The shout went around the room, and the Plymouth pastor ascended the platform. He is a large man, turned seventy, with long gray hair, a heavy but good-natured face, a barrel-like trunk, and rather short legs. Mr. Beecher said this eulogizing Anthony Comstock was all right in its way, but did not go deep enough. The trouble was that the Christian churches exerted no moral influence. In the best society, so-called, there were moral cannibals who devoured the character of their neighbors. There was so much corruption in the church, Mr. Beecher intimated, that the vice which the vice association was endeavoring to suppress seemed insignificant in comparison. Those who tried to reform the community were usually treated to nominal rotten eggs. "As for myself," said the speaker, "I stand where rotten eggs are plenty. I expect nothing else." This reminded him of an incident in the life of William Lloyd Garrison. Garrison was presented with a watch by his admirers. He took the watch and said: "Gentlemen, I am overcome. It is a watch! If it was a rotten egg I would know what to say." As for Anthony Comstock, Mr. Beecher knew nothing about him. He had always compared that person to a ram butting at everything he saw. Then he told another story. There was an old farmer who had a ram that couldn't seem to get butting enough. He found no opportunity to do himself justice. So the farmer hung up a beetle in a tree one day, and let the ram loose. The ram butted away industriously until nightfall. The next morning there was nothing left of the ram but a little piece of his tail, and that was still butting away at the beetle. The audience were left to infer that such was to be the destiny of Comstock.

Mr. Colgate made an appeal for money.
Mr. Comstock " " " " "
Mr. Van Rensselaer " " "

During which the audience adjourned. A man stood at the door receiving contributions in a basket. Into this receptacle the vice-suppressing editor dropped one small but efficient cent.

Edgeworth.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the name of the devil, I remark with satisfaction, in a recent issue, your mild rebuke to a Southern correspondent for speaking disrespectfully of this world's spiritual chieftain; though I could wish you had given more political point to it, in comparing his majesty with that certainly mischievous creature, the president of the United States; witness at this very moment the defeat, by his perverse discretion, of one of the very few measures of any possible use that the last Congress has passed, to wit, that for the creation of a Labor Bureau.

The devil, however, interests me more particularly; he is better worth saving than the president. In paddling up the river of Time, I once found the devil in a woman named Tari, an Asiatic sister, I suspect, of Mrs. Grundy. She was the goddess, not of fashion or morality, but of caprice generally. The Khonds of the mountains of Hindoostan propitiated her malice with sacrifice of handsome youths fattened expressly with every indulgence. Her husband, the good-natured Boora, amused himself without heeding

mortal affairs. It was not considered worth while to worship him.

A similar conception of forestalling malignity by propitiation seems to hav been at the bottom of the popular devil-worship in France and other countries, but the devil plays a more interesting part in the old Slavic legend, which George Sand revives by the Zdenko of her "Consuelo." Their devil is he who has been wronged or defamed; he is the genius of liberty and self-reliance, a sort of Prometheus. Goethe's conception, perhaps, based upon this Slavic as well as on the Grecian myth—they are, indeed, perhaps, originally one and the same—is a poem into which he has thrown all his fire. It is the same Prometheus who underlies Milton's diabolic conception, which, although trammeled by sinister impressions from the Bible, renders Satan the hero of Paradise Lost.

Bearing this dual character of the devil as the principle of evil, yet the genius of Freethought and manly daring, in my mind, I had occasion, on my first visit to the North, to enter, for the first time, a great cotton mill and other machine shops. On recovering from their bewildering impressions, I felt that I had witnessed the modern incarnation of the devil. There was the audacious power, there the subjugation of humanity, the triumph of intellect allied with wealth, and there, beneath the cruelest slavery, lay the hope of this world's final emancipation by its own effort from the curse of drudgery.

Philosatanists hav devised several schemes for the salvation of the devil. Let me add mine; it consists in giving capitalism the choice between expropriation, and contentment with a modest allowance, after labor is served and made comfortable.

EDGEWORTH.

Death and Funeral of the Child of Mr. and Mrs. Ross.

Just as we were starting from home to fill our engagements in Potter county, Pa., we received a telegram from Mr. Ed. Ross, of Montezuma, N. Y., announcing the death of his darling baby (six months old), and requesting we should conduct funeral services on Thursday morning.

Few persons, in these times of supposed religious liberty, hav been called to pass through a more fiery ordeal than Mr. and Mrs. Ross. The Christians had announced and prophesied some terrible affliction, some fearful manifestation of God's wrath, would come on Mr. and Mrs. Ross for bringing Infidel lecturers to the village. The dear little one was in usual health when we arrived, in company with Mr. Remsburg, last Thursday, but caught cold and was quite sick on Saturday morning when we left there. The baby had suffered from a severe attack of measles when two weeks old, which left its lungs in a weak and impaired condition, so that the severe cold while cutting teeth was more than its little strength could resist. Taken sick, the "I told you so" was flung to Mr. and Mrs. Ross on every side. Soon as it was known baby was dead, instead of words of tender sympathy, the good Christian friends went to that poor, sorrowing mother and declared the death of her child was the just judgment of God upon her and her husband. When they learned Mr. Ross intended to telegraph for that Infidel Reynolds to conduct the funeral, their denunciations were outrageous, cruel, and inhuman. Only that Mr. and Mrs. Ross are both great-hearted, broad-minded, true Liberals, they would hav expelled these miserable bigots from their house by force.

No amount of opposition or cruel abuse, even in the hour of their bereavement, could daunt or cause either Mr. Ross or his brave, sorrowing wife to falter. Notwithstanding the fanaticism and bigotry that raged so fiercely, the fact of the exemplary life and kindness to all in need ever manifested by Mr. and Mrs. Ross had so won the esteem and respect of the people—and this was the worst charge brought against them, they had won the respect of the community, and hence their rejection of Christianity was having so great an influence—there was a request made to the trustees for the use of the Baptist church for the funeral; and as Mr. Ross's house could not possibly accommodate a tithing of the number who desired to attend, he consented, but insisted on its being distinctly understood he should hav Mr. Reynolds to conduct the services. The choir kindly volunteered, and informed us they had selected two pieces with no sentiment at variance with Mr. and Mrs. Ross's views.

The majority of the trustees of the Baptist church, and the choir, are deserving of the highest encomiums for their brave and kindly action.

Just as we stood up to commence the address, the minister of the church rushed breathless into the building, and when half-way down the aisle panted out, "Stay, one moment, sir; I wish a word with you;" and coming on the rostrum, he, in an excited whisper, protested against our presence in the church or our officiating in his pulpit on such an occasion. In pity for his youth, for he is a mere theological duckling, we pointed out to him that it would raise a fearful feeling against the Baptists, make division in his church, and giv the other denominations, although just as bigoted and heartless as his own, a pretext to join in the general cry of indignation against such inhuman conduct; that he might be assured that as soon as we announced to the people his protest he could bid farewell to his ministry, and to every hope of every getting another call, for the disgrace it would bring on the Baptist church would all be laid to him, and cling to him through life. This scared him so that he entreated we would talk very low, and act as though he was only talking in a very friendly and confidential way. He said he made the protest under pressure that he would but dared not resist; that Mr. Ross had been very kind, and helped him when others would not, and he begged we would not let the people know he had made the protest, and that we would be careful and say as little as possible against Christianity. He then took a seat with the choir. Alas! that a naturally honest and kind-hearted young man should, by Christianity and sectarianism, be made a self-confessed ingrate and hypocrit.

And yet our Christian friends ask us, "Who was ever injured or made worse by reading the Bible and embracing Christianity?"

SYNOPSIS OF THE FUNERAL ADDRESS

"Baby is dead!" More pitiful words cannot be framed by human lips; the joy, the glad, gleesome, sunlight of the home extinguished, and we realize, as never before, all must die; no matter how fondly cherished, how precious to our hearts, how beautiful to our sight, all that livs must die; love alone is immortal. Death is the immutable law of nature; a few more years, and all our places will be vacant. From the blank chaos of the past we sprang into existence, and soon, very soon, we shall be resolved back to the elements from which we evolved, and all that livs must share our destiny. On every side we see life and death, organization and decay, following each other as regular as day and night, spring, summer, autumn, and winter. When our loved ones die, we weep and mourn, we do so pity them. Much of our sorrow is only selfish. Not for this darling baby, calmly sleeping, sweetly resting, all pain ended, never more to know care or sorrow, need we weep. For our dead, in any case, all is well with them. In the language of Eliza Cook:

"'Tis a long, 'tis a last, 'tis a beautiful rest,
When all sorrow is passed from the brow and the breast;
And the lone spirit truly and wisely may crave
The sleep that is dreamless, the sleep of the grave."

In the presence of death, how beliefs and dogmas wither and decay. Death is a wonderful equalizer; saint or sinner, Infidel or Christian, death enters all homes. We do not wonder when our neighbor's house is made desolate, but when death enters our own home we stand appalled, and realize, as never before, that we are all travelers on the same journey. Oh! how much we all need each other's tender, pitying love. In the language of that noble champion of universal mental liberty, D. M. Bennett, the founder of THE TRUTH SEEKER: "Those lead the happiest, most peaceful lives, who seek most to benefit those around them. Our highest duty lies not above the clouds over our heads, nor in the depths of the earth beneath our feet. Neither can we do aught to benefit or affect any being supposed to exist in either locality; our duty and field of action is here among the sons and daughters of men. In no case can we so well prepare for another life as by doing all in our power to make those around us happy." The parents of this sweet babe realize these truths, know that the laws of nature are immutable, and, assured our hearts' sympathy with them in their cruel bereavement, need no words of comfort. But in their hour of grief, of deep heart sorrow, they would fain spare dear Christian friends needless mourning on account of erroneous impressions. All that is good or of love, in Bible or any other book, they believe; only what is of hate or evil do they reject. You all hav your different beliefs; our dear friends could not be in harmony with you all, could not be Catholics, Free Methodists, Baptists, and Presbyterians, and so agree with you all. Which is right? You all differ. You claim it is your right to do so. Yes; and you should be respected in your honest convictions. Should you not award the same to others?

Truth is always truth, falsehood always falsehood, whether found in the Bible or any other book. Friends, let us no more feel unkindly to each other on account of creeds, but let us mutually realize our duty to study those questions which most nearly concern ourselvs, our race, this present world. Let us make secondary metaphysical disputations in regard to an ideal world beyond the clouds, and devote our best intelligence to practical questions pertaining to this present world in which we do now liv. Seek to inspire men and women with love of right, love of truth, love of each other, and with a spirit of fidelity to duty. Learn what is right, here and now, and do it. Giv liberally of our means to diffuse the light of science and positiv knowledge, and thus help dispel the dark mists of error, ignorance, and superstition. Liv lives of love instead of making long and loud professions of faith. Practice justice and mercy in lieu of forms and ceremonies, and, above all, constantly endeavor to promote the happiness and welfare of those around us in preference to constantly praying to a God to do it for us, confident that none of the glorious attributes of humanity can ever cease to exist, for all that is grand and noble is secure from the moldering touch of time; no disinterested deed, no generous impulse of the heart, but shall survive the stars. And in this assurance we bid farewell to this beauteous babe, and consign it back to the bosom of Mother Earth in the hope its little life, its o'er soon death, and somewhat unusual funeral service, may lead honest hearts to earnest thought that shall inspire better, kindlier, and happier lives.

Never did we speak to an audience who gave more earnest attention; all were at times deeply moved, tears falling from nearly every eye. And we feel confident that impressions were made that will result in greatly Liberalizing the community, and enabling honest hearts to free themselvs from the cruel bonds of priestcraft and superstition. For the benefit of those who are called upon suddenly to officiate on like occasions, we giv the remarks at the grave, for much of which we are indebted to the talented Susan Wixon, authoress of the beautiful and instructiv child's book, just issued, entitled the "Story Flur."

The mother has claims upon the child of her bosom, but nature has a higher and a stronger claim, and she will be heeded. The stem is broken ere the lovely lily has fully bloomed. We catch a glimpse of its beauty, and it droops and dies. Back to the bosom of Mother Earth we consign this darling little one, here evermore to sweetly sleep. Let the birds sing above her, the flowers bloom over her, the sighing winds sing her requiem; and from her sweet form may violets spring. O snow! fall gently on the spot that covers her dear form. Blow gently, chilling winter winds, above her resting-place.

"The summer sun and summer rain
Sweet flowers to life shall kiss,
And thoughts shall bloom, that she is free
From sorrow such as this.

"But through the tears that fall for her,
Through sorrow-laden hours,
Through deep regret that clouds the day,
Shall blossom fragrant flowers."

In behalf of the relativs we desire to thank friends for their sympathy and kindness. And now, baby, precious darling, we leave thee here,

"Calmly sleeping; sweetly sleeping, ever,
To wake to pain and sorrow, never, never."

CHAS. B. REYNOLDS.

A Sample Church Institution.

The following extract from the *Christian at Work*, copied by many of our religious and secular papers, shows an amount of bigotry hardly conceivable, and that the day has not yet past when "the truth of God hath more abounded through a lie:"

"If Col. Ingersoll were to lose his eyes, would he seek refuge in the Voltaire Blind Asylum? If Mr. Charles Bradlaugh were to become insane, would he be sent to the Tom Paine Insane Asylum? If Mr. G. C. Miln were to be struck with an incurable disease, would he resort to the Hume Hospital? If any uncared-for vicious child belonging to a Freethinker were to be found at large, would it be sent to the D. M. Bennett Society for the Suppression of Vice? There are no such institutions. No! Well, friends, continue to abuse Christianity, and when you or your friends become blind, or lame, or sick, or deaf, or insane, or intemperate, then send them to some good *Christian* institution. They will be taken care of free of cost and reproaches thrown in."

Now, I would like to ask the *Christian at Work* where are those good *Christian* institutions it speaks of? While in a Southern city, a short time since, I saw a large and beautiful hospital for the sick, which bore the name of St. Mary's Infirmary, and which, I also learned, was under the supervision of one of the Christian denominations of the city. I was further informed that it was open to all, and that the poor and weary traveler, sick and far away from home, might find here nourishment and rest, the kindest attention, and the most skilful medical attendance, and, of course, was deeply impressed with this seeming benevolence, and in spite of my natural aversion to the sect under whose name this institution was maintained, drew a long mark to its credit. But, alas! how often do our brightest fancies vanish, and, we, in place of the noble structures we hav reared, see only bare and shaking timbers! For upon inquiry I found that all patients at the hospital who could, in any possible manner, pay for the privilege of being there, were required to do so, in sums ranging from $6 a week up to $4.50 a day, and that the others—those who could not pay—the city provided for, paying to the institution over $2,000 a month, which came from a direct taxation of all the people, Christian and Infidel alike. Morover, being a seaport, the marine service paid to the hospital management about $2,000 monthly; besides, both the city and the marine service each provided a physician. Thus we found St. Mary's Infirmary to be a paying institution, bringing into the church coffers many hundreds of dollars each month. This is Christian charity with a vengeance, while the food and care were well on a par with the boast of benevolence. I hav since become acquainted with many other institutions of like character run by Christian denominations or Christian ass'n, but all under one and the same principle, that of making money, while each and every one of the great asylums for the insane, the hospitals for the sick, and homes for orphans, with which I am acquainted, and that are for the poor and needy, are under the government or state patronage, and to them our Christian friends hav no more claim than the veriest sinner who walks the earth. Will those interested in the advancement of Christianity ever learn that it requires something more than mere pretension to substantiate their claims? ADDISON ELLSWORTH.

Was Christ Crazy?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: Heber Newton, who would be a historical critic and a holy churchman if the two characters were compatible, admits the possibility of doubting the sanity of Mr. Jesus Christ, yet he credits him with the unique personality of having been specially fashioned by God to bring the divine order of humanity out of a chaos unfathomable by other men, and thinks that such a consciousness might make one crazy.

To the mind of one who has escaped the influence of nursery tales, the belief of a man that he was thus possessed of extra-human power and office, is sufficient proof that he was off his mental balance, and the acceptance of such belief by another as the foundation of philosophy evinces that he, too, is short on reason. JOHN P. GUILD.

LOOK out for "The Truth Seeker Annual." 25 cents.

"Myths from the Catechism."

Heber Newton's sermon last Sunday was upon "The Trinity" and "Original Sin." It is so radical that the *Sun*, in reporting it, asks if the Rev. Mr. Newton's head is aching for a martyr's crown. The following are some of the more heretical passages:

"Let it be frankly conceded from our standpoint within the church that the doctrins of Christianity present, in their traditional forms, fair objects of denunciation. It requires no great learning to discover in the material woven into their outward bodies bits of very ancient pagan superstitions, fragments of the flamboyant metaphysics of decadent Greece, relics of medieval scholasticism. The whole structure presents to the modern mind a quaintly antiquated appearance, like that of some building whose type of architecture has forever passed away, and whose usages hav became well-nigh forgotten in the changes time has wrought. As a venerable antiquity, a rather ruinous tower, well overgrown with ivy, is sure of our respectful interest, but an invitation to make it our home must receive our courteously firm declination, while a command to build no other house for our souls will only provoke us, unless a rare grace checks our speech, to frankly point out its utter lack of modern improvements. It is not our fault if our eyes are open to the fatal defects of the traditional formulas, as the interpretations of the infinit and eternal mysteries to the mind of an age whose conscience has been educated by eighteen centuries of Christian aspiration, and whose reason has been illuminated by a knowledge of nature unprecedented in history.

"What an utterly baffling arithmetical puzzle is the conventional dogma of the trinity! What a moral monstrosity is the God of Calvinism! How fiendishly wicked the decrees which predestin a mass of men to unescapable damnation! How thoroughly commercial is the traditional doctrin of the atonement! How frightfully beyond the dream of insanity is the vision of the orthodox hell! How thoroughly unethical is the ordinary statement of justification by faith! These are the dogmas against which the sharp arrows of a merciless wit are leveled fair and straight. They deserve every blow they receive. As formulas of faith, their best service now to mankind is to gently die, and so leave room for a nobler growth of thought around the heart of these old and sacred faiths.

"The popular notion of the trinity is undoubtedly utterly grotesque—a sort of midsummer-night's dream of a divine being, at once one and three, of whom no conceivable thought can be formed better than that which the popular imagination of India has cast into the monstrous form of an image with three heads. The average man can hav no thought at all concerning this dogma unless it be that of a veritable triad of deities, and the conception of three gods is a distinct heresy against which the Athanasian Creed terrifically warns us. The average man can hav no conceivable thought of this dogma, for the simple reason that it is a pure piece of metaphysics.

"But is the dogma of the Trinity an utter absurdity? Before leaping rashly to this conclusion remember that this curious dogma is no invention of schoolmen. The wise men of Egypt fashioned it as a symbol of a mystery in the divine being, upon which they came in all their studies of nature. The profound thinkers of India, musing over the same mystery of the divine being, fashioned the very same notion. A doctrin of the divine trinity in unity is the underlying idea of the venerable religion of the Brahmans. Christianity, in fact, owes this doctrin to the influence of Egyptian and possibly of Hindoo speculation in the early church. Our dogma was born in Alexandria. It was probably nurtured at the hands of men from the far East. If it be an utterly unsubstantial notion, then the deepest thinking of the human mind in different lands and ages is faulted. The true philosophic thought, so saw the ancients, allowed for a variety of divine forms or masks, while holding to the conviction that all were but the changing phases of one power which preserved thus beneath a manifoldness an eternal unity. They meant that the divine being is one substance in many persons, or, as we say now, in many forms. This is the clue to the doctrin of the trinity, a doctrin which is lifted in Christian thought into a moral belief, an expression of ethical and spiritual realities. We say in answer to the question:

"'What dost thou chiefly learn in these doctrins of belief?'

"'A. First, I learn to believe in God the Father, who hath made me and all the world; secondly, in God the Son, who hath redeemed me and all mankind; and, thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.'

"Doubtless a higher statement of the trinity will be made in due time. That time has not come, however. Meanwhile let us be honest and modest enough to believe that while it is easy to poke fun at the superstitious notion of a trinity as held by good folk in the churches, it is a task too hard for the most brilliant orator or the most finished critic to do away with the facts which our fathers tried to express in this dogma, or to shape a better formula for this mystery.

"Let us look at another dogma of the churches—original sin. This is a very charming subject to consider. Through the eating of the forbidden fruit our first parents 'became dead in sin and wholly defiled in all the faculties and parts of soul and body.' They being the root of all mankind, the guilt of this sin was imputed and that same death in sin conveyed to all their posterity.

"This all looks like a nightmare dream to us in the light of our day. It lacks any historical ground. The vista of history through which our fathers looked back to an original Adam, who six thousand years ago, in his lovely Eastern garden, ate an apple which not only disagreed with him so seriously, but continued to disagree fatally with all his innumerable posterity, has forever faded out in a vastly larger and grander vision of the past. We see now quite clearly that in this traditional vision we were mistaking a poem for a fact. The God whose grandeur science reveals to us surely never thus started the human race on its career. The Father whom Jesus revealed to us surely never was thus driven to mortgage his child's soul to the devil at its very birth. Reason sees now in this story, as a literal page of history, folly, and conscience sees in it blasphemy. It is an outrage upon human nature and a libel upon God."

Our London Letter.

Prophets hav not such an easy time of it now as in the days of Jonah, and they are become as naught, a by-word, and reproach to the sons of man. Jonah appeared to successfully work on the credulity of the Ninevites, inasmuch as every living creature in the city was, in token of repentance, clothed in sackcloth, which must hav made business good for the dealers in that description of wearing apparel; and as the prophet, by his own unaided efforts, could scarcely hav caused a panic in the minds of "six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle," it is fully open to surmise that he was helped by a syndicate formed to corner the sackcloth market, and it is to be hoped Jonah had his commission on the trade done.

Herbert Percy Freund, who for some years past has been prophesying the doom of this city, has had all his work for a different reward. This unfortunate prophet, unfortunately for himself, came into the world a few centuries too late, and, for denouncing the sins of the people in the Metropolitan Cathedral, has been sentenced to two months' imprisonment. The lord mayor, before whom he was brought, is a god-fearing man, as all lord mayor's are, and consequently does not believe in heavenly messengers, and told him he was talking nonsense; and yet if an Atheist were to to tell the mayor (who does a little preaching himself) that he was talking nonsense, the chances are that twelve months in Holloway jail would be the result. I don't know why Jonah should hav been considered a genuin prophet, and Freund a false one, but I suppose one must be possessed with the "light of the gospel" to be able to distinguish. The poor unbeliever, with only reason to guide him, is unable to tell the difference. What a lot we lose by having so little faith!

A few days back I had occasion to call on a true Christian, the deacon of a chapel, so he must be a good man. I only went to see him on a matter of business, but he always likes to drag his religion into everything. He knew our late friend, D. M. Bennett, when he was in England, and had seen copies of THE TRUTH SEEKER. He wanted to know if the paper was still being carried on, and I informed him that it had a larger circulation than ever, which rather grieved him to hear, and he waxed warm in his denunciation of unbelievers, stating that Atheism encouraged immorality, while Christianity upheld and taught the purest morality. I agreed that doubtless such was the case, and mentioned the lives of some of the Old Testament worthies in support of his statement, and also cited certain revelations regarding foreign missions, together with instances of clergyman here and in America who, being so full of the spirit, and not minding worldly things, had mistaken other men's wives for their own occasionally. I admitted that probably I was wrong, but from my benighted point of view I should rather imagin, judging from results, he must hav misplaced the terms. I regret to say that the man of God became full of "righteous anger," and told me I was a liar, and an infernal liar, and all my statements were damned lies, and I wilfully perverted facts. I thereupon thanked him for the gentle and kindly manner in which he had pointed out where I was wrong, and expressed my pleasure at seeing the good effect Christianity had upon him, and could only express regret that I had not at the time a vacancy for a religion, or I might be inclined to accept the one he offered, I am sorry to say my soft answer did not turn away his wrath, and I do not know what would hav been the result had not a white-chokered individual come in at the time, when my opponent desired me to refer the matter to him, but as I h[illegible] quite enough of one Christian, I discovered I had to keep an engagement, and peacefully retired, full of admiration for a religion that had such a delightful effect on one of its noisiest professors. Up to time of writing I hav not been converted, which may perhaps cause you some surprise. J. D.

London, Eng., Jan. 12, 1885.

Bruno Statue.

Subscriptions for Giordano Bruno's statue to be erected at Rome, Italy:

Elizur Wright,	$10 00
Courtlandt Palmer,	5 00
T. B. Wakeman,	5 00
Horace Seaver,	2 00
George N. Hill,	1 00
Remley S. Sidelinger,	1 00
Wm. J. Burns,	1 00
Wm. Thorpe,	1 00
J. G. Deshler,	1 00
W. A. Goodwin,	25
George W. Watson,	5 00
B. F. Underwood,	1 00
Photius Fiske,	50 00
Total,	$83 25

Send further subscriptions to T. B. Wakeman, 93 Nassau street, New York city.

Jan. 23, 285.

"Carrying Coals to Newcastle."

One of the correspondents of THE TRUTH SEEKER, Mr. Bedell, reports himself recently as having asked a clergyman, who expressed a hope that the government would send the army and exterminate the Mormons, why they (the clergy) did not send missionaries among the Mormons instead of sending them to the isles of the sea, a pertinent question truly, but one which did not, as we learn, receive an answer.

Allow me to suggest in substance the reply which the interrogated clergyman might truthfully and consistently hav made, to wit: "Why, my friend, you see the Mormons would hav the decided advantage of our missionaries. They, as well as we, accept the Bible as the word of God, the Mormon scriptures being to them simply a later revelation, in harmony, of course, with the earlier contained in the Bible. Let us suppose our zealous missionary, Bible in hand, approaching the erring Mormon with denunciation of his polygamous habit. He would, with perfect consistency, reply, 'Friend, I see you hav in your hand that good book whose divinely-inspired prophecies in regard to God's people hav, as we think, a striking fulfilment in our marvelous guidance, growth, and prosperity in this naturally steril and desert country. Please point out to me chapter and verse in that word of God making polygamy a sin. On the contrary, does not the Bible direct that when a man dies, leaving a wife, his brother, no matter how many wives of his own he may hav, shall take the brother's widow to wife, and raise up seed unto his brother? And did not David, one of our model godly men, whom we mutually hold up for the emulation of our Sunday-school children as a man after God's own heart, hav more wives than Brigham Young ever dreamed of attempting to support? And did not Solomon, our mutually-acknowledged wisest man, to whom God gave wisdom above all his fellows, hav a plurality of wives, taking no account of his three hundred concubines (a possession with which we think he might hav wisely dispensed) that would hav completely and irretrievably swamped the finances of the wealthiest of our Mormon brotherhood? Did these worthies and others, think you, my Bible-believing brother, liv in continual sin by having a plurality of wives, and at the same time maintain specially friendly relations with Jehovah, as they evidently did? What God approved in Palestine, does he anathematize in Utah?' Now, to all this and much more of like tenor, what could our perplexed missionary say or do except to sadly tuck his Bible into his pocket and say, 'Well, friend, I'll think this matter over, and see you later.' And as he turns on his heel to depart, the Mormon will quite likely gleefully clap his thumb to the end of his nose, giving to his four digits a wag more significant than polite, and with a self-satisfying smirk overspreading his bland features, soliliquize thus, 'I guess that fellow don't read his Bible much.'"

No, friend Bedell, Salt Lake City is not favorable missionary ground. The belief mutually held by Christians and Mormons in the divine inspiration of the good old book deprives the church of all leverage, and she is therefore powerless to lift those Bible-believing Mormons up to any higher plane of living. I repeat, the only way is for the government to send forth some Joshua with an army and convert the whole pestiferous tribe of Mormons, as Joshua of old did the heathen of his time, men, women, and children, into food for worms. S. BREWER.

Ithaca, N. Y.

The Liberal Club.

Dr. William G. Mayo, president of the Newark, N. J., Liberal League, was to hav addressed the club on the evening of the 23d, but death in his family prevented. The subject chosen was "The Evolution of the Religious Sentiment of Mankind." At the request of Dr. Mayo, Mr. Wakeman took his place, and spoke upon the subject. Courtlandt Palmer presided. The discussion which followed was participated in by Mr. King, Mrs. Leonard, Dr. Eccles, and others.

The League.

The Campaign Fund.

Previously acknowledged,	$2,883.52
Daniel E. Ryan.	3 00
J. Petty,	1.00
W. H. Heberling,	2.00
Harry S. Beesley,	1.50
J. B. Johnson,	1.00
T. Y. Rippey,	1.00
Martin Miller,	.50
L. Magenheimer,	2.00
B. Whaley,	2.00
Sam. Webber,	1.00
D. Edson Smith,	2.55
Mrs. S. B. Miller,	1.00
Canada,	100.00
Total,	$3,002.07

News and Notes from the Field.

On Sunday, Jan. 18th, I again lectured at Hamilton. New faces are seen, and there is constant growth. On the anniversary of Paine's birth there will be a celebration under the auspices of the Secular Society. I hope the whole land will be lighted up with these bonfires of freedom.

On Monday evening I lectured at Eastwood, where entirely new ground was broken, and there was great excitement in the community. Under the management of Richard Hooper, who is a pronounced Liberal, and all the time pushing ahead, a very successful meeting was held. Eastwood is a small village, but round about are many Secularists, especially among the farmers; and from miles away, in spite of the cold, they came and the hall was crowded. There were many orthodox also present. Indeed, I think about half the audience were orthodox. It was rumored that a bright young Baptist minister was to answer my discourse, and I suppose that brought many to witness the fray, and see how the Infidel would fare at the hands of an embassador of God.

I gave my lecture on "The Glory of Infidelity," in which I showed that, as a spirit of inquiry and a result in truth, morality, and art, Infidelity was a mighty regenerator of the world and the source of its perpetual advancement.

My Baptist opponent answered quite glibly, and spoke for nearly an hour and made quite a sermon. Most of his speech was exhortation, and "Come to Jesus" was the main gist of his "argument." He had the old-fashioned replies all at his tongue's end, and he did not seem to realize how wide they were of the mark, and how fearfully he laid himself open to attack. He said that Guiteau was a Freethinker, and that his crime was the result of making his reason the supreme arbiter.

I answered that it was just the other way, that Guiteau, according to his own confession and defense, was not a Freethinker, but obeyed the "voice of God," an authority outside of his own reason. If he had freely obeyed his individual reason he would not hav committed the crime.

My opponent showed himself wofully ignorant of the nature of Freethought; as if Freethought had ever justified crime. I referred him to Remsburg's excellent work "False Claims," where statistics show that almost every criminal professes to belong to some church.

He asked if "two and two make four," was not a finality beyond which Freethought could not go.

I answered that he would be a very foolish mathematician who would be satisfied with such a finality and think that he knew all about mathematics, simply because he had grasped this one axiom. The nature of Freethought is to accept what truth we hav and press on to still more.

He asked if children should not submit to the authority of their parents. I said, "Yes; if the parents could make the minds of their children realize the justice of that authority. To make a child submit merely by brute force, with no appeal even to the reason of the smallest child, was a great wrong.

He told the audience they could no more be trusted than unruly colts. I answered that I did not think my audience were unruly colts, but even so far as colts are concerned they must be trained according to their nature, no matter how unruly they are. My clerical friend did not expect a colt to be "born again" in order to make a good trotter. So with man, whatever he is by nature, it is only through the cultivation of his nature that anything can be made of him.

"Well," said my clerical foe in his grand climax, "what these Freethinkers want to do after all is to get rid of God and the Bible."

Exactly so, I replied. We do not wish to get rid of truth or morality, or order, or justice, or humanity, or nature, but we do mean to get rid of God and the Bible as authorities over the human mind. To do so is necessary to human growth and happiness. This is our supreme purpose.

The minister retired with a somewhat serious aspect, as if he didn't know exactly how to understand the Infidels, while even the orthodox portion applauded the points made in favor of Freethought and humanity.

While my orthodox friend was speaking, the building caught fire. This might hav been an indication by a "special providence" to the clergyman to put a little hell-fire into his reply. However, he wisely refrained. He didn't refer once to the hot place. This shows a great improvement. A hundred years ago the place would hav been sulphurous. Whatever this "divine interposition" might mean, it was promptly frustrated by a couple of stout Infidel arms, and the "angry deity" disturbed us no more.

The waves of discussion started by this meeting will not cease for many a day, and such agitation is the life of Freethought.

After the lecture I had a glorious sleighride of about eight miles over the sparkling snow, and beneath the wonderful and starlighted canopy, and behind a couple of Canadian horses that knew how to travel. The thermometer was below zero, and the keen air made the blood tingle; but if there was any superstition in a man's brain, this bright presence of nature must hav taken it all out of him. How little and contemptible orthodoxy seemed in view of this vast immensity of sky and earth, so rich with life, so orderly, so beautiful so beneficent.

We came to the home of Thomas Malcolm, of Innerkip, and spent the night. Thomas Malcolm is one of the most pronounced Liberals in Canada, and one of its most famous agriculturists. He knows how to cultivate the land, and is an authority far and near. He has one of the most valuable farms in Innerkip, cleared by his own hands. He has a large family, and all are stalwart Liberals, both men and women, fine representativs indeed of the good time coming, when humanity shall be "good, and great, and joyous, and beautiful, and free."

There are about a dozen of the best farms in Innerkip owned by Secularists, and this does make the heart of the country parson ache, for he does like to levy for his stomach's sake upon a good farm. The farming population of Canada is thoroughly penetrated with Liberal ideas, and if our friend Reynolds should pitch his tent among them, he would receive a cordial welcome. The Canada farmers are very scientific in their methods; they raise the best horses and cattle and the best cheese and butter and honey, etc., and are awake to every new invention, and import the best stock for breeding, and are on the lookout for every new thing, and no wonder they get outside of orthodoxy with such a disciplin and constant advancement in material prosperity.

On Tuesday evening we had a sociable meeting at Mr. Malcolm's. The neighboring Liberals came in, and we had a most enjoyable affair. I gave no regular lecture, but we had readings by myself, Mr. Malcolm, Sr., and others; music by Thomas Malcolm, Jr., who could make the violin giv forth some of its most exhilarating notes; and conversation and a general good time. This was better than a lecture would hav been under the circumstances, for it brought us all together in a most profitable and agreeable manner, and created a lasting bond of fellowship. Where no hall can be procured, we should hav these sociable entertainments at our own hearthstones, and thus the world will be made fairer and better.

I was at Seaforth on Wednesday night, and though the audience was small, on account of the stormy weather, I enjoyed the occasion very much indeed. After the lecture, no one appearing to dispute what I said, we had a friendly conference among ourselvs, and discussed many points of science, philosophy, and history. The Secularists of Seaforth are among the most intelligent I hav met, and are the leading citizens of the place, and will make a strong society. Wm. Campbell, W. N. Watson, Dr. Coleman, and others are veteran Secularists, and are determined to make Freethought a moral and a practical power.

I had the good fortune to meet with Alf Roe at Wingham, an enthusiastic worker in the cause, and whose brother, A. H. Roe, now dead, was one of the most brilliant Secularist speakers in Canada, a coadjutor of Allen Pringle in his great contest with bigotry at Napanee. Through Mr. Alf Roe arrangements are made for a series of Freethought lectures at Wingham, Brussels, and other places, and thus the campaign will be vigorously pushed.

There are quite a number of Liberals at Walkerton, Ont. G. G. Bobier has been for years a pioneer worker. His son, J. H. Bobier, is to-day one of the most activ supporters of our cause. He is called the "Infidel Yankee," as he was born in Michigan, and, though legally a British subject, is an ardent admirer of republican institutions. John Chambers, Wm. Sutton, I. J. Cooper are pronounced Freethinkers, and occupy prominent official positions. George Bradley, Wm. Farquharson, of Queen's Hotel, George Etsell, James Jackson, J. B. Jickling, and others can be depended upon for plenty of good work in the future. The Opera House was quite well filled on Friday evening, although, as usual, the churches appointed special religious services for that evening, and thus tried to keep the sheep who might desire a little progress from going with the more venturesome goats. However, we had more than all their prayer-meetings put together could muster—two or three times as many, and several campaign guns were fired that the enemy will not soon forget.

SPECIAL NOTICE TO LIBERAL FRIENDS IN PITTSBURGH.

Charles Watts and myself will be at Pittsburgh Sunday, Feb. 8th. Will all friends of the cause please interest themselvs in this matter—come themselvs and do all in their power to induce others to come, that we may hav a grand rousing meeting? Fraternally yours, SAMUEL P. PUTNAM.

Potter County, Pennsylvania.

From Montezuma we started to Potter county. The funeral had disarranged appointments, but we hav ever held it better to disappoint in regard to lecture appointments than to fail on funeral occasions; for the orthodox are ever ready to take most ungenerous advantage, and after forcing their services on the bereaved family, turn round and declare Liberalism was well enough to liv by, but in hour of sorrow and death Liberals are glad to beg the aid of the church.

For the cause's sake, better to bury our dead with only the broken utterances of loving hearts, although but one indistinct sentence, than the eloquent effusions of ministers.

We much regretted the disappointment to Brother G. S. Ladd, of Bingham Center, but there was no possibility of reaching there on time advertised; arriving at Cuba on Friday morning; narrow gauge abandoned; went on to Friendship, thence to Ceres, and had to remain over-night. Saturday afternoon, had a twelve-mile stage trip in open sleigh; poor sleighing, terrific wind, and fearful cold; arrived at Clara, and the hospitable home of that stanch and true Liberal, I. L. Allen; had telegraphed them from Parma, but they thought we could not get there on account of storm. It was five o'clock; no meeting announced. With an energy and alacrity beyond all praise, the word was sent out in every direction for meeting at school-house, about a mile away, at eight P.M.; found we were advertised for Roulette, eight miles over the mountain, and roads unbroken, on Sunday evening, so made appointment at Millport, two miles from Brother Allen's, for Sunday morning, so as to make most of our opportunities. Had large attendance at both meeting. At Millport the fair and efficient secretary of the Clara League was in attendance, and seven new members paid and were added to the League, and five more promised. All greatly encouraged.

After a sumptous repast at the happy home of Brother and Sister Glines, we started over the mountain to Roulette, and found a large school-house crowded, awaiting our arrival. Delivered another lecture there on Monday. House could not hold all who desired to get in; first Liberal lecture ever delivered there.

Mr. Albert Green had very judiciously and thoroughly advertised. The entire expense of these meetings at Roulette was borne by him; this is not as it should be, and we earnestly hope efficient organization will remedy the wrong of willing ones bearing all the burden, and others, claiming to be Liberals, being willing they should.

We disposed of quite a number of pamphlets at both places, but there is scarcity of money, and lack of sleighing makes prospects dismal This prevented our obtaining subscribers for our periodicals. People were willing—anxious—but had not the money.

Tuesday we came to Port Allegheny; found some good Liberals here, and decided to deliver two lectures in this place. We go from here to Frackville, Schuylkill county, for Saturday and Sunday, Jan. 25th and 26th; from thence, Ho, for Altoona! to assist in preparations for the great Pennsylvania state meeting, Jan. 30th and 31st, and Feb. 1st. Let every man and woman who really desires the secularization of the government thus affording equal rights to all, regardless of religious faith or the lack of it; everyone who desires to promote scientific knowledge and sociability; all who would put an end to ostracism and persecution on account of honest convictions; all who are interested in the *Tent* effort this coming summer; make earnest, self-sacrificing effort to attend the Altoona meeting

Friends of universal mental liberty, let us assemble and consult together. Come one, come all. C. B. REYNOLDS,
Chairman of the Executiv Committee.

Lectures and Meetings.

THE Freethinkers and Spiritualists of Maquoketa hold a celebration of Paine's birthday on the 29th, to which ministers are invited to hear how mean their church has been through all these years in slandering Paine.

GEORGE CHAINEY has begun the publication of his lectures in pamphlet form, issued weekly, under the title of *Independent Pulpit*. Price, $1 for lecture season of eight months. Single copies, five cents. His address is 310 Shawmut avenue, Boston, Mass.

W. F. JAMIESON has just returned from his second trip into Wisconsin. He will be engaged the remainder of the season in Nebraska, Dakota, Iowa, and Minnesota. Liberals wishing to engage him for unfilled dates should address him at Pipestone, Minn.

HARRY HOOVER, secretary of the Pennsylvania State Liberal League, writes that "owing to the fact that Messrs. Watts and Putnam, as well as Mrs. Mattie P. Krekel, will be detained at Linesvillle, Pa., until the 30th inst., as also the postponement of the local celebration of Paine's birthday at Altoona, the meeting of the state convention at the latter place has been changed from Friday, the 30th, to Satuaday, the 31st inst., at 10 A.M., in the Opera House.

THE Friendship Liberal League, of Philadelphia, will commemorate the anniversary of Paine's birthday on Sunday, Feb. 1st, at their hall. Talented speakers hav been engaged, and arrangements made for vocal and instrumental music, besides a supper. The League will hold two sessions, at 2:30 and at 7:30. The supper will be eaten at 5:30, tickets to which are 50 cents. The feasts of reason and flow of soul will be free. The League extends a cordial invitation to all Liberals in Philadelphia and vicinity to attend.

THE City Council of Keokuk, Iowa, hav adopted a resolution declaring that the Prohibitory Liquor law was a failure. It says that moral suasion with a rigid license law is the only remedy. The city clerk was instructed to forward the resolution to Gov. Sherman, asking that a special session of the legislature be called to repeal the prohibitory law.

A Warning.

From the Christian Advocate.

We inform all whom it may concern that the Rev. A. W. Lightbourne, a member of the Wilmington Conference, was tried some months ago, and suspended for neglect of duty and refusing to attend to the work assigned him. In contempt of that suspension he is at present preaching to a few persons in the Congregational church in New York of which Dr. J. P. Newman has claimed, and, so far as the advertisments are concerned, is still claiming to be pastor. That society will get a reputation soon of being a Cave of Adullam for disaffected or disciplined Methodist pastors.

"WELL, well!" said Mr. Jarphly. "Well, what?" asked his wife. "I'm just reading of the American missionaries' attempt to introduce the Bible in China, my dear," replied Mr. Jarphly. "What is strange about that?" inquired Mrs. Jarphly. "Oh, nothing particular, only I've seen it in calf, and in Russian leather, and in cloth, and I thought I would like to see it in China," and he innocently scratched his nose. "Jarphly, you're a fool," said Mrs. Jarphly.—*Pittsburgh Telegraph.*

Communications.

The Colloquium.

EXPLANATORY CIRCULAR.

To the Members of the Colloquium, and to the Public interested in the Affairs of the Colloquium:

The season of the year having arrived, and being already a little past, at which the Meetings of the Colloquium hav been usually convoked; and conditions existing which seem to render it imperativ that those meetings should be suspended for a term of time which cannot now be definitly fixed, I issue this circular for a friendly explanation of the circumstances; and also as the next best means of forwarding the purposes of the Colloquial enterprise.

The Colloquium was founded for the purpose of initiating and illustrating a new, and, it is believed, a very important principle of societary life—that of bringing together persons, especially representativ persons, not as usual, on the grounds of their agreement in views, but upon the opposit ground of their honest differences; for full and free, but courteous, discussion, social acquaintanceship, and mutual advancement in the investigation of truth; for, in a word, planting the new element of intellectual-diversity-in-the-midst-of-a-friendly-and-sentimental unity. It has continued in operation for, proximately, the term of three years, and has held twenty-six consecutiv meetings. It has published one pamphlet volume of its TRANSACTIONS, and has accumulated the materials for another. It has already, to some extent, become a parent society. The Nineteenth Century Club, under the guidance of Mr. and Mrs. Courtlandt Palmer, was, I think I am authorized to say, originally suggested by the existence of the Colloquium. The Sunset Club, less directly traceable to this source, has sprung up since, and has adopted the same general principle of association; and other similar institutions hav arisen, or are known to be contemplated. The sessions of the Colloquium hav been unusually harmonious from the first, and I think that those of you who hav attended most regularly will bear me out in saying that they hav been in a high degree interesting and instructiv. The interest and confidence in the movement hav steadily increased; the last two meetings especially, the first at which ladies were received as members, having been the largest and most enthusiastic that hav occurred—at one of which the Delsartian System of Art-Expression was discussed, and at which "The Artistic Society" was largely represented; at the other of which Mr. A. Wilford Hall's religio-philosophical doctrin of "Substantialism" was represented by himself and others, and discussed. Mr. Baralt, president of the Artistic Society, and Mr. Hall, having received conditional promises that their subjects should be resumed in the Colloquium this season, are, therefore, especially entitled to the apology and explanation now to be given.

The following extract from *The Transactions of the Colloquium* (1882–3) will place the reader to whom the subject is new, most immediately at the point of view for readily understanding what follows:

1. "The Colloquium, as a consultiv body, took its origin, somewhat incidentally, out of the operations of the Manhattan Liberal Club, which is an arena for the free discussion of all subjects and views. Rev. Dr. George W. Samson, of the Baptist church, took frequent part in those discussions, lecturing from time to time from the platform of the Club, to the mutual satisfaction of himself and friends, and of the general membership of the club. So much genuin respect and good feeling grew up out of this free interchange of ideas between parties of the utmost diversity of religious, philosophical, and political views, that Mr. Samson conceived the purpose of reciprocating the courtesy of the club, and of inaugurating somewhat similar discussions, upon religious subjects more especially, in the conference room of his own church. Accordingly, early in the year 1882, he issued invitations to members of the club, and other known or supposed opponents of his own theological views, including T. B. Wakeman, acting president of the club (James Parton, the president, residing at a distance), S. P. Andrews, vice-president, and others, deemed in some sense representativ, to meet him and such friends as might assemble, for earnest discussion upon subjects of vital interest, on given evenings, at his church.

2. "Many years earlier Mr. Andrews had conceived a somewhat similar idea, and about the year 1873 had visited several of the leading clergymen, Jew and Christian, of the city, to sound their willingness to enter into an organization for such purposes. The time did not seem to be ripe for so radical a measure, and no immediate result came from that effort; except that, in an interview with Rabbi Adler, Sen., he suggested to Mr. Andrews the term *Colloquium* (a talk-together) as the appropriate name for such a congress of representativ and dissident thinkers.

3. "On the later occasion referred to, Mr. Andrews visited Dr. Samson and conferred with him upon his project. The result of that and subsequent interviews between those two gentlemen was that they concurred in the idea of making the call more select, on the one hand, and more widely representativ, on the other; to giv to the meetings more of the character of a friendly conference in earnest search after truth, than of an arena for adverse discussion; and to adopt the name suggested by Dr. Adler. Mr. Andrews being willing to devote time and labor to the business of inviting and organizing such an association, which could not so readily be done by gentlemen commanding less leisure, Dr. Samson gave him, as a first step, a letter to the Rev. Dr. John P. Newman, of the Congregational church, who entered at once and heartily into the idea. From him an introduction was taken to Rev. Joseph H. Rylance, of the Episcopal church, who also committed himself without reserve to the project. Mr. Andrews, armed with the full authorization and free use of the names of those three gentlemen—Mr. Samson, Mr. Newman, and Mr. Rylance—and by their advice and consent, visited and invited other parties, and the enterprise was launched.

4. "The first meeting of the Colloquium was held in the study of Rev. Dr. Robert Collyer (Church of the Messiah), the afterooon of March 8, 1882. *Present:* Dr. Louis Elsberg, Rev. Robert Collyer, Stephen Pearl Andrews, Caleb Pink, Rev. John P. Newman, Prof. S. J. Sedgewick, Emory P. Andrews, J. Storer Cobb, Esq., and Alonzo E. Newton. Several letters were read apologizing for absences, especially from Episcopal clergymen urging the inconvenience of attendance during Lent.

5. "A short statement of the general idea and purposes of the Colloquium, and of the history of its inception, was made by Mr. Andrews, and discussed by the parties present, all of them expressing freely their views in relation to the nature and prospects of the enterprise. The meeting then adjourned, to reassemble after Lent, at time and place to be specified, at the call of Mr. Andrews.

6. "The second meeting of the Colloquium was held in the vestry of Rev. Dr. John P. Newman (in the Madison avenue Congregational church) the evening of May 12, 1882. *Present:* Rev. Dr. Joseph H. Rylance, S. P. Andrews, Rev. Cornelius B. Smith, Dr. Louis Elsberg, F. F. Cook, Prof. Henry Kiddle, S. P. Putnam, Dr. Joseph Rodes Buchanan, Rev. Dr. John P. Newman, Rev. Dr. John Forsyth, Prof. S. J. Sedgewick, Rev. Dr. (Rabbi) Kohler, and Caleb Pink.

7. "A restatement was made by Mr. Andrews of the general nature of the objects of the Colloquium, of what had occurred, and of the prospects of its success. Mr. Andrews also submitted, as a working basis for the Colloquium, the following, which should be marked as 'Colloquium Document No. 1.' *Platform-Motto:* IN THINGS PROVEN, UNITY; IN WHATSOEVER CAN BE DOUBTED, FREE DIVERSITY; IN THINGS NOT TRENCHING UPON OTHERS' RIGHTS, LIBERTY; IN ALL THINGS, CHARITY."

The Platform-Motto was submitted by me, was vigorously and variously discussed, was finally tacitly accepted as the basis of our consociation, and has remained the sole constitution of the Colloquium, if we except Colloquium Document No. 2, which has also had a guiding influence in the matter.

The third meeting of the Colloquium was held in the parlors of the Windsor Hotel (Fifth ave., N. Y.), at the invitation of the Rev. Dr. Newman, whose guests we were for the occasion. The fourth meeting was again held at the study of the Rev. Dr. Rob't Collyer. The fifth meeting was held in the elegant church-parlor of the Church of Our Savior, Rev. Dr. James M. Pullman (Universalist); and all the subsequent meetings, with one exception—the twentieth meeting, held in the private parlors of Dr. E. B. Foote, Sr.,—hav been held in the same luxurious quarters, where we hav been made welcome by the kind hospitality of Dr. Pullman.

Three important subjects came early forward for consideration. These were, 1. The mode of administration; 2. The presence of women (whether women should be invited to become members); and 3. The degree of publicity or privacy which should be given to our deliberations. Soon after we had settled at what seemed to be our permanent headquarters, at the Church of Our Savior, I stated to the Colloquium that up to that point of time, including some two or three months of almost continuous labor visiting and explaining the purposes and prospects of the Colloquium, I had, from the necessities of the situation, assumed an almost unlimited leadership or head-centerism in the promotion of the idea, and in the organization and temporary management of the institution; but that now, this preliminary stage having been passed through, I surrendered my self-imposed office, and submitted the whole matter to the control of the body itself, and I stated that I desired that they would either assume the future administration, or would giv me such instructions as they might deem requisit.

The whole subject of administration or governmental device for such institutions, and inferentially for institutionism at large, was thus brought up for discussion, and was quite fully ventilated. The diversity of views was very great. The sense of the difficulties in this particular enterprise, and of the almost utter hopelessness of any method of administration being adequate to hold the balance of harmony between such seemingly incongruous elements, bore apparently upon all minds as a heavy burden. All seemed to respond to a statement made by Dr. Louis Elsberg to this effect, that the most astounding phenomenon of my experience (he said) is that we find ourselvs here at all! Is it possible, he asked, that we can continue to cohere? A dozen different propositions were made and debated in regard to the best method of organizing and conducting this novel enterprise. Objections were found to them all. I took no very prominent part in the discussion, watching carefully the drift of opinion, and the obvious embarrassment which beset every proposition. The result was, however, a unanimous expression of the choice of the Colloquium (without any vote, but simply by *viva voce* expression) that the future administration of the Colloquium (unless, of course, that body should find subsequent cause to withdraw its assent) should be intrusted to me, and that I should continue to act, as I had acted previously, at my own discretion. The members seemed to come spontaneously to the conclusion that the real purposes of the Colloquium and the true direction to be given to its operations were still matter very much within my individual conception, and that, as in the case of an inventor or discoverer, I ought to hav the opportunity to expound the idea in action, aided and supported merely by those who concurred in the general design. They, however, added their recommendation that I should select two or three of the prominent members of the Colloquium as advisory counsel, with whom I might consult when I should feel the necessity of such advice.

This remarkable result was exactly what I had myself in mind as the right thing, and what I had planned for the future, when I should hav had my opportunity to become known, and as implicitly trusted by this new body of men, many of them strangers to me personally, as I am by the closer body of my own students and those by whom I am immediately surrounded. I did not dare to hope that so speedily and spontaneously my ulterior purpose in this respect would be realized. It was not with me a mere gratification of a personal ambition, but a sense of the absolute fitness of things, in order that I might hav the untrammeled opportunity to introduce and exhibit in practice something of my own special understanding of the true science of social organization, including the organization of popular assemblies and consociations. From the first I planned and intended the Colloquium as a sort of Vestibule to the Pantarchy, or, otherwise speaking, as a small working model of a future world-wide system of administration for all human affairs, now scientifically discovered and demonstrated, and only awaiting this and similar opportunities to be practically illustrated. I do not, of course, mean that I did not duly appreciate the great and unique honor of being called to preside over a selected body of the representativ men of the metropolis of America, but merely that I had ulterior purposes, scientific and practical, far more important than any question of mere personal consideration.

I selected and invited as members of the Advisory Counsel the Rev. Joseph H. Rylance, Frederic F. Cook, Rabbi Gustav Gottheil, and the Rev. John P. Newman. Mr. Cook and Mr. Gottheil declined for special reasons. Mr. Rylance and Mr. Newman accepted. This, with what has been previously stated, constitutes all in the nature of organization which the Colloquium has had or required. Mr. Newman said, "We must make of this Colloquium our University," giving expression to what seemed to be a prevalent feeling, that out of this rare combination of great diversities some new and important social institution was destined to be evolved. The mode in which this Higher Institute of Humanity is to arise is a subject to which I hav given long, continuous, and intense consideration, and I was grateful for the opportunity thus offered me to giv a partial illustration of my ideas of administration or control. Overtly there has never been the slightest expression of dissatisfaction with the management of the affairs of the Colloquium, and I hav never been made aware of the existence of any private grievances. So much of government as has been requisit has been in the nature of what I technically denominate Guided Spontaneity, and so little in the form of government that no one has seemed to feel it as either oppressiv or offensiv in any sense.

The question of the membership of women in the Colloquium was from the first one of those which were discussed with the utmost interest. The Rev. Dr. Rylance persistently urged their admission. The Rev. Dr. Newman objected especially on the ground that the presence of ladies in the early stages of the enterprise would tend to giv it a societary character rather than to keep it in the fixed ruts of high intellectual investigation and discussion, which he deemed exceedingly desirable. For myself, it is hardly necessary to say that my ulterior purpose looked to the full, free, and equal participation of women with men in the labors and further development of the Colloquium itself, and of all to which it was destined to lead. But I saw and stated other and, with me, leading objections to the idea of immediately associating ladies with the enterprise. The first was that their presence, with our present somewhat childish views of propriety, would necessarily be, to a certain degree, a hindrance to the free discussion of delicate social questions which might naturally arise in the course of our deliberations. The second was that the mixed assemblage of the two sexes would giv greater prominence and publicity to an enterprise which it was desirable to keep for a time somewhat in shadow until we, as men, should at least hav demonstrated our capacity to cohere. The third was that the wives of members, and especially the clergy, must be considered as entitled to membership, not on the ground that they were necessarily themselvs representativ persons, but simply from their associated rank as wives, and that any attempt to choose out representativ women, leaving them aside, might lead to domestic criticism. In the early stages of the Colloquium, this question of the admission of women was postponed, and it was, as has been stated, at the last two meetings only that the wives of all the members, and other ladies selected for their representativ character in some department of the great field of social interest, were invited to be present and participate on the same footing as men as members of the Colloquium.

In connection with the membership of women, a word should be said in respect to the general significance of the term membership as applied to the Colloquium. It was never intended to be very strictly

defined, or in any sense formal, especially at the present stage of the growth of the institution. All who were continuously invited to attend, and who did attend with some regularity or frequency, were regarded as members. Others, who were invited for a special occasion, or who failed to attend otherwise than incidentally, were regarded as guests merely. The type of the institution was rather that of an individual inviting friends to his own private parlors to consult and act upon a given series of subjects.

Of course, in a body so loosely organized, nothing was contemplated or attempted of a formal disciplinary character. The nearest approach to the necessity for considering even questions of that order arose when, on one occasion, conduct by a member, who happened to be a reverend doctor, which aroused the indignation of the whole, threatened to demand a reprimand or reply. The next day brought, however, a very ample apology, explaining that the source of irritation which caused the explosion was something wholly apart from the Colloquium, with the request that I should submit the apology to that body, which was done, and the matter passed as incidental and unimportant.

The next matter of great importance which had to be considered was the degree of publicity which should be sought for, or permitted, with respect to our deliberations. Our operations were never for a moment regarded as secret, nor hardly, indeed, as private, inasmuch as new parties, sometimes almost entire strangers, were freely invited, and as no restrictions whatever were put upon the scope of our discussions, and no pledges required of any kind. It was, however, mutually understood that it was not desirable, at the commencement of such an enterprise, that it should be preceded by the blowing of trumpets. I had, indeed, at the first, made an arrangement with our fellow-member, D. W. Craig, Esq, an accomplished professional phonographic reporter, to make somewhat full private reports of the discussions for such future uses as might be desirable; but I soon found that his presence in that capacity disturbed the free flow of expression on the part of some of the members present, who could not speak without a reminder that what they said might survive and recur unpleasantly at some future day. The services of the reporter were therefore dispensed with, and I took upon myself the labor of condensing from memory the general occurrences for future reference and use. Still, upon the general question of the degree of publicity or privacy for our proceedings, which was desirable, or, under the circumstances, possible, I took great pains, by privately sounding the individual members, to arrive at a proximate concensus. The result of my inquiries was that I found a very general readiness to intrust the matter to my individual discretion, or to the contingency of events, letting it, as it were, take its chances, with no special urgency to bring it before the public, and with no effort to guard any special privacy. There seemed to be no desire, on the one hand, to court publicity; and, on the other, no shrinking from it, if, in the natural course of events, it should occur.

At present, and in this document, I am taking the responsibility of giving to the world a more formal statement of the fact of this institution, and of its past career and present status, than has elsewhere transpired. As it is now for a time to be suspended, it has seemed to me all ways safer and better to make, frankly, this statement, than to leave the subject to the random investigation of interviewers and sensational writers, from whose hands it is only by the merest chance that we hav so long escaped. I am fully aware of the great delicacy of the task which is thus self-imposed upon me, and I can only hope and endeavor to draw the line with deftness and propriety between what should be revealed and concealed, or covered by the mantle of confidence, in so momentous and difficult a matter. The fact of the existence of such a consultativ body, and some features of what it has accomplished, seem to me too important to the world's interest to be wholly repressed through any overstrained sentiment of delicacy; while, on the other hand, nothing would grieve me more than to be deemed ignorant or disregardful of the implied social sanctities which are involved. I can only, therefore, go forward, trusting to the guidance of my better genius in the endeavor to hold the true balance between the rights of mankind and the rights of the individual in so delicate a conjuncture.

First in relation to the *personnel,* and to individuals to whom I hav been especially indebted for co-operation and support, something has already been said; but the picture will be appropriately enlarged. To the entire membership of the Colloquium I am in all ways indebted and grateful. Some hav been more activly, and others more passivly, co-operativ; but there has been, on all hands, a wonderful atmosphere of geniality and sympathy, which, considering the diversity of views represented, has been little less than marvelous.

In further mention, and in addition to the parties named of gentlemen who hav been members of the Colloquium, and to whose co-operation and sympathies I hav been greatly indebted, the following names and designations are requisit: Dr. Louis Elsberg, professor in the Medical Department of the University of New York, president of the Laryngological Society, and Universologist; Professor S. J. Sedgewick, the distinguished educationist and accomplished mathematician; J. Storer Cobb, Esq., LL.D., mathematician, teacher, and Universologist; Emory P. Andrews, the energetic teacher and advocate of Tonic Sol Fa, the new and improved system of musical education; Alonso E. Newton, a pioneer and representativ philosopher of Spiritualism, and enlightened educationist; F. F. Cook, journalist, the subtle thinker, and critical investigator of spiritual philosophy; Professor Henry Kiddle, late secretary of the New York Board of Education, and representativ Spiritualist; Dr. Joseph Rodes Buchanan, the distinguished anthropologist, and scientific discoverer in new and occult spiritual and anthropological spheres of learning; Rev. John Forsyth, of the United States army, Newburgh; Rev. S. S. Seward, of the Swedenborgian church; Rev. N. Bjering, of the Russian Greek church; Rev. Dr. (Rabbi) A. Huebsch, since deceased, and greatly regretted; Rev. D. M. Hodge, of the Universalist church; Rev. C. H. Eaton (successor of Chapin), Universalist church; Elder Giles Avery, of the Shaker Community, New Lebanon (by correspondence); Rev. (Rabbi) M. Brown; Rev. Charles Higbee, of the Methodist church, Westchester Co., N. Y.; Rev. Jas. Lightbourn, of the Methodist church; Ex-Rev. S P. Putnam, secretary of the National Liberal League; Professor Isaac L. Rice (Columbia College); Porter C. Bliss, of the New York *Herald* staff; T. B. Wakeman, late president of the National Liberal League; Dr. William H. Atkinson, dentist, natural scientist, and Universologist; William Frey, Russian thinker, author, journalist; Professor David S. White, Universologist; Hon. Nelson Cross, representativ journalist; L. S. Metcalf, editor of *North American Review;* Edward King, representativ of the Workingmen's party; Edward M. Searing, Esq., Positivist; Isaac N. Forbes, inventor; J. O. Woods, business manager (Wheeler & Wilson); Courtlandt Palmer; E. A. MacLean; Franklin Burlingame, Universologist; Doctors E. B. Foote, Senior and Junior; Herman H. Shook, Esq., Clinton Furbish, representativ Greenbacker: Dr. David Engel, dentist and Universologist; Henry F. Randolph; Charles Frederic Adams, Esq.; Dr. Wm. McLaury; John Henry Johnston; J. W. Frankel; William Hanson, reviewer of Henry George; A. Van Deusen; S. H. Wilder, an able thinker, and subtle defender of Christian philosophy; Charles L. Andrews, dentist and Universologist; Dr. T. S. Lambert, physiologist and Universologist; George W. Renton; William M. Boucher, representativ student of the science of money; J. B. Brown; Henry J. Thomas; E. W. Chamberlain, Esq.; Professor A. L. Rawson, artist, illustrator of Bibles, Beecher's "Life of Christ," etc.; Dr. G. H. Eccles; E S. Dean; Dr. Caleb Weeks.

Of the more or less distinguished guests of the Colloquium, those who hav been present at the meetings on a single occasion, or only seldom, the following may be mentioned: Rev. William R. Alger, Boston; Rev. George W. Gallagher; Charles Bright, of Australia, for the New Continent of the South what Bradlaugh is for England, and Ingersoll for America; Alfred E. Giles, Esq., Hyde Park, Mass.; Louis F. Post, Esq., late editor of *Truth;* Henry George, author of "Progress and Poverty;" M. Naumberg; George A. Fowler; W. Dannmeier; Hon. William S. Andrews; Samuel Leavitt; Wilson Macdonald, sculptor and art critic; Edward Russell, artist and Delsartian; Louis Baralt, president of the Artistic Society; Talma Drew, Delsartian.

The ladies who were invited as members or guests, having only been present at the last two meetings, and having taken no activ part in the discussions, I do not feel authorized to make public mention of them individually. I regret that the opportunity should not hav been more ample for developing the kind and degree of interest which they would hav taken in the affairs of the Colloquium.

In relation to the occurrences at the meetings of the Colloquium it is not much of detail which will be required. The discussions themselvs hav been, as was to be expected, among the most brilliant, earnest, and profound which could hav been heard in any presence, or on any occasion anywhere. It is a matter of regret that they could not hav been fully reported and preserved; but even then, the accentuation which they received by the delicacy and novelty of the situations occupied by many of the speakers could not hav been communicated on paper. Wit, as well as wisdom and eloquence, sometimes abounded, and occasionally some one's forgetfulness of the conditions and surroundings, gave rise to a touch of uproarious mirth. On one occasion Mr. Thaddeus B. Wakeman, temporarily oblivious of the fact that he was not haranguing the New York Liberal Club, began indulging in an outburst of invectiv against the narrow-mindedness and conservatism of the clergy, when Rev. Joseph H. Rylance promptly called him to order, reminded him that he had forgotten the presence he was in, and appealed to the chair. Mr. Wakeman, awaiting no decision, promptly and amply apologized. Five minutes later, Mr. Rylance, having got on his feet, and perhaps equally prompted by an old habit, was making a caustic assault on Infidels and their methods of reasoning, when Mr. Wakeman as promptly called him to order, and Mr. Rylance as promptly and amply apologized, and the whole occurrence "brought down the house" with a roar of applause, while a welling up of deeper feeling seemed to whelm the hearts of all present, and tears glistened in the eyes of some as if at the thought that a new era of genuin human sympathy and courtesy had opened on the world. On another similar occasion Mr. Rylance exclaimed, "You are all the best of Christians, no matter what you call yourselvs." He, from the first, while doubting what he called my Utopian views of ulterior results, prized the Colloquium especially for the social and sympathetic element, as manifesting itself among persons intellectually arrayed in opposit camps, but a year or two later he said to me that he had far more faith in my Utopias than he had at the beginning.

At the fifth meeting of the Colloquium, the first at Mr. Pullman's church, events occurred which mark it as a real epoch. The conference spontaneously resolved itself into a sort of "love-feast" or mutual confessional, in which all in turn recited, in unrestrained confidence, the causes which had fixed their several religious states of conviction, and their struggles and efforts to obtain the truth. It appears that many eminent churchmen had been racked by doubts, or by other difficulties of their position, and that, on the other hand, many of the leaders of radical reform had either been clergymen, or were trained in early life for the church. The sympathetic interflow of experiences was such, on this occasion, as had probably never characterized a similar assemblage of men. It seemed like the breaking down, or the melting away, of the walls of partition which hav so sternly separated loving hearts by the rigorous behests of dogma and adverse intellectual conviction. Strong expressions were made of a painful sense of isolation from this cooped-up and limited position of the human mind, and of a strong desire for enlargement and mental emancipation. Equally strong assertions were made touching the ultimate forms of truth. One distinguished reverend doctor exclaimed: "My God! I hardly know any longer what to preach; so rapid and sweeping are the changes of belief which are coming among us; but then," he added wittily, "it does not matter so much, for my congregation is so very small, and their small number is not due to Ingersoll, for they had left before he came about."

The expenses of the Colloquium having been almost *nil,* but slight attention has ever been given to the question of finances. Dr. William H. Atkinson consented to act as treasurer, but his functions hav been of the least onerous character. When funds were needed for the first volume of *The Transactions,* they were readily contributed, and the other slight incidental expenses hav been borne by individuals without the necessity of any formal statement.

Colloquium Document No. 2, which has served as a sort of suplementary constitution to the Colloquium, has been printed as a separate document, and will continue to be furnished free of expense to the members of the Colloquium and others who may order it. It can be ordered direct from THE TRUTH SEEKER, and will be forwarded on demand with postage stamp. It has received a profound appreciation on the part of the few; and it is believed that, with a deeper insight into universal principles, it will continue to gain upon the convictions of mankind, and will be deemed an important contribution to the theology, to the New and Reconciliativ Catholicism, of the Future.

The term Colloquium has already given rise to a brood of etymological derivativs which are coming into free use with those who hav made their acquaintance. In addition to the old and familiar adjectiv "colloquial," we hav now in our vocabulary *colloquist* for one who partakes in a set conversation; *colloquian* for a member of the Colloquium; and *to colloquize* or *colloque* as the verb, meaning to partake in colloquy, set conversation, or the discussions of the Colloquium. For this last and abridged expression, *to colloque,* we are indebted to the genius of our learned fellow-member, Porter C. Bliss, of the New York *Herald.*

Under the circumstances now thus fully recited of the growth, harmony, and high promis for future development and usefulness of the Colloquium, I return to the subject, and resume the statement of the imperativ causes which hav led me to suspend its meetings, and the more ostensible forms of its administration—in a word, *to prorogue* the Colloquium for a season. I hav been, for a lifetime, engaged in the tremendous labor of discovering and formulating the all-embracing unitary science known as Universology; and in elaborating the two most immediately practical outgrowths of this immense discovery, the first of which is Alwato, the scientific universal language, the future vernacular of the planet; and the second of which is Pantarchy, or the new, scientific, universal Government and Social Institute of humanity. The culmination of these great enterprises

(Continued on page 70.)

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - JANUARY 31, 1885.

The Truth Seeker Annual for 1885.

The labor of issuing "The Story Hour" delayed the publication of THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC a few weeks beyond our desires, but it is out at last, and those who hav ordered a copy will receive it about the same time they do this week's paper.

The ANNUAL is larger this year than last. The articles are all specially written for its pages, and are by the ablest Freethinkers in this country, including Col. Ingersoll, Elizur Wright, Mr. Wakeman, Mr. Watts, Mr. Putnam, Mr. Reynolds, Mr. Palmer, Horace Seaver, W. S. Bush, S. P. Andrews, Dr. York, Elliott Preston, Thomas Mead, Miss Wixon, and George Macdonald. For the subjects upon which they hav written see the advertisment in another place. "Freethought in the United States in 1884" contains facts of interest to all Liberals.

Portrait-making is very expensiv, but in this ANNUAL we hav gathered the men and women now prominent in Liberal work, to which bright company are added three illustrious dead—Thomas Paine, D. M. Bennett, and William Denton. Besides these, the list is: Col. Ingersoll, T. C. Leland, T. B. Wakeman, Elizur Wright, James Parton, Parker Pillsbury, S. P. Andrews, W. F. Jamieson, G. H. Walser, John Peck, J. H. Burnham, J. R. Monroe, H. L. Green, Chas. B. Reynolds, Chas. Watts, W. S. Bell, S. P. Putnam, J. E. Remsburg, Courtlandt Palmer, Lucy Colman, John R. Kelso, Elmina D. Slenker, Amy Post, Helen H. Gardener, Mattie Krekel, Horace Seaver, Luther Colby, J. P. Mendum, J. L. York, Chas. P. Somerby, E. M. Macdonald, Juliet H. Severance, Susan H. Wixon, Mrs. H. S. Lake.

If our friends appreciate this endeavor to make them acquainted with the men and women many of whose names are household words in almost every Freethinker's family we can next year introduce all of America's splendid Infidels who hav passed away, and perhaps go over to England and Europe for *their* mental slavery abolitionists. Besides the portraits, the ANNUAL contains a few illustrations taken from "The Story Hour," and several smaller pictures of great beauty. The Calendar has been enlarged by the further recording of noticeable events in the Freethought work. The sketch and picture of the D. M. Bennett Memorial will, we feel sure, be highly prized by all the contributors to the structure, and the rest of Mr. Bennett's friends. The history of the National Liberal League is resumed by the new secretary, and a full report of all its important proceedings is given by him.

The ANNUAL is finished in the same elegant style as last year—tinted paper, heavy antique covers, and printed and bound in the most skilful manner. Although containing more reading-matter than the ANNUAL for 1884, the price is the same, 25 cents. We are ready—and even anxious—to receive orders, and Mr. Somerby is willing to sit up all night, if necessary, to fill them.

Instead of the usual lecture and discussion at the Liberal Club on the 30th, the evening will be set apart for a celebration of the birth of THOMAS PAINE. There will be speeches, and music, and recitations, and everybody is invited to attend and help to make the occasion a memorable one.

Remember the date and place—Friday evening, Jan. 30th, at German Masonic Hall, 220 East Fifteenth street.

How the Treasuries of the States are Robbed.

Below will be found some further figures giving the immense amount of church property in the country which is exempt from taxation. Unless otherwise stated, the figures are from the United States Census of 1870, that for 1880 not being yet complete. Those of 1875 are the different state censuses, and from the churches' own Year Books. That for New York is for 1870, 1875, and the last sum (101,105,765), is the estimated sum of the present values of property used exclusivly for church purposes, as given last week. By comparing the figures for 1870, and those (where given) for 1875, say New York, for instance, the per centage of increase is seen. This increase in the older states is largely due to the rise in value of real estate; in the newer states and in the territories the increase is due to new buildings and the acquirement of more real estate. The census of 1880, when completed, will probably show a church property valuation of nearly double these figures:

Alabama,	$2,414,515
Arkansas,	854,975
Arizona,	24,000
California,	7,404,235
Colorado,	207,230
Connecticut,	13,428,100
Dakota,-	16,300
Delaware	1,823,950
Florida,	426,520
Georgia,	3,561,955
Idaho,	18,200
Illinois,	22,664,283
Indiana,	11,942,227
Iowa,	5,730,352
Kansas,	1,722,700
Kentucky,	9,824,465
Louisiana,	4,048,525
Maine,	5,200,853
Maryland	12,038,650
Massachusetts,	24,488,285
Michigan,	9,133,816
Minnesota,	2,401,750
Mississippi,	2,360,800
Missouri,	9,709,358
Montana,	99,300
North Carolina,	2,487,877
Nebraska (1870, 386,000),	665,150
New Hampshire,	3,303,780
New York (1870, $66,073,755; 1875, $79,924,896),	101,105,765
New Mexico (1870, $322,621),	365,500
New Jersey (1870, $18,347,150),	19,043,510
Nevada (1870, $212,000), 1874,	301,450
Ohio (1875),	33,328,000
Oregon (1875),	51,300
Pennsylvania (1875),	64,311,365
Rhode Island (1875),	5,141,400
South Carolina (1875),	4,065,500
Tennessee,	5,934,450
Texas (1875),	1,779,700
Utah { 1875, Mormons, $1,000,000, / Other Christians, $70,900, }	1,070,900
Vermont (1875),	4,162,400
Virginia (1875),	6,327,700
Washington Territory (1870, $62,450), in 1875,	105,700
Wisconsin (1870, $4,890,781),	6,905,350
Wyoming Territory (1875),	56,500
West Virginia,	1,349,600
	$414,608,241

The six leading sects in this wholesale public robbery are the Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, and Roman Catholics. The amounts respectivly credited to them by the census of 1870 are:

Methodists,	$73,975,581
Baptists,	41,608,198
Presbyterians,	53,265,256
Congregationalists,	25,069,698
Episcopalians,	36,514,549
Catholics,	60,985,566

At least forty per cent can be safely added to these figures, representing the rise in value of property (which, in cities especially, is very large) and the further acquirement of property by church organizationt. If our professional soul-savers were as honest as pious they would walk up to the collector's office and settle. But there is no likelihood of this being done until they are compelled to do it by the force of public sentiment.

A Plain Truth.

Last Sunday the Rev. Dr. Patten, president of Howard University, preached a sermon in the Congregational church of Washington on "Women and Skepticism" in the course of which he expressed the opinion that when women receive too much liberty they branch off into skepticism and immorality. He said, among other things, that the lives of such women as George Eliot, Mme. Roland, and Harriet Martineau exemplified the truth of this assertion.

Among his audience were Miss Susan B. Anthony and Mrs. Elizabeth Cady Stanton, and on the conclusion of the service these ladies walked to the platform and upbraided Dr. Patten for his utterances.

Miss Anthony said to him that if his mother were living she should take him across her knee and spank him; and Mrs. Stanton, interrupting her, said: "On the contrary, let me congratulate Dr. Patten. I hav been trying for years to make women understand that the worst enemies they hav are in the pulpit, and now he has illustrated it beyond question."

We hope the women of the country will seriously consider Mrs. Stanton's remark. It is true. For his slander of George Eliot and Harriet Martineau the Rev. Dr. Potter deserves the execration of all decent people. In some way the ministers should be taught that the pulpit is no longer a protection for them in such malicious calumny.

The Dry Goods Clerk and Soap-Boiler's Society.

The recent activity of Anthony Comstock culminated last week Tuesday in the meeting of the "Society for the Suppression of Vice." His efforts are annually more vigorous a few weeks previous to this event, to the end, doubtless, that he may be advertised, the society glorified, and solid men with cash be induced to attend "your secretary's" gathering and drop generous donations into the empty treasury.

Mr. Comstock reported that during the past year he had made one hundred and twenty arrests. But he forgot to explain the circumstances attending these captures. If they are all like his persecution of poor Conroy, they reflect no credit upon the society, but are a disgrace to himself, and giv the lie direct to his professions of laboring solely for the public weal. Conroy is one of the one hundred and twenty, and the men who support the society ought to know just how he comes to be in Anthony's toils.

Some few years ago Comstock arrested Conroy in New Jersey for selling pictures. Conroy asserts that he sold nothing salacious, but knowing this fact would hav no weight with a court before whom Comstock could substitute anything he pleased, swearing he purchased it of him, Conroy made a desperate attempt to escape, slashing Comstock's face with his pocket-knife. He was, however, sent to Trenton state prison and served his sentence. After his release from this institution began the persecution which has ended in his being one of the one hundred and twenty, though he is at liberty under the nominal bail of a hundred dollars. If Mr. Comstock had told the audience all about this persecution, we doubt if during the next year he had as much as nine thousand dollars to disburse, unless Colgate dived deep into his own plethoric pocket. If he had told them how he followed Conroy when he left Trenton prison and set up a news-stand on Chambers street, this city, and finding some of Col. Ingersoll's pamphlets on the stand, angrily ordered them off, threatening arrest in case of refusal, which was complied with through fear, and because Conroy had no interest in the books beyond what profit he might make; if Comstock had told the audience that on another occasion he forced Conroy to take from his stand a lot of books bought from the American News Co., of which a Catholic Jesuit is the superintendent; if he had told them also that he never said a word to the news company about these books, which company kept on selling them, and may be selling them now for all we know to the contrary; if he had said to the audience that for years he had dogged Conroy and forced him from one place to another by bulldozing the owners of stores on the steps of which Conroy displayed his small stock of wares; how he had insulted him on the street and in the horse cars, calling him a prison bird; how, through Conroy's ignorant fear of "your secretary," he compelled him to giv up selling pictures perfectly legitimate and in the show cases of every art dealer from the Battery to the Boulevard; if he had related all these and a dozen or two more instances of his persecution of an uneducated man, without trade or profession, but with a family which he knew no other way to support, we are inclined to think that the audience would hav had much less sympathy with "your secretary," and been inclined to subscribe to the relief of the victim instead of to the treasury of the Young Men's Christian Association Inquisition.

There were one or two noticeable features in the report of Comstock and the speeches of his supporters. The usual reference to the Infidels and

Freelovers was left out, and they were not threatened with a stamping out of their literature. Apparently they are to be let alone, for, as Colgate said, a wider field is opening to the Society, which is to bear a hand in the general regulation of a few of New York's lower strata of humanity, and in conjunction with Crosby & Whitney's "Society for the Prevention of Crime," perform those functions which the state and municipal ordinances impose upon the police. But if our legal guardians submit to be thus snubbed and superseded by these two ecclesiastical societies, the rest of the population can stand it. Between the lower strata, the police, and the agents of the societies, there is not much to choose. All the protest which the Freethinkers and law-abiding citizens feel called upon to offer is against the usurpation by the church, through its inquisitors, Colgate, Crosby, Comstock, and Whitney, of powers properly accruing only to the police. There *is* danger in this, for it is a practical partnership of church and state, and a tacit recognition by the latter that the former has rights in the regulation of public conduct equal with itself. Such partnership once led to a public inquisition; it now bids fair to establish two tribunals for the punishment of law breakers—our state courts and the Young Men's Christian Association. It is for the people to say whether they will tolerate the jurisdiction of this latter body, whose administration is sure to be one of injustice.

Distinguished Methodists Disagree.

The Rev. W. H. Rayburn, Methodist, is one of the most able prayer-makers in the church. He is the founder of a sect in the West known as the Pilgrim Band, the tenets of which are closely related to those of Methodism. He has a partner named Obenshein. Out in Erwin, Ill., a year or two ago, these pilgrims pitched their tent and made many converts. One evening Obenshein announced that Rayburn was a man sent from God to bring his people into the light. The number of men who hav been sent to bring people into the light is large. Considering the designer of the scheme, it seems strange that so many are still in the dark. Mr. Rayburn was accepted by the Pilgrim Band as a deity, and in their songs they changed "Jesus" to "Rayburn."

"Safe in the arms of Rayburn"

took particularly well with the young women, and many of them knew what it was to be there. One night an unbelieving farmer chopped down the tent-pole and dragged the canvas into the highway. He was arrested and fined. Then Obenshein saw that they needed a more substantial structure, and he forthwith received another divine illumination to that effect. The site of the proposed church was mapped out in the vision, and happened to be located on the premises of the unbelieving farmer who had committed the assault on the tent. The farmer refused to obey the mandate, arguing that the revelation was doubtless of Satanic origin. Many of the faithful sold all they had and gave to the poor prophet. About this time Obenshein sent his lawful wife adrift and took a good-looking local servant-girl as his spiritual wife, and the way the system of praise at their meetings was carried on would make a phallic worshiper blush.

The next vision which Obershein experienced informed him that he was God Almighty, and that a new redeemer was to be born, of which Mr. Obershein, alias the architect of the universe, was to be the father. One of the married sisters here arose and admitted that she was the Mary of the occasion, and would be the mother of the new redeemer. This annunciation was hailed with joy by all, Joseph, the husband of Mary, being especially hilarious. The multitude outside the Pilgrim Band did not relish that sort of thing, and at one of the meetings these scoffers rose up and wrecked the tent. Obenshein was last seen that evening fleeing into the wilderness with the spiritual wife on one arm and the prospectiv mother of the redeemer on the other. Joseph, the husband of the latter, came also. The prophet's hat and Bible were picked up near the scene the next morning.

The Pilgrim Band of Methodists flourished under persecution. They soon built a temple worth $5,000, with a seating and praying capacity for four hundred, and a sleeping capacity for a good many. The structure was burnt down soon after its completion. The creed of this sect was as follows:

"We believe in God, the Bible, and the Holy Ghost. Our creed differs very little from that of the Methodists, who are our most bitter opponents. In organization we differ, for we do not record our converts. When one professes, he is baptized and accepted as of God. He is a member thereafter. Our bishop we accept from God. Rayburn is our bispop now. We hav no church trials or troubles, but we welcome everyone and hav a 'God bless you' for all. If members lose faith and choose to leave us, we let them go, and that ends it. We are accused of free love and Spiritualism, but it is false. We are accused of loose morals and wrong-doing, and yet we cannot act so and retain our healing power. There is a fellowship between two religious souls that the world knows not of, and it is this fellowship they call looseness. We regard our relationship most sacredly. The Methodists fight us because Mr. Rayburn and I were Methodist ministers. They feel that they hav lost their power, and are vengeful. I think our organization will increase and some day become a recognized power."

How any good Methodist can find fault with this doctrin is almost beyond comprehension. Yet that this has been done the sequel will show. The Rev. Mr. Obenshein and the Rev. Mr. Rayburn recently came to this city and began to hold "cottage" prayer-meetings, and hav made many converts to Christianity, thereby saving, of course, an equal number of souls. In spite of this, however, the Rev. Dr. Buckley, editor of the *Advocate*, and an equally distinguished Methodist, has these unkind words to say of Brothers Rayburn and Obenshein:

"W. H. Rayburn, whose wife got a divorce, and who was deposed from the ministry of the Methodist Episcopal church for various improprieties, and one Obenshein, connected with a disreputable religious society in the West, are now in this city working in private houses. We hav reason to believe that they are sowing seeds of doctrin destructiv to the peace of families, inimical to true religion, and unworthy of the countenance of Christians of any name. Neither they nor their disciples should be allowed to sow their pernicious seed in any of our prayer-meetings."

This is a severe stricture upon the Revs. Reyburn and Obenshein, and bears especially hard, coming, as it does, from a brother Methodist. A reporter went to call upon Mr. Rayburn to see what he had to say in his own defense, but the reverend gentleman was not at home. Three ladies of his household, however, entered heartily in a justification of all he had ever done, and said that the paragraph quoted was attributable to "Dr. Buckley's spleen." It may be remarked that if Dr. Buckley's spleen is in such a disordered condition as to betray him into making unguarded allegations of this sort against his fellow-Methodists, that organ should be attended to at once or the church is doomed.

So the matter rests. The ministers are at war, and honest men should be on the lookout for their prerogativs.

Editorial Notes.

THE Chicago ministers hav lately been very busy "answering" Ingersoll. This is the third or fourth time the colonel has been completely wiped out by Chicago ministers, and yet he still livs. Perhaps the public do not estimate these "answers" at the same high rate the preachers who deliver them do.

"WHAT," asks the editor of a religious paper, "shall be said of a man who will publish, without the explicit consent of the author, what was said to him in private correspondence?' This is a conundrum only Boston or Chicago people could answer, unless it be he who went several hundred miles out of his way to look at the private correspondence.

J. M. ROBERTS writes us that having overcome the difficulties which compelled him in November, 1883, to suspend the publication of *Mind and Matter*, he will issue the first number of the sixth volume of that publication on January 31st. He wishes to thank his many patrons for their kind forbearance, and hopes to be able to show them that it was not undeserved. The advertisment of the resurrected journal will be found in another column.

"ONE of the hardest-working and most earnestly spiritual pastors in this Metropolitan district" recently called special meetings for prayer. After running them three weeks, he writes to the *Independent* that he was met by these painful facts: "1. Comparativly few of any church-members are interested, attend the meetings, or are activly engaged in labor for souls. *I feel almost alone in this work.* Not more than half a dozen brethren, I should say, hav helped in the meetings by prayer or remark. 2. Only a certain class of persons are reached by the truth, viz., young people in the Sabbath-school, from twelve to twenty years of age. As yet, none of the large company of church-going middle-aged men and women among us are interested. And strange to say, notwithstanding I hav for years had a large evening congregation of outsiders, and hav preached to them as plain a gospel as I can, none of them hav been touched. Now, what shall I do?" We advise the earnestly spiritual pastor to start a roller-skating rink. That fetches the young, the middle-aged, and the old, every time.

MR. ANDREWS'S circular to the members of the Colloquium, printed elsewhere, will be read with attention by others than the reverend persons to whom it is mainly addressed. The writer has made provisions for a large number of this issue of THE TRUTH SEEKER to be distributed among the clergy of his acquaintance, and we trust these gentlemen will read the rest of the paper with equal attention. Mr. Andrews's closing paragraph is designed as a two-edged sword to cut both ways. It also contains a sort of apology to the clergy for employing so audacious a messenger as THE TRUTH SEEKER to convey his communication into the households of the elect. THE TRUTH SEEKER does not need to second the apology. The religious press, however, has got considerable to answer for. We would extend to the brethren of the cloth the compliments of the season, and wish all good ministers a Happy New Year. For the benefit of those who wish to subscribe for THE TRUTH SEEKER, we will say that our terms are $3 per year in advance; to new subscribers, three months for 50 cents. To clergymen, $3 per year, in advance; three months for 50 cents.

THE publishers of the *North American Review* forward the following as their opinion of the February number of their magazine: "Whether we agree with Mr. Beecher or not, few men can speak or write on any subject of public interest with so great a certainty that everybody will want to know what they say. In discussing the question as to how far ministers may properly go in politics the great preacher shows himself to advantage perhaps all the more because it is a matter that touches him personally as well as professionally. In the same number of the *Review*, the question, 'How Shall the President be Elected?' is ably treated by five happily-chosen writers, viz., two United States Senators, Dawes and Vance; a college president, F. A. P. Barnard, of Columbia; a New York lawyer, Roger A. Pryor; and a well-known journalist, William Purcell. The substantial agreement of four of them on the same point is significant. Another notable article in this unusually strong number is a review of 'Holmes's Life of Emerson,' by the veteran historian, George Bancroft; and still another is an essay by Professor C. A. Young on 'Theories regarding the Sun's Corona,' which he skilfully brings within popular comprehension. The Rev. Dr. W. G. T. Shedd defends the dogma of 'Endless Punishment,' and Professor G. Stanley Hall writes on 'New Departure in Education.'"

Answers to Inquiries.

J. L. B., Rock Island, Ill.—See page 66 of TRUTH SEEKER ANNUAL for 1884.

F. H. B., Newark.—"The Truth Seeker Collection" is the nearest to what you want.

E. B. R.—Brick Pomeroy was in this city the last we heard of him. The paper is still published, we believe, but not by him.

W. S. W., Rising Sun, O.—We do not know how the error came to be in the "Age of Reason." We know of no explanation.

STYX.—Since Mr. Watts came to this country, W. Stewart Ross owns and edits the *Secular Review*. He writes over the *nom de plume* of "Saladin," and guides a quill dipped in gall for his enemies. He is a remarkably able writer.

ONE OF OUR SUBSCRIBERS, Oleander, Cal.—G. W. Foote and his colleagues were indicted and imprisoned for *blasphemy*. The minister who says the charge was obscenity is a liar. Mr. Bradlaugh and Mrs. Besant are moral people, and that minister does not dare to go to England and repeat his charges. Mr. Bradlaugh would soon make him regret his evil tongue.

J. S. W., Atwater, Ill.—Yes. The observance of December 25th as the anniversary of Christ's birth is probably due to Julius, bishop of Rome (337-352). The Eastern churches had previously observed January 6th, and some of them celebrated the anniversary in May or April. The Western Christians began their festivities December 25th, and continued celebrating to January 6th. No one really knows when Christ was born.

H. W. J., Moberly, Mo.—Col. Ingersoll himself has answered the lying charges made by the Moberly *Headlight* by offering $1,000 to any who will prove that he plagiarized from "Hittell's Evidences of Christianity." If "the Hon. Otto Kochtisky, of Ste Genevieve," who first made the preposterous assertion, does not earn that money, he will stand before such small portion of the world as may come to know him a self-convicted falsifier.

J. M. B., Lakeview, Mich.—"He that believeth and is baptized shall be saved" (Mark xvi, 16); "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved" (Acts ii, 21); when Paul and Silas made the midnight hour in the prison hilarious with song, and there was a great earthquake, and the keeper of the prison became frightened, and asked Paul and Silas what he must do to be saved, "they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi. 31). By these texts it is seen that belief is all that is necessary to salvation—a previous good or bad life has nothing to do with the matter. And in James v, 15, it is explicitly stated that the prayer of faith shall save the sick, and "if he hav committed sins, they shall be forgiven him."

J. P. SMITH, Clayville.—You say you hav read the article on "Evolution and Christianity" with deep interest, and want "plain, square, positiv, direct answers, either in the affirmativ or negativ, yes or no," to the following:

1. Do (or did) the primordial elements, when in an uncompounded state or condition, possess the inherent principle (or quality) of intelligence? 2. Does organization (or composition) change the nature of aforesaid elements? 3. Was there ever a period in the eternity of the past when matter was in an uncompounded condition? And one more, 4. Is there any sound logic in the idea of an eternal compound?

The man who can giv such answers as you require, and scientifically demonstrate their correctness, in our opinion, does not liv. We can giv you the Materialistic, Spiritualistic, or Christian *guess* in answer to the first (and all others hang on that), but to say that we know all about the beginning of life, and the condition of matter at that time, would be the most colossal egotism of the century. The hypothesis of evolution is that life is simply complex molecular movement, and that *intelligence* is the result of organization. If you will giv the works of Haeckel a careful perusal, you will obtain the latest scientific discoveries on this subject, and you can construct any theory you please. But arguing on the questions you propound would be words, words, words, not, perhaps, full of fury, but certainly signifying nothing.

(Continued from page 71.)

as relates to ultimate elaboration and promulgation, chances to fall in the present year, and in the few years now immediately following. The central work which now overwhelms me, and my immediate corps of assistants, with an unusual amount of labor, is the preparation for publication of The Dictionary of Alwato, and Universal Ideas which will be The Intellectual Revelation—to all intelligent humanity—of those philosophic and scientific solutions toward which the whole current of the development of the human mind has ever been steadily tending.

My first reason, therefore, for proroguing the Colloquium is that it is a waste of time and effort to endeavor to make my real thought and purposes understood by a body of even the most intelligent men, until the new *basis of thinking*, now matter of complete discovery, shall hav been, in a preliminary way, somewhat completely revealed and expounded.

My second reason is that, immensely important as the Colloquium itself is in idea and in practical development thus far, it sinks into comparativ insignificance, in relativ importance, as compared with these larger and more radical enterprises based on definit new discovery, and world-wide in their far-reaching significance; while the labor imposed upon me by maintaining it in activity is necessarily very considerable, and detracts, by just so much, from my efficiency in the more important work.

My third and ultimate reason is that my scientific discoveries teach me, by the analogies, that ideas, that children of the brain, as truly and really as literal babies, need, and must, and will hav their legitimate period of gestation, before they can be fairly born into the world, and that the effort to hasten their ulterior publication and general adoption in advance of the operation of this law, is disturbing and hindering to, rather than truly forwarding of, the ultimate triumph of the truth. It is therefore with me a matter of confident knowledge that when the operations of the Colloquium shall be resumed at some, it is hoped, not very distant day, the ideas which hav through it been planted in the minds of a remarkable body of representativ men and women will be found to hav culminated in a vigorous growth of new convictions, prompting them and others to an energy of co-operation which could by no possible means be improvised or commanded at present, and which would hardly be in any manner hastened by continuous exertions *ad interim*.

In conclusion, I must add a word in respect to my reasons for selecting so radical and audacious an organ as The Truth Seeker for communication with a body of persons, a large and, perhaps I may say, the leading, portion of whom are church-members, clergymen, and even the most distinguished doctors of divinity. I should regret exceedingly that it should be supposed for a moment that I hav done so with a deliberate purpose of wounding their sensibilities or unduly assaulting their cherished convictions. The same reasons which hav prompted me to prefer that the meetings of the Colloquium should be held in the churches, rather than in halls or private parlors, would hav caused me to prefer that this document should hav first met the public through some one of the great religious organs of thought, but I was in despair of finding a sufficiently generous hospitality for new and startling ideas in those quarters. It is to the Radicals and Secularists that innovators must in the main look for prepared conditions broad enough to tolerate the fermentation of the new wine. Dogmatic instruction is necessarily more exclusiv; but for that very reason the teachers of that order should seek *purposely* to keep themselvs personally familiar with the rudest and severest forms of criticism directed against their dogma, lest they, as teachers, ensconced in the pulpit, which the old Abolitionists with some truth denounced as the "coward's castle," and its echo, the religious press, remain or become retro-actionists and bigots. It is doubtless as distasteful to the readers of The Truth Seeker that I should be constantly hob-nobbing with the clericals as it can be to them that I should hobnob with the Infidels, but as my purpose covers all ground, and as the Infidels are committed to the issues of the pure reason, I can better afford without apology to thrust the distasteful side of me upon them than upon the ecclesiasticals. They (the Infidels) *will keep*. If offense is given, I shall not be personally discarded, and a later opportunity for more radical explanation will suffice to remove superficial and first-blush misinterpretation. They, too, hav their sins of hardness, and of the narrowness which mistakes mere *free* thinking for *right* thinking. With them I shall reckon from time to time at my leisure. It is with the ecclesiasticals that I am now apologetically dealing for sending this my communication to them through a channel which they probably would not hav selected for me; while, on the other hand, their courtesy would not hav extended to the degree of tendering me a channel of communication of their own.

STEPHEN PEARL ANDREWS.

New York, Nov., 1884.

CATALOG of the Truth Seeker Company's publications sent free upon application.

Letters from Friends.

QUINCY, ILL.

MR. EDITOR: Orville G. Hursen, my son (who has had to educate and care for himself since he was fifteen), and myself came here to Quincy, Ill., about Sept. 1st, he to attend a business college, and I to keep house for him, being unable longer to work and earn my own living. We were Spiritualists, and avowed ourselvs such whenever and wherever attacked. We attached ourselvs to the little band of workers here, he being appointed secretary the second Sunday of our attendance at the hall. He was told at a circle we attended, through the medium, that E. V. Wilson and other intelligences of a higher order wanted to use him as a speaker for the bettering of conditions of humanity generally, that if he would sit for development he would make a conscious medium, and they could do a good work through him. With that object in view, he commenced sittings for development, intending his business capacities to make our living, that he might be able to giv gratuitously to the world what higher intelligences were able to giv through his organism. During his development I became sick and unable to leave the room for two weeks With the care and anxiety for me, together with his study at the college, besides the sittings (which he could not be induced to abandon), the equilibrium between the soul and body became unbalanced, causing a diseased condition, which acted upon the brain and nervous system, and during absence of complete control of the reasoning faculties there was advantage taken by spirits, and he was kept talking, or rather speech-making, nearly incessantly for two or three days and nights. On the morning of Tuesday, Dec. 30th, he was getting quiet, had slept for three hours, awoke hungry, asked for chicken which I was preparing for him, when a student from the college, accompanied by one of the assistants, called and induced him to go out to the college under the pretense of seeing the professor. He went along, unsuspicious of any wrong, saying he would be back by the time the chicken was done, and in twenty minutes from the time he left the rooms he was locked in the jail, pronounced insane by a jury they had already impaneled. The complaint was made by the professor of the college, and he is a Methodist; the physician was a Presbyterian; the jury were a mixed pack of ignoramuses who know nothing except the ordinary affairs of life, hav not the least conception of the science of psychology, mesmerism; neither of obsession or spirit control in any form; and the judge, though ordinarily a good man, said to me very emphatically, "I don't believe there is such a thing as psychology," when I tried to explain to him that the boy was laboring under psychological spirit control; besides, he is very much prejudiced against Spiritualists. The sheriff, whose hands the boy was placed in, is a Catholic, and instead of allowing me to care for him, my own child, or sending him to the hospital, or allowing responsible men to take charge of him (who went there and offered to take him out in the country, and become responsible for him until such time as the sheriff could get returns from the asylum for insane), he refused all these requests, just because the boy was a Spiritualist, and the parties who were willing to take charge of him were Spiritualists. I was forbidden to come near the jail, also forbidden to send any Spiritualist there, but they would giv the boy up to any responsible person's hands that was not a Spiritualist. He was locked up, not in a room by himself, but in a common criminal's cell, with near a dozen dirty criminals, and was kept there from Tuesday morning, Dec. 30th, until Friday evening, Jan. 2d, then taken to Jacksonville, to the insane asylum, where he now is at this present writing. There are magnetic healers here who went to the jail to treat him, having faith that they could relieve him, having done such cures before, but were not allowed to treat him. I claim it is Spiritualism being tried, as well as the boy, and they care not whom they crush so they gain their object. Every officer of the law took undue advantage of the power invested in them on account of the boy being a Spiritualist. The boy will make a fine speaker, and wield a power in this country, if not held in those insane elements by the opposing forces until he is ruined. I claim the whole business has been done by designing spirits to crush his mediumship. This city is governed by ignorance, bigotry, and superstition, with the aid of whisky; therefore that class of spirits hold the forts. I am a poor woman, broken in health, and among strangers, and alone can do nothing, but I appeal to all Spiritualists in the name of the cause we all know to be just and right, as well as for the sake of my child and what the world may eventually be benefited through him, to use their united forces in righting this great wrong. Must we, as Spiritualists, submit to such injustice in this much-boasted free country? Hoping and praying to the higher powers that this may reach the hearts of all my brother and sister Spiritualists, I am, as ever, a true Spiritualist,

MATTIE E. HURSEN.

I omitted to say that the boy, while under control, delivered speech after speech on different subjects clear beyond his own conceptions, as he never has had any time or opportunity to post himself on scientific matters, and he did this with the voice, manners, and gestures of an orator, while he in his normal condition is very retiring and inclined to bashfulness. And still another remarkable feature in the case: from birth he lacked the organs of time and tune, never being able to whistle or sing a tune, but while under this influence he sang and whistled tunes—whistled waltzes, and waltzed after his own music as gracefully as though trained by a competent master, and he never waltzed a step before in his life.

P. S.—Please to publish this, and add your appeal to Spiritualists to aid in this cause. M. E. H.

We, the undersigned Spiritualists, vouch for the truthfulness of the inclosed statement.

MRS. MINERVA MERRICK. WM. H. BOYER, Magnetic Healer.
ELIZA A. KERN. SUSAN BOYER, " "
DR. GEO. R. PHELPS, Healer.

EARLVILLE, ILL., Jan. 5, 1885.

MR. EDITOR: I was often amused and sometimes surprised to find so many old friends that had outgrown their orthodox creeds, but think they believe enough to take them to heaven or straight through Spurgeon's bottomless pit, and would land safe, somehow, on the other side of nowhere. Many seemed like dead limbs fallen from a dead tree, and were real Liberals if they had only known it, but they did not seem to care about coming to life again by organizing a Liberal Club. They say that would take money and be too much like the churches. They are now enjoying themselvs by visiting the sick and trying to do good, and do not wish to be disturbed by any ism; but dead limbs are sometimes useful to start a fire with, and if Mr. Remsburg or some other Liberal lecturer could only apply the match, I think the flames would spread rapidly.

I heartily indorse Mr. Reynolds's plan for tent meetings. If I were only young, and could sing as I once could, I would be glad to attend such meetings; but now I am old, and my eyes are failing me about reading.

I hav had six sample copies sent me the past week, which is more than I can possibly read, with my Truth Seeker and four locals, so will say right here to Liberal friends, don't send me any more than you can afford to without pay, as The Truth Seeker is all the Liberal paper I can afford to take at present. The papers are all excellent, and I wish every Christian could read them. I would advise every Liberal that is able to order a good supply of Remsburg's "Bible Morals" for missionary work. Yours fraternally, SARAH C. HILTON.

P.S.—I hav one more incident to relate that is interesting to me. The meeting-house where I used to attend church and learn my creeds was sold for $50 and used for a barn. I stepped in to see my once beloved place of worship, and found it partly filled with hay, with a few horses quietly eating at their mangers. I stood with solemn thoughts and said to myself, "The world does move; for this roof is now sheltering more usefulness than it did when it gave shelter to the church people." S. C. H.

LOS ANGELES, CAL., Jan. 9, 1885.

MR. EDITOR: Please allow me to say to you, or through your columns, that a good man, a true reformer, a member of the Freethinking Association, through the causes of feeble health (having first a serious illness of hemorrhage of the bowels, followed by nerve prostration), great pecuniary losses, and troubles that he could not avoid, and sufficient to wreck the mind and body of a stronger man, is, with his wife and little daughter, suffering for the most common necessities of life, suffering even with cold and hunger, when $150 would place them where they would soon be independent and more than willing to return to the friend, or friends, who will kindly loan him this sum, the whole amount, and with interest, if they so desire. Friends of humanity, I appeal to you—oh, so earnestly—to do what I ask. Send in your sums to the editor of The Truth Seeker, to whom I shall send the name of this brother in distress, but not for publication. But he will himself acknowledge the reception of the sum through this paper. The editor will forward directly to him.

Truly yours, LOUIS MCGREGOR.

[We are not acquainted with either our correspondent or the friend for whom he solicits aid. We are, of course, willing to help forward any work of charity, but would hesitate to either receive or remit moneys in this instance without some further information as to the necessities and worthiness of the proposed recipient. Charity should not be bestowed blindly, although it is better that ten should get what they do not deserve than that one deserving person should suffer.—ED. T. S.]

CINCINNATI, O., Jan. 14, 1885.

MR. EDITOR: I think the family circle may like to hear from Cincinnati, and to know that our Materialist friend, T. Winter, has been briefly interviewed by a Spiritist, and both still liv. Not seeing any Freethinkers or Truth Seekers, I started out, per Directory, to find Brother Winter. A short, kindly-faced gentleman, looking ten years younger than he claims to be, greeted me pleasantly, gave me the information desired, and an enjoyable chat followed. Mr. Winter's clear voice, distinct enunciation, and logical thought must prove a solid antagonist to the Christians. I think they will be careful not to argue with him.

I went to Mr. Walker's, at Brother Winter's suggestion, and found no January numbers of The Truth Seeker. A brief conversation ensued, in which he took no interest. I left him with the words I now emphatically reiterate, "I hope Messrs. Putnam and Watts will come here soon, and waken the Liberalists." This city is as thick with superstition as with smoke, and that is saying much. There are hardly any visible signs of Freethought.

I found at Lloyd & Co., 272 Vine st., a stationer and newsdealer who tried to get The Truth Seeker for me. He is evidently a Liberalist, though to what extent I do not know. I found another oasis in this desert last week. In the Arcade "E. Beall, practical phrenologist," has out at the door photographs of noted men, with brief phrenological character attached, among which I saw with pleasure the faces of E B. Foote, B. F. Underwood, and our arisen brother, D M. Bennett. This Mr. Beall can't be a Christian; he shows he owns his own opinions, and is conversant with leaders of thought.

While in Cleveland, Ohio, I met an unprofessional medium that I wish Elmina could hav seen. A small box, with telegraphic key inclosed, and proper apparatus attached, is shut tight, and Mr. Rowley's (the medium) fingers laid lightly on, or near, the closed box, sometimes sitting away from it all, yet, in the presence of bright lights, telegraphic experts, and others, intelligent messages are quickly sounded, and anyone acquainted with the telegraphic alphabet can read them. Some unseen power vibrates the key. It is a problem for scientists and electricians to solve. The many telegraphic operators who hav seen and heard it declare it a mystery.

Everywhere I go I hear the cry, "Hard Times." Tramps and beggary increase. When the advocates of both sides look to some of the theological, educational, and inherited causes,

they will, I think, see more clearly the remedies. Yesterday a man said, "Mrs. Allyn, I think I can convince you of a personal God who rules." I replied, "You can try; if you would convert me, prepare to giv me a sensible reason for all these ages of bloodshed and wrong done in his name if you expect me to even tolerate him. Don't tell me 'God moves in a mysterious way.' A God that knows enough to design ought to hav known enough to hav had less brutality and agony. Man can, and does. In every case, when man has penetrated nature's mysteries, he has improved on the original plan."(?) He did not undertake my conversion, and I am still an impenitent friend and truth seeker.

C. FANNIE ALLYN.

CENTRAL CITY, COL., Jan. 12, 1885.

MR. EDITOR: One of the most encouraging signs of the times is the increased amount of thought and work for the children of Liberals. In this the church has been wiser than we. It has known, and assiduously acted upon the knowledge, that impressions made in early youth are the most enduring. Liberals hav known this quite as well, but until recently there has been but little action.

Now several prominent Liberal writers are giving the dear children mental food seasoned with common sense and science in place of superstition. The result is we are having such delightful columns in THE TRUTH SEEKER, edited by that charming writer, Miss Wixon, and in the *Investig ator*, by that pure, brave woman, Mrs. Slenker. The books of these ladies for children and youth are so pleasant and wholesome they ought to be in every child's library. "Apples of Gold," by the former lady, is worth its weight in gold, and I am told her new book for children, recently published at THE TRUTH SEEKER office, is a marvel in literary contents, illustrations, and typography. Mrs. Slenker's "Little Lessons" is a real treat to the child mind, combining amusement and instruction as only this lady can combine them.

I hav but just read "Science in Story," by Dr. Foote, Sr., and feel greatly benefited thereby, though my childhood was in the long ago. From a physician's standpoint, this volume takes the palm. It is a perfect wonder-book of amusement and scientific instruction of the most advanced character about plants and animals, particularly about these complicated bodies of ours.

It is a marvel how the gifted author could combine so much innocent amusement, solid instruction, and incentivs to goodness in the compass of one volume.

Liberal friends, if you wish your children to know the wonderful mechanism of their own bodies—the most important thing they can know—place in their hands "Science in Story." It ought to be in every family, school, and Sunday-school library.

The part on reproduction is the most important of all. Do not keep this from your children. It conveys just that knowledge, expressed in the most chaste, beautiful language, that every child picks up more or less in a low, coarse way.

The clean-minded, sensible person must often exclaim, "How long, O common sense! how long before parents and teachers will learn that there is nothing more vulgar about the beginning of life, about the birth of a new being into this state of existence, than about its ending—that the cradle to the reverent thinker is as sweetly solemn and mysterious as the tomb?" MRS. BUCHNER-JOHNSON, M.D.

BUFFALO, N. Y., Jan. 6, 1885.

MR. EDITOR: Accept the hearty congratulations of one personally a stranger on the advent of the new year, and I heartily trust it may surpass the last in all you may desire.

Inclosed find $7. Credit me with two years' subscription to THE TRUTH SEEKER, and accept the balance as my donation to the funds of the Liberal League. This institution has my hearty indorsement, and will hav my cordial support. I trust when the representativs of the League are in our neighborhood they will not pass us by. I feel sure we hav a large Liberal element that only requires drawing out, and if one or two of the League's officers would pay us a visit, and touch the electric button, the machinery would start. Pardon a suggestion I would make in closing. I hope the League will soon take into consideration the best method of cultivating the youthful mind (a matter so well understood by the church). Suggest the reading matter that would prove attractiv and instructiv, advice as to lectures, etc.

If you hav copies of THE TRUTH SEEKER for 1884, Nos. 2 and 22, you would oblige me by forwarding them, as on looking over my back numbers the other night I missed them, and I am anxious to hav the year's volume complete for binding. I presume my friends neglected to return them. Would it not be possible to hav a small table of contents at the commencement of each number, and a general index of the year's matter in the last number? It would considerably aid one in searching for back matter, and would make the volume perfect. Fraternally yours, J. R. LANSDOWNE, M.D.

NEWARK, N. J., Jan. 10, 1885.

MR. EDITOR: I hav been a reader of the good old TRUTH SEEKER for eight years, and during that time I hav read hundreds of letters from your correspondents, but for downright garrulous bigotry commend me to Brother Geo. Gray. Such a man is no more a Liberal than I am a Christian. Until now I thought all men were Liberals who, by voice and pen, labored to overthrow that giant superstition called Christianity. For twenty years, both in public and private, I hav assailed it at all points, so far as my humble means would allow, and, notwithstanding Mr. Gray's assertions that all Spiritualists are liars and tricksters (for that is about what it amounts to), I shall join forces with them at any and all times when their efforts are honestly devoted to a dissemination of the truth. I am not prepared to make the silly statement that all slate writing manifestations are the result of such juggling as friend Gray describes. Unfortunately for his statement, I hav been an eye-witness to some of these very remarkable manifestations, Dr. Slade being the medium; and nothing would please me better than see Mr. Gray tied down to the same condition as the doctor and perform the same trick; his large pocket at the back part of his pants would avail him nothing, as Slade, in many cases, merely touches the slate while held in the hand of his visitor, who takes particular good care it never leaves his hands. Mr. Gray may dupe some people with his tricks, but let him try his hand among some *real* investigators of this occult science (for so it is), and my word for it he will soon be tripped up. As to his talk about retiring from the ranks of the Liberals, that shows his narrow-mindedness; such a one, methinks, ought to be in the ranks of such men as John Calvin and old Parson Edwards. He would gag, if he could, one of the noblest papers on the face of the earth. THE TRUTH SEEKER has always been what its name implies, a foe to superstition, and I sincerely hope that day is far distant when it closes its columns to Spiritualists and Prohibitionists, or, indeed, any other class. Its fairness on all subjects is proverbial, but friend Gray sees it not; he imagins his word must be final, the *ipse dixit* of all modern science. As a proof that THE TRUTH SEEKER'S course is highly approved by the public, I may mention, I scarcely know a Spiritualist but what either subscribes for it or reads it. Did it ever occur to Mr. Gray that this latter class of people make, as a rule, better image breakers than he? They can approach the Christian where he could never hope to begin. Contrast his letter with the noble sentiments of Brother Dr. J. L. York; the latter speaks the sentiments of a pure Liberal. Fie, fie, Brother Gray; giv us a rest. Yours for the right, I. PICKFORD.

W 1WORTH, DAK., Jan. 11, 1885.

MR. EDITOR: We still liv, as you see by this, poor Christian bigots to the contrary notwithstanding. I am afraid our League is not as long-lived as we could wish, for several reasons. First, outside cussedness on the part of Christians (as hereafter described), and second, on account of internal variances. We hav two classes of Freethinkers. One class takes on the robe of Socialism, and the other is opposed to Socialism. Again, some favor the Prohibition movement, while others are fighting against it. So you see there is mutiny on board our flagship. As captain of the bark, I feel powerless to avoid the catastrophe, and am afraid the end will be a break up. Harmony seems to be sadly wanting, and lack of energy is prevalent. But you may ask how it is about the outside cause. It is this. The poor followers of Moses, Christ, & Co. hav begun their world-renowned refutation business, such as lying, bulldozing, and trying to scare some one. They hav threatened in various ways, such as this. I am agent of the C. M. & So. P. R.R., and they hav tried to scare me out of being an Infidel by reports to the superintendent, etc. But I told them to go to the place their God had made so comfortable for them. They also wish to get people to shun our town. Thanks to Paine and Jefferson, and a few others, or we would propably hav to do as poor Galileo did. You can rest assured that if our League should become defunct, it will be for a purpose, as we are as yet a small town, and dare not let any such thing be the means of hurting us. But we will ever be on record for war to the death of superstition and falsehood. Hoping to hav a better report of proceedings in my next, I remain Yours, W. L. HORTON.

P.S.—Don't know just when my subscription runs out, but if it should expire before you hear from me again don't stop my paper, as I will go without eating a week before I would go without THE TRUTH SEEKER. I will remember my dues when pay-day rolls around. W. L. H.

EUREKA, WIS., Jan. 9, 1885.

MR. EDITOR: Inclosed find five dollars to pay for THE TRUTH SEEKER for 1885 and 1886.

As the president of my choice is elected, I thought I could afford to pay for my paper two years in advance.

I opposed the election of Blaine because I consider that he represents a party of the money power; a party of monopolists largely brought about by a high protectiv tariff; a party of centralization, not only of power of the government in the federal head, but the centralization of the wealth of the country in the hands of the few, to the expense of the many. In proof of this, compare the millionaires of to-day with twenty-five years ago. A church party, or a party that plays into the hands of the church, and the church in return plays second fiddle to the Republican party. In proof of this, look the country over and see how many preachers you can find outside of the Republican party. I know a few hav quit the party and joined the Prohibition party—a regular church and state party. In proof of this see the first plank in their platform.

I opposed the Republican party because it has been in power so long that it cannot or will not bring to justice and punishment its worst criminals, notably the whisky rings and star routers. I voted for Cleveland because I believe he and his party is, to a great extent, the opposit of all this. In fact he was the people's candidate, representing the party of the people. When the two men were put on the course, the race was between money on one side and the people on the other. The race was neck and neck, but the people won, and I am glad. E. B. ROUNDS.

OTO, IOWA, Jan. 10, 1885.

MR. EDITOR: Inclosed find $10. I wish to renew my subscription, and also send you two new ones. I also feel inclined to drop a few words (hoping that some good may arise from it) upon the subject of Liberals donating for the support of the clergy and giving aid to church organizations. As a matter of course, the more independent and outspoken Liberal is very seldom solicited to do much in this direction. But with us in the Northwest many who are in no way connected with, neither are they in sympathy with, the church are constantly expected to contribute toward the support of the clergy and the construction of churches. Now, I am not inclined to furnish ammunition for my enemies' guns, particular if they are to be leveled at me. And I am safe in saying that at least three-fifths of the clergy of horthwestern Iowa derive more than one-half of their support from sources outside their church, and from parties not in sympathy with their creed.

Now, what we propose to do here I hope will be done all over our land, and that is, never to giv another dollar toward the support of any orthodox enterprise to aid in the enslavement of the mind and thoughts of man. We hav concluded that the best way to extinguish the fire is to cut off the supply of fuel. Take away the Liberal support from the dealers in gospel dirt, and half the clergy must work or starve. If you hav a dollar to spare, leave a sack of flour at some poor man's door; buy a pair of shoes or a new coat for some poor boy; encourage him to go to school by furnishing the necessary books. Banish ignorance, and superstition will follow, for like twin brothers they go hand in hand through the world.

S. R. DAY.

MEMPHIS, TENN., Jan. 14, 1885.

MR. EDITOR: I am in receipt to-day of your very gentle dun, in which I am reminded of the fact that I am in arrears to you in the sum of $4.47, and politely asked for a remittance of same. I do assure you that it was entirely an oversight, or rather neglect, on my part in not having forwarded you the price of my subscription to your valuable paper long ago. Inclosed please find the sum of $6.37, which will cover the amount of arrears and pay price of subscription for the years 1884, 1885. I hav not the remotest idea of discontinuing your paper—indeed, I would not giv it up for twice the amount of the price of subscription. You can therefore replace my name on your books and rest assured that as long as I am able to pay for the paper it shall not be discontinued.

Subscribing heartily—in the main—to the articles usually published in your most excellent vehicle of Freethought, and deriving much pleasure from a calm and careful perusal of its contents, and being, withal, an uncompromising advocate of Freethought and Liberal ethics generally, I cannot forego the privilege of reading it as long as I can afford to pay for it. With my hope for the future success and unbounded prosperity of THE TRUTH SEEKER, I am, Yours, M. BOSHWITZ.

PHILADELPHIA, Jan. 11, 1885.

MR. EDITOR: Inclosed you will find $4, three for my year's subscription, nearly expired, and one to the Campaign Fund, to which I subscribed a few weeks since, when we were favored with the presence of Messrs. Watts and Putnam.

Well, I think I hear you say, "Better late than never." That's so, brother, but let me assure you that it has been a matter of necessity, and not of choice, that I hav been obliged to receive THE TRUTH SEEKER on credit instead of payment in advance, as I know you are entitled to. But circumstances, which I need not trouble you with, hav made it impossible for me to do different from what I hav. But I trust the worst is over, and that before the year is entirely out I will be able to subscribe for the next. So accept my thanks for your liberality, and let me say that the management of the paper comes nearer to my "ideal" of a reform paper than any I know of. In every number I find much to edify and furnish food for thought. Hoping it may liv long to do the work so ably begun by its illustrous founder, I remain its and

Your sincere friend, J. R. BARRY.

SOLDIERS' HOME, WIS., Jan. 4, 285.

MR. EDITOR: It is with regret that I sometimes read the ill-Liberal notions of some of our selfish Liberals. Why is this? Hav they never learned, or hav they forgotten, the dominant principles of Liberalism? "Please stop sending your paper to me," says George Gray. Shades of Bennett, Paine, and Lincoln! look down with pity on Liberals who stop their paper because it is too Liberal. Spiritualists and Prohibitionists forsooth; Mr. Editor, I am neither one nor the other, but Infidel for all the term is worth. Yet sufficently Liberal to giv every man, woman, and even Miss Wixon's little children, a voice in the mighty columns of the great TRUTH SEEKER. It is abundantly able to bear all this, and will liv and flourish when all selfishness and false Liberalism is gone and forgotten. Oh, that I were a Vanderbilt or a Gould, for one day, at least. When one narrow-minded Liberal ordered his name scratched off, I would write a million. Fear not, Brother Macdonald, you are on the only road to progression in our line, and the fittest will survive. NELSON HUNT.

MODESTO, CAL., Jan. 10, 285.

MR. EDITOR: After congratulating you upon the constantly increasing excellence of THE TRUTH SEEKER—the best paper, in my opinion, ever published—I wish through your columns to send my highest compliments to friend W. S. Bell for his remarkably able articles on "Anti-Prohibition." My extensiv experience and observations as a temperance man, and much of the time as a Prohibitionist, hav brought me into entire harmony with him on every point in this discussion. After a thorough investigation of the assumed merits of Prohibition, I condemn it, just as I long ago, after a similarly thorough investigation, condemned the hell-fire religion of the M. E church. I hope that friend Bell will bravely hold his ground unintimidated by the fierce onslaughts of his critics, who strangely persevere in misunderstanding his very clear language and motivs.

Should I survive the war in which my articles on "Marriage"—when they appear—are likely to involve me, I shall probably hav something to say upon this subject myself.

Yours truly, JOHN R. KELSO.

ASHLEY, OHIO, Jan. 17, 1885.

MR. EDITOR: Inclosed please find $1, for which you will please send me six of Mr. Remsburg's "Bible Morals." I want them for my doubting friends, and I hope to be able to do much good with them. I am a new subscriber to THE TRUTH SEEKER, but am greatly pleased with it, and hope to be able to take it right along. I am not afraid or ashamed to read it to my family, but I would not read to them the book called the holy Bible. I wish you much success, and shall wait patiently for "Bible Morals." CHAS. F. OLMSTED.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Abijah and the Frogs.

Long time ago, one summer day,
Abijah Rugg went out to play;
He wandered down upon the ma'shes,
Known to all as "Great Pond Splashes."
He gathered flowers and sailed his boat,
Nor of the flight of time took note,
Till threatening cloud along the sky
Foretold a thunder storm was nigh.

"Oh, would I were at home," he said,
"For lightning stroke may kill me dead!
Across the Splashes I might go,
And thus no time shall lose, I know;
But if the springs are very deep,
They'll sink me in a last, long sleep."
Just then a frog leapt on a stone,
And seemed to speak in croking tone,
"O 'Bijah Rugg—go 'cross!—go 'cross!
Of time, indeed, 'twill be no loss—
Go 'cross, I say!"—and with a thud,
The frog descended in the mud.
Abijah said: "I guess I will?
I'll wade across this little rill,
And then before the storm shall come,
Safe shall I be within my home."

He rolled his trowsers to the knee,
And sallied in the waters free.
Quite soon another frog began
To speak unto the little man:
"'Bijah Rugg, you'd better go 'round,
Or else you surely will be drowned!
Oh, don't you see!—the water's too deep,
Too deep—Abijah Rugg—too deep!"
So back he hasted to the shore,
When frogs, as many as a score,
Commenced the mud and grass to toss,
While hoarsely shouting: "Come across!
Oh, 'Bijah—come across, you fool!
You know you've been this way to school!"

He turned again and waded in,
Until the water reached his chin;
While other frogs croaked out, "Alack!
Abijah Rugg—go back!—go back!"
But 'Bijah in the mud was fast,
Nor could he move his feet at last;
And while with fear he was choking,
The frogs kept up the same old croaking:
"Come 'cross! come 'cross! come with a bound!
Water's too deep! go 'round—go 'round!"
Poor 'Bijah cried, and screamed, and moaned,
While the frogs looked on and fairly groaned:
"Go 'round! go 'round!—you poor old plug!
Go 'cross!—go 'cross!—Abijah Rugg!"

A traveler saw his lifted hand,
And brought poor 'Bijah safe to land,
Who, wiser than he was before,
Keeps on dry ground forevermore.
Now, in this tale a moral true
Is surely given unto you;
Don't trust the word of one who'd lead
To danger or to shameful deed. S. H. W.

Driving on the Canal.

It is now forty-seven years since I completed my first part of a season's work as a canal driver on the Schuylkill Navigation, from Port Carbon, its head, to its terminus at Fairmount, Philadelphia. At that time the Schuylkill boats, whose individual tonnage ranged from forty-five to sixty tons, were the principal means of carrying the anthracite to market. The boats were drawn, principally, by one horse each, sometimes by two. At that date there was scarcely a mule in use, while several years thereafter these enduring and much-abused creatures did a large proportion of the towing. I thought at the time that no poor dumb brutes were treated as cruelly as the boat horses, and certain it is that their general appearance justified my opinion. Horses that started to work in the spring in a fair condition were soon made poor in flesh, and their galled and bleeding shoulders were terrible to behold. The crew of a boat consisted of three, steersman, bowsman, and driver. The former was usually the captain. The bowsman, in addition to assisting the steersman at the helm, keeping the boat clean, and having charge of the lines and polling, was also the boat's cook and chambermaid. Many of these boat cooks and housekeepers were as shiftless as a few hired girls and women that many of us hav seen, while a goodly number were excellent and clean. We used to liv well, and by this I mean well for Pennsylvania, where, of all places in the "wide, wide world," none can equal it in this direction. When there was no obstruction on our upward or downward bound trip, as a rule, all went smooth and fairly well for us. In case of stoppage by a jam, or by high or low water, the case was entirely changed. In either of these cases the crews would congregate in groups, usually to gamble, always to drink, smoke, and indulge in much that was morally debasing. This I dreaded. Our small, clean cabin, on these occasions, was always a gambling center, and, to my utter disgust, the ejection of tobacco juice on the floor made me sick in more ways than one. Whenever, from any cause, two boats going the same way neared each other, the one behind felt a sudden impulse to pass the one in front. At these times, and they occurred often, the poor horses were urged to do their utmost. Usually the lash was applied without stint, and both crews became excited. It was an old canal saying, "Touch him on the sore spot," which meant the most cruel appeal to the brute, by way of urging it to desperation in its efforts to get ahead or hold its own. As regards this phase of the duty and excitement of a driver's life, I was exceedingly fortunate. Our boat, named the Elizabeth of Buffalo, was built to run on the Union Canal that connected with the Schuylkill at Reading, Pa. Its tonnage, though large for a Union boat, was only thirty-two tons. It was quite narrow compared to a Schuylkill boat, and, by way of derision, was called a hog trough. It was owned by the firm of Bell & Bolton, Port Carbon, who made use of it to carry flour, cereals, vegeatables, and store goods for their large store.

Being narrow and of small tonnage, we could pass any of the others as we pleased or needed, and "Old Pomp," the horse, always enjoyed it hugely. He and I were fast friends. I always kept him in good flesh, and his shoulders in good trim by the free use of Castile soap, cool spring water, and a clean, soft collar. My old friend formerly held position as a liner in the "Pa. line" of canal horses, and doubtless, while there, became as well *horse-educated* as an old stager in the palmy days of the stage-coach and "four-in-hand." The dear old equine always seemed aching for a frolic, and no sooner saw a boat in advance than he would pick up ears, look at me, and say in *his* way, "Just watch me take the Elizabeth flying ahead of *that scow.*" Away he would go, with head erect and limbs fairly dancing with muscular energy. We always won, and the longer the race the better my noble Pomp seemed to grow in endurance. Sometimes the race was with a Union boat, and then the contest was an equal one. I shall never forget a race in the Canal, nine miles above Reading, of this nature. The strife lasted for two miles or more. When Pomp began his work we were about a quarter of a mile in the rear; the loads were about equal; their horse was a fine large gray, and about seven or eight years of age. Pomp must hav been fourteen or sixteen. When we reached the lock we were close astern. The gray was in a dreadful state. It seemed as though he would die from sheer exhaustion, while Pomp looked as though it was a first-class jubilee. The sight of the other poor creature made me feel guilty over my part in the contest. As soon as the captain of the other boat saw how well the "old liner" looked and stood the terrible race, he exclaimed, "What in the d—l is that horse made of?" Very frequently, when we put up for the night, or when waiting for a load, the old fellow would beg for a frolic. If time would permit, I would let him loose and run away as though I was frightened. He would make for me at a tearing pace, with open mouth, as though saying, "If I catch you, I will chaw you into mince-meat." If there were trees, I would dodge around them, and when tired would stop. Before he reached me he would assume a peaceful attitude, and then beg child-like to do it again.

My love for this creature was great; the more so, knowing it was mutual. Often, securing the load, we would stop near the farm-houses along the banks of the canal or river, where we took on the different articles from the great wagons, that were often drawn by four or six horses, two at the pole, on one of which the driver rode, and the others tandem. Summer and autumn brought their abundance of berries, cherries, apples, peaches, pears, plums, and persimmons. Among the nuts chestnuts were the favorits. With chestnuts at five cents a quart, and huckleberries at three cents, it was not surprising that we indulged freely in the use of both. Huckleberries and milk was a favorit as well as common luxury, while, boy-like, stolen chestnuts from some farmer's favorit tree near the house furnished lots of fun in digging them out from their prickly burs.

One feature of a driver's life had an air of stern romance about it, and yet it was very practical. We had to drive a great deal at night, and often two or three nights in succession. Under such circumstances it is not possible to keep awake all the time, and therefore we cuddled down on the back of the horse, to be awakened whenever we met a boat, or by the stentorian voice of the steersman, who, in words "more expressiv than elegant," would order us to drive faster. The bridges as a rule were very low, many of which a high-headed horse had to lower his head to go under. We who rode had to learn to hang the head on the side of the horse's neck. Occasionally we fell asleep while sitting erect, and were swept off the horse by a bridge. It was next to impossible, after a night's drive, to keep awake all the time while taking a ride the next day, and it was a common custom to sit flat on the back of the horse, with our faces to the water. On one of these occasions I fell asleep, and dreamed of something that made me start for fear, resulting in my springing off the horse into the canal. Of course I awoke and took in the situation, sensible that I *was* in, and made doubly so by the ringing laughter of the boat-hands, and the amusement of Pomp, who stopped, turned to look at me, and waited till he saw me out on the tow-path—not with blood dripping at every pore, but water running from all o'er.

One very dark night in the fall of the year, after being detained near Schuylkill Haven by a jam, as the boat was passing through a lock, with both the lower wickets open to empty the chamber, I passed under the lock foot-bridge. to get my line. In doing this I walked over the lock wall and fell a distance of perhaps four to five feet in the water. The rush of water from the wickets, and my cumbersome clothing, made it difficult for me to swim. I did, however, and escaped with the loss of a fine blue cloth cap, purchased in the spring at Poughkeepsie, from Isaac Gerow, for $3. Just before the close of navigation I repurchased it, of a driver who found it in the "tunnel level," it having floated over two miles. It cost me this time seventy-five cents.

My worst experience occurred in this wise. The owners were very anxious for us to reach Reading by a certain day, and soon after we started a cold rain-storm set in. The captain was fearful of detention by high water, so we did not stop till we reached the end of the journey. We ran all night, and it rained incessantly. I had no overcoat, and was soon drenched to the skin. I had to walk all the way (forty-four miles), and no description can tell my discomfort. As long as I kept on walking it was not so bad, but while stopping at the locks and trying to keep my soaked clothing from touching the most sensitiv parts of the body, the starting again was simply horrible. Bad, however, as this was, when we reached Reading, and I got my clothes dry, and enjoyed a two days' rest, through the kindness of the flood, I was as happy as a lark, ready to laugh over the siege of disagreeables so recently endured.

Canal-drivers usually took great pride in their horses, even though they were nothing better than "crow-baits," as we used to name many of them. In addition to this was the carrying power of the boat and fighting qualities of the crew, and, like most of them, I indulged a little in this direction.

It is true that boys and men looked on me as a little after the "tony," "crank," or "dude" order, on account of reading a good deal of the spare time while they took a hand at cards, or got up a row. The simple fact that I would not, once in twenty times, touch intoxicants with them, set me down as a simpleton, and, as I was quite willing they should enjoy their opinion, it was an equal satisfaction that we were not all alike. As a rule, these boys were splendid fellows, and if, at times, they were lured by those who should hav acted wiser into dens of infamy of the worst form, through the crust of these debasing conditions their brave hearts and generous souls shone with a glorious luster. When we neared Port Carbon on our last trip up from Philadelphia with a large amount of goods for the winter's sale at the store, we were met below Pottsville by one of the employers, who there and then discharged the captain for his useless loss of time in the city, when a load of flour, feed, etc., had to be secured ere the ice closed navigation. They promoted me to captain, the steersman taking second place. The papers and funds were placed in my hands, and it is unnecessary to say that few more important individuals existed than myself. The responsibility was great, the confidence of my employers a stimulus to my pride and ability, and naught was left undone or unthought of on my part to make the trust appear judicious. All went well, we secured our load. The night we got in the storehouse the Elizabeth was locked in an icy embrace, and we were well paid and highly commended. Brave, noble "Old Pomp" was placed in comfortable winter quarters, and the crew rested from its season's labors. Thus ended my work as a driver. I followed the canal four seasons afterward, and if the readers will not tire I may giv them another chapter of experiences in canal and river life, that will include trips to and from New York to Port Carbon, or Schuylkill Haven. GEORGE LYNN.

Rules for Doing Good.

Do all the good you can,
To all the people you can,
In all the ways you can,
At all the times you can,
In every place you can,
As long as ever you can.

Our Puzzle Box.

1.

CONUNDRUM.

Two sixes and five hundred
Was the lightning when it thundered.

Newark, N. J. WM. DUFFY.

2.

A PHONETIC CHARADE.

This puzzle, posers, goes by sound:
The first a female name is found;
The next a title of respect,
That only gentlemen expect;
The whole, when taken as one word,
Denotes a natatorial bird.
"*The whole is whole*" will do as well
The female's name, or bird's, to tell.

Irwin, Iowa. J. K. P. BAKER.

3.

CHARADE.

Some men went out in the first
To get in the third of the trees,
But the sun was in his prime,
And they were not cool at ease,
So when they saw the second approach
They said, "Let us giv up our rest,
And, instead of taking our siesta,
Search for a plant high and low."
They found *complete* potato or so.

Newburgh, N. Y. ROBERT BERNHEIM.

4.

REVERSED SUBTRACTION, ETC.

From a kind of fraction,
By reverse subtraction,
Take rodents small that oft annoy.
Then close the gap,
And see no trap,
But only, in reverse, a boy.
Behead these rodents and destroy,
But frozen water now enjoy.

UNCLE JAMES.

5.

COMPOUND GRECIAN CROSS.

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The above puzzle is composed of 24 four-letter word-squares. The definitions I giv below are of the words beginning at the top in regular reading order—line for line, from left to right, and every word is four letters connecting with one another, and every fourth word, being the first of the next *square.*

Read across.—A species of pepper; a genus of trees; ancient sacred literature of the Hindoos; a plant; a nativ of a foreign country; a butt; a smell; a city; a flood; a female name; verily; a square piece of blanket; a moor; to apply; tedious; a reticule; void; a female name; a deliberativ convention; an enticement; a picture coarsely executed; a preposition; a Hebrew measure; torpid; an original form; a river in Europe; a female name; a religious superior; to incite; a pronoun; a monument; a fish; to contribute; to speckle; forward; a knock; a blister; a couple; a prominent person; a river in Europe; to dress; a looker; a flower; a vessel; silent; a measure; a female name; a name applied to certain plants; boundary; a male name; an ancient emperor; a ridge; a town in Prussia; a title given to bishops; to assist; a conjunction; to bury; a fish; to guard; to dismiss; bold; a large number; raw; to make turbid; a male name; a god; a species of bird; a ridge; the integuments of a seed; to produce; a sharp blow; abounding with certain trees; a Turkish title; lessening; a female name; a constellation; charming; of you; to fawn servilly; a ridge of gravel; a heavy staff; an animal; a female name; a constellation; an oil; a bird; a slip of land; a mineral.

"Puzzledom in a Nutshell" to each of the first three *correct* solutions received.

Pittsburg, Pa. H. E. JUERGENS.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, JAN. 17, 1885.

1. Motion.
3. Decade—dace, ace.
4. Susan; Heb., a lily; reversed, *nasus;* Lat., nose.
5. Assart.

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A FUNNY FELLOW. How He Was Cured of Practical Joking.
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A WEDGE OF GOLD,
HER BIRTHDAY,
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Poetry.

Montreal Pioneer Freethought Club.

The Montreal Club held its Fifth Annual Social on the 16th inst. A prominent feature in the program was the delivery of the following original poem composed for the occasion by the honorary president, W. George Martin:

Not in the stormy halls of state,
Where politicians claw
And maul each other till their heads
Are scarified and raw;

Not in the ring of warring sects,
Where each condemns the rest,
Quite sure that all who doubt shall roast,
When some who kneel are blest;

Not thus, on this propitious eve,
Are we assembled here,
Where friendship's sunny glow pervades
Our round of social cheer.

Let Adam and his lovely bride
Their apple munch in peace;
Leave Moses, with his queer mistakes,
For Ingersoll to fleece;

Let Jonah take his three days' nap
Inside that famous whale,
And make his toilet ere he lands
At Nineveh—no rail;

Let Captain Noah steer his craft,
A jolly seaman bold;
Let Joseph dream his happy dreams,
And do as he is told.

These mysteries we lay aside,
And it were well, perchance,
If we should never more bestow
On such a single glance.

Poor mummies of the dim, dead past;
Poor skeletons, at best!
We kindly lay them on the shelf,
Where kindred mummies rest.

So may we, as the years roll on,
Oft meet as we are met,
To celebrate the golden dawn
Of suns that shall not set;

The glory of the rights of man;
Of justice done to all;
Of freedom that no priest shall ban,
No despot hold in thrall.

United, let the pioneers
Unflinching, bravely stand,
Assured that in the coming years
Their courage shall command

The love of woman's tender heart,
And manhood's lofty praise,
For having acted well their part
In these barbaric days.

Then gaily seize on limping Time
And make the churl unpack
The happiness that, even here,
Some loving soul may lack.

We leave the wrangling world to wage
Its tragic, comic fight;
The charms of music, song, and dance
Shall rule the roast to-night.

GEORGE MARTIN.

Obituary.

Another lifelong Liberal has passed away and crossed the great divide. Death, which is sure to come and call for us all, called on the 6th of January, 1885, for our beloved friend, father, and husband, Dr. William Passmore, and found him ready and waiting. He peacefully went to sleep, surrounded by those he loved and those who loved him. Without a murmur he sought that rest which perchance knows no waking. For many years he stood outside of all that could be called ecclesiastical. He was a Freethinker, a Liberal, in the best meaning of that word. No church superstition hung to his skirts. He found that the brightest duties of his existence related to the human, and not to the gods. To help the poor, to relieve the needy, be true to wife, children, and country, were the brightest laws in his creed. He had no benedictions to throw away upon the unknowable love of those whom he knew, and the aid of the same was more to him than streets paved with gold, white robes, and palms of victory. In him the cause of Freethought in Virginia has lost one of its best and warmest friends. In him his neighbors hav lost one of their best helpers. The wife of his heart and bosom has lost a true and loving husband, and his children an indulgent and loving father. He has always been a great sufferer all his life, and for the past six years has never been able to make a step without assistance; but in all of this suffering he saw no reason to change his record in the least, or in his belief. He was willing to die in the faith in which he had lived. For, but a few days before he died, he remarked: "I am growing worse every day now; there is only one more chasm to bridge and I will hav seen the great divide"—which proves he must hav thought something of the beyond. He has been asked often what he thought of heaven; to which the invariable answer would be given: "I, like Bob Ingersoll, am satisfied with one world at a time." And when asked what he thought of death, would answer: "That takes care of itself; a right life is the only needed preparation for death." He started from England when he was only nine years old and came to America, and has been a resident of Lunenburg county since 1837. From early boyhood he has thought for himself, and no man or church ever kept his conscience. He never bartered his Liberal principles for popularity, or made merchandise of his integrity for gold. Always a reverent student of nature, he saw the infinit in the humblest flower and insect. Peculiarly reticent, he was understood and appreciated only by intimate friends, though he commanded the respect and love of all. As a husband and father, he was tender, loving, and genial. His home was his heaven; his home life one sweet, glad poem; his death that of a calm philosopher.

And now he has left behind for us many monuments in words and deeds to be proud of. For he, like D. M. Bennett, needs

"No monument of stone,
Or temple reared to fame;
For prouder, more enduring far
Is his immortal name."

ONE WHO LOVED HIM.

At Garfield, Jones county, Iowa, on February 23, 1884, of paralysis, Mr. Henry Bulmer, aged 73 years.

On the morning of February 23, 1884, Mr. Bulmer arose as usual at 6 A.M., built his fires and called his help to prepare breakfast, and then went to his sleeping-rooms, spoke to his wife, and, while speaking, was attacked with paralysis in the head. In ten minutes three physicians were present, and all agreed there was no help for him, and at 20 minutes before 1 P.M. he died.

Mr. Bulmer was born in Hampshire, England, and came to this country in 1853 or '54. He was, in England, an aggressiv Socialist—or Chartist, as that party was then known. He always warmly espoused the side of the poor and oppressed both by word and action. So determined was he in his attempts to force concessions for the poor from Parliament that he was several times arrested for alleged "treason." But he never was convicted, so thoroughly familiar was he with the rights guaranteed to the citizen by England's Magna Charta. He frequently lectured on Socialism and Secularism. In politics he was a radical of the type of William Wilberforce. Since his residence in America he had been a worker in Liberalism, and was a devoted friend of D. M. Bennett, whose writings, especially the "Trip Around the World," he took great delight in showing and reading to friends. His steadfast advocacy of the emancipation of the race from physical and mental slavery, from tyrannical government of both church and state, bore good fruit, and he went to his grave knowing his life had not been lived in vain.

Crazy and Indecent Antics of Salvationists.

From the Akron (O.) Daily Beacon.

Girls and boys lying on the floor with eyes closed, pale faces, some singing and others to all appearances dead, while still others were walking over their prostrate bodies, slapping their hands and shouting "Glory Hallelujah," is a picture that presented itself to the eyes of a *Beacon* reporter upon forcing his way into the headquarters of the Salvation Army, one evening this week. The building in which these meetings are held is a two-story frame. The second floor is given to a hall which is about 20x50 feet in dimensions. In this room are quite a large number of chairs and benches, very common in style and material. An unblacked stove givs heat. There is no carpet on the floor. As a usual thing the windows are kept closed, the curtains drawn, and the air is almost stifling. The benches and chairs are placed at the sides of the room, leaving the central part of the floor clear. In this room the Salvationists meet.

It was eleven o'clock at night when the writer entered the room above described. At the only street door leading into the room stood two men on guard against the idly curious crowd gathered around and making jeering comments. These sentries gave some resistance when the newspaper man knocked for admission, but the latter did not stand on ceremony, and all obstacles to an entrance were soon overcome. The entrance to the room is almost at the extreme south end of it and on the east side. Looking north then, the eyes of the writer fell upon about fifty people, including gray-haired men, young men in the full vigor of life, boys of tender years, and girls ranging from ten to twenty, while one woman singing and shouting "Glory Hallelujah!" with an infant in her arms, was also observed. Some were standing still, others were stooped over, and the majority were walking about, and almost everybody was singing or shouting. But the next glance fairly brought the cold chills over the new arrival, for on the dirty floor, directly beneath the feet of those walking around, lay the outstretched forms of ten young women and five young men. And while the writer stood in this position taking his first view, several others fell heavily to the floor as though the bullet from some sharpshooter's gun had brought them down. Some of these faces had a ghastly expression. There was no color in the cheek. The lips were purple. In some, the eyes were set and looked glassy, while in others the eyelids were drawn tightly and seemed as though death had sealed them. Others, with their jaws dropped, their teeth exposed, eyes half open, sang or talked incoherently. Some had their legs and arms outstretched flat on the floor, while others pointed directly upward with one or both hands. Men and women lay promiscuously on the floor as they had fallen, and in several cases in such positions as to bring the blush of shame to the face of any modest person.

At one end of the room two girls, each 16 or 18 years of age, lay stretched full length on the floor, and about them congregated as many boys and girls as could crowd in the circle. Suddenly one of these girls, both of whom had very pretty faces, began striking her hands very violently upon the floor and against the sharp edge of a loose board that stood near by. Several persons hastily grasped the already bruised member, when Capt. Hague, who was present on this occasion, stepped up and said: "Let her go. She cannot hurt herself now; the Lord will look after her." Her arms were, however, held until she showed no further disposition to strike the floor. This same girl presently began to sing, and in the sweetest voice sang several well-known church hymns.

The singing was frequently interrupted with loud calls for "Charley," and several times she said: "If I could only hav Charley, I would be so happy. But, see! there is a fire, and oh! they are putting Charley in it. He is in hell. Oh, please let me hav him. Do not let him suffer that torment." A young man about eighteen years of age heavily fell to the floor upon his back, and began kicking violently, and fairly shook the building with his contortions. He grew so frantic that he kicked off the heel of his boot, and struck the floor with much violence with his fists. Another young man, whose head was being held in the lap of a young woman, sang religious songs, and said he saw the angels about him. Still another lad talked about somebody being put into hell. Capt. Hague was called up, when the young man, under what the Salvationists call the "power of God," or the "Lord's influence," said that Capt. Hague's father and sister were in hell. This appeared to grieve the captain very much, and he placed his hand upon his head and groaned from apparent grief.

Just at this point three young girls stepped up to the captain and spoke to him. He at once changed the expression of his face, and a pleasant smile played about his mouth, and the light of joy was in his eyes. Several of the girls who were under this "influence" were overcome while they were sitting on some of the benches, and the majority of these were either lying across the lap of some young man, or were resting their heads on his shoulder, and remained in this position for several hours. Capt. Hague moved about the room constantly, and frequently cast his hands before the face of some convert. On a bench in the extreme north end of the room sat two girls. They divided their time between reading a Bible, praying, or singing. While they were thus engaged, one of the male members of the Salvation Army took his seat in front of the two girls, and frequently hit them with his hands on their limbs, and presently one of his hands was seen to playfully toy with the chin of one of the young women. Both girls several times said, "Stop," and finally they got up, and the three were not again noticed in the hall. The writer had the pleasure of seeing one little boy about twelve years old recover from the "influence," and as soon as the little fellow could speak, said to him, "Well, my son, what did you see when you was asleep?"

To which the lad replied, "I thought I was in heaven."

"Did you want to come back?" was asked, to which he replied, "No, sir." One tall brunet, of Bohemian birth, who had been under the influence for several hours, and who about a week ago lay in this state for ten hours, recovered, and got up and was walking around, but soon fell again; and in a few moments got up again, and then for fully half an hour to save her from falling she was almost carried about in the strong arms of a brother.

It was nearly two o'clock in the morning when the *Beacon* man retired from the scene, and the majority of those who had succumbed to the influence during the evening were still in that condition, and two of the young women lay on the hard, dirty floor in that state until 6:30 o'clock of that same morning. One young man, in talking about this "influence," said that he had been a Christian a long time, but was skeptical about these demonstrations, and to satisfy himself had prayed to God that he might be convinced by a visitation of it upon him, if such influence came from a higher power. He prayed the first, second, and third night, when, being almost convinced that it was all a sham, he fell prostrated by the same "spirit," when all was quiet around him and no excitement, or even thought about it, in his mind. He said that he beheld a beautiful light, and saw the words, "Blessed heaven," before his eyes. He said he could hear everything that was going on about him, but was perfectly powerless.

On the evening that the writer visited the Salvationists some things transpired that gave the believers in this "influence" great faith. One of these phenomena was that almost immediately after one of those under the "influence" would begin singing, in a tone so low that it was scarcely audible at a few feet distant, all those on the floor, no matter how widely separated, would take up the same tune and sing in perfect harmony. Another evidence to the Salvationists of the presence of the divine will was that two girls, fully forty feet distant, and shut out from sight, even had their eyes been open, exclaimed, "There comes Kitty," just as a girl by that name was overcome and fell upon a bench thoroughly under this influence.

Through conversation with different members, some of whom hav been "influenced," it was learned that they are fully convinced that the power comes direct from the Lord, and is the same as has been experienced many years in different religious denominations. This "influence" has only been felt by the members of the Army in this city for about ten nights. Previous to that time no manifestation of it had shown itself here, although it is reported in other places where the Army has been at work.

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THE spirit of selfishness has brought chieftainship and kingcraft and priestcraft into existence, and has introduced servitude and slavery of the most onerous character. The masses hav been the servants of the few; one man has governed his thousands. But men hav now become more intelligent, they hav received more knowledge, and it is time for all the oppression to end. The conviction is gaining ground that even the most humble hav their rights as really as the great and strong.—*D. M. Bennett.*

ALL the languages of the world hav not words of horror enough to paint the agonies of man when the church had power. Tiberius, Caligula, Claudius, Nero, Domitian, and Commodus were not as cruel, false, and base as many of the Christian popes. Opposit the names of these imperial criminals write John XII., Leo VIII., Boniface VII., Benedict IX., Innocent III., and Alexander VI. Was it under these pontiffs that the "church penetrated the moral darkness like a new sun," and covered the globe with institutions of mercy? Rome was far better when pagan than when Catholic. It was better to allow gladiators and criminals to fight than to burn honest men. The greatest of the Romans denounced the cruelties of the arena. Seneca condemned the combats even of wild beasts. He was tender enough to say that "we should hav a bond of sympathy for all sentient beings, knowing that only the depraved and base take pleasure in the sight of blood and suffering." Aurelius compelled the gladiators to fight with blunted swords. Roman lawyers declared that all men are by nature free and equal. Woman, under pagan rule in Rome, became as free as man. Zeno, long before the birth of Christ, taught that virtue alone establishes a difference between men. We know that the civil law is the foundation of our codes. We know that fragments of Greek and Roman art—a few manuscripts saved from Christian destruction, some inventions and discoveries of the Moors—were the seeds of modern civilization. Christianity, for a thousand years, taught memory to forget and reason to believe. Not one step was taken in advance. Over the manuscripts of philosophers and poets, priests, with their ignorant tongues thrust out, devoutly scrawled the forgeries of faith. For a thousand years the torch of progress was extinguished in the blood of Christ, and his disciples, moved by ignorant zeal, by insane, cruel creeds, destroyed with flame and sword a hundred millions of their fellow-men. They made this world a hell. But if cathedrals had been universities—if dungeons of the Inquisition had been laboratories—if Christians had believed in character instead of creed—if they had taken from the Bible all the good, and thrown away the wicked and absurd—if domes of temples had been observatories—if priests had been philosophers—if missionaries had taught the useful arts—if astrology had been astronomy—if the black art had been chemistry—if superstition had been science—if religion had been humanity—it would hav been a heaven filled with love, with liberty, and joy.—*R. G. Ingersoll in the Christian Religion.*

ABOVE all things, good policy is to be used, that the treasure and moneys in a state be not gathered into few hands; for, otherwise, a state may hav a great stock, and yet starve; and money is like muck—not good except it be spread. This is done chiefly by suppressing or, at least, keeping a straight hand upon the devouring trades of usury, engrossing great pasturages and the like.—*Bacon's Essays.*

IT was impossible for Moses to raise the minds of his stiff-necked people to a nobler conception of the Deity; it would hav been as easy to make them see Roman noses when they looked into a mirror. He therefore made use of their superstition in order to rule them for their own good, and descended to trumpetings and fire-tricks, which chamber-moralists may condemn with virtuous indignation, but which those who hav known what it is to command a savage mob will not be inclined to criticise severely—*Reade's Martyrdom of Man.*

IT would hav been a thing incredible to Milton that the hold of the Jewish scriptures over the imagination of English men and women could ever be weakened. This process, however, has already commenced. The demonology of the poem has already, with educated readers, passed from the region of fact into that of fiction. Not so universally, but with a large number of readers, the angelology can be no more than what the critics call machinery. And it requires a violent effort from any of our day to accommodate our conceptions to the anthropomorphic theology of "Paradise Lost." Were the sapping process to continue at the same rate for two more centuries, the possibility of epic illusion would be lost to the whole scheme and economy of the poem. Milton has taken a scheme of life for life itself.—*Mark Pattison's Milton.*

WE must consider that philosophers who cultivate reason and reflection stand less in need of motivs to keep them under the restraint of morals; and that the vulgar herd, who alone need them, are utterly incapable of so pure a religion as represents the deity to be pleased with nothing but virtue in human behavior. The recommendations to the divinity are generally supposed to be either frivolous observances, or rapturous ecstasies, or a bigoted credulity. We need not run back into antiquity, or wander into remote regions, to find instances of this degeneracy. Among ourselvs some hav been guilty of that atrociousness, unknown to the Egyptian and Grecian superstitions, of declaiming, in express terms, against morality; and representing it as a sure forfeiture of divine favor if the least trust or reliance be put upon it.—*Hume's Essays.*

YET I am here a chosen sample,
To show thy grace is great and ample;
I'm here a pillar in thy temple,
Strong as a rock.
A guide, a buckler, an example
To a' thy flock.

But yet, O Lord, confess I must,
At times I'm fashed wi' fleshly lust,
And sometimes, too, wi' wardly trust—
Vile self gets in;
But thou remembers we are dust,
Defiled in sin —*Burns's Holy Willie.*

THE

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—AND—

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1885.

(E. M. 285.)

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Odds and Ends.

ONE of a troupe of performing Indians at a dime museum owns up to the name of Ryan. He must be the Ryan Indian bred, we hear so much about.

"WHAT a wonderful thing is man!" said the lecturer. "His form how majestic! his faculties how grand!" "Yes," responded a man in the front seat, and how admirably his legs are adapted for wearing trousers!"

TWO HANDS.

Only her hand at parting;
Only a kiss, and blush;
Only my heart and Gracie's,
Paralyzed with a rush.

. . . . . .

Only a "hand" at poker;
Only a "royal flush;"
Only my "chips" and "aces"
Paralyzed with a rush!

A LITTLE girl came home from her Sunday-school in a high state of indignation because her Sunday-school teacher had told her that Jesus was a Jew. "Was he a Jew, mother?" said she, in great excitement. "Well, yes, my dear," said the mother, a little doubtfully, as if unwilling to concede the objectionable fact, but unable to deny it; "I suppose he was a Jew." "But I thought he was the son of God?" "So he is, my dear." "I don't see, then, how he could be a Jew," responded the young sectarian, for God is a Presbyterian."—*Christian Union.*

"I NEVER KNOWED."

Old Billy B. was a pious man,
And heaven was his goal;
For, being a very saving man,
Of course, he'd save his soul.
But even in this, he used to say,
"One can't too careful be;"
And he sang with a fervor unassumed.
"I'm glad salvation's free."

But the "means of grace," he had to own
Required good, hard-earned gold;
And he took ten pews, as well became
Tho richest of the fold.
"He's a noble man!" the preacher cried,
Our Christian Brother B."
And Billy smiled as he sublet nine,
And got his own pew free.

In class-meeting next, old Billy told
How heaven had gracious been,
Yea, even back in the dark days when
He was a man of sin.
"I's buildin' a barn on my river farm—
All I then had," he said;
"I'd run out o' boards, and was feedin' hands
On nothin' but corn-bread.

"I tell ye, bretherin, that I felt blue,
Short o' timber and cash,
And I thought I'd died when the banks then bust,
And flooded all my mash.
But the Lord was merciful to me,
And sent right through the rift
The tide had made in the river banks
A lumber-raft adrift.

"Plenty o' boards was there for the barn,
And on top was a cheese,
And a bar'l o' pork as sound and sweet
As anyone ever sees.
Then I had bread and meat for the men,
And they worked with a will,
While I thanked God, who'd been good to me,
And I'm doin' it still."

A shrill-voiced sister cried, "Bless the Lord!"
The whole class cried, "Amen!"
But a keen-eyed man looked at Billy B.
In thoughtful way, and then
Asked, "Brother B., did you ever hear
Who lost that raft and load?"
And Billy wiped his eyes and said,
"Bretherin, I never knowed."

THIS is a new editor's first attempt: "As we were coming from our breakfast to our office about nine o'clock this morning——" "You mean yesterday morning," suggested Major Dennett. "Oh, no, it was this morning," said Major Hurlbut. "Yes, but you should write it as yesterday," explained Major Dennett, "for the article will not appear until tomorrow." "True enough," said Major Hurlbut. So he made the correction and resumed reading: "As we were coming from our breakfast to our office about nine o'clock yesterday morning, a horse belonging to Mr. John Hogan our esteemed fellow townsman with a blaze on his forehead and a white tail attached to a furniture car in which there was a piano that had been rented by a well-known Prairie avenue belle with carved legs became frightened and rushed madly down the street where there were many people scattering alarm and destruction broadcast. On the corner of State street and Indiana a child of Michael Bolivar, Esq., our esteemed fellow-townsmen, three years old and wearing pantalets, was playing in the crowded thoroughfare. Young, beautiful, and innocent, this unhappy child was called by all who knew him Patsy, although his name was Patrick, was overtaken by the bitter pill of adversity, for in the midst of his childish play, the pale hand of death stalked in and made him go with him to that bourne from which no traveler returns. The child did not see the approaching horse, but we cried, 'Will no one save him from the iron heel of the pale hand of death?' Alas, it was too late, for, ere we could interpose, the horse was upon the unfortunate babe, and before he could evade the cruel fate which strode after him on swift but noiseless wings, he fell to the earth and was picked up an unconscious corpse from which condition it has been impossible to revive him up to the hour of going to press. We extend to the family our deepest sympathy and are informed upon reliable authority no damage was done to the piano. Truly in the midst of life we are in death, and let us all be more careful about letting our children play in the street where danger lurks and they are so liable to die without medical assistance."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12 No. 6. {PUBLISHED WEEKLY.} New York, Saturday, February 7, 1885. {33 CLINTON PLACE.} $3.00 per year.

Notes and Clippings.

"THE Hopping Disciples of the Devil" is the name of a dancing club in Texas.

THE church where Burchard, the minister of rum, Romanism, and rebellion fame, holds forth is in a bad way financially, and its total disruption is prophesied.

A CLERGYMAN was giving Ralph a lesson in morals. "Now," said the preacher, "what is your duty toward your Christian neighbor?" Ralph.—To keep your eye on 'im, sir.

THE Faith Cure establishment at St. Louis, Mo., is brought into unpleasant notoriety again by the death of another infant. No medical assistance was called. This is the second death within two weeks.

PROFESSOR MACLEOD asks, "If labor is the sole cause of value, what is the cause of the value of labor?" Professor MacLeod would hav made the point of his conundrum clearer if he had framed an answer to it.

LAST Sunday every clergyman of Boston received a circular from the Boston Central Trades and Labor Union, asking them to take action in their churches in favor of the Hocking Valley miners. So far as heard from the preachers disregarded the appeal.

THEY are sometimes loaded—these revivals. Latest sufferer: Uriah Smith, Fulton county, Ind.; farmer; well known and connected; violently insane. Also his sister, Mrs. Highway, on hearing of his misfortune. Can't some kind of a revival thermometer be invented to indicate the safety limit?—*Peck's Sun.*

THE Catholics are before the legislature of this state with what they term a "Freedom of Worship" bill. They want the state to pay their priests for attending to the spiritual affairs of a penal institution. Their exclusion, it is inferred, prevents their access to some of their most distinguished co-religionists.

IN the store window of Bell & Harmer, Main street, New Rochelle, may be seen the old-fashioned Franklin stove and andirons which were the property of Thomas Paine. The stove was removed from the brick setting in the room which he used as his study at his residence, about a mile north of the village.

THE newspapers of San Francisco are conducting a crusade against a practice just discovered of mothers selling their illegitimate female babes to Chinamen. It is asserted that these children are purchased by Chinese speculators and sent to China, where they are raised until twelve years old, when they are sold to rich Chinamen for large sums to be placed in their harems.

A NEW denomination of fools calling themselvs "Mennonite Brethren in Christ" has just been started in Pennsylvania in Berks and neighboring counties. To perform the rite of baptism, they chop the ice away and the ministers and converts wade in and the latter are immersed in the icy water three times. If these fanatics were in New York they would be amenable to the law against suicide.

THE Rev. "Sam" Jones, a famous Georgia preacher, takes the public into his confidence when he delivers a discourse. Some criticisms against his style reached his ears, and he alluded to them in his next sermon in the following language: "Opinions! opinions! Giv me a pack of black and tan and yeller hounds to set on the track of these opinions and I'll tree 'em in hell within fifteen minutes."

MR. GEO. C. MILN while in Galveston, Texas, last week was interviewed by a reporter of the *Daily Record*, and among many questions asked Mr. Miln by the inquisitiv pumper of the press, we find the following: "Do you object to stating why you left the pulpit, sir?" "Not at all. I quit preaching because I had nothing to preach. A good reason wasn't it?" and the actor smiled pleasantly. "In other words, I read the modern Materialistic philosophy until my confidence in the supernaturalistic dogmas of the church was impaired. Like Othello, I found my occupation gone, and quietly addressed myself to building up a new career."

PRIEST: Pat, I believe I saw you asleep in church last Sunday. Pat: No, indade, your riv'rance dinn't. You might a' seen me with me oies shut, but diell a bit o' sleep could I get anyhow, wid your screechin' an' your thumpin' of the poor pulpit cushions—long life to ye!

IT is reported that a man named Hine is lecturing in England to prove the direct descent of Queen Victoria from King David by the way of Jedekiah and his daughter, a princess who landed in Ireland, and thence through Fergus I. of Scotland and James I. of England. Victoria accepts the theory. This, according to the genealogy accepted by Christians, makes the royal family distant relativs of the Almighty.

THE polygamists of Utah are being prosecuted under the Edmunds Act. Royal Barney Young, a nephew of the illustrious Brigham, has been arrested for unlawful cohabitation with more than one woman. Young's last wives testify that they married Young with the understanding that they were not to liv with him so long as polygamy was unlawful, and they hav faithfully kept the agreement. The commissioner and district attorney are puzzled by the case.

A MAN styling himself Colonel King gave an exhibition of what he advertised as Spiritual phenomena at Steinway Hall in this city last Sunday evening. The performance consisted mainly of what is called the "rope-tying test." The tricks were creditable as sleight-of-hand phenomena, but had little resemblance to spiritual manifestations. Robert Blissert, of the Liberal Club, entered the cabinet and upon emerging announced privately that the "medium" was a humbug.

AN Italian priest, affiliated with a mendicant order, has won 300,000 francs in a lottery at Turin. He is now in a quandary. By the vows which he voluntarily took when he entered the order he is doomed to life-long poverty, and all money received by him from whatever source must be handed over to his superiors. Still the sum of $60,000 represents almost fabulous wealth to the average Italian priest, and it remains to be seen whether conscience or cupidity will prevail.

THE religious condition of Havard college is under discussion in Boston. Since the venerable Dr. Peabody retired from the preacher's chair, three years ago, it has been vacant. It is generally acknowledged that it is not the policy of the college to elect a successor. Morning prayers hav been conducted by various clergymen, and the regular Sunday evening service in the chapel has been maintained in the same way. Beyond these perfunctory services it is impossible to discover the least effort on the part of the college authorities to minister to the spiritual needs of the students. The college seems content to develop the mind and the body of the students, and leave their spiritual needs out of the problem of education.

W. A. CROFFUT writes in the New York *World:* "Porter C. Bliss, journalist, traveler, scholar, and diplomat, is dying in this city at St. Luke's Hospital, of diseases resulting from the injuries he received while undergoing physical torture at the hands of the infamous Lopez, dictator of Paraguay, who thus endeavored to extort information from him. Bliss was scourged, hung up by the hands and feet, and subjected to other terrible outrages at the hands of Lopez, and as he was not only an American citizen, but also at the time our secretary of legation under Minister Washburn, he ought long ago to hav received some indemnity in money. The republic which he served in Mexico, Brazil, Paraguay, and Buenos Ayres has been ungrateful, and the victim of a tyrant's ferocity now lies in a comatose condition and is not likely to recover consciousness." Mr. Bliss has been known for years as a member of the Liberal Club, and an avowed Freethinker. He is a student of the deepest research and one of the most valuable contributors to encyclopedias and biography. He is one of the men whom the world can ill-afford to lose.

IN COMING HOURS.

In coming hours, when all we say
Makes fulness of our bliss to-day
Has faded, as from summer sky
The sunset glories slowly die,
From gold and rose to dreary gray.
And I must learn, as best I may,
To watch it as it fades away;
I think I will not moan or cry
In coming hours.
I think I will not utter "nay,"
Knowing that all things must decay;
Nor even weep, or question why;
But o'er our dead dream, tenderly,
In coming hours.

—*All the Year Round.*

WE copy the following verses from *Texas Siftings*, with acknowledgments and the assurance that we shall "push on:"

THE TRUTH SEEKERS.

Eternal youth is pushing upward still!
Is the load lighter from the toil of ages?
Does it get near the summit of the hill?
And will ye toil on ever, O ye sages?
When to the top the giant mass is ta'en,
Will it fall back and crush you? Nay, to know
Perchance were worse than this sad work and pain.
Push on! Push on! O mortals, onward go!
Immortal love is watching o'er each pang;
Though ye are blind, from life's obscurity;
When on the verge the quivering mass doth hang,
Love will appear and your poor hearts be free!
What do we know—if 'tis not love is near?
What hope hav we—but that love will awake
The sullen surges of life's ocean drear,
A glorious sunrise? Break, O morning, break!

THE *Evening Post* notes something of a "Catholic re-action" in Mexico. The civil legislation of recent years has been strongly anti-clerical. The church property, estimated to be of the value of nearly or quite one-half of the entire real estate of the country," was "nationalized," the monastic orders were abolished and the Jesuits banished, full religious liberty was proclaimed, religious instruction was forbidden in the public schools, religious rites were restricted to the interior of church edifices, and ecclesiastics were forbidden to wear any distinctiv dress in the streets. These enactments were not merely statutes, but were incorporated into the Constitution. For a long time the ecclesiastical party was completely crushed, but of late it has shown a disposition to defy the government. In Toluca, but fifty miles from the capital, religious processions hav marched through the streets, and even at the seat of government the sacerdotal garb is seen in public. It is said that monasteries hav been re-established. Some think that the church is on the eve of a restoration to something of her former power.

DEACON BUGGINS is a rich old curmudgeon who makes great pretensions to religion, but squeezes a penny almost flat before he drops it into the contribution box. He livs in a little village on the outskirts of the city, and pays pew rent in the village church. He is the solitary occupant of the pew every Sunday, none but strangers daring to enter it, for he has an unpleasant way of asking people to step out. Last Sunday a brassy young from the city visited the village and went to the church. Having heard of the deacon's peculiarities, this awful young man felt it his duty to walk right into the particular pew. When the deacon arrived, he glared at the young man and motioned him to step out of the pew. "That's all right; come in," said the young man, as if unconscious of the deacon's meaning. The latter's anger rose until his eyes bulged out of his head like a pair of old-fashioned pincushions, and he repeated his gesticulations. "Come on," coaxed the young man, "the old miser who rents this pew won't be here to-day; he is at home splitting pennies to put into the contribution box." The congregation snickered, and for once in his life the deacon was embarrassed. He stepped gingerly into the pew, and took a seat without paying further attention to the young man. The deacon has purchased a lock for the door of the pew.—*Philadelphia North American.*

News of the Week.

PARIS, France, is to spend $40,000,000 on public improvements in the city.

THE London police hav not yet discovered who put the dynamite in the Parliament buildings.

ANDREW JACKSON DAVIS, the author, has just been granted a decree of divorce from his wife, Mary A. Love.

HEBER NEWTON explains that there is nothing in his recent sermons that should be construed as heretical.

CHAPLAINCIES hav been abolished in the French military hospitals to save expense, thus making a virtue of necessity.

EDITOR CONANT of *Harper's Weekly* is missing from his desk, and at last accounts no trace of him had been discovered.

THE Brooklyn Temple, hitherto occupied by the Rev. Justin D. Fulton and his congregation, has been sold and will become a skating rink.

IN the western portion of Kansas cattle are reported to be dying at a fearful rate for want of feed, the ground being covered with deep snow.

THE Republicans of Indiana in caucus hav decided that high license is the best policy to adopt in connection with the liquor traffic in that state.

EDITOR GONZALES, of Morelia, Mexico, having in his paper criticised the government, has been arrested and put at work on the highway with criminals.

A MERRY sleighing party were run down on the 31st ult., by the fast express on the Lake Shore road, near Port Clinton, Ohio; five were killed and all the others injured.

COLONEL INGERSOLL lectured in Brooklyn last Sunday evening to a crowded house. The papers report the audience as made up of a striking union of money and brains.

THERE were nineteen arrests here last Sunday for violation of the excise law. There would hav been more if one of the Sunday-Closing League's spies had not got so drunk himself that he was locked up.

AN explosion of natural gas in Pittsburgh Pa., last Saturday, wrecked several houses and injured more than twenty people. Some of the sufferers cannot recover. The explosion was caused by a leak in the main of the gas company.

PHELAN, the dynamiter, who was recently stabbed in the newspaper office of O'Donovan Rossa in this city, is getting better. All of his wounds but one hav healed, and he will soon be able to appear against Short, his would-be assassin. Rossa himself was shot by a woman last Monday. His wound is said to be not dangerous.

AN explosion of dynamite took place in Grand st., this city, last Sunday morning, and a good deal of damage was done in the way of smashing windows. Four men found near the scene were arrested. The responsibility for the outrage is placed by some upon the dry-goods salesmen now on strike. The strikers deny that they had anything to do with it.

THE English troops under Stewart hav penetrated to Khartoum, in Egypt, and found Gen. Chinese Gordon safe and apparently enjoying himself. It is a general impression that Gordon is a fanatic and a humbug sent out by the English government on purpose to be hunted up and to afford an excuse for England to invest Egypt with her troops, and ultimately to add that country to the British possessions.

THE Liberty bell that was rung when the Declaration of Independence was signed, has been taken south to the New Orleans Exhibition. To a Philadelphia note of rejoicing that "the Liberty bell's trip is through the states where slaves no longer serve," a Southern paper retorts: "The old bell would toll if it had to pass through Fall River or the Hocking Valley." The wage slaves of these places are on strike or working under a reduction of pay.

Communications.

Mgr. Capel and the Inquisition.

This clergyman recently delivered a sermon on the above subject in this city, and as his remarks are historically untrue and liable to pass unchallenged, it might be well to review them as briefly as possible, and see whether, as claimed, the church should be justly proud of her actions.

"I stand here," says he, "with the permission of his eminence (the cardinal). I stand here with the permission of the Dominican fathers to exercise that authority which comes from the Holy See;" which means that, representing the pope and by authority of the head of the church in this country, he is defending, *ex cathedra*, the Dominicans, in their own church, from the charges made against them by historians, of wanton cruelty in the exercise of the office of Inquisitors in every country in which that institution was established.

The points he makes are, 1. That the Inquisition exists at this moment, just as it existed in the days of St. Dominic, with its center at Rome. Twelve cardinals comprise its corporate body, an avocat to defend accused persons, and "that no judgment can be given except by the pope himself." 2. That this tribunal, as constituted in Spain, was a purely political machine, and the church was not responsible for its cruelties; and, in a dramatic manner, he denies that any of its accusers ever read an "original book" of the doings of the institution, but content themselvs with some Protestant writer's translation, and winds up with a pen-picture of the tender manner in which the Inquisitors meet their visitors. "You are met," says he, "with an amount of politeness which, were America to possess its one-millionth part, would make every American a gentleman or a lady."

Now, it is a well-known fact that the Inquisition still exists at Rome, with its associate branches quietly at work wherever there may be a priest. But it is not true that it is at the present time just as it was in the days of Dominic, for then it dealt with human beings; now it deals with ideas, and passes judgment on the various works as they are published throughout the world, accepting some, placing others in the *Index Expurgatorius* (a black list), and no faithful Catholic can read a book thus proscribed, under pain of sin. Every book of reform tending to make a man think, or that in the slightest degree questions the "Holy Mother, the church," embellishes the pages of the Index. The true animus of this institution was laid bare when it prohibited "Uncle Tom's Cabin" "because it was opposed to the divine institution of slavery."

The argument of "original documents" used by Capel is pueril, and should it obtain, would act as a two-edged sword, for there is not in existence an "original document" of any of the books of the Bible, and even the apostolic succession, on which Rome founds her claims, must fall to the ground, as, from want of "original documents," it cannot be proved that St. Peter ever was in Rome; and for the same reason the church should not object to her so-called patrimony in Italy reverting to the people from whom it came.

But the principal objection is with the attempt to throw the odium which attaches itself to the Spanish branch upon the secular government; so, in order that there may be neither misunderstanding nor equivocating, we will proceed to quote entirely from a Catholic standpoint, totally ignoring all Protestant testimony, and even that of such writers as Comte, De Maistre, Hefele, Balmes, Guerin, Ives, and Mariana, who, like Capel, defended the institution, and confine ourselvs entirely to the following "original documents," "Las Instrucciones del Officio de la Sancta Inquisicion," by Torquemada; "The Directory of Inquisitors," by Nicolas Eymeric, inquisitor-general for forty years, as expounded by his commentator, Francisco Peña, and sanctioned by Pope Gregory XIII., published in 1578, and republished in 1587.

"Order of Proceedings in the Holy Office, compiled from Ancient and Modern Instructions, by the Licentiate, Pablo Garcia, Secretary of the Holy General Inquisition, dated 1628; from the Press of the Holy General Inquisition; Instruction which the Commissaries of the Holy Office of the Inquisition hav to Observe in the Causes and Affairs of Faith and Other Matters that may Occur." By Aciselo Cortès de Ribera Prieto, printer of the Holy Tribunal in Cordova; and Llorente, the last secretary of the Institution, who of all others cannot be objected to, at least on the ground of "want of original documents."

Let us first consider the claim that the Inquisition was a "purely political machine." We hav examined every attainable authority, Spanish and English, and fail to find that even one question of political import was ever asked a prisoner. The rules for examination are very specific; a routine is laid down for the guidance of the inquisitor, and he is enjoined never to depart from it, except to mystify the suspect. Every article is directed against heresy; every charge has a pecuniary indemnity, and in every instance a "bull," special or otherwise, is quoted as authority.

In the early stages, the principal objections raised against the institution were that it interfered with the various bishops, and deprived the local magistrates of their authority. So a special "bull" made the bishops coadjutors; the inquisitors and the civil authorities the subordinate officials; "the priest the judge, the king the hangman." Thus the "Holy Office" was declared superior to the civil government, and in proof we cite the following instances: Charles, eldest son of Philip II., was tried by the Inquisition, and barely escaped with his life; Joan, daughter of Charles V., was forced to giv testimony against one of her friends, a suspect, and was obliged to perform a penance for having concealed a heretic; Don Jaime, Infante of Navarre, and nephew of Ferdinand, for giving shelter to a friend who was a suspect, was arrested, thrown into prison, obliged to perform public penance in the cathedral, and was then sentenced by the archbishop (a boy of seventeen) to be flogged around the church by two priests. When Philip the Fair objected to the doings of Falco, the inquisitor, he was excommunicated, France put under an interdict, and his subjects commanded to render him no allegiance. If the "Holy Order" were purely political, would Matthew Ori, its chief, hav burnt Regnault, a printer, who, by positiv order of Francis I., issued at the request of Henry VIII., of England, assisted two Englishmen to print an edition of the Bible in English? or hav arrested Ignatius Loyola, afterward founder of the Jesuits? or persecuted and imprisoned for seventeen years Carranza, archbishop of Toledo and primate of Spain? or proceeded against "the glorious mother, Santa Teresa, of Jesus," under which name she has since been canonized? and what necessity would there hav been for Ferdinand V. to request the pope to recall his "bull" and restore the rights of jurisdiction to the civil power?

When Thomas Maynard, a British consul, was imprisoned, charged with having spoken disrespectfully of the church, Cromwell requested his release, and the king answered that it was out of his jurisdiction; the "Holy Office" was above him. Then the sturdy Covenanter replied: "Since this institution is beyond the control of your majesty, I will declare war against it;" and Maynard was released. When, in 1492, the Jews offered Ferdinand three hundred thousand pieces of silver to aid him in his wars, hoping, thereby, to gain his favor, why did Torquemada, when he heard of it, enter the royal apartments and, holding aloft a crucifix, cry out, "Judas sold his master for thirty pieces of silver; your highness is about to do the same for three hundred thousand; behold him! take him and hasten to sell him!" Was the war against the Freemasons political? And why, if political, did the chief inquisitor at each *auto-da-fé*, administer an oath to the king and his council to assist the "Holy Office," as per "the Apostolic Decrees and Sacred Canons?" Is it not strange that the victims number all the truly learned men—professors, theologians, doctors, and lawyers? If "the blood of the martyr be the seed of the church," these well authenticated cases giv the Lutherans the right to claim that their church is founded on as bloody a soil as the Catholic.

The persecution of the Jews was purely religious. Torquemada offered them protection if they would be baptized, and when they refused they were allowed four months to leave the country. Bernaldez, a Catholic writer, and eye-witness, describes their sufferings as perfectly heartrending. They could not sell their property, as no one would buy; and being debarred from taking away "gold, silver, money, or other valuable articles," they exchanged their estates for the merest trifles; "frequently a house was exchanged for a mule, or a vinyard given for a little cloth or linen." Among many instances coming under his immediate observation, he givs this: "A mother, carrying two infants, expired on the road. The father, overcome with fatigue, fell fainting near his two children. On recovering his consciousness, he found them dead with hunger." Was not this a baptism of blood?

The treatment of the Moors was equally scandalous. When they surrendered, a solemn treaty was entered into, whereby the king swore to allow them "their own laws, customs, and religion." Under pressure of the Inquisition, which claimed that "these heretics desecrated the holy soil of Spain," the pope absolved Charles from the oath, and Pope Paul III. prepared a special "bull" whereby Phillip II. was also absolved, on the ground that "an oath to a heretic is not binding." It is not a fair presumption that, for political acts only, over two millions of people should be expatriated; people who, according to the "original document," were of the very best and most intelligent classes—doctors, lawyers, apothecaries, professors, and workers in gold and silver—and not one historian claims that they were guilty of any political act. It is claimed, as a great triumph for the church, that large numbers became Christian, and the student will naturally inquire if their conversion is attributed to "positiv conviction," or to the peculiar arguments of the "Holy Office?" If to the former, why is it that the church is now uniformly unsuccessful? If to the latter, what arguments were used? If they were legal and could be used in these times, how derelict in duty is the present head of the church in allowing them to fall into disuse!

Let us now examin the "Directory of Inquisitors," by Chief Inquisitor Eymeric, and the other "original documents" we hav already quoted. They argree perfectly, one with another, and the rising power of the "Holy Office" can be easily traced by her gradually increasing demands.

"In a case of heresy," says Eymeric, "proceed quietly, without formality or noise of pleadings. There should be no delay, no interruption, no appeal, and as few witnesses as possible." "There are three modes of procedure: by accusation, information, or inquiry." If the first be used, "the charge should be made by a fiscal of the "Holy Office," who runs no risk of punishment if the charge should turn out to be false." The second is surer. One person to avoid excommunication will inform against another. The information may appear groundless at first sight, but the inquisitor must not cancel it on that account, for "what cannot be brought to light to-day may be made clear to-morrow." The third should hav two witnesses to confirm the suspicion. By common right, no criminal is required to giv evidence against himself; but, "in a case of heresy there is this obligation—the accused *must furnish* all the particulars to enable the fiscal to make out the charge."

Great stress is laid on the claim that the testimony of criminals can be taken against heretics; that one heretic can testify *against* another, but *never in his favor*, and even wives and children against the husband and father; "for, if a man may kill his father, if he be an enemy to his country, how much more may he inform against him, if he be guilty of heresy?" The criminal must not see his accusers, nor know who they are, and if he do not admit all he should, apply the torture. When you hav extracted a confession no defense is admissible. *You are to choose the avocat*, who must be zealous for the faith; be sworn to secrecy; hav no communication with the prisoner except in the presence of an inquisitor, and he must swear to abandon his client as soon as the heresy is proved. As the Decretals (vii, 7,) on Heretics, absolutely forbids an avowed heretic to hav an avocat, one can only be allowed where the heresy is suspected.

The chapter on tortures is too horrible to be reproduced here. They consist of the pulley, rack, and fire, the two former being divided into various parts, and the duration is regulated by bull of Pope Paul III., and limited to one hour; a physician is to stand by and regulate the suffering by the strength of the victim. But the torture can be "declared as suspended" and applied twice more; and it is advised that too long an interval should not elapse between them, "else the suspect may be able, from previous knowledge, to accommodate his limbs to the rack and thus defraud the Holy Office of its intention."

Heresy, as explained, embraces almost every thought or act. If a man speak disrespectfully of the "Holy Office," while drunk or sober, he must obtain twelve compurgators, who are held responsible for his future conduct. Should he relapse, they are to share his fate. If a man say, "Our Lord and his disciples were poor and possessed no property," it is an attack on the "Holy Office," and he is to be suspected *lightly*, and must do public penance as an *incipient* heretic.

Punishments are divided into two classes. In the first is confiscation of property under all circumstances, deprivation of offices, disinheriting of children and declaring them "infamous," to the fourth generation (for no child, though a Catholic, could inherit the property of a heretic father), whipping, the galleys, perpetual imprisonment on bread and water, and immured (or shut up or built in a wall). The second is the *auto-da-fé*, or death by fire, which is preceded by strangling, if the victim becomes reconciled to the church before execution. Even when pronounced innocent, the victim was to be declared "infamous," which deprived a man and his family of all civil rights, and was held against the children to the fourth generation. They had to dress in a peculiar manner, could wear no ornaments, were debarred from every profession and trade, and became literally "hewers of wood and drawers of water;" and in answer to the question, "Are the children begotten before he fell away from the holy Catholic church to be involved also?" the decision is against the child.

The method of "perpetual imprisonment" is the excess of refined cruelty, as it recommends that the suspect be confined, at a trifling cost, on his own sequestrated property.

A heretic is to be delivered to the secular power only after condemnation. When a magistrate kills a heretic, "he does his duty, and the Holy Office blesses him. But the deed is his, not theirs. They never kill, except by accident." Here the bull of Benedict XI. is quoted: "They [the Holy Office] may happen to kill a penitent; but as it is only by accident, they are to be exempt of guilt." Anyone who "looks ill upon an inquisitor," or "who hinders the Holy Office or its agents," or "refuses to help them," or "allows an accused person to conceal him-

self or escape," or "givs food to a heretic, unless he be actually dying of hunger," is a suspect.

The chapter on Indulgences, whereby citizens are incited to bring evidence against their neighbors, is well worth reading, and givs a cue to the state of terrorism which pervaded all classes of society. No man was safe, even in his own household, as a dissatisfied servant could, by secret testimony, consign him and his family to the secret dungeons, and then, as a reward, receive an annuity from the Holy Office. Every indulgence is supported by a "special bull," twenty, in all, being quoted. The victims were to be dressed in a peculiar garment, called "Sanbenito," and after execution it was to be exposed in his parish, contain his name, heresy for which he was burnt, and the date, "in order to perpetuate the disgrace of heretics and their descendants."

Suspects were not secure, even in their graves. Many instances could be quoted. One must suffice. At the *auto-da-fé* in Valladolid in 1559, the bones of Leonora de Vibero, mother of five children, were exhumed from the chapel on her estate and a process served against them. They were found guilty, publicly burnt, their owners' property confiscated, children declared "infamous" and thrown penniless upon the world. To commemorate this act, a pillar with a fitting inscription was erected and remained till 1809, when it was removed by the French.

The *auto-da-fé*, or act of faith, was the culminating point. Every seat of Inquisition held at least one, yearly. The day selected was either Sunday or some great feast, and was made the occasion of great rejoicing. By "special bull," all who attended received an "indulgence of twenty days;" that is, the "temporal punishment due venial or lesser sins" would be shortened by just that length of time. Francisco Sanchez's "original document" givs us an announcement of one as read throughout the city: "Be it known to all inhabitants, residents, and dwellers in this city of Grenada, how that the Lord Inquisitors Apostolic of the city and its district hav determined to celebrate a public *auto-da-fé* in honor and reverence of Jesus Christ our Lord, for exaltation of the holy Catholic faith and evangelical law and extirpation of heresies, on the Monday counted the thirtieth of May of this present year—day of the glorious King Don Ferdinand the Holy—and that the graces and indulgences granted by the Supreme Pontiff are conceded to all who shall be present and serve at the said act." The historian adds, "The most pious population of Grenada heard this publication with breathless attention, welcomed it with Catholic demonstrations of ardent religion, and their eyes being covered with liquid sparkles of faithful tenderness, came out to receive reverently, with heart and ear, the clauses of the proclamation." They then proceeded to burn eighty-nine men and women, poor wretches, whose bodies having been racked and minds weakened by incessant tortures, had declared themselvs guilty of any or every crime, though they knew the confession would end in death. Yet, the cessation of the present more than counterbalances the prospectiv torture; and as each ascends the funeral pyre, he is grimly assured by his executioner, when, to preserve himself from further pain, he consents to become reconciled to the church, and thus gains the boon of being strangled before being burnt, that by this "act of faith" he has saved his soul by losing his body. A veritable death in the full "odor of sanctity."

On the banner of the Inquisition was inscribed "*Justicia et Misericordia;*" yet Peter ab Herara, jailor of the tower of Triana, for merely allowing a mother to bid farewell to her imprisoned daughter, received two hundred lashes in the open street of the city, and was then sent to the galleys for ten years; and Johanna Bohorgues, a titled lady, accused of knowing her sister to be a Lutheran, and not informing on her, was arrested. Although six months advanced in pregnancy, she was tortured. Her enfeebled frame sunk under its sufferings; a blood-vessel burst while she was on the rack, and two days afterwards she died. The "Holy Office" showed due appreciation of their motto, and made the *amende honorable* by declaring her innocent.

Crimes such as these were by no means uncommon, and the "original documents" are full of them, though they are glossed over and attributed to "excessiv zeal," and other specious causes. Yet, the Inquisitor Pedro Arbues, whose record is equal to that of Torquemada, and who was killed on Sept. 14, 1485, by two men whose families he had destroyed, was canonized. Pope Alexander VII. wrote him into the number of the "holy and blessed martyrs," on April 17, 1664, and Pio Nono gave the faithful an opportunity, only a few years ago, to pay reverence and homage to his remains.

But the *auto-da-fé* is dead. Llorente tells us that when in 1820 the Spanish Cortes threw open the doors of the Inquisition, twenty-one prisoners were found in its cells. Not one of them knew the name of the city in which he was, and though they had been confined from three years to a much longer period, all were ignorant of the charges against them.

Yes, this branch is dead; and Torquemada and his confreres go down into history, credited, from "original documents," with having burnt, mutilated, and tortured 341,021 men, women, and children, besides the millions whose lives were cursed by being expatriated, declared infamous, etc.

If the "church" can feel proud of this exhibit, she is welcome to the *eclat*. But the day will come when she will be obliged to render an account of her stewardship, and she must not expect to hide herself behind the specious plea of "want of original documents." There are plenty in existence, and Mgr. Capel showed his ignorance when he assumed that position. It is true that Llorente, acting under orders of Joseph Bonaparte, destroyed much evidence, but much still remains, and is being gradually gathered for the use of the future historian.

In 1823 the Inquisition was revived in Spain, under the title of "Tribunal of the Faith;" but, shorn of its powers, it gradually dwindled away; and as the people became educated, and the liberal feeling grew stronger, in 1868 it became extinct.

Mgr. Capel says it still exists in Rome, but unable to injure life and limb, it must needs content itself with empty fulminations. Even the indictment against Galileo, which is generally looked upon as a direct result of the dark ages, stands to-day in full force on its black list, and the index of 1819 contains the sentence and prohibition. Yet in the face of all this, the bishop coadjutor of the cardinal, at a public dinner in New York in 1881, insulted the intelligence of his hearers by proposing the toast: "The Holy Catholic church, now, as ever, on the side of true science and philosophy." As Rome "never forgets or forgivs," may we not add, "and never learns?"

The intelligent portion of the Catholic community are not to be hoodwinked by the bold assertions and specious arguments of Mgr. Capel. The various sectional papers may report his sermons, but as a rule they do not do so at length. The well-informed among them are beginning to ask troublesome questions, and the peculiar action of the "college" in allowing the Bible to be printed in English is commented on. Pope Paul II. prohibited its translation "into the languages of the nations," and its appearance in English troubles theologians to explain how one infallible pope can be authorized to declare as fallible the doings of his infallible predecessor!

Catholics, as a rule, are not pleased with Capel. He has placed them in an equivocal position. By his assertions, spoken *ex cathedra*, as representativ of the pope, he has put them in antagonism to existing facts; and while from their peculiar standpoint they are not allowed to question the infallibility of the pope on "matters of faith," they are yet at liberty to question the infallibility of his judgment in allowing Capel to represent him in this country.

McARTHUR.

Mr. Bell's Reply to "T. E. L."

In THE TRUTH SEEKER of Jan. 3d, following my lecture on anti-prohibition, is a criticism upon it under the title of "Prohibition," and signed, "T. E. L." The first thing I noticed in this criticism was the fact that the writer does not quote my language to refute it by the logic of facts, or by any kind of logic or reasoning whatever. My first impression was to make no answer to it at all, but lest such silence might be construed as a defeat, I will ventilate some of the generalities my critic has seen fit to favor the readers of THE TRUTH SEEKER with. I shall not imitate him (I suppose it is a writer of the male persuasion), for it affords me too much pleasure to quote his precise language. And to begin we will take the following sample specimens: "In attempting to make a distinction between crime and vice he tacitly acknowledges the right of government to legislate to prohibit a crime, which was not a crime, but simply a vice, before the legislation." Where and how hav I "tacitly" made such admission? It would hav been greatly to the purpose if "T. E. L." had quoted my exact language, and given his readers some show of reasoning for this bald assertion. A crime is an injury done, or an attempt to injure, by one person, the person, property, or reputation of another, while a vice is the indulgence of one's appetites to his own injury. No, I do not admit that government can assume to legislate upon vices. That government has passed more extensiv laws upon crimes does not imply that such crimes were regarded as vices, or that, if they had been so regarded, that would make them vices.

Let us proceed a step further. My critic accuses me of "attempting to make a distinction between crime and vice." If it was nothing more than an attempt, then it was not a success; and as this is, in my opinion, the key to the situation, I will "attempt" once more to make clear my distinction between vice and crime. There are two kinds of evil acts; the one we call crimes, and the other vices. And there are two kinds of rights, namely, legal rights and moral rights. It is because these distinctions are not observed that prohibitory laws become possible. There is no meaning in the word liberty if we make no distinction between crime and vice. A crime is the violation of the laws of the state, and the laws of the state are enacted to protect the citizen in his person, property, and reputation. I will giv Webster's definition of vice: "Vice is more distinctivly that which springs from the individual indulgence of the natural appetites which are in themselvs innocent. Thus intemperance, unchastity, duplicity, etc., are vices." And if the vices of gluttony, intemperance, the use of tobacco, or blasphemy are legislated upon, it does not make them crimes only in name. No amount of legislation can convert a vice into a crime.

A farmer said to his son one day: "John, if you call the calf's tail a leg, then how many legs will the calf hav?" "Five," promptly responded the young hopeful. "Oh, no, my son; calling the calf's tail a leg does not make it a leg." The legitimate sphere of government, if it has any, is to protect the citizen in his rights, and when it undertakes to govern the moral conduct of men and women it transcends its limits.

He says, "Government has no moral function." Yes, we take that position, and think it very evident. But here is the way he goes on: "That is, it has no right nor authority to restrain immorality." Yes, we maintain that ground. It is in the very nature of morality that man must hav the liberty to be immoral.

In other words, the individual is to be his own judge of what is moral and what is immoral.

"It (government) cannot properly protect the good citizen from the vices, crimes, and outrages of the scoundrel." Here the critic makes no distinction between vices and crimes. In fact, he does not seem to know that there is any. Now, the truth is, I most explicitly affirm that it is the function of government to protect the citizen in his rights, but it has no business with his moral conduct.

"Why, to restrain the thief is a moral function." The same language was used by Dr. Prime, of the New York *Observer*, against D. M. Bennett, when he lay in Ludlow Jail. Mr. Bennett took the same position I hav maintained in regard to prohibition. No, restraining the thief is not a moral but a legal function. "Govermnents can liberate millions from the vice and immorality of slavery." Here we take his measure again. He seems to be positivly ignorant of the meaning of the words he uses. Slavery was not a vice, but the crime of all crimes. To rob a man of himself is not a vice or immorality, but the greatest crime under the sun. "If he has the liberty to indulge in a vice, can he also commit a crime with impunity?" No. What a senseless question!

"Does he mean to say the government is violating personal liberty and guilty of a crime in restraining the thousands of criminal and vicious to perpetrate their depredations upon society?" Government has no right to restrain the vicious before they hav committed a crime. It is no part of justice to punish a man on suspicion, nor is it a function of government to make laws to prevent the causes of crime. In this I am sustained by no less a person than Humboldt, who says: "I may safely assert that this prevention of criminal actions is wholly foreign to the state" (Sphere and Duties of Government, p. 171).

"Every crime or vice, however atrocious, if it be committed mediately or indirectly, should be exempt from legal cognizance, is the beautiful theory of Mr. Bell." No, it is not, and the writer ought to know better than to say so. Here, again, he makes no distinction between vice and crime. It is fatal to his position to admit my distinction between moral and legal rights, and difference between crime and vice. The critic has no grounds for saying that my theory exempts crime from legal cognizance.

"If Mr. Bell's Liberalism should rule, there would be no society to govern, and no need for governments to exercise either moral or civil function." Evidently the writer is not a Liberal. He has great faith in governing, and governing with a vengeance. If Mr. Bell's Liberalism were to rule, then justice would be meted out between man and man. There would be no pauper class to act as slaves for the robber class. There would be no superstitions taught to becloud the brain and make bitter the heart of man. Liberty, equality, and fraternity would transform society into a loving family such as no poet has ever yet dreamed of. Science would be the teacher, and humanity the religion of life.

I cannot forbear calling attention to the style in which "T. E. L." has seen fit to make allusion to me. In beginning his article he says, "I hav been amused and amazed." I hav cudgeled my brains in vain to think of an instance where a person could be at the same time both amused and amazed.

"His three postulates, accepted without qualification, are anarchical, false, and immoral, if not criminal." Criminal, eh? I am a criminal because I write against prohibition. The critic must be a member of the Anti-Vice Society, a fellow-crusader with Comstock.

"Would it not be well if Mr. Bell could be prohibited from diffusing such ideas of sentimentalism?" Blood will tell. It is in the blood of some people to prohibit everything they don't like. They hav prohibition on the brain. I might with interest return *quid pro quo* for his insulting personal references, when he speaks of my "special pleading" and "sophistry," and "reasonings to decoy people into his va-

garies," "obfuscated brain," etc., etc. He kindly speaks of "commiseration"—as an atonement for the severe correction he fancies he has had to administer, he speaks, from his bowels of compassion, of "commiseration!" But as we hav no conceivable use for the commodity, and if he would win the commiseration of the readers of THE TRUTH SEEKER, he must honestly define the meaning of *crime* and *vice*.

1205 *State st., Chicago, Ill.* W. S. BELL.

Paine's Birthday at the Liberal Club.

The last regular meeting of the Manhattan Liberal Club was lost sight of and merged in the throng that came together to celebrate the 148th anniversary of the birth of Thomas Paine. Before 8 o'clock every chair in the hall was occupied, and those who came later took seats on campstools in the aisles, or wherever else room could be found. There was no admission fee, the half-dime taken at the door at regular meetings of the club being remitted for this occasion. Nearly half those present were ladies, and many faces were recognized that are generally seen at the meetings of Spiritualists. The program as arranged by the committee was as follows:

OVERTURE,	MISS MAY DAVENPORT.
REPORT,	THE COMMITTEE.
DECLAMATION,	MR. SPLITDORF.
SONG,	MISS MAY DAVENPORT.
RECITATION,	MRS. GRIFFIN.
ADDRESS,	T. B. WAKEMAN.
RECITATION,	MADAME DELESCLUZE.
ADDRESS,	COURTLANDT PALMER.
SONG,	MR. J. G. HUHN.

The meeting was called to order by Mr. Wakeman, who, having read the notices presented, and announced the program of the club for the coming month, gave over the chair to Mr. Wilson Macdonald, the distinguished sculptor, who is also president of of the Paine Historical Society, founded a year ago. Mr. Macdonald said a few introductory words, and then presented Miss Davenport, who searched the piano for its musical resources, and seemed to bring them all out. The "deft toucher of the organ keys," who fills "the vast cathedral aisles with symphonies sweet and dim," must be deft indeed who could reach the springs of melody in an instrument with a surer hand.

The president stated the present condition of the search after the title of the ground in New Rochelle, N. Y., where the Paine monument stands. The title had been found to be good, and the owner was willing to sell the plot of ground to the Paine Historical Society.

Mr. Splitdorf, a young elocutionist, gave a selection from Shakspere's "Hamlet," in which he so suited "the action to the word, the word to the action," that the critical prince of Denmark himself could scarcely hav seen anything in the performance to find fault with. Mr. Splitdorf—who, in voice and gesture, revived memories of the balmy days of Chainey when the same hall rang with his eloquent words—was recalled, and rendered the scene in Schiller's "William Tell," where the Swiss patriot makes his escape from the tyrant Gesler. This recitation was equally well done and well received.

Following the eloquence of Mr. Splitdorf came the music of Miss Davenport, who sang two songs, the second being the result of a popular demand for it raised by the satisfactory performance of the first. If the maturity of this little artist fulfils the promis of her youth, the public will hear from her later.

Mr. Post and Mrs. Griffin were prevented from being present, and the president filled Mr. Post's time with a speech, and Mrs. Griffin's with a song that was extremely amusing.

The next address was by Mr. Wakeman on the "Contrasts between Paine and Webster." The speaker reverted to Webster's speech in the Girard will trial, in which the great orator denounced Girard as the direct descendant of Thomas Paine, and argued that the clause of the will which excluded ministers from Girard College should be broken, because it was necessary for the American youth to be educated in the tenets of the Christian religion, and under the teachings of the Christian ministry. In contrast with this, Paine contended for a secular education, "without any admixture of superstition." Webster held that under the disguise of the word *superstition*, Paine aimed at religion, and Mr. Wakeman admitted that, so far as concerned the Christian religion, that was exactly what Thomas Paine meant. Girard did not disguise his intention, and expressly stipulated that ministers of the Christian superstition should be excluded from the institution which his munificence had created and endowed. Webster lost his case, but the provisions of the will had been practically nullified by the introduction of religious services conducted by unordained priests. It was the duty of Liberals, the speaker said, to bring an influence to bear on the authorities of Girard College which should put an end effectually to this outrage, and restore to the uses for which it was intended this monument of Girard's generosity, now practically stolen. Another contrast between Paine and Webster related to their ideas of government. Paine believed in and advocated the rights of man as opposed the aristocracy of wealth and the power of kings and priests. In this he was the father and forerunner, if not the author, of the Declaration of Independence. From the people, he held, should come the power, and governors must rule only by the consent of the governed. Webster, on the contrary, stood for the rights of vested property, and advocated this view in a public speech and in writing. This, the speaker believed, lost Webster the presidency of the United States. He entered the field as a candidate for that high position, but the people had become indoctrinated with the political teachings of Paine, and to the surprise of Webster they rallied around and elected Jackson. Webster may hav recognized the source of his defeat. The speaker instanced the state of Rhode Island as an example of Webster's theory of government, which is practically an oligarchy, only those being allowed a voice in public affairs who are owners of real estate. That state is not under the popular and republican form of government which the national Constitution guarantees to the people of this country. Instead of citizenship resting in the vested rights of property, Paine would bestow citizenship on every man by virtue of his vested rights of manhood; and Mr. Wakeman believed that the time would come when those who are not men would become citizens by virtue of their vested rights of womanhood. Paine was also at heart an abolitionist, and emphasized and reiterated the statement that man could not hold property in man, and that no laws passed by men could giv him that right. Contrasted with this, such was Webster's enthusiasm for the rights of property that he upheld and defended the Fugitiv Slave law, which was unconstitutional, and which he must hav known to be such. In the Girard will trial, Webster referred to Paine as shallow, but, said the speaker, in view of the contrasts between the positions of these two men touching the vital principles on which our government is built, when sounded by the plummet of history and human experience, which was the deep man rather than the shallow? Was it the statesman and orator, Webster, the advocate of vested interests, of slavery, and of superstition, or was it the Quaker Paine, the defender of liberty, of the rights of man, and of religious and political freedom—the founder of governmental principles as enduring as civilization? In conclusion, Mr. Wakeman asked all to resolve to make themselvs acquainted with the writings of both Paine and Webster, that their many agreements, as well as their differences, might be found and appreciated. Both held sentiments dear to every patriotic heart, and they should go down to history together as two of the greatest men whose memory it was the privilege of Americans to honor.

Madame Delescluze followed with an original poem, rendered in the clear and ringing voice which distinguishes this mistress of elocution and makes everything she says so pleasing to listen to. The poem, the subject of which was "Our Continental Fathers," depicted the hardships of our revolutionary sires, the fortitude with which they bore them, and the courage they displayed in their struggles for independence. At the close Madame Delescluze was recalled, and responded with a humorous recitation with which her hearers were immensely pleased.

Mr. Courtlandt Palmer spoke upon "Paine as the Friend of the Workingman." The speaker said he had not been educated in the Freethought school of Paine, but imbibed his Liberal views more through men like Comte, Spencer, Mill, and others of that kind of thought. In what little he had seen of Paine's writings he found much of value. He then read extracts from the author-hero's works in which the writer touched upon the subject of low wages as a source of dishonesty. Among others were these:

"There is a powerful rhetoric in necessity which exceeds even a Dunning or a Wedderburne. No argument can satisfy the feelings of hunger nor abate the edge of appetite. Nothing tends to a greater corruption of manners and principles than a too great distress of circumstances; and the corruption is of that kind that it spreads a plaster for itself: like a viper it carries a cure, though a false one, for its own poison. Agur, without any alternativ, has made dishonesty the immediate consequence of poverty—'Lest I be poor and steal.'"

As illustrating the motivs for dishonesty which beset the poor, Mr. Palmer read this further extract from Paine:

"If the gay find it difficult to resist the allurements of pleasure, the great the temptations of ambition, or the miser the acquisition of wealth, how much stronger are the provocations of want and poverty! The excitements to pleasure, grandeur, or riches are mere 'shadows of a shade' compared to the irresistible necessities of nature. 'Not to be led into temptation' is the prayer of divinity itself, and to guard against, or, rather to prevent such ensnaring situations, is one of the greatest hights of human prudence.

"He who never was an hungered man may argue finely on the subjection of his appetite; and he who never was distressed may harang as beautifully on the power of principle. But poverty, like grief, has an incurable deafness which never hears; the oration loses all its edge, and '*to be or not to be*' becomes the only question."

On the influence of good wages as an incitement to a faithful performance of duty, Paine wrote:

"A good servant will be careful of a good place, though very indifferent about a poor one."

Mr. Palmer read, also, extracts from the writings of Paine embodied in his "Life," by Remsburg. These contained political and industrial sentiments from which the speaker drew the inference that had Paine lived at the present time he would hav been foremost in all the current movements for reform. Mr. Palmer's remarks were an important contribution to the speeches of the occasion, showing as they did the author-hero in an aspect in which he has not hitherto been contemplated, and that the usefulness of Paine's works has not been exhausted when we hav drawn from them all that they contain on the subject of religion. He was one of the most versatil writers of his time; a poet, a journalist, and a free lance on the sea of letters, touching at every port where there was anything of usefulness or beauty to be obtained.

At the close of Mr. Palmer's address a subscription was opened for those who wished to assist in defraying the expense of clearing the title to the ground where Paine's body was buried. Courtlandt Palmer headed the subscription with ten dollars, Dr. Foote, Sr., followed with five, and Dr. Foote, Jr., Mrs. Burnz, THE TRUTH SEEKER, and various others contributed equal amounts. Something more than fifty dollars was paid upon the spot.

Capt. George Loyd, of New Rochelle, a venerable old gentleman, made a stirring address. His memory extends back nearly to the time made notable by the presence of Paine, and he took up his residence in New Rochelle because that town contains the ground where rested the ashes of that great man. Edward McGraw, of Wisconsin, one of the original subscribers to the Paine monument, upon motion of Capt. Loyd, was made an honorary member of the Paine Historical Society,

There was considerable surprise when it was announced that Mr. Huhn would render a song. All the frequenters of the club are admirers of this gentleman as a speaker, but few were aware that he could sing. He can sing, however, and does it well. His voice is fresh and strong, and with Dr. Foote, Jr., at the piano, the workingman's song which he sang was one of the most entertaining performances of the evening, and evoked vociferous applause.

Mr. Collyer gave the poem, "Dollars and Dimes," as a closing event, and the audience, after shaking hands and exchanging congratulations, dispersed to their homes. It had been the best Paine celebration ever held in New York.

The League.

Change of Address.

Address all communications for the League to S. P. Putnam, 33 Clinton Place, New York. Drafts, checks, and postal orders should be made payable to Courtlandt Palmer, treasurer N. L. L., 850 Broadway.

The Campaign Fund.

Previously acknowledged,	$3,002.07
G. S. Bishop,	.25
Geo. W. Tillotson,	1.00
Noah Coler,	1.00
D. Buckingham,	1.00
Barnard Statz,	1.00
Jos. Brown,	1.00
J. Van Valkinberg,	1.00
W. M. Raynor,	1.00
Jos. Gordan,	1.00
Amasa Wood,	1.00
Canada,	17.25
Linesville,	50.00
C. M. Dewey,	1.00
Total,	3,079.50

PLEDGES PAID.—Newark League, per A. Pionne, $14.57; G. W. Baldwin, $25.00; Elizur Wright, $30.00.

Tent Fund.

A. F. Neunert,	$ 1.00
G. S Bishop,	.25
The Truth Seeker Co. ($10 cash; $25 books),	35.00

News and Notes from the Field.

I delivered my last lecture at Toronto, Jan. 25th, on "The New Heaven and Earth," wherein I endeavored to outline the new order of society, when nature shall take the place of the supernatural. I go away from Canada with high hopes of the success of Liberalism in this dominion whose prosperity is founded in real material wealth, and whose elements of growth are stable. The Secular movement has struggled against many difficulties, but it has won some remarkable victories in the just administration of government, and to-day occupies a most advantageous position. I had the pleasure of meeting Robert G. Ingersoll at Buffalo, and receiving his hearty good wishes and new enthusiasm from his wonderful labors, so adapted to the present hope and aspiration of man, and yet so far-reaching and so radical, I felt almost in the noontide glory of the "good time coming" as I looked into his kindly face, and rejoiced in the genius of his noble humanity. Surely with such a leader, all difficulties can be overcome, and our most glorious anticipations be realized.

From Toronto I went to Linesville, Pa., where the camp-fires of a veteran Liberal host blaze year after year. The village is small and has within its precincts a comparativly limited number of Liberals, but for miles around in the farming community there are sturdy Freethinkers, and they gather together two or three times a year, and hold one of the brightest festivals of progress in the whole country. Mr. G. W. Baldwin is one of their prominent leaders. He is always ready to

"lend a hand," and compels success by his admirable sagacity and generosity. Through his personal activity the very best elements are brought into play, and the sinews of war always funished, even if they hav to come out of his own pocket, as they very often do. He offered to giv one of the orthodox churches fifty dollars per year for the support of the minister if he could hav the privilege of a ten minute reply to the sermons. The offer was declined, for such ten-minute-guns would soon demolish their fort.

On Tuesday morning I spoke of the "Church of the Future," and in the evening Mr. Watts on the "Aims and Methods of Secularism." On Wednesday morning he spoke of "The Fall and Atonement," which was a rattling discharge against the absurdities of Christian theology.

In the evening I gave my lecture on the "New Heaven and Earth," and Mr. Watts followed with his brilliant exposition of "Agnosticism." Quite a lively debate broke out after this address. A Mr. Atwood, a Seventh Day Adventist, I believe, though what he really was no fellow could find out, for his discourse was one of the greatest jumbles to which I ever listened. He was originally an admirer of Paine, and danced, he said, seventeen sets one night in his honor. Hereafter I shall never dance seventeen sets in one night. I shall strictly confine myself to sixteen, for the fatal effects of seventeen are simply overwhelming. It puts one's head in such a whirl that he never knows what logical tumble he may take next, that is, if our good friend is an example. Watts did his best to straighten him out, to put some argument into his miscellaneous speech, and then reply with most effectiv blows, and show the utter worthlessness of the theological claims of Christianity.

On Thursday morning Mr. Watts again lectured, his subject being, "Civilization and its Aids." On Thursday evening Mrs. Mattie Krekel was with us, and gave a beautiful oration, remarkable and original in its development of thought, demonstrating the profound reasons we hav for celebrating the memory of Thomas Paine, not simply because he was Thomas Paine, but because he was such a thoroughly representativ man, and included in the sweep of his eventful life those vast tendencies that flow to the universal republic of humanity, to the brotherhood of all nations.

Mr. Charles Watts concluded the speaking portion of the Convention with a lengthy address on the character and teachings of the hero of the evening. Mr. Watts drew a distinction between true greatness and that based upon military renown, martial usurpation, and empty titles, which, he said, were but the emblems of an artificial grandeur. True greatness consists in the exercise of benevolence, justice, humane conduct, unselfish action, the fostering of freedom, the love and practice of truth, and the endeavor to improve the masses physically, morally, and intellectually. The former was despised by Paine, but the latter he clung to and exemplified through a long and activ life. The leading traits of Paine's life were then dwelt upon with considerable force: honesty, generosity, candor, industry, and courage, were qualities shown to be possessed to a large degree by him, and also to be worthy of our emulation. Paine was a hero of three countries and an instructor to the entire civilized world. In England he gave the people a new and solid political education, in America he hastened the making of a grand republic, and in France he gave an impetus to one of the mightiest revolutions the world has ever seen.

Mr. Watts having gone through the principal events of Paine's career, and touched upon his religious and political teachings, gave the following estimate of his personal character: Thomas Paine was not perfect. Like other men, he had his faults and failings, but all trustworthy records of his life show him to be vastly superior to the descriptions given of him by his unscrupulous opponents. He was not a skeptic in the sense in which that word is accepted by the Christian world to-day. On the contrary, he was a firm believer in what he termed a supreme being and the reality of a future life. But Thomas Paine was pre-eminently an honest man. He was a world-wide reformer. National distinctions never interfered with his labors of love. Wherever he observed tyranny, oppression, and corruption he worked heartily and persistently for their removal. By his heroic efforts he established a name which became a terror to kings and priests, to tyrants and despots of every grade. His self-denial won for him a fame that for ages will cause him to be regarded as a real benefactor to the human race. He had a generous and affectionate nature, a mind superior to fear and selfish interests; a mind governed by the principles of uniform rectitude and integrity; a mind the same in prosperity as in adversity; one which no bribe could seduce, and no terror could overawe. Unlike many of the would-be teachers of the present time, Paine sacrificed no principle to personal gain, and marred no cause to secure his own exclusiv advancement. His life was unsullied by mean craft and petty trickery; his character was untarnished with avarice and treachery, and his honor was untainted with the blight of falsehood and hypocrisy. Loyalty to truth, allegiance to justice, and fidelity to friendship raised him mountains high above those hollow and pretentious shams who desire to be thought the instructors of the people to-day. Paine possessed a large and benevolent heart. He was faithful to his friends, forgiving to his enemies; compassionate to the unfortunate, self-denying to private interests, but zealous for the public good; magnanimous without being proud, humble without being mean, just without being harsh, simple in his manners, but manly in his feelings: one upon whose word you could rely, and whose countenance would never deceive you. Nobly he adorns the pantheon of the world's mighty heroes, and stands forth among the most prominent political and religious reformers of the eighteenth century—a pioneer of liberty and a harbinger of intellectual freedom. True, against him has the venom of malice been hurled, the fire of bigotry kindled, the waves of superstition ruthlessly dashed. Professing Christians hav maligned his character, perverted his teachings, and most foully misrepresented the record of his labors. During his life they shunned him, and at his death they slandered him. But notwithstanding all this calumny and abuse, this malice and falsehood, born of a corrupt theology, the hero of Thetford lived a consistent, useful life, and died full of years and honors, leaving a legacy of worth of which posterity can truly be proud. His achievements inspire within us the recollection that

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints that, perchance, another,
Sailing o'er life's solemn main—
A forlorn and shipwrecked brother
Seeing, shall take heart again."

After the addresses came music, dancing, supper, etc. Both young and old enjoyed the festival occasion, and remembrance of heroic virtue was joined with measures of delight, and with the toil and suffering of the past were mingled the sparkling threads of hope, so that a happy picture was woven of the boundless future.

From Linesville we came to Altoona to attend the State Convention of Pennsylvania, and a grand time is expected. The following program outlines something of what will be done: Friday evening, 7:30 o'clock, lecture by Ex-Rev. C. B. Reynolds, subject, "Salvation;" Saturday morning, Jan. 31st, 10 o'clock, session of the Pennsylvania State Liberal League; Saturday afternoon, 2 o'clock, address on "Organization," by Ex-Rev. C. B. Reynolds; addresses by H. Clay Luse, of Waynesburg; Harry Hoover, of Pittsburg; Samuel P. Putnam, of New York; and Mrs. Mattie Krekel, of Missouri; Sunday morning, Feb. 1st, 10 o'clock, Congress of Pennsylvania Liberal League, election of officers, etc.; Sunday afternoon, 2 o'clock, lecture by Mrs. Mattie Krekel, of Missouri, subject, "Duty of the Hour;" lecture by S. P. Putnam, of New York (secretary of the National Liberal League), subject, "The Church of the Future;" Sunday evening, 8 o'clock, Charles Watts, the great English champion of Secularism, subject, "Secularism."

The orthodox are on fire with excitement, and would like, *a la* John Calvin, to burn us up. The following from the Pittsburg *Dispatch*, local paper, shows what a Christian spirit is animating them, and how exceedingly desirous they are to build up the kingdom of God. The outcome of all this zeal will be duly noted next week:

INTIMATIONS THAT CHRISTIAN CITIZENS OF ALTOONA WILL INVOKE THE LAW AGAINST BLASPHEMY.

ALTOONA, Jan. 28th—The announcement that the Pennsylvania State Liberal League will hold a three days' session here, beginning on Friday next, has awakened considerable interest, and provoked no little discussion. The meetings will be held in the City Opera House. Among the distinguished Freethinkers announced to be in attendance are Colonel Robert G. Ingersoll, who will lecture on "Which Way;" on Saturday evening; Charles Watts, of England; Mrs. Mattie P. Krekel, of Missouri, and Samuel P. Putnam, of New York. An ex-reverend is also announced to exhibit himself.

Some of the enemies of the sort of Liberalism advocated by this League are decidedly indignant at the inroad of Ingersoll and company upon this city, and it is whispered about that a collision will occur before the week is over. A gentleman who is believed to possess considerable grit, declared to-day that blasphemy would not be permitted to go unpunished in this city. He affirms that an organization of reputable citizens, having the enforcement of the law at heart, exists here, and that in due time proper steps will be taken to prevent public blasphemy.

"Why," said he, "it is the duty of good citizens to aid in the enforcement of the law, and what does the law say?" He then quoted section 30 of the act of March 31, 1860, as follows:

"If any person shall willfully, premeditatedly, and disrespectfully blaspheme or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the scriptures of truth, such person, on conviction thereof, shall be sentenced to pay a fine, not exceeding $100, and undergo an imprisonment, not exceeding three months, or either, at the discretion of the court."

"The above section," said the friend of orthodoxy, "will be enforced if necessary." There is every reason to believe that he represents a considerable number of people. At the same time, a very large proportion of the religious people oppose any repressiv measures, declaring that the truth is abundantly able to take care of itself without invoking the aid of human law. They say they do not think it would be wise to giv the Liberals an opportunity to pose before the world as martyrs.

LECTURE ENGAGEMENTS.

Sunday, Feb. 8th, Watts and Putnam lecture at Pittsburg; 10th and 11th, at Alliance, Ohio; 12th and 13th, at Massillon, Ohio; Feb. 15th, at Cleveland; and at Upper Sandusky, Ohio, Feb. 17th, 18th, 19th, and 20th. S. P. Putnam will lecture at Cincinnati, Ohio, March 1st.

Special notice to all Liberal friends at Cleveland: Please remember that Mr. Watts will be with you on Sunday, Feb. 15th. Please do your best to advertise the meeting, in order that we may hav full houses and a good field-day for the campaign.

Fraternally yours, SAMUEL P. PUTNAM.

Jan. 31, 1885.

Saturday, 10 P.M.—A large audience gathered in the Opera House to listen to Ingersoll's bewitching eloquence, but he was compelled to be absent. In this delemma we had to call in the assistance of our plucky Charles Watts, who never spoke so magnificently in his life, and showed that, next to Ingersoll, he is our most brilliant Liberal orator. He took the subject "Which Way?" and with remarkable skill and fervid eloquence, contrasted Christianity with Secularism. The audience was thoroughly satisfied and forgot their disappointment. While there is but one Ingersoll, it is fortunate that we hav a Watts also, who, in a emergency like this, can wield his own magic wand.

Mrs. Mattie Krekel, after Mr. Watts's splendid discourse, aided us also with an animated speech that closed the meeting with a real triumph, and won for herself new laurels.

C. B. Reynolds has been chosen secretary and state lecturer, and, no doubt, with his enthusiastic labors and such co-adjutors as Professor Seymour, Pennsylvania will become one of the banner states of the Liberal cause.

SAMUEL P. PUTNAM.

Mr. Watts at Owen Sound.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. Watts has just concluded a course consisting of three lectures here, subjects as follows: 1. "Secularism the True Gospel for Mankind;" 2. "Agnosticism and Christian Theism;" 3. "The Bible: Its Use and Abuse." In the handling of those subjects Mr. Watts has fully sustained his reputation as an eloquent, logical, and effectiv speaker, and the effect has been to bring home to many reluctant minds the contradictions, mischievousness, and absurdity of Christian teaching, and the truth, comprehensivness, and practicality of Secularism as a system. No effort was left untried to induce the clergy to come out to defend their position, but without result, and as that fact is well known here, the influence of their flagrant cowardice tells almost as much against Christianity as if they had come forward and received the drubbing which assuredly would hav been theirs at the hands of our champion. We had, however, come weak opposition each night, and the result was sufficient to convince us that too much cannot be said in favor of Mr. Watts's powers as a debater. Respectfully yours,

Owen Sound, Ont., Jan. 24, 1885. GEO. S. CALDBECK.

IN addition to his visit to Buffalo Mr. Watts delivered nine lectures last week. The whole of this month he lectures in the States, and returns to Canada in March for a debate and a course of lectures. In April, accompanied by Mr. Putnam, Mr. Watts makes a tour through the Western states. All applications for lectures in those districts should be sent to Mr. S. P. Putnam at once, care of THE TRUTH SEEKER office, 33 Clinton Place, New York city.

MR. WATTS was compelled to cancel his engagement for Montreal to accept an invitation from Col. Ingersoll to meet him at Buffalo for the purpose of conferring on matters pertaining to the League, or the "American Secular Union." Mr. Watts had a long interview with the colonel upon the future course to be adopted by our association, the full particulars of which, no doubt, will be published in these columns next week.

The Bruno Statue.

The following additional subscriptions for the Bruno Statue hav been received:

Previously acknowledged,	$83 25
B. F. Underwood (2d contribution),	1 00
Gustav H. Schell,	1 00
W. S. Flangher,	1 00
Thayer D. White,	1 00
Wm. Tyler,	1 00
John Turner,	1 00
Wm. H. Leff.	2 00
N. F. Griswold,	1 00
Total,	$91 25

Send further subscriptions to T. B. Wakeman, 93 Nassau street, New York city.

Jan. 30, 285.

Lectures and Meetings.

CHARLES WATTS will lecture at Upper Sandusky, Ohio, Feb. 17th, 18th, 19th, and 20th. Freethinkers in that place and in neighboring places should make arrangements to attend, as it is perhaps the only course of lectures which the Liberals can hav this winter. F. E. Sturgis is the activ mover in the matter, and any information can be obtained faom him. His address is Box 614, Upper Sandusky, Ohio.

MR. WATTS writes that he listened to Col. Ingersoll lecture on Sunday, Jan. 25th, at Buffalo. Great as Mr. Watts's expectations were they were more than realized in the two hours' oration he heard from the colonel, who, in Mr. Watts's opinion (and few will differ from him in this matter), is by far the greatest orator of the present day. Historical reference, scriptural questions, anecdotal narrativs, and witty allusions, in a style as unique as it is pleasing, render a lecture from Col. Ingersoll an intellectual treat and an emotional gratification. Mr. and Mrs. Watts spent Sunday afternoon and the greater part of Monday with the colonel and his charming wife, and on leaving their genial host and hostess were impressed more than ever of the wisdom in securing such a man as Col. Ingersoll to be at the head of the great Secular movement of the States and Canada.

J. L. ANDREW writes: "I hav just returned from Texas after spending three months in that state lecturing. At the request of several Liberals, I hav decided to return there some time the coming spring. In order to economize time and travel, I would like to hear from Liberals anywhere in the states who are desirous of obtaining Liberal lectures. I will try to make my terms reasonable to all. I hav made arrangements with the manager of the Opera House at Dallas for a lecture there on some Sunday night. As it will be well advertised, I hope that the Liberals of that city will come, and induce their friends to occompany them. There will be an admission to meet expenses. If there are any Liberals in Western Arkansas who desire Liberal lectures, I will be pleased to lecture for them *en route* to Texas. Inclosed is $4, for which send THE TRUTH SEEKER to the names in my private letter. All letters addressed me in care Professor D. O. Bryant, Fort Scott, Kansas, will find me."

The Message of the Wind.

QUERY.

When from his slumber in the icy North
Grim Boreas wakes and issues freezing forth;
When through bare trees the Southern zephyrs sing,
And rouse our memory of the genial spring;
Or East or West the winds sweep soft or strong,
What is the one sweet burden of their song?

ANSWER.

This is the message that they bear
O'er land and o'er the water,
"The best of ANNUALS is out,
And only costs a quarter."

Communications.

Religious Exercises in Public Schools.

The Supreme Court of Iowa filed an opinion upon the question of religious exercises in schools in September last, in the case of "Moore vs. Monroe and another."

The plaintiff Moore brought an action against the teachers of the school and directors of the district, and prayed an injunction to prevent the reading or repeating of the Bible or any part thereof, and the singing of religious songs in the school. The court refused to grant the injunction, and Moore appealed to the Supreme Court, where the decision was affirmed. The opinion of the court, by Judge Adams, recites that the teachers of the school are accustomed to occupy a few minutes each morning in reading selections from the Bible, in repeating the Lord's Prayer, and singing religious songs; that the plaintiff has two children in the school, but that they are not required to be present during the time thus occupied. The teacher refused to discontinue such exercises, and the directors refused to interfere.

These religious exercises took place in school hours, and if they were proper they were a legitimate part of the school training, which the teachers and the directors had a right to enforce, and to require each pupil to join in. The teachers had no right to use the school-room for purposes of propagandism outside of the regular school hours. They are employed solely for the purpose of teaching, not for prayer or praise, or scriptural instruction. No teacher has a right to institute devotional meetings for an Episcopal service, for instruction in the creed of the Presbyterian or Catholic church, to ask the children to count their beads, or to bow before the cross, in the school-rooms outside of school hours. To do so would array sect against sect, to become a propagandist of the faith of the teacher. In a graded school, with Protestant and Catholic teachers, theological discussions and conflicts would take place. If this would not be proper outside of school hours, it would not be in school hours. It is no less a perversion of the school law to hav religious exercises in school hours. The teachers hav no right to introduce text-books at their will and pleasure. They can not introduce the St. James or revised versions of the Bible, or the Douay version, without authority from the school board. The school board cannot do it without authority from the legislature. The legislature must hav constitutional authority to authorize it. The court in Moore's case held that the Bible could not be excluded from the schools because section 1,764 of the code provides, "The Bible shall not be excluded from any school or institution in this state, nor shall any pupil be required to read it contrary to the wishes of his parent or guardian;" that "under this provision it is a matter of individual option with school-teachers as to whether they will use the Bible in schools or not, such option being restricted only by the provision that no pupil shall be required to read it contrary to the wishes of his parent or guardian. It was doubtless thought by the legislature that an attempt on the part of school boards to exclude, by official action, the Bible from the schools would result in unseemly controversies, to be decided ultimately at the polls, and that such controversies would naturally disturb the harmony of school districts, and impair the efficiency of the schools."

The conclusion of the court as to the evil to be avoided is not correct. Without the statute the Bible could not be introduced. The teachers would hav had no option. But the introduction of the Bible naturally leads to sectarian controversies. The religious faith of the teacher, who has the option to introduce the Bible or not, becomes a test of fitness, and the school directors will be elected with reference to their religious views. The very evil the court says was to be prevented is produced by the law. But if the law is constitutional, it is a law to be strictly construed. It simply prohibits the exclusion of the Bible from the schools. It does not prohibit the exclusion of religious exercises. It does not giv the teacher an option to hold religious services. For the establishing of religious services by statute is to establish religion, which is forbidden by the Bill of Rights. If the legislature can giv half an hour of the school time to reading of the Bible, to prayer and praise, it can giv an hour or more. It can make religious education the principal feature of the schools. The legislature can hav no such option. If it could, sectarianism would be a test for office. One legislature would enforce the reading and study of the Douay version; the next the Protestant version. Religious strife would ensue. It would be idle to reply that no child should be instructed in a faith contrary to the wishes of his parent or guardian. If he has the right to demand this, he has the right to demand that the teacher shall not neglect purely secular instruction to giv religious instruction to the pupils whose faith is that of the teacher. He has a right to say that he ought not to be taxed to pay for purely religious instruction.

If the legislature has no option to legislate for religious instruction, much less hav the school directors. They hav no powers except those conferred by statute. The teachers hav less. They are employees only. The directors can frame the regulations for the schools, within the limits prescribed by law.

The constitutional provision which was claimed to apply to this case is:

"The General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; nor shall any person be compelled to attend any places of worship, pay tithes, taxes, or rates for building or repairing places of worship, or the maintenance of any minister or ministry."

The plaintiff held, as the court states, "that by the use of the school-house as a place for reading the Lord's Prayer, and singing religious songs, it is made a place of worship; and so his children are compelled to attend a place of worship, and he as a taxpayer is compelled to pay taxes for building and repairing a place of worship."

The court continues: "We can conceive that exercises like those described might be adopted with other views than those of worship, and possibly they are in the case at bar; but it is hardly to be presumed that this is wholly so. For the purposes of the opinion, it may be conceded that the teachers do not intend to wholly exclude the idea of worship. It would follow from such concession that the school-house is, in some sense, for the time being made a place of worship. But it seems to us that if we should hold that it is made a place of worship within the meaning of the Constitution, we should put a very strained construction upon it. The object of the provision, we think, is not to prevent the casual use of a public building as a place for offering prayer or doing other acts of religious worship, but to prevent the enactment of a law whereby any person can be compelled to pay taxes for building or repairing any place designed to be used distinctivly as a place of worship."

This is evasiv, pure pettifogging. The object of the provision was to divorce religious worship from public affairs. Religion was considered a private affair, to be exercised on private property, not on public property, or to any extent at public cost. If the school-house is used for church purposes, it is within the prohibition of the Constitution. If the teacher holds religious service during school hours, then the teacher is a recognized part of the ministry, a school chaplain, and is paid by the state for services as such. Such a use is not a casual use of the building. It is no less religious service because the teacher waives the right to compel all pupils to attend. To that extent the teacher appropriates public time in which secular instruction should be given to the private religious worship of himself or herself and the pupils who are of the same religious faith. The teacher becomes a sectarian propagandist at public expense. School taxes are used for the support of religion.

After this evasiv construction of the Constitution, the opinion travels out of the record, and suggests that, "possibly, the plaintiff is a propagandist, and regards himself charged with a mission to destroy the influence of the Bible. Whether this be so or not, it is sufficient to say that the courts are charged with no such mission." The court stoops to excuse its lack of law by appealing to Christian prejudice.

What if he is a propagandist? The court can find no Constitutional prohibition against that, so long as he does not enter the school-room in school hours to attack the Bible. If he has no right to attack the Bible at public expense, the converse is true—the teacher has no right to insist on reading it, to go further, and offer prayer, and worship by religious songs. The court can find no more authority to preserve the Bible than it can to destroy it. It has no jurisdiction over the canon of the scriptures, the question of inspiration, the selection and approval of the true translation. The Constitution has conferred a limited jurisdiction on the court, and these questions are not submitted to its jurisdiction. The assumption that the preservation of the Bible has been commited to its care is absurd. But the court seems to be impressed with the same sense of duty to sustain religion which influenced Lord Coke, and assumes the same sort of sanctity which the ancient Christian judges of England did when they were called upon to make law at the demand of the king to uphold royal robbery or royal lust.

The law protects the school-house from religious propagandism; and the court should so declare without excepting any sect or church, and should hold the teacher down to the legal contract, with the same strictness it would if the teacher was a Catholic or a Jew. It should hav held the statute to be unconstitutional when construed as the court construes it. It should hav been so held for another reason. As adopted by the board of education originally, it referred in terms only to public schools and institutions. Under the Revised Code of 1873, it applies to all schools, *private* as well as *public*. This recognition of the Bible as a book which, by statute, is required to be in all schools and institutions, is an interference with private rights of conscience. It invades the private school which professes to be secular, and compels the proprietor to bring it into the school-room, and permit Christian children to devote a portion of the school time to reading and studying it. This is an establishment of Bible religion. The court cannot interpolate the word *private* into the law as it now stands. If constitutional as to public schools, it is unconstitutional as to private schools; and as the constitutional part of the law, if there is such a part, is not separable from the unconstitutional part, the whole statute falls.

If the intent of this law was to sanction the reading of the Bible as part of the religious exercises of the school, it makes the teachers an essential part of a religious ministry. In the name of the state, at the expense of the tax-payers, they do the work of the church; and they compose a religious ministry, though never licensed by a sect, or ordained as priests.

The concession that parents may prohibit their children from reading the Bible is a concession that religion is a private matter, not a state concern. The parent has the right to go farther, and to demand that the Bible shall not be read in the presence of his children as a religious exercise. He has a right to insist that his children shall not be turned out of the school-room to allow the teacher to conduct a Bible exercise. He has an equal right to insist that they shall not hav their school hours shortened for such purpose; that the time which should be devoted to study shall not be used for Bible-reading, prayer, or praise.

The right to regulate the school does not extend beyond purely Secular instruction. To go beyond this invades the province of private right and religious liberty. It is to regulate the religious conduct of pupils, and make the public schools an arena for propagating the faith of the teacher—for displaying sectarian zeal. This leads to sectarian tests in school elections. The directors and teachers will be selected with reference to their religious faith. Catholic, Baptist, Methodist, Presbyterian, and Infidel will necessarily raise the question of sect, and the faith of the director and teacher will become, in fact, the chief requisit for re-election or appointment. Instead of keeping religion out of school-politics, this decision makes it a living issue, and forces it to the front. It clothes the teacher with autocratic powers. He is a greater power than the parent, the school-board, and the legislature. The Supreme Court of Iowa has already abdicated in his favor. Religious rings will be formed to maintain this power in the hands of sectarian teachers. Sects will vie with each other to place this religious local option in the hands of their members. Such religious zeal will increase religious bigotry and sectarian strife.

W. S. Bush.

Bacon and Shakespere.

A CHRONOGRAPHIC PARALLEL.

A.D. 1594.

Bacon at 33 still lacks promotion, and is in pecuniary distress. His want of practice at the bar is the strongest objection to his aspiration for the attorneyship. He therefore meets that objection by making his first pleading at king's bench, Jan. 27th. He acquits himself so well that Burleigh congratulates him and asks for a note of his chief points for a report. A few days later he argues another case with *eclat*. Gosnold, who hears him, remarks that he "spangled his speech with unusual words," and is persuaded that "Bacon will be too hard for the Cooke"—meaning Lord Coke, whose name was originally thus spelt and sounded.

Essex is more resolute than ever for Bacon's appointment, and is angry with Burleigh for not supporting his near kinsman, who, "excepting only his four poor years of admittance," is in all other respects far fitter for the place than Coke.

On the 10th of April Coke receives the appointment. But the place of solicitor is not filled, and among the competitors there is none so competent as Bacon, who is still under a cloud at court for his late subsidy speech. Anthony writes to his mother, May 17th, that if Francis does not obtain the place before the next term, they will make no further effort for it.

By the 13th of June the queen so far relents toward Bacon as to employ him in an important investigation touching her own safety. Near the close of the preceding year her physician, Lopez, was detected by Essex in a plot to poison her. The evidence was disclosed to the government in January, 1594, but the Cecils treated it so lightly that Essex is brought into contempt. The earl then resolves to pursue the inquiry further, aided by his secretary, Anthony Bacon. The result is that Lopez is proved guilty and sent to the Tower, with two other confederates, where for three months they await execution.

At this stage of the proceedings the services of Francis Bacon are employed. Two principal officers of the king of Spain are implicated, and it is probable that King Philip himself is privy to the plot. But Elizabeth and the majority of her ministers are loth to expose the crimes of royalty, and the evidence is suppressed. The clearest narrativ of the case is drawn up by Bacon, but never published

until he has been dead 31 years, entitled "A True Report of the Detestable Treason Intended by Dr. Roderigo Lopez," etc.

During the progress of the investigation Bacon journeys to the north, whence he writes a letter to the queen, regretting that sudden illness has foiled his purpose. Being near Cambridge, he makes use of the opportunity to obtain the degree of Master of Arts.

About this time he writes "The First Copy of my Discourse touching the Safety of the Queen's Person," only a fragment of which is preserved.

December comes, but no promotion. Anthony has pledged his estate for money to enable Francis to make the northern journey, and money has to be raised to pay the interest on money already borrowed. Never did Anthony appear to disapprove of his brother's conduct.

On the 5th of December Bacon begins to prepare a "Promus of Formularies and Elegancies." In these, says Mr. Spedding, "may be traced the footprints of a journey in the mind over a large field of reading and meditation, with a view to fix the leading features in memory and store them for future use." Perhaps ere this the astute biographer has been astonished to learn that these "formularies and elegancies" are nearly all reproduced in the works of Shakespere, while but a small proportion can be found in any of Bacon's acknowledged writings. We refer to an elaborate book entitled "Promus of Formularies and Elegancies, by Francis Bacon: Illustrated and Elucidated by Passages from Shakespere." By Mrs. Henry Pott. Houghton, Mifflin, & Co., Boston, 1883. We shall recur to this work hereafter.

But there is still further evidence, this year, to prove that Bacon is secretly a play-writer—one of the five classes of "vagrants," who, in the judgment of Lord Coke, are fit subjects for the grand jury, and whose end is "beggary." In December, 1594, the Christmas Revels are revived at Gray's Inn, after an intermission of four years. Lady Bacon is already grieved to learn that plays are being performed at her son Anthony's house, "very much to the delight of Essex and his jovial crew" (of whom Southampton is, of course, one), but "to the peril of her sons' souls." Plays and novels are burnt privately by the bishops and publicly by the Puritans. The pious mother is distressed to hear that the Christmas revels are to be resumed, and on the 5th of December she writes to Anthony: "I trust they will not mum, nor mask, nor sinfully revel at Gray's Inn." "But it was too late for praying," says Mr. Spedding; "the youth of Gray's Inn were already deep in sinful consultation." They elect a prince of Purpoole ("Dominus Purpoole" in 1587), and provide him with a Privy Council. The revels begin December 20th, and continue till January 3d. "It is one of the most elegant Christmas entertainments, probably," says Mr. Spedding, "that was ever presented to an audience of statesmen and courtiers;" and he conjectures that Bacon had a hand in the general design, because "we know that he had a taste for such things, and did sometimes take a part in arranging them.

On the 28th of December a grand night's entertainment is prepared, with "A Comedy of Errors" to be "played by the players." The crowd of lords and ladies is so great that there is not room enough for the actors, and the evening has to be spent in ordinary reveling and dancing. But when that is over, the "Comedy of Errors" is performed, which Mr. Spedding supposes was Shakspere's. This, says he, is regarded as the crowning disgrace of the unfortunate Grand Night, which is ever afterward called the "*Night of Errors.*"

The next night is taken up with a legal inquiry before the court of Oyer and Terminer into the causes of those disorders. The offenders are convicted but pardoned, and the prince's council proceeds "to hold a consultation for the recovery of their lost honor."

At this stage Mr. Spedding has no doubt that Bacon took the leading parts in preparing "Divers Plots and Devices" for the night of January 3d. The speeches of the six councillors are given, and the answer of the prince, all of which the biographer says are without doubt Bacon's composition, being reproduced by him in his work entitled, "Solomon's House."

"Gesta Grayorum, or the History of the high and mighty Prince, Henry, Prince of Purpoole, etc., who reigned and died A.D. 1594," was accidentally found and printed in 1685, author unknown. But Bacon's hand is apparent not only in the speeches of the Masque, but in the Articles drawn up for the government of the new "Order of the Helmet," as Mr. Holmes demonstrated from parallelisms between the said Articles and the Plays of Shakspere that appeared after 1594, as well as Bacon's known works. The reign of the Prince of Purpoole is prolonged until the day before Lent. Bacon's contributions to these royal amusements continued far into the reign of James I.

Fragments of another Masque hav lately been discovered, evidently prepared about the same time and by the same hand, containing numerous passages that are strikingly paralleled in "Midsummer Night's Dream" and other later plays. And in this fragmentary Masque, which Shakspere never could hav seen, there is the following speech of an Oracle which is equal to the ordinary flights of the versified plays:

"Seated between the Old World and the New,
A land there is no other land may touch,
Where reigns a queen, in peace and honor true;
Stories or fables do describe no such.
Never did *Atlas such a burden bear*
As she, in holding up the world opprest,
Supplying with *her virtue everywhere*
Weakness of friends, errors of servants best.
No nation breeds a warmer blood for war,
And yet she calms them by her majesty.
No age hath ever wits refined so far,
And yet she calms them by her policy.
To her thy son must make his sacrifice,
If he will hav the morning of his eyes."

The words we hav italicized are paralleled with the following in the third part of "Henry VI." and "As You Like It:"

"Thou art no *Atlas for so great a weight.*"
"Shall see *thy virtues witness'd everywhere.*"

A multitude of other equally striking parallels are pointed out by Mr. Holmes between other parts of the Masque and other plays.

And here we note a few of the allusions in the plays to masques and revels:

"This harnessed masque, and unadvised revel."
—*King John v*, 2.

"With pomp, with triumph, and with reveling."
—*Mid. N. Dream, i*, 1.

"The king doth keep his revels here to-night."
"If you will patiently dance in our ronnd
And see our moonlight revels, go with us."
—*Ibid ii*, 1.

"A fortnight hold we this solemnity,
In nightly revels and new jollity." —*Ibid v*, 1.

These two plays, "Midsummer Night's Dream" and "King John," were written about this time.

Shakspere at 30 dedicates another poem, "Lucrece," to Southampton. There is no other evidence of their friendship. "Midsummer Night's Dream" has appeared. "Titus Andronicus," one of the earliest plays, is entered at the Stationers' Hall early in this year, and is said to hav been printed, but no copy is known to be extant dated prior to 1600; and important variations appear in the Folio of 1623, made certainly after 1611. The first sketch of the second part of "Henry VI.," under a different title, is printed in 1594, but without the name of the author, and perhaps surreptitiously (see 1588). The first sketch of "Taming of the Shrew" is also printed this year, but not in its complete form until 1623. After 1594 plays hav to be licensed and entered at the Stationers' before they can be printed. ANTIQUARY.

Dilemma, Eh?

Mr. Hill has a fine sense of humor; that is proven by his accusing me of "dodging"—and that, too, in such an extraordinarily straightforward article as was his!

No man who understands plain English, and desires to deal justly with an opponent, will ever accuse me of dodging an issue. Mr. Hill says that he asked me this question: "If the drunken stabbing of three innocent people upon the public street, as recently happened in this city, does not giv a just cause for legal protection against the rum-beverage traffic, what would?" If by "legal protection" Mr. Hill means prohibition, I answer, No. Perhaps he means the restraint of the criminals, in which case I answer, Yes. But it is utterly useless to try to reason with men who are so blind to facts and so impervious to reason as to argue that, because certain men, under the influence of a certain article of drink, commit crimes, therefore all men are to be forbidden the use of that article. Talk of "dodging!" In my reply to Mr. Hill I showed that there were other causes of crime which the people should be "legally protected" against, if Mr. Hill's theory of paternalism was to be honestly and impartially applied. Here is a man who shoots down his wife, her mother, and her sister, because he has become jealous of the former: If the cowardly shooting of "these three innocent people does not give a just cause for legal protection against" the love passion, what would? "Would twice three, or twenty times three, or one hundred times three, justify a Freethinker in appealing to law against the" passion "that was the direct cause of these dastardly outrages?" Mr. Hill knows that thousands of such crimes are committed, and in the mirror which I thus hold up before him he can "see himself as others see him."

In a word, the perversion of each of our faculties and appetites leads to the commission of crime, and there is but one effectual way in which crime can be stamped out, and that is by the complete extermination of the race. Here is where prohibition ends. Mr. Hill can by law secure the destruction of vice and crime, but the price will be a costly one. After he has nearly purified the race by killing all but himself, he can then commit physical, as he has already logical, suicide, and thus complete the job.

But while by despotism we cannot take even one step in the direction of that goal of earthly perfection of which we dream, we can advance slowly toward better conditions by traveling the road of education—education in its fullest, truest sense. Impress it upon your minds that there is no permanent benefit to be derived from any "reform" that denies liberty. Not one single victory has been won by man for man that did not enlarge the bounds of individual liberty. Despotism is destructiv, not constructiv. Tyranny pushes backward; liberty lifts forward.

E. C. WALKER.

This Was. This Is. This Shall Be.

Peroration of Colonel Ingersoll's Lecture, "Which Way." From the Investigator.

I look—In gloomy caves I see the sacred serpents coiled, waiting for their sacrificial prey. I see their open jaws, their restless tongues, their glittering eyes, their cruel fangs. I see them seize and crush, in many horrid folds, the helpless children given by superstitious fathers and mothers to appease the Serpent-God. I look again. I see temples wrought of stone, and gilded with barbaric gold. I see altars red with human blood. I see the solemn priests thrust knives in the white breasts of girls. I look again. I see other temples and other altars, where greedy flames devour the flesh and blood of babes. I see other temples, and other priests, and other altars dripping with the blood of oxen, lambs, and doves. I see other temples, and other priests, and other altars on which are sacrificed the liberties of man. I look—I see the cathedrals of God, the huts of peasants—the robes of kings, the rags of honest men. I see a world at war; the lovers of God are the destroyers of men. I see dungeons filled with the noblest and the best. I see exiles, wanderers, outcasts, millions of martyrs, widows, and orphans. I see the cunning instruments of torture, and hear again the shrieks, and sobs, and moans of millions dead. I see the prison's gloom, the fagot's flame. I see a world beneath the feet of priests—Liberty in chains; every virtue a crime; every crime a virtue; the white forehead of honor wearing the brand of shame; intelligence despised; stupidity sainted; hypocrisy crowned, and, bending above the earth, religion's night without a star. THIS WAS.

I look again, and in the East of Hope, the first pale light shed by the herald star givs promis of another dawn. I look, and from the ashes, blood, and tears, the countless heroes leap to bless the future and avenge the past. I see a world at war, and in the storm and chaos of the deadly strife, thrones crumble, altars fall, chains break, creeds change. The highest peaks are touched with holy light. The dawn has blossomed—it is day. I look. I see discoverers sailing mysterious seas. I see inventors cunningly enslave the blind forces of the world. Schools are built. Teachers slowly take the place of priests. Philosophers arise. Thinkers giv the world their wealth of brain, and lips grow rich with words of truth. THIS IS.

I look again. The popes, and priests, and kings are gone. The altars and the thrones hav mingled with the dust. The aristocracy of land and cloud hav perished from the earth and air. The gods are dead. A new religion sheds its glory on mankind. It is the gospel of this world, the religion of the body, the evangel of health and joy. I see a world at peace, where labor reaps its true reward—a world without prisons, without workhouses, without asylums; a world on which the gibbet's shadow does not fall; a world where the poor girl, trying to win bread with the needle—the needle that has been called "the asp for the breast of the poor"—is not driven to the desperate choice of crime or death, of suicide or shame. I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the pallid face of crime, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of flesh or brain, shapely and fair—the married harmony of form and function. And, as I look, Life lengthens, Joy deepens, Love intensifies, Fear dies—Liberty, at last, is God—Heaven is here. THIS SHALL BE.

A CORRESPONDENT of the London *Telegraph* with the Nile expedition has learned from a refugee how the Mahdi raises funds. From time to time he appears before his people, and says he has been commanded to part with all his goods; everything he possesses, in short, must go to the public treasury, or to the "Bait el Mal" (charity box). Proffers are made on all sides to save him from stripping his household, but all these he resolutely declines, saying, "The command is for me, not you." By and by their turn comes when the Mahdi says he has had a communication, from "El Hadra" that such a one is to giv all he has to the "Bait el Mal." They hav seen the prophet himself complying with these directions of the "Presence," and how dare any one else disobey? Accordingly, making a virtue of necessity, goods and slaves all find their way to the "charity box," otherwise the prophet's chest. All disputes about goods or betrothals the Mahdi quickly settles by appropriating the goods to the public treasury, and the women to his harem. He courts the poor and givs them free license to plunder, and snubs the sheiks.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - FEBRUARY 7, 1885.

A Tent for Summer Campaigning.

There is one scheme for propagating Freethought, proposed by the chairman of the executiv committee of the League, which should not be allowed to fall through. We refer to the purchase of a tent for use in towns where halls are difficult to obtain or the rent is too high to allow of more than one night's engagement. There are many reasons why a tent would be an invaluable aid to the League. In summer, people do not like to sit in close, hot halls, while they would like to hear a lecture delivered in almost open air. Then, again, in small towns there may be a dozen Liberals, who would help a lecturer, but are unwilling to take the responsibility of getting him to visit them, either because of the expense, or fearing that their Christian neighbors would retaliate by hurting their business. But if a worker like Mr. Reynolds should pitch his tent in the place and assume the responsibility for the whole affair, they would cheerfully aid him. With a tent a long stay can be made in places with comparativly little expense, and the people thoroughly aroused to the importance of forming Leagues and otherwise contributing to the spread of Freethought. The novelty of the scheme and the curiosity which fills the breast of the average human biped of either sex can be safely relied on to insure good audiences, and the eloquence, ability, and earnestness of any one of a half-dozen of our speakers we could name can just as surely be depended upon to insure good results. A hard worker with a tent could pay his way by private contributions, public collections, and by the sale of Freethought literature. And Mr. Reynolds is just the man to take charge of the experiment.

So certain are we that such a project would be a success, that if THE TRUTH SEEKER had any surplus funds Mr. Reynolds's plan should surely be tried. As it is, the best that can be done *shall* be done, and the League can call on the Truth Seeker Company for ten dollars cash and twenty-five dollars' worth of books and pamphlets to be sold for the benefit of the tent fund. If forty other people, forty times as able to do it as we are, will walk to the front, the League can go right on campaigning through the hottest weather with most beneficent results.

Fitting the Martyr's Crown.

Whether or not Heber Newton's head is aching for a martyr's crown, some of his brother Episcopalians seem determined he shall hav one. His sermon upon the dogmas of the trinity and original sin is to be the basis of a second presentment for heresy to his bishop, Mr. Potter. An Episcopal layman is said to be drafting the charges, and being called upon by a reporter of the *Sun*, he gleefully said that "the pressure which is being brought to bear upon Assistant-Bishop Potter is one to which in all probability he will be constrained to yield from a high sense of duty as the shepherd of an orthodox communion. We are urging him to take such a step, because we consider the question to be settled not a question of high church, or low church, or broad church, but whether the fundamental doctrin of our religion, which every shade of churchmanship holds in common, shall thus be openly assaulted, while the assaulter remains in a place which makes him appear as speaking by authority."

Mr. N. Quackenbos, the ecclesiastical lawyer, is inclined to be severe upon the bishop for not having ere this put a gag on Mr. Newton's mouth, or strangled him with bishoply edicts. In his judgment, "the responsibility for whatever has been brought upon the church by Mr. Newton's Infidel teachings rests solely upon the shoulders of the ecclesiastical authority for the diocese. When a bishop is consecrated, among other solemn vows he promises to be ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrin contrary to God's word."

The first section of the seventeenth canon of the diocese of New York is to the effect that

"Whenever, from public rumor or otherwise, the bishop shall hav reason to believe that any clergyman is under the imputation of having been guilty of any offense or misconduct for which he is liable to be tried, and that the interest of the church requires an investigation, it shall be his duty to appoint five persons, of whom three, at least, shall be presbyters, to examin the case, a majority of whom may make such examination, and if there is, in their opinion, sufficient ground for presentment, shall present the clergyman accordingly."

Mr. Quackenbos said that "public rumor" was sufficient ground for the bishop to act upon, and that he ought to hav paid attention to the previous presentment. Yet Mr. Newton, he lamented, "is permitted to go on Sunday after Sunday, and preach not simply 'erroneous and strange doctrin,' but unadulterated heresy, to the disgrace of the Episcopal pulpit and the reproach of the entire church. Had the bishop acted when the first presentment was made, Mr. Newton would hav been convicted and deposed from the ministry. But these charges were never acted upon. The former presentment still has vitality, and could be acted upon even at this late hour. But we do not propose to proceed under this old presentment. We hav a stronger case to-day. Mr. Newton's sermons are reported every Monday morning in the daily papers, and Christians and church-members stand aghast. I am credibly informed that the written reports of Mr. Newton's sermons are submitted to and approved by Mr. Newton himself before they are published. These sermons, as they appear in the papers, are therefore to be taken as authenticated reports of his utterances."

There is one thing Mr. Newton can congratulate himself upon—John Calvin is dead, and green-oak tribunals hav gone out of fashion.

The Bad Results of Revivals.

The Kearney, Neb., *Courier* tells of the suicide of another victim to Methodism. A young man named Eaker, whose home was near Auburn, this state, was visiting a college friend living in Divide township, Neb., for the purpose of prospecting, with a view to speculating in lands to some extent. His friends thought him a well-balanced and level-headed young fellow.

A "protracted meeting" of the Methodists had been going on for several days in the vicinity, and young Eaker took considerale interest in attending the services. One morning, at the close of family prayer, he acted morosely and had a look of despondency on his face. After breakfast he retired to his room, and, standing before a mirror, shot himself in the forehead.

There is, perhaps, no other religious sect in the world, certainly not in this country, which is responsible for so many suicides as Methodism. Its very nature is emotional; its devotees never reason; the preachers do not ask them to, being anxious mainly to convince "sinners" of the existence of heaven and hell, and of their own divine appointment as leaders to the one and from the other. A "conversion" in a Methodist "protracted meeting" has its base in the sentiment of fear, skilfully worked upon by the revivalist. When the "convert" has become thoroughly frightened, the preacher holds out the "promis of Jesus" to him who shall believe. Credulity is then the string played upon. If the convert has a large enough stock of credulity, he may believe the preacher, and become for the time happy in the thought that he is "saved." Then comes the reaction. If the convert has a spoonful of brains, doubts will intrude. The more nervous and intense the nature of the convert, the higher will be his so-called happiness over his "new birth," and the lower will be his mental depression when contending with the doubts that *will* occur to him. It is fortunate that these depressions usually end in what is called "backsliding," or the undertakers would be kept very busy after every "protracted meeting." But sometimes, as in the case of young Eaker, the deluded victim cannot recover the reason he has sacrificed on the altar of superstition, and, to end his doubts, takes his own life.

The blame for this must rest upon sectarianism. Catholics put their consciences in the keeping of the priests, and, after attending confession and performing such penances as the confessor directs, trouble themselvs no more with the matter. Calvinists do not believe in the hurrah style of conversion, complacently contending that all things are foreordained, and coolly reasoning themselvs into heaven and their opponents into the other place. If the premises of Calvinism were true, it would be a logical religion. But Methodism is different from these two sectarianisms. It will not allow the ministers to be sole guardians of the people's religious prospects, neither does it consider a cut-and-dried formula of creed sufficient for salvation. Every one must depend upon faith in the blood of Christ for his happiness hereafter, and must work out his salvation in fear and trembling. Every emotion in the human heart is appealed to. Fear of hell, hope of heaven, love of friends, hatred of "God's enemies," are all skilfully interwoven into the exhortations of the revivalists, and so easily moved are many people, that hundreds of emotional women are driven into hysterics and scores of nervous men to insanity. Suicide is the next step, if the overwrought brain is not relieved.

Some eight hundred and forty-two suicides occurred in this country last year, of which one hundred and fifty are attributed to insanity, and the causes of one hundred and eighty-five are unknown. Seven clergymen shuffled off this mortal coil of their own volition. Were they insane, and how many of their fellow-lunatics owed their loss of mind to religious excitement? The papers of this city in one week last summer recorded eight suicides of "insane" persons, and in six cases the cause of insanity was "religious excitement." If the same per centage continued through the tabulated "insane" and "unknown," the Christian church would hav some two hundred and fifty suicides to answer for; and of these Methodism must bear an enormous share.

Let a revivalist be a strong, positiv, magnetic person, an impassioned, fluent, and rhetorical speaker; let him hav the aid of solemn and voluptuous music, and the soil prepared for his working by years of unquestioning belief in the truth of Christianity; giv him, to operate upon, people prepared by these hereditary influences, and further giv him—as are usually found in revival meetings—men nervous, intense, negativ in character; women, emotional, passionate, perhaps hysterical through disease—and a good crop of converts can always be predicted. Under the same conditions they could be converted to Mohammedanism, or Mormonism, with equal ease. The "spirit" comes down to such assemblages, and "new births" are exceedingly frequent. But equally as certain is it that more or less insanity will be produced by the religious excitement; and upon how long the revivalist holds forth and how deep the converts are stirred will depend the number of suicides that may occur. Methodist "protracted meetings" hav the conditions we hav described, and in consequence lead to the greatest immorality. It is all as natural as rolling down hill. The "grace of God" which overcomes the converts is only a temporary suspension of circulation. The same feeling is observed when they fall in love.

"Religion," in its general or abstract sense, is an object of curiosity to the psychologist. A convert made at a Methodist protracted meeting is a subject for a doctor.

Was It the "Hand of God?"

An incident came to our knowledge last week which, if it had been reversed, is what our esteemed Christian contemporaries would call the mysterious work of God.

Some three or four months ago, a resident of Balton Spa, this state (we can giv all particulars, so our Christian friends may verify this miracle), was walking along the streets in Balston. Fluttering on the sidewalk he saw a printed sheet of paper, which some one had evidently dropped from around a small parcel. Being an observing and careful man, the citizen picked it up and thrust it into his pocket with the intention of looking it over when at leisure, which did not happen till he had returned to his home. After supper he bethought himself of the sheet, and drew it forth, brushed off the dirt, smoothed the wrinkles, and proceeded to read. Now, the gentleman was a good Methodist, and relied on the Bible as being strictly accurate. No doubt of its being the inspired word of God ever crossed his mind. But,

not having heard of THE TRUTH SEEKER, the name at the top of the page he had picked up did not frighten him, and he read. Among other things, these two statements caught his eye:

"So David bought the threshing-floor and the oxen for fifty shekels of silver" (2 Sam. xxiv, 24).

"So David gave to Ornan for the place six hundred shekels of gold by weight" (1 Chron. xxi, 25).

"Mother," he said—he always called his wife "Mother"—"get the Bible. This TRUTH SEEKER must be wrong." So the big gilt-edged Bible, that cost sixteen dollars, was brought out, and the wife read while our friend followed the words along with his finger. No error there. "Mother," said the perplexed Methodist, "something's wrong." "Billy," replied his wife, "there is." "Mother, I don't want to hurt your feelings as a lady, a wife, and a mother, but one of these verses is a lie!" "Billy, that's so," she assented; "but before we make up our minds, you get a whole copy of THE TRUTH SEEKER and see." A son resident in this city was written to with instructions to find out the address of THE TRUTH SEEKER and procure a clean and complete copy. It was done. In their eagerness for knowledge upon religious subjects, our friend and his good wife sat up till three o'clock in the morning, and read the paper clear through. Then he bought Paine's works and Remsburg's "Bible Morals." The eyes of himself and wife were opened wide, and the Methodist church of Balston Spa has lost a whole family from its membership. He now considers himself to hav been foolish to pay sixteen dollars for a book that he does not like to hav his children read; which aversion was made plain to him in this wise: One evening he and his wife were sitting by the fire, and his eleven-year-old daughter lugged out the scriptures and opened them upon her little lap. Noticing the place, our friend signed to his wife to get the book away from the girl. Making an excuse to her daughter that she wanted her to do a little chore in the kitchen, the lady took the book, and the daughter left the room. Glancing at the open page, the mother blushed and hastily closed the book. It had been opened at the thirty-eighth chapter of Genesis.

We should like Dr. Buckley, editor of the *Christian Advocate*, and perhaps the ablest defender Methodism possesses in this country, to state how sacred a volume is that causes a mother to almost deceive her daughter to prevent her perusing it, and brings the shamed blood to her own cheek by a mere glance at it. And we should also like Dr. Buckley's honest opinion upon the providentialness of this man's picking up that scrap of paper in a Balston street.

Editorial Notes.

BY the official returns, the majority in Washington territory in favor of taxing church property is 3,661.

MR. BRADLAUGH was last week favored with a decision from the Court of Appeal sustaining his right to appeal from the adverse verdict of the Divisional Court. Since then, however, his appeal has been dismissed, and he must go to the House of Lords, which he some time ago announced he should do before giving up the struggle for Northampton's parliamentary rights.

IT will be seen from another page of this journal that Messrs. Watts and Putnam hav not only found out what to do, but they are doing it with all their might. They hav announced to start for their Western trip in April. Friends in those directions should send in their applications for lectures without delay. It will be the only visit these gentlemen can make to the West this year. Cannot a good opponent be found to meet Mr. Watts in discussion? He is both able and willing for an intellectual encounter.

WE see by the *Investigator* that petition in behalf of Atheist witnesses has been presented to the legislature of Massachusetts with 460 signatures. Another for taxing churches without exemption bore 956 names, of which 461 were collected in Newburyport by Mr. Raynal Dodge, who reports to Mr. Seaver that the opposition is very weak, and comes almost wholly from Roman Catholics and Episcopalians. He says, "If the case were left out to the people, I think there would be a vote of four to one in favor of this amendment here in Newburyport."

OUT of 629 persons more or less permanent residents of the Chester, Ill., penitentiary, only one avows Infidelity. On September 30, 1884, Chaplain Houts of that institution had in his congregation 245 worshipers, whose faiths were diversified as follows: Baptist, 49; Free Will Baptists, 3; Missionary Baptists, 6; Catholic, 77; Christian, 6; Church of England, 2; Congregational, 2; Episcopal, 5; Lutheran, 12; Evangelic, 3; Methodist, 55; Presbyterian, 18; Protestant, 1; Reform Church, 1; Swedish, 1; United Brethern, 3; Universalist, 1. When the editor of the *Du Quoin Press* called at the prison last May the warden informed him that he then had two preachers expiating their crimes. This fact was overlooked by Chaplain Houts in his report, doubtless because unworthy to dwell in the memory of so stern a lover of truth as Chaplain Houts professes to be in his abuse of the editor of the *Press* for making these facts public. But as Chaplain Houts was formerly a lawyer, and as he is sorry now that he ever compiled the religious statistics of his parish, he may be forgiven by his brother Methodists, fifty-five of whom are particularly easy to be reached by him.

CONDEMNING the employment of Freemasons in dedicating public structures, and particularly alluding to the Washington monument, the Detroit *Evening News* makes some general observations that are very sensible. "When these gentlemen," it says, "come out of their lodges into the light of day and presume to take possession of a public occasion and public ceremonial in which all are concerned, we submit that from being mysteriously ridiculous they become brazenly impudent—as impudent as any other sect or society which should presume to act for the whole American people. There are millions of American citizens who regard their mummeries as sacrilegious and impious; and other millions still who regard them merely as absurd. Inasmuch as they are religious in their nature they are sectarian, and all other sects hav a right to protest. Masonry is no more the established church of this republic than Roman Catholicism or Methodism, and should not be permitted to parade itself as the state religion on such public and state occasions as that in question. There was not so much offense in this sort of thing a few years ago, when the country was less populous, and when everybody of any consequence in the country was a member of a lodge; but now that we are a nation of 60,000,000, of all races, creeds, bloods, and colors, Masonry is by comparison a mere sect among the other sects, and must confine its operations to its own precincts. All public occasions should be purely secular in their ceremonial, and the public chaplains who open legislatures with prayers, and the grand worthies who lay cornerstones of public buildings, for which all sects pay, should all be retired."

BURNHAM WARDWELL, the friend of the convict, the pauper, and the insane, writes us this pathetic letter:

219 TREMONT ST., BOSTON, MASS. Jan. 23, 1885.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just finished a year's confinement in a Massachusetts jail, on a criminal charge. I exposed the doings at Worcester county jail, and was sent to jail for so doing. I send you a slip cut from the Boston *Star* for Jan. 21st—my appeal for aid. I am now sick at the above-named address, 219 Tremont st., Boston. Mr. James brought me THE TRUTH SEEKER of the 17th inst., saying, "Here, read this; it will do you good." I did so; it has done me good—I can't stop to tell you; am not much of a writer, anyway (very poor when in bed, as I now am). The criminal libel against me was cruel, wicked, spiteful, unjust, and devilish.

But my intention now is to expose New England hypocrits as best I can. People are now looking after the truth as they never did before. Can you say a word in THE TRUTH SEEKER that will do me any good? Copy my appeal for aid on the slip from the *Star*, or say a word in your own way. If so, I pray you to do so.

I am having my naked photograph taken, and if you will notice me in any way, please send me THE TRUTH SEEKER to the above address, and I will send you, as soon as it is finished, my photograph, which I think you will pronounce a good Andersonville picture.

Please excuse this long and miserably-written letter. Notwithstanding it is written in bed and under other difficulties, it is not half I desire to say. It really appears as if THE TRUTH SEEKER was handed to me for a good, ever-wise purpose.

Yours hopefully, BURNHAM WARDWELL.

We hav often queried, when reading of Mr. Wardwell's humane effort, why he clung to the religion the upholders of which are his persecutors and the most prolific producers and worst enemies of the class he seeks to benefit, and perhaps a perusal of THE TRUTH SEEKER will open his eyes. We believe that he deserves aid from all lovers of humanity.

Remsburg in Nashville.

On Saturday evening, Jan. 24th, John E. Remsburg arrived in Nashville, Tenn., from the North. The Freethinkers of that city had engaged him to deliver a course of lectures, and had obtained the use of the court house for this purpose. The lectures were announced to begin at 10 A. M., Sunday. In the *Banner* of Saturday evening appeared the following communication from the clerk of the chancery court, a bigoted Catholic:

I find in this morning's issue of the *American* the following advertisment:

"John E. Remsburg, the celebrated Freethought lecturer, will deliver a course of lectures in the court house, commencing Sunday, at 10 o'clock A.M."

As an official occupying an office at the court house, and as a citizen, I desire to protest against the use of any part of the building for the purpose stated in the above announcement. I don't think that the citizens of Davidson county ever contemplated that their "temple of justice" should be used to disseminate the pretended beliefs of Ingersoll and his followers. Davidson county, in my opinion, has not yet reached a condition where she provides, at the expense of her citizens, free accommodations for lecturers of this character. This being true, the proper official of the court house should see that the "Ingersoll of the South" and his admirers should find another place to commune together and enlighten one another.

I don't like to protest publicly, but it is perhaps the proper remedy in the case. Yours, T. W. WRENNE.

On Sunday morning the *American* contained the following:

A BACK-SET FOR INGERSOLLISM.

Dr. John E. Remsburg, the Infidel lecturer, who styles himself "the Ingersoll of the South," is likely to meet with somewhat of a disappointment this morning. A few days ago, he went to the janitor of the court house, Mr. George Ford, and asked consent to be allowed to be allowed to deliver a lecture in the county court room, Sunday morning. The accommodating janitor, thinking that all was right, cheerfully acquiesced, and the promulgator of Freethought accordingly had himself billed for the date mentioned. Yesterday the first intimation of the Infidel theories of Dr. Remsburg came to Mr. Ford, and that officer of the county stated very decisivly that no Ingersollian should deliver a lecture in that court house on Sunday, and that the gentleman should be at once notified of the fact.

This was the first intimation that the speaker had that he would be refused the use of the hall. But Remsburg is a soldier in the army of Freethought who is a stranger to fear and who acknowledges no such thing as defeat. When Nashville was under military rule and is said to hav sheltered a mob of twenty thousand cutthroats, thieves, and harlots, though but a boy of seventeen, he was detailed by those who knew his pluck to serve on the United States police force here. This petty attempt to silence him only provoked a smile, and he declared that while they might close their doors against him they could not close his mouth, and that he would be heard. Accordingly, at the appointed hour he appeared upon the public square, and from the steps of the court honse, in a drizzling rain, spoke for an hour to an appreciativ audience—a prominent attorney pronouncing his discourse the most logical and convincing effort he had ever listened to in Nashville.

The bigots, thinking that they had successfully accomplished their work, were not expecting this *coup d'etat*, and were in a condition to offer no serious opposition. At the close of Mr. Remsburg's address a vote of thanks was tendered him for his courageous vindication of Freethought. Several members of the legislature and many of Nashville's best citizens were present, and denounced in bitter terms the unwarranted abuse of power on the part of the officials who closed the doors of a hall dedicated to justice and free speech. Mr. Theodore Seiferd, proprietor of the hall in the Collonade Building recently used as the Republican state headquarters, offered the use of the hall to Mr. Remsburg, who occupied it Sunday evening, delivering his now famous "Bible Morals" to an enthusiastic audience.

On Monday Olympic Theater, one of the largest theaters in the city, was procured, and the following bulletin issued:

Citizens of Nashvil'e: Yesterday morning the old Liberty Bell, which more than a century ago proclaimed Liberty throughout the land, passed through this city. At that very hour Liberty was being trampled in the mire by the minions of priestcraft. John E. Remsburg, an American orator, one whose voice has ever been raised in defense of Liberty, was insulted and opposed. Let every friend of Free Speech attend the Olympic Theatre to-night and rebuke this outrage.

One of the most intelligent audiences that ever greeted a speaker in Nashville assembled at this call. After announcing his mission, and referring to the unkind treatment received by himself and friends at the hands of the church, Mr. Remsburg proceeded to chastise this foe with his "False Claims." So well was it received that the Olympic was immediately secured and Mr. Remsburg prevailed upon to remain and deliver his lecture on "Thomas Paine" the following night.

Tuesday evening the rain came pouring down, but notwithstanding this, a good audience was in attendance, and listened with wrapt attention to Mr. Remsburg's vindication of the author-hero.

This has been the first meeting of the kind ever held in this part of the South, and the church has thrown every obstacle possible in its way. Even the press hav been controled by her. To the misrepresentations of the *American* quoted above, Mr. Remsburg sent the following card on Sunday, which appeared in the next issue:

To the American: I desire to correct a few errors which appeared in your paper this morning. I am referred to as "Dr. Remsburg." I hav not earned the title of doctor, and do not claim it. It is stated that I style myself the "Ingersoll of the South." This is untrue. I do not style myself an Ingersoll. This age has produced but one Ingersoll. It is also stated that a few days ago I "went to the janitor of the court house, Mr. George Ford, and asked consent to be allowed to deliver a lecture in the county court rooms." I did not arrive in your city until last night, and never met the person named. The hall in the court house is granted for meeting of almost every character. Knowing this, citizens and tax-payers of Nashville solicited and obtained permission to use it for a course of lectures to be delivered by me. They went to much trouble and expense in arranging for and advertising these lectures. At the last hour they are denied the use of the hall. Is this just?

Twenty years ago, in the service of the government, I helped to defend your city. To-day I visit it again, and its doors are closed in my face. But this exhibition of intolerance will do more than my humble words can do to aid the cause I represent. Your article is entitled, "A Backset for Ingersollism." You will ere long, I hope, be able to pen as its sequel, a "Backset for Bigotry." J. E. REMSBURG.

Among those who hav stood by Mr. Remsburg in his fight with bigotry here, the following deserve to be named: Senator Warren Smith, of Hardin Co.; Hon. Willis Idol, of East Tennessee, the youngest member of the legislature; Hon. John Ruhm, and Dr. J. E. Binns, members of the House from Nashville; B. O. Westerfield, of Franklin; W. S. Matthews, Ferdinand Pfister, L. Lille, T. B. Fisher, Capt. C. G. Cabler, W. H. Graham, Dr. Bloomstein, James N. Ramsey, Mr. Davis, Judge Lawrence, Mrs. Hann, Col. Akers, Henry Lincks, W. T. Orton, Col. Claiborne, Dr. Weise, Heber F. X. Clohiesa. Mr. Wolfe, Wm. Rich, Mr. Nelson, A. W. Butler, of Edgefield, and last, but not least, W. S. Bailey, the veteran editor of the *Liberal*.

On Monday Mr. Remsburg was taken to the State House and presented to members of the legislature. Several members and many prominent citizens called on him at his hotel. He has the satisfaction of knowing that while the ignorant dupes of superstition are against him, the intelligent people of the South are with him. T. C. E.

Letters from Friends.

OAKLAND, CAL., Jan. 2, 1885.

MR. EDITOR: Inclosed find $5. Please credit me with $3 on subscription to THE TRUTH SEEKER, and send me a copy of Remsburg's "Bible Morals," and apply the balance to the Campaign Fund.

I hav a number of papers, but when THE TRUTH SEEKER comes they all hav to stand aside until I hav read that from beginning to end.

I feel particularly interested in the report of the progress of Freethought in Ontario, having spent ten years of my life in that country, and knowing something of the religious intolerance of the people generally. I wonder if those apostles of religious freedom, Wakeman, Watts, Remsburg, and Putnam will ever get out to this coast. No doubt there are plenty of Freethinkers here, but if there is any organization of them in this city of about 40,000 inhabitants and, I believe, 16 churches, I hav failed to hear of it. The thorough organization of the churches, coupled with the social relations enjoyed by the members, is what givs them their influence, and the Secularists will never be regarded as an influential body of citizens until they form similar organizations for social enjoyment and mental and moral improvement. Can you explain why it is that as a rule as soon as one gets his eyes open to the untruths of the orthodox religions he feels a disposition to stand aloof from association with others of his kind, and contracts a sort of selfish, go-it-alone disposition, instead of ceing inspired with some of the zeal manifested by religious converts in the promulgation of their peculiar views? The question naturally arises, If Freethinkers do not, and will not, organize and do something for the promulgation of the truths of the "new gospel," and unite in other good works that can only be made effectiv by organized and philanthropic enthusiasm, and which occupy the attention of the churches to a considerable extent, shall we not be more benefited by associating ourselvs with the churches, without necessarily adopting their peculiar views, and sharing the advantages our families will derive from the social relations, and doing our share toward any good works they may hav in hand? You know the churches are always ready to receive us so long as we pay our pew rent regularly, and make liberal donations to the contribution-box, and treat us well. I fully believe there are as many charitable-minded Liberals as there are religionists, but single-handed philanthropy can never take the place of associated effort, and although my business has required me to travel a great deal, I hav seldom found any regular association of Liberals laboring together for the truth and the benefit of mankind. There seems to be no adhesivness among them, or central idea round which they can and do rally. It may be that time will remedy all this, but my reading of history teaches me that all other religious reformers hav been more closely cemented together the weaker and more persecuted they were, and their converts were zealous and faithful to their peculiar ideas, often even to the extent of martyrdom. I wish some one who has given some thought to this subject would try and explain why there is so little of this same spirit manifested by Liberals.

H. P. STONE.

WESTFIELD, N. Y., Jan. 11, 285.

MR. EDITOR: Previous to the time *Man* was merged in THE TRUTH SEEKER, its editors said it existed to giv all sides a hearing. In a correspondence with Mrs. Dr. Severance, its senior editor, T. B. Wakeman, said that he found the law of correlation the bottom law of science, that he found no break in that law, and that the greater part of the scientific world hav come to the same conclusion. As I differ with both the religion and science of the day on elementary principles, I asked if interchange does not underlie all existence, including the bottom law of science. But although told that *Man* existed to giv all sides a hearing, the question was not only suppressed, but the statement that *Man* existed to giv all sides a hearing was withdrawn from a number of issues previous to being merged in THE TRUTH SEEKER. As the question of interchange vs. supremacy is of too much consequence to be kept in the background in this day of contention and strife, please allow me to ask and hope some of your contributors will answer why the same interchanging relations that exist between the roots and tops of all vegetables, each hid from the other, are not a universal law to which all grades of being from lowest to highest are alike subject, or, in other words, why so-called spirit and matter are not positiv and negativ conditions of one and the same thing, inseparable and convertible, and bearing the same relation to each other, as heat and cold, night and day, summer and winter, etc.

J. TINNEY.

SOLDIERS' HOME, WIS., Jan. 10, 285.

MR. EDITOR: I inclose $3 to pay for my paper up to Nov. 12, 285. It seems but a trifle, but when we come to raise it, it reminds me of the immortal Burns, who declared that,

"He that does the utmost that he can,
Will wyles do mare."

And so you can easily see if all our friends would observe this superhuman adage of the greatest poet living or dead, none would be without the best paper published on this green orb, the great TRUTH SEEKER; and few, if any, would be in arrears I hav been no stranger to THE TRUTH SEEKER, for the last ten years at least, nearly since its birth. Many years ago I lived in Arkansas, at that time, if not still, the most illiterate state in the Union. Bigotry, superstition, religion, and ignorance ran wild. "The woods were full of them." A man with any sense at all was not safe to talk much. Although I was Infidel for all the term was worth, yet I was not fully enlightened. I was twenty miles from any post-office, and had nothing but the Bible to read, and you may bet I made good use of it. While in this fix, going it blind, as it were, lo and behold, I received four TRUTH SEEKERS, and shortly after six more. Our brother, John H. Haslam, one of the very oldest subscribers then, living more than forty miles away, had heard of me, and in the goodness of his heart armed me with a weapon most formidable, with which I fought those godly idiots with all my power. Sometimes I would be compelled to leave one neighborhood for another, but always left an impression in the mind of the youth. It is a singular fact that I never could make an impression upon a negro. In one of my TRUTH SEEKERS I found Bennett's description of the flood according to the Bible. I learned it thoroughly, word for word, and on all occasions wherever I met a crowd of fanatics I would address them like an orator (using Bennett's language, of course). Many times I hav riddled their flood story till it wouldn't hold "black Jack Brush," much less all that imaginary water. I always succeeded with a crowd of young fellows, if there were no old soreheads about. I generally took them single-handed. I never saw Haslam to know him, though I shall never forget him. He was most certainly the origin of my usefulness.

Now, my dear Mac, I hav given up the Mexican Pension bill, and turned my attention to the beautiful art of sawing wood. Yes, I am an artist Can clear over fifteen cents a day. Some of my friends here declare it is low, menial labor. If so, why should the greatest American poet that ever had an existence, the immortal John G. Saxe, laud the art of wood-sawing to the very skies if it were not honorable? He sang thusly:

"In his office sat a lawyer,
On the street stood a sawyer;
On the lawyer's anxious face
You could read a knotty case
Kneading law.
While the sawyer, gaunt and grim,*
On a rough and knotty limb,
Ran a saw.

This conclusion then I draw,
That no exercise of jaw,
Twisting india-rubber law
Is as good
As the exercise of paw,
On the handle of a saw,
Sawing wood."

It may seem strange to you that I don't get some subscribers for our paper, but if you were here it wouldn't seem so. The fact is, they are not all artists like your humble servant, and prefer spending their money for strong drink or whatsoever their hearts lusteth after, according to the commands of their God. Yours as usual, NELSON HUNT.

*That's me.

DETROIT, Jan. 15, 1885.

MR. EDITOR: Will you please allow me to say a few words to friend J. G. Malcolm? Mr. Malcolm has written an article on "Money," and says that in '79 we had $683,943,799 of paper money. Why does Mr. Malcolm take '79 as a starting-point in paper money? Why not go back to '65, when there was in circulation about $200,000,000 of paper money—real money, not bankers' debts, as was the paper reckoned by him in 1879? Also, in '65 there was no money in the Southern states until the robber bankers sent their carpet-bagger agent there with carpet-bags full of their debts to loan as money upon the real estate of those who had lost their chattel slaves that had before the war been their usual collateral security. So that in '65 there was over $50.50 for each inhabitant of the country, though but little more than one-half of the country had the use of any of it. I think Mr. Malcolm makes a mistake in saying that money has no value, but represents value, much as x represents the unknown quantity in the algebraic problem. If this is true, then the carpenter's rule has no fixed quantity or distance, but is only imaginary; and pound weights and bushels and quart measures contain only fictitious quantities. If the government will issue real money sufficient to do all business on a cash principle, so as to hav no debt or interest, the value of money will appear as truly fixed as the yard measure and foot rule, and crime and misery would pass away. But so long as bankers and money-lenders are allowed to hav the control of the amount of money that is in use, and to put the value upon any kind of money, and to make the amount so small as to compel people to borrow their debts over and over, until much of their bills may be drawing three to five hundred per cent interest, and thus make money so scarce and the want so great that one man will kill another for five cents, just so long there can be no fixed value in money. Interest is eating away the life of this nation at a fearful rate. The whole business of the country has turned to gambling. There never was a nation so foolishly sold into slavery as was this people when they allowed their own money to be destroyed—$1,800,000,000—on purpose to make a want so great that national bankers could lend their debts and get rich on the interest of what they owe. And the only way possible to hav a money that cannot be changed in value by money-lenders is to hav money issued by the government sufficient to keep all debts paid every day, and hav no need of borrowing.

J. H. WOOD.

MAYNARDSVILLE, TENN., Jan. 5, 285.

MR. EDITOR: You say my subscription, on account of *Man*, to THE TRUTH SEEKER has expired, and if the paper suits me you would like to place my name on your regular list. Place it there and continue THE TRUTH SEEKER until I order it stopped—and this I will not do so long as THE TRUTH SEEKER continues to be what it is now, or I become disabled to pay for it. THE TRUTH SEEKER suits me better than any Liberal paper I hav yet seen. If the air it ventilates does not suit any intelligent mind, it is because it does not blow hard enough to carry away the mists of fog and vapor that surround them.

THE TRUTH SEEKER is doing a great missionary work for Liberalism, and wherever it goes it is bound to make Liberals, even out of Christians, for there are so many ready to let loose and search for something better, and I am sure that is Liberalism in any shape. I am a Materialist, therefore hav nothing to do with the Gods, devils, hells, and their revelations. I make corn, wheat, and potatoes without them, and do not call on any of these imaginations, as Christian Gods, for their help. I am the only Infidel in this vicinity that I know of, and these Christian hell-believers are astonished at how my crops grow for me as theirs do for them, after my talking about their God and Bible as I do.

I tell them matter and her productions through force are all that I know anything about, and if they know anything beyond or outside, to tell it. This they can't do. The idea of a personal God, or God at all, before matter existed, is simply absurd, there being no plea for his existence. The idea of a God in a big rocking-chair, and nothing to rock on, is purely absurd.

I herewith send you $2. Send me Ingersoll's lecture on "Orthodoxy," and THE TRUTH SEEKER for the remainder; also your catalog.

I will try to get some new subscribers for THE TRUTH SEEKER, but this will be hard to do in this orthodox place. I hav asked several of them whether they would read THE TRUTH SEEKER if I would loan it to them, or order a specimen copy to them, and they say, "Don't order it, for I don't want it in my family." Is there no way to fool them, in order to get a ray of light into their dark, ignorant minds? Liberalism would drive every drop of orthodox bile from their system, renovating it anew, if they didn't know the medicin they were taking.

T. H. BUTCHER.

BOSTON, MASS., Dec. 20, 1884.

MR. EDITOR: I sincerely pity my old professional and prejudiced brother, Dr. Winter, Cincinnati, Ohio. I know that he feels bad; I did when I was in a position similar to his. I was born and brought up a Quaker; circumstances separated me from them, and I found myself surrounded by Methodists, and joined that class. Here my reasoning powers began to work, so that I came out a modern Universalist, and went to hear Abner Kneeland, and went with him into Atheism, Infidelity, and Materialism.

Here I saw the folly of condemning what I knew nothing of, and made a pledge to never again condemn what I knew nothing of, so that I began to honestly reflect, and said to myself that Nature was my god, that I had no perception of anything above Nature, and as I was a student of Nature, that I would use a little space in nature, and see what I could work up.

From the mineral ultimates the vegetable; from the vegetable, the animal; and the human, or rather the humane, is the highest development of the animal species.

"What?" I said; "the great power folded up its arms, nothing more to occupy its mind and forces, after the development of puny man? It don't look reasonable."

Using the human anatomy as my text, I went back, and said: "From the mineral ultimates life. In the vegetable is our first perception of life. From the vegetable sensation, animal instinct, human intelligence. What? this great power folded up its hands? It don't look reasonable." I went back again, and saw that the mineral had no perception of its ultimation into the vegetable, the vegetable into animal, the animal into human. Poor ignorant, stupid, and superstitious human beings hav just as little perception into a higher plane of life.

That mode of reasoning convinced me that these ultimates were perpetual—are one, forever one; that nature never makes any mistakes, never creates any demand without the means of supply; never a want without the means of supplying that want.

Hence, from that time (four years before the "Rochester knockings") I was looking, watching, and listening for some demonstration of a higher plane of life.

Since, when I see in the secular press accounts of strange sounds in the Fox family, over in Hydesville, N. Y., I then in old Concord, Mass., I remembered my pledge to not condemn without proof.

I went there, and found the Fox family. There, among all strangers, by calling the alphabet, mentally, and promiscuously, was spelled out, in answer to the question in my mind, "Who? if there is a spirit here, who is it?" "Thy mother." All done by those electric sounds which hav bid defiance to the literary world. Prove that they are not what they claim to be.

Since that, I hav not had a doubt but that, then and there, I did correspond with my mother, and since then she has manifested herself in every way that she ever did while in the body, even to that of materializing herself and sitting in my lap and hugging and kissing me just as positivly as she ever did. And not only her, but hundreds of others of my old acquaintances and friends.

And I want to say to my old prejudiced and vituperous friend, that before he can be useful in his profession he must learn that there is no end to life; that it is an eternal principle; that it is only the bodies that die, or decompose; and that when he has seen, felt, and experienced what I hav, he will be a much happier, wiser, and more useful man, and will cease making a fool of himself, and will quit insulting people that he don't know anything about, and will cease to believe and begin to *know* something.

And, Mr. Editor, I will send with this writing my printed challenges, and other documents, and you need not fear to publish them, or any part of them you may think best. I shall also send them to Brother Dr. Winter. And shall also inclose with this $3 for my next year's TRUTH SEEKER.

I want very much to see you, and dear old Mrs. Bennett. I am in my seventy-eighth year, growing old, infirm—and some will say, I suppose, demented. N. H. DILLINGAAM, M.D.

GOLDSBERRY, Mo., Jan. 10, 1885.

MR. EDITOR: In your note to my letter in THE TRUTH SEEKER of Dec. 20th, you say it would be unjust in me to stop my paper because things are published therein that are contrary to my views. Now, I am not going to stop my paper, unless money gets *very* scarce; and I fear you did not get the right spirit, or meaning, of my language. I only said if I knew you indorsed—and, I should hav added, advocated—certain things, I should refuse to read it any longer. I consider THE TRUTH SEEKER a great and useful journal. I should feel lost without

it, because it comes to me each week as a kind friend laden with many rich presents. I wish it could go to many households over which the shadow of the church hangs like a pall, with its rays of brilliant light, and rout all the phantoms of superstitions, that all might enjoy that mental freedom without which the world can never advance. I hope to see some of the work that is now before the Liberals of this country accomplished ere another year rolls around. P. J. BURTON.

PLYMOUTH, MINN., Jan. 15, 1885.

MR. EDITOR: In answer to Mr. Somerby's call, I hav sent what I certainly owe. I would pay you also for necessary troubles, but you hav got to let me off with what you hav got. It is not necessary for me to excuse myself, since you know that the times occupy man's brain and means for needed life requisitions; you will, therefore, readily forgiv. I don't think you can fail on account of "old" subscribers, since I believe that, by force of such principles as the founder, yourself, and some contributors of THE TRUTH SEEKER advocate, failure can not be feared. Still, every one should be prompt, but it is this wherein I failed. Fear of "want" prevented me last spring from giving the last dollar in my possession. My little crop was fair, but in market nearly worthless; and the fate of that which I would not sell for the current prices last fall will probably be the same in spring.

Since it is that I commenced farming but a few years ago, and alone at that, and as I need a hundred and one things before I can say, This will barely do to liv comfortably; for I hav not even a comfortable shanty, since the one I hav the wind blows through and chills me while I write these lines, and that is tough for Minnesota—in view of all this, I must accustom myself to the absence of THE TRUTH SEEKER—which, of course, got to be dear to me—for at least a year, hoping that at the expiration of which I shall be able to subscribe and pay for it again, for it has been a tax on my mind to use your generosity under the circumstances of last year.

A word as to the so-called hard times. They are generally attributed to government and commercial causes; the latter hav more to do with it than the former, so far as greed is concerned, but the main causes are ignorance of economy, intemperance, extravagance, and dishonesty in the individual. Under a Democratic government like ours they will, and must, often come, even for the benefit of progress; they are more regretted by the rich and greedy than by the poor. They are harmless. The prudent, and others, hav to learn by bitter experience to save in time to hav in want; otherwise, it would take a communistic, or family government, to manage all our affairs.

Yours for justice, MAX BRIGGS.

BISHOP CREEK, CAL., Jan. 3, 285.

MR. EDITOR: As it is a good plan to compare thoughts and theories in this corner of THE TRUTH SEEKER, I wish to present a paragraph from a letter recently received from "Elmina." She says: "I don't think justice has anything to do with the laws of the universe; I reject all gods and, consequently, all design, and, if there is no design in nature, there is no justice or injustice. To base proof of a life to come upon compensation for sufferings here, is all lost philosophy. Nature is neither just nor unjust; all is governed by law."

Now, this is contrary to all teachings heretofore upon this subject, but it does not establish or overthrow any truth. To me it seems that the laws governing the universe must hav justice, including compensation, in order to be laws at all; at least, to bring order out of chaos, and to produce the harmonious development of worlds and their inhabitants.

But it would take more knowledge than I possess to prove or disprove the theory of design, or from whence, why, and whither life's origin or destiny. This fragment of time is full enough of mystery to keep us busily thinking and investigating while we liv; and the deepest philosophers hav only theorized upon this greatest of all problems. I leave the elucidations to others.

Again, she says: "The day of miracles is over." If there ever was a miracle performed, then the same laws and conditions could produce the like to-day; since the operations of cause and effect are forever the same. Greater miracles, so-called, are produced by occultism than any narrated in the Bible, if we are to believe the writers on this science, as they claim it to be. From what I hav seen of Spiritual phenomena, I think many of these things might be explained by the learned adepts of occultism. It is time that this long-hidden light should shine out from the secret crypts of its temples. In my mind's effort to reconcile the amount and preponderance of evil in this world of ours, I hav thought it might be that this little globe has been made a theater, whereon the effects of wrong-doing, and the various experiments of life, should be enacted for the benefit of other worlds whose ambitious Lucifers might hav a desire to rebel and raise war in their too harmonious states, and to see what would be the result. A peep now and then upon the wars and into the vile dens and dungeons of earth, and tracing the causes of crime and misery to the violation of nature's laws, might hav the effect to quell their ambitious projects, and arouse their pity for us poor mundane actors of tragedy for their benefit. We must look upon the whole universe as a unit, if we are to ever solve the great problem of life and its eternal duration.

LUNA HUTCHINSON.

FARMINGTON, O., Jan. 11, 1885.

MR. EDITOR: I agree with you that the citation of facts by Spiritualists has little effect upon Materialists; and it is not for the benefit of the Thomas Winter stripe of men that I write. I am an old man; hav been through the church, into Materialism, and would be there now but for the proofs I hav received of the communication of spirits with mortals.

I am free to admit that Materialists are, as rule, good men—far above Christians, and, perhaps, Spiritualists; but because a few are naturally strong and self-poised—better by nature than others are by grace—it does not follow that these do not need the *grace* to be as good as they are. The masses will hav a faith (if not a knowledge) reaching within the veil. Spiritualism is, and is to be, that *knowledge*, as I firmly believe. The time has not come for Ingersoll and Watts to see that light—they are reaching more minds where they are; but it was in the true order for Chainey to be a Spiritualist. Do not worry, brethren; God, or spirits, or evolution will take care of all these things. It is for those who will hav a home "over there" that I write; they are legion, and will be more in spite of your philosophy.

On New Year's day we laid in the grave the mortal part of our dear old mother, aged eighty-seven years. She was a Methodist most of her life, though not a bigot, and enjoyed my talk about spiritual things.

Ten years ago her youngest daughter died, leaving a husband and one child; three years after the child died. Time went on, and it came to be whispered that this bereaved husband and father was drinking. Mother knew nothing of this. What I now relate she told me not long prior to her death.

She had retired to her bed, but not to sleep, as she knew, when she saw this daughter standing by her bed-side; she asserted the above fact in regard to her husband, to the great surprise of mother, and asked her to say to E—— that M—— came to her and asked her to say to E—— that his wife, M——, came to mother to ask his pledge that he would stop drinking. Mother said, "M——, I can't do that errand; E—— is not in our family now; I can't tell him that." But M—— would not be put off; she said if mother would do the errand E—— would make the promis, and he would keep it. Mother then promised to do the errand, which she did, and E—— gave his pledge, and has kept it. Do you say "a dream?" But you could not make mother believe it. Why should she dream of things of which she had no knowledge or thought? And there was a grand purpose in this spirit-visit, which was accomplished.

The querist will ask, "Why not a heavenly-visitant for the thousands of other like cases?" I answer, there is; but the conditions don't exist for so palpable a manifestation. In most cases the door is closed by our positiv state of negation, by ignorance and fear. But the spirit world is rapidly getting nearer to earth; and I hav evidence that the wise and good men and women that hav lived on earth are powerful auxiliaries in the grand Liberalizing and Secularizing movement in which we are engaged.

With a word of appeal, I close this. I ask Spiritualists and Materialists not to be dogmatical—it is a weakness. None of us know so much as to justify mere assertion. On one thing we are agreed: the manifest desire and intent of the Christian church to subvert the liberties of the people, "for Christ's sake," must be checked. We, the people, hav a *sake* of our own to look after; and especially now, when dishonest priests and thieving politicians hav brought millions of the people to starvation.

O beautiful religion! O beautiful government! Lambs, truly! Statesmen, truly! Here is common ground for work on which all true Liberals can stand. If any love their creed better than their kind, they not true Librrals. Priestcraft and statecraft must be throttled; this is our work.

E. F. CURTIS.

BURR OAK, MICH., Jan. 10, 285.

MR. EDITOR: I did not intend to touch upon either Spiritualism or Materialism for some time, but some of the letters in THE TRUTH SEEKER of January 3d seem to require a few words of comment. I do not now write to prove or disprove anything, but chiefly to insist that Spiritualists shall remain on their own ground. There is an evident determination on their part to assume the truth of their hypotheses, and throw the burden of proof on their opponents. I once heard a Methodist preacher say, when preaching on the inspiration of the Bible: "This book is said to be the word of God. Let any one prove that it is not, if they can. They can't do it," etc. If I had been given the privilege of replying, I should hav said: "Yes, it is said to be the word of God, but there was a time when there was no Bible, and it could not hav been called the word of God then, hence there must hav been a time when it began to be called the word of God; therefore it devolved on those who first made for it the claim of divine authorship, and on all who hav continued to reassert that claim, to prove that the book is the word of God. It is not for others to prove a negativ." So it is with modern Spiritualism. There is neither logic nor common sense in taking the opposit ground, declaring their position to be established, and requiring unbelievers to prove the contrary or admit the truth of their claims. An infinit number of unreasonable propositions may be set forth, not one of which it may be possible to disprove. I may assert that there is a boiling spring at the North Pole. No one can prove that there is not, neither is anybody required to believe that there is such a thing, because its non-existence cannot be proved. Brother Kingsley says: "The eternal difference between Spiritualism and Materialism is, Spiritualism givs proof, while Materialism givs assertions as follows: 'Faith,' and 'feeling.'" There was nothing more amusing than that in all the "ironical" utterances of the late Artemus Ward. Some of the remarks of Mr. Kingsley, and others, show that there is a pressing necessity for some competent Materialist to come forward at once, and define Materialism. If Mr. Kingsley is right, and "Materialism givs simple assertions, negations, and annihilations," there is a vast ocean of ignorance on this subject that needs drying up. I had an idea that this material universe is a hard fact which is believed in by all living men, without regard to race, color, or previous degree of insanity. I thought that the aforesaid hard fact was the foundation of Materialism, and that the Materialist simply confined his knowledge to things which are absolutely known to be material, and the laws which pertain to them. A denial that spirit existence has been proved is no part of Materialism. It is a refusal to accept another ism without wholly different proofs from any that hav been offered. Mr. Kingsley, as usual, again goes on about his "glorious" teachings, and winds up with the question: "Does Materialism make one happy in time or in eternity?" Doubtless other replies will be given, but my reply is that his question has nothing whatever to do with the truth of either Spiritualism of Materialism, and, furthermore, that the seeker for truth and knowledge has no just right to consider the question whether his discoveries will bring happiness or not. He who pursues happiness alone will not find truth. To be more direct, I must say that I am personally acquainted with quite a number of good Spiritualists, and about an equal number of Materialists, and, so far as appearances go, the latter enjoy life as well as people of any sect that can be found. As to the eternity part of the question, I withhold decision for the present. In plain words, I don't know; and, notwithstanding all the glorious teachings, I utterly fail to believe that Mr. Kingsley knows any more about it than I do. On the following page of the aforesaid issue was a letter signed, "Dr. Geo. Hardcastle," that was a genuin curiosity. Truly, the sublime and the ridiculous are often in very close proximity. The first half of that letter is excellent, suggesting, as it does, a way to increase the circulation of THE TRUTH SEEKER, but the second half is the veriest bosh that has been in print for some time. The doctor says, speaking of Anti-Spiritists: "They are the positivly truly credulous on a negativ." I am shocked to hear of such iniquity. What would such persons be on roller-skates? It is horrible. Probably Comstock will soon put an end to their career. Why was not this negativ set out so that we could all hav a look at it? And he says: "They hav not the remotest idea of fairness in the proof or disproof of facts. The great lights of earthism (whatever that may be), almost to a man, fail to admit the facts of Spiritism, showing, therefore, to be either ignorant, cowardly, or dishonest." Isn't that sublime cheek? If any one can produce a specimen of stupendous assumption to surpass that, let him do so at once. The man who does not believe everything that the doctor and some others believe, is necessarily either ignorant, cowardly, or dishonest. And this writer accuses people of having "not the remotest idea of fairness!" But perhaps it is all right, for nothing very good could be expected of great lights of earthism. The demonstration of a scientific fact does not depend on fairness or unfairness. It is wholly independent of opinions. A man who writes "Dr." before his name must surely hav noticed the difference in this respect between established scientific facts and the so-called facts of Spiritualism. Of course the parenthesis in the above quotation did not appear in the original. The remainder of the letter is composed of some rubbish about "one world at a time," and is too pueril for comment. Any reading man or woman who does not now know what is meant by the well-worn phrase, "One world at a time," could not understand an explanation of it. But if any "old-time" or new-time Spiritualists are amused by the "scoring" which the doctor mentions, I am very glad, and I am quite willing to overlook some of their vagaries and wild statements, in view of their good-will towards the League and Liberalism generally. N. G. W.

EAU CLAIRE, WIS., Jan. 6, 1885.

MR. EDITOR: In reading the communication of C. Close about future punishment I find Christians praised for their benevolent institutions and Infidels inferentially criticised for not having so many. I demur. It is the unanimous testimony not only of political economists, but of *Christian* philanthropists who hav spent their lives among the poor and ignorant classes trying to improve their condition, that these institutions are the great obstacle to any such improvement and the efficient cause of pauperism. I do not overlook the effect of social injustice. Under the ancient civilizations there was plenty of that, but there was no pauper class until about the time of Cæsar, and then only in great cities like Rome. It was Christian benevolence which diffused this dreadful curse through fhe rural districts of Europe. Far from correcting the injustice, the palliativ influence of Christian charity made it in a measure tolerable, and by making its victims content with dependence impeded, as it still does, the work of agitation for reform. No one who has specially studied the history of the Dark Ages, as I hav, can doubt that this was one reason why the emperors eventually came to regard the church as a natural ally of their system. I do not doubt the purity of the motivs which impelled the Christians to almsgiving. But, like everything which their fanaticism touched, it was run into the ground. Among the pagans beggars were relieved as often as judicious; but giving to the poor was not made a cover for the multitude of sins, nor consequently a cause of idleness, vice, and contented slavery. The right way to practice philanthropy is to labor for the suppression of monopolies, which would make charity unnecessary. Until this can be effected, it is well enough to organize such benevolent enterprises as insurance, the education of orphans, the protection of aged and disabled persons, etc., provided that these enterprises are put upon a co-operativ basis, exacting from each member some return for what he gets. If they propose only to relieve suffering, without teaching justice and industry, they do mischief. When we reflect on what a dreadful thing pauperism is, we may well doubt whether Christians hav done most harm by "burning the bodies" of Infidels or "giving their goods to feed the poor." C. L. JAMES.

PHILADELPHIA, Jan. 13, 1885.

MR. EDITOR: The account of J. E. Remsburg's lecture in our city, published in your last issue, contains so many errors that I feel prompted to write. The hall occupied is known as Memorial Hall, although the entrance is the same as Hancock Hall, where we hold the regular meetings of our League. The chief point gained by the correction is that the hall occupied, seats six hundred people, and the other two hundred and fifty. The larger hall was so full that extra seats had to be brought in. The lecture gave universal satisfaction, but no secretary of a Bible society put in an appearance, and should they wish victims they can find them every Sunday at our hall; although we admit that it would be more scriptural to "go for the stranger within the gates." The "Rev. Dr. Westbrook" was none other than our Liberal friend so well known in New York, Judge Westbrook. How he will relish being called a "D.D." I know not; but then, a rose by any other name would be as sweet.

Friend Remsburg's impeachment of the Bible is certainly just, and we only wish the jury of the whole American people might become familar with his bill of particulars, in which case many copies of the "Holy Book" would find their way to the old junk dealer, and human progress would be greatly accelerated. Respectfully, E. M. LESTER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Paul and Hilda.

Only a Norse-boy, white and small—
How the wild wind tossed his yellow hair!
We call him Paul, our Jansen Paul,
He charmed us so with his graceful air.

His home, a cottage by the wood,
Had simple flowers about the door,
And dusky bees in the solitude
That sang to him of the Norseland shore.

The door-yard fence a woven wall,
From the hazel thicket's tangled deep,
Where Hilda and Paul, our Jansen Paul,
Found bluebells in a dreamless sleep.

Wild strawberries lit their crimson cones,
Each drooping stem a burning bush;
The crow-foot rolled her thousand zones
Like stars around the brooding thrush.

Dapple-Gray in the straw-roofed shed,
Where Hilda played when her task was done;
Had chains of flowers upon his head,
Bright with the dews and morning sun.

They often called in a treble tone,
And "Hilda! Hilda!" a double bass,
But Hilda and Gray in the shed alone
Had a light of joy on either face.

Sheep and cows in the meadow lot,
That Hilda and Paul had tended well;
I'd hav you see, if so you've not
The grace from the land where the Vikings fell;

That older land whence the Sagas came,
And though our Paul, our Jansen Paul,
And Hilda bore both toil and blame,
An inborn grace was over it all.

A charm from the shores whose Eddas dim,
And treasured tomes are filled with song—
Song wild and sweet ere the cradle hymn,
Of these new hills had swept along.

A nameless something seen in dreams,
Though Hilda's gown was a world too small,
And made us forget the fraying seams,
And the ragged coat of Jansen Paul.

Clearwater, Neb. MARY BAIRD-FINCH.

The above is true as regards Hilda and the charming manners of the children of many of the Swedish people, who are, as a rule, so polite that they hav been styled the "Frenchmen of the North." Since writing the above I thought of another poem for the Corner which is also true of the prairie-dog, the rattle-snake, and a snow-white owl, that is to be found in all towns of the prairie-dog—and he is only a dog so far as the bark is concerned; otherwise he is a species of gopher. The three strange companions make as queer a trinity as has been found in any part of the world. [This story of the Trinity will appear next week.—ED. C. C.] I hav still another little story that would perhaps interest the children, but I fear it is too long, covering more than eight pages of foolscap. It is a poetical rendering of a night of horror endured by a woman I well knew, who had lost her way on an Illinois prairie, and was overtaken by a fierce pack of timber-wolves just as night came on; but fortunately she found a small grove of low trees, and, climbing into one of these, sat there till morning, amid the howling of the storm, and the still more terrible howlings of the wolves that gnawed the tree till she thought it must break and let her down. But the tender-hearted children of the Corner will be glad to hear that she got safely home to her children.

With best wishes for the success of the Corner, I remain, Your friend, MARY B. FINCH.

[We think the story is not too long. A poetical rendering of a story is always charming, and we know our children will be delighted with it, if you will take the trouble to send it for them, and we shall be truly grateful for your kindness.—ED. C. C.]

Naughty Fanny.

Fanny Alstone was a good, noble-hearted, truthful little girl of ten. She was generous even to a fault, and if she possessed anything in the way of sweetmeats, her class-mates always received their full share, and no boy or girl in trouble ever appealed to her in vain. She was ready at all times to sympathize with and encourage those in need of counsel and friendship. But with all her good points Fanny lacked one merit, or rather she was cursed with one fault, which at one time promised to poison her whole future life, namely, an unruly temper.

Her father and mother had exhausted all their eloquence in the denunciation of this blemish, and repeated again and again their displeasure and opposition, but without avail however. So at last it was decided to let her bad temper take its course, and when she grew up to woman's estate, it might possibly find its death in her otherwise kind and gentle nature. But one day an incident occurred that effectually settled the whole issue without the assistance of mature age.

A snow-storm had been brewing for several weeks, and just a few days before the opening of our story it came on in earnest, great flakes falling thick and fast, here and there, until the whole earth, as far as the eye could reach, was encased in a pure white robe. The limbs of the trees, the fences and out-houses, all bore evidence of the severe storm, while inside of Mr. Alstone's cozy residence a scene was enacted that beggars description. And Fanny was at the bottom of it all.

Her little brother Willie, a boy of eight, had been for some hours past amusing himself with a huge picture book which she wanted, and which he absolutely refused to giv up when requested to do so.

"Giv me that book!" she cried, making a surly grasp at it; "it's mine, and you hav no business with it."

"Please let me look at it a little while; I won't harm it," pleaded Willie, clinging to the book.

"No, you can't! You hav already soiled it with your dirty fingers," replied the girl, fiercely tearing it from his hands.

In the struggle that ensued one of the largest and prettiest pictures was entirely torn out, and Fanny, still more incensed at this, gave Willie a hard rap on his head, which sent him sprawling on the floor. Rolling against the cradle he brought the baby down in the general confusion.

Mrs. Alstone, who sat knitting in her favorit corner as if her very life depended upon her accomplishing a certain amount of work in a certain length of time, came rushing to the rescue of the little one, and for three minutes one would hav supposed the room had been converted into a lunatic asylum, so great was the din.

"It's all your fault, too, Fanny," said her mother, with an angry expression upon her kind, motherly features, as she stooped to pick up the baby.

"I don't care if it is," sullenly replied the girl.

"How dare you speak so rudely to your mother?" angrily exclaimed Mrs. Alstone, taking the book from Fanny and returning it to Willie.

Before Fanny could respond, her father, who had been attracted to the room by the noise, entered, and, stepping forward, he placed his hand lightly, but firmly, on her shoulder.

"Fanny, what is the meaning of all this?" he sternly asked.

"I don't suppose it's necessary to explain, as you seem already well acquainted with my ways," decidedly said the girl, not a bit frightened by her father's harsh words.

"Do you know," asked Mr. Alstone, earnestly, "that you are allowing your temper to run away with your politeness? What is to be the end of all this ill-nature and snarling, anyway?"

"Giv it up; ask the telegraph pole," mischievously answered the girl, as she pointed tauntingly to a tree outside. Her merriment was only momentary, however. "And, besides, is it any of your business?" her black eyes flashed scornfully as she asked this question, and her voice had a scathing contempt that argued well for fighting capacity.

"Fanny, you should be ashamed to use such disrespectful language to your father," responded the old gentlemen, scrutinizing his daughter very closely, scarcely realizing such depravity existed in the girl. "It's terrible—shocking in the extreme!" and unable any longer to retain his pent-up passion, Mr. Alstone placed himself before Fanny and raised his hand as if he would strike her to the floor.

And Fanny with a determination to hav the best of the argument in this little family dispute, was about to retort when her mother interposed for harmony's sake.

"John, don't abuse the girl; she's nothing but a child yet," pleaded the wife and mother in a tone which plainly showed that her love was as deep, broad, and expansiv as the ocean—a love which neither time nor temptest can destroy.

"I'll try not, Mary. But who can help it when she is constantly in an uproar about something or other. Especially when she speaks so respectful to her parents, and that's only when it's convenient for her to do so," and in spite of wrath, Mr. Alstone cast an admiring glance where Fanny stood waiting—waiting for what she termed the "next thing on the program."

"You must not blame the girl for her misfortune; for remember she takes after her father," replied Mrs. Alstone, in defense of Fanny.

"I may be a little cross sometimes, I admit, but I'm not continually growling like our interesting girl there; no, never!" returned Mr. Alstone, proud of his own good nature.

"But Fanny's young yet, and has plenty of time to reform," returned his wife.

"Reform! fiddlesticks, ha, ha!" said the husband, bursting out into a hearty laugh at his wife's simple faith. "Are you not aware," he added more calmly, "that if you allow her temper to hav full sway in this manner, it will end in her death?"

And the old gentleman not waiting for an answer to this important home question, took up his hat and left the room.

"I can't see," remarked Fanny, after the door had closed behind him, "why papa is always scolding me. He finds fault with me all the time. I ain't worse than other girls, I'm sure."

"You may not be in some respects, Fanny. But if you don't curb that bad temper of yours, it will end just as your father says it will, in your death," assuringly replied Mrs. Alstone, anxious for the welfare of her daughter.

"Oh, I'm not afraid. Papa may be wise in some things, but he's not quite as wise as the gods," emphatically answered the girl, as she too left the room.

"I do declare," mused Mrs. Alstone, when her daughter had gone; "I hardly know what to think of Fanny. She's constantly quarreling with Willie, and if her father or I attempt to reprove her, her passion breaks out anew and makes matters much worse than before. What's to be the end of it all I know not. Her father would, undoubtedly, punish her severely if not for me, but as I don't believe in punishment as a means of reformation, I won't allow him to beat her. Something else must be employed to bring her to a sense of her duties, and what that something is I can only conjecture as yet. It's a question which involves her whole future existence, and if nothing is done to reform her, the toils of her sin will become too tightly drawn to be ever severed, except by death itself."

The next morning at the breakfast table, Mrs. Alstone announced her intention of sending Fanny over to Mrs. Moor's, a neighbor near by, on an errand. It wasn't pleasent news for that young lady, for the weather was very cold, the snow some eight or ten inches deep, and walking difficult. Hence she would rather stay than go. But, as I hav intimated, she was a good, kind, loving, and gentle girl, with the exception of an unruly temper, and was ready at all times to obey the slightest wishes of her parents.

"And, Fanny, when you cross the creek, be sure and go to the bridge; the ice is insufficient to bear your weight," admonished her mother, her voice saddened with apprehension.

"I will, mamma," unhesitatingly declared the girl aloud, while to herself she muttered: "Mamma seems to think if I cross on the ice I will get drowned, but I know bettter than that. And pray, who cares to go half a mile out of their way to reach that villainous-looking old bridge, especially in such wretched whether as this?"

Procuring her hat and shawl, Fanny, wishing to convey the impression that she intended following her mother's advice, but in reality her designs were just the opposit, took a round-about path in the direction of the bridge.

When out of sight of her mother, who stood on the doorstep watching her movements, the bad little girl soon arrived in the vicinity of the creek. Proceeding to its bank, she was in the act of placing her shapely foot on the ice, when she was arrested by some one calling her name.

Turning she beheld Phil White, a neighboring farmer's son, standing a few paces away, intently watching her.

"Fanny," he said, "you are not going to cross on the ice, are you?"

"Certainly I am, you little idiot, but what's that to you?" crossly asked she, her fingers twitching with excitement, as she vainly tried to suppress her rising agitation.

"Oh, nothing," replied Phil, edging off a little, fearing a blow from his fair companion, "only, if I was you, I would go to the bridge; its only a few steps further on, and—"

"Take that you meddlesome fellow, and mind your own business," vehemently responded the passionate little girl, finishing Phil's sentence with a hard slap in his face, which made that young gentleman believe his teeth had gone down his throat, to investigate the condition of his stomach.

When he recovered from the blow sufficiently to look around, he discovered Fanny half way across the stream, which was some seven or eight feet wide.

"Fanny," he loudly yelled, "come back. You can never reach the other side in safety.'

"'Tend to your own business, and—" but at that moment crack! crash! went the ice, and poor Miss Fanny felt herself going down, down! In the almost hopeless effort to save herself, she clutched wildly at the sides of the ice, and, luckily for her, she succeeded in obtaining a slight finger-hold, and there she hung struggling for life with all the intensity of her sensitiv nature.

While hanging between life and death, as it were, oh, how she wished she had profited by her mother's advice, and gone to the bridge. But this was no time to brood over idle speculations, for her present dangerous position should occupy her full attention. Yet she could not help thinking how miserable she was, with all the probabilities in favor of her ending her unhappy existence in the cold waters below. An instant later this sickening thought occurred with even greater vividness than before.

For it was with an indescribable horror that she realized that her fingers were slowly but surely slipping off the ice, and she dare not reliuquish her present hold to obtain a fresher one, for fear of losing it altogether. Therefore with as good grace as she could command she awaited her death, which at this time appeared inevitable.

However, such a state of affairs, or, to more properly put it, her increasing suspense, was not fated to last long. For, with her poor' weak body cold and chilled almost to the bone, having given up all hopes of ever seeing her dear parents—dearer now to her than ever—alive again, she discerned her father and precious mother running toward her, the latter urging her husband on to greater exertions.

It seems that Phil, after witnessing Fanny's mishap, ran to the house and hurriedly informed her parents of her peril, and they speedily came to her rescue, Mr. Alstone carrying a stout rope, which he had the forethought to pick up as he ran through the kitchen.

"Here, Fanny, take the end of this rope, and hold on for dear life," cried Mr. Alstone, throwing the young girl the rope, which she succeeded in catching.

Immediately she was drawn from the ice to the bank, and her father, taking her into his strong arms, carried her to the house. Here, covered with huge blankets and quilts, with the assistance of a good cup of hot tea, she soon recovered her accustomed health, and—but no; I was going to say, her bad temper.

Her late experience taught her a never-to-be-forgotten lesson, for she says:

"It had almost conquered me, but now I will conquer it." And she succeeded admirably.

A short time ago the writer received a letter from her husband, Philip White, who is now a prosperous merchant in one of our large cities, detailing the particulars of the incident above narrated, and saying that Fanny makes a noble, true, loving, and honorable wife. He also says he has never forgotten the blow dealt by her dear little hand some twenty years before, as they stood upon the bank of the creek.

DAVID B. COZINE.

Correspondence.

NEWARK, N. J., Jan. 15, 1885.

DEAR MISS WIXON: I herewith send you a conundrum. I do not know whether it will be acceptable or not. It is original. I am a very poor hand at making out riddles, but I shall try my best to make them out in THE TRUTH SEEKER. I suppose practice makes perfect. Hoping you will excuse my writing, I am

Yours very truly, WM. DUFFY.

P. S.—I am thirteen years old.

[We hope to hear from William again, and that he will write us all about his school, work, and all that interests him.—ED. C. C.]

UTICA, MINN., Jan. 19, 1885.

DEAR MISS WIXON: I liv on a farm of 320 acres. My father has lots of sheep, horses, and cattle. We hav taken THE TRUTH SEEKER for seven years. My father calls himself a Materialist. He used to be a Universalist, and has taken a Universalist paper for twenty-five years. I hav three brothers and two sisters. One sister, thirteen years old, plays the organ and sings, and I help her sometimes. I am eleven years old. I had a side-saddle for a Christmas present a year ago; so did my sister Lizzie. We had nice times riding horseback last fall. We hav very cold weather this winter. The thermometer has been down to 35 degrees below zero, and is down to 26 this evening. I hav two brothers living in Dakota on the Northern Pacific Railroad. I was out to see them last fall. People hav large level farms out there, and raise a great deal of wheat. They had a hail-storm the day I got out there. You must excuse mistakes.

Yours truly, ALICE W. PEABODY.

DUNDEE, MINN., Jan. 19, 1885.

DEAR MISS WIXON: As I hav never seen any letters in the Children's Corner from this part of Minnesota, I thought I would write one. I am a little girl ten years old. My papa takes THE TRUTH SEEKER, and I like to read the Children's Corner very much, but do not read much of the rest. Papa says when I am old enough to understand it I will like that, too. We liv in the country on a farm. I hav a little brother; he is two years younger than I am. We go to school in the summer, and in the winter when it is not too cold. We hav a little red sled, and go coasting on the hills. I hav a little black pony; his name is Nig. I call him Nigger because he is black. I was

learning to ride him last summer, and will try it again next summer. I would like very much to hav some of you girls who write for the Corner to write to me, and I will answer as well as I can. I hope you will hav room for this letter in the Children's Corner.

Your little friend, LAURA D. LINDGUIST.

GREENVILLE, OR., Jan. 18, 1885.

DEAR MISS WIXON: I often thought I would like to write a little piece for THE TRUTH SEEKER, and as it is Sunday I thought I would take the opportunity. I am a little girl about thirteen years of age. I go to school and read in the Fifth Reader; and I am in the new Normal Arithmetic. I hav seven sisters and ten brothers. and they are all living yet. One mother is the mother of them all. My mother is 53 years of age, and she is as good as ever yet. My father takes THE TRUTH SEEKER, and we feel that we could not do without it. I am glad to learn that the Freethinkers are increasing so fast in Canada. We came to Oregon in 1876. I read the Children's Corner, and I think it is very nice.

Yours in friendship, JEMIMA BENNETT.

[To CORRESPONDENTS: In writing for the press care should be taken to write upon one side of the paper only.—ED. C. C.]

J. R. PERRY writes: "'The Story Hour' came to hand, and I must say it is a beautiful book in every sense of the word. There is nothing in it to offend the most orthodox Christian, Spiritualist, or Materialist. Susie's picture represents a child possessing great ideality and a large base for physical life—truly a child of unusual promis."

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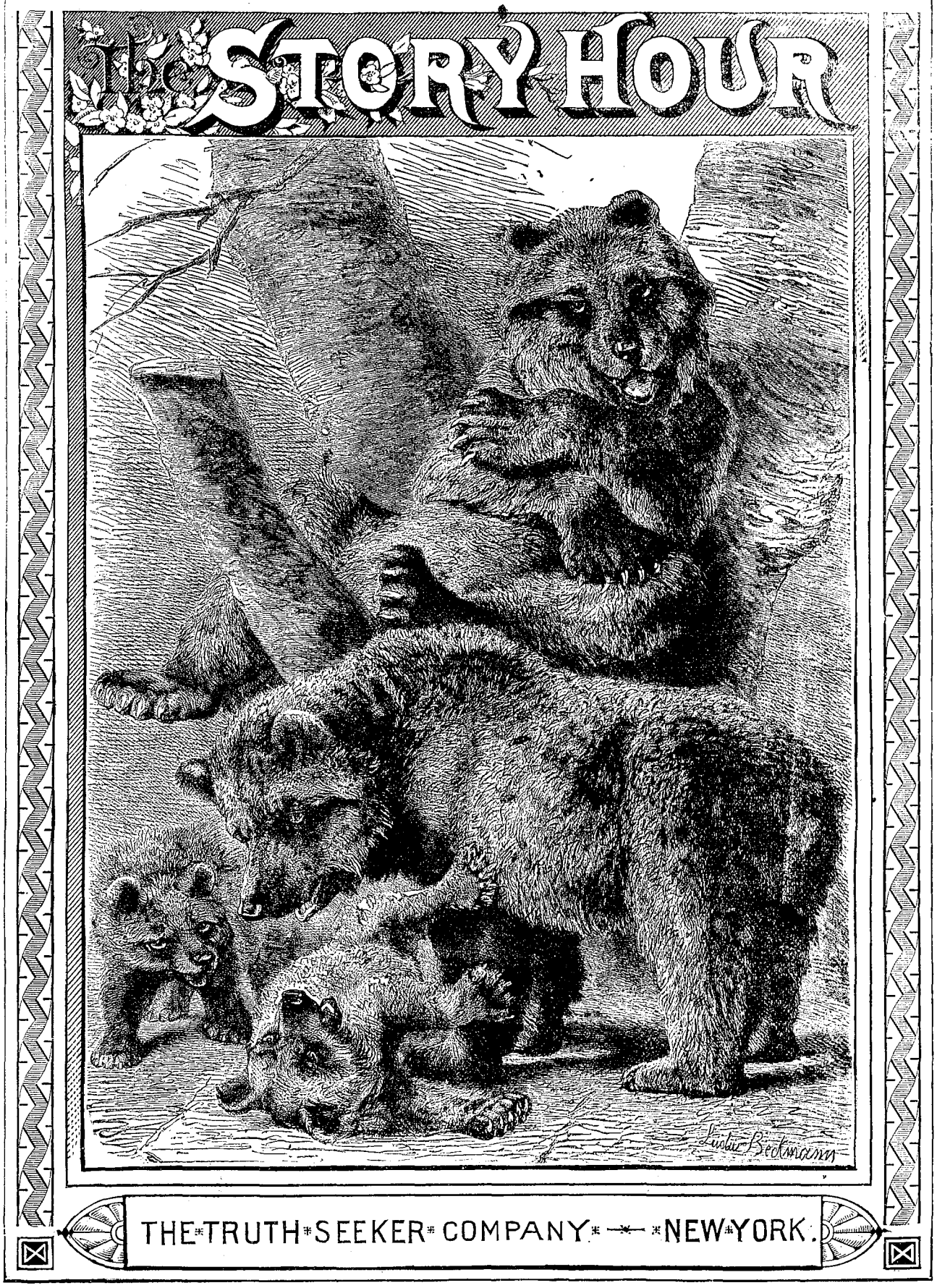
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"Tom Paine is dead," King Satan said,
And stirred his fires anew.
"My lads, make hot the brimstone pot,
For we hav work to do."

The devils danced, around him pranced,
And wagged their tails for joy.
Aloud they boast, "We'll hav a roast;
Our tortures we'll employ."

"Then straightway hie," did Satan cry;
"The fleetest imp of all,
To upper earth, and bring him forth
Into our brimstone hall."

Like arrow sped, a devil fled
Unto the upper air;
Then down he came, through smoke and flame,
And brought his culprit there.

All oped their eyes with blank surprise
Upon the stranger guest.
"No Paine is that—too sleek and fat,"
The devils all confessed.

With belly big, with hat and wig,
And surplice flowing wide,
With bloated cheek, and garments sleek,
And head erect with pride,

The lordly man began to scan
Those flames that burnt so blue,
Then silence broke, to Satan spoke,
"Pray, who the devil are you?"

"I'm king of hell; you'll know me well
Before you quit this den.
But never fear, for you'll find here
Your brother-clergymen."

"For mercy's sake! here's some mistake,
As shortly will appear;
They've lugged Tom Paine in heaven to reign,
And brought my reverence here."

Then Satan took a massiv book,
And oped its pages wide:
"By this you must—by this I trust
You're willing to be tried."

"Yes, I'll engage that sacred page
Will take me out of hell.
I've taught its laws, and in the cause
Of Jesus labored well.

"Where many meet in crowded street,
And in the market-place,
In churches tall, and spacious hall
I've preached redeeming grace.

"In solemn way, the Sabbath day
I've kept, as we are bid."
The devil said, and shook his head,
"That's more than Jesus did."

"I've fasted, prayed——" "But I'm afraid
'Twill help you not a jot;
You've closed your door against the poor,
And Jesus knows you not."

"But I hav spread the wine and bread
Before my faithful flocks;
And, what is best of all the rest,
I'm soundly orthodox."

"And so am I," did Satan cry,
With all my brimstone crew.
Your Bibles tell how fiends in hell
Believe and tremble too."

"Sir, that's all fudge! You are no judge
At all of sacred things;
But I've been praised, to honor raised,
The favorit of kings."

"Oh, fatal boast! then you must roast,
If truth these pages tell;
For they are worst, and most accurst,
Of whom the world speaks well."

"Nay, sir, you jest, for men the best
Hav held my sermons dear;
They've given me, with homestead free,
A thousand pounds a year."

"How dare you, then, if paid by men,
Ask wages of the Lord?
Your story's told—in tinsel gold
You've had your full reward.

"But hence! away! No more I'll say
To such a bag of sin.
Yon kettle boils; to ease your toils
My imps shall help you in."

The saintly priest spoke not the least,
Till in the broth he fell:
Then, "Save me, Lord," he vainly roared;
And how the fiends did yell! PAXTON.

New Books.

ELEMENTS OF UNIVERSAL HISTORY, FOR HIGHER INSTITUTES IN REPUBLICS AND FOR SELF-INSTRUCTION. By Professor H. M. Cottinger, A.M. Price, $1.50.

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The best authors hav been consulted in this compilation, and the whole matter is well and neatly arranged. The exercises at the close of each period are well calculated to keep dates and events in the grasp of the memory. It is a good book, and everyone should be acquainted with the facts therein contained. As a text-book in schools, it would occupy an important place; in the family it would be no less important, as conveying information that all should be acquainted with. I thank the author for writing it, and so will all who hav the pleasure of its perusal. To those who hav not the means of consulting all histories, or the time to study them, this work will be especially valuable.

It is inscribed to the "Congress of the United States, the ward of public liberty, promoter of sciences, arts, and public education, and the protector of commerce and industry," and has a picture of George Washington. It is published simultaneously at Boston, Milwaukee, and San Francisco. It is for sale at THE TRUTH SEEKER office. Let all purchase a copy, and find the value of their money, and much more besides, in the contents of the book. SUSAN H. WIXON.

"BIBLE MORALS."

Blind men like Talmage and one-eyed Hull hav no use for this work, but every Liberal, every candid, thinking Christian, ought to hav a copy. It is clear, concise, and invincible. As a handy reference book upon Bible questions I know of nothing better. With a copy of this work, the Liberal is prepared to meet priests and preachers upon almost any Bible question of importance without hunting through the filthy, disgusting old mainstay of superstition. Talmage says that part of the Bible was "not intended to be read," and Hull says "it was not given to all to understand." Until a satisfactory explanation is given of these remarkable utterances, the person who is seeking light will do well to let the Bible rest and read "Bible Morals" instead. Mr. Remsburg truly says at the close that when Bible defenders quote passages in opposition to those quoted by him, they will demonstrate that the Bible is contradictory in its teachings and therefore wholly unreliable as a guide. Lukewarm Christians, and others of unsettled opinions, will read this work if you approach them mildly. THE TRUTH SEEKER givs a discount on a dollar's worth and upwards. Send for a half-dozen copies.

N. G. WATSON.

MISS WIXON'S NEW BOOK, "ALL IN A LIFETIME."

EDITOR TRUTH SEEKER: Having the pleasure of a hasty perusal of Miss Wixon's new novel, the opening chapters remind me of the time I "went a-fishing" for mackerel in the Gulf of St. Lawrence, sailing with a handsome fleet from Cape Cod in the good schooner Chance of Dennis. We had been in the gulf only a few days, when the gale off Prince Edward's Island wrecked nearly a hundred vessels, carrying mourning and destitution into more than a thousand families at Cape Cod and Cape Ann.

In this terrible disaster the author of this work lost four brothers, out of five in the family. The bodies of the drowned brothers were recovered and placed in a new vessel bound for their old home. But, strange to relate, that vessel containing the precious freight was never heard of after.

The father, Capt. James Wixon, closed his affairs, and removed with the remainder of his family to Fall River, Mass., where he was elected to the office of sheriff, which position he held until his death.

Miss Wixon, I am proud to say, was a pupil of mine in early life, and even then gave promis of the intellectual grace that has crowned her maturer years. A review of "All in a Lifetime" in the present article would extend it beyond warrantable limits; but I may say that I hav read few books that hav afforded me more pleasure. It is handsomely bound, and will be a prize on the shelf of any family library. If its sale equals its merits, the edition will run into many thousands.

E. M. DEWEY.

"All in a Lifetime" is for sale at THE TRUTH SEEKER office, price $1.50.

The *Agnostic*, Vol. I., No.1, is the first issue of a monthly journal of Liberal thought published by Charles A. Watts, London, Eng., in which Agnosticism, in its various aspects, is learnedly discussed. All England's capital is gathered there. "G. M. McC." takes the initiativ with an able and suggestiv article headed "The Confession of Agnosticism." The "parrot-cry" for "one world at a time," this writer holds, is not to be granted, because there undoubtedly are two, *i.e.*, life as it is, and life only as it appears. With this dual aspect of life he is content to deal without fretting for a third, which may bring a fourth in its train. To the extent that a man recognizes these two worlds, one an appearance, the other a reality, he is a Secularist and an Agnostic. "G. M. McC." will continue the subject. G. L. Mackenzie contributes eight lines of sentiment in verse. "Ignotus," in an "Exposition" which regards Herbert Spencer as the greatest of philosophers, compares some Comtean and Spencerian propositions, in which their dissidences are plainly set forth. J. P. Gilman asks the question, "Is Agnosticism Philosophical?" and finds that it is pre-eminently so. Dr. W. B. Carpenter takes his stand upon the individual consciousness of the Ego, and from that position replies to Captain W. B. McTaggart's article in the "Agnostic Annual." Captain McTaggart rejoins. Mr. Charles Watts, now of America, points out the true definitions of "sacred" and "Secular" in the plain and logical manner which has made him famous; A. McDonnell discusses "Agnosticism vs. Dogmatism;" and then "Julian" dips into church history and throws some light on the age of the canonical books of the New Testament. W. Greatheed's article is headed "A.D. 2500. Antipodean Agnosticism: Its Whence and Its Whither." Herbert Junius Hardwicke, M.D., F.R.C.S., discourses on "Man: Whence and Whither?" which will be continued in subsequent numbers of the *Agnostic*. "Shelley and Some Other Poets" occupy Gregory Greymore for two pages, and "Reformers" receive a measure of praise from F. Sydney Morris. "Notes and Scraps," by the editor, make an appropriate closing for one of the best publications of the day. The *Agnostic* sells for 25 cents per copy. We will undertake to forward subscriptions.

Probably no book on the subject of the use of narcotics and stimulants has ever been printed equal in plain common sense to James Parton's "Smoking and Drinking" (Fowler & Wells Co.). Mr. Parton is fair enough to say that some good men drink, and that some who are gentlemen occasionally smoke. He believes they would be better off if rid of these habits, and no one could read this book without acknowledging that he has grounds for his belief. Strong drink is a curse. There can be no question about that. Every one ought to hav the good sense to let it alone. Tobacco is a nuisance to all except the user, and it is an injury to him. It is a solace and a quieter, and, perhaps, keeps many a man contented with his surroundings when he ought to be in rebellion against them. As Mr. Parton points out, tobacco is the great rival of woman, because men gather in clubs, and smoke when they should be spending their time with their wives or female friends. Of course drinking liquor does not pay; neither does he who smokes ever get a return for the money invested in tobacco. Rum and tobacco will probably be forced out of use by an increase of refinement in taste. Books like "Smoking and Drinking" are worth more to the cause of temperance than would be a law of equal length on the statute books of the several states. Mr. Parton writes so well on every subject that it is a pleasure to read him. The price of the present work is 50 cents. Sold by The Truth Seeker Company.

A handsome pamphlet bearing the imprint of the *Thinker*, McPherson, Kan., is "Slaughter the Innocents," by Chas. O. Donnovan, barrister-at-law. It is a tilt against the Irish. Mr. Donnovan may be a little too severe on this people as a race; but in so far as his remarks apply to the Catholic portion of that people, they are woefully and startlingly true. Catholicism ruined Ireland. As was shown in a recent paper by C. L. James, published in THE TRUTH SEEKER, Ireland was a nation among nations until the church captured and degraded her. There is something about Catholicism that robs a man of all sense of honor, and all respect for human rights or human laws. If an Irishman could be found who is not a Catholic, there is no doubt that, other things being equal, he is as good as the rest of mankind. It is by accepting the diabolical teachings of Catholicism that the Irish people hav laid themselvs open to the truthful strictures of Mr. Donnovan. We should say that 25 cents would be a fair price for this pamphlet.

Mr. E. C. Walker, junior editor of *Lucifer*, has collocated from that paper a number of articles, and published them in pamphlet form under the title of "Practical Co-operation." Mr. Walker is one of those vigorous writers who say what they hav to say in such a manner as to attract and hold the attention of whoever glances at his articles. He may be rash, and liable to run his head under the ax, but thus far it is not known that he has suffered decapitation. He is dead in earnest from the word "Go!" to the finish, and it is not his fault if he does not always win. Not to let our admiration for Mr. Walker's *verve* make us forgetful of his pamphlet, we would say that "Practical Co-operation" sells for ten cents, and can be obtained at this office.

From Auckland, New Zealand, comes a pamphlet entitled, "The Kingdom of Heaven; or, The Teaching of Jesus, as Found in the Gospels, Criticised." A. Campbell, bookseller, is the publisher. The teaching of Jesus is found not to bear the test of criticism in the light of faith and reason. The pamphlet is a credit to Archd. Campbell, who is its author. 25 cents. A second pamphlet by the same writer is, "Spirit or Matter?" in regard to which the same remark is applicable, and which sells for the same price. A third, which is named "Jesus Who is Called Christ," is equally good. "Pictures We Hav Seen of the Unknown God" is a fourth. We are glad to see so much Freethought literature emanating from the vicinity of the sixth continent.

"Spiritual Specifics—Mind in Medicin" is the title under which M. L. Holbrook publishes a discourse by the Rev. Cyrus A. Bartol on the relation between mind and malady. The book has no especial value further than that its odd pages advertise some of Mr. Holbrook's other publications, which are really worth reading. Among these are, "Eating for Strength," $1; "Liver Complaint, Nervous Dyspepsia, and Headache: The Causes, Prevention, and Cure," $1; "Fruit and Bread a Natural and Scientific Diet," $1; "Muscle-Beating; or, Activ and Passiv Home Gymnastics for Healthy and Unhealthy People," 30 cents. Any of these may be ordered from this office, and will be sent postpaid on receipt of price.

Spiritualism has acquired a new ally in the shape of a monthly magazine called *Spirit Voices*. Editor, George A. Fuller; assistant editor, Mrs. G Davenport Stevens; manager, James A. Bliss. These three, with the assistance of a printer who evidently understands the art, hav produced a handsome publication. Those who wish to patronize this new undertaking should address Manager Bliss, 121 West Concord street, Boston, Mass.

Fowler & Wells hav recently issued a new edition of Redfield's "Comparativ Physiognomy; or, Resemblances between Men and Animals." Dr. Redfield thought he discovered physical resemblances between men and animals, and that the likeness extended to the mental characteristics. In a book of 330 pages these resemblances are set forth and illustrated with 330 cuts. Price, $2.50. For sale at THE TRUTH SEEKER office.

People having members of their family under five years of age may be interested to know that a publication espousing the cause of the human infant is published monthly in this city. *Babyhood* is the title of the magazine, and it is devoted exclusivly to the care of infants and young children, and the general interests of the nursery. Published at 18 Spruce st., New York; 15 cents per number.

"Proceedings of the Pennsylvania Yearly Meeting of the Progressiv Friends, held at Longwood, Pa., 1883-1884." C. D. B. Mills, Syracuse, N. Y., and M. M. Bailey, Marlboroville, Pa., are the clerks of this Society of Friends, and those interested in the proceedings can doubtless obtain the pamphlet under notice by addressing either of these gentlemen.

"Saladin," the editor of the London *Secular Review*, reprints from that paper, in pamphlet form, his article on the "Crusades," and sends a copy of it to this office. The little book contains 14 pages, and is the story, told in "Saladin's" eerie way, of how the Christians of England and elsewhere attempted to drive the Infidels out of Palestine.

"A Common-Sense Guide to correct English," by J. L. Barker, Columbus, Ga., price 50 cents, would strike the observer as coming rather high for a book of its size, but it is as full of meat as an egg is of vitellus and albumen. It can be read with profit by all writers who aim at accuracy of expression.

Vick's "Floral Guide" for 1885 contains pictures of hundreds of flowers as big as life, and needing only color to be as natural. The "Guide" is a catalog of the flower and vegetable seeds which James Vick, Rochester, N. Y., has to sell, and can be obtained of him for ten cents.

John G. Hertwig is well known to the public as a writer on the Sabbath question and woman's rights. His latest work is "Silver Coin," as its names indicates, an argument on finance. Price 10 cents. For sale at this office.

M. E Marks, Oak Park, Ill., prints a circular headed "Hav We Reliable Evidence that Jesus Arose from Death and Ascended to Heaven?" He concludes that we hav not.

G. F. Rinehart, Colfax, Iowa, contributes a 56-page pamphlet to the subject of "Intellectual Development." It is ably written. Price, 50 cents.

Books that the Press Appreciate.

The *Nonconformist*, just before the holidays, printed this notice of Mr. Putnam's latest novel. The advice in the last paragraph is as good now as then:

"Waifs and Wanderings" is the title of a new work by Samuel P. Putnam, published by The Truth Seeker Company, 33 Clinton Place, New York city. Price, $1, cloth; paper, 50 cents.

Just to giv an idea of the novel, it begins with Mr. and Mrs. Cupples, who hav no children of their own. One stormy night Mrs. Cupples was aroused from her slumber by a noise which she insisted was burglars, and demanded that Cupples arise and advance forthwith to the cellar and catch them. This was an entirely new business for Cupples, and before resolving finally what course to take, he listened, and both at the same instant determined that it wasn't cats nor burglars, but a baby, and it was soon discovered to be on the door step. So it was brought into the house where it proceeded to stir up music. Mrs. Cupples demanded that Cupples giv the bottle to the baby, while Cupples insisted he saw no bottle, but when Mrs. Cupples fished one out, found it was filled with milk, and rammed it into the child's mouth, the noise ceased, while Cupples, filled with amazement at what a bottle could do, simply ejaculated, "Well, I'll be damned," not, however, that he meant it; the expression was hyperbolical with Cupples, and no harm at all.

The story goes on through thirty-three chapters taking that child through all the vicissitudes of slave life up to the close of the war, defeating the grossest injustice, sometimes the Bible being on one side and sometimes on the other, both law and gospel accommodating themselvs to circumstances, until at last justice triumphs, but no thanks to either law or gospel.

This book would make a most charming holiday present. It is written in Mr. Putnam's happiest style. Few authors are gifted as Mr. Putnam is with the ability to seize on and hold the attention of the reader without flagging from first to last.

We commend this book of 192 pages, well printed and elegantly bound, to those who desire at this season of the year to make a present to their friends of a truly interesting and valuable book.

The *Banner of Light* also commends the book:

Mr. Putnam excels as a writer of fiction embodying the views of Freethinkers. In this, as in his previous works, he exposes the real characters of those who employ religion as a cloak to their selfish and nefarious acts, and with pretentious sanctity impose upon the sympathies of honest but simple-minded people. The frame-work of the story is the civil war, incidents of which are vividly described, reaching at times points of intense interest. Radical truth are freely uttered; every page sustains the right, condemns the wrong, and encourages those who are looking for better conditions for all mankind.

Of Mr. Remsburg's "Bible Morals," the *New Thought* speaks in these flattering terms:

John E. Remsburg never writes without having something to say, and he always says his say as well as it can be said. Mr. Remsburg proves beyond the possibility of a doubt that the Bible sanctions falsehood and deception, cheating, theft and robbery, adultery and prostitution, murder, wars of conquest and extermination, despotism, intolerance and persecution, injustice to woman, unkindness to children, cruelty to animals, human sacrifices, cannibalism, witchcraft, slavery, polygamy, imtemperance, poverty and vagrancy, ignorance and idiocy, and obscenity.

Mr. Remsburg believes the Bible was true to the conditions that produced it; that it contains many good things; it is only when the claim is made for the Bible that it is God's infallible book that he finds it necessary to show that it partakes of human fallibility. He says: "In opposing the Bible, do not suppose that I am so uncharitable as to deny to it any merit. There is much in it to be admired. The Mosaic code, crude and barbarous as it is, contains many statements that are wise and just; the proverbs constitute a store-house of oriental wisdom; Job, dressed in the rich imagery of the past, is a poem of surpassing merit; many of the psalms are gems of poesy; David's lament for Saul and Jonathan, and the words spoken over his dead Absalom, are touchingly beautiful; the Sermon on the Mount, with all its vague and impractiable teaching, is composition that has charmed and will continue to charm thousands who reject the dogma of its author's divinity; those chapters in John which record the last hours of Jesus with his disciples are so full of pathos that in reading them we forget the Christ, and hear only the sad, human voice of the 'gentle Nazarene;' Paul's writings reveal a master mind, and through the clouds of his theology there bursts forth many a ray of truth." This book can be had of its publishers at 25 cents each.

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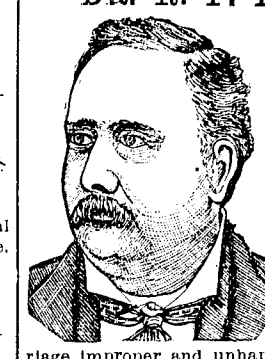
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Gems of Thought.

IN the ancient world we may consider the Stoics to hav been the most distinguished, practical philosophers. Their leading moral doctrin was "to liv according to Nature." If they were asked, to what Nature? some answered, according to the human, others to the general Nature, or universal law. Now, human nature is adapted to the dominion of reason over the desires; therefore, the philosophical emperor, M. A. Antoninus, wrote that, to the reasonable being, acting naturally was equivalent to acting reasonably. And as the same reason, moreover, which is said to reign in man is also the divine principle pervading the whole universe, according to the doctrin of the Stoics, the man acting in consonance with his own reason, acts also consonantly with universal reason. And as by this reason he knows himself to be part of the world, and especially a member of the great community of rational beings, he recognizes it as his duty to liv, not to himself alone, but also for the general good.—*Strauss's Old and New Faith.*

To be learned in the lump in other men's opinions and to be in the right by saying after others is the much easier and quieter way; but how a rational man, that should inquire and know for himself, can content himself with a faith or a religion taken upon trust, or with such a servil submission of his understanding as to admit all and nothing else but what fashion makes passable among men, is to me astonishing. I do not wonder that you should hav, in many points, different apprehensions from what you meet with in authors. With a free mind, which unbiasedly pursues truth, it cannot be otherwise.—*Locke's Familiar Letters.*

SEEING these things, seeing that, by the confession of the most obstinate enemies of innovation, our race has, hitherto, been constantly advancing in knowledge, and not seeing any reason to believe that, precisely at the point of time at which we came into the world, a change took place in the faculties of the human mind, or in the mode of discovering truth, we are reformers; we are on the side of progress. From the great advances which European society has made, during the last four centuries, in every species of knowledge, we infer, not that there is no more room for improvement, but that in every science that deserves the name, immense improvements may be confidently expected.—*Macaulay.*

IN our era of the world, these same church clothes hav gone sorrowfully out-at-elbows; nay, far worse, many of them hav become mere hollow shapes or masks under which no living figure or spirit any longer dwells; but only spiders and unclean beetles, in horrid accumulation, drive their trade; and the mask still glares on you with its glass-eyes, in ghastly affectation of life—some generation-and-a-half after religion has quite withdrawn from it and, in unnoticed nooks is weaving for itself new vestures, wherewith to reappear and bless us or our sons or grandsons. As a priest or interpreter of the Holy is the noblest and highest of all men, so is a sham-priest the falsest and basest; neither is it doubtful that his canonicals, were they pope's tiaras, will one day be torn from him to make bandages for the wounds of mankind; or even to burn into tinder for general scientific or culinary purposes.—*Sartor Resartus.*

THE Power, incensed, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well-pleased, the language of the soul,
And in his book of life the inmates poor enroll.
—*Burns's Cotter's Saturday Night.*

MANY religious exercises are entered into with seeming fervor, where the heart, at the time, feels cold and languid. A habit of dissimulation is by degrees contracted and fraud and falsehood become the predominant principle. Hence the reason of that vulgar observation, that the highest zeal in religion and the deepest hypocrisy, so far from being inconsistent, are often or commonly united in the same individual character.—*Hume's Dialogs Concerning Natural Religion.*

THE inner life of every man is hidden from his fellows by a thick veil; whenever accident draws this partly aside, are we not invariably amazed at the unexpected incongruities it lays bare? Are we not, on such occasions, made aware that we are habitually forming the most egregiously mistaken estimates of the essential condition of those around us? For myself, I can truly say that whenever circumstance has made me intimately acquainted with the deeper secrets of my fellow-men, I hav been utterly confounded at the unlooked-for nature of the revelations. Among the lowest I hav found "seeds of almost impossible good;" among the most virtuous in appearance (and, in some respects, in reality) guilt or frailty that scarcely any evidence could make credible.—*Greg's Creed of Christendom.*

Polonius.—We are oft to blame in this:
'Tis too much proved—that with devotion's visage,
And pious action we do sugar o'er
The devil himself.
King.—Oh, 'tis too true!
How smart a lash that speech doth giv my conscience!
The harlot's cheek, beautified with plastering art,
Is not more ugly to the thing that helps it
Than is my deed to my most painted word:
O heavy burden! —*Shakspere's Hamlet*

BY the common consent of all wise men and philosophers, that is the noblest type of government which governs the least, which makes the least display of itself, which has the fewest court houses, the fewest jails, the smallest standing army, the smallest police, which makes the slightest external demonstration of its life. That is the finest, truest, noblest government where the laws are written in the intelligence and the heart of the people, where it simply governs itself. So that religion is not necessarily the best, not necessarily the most intense, where there is the largest external manifestation architecturally, the most elaborate ritual, the most costly sacrifices, processions, and external displays. That is the grandest and divinest development which the world has ever seen, when the laws of God, of truth and right, are written on the fleshly tables of the heart; where there is the least display of external power, for the simple reason that it is not needed.—*M. J. Savage.*

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PORTRAITS.

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Odds and Ends.

"POETS are born." This, by the way, is the case with everybody.

"SEE how plain a tail shall put you down," remarked the alligator as he swept the little darkey within easy lunching distance.

A YOUNG lady being refused a new dress by her father, told him he resembled a part of a stovepipe. "What part?" he asked. "The dampar," she replied, and wept copiously.

AN Oakland obituary notice referred to a deceased citizen as having "gone to a happier home." The widow is about bringing a libel suit. These Oakland women are too sensitiv for anything.

A SOUTHERN editor asserts that all angels are blondes. A gentleman who married a light-haired woman with a sultry temper says that he is not prepared to deny the assertion, but he is pretty confident that all blondes are not angels.

A GERMAN, says an exchange, loves to contemplate himself, a Frenchman to talk about himself, an Englishman to blow about himself, an Italian to mourn about himself, an Irishman to swear about himself and a Yankee to outlie them all.

ONE of the Japanese students, while out for a stroll, was accosted by a sophomore with the inquiry, "What's your name?" The gentleman from Japan answered politely, giving his surname. "Oh," rejoined the questioner, "you heathens don't hav but one name, I see." "What was the first name of Moses?" was the reply.

"WEALLY, ah, I beg youah pardon, miss, if I intrude," said a dude from Cincinnati the other evening on discovering a pretty girl milking a cow. "No intrusion, sir," said the girl, blushing like a rose. "Ah, my dear damsel, cawn't I assist you?" "Certainly, sir. Just stand where the cow can see you." "Of course I will, me chawmer; but what do you want the cow to see me foah?" "She will think you're a calf, and giv down her milk faster."

DEACON DE BLANK: "Yes, dear, I know the church ought to hav a new organ now that the opposition church in the next square has one, but I shall not subscribe anything toward it." Mrs. De Blank: "But all the other members are subscribing liberally toward it, and we must do something." "I know; but I can't afford it, my dear. My income has totally stopped." "Good gracious! Why, what has happened?" "The police hav raided, cleaned out, and demolished No. 60 Slum street." "But what has that to do with us?" "That was my property."—*Philadelphia Call.*

AN English lord who visited this country was at a dinner given in his honor at a private residence up-town. A little daughter of his host, who was too well-bred to stare, but who eyed him covertly as the occasion presented itself, finally ventured to remark, "And are you really and truly an English lord?" "Yes," he responded pleasantly, "really and truly." "I hav often thought I would like to see an English lord," she went on, "and—and—" "And now you are satisfied at last," he interrupted, laughingly. "N-no," replied the truthful little girl. "I'm not satisfied. I'm a good deal disappointed."

"WHO preached to the disciples on the day of pentecost?" asked a Newman Sunday-school teacher of her class. "Peter," shouted the class in chorus. "And what appeared unto them?" "Cloven tongues," said the class. "What is a cloven tongue?" The class remained silent, and the teacher was about to explain when the smallest boy exclaimed, "My pa's got one." "You are mistaken," said the teacher. "This was a miracle, and miracles do not occur now." "Yes, he has a cloven tongue," said the boy, "for I saw him put a clove on his tongue this morning as soon as he took a drink out of the jug."—*Pious Paper*

ELDER FILLIPS, who was a jovial soul, settled many years ago near the head waters of the Susquehanna. He was, in fact, a Presbyterian dominie. He was full of humor, and ready with his repartee on all occasions. Jack Rickitt, a quasi parishioner, who was more punctual at the river than at church, presented the elder one Monday morning with a fine string of pickerel. Elder Fillips thanked him graciously for the gift. "But, elder," suggested Jack, still retaining the fish, "those fish were caught yesterday. Perhaps yer conscience won't let ye eat 'em." "Jack," replied the elder, stretching out his hand toward the string, "there's one thing I know; the pickerel were not to blame."

TO A GOAT.

Thou hast a serious aspect, but methinks
Beneath the surface, Billy, I discern
A thoughtful tendency to play high jinks,
A solemn, waiting wickedness supern.
Within the amber circle of thine eye
There lurketh mischief of exsuccous kind—
A humor grim, mechanical and dry;
Evasiv, subdolous, and undefined.
I would I understood thee better, Bill,
Beseech thee of thy courtesy explain;
Now, doth the flavor of a poster fill
Thy utmost need? Of old hats art thou fain?
I pr'ythee, goat, vouchsafe some information.
Oh, say! Come, now! Get out! Oh, thunderation! —*The Critic.*

A BROOKLYN lawyer's little daughter goes to Sabbath-school, and is in a class with other little girls. The teacher last Sabbath was going over the good old story of King Solomon and his wisdom. "Now, dears, who was the great queen who traveled so many miles and miles to see the king!" Silence prevailed. The name had been forgotten by the class. In order to help them, the kind but misguided teacher began to offer a little assistance. "You do know, I am sure. The name began with S, and she was a very great queen." Just then up shot a little hand, and out spoke the triumphant voice of the little girl. She transfixed the listening school-room with the following brief statement, in a clear, business-like voice, "I know, teacher; it was he queen of spades."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 7. | PUBLISHED WEEKLY. | New York, Saturday, February 14, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

A NEW religious sect has established itself at Jerusalem. The members call themselvs the "Overcomers," and hav divine revelations through the wife of their leader.

DUNCAN C. ROSS, the athlete, says the story of his intention to enter the ministry is all nonsense. Considering the morals that hav already been drawn from Mr. Ross's alleged conversion, this declaration will be quite a set-back for Christianity.

A NEW ORLEANS reporter says that an audience listened "two hours *breathlessly*" to a sermon by the Rev. Joseph Cook. This is evidently hyperbolical, as it attributes to a number of people a degree of long-windedness only attained by the Rev. Joseph Cook himself.

THE religious periodical known as the *Princeton Review* has suspended publication. It was a dry and unreadable print, and was of little interest to any except those who wrote for its pages. By way of consolation the Norristown *Herald* remarks, "We hav the census reports of 1880 left."

AN esteemed exchange, the *Christian at Work*, has the following society item, which contains a moral: "Yes, brethren," says the clergyman who is preaching the funeral sermon, "our deceased brother was cut down in a single night —torn from the arms of his loving wife, who is thus left a desolate widow at the early age of twenty-four years." "Twenty-two, if you please," sobs the widow in the front pew, emerging from her handkerchief in an instant.

THE *Alta Californian* promulgates the statement that the Nevada gold seekers hav discovered a new use for fowls. It is a common sight there, it says, to see men and women carrying a hen under one arm and a basket of chickens under the other. When they reach their destination, the hens are picketed, and, being already hungry, begin to scratch and eat. After three or four days' honest toil they are killed and their craws examined for gold. As much as $8 has been found in one craw.

LAST Sunday's papers contained this dispatch from Lebanon, Pa.: "Elder Dickinson, a Philadelphia evangelist, is holding revival meetings in this place and vicinity in the interest of the Methodist church. More than one hundred persons were converted here in three nights. At Morgantown it is reported that only one grown person in the village is left unconverted. He is an Agnostic, and has not attended any of the meetings." Morgantown must be an awful lonesome place for its only sensible inhabitant.

THE *Christian Register* says: "Not a little discussion has taken place in New Orleans as to whether the Exhibition should be open on Sunday. It has finally been decided to open it on that day, but the machinery is not to be in operation. The grounds of this discrimination are not stated. If with a view to release those who tend the machinery, well and good; but if made under the assumption that the holiness of the day will be marred by putting it in motion, the directors seem to hav overlooked the fact that the machinery of the universe keeps on moving just the same on Sunday as on any other day. In the many inventions which, according to the preacher, man has sought out, the visitor to the Exhibition might find opportunity for instruction and much occasion for gratitude."

A MILWAUKEE paper relates this story of a talented Christian young man: George Parker, a fine appearing young man employed by Hildebrand Bros., the ice firm, slipped from a loaded ice wagon, which he was driving near the Kinnickinnic bridge about two weeks ago, the wagon passing over him and injuring him quite seriously. He was taken to the residence of the Hildebrands, near Forest Home cemetery, where he was cared for. On Friday evening, having quite recovered, he led the meeting at the Young Men's Christian Association rooms, on the south side. Saturday he was left alone in the house while the members of the family were away. Upon their return Parker was missing, and further search revealed the fact that two gold watches and fifty dollars in money were also missing. Parker's old shoes sat in the place of a pair of new boots which had been standing in the room, and an air of desolation pervaded the house. The matter was placed in the hands of the sheriff, who will search for Parker.

IN a religious paper an English rector has lately given examples of the way in which children in national schools are taught to gabble over the church catechism. One wrote, "To bear no manners or atred in my heart." Another, "To sucker my father, obey the queen, and all that is put in thority; to submit myself to my governess, teachers, spirit pasters." Another, "Suffered under the Pontius Pilate, was crucified, he descended into heaven." Another, "My duty toward my nabour is to do to no men as I would, and no to obey the queen," etc. These are samples of fifteen examples of what is called "religious instruction."

AT the late meeting of the California State Teachers' Association A. L. Bancroft delivered a lecture on a proposed new alphabet. The Sacramento *Union* says: "Previous to the address charts were distributed showing the proposed 'San Francisco alphabet for revised English spelling, 1884.' This shows a scheme of thirteen vowels, four diphthongs, and twenty-four consonants. The system may be summed up practically in the statement that it is 'shorthand' written in a long way. The characters, apart from the ordinary alphabet, resemble ordinary letters now in use generally. Mr. Bancroft explained the chart at length, and claimed for the 'San Francisco alphabet' a variety of advantages."

IN the Rev. Heber Newton's sermon on the "Trinity" this passage occurs: "The number which first finds expression for unity in variety is the number three. One is the mere unity. Two represents mere variety without a bond of unity. It is the number which denotes analysis—the severing and differentiating of the primal unity. Three expresses a return to a higher unity—harmony. It has variety, but that variety is not the mere separation of analysis, as is the case with two. It makes a new synthesis. It is a unity in a triunity." If Mr. Newton desires to preach that doctrin, there should be none to object; but he ought to call it by the right name and tell where he got it. It is not Presbyterianism; it is Universology!

KATE FIELD spent several months among the Mormons of Utah, and in giving her observations in the New York *World* relates the following: "Not long since I visited a polygamist endowed with thirteen wives, every one of whom is a beast of burden. All hav their allotted duties. Several liv on different farms, the care of which is confided to them. One cooks, another sews, a third is dressmaker and tailor, a fourth weaves cloth, a fifth makes butter and cares for the milk. The youngest bears children, and between her and the brute to whom she looks up there must be a difference of at least thirty years. Though the man is well-to-do, all liv like pigs, and when I sat down to lunch, expecting of course to meet the whole family, I had for companion the master only. The first wife waited upon the table and the 'plurals' ate in the kitchen. This scene occurred not many miles from Salt Lake. The man is Danish. So are his wives. They are not women; they are 'cows.' Miss Field says that Mormon women generally claim that they would never enter the polygamous state except for their religion, and that the Old Testament is read to them every Sunday in support of plural marriages.

FOUR of the seven churches in the town of Keene, N. H., are without pastors, and without immediate prospect of their being supplied; and report says that the pastor of a fifth church is about to resign. What is worse, a discussion has been started in a local paper of the question "When did the first rainbow appear?" One correspondent, signing himself "Hazel," holds to the Mosaic story about the first rainbow being set in the sky to reassure Noah and his family; but a more skeptical writer laughs at the idea, and in reply uses this derisiv language: "No rainbow before the flood, says 'Hazel.' Let me explain my mistake. When I pick up a piece of fossil coal and find impressions of ferns and barks of trees, I am told that the plants which made up the coal grew millions of years ago. Tropical nuts are dug up at Brandon, Vt. Big California trees are found fossil in Greenland, coal in Labrador. Now those trees required rain and wind and sunshine and rings round the sun and moon; but 'Hazel' says there were no rainbows till after the flood, and treats us to the story of Noah's ark. Compared to the age of coal, Noah was quite recent. Six or seven men like Methuselah could join hands across the whole six thousand years of the Bible creation. We wonder if a rainy March of forty days would put Monadnock under water! We venerate the past and sympathize with Mark Twain. When this distinguished traveler was in the East, he found the grave of Adam. It was forty feet long and fallen in. He wept for hours over the grave, and when the sun went down he still stood there in tears."

MR. NEWTON'S recent radical sermon has caused Mgr. Capel to express an opinion. There were so few points of contact between the views of the Catholic and those of the Episcopal clergyman that Mgr. Capel could only point out the wide difference. "In the Catholic church," said he, "whatever we hav that is said to be of faith or of doctrin is absolute and unchanging. A priest with us, therefore, who would deliberately and obstinately persevere in proclaiming a doctrin contrary to those laid down by the church would hav his authority withdrawn at once. It would be impossible for a Catholic priest to preach heresy from a Catholic pulpit. He would be called upon to explain his teachings, and, being told that they were not the teachings of the Catholic church, inhibition would naturally follow. Our doctrin is fixed, definit, and all preaching must be within those limits. But in the Protestant church, as I understand it," he continued, "there is no such body of dogmatic truths, though they hav creeds which are capable of the widest possible interpretation. A latitude is allowed for the exercise of private judgment, and Mr. Newton would say, therefore, that he had exercised only his private judgment and intellectual rights in proclaiming his theories. To exclude such theories would imply the possession of infallibly authority by which the decision is made. And one would naturally ask why should the church be right and Mr. Newton wrong. I can easily understand how annoyed Protestant-Episcopals are at Mr. Newton's interpretation of the Thirty-nine Articles, but it is logically unjust to condemn him or any other clergyman for any interpretation as long as there is no infallible and unerring reading of those Thirty-nine Articles. Mr. Newton is as liable to be right as his bishop. To lookers-on from the Catholic church it is but one more illustration that doctrinal teaching, as such—theories on eternal punishment, original sin, etc.—will, at no distant day form no part of Christian theology. In other words, the fight is to be between Agnosticism and Catholicism, and, indeed, all thoughtful men on the other side of the Atlantic already recognize this. How infrequently, even now, does any prominent Protestant preach on doctrinal points? Your popular preacher does not touch them, but givs his hearers politics and the question of the hour. I sympathize with this movement, for who could believe the doctrin of three distinct persons in one God unless on some authority greater than the light of reason? It is certainly beyond the mere ken of human reason. In a lesser degree the same may be said of the other question, original sin—its co-relativ doctrin of the atonement. As a question altogether outside the Catholic church I shall not venture to anticipate the judgment of Mr. Newton's brother clergy." Mgr. Capel said he was sorry that Mr. Newton was weakening the Christian religion at a time when it needed strengthening, and added that the Protestant clergyman's attacks were scholarly and well put, something he could not say of most clerical writing in America. The clergy generally, he thought, were not scholars.

News of the Week.

CAPT. PHELAN, the man who was stabbed by Short, is so as to be out, and has appeared against his assailant.

PROFESSOR HUXLEY'S health at Naples is by no means satisfactory, and he is compelled to liv in absolute seclusion.

A COLLECTION is being raised in Germany to make Prime Minister Bismarck a birthday present. The sum collected is assuming enormous proportions.

TALMAGE preached last Sunday on the blasphemy of Colonel Ingersoll's recent lecture in Brooklyn, and advocated the suppression of such teachings by the police.

A "REPLY to Ingersoll," in Brooklyn last week, by the Rev. Thomas Mitchell (the same that debated with Mr. Wakeman at Rochester), was attended by an audience of eight.

O'DONOVAN ROSSA, the dynamiter, and editor of a dynamite newspaper, was shot in the back and slightly wounded, last week, by an Englishwoman named Yseult Dudley. The woman is deranged.

PRESIDENT-ELECT CLEVELAND spent last Sunday at Greystone, N. Y., the residence of Mr. Samuel J. Tilden. Gov. Hendricks was in New Orleans, where he was received last Saturday with an address of welcome.

CARLTON NORWOOD & Co., of Rockport, Me., will launch in the spring a ship capable of carrying 4,000 tons dead weight. She will hav a keel 263 feet long, 45 feet beam, and 28 feet deep. This is said to be the largest keel on record.

PORTER C. BLISS, Freethinker, journalist, archeologist, and historian, died last week, and was buried at Randolph, N. Y., on the 6th. Local journalists, and members of the Society for the Advancement of Science, acted as pallbearers.

A MEETING of New York Socialists was broken up by the police one evening last week, and the audience were severely clubbed. Mr. Edward King, who was to hav spoken, describes the clubbing as an outrage and altogether unnecessary.

NATHANIEL POPE, the head cashier of the New York office of the Liverpool and London and Globe Fire Insurance Company, [in this city, speculated in Wall street. He is now $27,000 short on his books. He has confessed to stealing.

A "WHITE CROSS SOCIETY" has been organized in the Episcopal church of New York, the object of which is to encourage the observance of the seventh commandment. It is hoped that the dignitaries of the church will now giv us practice as well as precept.

IT is reported that a branch of the Salvation Army was mobbed in Fall River, Mass., last Sunday. Some of the women were seriously injured. There is a good deal of lawlessness just now in Fall River, and the cause of it all seems to be religious differences.

REINSDORF AND KEUCHLER, the anarchists who were sentenced to death some weeks ago by the Imperial Court a Leipsic, Germany, for attempting to cause the death of the emperor and other royal persons, were executed at Berlin on the 7th. The prisoners' heads were cut off with a sword.

A NEW sect announced in Russia is that of the "Jerusalemists." Each of its members wears constantly on his breast a card bearing a printed dispensation from the Patriarch of Jerusalem, and is pledged to visit that city at least once in his life. All religious gatherings of the sect are held at night and with no other light than that of faith.

KHARTOUM, in the Soudan, Africa, has fallen into the hands of El Mahdi, the False Prophet, and the fate of Gen. "Chinese" Gordon is unknown. It is guessed that he has either been killed or has gone further up the Nile to escape being "rescued" by the English troops under Stewart. One report has it that he has gone over to the enemy and become a Mohammedan.

Communications.

Hypercriticism.—Iconoclasts.

"Another cherished delusion destroyed" is a saying daily heard. A carping, skeptical spirit has attacked, one after another, many an old story and dismissed it as fabulous. But there is an incredulity that rests on a basis of credulity, and which is, perhaps, more misleading than superstition itself. For instance, one must believe that even the most intelligent people who lived a few centuries ago were fools, liars, imbecils, to hav given credit to things that we wise men, so far removed from the stage of action, so easily detect as false and often very foolish. And this carping, doubting spirit is satisfied with the veriest trifles that aid to make asserted facts seem fables. The story of Tell and the apple is triumphantly dismissed as a lie as soon as the doubters find the like story told of persons who lived ages before the date of Gessler and Tell. It never occurs to the doubters that probably Gessler and his advisers knew the old story, and men being the most imitativ of all animals, it delighted them to re-enact the scene. Some persons once expressed grave and owlish doubts as to the story of the siege of Troy, declaring the whole thing to be a myth, and that no such city as Troy ever existed. Yet it was the most universally credited fact among all the ancients. The earliest records we get go within about three hundred years of the date of the seige—traditions go to the very time. It became an epoch from whence to date, just as has our July 4, 1776. It is clear that people must hav begun to refer to it as the greatest event of ages during the lives of the heroes concerned in the war. There is some circumstantial evidence stronger than all the direct testimony of eye-witnesses. Ten thousand eye-witnesses may swear to a fact, but the present, living fact is far above all testimony. Not a man living can swear he heard the Declaration of Independence read July 4, 1776. Yet tradition, beginning during the lives of a generation living at the time, to whom this was a matter of fact, has never ceased for even one month to refer to the event. So began this of Troy, and all the histories, poetry, traditions of antiquity, date from that event. Actuated by the same spirit, certain critics reject mountains of evidence that show a reputed author wrote the works attributed to him, and permit trifles light as air to giv the credit to another. How if justice were to thus serve an accused whom all the world calls guilty, who confesses, also, and enjoys the fruits of the crime, and should seek for some unsuspected person, and gathering up a thousand trivial circumstances, fasten them on him, and call to the world, "Behold the guilty one?" It is astounding how quick is the world to join in the cry, or would be, did we not know how presumptuous we are wherein we are most ignorant.

Doubts hav been cast on Shakspere's authorship, just as doubts may be in time cast on that of any writer. Those busy in publishing these doubts with strange eccentricity would make one the author who never claimed to be it, and on whom not one of his contemporaries ever dreamed of fastening the honor —Bacon.

See now their positions: Shakspere, who lived and was an undoubted real person, of whose daily life we know more than is known of Bacon's, claimed to be the author. He lived and moved for more than twenty years constantly among play-writers and play-actors, the most jealous of beings. He wrote with them and for them. He claimed to be the writer and author. Enemies who hated and attacked him never dared deny his authorship during life, though some of them accused him of plagiarizing and assuming too much. He also lived among literary men in an age of great literary activity, and was the contemporary and intimate acquaintance of some of the greatest minds and most profound scholars the world has ever known—in an age, too, when the literary life made up by intensity what it lacked of universality. These contemporaries so much admired Shakspere in his lifetime that they continually panegyrized him, and after his death lauded him in immortal lines—lauded him as none but the author of Shakspere's works, of all the sons of men, deserved, and made for him by their praises such a monument, to use the language of John Milton concerning him, "that kings for such a tomb might wish to die." And they were as much influenced by the impression made on them by their intercourse with him, by his talk and conduct, by the man himself, as by his writings. Two hundred years after his decease, it is discovered by these iconoclastic critics that some person else is the author of Shakspere, and far-fetched facts, with wondrous speculation, are triumphantly related as proof that one did not write and the other did.

A late writer in the *Manhattan* concludes that Shakspere could not hav composed the Sonnets because of his poor education and opportunities. What Latin could he hav known? He had access only to Lilly's Latin grammar, all in Latin. What law could he hav known? Yet he writes as though he understood law. He was never even a lawyer's clerk. Therefore he could not hav written the works of Shakspere. This is said in spite of an every-day experience of the, shall I say supernatural, power of genius. One might say of Blind Tom, What music has he ever studied? We are speaking of one to whom the term "universal genius" in its broadest sense applies; to whom his every-day acquaintances gave the name, "myriad-minded;" not only

> "Nature's darling child,
> Warbling nativ wood-notes wild,"

but one who, as Bacon describes the spider, hanging in mid-air from his self-woven web, draws from himself all the material for habitation, production, subsistence, and daily exercise. Of this power of genius to rise above environs let Burns furnish example—the inspired clodhopper, whose ornate, polished verses are even among his best, art not quenching his light and heat. One year of intercourse with the better educated made him a master. As to language, let the once notorious Eugene Aram illustrate—he got hold of Lilly's Latin grammar, and though it was in a "language unintelligible, every word in it Latin, learned it by heart; the same with Camden's Greek grammar, equally unintelligible, till," says the biographer, "this self-taught classic by mere chance unfolded the meaning of a few classic lines and then with rapid steps advanced to the comprehension of the more difficult authors, till all the stores of Latin and Greek literature were unfolded to his understanding. He also mastered Hebrew." But why go on? History and experience are full of examples. Indeed, we may well suspect that our fault is too much art, too little nature. Among all the singers of the past, who stands higher than Capparaelli? He lived and sang to a very great age, dying in 1783, at the age of eighty years. Writers say his success was due to the course taken by his teacher, the great Porpora. For five years he kept him singing nothing but little sets of scales on a small bit of paper. Finally, during the sixth year, the youth was utterly discouraged, and broke out passionately, "Do you believe it likely I will ever get beyond the merest rudiments of the art?" Porpora for a long time had been looking for this, but quietly. "Now," said he, "young man, you can leave me. I hav nothing more to teach you, for you are to-day the greatest singer in all the world." And he was! The truth is, all the great excellences of man come from within. The rudiments merely show how to evolve these.

But forsooth, says my *Manhattan* critic, Shakspere was not even a lawyer's clerk. How could he write so lawyer-like? He had but Lilly's Latin grammar, all Latin, and a few oral lessons from a a stupid teacher of a hedge school. How could he quote Latin? Here is criticism for us on the deductiv plan. We all know how misleading that plan has been in the sciences. And these critics would take the anti-Baconian method, and prove Bacon to be the real Shakspere. In the same way many exclaim, "How could Patrick Henry, been a polished orator and profound statesman? He read nothing but Livy, and passed his days dreaming in the woods, or lounging along streams, or loafing with crowds of common people in country stores, relating tales to wondering clodhoppers, playing upon their passions." The critic did not suspect that this man was daily, for twenty years, singing the little scale that fitted him to become the greatest of living orators, and, as time is beginning to show, of statesmen, too. When he was called upon the larger stage to play his part, his audience was, after all, of the same human nature as the peasants whose hearts he had so long studied, and his country only a new Rome whose foundations were to be laid with due regard to the lessons of history.

But, after all, the best evidence, if any is required, as to the authorship of Shakspere, is found in the tributes paid to his memory by his personal friends. I venture this assertion, that as Shakspere was probably the greatest mind of any age, the panegyrics of his contemporaries were worthy of him, and such as never before or since hav been composed over any human being. There are those of whom more extensiv praises hav been proclaimed, but never in any instance has any reputation called forth such high eulogiums from his acquaintances and immediate friends and followers.

Let us examin some of them, and then ask whether it be possible they could hav been written of a myth, or of a pretender, whose very presence must hav proclaimed him a fraud.

Twelve years after Shakspere had been engaged as a writer of plays, F. Meres published his "Wit's Treasury," a work comparing the English authors with the ancients. At one place he says, "As Plautus and Terence are accounted best for comedy and tragedy among the Latins, so Shakspere among the English is most excellent in both kinds for the stage." He enumerates his "Gentlemen of Verona," "Love's Labor Lost," "Comedy of Errors," "Love Won," "Midsummer Night's Dream," "Merchant of Venice," "Richard II.," "Richard III.," "Titus Andronicus," "King John," "Henry VIII.," and "Romeo and Juliet."

In 1598, Richard Bamfield, in "Remembrance of some English Poets," says:

> "And Shakspere, thou whose honey-flowing vein,
> . . . . . .
> Whose 'Venus,' and whose 'Lucrece,' sweet and chaste,
> Thy name in Fame's immortal book hav placed,
> Liv ever—you at least in fame liv ever.
> Well may thy body die, but fame die never."

And there are many like references.

Among the papers of Lord Ellesmere is a letter from Lord Southampton, in which, among references to other persons, he speaks of Shakspere as a most worthy man, "and the writer of some of our best English plays, which, as your lordship knoweth, were most singularly liked of Queen Elizabeth."

The Rev. John Ward, who lived in Shakspere's nativ town, and wrote a diary of affairs from 1648, refers to Shakspere as a once well-known person there, "who wrote for the stage two plays every year [perhaps in his later days], and for it had an allowance so large, I hav heard, he spent at the rate of a thousand pounds a year."

During Shakspere's life an anonymous writer published some verses in which Shakspere is represented as

> "He that from Helicon sounds many a rill
> Whose nectared veins are drunk by thirsty men.
> Crowned be his style with Fame, his head with bays."

Within four or five years after his death a monument was erected to his memory.

Digges, in a preface to his plays, in 1623, seven years after his death, says of this monument:

> "When that stone is rent,
> And time dissolves thy Stratford monument,
> Here we alone shall know thee still."

On the monument referred to, and below the bust of Shakspere, is a tablet inscribed:

> "Read, if thou canst, whom envious Death has placed
> Within this monument: Shakspere! with whom
> Quick nature died, whose name doth deck ye tomb,
> Far more than cost, sith all that he hath writ;
> Leaves living Art but page to serve his wit."

In an age when pictures and busts were rare, it is surprising how many were left of this man Shakspere.

A folio edition of Shakspere, 1623, has a likeness, and these lines by Ben Johnson, the illustrious contemporary and intimate friend of Shakspere:

> "This figure that thou here seest put,
> It was for gentle Shakspere cut.
> Therein the graver had a strife
> With nature, to outdo the life.
> Oh, could he but hav drawn his wit
> As well in brass as he hath hit
> His face! The print would then surpass
> All that was ever writ in brass."

There are little squibs, verses, hits by Shakspere; and always in character. Says the critic, he could not hav composed the elegant, chaste lines of the Sonnets, "Lucrece," etc.

Look at these lines on the monument of Sir Thomas Stanley, in Tongue Church, which we are assured on the unimpeachable authority of Dugdale "were made by the late famous tragedian, Shakspere:"

> "Not monumental stone preserves our fame,
> Nor sky-aspiring pyramids our name.
> The memory of him for whom this stands
> Shall outliv marble and defacers' hands.
> When all to Time's consumption shall be given,
> Stanley, for whom this stands, shall stand in heaven."

Shakspere all over, with his glories and his faults.

What a mysterious creature was this "Shakscene," of whom modern mule-nest finders hav made a nonentity; so well known to the daily life of his own time; of whom hundreds of portraits were made, several monuments, innumerable verses; in whose name so many poems and dramas were published; whose friends so admired living, and worshiped dead! No Man in the Iron Mask, but it was reserved for our day to thus disguise him.

Scarcely was this fabulous creature; this common, ill-educated, and uneducated person; this fellow who, living, had permitted grand works to pass under his name; this humbug almighty, borne to the tomb, ere his fame was memorized in such verses as the like never honored human being by those who had been his daily intimates, or his later contemporaries. As thus:

> "What need my Shakspere for his honored bones
> The labor of an age in piled stones?"
> "Dear Son of Memory! Great Heir of Fame!
> What needs then such dull witness of thy name?
> Thou in our wonder and astonishment
> Hast built thyself a lasting monument,
> And so sepulchered in such pomp dost lie,
> That kings for such a tomb would wish to die."

Another says:

> "This book, when brass and marble fade, shall make thee look fresh to all ages."
>
> "Be sure, our Shakspere, thou canst never die,
> But, crowned with laurels, liv eternally."

One of the few immortal ones, Ben Jonson, a rival, and familiar friend, writes that he honored him "this side of idolatry," and thus worthily composed an obituary:

> "Soul of the age!
> The applause, delight, and wonder of our stage,
> My Shakspere, rise! I will not lodge thee by
> Chaucer or Spenser, or bid Beaumont lie
> A little farther off to make thee room.
> Thou art a monument without a tomb!"

Search all the records of the past and find me such

eulogies, warm from the heart and glowing from the imaginations of great appreciating souls who knew the man face to face, soul to soul.

Again of him is written:

"He was not for an age, but for all time.
. . . Nature herself was proud of his designs.
Sweet swan of Avon! . . .
But stay! I see thee in the hemisphere,
Advanced and made a constellation there."

Soon after Shakspere's death, Puritanism-like, another deluge overwhelmed all the world of art. For music there was howling; for laughter, scowling; for dancing, praying. Poetry was regarded as vice, and play-going as the sin against the Holy Ghost. In the old world of fancy all that breathed, perished. No wonder that in Charles II.'s day play-goers, like Pepys, supposed that Shakspere's plays were being acted for the first time. And yet, amid the dark of that solemn, gloomy time, Shakspere was known to the greatest scholars; his life and memory were vividly recalled by those who, as children, might hav known him personally. Milton calls him

"Sweetest Shakspere, Fancy's child,
Warbling nativ wood-notes wild."

Gray writes of him:

"In thy green lap was Nature's Darling laid;
What time the lucid Avon strayed;
To him the Mighty Mother did unveil
Her awful face. The dauntless child
Stretched forth his little arms and smiled."

Collins said:

"The muse, blushing, hides her wreath at Shakspere's name;
No second growth our western isles could bear;
At once exhausted with too rich a gem."

Churchill said:

"In the first seat sat Shakspere.
He looked through Nature at a single view,
And taught new worlds to rise, new suns to roll,
And passing Nature's bounds was something more."

But why go on quoting? Away with all dull-edged speculation about Shakspere's learning and certain impossibilities. That word *genius* solves the whole question. And Shakspere's genius has been, by his contemporaries, described as "myriad minded"—genius that sees all, hears all, comprehends all, and forgets nothing. We explain the phenomenon, Blind Tom, or Colburn, by this word, and must solve the problem given us by the true poet in the same way, although Ben Jonson says of Shakspere:

"A good Poet's made as well as born;
And such wert thou! Even so the race
Of Shakspere's mind and memory brightly shines
In his *well-turned* and *true-filed lines*."

HOLT.

In Memory of Paine.

THE DAY IN CHICAGO.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since the *Radical Review* suspended, the Liberals of Chicago will hav to look to THE TRUTH SEEKER for their means of communication and information as to the trend of the Liberal movement. Our League has had more entertainments and dancing parties this winter than ever before, and although they hav not netted as much financially, nor appeared to pay for the efforts incurred, they hav attracted young people to the League, and that is the chief aim of the president. Several ladies hav given receptions, card-parties, sociables, etc., at their residences, and we hav just concluded the grandest Thomas Paine festival ever held in this city. The following from the *Inter-Ocean* of Jan. 30th givs some idea of what the press generally said:

PAINE'S ANNIVERSARY.

The Liberal League last night celebrated the 148th anniversary of "America's Revolutionary Author-Hero and Mental Liberator, Thomas Paine," at Fort Dearborn Hall. The president of the League, Mr. E. A. Stevens, presided, and during the evening some admiring friend sent to the platform a basket of beautiful cut flowers, bearing his name. The hall was decorated with evergreens, quotations from the great Freethinker's works, and the Stars and Stripes. The audience was large and completely filled the building. A short opening address was delivered by the president, who touched but lightly on the life, character, and services of the revolutionary hero, statesman, patriot, and philosopher, gracefully giving way to Mrs. A. M. Freeman, who delivered the oration of the evening.

Words fail me to describe the eloquence, the rhythm, the diction, the animation, and the grace which this gifted poet, authoress, and playwright threw into her grand oration. Mrs. Freeman never uses notes or manuscript, but her lectures and orations flow with an uninterrupted ease, using the finest figures of rhetoric, and the smoothest alliterations. Her outpourings of eloquence are like the murmuring and rippling stream, flowing in silvered beauty through domestic scenery, sylvan shades, and delightful dales. There are a few majestic cataracts, impetuous cascades, but the smooth, flowing notes of a rhythmal chorus are always there. Her literary style is sometimes climacteric and cumulativ, but always elegant and abounding in figurativ yet vigorous language. Added to her natural genius and grace, she possesses the beauty and charm of an "enchantress"—as that word was overheard by the writer, shortly after the oration was finished, while a gentleman was trying to express the effect of the oration and the oratrix upon him. The following ladies and gentlemen took part in the program: Mrs. L. M. Swank, Mrs. Moore and daughters, Messrs. Larsen and Dupuy, C. L. Geiger, Professor Scully, the Boyer children, and Chas. Wood—the last named appearing in costume and taking the parts of Richard III., the ghost, and Catesby in the tent-scene of "Richard III." Charles Wood is a Chicago wonder—a poor colored newsboy and bootblack who was induced to go before Professor Lyman and giv a Shaksperian recitation, never having taken a lesson, and his rendition was so remarkable that Mr. Lyman now has him in training to travel in star parts. His first public appearance was at one of the League entertainments this winter. The other vocalists and elocutionists were chiefly from the finest professional talent of the city. After the oration, the president proposed a resolution of fraternal greeting to the Scandinavian Freethinkers, who for so many years were the only society in Chicago to pay respect to Paine's intellectual and moral worth, by celebrating the day of his birth, and who were then in session in Wolff's Hall, which passed unanimously, and a suitable resolution was returned. Olaf Olson Ray, who delivered the oration at their meeting, is also a member of our League, and has translated all of Ingersoll's lectures into the Scandinavian language.

The hall was then given up to the younger people, who wore the merry hours away with dancing.

Before the dancing concluded the following was passed unanimously:

"*Resolved*, That we, as Liberals and friends of the Chicago League, return our thanks to the president, E. A. Stevens, for the efforts he has used on this occasion to make this anniversary so enjoyable to all its participants."

Now I hav to relate something that is not so pleasant, but it has, fortunately for the League, been brought to a satisfactory conclusion after a very determined struggle. In this matter let the Chicago press tell the story.

TOO LIBERAL FOR THEM.—MEMBERS OF THE LIBERAL LEAGUE OBJECT TO INCENDIARY UTTERANCES OF ANARCHISTS.

From the Chicago Daily News, Jan. 24th.

Over the signature of President E. A. Stevens, it is announced that the usual Sunday-evening meeting of the Liberal League will not take place to-morrow evening, owing to the preparations which are being made for the anniversary of the death of Thomas Paine for Thursday night. On the other hand, there is an announcement, which is not signed, that there will be a meeting at Liberal League Hall Sunday evening, at which August Spies will speak on scientific Socialism, "other notices to the contrary notwithstanding."

Mr. Stevens was much perturbed to-day over the publication of the latter announcement. He asserted that it was unauthorized by the League, and said, furthermore, that Mr. Spies was not a member of that body. In explanation of his announcement that there would be no meeting of the League to-morrow evening, Mr. Stevens said that a majority of the members were opposed to the utterances of one or two dynamiters at the meeting. For some time these men had been permitted to speak, but latterly their utterances had been more and more incendiary in tone, and the liberty allowed them had been perverted into license. According to Mr. Stevens, the self-respecting members of the League were disgusted with this wild talk, and many kept away from the meetings. Mr. Stevens says that most of them believe social reform necessary, but think it should be brought about by the exercise of the franchise. They threatened to invoke the aid of the police to expel the objectionable members in case they persisted in attempting to make their inflammatory harangs at the next meeting. A caucus was held last night, and as it is desired to avoid any trouble until after the celebration of the Paine anniversaay set for next Thursday evening, it was decided not to hold the usual meeting to-morrow evening. Mr. Stevens said the committee had authorized him to make the announcement.

August Spies, one of the members of the German dynamite party, said he is not a member of the Liberal League, and had nothing to do with the making of either announcement. He had been invited by a member of the committee on lectures to speak to-morrow evening and had chosen the subject of scientific Socialism. He understood that certain members of the League objected to President Stevens's rulings, which they considered arbitrary and partial, and had decided to call a meeting without consulting him.

A BREAK IN THEIR RANKS.—SOME MEMBERS OF THE LIBERAL LEAGUE OFFEND OTHERS BY TALKING SOCIALISM.

From the Chicago Daily News, Jan. 26th.

Fort Dearborn Hall was well filled last evening despite the announcement made by E. A Stevens, president of the Liberal League, that the usual meeting would be omitted. William F. Fury, one of the vice-presidents, took the chair in the absence of the president with a suitable apology. Mr. Simpson, acting secretary, said that Mr. Stevens had promised to pay the janitor for the hall if he would keep the doors locked. Samuel Fielden said that a president who attempted to stifle free discussion was not fit to be at the head of such an institution as the Liberal League, and moved a vote of lack of confidence. George A. Schilling said that Stevens had usurped the privileges of the association. A motion to postpone the matter for a week was then adopted.

August Spies delivered a lecture on "Scientific Socialism." [Then followed a brief report of lecture and the debate.]

E. A. Stevens, president of the League, was seen after the meeting and said that not more than ten members of the League had attended last night's lecture. There had been an attempt on the part of the Anarchists and dynamiters to monopolize the talking at meetings, and bring a lot of claquers to applaud their sentiment, until a greater part of the members of the League had ceased in disgust to attend. The constitution of the League provides that the charter may be revoked whenever the objects for which it is created are perverted. The objects are the secularization of the government, and the abolition of all recognition of religion by the state. The constitution provides that lectures shall be given under the management of a lecture committee. The committee met on Friday night, and decided not to hav any lecture Sunday night, on account of an anticipated disturbance by them, some of whom threatened that if they could not hav their Anarchism ventilated, they would organize a "guerrilla warfare." Yet the other crowd managed to get the hall last night by representing, Mr. Stevens says, that a majority of the members wanted to hold a meeting.

On Thursday, January 29th, a meeting of the board of directors was called, and the following motions passed with but one dissenting vote:

1. That there should be no lecture Sunday, February 1st—nothing but a business meeting of members.
2. That the president be authorized to advertise the same, and invite only members good on the books.
3. That the president be authorized to take such steps as will exclude from the hall persons who are not legitimate voters.
4. That the board of directors approve the action of the president in postponing the meeting of Sunday, January 25th.

ALL IS PEACEFUL AND SERENE.—BUT IT WAS A HARD FIGHT WHILE IT LASTED.—A QUESTION OF DYNAMITE.

From Chicago Herald, Feb. 2d.

All that was needed to complete the fun at last night's meeting of the Liberal League was the introduction of a dynamite bomb. It was dynamiter against anti-dynamiter—which should control the League—and the anti-dynamiters won. At a special meeting called by the secretary, last week Sunday, the dynamiters were out in full force, and passed resolutions breathing blood and thunder and denouncing the president for pledging the League to a peace policy. Last night the meeting was a turbulent one. It was understood that it was to be a fight for the future policy of the League. A number of members had been admitted at the special meeting, and they all came up to vote last night. But the regulars refused to admit them to the hall. They stormed the door and tried to batter it down, but were driven back. Then the dyamiters within the meeting attempted to shout down the peace faction. They moved to lay motions on the table and to adjourn, they shouted out objections, they called for divisions, they tried to out-talk their opponents. In none of these were they successful. The peace party, by a large majority, passed a resolution indorsing the action of President Stevens. The secretary was censured for having called the special meeting. Then the meeting adjourned. The resolution passed was as follows:

"*Resolved*, That it is the sense of this meeting that the discussion of dynamite as a factor for adjusting real or imaginary evil is injurious to the interests of the Chicago Liberal League, and we, as members, deprecate any effort to force such discussions on this society, founded, as it is, for the dissemination of other principles."

THE CELEBRATION AT PITTSBURGH, PA.

From the Pittsburgh Daily Post.

The Pittsburgh Liberal League and the friends of Freethought celebrated the 148th anniversary of the birthday of the author-hero, Thomas Paine, at Lafayette Hall. The program was a varied one, and was of both social and literary character, Staley's orchestra rendered a number of classical selections, and later in the evening furnished the music for the dance.

There were present about three hundred Liberals and their friends who had come to honor the memory of Paine, who stands distinctivly and pre-eminently the forerunner and expounder of the doctrins of the Liberals of America. His revolutionary career tinges his history with an interest to Americans that no other man holding his views has been able to excite.

The stage, which was decorated for the occasion, bore on the right a portrait of Paine, standing with hand uplifted toward the sun of Justice and Liberty, and beneath his feet the emblems of superstition. On the left was displayed the portrait of Gen. Guiseppe Garibaldi, the Italian hero and liberator.

Professor William Seymour opened the exercises by a brief introductory address, in which he touched upon the general character of Paine. He requested that those within his hearing would throw away dark religious beliefs, and if they were members of a religious denomination to forget it for the time being and join in the occasion which honored the man who uttered the sentiment, "The world is my country, to do good my religion." As a progressionist, he said he did not believe in perfect men, and he would not hold Paine up as a perfect man. But the man had been fearless in announcing what has since been demonstrated to be the truth, though it brought upon him a torrent of abuse which none but a hero could hav withstood and conquered.

He then introduced the speaker of the evening, Mrs. Mattie P. Krekel, wife of Judge Arnold Krekel, of Kansas City, Mo. She is a large, shapely woman, with brilliant and determined-looking eyes. The lineaments of her face denote strong characteristics, and her hair is just beginning to silver. She was dressed in a plain suit of black velvet, and wore no ornaments except a single breastpin clasped at her throat and a jeweled ring upon her left hand. Her voice is pitched rather high, but during a lengthy oration she showed no evidence of fatigue. Her delivery is deliberate and ornamented with but few gestures.

In opening her remarks she alluded more particularly to the doctrins of Liberalism than to anything concerning Paine. In drawing historical comparisons she said that those who stand nearest to and are intimately associated with the great minds of any age generally fail to fully understand the magnitude of their works or the depths of their thoughts. One hundred years from now John Brown will be looked upon as a second savior by those who recall his history in connection with the events which hav transpired within our knowledge. Paine is now beginning to stand in his proper light before people with liberality of thought.

When the times are ripe for a leader, the mind fitted to supply the demand will be projected into the world. This was the case with Thomas Paine. As far as his personal life was concerned it was commonplace, and subject to the human frailties of all mortals. But in the face of the bitterest denunciation he dared to sow the seeds of what he believed to be right.

During his services in the cause of American freedom, his religious views were not questioned, but afterward the weapon of slander was raised against him, and with it he has been hounded for over a hundred years, both dead and alive. When he had come to the relief of a suffering people the church would not forgiv him for his utterances, but the day has dawned when liberty of thought does not ask or need the forgivness of the church.

Paine was a man of three countries, all of which disowned him. England never forgave him because he labored for the success of American independence. France never forgave him for his mercy in trying to save the life of Louis XVI. America disowned him because he tried to disenthrall men's minds as he had their bodies. In closing, Mrs. Krekel said: "Those who hav been loudest in the denunciation of Paine are those who know least about his writings. But the veil of falsehood which has been thrown over the life of Paine shall be lifted, and we shall see how unjust has been the judgment which distorted his character. The trenches dug by theological tools to bury Paine will be filled up. What grander figure stands before us than that of heroic Thomas Paine, who fought for liberty in three different lands, a leader and a teacher?

Paine has been martyred, not by the fagot, but his bones hav been dragged from the grave and burnt in theological slow fires. But in the broader light of Liberalism his spirit will come back clothed in the living flesh of justice to humanity."

After the applause following the close of Mrs. Krekel's oration had subsided, Maggie Bailey, a charming little miss, recited the pathetic poem of "Sister and I."

The floor was cleared for dancing, and the social festivities of the evening held sway. The younger ones glided through the mazes of the dance to the music of the band, while the sedate entertained themselvs in quieter sociability.

At midnight an elegant banquet was served, during which the following toasts were responded to: "Thomas Paine," Professor William Seymour; "Paine's Contemporaries," Scott Douthitt; "The Liberal League," Mr. E. A. Wood; "Hypatia and Bruno," Harry Hoover; "Woman," Frank Gessner; "Man," Mrs. Mattie Krekel.

After the literary exercises a large quantity of Liberal literature was exposed for sale, including all of Paine's works and other authors, and the current publications indorsed by the apostles of Liberalism.

The Liberal Club.

It was so ordered (under providence) that the 365th regular meeting of the Manhattan Liberal Club should be one of great interest. The evening was cold, and the attendance was chiefly male. Mr. J. B. Gardner lectured on "Alcohol, the Real, True, Unmitigated Devil." It had been some little time since an unmitigated devil had been introduced to the club; hence the interest.

The lecturer, being duly presented to the audience, explained that devils, according to Swedenborg, were not necessarily personal. He then described the sensations which a drinker experiences in passing from ebriety to inebriety. These are accompanied by various illusions, and prove the truth of the Bible statement that "wine deceiveth him that drinketh." Liquor had been known since the days of Noah and Lot, and how much longer it was impossible to state. Ardent spirits were used by the first experimenters in chemistry. Galen, in the second century, prescribed brandy for a voracious appetite. The Spartans had a custom of intoxicating their slaves to illustrate to the rising generation what a fool a man would make of himself when he was full; and an ancient humorist recommended that the upper part of a shoe should be made from the mouth of a hard drinker, because that was never known to admit water. Liquor affected different races in different degrees. For instance, an amount which taken inside an Eskimo would scarcely produce exhilaration, would paralyze a Hindoo. It was a delusion, the lecturer said, to suppose that alcohol was a food. In $233.60 worth of Bavarian beer, subjected to analysis, there had been found the nutritiv constituents of a moderate-sized loaf of bread, and a man must drink eight quarts of beer per day for a term of years in order to imbibe the nutriment contained in a sirloin steak. The speaker held the priests and doctors mainly responsible for the continued use of alcoholic beverages, and the example of the moderate drinker was worse than that of the inebriate.

At the close of the lecture Mr. King was called for, but did not respond. Mr. Wakeman observed that while Mr. King—who was not to be readily found because of smallness of stature—was being searched for, he would call attention to the reporter of THE TRUTH SEEKER (which paper all should read), who was of larger proportions. That individual had reported Mr. Wakeman as saying, in his speech at the Paine celebration, that Webster must hav known that the Fugitiv Slave law was unconstitutional. This was erroneous. Mr. Wakeman did not believe that Webster would stand up and defend an unconstitutional law if he knew it to be such, and he (Mr. Wakeman) had made no such statement. The reporter would here say, parenthetically, that undoubtedly Mr. Wakeman is correct, although several persons understood him to speak as reported. The writer of the account of the Paine celebration took no notes at the time. He was one of the committee of arrangements, escorted two engaging young ladies to the hall, and, if the complainant had been observing, he would hav noticed that the reporter's time was altogether taken up. As a lawyer and jurisprudent, Mr. Wakeman must be forced to admit that these are mitigating circumstances which will stand both in law and equity. The speech was a good one, and deserved a fuller report than the crowded columns of THE TRUTH SEEKER would permit.

Mr. Wakeman said that he wished both Paine and Webster could hav listened to Mr. Gardner's lecture, taken it to heart, and put its teachings in practice. Alcohol was certainly the prince of devils, and had no redeeming qualities. Temperance was not the word to use in connection with ardent spirits. Total abstinence should alone be spoken of. Liberals were free from the old theological devil, but they are now confronted by a worse one—the Demon of Drink. In this matter the lawyers were bad, the ministers were worse, but the doctors were the very worst. The sacramental wine used in communion and mass was an evil which the church should get rid of, but the prescriptions of doctors were an abomination which it was beyond the power of the speaker to describe. He wished it understood, however, that he did not favor the measures advocated by the prohibitionists. Mr. Wakeman spoke earnestly and impressivly, as every man must feel inspired to do when discussing this question.

Dr. Weeks followed. There was a community of Mormons in Scranton, Pa., from whom the church should learn a useful lesson. These Mormons use water in their communion service. They justifiy this on the ground that from Christ's side flowed both blood and water, and they were permitted to take their choice, and preferred water. The doctor recommended water sweetened with molasses. The speaker further said that it was a mistake to suppose that alcohol was a stimulant. It was a poison and an irritant.

Mr. Graham made some semi-amusing remarks. The subject, he thought, had not been treated with fairness. He was not in favor of drunkenness, but would like to see cultivated in men that quality known as manhood, so that a man might pass a grog-shop without going in, or might go in and drink without getting drunk.

Dr. Lambert read some extracts from eminent physicians to show the evil and useless character of alcohol. Nearly one-half the wealth produced yearly in this nation was expended for liquor and tobacco. Out of $3,500,000,000, he claimed, $1,500,000,000 goes in this way. This material is mainly used by the men, so that but $2,000,000,000 is left to be divided between the sexes for useful purposes. Woman, therefore, got the benefit of but a half of one-half of the money expended, which was but one-half of her just due. The doctor wondered why women should fool away their time contending for the privilege of the ballot, which was not worth having anyway, when they should be opposing this great evil. A lady here arose and was understood to say that when women came to vote, legislation on the liquor question would be different.

Mr. Gardner closed the discussion by correcting those who had misunderstood him.

There were various incidents during this meeting. The lecturer claimed, in one part of his address, that the use of intoxicants was as habitual with the gentle sex as with the male biped. This Madam Delescluze denied with considerable vehemence of language. Her female acquaintances were numerous, but there was none among them who drank liquor. Again, the lecturer said that poverty among workingmen was due to indolence and general laziness. This statement was received with tokens of manifest disapproval.

The Kramer brothers, each one of whom looks as much like the other as like himself, sang with manly voices a song to the tune of "Coronation." These gentlemen wish to encourage volunteer singers to enlist for Mr. Reynolds's tent campaign. They would be valuable auxiliaries to such an enterprise.

Mrs. Dr. Herrick will next week point out the "Obstacles to a Higher Civilization."

The Bruno Statue.

The following additional subscriptions for the Bruno Statue hav been received:

Previously acknowledged,	$92.25
Herbert Merrick,	1.00
James Parton,	2.00
Julius Fehr,	2.00
B. F. Lewis,	1.00
Jacob Cretors,	1.00
J. W. Dennis,	1.00
L. K. Washburn,	1.00
S. Brewer,	1.00
Morris Reiman,	2.00
P. C. Mills,	1.00
Total,	$105.25

Send further subscriptions to T. B. Wakeman, 93 Nassau street, New York city.

Feb. 10, 285.

Tent Fund.

Previously acknowledged,	$36.25
P. C. Mills,	1.00

Lectures and Meetings.

MRS. A. H. COLBY is speaking for the Spiritualists of Portland, Maine, during February. Her address is in care of T. P. Beal of that city.

W. S. BELL gave a course of five lectures in Durand, Ill., the last ending with the Paine celebration, and on the 1st instant gave two lectures at Chebanse, Ill.

THURSDAY, the 12th, and Friday the 13th, at two and eight P.M., the New York State Woman Suffrage Association convenes at Steinway Hall, this city. Elizabeth Cady Stanton, Susan B. Anthony, Lillie Devereaux Blake, and other notable advocates of the cause make addresses.

MESSRS. WATTS AND PUTNAM will be at Cleveland, O., tomorrow, the 15th. During the week Mr. Watts will giv a course of lectures at Upper Sandusky, Ohio, the 17th to 20th inclusiv. Our readers living in the vicinity of these places will do well to make arrangements for attending. The League Secretary and first vice president are hard at work, speaking nearly every night, and they should be supported and encouraged by large audiences. The Nine Demands of Liberalism must hav a strong public sentiment in their favor before we can expect their accomplishment, and this public sentiment must be created by Freethought lectures and the circulation of Freethought journals and other literature. The sense of fair play inherent in the American people will insure the final adoption of our platform if they can be made acquainted with the true status of religion in this country, and how it is in reality a government-subsidized institution instead of as it should be, if it exist at all, a voluntary association of similarly-minded people. To forward this Freethought propagandism, the Liberals of the country should, whenever possible, engage Messrs. Watts and Putnam for one or more lectures.

The League.

The League President.

From the following note from the first vice-president of the League, we judge that we shall next week hav the pleasure of printing Col. Ingersoll's first official communication to the League:

"PITTSBURGH, Feb. 9, 1885.

"MY DEAR EDITOR: I hav great pleasure in announcing in THE TRUTH SEEKER that Col. Robert G. Ingersoll has accepted the presidency of the National Liberal League. Next week fuller particulars will be given. CHARLES WATTS."

The Campaign Fund.

Previously acknowledged,	$3,079.57
Mrs. Josephine Duane,	2.00
Charter for Wahkiekum Co., W. T. (per Mrs. S. F. Albert, sec.),	5.00
Waynesburg, Pa. (per H. Clay Luse),	30.00
S. H. Davis,	1.00
E. O. Marsh,	1.00
F. C. Scharnhart,	1.00
Total,	$3,119.57

News and Notes from the Field.

In our pursuit of truth and description of its progress we hav somewhat forgotten the world of art. Truth, however barren it may seem at first, leads, in the final result, to the noblest poetry, and our pathway as pioneers is not altogether unadorned with glimpses of that beauty which must come from a regenerated world. All over the land we hav had Paine jubilees, and with their brilliant accompaniments of song, and dance, and bright speech, new hope springs within our hearts.

Linesville, Altoona, and Pittsburgh hav sent their fires forth, and added nobly to the general illumination.

Mr. M. H. Hamlin and daughter, of Greenville, Pa., furnished excellent music at the Linesville celebration. They are skilful players as well as outspoken Freethinkers. Nevertheless, the orthodox are very glad to employ their talents in the musical line, not realizing how much heresy there may be in their strains. Unconsciously, music will liberalize the human soul, and while the preacher is thundering about hell-fire in the pulpit, the Freethinker in the choir is demolishing all his theology with the rhythmical voice of nature. I think friend Hamlin has put a good deal of Freethought into his notes, and preached to the congregation with more potent eloquence than the minister.

I must not forget the pictures and mottoes presented to the Linesville Liberal League by Miss Martha Brockway, of Jamestown, Pa., the work of her own hands. She is a gifted artist touched by the genius of Freethought. One motto skilfully wrought in graceful foliage, is from Thomas Paine: "One schoolmaster is worth a hundred priests;" and another is from Thales, the noble philosopher who lived 650 years before Christ, and who said, "Avoid doing what you blame in others." There are also excellent crayons of Ingersoll, Denton, and others of our leaders. So the flowers of art flash over our advancing way.

I found another gift, at Altoona, from some unknown friend to the secretary of the National League, and so I suppose the genius of poesy sent this by express, or Eve, alias, Adam's Express Company—forwarded it for the general good. I shall accept these painted flowers as indication that many hearts, all over the land, desire that our thorny pathway in the vanguard of Liberalism be cheered with nature's sweetest aspects, and that the "winter of our discontent" be followed with the brightness of summer's laurels; and so we will hope on, and bear many discomforts, while such happy omens cheer our course.

Our Altoona friends are of the right sort, and I hav great faith in their future work. Louis Plack, John R. Kemp, and Mr. Cline are thorough-going Liberals both in head and heart, and will help on the cause with generous devotion. Mr. Watts and myself enjoyed the hospitality of Mr. Plack while at Altoona, and we found a good resting-place and plenty of cheer in his elegant home—the spirit of democracy and true liberty in the midst of wealth and fortune.

We are now among our famous allies of the Pittsburgh League, who are full of enthusiasm and ready to lend a hand. We shall hav much to say of them when our week's labors are over.

Mr. Watts lectures on Thursday and Friday evenings at Waynesburgh, Pa.; at Monongahela City, on Saturday evening. I lecture, Sunday morning, before the Pittsburgh League; Mr. Watts lectures in the afternoon and in the evening at Allegheny City, and on Monday evening again in Pittsburgh. On Tuesday and Wednesday evenings, Feb. 11th and 12th, he lectures at Alliance, Ohio, and on Thursday and Friday evenings at Massilon. On Feb. 17th, 18th, 19th, and 20th, he will lecture at Upper Sandusky, Ohio. A certain Major or Gen'l Gibson in that region has been attempting to reply to Ingersoll, and has expressed his willingness to meet any representativ man on our side. So a challenge has been issued to this doughty warrior to meet Mr. Watts. If he

does so, you may be sure we shall hav a lively report to giv of the combat. At any rate, an opportunity will be given the orthodox to show their colors, and if they refuse, we shall demonstrate their cowardice. Time will tell whether this champion of Christianity has the courage of his conviction or not.

A like challenge has also been issued to the clergymen of Pittsburgh, and, from signs in the air, I shouldn't wonder if we had a field-day of debate next Sunday.

We hav had quite a lively time in Waynesburg, a quiet village of about 2,500 inhabitants, among the hills of Southern Pennsylvania, near the Virginia line. Here is where H. Clay Luse livs—a fiery young Liberal, born of radical Abolitionists, and so he has good blood in him for reform. He is author of that bright little book, "An Antidote Analyzed." He, with his father, Samuel Luse, and uncle, Henry Luse, are the main promoters of every advance movement, and keep the town wide awake, although the ministers would like to hav it as sleepy as Rip Van Winkle. Mr. Watts gave his first lecture on Thursday evening. A good audience was present. The town hall was nearly full, and I should judge that about half were orthodox. They all paid strict attention to the discourse, which was pronounced even by the Christians themselvs to be the best they had ever listened to from a Secular platform.

After the lecture, a challenge was issued to the clergymen present. This was responded to by a Dr. Miller, who at first seemed to be quite cheery and smooth, and though an old-fashioned Presbyterian minister, and president of a college, declared that the lecture was almost as good as a Christian sermon, and really strengthened his faith. Its morality was like that of the Bible. As for science, he admitted its marvelous service, but without a blush affirmed that Christianity was the source of science. He also slyly confessed that Mr. Watts was a good man, and would no doubt be saved on the ground of his morality, only he was quite curious to know what would become of the thieves, murderers, etc. He evidently thought that he was dealing with a novice in the person of our vice-president, and seeing the splendid effect of Mr. Watts's eloquence, wanted to be "devilish sly," and scoop it all in to the credit of Christianity. Watts utterly demolished these pretensions, and showed that orthodox Christianity was utterly opposed, both in morality and philosophy, to Secularism; that the former could claim neither sound morality nor knowledge, for it had always put itself in opposition to these, and only adopted good things on compulsion, because if it didn't, the world would utterly ignore its theological claims. Mr. Watts challenged Dr. Miller to debate these very points, and show whether Christianity could stand at the bar of reason and vindicate its value to human progress.

Dr. Miller found that he had been caught in his own trap. Then the tiger came out, and he incontinently "gave himself away" by saying that the lecture was a tissue of falsehood from beginning to end, and that Mr. Watts did not know what he was talking about, thus saying the very opposit of what he had first affirmed. His litttle game was a failure, and the smile that was "childlike and bland" was succeeded by the grinding of teeth, as if he would like to burn Mr. Watts, who quickly took him on his new tack and challenged him to prove the falsity of anything that had been said. Dr. Miller said that he wasn't prepared for debate. "Not prepared?" said Watts; "why, I am prepared in five minutes to meet any or all of the ministers who attack those principles which I believe to be true and good. You hav studied Christianity for thirty years or more, are president of a college, a minister of the gospel which you say is absolutely necessary to the salvation of the world, of those who are here present, men and women, and yet on an open platform you dare not defend those principles. Do you not know what they are? Can't you state them? Can't you giv reasons for your belief? Can't you try and convince your neighbors, who will be damned according to your creed if they don't accept it? Not ready for debate! Well, I will giv you twenty-four hours in which to prepare, and will meet you here to-morrow evening, and you shall hav as much of the time as I, and let us settle who is right in this matter. Come on."

The reverend gentleman was nonplussed. He was in a box and knew it. He squirmed mightily. Of course he wanted to avoid debate. But he had forced the issue and he must meet it, or gracefully, like a gentleman, back down and confess defeat. This, of course, his orthodox soul did not wish to do, and for a while he was puzzled as to how to save his skin. At last he made the following desperate proposition whose unequivocal meanness could hav been born only of one who regarded King David, the liar and the murderer, as a man after God's own heart. He said that he could not debate with Mr. Watts, but that he would debate with anyone who would bring credentials—he did not say from whom, but I suppose from the Cumberland Presbyterian church—that his opponent was, first, a man of moral character; second, a man of scholastic attainments; and thirdly, a man who was acknowledged to be a representativ of his class. Everybody could at once see that this was merely a blind, couched, however, in terms of coarse insult. Dr. Miller thought to escape, but he only jumped out of the frying-pan into the fire. The scathing he received from Mr. Watts was simply terrific, and I guess he will remember it as long as he livs. The sympathy of the audience was entirely with Mr. Watts, with the exception of a few students who came, no doubt, to see their president wear the laurels of victory; and, instead, had to see him roasted over a logical fire, with every evidence that he did not enjoy the operation a bit. The reverend scholastic had said that Mr. Watts was ignorant of the Bible. Mr. Watts dared him to come upon the platform and repeat scripture texts right then and there, from Genesis to Revelation, and see who could giv the most of the Bible, himself or Mr. Watts. This pleased the audience mightily. The minister hid his head. He had no concordance with him, and had, by his silence, to confess that the skeptic knew more of the Bible than he did. The people dispersed with great excitement, and all the next day the streets were full of talk. The Christians admitted that their man was badly used up, and hardly knew whether to make another trial or not, for Dr. Miller was about the biggest gun they had, and if he was so woefully discomfited, what would become of the lesser lights?

The hall was crowded on Friday evening. The best citizens of the place were present—ministers, lawyers, etc. I gave my lecture on "The Coming Religious Demands." Mr. Watts then delivered a most vigorous and destructiv address on "Christianity and Its Claims." It was welcomed with repeated applause, although this was probably the first time that the majority of the audience had ever listened to such a radical discourse. It shows how wide-spread is the spirit of skepticism and what a faint hold Christianity really has upon the minds of the people; and when the plain truth is spoken, it is readily accepted. No one appeared to defend Christianity. It seemed to be a useless task. Dr. Miller was not present. I presume he had a realizing sense of his incapacity. Like Falstaff, he perceived that discretion was the better part of valor. No doubt, when Mr. Watts is a thousand miles away, he will come out of his hole and bark, to his own satisfaction, of course. I never knew a dog that didn't. But it will hav no effect upon passers-by—only upon those who, like himself, don't know that the sun shines.

Fraternally yours, SAMUEL P. PUTNAM.

The Pennsylvania State Liberal League.

ITS FIRST ANNUAL CONVENTION AT ALTOONA, JAN. 30, 31, AND FEB. 1, 1885.

The Opera House was handsomely decorated for the occasion, the stage adorned with life-size portraits of Thomas Paine, D. M. Bennett, and Colonel Robert G. Ingersoll, with handsome and appropriate mottoes. Everything was arranged and in complete readiness on the morning of the Convention. The first meeting was held on Friday evening, January 30th. Few delegates had arrived, but there was good attendance to hear Ex-Rev. C. B. Reynolds on the subject of "Salvation," and the meeting was inaugurated under most cheering auspices.

Saturday morning, at 11:30, the Convention was formally opened by First Vice-President Wm. Seymour, of Philadelphia, and the reality of the hard times was impressed by the failure of many Leagues to send full delegations. The secretary (the able, earnest, and devoted Liberal, Harry Hoover, of Pittsburgh) read the minutes of the last year's meeting, when the state League was organized; also the constitution and Nine Demands, after which the usual committees were appointed, and the convention adjourned till 2:30 P.M.

At the afternoon session, very interesting addresses were made by Professor Wm. Seymour, Harry Hoover, C. B. Reynolds, S. P. Putnam, and others, after which the routine order of business was resumed, and the convention proceeded to the election of officers for the ensuing year. The following persons were unanimously elected: President, Wm. Seymour, of Philadelphia; Vice-Presidents, Henry Clay Luse, of Waynesburg; George Thorn, of Clearfield, and J. G. Kline, of Altoona; Treasurer, S. F. DeJones, of Pittsburgh; Executiv Committee, J. R. Perry, of Wilkesbarre, O. H. Wheeler, of Bradford; Roman Staley, of Pittsburgh, and Miss DeLouie, of Philadelphia; Finance Committee, Louis Plack, of Altoona, George Baldwin, of Louisville, and A. Adler, of Lancaster. Mr. Harry Hoover made an eloquent, telling speech, in regard to the necessity of more efficient organization, and in favor of the action already taken in regard to securing and paying an efficient state lecturer and organizer, and called attention to the advisability of this position being held in connection with the secretaryship of the League. Mr. C. B. Reynolds was then unanimously elected state lecturer and organizer.

In response to earnest and repeated calls, Mr. Reynolds said:

"It is not enough to hav grand and noble purposes—they must be faithfully, persistently carried out. The success of the state League depends on the character, zeal, and energy of its individual members. The hardest trial under which the National Liberal League labors is that so large a portion of its membership act as if there was no claim upon them whatever: they hav no duty to do, are under no obligation to make sacrifice or in the least inconvenience themselvs to advance its interests. They fail to realize that to declare themselvs Liberals is to obligate themselvs to cultivate every instrumentality for diffusing the light of truth; that doing justly, loving mercy, and diligently striving to make others happy is what constitutes Liberalism. When Liberalism fails to inspire a spirit of self-sacrifice—an earnest desire to aid and benefit humanity—they may as well crawl back to the creeds of superstition. We hav talent, devotion to truth, love of our fellow-creatures, and the spirit of self-sacrifice in the Liberal ranks fully equal to that in any or all Christian denominations; what is needed is unity on a systematized plan of work, which shall incite all to earnest effort."

Mr. Reynolds then explained the mode of organizing and conducting the local League—the science school on Sunday; the district meeting; how literary socials, dances, and sleighing parties in winter, excursions and picnics in summer, could be made to defray all expenses of local Leagues. He continued:

"Nothing can be done by any state lecturer without the earnest, activ co-operation of the Liberals of the state, nor can good and effectiv work be expected without remuneration. There is no justice in expecting anyone to devote all their time and energies to upbuilding the cause, while others do absolutely nothing. Let all help to the extent of their ability. All are equally benefited by every effort made to popularize Secularism, and should at least be willing to giv half as much to uproot error and plant seeds of truth as they used to giv to uphold priestcraft, ignorance, and superstition. The state of Pennsylvania needs earnest, effectiv work the whole year round. It is for the friends of the cause in Pennsylvania to decide if they will hav the great and sure benefits of tent labor the coming summer. This can only be secured by prompt action, by immediate contribution to the Tent Fund. Let all make an earnest effort, and at once remit to Courtlandt Palmer, No. 850 Broadway, New York. If there is delay, hesitation, the golden opportunity will be past. Act at once. Let it not be proved we are Liberals only in name. Let us sow the good seed of love and truth, and we shall reap a harvest of success—build up our cause, and find surest happiness in thus securing that of our fellow-creatures."

The remarks were well and enthusiastically received, and the long-continued applause evinced the appreciation of the audience of the suggestions made.

If, as is alleged, the prayers of God's people kept Colonel Ingersoll away, then we certainly had another instance of his Satanic majesty defeating the purposes of the great I Am. Ingersoll could not hav made greater impression than did Watts. Never did people listen with more earnest attention; never was speaker more clear, logical, and eloquent, carrying conviction to all, despite the prejudice of creed and belief cherished from childhood.

Just as Mr. Watts reached his final peroration, Mrs. Krekel arrived (came direct from the train to the Opera-House), and at once followed Mr. Watts with a most interesting and able address, which was most enthusiastically received. When it is considered that the lady came under such disadvantages—tired and worn with travel; no moment of rest or refreshment, no time even to collect her thoughts—it is a wonder she could speak at all. Then, too, the great English champion of Secularism is a hard man to follow. The experienced, able, and eloquent men dwarf into pigmies compared with him. Yet this lady, realizing all this, had the noble courage to face the audience, and, by the force of her genius and charms of eloquence, won tributes of admiration and rapturous applause.

Thus was the most melancholy disaster turned into a great and glorious triumph. All were aroused to enthusiasm, and the convention was an assured success.

Sunday morning, Professor Wm. Seymour delivered a very able lecture on Heaven, to quite a large audience.

In the afternoon, at 2:30, long before the appearance of the speakers, the house was filled. The announcement that Mrs. Krekel would speak was alone sufficient to hav filled the theater. But in addition, the genial child of song—who wins the love of all hearts—S. P. Putnam, had been announced to follow Mrs. Krekel, and the very large and intelligent audience were loud in expressions of satisfaction and delight at the dual intellectual treat provided.

The success of the convention, despite all obstacles, filled our good Christian friends with gall and bitterness, and their only relief was the outpouring of smut, and blacking, gross personalities, and perversion of facts by the two little daily papers.

During the convention, the house of a poor colored man caught fire, and his wife and two children perished in the flames. Home, clothing, furniture, provisions—all were consumed.

All the meetings of the Convention except Saturday evening had been free. It was intended to take up a collection on Sunday night to help meet expenses, which had been quite heavy. But in lieu of this an appeal was made and a collection taken for the unfortunate colored brother. The unfortunate man was a devout Christian, but Liberals never ask in regard to the unfortunate, "How about their religious belief?" but "How can we most speedily assist and comfort them?" Thus, with practical evidence of living out the profession of loving mercy and helping our fellow-creatures, this most eventful and successful convention closed.

FRACKVILLE, SCHUYLKILL CO., PA.

From Roulette we went to Port Allegheny and lectured on the 21st and 22d. The Camp Bros., the most enterprising merchants in the place, gave us use of their hall. We found the avowed Liberals consisted of doctors, merchants, and business men, who all proved of the "willing order"—they were willing we should work, get out bills, advertise, and deliver lectures, and pay for everything ourselvs; which we did, and more than willingly left them.

Friday, 23d, we started for Frackville, the great center of coal supply, mining from twelve to fifteen tons of coal per day. Frackille is emphatically a mining village, with something over two thousand inhabitants. We had supposed coal miners were a rough, uncultured, barbarous people, all brawn and little brain. To our surprise, we found them fully as well developed mentally as physically. They compare favorably with any class of skilled labor in culture, refinement, and intelligence. We visited quite a number of families, and found neat and tasty homes, with every comfort—organs, violins, and flutes, many of the young folks being quite accomplished musicians; well-filled book-cases, containing the best scientific and philosophical works and the standard poets and novelists; and these little libraries were not for show, but actual use, as converse with the inmates proved.

Messrs. Phillips, Thomas, and Chappel, the leading men of the place, are actual working miners, yet they hav again and again been elected both on the school board and town council. Their influence and that of their sons and daughters hav Liberalized the community.

We delivered three public lectures—audience increasing at each lecture; on Sunday evening the hall was crowded to excess. In our visits among the friends we laid before them the necessity of organization, and mode of instituting and conducting local Leagues, which at once met hearty approval. Fourteen of the best leading citizens enrolled as members on Tuesday, and we learn that since we left they hav completed organization, elected officers, members of vigilance, educational, and social committees, and elected delegate to Altoona State League Convention.

We are confident of their success. The officers of the Frackville League are: Thomas Phillips, president; Richard Chappel, vice-president; Jas. Thomas, secretary; Mr. Thomas, treasurer. C. B. REYNOLDS, Ch. Ex. Com. N. L. L.

Address all communications for the League to S. P. Putnam, 33 Clinton Place, New York. Drafts, checks, and postal orders should be made payable to Courtlandt Palmer, treasurer N. L. L., 850 Broadway.

To Heretical Preachers.

From the Sun.

To any clergyman who breaks over the bounds of orthodox dogma, and is in danger of being tried for heresy, Colonel Robert G. Ingersoll may be recommended as a lawyer of great ability, learned in ecclesiastical questions, and not encumbered by any sectarian prejudice.

Communications.

Infidel Philosophy.

Every religious enthusiast claims that his particular religion is true, and that every other system is false in whole or in part. Each believes his religion too pure and too sacred to be investigated. Each believes that some Jehovah, Jove, or Lord is the author of his religion, hence to investigate or question the truth of it is to question and dishonor his God.

The more sincere the devotee, the more he will be shocked at the idea of investigation. Not that he will be seriously injured himself, but he is afraid his god will be dishonored. And then, however monstrous his religion may be, he believes that the welfare of the whole human family depends upon its dissemination. Hence every system of unnatural religion has a tendency to clip the wings of thought.

As a matter of fact, scientific investigation must ever be butting against the walls which these unnatural systems hav erected; and hence all systems of supernatural religion must prove the direct foe to science; and hence, as science is the friend of man, and these unnatural systems his most implacable foe, there must ever be an irrepressible conflict between science and these false systems, until the one or the other obtains complete mastery.

What can involve a greater inconsistency than the idea that it is wicked and dangerous to investigate a system of religion which has an all-wise and omnipotent god for its author?

To argue that man can overthrow or materially change a system of religion instituted by God himself, is to argue that man is more powerful than God, or that he can undo what God has established.

But why should the Christian, or the advocate of any other system of supernatural religion, be afraid to hav the peculiar claims of his religion investigated? If it is founded in truth it will stand every test which human reason can apply. The man who has pure gold is not afraid to hav the acid applied.

Science declares that the earth is globular, that it is connected with a family of worlds; the revolutions rates of motion, etc., hav been accurately determined, and scientists stand ready to make good their declaration, nor tremble because somebody questions the truths at which they hav arrived. But mark the difference between the scientist and the religionist. If a reasonable doubt is raised in the mind of the scientist, with the doubt there will be manifested that zeal for truth which will urge him on in the field of investigation until he settles down on the bed-rock of truth.

But the religious enthusiast, ever ready to defend his God, who is too feeble to take care of himself, and believing that his religion is the great panacea for all the ills, will regard one who questions the truth of his religion as the common enemy of mankind. But as his religion is false, and touches nearly every phase of human welfare, correct views will seem to him as unreal and unnatural as a nightmare to a man in his wakeful moments, and hence he will ever be floundering in a mire of error. There is but one true religion, and that is the religion of humanity. The human family is the God, human happiness, the only heaven, and human suffering the only hell.

Every so-called revealed religion is a fraud, and has inflicted the deepest wounds in both individuals and in the bosom of society. Every believer is a fanatic, and fanaticism has ever proved a bar to human progress by opposing honest investigation and keeping men chained to dead carcasses of the past.

The aggregated wisdom of the present age is entirely inadequate to giv rules for those who may come after us a thousand years hence, and yet the Christian will insist that we must accept the teachings of a barbarous age separated from ours by thousands of years.

It seems impossible to bring the mind of the Christian to see that his God has all the imperfections of an ignorant, cruel, and barbarous age.

The moment he comes to see that a wrathful, vindictiv, and cruel God is only the reflection of human ignorance and cruelty, that moment he ceases to be a Christian. Hence a man's confidence in all systems of revealed religion must be broken up before he is prepared to keep step with the music of human progress.

The creeds and dogmas of a man's religion are his all-in-all. His soul is shriveled and his mind contracted by the narrowness and imbecility of the age in which his religion originated, and he cannot rise above it, although it may be thousands of years old. The devotee knows nothing of the open day, the broad sunshine and grandeur of nature. God is the author of his religion, the father of all, the creator of all; all things belong to God; hence the Christian is only serving God when he makes the lives and the property and happiness of men contribute to the building up of his religion.

As all the affections of a woman's pure heart blossom in a kiss, so the barbarity and ignorance, the persecution and robbery, the slavery and debauchery of the ages hav cropped out and blossomed in the Christian religion. The history of Moses and Joshua and David and Solomon givs one the cream of robbery, tyranny, brutality, and licentiousness. The heart sickens, and the stomach nauseates, at the contemplation of these holy monsters.

The human intellect has been so dwarfed by religious creed and dogma that we are incapable of calculating its powers.

It is because this sublime power has been hampered by superstition, and the freedom of thought throttled by the ferocious hand of fanaticism, man's moral and intellectual existence has been well-nigh buried in the gulf of religious ignorance, so that the most advanced thinkers are dragging after them the dead-weights which were fastened to them, so to speak, by religious zealots thousands of years ago.

When man attempts to move in any reform he finds that he must climb over, or batter down, the walls of some superstition. If he point to a higher knowledge and better conditions, he is told that an old book will afford him all the knowledge he needs. And thus the living present can only move as it drags a putrid corpse behind it, which ought to hav been buried in the grave of ignorance thousands of years ago.

What should hav been a joyous earth has been rendered a scene of misery by priests and tyrants and special pets of heaven. These privileged monsters hav subjugated the earth, destroyed the peace of society, robbed industry of its reward, and, worse than all, with atrocious hand, hav despoiled the intellect of its triumphs, and left the human mind comparativly a barren waste. Whatever has a tendency to dwarf the intellect I oppose and hate with all the energy and intensity of my soul.

I sometimes bring down the wrath of the Christian by telling him that I am of more consequence than his God; that his God is only an imaginary being, while I am a living reality; that freedom of thought is of vastly more consequence than all the gods and ghosts which were ever hatched out in the distempered brain of a religious lunatic.

Attempt to introduce any improvement in the Asiatic country, and you butt your head against the walls of their religion. And the way Copernicus, and Galileo, and Columbus, and Bruno were treated shows that Christian countries hav nothing to boast of in this regord. The sciences of astronomy, and geology, and chemistry, and the art of printing, and the utilization of the power of steam and electricity, show how all improvements hav been compelled to run the gauntlet of Christian superstition before their benefits could be realized by mankind.

But a brighter day is dawning. Copernicus and Bruno, Columbus and Franklin, Watt and Gutenberg, Voltaire and Gibbon, Paine and the grand constellation of Freethinkers and scientists who hav so boldly assaulted the intrenchments of Christian bigotry, hav not lived in vain. All the Christian denominations may unite to form a barrier to the extension of Freethought, but the guarantee of religious and political emancipation, for untrammeled thought and ultimate scientific achievement, is already deposited in the schools and literature of the age. It is now too late for a flank movement. The door has been opened, and the people hav had a glimpse of the grandeur and beauty of a boundless universe outside of and beyond the walls of bigotry and superstition. Popes may rave, tyrants and priests may threaten, but their hells hav all exploded, and their devils are dead. Science will not much longer be pierced with the rusty spear of persecution, and the gate to human happiness even now stands ajar.

An infinit being made an object of worship and affection, stamped with jealousy, perfidy, and cruelty, as naturally leaves these brutal blemishes upon the mind of the devotee as the wax yields to the impression of the seal. This is verified by all the facts of history. To imitate God is considered man's highest duty. Individuals and nations will be wicked as long as they worship a God of strife, carnage, and bloodshed. When men are made to believe that "the earth is the Lord's, and the fullness thereof," all manner of crimes will be perpetrated in the name of the Lord.

Ignorance lends aid to every system of error. The church has ever been the helpmeet of persecution. The priesthood has always bandaged the eyes of the human intellect. The first business of the pious impostor has been to persuade men that they are ignorant of something of vast importance to themselvs. This they could do most effectually by pretending to be charged with a commission from some superior being. Impositions of this kind hav been the occurrence of every age, and the victims of such imposition hav shown a willingness to do homage to the impostor. The human intellect is something worthy almost of veneration; and the first work of these heavenly nincompoops (yes, that's as good a name as they deserve) has been to pervert the mind, and lead the devotee to believe that God has endowed them with the double faculty of thinking for themselvs and all the victims of their imposition.

The moment any system of theology says to a man, "Don't think," that moment the inherent independence of the intellect should rise up in rebellion to it. The distorted features in every system of ancient theology would hav been wiped out long ago if the mind had not been led into captivity. But fanaticism, backed by gods to bully, and devils to scare, and hells to torture, has shaken the empire of reason. As man advances and grows conscious of his intellectual strength and vigor, gods and ghosts, devils and witches, saviors and middle-men will recede in the distance, and giv place to that crowning glory of all animated existence, who alone is worthy of our supreme attention, and whose welfare should command our highest endeavor—man. One noble specimen of humanity is a grander subject for contemplation than all the gods that ever reigned in all the imaginary heavens. He is the grandest being we know. But on account of the dark clouds by which he has been enveloped, caused by superstition and fanaticism, we are unable even to dream of the vast resources of his mind and his infinit capabilities. Instead of the mind being free to explore the broad universe, and investigate the hidden mysteries, it has ever been kept on the rack to secure an imaginary heaven, and escape the tortures of an endless hell.

If you would see the lion clothed in his nativ majesty, go where he roams at large in the enjoyment of his climate and all that nature has provided for his development. If you would see the eagle cleave the blue ether with untiring wing and undiminished power, think not to produce him by artificial incubation and confinement. Anyone who has studied the absurdities and incongruities of these supernatural systems of religion, how they hav bound down the mind of man in fear and slavery, will not wonder when I state that we hav no more means of judging of the capabilities of the human intellect, dwarfed and warped as it has been, than we hav of judging of the nativ powers of the lion and the eagle by seeing them caged and domesticated. When mental disease can be produced to the extent of vitiating the plainest rules of arithmetic, of doing away with mathematical proportion and precision; when the poor ignorant dupe is made to rejoice in his abasement; when one generation follows another thus mentally warped, shall we not put our foot upon the viper whose sting poisons the brain? Like other boys, I read Sindbad, and Gulliver, Arabian Nights, Munchausen, etc., but in all of them no greater absurdity can be found than is contained in the "book of books," the holy Bible. The greatest absurdity taught to the young, indorsed by all and questioned by none, will be regarded and acted upon as truth even in riper years.

While I am writing this article, hoping, perhaps, that it may turn some young mind in the right direction, my heart goes out in gratitude to a kind father whose first lessons were, "Think for yourself," "Search for the truth," "Believe only what seems reasonable." The wickedness and dire results of warping the young mind with these holy absurdities can never be calculated.

The father is the son, the son is the father; both of them together is the Holy Ghost, and the Holy Ghost is either one or all three of them. The father can beget the son, or the son can beget the father. Either one, or both together, can beget a Ghost. The Ghost can beget either one or both of them. The whole is no greater than each part, and each part is as great as the whole. Three is no more than one, and one is equal to three. The father is no older than the son, and the son was bald-headed when the father was a little boy, and I am ready to swear by all the hocus-pocus rules that the Ghost wasn't a day older than the son, and yet as old as the father.

According to the Christian arithmetic, if I owe a Christian three dollars, and pay him one, he is bound to take it and cancel the debt. "A part is as great as the whole." Could absurdity go farther? Could the mind of man be worse muddled?

Is it not marvelous how the mind can be perverted? But it has always been possible to take advantage of human ignorance. Superior mental power, combined with pretended power from on high, has enabled the crafty and designing to control the many, and make them subservient to the few.

Moses and Mohammed governed their followers with a ferocious despotism. In the name of God they outraged and ravaged the nations by whom they were surrounded. Whatever their selfishness craved, their God had need of. Whatever acts their cruelty prompted, their God sanctioned. Whatever means were necessary to accomplish their diabolical purposes, their God was sure to approve.

Done Jan. 25th, while the Christian bells were calling the attention of God to the holy masquerade where nobody sees a Christian as he really is.

Naples, N. Y. JOHN PECK.

Monsignor Capel and Historian Buckle.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* One of the most intimate friends of the late Henry Thomas Buckle, author of the "History of Civilization in England," was a Rev. George Capel, who, I infer, is the now notorious Monsignor Capel, a pervert from the English to the Romish church, engaged in the business of drumming for his ecclesiastical concern.

The following extract from the "Life of Buckle," Vol. II., p. 60, will be found interesting:

"On the 18th of April [1861], he [Buckle] dined with Mr. and Mrs. Huth. 'We were a party of ten,' writes the latter, 'among whom were Miss Thackeray, Mr. Capel, and Mr. Roupell. The last-named gentleman, who had never met Mr. Buckle, was much struck, not by his brilliancy, which he had expected, but by the delightful humor which is not often found in conjunction with such severity of thought. Poor Mr. Capel, as the representativ of the clergy among us, had to serve as butt to Mr. Buckle's clever sarcasms against them. Mr. Capel defended them valiantly by enumerating all the good they had done in preserving manuscripts, softening manners, spreading civilization, etc., etc., but at the end of the discussion Mr. Buckle said quite seriously that he considered the evil inflicted by the clergy on mankind outweighed any good they had done.'"

To which remark of Mr. Buckle let all the readers of THE TRUTH SEEKER respond, Amen.

ANTICHRIST, A.M.

Is Sunday Work or Amusement a Sin?

Christians tell us it is a sin to work or visit places of amusement on Sunday. I wish to examin the subject and see if they hav any foundation for the assertion.

Sunday is a heathen institution; it was anciently dedicated to the worship of the sun.

The idea of it being a sin to work or visit places of amusement on Sunday was born of priestcraft, to draw people into the church to support that institution, that the clergy might liv in luxury and idleness at the expense of the people. In 1572, Gregory XIII. issued a decree that the Jews should attend church at least once a week.

The Christians of the present day would, no doubt, force everybody to attend church on Sunday if they had the power to do so, but, thanks to Freethought, that power has passed from their hands, never to be regained.

Connecticut passed laws in 1702, making it a crime punishable by fine for any one to travel, or labor, or engage in any sport or recreation on Sunday.

In 1784, she passed laws to fine every person who should attend any concert of music on Sunday.

In 1814, she passed laws making it a crime, punishable by a twenty-dollar fine, for anyone to drive any vehicle on Sunday, United States mail excepted.

From 1642 to 1784, blasphemy was a crime punishable with death.

Laws hav been passed by these good Christians making it a crime for a man to cross a river on Sunday, to walk anywhere except to and from church, or to even kiss his wife or children on Sunday.

A man brought suit against the Fitchburg Railroad Company, a few years ago, for injuries received on Sunday, but the courts decided "that a man traveling on Sunday to see a sick sister is not traveling for necessity or charity, and, if so injured, cannot recover in suit against a railroad corporation."

Anyone not a Christian can see the injustice of this Christian law.

Every state in the union except Louisiana has some sort of a Sunday law. In South Carolina the statute provides that all persons "having no reasonable or lawful excuse shall attend some religious meeting every Sunday." In Denver, Col., a few years ago the Pastors' Association passed resolutions condemning the practice of burying the dead on the Lord's day.

They would no doubt forbid a child being born on that day if they could. The good Christians of New York city hav been trying to stop the sale of bouquets on Sunday by the small boys and girls who offer them for sale on the street, yet most of the churches receive them from the florists on Sunday. All who are not Christians can see the inconsistency of these would-be saints.

Some two years ago the Chicago Sabbath Association tried to stop the noise of the newsboys on Sunday. It's all right to bang a church-bell for an hour over the head of a sick woman or child on Sunday, but it's an awful sin for a poor boy to earn an honest penny on that day.

These goody-goody people hav tried to induce Congress to stop the carriage of the public mails on Sunday. Dr. Jeffrey, of Scotland, a few years ago told his congregation he hoped none of them would be found in those impious vehicles (the street-cars) on Sunday.

O Christianity, your inconsistency is what makes a fool of you!

In New England, fifty years ago, stoves were not allowed in some of the churches.

It seems the more uncomfortable these Christians can make it for a man, the better it suits them. They wish to make Sunday a day of penance and gloom, when it should be a day of joy.

I hav seen it stated that "in the city of Hamburg there were 10,000 licensed women of the town; and yet they were obliged to produce certificates showing that they regularly attended church and partook of the sacrament." So it seems a person can commit any crime they wish if they will only go to church on Sunday.

According to the Bible, God ordered a man to be stoned to death for picking up sticks on the Sabbath. A God that would giv such a command as that, after he had made the weather cold enough so that the man needed a fire to keep himself and family warm, is worse than the devil, for he proposes to keep his children warm.

But then that was on the Sabbath that the man committed the great sin, and not on Sunday—the Bible Sabbath was the seventh day of the week, which is Saturday. The Jews are the only people that keep the Sabbath, the day God rested on and commanded us to keep holy. The observance of Sunday in the place of the Sabbath was forced upon the people by the priests during the Dark Ages. All those who persisted in keeping the Sabbath as a sacred day were punished in various ways. One method of punishment was to tie the offenders to iron pillars and bore out the left eye with a red-hot auger. A priest would accompany the executioner; if the victim still refused to pledge to obey the holy mother church, the right eye was then bored out.

They would do the same thing to-day if they had the power.

The Saxons named the days of the week for us thus: First day named in honor of their chief god, the sun; hence Sun's-day, or Sunday. Second day named in honor of the moon; hence Moon's-day, or Monday. Third day named in honor of the German hero Tuisco; hence Tuisco-day, or Tuesday. Fourth day named in honor of the god of battle, Woden; hence Woden's-day, or Wednesday. Fifth day named in honor of the god of weather, Thor; hence Thor's-day, or Thursday. Sixth day named in honor of the goddess of peace and plenty, Friga; hence Friga-day, or Friday. Seventh day named in honor of the god of freedom, Seator; hence Seator-day, or Saturday.

The word Sunday cannot be found in the Bible; the word is Sabbath, and signifies rest.

"And God spoke all these words, saying, But the seventh day is the Sabbath of the Lord thy God" (Ex. xx).

But Jesus said, "The Sabbath was made for man, and not man for the Sabbath." Christians hav reversed this good saying of Jesus.

Jesus traveled on Sunday the same as on other days, and even plucked ears of corn from other men's fields to eat, and we hav no account that he did any different on Sunday than he did on other days.

In France the elections take place on Sunday. This is the best time for them, as men are at leisure then, and they can attend to it without loss of time.

Paul said, "Let no man judge you in meats and drinks, new moons and Sabbath days. . . One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind." Paul was sensible in this.

Martin Luther said, "As regards the Sabbath or Sunday, there is no necessity for keeping it, but if we do, it ought to be, not on account of Moses's commandment, but because Nature teaches us from time to time to take a day of rest." Nature teaches us that a day of rest, once in a while, is necessary, but it does not teach us that a day of worship is ever necessary.

H. W. Beecher has said he doesn't "believe we are bound to respect the Sabbath from religious grounds." Beecher is sensible in this matter.

Sunday is a useful day, if we can hav it to enjoy as we see fit. We hav wants and needs that require work on Sunday the same as on other days.

There is not over one person in every hundred that attends church on Sunday. The ninety-nine are not long to be governed by the one-hundredth. Public opinion is destined to kill all of these Sunday laws in a few years, and sweep them from the statute books of every state in the union. Christians all over the country are opposing Sunday concerts on the commons and elsewhere; they oppose the opening of halls of art and science, and even the reading ing-rooms and public libraries. They are not satisfied to enjoy Sunday as they see fit, but wish to force everyone else to observe it as they do. There are but very few of the working classes at the present time that are able to dress well enough to attend the fashionable churches of our cities.

What are the poor working men and women to do? And what is to become of the poor children in the narrow streets and alleys, and the poor working girl that has been cooped up in some foul attic all the week, if they are to be denied all these privileges? Can it be a sin to listen to the sweet strains of good music, outside of the church, on Sunday, or look upon works of science and art on that day, when the working classes hav no other time?

The minister can go off on a three months' vacation and frolic during the hot weather, and close the church, but the poor man must stay at home and not be allowed any recreation.

Is the man who drives a street-car on Sunday, and works fifteen hours to earn one dollar and seventy-five cents, a greater sinner than the minister, who preaches two hours, and receives several thousand dollars a year for telling the few listeners all about something he knows nothing about?

Many of these good Christians, who think it such a sin to work on Sunday, hav their servant-girl working all day Sunday to prepare three good, square meals for them, which they must hav the same as on other days. She receives for her services three dollars a week and a few old clothes, and is allowed to receive her company in the kitchen in the evening from the back way. The coachman has been at work hard all the morning about the stable, then drives his lord and master to church, and sits outside to watch the team while his master receives the gospel. He does not need it. He is only a servant, and his soul is not worth saving.

Now, my Christian friends, I wish to say, if you think it such a sin to work on Sunday, you ought not to allow your servants to work on that day; you ought not to patronize the barber or boot-black, the newsboy or milkman; you should not ride in the street-cars; you should not read the Sunday morning paper, or Monday morning either, for a greater part of the work on both were done on Sunday. You are encouraging this sin by so doing.

But what evidence hav we that it is a sin to work or enjoy ourselvs on Sunday? We see the birds working as hard to build their nests and care for their young on Sunday as on other days. We see all birds and animals sporting and working the same on Sunday as on other days; the wind blows, the waves roll, the flowers bloom, and all nature works the same on this day as on other days.

When I can see all nature stop its work on Sunday, then I am willing to do the same, and not until then. But I might as well close this argument, as my Christian friends will close their ears to all arguments, and their eyes to all virtues, and, under the pretense of saving men's souls, they will trample their rights under foot.

"In matters holy and divine
Inquiry's out of reason;
Since faith is all the Lord demands,
It's foolishness to reason."

Cincinnati, O. C. D. WALLACE.

How the Cause Stands in Milwaukee.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav this day mailed you copies of *Der Herold*, containing complete report of our Paine celebration on the 29th inst. The gathering on this occasion was the largest ever known in this city of its kind. The program arranged by the committee gave perfect satisfaction, and the interest manifested served to show that the cause of Freethought still livs in this locality.

The efforts of the Personal Liberty League in the matter of a Sunday opening of our Exposition proved a failure, as explained in our circular letter of the 29th inst., a copy of which I send with above papers. The project was defeated by a vote of 6,856 to 15,817. John Plankinton, representing his individual stock of $64,500, cast 6,450 votes; also proxy votes, 7,923, representing $79,230 stock held by others—all against a Sunday opening! Outside of his votes and proxies, the opposition was only 1,447 votes. The whole affair was a farce, showing a victory for monopoly and the power of money over the voice of the people—our society alone representing eighty-five societies, with a total membership of nearly ten thousand individuals in this city and county. In addition, the entire city secular press advocated a Sunday opening.

I notice that the question of church taxation is receiving due notice THE TRUTH SEEKER columns. As an item of interest, the city assessors hav reported the total valuation of this city's church property at $1,545,255—over a million and a half! Connected with many of the city's churches are schools representing a large amount of tied-up capital—non-taxable—which is not included in the above estimates. This being the assessor's estimate, it is understood that the values are what the various properties would sell for if placed in the open market.

Another item of interest: For the first time in the history of our state legislature, the question of opening the present winter's session with the old-time custom of prayer was nearly defeated, the vote standing 16 to 11. This is the first blow toward crushing out that farcical humbug, and shows a Liberal "*cheek*" among our legislators that is entitled to much praise. I inclose a clipping from *Wisconsin* of the 22d inst., also Dr. T. W. Williams's reply, all of which is respectfully submitted. P. A. STUART.

A CORRESPONDENT at Leith assures the editor of the London *Freethinker* of the truth of the following incident: A well-known surgeon was called to the house of a poor and infirm old woman, and after examining her wrote out a prescription, when the woman expressed her thanks, but stated her inability to pay for it. He thereupon handed the patient half a crown, and calling the next day inquired if she had got the medicin. The woman replied in the negative, stating that her priest had taken it for saying mass. For some time our lively practitioner expressed his feelings in several languages, and sat down to await the arrival of the heavenly messenger. Half an hour afterwards the man of God was being vigorously slammed from wall to wall, throttled, kicked, and punched till he disgorged his ill-gotten gains, and finally picked himself up at the bottom of the stairs and limped home with a broken arm. The doctor was summoned to the police court, but the feelings of the Bench seemed to be with the defendant, as he was only fined £1.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - FEBRUARY 14, 1885.

A Favor Asked.

Will the friends of THE TRUTH SEEKER in every state of the Union (and especially some friend in every place in which an institution is located) send us the latest report of the officers of the penal and reform institutions of their states? We wish to compare the religious proclivities of the inmates, and to giv the statistics as full as possible. No matter if reports are duplicated; it will serve our purpose much better to hav a dozen reports of one institution than no report. We ask *every* person able to get one of these reports to send it to this office.

A Fool in the Pulpit.

A Unitarian preacher of this city last Sunday attempted to reason. The purpose of his sermon was to show what the world would be without a God. He is credited by the Monday papers with having said:

"From finite matter mind was developed, but in infinit time, and from an infinit universe an infinit mind must be produced. If there was no God, as the Atheists say, one was bound to come by the law of development, so that the Atheists cannot get rid of a God. The Atheistic theory was simply the faith of decay, the religion of destruction, the morals of annihilation, the universe of despair. The theory which human nature most needed was one which fills the human heart with hope, which stimulates man's energies, and which leads him to look at life not from the success achieved, or the riches acquired, or worldly renown, but from the development of character. The noblest examples of true manhood were produced by the spiritualistic qualities of faith in God, trust in his goodness, and hope of an immortality beyond the grave."

It has been said that he who will not reason is a bigot; he who cannot reason is a fool; and he who dares not reason is a coward; but what can be said of an educated man who utters such maudlin assertions as these?

The Trinity.

The avowal by an Episcopal clergyman of a disbelief in the doctrin of the trinity has set the Christians, lay and clerical, to talking about the dogma. A good many of them find their ideas of it are very hazy. As Capel says, it must be *believed;* it cannot be *reasoned.* Yet this dogma is one of the most important points of doctrin in the Christian scheme. The Athanasian creed sets it forth, perhaps, the most authoritativly of any church statement:

"The Catholic faith is this: That we worship one God as Trinity, and Trinity in Unity—neither confounding the persons nor dividing the substance—for there is one person of the Father, another of the Son, and another of the Holy Ghost. But the godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal."

The early Christian authorities were wont to rely upon 1 John v, 7, for their proof of the distinctivly Christian character of this dogma, but that passage is now known to hav been interpolated centuries after the time of Christ, and Newton's acknowledgment that the doctrin is common to nearly all oriental religions — the Brahman, the Hindoo, the Egyptian—is received with less surprise than such an avowal would hav been a few years since.

The author of "Bible Myths" has traced its origin with patient scholarship, and has, perhaps, enlightened the unbelieving world as much upon the subject as any writer. Pritchard, in his "Egyptian Mythology," asserts that the notion of a triad of supreme powers is common to the most ancient religions. Deity has always been a trinity of some kind. If we turn to India we shall find that one of the most prominent features in the Indian theology is the doctrin of a divine triad. The triad is called Trimurti—from the Sanskrit words *tri* (three) and *murti* (form), and consists of Brahma, Vishnu, and Siva. The Buddhists hav also had their trinity from a very early period. Mr. Faber, in his "Origin of Heathen Idolatry," says:

"Among the Hindoos we hav the triad of Brahma, Vishnu, and Siva; so, among the votaries of Buddha we find the self-triplicated Buddha declared to be the same as the Hindoo trimurti. Among the Buddhist sect of the Jainists we hav the triple Jiva, in whom the trimurti is similarly declared to be incarnate."

The inhabitants of China and Japan worship God in the form of a trinity. So did the ancient Egyptians. The idea of calling the second person in the trinity the Logos, or Word, is an Egyptian feature, and engrafted into Christianity many centuries after the time of Christ. The ancient Greeks, too, worshiped God as a trinity. Their religious rites strictly observed the mystical number three. The ancient pagan Romans worshiped a trinity—"first God, then the word, and with them the spirit." The Persian's trinity consisted of Oromasdes, Mithras, and Ahriman. According to Inman's "Ancient Faiths," the Assyrians and Phœnicians degraded themselvs in the same way. Even the Jews, for whom and by whom the claim of a pure monotheism is so strongly made as to shut out even the idea of a subdivided God, "had symbols of the divine Unity in Trinity as well as the pagans." Those European barbarians, the Vandals, had a trinity. The Scandinavians had Odin, Thor, and Frey. The Druid also worshiped "Ain triple God, of name Taulac, Fan, Mollac." The first missionaries who penetrated Siberia's wilds found the inhabitants adoring "an idol fabricated to resemble, as near as possible, a Trinity in Unity." On one of the Tartar medals now in the Museum of St. Petersburg may be seen a representation of a triple god seated on the lotus. In the remote islands of the Pacific Ocean the trinity is "God the Father, god the Son, and God the Spirit." Tezcatlipoca, the God of the Mexicans, "had associated with him two other gods." He himself had "all the attributes and powers which were assigned to Jehovah by the Hebrews." The Rev. Father Acosta, writing of the Peruvians, says:

"It is strange that the devil after his manner hath brought a trinity into idolatry; for the three images of the sun. . . signifieth Father and Lord Sun, the Son Sun, and the Brother Sun."

The doctrin of the trinity also found place in the worship of the Indians of the California Peninsula.

The statue of the principal deity of the New Granada Indians had three heads on one body, and was understood to be "three persons with one heart and one will."

Plato and his disciples taught the doctrin of the trinity centuries before the time of Christ, and "it was Justin Martyr, a Christian convert from the Platonic school, who, about the middle of the second century, first promulgated the opinion that Jesus of Nazareth, the 'Son of God,' was the second principle in the deity, and the creator of all material things."

The incomprehensible metaphysics of the trinity question was not a part of the established Christian faith until the year 327, when the question was settled at the councils of Nice and Constantinople. Up to that time there was no recognized doctrin upon this subject. The trinitarian controversy raged furiously, and the persecution of Arius for denying that a son could be as old as his father is well known. When, however, the matter was referred to Constantine, and the Council of Nice had formulated its dogma, he enforced the absurd ruling by the civil power. But those who formulated the doctrin never understood it. Athanasius confessed that "whenever he forced his understanding to meditate on the divinity of the logos, his toilsome and unavailing efforts recoiled on themselvs; that the more he thought the less he comprehended; and the more he wrote the less capable was he of expressing his thoughts." So we see that upon the Christian church this doctrin was forced by men who did not themselvs understand it, and it is safe to say that no man from that time to this ever *has* understood it. No matter if in its rejection the deepest thinking of the ages is faulted, as the Episcopal clergyman said, it must be abandoned with the other "mysteries of godliness." Stolen ideas, like burglar's plunder, hav nothing added to their value by their distinction in his profession of the cracksman. The turning state's evidence by one receiver, while leading, perhaps, to the return of the goods, will not raise the estimation with which the much-bandied-about property is regarded.

Talmage Loose Again.

It is not often that Talmage preaches a sermon of any account, and probably his last Sunday effort will not set the East River afire, but the spirit which animated the man is the same spirit that inspires the heresy-hunters in this city, actuated the inquisitors of old, and that has never left the body of the real orthodox church, however carefully the organization conceals the fact. Col. Ingersoll's recent lecture in Brooklyn was the text for these remarks:

"The Infidelity of the present is considered a great joke, and there are people in these days who gather together to hear Christ assailed with quib and joke. A lecturer in a Brooklyn theater, if correctly reported, has said, among many other things: 'When we compare our God with man, he is not much of a God. When Christ was here he was forgiving and half human; but now he is God, he sends them to eternal fire. It is wonderful what a difference office makes with some people.' The Lord Jesus Christ, who came to carry our sorrows, to bear our griefs, maligned in the presence of the citizens of Brooklyn! Is there any such thing as blasphemy? If there be, is there no law against it? These are tremendous questions which I ask of the legal fraternity, the judges of our courts, and through them the legislature of the state of New York. There is such a thing as blasphemy. Let the law against blasphemy be erased from the statute-book, or let it be executed. But, says some one, 'don't you believe in free speech?' Yes, free riding of horses, but not to run over people; free knives, but not knives for assassination, and free speech, but not the speech of falsehood or blasphemy. It would hav been the grandest drama that Brooklyn had ever seen if last Sabbath my friend Patrick Campbell, the chief of the police, who believes in God—in Jesus Christ—had walked on the platform, followed by a platoon of police officers, and had put his hand on the shoulder of the blasphemous lecturer and said to him, 'In the name of the common law, in the name of the state of New York, and in the name of the city of Brooklyn, this infamy must stop—must stop here and must stop now.'"

What a high old time there would be in the city of churches if "my friend Patrick"—an appropriate name for a man engaging in such business—"Campbell, chief of police," should undertake to do what Mr. Talmage wants done! We undertake to say that the "greatest show on earth" would be dull in comparison.

"No Religion."

Inspector Ries, of the Milwaukee House of Correction, has recently made his report. From the statistics given we learn by way of the Milwaukee *Sentinel* that the total number of prisoners was 1,616. The religious antecedents are as follows:

Catholic,	877
Lutherans,	347
Other Protestant denominations,	191
"No religion,"	201
	1,616

Of course we expect that the Catholics will show the largest in such comparisons, and the other sects in proportion to their nearness to perfect orthodoxy, but we would like to know what "no religion" means. In previous cases of this kind, when sifted down, we hav found that "no religion" means that the individual thus described had identified himself or herself with no sect, but was firmly grounded in the Christian scheme—believed in a general way in God, had more or less distinct notions of how faith in Christ and a shifting to him of their burden of sin would land them in the heaven they did not doubt existed; and held in imagination vivid pictures of the hell they would thus escape. "No sect" would describe these people accurately; and we are inclined to think the same should hav been written in place of "no religion."

There are many Liberals in Milwaukee; will some of them enlighten the world upon this point?

Common Sense from the Speaker.

John G. Carlisle, speaker of the House of Representativs, is reported to hav said that he believed the time would come when the form of an oath would be done away with in the courts.

This expression of opinion was brought out in a general conversation upon the subject of the rejection in the Swaim trial of the testimony of DeAkers, the Agnostic witness. Mr. Carlisle's reasons are that under the present methods of taking testimony the evidence of a most worthless character who took the oath would be taken against that of the most scrupulous and high-minded man who from his very sense of truth could not say that he knew there was a God. Mr. Carlisle said he thought there never was a case tried in any court where there was not perjury of some kind on both sides. In all his legal experience

he had seen no evidence that the oath alone restrains a man from making misstatements in his own interest. Mr. Carlisle would put witnesses upon their honor. He would hav each man giv evidence without any preliminary form, and then it would stand according to the character of the witness. There would then be no difficulty, as there is now, in providing penalties for giving false evidence.

It is gratifying to see the presiding officer of our national law-makers holding substantially the opinions that hav been expressed by the president of the National Liberal League. We do not know that Mr. Carlisle is himself an Agnostic, but if not, and these sentiments are correctly credited to him, he is an exceptionally fair-minded man.

May he be speaker when the League introduces its Oath bill in the House of Representativs.

Editorial Notes.

THE Methodist *Advocate* says that a church that permits Heber Newton to minister at her altars may indeed hav a ritual of cast-iron, but its doctrins are of india-rubber.

AT a Unitarian conference in Jackson, Mich., a resolution "recognizing Christianity and affirming the existence of God" was promptly voted down. Good for the Unitarians!

FOR lecturing and debating on Freethought subjects, the Christians of Melbourne, Australia, are wanting £1,150 of Mr. Joseph Symes. And all this for lecturing on the Sundays of one month.

To the query, "What should be done with a Sunday-school superintendent who attends theaters?" the official organ of the Methodist church responds, Compel him to resign or remove him. Great is the liberality of Wesleyanism, and sweet is the freedom enjoyed by its followers!

THERE not being time during this session of Congress for a thorough exposure of Comstockism, the presentation of the petition for the repeal of his law has been deferred till next session. Persons interested in the matter can obtain blank petitions of E. H. Heywood, Princeton, Mass.

IN his reply to Remsburg's "Bible Morals," at Montezuma, the Rev. Daniel Hull triumphantly exclaimed, "Blot the Bible out of existence, and all the devils in earth and hell couldn't write another!" "I don't believe they could," quietly ejaculated Reynolds, who occupied a seat on the rostrum.

OUR frequent friend, Mr. R. S. Sidelinger, is doing yeoman's service in propagating Freethought. He is a Boston correspondent of four or five papers, and he manages to work into his interesting letters many facts disagreeable to the churches, and to insinuate doubts into the minds of his readers. He obeys the command, Be ye constant in season and out.

A FOUR-THOUSAND-DOLLAR Freethought hall was formally dedicated last November at Newcastle, Australia. The building is substantially built, is sixty-two by thirty feet inside measurement, is fourteen feet high, and is ventilated by some fifty ventilators. The hall seats five hundred persons. A piano, costing about five hundred dollars, is also provided.

THE Liberals of Washington Territory should help Willis McDanald, of Walla Walla, in his efforts to roll up a large petition to the territorial legislature for the taxation of church property. Mr. McDanald has been to considerable expense in this work, and thus far has received only $2 to aid him. This is not right. Every Freethinker in the territory should chip in with money and work.

TAKING the Christians by and large, what a nice lot they are! A friend of THE TRUTH SEEKER was some time ago talking to the zealous Christian son of his employer about Mr. Bennett and his brutal persecution by Comstock, and incidentally made it known that in religion he differed from the general run of people. The "son of his father" made a note of this, and in a short time the independent thinker was discharged. No doubt such conduct pleased God, and made his glory more abound!

MR. MCCLOSKY, called by the Catholics archbishop, has issued his "Lenten" regulations. From "Ash Wednesday" (Feb. 18th) until "Easter day" (April 14th) only one meal per day is allowed the faithful—*but* there are exceptions. Infirm persons, persons of thin physique, old persons, children, nursing women, sick persons, etc., etc., are not obliged to conform to this rule. It will go hard with Catholics of vigorous appetites if they cannot find some reason for classing themselvs with one or another of these.

WE call special attention to Mr. E. A. Stevens's advertisment of the Paine statuet. It is a fine work of art, and now that Paine is being publicly honored all over the country, it will be very appropriate that Freethinkers should prolong the honor by purchasing one of these statuets and placing it in their parlors. The likeness to Paine is accurate, the position graceful, and the sculpturing splendidly done. The design is the one that has been accepted for the Lincoln Park Monument, in Chicago, to be erected so soon as money enough has been raised to defray expenses.

THE annual meeting of the stockholders of the Paine Memorial Corporation was held in the forenoon of Jan. 29th. The report of the treasurer showed that although the season has been considered a hard one, the net receipts were in advance of those of last year, and that the mortgage on the building has been reduced $3,000 since Jan. 1, 1884. In view of this condition of affairs, it was voted to issue no more stock except to present owners. The old board of directors—consisting of Messrs. Seaver, J. P. Mendum, Verity, Mattson, O'Malley, Bean, Coffin, Buntin, Monroe—were re-elected; Ernest Mendum, secretary and treasurer.

MRS. DUDLEY, now in jail for attempted murder of O'Donovan Rossa, the dynamiter, receives a great many messages from sympathizers and enemies. The following charitable sentiments, we should judge, are from one of the latter, as the writer seems to be somewhat familiar with the language of bulls of excommunication:

"May the torments and curse of all the dammed in hell attend and afflict you on this earth so that the whole world will hav the pleasure of witnessing it, and may every hand and voice lifted up in your defense be withered and destroyed with your accursed country till the end of time."

THE parliament of New Zealand has taken action on the Oath and Sunday question. A bill to render affirmations, instead of oaths, legal in all instances where there is any objection to take an oath, has become law. With respect to Sunday laws, the obnoxious enactments of the two Charleses hav been repealed, and the restrictions upon Sunday freedom hav been so far removed as to simply prohibit ordinary business or work from being carried on in view from any public street. People in that colony are now to be permitted either to play or to work on Sunday, just as they please, provided nobody sees what they are doing!

WE find this notice of our beautiful new book, "The Story Hour," in the columns of our esteemed contemporary the *Ironclad Age:*

"Miss Susan H. Wixon has just got out a book bearing the above name, which consists of a series of stories without religious admixture, designed mainly for children. It contains a number of wood engravings. The price is $1.25. Send orders to her at Fall River, Mass."

It will be observed that Dr. Monroe has not allowed his well-known poetic fancy to betray him into any extravagance of praise in speaking of the work under notice. Comparativly speaking, it would be interesting to know what the doctor will find to say of THE TRUTH SEEKER ANNUAL, which contains his own portrait.

WHEN the Catholic dynamiter Phelan was so murderously carved by the Catholic dynamiter Short, in the newspaper office of the Catholic dynamiter Rossa, the report was circulated that Phelan was a "Bob. Ingersoll man." Whereupon the *Catholic Citizen*, with striking previousness, proceeded to moralize thus:

"I havn't got any religion. I am a follower of Bob Ingersoll," said Phelan, the victim of the recent bloody duello, at O'Donovan Rossa's office. Truly, the disciple does honor to his apostle.

It has since transpired that Phelan said nothing of the sort, and that upon being taken to the hospital, he called for a priest and received the "sacrament of extreme unction." It is now incumbent upon the *Catholic Citizen* to restate the case and point the moral in its proper form.

A CORRESPONDENT of the Madras *Phi s hic Inquirer* reports the conversion to Buddhism of a clergyman of the church of England, the Rev. Charles W. Leadbeater, of Hampshire, England. He was initiated into the "refuges of Buddhism" at Colombo, Ceylon, December 17th last. "It was a sight," says the correspondent, "to behold a Christian minister sitting at the feet of the yellow-robed priests of the followers of Buddha, and hear him solemnly repeat after them: I take my refuge in Buddha! I take my refuge in the law! I take my refuge in the order! On being requested by the high priest to state his reasons why he desired to become a follower of Lord Buddha, Mr. Leadbeater stated that it was his desire to arrive at the truth, and that he had found the truth expressed in a purer form in Buddhism than in any other system with which he was acquainted. He further stated that, while the Christian doctrins were all based upon hearsay evidence and upon doubtful authority, and required him to believe many unreasonable things, the teaching of Gautama Buddha which stands forth most prominently is that we should believe nothing which our reason cannot accept as true, because faith, to be lasting, must be based upon sound reason and common sense."

PERHAPS one of the most bigoted towns in Canada is Gananoque. But heroic Watts and genial Putnam hav broken the ice there, and the latter obtained this respectful notice from the *Reporter* of the town:

"Mr. S. P. Putnam, of New York, delivered a lecture on 'The Religion of the Future,' at the Town Hall, last Tuesday evening. His arguments were much the same as those presented a few weeks ago by Mr. Watts, though expressed in more poetical language. Mr. Putnam was once a Congregational preacher, but not being able to accept the doctrins he, to use his own expression, tried a milder form of religion and became a Unitarian; but this also had too much theology for him, so he is now a Secularist. To him nature is God. He has no evidence of any other, and believes in nothing that can not be proved without the aid of faith. This world is all a man is sure of, therefore man's religion should be to make himself and his surroundings here as near perfection as possible, and secure for himself a paradise on earth. Man's reason and experience must be his guides in life. Whatever appears to him to be best calculated to secure health, knowledge, and happiness should be adopted. All that will bring men into closer sympathy and co-operation, break down prejudices, mitigate sorrow, prevent evil, alleviate suffering, and generally operate to raise the race mentally, socially, physically, and financially should be promoted and encouraged. And those things that hav a contrary effect should be opposed and discountenanced. He believed the present religion was a mixture of enlightened humanity and theological delusion; and any good that had been accomplished was due to the element of humanity. As this more and more predominated with advancing knowledge, more good would be done, and at last the belief now entertained as based on the Bible would disappear, and the religion of the future would be one of entire dependence on men's powers and the understood laws of nature."

Mr. Henry Smith is responsible for the appearance in Gananoque of the League's secretary, and in a card in the *Reporter* he asks the friends of free discussion to contribute to a fund to get other lecturers. If this shall continue, it may finally become possible for a tradesman in Gananoque to talk Liberalism and still get a living.

THERE was once a time when the pastor of a church in a village of New England or Long Island was a little God Almighty in his way, and ruled his parishioners with a rod of iron. That was when the people were more Christian than now. But an anachronistic clergyman has cropped up since roller-skating became an epidemic. The Rev. Dr. Parker, pastor of the Methodist church at Jamaica, L. I., is very much averse to this form of amusement. A few Sundays ago he forbade the lady members of his flock from attending the skating-rink. His injunction was disregarded. Then he came out in the village paper with a card asserting that the influence of the skating-rink was adverse to the truth of religion, instancing that since the opening of the rink the revival he was conducting had fallen flat. The card did no good. Then Dr. Parker took a *Herald* reporter into his confidence, and announced his determination to close up the rink. "I am opposed," he said, "to roller-skating, and shall do all in my power to hav it stopped in this village, at least. Just look at it. I hav been trying to get up a revival in my church for some time, but all my young people go to the skating-rink. It's an outrage, and must be stopped." The girls, however, put on a bold front. They insist that they will skate. There are plenty of churches, they say, but only one skating-rink. Dr. Parker has had to discontinue his revival meetings, for without the girls no meeting can be a success.

AT his annual meeting, a month or so ago, it will be recollected that Comstock roundly abused District-Attorney Ridgeway, of Brooklyn, because Mr. Ridgeway was not willing to be his creature in the punishment of persons whom Comstock alleged to be gamblers. In the Brooklyn *Eagle* the district-attorney replied, asking for a bill of particulars, and saying, in the words of the *Eagle*, that if he will mobilize his mouth to the extent of so particularizing his allegations that issue can be joined on them in a court of law, he will confer a favor on the man he traduces and considerably simplify his policy of vilification. This request the editor of the *Eagle* holds to be a reasonable one, but, "being reasonable, Anthony Comstock may be expected to regard it with constitutional aversion. He conveniently forgets that Mr. Ridgeway has in his favor a fact his abuser does not possess—the evidence of the regard and confidence of the voters of Kings county, as attested by the conclusiv and vindicating majority of their suffrages for him. Now, if Anthony Comstock wants to test his popularity and to discover how much reliance is placed on him, let him run for district-attorney when the time comes to choose a public prosecutor. The result would be effectiv and impressiv—though disillusionizing. Anthony Comstock seems to be a moral ferret with an unfortunate mental malformation which leads him to think that an opinion different from his own is proof positiv of wickedness in one who has it. He is apparently convinced not only that he says or thinks things because they are right, but that things are right because he thinks or says them. Such a disease is beyond cure, but the virulent forms of verbal rupture which it assumes are not made less disagreeable by the mere fact that they are immedicable."

THE pious people of Lachine, Can., are feeling badly. They hav been duped by wicked Jews, and made to bow down to false idols. Five years ago the remains of St Claudius (whoever he was) were brought from Rome to Lachine, and installed with great ceremony, since which time they hav been reverently adored by good Catholics. It now transpires that these bones are not genuin. They are real bones, it is true, and contain as much lime and other osseous matter as any bones, but for all that they are not the calcareous remnants of St. Claudius. The way it happened is this wise, as explained by Mr. Piche, the cure of Lachine parish church: In 1871, when the Piedmontese conquered Rome with Victor Emmanuel at their head, several Roman Catholic churches were broken into, the sanctuaries thrown down, and many corpses of martyrs pitched out into the streets. These were taken possession of by Jewish dealers in second hand goods, who immediately conveyed them to their shops, where they were secreted. The church authorities, however, were not long in discovering the hiding-places of the corpses, and at once set about reclaiming the remains at any cost. The Jews made the best of their excellent chances, and demanded exorbitant sums in payment for the bodies, which were readily forthcoming. Elated by their success, and fearful lest the supply should be exhausted before their grasping propensities had been satisfied, they hit upon a bold scheme for meeting their ends. Knowing that the only way the authorities had of recognizing the bodies of saints was by means of the autograph of the pope himself, they continued without much trouble to substitute for the original corpses bodies stolen from the cemeteries, and appropriately dressed, to which they attached the forged signature of the pope. The plan worked successfully for several years, but the fraud was discovered about two years ago. Great consternation ensued among the cardinals and other ecclesiastics when it was found that they had been duped, and that the Catholics all over the world had for years been holding solemn communion with relics which they had supposed to be those of departed saints, but which might hav been, for all they knew, those of Rome's most dishonored dead. An investigation was at once ordered to be instituted, and all the churches which had been made resting-places for bodies since 1871 were asked to send the signatures of the pope accompanying their treasures to Rome for examination. Those which had come to Lachine with the relics of St. Claudius and St. Juliana, the latter of which was also brought to Lachine and consigned to the sacred precincts of the convent were returned to the holy see along with the rest, and not long ago the intelligence was received from the pope that the supposed remains of St. Claudius and St. Juliana had no authenticity whatever; and Father Piche was instructed to do away with them at once. The consternation of the faithful, on finding out this pious fraud, was great. But they are to be made happy by a new holy relic, for the pope has promised to giv a genuin martyr's bones in place of these ordinary fleshless remains. But one phase of this affair was overlooked by the cure in explaining it. Supposing some one has been cured of disease by touching these bones (the Catholics assure us this is constantly occuring) will he suffer a relapse when he learns of the error, or can he, by touching the genuin, maintain the health procured by his faith in the fraudulent bones? We feel anxious about this.

Communications.

Conscience.

"It is time that men should tolerate nothing ancient which reason does not respect, and shrink from no novelty to which reason may conduct."—*Sir James Mackintosh.*

Now, Mr. Editor, in accordance with the beautiful sentiment above quoted, I wish to inquire of you what are the present most enlightened views on the human conscience. Is it the silent inward monitor implanted by God in every human breast to guide and regulate our daily actions so as to deserve the approbation of those around us and escape their frown and condemnation? All possess this faculty in varying degrees. But is it inherent in the human mind, or is it the result of education? I hav lately been led to ponder on this subject from reading Nelson Sizer's lately published "Journal," in which he endeavors to maintain the old orthodox belief that conscience is instinctiv, a position to which I cannot agree. If it were an innate faculty of the human mind, it would be universal and uniform in all men everywhere; instead of which there can hardly be a subject on which men differ so widely as in matters of conscience. The juries in our courts, having all the facts and bearings of the evidence in the case presented to them alike, do not always adjudge the culprit innocent or guilty in the same degree, and often conscientiously disagree. The public and private conscience is modified by every change of circumstance that bears, pro or con, upon the public conscience. The rebel who holds his life at forfeit to-day, to-morrow, if successful, becomes a hero, and his praises are on every tongue. So unstable is this "inward monitor" in its decisions of right and wrong.

The political fanatic commits murder with bravado and defies public conscience. The Irish Catholic devotee murders and exults in his crime if the victim be a heretic or a landlord, and only feels remorse when detection and punishment threaten him.

Where, then, is this innate, infallible conscience? Among the nativs of the South Sea Islands are those who, after long contact with Europeans, cannot be taught any sense of modesty, or to respect the rights of property. They will in a nude condition perform, in public, acts unmentionable to ears polite, without any sign of wrong or conception of shame. Again, the hungry savage meets a man and by superior strength slays, cooks, and eats him, with as little compunction as a wild tiger would do in similar circumstances. So little is man in his rude natural state influenced by this instinct, right judgment.

Nor is conscience the special gift of God to man only, for brutes possess it in an inferior degree.

This quality is manifested in all our domestic animals by self-accused guiltiness after they hav violated the rules they hav been trained to observe.

Who has not seen a dog, after stealing a piece of meat, or killing a chicken, betray himself by leering with his eyes, and skulking and whining in seeming anticipation of punishment; or a cat, after killing a favorit bird, showing guilt before suspected? On the other hand, when she has killed a rat, of which she knows the mistress will approve, she takes it to her feet, rubs herself and purs, asking, as plainly as a cat can do, for the kind caress and applause. I need not enumerate facts of this kind to prove that all trained animals hav the faculty of judgment between right and wrong, as they are trained, as well as men; showing that conscience is not an innate and independent faculty, but is that operation of the mind of man or brute which judges of the effect of our conduct upon others and receives their approval or condemnation, and is the result of education, not intuition.

If we turn from our own reflections to authority to justify our conclusions, and ask what the soundest of modern mental philosophers, Locke says on this—the theory of intuitiv morality was vigorously assailed by him. He urged "that, in fact, there are no principles universally received among men; that moral rules require a reason to be given for them, which ought not to be necessary, if they are innate; that virtue is generally approved of, not because innate, but because profitable; that innumerable enormities hav been practiced in various countries without even causing remorse; that the moral rules of some nations hav been flatly contradicted by others; that no one has been able to tell what the innate rules are, and that we do not find children possessed of any moral rules."

Another writer says: "The great mass of human beings hav nothing more than the slavish conscience, or the habits imparted by the exercise of parental and public authority. The child is first taught obedience by penalties, and is made to associate pain with forbidden actions. This is the germ of conscience. The conscience grounded on fear becomes the conscience grounded on spontaneous approval. Conscience thus follows, and does not precede, the experience of human authority."

There is yet another phase of this subject, conscience, which might be presented to advantage by some more able pen than mine, *i.e.*, What are the effect and practice of this god-given faculty (as Mr. Sizer has it), in every-day life? What are its manifestations in business, where the rule prevails universally to giv as little as possible, and get as much as possible?

This is the inflexible standard of conscience in our dealings with one another. This being the rule, even those who would be an exception, and think it "more honored in the breach than the observance," are compelled to follow the practice in self-defense.

The elastic tether of a man's conscience in trade, urged by avarice, is limited in its tension only by his opportunities to gain advantage of his fellow-man.

It is often asked, "Where is the conscience of a lawyer?" and yet it would take a microscope of no greater power to discover it than that of men following any other profession or calling.

I fear I hav already exceeded the modest limits of a correspondent, without exhausting the interest in the subject, which will be continued by you or some one better able to do justice to it than myself.

In conclusion, let me say that, in my poor, weakening judgment, if an all-wise omnipotent creator had endowed his creatures with a ready-made conscience when they came into the world, he would surely hav secured it against such abuse and debasement as we find everywhere in common life.

J. B.

Prometheus.

Taylor says the best information concerning the character, attributes, and actions of the god-man Prometheus, the crucified savior of men, is to be derived from the sublime tragedy of "Prometheus Bound," by Eschylus, which was acted in the theater of Athens five hundred years before Christ. The "Prometheus" of Eschylus is by many considered to be the most ancient dramatic poem now in existence. The plot was derived from materials even at that time of an indefinitly remote antiquity. Nothing was ever so exquisitly calculated to work upon the feelings of the spectators. No author ever displayed greater power of poetry, or more strength of judgment in supporting throughout the piece the august character of the divine sufferer. The spectators themselvs were unconsciously made a party to the interest of the scene. The hero was their friend, their benefactor, their creator, their savior. His wrongs were incurred in their quarrel, his sorrows were endured for their salvation. He was wounded for their transgressions, and bruised for their iniquities; the chastisment of their peace was upon him, and by his stripes they were healed. He was oppressed and afflicted, yet he opened not his mouth.

The majesty of the silence of Prometheus, whilst the ministers of an offended god were nailing him by the hands and feet to Mount Caucasus, could be only equaled by the modesty with which he relates, while hanging on the cross, his services to the human race which had brought on him that horrible crucifixion. "For mercy to mankind I bleed; extermination was the fate of all the human race; I dared, and boldly pleading, saved them from destruction, saved them from sinking to the realms of night." In the catastrophe of the plot, his especially professed friend, Petræus, the fisherman, being unable to prevail upon him to make his peace with Jupiter (by throwing the cause of redemption out of his hands), forsook him and fled. Matthew xvi, 22, is a copy of this passage of Eschylus. Matthew says: "Then Peter began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee," referring to the crucifixion. After Peter had deserted him, none remained to be witnesses of his dying agonies, but the chorus of ever amiable and ever faithful women, "who also bewailed and lamented him" (Luke xxiii, 27).

When the death struggle came to Prometheus on the cross—overcome at length by the intensity of his pains—he addresses Jupiter in language hardly different in terms to the language of Christ in the gospels—"Eloi! Eloi! lama sabachthani? My God! my God! why hast thou forsaken me?" And immediately the whole framework of nature became convulsed. The earth shook, the rocks were opened, and in a storm that seemed to threaten the dissolution of the entire universe, the curtain fell on the sublimest scene ever presented to the contemplation of the human eye—a dying God. It is finished! it is finished! hear a dying savior cry! The Christian muse has inspired our modern poets on this theme, but they all bear the character of plagiarism, parody, or paraphrase of the original Greek tragedy.

A worshiper of Prometheus would seek in vain through all our collections of hymns and sacred poetry for a single idea which his own forms of piety had not suggested, or a single phrase whose reference would not seem to hav as direct an application to the god-man Prometheus, crucified savior of men, as to Jesus of Nazareth, the Christ of the Christians. The Christian poet, Cowper, sings:

There is a fountain filled with blood
Drawn from Emanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.
The dying thief rejoiced to see
That fountain in his day,
Oh! may I there, though vile as he,
Wash all my sins away.

This Christian hymn is an exact copy of a pagan hymn to Prometheus, written more than five hundred years before Jesus of Nazareth, the Christ of the Christians, was born. The pagan original runs thus:

Lo, streaming from the fatal tree
His all-atoning blood,
Is this the infinit? 'Tis he!
Prometheus, and a god!
Well might the sun in darkness hide,
And veil his glories in,
When God, the great Prometheus, died
For man, the creature's, sin.

The Christian poet, Dr. Watts, sings of death and the River Jordan separating us from heaven, from paradise and its gardens, in the very same strains used by the pagans in singing of death and the River Styx, which separated them from the Elysian Fields. Thus Watts's hymn runs,

There is a land of pure delight
Where saints immortal reign,
Infinit day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never withering flowers;
Death like a narrow sea divides
This heavenly land from ours.

Sweet fields beyond the swelling flood
Stand dressed in living green.
So to the Jews old Canaan stood,
While Jordan rolled between.

This Christian hymn is an exact copy of the ancient pagan invocation to paradise.

By balmy winds that ever blow;
By purling streams that ever flow
Through the Elysian bowers;
By the happy souls that dwell
In yellow meads of asphodel,
And amaranthine bowers.

Toronto, Ont. R. B. Butland.

The Comstock Laws.

The act of Congress of March 3, 1873, had in view a good end—protection from circulation of obscene matter, sent to school children contrary to the wishes of their parents and teachers, or to others contrary to their own wishes; but was so framed as to interfere with the freedom of the press, so that persons honestly desiring to investigate the causes and make known the remedy for known abuses, could not safely communicate with each other. There are, in this country, many periodicals devoted to the subject of woman's rights in various phases; and they are all in danger of being construed as violating the Comstock law if the editors, or any of their contributors, should make suggestions in opposition to the preconceived opinions of an ignorant jury who cannot conceive of anything better than what they hav always been accustomed to. If their publications are sent to persons who do not desire them, as postal cards hav sometimes been resorted to as a means of intentional annoyance, it is right that such persons should be protected; but the only way to suppress erroneous views is to let them meet the truth in free combat. Such discussion can be carried on without annoyance to any one, if the law is restricted as it should be. I propose, as a substitute for the Comstock law, the following, which seems to me to cover every good end proper for the government to enforce, and to avoid the objectionable features of the law as it stands:

PROPOSED AMENDMENT OF 1885.

Be it enacted, That any person who shall knowingly deposit, or cause to be deposited for mailing or delivery, any matter, written or printed, deemed by the recipient or the legal guardian thereof, to be obscene, indecent, or scurrilous, and not thus mailed at the request of the said recipient, shall be deemed guilty of a misdemeanor, etc.

Justitia.

Dr. Andrews to Mr. Cleveland.

To Grover Cleveland, President Elect, Albany, N. Y.

Sir: We look upon you as a man of destiny, raised up to again unite our whole country, and to restore our nation to the original simplicity according to the intention of the fathers of our glorious republic, and trusting you will gladly giv a thought to the following words of the revered Thomas Jefferson, I take the liberty to submit them to your perusal.

With profound sentiments of respect,

Ortonville, Mich. T. S. Andrews, M.D.

JEFFERSON ON GOVERNMENT APPOINTMENT OF DAYS OF PRAYER.

When he was president, Thomas Jefferson, in reply to a request that he appoint a day of fasting and prayer, said:

I consider the government of the United States as interdicted by the Constitution from meddling with religious institutions, their doctrins, disciplins, or exercises. . . But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it—not of fine and imprisonment, but with some degree of proscription, perhaps, in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed? I do not believe it is for the interest of religion to

invite the chief magistrate to direct its exercise, its disciplin, or its doctrins; nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them an act of discipline. Every religious society has a right to determin for itself the times for these exercises and the subjects proper for them according to their own particular tenets, and this right can never be safer than in their own hands, where the Constitution has deposited it. . . Everyone must act according to the dictates of his own reason, and mine tells me that civil powers alone hav been given to the president of the United States and no authority to direct the religious exercises of his constituents.

Letters from Friends.

MURRAY, IOWA, Jan. 12, 1885.

MR. EDITOR: I received your circular a few days since, notifying me of my indebtedness to you, and I hav been discussing the question since then *whom I shall pay*. You see we—that is, myself and family—are a little community of Freethinkers in a large community of Christians, and of course we labor under the usual disadvantages incident to the lives of people who think for themselvs. If the Christians are to be believed, divine providence (whatever that means) has been keeping the people here on short allowance for three years past, and, notwithstanding long prayers, short prayers, male and female prayers, weeks of prayer, and regular Thursday evening prayer-meetings, he, she, or it (I don't know the sex of God) refuses to cause greenbacks to grow on the bushes. I am, in consequence, in debt some, and when two or more creditors are holding out their hands to receive the five-dollar bill, I am somewhat at a loss to decide to whom I shall pay it; but I hav decided in favor of THE TRUTH SEEKER, and herewith, in accordance with said decision, find for my credit $5. I am doing what I can in the cause of true liberty, on the principle that "every little helps."

We liv right in between two churches, and in the wintertime we are regaled by the howlings of Christians mentally and magnetically drunk, and I don't believe in meddling with the affairs of other people much, but sometimes my patience givs out and I cannot help giving these poor simple creatures a piece of my mind; though I think the ice is melting. There has not been a convert to the "cause of Christ" for several years, and there hav been many desertions from the "army of Jesus," so that at the present time, if we count out the boys who go to church to see the girls, and the girls who go to see the boys, and the children who go for fun, and the men and women who go just to hav some place to go, the balance of the congregation could almost be counted on the ends of your fingers. Yes, young men and young women who go to school and learn from our school-books that the geography, the geology, the astronomy, the geometry, the history, and the cosmogony of the Bible are lies, old gray-headed lies, dug from the brain of falsehood before truth could record itself on paper, I say these young people are not the kind of material out of which Christians are made. Intelligence is not conduciv to the growth of Christianity, and therefore the rising generation, having superior advantages over the generations of the past, are inclined to doubt the teachings of the churchmen. The hope of Liberalism is, then, in the young people. Some of the old ones come out of the darkness of old superstition. But, as a rule, Liberal ideas find more congenial soil in the brain of the young than with the old people. I am glad to notice the spirit of fraternity that is growing among Liberals; we must not be a house divided against itself, we must hav "charity for all, and malice toward none." Liberalism will succeed because it is right. The superstition of the church will fail because it is wrong.

The church puts me in mind of a great tree covered with the rough bark of centuries of decay; its long limbs reaching out into the sunshine, excluding the light of nature from all beneath its withered leaves. It is colossal in size, and with each succeeding year it endeavors to bloom, but it does not bear fruit. If any fruit forms on its branches it soon withers under the light of truth and falls to the ground. If you will search for the cause you will find the little fibrous roots, the little tendrils which feed the body and impart strength to the whole tree, are gone; the source from which it once gained its strength is gone, so that while it has the size of a giant, it is a dead giant, and fast going to decay. Time, truth, and intelligence are the three Graces that hav sapped its foundations, and we Liberals must be prepared to substitute new pieces as fast as the old ones decay, until a tree of true liberty shall stand in the place of each and every one of these old trees of slavery. Yours truly, J. E. WICK.

CLEVELAND, O., Jan. 15, 1885

MR. EDITOR: Some time ago I stated through THE TRUTH SEEKER that I would explain the tricks of the Georgia Wonder to inquiring friends. Since then I hav received so many inquiries that, with your permission, I will try and giv that explanation through THE TRUTH SEEKER.

I understand she does some tricks that I hav not seen her do; so I will only explain those I hav seen. I saw her lift a chair from the floor by apparently only touching the points of her fingers to the top of the back of the chair. That trick was done by taking an extremely fine steel wire, annealed until all the elasticity was taken from it; one end fastened around her wrist of the right hand, and the other end passing down the side of the hand until it reaches the little finger. It is then wrapped around the finger close up to the hand. To the lower end is fastened a No. 4 shot, hanging down from 4 to 6 inches, as the case may require. By giving the hand a sweep, stopping it suddenly when it comes to the back of the chair, the momentum of the shot carries the wire under the back of the chair and up between the thumb and hand. Then, by closing her thumb tightly to her hand, thus preventing the shot from slipping through, she has, as you see, the chair fast in the loop of the wire.

I next saw her lift a chair with two men sitting on it back to back. These men were her assistants, and by pressing their shoulders together the line of gravitation is brought between them; thus they form a self-supporting arch, while they appear to be pressing down on the chair—instead of which they are lifting it up.

I saw her take a billiard cue, next, and place a citizen of the town at one end of it and a confederate at the other end. Then, by laying her hand on the top of the cue, she could sway those two men where she pleased. But the confederate did the pushing and pulling of the cue.

Again, she took a well-known citizen and placed an umbrella in his hand, he to hold it upright with one hand placed level with his head and the other ten inches lower down. Here she pushed the umbrella up and back. With such an advantage she can handle the strongest man in New York. In fact, if a man can stand up at all, he does well, being placed at such a mechanical disadvantage.

Passing to the next act, I saw her prevent five men from forcing a chair to the floor, by placing three of our citizens at a disadvantage, and two confederates at an advantage, the contest lying between the three citizens and the two confederates.

In conclusion I will say that I will make a forfeit of $100 if I cannot do any trick she has done immediately after her, or explain how it is done. If I win the forfeit, I am to take out any expenses of the trip, the balance to go to THE TRUTH SEEKER Campaign Fund. If I lose, the winner can do what he pleases with the money. JOHN DIMOND.

SHERIDAN, WYO., Jan. 8, 285.

MR. EDITOR: I see in one of THE TRUTH SEEKERS a letter from my old friend, Watson Heston, of Carthage, Mo., and that he is in needy circumstances. Being modest and unassuming, none but his few bosom friends know his real worth and ability, and I write this to let Liberals know of his great talent as an artist and photographer. If rich Liberals, Leagues, or other organizations wish to hav the growth, the present attitude, and the future of Freethought painted upon canvas to teach the understanding through the eye, they cannot do better than apply to him. Leave the designs to him; he has the ability to originate. In portrait and landscape painting he has no superior, and as a cartoonist he is equal to *Puck*. I hav a fine picture of Bakounine drawn by him in India ink, taken from a woodcut in *Liberty*, that money could not buy; that grandest and noblest martyr of liberty of all the heroes of the past adorns my wall and looks upon me with his rugged but kindly face, only to inspire me with a fervid love of liberty.

Friend Heston is now painting a picture to show the contrast between the theory of evolution and Christianity. Will not some one whe has the means compensate him, draw him out as a worker in that line of education in the Freethought field? In his community are many Liberals, but they claim he is too radical—as if anyone can be too radical who only follows where the truth leads!

There was no vote taken here upon the taxation of church property, as stated in THE TRUTH SEEKER. If it did not keep me rustling all the time to make a living, wife and I would commence an agitation of the question and try to get our legislature to act upon it; but for the present circumstances compel us to wait.

We cannot express our admiration for THE TRUTH SEEKER and its splendid editor. L. C. TIDBALL.

WOOLSON, N. J., Jan. 11, 1885.

MR. EDITOR: Once, when planting bulbs, I was told to "plant 'em thick; they keep one another company and do better." Now, I think this is how Freethinkers ought to be. When I came here the newsdealers didn't know your paper. Now I learn "another gentleman has ordered it." I am a workingman, and if your other reader's social position is similar, I crave his acquaintance. I am sure it will be worth having. Freethinkers are always intelligent fellows. I love to meet a real Freethinker—not those fellows, indifferent dogs, who don't go to any place of worship, agree with you, but mostly send for the parson before the physician, on any domestic trouble.

Directly the new American Secular Union is formed, I desire to become a member. I don't fancy your connection with Liberalism; maybe that is the only kind of argument I could offer against it, but that is how I feel.

I never knew any good come to any society of Freethinkers by bothering with Spiritualists; they can't be "scientific" people. Then, you call yourselvs "Freethinkers."

Mr. Watts said to a reporter of the St. Louis *Republican*, shortly after he came to this country, that Mr. Bradlaugh went to the other extreme; he actually denied God. Now, as there is often quibbling over a word, I would like to ask Mr. Watts to be kind enough to say whether he meant Mr. Bradlaugh as denying the *existence* of God. T. D. HATFIELD.

JONESVILLE, VT., Jan. 12, 1885.

MR. EDITOR: I hav been dilatory in remitting, and sincerely regret that I can only remit one dollar now. I supposed I should hav been able to send the whole the 1st of January, but could not. I hav been unable to do much of anything for the past year and a half, but am getting better now, and think I shall send the balance in a couple of months or so. And I also want to contribute something toward the Campaign Fund, and mean to do so. I both feel and know that when anyone is engaged in such a noble work as you are, it is too bad to be in any wise hampered for means, and still more so for your just dues. But I intend as soon as possible to get ahead and keep so—at least, so far as THE TRUTH SEEKER is concerned, for it is a paper that above all others should be sustained.

My business is in the lecture-field, on the subject of mental science, and when I get out again I hope to send you some new subscribers.

I am here just now in the mountain region of northern Vermont, where the people are about two hundred years behind the times. They are not advanced enough for Freethought yet, having but just heard of Christ, so that it may be necessary for them to pass through the babyhood of Christianity before they will be able to comprehend the weightier truths of Liberalism. From my youth up, I hav never taken any stock in this joss-house business. I hav for many years lectured on mental science, and hav received more opposition from the clergy than from all others sources combined. Always, when pretending to favor science, they are at the same time secretly throwing cold water and mud upon it to the best of their ability.

When a young man, I intended when I got a competency to devote the balance of my life to exposing the hypocrisy of the Christian church. But before I was ready, Col. Ingersoll took the wind all out of my sails; and I am ever so glad he did, for he has done it so much better than it would hav been possible for me to do. J. D. BROWN.

BURTON, TEX., Jan. 10, 285.

MR. EDITOR: Your favor received. It is O. K. I hav been a friend of THE TRUTH SEEKER, and all connected with it, from the beginning of our acquaintance, and expect to remain so and be its supporter so long as I remain in this superstitious land. I wish it could be read in every family, and as soon as I am able to spare the time and means, it is my intention to do all possible to extend its circulation.

I am an out-and-out Materialist of the Thomas Winter school, and expect to liv and die unchanged. I never did, from a child, believe in the Bible doctrin, because I could see no sense or reason in the tales. I always had an idea that if there were a God that created us, as the Bible states, he surely was a simple one for not making himself understood in a more sensible way than by his so-called word. THE TRUTH SEEKER suits me exactly.

Hoping you the continued success deserving, I remain

Fraternally yours, H. B. JONES.

POUGHKEEPSIE, N. Y., Jan. 20, 1885.

MR. EDITOR: Inclosed find one dollar to continue my subscription to your valuable paper. So far as I hav read your paper, I admire its position in regard to humanity, and I wish to so acknowledge it by my adherence. I should wish that Freethought could be universal, instead of the manifest indifference to all truth, intelligence, and improvement. A good speaker on Secularism ought to publicly open the eyes of our citizens, and see how many Liberals we hav.

I talk with a great many, and Christians will admit that the Bible is imperfect in parts, yet they call the book inspired, and believe the most imperfect parts. When a Christian has commenced to believe things beyond reason, there is no limit to his belief.

We must work to hav belief follow from reasoning and facts. Christianity is securing a foothold upon man's mind by the claiming to itself every virtue conceivable, and attempting to blot outsiders with the brand of all evils. They giv a pretty large dish of delicacies with their dose of poison, which they think will blind reason. But it is of no use; the superstitious principles of Christianity are surely dying, after the untiring efforts of the noble Liberal minds of the past and present. Let us work for the good of ourselvs, and especially for future generations. Yours for the right, FRANK MARTIN.

SACRAMENTO, CAL., Jan. 12, 1885.

MR. EDITOR: Having by the kindness of a friend been permitted to read Mr. Remsburg's "Bible Morals," I can truly say if there is anything in this world calculated to open the eyes of the silly dupes, running after church and Bible, this is the book. One of these productions should follow every Bible into every family and into every church. For surely there is nothing that I hav seen so well calculated to show the falsehood of the Christian religion, and the immorality of the Bible. He who wants more evidence of fraud in the foundation of the Christian church than this is either a knave or a fool.

I suppose the reason the language of the Bible is not quoted in some instances is that the book would be too bad to pass through the mails. F. WOODWARD.

SACRAMENTO, Jan. 11, 1885.

MR. EDITOR: I hav just read "Bible Morals," by J. E. Remsburg. It's a short synopsis and ready reckoner on the immoral and inhuman acts and teachings of the Christians' Bible God. It's a splendid text-book for students of theology. Every traveling colporteur should present it with the Bible, as a key. Every Christian Sunday-school should be liberally supplied. Every Christian family should hav it on their center table; young and old should read it. It's a beautiful nosegay plucked from the branches of that "Holy Bible book divine; precious treasure, thou art mine." You may send me one dollar's worth of the book; I will circulate it among the saints and shepherds of the flock. R. B.

CENTRAL CITY, NEB, Jan. 12, 1885.

MR. EDITOR: Inclosed please find $7.25. Place the same to my account for subscription, and send me one copy of "The Story Hour." The Bible had to leave our table since your worthy sheet, THE TRUTH SEEKER, made its appearance. The "Children's Corner" is a great improvement. It is read by my children with great interest, and they impatiently await its arrival every Sunday eve. Go ahead with your noble work, and you will be appreciated by this nation in a not very distant day. Yours respectfully, A. S. BLEYER.

NEWPORT, ME., Jan. 10, 1885.

MR. EDITOR: With the views of your correspondent, Allen Pringle, in reference to reducing the size of THE TRUTH SEEKER and *Investigator*, I entirely disagree. Increase rather than diminish their divinely-inspired pages. But as to the *Index*, I hav long thought it desirable to reduce it to 0.

Friendly yours, SEWARD MITCHELL.

MERRILL, MICH., Jan. 4, 1885.

MR. EDITOR: Inclosed find $3 to pay for THE TRUTH SEEKER for 1885. I see that my last year's subscription expires on the 7th inst. I hav been a reader of THE TRUTH SEEKER for a number of years, and I do not feel inclined to do with out it.

Fraternally thine, NELSON HUNT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Three in a Bed.

Where western breezes wail and howl
A rattlesnake, and snowy owl.
And prairie dog, with treble growl,
Dwell three in a bed.

The strangest family ever seen
Under the grasses brown or green,
And legions of puppies in between,
All to be fed.

Down on that Plutonian shore
Many Olivers begging for more,
Whose cradles cover the earthy floor,
With three in a bed.

The winding channels are dark and deep,
Where watchful mothers such vigils keep;
The babies are never but half asleep,
Though three in a bed.

In surplice white, the prairie owl,
His head arrayed in feathery cowl,
Guarding the door where burglars prowl,
With stealthy tread.

To the skylight, in his tawny clothes,
A canine crawls, with horny toes;
A summersault, and back he goes
As an arrow sped.

The owl, the dog, and rattlesnake,
Triumvirs strong, in council make
A triple law that none may break
Though he be dead.

The snake, the bird, and dusky dog
In subterranean damp and fog,
To the upper world remain incog,
These three in a bed.

Clearwater, Neb. MARY BAIRD-FINCH.

Roger and Tip.

Roger and Tip are two cats, both large, intelligent, and handsome. There are fifty species of cats in the world, and the domestic cat is of several varieties, and quite common. The early Egyptians regarded the cat as a sacred animal, and many ignorant people attribute certain demoniac qualities to cats. In the days of witchcraft superstition, there were not wanting individuals who actually thought that women and men who were reputed witches could transform themselvs at will into cats—usually black ones!

Joe, a colored man who once lived in our family, always declared that black cats were allied to Satan. "You needn't tell me, Miss Susan," he used to say, "dat black cats isn't debbils! Why, jess you look at dem great yaller eyes, staring right at yer! Done you see what dem yere eyes sayin' all de time?"

"They appear innocent enough, Joe," I would say.

"'Pear in'cent! Dere's where de pull de wool ober yere eyes, Miss Susan! You dunno, chile, what de sayin', does ye? Well, dere sayin', 'I knows where de brimstone fire's a ragin'.' Jess yer pass yer han' across dere back in de night, an' yer'll see de sparks o' fire hop right outen 'em! Oh, yer needn't tell me! I knows, chile! Dere's only waitin' to get a chance to draw yer breff all 'way. All de time dere singin' to yer so good, while de tea-k'le am a bi'lin', dere no frens to ye, chile, an' doan yer trust 'em!"

But many white people share the same fancies about cats, and I hav read of alleged instances of cats sucking the breath of young children till they died. Such tales, however, are not well authenticated, and we hav no reason to believe them.

Last year there was a great cat show in Boston, and a large variety of cats were on exhibition for several days in Horticultural Hall. Premiums of silver sups, plates, etc., were awarded on account of beauty, weight, intelligence, double or mitten paws, or any peculiarity out of the regular order of cats.

There is a vast difference in cats. Some are more intelligent that others, and are capable of being taught. Locality is strongly marked, and they hav a superior sense that guides them many miles to their homes. Once we owned a cat that was very naughty and troublesome, and she was sent away in a bag one night, a long distance, and left in a stable. The next morning at daylight, she was sitting on the door-step waiting for her breakfast! I hav heard of a cat who was sent to Newport from Fall River, twelve miles, and in a week was home again, having walked the entire distance.

But I started to tell you about two cats that I know. Roger was our little Susie's cat, and is jet-black—not a white spot on him.

He came to us as a tramp, when about half-grown, and little Susie at once adopted him. She had great times playing "tag" with him, and when he became tired of the game he would run up the clothes-pole, and, balancing on the top, would seem to say, "You can't catch me up here, little lady!"

He acquired a habit of lifting Susie's dolly from its little cradle and curling up in it himself, and then he would coax Susie to come and rock him to sleep. He was accustomed to follow Susie wherever she went, and one day he followed her all the way to her grandmother's, and after that he would come with her regularly, rain or shine.

He was dull and sad during her illness, and seemed to wonder why she could not run about and play as usual, and after the dark shadow of death had fallen upon the house, and her dear little form was silent and motionless, Roger wandered, sorrowful and lonely, about the rooms, looking up in our faces, mutely questioning the meaning of it all.

He came here and looked in every room, and then cried aloud, in heart-breaking tones, as he looked up at me, with the seeming inquiry in his eyes, "Where has my playmate gone?"

He still keeps up his habit of calling every day, sometimes alone, and sometimes with Susie's mamma, walking behind her like a little dog. People stop to look at the strange sight, and all the neighbors say, "It is little Susie's cat!" and not one would harm him, or injure him in any way, for he is, on her account, a sacred animal evermore.

One day, just before her illness, the butcher asked Susie, "Who would care for your Roger cat if you should go away this summer?"

"Why, you would, Mr. Butcher, wouldn't you?" she replied.

"Certainly I would," said he. And now Roger is treated to the choicest steak every day, and will be so treated while the butcher livs.

Tip is my own cat. He was born at Onset, and sent to me by cousin Henrietta when a wee kitten. He is a beautiful Maltese, and was subject to fits until after he was a year old, and then he gradually outgrew them. He is very intelligent, and has quite a history. He has been kidnapped twice, and each time returned safely home.

He learned to play the piano when a kitten, by running across the keyboard.

He frequently runs over the keys, now that he is older, for his own amusement. Sometimes he will sit upon the stool and pat the keys with his fore-paws. It is very cunning. Of course he does not play tunes, but he makes sounds, and at one time he was quite proud of this accomplishment.

He learned, also, to wash his face. You know cats are, generally speaking, afraid of water, but Tip used to sit in the bath-room and watch the process of washing faces with much earnestness. He would look wise and solemn, as if thinking in this fashion "What a queer way we cats hav of spitting in our hands, and then rubbing our faces with them! For my part, I'll not spit in my hands any more." And what was my surprise one morning to see him slip his paw under the faucet, and getting a drop of water on it, commence to rub his face. After that he would do it regularly, and, occasionally, he will take hold of the chain attached to the rubber stopper, lift it gently, and then lean over the bowl to see the water run down the pipe. He eats cake, crackers, cookies, peanuts, and, once in awhile, likes a little candy.

Of course he has some bad qualities as well as good ones. For instance, he is very sly, and will sometimes take that which does not belong to him. In fact, I believe he would prefer to steal rather than to hav an article given him. And then, he puts on such a demure and innocent look when discovered in any transgression—it really is quite laughable.

At night, should he happen to be out of doors, he has a habit of going up on the tin roof, and looking in the window of my room. If I fail to notice his presence, he will rattle the blinds with his paw and rap on the window with his nose. Of course I hav to let him in.

While I am writing, Tip and Roger are wrestling on the rug in front of me. It is quite amusing to watch them in their play.

These two cats demonstrate that the intelligence of the cat family may be developed to quite an extent by care, kindness, and patience. The more we talk to animals, the more tractable and teachable they become. If we are kind to them, they will be kind to us; and nothing is surer to make them cross, snappish, and peevish, than for us to be cross, snappish, and peevish toward them. They learn our every mood, and what our language means, just as truly as the cat learns the meaning of the word "scat."

The Pride of a Child.

In one of the St. Louis public schools many of the children who came from a distance were accustomed to bring a lunch, and thus save a long walk home for dinner. They generally ate it together, and had a merry time. Among those who stopped, one of the teachers noticed a little girl who never brought any lunch, but who looked wistfully at her playmates as they were eating the noon meal. But one day the girl brought her bundle also, wrapped in a paper. At noon she did not go with the others, but remained at her desk as if preferring to eat alone. The teacher, thinking her unsocial, advised her to go to the lunchroom with her playmates, and walked toward the desk to take the bundle. But the little girl, bursting into sobs, said, "Don't touch it, teacher, and, oh, teacher, don't tell, please. It's only blocks." The poor girl had no dinner to bring, but wished to keep up "appearances," so as not to seem unlike her schoolmates. And she was one of the best scholars in the school. She was very dear to the teacher's heart after that incident.—*St. Louis Times.*

Our Puzzle Box.

1.

DECAPITATIONS.

I present you the three-headed canine of hell,
Yet with critical eye you examin him well,
And you'll find that the ancient mythologists blundered,
For his head-piece is found to denote just one hundred.
But cut off his head, and the two means transpose,
Then delete the next letter that comes after those,
And the name of the place that he watches it shows;
Again, if the first of this place you erase,
The name of a puzzle appears in its place;
And now, if this puzzle you two times behead,
For a coach, you've a common contraction instead;
Once more, if the leader of this we discard,
Ourselvs we must take, both reader and bard,
But pointed aright, an abbreviation
That stands for the whole of our glorious nation;
Now, if *you* politely withdraw, I'll proceed
A letter from Miss Susan Wixon to read.
In all these beheadings, my dear poser friend,
I've begun at the only available end;
For this dog from *cur-tailment* is ever secure,
From the tip of his tail to the center he's "sure."
Please remember, dear Preston, thou kind-hearted man,
This canine was dead ere my puzzle began.

Irwin, Iowa. J. K. P. BAKER.

2.

COMPLIMENTARY.

Though there be apples, and apples untold,
The best are Miss Wixon's "Apples of Gold."
An *appel-lation*, to be brief,
Whose truth is shown by every *leaf;*
And the printer knew, when it caught his eye,
They were much too fine for *printer's* pi;
So he smacked his lips, and shook his head,
And "set them up" for the *children* instead.

B.

3.

WORD SQUARE.

1. An Athenian author.
2. To stop.
3. The part of the rail on which the car-wheel bears.
4. Incensed.
5. The juice of a certain kind of fruit.

Irwin, Iowa. CHARLES BAKER.

4.

ENIGMA.

I am composed of twelve letters.
My 1, 2, 3, 4 was the founder of Philadelphia;
My 2, 8, 12 is a girl's name;
My 3, 9, 11, 7 is a carpenter's tack;
My 4, 11, 7, 2 is the name of a river in Africa;
My 5, 1, 12, 11, 3 is a political division in Europe;
My 6, 9, 7, 2 is a college in Connecticut;
My 7, 6, 3, 4 is a city in Massachusetts;
My 8, 11, 2, 3, 4, 9 is a city of Austria;
My 9, 7, 2 is a drink;
My 10, 12, 1, 7, 2, 5 is a city in Italy;
My 11 is one of the personal pronouns;
My 12, 3, 4 is a girl's name;
My whole is one of the original thirteen states in the Union. J. D. HARVEY.

Embrieville, Pa., Feb. 2, 1885.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, JAN. 31, 1885.

1. Wind. 2. Anser—Ann-sir. 3. Wood-night-shade. 4. D-ecim-al, mice-lad-ice.

Solvers, H. E. Juergens, A. R. Larkins.

The compound Grecian cross will remain two weeks more awaiting solution.

The Sense of Honor in Boys.

There is a great confusion in boy's notions of honor. You should not go to your teacher with tales of your schoolmates, but when questioned by those in authority over you, parents, guardians, or teachers, it is your duty to tell who did the mischief, or broke a rule, no matter what result to yourself, or how unpopular you become. Boys hav a false horror which hides mean and skulking actions in each other, which ought to be ridiculed out of them. The most cowardly injuries and injustice among boys go unchecked, and the weaker are abused and bullied in a way every decent boy should resent, because his false notions, of companionship leads them to lie, prevaricate, or keep silence to screen the guilty. Teachers and friends ought to put down this ignorant, petty "sense of honor," for something more intelligent and upright. When you know of a wrong and keep silence about it when asked, you become a partner in the wrong, and responsible for its original meanness. It is a pity that boys and grown-up people did not carry the same strictness of principle they show in screening bullies and frauds into into points of genuin honor and courage.—*Wide Awake.*

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HOW FAITHFUL MICHAEL TOLD THE BAD NEWS TO HIS YOUNG MASTER.

A young scion of our financial aristocracy, who had been on an extended yachting tour in the South seas for several months, and out of reach of all telegraphic and epistolary communication, returned home the other day. He was met by an old and faithful employee of the house.

"Well, Mike, how goes it?" said the young man.

"Bad enough, Master John, for your poor jackdaw is dead."

"Is he, indeed. Poor Jack! He has gone the way of all flesh. How did he die?"

"Well, they don't rightly know, sir; but they think he must hav overeat himself."

"The greedy fellow. What did they giv him so much for?"

"Well, sir, it seems he must hav got to the place where the dead horses was lying——"

"Dead horses! What dead horses?"

"The carriage horses. It was a very bad day and a heavy road, and they were kept standing."

"When? What day? What road?"

"The road to the cemetery, sir, and the day of the funeral."

"What funeral?"

"Why, the mistress's, sir."

"Not my mother's!"

"The same, sir, rest her soul. She took the master's death so much to heart that she did not liv three day's after him."

"The master's! Heavens, Mike, do you tell me I hav lost both my parents?"

"The poor ould master took to his bed when he received the bad news, and niver left it, sir, till they put him in his coffin."

"What bad news? What was the intelligence that afflicted the old gentleman so deeply?"

"The run on the bank, sir, which has stopped payment. The credit of the house is gone, and you are not worth a dollar."—*The Judge.*

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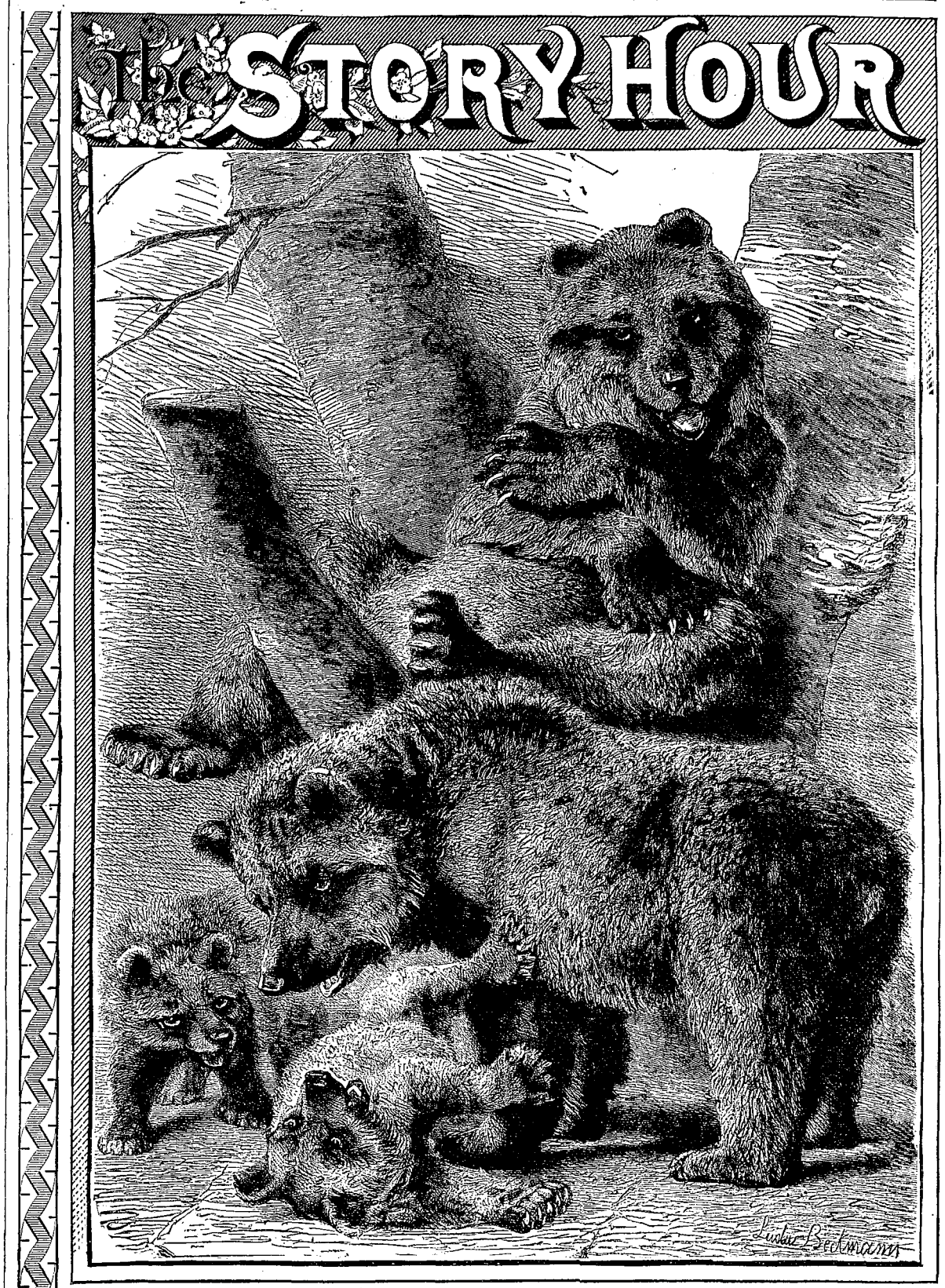
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God of the man-made creeds,
Imbued with the human passions,
Apprised of the human needs;
Be not of our own contriving,
Nor God of the angry winds,
Nor yet of a chosen people,
Nor God of the cringing minds.

God, God, God!
God belittled of man,
A grim trimurti blending
That older pagan plan,
Fierce in the raging battles,
Soul of the battle hymn,
Where each one warring for power
Has cried to the powers dim.

God, God, God!
God of the spirit-lands,
God that no man may hasten
With weak uplifted hands.
He's 'bove our ken or caring;
Our lights hav been so small,
We crave but a hell for the neighbor
We pity from over the wall.

God, God, God!
God of the stellar seas,
God of the mighty spaces—
No wailing prayers like these,
Nor mocking cries, may reach thee,
To change a primal law,
And shape mankind's endeavor
To every flimsy flaw.

Vain, vain, vain!
Vain are the words of ours,
Dumb are the latent forces,
Dumb the creativ powers.
Grand are the silent marches
Born of the central suns,
The iridescent oceans
Where th' electric fire runs.

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Opinions of Our Recent Publications.

Mr. Albert Chavannes, editor of the *Sociologist*, writes of "The Story Hour:"

"I hav just received the Children's Book, and I want to tell you how pleased I am with it. The execution is equal to the best work of that kind, and is an honor to your printing establishment; and the engravings, as well as the stories, will make the delight of all who will see them. I hope the venture will prove a paying one, and that you will keep on improving and increasing the most important and successful Freethinking printing house in America. I shall take pleasure in noticing the book in the March issue of the *Sociologist*, so as to do what lies in my power to bring it to the notice of possible buyers."

Of the same book the Boston *Investigator* says:

"This new book for children, written by Miss Susan H. Wixon, and published at the New York TRUTH SEEKER office, is one of those volumes that all Liberals should patronize, and mainly because the books generally put into the hands of children are more or less unfit on account of stories of a superstitious character. Miss Wixon, who is an excellent writer, and very sensible because Liberal, avoids the common mistake of teaching religion to children, and hence her stories are instructiv, reasonable, useful, and practical, and this is the only proper kind of reading for boys and girls.

"'The Story Hour' contains nearly 300 pages, 91 pictures, and 34 very interesting and admirably told stories. It is neatly printed, handsomely bound, and its great merits should secure for it a large sale as an encouragement to the accomplished writer to continue her important work for the Liberal education of children. Price, $1.25; two copies, $2.00."

The Winsted (Conn.) *Press* has also seen a copy and advises those of its "Liberal-minded readers who wish to purchase a handsome book for their children, filled with good reading and equally good pictures, to send to THE TRUTH SEEKER office in New York and get a copy of 'The Story Hour.'"

Lucifer says "The Story Hour" is "the largest and best gotten up—in an artistic point of view—children's book that has been issued from the Liberal press, so far as we know."

A little girl in Fall River, Miss Wixon's home, took her "Story Hour" to school, and the teacher read from it to the children, saying it was the best book for children she had ever examined.

"The Story Hour" commands the respect of the *Index*, which givs it this paragraph:

"This is a collection of between thirty and forty short, pleasant stories of child-life, each 'pointing a moral' free from theological bias. All the stories are original, and written by Miss Wixon, who seems to be a true lover of the little ones. These stories are accompanied by nearly one hundred beautiful illustrations, many of them full-page pictures. The book is nicely printed in large, clear type, and is handsomely bound. It is dedicated to the memory of the author's little niece, whose portrait adorns the first page."

Miss Wixon's new novel, "All in a Lifetime," the San Francisco *Universe* pronounces "a remarkable literary production, and one which is likely to create a sensation in orthodox circles. The characters are graphically portrayed, the scenes startling in their vividness, and the plot as realistic as it is romantic. There is not an intelligent Agnostic lady in the land who should not read 'All in a Lifetime,' and every intelligent Christian lady will find it deeply interesting and suggestiv reading. It is a work of 297 pages, and is printed in elegant style. Price, $1.50. For sale by the New York TRUTH SEEKER."

Kedarnath Basu writes from Berhampur, Bengal, India, that he has received Miss Wixon's novel, "All in a Lifetime," and that he regards it as splendid in every respect. Such novels, he says, are needed to help along the progress of the race, and should hav a large circulation all over the world. It will soon be translated into Bengali. On account of a change in postal arrangements, Mr. Basu desires his American friends to direct letters and papers to him at Khagra, Murshidabad, Bengal, India, instead of Berhampur, Bengal, India, as heretofore.

The London *National Reformer* (Mr. Bradlaugh's paper) makes a paragraph on our latest biblical silhouet:

"Mr. John E. Remsburg has issued a very vigorously written pamphlet on 'Bible Morals.' Mr. Remsburg is well known among the Freethinkers of the United States as a most able lecturer and writer, and his presont publication is directed to show that in respect of some twenty-five specified vices and crimes the Bible is not a safe or useful guide. The text references are carefully given."

The *Nonconformist* thinks about the same:

"'Bible Morals' is the title of a very useful work of 57 pages, by John E. Remsburg. It is a compilation of proofs that the orthodox Bible directly sanctions crime; that whereas those measuring their lives by it, instead of being safer from temptation to vice than those who do not, are the most likely to become criminals. We cannot commend this work too highly. It ought to be in the hands of all, both old and young, and they would soon see that they had been sadly mistaken in the book that they had been taught to reverence. To be had of the Truth Seeker Company, 33 Clinton Place, N. Y."

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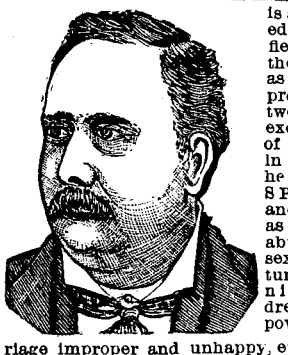
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FOR nearly two thousand years Judas Iscariot has been execrated by mankind; and yet, if the doctrin of the atonement is true, upon his treachery hung the plan of salvation. Suppose Judas had known of this plan—known that he was selected by Christ for that very purpose, that Christ was depending on him. And suppose that he also knew that only by betraying Christ could he save either himself or others; what ought Judas to hav done? Are you willing to rely upon an argument that justifies the treachery of that wretch?—*R. G. Ingersoll in the Christian Religion.*

THE unity of the universe is a scientific fact. To assert that it is the operation of a single mind is a conjecture based upon analogy, and analogy may be a deceptiv guide. It is the most reasonable guess that can be made, but it is still no more than a guess; and it is one by which nothing, after all, is really gained. It telis us that the earth rests upon the tortoise; it does not tell us on what the tortoise rests. God issued the laws which manufactured the universe, and which rule it in its growth. But who made God? Theologians declare that he made himself [I am not aware of any theologian that has committed himself, in so many words, to this proposition, but their constant talk of the self-existence of God comes to much the same thing.—*Hylax*], and Materialists declare that matter made itself [?], and both are barren phrases, idle words. The whole subject is beyond the powers of the human intellect, in its present state. All that we can ascertain is this—that we are governed by physical laws, which it is our duty, as scholars of nature, to investigate; and by moral laws, which it is our duty, as citizens of nature, to obey.—*Reade's Martyrdom of Man.*

I SAY, I hav power to do as I please. But suppose there is another power back of my consciousness that determins that I shall do so and so, and then what? Free will, then, in any proper use of language, does not say merely that I am free to do as I please, that I am free to originate choices. If the freedom of the will means anything, it means that the will is an independent, spontaneous, self-acting power. And that I cannot hold.—*M. J. Savage.*

WHETHER there be one God, or many, what may be his natural and what his moral attributes, in what relation his creatures stand to him, whether he has ever disclosed himself to us by any other revelation than that which is written in all the parts of the glorious and well-ordered world which he has made, whether his revelation be contained in any permanent record, how that record should be interpreted, and whether it hath pleased him to appoint any unerring interpreter on earth; these are questions respecting which there exists the widest diversity of opinion, and respecting which a large part of our race has, ever since the dawn of regular history, been deplorably in error.—*Macaulay.*

THERE is no distinct proof that Moses disbelieved in the existence of other gods; the God whom he serves is still "the God of Abraham, Isaac, and Jacob;" he is not asserted to be the only God; the existence and power of rival deities is not denied, but is even admitted by implication. All that Moses claims for Jehovah is, not that he is the sole God, but that he is superior to all others. "Who is like unto thee, Jehovah, among the gods?" And he represents him to Pharaoh, by Jehovah's own command, not as the supeeme lord of heaven and earth. Even in the delivery of the commandments, the great foundation of the law, it is not said, "There is no God but Jehovah," but only, "I am the Lord thy God, which bringeth thee out of the house of bondage; thou shalt hav no other gods beside me" (or before me). The whole of the 24th chapter of Joshua confirms this view: he there urges the Israelites to choose Jehovah, not as the only God, whom to desert would be to become Atheists, but a God whose bounties to them had been so great that it would be black ingratitude not to prefer him to all others. The whole history of the lapses of the Jewish nation into idolatry also discourages the idea of their having been really monotheists. The worship of the golden calf and the Canaanitish gods was quite natural on the supposition of Jehovah being merely a paramount and preferred God; monstrous, if they had believed him to be the only one. Moreover, their idolatry is always spoken of as Infidelity, not as Atheism.—*Greg's Creed of Christendom.*

TIMES of heroism are generally times of terror; but the day never shines in which this element may not work. The circumstances of men, we say, are historically somewhat better in this country at this hour than perhaps ever before. More freedom exists for culture. It will not now run against an ax at the first step out of the beaten track of opinion. But whoever is heroic will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds. It is but the other day that the brave Lovejoy gave his breast to the bullets of a mob for the rights of free speech and opinion, and died when it was better not to liv.—*Emerson.*

LITTLE do men perceive what solitude is, and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, when there is no love. The Latin adage meeteth with it a little, "*Magna civitas, magna solitudo*" [a great city, a great desert], because in a great town friends are scattered, so that there is not that fellowship, for the most part, which is in less neighborhoods; but we go further and affirm most truly, that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness; and even in this sense also of solitude, whosoever in the frame of his nature and affection is unfit for friendship, he taketh it of the beast, and not from humanity.—*Bacon's Eyssas.*

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1tf

Odds and Ends.

AT what time was Adam married? On his wedding Eve.

THE sultan of Morocco has one thousand wives. Solomon only had seven hundred. But Solomon was a wise man; he knew when he had enough.

"YOU may speak," said a fond mother, "about people having strength of mind, but when it comes to strength of don't mind, my son William surpasses everybody I ever knew."

SUNDAY-SCHOOL TEACHER: Now, the book says here, "He felt abased." Tell me now, Norah Donovan, what is it to feel abased? Norah: A baste? Sure it's to be a crayture—donkey, mum.

ALL men who are forty years of age are excellent men. For the benefit of people not accustomed to this style of wit we will say that all men who are XL years of age are XLent men. There yer are. Cut it out.

A YOUNG lady who was noted for the reckless manner in which she prevaricated was asked why she persisted in telling falsehoods. "Well," said she, "you see, my modesty prevents me from having anything to do with the naked truth."

"NOT a Christian, sir; did you say he was not a Christian?" "So I've always believed, Mr. Blogg," "Then there's where you've alway got left." "Does he attend divine service regularly?" "Perhaps not. But this I do know. He regulates his watch by St. Paul's church clock every morning. He told me so himself. Not a Christian, indeed!"

THE minister of a Scotch Presbyterian church had preached an affecting sermon on the casting of the devils into the herd of swine. Affluent Parishioner: "A weel, meenister, and hoo many sperrits d'ye ken were cast out?" Minister: "Aboot twa thoosand." Affluent Parishioner: "Twa thoosand! God sa'e us! What a bellyful must the puir mon ha' had forbye they left him!"

THEY sent him round the circle fair,
To bow before the prettiest there;
I'm bound to say the choice he made
A creditable taste displayed;
Although—I can't say what it meant—
The little maid looked ill content.

His task was then anew begun—
To kneel before the wittiest one.
Once more the little maid sought he,
And went him down upon his knee.
She bent her eyes upon the floor—
I think she thought the game a bore.

He circled then—his sweet behest
To kiss the one he loved the best;
For all she frowned, for all she chid,
He kissed that little maid, he did,
And then—though why I can't decide—
The little maid looked satisfied!

A CERTAIN young man, not particularly noted for piety, visited a revival meeting up-town the other night for the sole purpose of escorting a blushing and beautiful damsel home 'neath the inspiring radiance of the starry skies. He was sitting on a back seat when the revivalist came down to talk personally with those whom he might select. Approaching the Adonis he inquired in a sepulchral tone: "Young man, hav you found the Lord?" "I—I didn't know he was lost," was the hesitating response. His girl felt badly when the revivalist used him as a terrible example of the degeneracy of American youth.

THE moon now shines bright,
And its clear mellow light,
Like a flood, falls on country and town,
And the sparkling snow gleams,
'Till like silver it seems,
And the stars twinkle merrily down.

Two young lovers glide
In a sleigh side by side,
And the man has his sheltering arm
'Round the maiden's trim waist,
And her lips he does taste,
And he vows he will shield her from harm.

He thinks no one near,
So, into her ear,
He whispers words—you know what kind—
But he quickly grows dumb,
As he hears a "yum! yum!"
From a boy on a sled tied behind!

AT Petaluma, a small "milk-can station" on the Napa road, a fervent appeal was made last Sunday by the pastor of the proposed church there for funds to build said edifice. Not a cow puncher moved. The entire congregation of teat squeezers seemed wrapped in slumber. As the minister gazed mournfully around, a hen suddenly flew out of the old plug hat used as a contribution box, making a terrible cackling. The pastor approached the hat, and beheld a new-laid egg. Holding up the hen fruit, he exclaimed sarcastically: "*She* has contributed her all. Will you allow yourselvs te be outdone by a *hen?*" The effect was electrical. In less than twenty minutes there was over forty-five cents in the pool.

PAT REILLY was taking a ride,
On an elegant summer's morning,
And Kathleen sat close by his side,
Bright smiles her face adorning.

And she looked so tidy and neat,
Her figure so plump and trim,
No girl half so pretty and sweet
Had ever appeared to him.

Said Pat: "Your eyes are so blue,
And your lips so temptingly red,
They're the purtiest ever I knew,
And belong to the colleen I'd wed.

"Ah! darlin', if it wasn't this baste
That's pullin' my poor arms apart,
They would tinderly shteal round your waist
And yourself be pressed to my heart.

"For my love is that powerful indade
Without you I cannot survive."
Then Kathleen blushed and said:
"Mr. Reilly, perhaps I could drive."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office as New York, N. Y., as Second-class Matter.

Vol. 12. No. 8. | PUBLISHED WEEKLY. | New York, Saturday, February 21, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

It is reported that 75,000 people are out of employment in New York city.

A BILL prohibiting baseball playing on Sunday, and making it punishable by a heavy fine, was passed a few days ago by the Arkansas Senate.

SOME one says that "one day with the Lord is as a thousand." Those of us who hav attended church when we were boys quite agree with the statement.

A PERFECTLY developed shark's tooth was recently drawn from the depth of over 1,000 feet in an artesian well at Columbus, Ga. Where the drill is now at work is believed to hav once been the bed of an ocean.

A YOUNG lady tripped down stairs and paused at the parlor door. "Oh, is that you, papa?" she said. "I thought I heard the minister's voice raised in prayer." "No," replied the old man. "I am trying to fix this confounded stovepipe."

SOME Christian ladies of London are trying to convert the ballet-girls by getting up a "mission" for them. They invite the girls to afternoon teas in cheerless halls, call them "poor creatures" in a patronizing way, and exhort them to learn the church catechism by heart. After thus impressing upon them their degraded condition, the ladies go home well satisfied with their work. No conversions hav yet been reported.

"IT's terrible, it is," said Hannah Smiley, as she threw down the paper, "how those poor people in great cities liv. Everything seems to combine against them. No light in their tenements, no society except the worst, and everything that is unclean all about them. I don't see how they liv." "They don't liv," suggested Ichabod, "they simply fail to die." And the old couple seemed to be more thankful than ever that they lived in the country where pure air, good neighbors, and cleanliness were the foundation elements of comfort.

THE Free Church of Scotland has, from the very first, been puritanic in its tendencies. In the large centers of population these tendencies hav been held very much in check, but in the more rural districts, and especially in the northern counties, the church has looked with a severe eye on what to many are innocent amusements. Dancing, it would seem, has become more common of late years in the north, and the presbytery of Aberdeen, by 23 votes to 12, approved the reports of its "Committee on Religion and Morals," condemning "dancing and similar evils." Perhaps it is the suppression of innocent pleasures in the Free Church of Scotland that has produced the many that are not innocent, for which the Scotch Christians are notorious. In spite of its Presbyterianism, or, perhaps, by reason of it, the state of morals in Scotland is shockingly low.

EX-SENATOR DORSEY is an epigrammatic talker. Hs is in Washington now, and his office is constantly besieged with callers. During the course of a long conversation on politics, Mr. Dorsey, in answer to a question, spoke of what the questioner called the "religious racket" of the Republican management of 1884. He said: "I presume you refer to the Congregational clergymen who welcomed Mr. Blaine in New York. Religion should never be yanked into politics. The only good that it has ever done that I know of is to be barbaric to itself. The roasting-iron of religion has destroyed all the geniuses ever produced in the world. Bigotry and death walk hand in hand. A vicious man always carries the Bible in his vest pocket. The Republican party laid a sullen ear to the open window of a Catholic confessional. Honest people tell the truth at the confessional." To another of his visitors: "You are a Republican, are you not, and you ask me about Mr. Blaine and his friend Burchard—doubtless from friendly motivs. I hav never had any use for a man when he would lie upon credit when he could get the cash for telling the truth. Deception always deceives he man who originates it."

THE *Merchant Traveler* gets off the following: "There is displayed in the last moments of a Christian a faith so perfect, a trust so boundless, and a hope so beautiful, that no man, whatever his belief, can remain unmoved as he sees the dying one loosen his grasp on all things earthly, and, with confident strength, take hold upon that which, though unseen, is not unknown, having been made manifest unto those who believe in Christ. There is no dark valley of death to him, and no shadows, for death is the portal of the shadowless land. What doubts may hav arisen are dispelled, and as a little child he puts his trusting hand into the father's, and with the old smile to those who loved him on earth, and the newer one to those who await him beyond, goes upon his untried journey, firm in his hope, and confident in the power which leads only in one direction." It is sad to be called to take the edge off anything so beautiful as this, but the facts are against it. Even the founder of Christianhimself went down into the shadow with a wail of despair, which, for utter hopelessness, has never been equaled.

ANOTHER religion-crazed man developed at Verona, Pa., week before last. Within a few weeks Wm. Wade engaged a man to work around his house and grounds. Mrs. Wade, hearing one of her dogs howling in distress, stepped out to learn the cause, and observed the hired man beating the valuable animal. No sooner did he see the lady than he rushed toward her, yelling like a demon, "I hav a mission from God to kill you!" He hurled a stone as he ran, and it struck her arm. This was followed by a ponderous blow of the fist, which felled the lady to the ground, and in this position he continued the assault most desperately. The hired girl stood inside the door undecided whether to run for help or to attack the madman. The latter, seeing a pile of stones and bricks a few yards away, released Mrs. Wade and started toward it, evidently intending to beat her with the stones. The girl then leaped from the doorway and dragged her mistress into the house. Infuriated at this, the maniac stoned the house and shrieked in his rage. The girl stole out from another door and ran for assistance. Three men answered the summons, and, after considerable effort, secured the man, who had nearly exhausted himself. Mrs. Wade, though badly bruised and confined to her room, is not seriously injured.

A REMARKABLE and disastrous conversion of an Infidel to Christianity is reported from Wall's Bottom, near Clarington, Monroe Co., Ohio. A revival has been in progress there for about two months, and nearly everybody has been converted. A German so-called Infidel, named Chris Dongel, was the last to yield. Thursday night of last week, it is said, the power took hold of him, and he went forward for prayers. This was the signal for great rejoicing. One brother climbed to the top of the pulpit, and there executed a breakdown. Some of the women went into a trance, and others lay down on the floor and rolled over. The minister prayed for Dongel until about midnight, when the new convert jumped to his feet and yelled "Hosannah!" He next signalized his change of heart by knocking the minister down, inflicting a severe wound on the dominie's scalp. The congregation shouted in triumph. At 4 o'clock in the morning the meeting broke up. "That day," the account goes on to relate, "Dongel lost his mind, and imagined that he was sent as a special agent to care for the preacher. With this idea in view he went to the house of Jacob Meiser, and decoyed Meiser into the cellar, where he locked him up. Going into the house, Dongel, under a threat of death, compelled Mrs. Meiser to show where the money was kept. Dongel took it, together with all he could carry in the way of clothing, to the preacher. Meiser, being released, followed him; but he was attacked by Dongel, and nearly killed. That night Dongel drove the preacher out of the pulpit, and took his place there, announcing that he was Christ come to judge the world, and he would now separate the sheep from the goats. A terrible scene ensued, but Dongel was finally secured, and is now in confinement." So, one by one, they are being gathered in. Some of them go to jail, some to the lunatic asylum. The great work of crushing Infidelity goes on, and as a natural accompaniment we hav insanity and crime. The Christian religion ought to go.

WHEN the Western press gets after the Western pulpit the language used is apt to be peculiarly occidental. The Mason City *Republican* of Jan. 29th contains this: "We are authentically informed that the gentleman who for the past several months has, by his occupancy, caused to be vacant the Baptist pulpit (the Rev. A. J. Colwell), without provocation or remotest warrant, and in our absence, dragged the personal name of the editor of the *Republican* before the audience of a large and mixed congregation, and unequivocally stated that we had been 'lying about him.' Now the gentleman may not be aware that the day has long since gone by when a clerical carper may stand in his high position and with impunity assault the fair fame of a citizen. It is not enough to occupy a noble place—the place must be nobly filled; it is not enough to stand on Christian ground—one must be a Christian. And when a clergyman condescends to desecrate his holy desk by bandying about the barroom epithet of 'liar,' the dignity of his place is lost to him as a shelter, and he must answer for his offense as a common man to man before the public. The files of this paper are open for the careful inspection of any person who will call at this office. Every line that has ever been penned by the writer will show for itself, and we emphatically deny the gentleman's charge, and further declare that he must either prove his assertion or rest under the implication of having 'lied' himself."

HENRY SEYBERT, when he died not long ago, left $60,000 for the endowment of a chair of mental and moral philosophy in the University of Pennsylvania, with the stipulation that Spiritualism should be investigated in all its branches. This was to be called the Adam Seybert chair, after the father of the deceased, who was a chemist and mineralogist. A committee has therefore been appointed, and the Philadelphia *Press* reports progress as follows: "Dr. Henry Slade, spirit medium, slate-writer, and table-tipper, recently found himself in a large, well-lighted room, surrounded by the learned men of the University of Pennsylvania, who were appointed under the will of the late Henry Seybert a commission to investigate modern Spiritualism. In the presence of this distinguished jury Dr. Slade performed his slate-writing test. In doing this he takes two clean and apparently new slates, places them together with a scrap of slate pencil between, and holds them under the table. After an invocation of some sort, a scratching is heard, and when the slates are opened they are found covered with writing. After the performance, at which the learned members of the commission were much astonished, Slade was asked if he could, or would, explain the phenomena which had just been witnessed. 'No,' he said, 'I am merely the instrument, and know no more about it than you do. I should be glad to explain if I could, but I cannot.' One of the members then arose, and, thanking Dr. Slade for making the trip at the special request of the commission, proceeded to count out to him $300 in crisp new bills. The medium returned to New Yerk. He had given six private seances, each of twenty minutes' duration, to the commission, for which he received the sum mentioned. During his stay here he remained in a private house, and every effort was made to keep his whereabouts a secret. The commission has been steadily engaged in pursuing the investigations, and much valuable material has been collected. Nearly all the local mediums hav been examined, and even California has been reached in the effort to elucidate the truth. Kellar, the magician, will be the next person examined by the commission, and possibly Europe will be ransacked to furnish its mediums. 'If necessary,' said a member of the commission, 'we will go to Kamskatka. Our labors will probably occupy us three years longer, and at the conclusion we shall publish a large volume contanining a full report of all that we hav accomplished.'"

News of the Week.

THERE was a noticeable relaxation of police stringency regarding the Excise law in this city last Sunday.

IT is intended to make the brilliancy of Cleveland's inauguration surpass that of any previous occasion of a similar sort.

DR. LEOPOLD DAMROSCH, the distinguished musical director, died at his home in this city last Sunday. He was 52 years old.

THE faculty of Harvard hav decided that attendance upon religious services shall be no longer compulsory on the students of that college.

TWENTY-FIVE lunatics were burnt to death in the destruction by fire of the insane department of the Philadelphia almshouse on the 12th inst.

THE number of valentines delivered by the mail-carriers in New York last Saturday was about one-quarter that of previous St. Valentine's days.

A GREAT snowslide swept through the mining-camp of Alta, in Utah, on the 14th, destroying three-fourths of the town and killing sixteen persons.

THE Catholic church of Notre Dame, at Fall River, Mass., is understood to be closed until further notice. Meanwhile the Salvation Army will inaugurate a revival in that long-suffering community.

THE establishment of the Co-operativ Hat Co. at Norwalk, Conn., was burnt out last week. The company grew out of the recent strike of the hatters of that place, who believe that the fire was set by their enemies. They hav secured another building.

SENTENCE was pronounced last week upon the Rev. T. O'Connell of London, Ont., who was found guilty by the Board of Triers of scandalous and disorderly conduct in frequently drinking to excess, and becoming intoxicated. He loses his situation as assistant minister in a cathedral.

CAPT. PHELAN, the man whom Short stabbed in O'Donovan Rossa's office, has returned to Kansas City. He had given his testimony as to the assault, but could not afford to wait for New York justice to take its course. As it is the people against Short, the case can of course be proceeded with without Capt. Phelan's presence.

DUNCAN C. ROSS, the athlete, recently announced as a convert to Christianity, went on a spree at Louisville, Ky., one day last week. He got drunk, broke up the furniture in a hotel office, and fired a revolver at the clerk. The latter drew a pistol, whereupon Ross begged for mercy, and was kicked out of doors. Mr. Ross's case appears to be one of those where religion has struck in.

"HONG GEE," the Chinese New Year, was celebrated Feb 14th. The Chinese calendar dates always from the beginning of the reigning dynasty. The present ruler of China went into office Feb. 14, 1875, consequently last Saturday was the beginning of the year 10 in Chinese chronology. It is a sort of New Year's Day, Washington's birthday, and Fourth of July combined, and the residents of Mott street made the locality lurid with their joyful demonstrations.

GEN. CHARLES GORDON, it is now generally believed, has been shot to death at Khartoum by the followers of the False Prophet. Gordon had a long military career. He participated in the war of the Crimea, led the "Ever Victorious Army" against the rebels in China, and went to Egypt to suppress the slave trade. Various estimates are made of his character, but his conduct everywhere indicates that he was a religious fanatic, irascible, domineering, and inordinately ambitious. He was superstitious to the extent of believing that he carried a charmed life, and that he had a mission to spread the gospel. He is undoubtedly a victim to the neglect of the English government, which failed to relieve him at Khartoum in time to prevent his assassination. The church will probably canonize him.

Selected.

Liberalism—Its Mission.*

One of the hindrances to Liberal progress is that Liberals hav such a horror of being thieves that they are not good borrowers or even imitators. They hav not learned to adopt and adapt. The motto "*Fas est ab hoste doceri*"—"It is the proper thing to be taught by the enemy"—did much to build up the Roman republic and empire. Roman senators boasted how that they had borrowed the arrow from one tribe they had incorporated, the shield from another, and some other weapon, custom, or even god, from another. Thus, aided by all, they in time subdued all. So, too, the Christian church empire, which was, and is, only the Roman empire sublimated and spiritualized, borrowed its doctrins and ceremonies so completely, from the Cross to the Trinity, that nothing in them is really new to the historic eye. The old symbols still speak, the old lights still burn. The old statue of Jupiter is still kissed—but now as the statue of St. Peter before his cathedral. Now that the religion, or integration, of Christianity is broadening out into the higher integration of the whole race and of the whole world, this new integration of Man must learn to use and incorporate, to adopt and adapt, as far as it can, the materials which the past civilizations and religions hav worked out, to the hands of its builders. Everything we can use must be regarded as our property.

The tendency of Liberals to cut themselvs off from the past is a metaphysical and a mistaken policy in many respects. As well might you try to make a tree grow without roots as to expect architects of the future to build the Temple of Humanity out of materials of their own artificial creation, instead of those which time, nature, and evolution hav provided. Yet Liberalism is in one sense a righteous rebellion of the present against the past—that is, against its authority and its limitations, which would, if observed, restrict growth and progress. Standing firmly and historically upon the past, and always thankful to it as to a parent for its love, its lessons, and its materials, Liberals, to be level with their era, should always aim higher, and liv in a world truer, higher, and broader than any past could hav known.

In order to do this, nothing is more needful than to hav a keen historical sense of the great events and phases of Liberal thought, and even of the great men who hav made Liberalism a fact in the world's history; for their children we really are.

In an address introducing Mr. Charles Watts as the representativ of English Secularism to the Liberals of New York (see TRUTH SEEKER ANNUAL for E.M. 285) I had occasion to show that the Liberals had a true "apostolic succession" as venerable, "celestial," and even "divine" in its origin, as any theological apostolic succession could possibly be. I will not repeat that address, for I take it for granted that you hav all read or will read it.

The purpose of this hour is to show that this succession in the history and evolution of Liberalism itself distinctly indicates its future, and announces the *newer mission* it must enter upon, if it is true to its promis and its high calling in the evolution of mankind.

You will remember that Liberalism commenced in 1600 by the promulgation of the heliocentric astronomy by Copernicus, Bruno, Galileo, and Kepler; that, as a consequence, Freethinkers soon began to spring up in Europe, and especially in England; that as a sect the Freethinkers, or Liberals, that is, those who were freed *(Liberati)* from the authority of revealed religion, may date from the publication by Lord Herbert of Cherbury of his work on THE TRUTH *(De Veritate)*. This publication, you will recall, was made in consequence of a direct audible answer to the prayer of its Deist author to Almighty God for permission to print it. This occurred while he was embassador of England at Paris, in 1726. This book had been submitted to several distinguished scholars of that time, and especially to Hugo Grotius, perhaps the greatest of them, who had given it their approval. However, to remove all doubt, the author, kneeling before an open window, by fervent prayer sought a direct voice of approval from Heaven, and received it. He was even able to distinguish the very part of the sky from whence the sound came. This you will be pleased, and perhaps surprised, to read in Lord Herbert's own words (in the TRUTH SEEKER ANNUAL referred to). It is sufficient to us that this must hav been the voice of his own conscience rendered objectivly audible to him as the voice of his God, and a truer voice of God there could not be.

But aside from this, the origin of Liberalism is in the highest degree celestial, for it was brought into existence by the confirmation of the new heavens by the telescope of Galileo. It was not necessary after that to set it before the enlightened people of the world as THE TRUTH under an audible indication of approval from the sky. The old religions, gods, saviors, and heroes are constantly boasted of as of celestial origin, but Giordano Bruno revealed the highest possible origin and sanction of Liberalism when he opened up to the people of Europe the new astronomy and the new heavens as a vista of "infinit space and infinit worlds."

Thus founded, Liberalism has been a distinct sect of thought for nearly three hundred years past. It has made those three hundred years the most important years in human history. Liberalism has been the yeast in modern history.

Its first period (from 1600 to 1789), was one of critical Deism seeking chiefly for truth and LIBERTY. This influence under Voltaire and his compeers led to the great American and French Revolutions, which were political earthquakes in the hope of Liberty.

Then, as a second period, from 1790 to 1848, with and following these Liberty movements, came an immense progress of the natural sciences, in which Astronomy and Physics opened the way to Chemistry, Biology, and finally to Sociology. This was the second great period, the period of the special sciences.

And now, thirdly, with the latter half of this century, we clearly perceive that Liberalism is being compelled, and will more and more be compelled, to take charge of the secular, political, social, and religious affairs of this world, and to manage them as a whole, internationally, and as a piece of terrestrial statesmanship, in the interest of the whole family of *Man*, present and future. Liberalism by its own history and evolution will be compelled to do this and to become constructiv more and more in the interest of Humanity.

As we hav shown, its successiv periods are represented by the three words, *Liberty, Science,* and *Humanity.* Indisputably these, in necessary succession, hav been the three great steps of the evolution of Liberalism since 1600. These three words contain the results and the gospel which the history of Freethought has wrought out. These words take the place of the old trio, *Faith, Hope,* and *Charity* under the old Faith, and fulfil them. For we hav Liberty because the Truth has set us free by giving us faith in the laws of the world; but these laws are the lines and ways of the least resistance, that is, of the purest Liberty. Then we hav Hope, for Science has revealed to us the ascent and progress of man and his infinit capabilities when he knows enough to supplement and fulfil the laws of nature by his will. Then, too, we hav Charity in the highest sense, for Sociology has proved that we are brethren all, now and forevermore under the true Holy Ghost of mutual human interdependence and love.

In a word, the newer mission of Liberalism, as Secularism and Positivism—for by these names it is called in its later constructiv efforts—is to realize these words, Liberty, Science, and Humanity; that, is to *Liberate, Educate, Consecrate.* These three words history proves to be the measure of our progress. Let us weigh them well.

To *liberate* is to realize Liberty: the most difficult of things to do—an impossible thing, without destruction, to those who are not prepared for it by some insight into Science and some disciplin of Humanity.

Yet our Liberal forefathers of the first period—that is, up to the close of the French Revolution—thought that nothing was easier than to liberate. To them the way to get Liberty was simply to take it—it would keep and realize itself!

But the lesson of the History of Liberalism is unmistakable: Only those can attain to and preserve Liberty who are able to be a saving law unto themselvs, and none will heed this law but those who hav a scientific appreciation of *law* under the altruistic impulse and consecration of Humanity, that is, society, as it touches us, in the family, as neighbors, as citizens of our country or of the world.

The great political Liberty movements and revolutions in England, America, and France, and in the rest of Europe, met with a check and a reaction in or about 1800, because the people, even the Liberal people, were insufficiently educated in Science, and insufficiently consecrated in Humanity.

The traitor Burke led the reaction in England, and was met by the "Rights of Man" of our glorious Paine. In America the Federalists regained the lead in society and in the State under Hamilton. In France the reaction of the 18th of Fructidor led to Napoleon's 18th of Brumaire, and soon came the concordat with the pope, closing the Revolution in Europe. Those who wish to see how thoroughly this was done should read the article on Napoleon I., in the new Encyclopedia Britannica. Throughout the civilized world the sword, the crosier, and the policeman's club became again the actual governor.

Thomas Paine, the Knight-Errant of Liberty in two hemispheres, was obliged to retire from the conflict and spend his last days at our New Rochelle, in a bitter fight with his Tory-Federalist neighbors for the right to vote in the United States which he had first declared ought to be free and independent.

But this reaction had the effect to throw the thinking, activ powers of man back upon Nature, Science, and History with greater zeal than ever, and thus the second, that is, the scientific, period of Liberalism received its great impulse and development.

The effect was to vastly deepen and enlarge the views of the critical, deistical, revolutionary Liberals of the last century. The conception of the world as infinit then popularized and enlarged the conception of God into that of Pantheism or Agnosticism.

The relations of man were then known to be extended so as to be synonymous with the whole human race, and Sociology, with its idea of progress of mankind, crowned the sciences.

Such were the grand results of the cultivation of the Special Sciences which gave the triumphs of Sir Humphrey Davy in chemistry, of Bichat, Jussieu, and St. Hiliare in biology, and of Humboldt in general science, and finally of Comte in sociology. As yet the special sciences were cultivated for their utilities, and not generally, until Comte, as a Philosophy. The main theory of the world that lay back of the great specialists and scientists of the first part of the present century was of the old Theology shaded down by fanciful metaphysics.

The myth of "Nature," as though nature were a goddess of the old Mythology, played the principal *role* to veil the crude Theology of Scientists; and even yet Nature does good service upon the stage to-day for special Scientists, for without her aid they would hardly be able to hold their partial and disconnected investigations together. While all this Scientific progress was arousing and occupying the attention of the educated world, the King, the Pope, and the Aristocracy held the practical control of human affairs with a firm grip. But among all classes, and especially the Literary and working classes, humanitarian sentiments and theories followed the lines of Scientific thought. This Humanism had been opened up by Rousseau, and thence came the sentimental speculation of Owen, Fourier, of St. Simon and Proudhon, Lamartine and Rollin, and the Revolution of 1848. That movement, resting upon immense acquisitions of Science and of human sentiments, sought again to found the Federal Democratic Republic on the ruins of the thrones in Europe.

In a few years the war-clouds lifted, and again a reaction followed, similar, in most respects, to that after the great Revolution of 1789, and for similar reasons: the people were not sufficiently educated in Science nor inspired by the enthusiasm or Humanity to hold together. Their liberty was only the liberty to fall asunder. The direction of affairs again relapsed to the Emperor, King, and Pope.

And now the third period of incubation, preparation, and transition, of which all thinking people are a part, adds intense interest as a close of the long novel or drama. Hence we liv in a time when existence itself is sublime. The heirship of the ages has brought to us priceless and inexhaustible treasures and opportunities. Among them is this law of human, historical, and social progress under evolution, which law, if understood, in time will make progress by revolutions hereafter unnecessary and impossible. "Evolution instead of Revolution" has become the Liberal watchword of to-day; and this same law, as the history of Liberalism teaches us, can be achieved only by realizing individually and collectivly the three words: *Liberty,* as the field and condition; *Science,* as the order and base; and *Humanity,* as the motiv and end of life on earth.

History teaches that every individual Liberal must pass through these three stages, or degrees, as we may call them, in Liberalism. Without all of them he cannot be of any reliance as a factor in human progress. He must be Liberated, Educated, and Consecrated, or he will be but a partially equipped soldier in the army of progress. Until the advanced peoples of the world hav a sufficient number of such individuals to influence and control public sentiment and public affairs, all hope of rapid reform or changes for the better will be in vain.

The main object of the Liberal and Secular movement should be to initiate by reasonable propaganda as many as possible into these three degrees of Liberalism.

The history of Liberalism admonishes us that not one of these three *degrees* can be omitted in Liberal culture. Liberalism has failed, as we hav seen from its history, for the want of each of these degrees in succession. That has been the continuous lesson of her revolutions, checks, and reactions. Now observe that the same lessons apply to the lives of each of us all as individuals: First, The indispensable condition of all Liberalism, Education, of all Morality and Progress, is *Liberty.* The motto and badge of your society, Universal Mental Liberty, indicates that you hav seriously taken this first degree. To hav taken it is the first, the grand step. You hav in so doing laid aside the authority of traditions. All aspirations are set free. You start forth, like Curran's freedman, redeemed, regenerated, and disenthralled by the genius of universal emancipation. Second, But this genius of universal emancipation is what? Nothing else but Law, which in all Nature is found to be the usual, because the easy and happy, line of least resistance. The reign of Liberty thus leads to the reign of Law, as the foundation and base. But the knowledge *of* the Laws af the world is Science. The

*A condensed report of an address by Thaddeus B Wakeman, delivered at the Salamanca Convention, Dec. 7, E.M. 284, entitled "Liberate, Educate, and Consecrate—The New Mission of Liberalism." Printed in the *Freethinkers' Magazine.*

special sciences are, therefore, special departments of the reign of Law, and these, co-ordinated into a whole, make science a Positiv Synthetic *Philosophy*, which is the creed of the future. This Philosophy is the second degree of Liberalism, and corresponds to the second great historic period, Liberal progress. As we hav shown, it was Liberty which led to the enormous development of Science during the past one hundred years. And yet Liberty and Science failed historically, and left Theology and Metaphysics as masters of human affairs. Will a similar failure be generally the case with individuals who may take these first two degrees of Liberalism without HUMANITY as the third? History and our observation of the facts answer, Yes! For Liberty, indispensable as the first step and condition, is hopeless as a means or an end in itself. Those who only take this first degree in Liberalism may astonish us as comets or meteors by the audacity of their expressions and career. They may lead revolutions, but their corruscations soon disappear. The apostles of Liberty, pure and simple, hav generally left us brilliant and revolutionary, but sadly suggestiv, careers, over which we linger with tears as at the close of a tragedy. Third, Now, again, can those who hav taken the second degree and devoted their lives to the Special Sciences only, be able to direct public affairs, or their own lives, upon any Scientific basis? They hav generally been, and even now generally are, but Theologians and Metaphysicians studying and amusing themselvs with the curiosities or utilities of Science as grown-up children might do, always reserving their *Santa Claus*. For at bottom they are not emancipated from some God or myth of Intelligence or Nature, through whom, in the end, they are pretty sure to make their peace with the old Theology. They are very ready to show, as many now are trying to do, that evolution is but a mode of God's creation. They are careful to the end to curry favor with the orthodox respectabilities, even by the sacrifice of their Liberal friends and pupils, and their reward may be—an orthodox heaven. You will notice that these Special Scientists seldom achieve or express any comprehension of Science as a whole, that is, as a creed or a philosophy of life. They are often the sly, if not the avowed, detractors, if not enemies, of those who do. Yet these Special Sciences are the great planets out of which Science as a philosophy weaves the system which underlies and sustains all there is to us of a knowable world.

But where is the SUN around which all of the comets of Liberty and all of the planets of Science revolve and depend, and to which in the end they are to minister? That common center is the conception of MAN in *continuity*—that is, in time, by the generations and ages; and then in *solidarity*—that is, in space, by the nations and peoples living on the earth, at any one time. This view of Humanity at large is so vast that we rise to it only by degrees. We are influenced more readily by the subdivisions of this grand MAN, which lie nearer to us, as, for instance, our country, our state or city, our neighborhood and our family. Now, to take the third, last, and full degree of Liberalism, is to rise to and to realize this conception more and more.

We meet with Liberals of every degree of progress through these three degrees. Some are iconoclasts and advocates of liberty only, keeping their heavy emphasis on that. Liberty for Man, Woman, and Child, is their motto and life-object. Then we find others putting forth a mild claim that Education should be based upon Science, which is simply so much information for public utility. Then we find others who insist that the family is the center and also the unit and total of all human aggregation and government, and that all control and education should begin and end there. They seem to forget that modern society is founded on the individual, and that now a higher integration, that of the state, is here.

These three first stages of Liberalism often go together, and are found in one and the same person. Now these stages are all excellent as the first steps in each of the three degrees, but no Liberal should stop with them. The Liberty must go on till it is realized in Law. The Science must go on till it becomes a Philosophy and creed of Life. The Humanity must be developed until, starting from the family, it reaches out to the succession of generations and the Brotherhood of Nations, at the same time that it realizes and inspires the individual.

To get well grounded in this third or Humanity degree, is a matter of growth of heart and head to be carefully cultivated. To get that degree is to get admitted to the grand Brotherhood of all ages and peoples—to find the motiv and mainspring of life—to become the heir of the great and good of all time—to drink of the spring of human love, which givs the crowning satisfaction of life, greater than happiness, called by the old religions in one word, BLESSEDNESS.

People who are taking the first steps in the three degrees of Liberalism are apt to be caught by the vulgar notion that happiness is our being's end and aim. When they get well along in the three degrees they find that the chief end of life is not enjoyment by the satisfaction of our *egoistic* appetites and impulses, but the satisfaction of our *altruistic* positions, sentiments, motivs, and longings, by work, devotion and sacrifice, summed up in the word DUTY. Comte but echoed the experience of the greater souls of our race when he proclaimed that the satisfaction and blessedness of devotion were the greatest that human nature could know. The object of life is not that the individual should hav a "good time" by individual enjoyment. Happiness, or the "multiplication of agreeable consciousnesses," as Dr. Johnson admirably defines it, makes all the world a tender, merely, to the individual, in order to minister to his enjoyment. Blessedness is the giving away, one's self away, so as to deserve and feel the gift of an infinit love in return. This feeling of being infinitly beloved exceeds any sensual or personal joy of egoism, however exquisit or prolonged. Our greatest happiness is in pleasing another or others. Would that some of our Liberal story-tellers, for instance Miss Susan Wixon, would tell of the link of a chain, the wheel of an engin, the bee of a hive, the beaver of a colony, the man of a tribe, that had been so short-sighted as to suppose that its own existence and happiness was the end of its being, and that all things or creatures connected with it were made but to subserve its pleasure; then suppose this link, wheel, bee, beaver, or man, should suddenly awake out of its individual sleep, and find that but for the chain, the engine, the hive, the colony, and the tribe, its existence would not hav been possible; that its happiness, and even life, was entirely dependent upon its performance of its social duty; and that it had its share in the use and glory of the whole of which it was inevitably a part and heir. Would it not then stop prating about its happiness, and seek only to get its work done? Would it not find its own happiness in the hum, with which the whole, of which it was a part, said, "Well done, good and faithful servant?"

The illustrations from engins or from bees are trivial in comparison with the interdependence which exists in the grand human family, by far the grandest organization ever known, and, as far as we know, the greatest organic Being in existence. In the progress of evolution throughout the ages, it has acquired a capital, material, financial, intellectual, moral, and esthetic, which constitutes the wealth and glory of *Man*. The share which we know enough to inherit and appreciate in that collectiv life, is that which lifts us from being merely animals into the possibility of being men and women worthy of the position in which evolution has placed us.

Such is the new altruistic life to which the Liberal arises when he shakes off the individual or egoistic measure of things, and rises to the third degree, the conception of each for all, and of all for each, with its ideas of duty, devotion, work, and blessedness in the performance of them. Then only is true happiness possible.

The point of all philosophies is to get the greatest happiness, or satisfaction, out of life. That is a truism in which Epicurians, Stoics, Ascetics, and Religionists of all kinds agree. Can it be achieved by looking to the egoistic desires and pleasures alone, with the individual as the center of the world? No, this was and is the error of the Epicurians, and of worldly people generally. Can it be achieved by looking at the altruistic sentiments alone? No, this was the error of the Stoics, and Ascetics, and Reformers generally. These extremes are scientifically balanced and combined in the Liberal positiv humanitarian view, which teaches us to achieve the greatest individual health, strength, cheerfulness, and completeness, so as the better to perform any duty we can in the great organic life of Humanity, from whom we are, and in whom we move, and liv, and hav our being.

There is a tenderness and blessedness in crowning individual growth by social sympathy and worth which far exceeds any selfish individual pleasures. In the end you will find that it is not possible to "hav a good time" in this world, except in finding some useful work to do, and doing it as a religious duty. All other life is a nuisance to the individual and to others.

Why is the person who is running round to "save his soul" so contemptible in these days? Because he is putting the emphasis of life upon *his* happiness hereafter. Is the person who runs about seeking *his* greatest happiness by selfish enjoyment now any the less contemptible?

In this age of the world none can be truly saved who do not forget all about their own souls and their own happiness while they get their life duty done. The happiness will then come as the hum of the smoothly working machine, or of the happy hive of bees, in which each member has no happiness but only the blessedness of serving its *queen*, who is the center, sun, and life of the hive. As soon as she is gone, then each bee goes for himself or herself, and there is a free fight, until robbers or winter unprovided for closes the sad scene with death.

Now, without this central conception of Humanity, the modern world is becoming, under its socialistic, nihilistic, pessimistic chaos, much like a queenless hive, and many Liberals are helping on the process of disintegration of the old, without putting forth the social and moral integration of the new view of the world and of Man. They hav not taken the third degree in Liberalism, and until they do, they can do little more than destroy.

The chaos of a queenless hive is what modern civilization is rapidly becoming under the impulse of those who hav only partly taken the first two degrees in Liberalism.

The old Systems of Religion held the people together by fear, authority, and bribery; but they were held together, and their unity was and will be the strength that will possess and control the earth, unless Liberals, too, can find their central Sun and ideal Christ of Humanity, which will attract with love and duty more powerfully than the gods and demons of old by fear and bribery.

What Catholicism and Calvinism hav done under the old impulse of Theology, the enthusiasm of duty and Humanity must do with the newer Sects of Liberalism, or the old faith will prevail and inherit this earth and its control. In that case the Pope will, in time, be supreme, the center of all nations, as he was of the "States of the Church." Let no one suppose that the mere do-nothing and care-nothing of individual happiness-seekers will ever inherit the earth. They are the merest mush. Popery has been checked only temporarily by Protestantism, and can in the end only be checked and conquered by organized, liberated, educated Liberals, consecrated by the idea of duty under the higher integration and enthusiasm of Humanity. Such is the lesson of history. Let none be deceived. Zeal and disciplin only will conquer. Let us rejoice, therefore, that the Positivism of France and the Secularism of England hav begun the work of Liberating, Educating, and, let us hope, too, of consecrating, in our favored land of hope and Liberty. Let us not shrink if they boldly take hold of the old religious symbols and names, and apply them to their newer uses and mission. For instance, our friend Mr. Putnam has, from this platform today, given us an admirable discourse on the New American Church and its gospel of Humanity. Let us deepen the Secularism of England by the inspiration of Comte, and replace his papal scheme by the ideal of the grand Federate *Republic* of Mankind. Let us liv in this grander future till its sunlight shall shine down upon the humblest duty we can perform, and make it, and all our life, and all its relations infinitly sacred. Under that consecration may we feel the ocean of love that has brought our race upward hitherto, meet in our own hearts with the ocean of love which shall bear it on to untold future glories!

Thus to liv in the past and in the future, is to insure the greatest present happiness as it melts into blessedness. So to liv is the higher life ever renewing its satisfaction in living.

For having reaped and garnered, bring the plow,
And plant the great Hereafter in the Now.

Autograph Album Verses.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The following verses were written for my autograph album by Colonel Ingersoll; L. Stargardter, a Jew; and the last by A. J. Hauck. Mr. Stargardter is a reader of THE TRUTH SEEKER, and Mr. Hauck was a firm friend of the same. All these verses are original. WM. J. BURNS.

Whoever sins to gain his ends
Forgets this truth profound:
On every cent the devil lends
The interest is compound.

R. G. INGERSOLL.

Though our words may differ—opinions conflict
Let us ever be cordial, friendly, and true,
So that he be honest what matters it
If a man is a Freethinker, Christian, or Jew?

L. STARGARDTER.

The parson may preach, and layman may teach
The love of a God to mankind,
'Tis grasping for pelf, and each for himself,
That's uppermost in every mind.
When the "gods" are all dead, and the witches hav fled
Along with the parson and priest,
'Tis then, my dear boy, we all can enjoy
The glorious millennium feast. A. J. HAUCK.

The Year of Science.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In answer to "Democrat," who wishes to see the reasons for the adoption of the new calendar, I desire to state that the following resolution is an amended copy of the original one, with which I introduced this much-needed reform in Freethinkers' mode of dating. It was done just three years ago to-day, at our Paine Hall celebration of Thomas Paine's birthday, and the article reads as follows:

Resolved; That in everlasting commemoration of that rise of science and Freethought, the two best friends humanity has ever had, which began during the sixteenth century of the superstitious "year of our Lord," and in perpetual honor, also, of the heroism of that glorious teacher of reason and noble martyr for science and man, Giordano Bruno, of Italy, so inhumanly burnt at the stake by the Christians, at Rome, on the 16th day of February, 1600, for proclaiming scientific facts—*Therefore,* in future, all records and other official documents of the Investigator Freethought Society, of Boston, Mass., shall bear date from a calendar, beginning on the 1st day of January, A.D. 1600; thereby placing our Society, and all persons adopting it, *entirely* out of the bedeviling fog of the age of Bible faith with its "Year of Grace 1882," and into the humane light of the "Age of Reason" and YEAR OF SCIENCE 282.

Boston, Mass., Jan. 29, 285. GEO. N. HILL.

The Liberal Club.

Last Friday evening, the occasion of the 366th regular meeting of the Manhattan Liberal Club, was what might be called an off night for that organization. Snow was falling, or trying to fall, but the wind seemed to thwart its endeavors, and whisked it back up into the air again. There was a meeting of woman suffragists at Steinway Hall, in which all Liberals took a proper interest, and many of them went there. Consequently the number of persons who found their way to the Liberal Club hall was smaller by half than usual. The lecture of the evening was by Dr. Olive Herrick on the "Obstacles to a Higher Civilization." This consisted of a paper read rapidly, and without especial emphasis, the fundamental thesis of which was missed by this writer. So far as understood, the obstacles to a higher civilization arose from the fact that an obdurate public failed to contemplate the human organization as a galvanic battery, and persisted in educating the young in separate school rooms, according to sex, and supplemented this unnatural division with a board fence which divided the grounds wherein they took their youthful recreation.

At the close of the lecture the chairman invited the members of the club to discuss it. There was no response. Then the chair urged, exhorted, and pleaded for some one to come forward; he even became, at times, sarcastic, but to no effect. Dr. Lambert was mentioned by name. He shook his head. A motion was carried by default admitting all comers to the debate. There were no comers. Even the Rev. Professor Vaughan desired time to collect his thoughts. Finally Dr. Weeks took the platform, announcing that he had nothing in particular to say. He made, nevertheless, a fairly connected and interesting speech.

The Rev. Professor Vaughan, who had come there, he said, at considerable personal inconvenience as a sort of moral and oratorical backer of the lecturer, took the floor, casually observing that he hadn't felt in so good trim before since the night he laid out Mr. Watts. This induced the first smile of the evening. The audience shifted into easier positions and broke a silence that up to that time had been dismally oppressiv. The only distinguished person with whom the speaker had argued since his last appearance at the club seemed to hav been Monsignor Capel, who was pronounced not a fool by any means. Capel's estimate of Vaughan was not given. Then the Free-love question was opened up and reigned supreme thenceforward. Vaughan's ideas are such as find expression in print chiefly through the *Word*. There was no thing offensiv, however, in his way of putting them.

Dr. Eccles, though he came in late and did not hear the lecture, inquired what the gist of it had been, and then proceeded to criticise it. He objected to the promiscuous and habitual mingling of the sexes from youth upward, because familiarity bred contempt and the marriage union lost its novelty and charm.

Mrs. Leonard, following, went into particulars pretty extensivly, her earnestness causing her to lose sight in a great degree of those little proprieties of expression whose observance is usually considered desirable in public speaking.

Mr. Huhn acknowledged that the lecture was too highly philosophical for him to handle. He couldn't touch it. But as Dr. Eccles had criticised the lecture without hearing it, and as it sometimes occurred that the less a speaker knew about a subject the better prepared he was to discuss it, Mr. Huhn believed he was in order. He then gave some statistics showing the prevalence of immorality in this city, and advocated, among other things, the abolition of the marriage ceremony, as performed by priests. Mr. Huhn's speech was sensible to a marked extent, but failed to overcome the general repugnance to the turn which the discussion had taken.

A number of people had by this time gone home. Mrs. Hall contributed something to the matter under debate; Madam Delescluze had listened with signs of rising indignation and went forward to speak, but did not get an opportunity to do so; Mr. Collier made some personal observations about Dr. Eccles, and Vaughan did the closing act. A prominent member remarked, and a number of others assented to the proposition, that a few meetings like this would kill the club outright.

Next week it is hoped this admirable organization will extricate itself from the slough and stand on safe ground again. Dr. Mayo, the organizer and president of the Newark Liberal League, will lecture, and there is every reason to believe that the meeting will be one of extreme interest.

The Bruno Statue.

Previously acknowledged,	$105.25
Alex. How,	1.00
J. L. Tompkins,	1.00
L. H. Hawkins,	.50
Jacob Wolf,	.50
Wm. Reynolds,	1.00
Total,	$109.25

Send further subscriptions to T. B. Wakeman, 93 Nassau street, New York city.

Tent Fund.

Previously acknowledged,	$37.25
D. Fleming.	40
H. Tyler,	75
Dan Franck,	50

MR. REYNOLDS.

In the past we hav so lacked vigor, persistent energy, and courage that we hav developed a fearful excess of mollusks (backboneless, jelly-like creatures—snails).

Men and women convinced of and avowing the grand truths and pure and ennobling principles of Secularism hav sunk into passiv indifference. A funeral pall seems to hav fallen on them, and, alas! they are willing to remain thus smothered, since while so covered, nothing can be expected of them.

Too long hav Liberals permitted the domineering power of the church to hold them in abject fear; too long submitted to denunciation, abuse, calumny, and ostracism.

If all who are really in harmony with the principles, aims, and objects of Secularism would enroll themselvs members of the League, we should far outnumber any orthodox denomination.

We need to carry on the work of propagandism with persistency and courage. The work must not be commenced in the winter and permitted to die out in summer, but continued the year round. For summer work the tent is the only dependence. No other means devised can so popularize Secularism, so effectivly make the people know our aims and objects, and the principles which actuate us. No other means will so quickly develop backbone in the mollusks. When they see every afternoon and evening immense crowds flocking to the tent, they will so rapidly gain vertebræ that they will declare they were always heart and soul in the good work.

The tent will insure judicious circulation of immense quantities of the best Liberal literature, increase desire for scientific education, and develop sociability.

Who will aid in the good work? Are there not five men or women who will contribute $100 each for so noble a purpose, and thus immortalize their names as the first promoters of the grandest method ever devised for the advancement of reason, right, and truth; for insuring equal rights and liberty for all, regardless of religious faith, or the lack of it, by securing the secularization of our government?

If the wealthy lack vertebræ, or for any cause miss this opportunity, are there not ten good and true Liberals who are able and willing, even at some little self-sacrifice, to giv $50 each? Are there not hundreds able, ready, and willing to giv from $25 to $5? Five hundred dollars is all we need. But it is needed at once. That sum will purchase the tent and all else needed. Beyond that amount the tent will prove self-sustaining. Remember, once the tent is paid for, it will last for years without any further cost. Send contributions instantly. Don't wait for a more convenient opportunity. Send now, either draft, post-office order, or registered letter to Courtlandt Palmer, 850 Broadway, New York.

Secularism is doing as well as doubting. Let us do justice to our friends and neighbors. In mercy help them out of the cruel bondage of superstition and priestcraft, and promote their welfare and happiness by diffusing the light of truth.

Now is the accepted time. Mr. Palmer will accept contributions now, and if the tent is ordered at once, there will be no delay in May. Now is the day of salvation. Save the mail, send at once, and we can save twenty per cent on the cost of the tent, and save us from anxiety and having to make any further appeals.

CHAS. B. REYNOLDS,
Ch'n Ex. Com. N. L. L.

Obituary.

The *Weekly Guide*, of Port Hope, Ont., brings the news of the death of our old friend, William Sisson. He died on Tuesday, February 3d, of apoplexy, in the eighty-fourth year of his age. Mr. Sisson was one of the stanchest Freethinkers in Canada, always ready to aid good enterprises, and outspoken in his support of Freethought. As will be seen from the subjoined extract from the *Guide*, he was a New Yorker by birth:

"Another old settler has passed over to the majority. Mr. William Sisson was born on the 3d November, 1801, at Rinebeck, Duchess county, New York, and came to Canada in 1825, sixty years ago, locating in Port Hope, and for a number of years did business in the manufacture of leather in the vicinity of this place, and by his enterprise and skill amassed considerable wealth. He held the position of captain of a company of cavalry in the local militia for some years and did service in the march to Toronto in December, 1837. He held positions in the councils of the town as well, but having retired from activ business pursuits some years ago, he preferred to enjoy an easy leisure in the affairs of life. He was a Liberal in politics and an independent in matters of conscience and religious belief, in which he was very pronounced in his views. Mr. Sisson was one of the old landmarks, so to speak, of Port Hope, and will be missed as such. One after another they are passing away; of the old settlers there are but few now left who were associated with the early history, rise, and progress of Port Hope. He passed away without any apparent suffering, having arisen and performed his ablutions as usual last Tuesday, and at once fell over and in a few moments breathed his last. Cause of death the attendant physician says was apoplexy."

Canadian Notes.

C. B. Reynolds lectured last Sunday evening in Albert Hall on "Salvation." He described the Christian doctrin on this point, and said that Secularists cannot accept any such arrant nonsense, but urge upon all men to work out their own salvation, here and now, by leading good and useful lives, and using their utmost endeavor for the benefit of their fellow-man physically, morally, and intellectually. Secularism teaches that there is no other salvation but this. At the close of the meeting the following resolutions were carried by acclamation:

Resolved, That the editorial article that appeared in the *Mail*, Monday, Feb. 2d last, entitled "Infidelity Rampant," merits the severe condemnation of this society. Secularists rejoice to hav the demands of Secularism given publicity, and had the editor of the *Mail* confined himself to criticism of those demands he would hav been entitled to our thanks. Justice is the first great principle of Secularism—justice tempered with mercy; hence when charges of bribery and corruption were made against the editor of the *Mail*, the members of this society refrained from expressions of condemnation, hoping there might be extenuating circumstances, and even when on the evidence of so large a number of witnesses, the judges declared him guilty on every charge, we were filled with sorrow at his wrong-doing and hoped for his reformation.

Resolved, That it should be a part of the business of all editors of every great paper like the *Mail* to become thoroughly familiar with the standard scientific works of the age, hence they must hav a knowledge of the writings of Spencer, Darwin, Tyndall, Huxley, Draper, *et al.* The aspirations and teachings of these men are pure and lofty, and unless the editor of the *Mail* can prove that they are in the leastwise tainted with immorality, his reckless—if not worse—charge that Secularists are seeking to destroy morality cannot be believed.

Recently Charles Watts lectured in Albert Hall, in the afternoon and evening, on the subjects, "Was the Resurrection of Christ a Fact?" and "Sacred Things—Wherein do they Differ from Secular?" A sacred thing is a mother's love—the household affections in their entirety; the love of brothers and sisters, parents and children, father and mother, son and daughter; more sacred still, the love of our own kind in every clime, class, and circumstance; devotion to the well-being of humanity throughout the wide world. The great masterpieces of literature are enshrined in the heart of hearts of their admirers—the poems in stone by architectural genius awaken fervent devotion; sacred is the feeling aroused by the canvas of the painter, glowing with life, youth, and beauty, and what a swelling tide of deepest, holiest emotion swells up within us at the sound of some old familiar strain of music:

"The smiles and tears of childhood's years,
The words of love then spoken,
The eye that shone, now dimmed and gone,
The cheerful hearts, now broken."

Secular sacred things are realities; theological sacred things are *ignes-fatui*—a will-o'-the-wisp of the imagination.

The following is from the *Canadian Independent* for January, 1885. Speaking of Alton, it says:

"We know of no other place in Canada where there is greater need of earnest labor. Infidelity is rampant. The only Infidel hall I hav seen or heard of in Canada is here. In the most open and persistent manner Christianity is opposed. Balls and public amusements are carried on upon the Lord's day. Blaspheming Infidels from Toronto visit here, and under the patronage of a few families of means and influence find a congenial atmosphere in which to undermine the faith of the young, and to sow the poison of unbelief. Something should be done, and done at once."

The "something" wanted is that the clergy come forth from skulking in their hiding-places, and defend their superstitious mumbo-jumbo called Christianity in the light of open facts and realities. But they know too well that to meet Charles Watts or any other Secularist on the platform in debate is to meet certain defeat. It would simply demonstrate their so-called word of God and its accompanying religion to be merely vain imaginings, a mass of rubbish, rotten garbage, and tomfooleries.

The Toronto Secular Society made great preparations for celebrating the birthday of Thomas Paine. They got up a concert, supper, and ball for that occasion. Perhaps no leader of Freethought is so dear to the hearts of Secularists as Thomas Paine; and justly so, for he was a hero and a martyr to the cause of suffering humanity, oppressed by the horrid nightmare of priestcraft, and the abominable superstitions of Christianity. Well did the harpies of this barbarous faith know that Thomas Paine was their deadly foe, and with calumnies, scandals, and lies, in the form of pious frauds, they vilified his name. Vain malice! The more lies the poisonous breath of Christianity vented on the name of Paine, the dearer he became to lovers of truth, justice, and manliness.

"And as a child, when scaring sounds molest,
Clings closer and closer to the mother's breast,
So the loud torrents and the whirlwinds roar,
But bind him to his nativ mountains more."

Toronto, Feb. 14, 1885. R. B. BUTLAND.

THE labor reformers, through *John Swinton's Paper*, ought to "let up" on Courtlandt Palmer, the League treasurer. He does more good with what money he can command for the purpose than two-thirds of the howlers with their mites. But he does it unostentatiously, and according to the dictates of his own strong common sense. The scriptures won't move him, and he doesn't consider it at all necessary to marry a negro to prove his abolitionism.

The League.

The Campaign Fund.

Previously acknowledged,	$3,119.57
Pittsburgh League Donation,	25.00
" " Collection,	45.00
Mrs. V. Ludwig,	1.00
John Clark,	1.00
W. Scott Douthitt,	5.00
George Clark,	1.00
Emil Hill,	2.00
Mrs. Ella M. Stevens,	5.00
Jacob Joseph,	1.00
Mary Joseph,	1.00
J. A. Cuttshall,	2.00
Mr. and Mrs. J. Womersly,	1.00
A. Cuthbert,	5.00
C. A. Grote,	5.00
C. R. Leonhauser,	1.00
Wm. Frey,	1.00
Wm. Cartwright,	5.00
J. W. Kemler,	1.00
J. B. Brown,	1.00
J. H. Sorg,	2.00
W. B. Knolle,	1.00
F. T. Miller,	5.00
O. S. Chesman,	1.00
Chas. Raeder	2.00
W. S. Griffith,	5.00
Alliance Ohio,	16.52
H. A. Beamer,	1.00
H. Tyler,	1.00
W. P. Brooks,	1.00
D. H. Berry,	1.00
Mrs. Margaret Henry,	1.00
John McHara,	1.00
F. C. Scharnhart,	.25
Total,	$3,267,34

Col. Robert G. Ingersoll, Our New President.

The intimation in last week's TRUTH SEEKER that Col. Ingersoll had decided to accept the office of president of the National Liberal League was, no doubt, gladly welcomed by all those who earnestly wish for the success of Secularism in the United States and Canada. The colonel has not arrived at this decision hastily; but after long and matured thought he has become the head of what is rapidly approaching to be one of the largest and most important Freethought movements ever known in the world. Our new president will shortly publish a statement of his views as to the best policy to be pursued in our work of propagandism. He is prevented from doing so just at present in consequence of having to lecture every night throughout the States.

Three weeks ago it was my pleasure to meet the colonel by appointment at Buffalo, where we had a long conversation as to the position of Secularism in the States and Canada. We then considered the future prospects of our movement, and the program of its proceedings. The president was exceedingly pleased that it was contemplated to change the name of our organization to that of "The American Secular Union," and that the Canadian societies had been amalgamated with those of the States. These are improvements that will giv the public a much clearer idea of our aims, and at the same time further consolidate our forces.

Col. Ingersoll most heartily indorses the decision arrived at by the late Congress at Cassadaga, and also the intention of the whole board of directors to confine our program to an exposition and defense of the "Nine Demands," and the endeavors to remove from the public mind whatever is calculated to prevemt or retard their realization. There are, of course, many subjects of a political and social character dear to us all which do not come within the scope of these "Nine Demands." All such subjects must be left for members to form their own individual opinions upon and to advocate in their own way apart from the official indorsement of the League or Union. This association is formed for the purpose of securing the secular rights of mankind and strengthening the force of mental freedom. To this end we aim to equalize national taxation; to insist that those who think they require religious instruction shall be alone responsible for the expense of its teaching; to abolish all government patronage of any and all religious forms; to do away with the farce of fast and thanksgiving days; to substitute affirmation in our legal proceedings for the present absurb custom of swearing; to repeal all laws that interfere with the free, moral, and intellectual use of Sunday; to show that high-toned morality is not confined to the Christian or any other religious faith, but that it is allied with our general humanity; and, finally, to protest against any advantages being given to a professor of religion that is denied to an honest skeptic.

This, briefly, is the essence of the "Demands;" and beyond these, as members of the Association, we do not purpose to go. It has been alleged that such a limitation precludes our attacking theology and orthodox error, but it does nothing of the kind. On the contrary, to thoroughly carry out our program, destructiv work in the theological domain is really a necessity. Before the "Nine Demands" can be firmly established, and their philosophy accepted, old theological notions hav to be destroyed and traditional prejudices hav to be removed. The church has ever been, and is, the great obstacle to our Secular achievements. What has fostered the monstrous injustice of exemption from taxation? The church. What has forced upon the people a religious, rather than a Secular, education? The church. What has maintained fast days and legal swearing? The church. What has inculcated erroneous ideas as to the alleged sacredness of Sunday? What has depreciated the efficacy of Secular morality? and what has paraded the necessity for orthodox belief? Theological teachings. These are our persistent enemies, confronting us at every point. It is therefore our duty as much as possible to weaken their forces. Our legitimate work is both destructiv and constructiv. So long as men and women are held in cruel bondage by the superstition of the churches; so long as they are offered as victims on the altar of fear; so long as liberty is sacrificed at the shrine of orthodoxy, so long will the work of destruction be necessary. If theologians will seek to keep up a senseless and mind-destroying imposition, shall we not be rendering society a positiv service in exposing such a fraud and deception? We endeavor to inculcate correct views of truth, justice, freedom, and Secular ethics; but we also aim to destroy blind belief in falsehood, injustice, slavery, and an artificial morality, born of a crude and rude theology.

In this view of our official policy, Col. Ingersoll fully concurs. In his noble work, he blends the two methods without sacrificing the real genius of either. His motto is, "One world at a time;" and whatever interferes with making the best of the world, which in part we know, he seeks to remove from life's path. Personally, I am proud to hav the privilege of working side by side with such a leader. After twenty-five years' experience in the Secular ranks, I frankly avow that, in my opinion, there is no man so well suited in every respect for the presidency as Col. Ingersoll. In him man has a true friend, the church a deadly foe. Under the force of his brilliant eloquence, his keen wit, and his withering rhetoric, priestcraft and theological shams experience no mercy. His greatness and excellence are not, however, confined to one phase of character, but they permeate the whole range of his life. Let the truth be frankly written: in him is concentrated that which makes man noble and renders character sublime. He has the wisdom of the philosopher, allied with the simplicity of the child and the intellect of the giant, molded with the sweet tenderness of woman. No one is less aware of the extent of his energy and power than the colonel himself. But those who know him were confident that on the day he became president of our association success was at our command—that is, if we all do our duty in aiding those who are laying the ax of Reason at the withered tree of orthodoxy, that has so long obstructed the growth of moral and intellectual freedom.

CHARLES WATTS, First Vice-President.

C. B. Reynolds's Canadian Appointments.

Toronto,	Sunday,	Feb. 15.
Hamilton,	Monday and Tuesday,	" 16 and 17.
Welland,	Wednesday,	" 18.
Thorold,	Thursday,	" 19.
Danville,	Friday,	" 20.
Simcoe,	Saturday,	" 21.
Toronto,	Sunday,	" 22.
Oshawa,	Monday,	" 23.
Lindsay,	Tuesday,	" 24.
Belleville,	Wednesday,	" 25.
Gananoque.	Thursday,	" 26.
Morrisburg,	Friday,	" 27.
Montreal,	Sat., Sun., and Mon.,	" 28 Mar. 1, 2.

News and Notes from the Field.

Pittsburgh is an attractiv city indeed, smoky and dirty, I grant, but handsome still. She is the dusky bride of Industry, but she has eyes of fire, and her floating, flowing locks are gorgeous indeed, when now and then the sunlight falls upon their massiv folds. There is no more fascinating sight in the world than to go flying along her mighty rivers, and see her numberless wreaths and mountainous shapes of smoke mingling in infinit variety, some dark as hell, and some shining like the very gates of heaven. For miles the iron mills stretch away, a city by themselvs, where it seems as if giants were working night and day, not to destroy man, but to make him happier. These grim and swarthy laborers are better angels of humanity than all the golden choir that ever sang on mythical harps.

This is a good place for a Liberal League, and there is one here full of life and energy, and doing a great work. The churches dread its power. It has meetings every Sunday with speakers of ability. It has a live monthly paper of its own, which has a large local circulation. It has a Paine celebration every year. Its last was a most brilliant affair, the star of which was our gifted lady vice-president, Mrs. Mattie Krekel, of Kansas City.

Well, there is no wonder that here is a banner League, when there is such good material in it as the energetic Staley, the clear-headed and philosophic Hoover, the sagacious DeJones, the Juergenses, Frank Bacon, and others who are full of the spirit of progress, and are bound to see things go ahead in spite of every difficulty. They assure success by their tremendous enthusiasm. They do their work also with excellent ability, and their methods are the result of sound judgment. So, of course, we had a splendid time among this goodly company of Freethinkers, where there were so many elements to giv hope and courage. On Sunday morning, Feb. 8th, I gave my lecture on "The New Heaven and Earth," which was well received by a large audience. In the afternoon the hall was packed to overflowing. There was not even standing-room, and hundreds had to go away. Mr. Watts gave his lecture on "Agnosticism and Theism—Which Is the More Reasonable?" It was received with repeated applause, and its close reasoning was followed with lively interest, and every point was keenly appreciated, while mingled wit and humor wreathed with flowers the severity of the speaker's logic, but made it none the less penetrating. At the close, discussion was invited. None seemed disposed to come forward, except one or two, who made no material criticism upon the substance of the lecture. At last a bright young lady arose, and now came the tug of war, for she was in dead earnest, and meant to convert Mr. Watts then and there, for she was thoroughly devoted to the "Bible God," and thought him a being of infinit loveliness, not at all to blame for any of the wrongs and sufferings that exist. Of course her speech was only an overflowing of intense feeling. Mr. Watts, from the record itself, kindly pointed out the imperfections of the Bible God, and what, if the Bible be true, he had really done of evil and cruelty. He told her that the God she loved was purely a being of her own imagination, and he did not blame her for worshiping that ideal, only she should understand that it was an ideal, and not a real existence.

"I feel it to be true," said the lady.

"I do not deny that," said Watts. "I admit your feeling, but what is its source? Your own nature. You love a beautiful God, and therefore you make a beautiful God. It satisfies your heart, but that does not prove its truth. Use your judgment and reason, and see if the so-called Bible God harmonizes with the God you love."

The lady, of course, would hav the last word, but the gallantry of Mr. Watts was equal to his logic, and, when he had demolished the fabric of her imagination, he added:

"The beauty of the God you worship is the reflection of the beauty of your own nature. You alone embody this imaginary being to my mind, therefore as I cannot admire him as a reality, I must be content to admire you."

Of course no woman could withstand such a compliment as this, and, amid the tumultuous applause of the audience, she blushingly allowed Mr. Watts to wear the laurels of intellectual victory. The debate was listened to with intense interest. It was a contest of the head with the heart; a contest which can be carried on to-day with gentleness and smiles, but in the past has been waged with cruel suffering.

In the evening new ground was broken at Allegheny City. Mendel Hall was crowded, and Mr. Watts gave his lecture on "Christianity and Civilization."

On Monday evening still another lecture was given at Turner's Hall, on the south side. It was a stormy evening, but the lower hall was so crowded that we had to adjourn to the upper hall, and several hundred people listened to Mr. Watts on "Secularism."

Every meeting was a success, and, though our Pittsburgh friends hav just expended three hundred dollars for the Paine celebration, and hav had the State League Convention upon their shoulders, yet they turned into the Campaign Fund one hundred and twenty-six dollars, which was a generous contribution, and shows what deep interest exists in the national work.

The leading Pittsburgh papers gave full reports and favorable notices of the meetings. Mr. Watts was interviewed, and gave some exceedingly interesting views in regard to English politics, which will no doubt be republished from the Pittsburgh *Leader* in THE TRUTH SEEKER, as they are of universal interest.

From Pittsburgh we went to Alliance. Here the blizzard struck us, and we felt like staying at home with the thermometer several degrees below sero. However we plunged along half a mile to the Independent church, where we expected to find a baker's dozen, but we were agreeably surprised to be greeted by an audience of nearly a hundred. Mr. Watts gave his lecture on "Freethought: Its Nature, Its Struggles, and Its Triumphs." No discussion followed. On the second evening a larger number were present, though the blizzard had not yet exhausted its energies. I lectured on "Coming Religious Demands," and Mr. Watts on "Agnosticism." We find a good deal of interest at Alliance, and a League will undoubtedly be started. With such men as the Smith brothers, Thornbergh, Brosius, and others, the Freethought movement in Alliance will be made eminently successful.

Thursday, Feb. 12th, we came on to Massillon, Ohio. This is a good place. Mr. Pocock, Mr. Hunt, Mr. Pierce, Mr. Robert, Bell, and others make a fine force for Liberalism, and practical results will be achieved.

Mr. Watts lectured on Thursday evening in the Opera House. The following from the *Canton Repository* shows with what success he spoke upon "Civilization: What has Retarded It, and What has Promoted It:"

"MASSILLON, Feb. 13th.—Mr. Charles Watts delivered his very interesting lecture on "Civilization: What has Retarded It and what Promotes It," to quite a large audience, and a very intelligent one, who listened with marked attention to his earnest and logical reasoning. Mr. Watts is a fluent speaker and handled his subject so gracefully as to elicit rounds of applause. He defined civilization to be a societarian condition, where order, justice, education, and general comfort exist; and the principal influences which hav retarded it are, first, ignorance, which prevents people from knowing what to do, blinds them to the consequences of action and oftentimes causes good intentions to result in evil. Second, religious fanaticism, which puts emotion above reason, destroys cooperation through its sectarian spirit, stagnates and crushes science, and disregards the welfare of this world. Thirdly, the notion that Christianity has been a factor in human progress. The powers that promote civilization are, first, the diffusion of secular knowledge; second, the rise and spread of skepticism; third, care of physical conditions; fourth, application of science; fifth, forced improvement of the church; and lastly, practical faith in human effort. An invitation was given to any one differing from him in the conclusions advanced, to reply. Though a pleasant speaker his forte seems to be in debate, and he expressed his willingness to meet any gentlemen in discussing any of the questions upon which the Secularist and Christian disagree. This evening's subject will be: "Theological Errors, Hell, and the Devil."

To-morrow evening (Saturday, Feb. 14th) we are at Medina; on Sunday, 15th, at Cleveland; the week after, at Upper Sandusky; and at Indianapolis Feb. 22d; at Detroit Feb. 25th and 26th; Mr. Watts then goes to Canada. I shall be at Cincinnati March 1st, and Lexington, Ky., March 2d. It is quite impracticable, for lack of time, to visit all the places we desire, and to which we hav been invited. We shall take in as many places as possible, but we cannot, in such a vast country, meet all demands in one year. We purpose to be thorough-going in our work and build for the future.

Yes, the future is ours, and success; for, after mature consideration, Robert G. Ingersoll accepts the presidency of what will hereafter be the American Secular Union. This vindicates the wisdom of the course pursued by the late Annual Congress at Cassadaga, and now we are on the path to triumph. Our work is not partial, but universal. The Nine Demands are a bond of union as broad and deep as justice itself. We stand for justice, and, through justice, for the unity of man. With Ingersoll for our leader we hav the glory of genius to make bright our struggle, and from this day we shall go forward with unflagging hope and enthusiasm.

Fraternally yours, SAMUEL P. PUTNAM.

Communications.

Bacon and Shakespere.

In THE TRUTH SEEKER of the 13th of December last, and also that of the 27th, a writer, under the caption of "Bacon and Shakspere," traces a parallel in dates, and then a contrast, between those two contemporary characters. What his aim was does not plainly appear in said communications, but it seemed to me to giv some circumstantial proof of the Baconian origin of the plays generally ascribed to Shakspere.

Toward solving the problem of the authorship of those wonderful productions of the human intellect, a most valuable contribution has been made, apparently unintentionally, by Mr. O'Connor, of Washington city, in a letter dated Feburary, 1883, and contained in Dr. Buck's "Life of Walt Whitman." On page 90 of this book he quotes Lord Bacon as saying that "the compilation of the natural history of the human passions is the first duty of philosophy; and that it is the particular presence of poetry. Therein we may find painted forth with great life, how passions are kindled and incited; how pacified and restrained; and how again contained from act and further degree; how they disclose themselvs; how they work; how they vary; how they gather and fortify; how they are enwrapped one within another; and how they do fight and encounter one with another; and other the like particulars." Professor Fischer, in quoting this passage, remarks: "That is to say, Bacon desires nothing less than a natural history of the passions; the very thing that Shakspere has produced. Is not the inexhaustible theme of Shakspere's poetry the history and course of human passions? In the treatment of this special theme, is not Shakspere the greatest of all poets—nay, is he not unique among them all?"

There are a great many absurd propositions in the world which thousands believe to be true; as, for instance, that a priest's prayer said in Latin can transmute a wafer, made of flour, into the body, blood, and divinity of Jesus Christ, so that every Catholic who partakes of it can hav the comfortable assurance that he has in his belly the Almighty God manifest in the flesh. But this is not one whit more incredible to me than that a man of Shakspere's *acknowledged antecedents* should be able to giv birth to the plays which, for two centuries, hav been fathered upon him. Therefore, I reject this idea as quickly as I do the doctrin of transubstantiation. I hav not the shadow of a doubt that Bacon wrote those plays for the express purpose of carrying out his idea quoted above, that the prime end of philosophy, as of poetry, was to giv a compilation of the human passions.

Fond as Bacon was of Thespian performances, like so many of his illustrious contemporaries; and taking part, as he notoriously did, in extemporizing masques, on sudden occasions, for the entertainment of his sovereign, we can hardly suppose that the sole object of so great a man, in writing these plays, was that of a common playwright—to entertain an audience in the theater during a winter evening, and to help the manager make money for all concerned. To show the beginning, the progress, and natural working of the human passions, and thus increase the general knowledge of human nature; and to teach statesmen and legislators a lesson of wisdom in the matter of making laws for the government of these passions, was the high aim of the author of these plays. If the poet did not aim to do this it was a waste of time for him to make, or others to read, his productions. If philosophy did not accomplish this object, it was a philosophy falsely so-called. And when this work is done in the plays on so magnificent a plan, and so effectually, it is no wonder that Mr. Buckle, in his "History of Civilization in England," believing that Shakspere was the author, pronounced him to be "the greatest of all the sons of men." Let us glance at the circumstances.

William Cecil (Lord Burleigh) was a great man, and the soul of Elizabeth's administration. Robert Cecil was his son, and heir-apparent to his honors and his place. Robert Cecil was full cousin to Bacon, their mothers being sisters. There was not much difference between their ages. But between the two men, in point of intellectual ability—although Cecil was a great man too—there was an *infinit* distance. Brought up under his father, and early employed by the government, Cecil became very shrewd, or, as we say in this country, very sharp, and, in the accomplishment of his purposes, unscrupulous. Lord Burleigh, seeing in his nephew a beautiful person, vast powers of mind, and unexampled attainments in all kinds of knowledge, and, withal, of wonderful popularity, was afraid he would eclipse his son Robert, and was jealous of him. And Robert himself, being a deformed man, and seeing the great superiority of his cousin to himself, was both jealous and envious, and having the long end of the lever in his hands, owing to his place in the government, used it to keep Bacon down, and succeeded in doing so for years, shutting him out from all political preferment, and immuring him, as a briefless lawyer, in his Gray's Inn cell. That this policy of suppression by the Cecils is not imaginary, is proved by the fact that when Robert Cecil died in 1612, Bacon's advancement immediately began, and he soon found the place which, on account of his high qualifications, he should hav occupied many years before.

Bacon's knowledge as a philosopher, a statesman, and a lawyer, as well as a poet, was so great that it made him modest. Besides, he was constitutionally diffident. He could not push his own way through difficulties like many others who had not one-tenth of his ability, but waited for his friends who knew his merits to call him out. Conscious of his powers, and keenly sensitiv to the injustice done him by his uncle and cousin, he confined himself, when not in Parliament, to his quarters in Gray's Inn, year after year, during which time, as I suppose, he was engaged in philosophical studies, relieving their severity by writing those plays which were intended to be a history and compilation of the human passions. He did not publicly acknowledge the authorship of the plays, because, as they were performed in the theater, his enemies would make the fact another obstacle to his political advancement, since writing plays for the popular amusement was considered out of character in a man who was either a lawyer or a statesman. Some, and one of the very finest of the plays, was never performed at all, and never saw the light till William Shakspere had been in his grave seven years, and Heming & Condell put it into the folio edition of 1623. Bacon knew that his contemporaries could not appreciate either his philosophical or poetical works, and so, when he died, he left his "name and memory to foreign nations and the next ages."

We can easily imagin how such a man as Bacon, consigned for years to his "cell," as he called it, in Gray's Inn, by his envious and unnatural relativs, would chafe and fret against his destiny like a caged lion. But self-respect and policy both forbade that he should ever express to others the indignation, scorn, and hate which must hav rankled in his heart toward his oppressors who had him in their power. A small circle of his friends understood somewhat of the nature of the feelings existing between him and the Cecils; for when the "Essays" came out there was many a shrewd guess and tipping of winks among the knowing ones that, in two of them, the author was really describing his envious, humpbacked cousin. And I suspect that, having suffered so intensely, yet secretly, himself, from the accursed envy of this man, he not only gibbeted him in the "Essays" as a philosopher, but that as a poet, in his compilation of the human passions, his cousin's envious conduct was in his mind when he wrote the play called "Richard III." I hav no doubt that Byron's club foot had much to do in shaping his character for misanthropy and waywardness. He felt that he had been *discriminated* against by dissembling Nature, and, being exceedingly sensitiv, he was constantly irritated by the thought, and became reckless, vowing vengeance on society, which seemed to join with nature in her judgment. Read the ninth and fourty-fourth Essays, the one on "Envy," and the other on "Deformity." Then become acquainted with the character of Cecil, and the cruel use he made of his position in the government, for years, to keep Bacon from advancement. Then read Gloster's soliloquy, which opens the play of "Richard III.," and judge whether, if Bacon be the author, he did not giv the natural history of the passion of "envy" as it has been acted out toward him by his mean and deformed cousin. The intense colors used in painting the character of Richard can only be explained on the theory that whoever wrote the play had his heart surcharged with indignation at the deep personal wrongs which he himself had suffered from an envious man who had him in his power; and that he licensed his pen to do its best in portraying the odious character of the wretch who could be guilty of such injustice.

Those whose throats are miraculous enough to take down both Jonah and the whale, and Balaam's Hebrew-speaking ass into the bargain, may continue to believe that a man whose only handwriting since his death is his signature to his will; and whose daughter, Judith, was brought up in such ignorance of letters that she had to sign her name to a document by her *mark*, because she did not know how to *write*—such credulous people may smile incredulously at the idea of Bacon being the author of the plays, but whoever candidly weighs the *facts* in the case, and the arguments based on them, in the spirit of an *investigator*, instead of an attorney-at-law whose client has given him a large fee, will come to the conclusion that the Baconian theory of the play is sound.

Enon Valley, Pa., Jan. 14, 1885. A. B. B.

Sacred Art.

Young artist (displaying a picture): This painting is entitled "Jonah and the Whale."

Possible purchaser: Where is Jonah?

Young artist: You notice the rather distended appearance of the whale's stomach, midway between the tail and the neck?

Possible purchaser: Yes.

Young artist: That's Jonah.—*Sun.*

A Tribute to Thomas Paine.

The New York *Observer* several years ago attacked the character of Thomas Paine, and Colonel Ingersoll defended him. That defense caused literary men to study Paine's writings. Professor Moses Coit Tyler, formerly of Michigan University, has not only attempted to do justice to Paine in his "History of American Literature," but has recently read before a historical society an essay on Paine's writings.

The Unitarians hav found him no more a heretic than Theodore Parker.

The Congregationalists, who are growing in liberality, are fast coming to recognize the honesty, the ability, the manliness of this hero of our Revolution. Rev. Wayland D. Ball, of McPherson, Kansas, has delivered a sermon on "Thomas Paine as a Statesman." Taking for his text Romans xiii, 7, and an article from the *Inter-Ocean*, of Chicago, of Sept. 6, 1884, indorsing the proposition to erect a statue of Paine in Lincoln Park, he paid a glowing tribute to Paine. He said: "While reading this article there came over me the conviction, as it had before come while reading the political works of this man in question, that there was a debt of gratitude which we, his posterity, owed to his memory and to his deeds that we hav been far too slow in paying, and that perhaps this effort might be one of the initial steps toward discharging an obligation, that long since ought to hav been discharged, toward one who has been so intimately connected with our history and our fate as a political organization.

. . . "Thomas Paine is a character whom the church certainly has seen fit not to canonize among her saints or remember in her prayers; a character whom society is diffident about commenting upon or speaking its opinion about; indeed, a character concerning whose characteristics, about whose place in history, the public in general is ignorant. 'Thomas Paine? Why, of course I know who Thomas Paine was. He was that blasphemous Infidel who said and wrote so many things against Christianity.' That is the answer you will get from seventy-five per cent of all Christians. Such an answer as this simply discovers to us our real ignorance of his character and of his deeds, and also the great injustice done to his memory and to his accomplishments when such is the nature of our estimate. . . . But let him rest assured who has read nothing but Paine's 'Age of Reason,' and has left unread his famous pamphlets on 'Common Sense,' 'The Rights of Man,' and his several numbers of 'The Crisis,' that he has lived in nothing but the moonshine of that man's history, and has had not a glimpse of the full, clear day that reigned in the soul of Thomas Paine when he produced those immortal papers, so pregnant with the spirit that gave birth to our Constitution and to our liberties and to our institutions of government.

"We hav heard of his discourses on religion. They displeased us. We refuse to hear him talk on politics. He was not a good churchman. We cannot believe him to be anything of a statesman. . . . Because he would not preach, we will stop our ears and shut our eyes, and say, 'Impossible that he should legislate.' Because he would not pray our prayers, we will declare him to hav been no patriot; because he would not kiss the robe of the priest, we swear he could never hav helped to move the mighty fabric of our republic. Facts, my hearers, are the only things that come up before us to embarrass our declarations and our oaths upon these points of affirmation and belief. And we, as men and Christians, and as preachers, might as well learn, first as last, that 'truth, crushed to earth, will rise again.' . . . We hav declared him to be so heterodox in matters of Christian belief, that we are afraid to accept him as orthodox in matters of politics and political economy. We hav confessed the truths of our Christianity to be so weak, and weakly supported, that the mistakes of one man are sufficient to do detriment, and perhaps ruin, to our faith. So thoroughly hav we seemed to believe this, that we hav endeavored to efface from the memory of men, and from the pages of our history, the name of one so vitally concerned in our dearest-bought and most dearly-beloved liberties, and done this simply because, in peculiar circumstances and in peculiar moments—their honesty we do not call in question—he wrote things antagonistic to the faith of Christians. We hav in this made an unpardonable confession of weakness."

The sermon then reviews his political works, and pays him a just meed of praise. It closes with these words:

"Here we, for our dear country's sake, for the church's sake, ask ourselvs, with hesitation and in a whisper voice, 'Hav we not placed this last-named stain of ingratitude on our national escutcheon, since it can in truth and with reason be said of us, for more than one hundred years we hav most cordially execrated and detested Thomas Paine?'

"More than a century of ingratitude indulged toward him remains by us to be apologized for. Tardily may come the reckoning; but we, as Christian America, must and will, some day, render unto Thomas Paine the honor that his deeds hav earned for him.

"Our piety, my Christian friends, must not make out of us bigots; our zeal must not make out of us

fanatics; our faith must not convert us into religious despots."

Not Encouraging.

"Ambrose," a well-known and able writer for the New York *Evangelist*, in last week's issue of that paper holds forth in this lugubrious strain:

"Is crime on the increase? Some days ago the Chicago *Tribune* moralized after this fashion: 'As we look back a few years the prospect does not look encouraging; for, steadily year by year crime increases, the tone of public morals lowers, suicides are more frequent, human life is considered of less value, disasters through human carelessness multiply, the legal hangman is kept more busy, and the hangman who does not wait for verdicts is twice as busy as his associate who executes the decrees of courts.' This is a somber picture; and yet, dark as it is, I fear it is true. But if so, what is the cause?"

With the causes for this sad state of affairs, some of which "Ambrose" goes on to specify, we are not now concerned; but wish simply to emphasize the fact that this alleged steady increase of crime and immorality, from year to year, keeps right along with the increase of churches and the general diffusion of gospel privileges. Revivals of religion flourish side by side with revivals of peculation, defalcations, and elopements—revivals which count amongst their converts not only members of the laity, but ministers, church elders, and Sunday-school superintendents as well.

A merely superficial view would naturally lead one to expect that a half-score of churches distributed amongst a population of ten or twelve thousand inhabitants, with the tremendous moral influence that they are popularly supposed to represent, would create a morally healthful state of society. But the expectation is not fulfilled. The town in which the writer livs is a town of that number of inhabitants, containing twelve churches, supplemented by two mission chapels amongst the poorer and more degraded classes; and yet sheriffs, jailors, courts, and policemen are not idle, but succeed, with the aid of sixty to eighty groggeries, in rolling up a fearful annual bill for the burdened tax-payers to liquidate. Now, at first blush, this would seem to be an unnatural exhibit for all this outlay of pious labors. On the contrary, it is just about what might be expected. It is not difficult for persons of ordinary discernment to see that the churches never can, and never will, succeed in improving society much until a radical reformation is wrought in the churches themselvs. Their methods must be changed. In order to make their labors available, instead of bending all their energies, as is now the case, to the saving of souls from an imaginary doom in another world, they must turn their attention and efforts to the practical and useful task of helping men, women, and children to be good and happy in this life, right here and now. Will the churches ever reform their methods in this respect? I doubt it. Said an evangelist to a crowded audience a few nights since, in the writer's hearing, "Morality, although a part of religion, is not the part which *saves* a man." There you hav, in a sentence, an illustration of the point we hav been making. Morality, either in the individual or community, is not deemed by the church a consideration of *prime* importance. I once heard a clergyman in the pulpit express himself thus: "God loathes the moral man!" His theme was "the danger of trusting in morality for salvation."

There is, indeed, little hope of the churches doing much for the real improvement of society for many years to come. It will take them a long time to unlearn their present methods, and learn better ones, if, indeed, they ever do. This desirable change of program will certainly not take place until knowledge, generally diffused, shall hav forced the churches to an abandonment of belief in the divine inspiration of that book from which they claim to get precise directions for all their religious aims and efforts.

Ithaca, N. Y. S. BREWER.

Colonel Ingersoll in Brooklyn.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On Sunday evening, Feb. 1, 1885, Colonel Ingersoll lectured at the Brooklyn Theater to a crowded house. The colonel was in the best of spirits, and never delivered a more effectiv discourse. The audience applauded him throughout, and the door-keeper remarked that not a single person left the theater during the discourse. This shows they were interested and pleased. The reporters called attention to the respectability and high social standing of those present.

Of course the great success of this lecture made a noise in Brooklyn society, and it was decided that some means must be used to counteract the influence of Freethought. The Rev. Mr. Mitchell volunteered to defend the cause of orthodoxy, and a lecture was advertised at fifty cents admission. The result was surprising. The Brooklyn *Eagle* says that when the forty gas jets were turned on at eight o'clock last Wednesday evening at the lecture-rooms of the Young Men's Christian Association, there were present one lecturer, two reporters, and an audience consisting of one lady.

After this grand success in annihilating Colonel Ingersoll, it was hoped that our Christian friends would rest satisfied with the laurels they had won, and resume their serene attitude of conscious superiority in Christian grace, which is so becoming and so amusing. But now cometh forward that redoubtable champion of orthodoxy, the Rev. T. DeWitt Talmage, D.D., who reneweth the battle with the unconverted, and who boldly speaketh as one having authority.

The following is from his last sermon as reported in the New York *World:*

"Christianity," said Mr. Talmage, "is the rising sun of our time. Yet there are men trying, by the smoke of their blasphemy, to turn this sun into darkness. But what the destruction of the sun would mean to our planet, the destruction of Christianity would be to the world of morals. Infidelity in our time is considered a great joke. If a lecturer in the Brooklyn Theater last Sunday is correctly reported, he said, 'When we compare our God with men he is not much of a God.' He said that when Christ was here he was kind and forgiving, but now that he is a God he would send men into everlasting punishment, and that was doubtless the effect of an office! Christ, who came to bear our sorrows and our sins, maligned and made the subject of mirth! Is there such a thing as blasphemy? If so, can the law be executed? These are tremendous questions for our lawyers and judges. There is such a law, and it can be executed."

Mr. Talmage then quoted from Rev. Dr. Speer, Chief-Justice Kent, Judge Cooley, and other authorities as to the nature of blasphemy, and how it could be punished under the common law. "Now I say let the law against blasphemy be erased or let it be executed. But I am asked, 'Don't you believe in free speech?' Yes, I believe in all kinds of freedom. I believe in driving horses, but not in driving over others. I believe in the free use of knives, but not in assassination. I believe in free speech, but not in the freedom of blasphemy. Freedom to do right, but no freedom to do wrong! It would hav been one of the grandest dramas ever enacted in the Brooklyn Theater if last Sunday evening my friend, Patrick Campbell, chief of police, a Christian man, had marched on the stage with a platoon of police, and, laying his hand on the lecturer's shoulder, had said:

"'In the name of the common law; in the name of the state of New York and the city of Brooklyn, stop! Stop here and stop now.' (Applause, which Mr. Talmage rebuked.) There will some time arise in this country a municipal authority which will arrest blasphemers. The carrion stench of Infidelity will be fumigated."

If all the people in Brooklyn who differ from the Rev. Dr. Talmage are to be put in jail, the prisons must at once be enlarged. Taxes, which are always oppressiv, will then become ruinous. Would it not be better, on the score of economy, to establish a Brooklyn *auto-da-fé*, with Brother Talmage as chief inquisitor, and then burn all the intelligent people who dare think for themselvs? If they will not think as this good Christian directs, why not prevent them from thinking at all? If the pious Calvin did right in burning Servetus, the Unitarian, for his want of faith, in Geneva, would the equally pious Talmage do wrong in burning Ingersoll, the Agnostic, for his disbelief, in Brooklyn? PETER ECKLER.

Scraps.

A story comes from Ephratah, N. Y., stating that the Rev. Daniel Witmer lately had a strange experience. One night, when returning from a religious meeting held in a schoolhouse, a man with a lantern approached him, and the stranger proved to be headless. The preacher soon discovered that his companion had his head in one hand. There was at least one "scairt" preacher in the country that night. This is an awful warning to avoid going to religious meetings in schoolhouses at night. A man who has the cheerful habit of tramping around with his head in one hand and a lantern in the other may be a useful person on certain occasions, but he is a positiv hindrance at a revival. Others are watching for this fellow, but whether from curiosity, or with a design to lay violent hands on him, is not stated. Probably the whisky is extremely bad down that way.

Earthquakes hav been having a grand carnival in Spain. At Granada "the Te Deum was sung and prayers offered for the cessation of the earthquake." Of course the earthquake ceased. No well-behaved earthquake would continue its performance after being requested to sit down. The Christians are fond of praying when they are in great danger, but the ancient Greeks were far more sensible. They wrote a prayer like the following, and placed it beside the image of the god: "Zeus, our Lord, giv unto us whatever is good, whether we ask it of thee or not; whatever is evil keep far from us, even if we ask it of thee." This covered every possible case and saved much time and noise.

A Catholic priest committed suicide in a saloon because he was poor and sick, and he said: "May God help me." Why didn't God help him before he killed himself? What reason had he to suppose that God would be any more merciful in the future than in the past?

It is expected that the Inauguration ball in Washington "will surpass anything of the kind ever attempted in this country." The building will be elaborately decorated, etc. Bands are striving for the honor of furnishing the music, and the committee has "decided to hav three bands." While the brilliant couples are gracefully bowing and waltzing and promenading, the grand swell of music will drown the piteous wail of horror and despair that sweeps across from the ill-starred Hocking Valley. From that valley of death and desolation, where mines are burning, fired by incendiaries, where starvation, rags, wretchedness, and dynamite hold sway, where envy, hate, malice, revenge, distrust, all the passions of hell, are roused, is it possible that no ghastly specters will thrust themselvs between the giddy dancers in Washington?

Does civilization equalize the condition of mankind, or the reverse? N. G. W.

Exempting Sectarian Property.

From the Washington Chronicle.

A bill has been introduced in Congress to exempt from bearing its proportion of the burdens of taxation the property of the Young Men's Christian Association in the District of Columbia. If church property is made exempt, perhaps the rule (though ever so bad and unjust a one) should include the Young Men's Christian Association property. But the rule itself is odious. Just as much as the Young Men's Christian Association love "religious liberty," just so far and as eagerly should the members of that organization demand that they shall not shift from their shoulders any of the public burdens to the shoulders of the miscellaneous heathen of the land. Every dollar of taxes not paid on church property or the property of the Young Men's Christian Association must be assessed against and collected from the general property of the people, Infidel and Christian, Catholic and Protestant, Sectarian and Liberal alike. What superior rights hav the church corporations over other corporations? Do they contribute to the prosperity of the community? Do they promote the arts and sciences, to which alone the advancement of the civilization of the age is due? In so far as the churches and the Young Men's Christian Association promote morality and justice they are entitled to and should receive the meed of praise. But individuals may do that; newspapers are doing it daily, hourly, yet neither individuals nor newspapers demand that their property shall be exempt from taxation for that reason. Then for what reason can the Young Men's Christian Association demand such exclusivness? In so far as the Young Men's Christian Association is relieved of taxes, that far the corporation is supported by the commonwealth, by the state. And it is against the spirit and the letter of our independent, free, and enlightened republic and its Magna Charta to even thus indirectly unite church and state—to even thus remotely shift the burdens of the commonwealth from the shoulders of a religious sect or corporation to those of non-believers.

Suppose Colonel Ingersoll, the despised Infidel, should organize and incorporate his hosts of followers in the District of Columbia, erect a valuable and costly hall, or "church," if you please, and induce some brave Congressman to offer a bill providing that Colonel Ingersoll's Infidel church property should be exempt from public taxes. Such an uproar would be made about the ears of Congressmen that few would feel disposed to brave the odium of voting for such exemption.

Now, put the shoe on the other foot. What special exclusivness has the Young Men's Christian Association corporation over Colonel Ingersoll Infidelity? Doesn't the spirit of utter freedom and toleration in this country accord to Ingersollism the same consideration that the Young Men's Christian Association corporation is entitled to? All religious opinions are accorded equal toleration and expression, and the most clear-cut no-religious views hav equal rights with the others. This, and nothing less than this, is religious liberty. No respectable court of justice now insists, in this country, on demanding of witnesses a belief in any established system of religion—in a personal God or the Old or New Testament. The Swaim court-martial brought down upon its dwarfed head general execration for demanding it. Only in remote corners of the country where the laws are yet on the statute books which punish lying and other sins by branding the forehead with a red-hot iron, and by slitting the tongue (as in the District of Columbia), is the formality of kissing the Bible required, or even of having it in view when an "oath" is administered. And with progress and reform in these particulars that of exempting property of religious corporations like the Young Men's Christian Association must be brought to public attention. Right and equal justice to all citizens demand that there shall be no exemptions of property whatever. All property, public and private, should bear its equal burden of the public yoke. All property is equally protected by the law, by the municipal authority, by the fire and police departments, and the courts are ready to vindicate the rights of property alike in the Christian and pagan, believer and non-believer. In all legislativ bodies there is ever the selfish politician, ready to curry favor with the interested religious corporation by the introduction of the exemption bill. Let him and his little bill of injustice be suppressed by the advance guard of impartial religious liberty.

CATALOG of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - FEBRUARY 21, 1885.

A Favor Asked.

Will the friends of THE TRUTH SEEKER in every state of the Union (and especially some friend in every place in which an institution is located) send us the latest report of the officers of the penal and reform institutions of their states? We wish to compare the religious proclivities of the inmates, and to giv the statistics as full as possible. No matter if reports are duplicated; it will serve our purpose much better to hav a dozen reports of one institution than no report. We ask *every* person able to get one of these reports to send it to this office.

The League Presidency.

In discussing League matters last summer, THE TRUTH SEEKER took the position that the League Congress to convene in the fall should frame a platform for Freethinkers, leaving it to be settled by each individual for himself whether he should aid the various political reforms or not. Most Freethinkers are reformers of one kind or another, and at previous congresses planks were put into the platform composed of timber of a great variety of kinds. The platform was, indeed, a regular mosaic. We strongly urged a return to first principles.

The Cassadaga Congress took this view, and officers were elected and a platform adopted on this basis. By the letter from Mr. Watts in the League department of this issue, it will be seen that Colonel Ingersoll is in perfect agreement with this policy. Though somewhat delayed, his acceptance of the office of president is a good thing for the League. It puts at the head of the organization the man who naturally belongs there. The League is the only national organization of Liberals. Its membership comprises the best and representativ men of the Secular movement, and it has the cordial and untiring support of the leading Freethought papers. The outside press and people generally speak of Colonel Ingersoll as the chief among ten thousand enemies of the church. He, therefore, by force of his own genius and the common consent of the American people, should be the head of the representativ Freethought organization of the country.

We hav heard that Colonel Ingersoll had grave doubts as to the advisability of accepting this position. We hav heard also that the enemies of the League hav done all they could, privately and publicly, to deter him from accepting it. Whatever scruples he may hav had, based upon whatever grounds they might hav been, we are unqualifiedly glad that he has cast them aside, and resolved to giv the League the benefit of his advice. Had not the last Congress consented to a return to first principles it may be doubted if he would hav done this. Our counsel to the League at that time in the light of the success attending the efforts of Messrs. Watts and Putnam, and the gain of such a valuable auxiliary as the new president, may be considered sound. That the present board of directors will continue the policy we hav no doubt.

Colonel Ingersoll's forthcoming statement of views will be read with great interest. He has a practical mind, and is interested in putting the movement for equal rights in religious matters on a triumphant basis. He knows what he wants, and knows how to go to work to obtain it. Whatever counsel he may giv will be well worth heeding.

We congratulate the League and the friends of the League. To other individuals we extend the assurance of our most distinguished consideration.

The Methods of Anarchy.

Interested, as every humanitarian must be, in any and all schemes to benefit mankind, and improve the social conditions of the people—which all see and admit are bad enough to make the very stones cry out—we make it a point to examin the various new social philosophies put forth by self-constituted social reformers. Among all these philosophies, none has a more brilliant advocate than Anarchy in the person of Benjamin R. Tucker, the editor of *Liberty*. Recently, in answer to a correspondent who asserted that under Anarchism mortgages would be worth no more than blank paper, Mr. Tucker said in the columns of his paper:

"When Anarchy prevails, all just titles will be valid and efficacious for one of two reasons: either people will hav improved in their morals sufficiently to respect them voluntarily, or else such persons as are indisposed to respect them will be forced to do so. 'The old state over again!' my undiscriminating friend will cry. Not at all, my friend! Simply a voluntary association for defense of person and property, to which no one need belong who does not choose, and which no one not belonging will be expected to support."

Thinking that Mr. Tucker hardly saw to the bottom of the Anarchistic well, we asked for more light, in these words:

"Will Mr. Tucker please explain further? Will his Anarchical society constrain the people outside his 'voluntary association for defense of person and property?' If yes, in what does the difference consist between Anarchical society and our present government? If no, where is the protection? Or shall persons belonging to the association hav dealings only with fellow-members; and, if a person in the association is constrained, how is his act voluntary? And will he continue to pay for being constrained? It strikes us that this constraining is precisely what our friend Tucker is now so eloquently kicking against.

"In Stephen Pearl Andrews's sociological scheme—the Pantarchy—nothing but moral force is used. It looks as though Mr. Tucker would hav to adopt that or let our present societarial government alone."

In answer to this Mr. Tucker responds:

"First, then, 'will his Anarchical society constrain the people outside his "voluntary association for defense of person and property?"' Yes, it will constrain, or rather restrain, precisely those and no others—restrain them from invasion of person and property. It will not restrain people inside the association, that being impossible in the nature of the case; for one of the conditions of membership will be voluntary submission to the decisions of tribunals mutually agreed upon, anyone refusing such submission placing himself thereby outside the association, and liable, therefore, to restraint if he invades.

"'If yes, in what does the difference consist between Anarchical society and our present government?' In this, that Anarchical society will be a *voluntary* association, wholly for *defense* of person and property, while our present government is a *compulsory* association principally for *invasion* of person and property, dependent for its very existence upon the bottom invasion, compulsory taxation. To the former no one will belong who does not choose; to the latter all must belong and giv support. The former will exist to protect people in their rights and insure their equality; the latter exists to rob people of their rights for the benefit of privilege. Quite vital differences, these seem to me, and very easily discernible.

"The answers to the remaining questions are included in the answers to the first two. I trust THE TRUTH SEEKER will see it has misapprehended the direction of my 'eloquent kicking.'

"It is interesting to know that Stephen Pearl Andrews in his Pantarchy now champions moral force exclusivly. The knowledge is also surprising. The doctrin is not in his works; he held no such when last I talked with him. He always steadfastly maintained that policy should be adapted to circumstance, and that, when necessary, we should meet physical force with physical force, deal inequitably with the inequitable, and be intolerant of the intolerant. In this I substantially agreed with him, my only quarrel being with his tendency to apply the rule loosely, instead of confining the cases of necessity within the narrow limits that I favored, he being in this less exclusivly in favor of moral force than myself. But it seems that the world moves, and Mr. Andrews with it. The Pantarch is now a rigorous non-resistant. Though still unable to entirely agree with him, I congratulate him on the change in the direction of his error. Better too little physical force than too much. But, I repeat, I am surprised. 'That is not law,' said severely a haughty judge on the Massachussetts supreme bench to the eminent, learned, and witty lawyer, Henry W. Paine, enunciating a certain proposition in arguing a case before him. 'Accept my apology, your honor,' answered Mr. Paine, in all humility; 'it always has been law until the present moment.' Until THE TRUTH SEEKER'S recent declaration Mr. Andrews was not a non-resistant."

This is not quite satisfactory. If Mr. Tucker will not get out of patience, we wish to ask him some more conundrums suggested by his reply. It occurs to us to inquire, in connection with the assertion that anarchism "will *not* restrain people inside the association," What if a flagrant offense has been committed by a member of the association who refuses to abide by the decision—has the injured person no redress besides seeing the oppressor placed "outside the association," and "liable to restraint if he" again "invades?" Unless the people all become angels the moment Anarchy prevails, we think the outsiders would soon be in the majority. But if the association proceeds to right the injured one's wrongs, is not that forcible constraint? And would not such a procedure on the part of the association lead right back to our present government? In short, is it not the "vicious circle" into which Mr. Tucker has got—a veritable treadmill in which the traveler is always going, but never getting there? If the association restrains anyone—whether a voluntary member or not—it is forcible government like the present. If it does not restrain both its own members and outsiders, the strong would certainly oppress the weak. Of course we admit that if every one in the world possessed the perfectness of the so-called angel, government, that is, society in its corporate capacity, would not need to exist. But we assume that the anarchists are advocating a scheme to replace our present organization of society, not formulating rules applicable only to the millennium. Absolute individualism could then prevail, for no one would be tempted to interfere with his neighbor.

We hope friend Tucker will forgiv us for bearing down so hard upon this point; but his answer is no answer at all to what we asked. Neither is the statement wholly accurate that "Anarchical society will be a *voluntary* association wholly for *defense* of person and property, while our present government is a *compulsory* association principally for *invasion* of person and property, dependent for its very existence upon the bottom invasion, compulsory taxation." *Is* our present government *principally* for invasion of person and property? We put it to the jury of Mr. Tucker's countrymen. Again: Let Mr. Tucker form in himself the Anarchical association. Let him be neither taxed nor protected by our government, either by public opinion or by policemen paid by public subscription. Let all the rest of the world be the outsiders. *Then* supposing Mr. Tucker were aggrieved by the outsiders. What would he do? Defend himself? Of course. But supposing he is too weak? Call to his aid another Anarchist. Together they would sit down upon the interloper; and to our way of thinking that would be just what they ought to do. But that would be society as it is to-day, and government as it is to-day. The two ends of his golden thread are tied together. Did not our present government start in just that way? Our savage ancestors, so far as we can learn, were individualistic to the furthest extreme. In the process of evolution they banded together for common defense. It became necessary also to defend themselvs against the members of their own association. A member had to be restrained. Every member of the association was interested in this. But supposing some stingy ones would not contribute to the erection of the necessary structure in which to restrain him? Taxes would then be levied, and is it not in this way that compulsory taxation came? This was fair enough, was it not?

And what different would be the Anarchical association? That would restrain as necessity arose, end would then become compulsory *just so far as it restrained.* How arbitrary it became would depend upon the depravity of the members. The great depravity of a proportion of our population at present necessitates a quite arbitrary government. Could the Anarchical society get along with less? *Defense* is what law, police, and armies are for. Wars of conquest are not now in fashion in the United States. We must, therefore, question the accuracy of the statement that our government "exists to rob people of their rights for the benefit of privilege." There is of course a vital difference between a robber and a protector. Government was formerly not only a protector but a robber. Our own state governments are ostensibly only protectors; they do, however, afford means, in a roundabout way, for the quick-witted to rob to slow-witted. But we fail to see in the Anarchical association any guarantee that this same robbery would not go on. Vigilance committees are voluntary associations, but they, as often as our legal courts, do injustice to the persons brought before their tribunals. But is not a frontier vigilance committee, in a new country, where the government has not crystallized to the extent of receiving taxes, a fair sample of an Anarchistic voluntary association? Is there not, however, a happy medium somewhere between the extremes of slavery and Anarchy?

It is fair to say that Mr. Tucker realizes the enor-

mous difficulty to be encountered in substituting Anarchy for republicanism. In reply to our inquiry as to the detailed methods of Anarchy, he replies:

"Individual initiativ and voluntary co-operation. This is not likely to satisfy THE TRUTH SEEKER. It will probably insist that I shall dot the *i*'s and cross the *t*'s. This desire arises from its political superstition. If I were to paint a definit and detailed picture of the New Jerusalem and the road thereto, and label it, 'A Complete Representation of Universal Progress for the Balance of Eternity,' it is not improbable that Anarchy would gain a new adherent in THE TRUTH SEEKER. But it is only the quack who pretends to know it all, and only the devotee who believes in his pretensions. Not being a quack, but a pursuer of the scientific method, I affirm certain principles which I scientifically know to be indispensable to progress, and labor for their realization. The all-important principle at this junctnre is Liberty, which, as soon as sufficient co-operation offers, we Anarchists propose to make a reality by passiv resistance to its violation through suffrage, taxation, and monopoly. THE TRUTH SEEKER hangs off because I cannot tell it exactly how sewers, streets, railroads, and watercourses will be administered in the good time coming. I can only say that, liberty being a necessary condition of society, all social institutions will be founded upon it.

"Why not hav a little confidence in the power of truth? Is it not safer, at any rate, to follow a known truth in the face of obstacles and dangers than to follow its counter falsehood? Let us be men, not children; reasoning men, not victims of superstition; brave men, not cowards; truth seekers in fact as well as in name. Having accepted liberty, then, follow her faithfully to the end. Has not her message been sung to us by William Blake?

> "I giv you the end of a golden thread,
> Just wind it into a ball;
> It will lead you in at heaven's gate,
> Close by Jerusalem's wall.'"

Mr. Tucker is right about our wanting the *i*'s dotted and the *t*'s crossed. We do. In a matter so important as the reorganization of society, we think the people hav a right to request of the social doctors a plain prescription written in English. Mr. Tucker is a "pursuer of the scientific method." That method is, he assures us, "individual initiativ and voluntary co-operation." This is a "glittering generality." He seems to say, "I giv you the general principles; to limbo with the details." But it is just these details that are wanted. We admit that Liberty is a lovable goddess, in whose eyes shines a more or less high light, but we must beg to be excused from trusting her to the extent of being slain. For is not liberty, in its furthest development as Anarchy, despotism disguised, as a vigilance committee is lawlessness masquerading as law?

Mr. Tucker assures us that so "soon as sufficient co-operation offers, we Anarchists propose to make a reality by passiv resistance to its violation through suffrage, taxation, and monopoly." But is not co-operativ Anarchy a misnomer, a wedding together of two entirely different things? Must not a co-operator make his own wishes subordinate in a degree to the welfare of the others of the association? and would such co-operation be the fulfilment of individual sovereignty, which is the basic principle of Anarchy? Is not absolute Anarchy impossible because of the dependence, in some degree, of every person in the world upon others? We hav all the confidence in the world in the power of truth—but, What *is* truth? If we accept the old definition that it is an agreement of statement with fact, is Anarchy truth? Do the statements of the Anarchists agree with facts? One of Mr. Tucker's statements—it may almost be called his major premis—is that government now "exists principally for invasion of person and property." Surely, this is not truth, and the world may well hesitate before squaring its conduct by the necessities which such a condition would force upon it.

Mr. Tucker must also forgiv us if we do not allow his criticism of Mr. Andrews's position to stand. He has made a great error in identifying reliance upon moral force with non-resistance. Moral force—public opinion—is as powerful in controling the actions of men as an army. If it were not, Mr. Tucker could never hope to change the existing order of things. It may be organized, resistant, and even aggressiv, as well as non-resistant. The Pantarchy, if we understand it rightly, contemplates an organized government more potent (Mr. Andrews claims) than any dynamite or gun-cotton. This government would not only restrain, but it would resist when occasion demanded. Mr. Tucker, therefore, has jumped to a conclusion not warranted by the statement made. Mr. Tucker's Anarchy, or individual sovereignty, is one side of Mr. Andrews's Pantarchy. The other side is co-operation, even to communism, for those who choose. This second side is for the accomplishment of whatever purposes a voluntarily organized social agency can better attain, in the service of the individual, than can unorganized individual action. Such association, the Pantarch claims, is in behalf of individualism—not merely a voluntary association for the defense of person and property, but also for the better accommodation and more perfect service of those who consent and prefer that method for those ends. Mr. Tucker admits by his adoption of association in the constructiv phase of Anarchy that organization has immense advantages over individual exertion. Therefore, it would be as fair to say he is a Pantarchist as it is for him to dub the Pantarch a non-resistant. But there is a wide difference between Anarchism, as understood by Mr. Tucker, and Pantarchism. Both are based on individualism, and look exclusivly to moral forces within the specific range of their own direct purpose; both believe in resistance or constraint, mainly as *restraint*, in the relations of the interior organization with the outer world; both believe in voluntary organization for such defense and restraint; but, finally, the Pantarchy believes in addition (and here it goes beyond Anarchy) in voluntary organization for the further purpose of the better accommodation and service of individuals in all spheres of action where the individuals cannot so readily and successfully help themselvs.

We would not be understood as advocating Pantarchy or as opposing Anarchy. We are simply seeking truth, and contrasting two societarian schemes. Our prayer is for light.

Comstock's Newest Kink.

The "Arabian Nights" is a tolerably well-known book, and its position in classic literature has been thought to be properly assured. It will, therefore, occasion some surprise when it is known that Anthony Comstock has prohibited its sale in this city. The popular edition is freely translated and carefully expurgated; it is, therefore, not complete. The Villon Society of London has recently undertaken the publication of a complete edition for the especial benefit of literary connoisseurs. It has been reprinted in this country by a Philadelphia publishing house. The agent in this city is R. Worthington, who opened a limited subscription list for its sale, finding but little difficulty in obtaining the required number of subscribers among the lovers of good libraries in this city and throughout the United States. The first volume was issued from the Philadelphia press about Jan. 1st, and the second volome has just made its appearance and been forwarded to the subscribers.

On Wednesday afternoon Anthony Comstock walked into Mr. Worthington's establishment and, brandishing a copy of volume No. 2, informed Mr. Worthington that he would continue the sale of "this obscene book" at his peril. Mr. Worthington was taken completely by surprise. He recalled a former experience with Comstock several years ago, when that individual succeeded in depriving him of the sale in this city of a number of volumes of Boccaccio's "Decameron," which he had purchased without a suspicion that the classic work came within the scope of Comstock's peculiar license of suppression. He was amazed, and did not fail to show his amazement. Opening the volume, Comstock pointed out a number of marked paragraphs, and then said, in effect, that he was advised by the district-attorney that the sale of the book was criminal, and that if Mr. Worthington did not at once withdraw it from sale he would be arrested.

Mr. Worthington wilted under the bullying of Comstock, and promised not to sell any more. Mr. George W. Bouton, the well-known publisher, when informed of Comstock's action, said: "Goodness gracious, where will it end? Here is a book produced by an eminent literary society of London, which is a most valuable addition to our literary treasures. The American edition is a letter-perfect copy in every respect. If the 'Arabian Nights' is not a standard literary work, I do not know what is. Ah, well! the world wags." Mr. Bouton admitted that he had sold several sets of the English edition to prominent book-gatherers.

Few people hav the courage to face the *mephitis Americana*. That may or may not be the reason why Comstock so completely terrorizes the publishers of this city.

MR. WATTS will lecture before the Friendship Liberal League of Philadelphia on Sunday, April 5th.

A Chance for the Baptists.

There is little doubt that in the matter of converting heathen to Christianity the Baptists can giv any of the other denominations large odds. By recently published statistics it is shown that not only do the Baptists convert more heathen per year than are converted by the united efforts of the Congregationalists, Episcopalians, Methodists, and Presbyterians, but they effect this at a much cheaper rate per heathen. To make this clear, the following tabular statement of the great work is appended:

Denomination	*Added During the Year*	*Average Cost per Convert*
Congregationalists	2,371	$248 14
Christian (Campbellite)	365	72 88
Episcopalian	228	592 03
Methodist	2,781	117 91
Presbyterian	3,037	224 91
Total	8,782	203 91
Baptist	11,891	37 05

The Baptists may well point with pride to the above showing. Of course it was to their advantage to wait until returns from heathen districts worked by other denominations were all in, so they could "fix" their own figures to show in the best light. No doubt this charge will be preferred against them by Dr. Buckley, so we will not press it. Thirty-seven dollars and five cents seems a small sum indeed to be paid for an able-bodied heathen, whose muscular tissue has been built up on a persistent diet of roast missionary. But why Baptist money devoted to turning heathen into Christians should be so much more productiv of results than that of other sects is not easily explained. It will hardly be maintained that there is more in common between a heathen and a Baptist than between a heathen and a Methodist. Barring the physical resemblance that the heathen habit of bathing bears to the Baptist rite of immersion, heathenism and Baptistism are widely at variance.

To tell it just as it is, we do not believe that a heathen can be converted to Christianity for $37.05, and to afford them an opportunity of testing the matter, we will make the Baptists an offer. We hav in this office, bowing down to the wood of his case and the stone of the imposing-slab, a full-blooded royal Bengal Heathen. He is of high caste, ranks next to the Brahmans for style, and bears credentials to that effect. He is without religion, neither drinking intoxicants nor smoking or chewing tobacco. He does not swear by heaven above nor by the earth below. Jehovah and Jesus Christ rank in his mind along with the mythical Giascutis and the apocalyptic Boojum Snark. There is but one obstacle to his becoming a Christian, and that is the fact that he is well educated, and has probably in his comparativly brief existence forgotten more than the ordinary minister ever learns. We say this without meaning to impeach the retentivness of his memory. He is conversant with Greek and Latin, and with Sanskrit, Bengalee, and Telegoo, besides writing English of the purest kind. In disposition he has the mildness peculiar to his race, and buckles down to reprint copy or the Spencerian penmanship of Mr. Charles Watts with equal humility. Taken all in all, he is a rare heathen. We could scarcely conceive of a more desirable subject for the proselyting zeal of a missionary.

What we propose to do is to throw open the door of our composing-room and giv the Baptist missionaries a chance at this heathen. If he has a soul that is likely to be d——d, we would by all means prefer that it should be saved. It is a sad sight to see a young pagan of his mental caliber going down the dark valley unprepared and neglecting the means of grace.

The financial arrangements for the test are immaterial, perhaps, but it is well to hav everything done decently and in order. Let the Baptists deposit $37.05 with some responsible person; we will do the same. The heathen may be allowed $3 per day for his time; the missionary, 50 cents. Heathen and money to be found any day at 33 Clinton Place. If by the time the sum of $37.05 has been exhausted the heathen shall hav knocked under and consented to be baptized, the Baptists take the money. If, on the other hand, he still remains the heathen that he is, we take the cash.

We urge our brethren of the Baptist denomination to come forward and prove their claims to converting pagans at $37.05 per head. Our heathen, so to speak, is white unto the harvest, to say nothing of the other compositors who might casually experience a change of heart. Here is a soul for the ministers to save, and we presume, in the words of the immortal Webster Flannagan, that is what they are here for.

Letters from Friends.

ADRIAN, MICH., Jan. 15, 1885.

MR. EDITOR: I hav been in hopes that some one of D. M. Bennett's many friends would hav introduced the subject of that book that was talked of at the time the subject of the monument was being considered, containing a brief biography of Mr. Bennett's life and labors in the cause of Liberal thought and human progress, and also to contain some of his most choice sayings and writings, and to hav six or eight blank leaves near the middle of the book, with a border around each leaf, for a family record and other notes that we may want to leave in the book for our children and grandchildren to look at when our bodies lie moldering in the grave with Mr. Bennett's. The suggestion was then made by some of the friends that a book of this description, well gotten up with leather binding, would be a better and more lasting monument to the memory of Mr. Bennett and his labors than that of a stone over his grave, and this, too, was my judgment. While this thought was being considered, some friend made the remark that we could hav both, and to this we took no exception, and so sent on our donation for the monument, and now we hav its picture hanging by our side, with the life-size picture of Mr. Bennett in the same room. And now, as no one has introduced the subject of the book, Mr. Editor, if you can find room in THE TRUTH SEEKER for me, I will be glad to introduce the subject of the book to our friends, and see if we can't hav such a book. I feel that our duties to the cause we espouse, and to ourselvs and families, all demand such a book. I hav now passed my threescore and twelve years, and of course I can't expect to be here a great many years longer; but I want to see a book of this kind before I leave.

On Dec. 17, 1835, my wife and I mutually agreed, in the presence of a few of our friends, without a priest or magistrate of the law meddling with our business, that we, being of full age, and of mental and physical ability to attend to our own business, would now and henceforth assume to ourselvs the relation of husband and wife, from which relation has come to us seven children, all of whom grew up to be men and women, and from these we hav a lot of grandchildren, and now, on Dec. 17th next, will be our golden-wedding day, and possibly our children and grandchildren may nearly all be with us, and I don't want them to hav to open that old book of superstition, that is so full of obscene, vulgar, and immoral readings, in order to see our family record, and the formal marriage of their parents and grandparents, as executed between themselvs. No, Mr. Editor and TRUTH SEEKER friends, this subject of true marriage between the sexes is too sacred to be trifled with by third parties, before a gazing crowd of idle spectators, and then to hav a record made of it in that old book of transcripts, that is literally full of sensualism, blood, and human slaughter. Therefore you may put me down for six copies of this book, at the publisher's price; only hav it gotten up in nice style, with Mr. Bennett's picture in front.

S. D. MOORE.

NEW YORK, Jan. 24, 1885.

MR. EDITOR: I ask again your indulgence, and to giv this a place in your paper for an answer to articles from Mr. Sidelinger and Mr. Hill in this date's issue of THE TRUTH SEEKER.

First, to Mr. Sidelinger. I hav no personal bickering with you or anyone else, but as you came before the public first in this paper to obtrude on its readers the so-called new calendar, a "hobby of the Hub," which counts wrong, a year behind—a fact evident and demonstrable to any having an open, willing mind for the truth—then any one of its readers, has not only a right, but a duty to controvert it. I can hav no personal spite against Mr. Sidelinger, and will not be personal, but persistence in an error or a wrong brings ridicule in order. Yes, Mr. Sidelinger, there is another person, "Antiquary," holding the same views as I, for you to convert. I do not want a personal correspondence. Whatsoever you may privately think and believe is of no concern to me; but when you try to teach and publish, then be sure to be right, or take the risks. I hav been a paying subscriber to the *Investigator* for twelve years, but as its editor refused articles in answer to Mr. Hill's, then I gave it up, as much as I liked it, for principle's sake. I prize and esteem a paper for its liberality. When in a fair controversy, the editor should allow both sides the same privileges, or none; but to giv to one, especially when manifestly wrong, the first and also the last word, is to my mind an injustice. As long as the press is free and open, I do not fear an error. It will surely be killed and laid open and bare. Now, Mr. Sidelinger, I do not admit that Sunday or any other day is different from a year in any way, than in the length of time. Then you are wrong where you say you agree with me. You do not quote me at all, or do not read correctly, that's all. Look it over again. Further, when you hav a son born in January, 1885, then—now—he is already in his first year. He commences his first year from his birth, and will be one year old at the end of the year, and right thereafter commences his second year. Is this confusing to understand?

We common people commence to count at or from 0, but not with 0, but with 1, and the first minute of the first hour of the first day is the starting-point of the first year, and the one hundredth year belongs to the first century, and not as your friend, Mr. Hill, has it, who claims the year 1600 to the seventeenth century, to the contrary of anybody else, he says, and so he has at the end of 1600 already a year made, when we commenced the year 1601. Can't you see it yet? About the epoch, July, '76, did I not write, "Who wants it? Who claims for it? No one." You write about the enemies it would hav, and prevent its adoption in general. Why, you make me laugh. You seem to me, also, "very young" when you think that we Infidels hav less enemies and more friends than the United States.

Friend Sidelinger, no, I did not know that the National Liberal League had adopted the new calendar from the first day of the year 1600, and wants to count now 285. If it did, it is wrong, all the same, and a year behind.

"To settle the matter," says Mr. Hill, "all that is necessary is for a person to subtract 1600 from to-day's date, 1885, and the result is 285." All very well and good, but between 1600 and 1885, inclusiv, we hav 286 years, and between 1601 and 1885 we hav, inclusiv, 285 years. That is the difference. The Christian era commenced with the year 1, like any other era, or any enumeration, for that matter.

If this does not satisfy Boston's mathematicians, nothing will.

FRED. KOEZLY.

SPOKANE FALLS, W. T., Jan. 12, 1885.

MR. EDITOR: You will find inclosed $3, for which please renew my subscription to THE TRUTH SEEKER for another year. I hav become greatly attached to the paper. I feel as though I could not get along well without it, as it furnishes a large amount of the best mental food I know of. It does me good to get the different opinions and ideas of the many writers whose articles are so often contained in its columns, and none more pleasing to my mind than those of the order of a good, healthy Materialism, like that of Mr. Thomas Winter, who is willing to know many things, but believes in few not demonstrated facts. I like to indulge in some belief, but I can't see that this, the only one universe, was designed by a God or anything in the form of intellect; for how can knowledge go back of no beginning? Intelligence, as I understand it, is with all animated nature, to follow out through one's life such a mode of action as best conforms to the laws of nature. To act otherwise is not wisdom, but wrong action. Good and evil must of necessity grow out of this, our relation to nature's ways.

Robert Ingersoll, when on his Western trip last summer, lectured here to good audiences. Then came the noted Joseph Cook, who pretended to answer some of his arguments; but such chaff, compared with Ingersoll's solid grains of thought! We also had the pleasure of two lectures from Dr. York, who is a good speaker, and far advanced in good, sound thought, yet doesn't take so well with an audience on account of his particular way of delivery. There is no Liberal society here, and a person of Freethought is seldom met—one that will come right out regardless of the jeers of others; in fact, but few hav any thought of their own outside of what they hav been taught by orthodox parents or communities. I wish we could hav Putnam and Watts to lecture here, if they should come this way during the campaign for Freethought, as it might be the means of organizing a League of Liberal workers to help hasten on the cause of humanity to man.

J. B. JOHNSON.

AUBURN, N. Y., Jan. 26, 1885.

MR. EDITOR: Ingersoll has come and gone. His eloquence, oratory, and logic hav for the first time been presented to the people of this city.

Notwithstanding the very many unusual attractions offered in the same evening, among which was a united effort of nearly all the evangelical churches combined in carrying on a great exciting revival, using the largest roller-skating rink in the city, and which has been running for four weeks to an excessivly white heat, but not yet been very successful in bringing many lost souls to Jesus, and also regardless of the flying snow and hail, and piercing cold, hundreds of intelligent men and women flocked to hear the greatest living orator of this nineteenth century proclaim his honest and most sacred thoughts against a well organized and long established system of faith which two hundred and fifty millions of souls in Christendom either avowedly or ostensibly profess to believe to be the only true and revealed religion of divine origin given to man. Certainly it seems like sorrowing over the terrible devastations of a sweeping tornado to contemplate the fact that the son of an orthodox Presbyterian clergyman should make his advent into the very heart and fortress of old orthodox Presbyterianism, and in its midst for two hours and a half renounce, repudiate, and disclaim its doctrins and dogmas from top to bottom, from center to circumference. His lecture ("Orthodoxy") given last Wednesday evening, Jan. 21th, to a large audience, was the first one ever given in this city from a purely Materialistic standpoint. I hav long desired that Colonel Ingersoll should make his advent into this terribly priest-ridden community, and in several attempts to see what could be done towards bringing it about, met with, considerable encouragement, but mostly, however, from those who were Liberal only so far as they dared to be, and owing to social and business influences, did not venture to be identified in the movement, but were willing to subscribe generously, so long as their names were not mentioned and known.

This spirit of fearfulness on the part of many being paramount rendered it difficult to arrange for Freethought lectures under any such conditions.

Now, great credit must be given to the genial lessee and manager of the Academy of Music, Mr. E. J. Meatson, wholly under whose management Mr. Ingersoll came, and who, entirely independent of any side issues or influences, took upon himself individually all responsibilities; the result of which great undertaking, as already inferred, proved a grand success. Mr. Meatson well knows there can be no failure as to numbers and financial interests when the name of Robert G. Ingersoll is connected with them. The press of the city has never, to my knowledge, shown the spirit of aggressiv conservativness, notwithstanding the conservativ influence which has been, and still is, so very rampant here. In this regard the secular press of Auburn is really entitled to very much credit in showing perfect fairness to Ingersoll and his lecture, by giving much space in reporting it, and also speaking highly of the colonel editorially. Each paper gave respectivly two, four, and even six columns in reporting the lecture of the great Agnostic, the latter journal giving it almost entirely. Saying nothing of the feeling which may hav existed before the coming of Mr. Ingersoll, he certainly left this city leaving a remarkably good impression of a remarkable man. Mrs. Ingersoll, a pleasant, and cheerful, and commanding lady, accompanied the colonel here, to whom the writer had the honor of being introduced.

Mrs. Griswold and myself had the pleasure of calling on Mr. and Mrs. Ingersoll at the parlors of the Osborne House, kept by Mr. John E. Allen, who has attained a high notoriety as a hotel man.

The colonel at once entered into a very pleasant conversation of about ten minutes, upon matters of theology, of an interesting nature. His ways and conversation are very agreeable indeed, and it seems that even the most fastidious must be captivated by him. He must certainly leave a good impression with all who hav the honor and pleasure of acquainting themselvs with him.

As we were about to take our leave, he said, "Hold on, I'll giv you a pass to the lecture." Said I, "Mr. Ingersoll, we hav tickets for the lecture, bought several days ago." Answering back, he says, "Hav you not got some good friends to whom you could giv them?" And before I thought he could hav written them, he handed me passes for five reserved seats to his lecture; and not being able to use them ourselvs, I gave them to good, deserving friends, who hav since told me that they were really on a higher plane of thought.

Now this is one of the ways the great champion of rationalism is doing much good and causing a mighty revolution within the citadel of human intelligence. His name is immortal, and for all time henceforth it will shine brightly upon the historical pages of the world's advancement.

L. DEWITT GRISWOLD.

PHILADELPHIA, PA., Jan. 25, 1885.

MR. EDITOR: I noticed in THE TRUTH SEEKER of Jan. 17th a letter from C. L. Silverman, of East Portland, Oregon, which ran thus: "If we hav existed before we came to this existence, we will exist after death. If we were a new creation, we shall cease to liv."

In answer to the first, I will endeavor to show that we hav existed before we came to this existence.

The indestructibility of matter leads me to infer that "what is, always was;" or, in other words, the amount of matter constituting the universe has never increased or diminished a single grain. If it has diminished, then matter is destructible. On the other hand, if it has increased, or is increasing, I must attribute it to a supernatural power; for to be constantly receiving matter into our universe, it must come from some place outside of it, or else it is not an addition to the amount of matter already in existence. Therefore, the amount of matter that at present constitutes our universe has always existed; man being part of that matter, and matter once created cannot be destroyed.

The next proposition is, If we were a new creation, we shall cease to be.

Now, I think exactly the opposit, for if we are a new creation (an addition to that which has already been in existence), we must hav come from that unknown place outside of the universe, since the amount of matter could not be increased by the addition of man unless we did. And if such be the case, I can conceive of no other means by which we could come into this world unless by the will of a supernatural being; for natural causes do not extend beyond where matter ceases to exist, from the fact that natural causes, to act, must hav matter to act upon. Also, if we are a new creation, there must be an end to the universe, for the very same reason stated above, viz., that we came from *ou side* of it.

I am aware that I hav alluded solely to the body, and before going further with the subject, I would like to hear from Mr. Silverman, and from some other of your readers, through the columns of your sensible and valuable paper.

D. M. DEVINE.

MODESTO, CAL., Jan. 18, 285.

MR. EDITOR: From the last number of the THE TRUTH SEEKER, I see that Mr. Geo. Gray, of Lowell, Mass., has ordered his paper stopped, because in it you giv the Spiritualists and the Prohibitionists a fair hearing, just the same as you giv the Anti-Spiritualists and the Anti-Prohibitionists. Now, on both of these questions I happen to be, like him, an anti. Unlike him, however, I wish the Spiritualists and the Prohibitionists, many of whom stand high in the ranks of Liberalism, to enjoy every privilege that I ask for myself. Less than this would render me a non-Liberal; and that to which Mr. Gray objects is, in my eyes, one of the very things that render THE TRUTH SEEKER so eminently excellent I shall not rest, therefore, until I hav sent you at least two new subscribers in the place of the one you hav lost in him. Will not every other true Liberal try to do the same?

Yours truly, JOHN R. KELSO.

FABIUS, N. Y., Jan. 17, 1885.

MR. EDITOR: Accept my thanks for your leniency in sending your valuable paper after our subscription expired. At that time I was in the far-off Southwest, Missouri, where the extremes of heat and cold are seldom experienced. In the beautiful city of Carthage I found some firm friends, who believe in and advocate the principles of Freethought.

During my stay at the so-called "godless town of Liberal," I found lots of Freethinkers, both Materialists and Spiritualists, who apparently liv together in peace and harmony. Their village is located in the heart of a beautiful and fertil region, which bids fair to become a central point of trade. I was very favorably impressed with both the country and its inhabitants—so much so, that if I can dispose of my farm at a reasonable price, I shall probably cast my future lot on earth with the good citizens of Liberal, Mo. In point of intellectual wealth and ability Liberal far surpasses any place of her size that I ever saw. Her efforts in the matter of schools and the promotion of a scientific secular education are truly commendable, and reflect much credit on the character of the people. Four or five years ago, an open prairie marked the place of the present site of Liberal, with her six hundred inhabitants. Her natural advantages are many and favorable, such as coal for fuel, and stone and brick for building purposes, and beautiful

springs of clear, soft, cold water. With a rich agricultural region, and a railway thoroughfare with a nice depot, Liberal bids fair to soon become a noted business town.

Inclosed I send $5 on my wife's subscription to the faithful old TRUTH SEEKER, founded by my old friend, D. M. Bennett.

I correspond with several newspapers, and always manage to work in some Freethought sentiments, though I hav to frequently sugar-coat the pill, that they may the more readily take the dose. If I can get Freethought into conservativ papers, it reaches others who are not Radical. Carry the war into Africa (in the churches) is the motto of

HOMER A. BILLINGS.

SOUTH BOSQUE, TEXAS, Jan. 10, 285.

MR. EDITOR: I feel somewhat ashamed for not sending you your due in this short letter, but I am financially embarrassed, and cannot do anything to help you before June or July. Our last cotton crop was very short in this part. We made good grain crops, but we find no demand for that. The best wheat is a drug on the market at fifty cents per bushel. My shortness was caused by buying more land last fall on installments, and it took all I made to spare, and even more, to pay up. As this is unimportant to you, I will say this: If you will send on THE TRUTH SEEKER until July without pay, I will pay then, upon the honor of a deserter from the ranks of Methodism to Agnosticism. I am talking Liberalism, and loaning my papers and tracts to my orthodox friends, and many are beginning to talk real sensible about faith and superstition, and are giving their more faithful friends trouble, and even some of the wayward are made especial subjects of prayer to God. Some hav got so affected with Infidelity that they actually refuse to talk and tell their religious experiences in the monthly class-meetings. I feel called to preach, and am trying in my humble way to prepare myself to obey that call. The third Sunday in last month I delivered my maiden lecture on the subject of "How I Came to Doubt Christianity and Become an Infidel." I had a very nice little audience, who gave good attention, and I must say I feel flattered at the success I made, as I was requested to giv them another at an early date.

D. F. MARRS.

BURR OAK, MICH., Jan. 26, 285.

MR. EDITOR: In the latter part of December I received a letter from J. E. Remsburg, stating that if a hall could be procured, he would deliver a lecture at Burr Oak on Sat. evening, Jan. 17, '85. As the place has always slumbered in the embrace of orthodoxy and apathy, I was desirous that the inhabitants should, for once, hav an opportunity to hear the truth. I immediately notified Liberals, and the decision was soon reached to hav a lecture. A miserly old chap owns a hall here, which he lets for all sorts of purposes, and as he is said to be a Universalist, it was thought that the hall could be obtained without difficulty. But, when approached, the old fellow said, "No! no Bob Ingersoll men in my hall!" "Nigger minstrels," and such-like, are freely admitted, but the line is drawn at "Ingersollism," as simpletons call everything pertaining to Freethought. There is a rumor about a man who is so stingy that he catches flies in the summer and examins the cracks in their feet to see if they hav been stealing his sugar. Some people hav a suspicion that the old curmudgeon who owns the hall is the guilty party, but as the charge is not fully substantiated by direct testimony, he is entitled to the benefit of the doubt. But the matter was not abandoned at the first rebuff; further effort was made, and soon a better hall was secured, the lecture was advertised, and all arrangements duly made. Then Jehovah got mad and came to the assistance of old Gradgrind and the good Christians of the town. He sent a raging, mighty snowstorm, followed by a bitterly cold wind, which lasted two or three days. Trains were delayed, and all travel suspended on the country roads. The lecture was postponed indefinitly and the wicked Infidels were much disappointed. Let us pray. After prayer Bro. Hookfingers will pass the hat, while we sing, "A charge to keep I hav," etc. The Lord loveth a cheerful giver. Freethought and free speech must be stifled at all hazards. N. G. W.

MILFORD, MASS., Jan. 26, 1885.

MR. EDITOR: I was in Boston last week, and called at the office of the *Woman's Journal*. Lucy Stone asked me if I took the *Woman's Journal*. No. She wanted to hav me take it, and be in favor of the rights of woman. I had a copy of THE TRUTH SEEKER of May 31, 1884, in my pocket, containing an article of mine, "Equal Rights for Woman as Well as Man." I took it out and showed her my name at the end of it. She did not look at the contents, but asked what paper it was in. THE TRUTH SEEKER. She said, "That is a very wicked paper." I said, "That is putting it coolly on me, but it is a seasonably cold day." She then said, "I don't know much about the paper." I said, "That is the way of many people—talking more of what they do not know than of what can be demonstrated. When you find out for a certainty as to its wickedness, let me know, so that I can govern myself accordingly. I took the *Woman's Journal*, then discarded it. It always taught the lie that the Bible was in favor of woman's rights, yet its devil, or some other 'feller,' always came out ahead." I went from there to a leather store kept by a friend of mine, who depends upon himself for his "daily bread," and told him of the entertainment with Lucy. He wanted to see the article, looked it over, and wanted to buy the paper, or another like it. I told him to subscribe for THE TRUTH SEEKER, which he did. I took the train for Brockton, Mass., a noted shoe city. Such hard times had never been known before. The factories are not doing half their usual amount. As a result, large numbers are out of work. What is the remedy? Holding protracted meetings every night, praying God to rescue the perishing. The daily paper has a heading, "God Help the Poor," and starts a subscription with ten dollars. The scripture says, "Take no thought for the morrow," the tendency being to propagate the poor. Then the scripture has this consolation for them, "Blessed be ye poor." That never appeases hunger. Poverty is the greatest of all curses. When I reached the house of a relativ, his wife was sweltering over the stove cooking griddle-cakes. They had three children, the oldest eight, the youngest four years, sick with lung fever. At supper the husband asked what is called a blessing—"O God, we thank thee for the food provided for us. Supply those that are destitute, for Christ's sake." I would hav said, "Am sorry that the food provided for us was the cause of so much trouble, yet, Annie, I thank you for it." The next day at dinner the girl, eight years old, asked the blessing—"Bless the food provided for us, for Christ's sake." It didn't make beefsteak tender. I told the mother it would hav been better for the child to hav the small-pox, as it would hav had its run, and left her in better health, while this disease always left its victims worse. She said, "I was brought up in that way."

By education we are most misled;
We so believe because we were so bred;
The priest takes up that which the nurse began,
And thus the child imposes on the man.

I stayed a day with her husband's father and mother-in-law, both Methodists, no blessings asked. Dressmaking was the leading industry of the house, and from the number of callers was the one thing needful. That always brings blessings on the table. Read THE TRUTH SEEKER again. She wanted the paper. Could not part with it. Took her money for subscription. Inclosed find address of the two subscribers. In one pocket I had THE TRUTH SEEKER, as useful as any Bible that we ever carried; in another pocket was a passport from the secretary of state, giving me protection abroad, and with it was an "Open Letter to Jesus Christ," whom I heard of, but did not see. That makes a trinity that can be depended on, as they carried me around in safety, as much as God ever does to anyone, and to them be all the praise.

CHARLES C. JOHNSON.

CEDAR DALE, Jan. 19, 285.

MR. EDITOR: On Tuesday evening, January 13th, after a short illness, Brother Richard McKinder, in the fifty-third year of his age, passed away. He was a member of the Secular Society in Sheffield, England, when quite a young man. His faith in Freethought was firm and unshaken while life lasted. "This brave and tender brother in every storm of life was oak and rock, but in the sunshine he was vine and flower. He climbed the hights, and left all superstition far below. He was a worshiper of liberty, a friend of the oppressed. He believed that happiness was the only good, reason the only torch, justice the only worship, humanity the only religion, and love the only priest." He leaves an only daughter to mourn and weep, his wife having passed away two years ago, in the same faith. It can be truly said of them, they were a noble, honest, true-hearted, charitable couple when in life, always and ever ready to assist suffering humanity in time of need. A. M. B.

TURNER'S FALLS, MASS., JAN. 24, 285.

MR. EDITOR: We had Mr. Samuel P. Putnam here for two lectures on a recent Sunday. The first, "Coming Religious Demands," was extremely well received, and his remark that he would turn the costly churches into bread and feed the hungry poor has occasioned a lot of lively discussion. It was the first Infidel lecture ever delivered here, and has helped us very much. Mr. Putnam's genial style has left a good impression of the Infidel. This community is anxious to hear Col. Ingersoll, and I hope we can hav the pleasure and profit of listening to him. I hav a strong desire to go to Altoona, Pa., and will do so if I can arrange business so as to leave.

I wish to say to T. Winter that I am on the same level, solid platform with him, and want to join heart and hand with every Liberal to free and improve the human race.

GEORGE E. HARTLEY.

BABYLON, L. I., Jan. 25, 1885.

MR. EDITOR: Standing as I do, your sworn friend and well-wisher, do not understand me to find fault with you, but what I hav to say I wish you to take as a kind suggestion. It is simply this: You are printing a fine, large, expensiv paper. Many of the articles you admit in your columns are too long, too philosophical for the common mind. They are certainly never read but by few. It seems to me that short, commonplace articles, written for the many, can be understood by all; and in order to strengthen our side of the house, we must take the guns of our common enemy and turn them against them. A daily, pictorial sheet, based upon Infidelity, should be sold in New York. It should be tempered so as not to be repulsiv, but highly attractiv. It might be headed, "Among the Stars." But, my dear sir, I am anxious to see progress made by Infidels as the improvements of the age are progressing. If we stand too long, we may hav our fetters tightened instead of loosened. Yours truly, P. H. FOSTER,
(An Infidel of nearly 50 years' standing).

ROCHELLE, ILL., Jan. 26, 1885.

MR. EDITOR: In addition to the arguments presented in my reply to Brother Watson, permit me to say to Brothers Hough and Van Denburgh that they must concede that each physical body as such is virtually in the same condition a hundred years before birth as a hundred years after death. Also that all science postulates the fact that all forms, from man to sun and system, had a beginning, and at some time will end. But the material these forms are composed of never began and never will end, neither did it come from outside of the universe (because there is no such place), but in its infinit aggregation fills and *is* all the universe, and always will be. It is like a vast kaleidoscope, always assuming countless other forms, old forms vanishing, new forms building up, yet always remaining the same in its grand totality; or like the human family, of which always new members are born, others growing to maturity, while others decline, die, and vanish, yet repeating this process as long as conditions, favorable to human life, exist upon our globe, when it also will die, resolve itself again into nebulæ or cloud-dust, and again, perhaps, mingle with another globe, or, perchance, after a few millions of years, undergo a new evolution into a world again favorable to a human race. But while our earth may thus evolute back and die, other worlds, in countless numbers, are cooling off, and upon them, finally, other races, perhaps more perfect than we, shall enjoy existence perhaps in a higher degree than we do now. And suns and systems are subject to this same eternal law. And this rise and decline of worlds, and suns, and systems, has gone on forever and ever in the beginningless past, and will continue to go on and on forever. And while this change is going on here in the small circle of space we now monopolize, it goes on and on precisely the same in the infinit expanse of space radiating in infinit number of infinitly extended imaginary lines from our world as a center on and on, up and down, to the right and left, east and west, north and south, on and on forever and ever. No beginning to space—no end. No beginning to the number of worlds, suns, and systems filling it. No outside, no center, no circumference—all is but an infinit repetition of the phenomenon as we behold it within our range of telescopes, and around us here and now!

Therefore, Brother Hough, you see I do not believe in the annihilation of matter; no, indeed! not of one particle; but I do insist that the perpetuity of nature is dependent upon the continuous annihilation of every form or being, because, if the formation of special forms—immortal and indestructible—had been going on during all the beginningless eternity of the past, without the materials of which they were composed going back to the great reservoir of nature from which they were originally taken, to enable the formation process to continue forever, all would long—even an eternity—ago already hav assumed these special forms, and all now be these special forms and—no universe!

The fact is self-evident, then, that change being the order of nature now, change always has been and always will be; and the more vital fact that this eternal change implies, yes, necessitates—death!

Again, you class matter, life, and mind alike, but which is a great mistake. While all matter—each particle—has, no doubt, "always been in some form," and is eternal, yet each individual mind and life exists but once. The latter hav no existence *per se* and are only functions of individual living, but mortal, organism, which, when this organism has vanished, must vanish also.

If you desire to fortify your position you should not illustrate by any product of nature, such as the root, stem, and leaf of the flower, as all alike prove emphatically that all forms must end. Pluck the flower and it withers as the body decays when laid in its coffin; and while the seed of this flower may produce another flower after its death, so our children may liv after us.

Some day I intend to write a letter for our good paper entitled, "Strange Things That Are Not Strange," to illustrate that the strange experiences of your life are not so strange as you assume, but more especially to further illustrate what I so emphatically insist upon, and that is that the strangest thing in the universe, the strangest thing conceivable, is not one-ten-thousand-millionth part as strange as the very startling assumption that *when a man is dead he still livs!*

OTTO WETTSTEIN.

MONTEZUMA, N. Y., Feb. 1, 1885.

MR. EDITOR: Inclosed find $1 for THE TRUTH SEEKER, which please mail as directed. This subscriber remarks in a jocular way that if God prospers him, in the future he will remit more for truth. Friday morning about one o'clock my residence and contents were wholly consumed by fire. Thus the loss of my darling babe is so soon followed by that of my home. Christians say the calamity is a special dispensation of providence—a just, merciful, loving, heavenly father—all because my reason, honestly followed, compels me to condemn a book the teaching of which, if practiced to the letter, would consign us all to infamy. These Christians forget that this imaginary fiend, this incubus of the clouds, struck over the shoulder of one of his cringing worshipers. Thus his usual course of procedure is fully manifested. Remsburg and Reynolds will remember (as well as your readers) that the day they arrived here (January 8th) the adjoining residence took fire, and by energetic efforts of citizens the flames was extinguished, and mainly by the assistance of the "hideous" Remsburg. Three weeks from that day (January 28th) exactly, the same residence, at eight P.M.—and while the wife of the owner was at prayer-meeting—again took fire, and the flames were again subdued; and at 12:30, the same night, the flames for the third time leaped furiously into the air with such persistence that nothing could stay them. The husband of the wife also was, a few years ago, a fervent worshiper and exhorter, and on the night of the fire was heard to remark, "that he had canned his religion and stowed it in the house." This, no doubt, accounts for the fire. The religion being of such a "red-hot" kind, the cans melted and it consmed all before it. The Baptist church also took fire, and some of the Christian bystanders remarked that "it was because the trustees permitted the funeral services, by the Infidel Reynolds, to be conducted there, and it was an exhibition of God's consuming anger;" while another was heard to say, "God won't suffer his church to burn. He will take good care of it"—but if the flames had not been extinguished by a free "sprinkling" and "outpouring" of water, that, too, would hav been a heap of ruins. The house where the fire originated was mortgaged, and I presume that God so loved his friend of "canned religion" fame, he would (though having no bank account of his own) pay off the mortgage by causing the insurance company to draw its checks for the amount and he would giv them credit in his defunct and collapsed banking-house. Thus we discover the manifold dispensations of this much-worshiped vagary in the skies. The Sabbath before the fire a Christian (?) called at my house and requested the privilege of holding a prayer-meeting on the following Sabbath for the purpose of converting me. Now, my humanity would and could only say *yes*, but suddenly up starts their God, and before the Sabbath day arrives pours out his vials of wrath and fire, and, as with Sodom and Gomorrah, utterly destroys my habitation, and frustrates the object of one who was laboring for the salvation of souls. Away with such nonsense for me. Oh, if men and women would only break the shackles of superstition that bind them, how free and happy they would be!

I inclose you twenty-five cents for your ALMANAC, which please mail to me. EDWARD ROSS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Says He.

"Whatever the weather may be," says he—
"Whatever the weather may be—
It's plaze if ye will, an' I'll say me say,
Supposin' to-day was the wintriest day,
Wud the weather be changin' because ye cried,
Or the snow be grass were ye crucified?
The best is to make your own summer," says he,
"Whatever the weather may be," says he,
"Whatever the weather may be!

"Whatever the weather may be," says he—
"Whatever the weather may be,
It's the songs ye sing an' the smiles ye wear
That's a-makin the sun shine everywhere;
An' the world of gloom is a world of glee,
Wid the bird in the bush an' the bud in the tree,
Whatever the weather may be," says he—
"Whatever the weather may be!

"Whatever the weather may be," says he—
"Whatever the weather may be,
Ye can bring the spring, wid it's green an' gold,
An' the grass in the grove where the snow lies cold
An' ye'll warm your back, with a smilin' face,
As ye sit at your heart like an old fireplace,
Whatever the weather may be," says he—
"Whatever the weather may be!"

—*James Whitcomb Riley.*

Mother's Birthday.

Our mother's forty-six years old!
You'd never think it, would you?
With eyes so bright, and hair so brown,
And step so light, how could you?

Her hands, that look so small and frail—
Such skilful hands are seldom seen—
Such brave, unfaltering, loving hands;
No dearer hands in the world, I ween.

Eyes so soft, so brown, so bright—
Eyes where softest shadows bide.
Laughter-lit, or soft, or sad,
Our mother's eyes are our secret pride,

Lips, whose rose-tint does not fade—
Lips we love more than she knows—
Lips whose bursts of heart-felt song,
Music make where'er she goes.

Heart so loving, brave, and true—
Best heart ever mother had—
Heart that loves her children well,
Though oft they've made that kind heart sad.

Mother, what offering shall we bring,
As a birthday gift to thee?
Methinks thy heart would say, "Thy love,
Much as thy heart can hold, for me."

We are wayward, wilful, fretful,
To the one we most do love.
Yet, mother, know thy children prize
Thy love all other things above.

So, as a birthday gift we bring—
Though it always was, and will be, thine—
Thy children's deepest, truest love—
This rhyme a token and a sign.

Irwin, Ia. M. LOUISE BAKER.

Absent-Mindedness.

To prove that the human mind is dual in character, we hav only to observe the way in which some persons with large concentrativness of thought will act at times.

I had a case at law upon a time, where a man tried to compel me to do work not in the contract, and, having engaged an attorney, he requested me to call at his office on the following morning at precisely nine o'clock to consult as to best method of attack. Promptly to time I entered his ofice, and found him in what appeared a deep train of thought. I bade him good-morning and took a seat near the stove, receiving no reply or recognition whatever. I waited and watched him for some time. At last he mechanically pulled out his watch and looked at it, his lips moving all the while as if making a speech. He replaced his watch, put on his overcoat, took up his hat, and started out of the office toward the courthouse, leaving the door open as if I was to follow. As he got upon the pavement he began to use his hands quite freely, and I made up my mind to follow him. I fancied I was insulted by his indifference, and I said, "My man, if you think I am going to dance attendance to you again, you are mistaken; you can keep the fee, but you shall hear from me in a way you will not like, when I get to my pen and inkstand;" and I was beginning to hurl some pretty hard thoughts after him as he strode along before me. All of a sudden he turned abruptly about, and came dashing along toward his office, and, meeting me, he extended his hand and enquired, "Hav you been to my office? I was just now so absorbed in an argument I hav to make in a case to-day that I actually walked away from one of my clients, and left the office door wide open. I saw some one enter, but I could not stop. I was just in the essence of the case, and I had to finish it. I hav it all planned out now, and I hav it all clear as day." "Well," said I, "I hav just been there, and I wondered very much to see myself treated with so much indifference. I was at a loss what to make of it." At this he set up a good-natured laugh, and said, "Come back, and I'll tell you something." After we got back to the office and were cosily seated, he told me the following story."

"I went to the city of Washington, some years ago, to attend to a very perplexing case, which involved some very delicate questions and exceptions. After I was ready to start home, while awaiting the evening train in a hotel sitting-room near the depot, I was going over the points and arguments in a sort of retrospectiv way, and at last while at one of the most interesting points, a news-boy came, and, poking his paper almost into my face, he said, 'Buy a paper!' At this I almost lost the thread of my subject, but by great effort I caught it up, and went on. When I got fairly under way again, and was intensely engaged, the little fellow made another effort, and this time, by pushing his paper under my nose, he actually broke the spell and scattered my subject to the four winds. It annoyed me so that I impulsivly brushed his paper aside and exclaimed, somewhat in anger, 'Oh! Go away!'

"But as I did so I caught sight of his bare feet and scant clothing, and the fact that he had but a single paper to dispose of. This discovery set me to thinking of him, and I was ashamed of my conduct toward the lad, he looked so crestfallen; but, while I was trying to invent some excuse to aid me in apologizing for my abrupt treatment, there entered a little band of musicians, two small boys and a beautiful girl about ten years old. They began to play and then sang, and did it extremely well. The little newsboy stood in a corner, and looked upon the neat little singer in a sorrowful way. After singing two songs she passed around the tambourine and collected some coins from several, to which I also contributed. When I did so my little newsboy looked so hard at me, and was so affected by the music, and probably his own poor success and bare feet, that I saw the tears trickling down his chubby cheeks, and the picture altogether was a sad thing to behold. The boy seemed to be so astonished at his disappointment in reading my face which he no doubt took to be much better. I could hold out no longer, and beckoning him to approach me, I said, 'Come here my little man, I want to talk to you.' My kind words assured him, and he came to me in a timid sort of way. I said, 'I suppose you think me a hard-hearted man to treat you in so rough a manner, but I was annoyed because you scattered all my thoughts, but, since I find you are such a nice little fellow, I must ask your pardon. What do you sell your paper for?'

"'Fi-i-ive cents,' said he.

"'How many do you sell in a day?'

"'I could sell a good many if I had the money to buy them, but I only can buy about twenty-five, and I make one-half, but sometimes I can't sell them, and then I make only a little, and the wind blowed two of my papers away and tore them. I just made ten cents for all day.'

"'Well, that is too bad, and as I see you are an honest lad, I wan't to make you feel as good as I can for the way I treated you. So now I will buy your paper, and here is a silver dollar. Take this and buy all you think you can sell, and lay aside one half the money each day until you can get a good pair of shoes. The weather will soon be too cold, and you will want some warm clothing besides.'"

"He took the dollar and looked it over and over, and pinched it as tightly as he could. The bell soon sounded the train, and we had to part. The little fellow ran to his home, and I took the train. I never enjoyed reading a paper as I did the one which cost me a dollar. This is my apology to you, so now to business." J. R. P.

MORAL.—Our greatest disappointments in life often turn out to be our greatest successes. This is the moral to be drawn to interest beginners in life, and we must feel our disappointments keenly to get their full benefit. P.

Correspondence.

BERHAMPUR, BENGAL, INDIA, Jan. 4, 1885.

MY DEAR FRIEND SUSAN H. WIXON: I am very happy in reading your "Apples of Gold." It is a very instructiv and interesting book.

We reside at Berhampur. Here is a collegiate school in which I am a student of the third class. I am aged fifteen years.

We do not believe in spirits, ghosts, and witches, as most of the people do in this country, nor do we worship idols. But all of them are ignorant and superstitious.

The people of this country are divided into different castes, but we do not care for caste distinctions.

I shall be glad if you will write to me occasionally.

It is all right with us. Hoping that this will find you in good health and vigor, I remain

Truly and sincerely yours,

NARENDRANATH BASU.

[We welcome our oriental friend to the Corner, and we think he is a bright scholar to be so far advanced at fifteen. We shall always be pleased to hear from him.—ED. C. C.]

A Wonderful Dog.

Mr. A. C. Collins, of Hartford, is the owner of a dog which for intelligence has no superior. The animal is a thoroughbred pointer, and answers to the name of Fritz. Mr. Collins received him when he was still a little puppy, and at a time when a series of "Training and Breaking" were being published in the *Forest and Stream*. Following out the instructions embodied in the articles, Mr. Collins has by patient work so far perfected his dog in tricks that the animal seems to be endowed with human intelligence. At the word of command Fritz will leap over his owner's arm, stretch himself, yawn, sneeze, walk on three legs, hunt for fleas in a handkerchief, kiss his owner's hand, remove his hat, put his two forward paws in the seat of a chair and pretend to pray, get into the chair and assume the same attitude, get down out of the chair backward, beg for meat, stop chewing suddenly, lie on his left or right side, pretend to be dead, tell his age by means of cards and in the same way add and subtract, pick up the king of spades, diamonds, hearts, and clubs, and the jack, queen, and aces of the same suits, and do numerous other tricks to the number of forty-five. In the three years he has had him Mr. Collins has never struck Fritz a blow to make him do any of his tricks. In the field the animal is equally intelligent, retrieving birds at dictation with surprising celerity.—*Hartford Post.*

OTTO WETTSTEIN'S

Popular Jewelry Store

Rochelle, Ill.

A FEW OF MY PRICES;

Solid silver stem-winding American Watches, hunting or open case; 2 oz. 7 jeweled, $10; 3 oz., $11; 4 oz $12; 5 oz. $14. Same cases with 11 jeweled movements, $12 50, $13.50, $14.50, $16.50. Same case with full (15) jeweled movement, patent regulator, $17, $18, $19, $21. Same cases, with full jeweled adjusted patent regulator movements, $22, $23, $24, $26; key wind, $2 to $5 less; for best cases, silver caps and gold joints add $1.50, and for best filled gold cases (warranted for 20 years) add $10 to best silver cases, making a 11 jeweled hunting (filled case) stem-wind quick train watch only $28; same for ladies, $23. Ladies' solid gold stem-wind watches, latest styles, good American 11 jeweled movements, 10 kt, $24; 14 kt, $32; same full jeweled, $32 and $40—for fancy engraving add $3 to $5.

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Watches cleaned for $1; main springs, $1. Bank time-locks, chronographs, music boxes, etc., repaired at lowest rates, and all work warranted the best in the world or no pay.

Best steel spectacle made, $1; genuin pebbles, $2; good common, 25 cents. Best tripleplated teaspoons, $2; tablespoons, $4; knives, $1.75; forks, $1.75—all per set of six.

Parties desiring silverware, jewelry, diamonds, etc., for presents will do well to order sample package on selection and save money. Cash will be refunded on all goods not satisfactory.

Watches, etc., may be safely sent in unsealed packages per registered mail, and will be returned at my expense. OTTO WETTSTEIN.

P. S.—Stop over and see me when near Rochelle,

THE

AGNOSTIC ANNUAL FOR 1885.

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I saw a sweet, cherubic child,
All mirthful, full of glee;
How wistfully it pleasant smiled,
And raised its hands to me!
I took it from its mother's arms,
Within my own to fold;
I sighed to think, with all its charms,
This child is growing old!

The years rolled on; the child it grew
To be a maiden fair;
From nature inspiration drew,
And fragrance from the air.
Her mind expanded with "the love
Of riches" yet untold:
Beloved as few had been before;
But—she was growing old!

We're children of the yesterdays.
This boon of life—why given?
Unless it be to shape our ways,
To make this life a heaven?
To free this life from envious strife
Is better far than gold.
If we liv thus here, we need not fear,
Though we are growing old.

Yes, age is coming on apace,
O'ertakes us helpless creatures,
Imparts to us the careworn face,
The furrowed brow and features.
But those who make a heaven of life,
Who love truth more than gold,
Strangers to discord, greed, and strife,
Rejoice while growing old.

No "dread hereafter" makes them sad,
They dwell in sunshine pleasant;
Such hav their heaven, hence are glad—
Their time and heaven are present.
But those who aim for greed and gain.
And barter truth for gold,
Who lucre gain with toil and pain,
Despair when growing old.

Thus toil and strife make human life
A wilderness of sorrow.
Men toil for greed, more than they need,
Then watch for more to-morrow.
But the grand and wise will duly prize
What nature doth unfold,
And their last days are filled with praise,
While they are growing old.

Who can perceive what to believe,
To dissipate this sorrow,
Or be without a single doubt
Pertaining to to-morrow?
Alas, 'tis so!—we seldom know
The truth by what we're told.
Forced to believe, some sigh and grieve,
While they are growing old.

We're born to liv—to liv for what?
Who knows? Is there a man, sir,
That knows about our future lot?
If not, will Reason answer?
"We liv to love, and to progress,
Our faculties unfold,
Make evil less, and mankind bless,
Then drop to sleep when old."

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"A rich old lady who went to hear Moody in Washington has provided in her will that $10,000 shall be given him upon her death."

Hope Evangelist Moody will die before the old lady goes up where the woodbine twineth!

"Henry George lately has given expression to the following selfish creed: 'Charity is all very well in its way, but God has not brought men into the world so that they might be charitable.'"

God has not "brought men into the world;" all men were brought into the world by women.

"The rector of a certain London parish has not been seen within the limits of the parish within seven years. His income from the parish is $5,325 a year, while his duties are delegated to a curate at a salary of $700 a year."

Quite a monopoly on soul-saving! The poor curate ought to rebel. Well, suppose he did, there are others who would perform the duties at a still lower price; and yet God calls all these fellows into the ministry, because he has no better methods of soul-saving.

As bona fide answers to questions set in recent examinations, the English *Journal of Education* prints the following:

"Zacharias and Elizabeth had a son named John. When he grew older he had his head cut off to please a young lady."

False; it was to please the young lady's mother that John the Baptist was beheaded (see Matt. xiv). Why will teachers be so careless in expounding God's holy word to the young?

"A lady sends us the following: 'A beautiful thought came from my little boy of eight years this evening. We were watching our lovely sunset, and afterward the stars made their appearance, one by one, until there were a myriad of bright, twinkling orbs. He said, "Mamma, don't you suppose that God has bored lots of holes in the sky so that we can just see how beautiful heaven is on the other side; and don't you guess that it is the angels floating by them that makes them look as though they were winking?"'"

"Beautiful thought," indeed! How could the lady call it a beautiful thought when she knew it was utterly false? And yet the lady would report it, a popular daily would publish it, and every "mamma" who read it would strive to make her little boy just as piously smart by teaching him lies which would culminate in making him ask heavenly questions about holes in the sky and angels winking through them, in defiance of all known laws of astronomy. Religious bigots call such trash "beautiful," and will not permit Infidels to such lies to testify in earthly courts of justice.

THE HORRIBLE RESULT OF A SUPERSTITION.
From the Dublin Times.

At the Clonmel Petty Sessions on Saturday, two women, named Rourke and Cummins, were prosecuted for having on the 22d of April burnt a child three years old, named John Dillon, by placing him naked on a hot shovel. The act was the result of gross superstition on their part, the two women alleging that he was an old man left by the fairies as a substitute for a real child they had taken from its mother. The charge was proved against Rourke, and she was sentenced to a week's imprisonment, the mayor being of opinion that as she had been in custody since the occurrence, the addition of a week's imprisonment would satisfy the demands of justice.

They ought not to hav imprisoned her at all, but dubbed her "Faithful Rourke," in accordance with God's "Faithful Abraham," since she was true to her superstition, as Faithful Abraham was to his. Such things will always occur while children and adults are taught fairy tales, giant stories, witchcraft, and legends inside of the Bible or outside. But had an Infidel, Materialist, or Spiritualist sacrificed a child in a similar manner, no one week's imprisonment would hav sufficed, but a verdict—the result of a denial of God and blasphemous perversion of his holy word—rendered, and imprisonment for life as a warning against heresy, Infidelity, sorcery, etc, etc.

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Mr. Whitford tells many very interesting anecdotes showing the utter worthlessness of religion or of gods in the hour of trouble, trial, and affliction.

As I see the M.D. appended to his name, and then think of the long list of names upon my file of correspondents' addresses, I wonder if all our best physicians are skeptics and radicals. Can it be that, having dissected human beings and found no soul, having stood by the death-beds of human beings and seen no evidence that the dead live again, they naturally take up the idea that "death ends all?"

Be this as it may, I know *I* should hav more confidence in a doctor who did his best to cure me of disease, than in one who believed life and death were in the hands of some great fetich.

I hope friend Whitford's book will meet with a ready sale, and find a widespread circulation, thereby doing good work for truth and humanity.—ELMINA D. SLENKER.

Of the same pamphlet the Maquoketa *Record* says: "This is a well-gotten up, thirty-page pamphlet. The argument is that the great sinners of the world hav been Christians, that Christianity has a kind of bulldozing plan of compelling respect from the people who hav no confidence whatever in its virtues. The pamphlet thoroughly hauls the Bible over the coals. It says:

"'There are at the present time 81,717 clergymen and 17,267.878 church communicants in the United States. Added, we find 17,349,595 people belonging to the various Christian churches. The population of the United States is 55,000,000, one-half of whom (27,500,000) we must confess are adults, from which we subtract the number of clergymen and communicants, and we find a majority of 10,150,405 non-communicants, or Liberals. Now, what do we mean, allowing such a minority of Bible-bangers and their dupes to control our schools, politics, and suppress our thoughts? We hav the brains, but a very few the courage, to tell the Christians their death-bed forgivness of sins in the twinkling of an eye is a reward for crime, and their theory of hell, food for insanity. I hav witnessed the hanging of fifty men in Montana since 1864, for murder and other heinous crimes, who were, without an exception, Christians, who died with the priest or minister (when available) on the scaffold by their side, praying them into heaven, while their victims were writhing in the orthodox hell because their murderers gave them no time for prayers. At present there are in the Montana asylum 84, all Christians, and as many in the penitentiary, all Christians. So it is all over the land. In view of these facts, and considering there are a majority of over 10,000,000 Liberals or non-believers in the Christian religion in the United States, and scarcely one to be found expiating a crime upon the gallows, serving a term in the penitentiary, or wearing the chain of the insane cell, we claim that the Christian faith is the nucleus of crimes.'"

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Gems of Thought.

THE condition of the world is changed by each individual changing a little. If each person living would place a single stone on a pyramid or monument a vast pile would be raised. So if every person will add but a little to the monument of good deeds, a great accession will be made—a pyramid of immense size.—*D. M. Bennett.*

CONSEQUENCES determin the quality of an action. If consequences are good, so is the action. If actions had no consequences, they would be neither good nor bad. Man did not get his knowledge of the consequences of actions from God, but from experience and reason. If man can, by actual experiment, discover the right and wrong of actions, is it not utterly illogical to declare that they who do not believe in God can hav no standard of right and wrong? Consequences are the standard by which actions are judged. They are the children that testify as to the real character of their parents. God or no God, larceny is the enemy of industry—industry is the mother of prosperity—prosperity is a good, and, therefore, larceny is an evil. God or no God, murder is a crime. There has always been a law against larceny, because the laborer wishes to enjoy the fruit of his toil. As long as men object to being killed, murder will be illegal.—*R. G. Ingersoll in the Christian Religion.*

AN old farm-house, with pastures wide,
Sweet with flowers on every side;
A restless lad who looks from out
The porch, with woodbine twined about,
Wishes a thought from in his heart:
Oh, if I only could depart
From this dull place the world to see,
Ah me! how happy I would be!

Amid the city's ceaseless din,
A man who round the world has been,
Who, mid the tumult and the throng,
Is thinking, wishing all day long:
Oh, could I only tread once more
The field path to the farm-house door;
The old green meadows could I see,
Ah me! how happy would I be.—*Anon.*

YOU know perfectly well that if the world were not governed by the laws of cause and effect, there would be no possibility of study, there would be no possibility of organizing sciences. You could never *know* anything. Suppose that I could not count on the properties of iron remaining what they are, what would be the use of building an iron bridge? Next week, it might become wood or some brittle metal and utterly fail to meet the calls I should make upon it. So in every department. The world would be insane; it would be one wild chaos of chance and disorder, unless the law of cause and effect held everywhere. I believe it holds good in human nature as well as everywhere else. This is the scientific doctrin of necessity.—*M. J. Savage.*

MEN are accustomed to say that there is no use arguing about free will, for it is a doctrin of common sense; every man knows he is free. But we know also that common sense has been a great many times mistaken in the history of this world. Common sense—what does it mean? It means simply that stock of intelligence which has become portable in the crowd and which can be passed from hand to hand like current coin. It means the stock of common opinions that are are held by the majority. And many a time, as Huxley has said, common sense is only another name for common ignorance. It needs to be supplemented, now and again, by a little sense that is not so common. Common sense teaches us, even to-day, that the world is flat. It taught that for thousands of years, and it took a great while to argue into the common sense of the crowd the belief which is now established beyond question.—*Ibid.*

THE author of a great reformation is almost always unpopular in his own age. He generally passes his life in disquiet and danger. It is, therefore, for the interest of the human race that the memory of such men should be held in reverence, and that they should be supported against the scorn and hatred of their contemporaries by the hope of leaving a great and imperishable name. To go on the forlorn hope of truth is a service of peril. Who will undertake it, if it be not also a service of honor? It is easy enough, after the ramparts are carried, to find men to plant the flag on the highest tower. The difficulty is to find men who are ready to go first into the breach; and it would be bad policy, indeed, to insult their remains because they fell in the breach, and did not liv to penetrate to the citadel.—*Macaulay.*

CONVICTION, were it never so excellent, is worthless till it converts itself into conduct. Nay, properly, conviction is not possible till then; inasmuch as all speculation is by nature endless, formless, a vortex amid vortices; only by a felt indubitable certainty of experience does it find any center to revolve round, and so fashion itself into a system. Most true is it, as a wise man teaches us, that "Doubt of any sort cannot be removed except by action." On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart which, to me, was of invaluable service: "Do the duty which lies nearest thee," which thou knowest to be a duty! Thy second duty will already hav become clearer.—*Carlyle's Sartor Resartus.*

IF we be sure we are in the right and do not hold the truth guiltily which becomes not, if we ourselvs condemn not our own weak and frivolous teaching, and the people for an untaught and irreligious gadding rout; what can be more fair than when a man judicious, learned, and of a conscience, for aught we know, as good as theirs that taught us what we know, shall, not privily, from house to house, which is more dangerous, by expressly writing, publish to the world what his opinion is, what his reasons and wherefore that which is now thought cannot be sound? Christ urged it as wherewith to justify himself that he preached in public; yet writing is more public than preaching; and more easy to refutation if need be, there being so many whose business and profession merely it is to be the champions of truth; which if they neglect, what can be imputed but their sloth and unability.—*Milton's Areopagitica.*

THE

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1885.

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Odds and Ends.

CHINESE servants are becoming unpopular in California. The wages of Ah Sin are too high.

"ANNA, what must you do, before everything else, to hav your sins forgiven?" "Commit the sins."

EVANGELIST MOODY'S work in Washington was not altogether in vain. There are strong hopes entertained of the early redemption of the trade dollar.

AN Oshkosh prayer-meeting was disturbed recently by a man arising and pulling off his coat, as if preparing to slug somebody. As soon as he spoke, however, it was seen that he was insane, as he asked in a loud voice, "Is there any any grace here?"

"WHY did Noah take into the ark only a pair of each kind?" asked a Sunday-school teacher of her class. "'Cause it was all he needed," said a bright-eyed boy. "Why was a pair of each kind all he needed?" "'Cause t'other feller only had a bob-tail flush."

"WHAT is repentance?" queried the Sunday-school teacher. "To be sorry for doing wrong," said the good boy. "Were you ever sorry for anything you did?" "Yes'm," said the bad boy. "What made you sorry?" "Great Jehosophat! Wasn't you ever spanked?"

IN a Sunday-school the teacher had been explaining the text: "Let your loins be girded." Wishing to see if they understood the explanation, he said to a boy; "Well, tell me how and why we are commanded to gird up our loins?" "To keep up our breeches, sir," replied the youth.

PARSON WHANGDOODLE BAXTER distinguished himself once more at the funeral of an aged colored man: "Our deceased brudder was married foah times during his life, but only one ob de widows am so fortunate as to be able to survive him long enough to be present on dis heah solemnious occashun."

A FOND father presented his four-year-old boy with a trumpet, with which he was greatly infatuated. All day the boy tooted away delightedly, and at bedtime, when his grandmother told him to put his trumpet down and say his prayers, the little fellow said: "Oh, no; I'll tell you what let's do, grandma; you pray and I'll keep on blowing."

"O MR. SMITH," said a young lady at a church fair, "I want your help for a moment." "Certainly," replied Mr. Smith; what can I do for you?" "I hav just sold a tidy for fifteen dollars that cost fifteen cents, and I want you to tell me what percentage that is." "A transaction of that kind, my dear Miss B.," said Smith, who is a lawyer, "gets out of percentage and into larceny."

ON board a transatlantic liner first day out: Captain at dinner (looking round for a parson, and at last seeing a man next him with a white tie on): "Will you say grace?" [No answer] "Will you say grace?" [No answer] Very loudly: "Will you say grace?" Passenger (at last turning round): "Would you mind repeating the question? I'm so damned deaf!"

WIFE: "John, what is this 'faith cure' I read of so much?" Husband: "Marriage, my dear, marriage." Wife: "I don't understand how marriage can hav anything to do with it. Please explain yourself" Husband: "Well, before I married you, my faith led me to believe that you were a perfect angel; since I married you I hav been entirely cured of that faith. That is what is called a faith cure."

"FATHER," he said, as he looked up from the boot he was pegging at, "what is an anomaly?" "Anomaly? Well, what is it?" "Why, down in southern Illinois corn is selling at fifteen cents a bushel, while in Chicago it is worth thirty-two." "Well, why don't the tarnal fules ship it?" "Because the railroad freight is two cents a bushel more than the corn sells at." "And that is an anomaly?" "Yes." "Looks more like an infernal swindle on the farmers."

"I TELL you it required lots of pluck for me to get up and start a fire this morning," said Black. "My wife starts the fires and lets me sleep until breakfast," replied White. "How do you manage to get her up?" "Easy enough. I giv a flounce and shout, 'House is on fire,' and she jumps right out of bed. Try it on your wife." "I did try it once, but it wouldn't work." "Why, what did she do when you shouted fire?" "Jumped up and poured a bucketful of cold water on me, and then asked if I thought she had put the fire out."

INTO the glowing grate he gazed
In silent meditation,
Until her eyes the maiden raised
And said, "What's osculation?"

The lover slowly bent his head,
And with some trepidation
He kissed her on the lips and said,
"Sweet love, that's osculation."

Then, while her heart went pit-a-pat,
Till she could almost hear it,
She said, "I thought it must be that,
Or something pretty near it."

CAPEL'S VALENTINE,

Look here, Mr. Capel, if you would convert
Our people, you're not over-keen;
Put away all the logic of reason and truth,
And purchase a tambourine.
Your methods are gentle and quite medieval,
Inclined to be anciently tactical.
Adopt the bold course of the flesh and the devil,
The Salvation Army is practical.

TALMAGE'S.

Cavorting genius, take a friend's advice,
Put skates on like a rover,
Then you will be prepared to slide
When hades freezes over.

Go on—there's something in the thought
Your actions make us think,
That virtue is a tennis court,
And heaven itself a rink.

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Vol. 12. No. 9. | PUBLISHED WEEKLY. | New York, Saturday, February 2, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

HARRISON TWEED, of Taunton, Mass., dropped dead in church January 18th. Moral: Don't go to church.

IT really surprises us that Mr. Anthony Comstock has not yet undertaken to expurgate or suppress the Bible.—*New York Star.*

THE Brooklyn *Eagle* thinks the Rev. Mr. Newton feels like the ground-hog that came out of its hole too early in the season.

MONCURE D. CONWAY, the radical preacher, who is now on the Continent, will return to America where he proposes to settle down to literary work.

MR. TALMAGE wants Ingersoll sent to jail for blasphemy. Would it not be a better plan to sentence him to a prolonged course of Mr. Talmage's sermons?—*Tribune.*

PARSON NEWMAN, who was recently discharged from the pulpit of the Madison Avenue church of this city, has started a church in San Francisco, Cal., to be run independent of ecclesiastical control.

THE wife of the Rev. M. G. McCaslin of Gustavus, Ohio, has gone back to her father's house in Erie, Pa. She exhibits a wound upon her scalp made by her husband striking her over the head with a book of sermons.

A PENNSYLVANIA editor was fatally stricken with paralysis while at prayer not long ago. An irreligious editor remarks that it is not likely that such a thing would occur again in a thousand years—in Pennsylvania.

MGR. CAPEL says: "It devolves on the Catholic church to lead democracy in the world." This may be so, but the way in which it leads reminds one very much of the attempt of a man to lead an angry bull by the tail.—*Texas Siftings.*

Two young girls, Annie and Ella Miller, were struck by an express train at Hazelton, Pa. Ella was instantly killed, and Annie was seriously injured. The sisters were returning from prayer-meeting. Moral: Don't go to prayer-meetings.

IT is reported that the college for girls at Vassar, N. Y., is declining in prosperity. A professor connected with the institution says that he would not be surprised to see the doors of the college closed within five years. Newspaper ridicule, he claims, will hav done it.

"TWELVE terms of court I hav now held," says Chief Justice Greene, of Washington Territory, "in which women hav served as grand and petit jurors, and it is certainly a fact beyond dispute that no other twelve terms so salutatory for restraint of crime hav ever been known in this territory."

THE Sacred Congregation of Propaganda at Rome has issued a circular, stating that the unanimous protest of the bishops of the Catholic world against the liquidation by the Italian authorities of the property of the Congregation has not prevented the actual execution of that measure, and the Sacred Congregation protests anew.

IN Syracuse, N. Y., recently at a meeting of ladies "representing the religious spirit and philanthropy of the city," the Unitarians were ignominiously expelled because, as one lady put it, the meeting "was to be a Christian meeting, and it would be a blunder to do anything to discredit its character"—such as the admission of Unitarians. The ostensible object of this gathering was to form a charitable association.

IN his lecture, Sunday before last, George Chainey told a story. The last time he was in the company of Colonel Ingersoll some one said, "Now, colonel, suppose there really is a future abode, where everything is as pleasant as you can imagin—that would be all right, wouldn't it?" "No," said the colonel, "we should get tired of it. It would, by and by, get to be the same old story—just like washing dishes. Heaven is the child of hope. But did you ever think that hope is the only fellow who never loses his reputation for veracity? and yet he is the biggest liar of them all." Mr. Chainey publishes his *Independent Pulpit* regularly, which can be had by addressing him at 310 Shawmut ave., Boston. Price, 5 cents per copy.

A COLORED preacher in Brooklyn made some remarks in his sermon reflecting on the integrity and reliability of Job, and carrying the idea that the number of subcutaneous tumors with which he was afflicted was much exaggerated, whereupon a colored sister arose and controverted the statements of the preacher, adding that it was not fair to take advantage of Job's absence to attack him. She was placed under bond of one hundred dollars to keep the peace.

DR. TANNER, the faster, is said to be in Dona Ana county, New Mexico, where he is devoting himself to the propagation of the new religion founded on the inspiration of Dr. Newbrough, of New York. The Bible of the New Dispensation is known as the "Oahspe." Dr. Tanner claims only to be an apostle of the revelator, Newbrough, but as he has discounted Christ's chief miracle by fasting over forty days, he deserves to be considered as little less than a prophet.

INDIANS do not often act as temperance missionaries among the pale faces, but the Independence (Cal.) *Independent* relates this as something overheard there recently: Said an Indian to a white man: "You go to party at Independence?" "No," said the white man; "I am broke and can't go" "What for you talk so?" said the Indian; "you work all time, earn money; what for you no keep him? Some time I broke too; buy whisky, drink him up, money all gone. Now no drink long time, work, plenty money, no broke; you do all same, no broke too."

HENRY STROTMAN, of Vincennes, Ind., who has four children sick with typhoid fever, has been very religiously inclined lately. On the evening of the 6th, as he was praying over his sick children, his wife told him that if he would build a fire he would do them more real service than by praying. This enraged Strotman, and, seizing a heavy spade handle, he beat his wife over the head and body, and clubbed his father-in-law, Christopher Ottesmyer, sixty-three years old, until he was dead. Strotman was overpowered by the police, but not until City Marshal Romer had been badly beaten. Mrs. Strotman is fatally injured. The murderer was imprisoned. He is thought to be insane.

THE Woman's Suffrage Association of Massachusetts has discussed the proposition that the dogma incorporated in the religious creeds derived from Judaism, teaching that woman was an afterthought in creation, her sex a misfortune, marriage a subordination, and maternity a curse, are contrary to the law of God as revealed in nature and the precepts of Christ. One debater exculpated Judaism from responsibility for the degradation of women. A minister followed suit, and also defended early Christianity, and an Episcopalian layman declared that until the church, Catholic, Episcopal, or Methodist, recognized the right of woman to be made bishops, and to ordain others to the ministry, the work of equality can never be accomplished. This last speaker had found the pulpit a center of opposition to woman suffrage, and later it was arraigned as a stumbling-block in the way of temperance; but finally Mrs. Elizabeth Cady Stanton declared that "every form of religion that has breathed upon the earth has degraded women."

THE Methodist organ, just to break the monotony of its course, makes some really sensible remarks on the "Freedom of Worship" bill. After observing that "the name of the bill is deceptiv, naturally so because of its Jesuitical origin," the *Advocate* says: "No state in this republican nation intrusts the training of its infant wards to any sect or church, with their 'services, rules, and disciplin,' and New York in this era of civilization will certainly not take the initiativ in pronouncing the banns of the 'union of church and state,' as this measure covertly proposes. It would be a dangerous marriage that not even law could make sacred. We are learning in this country the lesson, long since learned in the Old World, to distinguish between Jesuitism and general Roman Catholicism. We wage no war on the equal rights of Roman Catholics with all other denominations to freedom of worship and religious liberty, nor deny those rights, but the rather would vigorously defend those rights under the state constitution, to the 'free exercise and enjoyment of religious profession and worship.' But we will war against any attempt to invade with sectarian teaching the absolutely unsectarian beneficiary institutions of the state, whether they be the public schools or the penal and reformatory institutions."

"No more preaching for me," said a young circuit-rider, who had started out with bright prospects and two pairs of home knit socks, to an *Arkansaw Traveler* man. "I don't mind persuading people to lead better lives, but the fact is the walls were too thin where I boarded. I could lie in my room and hear everything that was said in the adjoining room. I didn't like this; I didn't like to be an eavesdropper. The other night I was lying in my room, not trying to listen, but I couldn't help but hear. 'That's a fine preacher,' said the old man; 'got a mouth like a stove-door. Got a devilish sight more appetite than religion. Did you see him make a pass at that shoat? Wonder the hogs don't squeal when he's around.' 'You oughtn't to talk about him in that way,' said the old lady, 'fur he's doin' the best he kin. I didn't like it, though, the way he dove into that butter. Now, he ought to know how scarce butter is. I do believe he could eat two pounds at one sittin'. Did you notice to-night when he got down to prayer? Had his eye on that basket of aigs all the time. My stars! if that's the kind of preachers they are going to send out, we'd as well open the smoke-house and be done with it. That feller is hungry all the time, and besides that he can't preach. Talk's like his mouth's full of mush. He'll never be a success in callin' mourners. Make a better hand at callin' hogs.' Every night I was compelled to hear such remarks, until I decided that my appetite was a trifle too strong for one following a meek and lowly train."—*Maurepas Gazette.*

A YOUNG woman who has been converted by Mrs. Woodward, the Indiana revivalist, is laboring under the delusion that she is in heaven a portion of the time. She was found sitting up in bed one night, cold and apparently stiff, with wide staring eyes, her pulse barely perceptible, and not able to speak. When, two or three hours later, she came out of the so-called trance, she seemed greatly worried, and when rested told that with one exception the scenes she had witnessed were glorious. The exception was that of a body of angels marching down to hell with lost souls. She says: "I know as well as anything when the trance is coming on, for I hav been in one now five times. My hands get cold as ice, and I feel my arms stiffening. My eyes get hard, and the inside of the church or room gets smaller. The darkness begins at the outer edges of the room, and comes toward me from all sides. I get more icy and stiff, and then the sight is gone. I can't talk, and don't want to talk. I am in both worlds—in this, because I can hear everything that is said around me, and in the other because I can see the great white throne." Some one asked her how it looks, and she replied: "I hardly know how to tell you. It is something like a chair, only a great deal larger than I ever saw." Besides this, the loon alleges she saw "golden streets, with angels passing around through them. There are habitations, or paradises, you would call them. They rise up on each side, glorious and magnificent. The light is not white, but radiant and bright—oh, so bright and glorious. I go there by two ways; one with nothing on my mind, and all is happiness. The other is to hav a sinner to save; and then I am praying and pleading for him. That is hard work, and I suffer. My coming back is the same as my going. There is no time of total unconsciousness between. I am always very much worried afterward."

News of the Week.

SPAIN has been visited with fresh shocks of earthquake.

A FIRE in Philadelphia, last week, burnt out nine large business houses.

No news has been received of missing Editor Conant of *Harper's Weekly.*

LUIS GONZALES, editor of *El Explorador,* of Morelia, Mexico, was assassinated last week.

QUEEN VICTORIA is better of her cold. The world as well as her majesty will now breathe easier.

THE Roman Catholic priests of Canada hav begun a pulpit crusade against women sliding down hill.

THREE thousand operativs of the carpet factories of Yonkers, N. Y., are on strike against a reduction of wages.

LAST Sunday being Washington's birthday the ministers said considerable about that distinguished revolutionist.

THE Swiss Bundesrath, the national legislativ body, has resolved to expel all foreign Anarchists from Switzerland.

RICHARD SHORT, the dynamiter, who inflicted eleven knife wounds on Captain Phelan in Rossa's "den," has been held for trial.

WILLIAM C. KINGSLEY, chief stockholder of the Brooklyn *Eagle,* and constructor of the East River Bridge, died on the 20th, aged 52.

HORACE FERREN, deputy postmaster at Batavia, N. Y., committed suicide last Saturday. A discrepancy had been discovered in his accounts.

HEBER NEWTON preached last Sunday on the subject of "Materialism." There was no heresy in the discourse and consequently little of interest.

THE English troops sent to Africa to subdue the False Prophet of the Soudan were at last accounts on the retreat with heavy losses of officers and men.

THE spinners of Fall River are still on strike. The horsecar drivers of the same place hav been notified that their wages will be reduced 10 per cent. It is thought that they will strike also.

SIX Parsees from Bombay, India, arrived in this city on the 22d. Three of them are oculists, two physicians, and one is an interpreter. They hav come here to cure the sick, and tackle the cholera when it arrives.

THE Rev. William T. Osman, of Stamford, Conn., who was bound over in the Superior Court in September last charged with criminal assault on a six-year-old girl of that place, has been sentenced to one year in the Bridgeport jail.

AN Ohio tramp one day last week saw a broken rail on the Cincinnati, Hamilton, and Dayton road, and flagged an approaching train, thus preventing a disaster to the vice-president of the company. He was rewarded with a place on the road.

THE Washington monument was dedicated last Saturday with civic pomp. This monument is the highest in the world, its cap-stone being 555 feet above the ground. It can be seen at a distance of twenty miles in all directions. The corner-stone was laid July 4, 1848. Robert C. Winthrop, then speaker of the House of Representativs, made the principal address. The cap-stone was put in position Dec. 6, 1884. The entire cost of the monument was $1,187,710. Congress contributed $900,000. At its base the obelisk measures 55 feet square, and the walls are 15 feet thick, and at the roof 7 inches thick. The pyramidal top begins at the 500-foot mark, where the dimensions are 34 feet 6 inches. The roof is 55 feet high, the weight of the crown piece is 3,300 pounds, and the weight of the entire shaft is 82,000 tons. The area covered by the foundation is 16,002 square feet; the subfoundation is composed of Portland cement concrete, 15,000 barrels of which were used in the work. An iron stairway of 900 steps and an elevator of 7 tons capacity furnish facilities for ascending the interior.

Communications.

Too Much Faith as Bad as Too Little.

Faith is a power; ignorance is a great power; knowledge is a greater power; love is the greatest power. Faith is powerful for good or evil, as the case may be; so is ignorance; but often evil takes the lead. It has been said by an old saint, "Love and do what you please, for love never did wrong." Genuin love never did wrong. Faith is only the love of belief. Neither faith nor love has eyes. Love and faith are both blind, and both powerful for good and evil. The intellect is often the slave of one or the other, or both. Here is a strange proposition, that shows the power of faith, and at the same time refutes the absurd notion that faith cannot remove mountains. The mountains are mental ones, not physical ones. A belief in a proposition of any kind, whether true or false, has the same effect upon the believer, so far as acts of volition are concerned. Whatever a man believes, it appears true to him. His belief, whether built upon evidence or not, is acted out by him. Let one man believe in one world at a time, and he will act for one world. Let another man believe in two worlds at once, and he will act for both. Should his faith lead to one world, in preference to the other, he will giv the most of his time and ability to the world he thinks the better. The Spiritualists think summer-land better than earth, and spirit better than body, therefore two worlds claim their attention, this world and the spirit world. The spirit world being far better than this, claims the preference.

The Atheist or Materialist believes in this world, knows nothing of another world, therefore concentrates all his powers on this. Thus stands the difference between the Atheist and Spiritualist. One givs the better part of his time and the better part of his love to the spiritual world, while the other consecrates all his life-energies to this life. They may both be good and useful men, but the Atheist is a better man for this earth than the Spiritualist, who divides his time and love between this world and the one built upon faith. The man who believes in another world will act for the other one, and in proportion to his belief will this fair world be neglected. Too much belief therefore becomes injurious. To believe, or not to believe, and what to believe, apart from evidence, are considerations for both the Spiritualist and Atheist.

If the proposition is true that a conscious belief has the same effect on the believer, so far as acts of volition go, then the Atheist is justified in saying that faith leads to erroneous acts, and erroneous acts to misery. Let it be taken that a spiritual life does exist; that being granted, then the belief is not erroneous, and the acts of Spiritualists do not lead to misery. Let it be granted that Spiritism is false, then it must lead to misery.

This is certain, the man who givs his love, his time, his energies, to the improving of this world, instead of dreaming by a medium's dark cabinet, or a kicking table, is the better man for earth and humanity. The other may be in his heaven of fancies. He may hav acquired the power to giv his fancies a form and locality, and by so doing estrange his love of this world, to the extent of his faith in the other.

It is supposed by the Spiritualists, and they aver it to be true, that the spirits are as wise as mortals. That being so, let the argument stand upon the wisdom of the spirits. Belief has no virtue, disbelief no crime, because man believes upon what appears to him evidence. If the evidence is at fault, that is not the man's fault; he did not make the evidence. Thus man believes, or disbelieves, in accordance with the evidence. When the evidence is in the balance, then man waits for more evidence. The belief of the doubter is evidence wanted; hence he believes he doubts, and wisely says that he knows that he does not know. If the spirits are philosophers, they will know that a belief in a proposition of any kind, whether true or false, has the same effect upon the believer, so far as acts of volition are concerned.

It has been shown that a belief in Spiritualism, whether true or false, is not as good for this world as the faith of Atheism. Atheism teaches the duties of this life are primary ones, and whether there is another world or not, there is no virtue in believing it, and no vice in disbelieving it. If spirits are wise, they ought to know that to believe does not prove, to disbelieve does not disprove; and as their presence here upon earth only abstracts man's time, love, and energy from earth, therefore, if true, the spirits are doing man an injury.

There is no virtue, or vice, in a belief of any kind. Whatever a man sincerely believes, he will allow to be practiced upon himself. If he will not allow his own doctrin to be reduced to practice upon himself, he does not believe in what he teaches. The spirits are here truly unphilosophical; they will not allow their own doctrin to be reduced to practice upon themselvs, and they make belief a virtue, and disbelief a crime. They claim the right to make all the conditions, and allow no one to make conditions but themselvs. They thrust conditions upon man, but man must not thrust conditions upon them. They ask for right and privileges for themselvs they will not giv to another. They are our guests; they come uninvited, and demand to hav their own ways. They are only spirits without bodies; we are both spirits and bodies. We hav a better right to this world than they. If we make conditions, the conditions would be to expose trickery. The conditions of the spirits smack of deception. They never say a wise thing, and seldom a good thing. They all appear to be a little short of honesty, and very much in the rear of wisdom. They are genuin prohibitionists; they prohibit all conditions, only those they make. They are spirits without brains, as well as bodies, or else they would see the tyranny of their acts. The Christians hav a tyrant, who says, "Believe or be damned." The Spiritualists hav a host of tyrants—spirits who say, "Believe or be damned." The Christians hav priests, as embassadors from heaven. The Spiritualists hav mediums, as embassadors from the spirits. Both parties are with their credentials—one from heaven, the other from summer-land. If the priests and the mediums were authorized, the one set by God, and the other by the spirits, both would be able to show their authority. Granting that both hav received their credentials from the courts in the other land of the dead, even then their faith in the dead-man's-land abstracts man's love and energy from this life. Let it be granted that the dead are alive, that is of no importance to the people of earth, because belief is no merit, and disbelief no crime. If dead-man's-land is a fact, then all will go to it, because nothing should be punished but crime. Disbelief is not a crime, therefore the unbeliever cannot be punished, and will enjoy dead-man's-land as well as the believer.

Belief is not a virtue. When the believer goes to dead-man's-land he cannot be rewarded for his faith, because belief is neither a merit nor a virtue. Hence the less faith in dead-man's-land, and the more knowledge in this, will be the better for the inhabitants of this world.

The folks who believe they will be alive when they are dead lose their time in churches, in seances, giving their love and money to keep the embassadors teaching that to believe is a merit, and a reward will be given in the other world for so much faith, and punishment for so much disbelief. Here the Christian and the Spiritualist meet; both teach so much pay for so much faith. The Christian is bribed with a crown of glory; the Spiritualist with the bribe of a summer-land, and the power to come back to earth, where he can take his choice of materializing at a seance, or kicking beneath a table for the amusement of believers.

If faith is no virtue, then the believer will not be any better in dead-man's-land than the man who did not believe. Belief depends upon evidence. Evidence commands belief or disbelief, and the want of evidence causes doubt. How foolish it must appear to reward or punish the believer, doubter, or disbeliever! Allowing dead-man's-land to be a truth, we hav nothing to do with it until we pass over Jordan. "Make the most of this world, and leave it better than we found it." This world is enough for this life. He who cannot be content here, and keeps looking for another world, loses the pleasure of this to a great extent. And as spirits remain human, he will carry his passion for another world into dead-man's-land, hence after he has gone through all the spirit spheres he will be looking for some other dead-man's-land to remove to. The man who is content with one world will strive to be happy and make the most of his lot, and if there should happen anything wrong, he will do his best to put it right in the world in which he livs, whether that world is dead-man's-land or the land of the living. Belief is very powerful, although no merit lies in it. It is so powerful as to influence men to see their fancies as realities. Experience teaches whatever a man believes it appears to him as a truth; that faith, like the muscle, grows in strength by continual exercise, and in length of time not only produces belief in spirits, but the belief begins to present the spirits to the eyes, first of the mind, then to the eyes of the body, and things that are not are seen as if they were realities, while realities are seen not. This is removing mountains by an act of faith. Mountains can be cast into the sea by Spiritualists as well as by Christians. When a Spiritualist refutes a Christian's absurd ideas of the other world's affairs, he is only refuting himself. They are both sailing in the same stream of faith. They both reward and punish for faith and doubt. Here is one absurdity in Spiritualism not to be found in Christianity. Spiritism ignores the power of love, while Christianity acknowledges it. Christianity teaches love begets faith; faith and love win heaven. In Spiritism, love does not win the spirits. Your wife, your mother, or your child, the being for whom you would hav laid down your own life, has gone to dead-man's-land. You loved dearly the departed. The departed truly loved you. Here are the two strong loves existing between two beings, one on earth and the other in summer-land. These two powerful, honest loves can not bring you two together. Yet there is a man called a medium. He is the high priest of dead-man's-land; he can summon your dear departed to come to him. The departed one never loved him, but, on the contrary, always despised him. The medium always feared the departed one. Between the medium and the departed one existed a great dislike. Between you and your dearly beloved one there existed the pure honest love, yet your love and the love of the departed one are not strong enough to attract you two together. The dislike existing between the medium and the departed one attracts the two. Upon earth dislikes always repel. If dislike repels upon earth, why does it not repel in dead-man's land? Loves attract upon earth; why cannot loves attract in dead-man's-land? There is your love to attract, there is the love of the departed one to attract; yet these two honest, pure loves can not bring you two together. There is the dislike of the departed one to the medium while the departed one lived upon earth; that one always despised the medium, and the medium feared that one. Hence dislike and fear can and do bring the medium and the departed one together, while pure, noble love can not. Christianity is bad enough, but not half as bad and foolish as this Spiritism. If there is any truth in Spiritism, the loves would attract, and the occupation of the mediums would be gone. As spirits retain their affection, their likings and dislikings, hence the spirits would come to those whom they love, and not to those whom they hated and despised. Let all admirers of faith learn to know that too much faith is as bad as too little, and that the right faith is a handy one, because it is built upon evidence only, finding no merit in belief, or demerit in doubt or disbelief; looks for no reward on account of faith, either in Christian or spiritual dead-man's-land. If there is a heaven, knowledge, the foundation of genuin faith, sets it open to all honest men, and welcomes all, whether they be believers, doubters, or disbelievers, to that world of shadows.

JUDAS.

Social Problems.—No. I.

The Irishman who told his shoemaker to make his boots as large as he could afford for the money has been laughed at a good deal for his folly. So the man who builds a house much larger than the needs of his family require, because he can afford it—or thinks he can—is generally supposed to lack brains. But is it not equally foolish of a nation to try to occupy a country from two to ten times as large as they can use? How foolish it would hav been of the Pilgrim Fathers if they had tried, on first landing, to occupy the whole continent, and started at once to build roads from Boston to San Francisco, and from the Gulf to the lakes, in order that they might open up the country! But this folly would only hav been greater in degree than that of trying to occupy even now more of it than we hav people to fill up. See what it costs us now to build railways through vast tracts of country inhabited only by Indians. A railroad is not needed now where nobody livs any more than it was two hundred years ago. We are told that a railway opens out a country; that people will go a long way from settlements to locate on land as soon as there is a railroad for them. But why should we want people to go far from settlements? Why should we want people to scatter so much? Why should people go west of New York to settle so long as there are plenty of good lands there lying idle? Why should people go west of Ohio until all the good lands in Ohio are cultivated?

Horace Greeley advised young men to go West, but why should they go West so long as there are thousands of acres of land lying in sight of their paternal homes unused? Why should they go West to put in fields of wheat where it will cost them thirty cents a bushel to send it to market, when there are thousands of acres of unused lands lying where it would only cost three cents a bushel to send wheat to market? Is it not as foolish of a nation to want to fill up a country larger than they need as for the Irishman to want boots larger than he needed? See what it costs the government to send mails hundreds of miles to places where almost nobody livs.

What is the cause of people scattering so much? And why do they huddle and crowd together so much as they do in the large cities? Why do they go either to one extreme or the other? This is the greatest of all social problems. Whatever is the cause of this state of things is the main cause of all our social evils. Whatever will cure this evil will do more for the human family than the invention of the steam-engin and printing combined. I hope my readers will take the pains to study out this important problem.

Let me advise you, then, instead of going West, to take a walk out in any direction, and continue to walk until you come to a piece of land lying idle, lying unused from year to year. Then make a halt. Look it over and see if it is good land or not. Call upon the family living nearest to it, and inquire why that land is lying from year to year in an unoccupied and unimproved condition. They will stare at you, and probably think you hav fallen from the moon. But you must tell them that you are trying to solve a

great social problem; that you want to know why it is that people pass by good unoccupied land, and go beyond it to locate. In short, you want to know why people scatter so much. If you are living in a city you will be told a story something like this: "John Smith, a banker down-town, bought that lot fifteen years ago for $400. He has been offered $4,000 for it by the man who built just beyond it on the next lot, who wanted to build there, but Mr. Smith wanted $5,000 for the lot, and wouldn't take any less."

"Why did Mr. Smith buy the lot when he didn't want to use it?" you inquire.

"He bought it," you are told, "to make money out of it."

"How can he make money out of it and not use it?"

"Because he knew the lot would rise in value."

"He has to pay taxes on the lot, has he not?"

"Yes, but it has risen in value so fast that it has paid him well to pay the taxes on it and hold it in idleness. You see, he could sell it any day for ten times what he paid for it. He could sell it and make $3,000 on it after paying the taxes."

You may now start home; you hav found out the solution of the whole problem. Land is taxed so low that it pays rich men to buy it when they do not want it, and hold it for its rise in value. This is why people buy land they do not want; this is why the young man must go West, while millions of acres of land lie unused in the East. This is why people scatter so much.

The cure for this evil is to increase the tax on land so as to make it impossible to make money by buying it and holding it in idleness for its rise in value; if people would not do this we would not occupy a larger country than we need to use. No person would go far from home to locate, so long as there was room for him near home. J. G. MALCOLM.

Hutchinson, Kan.

In Re Malcolm.

When a man builds a foundation that is far out of plumb, or is defectiv in consequence of great holes in it, people are very apt to regard the superstructure reared thereon as an undesirable and even dangerous habitation. Mr. Malcolm admits that he probably made an "oversight" in the statement of his fundamental law of political economy. People hav a habit of losing confidence in those who say one thing and mean another, whether the mistake is the result of design or carelessness. Allow me to gently inform Mr. Malcolm, and his interested correspondent also, that it was not a question of style, nor of argument, that I had in mind when I criticised the former article, but a question of *facts*. These are truly said to be stubborn things, and they are not the least affected by what Mr. Malcolm "presumes," nor by the opinions of nine-tenths, or any other fraction, of readers. In the facts lay the force of my criticism, but if Mr. Malcolm feels any happier for speaking of these as "sophisms," I am willing that he should be so pleased. He might call this earth a sophism and feel better afterward, and no one would wish to deprive him of his harmless pleasure. Facts are the things that crush the life out of styles, arguments, opinions, and theories.

The case is very simple. Mr. Malcolm made some statements that were positivly misleading. I knew they were. I did not say what I thought I had heard some man say. I corrected those errors in the interest of those who are seeking homes instead of studying theories. I had no other object. In THE TRUTH SEEKER of Dec. 20th Mr. Malcolm says: "There is very little waste or useless land in Michigan, and I see no reason why private individuals should seek to own it." Now, if he wished to giv prominence to the idea that no person ought to hav property in land, and had made a remark to that effect uncoupled with the direct statement immediately preceding the remark about ownership, I should hav paid no attention to it. But when he says that there is very little waste or useless land in Michigan, duty constrains me to say positivly and finally that Mr. Malcolm knows nothing at all about Michigan, and his random statements only sink him deeper in the mire of confusion and error. Why doesn't he take his own state, or his own county, or some place he knows something about, for his illustrations? Does he fear that home critics would be more severe than I hav been?

Some people believe that there should be no such thing as absolute ownership of land. I hav never attacked nor defended that idea. Mr. Malcolm's peculiar views in regard to government and taxation I hav neither time nor inclination to discuss, but I cannot refrain from saying that there are a few sentences in his article of Dec. 20th that are so exceedingly "rich" that the richness oozes out at every pore. For instance: "The government should therefore only grant privileges for brief periods, probably for not longer than one year. Governments hav no right to giv privileges to anyone, and if they do giv privileges to any one citizen for less than the privilege is worth"—etc. Surely, a man capable of constructing an all-embracing and elaborately finished system of political economy ought to hav seen that if he had put the second of the above statements first, he might hav saved the trouble of writing the other. If governments hav no right to giv privileges at all, what in the name of one of Thomas Paine's works is the use of talking about granting them for a long or short time, for more or less than they are worth? If you admit that government has an absolute right to grant privileges for one year or any other time, why deny that right in the very next sentence? If government has no right to grant a privilege, it cannot acquire that right by demanding what the privilege is worth, or more than it is worth. Deny the right of government to grant any privilege, or to exist at all, and leave out everything about time and value, and you are consistent.

Surely there must be an "oversight," or an overskirt, or some overshadowing thing, here, that excludes the light from the "true inwardness," the true kernel, of those statements above quoted. There are other "good" passages, but notice of them must be omitted. Mr. Malcolm's articles, owing to his too numerous oversights and certain idiosyncrasies, lead the reader off, as it were, from the true drift of the argument, and cruelly leave him in the gloomy land of quandary. They hav an unfortunate resemblance to the minor premis of the syllogism without major or conclusion. When you hav finished one of them, you cannot tell exactly where you started from, and there is much uncertainty as to your whereabouts when you stop. But the writer's motivs are undoubtedly philanthropic, and he may expound his views at great length without criticism from me, provided he does not introduce unwarranted statements about real things. N. G. W.

Religion in Politics.

For over one hundred years the Constituion of these United States, as created and acquiesced in by our forefathers, has stood the test of each and every contingency that has arisen. The fact that it has stood such test speaks to the sound discretion and discernment of its framers. If, in their judgment, it had been deemed necessary that we, as a people, should recognize a religious originator of all things, that through his workings this government had its inception and birth—if, as the result of this overruling providence, we should hav expressed our allegiance and become outwardly bound, then our forefathers would hav taken such steps as would hav accomplished that object. The framers of the Constitution, knowing the futility of uniting church and state, the consequent evils that necessarily follow such union, and the classes represented by them, recognizing the result, desiring peace for themselvs and posterity, created, passed, and acquiesced in the articles of the Constitution, leaving out all recognition of religious supremacy and religions of every sort and kind. It would seem that any objection of the character sought, if worthy of consideration, should hav been remedied at that time, and not after a hundred years of acquiescence, when it has become a matter of national life. I thoroughly recognize the fact that because a thing has been endured and acquiesced in for years is no sufficient reason why it should still be continued, or why it should not be done away with. But when we take into consideration the fact that at the time of the adoption of the Constitution the people were more orthodox than at present; that they enacted harsher and stricter religious laws, were more superstitious as to their dependence upon a god for existence; when we recognize that from that day to this orthodoxy has been on the gradual decline, that liberality of thought and religious ideas hav been on the increase, we are led to the conclusion that if a people hidebound as they were in religious matters could exist and prosper with such a deficiency as claimed, certainly we, at this day, should be equally as able to do so. As a nation we hav prospered, grown rich, and progressed with a rapidity unequaled by any nation on the face of the earth, the wonder and admiration of all. Shall we check this flow by placing impediments in the road, destroying the peace that now exists, creating petty turmoils and wars of extermination? The recognition of a God in the Constitution is one step toward the accomplishment of such a result. This country was settled by those who sought to escape religious intolerance and a God in the Constitution. Shall their descendants be subjected to the very evils they sought to evade? As we now are, all religions stand upon an equal footing, none having authority over another, tne one gaining converts as against the other by reason of some principle or thing contained therein that attracts, each standing upon the merits involved in its particular creed. It is better that it remain thus than that a recognition of a supreme being be incorporated into our national life. If Congress has the power to make such incorporation, it has the further power to incorporate a certain one as the established religion of the nation, and there will be no rest until that object is accomplished. I doubt peace will then be attained. The one having the greatest influence, force, and power will become the religion of the country, although forced upon the people. The other sects, being dissatisfied, will seek its overthrow. The following, taken from the Cairo, Ill., *Bulletin* of July, 11, 1884, is a sample, though on a small scale, as to what the result will be:

"Several months ago, in the town of Columbus, Ky., it became necessary to elect a new set of officers to run the city government, and the election was run by the Methodist denomination there to such an extent as to elect all the officers from that religious body. Not long after, great persecution was enacted upon other denominations, such as arresting and fining them for little things of no consequence. These persons so fined were the leading and most prominent men of the city. Following upon the track of this the Methodist authorities, through their minister, commenced a war upon all the other Christian denominations of the town, even going so far as to say that the Methodist church was the only gate that stands ajar to admit all to the heavenly beyond, and as to liken that denomination to a huge elephant, and all other Christian bodies to so many little boys with pop-guns shooting wads at them."

Another result of the coalition of church and state is readily recognized when we take into consideration the course pursued by such of the clergy as participated in the late political campaign. Personal invectiv, indiscretion, puerility, a lowering of personal dignity, stirring up contention, producing fear and instability in political circles lest their efforts should prove abortiv, are only the stepping-stones to what would result should the uniting of church and state be accomplished. Why cannot well-enough be let alone? All enjoy the privileges that are awarded to others. Having equal rights with others, we should hav the discernment not to endeavor to establish that which will prove a detriment to the best interests of the country. Of what practical benefit will be the incorporation of God in the Constitution? Will it make the crops any better? Will it ease our financial market? Will it increase the productivness of our mines? Will it enlarge our manufacturing interests? Will it increase our importance among the nations of the earth? Will it enhance the value of our bonds? Without such addition our 4 per cents are quoted at 120. Will it increase our stability? Will it furnish renewed activity to our idle shops? Will it decrease our mortality? Without it our average lease of life is rapidly increasing. Will it increase our morality? If it will not do these things, of what benefit is the proposed change? Why occupy the time of Congress in the discussion of a matter that will in no way benefit the people? Is it to flatter God; to let him know how much we appreciate his accredited efforts? If he is possessed of the powers ascribed to him this is wholly unnecessary, as he sees and hears all we do without putting the same in black and white, or sending special messengers to notify him of our actions. Will it make us any the more law-abiding citizens? Will it elevate our moral standard? If we make this addition, what further steps are to be taken? Having acknowledged him to be the supreme ruler and head of our nation, his law must be the supreme law, the guiding-star of our daily life. This must necessarily be so in order to be consistent with our former declaration. Where are these laws to be found? In the book called the book of divine revelation, said to contain them direct from his majesty. And what are these laws? We find that lying, cheating, and deceiving, adultery, murder, war, and extermination, outrages against women, cruelty to children and animals, cannibalism, slavery, polygamy, poverty, and vagrancy, intemperance, obscenity, ignorance, and idiocy are winked at and admonished, and are the most prominent of those divine laws inaugurated by the supreme ruler. Has it not been the endeavor of our lawmakers to remedy the evils above named, to crush out these crimes—for crimes they are considered at this day—God to the contrary notwithstanding? Has it not been our aim to obviate war and extermination by peaceful arbitration? Is it the desire of the American people that the wheels of progress be turned back to a time when religious intolerance was dominant, or is it the wish of all that peace and an increase of knowledge shall predominate? The latter can only be procured by letting this particular subject remain as it is. C. W. A.

The League Secretary in Seaforth.

From the Seaforth, Ont., Sun.

On Wednesday night Mr. Putnam, as announced in our last week's issue, delivered a lecture in Cardno's Hall. On account of the inclemency of the weather there was a small audience, and quite a number who had intended to be present were no doubt prevented from being there from this circumstance. On account of the small attendance, the lecturer, with the consent and advice of the audience, changed the program, and, instead of a discourse on "Humanity in American Poetry," gave one on "The Coming Religious Demands." During the course of the lecture, which was delivered with much grace and in a clear and forcible style, and was listened to with close attention by the small but select audience, the accomplished lecturer contrasted the religion of humanity, which he defined to be an enthusiasm for truth and devotion to the cause of humanity, and assuaging human suffering in this world, with the religion of the churches, which was specially directed to the attainment of an imaginary state of bliss beyond the grave, at the sacrifice of happiness in the present state of existence. The lecture was delivered throughout in such a gentlemanly manner and with such choice language that the most sensitiv need not hav been afraid of having their religious feelings shocked. Should he ever again return to this town, we hope the public will not let the occasion slip without hearing him.

CATALOG of the Truth Seeker Company's publications sent free upon application.

The Liberal Club.

Dr. D. G. Mayo, of Newark, N. J., lectured before the Manhattan Liberal Club at its last meeting, Friday evening, the 20th. The cold snap that had kept New Yorkers shivering for the past week extended its demoralizing influence to the frequenters of the club, and not more than one hundred and fifty persons were present.

Previous to introducing the speaker, the chairman directed attention to the literature from THE TRUTH SEEKER office upon the secretary's table. This included the TRUTH SEEKER ANNUAL containing Mr. Wakeman's able article on the "New Apostolic Succession," the continuation of which was printed in Mr. Green's magazine, also in this paper last week. Out West, the chairman said, these articles were appreciated, but only two persons here had bought them. This went to show that a prophet was not without honor save in his own club. Dr. Mayo was then presented and received with applause. He is still a young man, of pleasing appearance and at home upon the platform. His subject was the defects and absurdities of the Bible and the Christian religion, which he examined and commented upon. His method is something like that of Mr. Reynolds —a mingling of humor, sarcasm, and ridicule, with an occasional period of sentiment and pathos. His language is rather flowery and his style sufficiently dramatic to arouse the admiration of a less coldly philosophical audience than that which attends the Liberal Club, but even upon this immobile body it was not altogether without effect. He spoke rapidly for an hour and a quarter, and any synopsis of the lecture for which room is here afforded could do it but faint justice. It is appropriate to say, however, that the Christian religion received a scorching such as it seldom experiences. The lecture should be repeated in every community in the country as an offset to the present revival craze. As the time of lecturers at the Liberal Club is restricted to one hour the whole of Dr. Mayo's discourse was not given.

The first speaker to offer criticism was Mr. Robert Blissert, who said, of all the educational institutions in the world, there was none to him like the Liberal Club. He never failed of learning something there. The words of the chairman had always been of especial value to him, and were to his mind like a cup of water to a thirsty man. Having said this, he made an excited attack upon the lecturer of the evening, and a general defense of the priests. The latter, he said, were the friends of the poor and the advocates of human equality. When Mr. Blissert had concluded his speech, it was observed that, in spite of the cold weather, he perspired copiously.

Dr. Weeks's criticism lay chiefly against the lecturer's attack upon the Bible. It was not the Bible, or the Christian religion, he thought, that should be attacked, but the authority which the church exercised over the minds of others. This was reprehensible.

Dr. Kinget said that the time for serious criticism of Christianity was past. Ridicule was the best weapon with which to assail it. Those who could reason had already discarded this superstition, and those who were incapable of reasoning could be reached only by ridicule.

Mr. Wakeman reminded Mr. Blissert that he must learn to play on the harp of a thousand strings, and that forbearance was one of those strings. He must be charitable. The lecturer was open to criticism. He had evidently fallen into the hands of an elocutionist from whom he had acquired an efflorescence of style which the subject and place did not call for. Mr. Wakeman hoped, however, that he would overcome that weakness in time, and learn to condense and deliver what he had to say in a business-like way. With this improvement the lecture would be admirable, and it was a mistake on Dr. Kinget's part to believe that the time for destructiv work against superstition had gone by. It was needed as much as ever, and the humor and wit which seemed natural to Dr. Mayo should continue to be employed. The salvation of the workingman must come through Liberalism, not through the teachings of Christ. A toiler striking against a reduction of wages would never recite to his employer with any effect the Sermon on the Mount. The lesson of that sermon is, if your wages are cut down ten per cent, throw off twenty. The laborer has no basis upon which to place his demands except in the rights of man. The lecturer had done grandly in showing that the brotherhood of man was the only true basis of religion in the world. Industrial progress was involved wholly in the success of the Liberal movement.

Dr. Mayo in his closing remarks said that the audience had heard only the worst half of his lecture, and he thought that was as good as could be expected considering the subject it dealt with. He did not know that he was to be confined to so short a time. When New York lecturers came over to Newark to speak they were given all the afternoon to free themselvs, and might, if they so desired, extend their remarks far into the night. It was then the custom of the audience to ask for more. If the chairman had allowed him to finish his discourse, he would hav saved the critics their waste of breath in attacking what he did not say. His points and arguments had not been touched. Mr. Blissert had said that the priests taught the equality of men upon earth. That was true only in the sense that when a man chanced to rise above the rest, the priests had usually effected an equality by cutting off his head. Dr. Mayo asked Mr. Blissert to look at his own country (Ireland) if he wished to see how much the priests had done for mankind.

The speaker did not allow any of the criticisms to escape his notice. They appeared to furnish him with inspiration according to their severity, and to that extent served a good purpose. His replies were appropriate and pointed.

The Kramer brothers closed the meeting with a good song. Next Friday, Ex-Governor Hoyt, of Wyoming, will speak on subjects allied with woman suffrage.

Canadian Notes.

Last evening the Rev. C. B. Reynolds, in Albert Hall, gave his reasons for leaving the pulpit. He said it was because he found many statements in the Bible which science and experience contradict. He quoted a multitude of passages to that effect, giving chapter and verse for each. The hall was crowded in every part. The audience listened with delight to the eloquent orator for two hours, which appeared only a few minutes, so spell-bound were they kept; smiles, tears, and uncontrolable mirth were at the beck and call of the magician of the rostrum. Mr. Reynolds possesses great dramatic ability. He personated in a most life-like manner the characters of a Dutchman, an Irishman, the Rev. T. DeWitt Talmage, and a nigger. The audience found their risible faculties excited to an uncontrolable degree, the fun was perfectly irresistible. At the close of the lecture Mr. Reynolds received an ovation. He was greeted with round after round of tremendous applause.

Gananoque and vicinity, of late, hav been the scene of many desperate battles between the champions of Freethought and the devotees of the Christian superstition. The Salvation Army invaded that region, and, after field operations on an extensiv scale, including many furious engagements, the Superstition Army finally closed around the entrenchments of Gananoque, got their siege guns in position, bombarded the town (a perfect *Feu d'Enfer*), and finally carried the place by assault. The Toronto headquarters of the Secularist grand army of Canada are hurrying off reinforcements to the battle-ground, and hav telegraphed instructions to the Emancipation Army, of Gananoque, to contest every inch of ground with the Superstitionists until the Toronto Freethought Army arrives. It is surmised by some that perhaps the devil is fighting on the side of the Superstition Army.

On a recent afternoon "Hell and the Devil," and in the evening "Civilization," were the subjects of the lectures of Charles Watts. Civilization consists of (1) Order, that is, security for life and property; (2) Law, that is, justice for all classes, high and low; (3) Arts of Daily Life, that is, improvement of the physical comforts and luxuries and general well-being of man; (4) Activity of the Mental Powers, that is, an expansion of the speculativ faculties—skepticism—a disposition to question and inquire into the usefulness or otherwise of existing institutions and opinions; John Stuart Mill says that no considerable improvement of any kind has ever taken place among men except being preceded by a change in speculativ opinion; (5) Civil, Religious, and Political Liberty; these are the bulwarks of all improvement, that is, civilization; (6) Ethics, that is, activity of the moral faculties—extreme sensibility as to the very highest principles of right and wrong. All these six principles of civilization were in activ operation many long centuries before the first line of the Bible was written or Christianity ever was heard of.

In the city of St. Catherines two or three Freethinkers, seekers of truth and light, hav borne the whole burden and heat of the day of the attacks from the lovers of the darkness of Christian superstition. They hav carried on a lively discussion in the public press with the clergy of the district, and challenged them to a public debate on the platform. Words of encouragement from Toronto hav been sent to the St. Catherines brethren to "fight the good fight;" be not discouraged by the smallness of your numbers; "Many are called, but few are chosen;" "Run not with the multitude to do evil;" "Hav no fellowship with the unprofitable works of darkness; don't be fainthearted because you are only two or three—"Where two or three are gathered together for the cause of emancipation from Christian superstition there is the Spirit of Humanity in the midst of them."

The platform of Albert Hall was occupied on a late occasion by J. I. Evans. His subject was "Evolution vs. Creation." Many of the orthodox clergy adhere to evolution—among others, Prebendary Lancy of Exeter cathedral. Evolution was taught by St. Augustine and other of the ancient fathers of the Christian church. Many thousands of scientific facts verify evolution, which is a scientific theory based on a countless number of analyzable, demonstrable, positiv facts. The hypothesis of creation recognizes the fact that creation took place according to the order of evolution.

Sometime since the Toronto Secular Society lost one of its brightest ornaments by the death of Mr. Charles A. Seadding, a nativ of Chepstow, Monmouth, Wales, and whose early life up to manhood was passed amid the romantic scenery of the river Wye. At a meeting of the Toronto Secular Society, the following resolution was unanimously adopted: "That in the death of Charles A. Seadding this society and the community hav suffered an irreparable loss. His genial and happy disposition, his love of liberty, his hatred of shams, superstition, and ignorance, were qualities that made him an exemplary man and Freethinker. Every act of his life showed that he was a man who possessed the courage of his convictions. And in the final act of all that severed him from loving relativs and friends, he bore the strongest testimony to the mental honesty and sincerity of his life; that principles that are good to liv by are good to die by. Such a man has not lived and died in vain. His influence and example will liv after him and will infuse courage into the minds and lives of those who think similar thoughts. For this legacy of example, and for old associations, we will hold his name in grateful remembrance. While this society mourns a great loss, we do not forget those who feel the loss still more keenly. To the family of deceased, in their affliction, we tender our sincere sympathy and condolence." The remains of Mr. Seadding we buried with the full Secularist honors and funeral ceremonies.

R. B. BUTLAND.

Toronto, Feb. 21, 1885.

Tent Fund.

The following sums hav been subscribed to provide Mr. C. B. Reynold's with a tent for summer campaigning in the interests of Freethought. Mr. Reynolds seeks to adopt popular methods for making the cause popular.

Previously acknowledged,	$38.90
J. Francis Ruggles,	1.00
Chas. Nelson,	1.00
Dr. E. F. Beale,	1.00
M. G. Shoemaker,	1.00
Alex. Risk,	1.00

Mr. Reynolds has received the subjoined letter from the corresponding secretary of the Altoona, Pa., Liberal League:

ALTOONA, PA., Feb. 15, 1885.

MR. C. B. REYNOLDS, *Dear Sir:* Our League, at a meeting held to-day, agreed to pay when called on the following sum for the Tent Fund, to wit:

Lewis Plack,	10.00
H. K. Filler,	1.00
Geo. Bisocker,	1.00
James Moore,	1.00
John G. Kline,	5.00
Wm. J. Burns,	1 00
D, R. Cristian,	2.00
A. H. Mehaffey,	50
Total,	$21.50

May be more to follow. Wishing you success, I am,

Respectfully, JOHN R. KEMP.

NOTICE.

All mail for C. B. Reynolds should be addresed until further notice, Box 104, North Parma, Monroe Co., N. Y. Matters of pressing importance, duplicate letters and address also, to care of THE TRUTH SEEKER, 33 Clinton Place, New York.

The Work in Cleveland.

Yesterday Messrs. Watts and Putnam lectured to our citizens; and their work was a flattering success. Mr. Putnam's lecture in the morning was on "The Coming Religious Demands," and was well appreciated by all present. The attendance in the morning was not large, but in the evening the Academy of Music was filled to hear Mr. Watts, styled by the *Herald* of this morning "the Ingersoll of England." His lecture was on "Christianity and Civilization." It was our hope to obtain an opponent to debate with Mr. Watts, but we were unable to find a willing victim to the speaker's eloquence and logic. But his lecture was well received, and many hav already asked me how soon the two speakers will return, as they wish to hear them again. We regret very much that their engagements prevented them from arriving Saturday, as we had arranged a reception in their honor. Many of our citizens would be pleased to meet them in social discourse and become acquainted with the gentlemen personally as well as by their work. We hope to hav them with us again soon, and can, no doubt, better entertain them, as the friends now are acquainted with them and their work.

We hope the next session of the League congress will be held in this city, as it will giv an impetus to the work that nothing else can. There is a large Liberal element here, that only needs to be stirred up; and then we will be as strong as any other city in the League. Messrs. Watts and Putnam hav the sincere wishes for success of the Cleveland friends.

W. I. IRVINE, Secretary.

Cleveland, Ohio, Feb. 16, 1885.

MRS. SLENKER sends us word that Jeremiah Hacker is still distressed by poverty and debt, and that his little home is in danger of being sold to keep him and his wife from actual starvation. Those who hav plenty should send a little of the superfluity to J. Hacker, Berlin, N. J.

The League.

The Campaign Fund.

Previously acknowledged,	$3,267.34
Massilon,	35.00
Medina,	15.00
B. F. Lewis,	1.00
Cleveland,	20.60
J. L. Moore,	5.00
Charles J. Clark,	1.00
F. H. Hawkins,	1.00
A. Ewing,	1.00
J. H. Page,	1.00
Thomas Carter,	1.00
George T. Hogle,	1.00
W. B. Knolle,	1.00
D. M. Whitney,	1.50
Alex. Risk,	1.00
Total,	$3,353.44

News and Notes from the Field.

The second meeting at Massillon, Feb. 13th, was a marked success. The opera-house was nearly full. A new impulse has been given to the Liberal movement in this place, and an auxiliary League will be formed. Mr. Pocock, Mr. Hunt, Robert Bell, Alfred Pierce, and others, hav been for years in the ranks of Freethinkers, and are heartily in favor of the present forward step.

Mr. Watts found many of his old friends here who had heard him fifteen and twenty years ago in England, and who came—some of them—many miles to hear his ringing words again and grasp his hand.

From Massillon we went to Medina, Ohio, and here we struck a goodly company of Liberals, who were hungry for some Freethought lectures, and ready for organization and work. This town is on the Western reserve, and its leading citizens are outspoken in our cause. We felt at home at once, such a cordial welcome was given. Judge Lewis, George Hayden, J. H. Green, W. L. Farnsworth, J. Andrew, A. V. Asire, C. G. Codding, J. H. Brodley, C. J. Warner, Fremont Phillips, and others, men of character and influence, will make Medina a splendid rallying-place for Liberals. The county is full of them, and of the kind that will do something, now that the golden opportunity has come.

Our meeting on Saturday evening was most auspicious. Three or four hundred were present, and the lectures were received with the utmost appreciation. Mr. J H. Greene, editor of the *Medina Gazette*, introduced us, with a felicitous address. An auxiliary League will be formed, and the banner of Freedom be thrown to the breeze. The following report of our meeting we find in the *Medina Gazette*:

"Phœnix Hall was comfortably filled, Saturday evening, with an intelligent audience from this village and the country, to hear the lectures of Messrs. Putnam and Watts, previously advertised. These gentlemen are lecturing in the interest of the National Liberal League, of which Col. Robert G. Ingersoll is president. Mr. Putnam spoke first, and was listened to with the closest attention, and frequently applauded, as he set forth the principles and aims of the League. He is a very pleasant speaker, earnest and effectiv, and impresses the hearer with his entire sincerity. Mr. Watts, who has been in the lecture-field for twenty-five years, followed in a masterly discourse on 'Secularism and Christianity,' aiming to show the superiority of the former. Both gentlemen occupied the most advanced and radical Infidel grounds, and their expression of views and opinions, illustration and argument, called forth the most general and hearty applause. At the close, a vote of thanks was tendered the speakers."

After this brilliant meeting came the "tug of war." It was eleven o'clock at night, and the next morning at 10:30 we were to speak in Cleveland, and there was no Sunday train nearer than Grafton, a small village eighteen miles away; and so we were obliged to front the wintry breeze and the cold stars in an open sleigh, and traverse that distance. Of course there is a great deal of poetry in such a ride beneath the diamond-lighted heavens, amid the shadowy hosts of trees, over the shining snows, behind jingling bells and gallant steeds. The journey was quite enjoyable for the first half hour, as if passing through some gorgeous palace. Even the icy wind seemed like a breath of enchanting music. But, alas! we did not hav cast-iron bodies, and the frost began to penetrate our bones, and we were glad when it came to the homestretch of this difficult and dangerous traveling. Long after midnight we drew up before a melancholy-looking hotel. Not a soul was to be seen, nor a light burning. We dared not trust ourselvs in the hands of such sleepy inmates, for we must be up and off at five o'clock in the morning; so to make sure of our train for Cleveland, we trudged to the station, where one or two faint red lights were gleaming, to find some good camping-place, hard by a red-hot stove, and try the soft side of a plank for a couch. After eighteen miles' ride, with old Boreas for a close companion, this did not seem a cheerful prospect. But heaven helps those who help themselvs, and good fairies—alias luck and chance—are working for Liberal lecturers as well as other folks, I suppose, for though we did not pray—our thoughts being too deep for utterance—yet no sooner had we reached the ghastly station-house, which appeared to my imagination very much like the outskirts of the fabled hell, an express, several hours behind, came thundering along, and in one minute we were in its bright and warm embrace, and in one hour were landed in beautiful Cleveland, and on a downy bed where we slept faithfully until the church bells began to ring, and then we thought it time to go to "our church," at the Academy of Music, and see our own congregation.

Our Cleveland friends were generous. They are not behind hand in work and devotion. W. I. Irvine, the enterprising secretary, with J. M. Wilcox, vice-president, and others, planned for a great success, and a great success was achieved. It was intended to giv Mr. Watts a reception on Saturday evening, but the lecture at Medina prevented. I lectured on Sunday morning—Mr. Watts in the evening. There were nearly a thousand people at Mr. Watts's lecture, and it was received with enthusiastic applause. We hav had no more encouraging signs of the times than at Cleveland. The League is bound to go successfully forward. Mr. J. M. Wilcox, the vice-president, is author of that instructiv pamphlet "After Christianity, What?" which points to the new order after the old has vanished. He is an earnest and brave Freethinker and will do invaluable service. W. I. Irvine has the fire of youth in his veins, ability and determination, and will make one of our best officers. T. F. Lucas, a stanch English Liberal and co-worker with Bradlaugh, is also a cordial helper in this advance movement. We must not forget our good and noble friend Thomas Lees, a Liberal Spiritualist, broad-minded, and great-hearted. We had the pleasure of visiting on Sunday afternoon his Children's Progressiv Lyceum, one of those beautiful institutions which we long to see established all over our land, wherein our noblest hope and aspiration are blended with science and nature. Mr. Watts and myself addressed the teachers and children, and felt at home amid our more believing friends, for between us and such Spiritualists there is a profound harmony of aim. It is the glory of character, of human fellowship and advancement here and now that both seek, and, therefore, both are in the same great army of Freethought, of civilization, of humanity. Thomas Lees is one of our wisest leaders, for his faith does not take the place of his knowledge, but is a beautiful illumination—a spirit and not a dogma—and so we can work joyously together both for the present and the future, for the dream or the perception of immortality shall not make us any the less human, any the less faithful, or any the less in love with the beauty and grandeur of this world. Thomas Lees was chairman of the evening meeting and introduced Mr. Watts with cordial words of approval for the great work that he is doing. He pronounced Mr. Watts one of the most eloquent advocates of human liberty to whom he had ever listened.

The Cleveland daily papers gave very favorable notices of Mrs. Watts's lecture. He was also interviewed by a reporter of the *Herald*, an exceedingly interesting account of which was published. He was proclaimed as the "Bob Ingersoll of England."

Cleveland has scored a victory for Freethought, and the outlook is most promising.

At Upper Sandusky, Ohio, we found some good friends, and no doubt a League will there be organized. George Beery, Sr., George Beery, Jr., L. B. Harris, Dr. Keenan, Messrs. Norton, Henderson, Sturgis, and others will rally around our illustrious president, who lectured here a few months since to a large and delighted audience. Ingersoll has won the heart of this people, and lighted fires that will never die.

Mr. Sturgis is an enthusiastic worker—an artist of ability, as his crayon of D. M. Bennett in the TRUTH SEEKER office shows; and we hope for him a brilliant future in his chosen profession. He has youth, energy, and pluck, and the genius of Freethought; and these are the conditions of success.

As the Christians refused to debate, and time was precious, we decided to hav but one meeting, which was on Tuesday evening, when Mr. Watts and myself both lectured. Arrangements were made for future lectures, and we expect to greet friends again at this place on our return trip from the West.

From Upper Sandusky we hastened to Toledo to greet our president, talk business, and listen to his marvelous lecture, "Which Way?" I was hungry for the feast, and never did the golden moments fly so fast as when I was thrilled to my innermost being with that wondrous speech. What voice was ever so exquisitly modulated as that, like the harmonies of some mighty instrument! What emotions were expressed in its infinit variety of tone, emphasis, and movement—now like a cataract, now like a river, now like a breath of summer's softest wind, like the delicate voice of the flute, and then like a crash of thunder! Wit, sarcasm, pathos, lightning of lofty thought, the humor of wisdom, the indignation of justice, the music of love, were mingled in transcendent oratory.

Never shall I forget the picture of the slave-mother—so weak, yet so mighty in her pleadings. Oh, how the hot tears flowed and the heart burned as that faint and trembling voice rose against huge injustice. It cannot be—it shall not be, this outrageous insult to humanity—that the Christian's God was ever on the throne of this universe. What shall I say of the peroration—that perfect poem of the past, the present, and the future. To read it was like reading the great song of Homer, or the unequaled lyrics of Shelley. It is full of music, deep-heaving like the sea, yet bursting like the rainbow colors of the wave. Yet, to hear that poem given with the graces of a matchless rhetoric—a voice responsiv to every note of human passion—was a surpassing delight. We touched the hights of human thought; the universe was outspread before the midnight, and the morning, and the day; the lark was singing in our soul, and every pain was forgotten.

But as Milton says it was "another morn risen on mid-noon" to be with Ingersoll in the charming moments of private conversation. He never flags. A thousand fancies are constantly coming like the restless bursting and many-hued billows. He is thoroughly cordial, democratic, at home with everybody, absolutely sincere, and thoroughly natural. His judgment of men and things, of poetry, art, of the whole scope of human experience is amazing. His insight of events, personalities, and relations is the most comprehensiv. Ingersoll is not simply one of the most eloquent, he is one of the wisest men that ever lived.

Mr. Watts and myself had a long talk after the lecture with Colonel Ingersoll in regard to the policy and affairs of the League, the holding of the next convention, etc. The colonel is in hearty co-operation with our movement, and I know that his ideas as to our practical work will meet with the warm approval of Liberals. They will find in Ingersoll a fearless champion, a far-sighted leader who knows the world he livs in, the elements with which we must deal, the path to success, and that honesty is the best policy. Every issue will be met frankly, and for the truth and nothing but the truth.

We are now at Indianapolis, where we expect to lecture on Sunday, Feb. 22d, and on this anniversary of Washington's birthday push on the cause of genuin American liberty; for Watts is a thorough-going republican, and does not believe in an earthly king any more than he does in a heavenly one.

I hav just met Dr. Monroe, captain of the good ship, *Ironclad Age*, who takes care of the body, and givs to the mind the best of nourishment. He is a sterling advocate of mental emancipation. He always keeps the flag a flying, and his ship goes bravely on. Long life to the energetic commander!

Mr. Watts and myself lecture at Hagerstown, Ind., on Monday and Tuesday, Feb. 23d and 24th; at Detroit Feb. 25th and 26th. Mr. Watts returns to Canada for a month's work. There is to be a lively debate between him and Elder Walker, of Indiana, at Welland, Ont. I lecture at Saginaw City on March 1st; shall try to be at Adrian during the week, and other places. I shall lecture at Lexington, Ky., on March 8th, and at Cincinnati, at Robinson's Opera House, on March 15th. Will the Liberals of Cincinnati please take note and do their best to advertise this meeting, so that a large audience may be present? Fraternally yours, SAMUEL P. PUTNAM.

Feb. 20, 1885.

The Coming Church.

From the Montreal Gazette of Jan. 10th.

Mr. S. P. Putnam, of New York, delivered the second of his three lectures last evening in the Freethought Hall. His subject was "The New American Church." The world, said Mr. Putnam, is passing through a profound change. The old ideas are fading and vanishing, and so the old institutions founded upon them are losing their power and beneficence. We must lay the foundations of a fresh institution, that, expressing the deep heart and hope of the people, shall be for coming ages a blessing and a power. We hav duties to fulfil our fathers never had; we must unfold the spirit and the purpose of this progressiv world, so that all mankind will be brought into unity, that the least shall be an inspiration to the greatest, and the greatest be bound in love and service with the least. It is supposed by some that diversity of thought will prevent harmonious action, but there is not so much diversity as was imagined. On questions of real, practical importance people are generally of the same mind. In the church to come we shall unite on the basis, not of any opinion, but of aims; all who mean well, who hav any hope or aspiration, will be members. Our individual life must flow in unison with the life of all. Individuality is a grand thing; we want more of it. The life of all, however, is one. We cannot strive and struggle alone; we need the helping hand and must giv it. Such a church would not be organized simply on the basis of opposition to orthodoxy. Men could not be argued out of orthodoxy, for generally such were guided by feelings and opinions and not by logic. Orthodoxy itself was continually changing, the arguments of the Infidels of twenty-five years ago were the arguments of the orthodox to-day, so it would do but little good to organize to oppose orthodoxy, for that which they opposed to-day, to-morrow orthodoxy itself would oppose. Their grand object was, not to remove the ruins, but to build a temple, and only so far as the ruins were in the way would time be spent in their demolition. The character of the new church will be democratic, various societies will meet in joint association for mutual improvement. But this association will hav no authority which will abide with the local societies. The architecture of the church of the future will be the embodiment of modern ideas. There would also be an ever-enlarging sphere for the scholar and thinker to unfold the ever-fresh stores of literature and science. The Bible would be a valuable book when studied for the life it exhibits, and not for the theology it is said to contain. They would throw nothing aside; they had duties toward their children, they had to make their growing lives bright. They must giv them of their best thoughts and train them in their noblest acquirements, and then the bright child would become an accomplished man or a brilliant woman.

One of the instruments of the church of the future would be music. Poetry was not to perish with the lovely superstitions of the past. And out of the facts of nature and life man shall make a melody and a power. Another instrument of the church of the future would be the drama; the theater will be found one of the divine helpers of the race; he who walks upon the stage shall be more honored than any priesthood; he shall be the interpreter of heart to heart, the unfolder of divinity within whose wonder-working faculty was the flash of genius and not the sacramental rod. The church of the future would also cultivate social life and make it more inspiring and delightful than ever. Not in loneliness, but in companionship, do we catch the brightest vision. It will be a varied, brilliant society, where there will be no dividing lines and all will giv and all will receive. With his great intellectual advancement man most grow more friendly and neighborly, and heart must flow to heart as in the olden time. The church of the future must be free from the chains of dogma and the clouds of superstition. There must be no sects, but the whole family of man must toil together in unity of spirits. It is for this a church existed, not to promulgate a creed, not to build up a priesthood, not to establish outward authority, but to unfold the kingdom of heaven within, to make each man free, not to selfishness and ignorance and evil, but to generosity, culture, and virtue.

The lecture was listened to by a good audience, which showed much interest.

A Hindoo's Narrow Escape.

A. K. Basu in Madras Philosophic Inquirer.

I mixed up, by the end of 1883, with a certain gang of missionary gentlemen, with a view to study the holy Bible. But after a few months, one of them tempted me that he would send me to England if I became a Christian. But fortunate it was for me that this news reached the ears of my superiors—who prevented me from mixing with these gentlemen who for themselvs earn their bread by the public alms. But along with it I must not hesitate to admit that I had a very firm faith that Christ would save me, though I hardly understood by that time what "save" meant. I did not see those tempters any more, but I began to see another gentleman of the English church from whom I expected to hav my salvation. But fortunate it was for me that the curtain from my eyes was dropped. I came to light, the darkness vanished from my mind. I hav no more faith in the divinity of Christ.

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Communications.

Mr. Watson—Mr. Wettstein.

Did it ever occur to you that only the purest motivs and most intense yearning for truth, and nothing but truth, regardless of inherited notions and beliefs, regardless of likes and dislikes, and regardless of benefits and sacrifices, could ever induce anyone to accept the doctrin of radical Materialism? You must admit that if Spiritism taught an eternal condition of misery and pain, as old theology teaches that of hell, very few indeed, nowadays, would believe the obnoxious doctrin. But you must admit that, on the same principle that our good brethren in the church hav now, in large majority, consigned the "hellish doctrin" to realms of fiction, simply because they do not like it, while still clinging to that of a heaven simply because promising celestial mansions and eternal bliss—though both doctrins hav the same origin, are supported by the same evidences, and based upon identical proofs—a vast majority of Spiritists hav accepted the new faith simply because it is entirely in conformity with their fondest hopes and most fervent desires. This being the case, the efforts and arguments of the Materialist, who has nothing to lose, and acts from no selfish motiv, are generally more conscientious, impartial, and thorough than those of his Spiritual brother, who, with every new idea advanced, and every new fact demonstrated, beholds the dreaded decree of man's mortality, very much as a prisoner receives the verdict or sentence of death pronounced upon him. And conceding, for the sake of argument, that—as Spiritists insist—eternal life is a very desirable boon, it becomes self-evident that, when we further investigate, you, my brother, hav an eternity of happiness to lose, while I, if you doctrin is true, will suffer no worse fate than to enter paradise with you.

Now, while I think I hav made clear that Materialism is a continual incentiv to continued and honest research, and Spiritism a continuous restraint to the same end, it becomes, also, my painful duty to speak here of another secret factor largely tending, in an illegitimate but potent manner, to support this mystic faith, namely, human pride.

A new convert to Spiritism, realizing the large number of unbelievers existing among his friends and neighbors, who continually challenge the truth of his new faith, is, naturally, very anxious to present the "proofs" leading to his conversion in as favorable a light as possible; this fact is a continued incentiv to invent, add to, or exaggerate facts and phenomena. For the purpose of justifying his course, he is forced to tell a plausible story, which, if true, would "convince any man;" and who can doubt that many good men and women, strictly honorable in all else, hav often resorted to such means to justify their course, and to accomplish their own glorification?

I here say these unpleasant things to you, Brother Watson, because I am satisfied that your belief also is principally based upon hope, desire, and impulses, largely augmented by still clinging fragments of inherited notions, instead of the result of a thorough and unflinching investigation. You don't go, you don't want to go, to the bottom of things. You attempt to dispose of my last letter by entirely ignoring its strongest points; but these problems must be made clear to the understanding, or the material philosophy is established forever. Can you, will you, do it? If so, I will be a grateful convert; but you must answer my arguments, or retire from the arena of debate.

I requested an answer to the profound problem how a man when he is dead, when each and every particle which made him a man has assumed other forms, when his whole being is annihilated, and he has vanished, he, the identical man, can still liv. Your only answer to which is, "Spiritualists claim that it is the wonderful and subtle organism, the spiritual part, which still livs after the body." But this "spiritual part" is precisely what you assume, which needs proof, but which you sadly fail to prove. Submitting this "spiritual part" to an analysis of logic and reason; to define it intelligibly, precisely as we define any other organic body of which we speak knowingly—this was the sole object of my former letter. Wiser men of your faith hav not ventured upon the hazardous undertaking you hav ventured on but sadly failed in.

What is a "spiritual body?" It is said to possess a shape, outline, and size of a man. What makes it look like a man? There is no flesh, bone, muscle, which generally in large proportion constitute a man. What makes it act like a man? There is said to be life, color, intelligence, prespiration, but no heart, blood, lungs, brain, or nervous system, all of which are generally supposed to be necessary to an activ man. What constitutes this man when all that constituted him in life now lies moldering in the grave? Whence the outline, with no flesh and bone to shape it? Whence life, with no blood to course through his veinless form, or to color his fleshless cheeks? Whence his senses, without the wonderful eyes and all other organs which also lie under the sod? Whence his thoughts, memory, his love for his wife and children, without a brain—upon which, it is an absolute scientific fact, all mental action is dependent? What forms his hair, teeth, finger and toe nails, if not composed of like material as usual in life? What is it when the flesh, and blood, and bone, and hair hav vanished, that still looks like flesh and blood, and bone, and hair? What is it of which, when all is taken away, all remains? What substance or elements is it composed of? What chemical or physical law givs your supposed spiritual matter the form and functions of a human being? All other physical bodies can be dissected, weighed, analyzed, and resolved into their original elements. Can a spirit be subjected to like process?

No! Spirit matter, bodies, or particles are absolutely beyond the reach of science and the human understanding. A thousand spirits would not weigh a grain, or fill the eye of a needle! All the elements, forces, and potencies known to science are never known to form a spirit. Everything known is never a spirit, but something else. Only the unknown, utterly incomprehensible, miraculous, can be spirit, if anything. Bacon, Humboldt, Darwin, Liebig, and hosts of other scientists hav now had access for nearly a century to the accumulated wisdom of all ages, and if Spiritism were indeed true, these dead-alive philosophers would at least communicate to an ignorant world a rational definition of spirits. But, alas! in vain do we listen for a voice from these realms from whence no wanderer returns!

And this is why I ignore all so-called phenomena, "proofs," etc., because until the human mind can obtain a reasonable understanding of spirit existence, its nature and attributes, how and where it exists, etc.—until then, to me, all phenomena, no matter how mysterious, are easier explained upon any other hypothesis than that of spirits. This mystery towers over all, like the Himalayas over an ant-hill.

Rochelle, Ill. OTTO WETTSTEIN.

The Oath.

The *Christian Statesman* says:

"We see that a petition is in circulation in Massachusetts for the abolition of the civil oath. The signers ask that all distinction between witnesses who qualify with an oath, and those who decline to do so, be ignored by the law. Here, as at other points, the real question is whether the Bible is true. If God has ordained the oath as a means of bringing the human conscience face-to-face with himself, and awakening a solemn fear of punishment in case of falsehood, then courts of justice are bound to use the oath as an 'instrument of investigation' into the truth. If the people believe in the divine authority, and in the efficiency of the oath, they cannot but prescribe its employment in their constitution and laws. Few intelligent and candid Infidels will deny that this is the teaching of the scripture in this matter. Why, then, do they shift the question to other grounds? If the Bible is true, our laws requiring the use of the oath ought to stand. Let our Liberal friends first convince the people that the Bible is a relic of superstition, and then ask for the abolition of our Christian usages. Unbelief in Christianity is the basis of their own action in the premises. Why do they ask us to join in their action while we do not share their unbelief?"

This is a specimen of ambiguity which is something of a surprise, coming from an able God-in-the-Constitution writer. These gentlemen are usually very logical in their reasoning, though their premises are at fault. They object very strenuously to being accused of favoring a union of church and state. They say that they are as honestly and earnestly opposed to such union as is the most pronounced and radical Freethinker. They protest that it is very unfair of us to charge upon them a desire to combine the ecclesiastical and the civil in our government. Entire lectures by their accredited agents, whole pages of their newspaper organs, are devoted to repelling this charge.

But what shall we think and say of arguments such as I hav quoted above? Do they harmonize with their pleas against the union of church and state? In the light of the above argument of the *Statesman*, and measured by the logic of their demands, can we regard their protests as other than Jesuitical? What do they mean when they denounce the secular idea of government? Do they not regard a theocracy as the only true government? And what is a theocracy other than a combined state and church? This being so, what becomes of their emphatic denial of an intention to establish here in these United States such a double-headed concern?

By the reasoning of the *Christian Statesman* every religionist is bound to demand that the dogmas of his creed, the teaching of his sacred book, be incorporated in the fundamental law of his country. The only question is, Is this dogma true? Now, what is this if it is not the closest kind of a close union of church and state? What rank hypocrisy, then, to claim that they are opposed to such union!

There is not a single feature of the old actions and cruel union of the powers of priest and king which would not be exhibited in all its hideous deformity were the program of the *Christian Statesman* to be carried out. Every essential doctrin of Theism and Christianity would be enforced by all the powers of the state. Heresy would be hunted in the same remorseless way that it was in the palmy days of church domination. It is all hypocritical gammon, this loud pretense of the self-styled "national reformers" that they are opposed to a consolidation of church and state. It is impossible for them to be opposed thereto if they are sincere in their contention that it is simply a question whether the Bible is true, and that if it is, the faithful Christian is bound to demand that its commandments and ordinances shall be recognized by, and be parts of, the Constitution, laws, and judicial procedure of the land. Of course the Christian at once assumes that it *is* true, and hence he must favor all existing features of Christian government, and such additional ones as may be necessary to bring our laws and usages into complete harmony with the Bible. Indisputably this is nothing more and nothing less than a united church and state, and none know it better than do these "national reform" advocates who are trying to make the people believe that they are the true Secularists, though they in almost the same breath bitterly denounce the secular state as "godless" and "immoral." In trying to simultaneously occupy these fundamentally antagonistic positions, they presume much, very much, upon the ignorance and stupidity of the Christian and nothingarian masses.

Another thing: the *Christian Statesman* avers that "unbelief in Christianity is the basis of their [our] own action in the premises," and assumes that none but Infidels are opposed to the judicial oath, and that oath-taking is clearly and unqualifiedly enjoined by the Bible. It is not necessary to say to ordinarily intelligent persons that not one of these assertions and assumptions is true. There are many Christians who, to their honor be it said, do not believe that it is any part of their duty to compel their fellow-citizens to do violence to their own consciences in this matter of the oath. Entire Christian sects, as the Quakers, refuse to swear, but affirm instead, believing that, in so-doing, they are obeying the scriptural command which enjoins them to "swear not at all."

Very astute are the leaders of the National Reform movement; very reactionary and vitally wrong are its demands; and very dangerous is it in its present stage of development, and in its accessories and adjuncts. Allied with the prohibition crusade, it is rallying beneath its black flag very many men and women who claim to be, and doubtless think they are, the friends of freedom. Every enactment like the Comstock postal statute, the Sunday law, and the prohibitory liquor law, takes it a step nearer the goal of complete victory. Inch by inch, foot by foot, it is pressing forward, and the time is not so very far distant when every man and woman in America must choose for it or against it. There is no possible middle ground. Liberals who to-day are its allies though their support of its accessory measures, such, for instance, as prohibition, postal legislation in the interest of "morality," rigid marriage laws, etc., must, ere long, join hands with the theocratic champions, and labor with them for the establishment of the hierarchy which they seek to set up upon the ruins of the civil republic, or they must cut entirely loose from their present contaminating and reactionary surroundings, and come squarely over to the side of liberty and progress, joining hands with us in the cause of physical, mental, moral, social, and political emancipation from the degrading dogmas, customs, and laws of the ignorant and despotic past. It is useless to hedge and haggle, to hope to stand erect upon an inclined plane of logical ice, to try to put the new wine of liberty into the old bottles of tyranny. The ranks are swiftly forming, the lines are being more and more sharply drawn, and Liberals must face the truth and realize fully the fact that he who would force his ideas of morality and of health upon dissentients is twin-brother to him who would force his religious creed upon his unbelieving neighbor, and that his place is in the camp of the God-in-the-Constitution legions. EDWIN C. WALKER.

Death of John S. Verity.

From the Boston Investigator.

We mentioned last week the sickness of this very worthy friend and efficient associate in the Liberal movement, and expressed the wish that he would recover. But we were disappointed, and now it is our painful duty to record his death, which occurred on Tuesday, the 10th inst., at his residence in Lynn. He was 62 years of age.

Mr. Verity was a man of many excellent qualities, greatly respected by all who knew him, and his death is deeply regretted by a large circle of friends and acquaintances. Possessed of an intelligent mind, a benevolent disposition, pleasant manners, and sterling honesty, he was a thoroughly good man, whose life was useful and blameless, and whose name and memory will long be cherished by all who knew him best. In the relations of husband, father, friend, neighbor, and citizen, he discharged all his duties with remarkable fidelity, and we think it may truly be said of him that the only grief he caused was when he died, Death is the common lot, and from it there can be no exemption, but it seldom happens to anyone who exhibited in his life more genuin or manly virtues than marked the career of John S. Verity.

The funeral took place on Friday last, the 13th, from Paine Hall, which was draped in mourning, and

there was a large attendance of friends. For the following report of the exercises we are indebted to the *Daily Herald* of Friday, the 13th:

JOHN S. VERITY AT REST.

Paine Hall was the scene of a funeral this afternoon, which was in perfect keeping with the life of one who, for many years, had stood upon its platform and enunciated the principles of the man for whom the hall was named, and who was the champion of the labor movement in Massachusetts. John S. Verity, known to all workingmen, was the person over whom the services were held, and the hall was tastefully draped in mourning for the occasion. The blinds were closed, and the lights turned on. The remains were encased in a broadcloth casket, and rested at the head of the hall just in front of the stage. The floral display consisted of a beautiful wreath and sheaf of wheat, the gift of the Ingersoll Secular Society, and a pillow and anchor from the children of the deceased.

Seated in the hall were many ladies and gentlemen who knew Mr. Verity in his lifetime, while upon the platform was Horace Seaver, who conducted the services, Mr. J. P. Mendum, of the *Investigator*, and the Temple Quartet. The services were opened by the quartet, which sung the hymn, "Death, What Art Thou?" after which Mr. Seaver read one of Bryant's poems on death. The quartet followed with, "The Flower at Sleep," music by Buck; after which, Mr. Seaver delivered an appropriate address. The closing piece by the quartet was the hymn, "The Long Day Closes." At the close of the services the remains were taken to Cedar Grove Cemetery for interment, Messrs. Galen Coffin, Isaac Monroe, W. M. Chandler, Ernest Mendum, L. S. Meston, and John A. O'Malley being the pall-bearers.

At the meeting of the Boston Liberal Club, Feb. 15th, the following resolutions were offered and adopted by a rising vote, as the unanimous opinion of the club:

Resolved, That the Boston Liberal Club deplores with enduring sorrow the sudden death of its worthy member, John S. Verity, whose memory we must cherish as a faithful and genial friend, and earnest and honest *thinker*, and whose ability as a pleasing and ready debater always enlivened our debates; and whose untiring passion for reform, and constant efforts for human good, entitle him to the lasting gratitude of mankind.

Resolved, That in the death of our long-time friend and member, Mr. John S. Verity, the Boston Liberal Club is placed under a double sorrow, he having been, not only a most honest, pleasing, and ready debater, but also, what is of still *more* importance, a deeply earnest friend of that humanity which it is our aim to benefit by means of the public discussions which we constantly maintain.

Resolved, That our secretary be requested to forward a written copy of these adopted resolutions to the widow and family of the late Mr. Verity, as some expression of our sympathy with them in their sad bereavement.

Charles Watts on English Politics.

During Mr. Watts's recent visit to Pittsburgh he was interviewed, the following account of which we take from the *Leader*, published in that city:

WHAT A PROMINENT LIBERAL HAS TO SAY ON ENGLISH AFFAIRS.

Mr. Charles Watts, first vice-president of the National Liberal League, who is now touring through the United States, lecturing for the benefit of the League, was found by a reporter at the Central Hotel last night. Mr. Watts is a typical Englishman, with a round red face, dude whiskers, appearance such as John Bull is usually pictured out to be, and a gentleman of education, well versed in English affairs, with social qualities that make him quite entertaining. His headquarters on this continent are, for the present, at Toronto, Canada, but he contemplates a general tour of all the states under the auspices of the National Liberal League, lecturing upon advanced ideas in Liberal religion. During the hour's conversation, Mr. Watts expressed the following views: "I see that Mr. Bradlaugh has been refused a new trial by the Court of Appeals upon the charge of voting with the House without taking the oath, or rather for administering a mock oath to himself. His only appeal now is to the House of Lords, and we may expect what its decision will be. The fine imposed for such an offense as he is charged with is, I believe, £500, but it is not likely to be imposed in this case. He has one other appeal, I may say, and that is to the people at the general election, which will undoubtedly be held next year, in consequence of the new Franchise bill. Bradlaugh has nothing to hope from the present Parliament. With a new Parliament he can take the oath again among the first forty members, though, of course, he can just as easily be expelled again after the House has taken its seat. The election next year is going to be a very important one, as the new Franchise bill passed last year creates two million new voters, who will go to swell the Liberal ranks (politically speaking, remember, for I am not talking religion, but politics, now). This new electorship is created by extending the same franchise to counties as is at present enjoyed by boroughs. Heretofore there has been a property qualification in counties which did not exist in boroughs, so that a lodger paying a small sum for rental in the boroughs was entitled to a vote for members of Parliament, while his neighbor just across the boundaries in a county, who perhaps paid out ten times the sum in rental of a large estate, was denied this electoral privilege. The new franchise will not affect the voting of women in the counties, who, while they could vote on some local matters, never had a voice in the election of members of Parliament. The new electors become an important factor, who must be taken into account by Radicals, Liberals, and Tories or Conservatives—though the latter hav nothing to hope from them, and for that reason hav done all they could to defeat the bill. The ministry, you understand, depends upon the party in power. If the Tories are in the majority, it is a Tory ministry, and if the Liberals prevail, it is a Liberal ministry. The Liberals at present are very largely in the majority, so much so that even if the Radicals were to vote with the Tories, which is something rarely done, the Liberals would still hold the balance of power. Although the Gladstone ministry is the Liberal party, and public opinion is somewhat divided upon the Egyptian question, yet the mass of the English people are opposed to England's foreign policy in relation to Egypt, and think she ought never to hav entered Egypt. When Parliament votes condemning the ministry, the prime minister either resigns or appeals to the people at an election.

The Tories during last session two or three times attempted to pass an act condemning the ministry, but failed for want of a majority, but they will certainly attempt it again, and a few more defeats in Egypt, or inactivity there, will probably result in its passage. One thing is sure: If it is learned beyond question that General Gordon is dead, the people will demand the resignation of the present ministry in language there is no mistaking. If the Tories pass a resolution of want of confidence in the government Gladstone will resign, as he is, I think, tired of public cares in that position, and will scarcely appeal to the people. If Gladstone resigns, the queen could call the Tory leaders to form a ministry. The Radical body of the House of Commons is composed largely of Irish, and the larger portion of the Irish members are Radicals. There are but few Irish Tories, as the most of the members are either Liberals or affiliate with the Liberals as Radicals. The Irish always vote with the Liberals upon all matters except such as refer to Ireland; then they vote as they think is to the best interest of Ireland. With them it is Ireland first, and the general good takes a secondary position. There may be two or three Irish members in favor of the dynamite methods, but I believe the large majority of the Irish, as well as all English Radicals, are opposed to force, and in favor of moral influence to accomplish reform in the administration of Irish affairs, which undoubtedly need it. While many of these wrongs are undoubtedly grievous, yet if they cannot be righted by moral force the privileges asked are not worth the sacrifices that would be made in trying force. The Gladstone ministry has done much to relieve the distress and oppression of that unhappy country, and would do much more, but these dynamite outrages are doing more to hurt the Irish cause than anything else, and retard legislation which would be favorable to Ireland. I believe a large majority of the liberal English are in favor of measures that will relieve the oppression of Ireland, even to the extent of giving her local government; as to separate government, that is out of the question, and I think that will never be. While the tendency is thus toward relieving of Ireland, no government will permit coercion, and the dynamiters are impeding progress in the direction of legislativ relief. The agrarian troubles, and other outrages, I think, are largely traceable to Ireland itself, and her people, who are under the power of the priests. They hav implicit confidence in their religious instructors and will do anything they command, and the priests deny the people the right of liberal education. I was in Dublin, and other towns of Ireland, and found the people warm-hearted and generous. There is a bad class among them the same as in any other country, but I think if a generous education was given the Irish they would be able to see what was their advantage and come nearer to the realization of their desires than they can hope to do without such an education.

The Effect of Reynolds on Frackville, Pa.

Special Correspondence Shenandoah Evening Progress.

Frackville is in a perfect ferment. Every fervent believer in Christianity is quickened by the fact that one of the greatest opponents to the received faith of civilization has been in their midst and planted the banner of Secularism right in what had heretofore been considered as one of the strongholds of Christianity. "Hav you been there? Did you hear the lecture? Isn't it fearful?" meet the ear on all sides. Upon getting an introduction to this being that was creating such a ripple in the church circles of the town, we found the object of this curiosity and anxiety to be the Ex.-Rev. C. B. Reynolds, of Rochester, New York, chairman of the executiv committee of the National Liberal League, and next to Colonel Ingersoll the greatest Secular gun in America. This card of introduction was certainly enough to arouse one's curiosity who knows little or nothing of the knotty questions of theology beyond the opportunity afforded while studiously pursuing a third reader in one of our grammar schools. Socially we found the gentleman to be everything that education and experience could desire, able and willing to answer any question you might be pleased to ask, and if not able, candid enough to acknowledge his inability to do so. Prior to the gentleman's apostasy he had been known as a most powerful and successful evangelist, distinguished for his brilliant oratory and wonderful dramatic power. He delivered three lectures here: Saturday evening: "What Liberalism Teaches;" Sunday afternoon, "Why I Left the Pulpit;" and Sunday evening, "Salvation." The Liberals all rallied, and the novelty and ability of the speaker caused a very large attendance.

After giving a quite lengthy synopsis of Mr. Reynolds's lectures, the correspondent concludes:

We hope some able divine will giv full and satisfactory answers and refute the assertions made by this follower of Secularism, for the powerful dramatic oratory and great magnetism of the speaker deeply impressed all who heard him.

A local League has been organized, and some of the most sober and reflecting citizens of this place hav subscribed to its rules, and they will hold science schools every Sunday in lieu of Sunday-schools, and as they propose to promote sociability by providing a constant succession of exciting amusement, they are likely, unless their position is refuted, to draw all the youth into the fearful vortex of Infidelity. This is an aggressiv movement against Christianity which we hope those who are able will repel, for the sake of a common and weak humanity tottering in our midst upon the verge of utter destruction.

"REX."

Closing Scenes at a Revival.

Associated Press Dispatch from Wheeling, West Virginia, Feb. 16th.

The country for many miles around is disturbed by a demonstrativ revival which has been going on for some days at Wall's Bottom, a small town in Monroe county, Ohio.

The climax of excitement was reached last night, when the revivalist minister announced to the congregation that Chris. Dongel, a notorious Infidel, had seen God and was ready to espouse the gospel.

At the moment of the announcement, Mrs. Margaret Miller, the wife of Jackson Miller, a justice of the peace, sprang upon a bench and uttered a piercing shriek. This was an impromptu signal for a joyous outbreak. The man at the organ planted his feet on the pedals and let the big instrument "go" for all it was worth. The Rev. Dr. Dodge, in a loud voice, commanded the people to shout with all the power of their lungs, that the Lord might hear of his triumph over Bob Ingersoll and the devil.

The command was obeyed to the letter. Men and women left their seats and began to dance up and down the aisles, calling upon Christ to descend upon them and giv some manifestation of his approval. A rush was made for the pulpit, from the top of which the minister, in a delirium of excitement, dived headfirst into the surging mass below. The pulpit was then torn down, the Bible ripped into shreds, and the minister hurled through a plate-glass window into an adjoining graveyard.

The work of demolition thus inaugurated spread with increasing fury and lightning rapidity. Backs were kicked off the pews and even the flooring of the church was partially ripped up.

One woman keeled over in a trance, and remains under the influence yet.

A procession was formed, and Dongel was lifted upon the shoulders of the women, who marched up and down the center aisle shrieking, "Rock of Ages."

The meeting did not close until 4 o'clock in the morning, at which time the interior of the church was a complete wreck. The following day, Saturday, Dongel, who had not ceased howling one moment from the time of his "conversion," became violently insane.

He went to the bank, drew out all his money, and took it to the preacher. Then he locked Jacob Meiser in the cellar and compelled Mrs. Meiser to surrender what money she had at hand, which he also took to the preacher. The latter appeared greatly delighted, and slapping Dongel on the back, told him to keep up the good work.

At the night meeting Dongel appeared in the fantastic costume of an Indian chief. He wore a crown of wax flowers and carried a heavy club.

After a few murderous flourishes of the latter, he ordered the minister, whom he addressed as Judas Iscariot, to leave the pulpit. The latter protested, whereupon Dongel hit him over the head with his club, almost crushing the poor man's skull.

Dongel mounted the pulpit, and menacing those before him announced himself as Christ, and said he was not only to judge the world but to knock it out at the same time. His manner was so violent and his voice so shrill that many women fainted and others made a desperate effort to crowd out of the church. This precipitated intense excitement and aroused Dongel to the fever-heat of frenzy.

Springing from the pulpit, he began using his club with murderous effect upon men and women alike. He seemed possessed of supernatural strength, and threw off those who attempted to seize him as if they were pigmies. One woman, Mrs. Dilton, he beat into a shapeless mass, and broke her brother's nose with a single blow when the latter interposed to save her life.

It is believed that Mrs. Dillon must certainly die.

It was fully twenty minutes before Dongel could be secured, and only after a struggle which resulted in the fatal wounding of at least three of the deacons. When overcome the maniac, in whom no vestige of reason now remained, was bound hand and foot and afterwards gagged.

With this scene of bloodshed and misery the revival terminated, and the physicians of neighboring towns hav been kept busy ever since patching up the victims.

Fears are entertained that the excitement has dethroned the reason of the minister and several members of his flock, and that further distressing trouble will follow unless the commotion subsides.

In other places, we understand, this work of developing lunacy is still permitted to go on.

Church Property Exemption.

From the Boston Journal.

The committee on taxation heard Thursday morning the petitioners for a repeal of the law exempting church property from taxation. Following is the report:

Richard P. Hallowell was the first speaker, who said the exemption law was in effect a subsidy. As such, he was opposed to it. The result was a direct tax on all people of the state for the support of religion. But religious corporations ought to pay their share of protection. Exemption was a vicious principle, and a violation of the spirit of our free institutions. He argued from the theory on which our government was based, that the taxation of all for the support of churches was unjust, though religion in a community was a good thing. He was opposed to any discrimination or compromise on the matter. The whole thing was wrong.

Mr. F. M. Holland said that the petition had been signed by 1,060 citizens of Massachusetts, among whom were Prof. W. T. Harris, the Revs. M. J. Savage, W. T. Gill, J. S. Bush, F. Frothingham, W. J. Potter, and J. K. Applebee. Four hundred and sixty-one signatures were collected in Newburyport by a gentleman who wrote that the opposition there was very weak. "If the case were left to the people I think there would be a vote of four to one in favor of this amendment in Newburyport." A friend in Sterling says, "If the state were canvassed it would astonish the representativs."

A letter was read from the Rev. Dr. Stebbins, successor to Starr King in California, saying of the taxation of all property there the past twenty years: "I do not think that the law has any effect to hinder the churches in any work or influence for human welfare." He also read an argument for taxation drawn up by the Rev. J. S. Bush, an Episcopal clergyman recently settled at San Francisco and a signer of the petition.

The Rev. W. T. Hill, of Lawrence, was in favor of the petition on statesmanlike principles; churches should bear their own burdens; the present system was a heritage of the past tyrannical ages. If the churches could not support themselvs under a system of taxation they ought to go out of existence. It would be a good thing for both the church and the community. Churches were only educational to a degree—not enough so to demand to be exempted as an educational institution.

B. F. Underwood felt that a principle was at stake. All the churches were on an equal footing, and what is the difference between compelling a man to support all churches and compelling him to giv $100 for any one? Indirect taxation was just as bad as direct taxation. He read an extract from a speech of Gen. Garfield in Congress in favor of this idea. The church and state ought to be entirely separated. There is no difference between church exemption and compelling a man to support any individual church. He cited as one case of discrimination the fact that Paine Hall paid taxes while Parker Memorial Hall paid nothing. He had no hostility to any ecclesiastical sect or theory; it was the principle at stake.

Mr. F. Frothingham said this was a simple case of justice, and the attitude of equal justice to all was the theory of the state. Suppose in a large community one institution acquires property to the extent of millions of dollars, and holds that property exempt from taxation; that particular body is at a great advantage; the rest of the community has to pay a very much higher rate of taxes. Such a case is not a mere supposition. A serious injustice results in such cases, and the principle is the same whether the religious body is large or small, rich or poor. As a minister, he could see in his own denomination how desirable it would be to hav some small churches exempted, but after all there was the principle at stake, and after careful and earnest consideration he was bound to stand for principle and right. The idea of entire justice to all religious institutions was the basis for treating all alike. He admitted, in reply to a question from Mr. Cummings, of the committee, that there was a possibility of bringing religion into politics through Protestant assessors valuing Catholic churches high and Catholic assessors valuing Protestant churches high. The speaker, on the other hand, thought that was a minor evil compared with the great principle at stake. He thought the taxation of churches would prevent the building of such costly churches, in which the poor could hav no part, and were even practically excluded from worshiping.

There was no opposition.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - FEBRUARY 28, 1885.

A Favor Asked.

Will the friends of THE TRUTH SEEKER in every state of the Union (and especially some friend in every place in which an institution is located) send us the latest report of the officers of the penal and reform institutions of their states? We wish to compare the religious proclivities of the inmates, and to giv the statistics as full as possible. No matter if reports are duplicated; it will serve our purpose much better to hav a dozen reports of one institution than no report. We ask *every* person able to get one of these reports to send it to this office.

Tax Them All.

Ministers and priests in this state are allowed exemption from taxation on fifteen hundred dollars of personal property and real estate. It is now proposed to make this foolish piece of legislation a little more stringent by providing that the house shall only be exempted if "actually and personally occupied by the priest or preacher as a residence."

Upon this subject the New York *Herald* has said our say pertinently and forcibly. "The best thing," it says, "to do with that exemption is not to amend, but repeal it. As it stands, and to the precise extent to which the return of taxes is less on account of it, it constitutes a state church."

And a state church in this country is unconstitutional.

Catholicism in Ecuador.

The Catholics in this country talk a great deal about freedom of worship, religious liberty, and the bigotry of those who would keep the "mother church" out of our public institutions. But in countries where Catholicism is all-powerful religious liberty means to Rome precisely what it meant to the Massachusetts puritans—liberty to worship in her own way, and force everybody else to worship with her. And having once obtained a grip upon a country, Rome never releases it. Poor Ecuador is realizing this.

By the terms of a concordat ratified in 1863, one-tenth of the products of the estates and manufactures are devoted to the church; the schools, journals, and literature are all subject to the approval of the church—the church exercising a censorship; and no marriage ceremony is legal not performed by a Roman Catholic priest. When Veintemilla, the dictator, was deposed in 1883, a national convention was held which adopted a constitution. This constitution, however, had to be subordinate to the concordat, which condition of affairs has led to the division of the people, and signs are not wanting that it may lead to civil war. Two parties hav sprung up, the Conservativs and Liberals. The former, led by the priests, support both the concordat and constitution; the latter only the constitution, the leaders avowing that when they get into power the church rule shall be overthrown. At present the Conservativs outnumber the Liberals two to one, and control the government. It is because of this priestly control that the attempt to hav the terms of the concordat modified has failed. The church clings to her tithes, and though they be raised by coining the heart's blood of the country she will not relinguish her claim.

Where Rome is comparativly powerless she talks about freedom. When in supreme control she would murder her own children for gold, and ruin a nation to preserve her power.

"Men Shall Hiss Him Out of His Place."

When Talmage broke out against Colonel Ingersol, he evidently thought the latter had left Brooklyn for good. But he never was more mistaken in his life. Mr. Ingersoll visited the city of churches last Sunday night, and replied to Mr. Talmage. Incidentally the lecture afforded Mr. Talmage an opportunity to judge of how far he had won the hearts of his townsmen, but if he judges by the vigorous hissing that followed the mention of his name, he will be sad for many a day. Mr. Ingersoll's lecture was upon "Blasphemy." Toward the close he referred directly to Talmage in these words:

"Dr. Talmage [hisses] wants to crush all Infidels. There hav been other times when it has been sought to crush the Infidels. I want to tell him to-night, and all others like him, that day has passed. [Cheers.] I want to tell him that all the churches in the United States can't even crush me. [Renewed cheering.] That day has gone never to return. Superstition has cost too many tears; it has broken too many hearts; it has filled too many insane asylums; it has kept this world in darkness long enough. If they think they can crush Freethought in this country, let them try it."

We shall next week print a lengthy abstract of the lecture.

An Invitation Declined.

The "church militant" is a phrase the meaning of which seems to hav passed from the understanding of the preachers and priests. Mr. Watts is rusting for the lack of a worthy Christian opponent. He has advertised far and wide for one, but, alas and alack! no knight accepts his wager of battle. Recently we bethought us to help him in the search. As he goes back and forth to Canada, Mr. Watts must pass through Buffalo. Waterloo, N. Y., is not far from Buffalo, and at Waterloo livs the Rev. L. A. Lambert, Catholic priest, and author of "Notes on Ingersoll." Mr. Lambert is so courageous when the Infidels are a good way off that it occurred to us to test his bravery at close quarters, as he is a trained speaker. To this end we wrote him a letter, which, with some comments by the editor and a reply by Mr. Lambert, appears in the *Catholic Union and Times*, of Buffalo, as follows:

"INTERESTING CORRESPONDENCE.

"For upwards of two years, Father Lambert's scathing review of Ingersoll's blasphemies has been piercing the very marrow of the little Infidel and his applauding gang; and they hav since been sullenly vowing vengeance. But how to wreak that vengeance—*hoc opus hic labor*. To refute the 'Notes' they are not able; to remain longer silent they are ashamed. Something, therefore, must be done to keep the 'orator of laughter and applause' on his tottering legs a little longer; and to lay Lambert's ghost that so cruelly haunts the mercenary vendor of Infidel persiflage, whithersoever he goeth. Hence they hav scoured the country for a loud-lunged Goliath whose *vox et prœterea nihil* would make the galleries howl and down the Waterloo priest with *argument!*

"The following challenge from the editor of THE TRUTH SEEKER—an Ingersoll organ which we hav often chastised in these columns—seems to indicate that they hav found the desired champion at last:

"NEW YORK, Feb. 6, 1885.

"REV. L. A. LAMBERT: At the close of your 'Notes on Ingersoll' there is expressed an intimation (rather coarsely worded, however) that you are ready to uphold your faith against all comers.

"Now, will you debate orally for three or four nights with Charles Watts?

"Place, Buffalo, if arrangements can be made.

"Time, sometime the last of March or first of April.

"Subjects and arrangement of proposition to be hereafter made. Very truly yours, E. M. MACDONALD.

"To this note Father Lambert has sent the following characteristic reply:

WATERLOO, Feb. 11, 1885.

"EDITOR TRUTH SEEKER, *Dear Sir:* In the closing paragraphs of 'Notes on Ingersoll,' I called upon his disciples and admirers and all the little whiffets of his shallow school to rehabilitate his smirched character. For the statements and conclusions in that book I held myself responsible. I do so still.

"The conclusions I refer to were as follows:

"'We hav said enough to convince our readers that Mr. Ingersoll is profligate of statement; that he is not to be trusted; that he is unscrupulous; that as a logician and metaphysician he is beneath contempt; that he is a mere galvanizer of old objections long ago refuted; that he is ignorant and superficial—full of gas and gush; in a word, that he is a philosophical charlatan of the first water, who mistakes curious listeners for disciples, and applause for approval' (Notes on Ingersoll, page 202, 7th ed.).

These were the conclusions to which I challenged a reply, and to which, so far as I know, none has as yet been made. You will therefore see that you are entirely mistaken in imagining that I made an egotistical and vainglorious challenge to all comers and wished to pose as a champion of Christianity. I am certainly ready to answer for my convictions, but I object to your inference that I stand before the public with a theological chip on my shoulder, daring some one to tip it off.

"The question raised by me was not as to the merits of Christianity, but as to the demerits of its loud, pretentious, unscrupulous enemy, Ingersoll—his want of candor, his disposition to misrepresent, his utter unreliability in stating fact and principles, his sophistry and shallow philosophy.

"True, I used strong, truth-bearing words, but when your champion calls ministers of religion 'hypocrits' he should not complain when he himself is properly labeled. Those who forget the social amenities must not expect to receive them. Infidels of the kind must not be shocked when Christians, annoyed by their insuperable blasphemies, present not the 'other cheek' but the other boot. If I mistake not, this misunderstood doctrin of the other cheek, by which the hands and feet of Christians are supposed to be tied, has encouraged a good deal of Infidel bravado, because it leads to the belief that Christians can be insulted with impunity."

"I hav met some of this noisy kind occasionally on the trains. They rarely fail to make it known that they are abroad and rampant. They advertise themselvs by their loud conduct and noisy, coarse talk; they swell with conceit at their imaginary superior wisdom, and as a rule monopolize the car, shocking the quiet, unobtrusiv passengers by their garrulous chattering and blasphemies—the latter being their strong card. When they buy a ticket they forthwith imagin they hav hired the car and that the passengers are legitimate victims who hav no longer the right not to be annoyed. They are too asinine to understand that their most popular performance in the car is their exit from it. They mistake Christian patience and forbearance for cowardice or pusillanimity, and act accordingly. When, in return, they receive a little truthful, plain English, they are terribly shocked at its coarseness—the hypocrits.

"You and Mr. Watts no doubt condemn the disgraceful and vulgar conduct of these impudent and ignorant fellows, but they are, in their little sphere, what Ingersoll is in a broader sphere, namely, the spirit of modern Infidelity incarnated and individualized. They are Ingersolls seen through the little end of the telescope. It is well known that Ingersoll, notwithstanding his gushing professions of love for his fellow-men, delights in insulting and wounding the most sacred Christian feelings by his shocking blasphemies and coarse jokes about everything deemed holy by a patient people.

"The spirit that results in such conduct cannot be the spirit of truth—nor can such conduct be inspired by the love of truth.

"Now as to your proposition. I object to an oral discussion for the reason that it givs too much room for loose, indefinit, profitless, and, if with an infidel, blasphemous declamation, to which I cannot consent to be even an occasional cause or party, directly or indirectly. Besides, it smacks too much of gate-money and Marquis of Queensberry rules.

"If Mr. Watts will write what he has to say, and publish it in your paper, I will reply in the same way. He will thus hav the advantage of an audience already in sympathy with him. A little Christian truth scattered here and there in your columns will prove a refreshing novelty.

"Yours, etc., L. A. LAMBERT.

"Doubtless the editor of THE TRUTH SEEKER and the other Ingersollites will regard this trenchant letter as adding insult to injury. It is surely not calculated to assuage their wounded feelings. And yet, what are they going to do about it? One thing they *won't* do, we venture to predict, and that is to accept Father Lambert's offer. They hav had quite enough of his terrible pen already."

The Rev. Mr. Lambert has mistaken the drift of our inquires. We did not ask him to discuss Colonel Ingersoll's character. No attacks from any priest can make that necessary. We did not ask him to discuss the colonel's abilities as a logician or as a metaphysician. Of the former those who hav read Mr. Ingersoll's writings or listened to his oratory can judge; to the latter we doubt if Mr. Ingersoll aspires. In his book Mr. Lambert is so vociferous in charging him with lacking every quality necessary to let daylight through the darkness of Catholicism that we thought, perhaps, the priest would prove some of his charges by attempting to show that Christianity—and especially Catholic Christianity—is not the dangerous foe to liberty and to science which Colonel Ingersoll alleges it to be. Our letter contained the plain intimation that Mr. Lambert's *faith* was to be discussed, not his book nor its subject. In his reply he uses the old legal device, resorted to when the case is bad, of abusing your opponent's attorney. A similar course was recommended recently in a Catholic magazine to be the proper one for ignorant Catholic laymen, but we hardly supposed the advice would be so quickly adopted by priests.

Before making a return proposition, we wish to assure Mr. Lambert that with Mr. Watts as an opponent he would hear no "loose, indefinit, profitless, and blasphemous declamation." On the contrary, Mr. Watts is a close and logical reasoner, states his positions accurately, speaks to the subject under discussion, and insists that his opponent shall do the same. His *vox*, so to speak, is by no means *prœterea nihil*. We really wish Mr. Lambert could overcome his scruples and meet Mr. Watts; but if he is afraid, why of course that is the end of it. *Heu pietas! heu prisca fides!**

Now for our second proposition: We presume Mr. Watts will take the same pleasure in enlightening Mr. Lambert on some theological points through the press as upon the platform. Judging from the promptness with which letters to Mr. Lambert find their way into the *Catholic Union and Times*, the editor of that publication is his chief "whiffet." If that paper will print Mr. Watts's and Mr. Lambert's letters, THE TRUTH SEEKER will do the same. The two papers go to press about the same day of the week; the letters can be sent to us, we will put them in type, send "proofs" to the *Catholic Union and Times*, and the articles can be published simultaneously. This will giv Mr. Lambert, as well as Mr. Watts, whatever advantage can be gained from having an audience already in sympathy with him; and

* Webster's Unabridged, 1875 ed., p. 1680.

a little Freethought truth—we had almost said truth of any kind—will prove a refreshing novelty to the readers of the *Catholic Union and Times*. If Mr. Watts's numerous engagements should make it inconvenient for him to discuss with Mr. Lambert, there are others who could be relied upon to conduct our side of the debate with good effect. Liberalism has never lacked a defender against all comers, "barring none."

This is a fair proposition; what say you, priest? what say you, paper?

The Dynamiters of New York.

There came into this office the other day an old friend whom we had not seen for months. We heard of him at the Milwaukee League Congress, at which he was activ in inducing the League to add anti-prohibitory and Socialistic planks to the platform, but since then he had dropped out of Freethought work. We were glad to see him, for W. J. Gorsuch is not the kind of a man who surrenders principles, and he is as stanch a Freethinker as of yore. But, he informed us, he is now not only a Freethinker, but an Anarchist and Socialist and dynamiter, and his business in this city was to address his fellow-dynamiters at Concordia Hall, in commemoration of Reinsdorf, recently executed by the German government. He had come on at the importunate solicitation of Herr Most, the leader of the dynamite party of this city. We were invited to be present at the meeting. Now, much as Mr. Gorsuch's talk would enlighten and instruct, the idea of going to Concordia Hall was not to the liking of one who desires to preserve his skull intact. The last meeting held there had been broken up by the police, who had incidentally broken some dozen heads in the proceeding. It is our opinion that in so doing the police exceeded their duty and authority, and committed a foul and unconstitutional outrage in depriving the people there assembled of the right of free speech. But when clubs are trumps the game is not pleasant to play, and it was with considerable trepidation that we concluded to risk it, together with the reporter of the Liberal Club, who considers himself ironclad.

Concordia Hall will hold about a thousand, and its space was four-fifths occupied by as orderly an audience as usually assembles in New York. True, the hall was thick with tobacco smoke, and the proprietor had opened a keg of beer in the rear of the room, but nobody was intoxicated, nobody noisy or in the least disorderly. Not a policeman was in sight, and there appeared to be no need of one.

Herr Most, the leading spirit in the meeting, was found upon introduction to be as mild mannered a man as ever scuttled ship or cut a throat—or threatened to, which seems to be the extent of his villainy in this country. He is an educated gentleman, a Freethinker, and one of his pamphlets against the church has had a circulation of thirty-five thousand copies in this country. He talks and writes in German better than in English, though his knowledge of the latter tongue is sufficient for all practical purposes. So far as we could gather from this meeting, the dynamiters are content to take it out in talk. Their oratory, however, is blood-curdling.

Mr. Gorsuch was the English speaker of the evening. He characterized the taking-off of Reinsdorf as "an act of damnable, despotic, outrageous murder; one to be avenged, though the avengers were forced to wade through blood, through hell, through damnation! We hold," he added, "that the action or the attempted action of Reinsdorf in his effort to remove the crowned tyrant was justifiable, because that crowned head represented the evil that has grown and that is enslaving the world, sapping the life-blood and the energies and the power of the people; and it is an evil that is increasing, crushing out all that makes life desirable; and in the name of liberty, equality, and fraternity we, the Internationals, demand the removal of all tyrants, whether they pose in Europe as kings, or here in America under the form of constitutional republicanism." This was greeted with tumultuous applause. Mr. Gorsuch then added that, as an American citizen, he demanded the destroyal of "every system of government the world at present witnesses." He further demanded the abolition of all private property; denounced the ballot as a fraud; said no honest man could be elected to office, and that if one could be he wouldn't remain honest; and told his hearers that to right their wrongs they must resort to "blind, brutal, barbaric force," as the only argument the capitalists and "middle-class bourgeois" (who, he alleged, were the workingman's natural and eternal enemies) could understand. He went on to say that there are two million tramps in this country who are forced to wander from place to place because ten per cent of the population of the world receive as their reward for doing nothing five-eighths of all that is produced, while ninety per cent receive for their unending toil, from six years of age till death, as their reward but three-eighths of the product. Mr. Gorsuch held that it would be better for the Internationals to kill, right here and now, a million of men, women, and children than that the present state of society should exist ten years longer. After he had said this, it seemed to occur to him that it was too mild, and he amended it to read that "it would be better to destroy ten millions of men, women, and children than to allow society to continue a week longer." This sentiment was also loudly applauded.

Mr. Gorsuch then read resolutions to the effect that the Internationals in this country are a unit in action with "our never-to-be-forgotten comrade, August Reinsdorf, pledging devotion equal to his to the cause of the social revolution; that they condemn the judicial murder of August Reinsdorf, and rejoice that the villain who was instrumental in his condemnation has fallen at the hand of the avenger, meeting a richly deserved fate; that, knowing full well the position of the oppressed of all countries in their struggle against the oppressor, they heartily indorse the Irish in their use of dynamite against the too long endured brutality of Britain, holding that any means are justifiable to achieve the independence of a people, and that we execrate and condemn the infamous action of the police lately perpetrated in this hall against a peaceable assemblage of workingmen who were but exercising their natural and constitutional privileges; that we heartily indorse the propaganda of action and welcome with joy the dawn of the social revolution." The resolutions were adopted.

Herr Most repeated these sentiments in German and Herr Schlang in Bohemian. The audience was about ninety-eight per cent foreign, mostly German. In religion, Mr. Gorsuch told us, the Internationals are about half Atheists and half Christians. But the Atheists never attend Freethought meetings, read no Freethought papers or books, of course take no interest in constructiv Liberal work, and remain Atheists for the same reason the French peasant did—"if there were a God, he would giv us bread, wouldn't he?" Not getting bread, the peasant was an Atheist.

So far from having any matured or coherent plan of action, the speakers at this meeting might as well hav been "brutal, barbaric" savages. Except the demand for the abolition of private property, no word was uttered calculated to furnish a clue to the ultimate designs of the dynamiters; and it is our opinion that if the audience had asked the orators what they proposed to do about the monstrous injustice under which they said the ninety per cent labored, or how they proposed to equalize things, the orators would hav been stumped. We recommend to the earnest consideration of Mr. Gorsuch and his confreres the homely New-Englandism that "Talk is cheap, but it takes cash to buy real estate."

The Minneapolis *Tribune* has sung the dynamiters' song with considerable insight:

Oh, I am a bloody old dynamitard!
Sing biff! bing! fizzety-bang!
The hand-grenade and the big petard
I'm fixing to fling in the queen's front-yard!
Sing ho to the lad from Skibberdedang
Who'd demolish the queen's dominions!

Nitro-glycerin is my daily drink!
Sing smash! crash! lickety-slash!
And the daintiest food is powder, I think;
I can chew up a cartridge without a wink,
Blue vitriol I use to season my hash,
For my appetite's like my opinions.

Ah, here comes a girl with a little gun;
Sing help! murder! call the police!
Whatever I've done was always in fun,
And rather than fight I'd always run.
Sing ho to the lovely paths of peace,
And blessed be the queen and her minions.

We call special attention to Mr. E. A. Stevens's advertisment of the Paine statuet. It is a fine work of art, and now that Paine is being publicly honored all over the country, it will be very appropriate that Freethinkers should prolong the honor by purchasing one of these statuets and placing it in their parlors. The likeness to Paine is accurate, the position graceful, and the sculpturing splendidly done. The design is the one that has been accepted for the Lincoln Park Monument, in Chicago, to be erected so soon as money enough has been raised to defray expenses.

Editorial Notes.

The second number of Mr. Roberts's *Mind and Matter* has appeared. The paper is substantially the same as before its suspension. Mr. Roberts is a stalwart defender of Spiritualism and mediums, and uses plain English to convey his thoughts.

Messrs. Watts and Putnam were in Cleveland, Sunday the 15th. In the evening Mr. Watts visited the Spiritualist Sunday-school and addressed the children for a few moments. To a *Herald* reporter he afterward said: "I regard the Spiritualists as very good Secularists, but I do not agree with them. There are, you know, two divisions of any class or sect, the orthodox and the heterodox. I think I could agree in a measure with the latter class of Spiritualists." We recommend those Spiritual papers who hav denounced Mr. Watts as the incarnation of anti-spiritual dogmatism to revise their opinions, even if they hav not the courage to take back their offensiv words.

When a jury panel was called for excuses before Justice Willard Bartlett the other day in the Supreme Court in Brooklyn, a Scotchman refused to take the oath. "Then you must affirm," said the judge. "Affirm? What's that?" inquired the juror. "Here, Mr. Clerk, affirm this man," said the justice, and the clerk did it, after which the justice asked him what his excuse was. "I'm an Infidel, sir," said the Scotchman, with the air of a man sure of getting rid of jury duty. "Well, you look like an intelligent man. I think you will make a good juror, and you must serve," said the judge, much to the Scotchman's surprise. Judge Bartlett is an improvement on the Brooklyn justice who, a few years ago, denied (at the instigation of Victoria Woodhull) the right of Joseph Treat to testify because he did not believe in "Gaud."

Liberals, we think, should deal with one another so far as they can, other things being equal. And those wanting goods of the description Mr. Wettstein deals in will find him reliable, according to Mrs. Fisher, who writes:

"Shell Rock, Iowa, Feb. 1, 1885.

"I wish to say to The Truth Seeker readers that I bought goods of Otto Wettstein, jeweler, Rochelle, Ill., and on comparing them with other jewelers near here, I find Mr. Wettstein's goods much cheaper than those of the same quality and brand here. I am certain Mr. Wettstein is a reliable dealer, and a truthful, honest man. Liberals ought to patronize him.

"M. E. Fisher."

We may add that a friend, through us, bought some goods of Mr. Wettstein which are in all respects satisfactory. He also received, by way of Mr. Wettstein's annual drawing, a gilt and silvered statuet, a very pretty parlor ornament, showing that in all things Mr. Wettstein keeps his word.

By a recent disaster to a pork house in Sioux City, Iowa, several people were rendered dependent upon aid from their neighbors. The ladies of the Christian Association of Sioux City proposed to hold a ball to raise money for the sufferers, when the clergy of the place came out in the city papers exhorting the "dear sisters in Christ" not to resort to such means to alleviate suffering, and assuring them if they persisted the support of "many warm Christian people" would be withdrawn from the association. This card of the clergymen led to sharp retorts by S. W. Park and James Jared. Mr. Park called the attention of the reverends to their own church fairs at which lotteries, grab-bags, and kissing at a quarter a kiss obtained. He also called their attention to the pertinent scriptural statement that while it was written that "My house shall be a house of prayer," they had made it a den of thieves. Mr. Jared twitted the clergy of the same inconsistencies between their preaching and practice, doubting if the ladies were kept within the limits of solemn begging, whether the sufferers would realize much from the "warm Christian's" charity—and the dance went on. To use a "down-east" expression, the ministers of Sioux City now roost lower.

If it was Mr. George Gray's desire to harm The Truth Seeker by stopping his paper because we admit articles by Spiritualists and Prohibitionists, his efforts hav failed by the large majority of four to one, as is seen by the subjoined letter:

"Modesto, Cal., Jan. 25, 285.

"Mr. Editor: Inclosed you will find $12, for which you will please send The Truth Seeker to each of the parties named below. I send you these subscribers in place of the subscriber that you lost a few weeks ago in the illiberal Liberal (?) who stopped his paper because, as he said, he could hav nothing to do with either "Spiritualists or Prohibitionists." I wish I could send you a hundred real Liberal subscribers for every so-called Liberal that withdraws on such grounds. Can he not see that if all the Materialists and anti-prohibitionists were, like him, to withdraw their support from the various Liberal papers, those papers would be either all broken down or turned over entirely into the hands of the Spiritualists and Prohibitionists, who then would be their only supporters? Let us outdo our opponents in the supporting of the Liberal papers, and the papers will certainly never discriminate against us.

"My sense of manhood would never permit me to strike an adversary if he were denied the opportunity to return the blow. While I cannot believe in Spiritualism, I recognize most of the Spiritualists as true and earnest Liberals. I can heartily join with them in any Liberal work. Giv them an equal hearing. Who knows but that there may be some truth in their teachings? And if there be not, let us refute their arguments, and not refuse them a hearing.

"I am heartily opposed to the principle upon which Prohibition is based. I am prepared to combat that principle in fair debate, but I am not prepared to combat it from any coward's castle. Giv its advocates a fair chance. They are generally honest and earnest friends of humanity. They simply err in their *modus operandi* of benefiting the human race. They need to be convinced of their one error by sound arguments. They never can be convinced by being denied a hearing.

"Yours for fair play, John R. Kelso."

Mr. Kelso has our heartiest thanks. It is not the first good turn he has done for The Truth Seeker and for Liberalism. He is full of good works. May his shadow never grow less and his books sell by the million.

Letters from Friends.

HARWICH, MASS., Jan. 5, 285.

MR. EDITOR: You will please find within $6 for yearly dues on THE TRUTH SEEKER for myself and Eben Bearsa, and fifty cents for dear old Father Hacker. I'll try to be a little more self-denying, so as to be able to send him more some time. I suppose you can get it to him without much trouble. I hope, if there is to be a continued individual existence beyond this present one, and we are to hav homes there, that mine will be close by that of Brother Hacker.

My liking for THE TRUTH SEEKER does not abate one bit; it rather increases. It is well arranged and wisely conducted. Where can we find another paper fairer to all parties? Prohibition and anti-prohibition, Materialism and Spiritualism, hard money and soft money, and both hard and soft—all sides hav an airing, and no partiality. For this reason, if for no other, we should be gentlemanly and respectful toward each other. There are presented strong arguments on both sides, notably in regard to the liquor traffic. W. S. Bell, it seems to me, does as well as any man can against Prohibition. One on the fence would be very apt to tip over to his side by reading his arguments alone, but let him cling on long enough to read "L.'s" arguments, and he might continue on the fence, or tip over to his side. Without speaking disparagingly of the moral effects that might and should be made in other ways than by legislation, which I consider far more effectual in suppressing intemperance than by law, should we not avail ourselvs of what aid we can get from legislation? Can we afford to giv it the go-by when we see the magnitude of mischief intemperance is doing? "But," says the anti-prohibitionist, "it makes encroachments upon our personal liberties. Shall we hav governments to interfere and decide what we shall eat and drink?" I know it does seem too much of an assumption to subject men who need no law to government control, but since society is composed of ten rascals to one good man, there must needs be some protection against crime, and the best men must submit to the law that is made for the lawless and disobedient.

If, as Mr. Bell tells us, "passing prohibitory laws does not prevent the sale and use of intoxicating drinks," then I would not advocate them, but I think they do, even when partially executed. How much more effectual they would be if, as they should be and might be, they were carried into execution! Is New York or Massachusetts so weak in practical government as not to be able to cope with anarchic evaders of law? "Nearly every state that has tried Prohibition has repealed its laws." Yes, but that does not prove that they did no good while they lasted.

Mr. Editor, I did not mean to go on at this rate, but I wish to make one more point, for I run no risk of being annihilated by Mr. Bell, since he will not trouble himself to notice such "small fry" as I.

There are some inebriates whose appetites are stronger than their powers of resistance. An ungovernable appetite planted in the constitution of a man whose bump of firmness is small will carry him away captiv every time if he comes within a stone's throw of its locality, but if the man is made to know that the article is not obtainable, he will content himself with the inevitable, and keep sober. I do not like too much government, but I am one of those that believe the manufacture and sale of intoxicants should be carried on exclusivly by government, and only so much should be manufactured as would be needed for medicinal and mechanical purposes. Then we might possibly get the pure article instead of "rot-gut."

B. F. ROBBINS.

MT. SUMMIT, IND., Jan. 8, 1885.

MR. EDITOR: The sample copy of THE TRUTH SEEKER came in due time. I am much pleased with its contents. Inclosed find $1 for four months' subscription, at the end of which time I hope to be able to renew.

If it will not be impertinent in so new a subscriber, I shall say a few words to H. H. Hutcheson, of Leavenworth, Kansas, in regard to his letter of Dec. 1st, in THE TRUTH SEEKER. His is the universal reasoning of the "moderate drinker;" in fact, we guessed as much before reading the shameful confession he seems called upon to make. Is it not a little inconsistent for him to commence his remarks by saying that he knew there was a great evil in the rum traffic (a truth which all lovers of humanity must confess), and ere he winds up make the ridiculous statement that the rum-dealer can prove his usefulness to society in the same degree as can the shoe-dealer, butcher, or other useful tradesman?

He seems to ignore the fact that intoxicants contain within themselvs the very cause of intemperance, in so much as the use of them in most cases creates an appetite for more, which is at length insatiable, outweighing all other desires or objects of life. For this reason it is generally only a question of time between the condition of the "moderate drinker" and that of the poor, miserable, drunken sot.

It is this stealing away, unawares, of manhood, honor, and all that constitutes happiness, that makes the rum traffic a crime above all crimes—in short, the father of crime. If the object of law is to preserve the peace, protect property, and prevent crime, surely the rum business should be first in consideration.

He who opposes Prohibition is apt to show by his conduct that his appetite is stronger than his principle. Would Mr. Hutcheson consider it an insult to his manhood to hav that removed which causes his neighbor's family a life of privation and misery? How much better that such manhood suffer "insult" than that little innocent, helpless children suffer neglect and want, more or less examples of which may be found in every neighborhood, simply because the father has fallen a victim to the snares set at every turn by the rum-seller, and has become a slave to the drinking habit! Would Mr. Hutcheson's manhood be gratified in having a privilege spared him (because he can use and not abuse), to the utter degradation of two-thirds of his neighbors, who are less fortunate as to the possession of will-power? Then, too, we would like to warn Mr. Hutcheson that a man's life-history is never all told before he is dead.

It is always easy enough to tell upon which side of the fence a man like Mr. Hutcheson will take his final stand, even before he ascends to the top to "view the landscape o'er." If there is anything upon this fair earth typical of an orthodox hell, it must be the groggery, the saloon, where the sly demon, Drink, is slowly but surely stealing the bread from the innocent, and the honor and manhood from its victims, where issue forth half-crazed and bloated specimens of humanity in an irresponsible condition, well calculated to render uncertain the safety of both life and property. He who patronizes any such an abode of shame and vice is not as worthy of respect as he who has the manhood (and we mean the genuin kind) to shun it as he would the sure way to destruction.

As to corsets and high heels, there is need of reform here in Indiana, but I fail to find the parallel mentioned by Mr. Hutcheson. At any rate, I hav not read nor heard of any instances of brawls, disturbances, murders, failures in business, loss of situations, destitution of families, separation of families, and the spreading of wholesale misery in which corsets and high heels were mentioned as the cause; but perhaps it is different in Kansas.

MRS. LOU LEATH SNYDER.

BENWOOD, W. VA., Jan. 12, 1885.

MR. EDITOR: Inclosed you will find $2, which please use as directed.

I take considerable interest in the discussions that are continually going on in THE TRUTH SEEKER between Materialists and Spiritualists. I am glad to see that you giv both sides a hearing. In fact, if you did not do so THE TRUTH SEEKER would be of little value to me, or any other honest truth seeker.

Mrs. Slenker's tour of investigation was rather an unsatisfactory one, I think, though it seems she did the best she could under the circumstances. Isn't it strange that men should differ so widely upon that most important of all questions, "If a man die, shall he liv again?" But men will necessarily differ in opinion and belief so long as they differ in mental development. What is true in relation to one mind may be false in relation to another mind. Some ancient philosopher said, "Man is the measure of all things." While I do not regard that as altogether true, yet I incline to the belief that man is one end of the measuring-stick, or, in other words, two pecks of the bushel measure.

I wish to say a few words in regard to Materialism, and what I wish to say is this—whether true or false, it furnishes a poor basis for virtuous conduct or humanitarian effort. The Materialistic martyr to reform principles is for the most part a fool, for the moment that death claims him for its own it will be altogether immaterial to him then what he was or what he did in life.

The logical position of the Materialist, and the logic of Materialism, is, "Eat, drink, and be merry, for to-morrow we die." I do not blame the Materialist for being such, but I do blame him for trying to pass his ism for more than it is worth. It's the doctrin of despair, not of hope.

As there are but few here in sympathy with my views, I sometimes feel lonesome, and would therefore like to correspond with a few Liberal ladies between the ages of twenty-three and thirty, if any are willing.

C. HERMAN.

NOVA SCOTIA, Dec. 1, 1884.

MR. EDITOR: I hav read THE TRUTH SEEKER for the last year. Some friend has sent it to me. I know it is second-hand, and some time three weeks old in the bargain, but for all that it is a splendid paper, and is death on the sky-pilots. I think that they ought all be sent to the workhouses. I hav read Billings's book about them. If my unknown friend don't send me THE TRUTH SEEKER next year I will hav to subscribe for it myself. You are doing a noble work for a poor man. I hope that you and THE TRUTH SEEKER may liv until the last priest is gone.

Can't some of the able gentlemen who are reading THE TRUTH SEEKER send ten, twenty-five, or fifty cents to help to pay for THE TRUTH SEEKER for E. W. Councilman, in Newark Valley, N. Y. See TRUTH SEEKER for Nov. 22, 1884, page 747.

JACOB HUNTERMAN.

U. S. COAST SURVEY OFFICE.
WASHINGTON, D. C., Jan. 21, 1885.

MR. EDITOR: I hav just received a notice from you that the portion of my subscription to *Man* which was transferred to THE TRUTH SEEKER has now expired. It was sad news when I heard of the death of *Man*, for I had taken a deep interest in its issue, but since THE TRUTH SEEKER has been coming so regularly, and always presents such a fresh and "newsy" appearance, supplying instruction as well as entertainment, I begin to think that after all the Liberal cause has not lost much by the failure. We are not numerous enough to support many journals as our orthodox oponents can, and our interests will be best upheld by throwing our whole support on a few well-managed publications, thus enabling the publishers to liv on a plane above personal anxiety. Unless our periodicals hav support enough to insure their regular and prompt issue, we cannot hope to compete with the opposing hosts of other papers. It givs me pleasure to be able to renew my subscription, and, as a convenience in keeping the account, I want it reckoned from the first of January 1885, to the first of next January. I hav already received the numbers thus far in the year, and you can just continue sending until the end of the year, when, if all is well, I will again remit to you. I inclose a postal note for $3.

In closing allow me to congratulate you upon the management of the paper, which you hav maintained in the most satisfactory manner, making it a journal of the first rank among the host of other Liberal papers which are competing with it. If wishes were an endowment, you should be richly provided for, but unfortunately I hav nothing except my bare subscription to spare to prove my appreciation of your noble work.

L. P. SHIDY.

SALLIS, MISS., Jan. 21, 1885.

MR. EDITOR: I hav been a subscriber to THE TRUTH SEEKER for three years, and do not in that time remember having seen a communication in our valiant journal from this state, and I presume that Mississippians are thinly represented in the ranks of the favored TRUTH SEEKER readers. I hav traveled extensivly in the state, and hav met perhaps twenty persons who were avowedly, uncompromisingly antagonistic to any orthodox religion. Of course, I may hav met many whose views I did not ascertain—for I made no habit of doing so—who were our friends. For the religious adventurer, the theological quack (faith-cure man), this country holds out first-class inducements. I saw an ignorant mulatto negro this summer who was being boarded around and treated with much reverence by those who believed in his miraculous power to heal. He has disappeared from the community, and I hav yet to hear of any benefit derived, notwithstanding the always ready disposition to magnify the slightest indication of improvement into a wondrous cure. Freethought here grows slowly. When the North and West shall hav stepped forth into the light of reason, the sure result of a higher general education, the South, and Mississippi in particular, will be but emerging into the twilight.

I first saw a copy of your most excellent journal in 1880, in Cheyenne, Wyoming. It was handed me by a Mr. William Hardesty, a perfect gentleman, and a man who subsequently became my partner in business. Up to that time I had never met anyone or read any author who gave me any light upon a subject to which I had devoted much earnest thought myself. Some article—I do not remember the subject now—caught my attention, and I eagerly read it through. With an inward ejaculation I exclaimed, "Them's my sentiments."

Your paper comes to me now promptly every Monday morning, and is read through by myself and wife and carefully filed away. We cherish it as among the things we could not do without, and were THE TRUTH SEEKER to cease to exist we would feel that our cause was waning. We count ourselvs life-subscribers, and hope to witness, as others hav in the past, its growth and steady spread of influence.

Inclosed find three dollars for a new subscriber. A prominent and intelligent physician, and his son, a lawyer, are added to your list of readers, and, I think, permanently. I read them last night Ingersoll's "Which Way?" and they concluded that the right way was to send for the best literary journal they had ever seen.

J. H. COMPTON.

IRWIN MOUND, KAN., Jan. 6, 285.

MR. EDITOR: I cannot refrain from giving my full and complete indorsement of W. S. Bell on "Anti-Prohibition." I do not know who "T. E.L.," that has written a tirade of abuse for a reply, is. It certainly cannot be a woman. If it were, she would hav written her full name. I am surprised to see a man of such intellect, or a woman so grand and so noble as Mrs. Slenker, resorting to law and coerciv measures in the temperance question. Do they not see that they are adopting the same principle and spirit (only less in degree) that burned Bruno and millions of others at the stake? We hav too much law already; we are governed too much; all the good that ever was accomplished was not done by law, but in spite of it. I could smell orthodox brimstone hot all through "T. E. L.'s" communication. Giv him unlimited power, and Mr. Bell and thousands of the best men in the country would soon be tied to a burning stake.

HENRY HIATT.

PHILADELPHIA, PA., Feb. 15, 1885.

MR. EDITOR: Glad to say the ANNUAL came all safe, for which many thanks. It is a beautiful specimen of the printer's art, and a credit to your office. The portraits are just splendid, and make one think he has known the originals as old-time acquaintances. The ANNUAL will be a source of pleasure and profit to every Freethinker. I cheerfully recommend it to all my friends.

W. F. PORTER.

IRWIN, PA., Jan. 20, 1885.

MR. EDITOR: Having a little leisure, I will improve it by writing a few lines to my Liberal friends, and letting them know I am still numbered among the living. Some about here hav said I had a notion for some time of joining the church again, but I think I shall continue that notion, like those long stories in the story-papers, until it wears entirely out. We can sport two skating-rinks and one ten-pin alley here. Mr. Wm. Crookston's rink is the second transformation of our old Baptist church building. Its first transformation was an opera house. We hav seven church buildings here, but I believe the skating-rinks and ten-pin alley are the best patronized—which, I think, is likely to make the churches jealous.

Times are getting so hard here I had almost concluded to hav my paper stopped on account of funds, but I don't see how I can do without it. So I inclose $2 to pay as far as that will go, and I will try to keep it going as long as I can go myself. I hav been a subscriber nearly seven years, and it is still a welcome visitor.

WM. N. RIDINGER.

PASSAIC, N. J., Jan. 21, 1885.

MR EDITOR: Will you kindly send me your catalog of books? Very likely I shall want your "Liberal Hymn-Book," providing you hav tunes set to them. I am a violinist and a singer, and as I hav children growing up, it has long been my intention to teach those of my children who may hav musical talents either some instrument or singing, and so make my home as bright and cheerful as possible. If a secular hymn-book with tunes be within my reach, I shall be highly pleased.

In reading the account of Mr. Remsburg's lectures at Montezuma, Cayuga Co., N. Y., sorry reflections came to my mind of a similar occurrence at home. If any other subject but Christianity were under discussion, a man who conducted himself as the Rev. Hull did would be set down a lunatic at once by the audience. As it was, many, no doubt, who had

calmly listened to Mr. Remsburg would be logically impressed, but immediately that fool put himself in such a maniacal fashion upon the platform would be awed into fear of the old faith. We sometimes say to ourselvs, when no other consolation is left, "The logic of facts must prevail in the end. Universalism must reign supreme." I believe it—but the time it will take!

T. D. HATFIELD.

BRADFORD, PA., Feb. 7, 1885.

MR. EDITOR: My attention was called to a criticism in the last Sunday's *Mail*, of Bradford, Pa., upon Colonel Ingersoll's lecture. The article contains as much spleen to the square inch as I wish to see. It was bigotry and falsehood personified. It is said that lies are the most mischievous when they come the nearest to the truth. Almost every sentence contains a thought of untruthfulness. Editors are supported by the people, and the people hav the right to expect the truth from. The notice in the *News* was just and truthful. It is surprising how much falsehood can be contained in so short a space. The editor of the *Mail* said the audience was slim, and the subject devoid of interest. If the gentleman who penned the article was present he knew better, and if not, the lack of truth and sense may be accounted for; but in either case it was not justifiable.

Colonel Ingersoll spoke for more than two hours, and he was so interesting and fascinating that only one person left the house (a lady with her restless child in her arms). I can only fancy the editor with his spectacles trying to enchain the same audience for two hours. I fancy, instead of one person leaving, no one would remain to behold the spectacle.

There was no profanity, ribald jokes, or ghastly witticism, as stated, nor was there one impure thought uttered. A more respectful audience I never saw. Colonel Ingersoll is admitted to be one of the brightest of living orators of this age. His lectures are not a rehash. They are remarkable for their distinctiv characteristic features. His lectures will always remain fresh until answered.

The New York and Western papers declare that he is the best drawing card on the continent. The *Sun* said the people of New York appreciated Colonel Ingersoll at the Academy of Music. It was filled to overflowing, some paying three dollars for a seat.

Beecher introduced him recently as the greatest orator of any language or tongue. The Rev. Newton said he was doing immense good in destroying eternal hell. The editor of the *Mail* would belittle the great orator, and I learn, to my surprise, that I cannot go to the depot without a personal attack in public print. The *News* says truthfully that fifty ladies and gentlemen called upon Colonel Ingersoll and wife at the St. James. If the colonel had lost his reason and self-respect, and had called upon the editor and said, "I am prepared to believe the absurdies of revelation, with eternal punishment included," a warm reception (according to the *Mail*) would await him. It is astonishing to see what belief and credulity can do. How charming in these grand and scientific times to see an editor in superstition's lap, nursing its withered breast!

The editor's spleen seems boiling, and there is no escape, even for a "hoary-headed" alderman. If gray hairs are honorable, and mine should by some freak of nature grow black, I would dye them gray and make them look natural. It is fearful times when a man cannot walk the streets free from the vile comments of an editor. I was pleased to meet so congenial a friend and family at the depot, and I hav lived long to learn that for friendly motivs one may be classified in public print as a hoary-headed saint.

We should boast of free speech, and no one should be ostracized for his opinions and his honest thoughts. He should be respected for his honest views upon all subjects, and a free press should be the faithful chronicler of opinions with fairness.

Thinking people in this age of enlightened reason and common sense know that this world has been humbugged by kingcraft and priestcraft. The philosophers and scientists of this century are trying to dispel the phantoms, dogmas, and superstitions of the age. Thoughtful people are tired of teachings that a belief is better than knowledge, and that to seek knowledge is a crime.

I wish to hav no controversy with anyone, unless in a friendly manner, to improve the intellect, but if an editor will so far forget the sacredness of truth and common politeness, and pour out the vials of wrath upon good men, I must adopt the words of the great poet,

"I'll publish right or wrong;
Fools are my theme—let satire be my song."

O. H. WHEELER.

CENTREVILLE, UTAH, Jan. 18, 1885.

MR. EDITOR: The inclosed 25 cents I send you for the pamphlet, "Bible Morals," by Mr. Remsburg, for I think this territory sadly needs moralizing—more so, in my opinion, than any other part of the union. And I just wish Mr. Remsburg and Mr. Reynolds, and another or two of the same stamp, were here to giv some good lectures on morality and evolution, and help to break the infernal priestly shackles that bind the reason of the people. There are many well-meaning people in this territory, but they are bound with this infernal, personal Jew God idea, so that it seems to me they are afraid to plant the standard of their own reason and stand by it against all odds.

The spelling of the name of Judge Zane, whom I mentioned in my letter to THE TRUTH SEEKER of Dec. 13, 1884, I see you hav spelled "Lane."

I must tell you I admire the article on "Evolution" in THE TRUTH SEEKER of Dec. 20th; I like also the letter of T. Winter in the number of Jan. 3d, for priestcraft is a sore curse to all civilized peoples. It has drenched this world in cruelty, crime, torture, and blood. Here are many of the gospel instruments of torture in the Tower of London to-day.

I am glad you hav published Mr. Winter's letter, for there is good reason in it. But I will say, Mr. Winter, your Materialism don't grasp all the sublime truth there is in this mighty universe; but I am glad to see you are an enemy to superstition. But, bear in mind, you *don't know it all.* I should like to write a little a little more on this some time when I hav a good chance.

WILLIAM WILLIAMS.

A LETTER TO THE LABORING CLASSES ON POLITICS AND RELIGION.

LA CROSSE, WIS., Feb. 16, 1885.

MR. EDITOR: The progress of poverty appears to keep pace with the progress of wealth and power. Now, it appears to me there will a day come when a collision must take place. When it does come it will be fearful. Let us endeavor to nullify the result by breaking down the influence of God and religion. Let us teach mankind to reason, and make good sense catching, and not crouch like children. Let us be determined to giv the utmost publicity to Freethought sentiments, as correctiv of the train of evils resulting from the slave-bigot notions of our sky-pilot and God-led usurpers. It becomes Freethinkers at this time to inculcate the first principles of government, which concern human happiness and cannot be neglected with impunity. I want to show the laboring classes that did they but think and reason they never could be kept pining and in want by a few drones, Shylocks, and thieves lording it over them. If men did but reason, they never would allow a corrupt faction of tyrants, lords, and priests—a trinity of despots upon earth, only equaled by the pernicious trinity in heaven—to lord it over them; a faction which riots in church and commercial spoliation, which maintains a few in debilitating luxury, and condemns the many to endless toil and lowest penury.

Men hav never seen clearly the source of their miseries; they hav attributed to the will of a God what was only the effects of despotic laws. Do we not now see it is an unjust government and sky-pilots which are reducing the industrious to poverty and degradation, shackling human thought, and inventing all kinds of barriers to the progress of true knowledge? The ruling power of this country is an imbecil bauble; the lawmakers, a band of brigands and humbugs; and the sky-pilots, or priests, a pack of knavish, cold-blooded hypocrits and cowards; our Congress, a lot of contemptible tools of hideous profligacy; whilst the laboring classes are ignorant slaves, who vote and lick the hands that scourge them, in order to conciliate their tyrants' favor. An intelligent portion know full well that the government we hav is not deserving of support, for it knows nothing but stealing and speculating in land and money in interest with Shylock.

"But shall it ever thus remain?
Shall man contented be
To starve, creating wealth for those
Who mock his misery?
No; every hour of time improves
The mighty wing of mind,
And man shall learn his power and leave
His woes and wants behind."

Yes, let us hasten the day for destroying the whole pile of religious and political rubbish, together with the putrid corruptions engendered by its atrocious absurdities, "and leave our woes and wants behind."

Workingmen, your labor is your property; an unjust government deprives you of the fruits of your labor; they rob you, and afterward apply the ill-gotten wealth to demoralize and crush you. What alternativ is there left? None, but that of taking your own as soon as possible, or your fellows will perish for want (see what a state they are in in the Hocking Valley"—starving to death in the midst of plenty). Workingmen, think of the motto, "The greatest good to the greatest number." Demand that the tyrannical and useless few shall succumb to the useful many. Humanity (if we hav got any) ought to make us shudder to hear and read daily of numbers of our countrymen sinking into the graves and starving for want, victims of our damnable religious and political impostures; yet the blood runs cold through our veins. Pshaw! our blood, like our morality, is so tainted with impurities that we are only the remnants of things that were.

Why do we see mothers and their infants sink into early graves for want by the oppressor's hand, and yet leave the oppressors quiet? Simply because we are ignorant and disunited, or we would soon owe no allegiance to the bigots that do not protect, but rather destroy them. Look at the Comstock rotten law, for instance, a disgrace to any civilized nation! Workingmen, did you ever ask yourselvs why this world should ever be a scene of triumph for the haughty tyrant, the hypocritical cut-throat, and sky-pilots, for them to lord it over you? But,

There is unseen power lies in the mass
Of human slaves, which, if aroused, would sweep
Not mortal tyrants only from their thrones
By one blind crash, but all their blind supporters.

Workingmen, did you ever ask yourselvs why you are made in every age the playthings of ambitions, the pasture of tyrants, or the fettered slaves of capital, the victims of grasping avarice? The earth is cultivated by your toils, and adorned by your hands; shall its fruits, then, ever accumulate in the hands of those who employ them in the punishment of your unmerited poverty, and virtue go without encouragement, and industry without reward? When in work, your labor is incessant, and your remuneration scanty; when you hav produced an abundance, you hav to sit down and starve until others see fit to consume it. Hence, distress, the messenger of death, passes over your homes, not because of your idleness, but because of your industry! Hav men ever thought why they are content to hold their lives at the breath of a few cold-blooded monopolists, banded under the title of priests, shysters, and aristocrats, who convert our cities into dens of vice and wretchedness, receptacles of tyranny, "where wealth accumulates, and men decay;" the charnel-houses in which men, women, and children are by thousands steamed and sweated into eternity?

No; men hav not given the matter a serious thought, or they would hav swept the whole complicated machinery of cunning, fraud, force, and tyranny, yclept priesthood, yclept government, into oblivion long before this; but ignorance is the cause—they hav not given it a serious thought. The objects of government were for providing justice, and for the protection of all, or for the promotion of the general welfare of all. When a government neglects this duty its people degenerate into mere slaves. It requires no arguments, when we view the vast amount of poverty on the one hand, and luxury on the other, to prove that governments do not exist for the millions, but for the aggrandizement of a band of tyrannical ruffians.

Oh, this would be a happy world
To all who may partake it;
The fault's our own, if it is not—
This life is what we make it.

Yes, this life is what we make it when we fight among ourselvs as to whether God prefers men being ducked over head and ears, or sprinkled on the face; and whether God damns to all eternity children of a "span long."

Thus are men turned from their interests, and set by the ears about chimeras, which are encouraged by priestly sky-pilots and believed in by silly dupes. Workingmen, drop all nonsensical appeals to Gods and governments; up from your knees—depend on yourselvs for your liberties! If you depend on Gods and governments, you depend on broken reeds, and deserve your fate. Gods and governments never yet cared for workers, who were always doomed to a life of toil and combat so long as they left their affairs in the hands of others, and did not, like Æsop's wagoner, put their own shoulders to the wheel. In ancient, as in modern times, the religious and aristocratic butchers led them in thousands to slay and be slain. What was, or is, the value of human life to those yclept monarchs, priests, and aristocrats? Yet we admire these devils, treat them with respect, erect monuments, mausoleums, and giv them power and riches to convert this earth into a howling wilderness, check education, and stifle human reason. They were

Fierce as ten furies—
Terrible as hell!

Yes, men hav become the dupes of a set of sharpers who, under the name of religionists, hav fleeced them of their reason. Surely God-belief is a horrid delusion and a terrible curse. Governments and religions are nothing but despotisms engendered in ignorance, perpetuated by blood, and existing only by force and fraud. Do not the people know that our shysters, priests, and sky-pilots laugh in their sleeves at the absurd tales of heavens, hells, Gods, and devils, which they hav imposed on the ignorant, and, at the same time, despise them for it? The first thing the people should do is to discover the best mode of government suited to the advancement of men in every country—a government that will giv facility for its being molded at will to fit the knowledge of the age, and bear within it perfect principles of improvement. The struggles of the press for unlimited freedom of speech forctell a revolution. Yes, the patience of a famishing people is wearing out; the weapons of war are in the hands of the oppressors, but they must be wrenched from them, and those who expect liberty must win by intelligence and good sense. Yes, workingmen, hav good sense and make it catching, and then you will despise all Gods, all Christs, all priests, all sky-pilots, all monarchs, and lords, and lay them in one common grave, and be rid of such a nest of vampires and hideous monsters. I am the well-wisher of the whole human race.

J. PETTEY
(aged 70 years, who never went to school in his life).

WEST GARLAND, ME., Jan. 19, 1885.

MR. EDITOR: I see that I, for the first time, am a little negligent in my renewal, but here it is, three dollars to renew till Jan. 1, 1886, and also one dollar for which you will please forward to my address six copies of "Bible Morals," by John E. Remsburg. I will not think for a moment of getting along without THE TRUTH SEEKER, to read which is my greatest enjoyment, and I get more benefit and instruction from it than all other papers. I would like some of the discussions better were the disputants a little more lenient; not quite so positiv as they seem to be that they know or hav learned all, when, in fact, they know but little of the real facts of the subject matter of which they are writing.

I think until they can produce some stronger and better arguments than slang, or calling those with whom they honestly differ idiots and cranks, they had better retire for awhile and try and post themselvs on what they don't know, or what others hav had the opportunity of learning, or really do know, which they do not. Our great and best speakers and writers do not resort to such, but rather to good sound logic. Arguments that are convincing are what I like, and am ready to receive.

For thirty years I hav spent much time, and some money, trying to get satisfactory proof that we liv on when this flesh is dropped, but, as yet, lack satisfactory evidence. Also the same with Materialism, with about the same result, and at last hav come to the conclusion that neither Spiritualists nor Materialists can solve the problem they hav undertaken. However, I think one or the other may be right in their conclusions, but which I am not prepared to say. I find myself, with what little evidence I hav been able to gain from Spiritualism and Materialism, oscillating between the two, waiting patiently for more and better evidence. Am now rather inclining to Materialism. To-morrow, should I get something more satisfactory than I now hav from my Spiritual friends, I may find myself inclined to Spiritualism—am liable to these changes simply for the want of more real, tangible evidence than I now hav of the future of mankind.

In this condition am quite as unconcerned as an idiot possibly could be, quietly receiving the curses of church, and the fierce denunciations of Spiritualists for the simple reason that I cannot accept their crude, unreasonable ideas in full of past, present, and future. Truth is what I am seeking for, and am searching THE TRUTH SEEKER for it.

J. C. LAWRENCE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Guilty or Not Guilty.

She stood at the bar of justice,
A creature wan and wild,
In form too small for a woman,
In feature too old for a child.
For a look so worn and pathetic
Was stamped on her pale young face;
It seemed long years of suffering
Must hav left that silent trace.

"Your name," said the judge, as he eyed her
With kindly look, yet keen,
"Is—Mary Maguire, if you please, sir."
"And your age?" "I hav turned fifteen."
"Well, Mary"—and then from a paper
He slowly and gravely read—
"You are charged here—I am sorry to say it—
With stealing three loaves of bread.

"You do not look like an offender,
And I hope that you can show
The charge to be false. Now tell me,
Are you guilty of this or no?"
A passionate burst of weeping
Was at first her sole reply;
And she dried her tears in a moment,
And looked in the judge's eye.

"I will tell you just how it was, sir—
My father and mother are dead,
And my three little brothers and sisters
Were hungry and asked me for bread,
At first I earned it for them,
By working hard all day,
But somehow the times were hard. sir,
And the work all fell away.

"I could get no more employment;
The weather was bitter and cold;
The young ones shivered and cried
(Little Johnnie's but four years old);
So what was I to do, sir?
I am guilty, but do not condemn;
I took—oh, was it stealing?—
The bread to giv to them.

Every man in the court-room—
Gray-bearded, and thoughtless youth—
Knew, as he looked upon her,
That the prisoner spoke the truth.
Out from their pockets came handkerchiefs,
Our from their eyes sprung tears,
And out from old faded wallets
Treasures hoarded for years.

The judge's face was a study
The strangest you ever saw,
As he cleared his throat and murmured
Something about the law.
For one so learned in such matters,
So wise in dealing with men,
He seemed on a simple question
Sorely puzzled just then.

But no one blamed him or wondered
When at last they heard:
"The sentence of this young prisoner
Is for the present deferred."
And no one blamed him or wondered
When he went to her and smiled,
And tenderly led from the court-room,
Himself, the erring child.

NEWPORT, ME,

DEAR CHILDREN OF THE CHILDREN'S CORNER: I send to Miss Wixon the above poem, because I love you, and because I want to do you good.

I hope you will commit it to memory, and speak it in public.

There are many sad cases like "Mary Maguire's" all over the world. I wish you all to try to become benefactors of suffering humanity all through your lives. Your friend, SEWARD MITCHELL.

Edwin's Genie.

"I tell you, Marian, Edwin has a genie! He must hav, or he never could get those hard examples through his head the way he does—just as e-a-sy as can be, without a bit of trouble, while we hav to work and work, and then fail to get them."

"I shouldn't wonder if he has a genie, or something of the sort," said Marian in reply, "for our Jim has seen him many a time walking with his hands behind him and talking to himself—or something."

"Of course 'twas the genie—no doubt of it; dreadful thing to think of, Marian."

"Yes, but I wish I had a genie, too; I can't bother over this hard old problem any longer. I'm going to ask Edwin to help me;" and Marian crossed over to where Edwin was sitting at his desk, studying his Latin lesson just before school time.

"Edwin," said she, "will you show me about this example? I've tried and tried, and I can't get it."

"How long hav you been trying it?" asked Edwin.

"Oh, ever and ever so long—as many as fifteen minutes!"

Edwin muttered as he took the slate, and performed the example in less time than it takes to tell this story.

"It proves it!" said Emily; "he is in league with some genie, as sure as you liv!"

"I'll tell you how we can find out," whispered Marian. "His sister, Dora, thinks there may be something of the sort, for he sits up so late nights. She said we might come and sleep with her some night, and find out all about it."

"Agreed. Suppose we go to-night! I fairly shiver, though, to think of seeing the genie," said Emily in a low tone. "We must be brave, and not scream out when it comes. Dora says he has a silver ring made of their great-grandmother's thimble, and she was called a witch; and Edwin has been seen to twist and turn it on his finger a good many times; and who knows that it is not a magic ring, and that his old grandmother comes and helps him! He is working on the box problem in the old Greenleaf's arithmetic, and it is so hard that nobody in his class can get it; but Edwin has promised the teacher *he* will hav it to-morrow morning! There now! Doesn't that show he is in league with genii, or something?"

"Will find out to-night, anyhow," and Marian shook her head thoughtfully.

That evening the three girls, Dora, Emily, and Marian, might hav been seen snugly stowed behind an old dresser in the kitchen of Dora and Edwin's home, as still as silence, and breathing very softly.

Presently Edwin came in, and, with book, slate, and pencil, seated himself in front of the big kitchen table, and went to work on the famous box problem.

"He is scratching his head awfully," whispered Emily, peeping out from behind the dresser.

"I guess it will come pretty soon," said Mariam, softly. "My heart beats wildly—don't you hear it thump?"

"Jehosaphat! Je-rusa-lem! Me-thuselah!" ejaculated Edwin, "but this is a tough one! I've squared it, and cubed it, and twisted it in every way, and I can't see through it, nohow. I wish I had some help."

"O Lordy Jenkins!" said Marian in a whisper. "He's conjuring the genii now, I know. Oh, keep still, don't speak for the life of ye! Oh, I'm so scared! I'm all of a quiver!"

"Oliver Quiver! Who's he?" and Dora giggled.

"'Sh! said Emily; "he will hear us, and then the old genie will come and kill us, likely as not. But what is he doing now? Peep out and see."

"Figgering just as fast as his fingers can fly," replied Dora, looking slyly out from behind the dresser.

Edwin whistled a long, low whistle, and leaned back in his chair with hands clasped above his head. Then he opened the window and looked out upon the starlit night. The cool breeze tossed his hair about, and cooled his heated brow. Shortly after he went back to his work again.

"I'll hav it to-night if I stay up till broad daylight," and down upon the table came his clenched fist, whack, whack, whack.

"Did the genie come in at the window?" tremblingly asked Marian.

"I didn't see it," said Emily. "Oh, I'm getting so sleepy, and maybe it will not come till twelve o'clock! Oh, dear! I wish we could get out of this and go to bed."

Just then Edwin jumped up and commenced to dance and leap wildly about the room. "O Jack Horner! Tom Thum! Robinson Crusoe! Don Quixote!

Te um, te um, te dil de um!
I knew 'twould come, I knew 'twould come!
Te um, te um, te dil de um!

So he jumped, and sang, and danced, while the old black-and-white cat stood up in the old-fashioned rocking-chair, and hooped up her back and stared at him as if she would say, "I think your antics are very funny, Master Edwin."

All at once there came a scratch on the door. "Oh! oh! oh!" almost screamed Emily. "It is coming now, sure enough. Be brave, don't speak! Oh, I dare not look! Oh, the terrible genie!"

Edwin danced to the door laughing and singing, "Te um, te um, te dil de um!" but as he opened the door a sudden gust of wind blew out the light.

The girls were in mortal terror. Something had come in, sure enough, and they crept close together and shivered with fear.

"Wait till I get a light old fellow!" and as soon as the light was procured he commenced to jump, and dance and sing as before; but the girls were so frightened they dared not look to see the genie, now that they thought it had come.

"I wonder what the dresser is pulled out like that for!" exclaimed Edwin, and he gave it a great push, and, of course, the girls were pinched terribly thereby. They had hidden their faces on each other's shoulders, and stuffed their aprons in their mouths to prevent their voices being heard in screams. But just as something, some object, pounced upon Marian, she uttered a prolonged shriek, which was echoed by Dora and Emily.

Edwin was frightened, just the least bit, for a moment, as he hastily ejaculated, "W-wh-what's all this? Hello! come out here!" and he pulled Dora out first, and then dragged Emily and Marian to the light.

"Don't let it hurt us; oh, don't! Good Edwin, please don't let it eat us up!" they exclaimed in concert.

"Let what eat you up—what do you mean?" he asked wonderingly.

"Why—the—the ogre!—the genie!" said Emily. "Wh—where is it?" she inquired, looking around, and seeing nobody but Edwin.

"The ogre! the genie! what are you thinking of?" he questioned.

"Why—we—we thought you let a genie in! We—we heard—it scratch on the door!"

I let the dog in—here Rover! come here and bite these three foolish girls. Dora, I thought *you* had more sense. But—whoop la! I've solved the problem! I hav! I hav! It was the dog scratching the door to get in, and you thought it a genie! Hooray, Rover! you are a genie—do you hear?" and Edwin commenced capering and dancing again.

"But now, tell us, Edwin," said Marian, havn't you a genie, truly, that comes and helps you solve those hard problems?—they all say so at school."

"Well, now—I'll tell you. I hav a genie that helps me! So, come now."

"Oh, a real genie! Do tell us, Edwin. Why, it is like the 'Arabian Nights,' truly. How long hav you had him? Will he hurt us? Has he green eyes? and does he spit fire?" they all talked and questioned at the same time.

"You just be patient, and I'll tell you. He hasn't green eyes, he doesn't spit fire, nor will he hurt you—so. He is with me a good part of the time, and he helps me solve problems—there now!

"There's that example I showed you how to do, to-day, Marian, that you worked on for fifteen minutes!—he did that for me; but I had to work four hours on it first, though.

"Now this box problem—how long do you think I've been trying on that?"

"Don't know, I'm sure!" said Marian.

"Well, I worked on it, off and on, out of school hours, ten days, and I couldn't see through it at all; but to-night I was bound to hav it, anyway. I tried and tried, till my head ached, and I opened the window to let in some fresh air; and while I was looking at the stars, all at once it came to me, like a flash, just how to work it; and there 'tis, on the slate, all right!"

"And did the genie really help you?" asked Emily.

"S'pose so. He sticks by me, I tell you, like a trooper."

"What is his name? what do you call him?" inquired Marian, while Dora stood by, laughing.

"His name!—let me see. The first of it is Per—se," and Edwin looked very wise and solemn.

"And the rest?—Oh, tell the rest!" said Emily.

"Well, it is—verance—Perseverance. Never giv up! Try, try again! And now go to bed; and don't you be ever so silly as to believe in genii again. There are none, such as you fancy."

Our Puzzle Box.

1.

WORD SQUARE.

1. Dissension.
2. A kind of dragon.
3. Small eggs.
4. Anything remaining.
5. A luminous exhalation from marshy grounds.

Pittsburgh, Pa. H. E. JUERGENS.

2.

CHARADE.

Is found in "Story Hour,"
The first letter of my name;
Add six and five hundred,
You hav a Roman author of fame.

Newburgh, N. Y. ROBT. BERNHEIM.

3.

A HARD NUT TO CRACK.

One Rekab, a Turk, as I understand,
Out West on the "plains," owned a square piece of land.
Like all other Turks, as I hav been told,
This Rekab Semaj is an Infidel bold.
In favor of learning for women and men,
To help found a college he gave acres ten.
From one side of his farm, in the middle fair,
This land was measured out perfectly square.
He made one condition on signing the deed,
Which was no more than right, as all are agreed,
That the trustees should build a good board fence
Around the ten acres at their own expense.
"Now," said worthy Rekab, "I'll measure and see,
The fence I must build is shaped like an E.
If the land I hav left was square as before,
I think I could fence it clear round with no more."
He measured, and found he was right in his guess,
For it took just the same, no more and no less.
Now tell me, kind friends, exact to a fraction,
How much land he had before his kind action.
If you tell correctly, you need no college
To teach you more mathematical knowledge.

Grand Rapids, Mich. ESPRIT FORT.

4.

A BATCH OF PI'S.

Ereht si a prerae soehw eman si thead,
Dan si sih klesic neke;
Eh pears het dedreab raing ta a reathb,
Nad het srewofl hatt rowg neweteb.

Our sevil are srevir dingild reef
Ot taht nohtafudem, sesldnoub eas,
Het tnelis aevrg.
Threiht lla yhltrea mopp dan tsoab
Lorl ot eb dewollaws pu dan tsol
Ni eno kard evaw.

Thomaston, Conn. BENNY DICTION.

[There is no certainty that the above puzzle is put correctly in type. "Benny Diction" might do something toward illustrating the appropriateness of his name by writing plainer. —UNINSPIRED COMPOSITOR.]

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, JAN. 24, 1885.

1. Life. 2. The recent strike in Hocking Valley. 3. Revolver.

IN CHILDREN'S CORNER, FEB. 14, 1885.

1. Cerebus—Erebus—rebus, bus, us (U. S.), S. Observe the reversed spelling of the last half of the name, "S-u-r-e." 3.

A T T I C
T A R R Y
T R E A D
I R A T E
C Y D E R

4. Pennsylvania.

Correspondence.

MY DEAR CHILDREN OF THE CORNER: The study of Nature in any of her varied forms and phases is always interesting and ennobling to the pure-minded seeker after truth and knowledge. I hope you, my young friends, will pursue this study whenever you hav the opportunity. There is a lesson in everything; from the tiniest flower to the loftiest tree, from the coziest valley to the grandest mountain, from the silvery brook that flows and sparkles like a shining ribbon through the dear old farm and down yonder by the forest to the mighty ocean.

Many years ago I lived by the sea; I often rode upon its waters. I believe I loved it better than any other natural object, and spent many hours and days in studying its wonders.

If your "Dear Miss Wixon" pleases, I will tell you something about the grand, lovely ocean world, from time to time:

THE NAUTILUS.

The sea is full of wonder, delight, and romance; a very interesting object of study is the nautilus. The most beautiful species is the pearly nautilus; the shell is lined with a thin layer of glossy, pearl-like substance, and is so thin and delicate as to be almost transparent. It is of a convoluted form, that is, in whorls round and round, the last whorl being equal to all the others. The orientals gather these shells from the waters, or from the shores where they are often thrown up by the waves, and carve upon them pretty, fanciful designs, and then use them for drinking cups and flower vases. Hindoo priests use them as trumpets to call their people together to attend their superstitious ceremonies. It makes me feel sorry to think so beautiful an object should be used for so degrading a purpose.

I hav told you of the shell, but the little sailor who livs in this frail boat is more wonwonderful still. He has eight arms, two of which are furnished with thin membranes. These he hoists above the opening of his glistening shallop for sails, the other six he throws over the sides for oars.

When the skies are clear and the waters smiling, he rows and sails about, hither and thither, as if rejoicing in the glad sunshine; but let the storms arise and ruffle the surface of the sea, our wise little mariner folds up his sails, takes in his oars, turns the opening of his boat down, and takes up water enough to make it so heavy it will sink into the placid depths beneath, where it will remain till the little seaman can feel by the vibrations of the waters that all danger is over, when he empties out the water he took into his boat, and again comes to the surface to bask in the delicious sunshine and to renew his sports.

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Poetry.

Only a Woman.

Only a woman, shriveled and old,
The prey of the winds and the prey of the cold,
Cheeks that are shrunken,
Eyes that are sunken,
Lips that were never o'erbold.
Only a woman, forsaken and poor,
Asking an alms at the bronze church door.

Hark to the organ! Roll upon roll
The waves of the organ go over the soul!
Silks rustle past her,
Thicker and faster;
The great bell ceases its toll.
Fain would she enter, but not for the poor
Swingeth wide open this bronze church door.

Only a woman! In far-off days
Hope caroled to her happiest lays;
Somebody missed her,
Somebody kissed her,
Somebody crowned her with praise.
Somebody faced up the battle of life,
Strong for her sake who was mother or wife.

Somebody lies with a tress of her hair
Light on his heart where the death-shadows are.
Somebody waits for her,
Opening the gates for her,
Giving delight for despair.
Only a woman—nevermore poor—
Dead in the snow at the bronze church door.

The Rows of Orthodoxy.

I notice, Jack, they're keepin' up their orthodox conniption
Amongst the city churches, an' it passes my description,
To tell how unenticin' to the unelected critters
The gospel's made to 'pear by sich as Parson Newman's hitters.

These fokes are brothers in the Lord—of sweet religious union,
An' hold themselvs as patterns of the good of church communion,
But let 'em strike an issue 'bout some sneakin' triv'al matter,
An' fightin' cats ain't ekal to the venom that they'll scatter.

Now, Jack, the pizen 'bout this cur'us modern church example
Is this: these chaps contend that they're the very purest sample
Of what the poppylation of the upper realm is made of—
A sort of angel caravan the devil is afraid of.

But gosh! if heaven's gonter be infected with such ructions
As late events show up to us as orthodox productions,
There's some of us at judgment day that thinks they're 'mong the 'lected
Will git up quite a protest 'gainst their bein' resurrected.

For my part, Jack, I'd ra'her sleep with worms and sich creations
Than wake amongst a lot o' fokes that's sot on disputations,
For wheresumdever wranglin' seems ter be the people's motter,
No matter how they calls it heaven, I calls it somethin' hotter.

Books.

The stories and sketches in the "Story Hour," though different from Sunday-school literature, are entirely original, pure in tone, and well calculated to broaden, lighten, and strengthen the growing mind.—*Rhode Island Pendulum.*

There is no book for children and youth of greater beauty, more charming text, or more fascinating pictures than the "Story Hour," by Miss Susan H. Wixon (New York; published by the Truth Seeker Company, 33 Clinton Place). The reading of these stories, the study of these illustrations, must be a long delight to the happy children who get hold of them; and Miss Wixon must forever remain the sweetheart and charmer of every youthful reader. The print is large, the paper thick, and no more enjoyable present can be given to any child.—*John Swinton's Paper.*

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MR. H. L. GREEN'S OPINION.

SALAMANCA, N. Y., Feb. 13, 285.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am sure that injustice is very often done to the public by the too common error of praising a new book just to please the publishers and get a sale for it. Book notices and reviews should be truthful to be of any value. And now, with these introductory words, I desire to speak to your readers what I feel to be the exact truth in relation to your new publication, "The Story Hour." I *certainly* think it *the best juvenil book* that has ever been issued from the Liberal press, and one that should be in every Freethinker's family where there are children. As you know, I drop you this line unasked, and do it *just because* I fear some of our Freethought families may not fully understand what a *magnificent book* this is, and will, therefore, not think to order it from the publishers. All who do fail to procure this book will certainly deprive themselvs of a most valuable intellectual treat for their children, and, I think I can justly add, for themselvs, too, as the stories are interesting reading for adults also.

Now, Mr. Editor, allow me to suggest a plan which may prove mutually beneficial to the publishers and the Liberal public. It is this: Can't you say that you will send 5 copies of this book, (well worth $1.25) *to one address*, for $5? If you will publish these lines, and will, at the end, so consent, I am sure that in many places five families will join together in a neighborhood and send for five copies. During "hard times" we know that everyone desires to save a cent where they can. I make this request for the reason that I am *very desirous* that every Liberal family hav "The Story Hour." H. L. GREEN.

[We will be happy to mail any number of copies of this book from two upward at $1 each.—ED. T. S.]

WAIFS AND WANDERINGS. By Samuel P. Putnam. Price, paper, 50 cents; cloth, $1.00.

Hav just perused "Waifs and Wanderings." Words of ours cannot add to the fame of the gifted author, eloquent orator, and the genial companion. To read, to hear, or to know, is to admire. He impregnates each sentence with the grand convictions of his own soul. He is truthful to nature. In human acts and expressions he traces the counterpart or simile in the external world. In Mrs. Cupples with her ruffled nightcap he sees "a line of breakers on a dark and stormy sea—her eyes, lanterns on a heaving ship." Then his conceptions of the baby—"fresh as a rose-bud, dewy with tears, with the light of heaven on its velvet face;" while the burden of its cries is as a "Niagara suddenly plunged upon the unoffending Cupples, transforming him into a 'Teneriffe,' and leaving him like a wreck stranded upon the shores of morning." How many a mother has felt herself a "stranded wreck" after nightly vigils! The author comprehends the conditions attending all the phases of life—his characters are true to life. The Rev. Hapgood "does nothing on the reserve, ever aiming to be on the safe side." Mrs. Hiram Binney "knows how to say nothing with awful ponderosity," evading, shirking duties, trusting all to somebody else—"standing on respectable selfishness." Who has not met just such characters! Billy Stubbs is a fair representativ of *justice* as exemplified in human affairs—"you can't right a wrong so long as there's money to be made out of it;" "only when wrong is poverty-stricken, will people demolish it."

When reading from his versatil, gifted pen, or listening to his eloquent oratory, one feels that he is superior to the ills flesh is heir to; but how human he seems when he says: "What slaves we are to our poor flesh after all—how soon it gets the better of our spirits; for who can think of beauty and joy when his corns are aching!" How, too, he solves the riddle of such lives as "Tony Lumkins's," the object of whose existence seems merged in furnishing the "wheels" for the escaping fugitivs. Such detached, isolated lives, which *seem* to hav no earthly mission, are yet "links in the chain that goes shining on."

The escape of the fugitivs; the baying of the bloodhounds as they anxiously await the expected train at the lone station; the alternate listening, *auribus rectibus*, for the longed-for rumble of the train; then the deep-mouthed baying of the approaching hounds—the one a source of hope, joy, and deliverance, the other, suffering and death—are moments of the most intense agony. As the sensitiv soul reads, the respiration is stifled, the nerves wrought to a high tension, and a sigh of relief ends the agony when the puffing, thundering train wins the race, and Amy and her child are safely on board! Poor, corpse-like Cupples may then hope for a modicum of sympathy, which is an unction to all mortals when nature succumbs to over-taxation.

Again, at the steamboat wharf, when the soldiery embark—so vivid, lifelike, the description, the partings, the adieus, that the reader feels the actual pangs wrung by separation; the crowded docks, the rending good-byes, the clang of the bell, the splash of the iron wheels, the growing, somber twilight, the begemmed heavens, the vast gulf of separation, the smokestack lost to sight, oppress till we feel we are one of the aching hearts left behind.

On every page we are impressed with his deep insight into human nature, that mankind are creatures of circumstances—what we condemn to-day we do to-morrow.

Truly has he embodied the *ideal woman* in Amy, the personation of grandeur and grace—powers born only of struggle; that "*woman should be as universal as man in knowledge and capacity;*" that the imperial gifts of humor, wisdom—that the intensity of the volcano and tornado and the calmness of the summer's sea belong equally to both sexes.

We hav aimed to indicate briefly some of the strongest, most beautiful features of the work. To be appreciated it must be read. Every Liberal should possess himself of the book.

In conclusion, as Mr. Putnam is "doing the continent," imparting joy, knowledge, and cheer wherever he journeys, lighting up and blazing the highway for Freedom, let every one resolve to hear him and to aid the cause he so gloriously champions.

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WE see standing before us the teachers of nature's truths, and the teachers of the falsehoods of gods and devils. It will not require long for us to be able to choose between them. When once understood one class cannot be mistaken for the other. Then let us be wise and embrace the truth. Let us take the students of nature by the hand. Let us commit to heart the lessons they teach. Let us learn all we can of nature; and let us forever discard her enemy supernaturalism, with all the false teachers who promulgate it.—*D. M. Bennett.*

THE Old Testament filled this world with tyranny and crime, and the New givs us a future filled with pain for nearly all the sons of men. The Old describes the hell of the past, and the New the hell of the future. The Old tells us the frightful things that God has done—the New the cruel things he will do. These two books giv us the sufferings of the past and future—the injustice, the agony and tears of both worlds. If the Bible is true—if Jehovah is God—if the lot of countless millions is to be eternal pain—better a thousand times that all the constellations of the shoreless vast were eyeless darkness and eternal space. Better that all that is should cease to be. Better that all the seeds and springs of things should fail and wither from great Nature's realm. Better that causes and effects should lose relation and become unmeaning phrases and forgotten sounds. Better that every life should change to breathless death, to voiceless blank, and every world to blind oblivion and to moveless naught.—*R. G. Ingersoll in the Christian Religion.*

IN the middle age of Western Christianity the people were more religious than moral. Piety was often made a substitute or atonement for virtue. Belief in the supernatural and miraculous was universal; skepticism and unbelief were almost unknown. Men feared purgatory and hell, and made great sacrifices to gain heaven by founding churches, convents, and charitable institutions. And yet there was a frightful amount of immorality among the rulers and the people. In the East the church had to contend with the vices of an effete civilization and a corrupt court. In Italy, France, and Spain the old Roman vices continued and were even invigorated by the infusion of fresh and barbaric blood. The history of the Merovingian rulers, as we learn from Bishop Gregory, of Tours, is a tragedy of murder, adultery, and incest, and ends in destruction.—*Philip Schaff, D.D. of the Union Theological Seminary, New York city.*

THE question of divorce is one of such complex practical bearing that a solution of it is only possible by the most varied experience and not by mere feeling, however highly pitched, or at the dictum of a single general principle. Such experience, however, was not possible to Christ, not only because he himself was unmarried, but also because, on his own showing, he was adverse to interfering with the family concerns of others. To this may be added that although in modern times and conditions adultery only might hav been a sufficient cause of divorce, yet, with the progress of civilization, a multitude of subtler distinctions hav been superadded, which may render a beneficial continuation of conjugal life as impossible as adultery.—*Strauss's Old and New Faith.*

THE principle which demands uncontrolled freedom of action in all that concerns only the agents themselvs, requires that those who hav become bound to one another, in things which concern no third party, should be able to release one another from the engagement; and even without such voluntary release, there are, perhaps, no contracts or engagements, except those that relate to money, or money's work, of which one can venture to say that there ought to be no liberty whatever of retractation. Humboldt states it as his conviction that engagements, which involve personal relations or services, should never be legally binding beyond a limited duration of time; and that the most important of these engagements, marriage, having the peculiarity that its objects are frustrated unless the feelings of both the parties are in harmony with it, should require nothing more than the declared will of either party to dissolve it.—*Mill's Liberty.*

THE apostles held several opinions which we *believe* to be erroneous, but only one which, as it related to a matter of fact, we *know* to hav been erroneous. They unanimously and unquestioningly believed and taught that the end of the world was at hand and would arrive in the lifetime of the then existing generation. On this point there appears to hav been no hesitation in their individual minds nor any difference of opinion among them.—*Greg's Creed of Christendom.*

I SEE not any road of perfect peace which a man can walk, but to take counsel of his bosom; let him quit too much association; let him go home much and stablish himself in those courses he approves. The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold. Whatever outrages hav happened to men may befall a man again and very easy in a republic, if there appear any signs of a decay of religion. Course slander, fire, tar-and-feathers, and the gibbet, the youth may freely bring home to his mind and with what sweetness of temper he can and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary.—*Emerson.* Father Taylor, the Methodist preacher to seaman, became acquainted with Emerson and was so impressed by his Christian character as to say that, if *he* were understood to be going to hell, the tide of emigration would *set* strongly in that direction.—*Oliver Johnson.*

HE who throws dirt must expect that dirt will be thrown back at him; and when it comes to mud-throwing, the blackguard has, as it is right that he should hav, the best of it.—*Pattison's Milton.*

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My Dearly Beloved Brethren: After reading the story of the deluge so naively told in the primitiv *patois* of the Israelitic race, it is well to suspend judgment for a time before you pass upon the veracity or unveracity, the comparativ ignorance or knowledge of the alleged author or authors of that remarkable tale. I do, myself. Of course, my reasons are much stronger than yours, involving, as they do, a certain social and ecclesiastical status, not to speak of a —ah—a salary of $8,000 a year.

In the first place, I desire to warn you against the pernicious teachings of Mr. Ingersoll and others of that sort, who denounce the deluge as an impossibility, and the historians of the fact as retailers of premeditated inexactitudes; because, you know, it is bad form socially to subscribe to such doctrins, and is also opposed to the traditions of that magnificent church of which I am a representativ, and you faithful adherents. Besides this, these notions or ideas, as it were, are but rehashes of Voltaire and Tom Paine, and belong to a dogmatic age which has little or nothing in common with the illuminated present of which we hav the honor to be part and parcel. You all know I am a large part of this present, and occupy a commanding position therein.

In the second place, do not assume a supercilious attitude toward this beautiful allegory, and pronounce it an absurdity. In all candor I admit that such a judgment would to a great extent be natural, and in a law court or a mathematical forum would be borne out by the testimony—but—ah—it conflicts with the articles, the creed, and dogma to which we hav assented, and from an estoric standpoint embody our present cultus.

In the third place, let us approach this story prayerfully and in all sincerity. We realize, of course, that no flood could cover the world; that no vessel constructed by human hands could contain a pair of every living species; that no rain-storm could continue for more than a week, and that no boat could land on Ararat above the snow-line.

Shall we, therefore, say that the story is a vain myth? No, my friends, for such an assertion would be heresy. On my part, it would deprive me of the position which I ornament, and on your part, would compel me to sever those charming relations which hav so long and profitably held us together.

What, therefore, shall we say? What under the circumstances can we say, except that the tale is one of those Oriental images, figures of speech, or flowers of rhetoric which in some quaint concrete form convey a profound ethical thought?

The deluge thus viewed is no longer an absurdity but a solemn fact. It may mean, as you are pleased to interpret it, a big flood, a little flood, a spiritual flood, or no flood at all. So the ark, viewed under the light of highest science, may be a barn, a stable, a hotel, a ship, a schooner, or even a hole in the ground. Noah thus is resolved into a man or woman, a tribe, nation, or race, an individuality or a nonentity. Ararat is metamorphosed and becomes elastic. As you prefer, it is here or there, somewhere or nowhere, a mountain or plain, hill or chasm, forest, marsh, or lake. And thus, my beloved, the interesting procession of animals resolves itself into a dream without an object, and without a dreamer who dreams that dream.

And thus the old story is transformed into an exquisit fabric of spiritual light and loveliness for the edification of the race.

And this, my hearers, well illustrates the reconciliation between science and religion. It makes no difference what discovery and research may bring forth—we are secure. If to-morrow a lost gospel or a book of the Old Testament were unearthed from the dust and debris of centuries, it would affect us not. Sixteen deluges would be the same as one; a royal fleet of arks, stemming a thousand years of rain and storm, landing on the highest peak of the Himalayas, and carrying a million stock-yards and menageries in their capacious hulls, would be as acceptable as the small-sized affair we hav discussed this morning.

I feel happy at having made clear what has so long baffled our finest intellects. It is true that I do not understand my own explanation myself; but this is a paltry trifle you will overlook in the beauty and grandeur of my conception. I fear that my foes will, in their malignity, endeavor to make this statement a basis for new charges and complaints against me in my heroic work; but if they can make any more out of it than I hav done, I shall be under obligations to them that words can never express.—*W. E. S. F. in Puck.*

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 10. | PUBLISHED WEEKLY. | New York, Saturday, March 7, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

A TEMPERANCE lecturer in Michigan recently assured his audience that eight out of every ten clergymen in the state regularly drank whisky or brandy before going into the pulpit.

A SOCIETY has quite recently been organized in Paris for the purpose of obliterating the word "God" from all the languages of the world. The word may as well go, since no two persons agree as to what it means.

PROFESSOR SWING declared, in a recent sermon, that Chicago is "a religious city, containing a breadth and sweetness of the Christian faith not common upon earth." Swing low, sweet chariot, and let the Chicago dynamiters get aboard.

JOSEPH COOK says that a "preacher standing with a cigar in one hand and the Word in the other," is a spectacle which arouses attention. Another clergyman suggests that a flapjack substituted for either the Bible or the cigar would enhance the interest.

THE Chicago *Herald* says that a clergyman presented himself to Jay Gould the other day, and was promptly admitted. When he had seated himself he took out $2,000 in currency and asked that it be invested along with Gould's money in his next "whirl" in Wall street, and that the speculator keep it until it had amounted to $20,000. The proposition was refused, and the preacher withdrew in disgust.

THE minister had been invited to dinner. While grace was being said, Tommy eyed the unwonted good things spread before him with pleasurable anticipation. "Ma," he said, when the minister had concluded, "do you know why pa doesn't giv thanks every day at the table?" His mother shot a warning glance at him. "'Cause it's only when the minister's here that we hav anythin' worth givin' thanks for."

THE Rev. Father Lonergan, a Montreal priest, has denounced tobogganing from his pulpit. Speaking from personal knowledge, he said that the temptation young men and women were exposed to on the toboganning hills at night was nothing less than moral ruin. In view of the exhibit in our "Theological Department," it would be proper to admonish Father Lonergan that priests might do much good by letting other people's morals alone and attending to their own with greater assiduity.

Two Chicago young men were out in a boat. A storm came up. Death seemed certain. "Tom," said one, "if we ever get out of this I shall never utter another oath so long as I liv. Do you know any prayers, Tom?" Tom knew one and they prayed. They reached shore in safety, and then they hugged each other and danced with joy. After they had quieted down a little, "Tom," said the one who had resolved to be good, looking very thoughtful, "it was a damn narrow escape, wasn't it?"

THE Rev. Dr. Samuel H. Gridley is preaching a sort of crusade against moustaches on clergymen's faces, and he argues that to giv potency to the voice of the pulpit, the lips should be uncovered, claiming that if the ox that treadeth out the corn should not be muzzled, the mouth should enjoy equal freedom in the preacher. While we agree that the ox should not be muzzled while at labor, we submit to the reverend gentleman whether it would not be advisable for the ass to be at times.—*Religious Paper.*

VICTORIEN SARDOU, the French playwright, is a firm believer in Spiritualism, and declares that he is often under supernatural guidance. He shows a plate of copper on which is engraved with minute exactness and marvelous skill a picture of Moliere's house. "Seated one day at my table," he says, "I fell into a reverie. Unconsciously I took up the graver, and, impelled by secret influence, let my hand follow its own direction over that plate. The engraving you see is the result of several hours' pure mechanical toil. I could not of my own will make such a picture to save my life."

THE driveling idiot of the Binghamton *Republican* opens his mouth to stammer thus: "Ingersoll lectures for money. The apostles of the church and the founders of Christian civilization and liberty did not. There are as able men as Ingersoll in the pulpit to-day, but they do not make as much money by preaching light as he does by preaching darkness. He has a monopoly and they hav not. The gospel has become universal and cheap; Infidelity, in enlightened communities, is scarce and expensiv. Ingersoll drives his brain to the expensiv market, and the seekers after relics of the dark ages buy it." A good many asses hav brayed at the colonel, but none with longer ears than this fellow.

TALMAGE opened his rather extensiv mouth and howled against Ingersoll a few Sundays since. Mr. Talmage thought that the eloquent disbeliever should be punished under the law against blasphemy. The reverend gentleman had better learn now, if he has heretofore failed to get it through his head, that the American people believe in freedom of speech, freedom of the press, and, above all things, freedom of thought. Ingersoll thinks one way, Talmage another. They both declaim their beliefs to large audiences which are in sympathy with them. Ingersoll makes the most money at it. That is all the difference between them, and each has a right to his opinion under the ægis of the American eagle's wings.—*San Francisco Post.*

THE Rev. Dwight Moody, while in Texas, visited a Sunday-school at Fort Worth. Being anxious to discover how much the children knew, he asked a girl of about fifteen: "What is requisit in order that you can obtain remission of sins?" "I must first of all commit sin," was the reply. Mr. Moody was satisfied, and did not question the girls any more. He, however, tackled the boy's class. He asked Tommy Dexter, a son of Judge Dexter: "Why did God create Eve?" Tommy hesitated. "Why did God giv your father a wife?" "To sew on buttons," was the prompt reply. "What! How!" "All I know is that when pa puts on a clean shirt, and there is a button gone, he says: 'What the devil hav I got a wife for, if she don't sew buttons on my shirt?'"—*Texas Siftings.*

THE Rev. Mr. Swipes was one of the most bashful men in the profession, and was constantly getting into scrapes through his nervous mistakes. At one time he rose in his pulpit to giv out the hymn, "This world is all a fleeting show," and after clearing he struck a high pitch of voice and began solemnly: "This world is all a fleeting shoe." Everybody smiled except the deacons, and the minister was covered with confusion as he began again: "This world is all a shouting flow." This only made matters worse, and the unhappy man cleared his throat with tremendous force and began once again: "This world is all a floating she." Then he slammed the hymn-book down, and wiping his clammy brow, said, "Brethren, for some reason I cannot read that hymn as it should be read. We will omit it, and the choir will please sing the grand old lines beginning, 'Just as I am, without one flea.'"

A GENTLEMAN in the country, who had just buried a rich relation (who was a lawyer), complained to Foote, the dramatist, of the expenses attending a country funeral—in carriages, hat-bands, scarfs, etc. Foote very gravely asked him whether they were at any expense to bury lawyers. "Yes, to be sure we are," replies the gentleman. "Oh," says Foote, "we never do this in London." "How then," says the other, "do you manage with your lawyers?" "Why," says Foote, "when a lawyer dies, we lay him out in an upper chamber over-night by himself, lock the doors, throw open the windows, and in the morning he is entirely off, and cannot be found by his nearest relations, even if they were disposed to bury him." "Indeed," says the gentleman, in amazement, "what becomes of him?" "Why," says Foote, "we cannot tell, not being acquainted with supernatural causes. All we know of the matter is that there is a strong smell of brimstone in the chamber the next morning—and the lawyer is gone."—*From an Almanac of* 1807.

ALTHOUGH Mr. Butler is not much heard from since the election, his four propositions are being industriously circulated. They read: 1. Hostility to all monopolies in commerce, industries, and land. 2. The preservation of the national legal-tender currency of the people, constitutionally issued by Congress. 3. The needs of all men and women who labor in the production of wealth, to be protected against the encroachments of those who absorb and consume without producing. 2. The necessity for reform and correction of abuses in government, so that its pressure on the people would be made as light as possible, its administration effectiv, to guard the rights of American citizens at home and abroad; to make public servants, individual or incorporate, subservient to the use and will of the people only, so as to restore the prosperity of the country, with equal rights, equal burdens, equal powers, and equal privileges of all people.

THE fanciful titles of some books of the present day may well excite astonishment; but they are as nothing to those adopted by religious writers of Cromwellian times, quoted in a recent history of that era. Try to imagin the literature prefaced by such title-pages as these: "A Most Delectable Sweet-perfumed Nosegay, for God's Saints to Smell at;" "A Pair of Bellows to Blow Off the Dust Cast upon John Fry;" "The Snuffers of Divine Love;" "High-heeled Shoes for Dwarfs in Holiness;" "A Shot Aimed at the Devil's Headquarters, through the Tube of the Canon of the Covenant;" "A Reaping-hook Well Tempered for the Stubborn Ear of the Coming Crop; or, Biscuits Baked in the Oven of Charity, Carefully Conserved for the Chickens of the Church, Sparrows of the Spirit, and the Sweet Swallows of Salvation;" "Seven Sobs of a Sorrowful Soul for Sin; or, Seven Penitential Psalms of the Princely Prophet David."—*Sheltering Arms.*

THERE is a chance for superstitious people to believe that the assassin Guiteau was more or less a prophet. Not long before his execution he held his Bible high in air, and, with his eyes rolling and teeth gnashing, said that the Republican party was doomed, and that its last president was serving. At the same time he pronounced some rambling maledictions against President Arthur, in which he asserted that his party would repudiate him and nominate Blaine, and then be swept out of existence. The list of fatalities to those who were associated with the prosecution is strikingly large. The district attorney has been grievously afflicted. The death of his wife and the loss of the office are the chief misfortunes, though by no means the only ones, that hav befallen him since the trial. Two of the officers who had Guiteau in charge hav died, one having been murdered. Of the jury that convicted him one has died, one has been in an insane asylum, two hav failed in business, and some of the rest hav seen nothing but trouble since the verdict was rendered. The judge who sentenced Guiteau was the owner of a hotel building that, without warning, collapsed one night last summer, killing several people and causing a heavy pecuniary loss. One of the physicians who testified that Guiteau was sane was afterward murderously attacked by an insane patient; another had serious legal trouble; while the noted alienist who insisted that Guiteau was not responsible for his act died suddenly in the prime of life, and with an enviable and increasing reputation as a specialist. The domestic troubles of Mr. Scoville, the brother-in-law who defended Guiteau, developed at last into a public scandal, followed by a divorce. Dr. Woodward's death was hastened by the nervous strain caused by his attendance on the dying president, while Dr. Bliss suffered very greatly in health by reason of his sleepless care of Garfield, found after the president's death that his practice was scattered, and had to meet other embarrassments. Marshall Henry, who had Guiteau in charge, was removed from office, not long after, in some disgrace; while Garfield's steward, Crump, laid the foundation for organic disease by his faithful nursing of the president, and other misfortunes were entailed, so that he had at last to eke out a living by keeping a cheap restaurant in a basement.

News of the Week.

INAUGURATION of President Cleveland on Wednesday, the 4th.

THE Fenians talk of setting out for Egypt to help the False Prophet fight England.

A SIX-DAYS' race on roller skates is in progress at the Madison Square Garden, this city.

A LARGE number of working-women met in a hall in this city last Sunday and organized themselvs into the "Workingmen's Protectiv Union."

THOMAS J. NEVIN, the mayor of Adrian, Mich., who absconded in 1882, leaving evidences of numerous forgeries, was captured at New Orleans, La., on the 1st.

A CATHOLIC missionary organ says that several hundred Catholics, resident in Yunnan, China, hav been massacred in obedience to secret orders from the Chinese viceroy.

THE Presbytery has ordered the Rev. Charles B. Smyth, of the United Presbyterian Church of Harlem, N. Y., to vacate the pulpit. The Rev. Mr. Smith writes back to the Presbytery that he won't go.

So far as anybody knows, the cabinet of the new president will be as follows: state, Bayard; treasury, Manning; interior, Lamar; justice, Garland; navy, Whitney; war, Endicott; post-office, Vilas.

MRS. FOX, of Williamsburg, L. I., was a painstaking, industrious, and long-suffering woman. Her husband came home drunk, and tried to choke her. She picked up an ax and crushed his skull. He will probably die.

A GREAT crowd, numbering six thousand persons, gathered around the residence of Victor Hugo in Paris on the 26th ult., it being the occasion of the great author's 83d birthday. He appeared at the window, and was lustily cheered.

THE death of Gen. U. S. Grant is said by his physicians to be likely to occur at any time. He has cancer upon the tongue. The most hopeful outlook givs him no more than six months of life. The general is now about 63 years of age.

JUDGE BARTLETT, of the Supreme Court, has granted a divorce to the Rev. Mr. Downs, of Northville, from his wife, Carrie Downs, who some time ago eloped with Deacon Michael Terry, but returned after making a short trip with the deacon.

DYNAMITER DICK SHORT, who stabbed Phelan; Lucille Yseult Dudley, who shot Rossa, and Justus Schwab, who is said to hav provoked a riot, were arraigned before Recorder Smyth, last Saturday, to plead to the the various indictments against them.

THE Rev. Mr. Dickinson, of Norwich, Conn., announced on Sunday, the 22d ult., that while praying in the church in the presence of his congregation he distinctly saw the ghost of a departed brother. The Spiritualists claim that he is a finely developed seeing medium.

CLEVELAND has written a letter to Congress in which he expresses the opinion that it is "most desirable at the present juncture to maintain and continue in use the mass of our gold coin as well as the silver already coined by a present suspension of the purchase and coinage of silver."

A CLERGYMAN took part in a Socialistic debate at Paterson, N. J., last Sunday. He opposed Socialism. He thought it would be rough on tramps if everyone had to earn his living. "And on the dominies," said a voice. Alexander Jonas replied to the clergyman and defended Socialism.

AMONG the ministers last Sunday, Beecher prayed for Grant and Cleveland; Newton argued that the heavens declare the glory of God; Talmage added 139 subjects for the fool-killer to the membership of his flock; and the Rev. James S. Chadwick (Methodist) dwelt upon the comforting assurance that "the wicked shall go away into everlasting punishment." The day was rainy, and most of the churches found it rather hard sledding to get together a congregation worth praying for.

The Rostrum.

Blasphemy.

To an audience which was only limited by the size of the Brooklyn Theater, Col. Robert G. Ingersoll lectured Sunday evening, February 22d, on "Blasphemy." The following are a few of his points:

LADIES AND GENTLEMEN: There is an old story of a missionary trying to convert an Indian. The Indian made a little circle in the sand and said, "That is what the Indian knows." Then he made another circle a little larger and said, "That is what missionary knows, but outside there the Indian knows just as much as missionary." I am going to talk mostly outside that circle to-night.

First—what is the origin of the crime known as blasphemy? It is the belief in a God who is cruel, revengeful, quick-tempered, and capricious; a God who punishes the innocent for the guilty; a God who listens with delight to the shrieks of the tortured and gazes enraptured on their spurting blood. You must hold this belief before you can believe in the doctrin of blasphemy. You must believe that this God loves ceremonies; that this God knows certain men to whom he has told all his will. It then follows that, if this God loves ceremonies and has certain men to teach his will and perform these ceremonies, these men must hav a place to liv in. This place was called a temple, and it was sacred. And the pots and pans and kettles, and all in it, were sacred too. No one but the priests must touch them. Then the God wrote a book in which he told his covenants to men and gave this book to priests to interpret. While it was sacrilege to touch with the hands the pots and pans of the temple, it was blasphemy to doubt or question anything in the book. And then the right to think was gone, and the right to use the brain that God had given was taken away, and religion was intrenched behind that citadel called blasphemy. God was a kind of juggler. He did not wish man to be impudent or curious about how he did things. You must sit in audience and watch the tricks and ask no questions. In front of every fact he has hung the impenetrable curtain of blasphemy. Now, then, all the little reason that poor man had is useless. To say anything against the priests was blasphemy, and to say anything against God was blasphemy—to ask a question was blasphemy. Finally we sank to the level of fetichism. We began to worship inanimate things. If you will read your Bible you will find that the Jews had a sacred box. In it were the rod of Aaron and a piece of manna and the tables of stone. To touch this box was a crime. You remember that one time when a careless Jew thought the box was going to tip he held it. God killed him. What a warning to baggage-smashers of the present day! We find also that God concocted a hair oil and threatened death to anyone who imitated it. And we see that he also made a certain perfume, and it was death to make anything that smelt like it. It seems to me that is carrying protection too far.

It always has been blasphemy to say, "I do not know whether God exists or not." In all Catholic countries it is blasphemy to doubt the Bible, to doubt the sacredness of the relics. It always has been blasphemy to laugh at a priest, to ask questions, to investigate the trinity. In a world of superstition reason is blasphemy. In a world of ignorance facts are blasphemy. In a world of cruelty sympathy is a crime, and in a world of lies truth is blasphemy.

Who are the real blasphemers? Webster offers the definition, blasphemy is an insult offered to God by attributing to him a nature and qualities differing from his real nature and qualities, and dishonoring him. A very good definition, if you only know what his nature and qualities are. But that is not revealed; for, studying him through the medium of the Bible, we find him illimitably contradictory. He commands us not to work on the Sabbath day, because it is holy. Yet God works himself on the Sabbath day. The sun, moon, and stars swing round in their orbits, and all the creation attributed to this God goes on as on other days. He says, "Honor thy father and mother," and yet this God, in the person of Christ, offered honors, and glory, and happiness a hundred fold to any who would desert their father and mother for him. "Thou shalt not kill;" yet God killed the first-born of Egypt, and he commanded Joshua to kill all his enemies, not sparing old or young, man, woman, or child, even an unborn child. "Thou shalt not commit adultery," he says, and yet this God gave the wives of defeated enemies to his soldiers of Joshua's army. Then again he says, "Thou shall not steal." By this command he protected the inanimate property and the cattle of one man against the hand of another, and yet this God who said, "Thou shalt not steal," established human slavery. The products of industry were not to be interfered with, but the producer might be stolen as often as possible. "Thou shalt not bear false witness against thy neighbor." And yet the God who said this, said also, "I hav sent lying spirits unto Ahab." The only commandment he really kept was, "Thou shalt hav none other gods but me." Is it blasphemous to describe this God as malicious? You know that laughter is a good index of the character of a man. You like and rejoice with the man whose laugh is free and joyous, and full of good will. You fear and dislike him of the sneering laugh. How does God laugh? He says, "I will laugh at their calamity, and mock when their fear cometh," speaking of some who hav sinned. Think of the malice and malignity of that in an infinit God when speaking of the sufferings he is going to impose upon his children. You know that it is said of a Roman emperor that he wrote laws very finely, and posted them so high on the walls that no one could read them, and then he punished the people who disobeyed the laws. That is the acme of tyranny; to provide a punishment for breach of laws the existence of which was unknown. Now we all know that there is a sin against the Holy Ghost which will not be forgiven in this world nor in the world to come. Hundreds of thousands of people hav been driven to the lunatic asylum by the thought that they had committed this unpardonable sin. Every educated minister knows that that part of the Bible is an interpolation, but they all preach it. What that sin against the Holy Ghost is is not specified. I say, "Oh, but, my good God, tell me what this sin is." And he answers: "Maybe now asking is the crime. Keep quiet." So I keep quiet and go about tortured with the fear that I hav committed that sin. Is it blasphemy to describe God as needing assistance from the legislature—calling for the aid of a mob to enforce his will here? Compare that God with a man, even with Henry Bergh. See what Mr. Bergh has done to awaken pity in our people, and call sympathy to the rescue of suffering animals. And yet our God was a torturer of dumb brutes. Is it blasphemy to say that our God sent the famin and dried the mother's breast from her infant's withered lips? Is it blasphemy to say that he is author of the pestilence; that he ordered some of his children to consume others with fire and sword? Is it blasphemy to believe what we read in the 109th Psalm? If these things are not blasphemy, then there is no blasphemy. If there be a God I desire him to write in the book of judgment opposit my name that I denied these lies for him.

Let us take another step; let us examin the Presbyterian Confession of Faith. If it be possible to commit blasphemy, then I contend that the Presbyterian creed is most blasphemous, for according to that God is a cruel, unrelenting, revengeful, malignant, and utterly unreasonable tyrant. I propose now to pay a little attention to that creed. First, it confesses that there is such a thing as a light of nature. It is sufficient to make man inexcusable, but not sufficient for salvation; just light enough to lead man to hell. Now imagin a man who will put a false light on a hill-top to lure a ship to destruction. What would we say of that man? What can we say of a God who givs this false light of nature which, if its lessons are followed, results in hell? That is the Presbyterian God. I don't like him. Now it occurred to God that the light of nature was somewhat weak and he thought he'd like another burner. Therefore he made his book and gave it to his servants, the priests, that they might giv it to men. It was to be accepted, not on the authority of Moses, or any other writer, but because it was the word of God. How do you know it's the word of God? You're not to take the word of Moses, or David, or Jeremiah, or Isaiah, or any other man, because the authenticity of their work has nothing to do with the matter; this creed expressly lets them out. How are you to know that it is God's word? Because it is God's word. Why is it God's word? What proof hav we that it is God's word? Because it is God's word.

Now, then, I find the next thing in this wonderful Confession of Faith of the Presbyterians is the decree of predestination. [Reads the decree.] I am pleased to assure you that it is not necessary to understand this. You hav only to believe it. You see that by the decree of God some men and angels are predestinated to heaven and others to eternal hell, and you observe that their number is so certain and definit that it can neither be changed nor altered. You are asked to believe that billions of years ago this God knew the names of all the men and women whom he was going to save. Had 'em in his book—that being the only thing except himself that then existed. He had chosen the names by the aid of the secret council. The reason they called it secret was because they knew all about it. In making his choice God was not at all bigoted. He did not choose John Smith because he foresaw that Smith was to be a Presbyterian and was to possess a loving nature, was to be honest and true and noble in all his ways, doing good himself and encouraging others in the same. Oh, no; he was quite as likely to pick Brown in spite of the fact that he knew long before that Brown would be a wicked wretch. You see he was just as apt to send Smith to the devil and take Brown to heaven—and all for "his glory." This God also blinds and hardens—ah, he's a peculiar God! If sinners persevere he will blind and harden and giv them over at last to their own wickedness instead of trying to reclaim and save them.

Now we come to the comforting doctrin of the total depravity of man; and this leads us to consider how he came that way. Can any person read the first chapters of Genesis and believe them, unless his logic was assassinated in the cradle? We read that our first parents were placed in a pleasant garden; that they were given the full run of the place, and only forbidden to meddle with the orchard; that they were tempted as God knew they were to be tempted; that they fell as God knew they would fall; and that for this fall, which he knew would happen before he made them, he fixed the curse of original sin upon them, to be continued to all their children. Why didn't he stop right there? Why didn't he kill Adam and Eve, and make another pair who didn't like apples? Then, when he brought his flood, why did he rescue eight people if their descendants were to be so totally depraved and wicked? Why didn't he hav his flood first and drown the devil? That would hav solved the problem, and he could then hav tried experiments unmolested.

The Presbyterian Confession says this corruption was in all men. It was born with them, it lived through their life, and after death survived in the children. Well, can't man help himself? No. I'll show you. God's got him. Listen to this: [Reads extracts.] So that a natural man is not only dead in sin and unable to accomplish salvation, but he is also incapable of preparing himself therefor. Absolutely incapable of taking a trick. He is saved, if at all, completely by the mercy of God. If that's the case, then why doesn't he convert us all? Oh, he doesn't. He wishes to send the most of us to hell—to show his justice!

Elect infants dying in infancy are regenerate. So also are all persons incapable of unbelief. That includes insane persons and idiots, because an idiot is incapable of unbelief. Idiots are the only fellows that've got the deadwood on God. Then, according to this, the man who has lived according to the light of nature, doing the best he knew how to make this earth happy, will be damned by God because he never heard of his son. Whose fault is it that an infinit God does not advertise? Something wrong about that. I am inclined to think that the Presbetyrian church is wrong.

I find here how utterly unpardonable sin is. There is no sin so small but it is punished with hell; and away you go straight to the deepest burning pit, unless your heart has been purified by this Confession of Faith—unless this snake has crawled in there and made itself a nest.

Why should we help religion? I would like people to ask themselvs that question. An infinit God, by practicing a reasonable economy, can get along without our assistance. Loudly this confession proclaims that salvation comes from Christ alone. What then becomes of the savage, who, having never known the name of Christ, has lived according to the light of nature, kind and heroic and generous, and possessed of, and cultivating, all the natural virtues? He goes to hell. God, you see, loves us. If he had not loved us, what would he hav done? The light of nature then shows that God is good, and therefore to be feared, on account of his goodness; to be served and honored without ceasing. And yet this creed says that on the last day God will damn anyone who has walked according to this light. It's blasphemy to walk by the light of nature!

The next great doctrin is on the perseverance of the saints. Now there are peculiarities about the saints. They are saints without their own knowledge or free will; they may even be down on saints, but it's no good. God has got a rolling hitch on them, and they hav to come into the kingdom sooner or later. It all depends on whether they hav been elected or not. God could hav made me a saint just as easy as not, but he passed me by.

Now you know the Presbyterians say I trample on holy things. They believe in hell, and I come and say there is no hell. I hurt their hearts, they say, and they add that I am going to hell myself. I thank them for that, but now let's see what these tender Presbyterians say of other churches. Here it is. This Confession of Faith calls the pope of Rome antichrist, and a son of perdition. Now there are forty Roman Catholics to one Presbyterian on this earth. Do not the Presbyterians rather trample on the things that are holy to the Roman Catholics, and do they respect their feelings? But the Presbyterians hav a pope themselvs, composed of the presbyters and preachers. This confession attributes to them the keys of heaven and hell, and the power to forgiv sins. Therefore these men must be infallible, for God would never be so foolish as to intrust fallible men with the keys of heaven and hell. I care nothing for their keys nor for any world those keys would open or lock. I prefer the country.

We are told by this Faith that at the last day all the men, and women, and children who hav ever lived on the earth will appear in the self-same bodies they hav had when on earth. Everyone who knows anything knows the constant exchange which is going on between the vegetable and animal kingdom. The millions of atoms which compose one of our bodies hav all come from animals and vegetables, and they in their turn draw them from animals and vegetables

which preceded them. The same atoms which are now in our bodies hav previously been in the bodies of our ancestors. The negro from central Africa has many times been mahogany, and the mahogany has many times been negro. A missionary goes to the cannibal islands, and a canibal eats him and dies. The atoms which composed the missionary's body now compose in great part the cannibal's body. To whom will those atoms belong on the morning of the resurrection?

How did the devil, who had always lived in heaven among the best society, ever happen to become bad? If a man surrounded by angels could become bad, why cannot a man surrounded by devils become good?

Here is the last Presbyterian joy. At the day of judgment the righteous shall be caught up to heaven and shall stand at the right hand of Christ and share with him in judging the wicked. Then the Presbyterian husband may hav the ineffable pleasure of judging his wife and condemning her to eternal hell, and the boy will say to his mother, echoing the command of God, "Depart, thou accursed, into everlasting torment!" Here will come a man who has not believed in God. He was a soldier who took up arms to free the slaves and who rotted to death in Andersonville prison rather than accept the offer of his captors to fight against freedom. He loved his wife, and his children, and his home, and his nativ country, and all mankind, and did all the good he knew. God will say to the Presbyterians, "What shall we do with this man?" And they will answer, "Throw him into hell." Last night there was a fire in Philadelphia, and at a window fifty feet above the ground Mr. King stood amid flame and smoke and pressed his children to his breast one after the other, kissed them, and threw them to the rescuers with a prayer. That was man. At the last day God takes his children with a curse and hurls them into eternal fire. That's your God as the Presbyterians describe him. Do you believe that God—if there is one—will ever damn me for thinking him better than he is? If this creed be true, God is the insane keeper of a madhouse.

We hav in this city a clergyman who contends that this creed givs a correct picture of God, and furthermore says that God has the right to do with us what he pleases—because he made us. If I could change this lamp into a human being, that would not giv me the right to torture him; and if I did torture him and he cried out, "Why torturest thou me?" and I replied, "Because I made you," he would be right in replying, "You made me, consequently you are responsible for my happiness." No God has a right to add to the sum of human misery. And yet this minister believes an honest thought blasphemy. No doubt he is perfectly honest. Otherwise he would hav too much intellectual pride to take the position he does.

He says that the Bible offers the only restraint to the savage passions of man. In lands where there has been no Bible there hav been mild and beneficent philosophers, like Buddha and Confucius. Is it possible that the Bible is the only restraint and yet the nations among whom these men lived hav been as moral as we? In Brooklyn and New York you hav the Bible, yet do you find that the restraint is a great success? Is there a city on the globe which lacks more in certain directions than some in Christendom, or even the United States?

What are the natural virtues of man? Honesty, hospitality, mercy in the hour of victory, generosity—do we not find these virtues among some savages? Do we find them among all Christians?

I am also told by these gentlemen that the time will come when the Infidel will be silenced by society. Why, that time came long ago. Society gave the hemlock to Socrates. Society in Jerusalem cried out for Barrabas and crucified Jesus. In every Christian country society has endeavored to crush the Infidel. Blasphemy is a padlock which hypocrisy tries to put on the lips of all honest men. At one time Christianity succeeded in silencing tne Infidel, and then came dark ages, when all rule was ecclesiastical, when the air was filled with devils and spooks, when birth was a misfortune, life a prolonged misery of fear and torment, and death a horrible nightmare. They crushed the Infidels, Galileo, Kepler, Copernicus, wherever a ray of light appeared in ecclesiastical darkness. But I want to tell this minister to-night, and all others like him, that this day is past. [Cheers and great applause.] All the churches in the United States cannot crush even me. The day for that has gone, never to return. If they think they can crush Freethought in this country, let them try it.

What must this minister think of you and the citizens of this republic when he says, "Take the fear of hell out of men's hearts and a majority of them will become ungovernably wicked." Oh, think of an angel in heaven having to allow that he was scared there! The minister calls for my arrest. He thinks his God needs help, and would like to see the police crush the Infidel. I would advise Mr. Talmage [hisses] to furnish his God with a rattle, so that when he is in danger again he can summon the police immediately. I'll tell you what is blasphemy. It is blasphemy to liv on the fruits of other men's labor, to prevent the growth of the human mind, to persecute for opinion's sake, to abuse your wife and children, to increase in any manner the sum of human misery. I'll tell you what is sacred. Our bodies are sacred, our rights are sacred, justice and liberty are sacred. I'll tell you what is the true Bible. It is the sum of all the actual knowledge of man, and every man who discovers a new fact adds a new verse to this Bible. It is different from the other Bible because that is the sum of all that its writers and readers do not know.

The National Liberal League.

SHALL WE MAKE IT "THE AMERICAN SECULAR UNION?"

The months are rolling around so fast that it will be soon time to issue a call for the next meeting of the congress, when the question will be decided whether or not the Freethinkers who act with the National League will fall in with the recommendation of the last congress at Cassadaga, and adopt a name more significant and characteristic of our movement than the one it now bears.

The term *Liberal*, in the corporate name of the League, is objectionable on several accounts. It appeared in the ecclesiastical nomenclature of this country about the time when the Unitarians of Massachusetts captured Harvard University from the orthodox, and tried to make themselvs and others believe that they, too, were *Christians*, but that they were *Liberal* Christians. They denied the plenary inspiration of the Bible, the trinity of persons in the godhead, the divinity of Christ, and the atonement made by his blood, original sin, justification by faith, election, reprobation, eternal hell-fire for the non-elect, and every other doctrin cognate with these. Then, after thus tearing out and throwing away the lungs, liver, heart, and bowels of Christianity, they laid out the mutilated remains on a board, put cents on its eyes to hide their ghastly expression, and called it *Liberal* Christianity. Of course a sect with such an origin has no red blood in its veins, but began to die as soon as it was born. Compare its present moribund condition with the prosperity of the Methodist church, which began its career about the same time. Unitarianism has plenty of brains and money, but in its anatomy you can find no *heart*. In the present struggle with the usurpations of the popular superstition it takes no part. Like those angels, who, when the revolt in heaven took place, sided neither with the rebels nor with God, but were for themselvs, it is neither cold nor hot, but lukewarm. Infidel as it is to the core, it plays the *rôle* of Christian, and amidst the sneers of the orthodox, and all other intelligent people, calls the dead and disembodied Christ, *Master*. It is the ghost of old John Harvard, the Puritan, which still walks the halls of the university, pointing to the motto on the corporation seal, "*For Christ and his church*," that blanches the cheeks and hamstrings the legs of Boston Unitarianism. And it was this unconscious Unitarian taint in Mr. Abbot's ecclesiastical character, which, unfortunately, induced him to baptize the League when it was born, and giv it the apologetic and inapplicable name of *Liberal*, instead of *Radical* or *Secular*, either of which would be infinitly more appropriate to its character and mission.

I am very proud of Mr. Wakeman, but I don't like his partiality for the term *Liberal*, as shown in his Salamanca address, and on other occasions. Etymologically he is correct enough that it is equivalent to the word *free—free* thought, in contradistinction to *enslaved* thought. But in this country it is, as I hav said, the child of Unitarianism, and carries with it the hang-dog look of conscious wrong doing. Mr. Wakeman, if I understand his history, is a convert from the church. He is not a free man, but a *freed* man, which implies that he was once under the yoke, but was disenthralled by the genius of skepticism, and made the philosopher and the noble man that he is. There are, however, hundreds connected with the League, and doing valiant service in the cause, into whose heart and brain the iron of superstition never entered, and who can say, as the apostle Paul did to the chief captain at Jerusalem when they were going to scourge him, "*But I was free born.*" This no convert from the church could say, for he, like the chief captain, was born under the yoke of superstition, received its brand upon his person when he was baptized, and took the vow of future submission at the "Lord's table." But, like the chief captain again, such a convert had to say, "*With a great price purchased I this,*" even by being denounced as an apostate and a Godforsaken heretic by his former dear brethren of the church.

As the cause of Secularism, and its adjunct, secularization, knows no state limits, but applies to all countries and governments, and as Canada is geographically an American state, too, only separated from ours by an imaginary line, and a state in which Freethought is advancing with wonderful strides, it is appropriate and the right thing to be done to giv our great movement a name which will recognize the Canadian Freethinkers as our brethren.

And as the term *League* has rather a military or a political complexion, and the term *Union* is more expressiv of the real relations we now sustain to our Canadian brethren in this great struggle for the freedom of the human intellect and conscience, it is desirable that our name should be, "*The American Secular Union.*" At least this is the deferential opinion of

Enon Valley, Pa., Feb. 18, 1885. A. B. B.

A Few Hints for Comstock.

From the Hour.

The attention of the public is frequently attracted to legal proceedings in which Mr. Anthony Comstock, in behalf of the Society for the Suppression of Vice, is engaged in prosecuting some individual accused of encouraging vice. Mr. Comstock's society works vigilantly to exterminate all vicious things, but the trouble is that most of the evils which this organization was formed to correct were practically corrected long ago. Its "reason for being" still exists, of course, in the necessity of preventing certain kinds of wickedness from ever sticking up their heads again, but that does not satisfy Mr. Comstock. He wants more publicity, and his efforts are, therefore, directed toward cheap literature and pictures which, in his opinion, and generally in his opinion only, are indecent. He is continually getting into quarrels with street vendors who sell photographs of footlight celebrities, or cheap photographic reproductions of some standard work of art in the Paris Salon or elsewhere. Minor dealers, who are not as influential as the greater ones in the stores, generally get the benefit of Mr. Comstock's wrath, and are brought into a great deal of trouble. The suppressor's latest exploit was with a man who had set up his picture-stand on Broadway, the agent observing him negotiating for the purchase of a photograph of a certain actress in tights. When the vendor refused to sell it, Mr. Comstock threw some money on the sidewalk, took up the picture and walked off with it!

Some time ago, when "Sarah Barnum" appeared, Mr. Comstock took upon himself to prohibit its further publication. The book was by no means an immoral one—that is, the American version was not—and, as a local paper wittily observed at the time, Comstock was the only man that had been heard of who took interest enough in the volume to read it through. Thus the society's agent does no good, but causes a great deal of unnecessary annoyance to publishers and all concerned.

Do the operations of this society benefit the public now? Not so much as they should. Hav any complaints of late been made by our citizens concerning the sale of immoral prints? Not that we hav heard of. The modesty of no one is shocked at witnessing any of the spectacular ballets that hav been produced for years here; they are, on the contrary, admired from an artistic point of view, and receive the patronage of our best people. Should, then, a picture of one of the performers in costume draw forth any censure? It certainly should not. Why, then, should the society's agent busy himself in attending to affairs that concern nobody? There are certainly a number of other things that might profitably require his especial attention. New York is full of gambling dens and opium joints; the streets are overrun with men and women who ensnare the unwary. They do not perform their work with care and secrecy, but openly. Is not this a wide field for attack?

Mr. Comstock, no doubt, works hard. He seems to think that he is going about his business in the right way; but he is not. Let him commence the new year by turning his attention to affairs which really need attention. Let him devote more time to the real vices, and for a period giv the poor picture-sellers a rest.

William F. G. Shanks, in the Philadelphia *Sunday Press*, June 15, 1884, has the following:

"Anthony Comstock, the secretary—and about all there is besides—of the Society for the Suppression of Vice, combines in himself some of the best and nearly all the bad qualities of the reformer. He hates sinners for the love of virtue, and would like to burn them at the stake of righteousness solely for the sake of truth. He has all the energy of animosity, and all the zeal of the new convert. Alike fearless and reckless, he is at the same time ignorant and assuming (as ignorance always is), and can no more believe that one who differs with him in theory is honest, than that one who disagrees with him as to a fact is truthful. With him suspicion is proof and accusation is conviction. He would strive harder to see accused innocence sentenced than to hav the punishment of convicted guilt carried out. He is a bundle of prejudices and a whole mass of contradictions. He has labored for years to suppress a wrong, and turned up finally in indorsement of the wrongdoer. He has co-operated for years with other forces, and then gone on the witness-stand to denounce his associates. He is egotistical to the point of always being prominent in the public doings of his society, but yet shrewdly keeps himself from promotion in that society's offices. He is nobody in its ranks, and yet wields all the power of its organization. He gets raps every day in newspapers which chronicle his good work."

The Liberal Club.

[NOTE.—In last week's report of the Liberal Club there was a divergence from fact in two instances. The first consisted in speaking of W. G. as D. G. Mayo. This error had its rise with the doubtless well-meaning person who named Mr. Mayo William instead of David. The other prevarication was the fault of ex-Governor Hoyt, of Wyoming, who chose to speak upon "Civil Service Reform," instead of woman suffrage, as announced. It affords this writer great pleasure to be able to place the responsibility for inaccuracies where it belongs.—REP.]

The 367th meeting of the Manhattan Liberal Club was held at the usual place and time. The audience fairly filled the hall without crowding it. Minutes of the previous meeting were read and accepted, and the following resolutions were presented by Mr. Searing:

The Committee appointed by the Manhattan Liberal Club to prepare suitable resolutions in memory of the late Porter C. Bliss, formerly a member of this club, present the following, and advise their adoption, and that the same be duly entered upon the minutes of the club:

Resolved, That the Manhattan Liberal Club of the City of New York has heard with deep regret of the decease of its fellow-member, Porter C. Bliss, who was separated from us by death, Feb. 2, 1885.

Resolved, That by this formal resolution the club desires to testify its sorrow for the loss of a person so highly gifted both with social qualities and profound learning, and a man so near to us and dear, because of his conscientious and unbiased devotion to accuracy, and adherence and defense everywhere of Freethought and the Liberal cause.

Resolved, That his career as a journalist, explorer, student, scholar, diplomat, and as a true man and Liberal, has not only endeared him to us his associates, but has rendered him worthy of the highest honor from all thinking men.

Resolved, That his life so nobly devoted to knowledge and freedom, both in North and South America, attaches him to the cause of progress everywhere, and that he will be lamented alike on the banks of the Hudson and Potomac, in Mexico, on the shores of the Amazon and the Rio de la Plata.

Resolved, That the Latin races of South America, in their efforts to secure self-government, hav lost in Porter C. Bliss a teacher and defender; that his country has lost a luminary which, if he had lived, promised increasing light to all seeking truth; and that his friends mourn in this particular as well as for the loss of a personal acquaintance and valued friend.

Resolved, That, although Mr. Bliss by his profession and life was a student, a journalist, a writer, a linguist, teacher, traveler, and philosopher, yet this club esteems his memory most highly because he was more than all else a grand and noble man, and because his personal individuality particularly endears him to us his friends.

EDWARD W. SEARING,
COURTLANDT PALMER,
T. B. WAKEMAN,
} Committee.

These resolutions were unanimously indorsed.

Governor Hoyt, the speaker of the evening, was introduced to the audience by the chairman with a neat and proper flourish. He is a man in the prime of life, built tall and spare, somewhat after the lines of Senator Evarts, and is an orator of the Washingtonian school. There is no pop or flash about him. His speech is simple, his periods clear and finished, and his sentiments are patriotic to a marked degree. He gave the club a revival of the old flag, our Revolutionary forefathers, and the Constitution of this great and glorious republic, such as it had not experienced for many a day. Governor Hoyt opened his lecture with the remark that he deemed it an honor to address the Liberal Club, because he was himself a Freethinker. The lecture was on "Civil Service Reform." The speaker dwelt first upon the greatness of this nation and its founders, and said that no people had a greater reason for the sentiment of patriotism. The chief obstacle to civil service reform was party spirit and the putting of party and men in the place of principle. From this arose the turbulence of our presidential elections. He would hav all offices of the government bestowed upon the men who showed the most fitness for them, and their fitness should be ascertained by competitiv examination. The notion that to the victor belonged the spoils would be done away with by taking patronage away from the chief executiv. As the administration is now conducted, the man who does the meanest work in the campaign is rewarded with the best office. The speaker trusted that he who had been chosen to preside over the destinies of the nation for the next four years would show by his wisdom and loyalty that there was no need of the madness and sacrifice employed to prevent him from reaching that high station.

Governor Hoyt's lecture was an hour and a quarter in length. Its chief argument was in favor of office depending upon fitness for its duties, and its continuance upon good behavior. The address was properly appreciated and appropriately punctuated with applause.

Dr. Eccles, taking the platform, held that it was his duty, of course, to criticise the lecture. He would say, therefore, that it was not logical. If competitiv examination was resorted to, it should be extended to the president as well as to the custom-house clerk. Eccles is an earnest speaker, and sometimes indulges in hyperbolical expressions. "I tell you, sir, Mr. Chairman, ladies, and gentlemen," said he, "there is no more responsible office in the gift of the people of this nation than the country post-office." At this declaration Governor Hoyt was observed to smile. The remedy for whatever evils exist under this government, the doctor held, would be found only in a revival of moral sentiment.

Dr. Graham succeeded Dr. Eccles. "I agree," he said in a quizzical way, "with the lecturer that we are the greatest people on the earth. We come from the finest stock in existence. Whatever there has been of greatness in the world has culminated right here. The question is, Do the spoils belong to the victors? And if they don't belong to the victors, to whom do they belong? The trouble with political reformers is that they reason in a circle. The more they know, the larger will be the circle, but in the end they come out of the same hole they go in at. If I was to suggest a civil service reform I would say abolish the offices, and pay men a good salary to transact the business of the government."

Mr. Justus O. Wood arose to briefly inquire if long tenure of office would not increase the evil of "bureaucracy" which was very bad even under short terms of office. "Bureaucracy" Mr. Wood defined as abuse of office which arose from the officer coming to believe that he owned the position and could use it to his own best advantage.

Mr. Blissert believed there should be a Liberal Club in every block to discuss these questions and scrutinize the conduct of public officials. There was, he said, more ability in Ben Butler than in both the other candidates for the presidency. Nevertheless, Mr. Butler was left. Workingmen were blind to their best interests. He knew a workingman born in this country six foot high, forty inches round the chest, and built in proportion, who carried a hod for less than half the pay public officials get for doing nothing scarcely. Men should be paid in proportion to their usefulness to mankind.

Mr. Langerfeld said there were so many people who were being fooled about these questions that he considered it to be his duty to put the business where it belonged. Civil service reform was a very insignificant affair compared with the industrial problem. There are 8,000,000 men in this country able to work. Only 6,000,000 earn anything; the rest "make" their living. It did not make the slightest difference who occupied office; it would be abused, any way. Abolish all offices; abolish private property. There will then be no incentiv to dishonesty. Mr. Langerfeld is a State Socialist.

Governor Hoyt, in closing, said he had enjoyed the criticisms very much, but did not feel that they lay with especial force against anything he had said. It was true that civil service reform was not the greatest of problems, yet it was his subject for the evening, and he had confined himself to it. The important questions mentioned by his critics were coming—they were already here. Among these was woman suffrage. The bureaucracy, which Mr. Wood feared, could not exist where office depended on good conduct, for that was bad conduct, the penalty for which was dismissal.

Madam Delescluze approached the reporter at the close of the lecture to inquire if some mistake was not made in saying that at the previous meeting Mr. Wakeman expressed himself as fearful that Dr. Mayo had fallen into the hands of an elocutionist. She judged that the chairman must hav intended to say that the speaker needed such instruction as an elocutionist alone could afford. The madam knows considerable about elocution, and believes a knowledge of it is necessary to every public speaker. Mr. Wakeman, possessing much nativ gracefulness of language and person, has less respect for the arts of oratory than he otherwise would entertain; but although his natural gifts make him oblivious of those which are acquired, he is, nevertheless, an elocutionist of no ordinary parts.

Next Friday Professor Rawson will speak on "The Soudan—Its Past, Present, and Future." The remainder of the program for the month of March possesses features of especial interest.

Canadian Notes.

Last Sunday C. B. Reynolds lectured on the fallacies of the Bible and Christianity as contrasted with the facts of nature and science, observation, experience, and reflection. His speech occupied over two hours to an attentiv and crowded audience. Any town that has not as yet been visited by Mr. Reynolds will do well to write to him and secure his services at once; they will find his lectures to be a great treat indeed. Barring Ingersoll, probably no speaker will please them much—if at all—more than he will. Some of his pathetic touches are very fine, and he has lots of fun of the most uproarious kind. His two hours' address appears to the audience but a few minutes only; their universal feeling is more, more, giv us more. In whatever place on the whole continent where there are a knot of Freethinkers, let them engage Reynolds instanter.

About 500 B.C. Empedocles, of Agrigentum, appeared upon the earth. He was one of the many Christs, saviors of men. He proclaimed himself a God, cured diseases, worked miracles, dispelled the plague, raised the dead to life, himself rose again from the dead the third day, ascended into heaven, where he sitteth at the right hand of God the father almighty, and whence he shall come again to judge the quick and the dead. Empedocles taught the Christian dogmas of the creation, the fall of man, the expulsion from the Garden of Eden, the degeneracy of the human race, and original sin. He taught the virtues of lofty thoughts, chastity, and temperance, and painted the beauties of a simple innocent life, as the beau ideal of happiness. All these dogmas and moral teachings the Christian church has borrowed from Empedocles.

Next Sunday ushers in the advent of Charles Watts, who some way or another holds a first place in the esteem of the citizens of Toronto, even the Christian part of the community respecting him. For some months past this city has enjoyed the privilege of regular lectures, every Sunday, from Charles Watts, C. B. Reynolds, J. E. Remsburg, and S. P. Putnam—generally twice on each Sunday. These addresses hav been productiv of a vast amount of good in enlightening the minds of the people, widening and elevating their thoughts, and emancipating rational and intelligent persons from the slavery and degrading superstitions of Christianity. A great work also is being accomplished in Toronto by the sale of Freethought literature; many dollars' worth are being sold every week. Freedom of thought is marching on.

Christians assume and assert that their religion is a revelation from God—that it had a supernatural origin apart from, and quite independent of, man. It would be impossible for them to believe this, if they read any impartial history of the church; but they will persist in remaining ignorant—they will not read any book that is opposed to, or that is not in accord with, their theories and superstitions. Christianity has borrowed its ideas from preceding theologies and philosophies. More especially what is called Christian morality is the outcome of the experiences of all mankind. They keep continually saying, What will you giv us in place of Christianity? We answer, All that is good in your religion is ours. It was our fathers', the ancient pagans', before it was yours. All that is good in your system was borrowed from our direct ancestors, the ancient pagans, who transmitted it to us, their direct descendants of the present day.

"Considering all the heresies, the enormous crimes, the wickedness, the astounding follies which the Bible has been made to justify, and which its indiscriminate reading has suggested; considering that it has been, indeed, the sword which our Lord said he was sending, and that not the devil himself could hav invented an implement more potent to fill the hated world with lies, and blood, and fury, I think, certainly, that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons, is the most culpable folly of which it is possible for man to be guilty."—*James Anthony Froude.*

This is the weighty impeachment of the Bible by the great historian, whose authority is of the highest standing. The proof of these assertions is supplied in a work entitled "Bible Morals," by J. E. Remsburg. He shows from the text of the holy scriptures themselvs that they sanction more than twenty crimes and vices, and proves it by quoting innumerable passages from the holy word of God, giving chapter and verse for each citation. Twenty-five cents remitted to THE TRUTH SEEKER office, 33 Clinton Place, New York, will procure this invaluable work by return mail.

Passing over for the moment all the preceding philosophies of which Greek ideas were the outcome 600 years B.C., we find Xenophanes describes God very much in the same manner that St. Paul depicts the Christian God. About the same time Pythagoras lived, walked, and talked, taught mysterious doctrins, worked miracles, gathered his twelve chief apostles around him, together with seventy-two minor disciples, who went forth into all the world to preach the gospel of Pythagoras—"Whosoever believeth in Pythagoras shall be saved." Pythagoras is one among the vast number of Christs, saviors of men, who hav appeared upon the earth at various periods. Christians assume and assert that theirs is the only Christianity—theirs the only Christ—whereas there hav been a vast number of religions, many of them almost identical with Christianity. So also there hav been a vast number of Christs, many of them almost identically the same characters as the Christian Christ.

The Stoics, who preceded Christianity with their Pantheism full of absurd contradictions, suppression of the passions, nonconformity to society, and self-sacrifice, helped to prepare the way for Christian theology. Much of the sayings and teachings and personal life of Christ are copied from Thales, Zeno, and other philosophers of the Stoic school. The Stoics, by the teaching and the practice of virtue, and filling in patrician families the position of chaplains and directors of conscience, worked unconsciously for the priest, the Christian confessor—they prepared the way for him. But it is only fair to add that they played the part much better than he does—their precepts were more manly and pure, they fashioned men, not bigots or drones. But on the whole it must be allowed of Epicureanism and Stoicism that they both had a rottenness at the core, which insured their ultimate failure. Both had this feat-

ure in common, that they were addressed not to the masses, but to the aristocracy and privileged classes; hence they failed, and surrendered the world to the Christian system, which at least claimed to speak to all men, and taught that in the eye of their heavenly father the poorest were equal to the richest, and the lowliest were the peers of enthroned kings.

Toronto, Feb. 28, 1885. R. B. BUTLAND.

Tent Fund.

Previously acknowledged,	$43.90
Ernest Heck,	1.00
W. Whittick,	2.00
John Nuessle,	.50
Jacob Tausig,	1.00
William Thorpe,	1.00

To the Liberals of Pennsylvania.

WHAT TO DO AND HOW TO DO IT.

Secularism teaches that the surest way to secure our own happiness is to promote the happiness of all around us; that we should learn what is right, what is duty—and do it; that self-sacrificing ministrations of love and mercy here and now will best prepare us for highest conditions of usefulness if we should attain any future existence.

Secularism is doing as well as doubting, repudiating errors of life as well as errors of faith. The duty of the Secularist is to seek for truth, to recognize and obey its claims, to struggle out of the ruts of error, and turning from the way of evil, patiently, perseveringly climb the steep hill of rectitude, and with love, tenderness, and a spirit of self-sacrifice, giv of time and means to assist others to ascend with us.

Nothing can be more unselfish than Secular morality, since the sole object it has in view is the best happiness of the entire community. Are we living up to our principles? We hav wished and waited for the needed work to do itself long enough. What is done we must do. We cannot recall lost opportunities, but we can in some degree make up for our neglect in the past by earnest, persistent effort now.

In accepting the responsibilities of the position of secretary and state lecturer of your state League, I do so with with full sense of my lack of ability, and realize the impossibility of discharging the arduous duties imposed on me, unless sustained by the activ hearty co-operation of every good and true Liberal in the state. Many honest hearts desire to respond, but ask—What shall we do?

First, send one dollar for your own membership to the state League, to S. F. De Jones, 99 Fifth ave., Pittsburgh, and receive new certificate of membership. Show your new certificate to all Liberals in your vicinity, and urge on them the duty to become members also. Send your own, and endeavor to obtain from others, contributions for the State Lecturer Fund. However small the amount, subscribe something, and thus show your good will, sympathy, and real interest in the work. Talk up the Tent scheme; if able to contribute, do so at once. But, anyway, get all interested in the project. If, in your neighborhood, there are any of musical ability, inspire them with ambition to go for at least a few days and help Tent choir. If any real workers of good address, intelligence, and tact, induce them to arrange to spend a week or more with the tent during the summer. Persuade them to write me at once, what time they can best join Tent, and for how long.

So much for general good. Now, in regard to your own neighborhood.

If you hav no local League, then you should at once use every means to organize one.

HOW TO SECURE LECTURES.

Write out a paper:

"We, the undersigned, agree and promis to pay the sum set opposit our names, to defray expense of lectures, to be delivered at by the state lecturer, Ex-Rev. C. B. Reynolds, on evenings, 1885."

Head the list with your own name and amount, and go to every Liberal, or those Liberally inclined, and talk the matter over and induce them to sign. A little tact and perseverance and you will obtain a much larger amount than you suppose possible; only persevere; let no rebuff discourage you. If one will not, another will. Even where you fail to get anything subscribed, your labor is not in vain. You awake thought and create interest in the lecture. Do not confine yourself to avowed Liberals; many who hav scarce cracked the shell of superstition would like to hear on the subject, and nearly every nothingarian would subscribe if only rightly approached.

Where a hall cannot be obtained, secure the schoolhouse; failing this, some vacant store, or, as last resort, large rooms in private house. If you hav no printing facilities, send me word and I will send on hand-bills. Never trust distribution of hand-bills to boys, or a man who has no real interest in the cause. Hire a woman to do it, even if you hav to pay a little more. It will be cheapest in the end, for it will be done faithfully, and the novelty will call special attention to the meeting.

Make all lectures free. When the subscription will not meet expenses, take up "silver collection at the door." This is in every way preferable to the religious fashion of "passing the hat." If all will earnestly and harmoniously do their best, we can, ere the year is over, hav such perfect and efficient organization that there will be no farther need of collections or begging appeals, unless, on some very rare occasion for some special charitable purpose.

My Canadian engagements terminate the first week in March. From that time till the tenth of May, when I propose to start the tent, I desire engagements to lecture every night, and twice on Sunday, and to spend the daytime visiting and encouraging the almost persuaded and the indifferent to become activ workers; in aiding to perfect organiztion of local Leagues, and advising as to best methods to insure success, and make them of greater interest, and how they may be made self-sustaining.

It is loss of time and money to go back and forth over the state. To avoid this, all who desire my services should write me at once, so that on my return to the United States I can arrange dates.

It is hard times, yet much, very much, can be accomplished if each and all will only do the little they can. We may be able to do but little; let us do that little, do our very best, all we can, all the time, and it will produce grand results.

With united effort wonderful success shall be attained. Let us then, one and all, up and to work, and inspire each other with spirit of emulation, and Pennsylvania shall become the banner state for Secularism.

C. B. REYNOLDS.
Sec. Pa. State Liberal League.
Address, Box 104, North Parma, Monroe Co., N. Y.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

The Campaign Fund.

Previously acknowledged,	$3,353.44
Hagerstown, Ind.,	35.00
Detroit (per Edward Chope),	20.00
Ernest Heck,	1.00
Wesley Miliken,	2.00
Martin Miller,	.25
Freeman Parker,	1.00
R. P. Barton,	1.00
Henry McElsander,	.75
H. Wickersham,	1.00
W. Whittick,	5.00
Total,	$3,420.44

News and Notes from the Field.

At Indianapolis, where we remained Sunday, Feb. 22d, we found the cause of Liberalism in a very unsatisfactory state. There are plenty of Liberals in this city, but as yet their organization is inadequate. There seems to be no common bond of union. It is this condition of affairs in Indianapolis, as well as in other places, which shows what hard work must be done, and that we must trust to time as well as to wise and vigorous measures for success. Our pathway is not one altogether of flowers. Though we meet with much enthusiasm and a noble spirit of brotherhood, yet in many places the elements are uncertain, and we know not what the fruit may be. These discouraging circumstances only demonstrate the necessity of a vast national organization. We must all work together, and from the Atlantic to the Pacific join hands. In this way we develop all our strength and make victory assured. There are cities like Indianapolis where at least a thousand Liberals could be brought together to listen to a lecture, yet from local influences and surroundings scarcely a corporal's guard can be summoned. Yet the possibilities are present—the materials for a fine society. Now, the power that will crystallize these materials, so that they will shine in progressiv order, must be something more than local—it must be universal. It must be the impulse, not of the few, but of the many. Simply as individuals, working on our own account, it would be impossible to succeed in this great undertaking. In and through a national association only can we carry forward this constructiv work. Then the weakness of one place is supplied by the strength of another, and a feeling of fellowship is created, which is the most powerful instrumentality in the accomplishment of great purposes. One can work with more courage and devotion when he realizes the world-wide sympathies that are enlisted in his cause; that the welfare not of one, but of all, is involved in the task that is undertaken. Weak and struggling Liberal societies will become strong when they are thus brought into a common work and feel the pulses of a million hearts combined in one endeavor. So we hope that Freethinkers in every place, who feel interested in the success of this national movement, will do all they can individually for its progress. Do not think that a little will amount to nothing—it will amount to much in and through this combination. One is laboring not simply for his own neighborhood, but for the whole land—for humanity itself.

We received the most cordial welcome from Dr. J. R. Monroe, editor of the *Ironclad Age*, who in this ultra-orthodox city is doing such valiant work for liberty. He keeps the flag a flying, no matter what happens. His ship goes on, though the storms may blow. For over a quarter of a century he has been in the midst of the battle. He has fought for independence both in politics and religion. He will not be the slave of a party any more than of a church. He is thoroughly individual, but generous in his sympathies and comprehensiv in his aims. He has been suffering much of late from physical weakness, but his courage is undiminished and his spirit still fresh. Long may he liv to help shatter the shams and tyrannies of the day. In spite of all disappointments, I believe the time will come when Indianapolis will be a grand rallying place for Liberals, and the fires of freedom will burn bright.

At Hagerstown, Ind., we had a delightful time. Philip Pipher, Henderson, Pittman, and half a dozen other live Liberals, were determined to make a success of our meetings, and did not fail. We had large audiences of ladies and gentlemen on both Monday and Tuesday evenings, and they listened attentivly to our most radical utterances, although this was the first time that the majority of them had ever heard discourses on Secularism. Such Freethought lectures of course aroused the fiercest opposition of orthodoxy, especially since they were so well received by the better part of the community. But the seed has been sown, and the fruit is coming. For years there has been a growing Liberal element in this place, and the foremost citizens hav been in sympathy with it. The churches are dying out. An auxiliary League will be formed, and the work go bravely on. Orthodoxy will growl and show its teeth, and try to bite, but the shafts of truth will usher in the golden day, and the darkness must vanish.

Though we traveled nearly all night and all day, yet on account of accidents, etc., we did not reach Detroit in time for our Wednesday evening lecture, but we met cordial friends who made it sure that on the following evening we should hav a good house, and we did.

Mr. Edward Chope, who came from England fifty years ago to win his own fortune, is an old and honored citizen of Detroit, and an enthusiastic Freethinker—fearless in the expression of his opinions, and ready to aid the cause with generous devotion. Dr. Merwin, Mr. Hance, Mr. Powers, Mr. Vanderburg, and others, are effectual advocates of our cause.

We had the pleasure of meeting our good friend Samuel D. Moore, of Adrian, who came down on purpose to see and hear us, and who is heartily interested in our movement, and is doing noble service for its advancement in Michigan. Certainly a good start has been made in Detroit. The material here is of the right sort. A good organization will be formed, and from this central point will go forth all over the state a constantly progressiv influence.

There was a fine audience present on Thursday evening, full of intelligence and electric sympathy; and our lectures were greeted with the heartiest applause. It was one of those kind of audiences that one likes to talk to. They bring forth what is best in a speaker, and I do not think that Watts ever made a more eloquent address. All were captivated by his brilliant eloquence, his wit, pathos, keen logic, and sustained thought. The one word was, "We must hear him again."

After the lecture, Mr. Watts was called upon at his hotel by a rector of one of the Episcopalian churches, who used to know him in Old England, and was as far as a Christian can be an admirer of the talented Secularist. The fact of it is, that Mr. Watts has many warm friends and admirers among those who still cling to the church, for they recognize the ardor and sincerity, and the humanitarian spirit that is in his work. This rector is a very liberal-minded man—reads both sides of the question—and has come to the wise conclusion to agree to disagree. This shows at least, that if truth does not prevail in the churches, charity is beginning to—which shows progress.

Quite favorable reports of the lectures were published in the *Free Press* and other daily papers, which is a proof of the increasing interest of the masses in Freethought.

Mr. Watts now leaves for Canada, where he will engage in a debate with Elder Walker, and push on the work at Toronto and other points. Mr. Ingersoll will lecture at Toronto in a few weeks, and thus a new impetus will be given to our forces in Canada.

I shall lecture in Saginaw next Sunday, March 1, and am delighted at the prospect of meeting our good and brave fellow-worker, J. H. Burnham, whose grand eloquence has been such a power for Freethought in this state and elsewhere. There is still a great work for such vigorous defenders of liberty and such clear-headed apostles of humanity.

On March 8th I shall be at Lexington, Ky., with that valiant co-worker, D. B. Cozine, and I guess that Freethought will not be backward in the "sunny South." On Sunday afternoon, March 15th, I lecture in Robinson's Opera House, Cincinnati. On March 22d there will be some war notes of liberty sounded at Nashville, Tenn.

I am delighted with the TRUTH SEEKER ANNUAL. It is a beautiful book, and there is a universal demand for it. It contains both inspiration and information. It has many things to delight the eye as well as to enchant the the understanding. In it we find a galaxy of Freethought—the bright stars of progress that make our way light and disperse the clouds. When I feel downhearted I can peruse this handsome ANNUAL and realize what a glorious company there is, and through these decorated pages I can wander with a spirit that can scorn misfortune. This is a book of noble fellowship, and illustrates the mighty hopes by which we struggle for a common glory.

I am a child, too, when I look at "The Story Hour," and revel in its delightful pictures. The children are eager for this splendid gift. Every family should hav a copy, for it teaches to the growing mind noblest things with the magic wand of joy. All our boys and girls will sing a song of gratitude to Miss Wixon for this masterpiece of beauty and entertainment.

What a splendid campaign document is Remsburg's "Bible Morals!" It cuts like the sword of Saladin. It is keen and bright, and penetrates superstition every time with a deadly thrust.

Thus our forces gather in beauty, in strength, in lofty thought, and in heroic purpose. Art, science, poetry, and music, touched by the genius of to-day, become our noblest allies. Well may we hav courage when the bright morning is bursting about us, and such glory is on our path! Onward and sunward!—that is our motto. Fraternally yours,

Detroit, Feb. 27, 1885. SAMUEL P. PUTNAM.

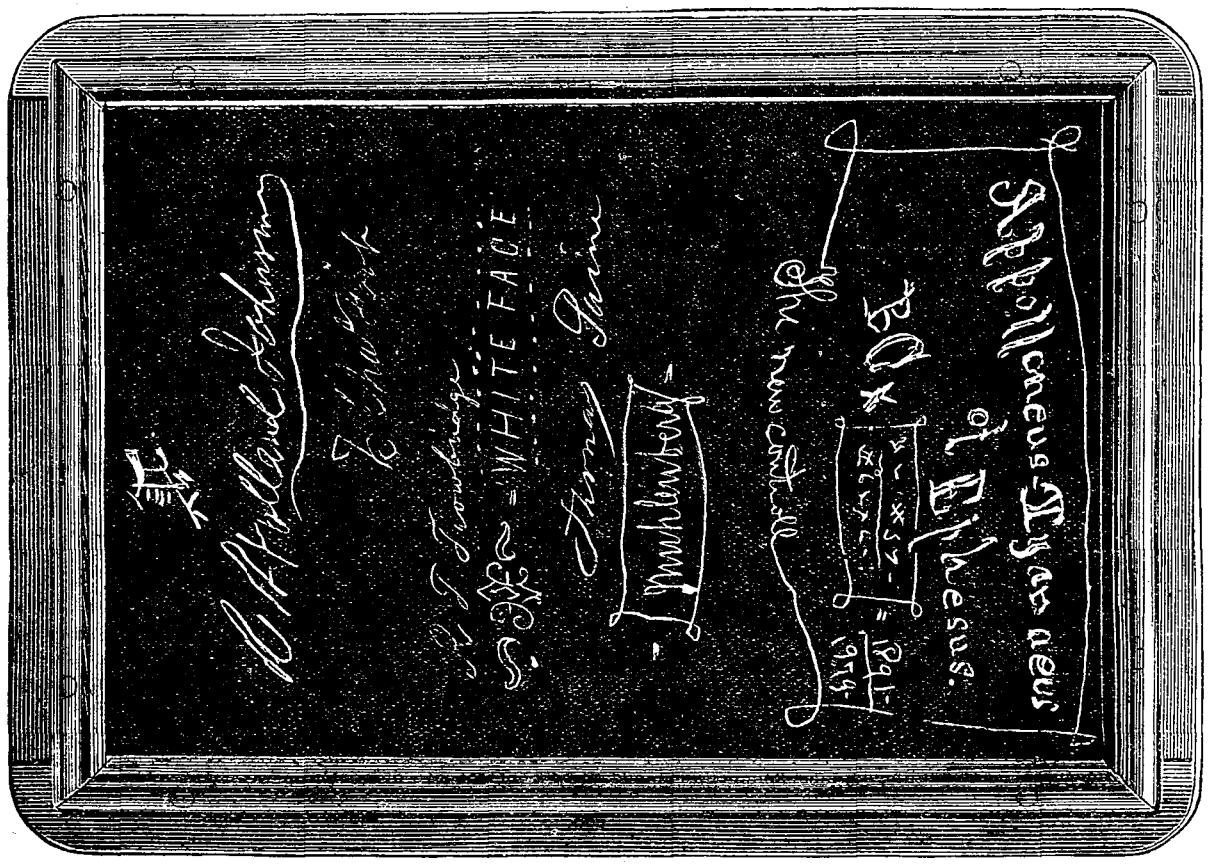
Communications.

The Sacred Slate.

PREFACE.

DEAR FRIENDS: While I was at Syracuse I heard the whole history of one of the most important slates that has ever been gotten up through Spiritual mediumship. I saw the slate and was present at a seance where it figured largely (as I hav related in Boston *Investigator* of Dec. 5th). I send a picture of the slate and a description of it as related in *Facts* magazine for Dec. 1882, on page 362. This slate has gone into history as proof of spirit-power, and knowing the men who did the writing, and hearing all about it, I assure you it is a genuin humbug.

Here is the wonderful slate:



DR. SILAS J. CHESEBROUGH,
Syracuse, N. Y.

Copy of a slate containing the names of the spirit band of Dr. Silas J. Chesebrough, of Syracuse, N. Y., obtained through the mediumship of Mr. Joseph Caffray, then a resident at Dr. Chesebrough's. The circumstances under which the message on the slate was obtained were these:

In the spring of 1881, while the doctor was alone in his room one day, Confucius, the Chinese lawgiver (whose monogram stands at the head of the slate), came to him in the person of young Caffray, and told him if he would procure a slate, and hav a glass secured firmly over it, his spirit band would write their names on it for him, under the glass, so that he might know who they were. The doctor at once purchased a new slate, had a glass cut to fit it, and with some molding, screws, and putty, prepared the slate himself, as directed by Confucius. The molding is secured to the frame of the slate by ten screws countersunk into the wood, and covered with putty. The space between the molding and the glass is filled with putty, so that it would be impossible to disturb it without detection. No pencil was placed under the glass, neither was there any in the room at the time the message was written. He was then ordered to wrap the slate up in a black cloth and put it away in his seance room, taking care to lock the door and keep the key in his possession, and under no circumstances to enter the room himself, nor allow anyone else to do so, as it would disturb the conditions while they were magnetizing the slate. All this was complied with; and, after the lapse of one week, young Caffray was again controled by Confucius, who told the doctor they would be ready that evening to sign their names, and as they intended to draw largely upon *his* power they wished him to prepare himself in the following manner:

"Eat a light breakfast, and no dinner nor supper. Go into the dark room at 11 A.M., and remain there alone till notified that all things are ready. Take your seat at a specified place at the table. Keep as quiet as possible, and strictly abstain from speaking to anyone till the seance is over. And be sure and hav no one present whose word would be doubted when questioned in regard to the facts."

In the evening ten persons assembled, viz., Col. J. W. Yale, No. 62 So. Salina St.; E. B. Waldo, No. 24 Shonnard St.; Capt. S. H. Austen, of the Globe Hotel; Stephen Lewis, No. 124 Jackson St.; John W. Truesdell, of the firm of Blain and Truesdell, Note and Exchange Brokers; Joseph Caffray, and Mr. and Mrs. Chesebrough, all of Syracuse. In addition to these, there were two who were not residents of Syracuse, viz., Col. W. E. Degan, New York State Arsenal, corner 7th Ave. and 35th St., New York city, and a gentleman friend of Colonel Degan's from Brooklyn.

All were seated around an extension table, with a lamp burning full head placed in the center of the table. Dr. Chesebrough was on one side of the center, Mr. Truesdell at one end, Mr. Caffray at the other, and the rest filling up between. When all were seated, young Caffray, under the control of Confucius, arose from the table, went into the dark room adjoining, and brought out the slate, and asked all who desired to do so to examin it. After it had been examined, it was placed upon the center of the table, glass side down, and almost immediately the sound of writing was distinctly heard by all present. In two minutes (not exceeding that) three distinct raps were heard, indicating that they had finished. On taking up the slate it was in its present condition. No pencil was put under the slate, neither was there any in the room. [I presume this fact was clairvoyantly scertained.—ELMINA.]

[The following, supposed to be a translation of Dr. Chesebrough's slate, was given through the mediumship of Mrs. Sue B. Fales, at Lake Pleasant, Mass., Aug., 1882.]

"There comes one before us who is so far above the earth spheres that I stand silent and awed by the grace and dignity of his bearing. Even Antiorus of Ephesus, and his companion, Apollonius, veiled their eyes and stood with bowed heads before him. A Sun-God from the Temple of Light, kingly in grace and beauty, and attended by a band of majestic spirits, comes through the Gates of the morning, bearing uplifted banners, and vessels of silver and gold. They stood for a time at a point where Heaven and earth are blended—where divinity is incarnated. They stood upon that sublime eminence where man becomes the Sun of God, and a perfect union takes place between the Creator and the fallible creature called human. The same spirit which rested upon Jesus at his baptism spoke in a voice which sounded through space like the rhythm of a great anthem; and this prophecy was uttered in the sublime language of the Hebrew kings: 'Before Christ the souls of men were dark, and there was no medium between the human and divine. Another Christ is coming in 1891, whose face will illuminate the earth till 1979. He will be the glory and harmonizer of the new century.'

"APOLLONIUS TYANÆUS OF EPHESUS, *Scribe.*"

"This testimony was given in the presence of six ancient spirits who acted as apostles to the Sun-God Polycletus. Philosophers of the ages, and the wonder-workers of by-gone worlds, were there. Archytas, a cotemporary of Plato, Cicero, Pliny, Elian, and Homer, Myrmecides (the Milesian), and Callicrates, of Lacedemonia, were among those who attended the High Priest from the Temple of the Sun, who will soon return to earth and become embodied in human form, and for a season become like a god for humanity to cherish and hold sacred.

"'White Face' is the Sun-spirit Polycletus, who will become a Christ to the Spiritualists in 1891. Other names may be given to him, but all who liv will know that these things are true. ALEXANDER THE GREAT."

With due respect to the spirit of Confucius, Alexander the Great, and also to Mrs. Sue B. Fales, the celebrated psychometric reader, I herewith append Mr. John W. Truesdell's version of the extraordinary occurrence, He says:

MR. J. W. TRUESDELL'S STATEMENT.

"A day or two preceding the event referred to, Joseph Caffray came to my house, bringing with him the slate (prepared by Dr. Chesebrough according to his direction, as related in the *Facts* article) which, for further identification, I will call No. 1. He also brought another slate, No. 2, the exact duplicate of No. 1, with loose glass, putty, screws, moldings, etc. At his request I wrote the names *he* furnished me upon slate No. 2, with the exception of the words and characters embraced in the figure 'New Control.'

"Joe then told me that he had promised to furnish a new name, an ancient character, who wouid be more powerful than all others except his own (Confucius), Mr. Chesebrough having already appropriated for his own use so many of the wise men 'of ye olden time,' including Plato, White Face, and Jesus Christ. I was temporarily at a loss to name a suitable character. In this emergency I referred to the first volume of the American Encyclopedia, when my eye fell upon the name of Apollonius Tyanæus, of Ephesus. Turning the slate upside down, *so as not to mix the new spirits with the old*, I wrote this name, together with all the letters, figures, and *senseless* characters which now appear upon this *sacred* slate (No. 2). I then fitted the glass over the same, screwed down the molding, and puttied up the nails. Thus the two slates appeared to be exactly alike, with the exception of the writing and other characters. Joe then took both slates to his seance room, to which he claimed to hav a duplicate key. On the evening of the circle he brought out both slates. No. 2 (containing the writing), he informed me, was concealed under his coat, while No. 1 he exhibited to the circle, convincing everyone present of the fact that it was perfectly clear. The moment the lights were out, he placed slate No. 2 upon the table, at the same time removing No. 1 and hiding it under his coat. At the conclusion of the circle, and while members of it were duly examining the spirit (?) writing, Joe slyly handed me the clean slate, fearing he might be suspected and searched. There was at least one person present, besides Joe and myself, who knew all the circumstances of this exchange at the time, and we hav many times since had a hearty laugh at the expense of those who could be so credulous as to accept as genuin disembodied spirit manifestations such tenuous feats of legerdemain! Slate No. 1 has peacefully reposed in my house for over two years past, and though I hav many times offered to exhibit it to Mr. Chesebrough, and hav as often explained to him the trick, yet he has invariably declared that all such explanations were the works of the diakka; that he *knows* that this *sacred* slate was written upon by spirits of the dead."

Now, friends, here it is. You hav the word of an honest banker, who is well known to almost every business man in Syracuse, and is universally respected by all his neighbors and acquaintances as a man of probity and honor, against that of well-known tricksters, cheats, and charlatans. Why, only yesterday I was talking to a lady and telling her of my seance with Joe Caffray in Boston. Her first exclamation was, "Oh, that dirty little Confucius!" True, it often happens that a prophet has no honor in his own house, but a good, true, honest man is best known and best appreciated at home; while right here in Syracuse Joe Caffray as a man is almost universally condemned as being a pretender, though many who thus speak of him believe his mediumship genuin. I hav yet to see one individual who fails to speak in the highest terms of Mr. Truesdell as a citizen, a husband, a father, and a true man in the highest sense of the word.

You must not think I am blinded or prejudiced simply because I am here in his home. I do not confine myself to going anywhere he suggests. I went to see a medium on Friday with Mr. Waldo, a strong, firm believer. I talk with everyone I meet, and hear all sides, and try to be impartial and unbiased. But one such a revelation as this slate business has unfolded is enough to open the eyes of the most credulous.

I hope you will study this slate, and the account thereof, well and thoroughly, for I assure you it is the key to at least nine-tenths of all the spirit slate-writing that has ever been produced. "There are none so blind as those that will not see." Thousands cling to this slender straw of spirit communication as the only real evidence that their beloved dead still liv. They value the new religion above all earthly good. It is built upon the traditions of the whole past, and around it is woven all the sweetness of the present. The bright halo of romance gilds it, and imagination runs riot through its delightful fields. But although

> "Grottos and fountains and orange-trees grow,
> And all that enchantment has told"

may be reveled in in our visions; yet plain, practical common sense must govern all our real, actual, every day life. The same difference that is found between Sue Fales's divination of the "sacred" slate, and Mr. Truesdell's Materialistic account of the real getting up of it, is always found between romance and reality, and fiction and fact.

Yours, MRS. E. D. SLENKER.

Lambert Briefly Arraigned.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* From the importance which the editor of the *Catholic Union and Times* attaches to Father Lambert's "Notes on Ingersoll" a person might form the idea that the priest has really written an answer to the colonel's rejoinder to Judge Black. Such, however, is not the case. I hav had "Notes on Ingersoll" recommended to me to read, and I hav read them. I find that in matters of philosophy Lambert is usually found reasoning in a circle. In metaphysics, as he calls a portion of Colonel Ingersoll's argument, he misrepresents and deliberately misinterprets his opponent; and on questions of fact he is maliciously and, I think, knowingly dishonest. As to scriptural quotations, he forces into them meanings which the authors could not hav designed to convey, and denies to them the interpretations which anyone can see the writers intended should be made. Having by these methods formulated replies to Colonel Ingersoll's statements, he crowns mendacity with audacity, and challenges his opponent to answer him. In nearly every case where opportunity is afforded for a direct issue, Lambert has saved his cause only by direct or indirect falsification of the authorities which he quotes. I say nearly every case; I mean every case which access to the records has permitted me to examin. I believe that his statements are not to be

relied upon in any instance. He who runs may read his arguments and note their fallacy without pausing to giv them a second reading. In proportion to its size, Lambert's "Notes on Ingersoll" probably contains more sophistry, more captious criticism, more misstatement of fact, and, in a word, more slush, than any other volume printed during the present century. It will no more bear replying to than a sieve will hold water. If the editor of the *Union and Times*, where "Notes on Ingersoll" originally appeared, will giv me a little space, I would not mind taking a rise out of this priest. GEORGE E. MACDONALD.

Liberal Mugwumps at Chicago.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* E. A. Stevens, under cover of the Paine celebration, has managed to put a number of the oldest members of the Chicago Liberal League in a very false light, thereby doing them a great injustice. Not content with getting himself interviewed twice, and himself writing an unfair report of one of our meetings for the *Herald*, and waiting on the *Inter-Ocean* office, until, to use the words of one of the reporters, "what with sending in reports, and wanting to be interviewed, and making statements, etc., they made themselvs [*i. e.*, the mugwumps] a general nuisance," he must now rehash the whole business for the benefit of the readers of THE TRUTH SEEKER.

Truth seekers will probably be willing to hear the other side of the story, so, without being "climacteric and cumulativ," I will state the real facts.

1. It was not a question of dynamite at all, and E. A. Stevens's endeavor to show that it was is characteristic of himself. It was a question of a free platform—although it is true that the issue arose over one of the dynamite school. The majority of the free platform party are anti-dynamiters. It came about this way. For some time past the League has not paid expenses, and the Paine celebration was likely to leave a deficit, so it was suggested by E. A. Stevens that we save the funds of the League by not having a meeting on the Sunday prior, unless we got a good lecturer who would pay expenses, and so a general hunt was made for a good lecturer. E. A. Stevens, not finding a suitable lecturer, sent a postal card to the secretary informing him that *he had decided* to hav no meeting. But the secretary had, in the meanwhile, found a prominent lecturer and waited for the business meeting on Friday to make known the fact. We met at the house of Mrs. Swank (late secretary), and E. A. Stevens deplored that he had been unable to find anyone to lecture, and suggested that we hav no meeting. The secretary informed the meeting that he had secured a very prominent man, August Spies. The president declared that he would hav none of him—that he was a labor agitator, and even a "dynamiter," and the League had had enough of the labor question, etc. It was remarked that, at any rate, he was a good lecturer and would fill the bill, and that even if the president had a personal feeling against him and other "labor agitators" who had stood by him (the president) at Milwaukee, it was no reason why the League should, on that account, shut up. But E. A. Stevens had become "climacteric and cumulativ." At last it was insisted that the president put the matter to the meeting to vote on. *He did so*, and it was carried that August Spies should lecture on the Sunday following. The meeting then adjourned, but the members remained at Mrs. Swank's for a little social party. The president, in the meanwhile, discovered that he "had a prerogativ, and would use it," and so he declared that the meeting he had just presided over was no meeting at all, as there wasn't a quorum (although there were just as many members as usually attended our business meetings); he also discovered that amongst the minority there was enough to form a quorum of the lecture committee, and so he called them together and *they* decided that no meeting should be held. But the meeting was held in spite of E. A. Stevens's efforts to prevent it by bulldozing the janitor and by waiting on the trustees of the hall, and raising the "dynamite scare" in order to prevent the meeting. At the meeting very positiv opinions were expressed by the members on the conduct of the president, and a vote of censure was moved, but in order to giv him a fair show the matter was adjourned until the following Sunday. Things looked rather black for the president, so he called a secret meeting of friends and the remnant of the lecture committee, and the latter body joined to themselvs an equal number of persons (none of whom had ever before attended a business meeting), and, by this "climacteric and cumulativ" action, they now appeared as a "board of directors," and as such they fully accorded with the action of the "lecture committee." They next appeared at the Paine celebration as "friends and members of the Liberal League," and they indorsed the action of the board of directors. Could John Kelly work a caucus finer than that? They next "cooked" the membership book and went around interviewing some of the "respectable" members, and on Sunday night they appeared prepared for the worst. The janitor, armed with a poker, a policeman, and the president stationed themselvs at the door, and after enough mugwumps had been "permitted to enter" to form a majority, the doors were closed and the circus commenced. An impeachment of the president, signed by ten of the members of the League, was handed to the secretary, and the president and his friends wasted more than an hour in preventing its being read, and, after it was read, another hour was wasted in preventing any speeches on it, and it was laid on the table. It was taken off again and, after another long discussion, it was carried that the secretary be allowed ten minutes to impeach the president—no one else (except the president, who was to hav ten minutes) to be allowed to speak, although there were five others who had specific charges to prefer against him.

It was indeed a sight to see a renegade Socialist, who had boasted of painting Rochester red with Socialism, who had boasted of how he had helped to expel what he called the Star Route Liberal from the League, who had also written to *Lucifer* a tirade against the "cowardly Watts, who retreated from the party in England when that party was in danger"—I say it was a sight to see him now, fighting, tooth and nail, the very man who had aided him to foist that miserable labor platform on the League at Milwaukee. This same E. A. Stevens, who came back from what he called his "victory at Milwaukee," and who stated at the Chicago League, when the present writer and others opposed his platform, that Liberals whose only object was to fight God had better leave the League and join the Underwood-Green-Ingersoll clique, and leave the League to more progressiv Radicals who had better work to do, was now cringing to the conservativ element of the League to aid him to suppress "the rabid labor agitators, who had turned liberty into license!" *Verbum sapiendum!*

Allow me to state that I am neither a Socialist nor a dynamiter, but am, as far as I understand the system, an Anarchist of the Tucker school; but I believe in a free platform. I also take this opportunity to thank the members who passed a vote of confidence on E. A. Stevens for the vote of censure they passed on myself as secretary of the League.

Yours truly, A. H. SIMPSON.

P. S.—"Is your program full?" said a young gentleman to Biddy McGrath while they were lunching at the ball the other night. The young lady declared she had never been so insulted before. "'Is my program full?' he asked me, and, by the powers, I ate nothing but a cracker and two clams." This can only be equaled by the president of a Liberal League complimenting an elderly lady on being "climacteric and cumulativ." A. H. S.

ANOTHER PROTEST.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just read the letter from the Chicago Liberal League in the last TRUTH SEEKER, and cannot resist entering my protest against its misrepresentation. Mr. Stevens has seemed to make all fair by sending newspaper clippings, but he has only out cut those that suited his purpose, and they were all his own manufacture in the first place. There are two sides to the story; but one side has been so persistently kept out of sight, that the public and all the League friends are thoroughly prejudiced and mistaken.

Mr. Stevens as president has managed to shut down on all opposed to him, and they are now not allowed the floor, and hav no opportunity of expressing themselvs; if you also refuse to giv their side a chance to refute his misrepresentations, I shall no longer believe the principle of free speech exists in the League.

He claims that the question is one of dynamite. This is not true. The labor question came up quite frequently, it is true, and there was some dissatisfaction among a few moneyed members. But why did he not, if he wanted to be fair, call a meeting where all could express their opinions, and then put it to vote whether the discussions were to be restricted or not?

Instead, he takes it upon himself to shut up the hall, and say there should be no meeting. The meeting he mentions was held in my house, and the majority voted against having the hall closed. No member present can deny this.

The calling of a board of directors was an underhanded, illegal trick, unworthy the action of any Liberal League member. At the Paine anniversary, without a word of warning, the few officers present were called into an ante-room, the resolutions recited off by those instructed to do so, and passed. Two of the vice-presidents and the recording secretary were not notified, and no time and place for the meeting were appointed. A man was named chairman of a committee at a moment's notice because Stevens knew he could use him. His vote and those of Mr. and Mrs. Freeman carried the famous resolutions, even Fraenkel, the treasurer, being in the next room dancing. I will pass over the extremely thick taffy Mr. Stevens spreads for Mrs. Freeman. If she can be pleased with such extravagant ecstasies, she is not the sensible woman I take her for. I want only to add that our League is no longer a Liberal one. Our constitution contains a plank which says no subject of a political, scientific, or religious nature shall be denied a hearing on account of prejudice, but a constitution is a useless thing in Mr. Stevens's hands. He does not need one; he is a power unto himself. Only certain subjects can now be discussed. People must no longer utter their honest convictions, for if they step aside from a prescribed track they are called to order. A sort of inquisitorial committee now examins every applicant for membership, and if he does not know his catechism he cannot enter.

The recent trouble was not a question of dynamite but one of free speech and Liberal principles. There was but one member who could be accused of advocating dynamite; all the squelched minority were the most intelligent men and best speakers in the League, who now feel only sorrow in the downfall of the original high aims of our Chicago Liberal League.

While I dislike speaking of myself, it still seems I hav as good a right to be heard as Mr. Stevens himself. I hav been with the League as long and worked for it as faithfully. I am willing to be fairly beaten, but I want it to be done legally.

363 *Austin ave., Chicago, Ill.* LIZZIE M. SWANK.

PLAYING THE POPE!

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Who is that Stevens, president of the Liberal League of Chicago, that is assuming the authority of a would-be pope in trying to lord it over other people's consciences in a meeting for free discussion? It seems to me if the members of the League hav any true manliness left in them, they will giv that fellow a polite notice to resign, that his place may be filled by some one not a *traitor* to the cause of liberty.

I had hoped that *Christians* might be left to enjoy the monopoly of putting a *gag* on free speech, and that those who professed to be *Liberals* would prove themselvs to be free men. SEWARD MITCHELL.

Obituary.

DIED.—At Muskegon, Mich., February 14, 1885, Joshua Davies, while in company with his wife at a card party given by a neighboring friend. Being the first to arrive he sat down in a rocking-chair and began playing with the children, as was his habit. Shortly afterward he leaned back in the chair and closed his eyes as if going to sleep. A few moments later the hostess noticed him and remarked that he had gone to sleep. Mrs. Davies said, "He often drops off that way; he is tired and let him rest." A few moments more passed when the hostess, again looking at him, said, "How pale he is!" and all hurrying to him found that life had passed away. Yet so natural was his appearance that it required a medical examination to convince them that he was dead, and that his death was caused by heart disease, though he had never apparently been troubled with it and had always been an extraordinarily healthy and strong man.

At a meeting of the Muskegan branch of the National Liberal League, the following preamble and resolutions were adopted:

WHEREAS, The law of nature absolutely decrees that life shall be swallowed up in death, and that in one unending course this law is in constant operation, death succeeding life continuously; and

WHEREAS, Sooner or later, to all the living, nature's law shall hav application; and

WHEREAS, Our friend and brother, Joshua Davies, has, without a fear, but, on the contrary, in the firm belief that what is natural is right, and in full confidence that no wrong, injustice, nor aught to make afraid, lies beyond us, and in the full tide of years, and in the vigor of manhood, gone forward into the vast realm of the unknown, and answered the summons of nature's law; therefore be it

Resolved, That in the death of our friend and brother we are called upon to part with one ever ready to battle for liberty of opinion, whose mind was untrammeled by superstition, whose conscience was his guide, whose life was for the ever-living present, whose loyality to conviction was unbounded, whose reason was his master; one in whom love reigned supreme, and in whom practical but unostentatious charity, had a permanent abiding-place; whose faith was in right living rather than in the bare skeleton of creeds; one whose daily acts of thoughtful kindness hav endeared him to many, and one who will be sadly and constantly missed by those who were the recipients of his noble benevolence. Be it further

Resolved, That death has taken a good citizen, a tender husband, a kind father, a true friend, a good neighbor, and honest man. Be it further

Resolved. That we sympathize deeply with the family of the deceased in their sorrow, and commend to them the life, death, and belief, the courage and memory of our departed friend and brother as their consolation in their trying hour. Be it further

Resolved, That a copy of these resolutions be forwarded to THE TRUTH SEEKER for publication, also that a copy be sent to the family of the deceased, and, also, that they be placed on the records of the League.

IN the Rhode Island *Pendulum* "A Truth Seeker" asks of the Christians of Greenwich to answer the following questions: "If it is conduciv to virtue for religious teachers to tell men that a moral life will avail them nothing with Jehovah; that the greater sinners they are the better God loves them, and that he who goes to work at the eleventh hour will receive the same reward as he who bears the burden and heat of the whole day? Which exerts the better influence, morality without religion, or religion without morality? Is to 'praise and glorify' God the chief duty of man? Is a man justified in neglecting his duties in order to praise and glorify? Is that omnipotent power that created the universe and governs it by immutable power a petty tyyrant, to be pleased with fulsome praise and angry if it is withheld?" "A Truth Seeker" wants these answered in a brief and rational way that the average intellect can understand, and without a scriptural rhapsody. We very much fear "A Truth Seeker" will be disappointed,

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - MARCH 7, 1885.

The Priest Turns the Other Cheek.

In THE TRUTH SEEKER of Jan. 3d we printed a letter to one of our subscribers from a Canadian Catholic priest, together with a reply thereto. The reply has drawn the following rejoinder from the priest. Among all the impudent hermeneutists we remember having read, he stands pre-eminent.

"MY DEAR MR. MARBEN: When you told me that you would send to THE TRUTH SEEKER my paper on the reconciliation of the genealogy of Christ, I expected that the journal in question would giv a much more plausible reply than it has done. In fact, the reply is exceedingly weak.

"It must be remembered that Colonel Ingersoll's objection is that the two genealogies are inconsistent with each other. If they are inconsistent, one must be wrong; but if it could happen in any way that both can be true, then they are not inconsistent with each other; then both may be true, and the whole Infidel objection falls to the ground. It is perfectly worthless.

"Now, I showed two ways in which it might happen that both genealogies may be true. It is no refutation of my mode of reconciliation to say I hav not proved either hypothesis. It is for those who pretend that there is an inconsistency to show that neither of my modes of reconciliation could occur. This THE TRUTH SEEKER has not attempted to do in regard to my second theory. He does bring one objection to the first, which I will answer below.

"1. The first hypothesis is that Mary and Joseph are first cousins, descended from the same grandfather, Mathan, named by St. Matthew, Mary being the daughter of Anna, who was the daughter of Mathan. The father of Mary was Heli, who was the son of Mathat, as stated by St. Luke. Thus the apparent discrepancy between the two evangelists at once disappears. According to this theory, Joseph would be the son-in-law of Heli.

"2. The second theory is that Heli was the brother of Jacob, and that Heli died childless. Then, according to the law (Deut. xxv, 5. 6), Heli's wife must hav married Jacob. By this marriage Joseph was born, and by the law Joseph would be the son of Heli, but by nature he was the son of Jacob. Thus St. Matthew and St. Luke respectivly giv the genealogies of Jacob and Heli. Jacob and Heli hav the same mother, but different fathers, Mathan and Mathat. Thus also the seeming discrepancy disappears.

"It is evident that these theories cannot be refuted by THE TRUTH SEEKER's call for proofs. Some adopt the first explanation, others adopt the second; and if either be possible, the evangelists are vindicated. THE TRUTH SEEKER has completely failed in his endeavor to weaken their force.

"It is not necessary then to answer the attacks of THE TRUTH SEEKER on those parts of my former note to you which do not affect my main argument. However, I will do so here. He says:

"'The books ascribed to Sts. Luke and Matthew are now known to be anonymous, but that of St. Luke is given the precedence.'

"A little above he states that the best authorities state that Luke wrote before Matthew.

"It does not affect my argument in the least, which of the evangelists wrote first. Nevertheless THE TRUTH SEEKER is astray in this matter.

"St. Augustine says: 'The first gospel is that of Matthew, then that of Mark, thirdly that of Luke, lastly that of John. Therefore, the order of their knowledge and preaching is different from their order of writing" (Agreement of Gospels, Book 1, chap. ii).

"St. Jerome, the translator of the Latin Vulgate, says: 'The first of all was the publican Matthew, who wrote his gospel in Judea in Hebrew. He was also called Levi. . . . The third was Luke, a physician, a nativ of Syria' (Introduction to St. Matthew's gospel).

"Origen says: 'The first (gospel) is written according to Matthew. . . . . The third gospel is according to Luke.' (See Eusebius, Ecc. Hist. vi. 25.)

"These witnesses are of more weight than THE TRUTH SEEKER writer, who states that neither 'St. Luke nor St Matthew wrote at all.'

"Papias says 'Matthew set forth his oracles in the Hebrew dialect.' Papias was a disciple of St. John, and knew what he wrote.

"Tatian wrote a commentary on the four gospels about the year 170.

"Justin Martyr quotes the four gospels frequently forty years after the last gospel was written by St. John.

"I might continue proofs of their authenticity, but it would extend my letter to too great length.

"The TRUTH SEEKER objects to my statement that Heli is elsewhere styled Joachim. This really is of no consequence to the main argument. It is sufficient that the genealogies of St. Matthew and Luke can be reconciled. However, while he denies that Heli and Joachim are identical, he quotes the Apocryphal Protevangelion and the Epistles of James as stating that 'Mary's father was Joachim.' Now, by the first hypothesis Heli is Mary's father. I was therefore fully justified in saying that 'he was elsewhere called Joachim.'

"I may add that Eli is a contraction for Eliachim. Joachim King of Judea is called Eliachim in 4 Kings xxiii, 34; 2 Paralipomenon, xxxvi, 4. (Protestant Bible, 2 Kings; 2 Chronicles.) Also the same high priest who is called Joachim in Judith xv., 9, is called Eliachim in iv., 5, 10. Eli is Hebrew for 'My God;' Jo is also a contraction for God—Jehovah.

"The inaccuracies of THE TRUTH SEEKER will be the more evident when I point out that he states that the two theories I hav proposed are by St. Augustine. This saint does propound the first theory, but not the second. St. Augustine originally propounded a theory differing from both of those which I hav proposed, but he afterwards abandoned it.

"THE TRUTH SEEKER maintains that the words 'Joseph who was of Heli' must mean that Joseph was the son of Heli, not the son-in-law. This is the only attempt to prove the first theory unsatisfactory. I answer that the words 'son of' are not in the original Greek. Undoubtedly the form of expression is usually employed to mean 'the son of,' but it is not necessarily so, and it may certainly be applied to one who, like Joseph, was adopted by marriage into the family of Heli.

"THE TRUTH SEEKER quotes Lord Amberley, an Infidel, and some supposed Christian writers, to prove that the discrepancy is real. All I hav to say to these authorities is that I hav shown that the discrepancy is but imaginary.

"THE TRUTH SEEKER quotes another difficulty from Lord Amberley: 'The enormous disproportion in the number of generations between David and Joseph. Matthew has twenty-five generations and Luke forty, excluding Joseph himself, ... a difference of 400 or 450 years.'

"Surely Lord Amberley and THE TRUTH SEEKER are badly off for a discrepancy when they make one out of the fact that different men are of different ages when sons are born to them. There are really 26 instead of 25 generations in St. Matthew, and 40 in St. Luke. This would giv the averag ages of the different lines of ancestry respectivly, 38 1-2 and 25 years. Where does the discrepancy of 400 or 450 years come in?

"The second method of reconciliation is such that THE TRUTH SEEKER does not even attempt to show that it could not occur."

If our priest knew anything of logic—or knowing, if he were honest—he would know that an hypothesis to be worthy consideration must hav some evidence behind it. In reply to his previous letter we called for the evidence on which he (or St. Augustine) based the first hypothesis. The points on which we denied this hypothesis were:

1. There is no scriptural authority for it.
2. Mary was not the daughter of Heli.
3. If "son of" meant "son-in-law," and Luke iii, 23 ought to read, "And Jesus himself, being as was supposed, the son of Joseph, which was the *son in-law* of Heli," then Heli would be "*son-in-law* of Matthat, which was the *son-in-law* of Levi," and so on to the end of the genealogy. Try to follow the pedigree back by this method and see where you would land.
4. Where the writer speaks of Elizabeth, he takes pains to say *her husband* was of the house of David; but nowhere says the same of her or of Mary.
5. There is no authority for saying Joachim and Heli were identical; and,
6. If they were it would make no difference, for, according to the Protevangelion, Joachim probably was the father of Mary in the same way that Joseph was the father of Jesus—by proxy of the angels. This is the substance of the story:

"Joachim, a rich man, brought offerings to the Lord. Rubim the priest told him he must do so no more, because he was childless. Joachim in great grief retired to the mountains, resolved to fast and pray until he could become a father. His wife Anna knowing not what had become of him, and supposing him dead, began to bewail her childless widowhood. But soon she put off her mourning garments, and, resuming her wedding dress, took a walk in the garden. Sitting under a laurel-tree she prayed, not for a husband but for a child. Looking up she saw a sparrow's nest. 'Alas! O Lord!' she said, 'why am I not like the birds or beasts which are productiv before thee? I hav become a reproach to the sons of Israel, and they hav driven me in derision out of the temple of the Lord.'

"Just then a good angel appeared and promised to answer Anna's prayer. Presently two more angels came and told her her husband was alive and coming home, for another angel had heard Joachim's prayer, and promised an answer.

"The reunion of husband and wife was joyful. Joachim made a grand offering of goats, lambs, and calves to the priests, and in due time, reckoning no doubt from the good angel's visit in the garden, a female child was born, and they called her Mary."

Yet, notwithstanding these objections, the priest now asserts in his hypothesis that Mary was the daughter of Heli. Luke says Jesus was supposed to be the son of *Joseph, which was the son of Heli.* The words "the son" are not in the "original Greek." Yet the *name Joseph is in the Greek* (not the original, for there *is no original*), and St. Augustine's hypothesis that Luke was giving the genealogy of Mary *is therefore impossible to maintain.* "Mary, the daughter of," could never hav been meant by "Joseph, the son of." And Kitto's "Cyclopedia of Biblical Literature" says that the legends respecting Anna, who is said to hav been Mary's mother, "are pure fables, without the slightest evidence." This is rough on the priest's authority, but is undoubtedly true. The hypothesis, therefore, that Luke givs the genealogy of Mary is disproved by the gospel itself; and as the priest said in his former communication that there are no other witnesses (than the gospels) that "we can absolutely call upon," he must admit his mistakes. But that he may not think this is only the *ipse dixit* of an irreverent paper, we will quote for his benefit some opinions of some reverent men. Greg's "Creed of Christendom" says of the discrepant genealogies:

"One critic *supposes* that one evangelist givs the pedigree of the adoptiv, the other of the real father of Joseph. Another *assumes* that one is the genealogy of Joseph, and the other that of Mary—a most convenient idea, but entirely gratuitous, and *positivly contradicted by the language of the text*" (p. 172).

Another writer says:

"The genealogy of Jesus in the canonical gospels . . . *is traced solely through Joseph, who alone is stated to be of the lineage of David.* The genealogies of Matthew and Luke, though differing in several important points, *at least agree in excluding Mary*" (Supernatural Religion, p. 259).

Scott says:

"Both the evangelists profess to giv the genealogy of Joseph; *while neither of them givs any support* to the *Davidic descent of Mary*," and "the pointed expression that Joseph went with Mary to Bethlehem 'because *he was* [not, *they were*] of the house and lineage of David' (Luke ii, 4), *seems to exclude the idea*" (English Life of Jesus, p. 26).

Other similar opinions might be given of the meaning of the genealogy set forth in Luke. That he gave the pedigree of Joseph and not of Mary effectually disposes of the first hypothesis. For "the gospels are the only witnesses we can absolutely call upon" (Canadian priest, TRUTH SEEKER, Jan. 3, 1885, p. 8).

Of the second hypothesis: We asked the priest to prove his assertions, as follows:

1. How does he know that "Heli died and his wife married Jacob?" Grotius held that the Levirate law imposed no necessity on Jacob to marry the widow of Heli, supposing Heli had died without issue, of which there is no evidence. Hammond, Le Clerc, and Wetstein agree with Grotius (Kitto, Cyc. Bib. Lit., vol. i, p. 746).

2. This hypothesis alleges that "Joseph was born of this marriage." Of what use is Joseph's pedigree when, if the fundamental dogma of Catholicism be true, Joseph was not Christ's father?

3. "Jacob and Heli were brothers." It is not so set down in the gospels, which "are the only witnesses we can absolutely call upon."

4. "Mary's mother Anna was sister to Jacob." Anna is *said to hav been* Mary's mother. The allegation is, however, made only by interested and dishonest churchmen, who assume whatever pleases them, and what they regard as necessary to establish their theology. There is absolutely no proof of the statement whatever. The legends of the apocryphal gospels "are pure fables without the slightest evidence."

But there are other reasons for rejecting this hypothesis. If Jacob was the natural father of Joseph, why should Luke giv the genealogy of Heli? Joseph could not hav had two lines of paternal ancestors. It is also obvious that if the two fathers of Joseph were brothers, sons of the same father, they had one and the same lineage, and this would involve no difference of genealogy beyond Heli and Jacob. Had another Levirate marriage taken place? This would suppose an improbable mortality among Joseph's paternal ancestors, and would be well calculated to alarm the women marrying any of the royal line. The promptness with which they were widowed was only equaled by the promptness with which they sought consolation in another marriage. If, however, our priest alleges this second Levirate marriage (which Grotius and others say there was no necessity for), we hope he will be prepared with at least a trifle of evidence, and not base his allegation on the *ipse dixit* of some dead crank who believed that cancers were cured by miracle.

But, we again ask, what matter is it what Joseph's pedigree was, so long as he was not Jesus's father? The consideration of the subject is a waste of space,

and we are tempted to drop it. We hav already given reasons enough why the second hypothesis has no legs to stand upon. It may not, however, be out of place to point out some of the inconsistencies which the priest says Ingersoll has wrongly charged upon Matthew and Luke.

Speaking of the genealogy as given by Matthew, Greg says: "In the *first* place, this genealogy is not correct. *Secondly*, if the remainder of the chapter is to be received as true, it is in no sense the genealogy of Jesus. *Thirdly*, it is wholly and irreconcilably at variance with that given by Luke."

Matthew asserts that the generations are forty-two—fourteen from Abraham to David; fourteen from David until the carrying away into Babylon; and fourteen from the latter period to Christ. A study of the genealogies themselvs develops the unreliability of Matthew (or whoever wrote the gospel bearing his name). The *third* set of generations are only *thirteen*.

To get over this, ecclesiastics stick another name into the *second* set. Jehoiakim is put in between Josias and Jechonias, making the latter the grandson of Josias. But this again convicts Matthew, for he says, "Josias begat Jechonias" (Matt. i, 11, King James's translation). However, the churchman and Matthew must settle this between themselvs. But the discrepancies are not ended with this. In Matthew i, 8, it is asserted that "Joram begat Ozias." In the Old Testament we learn that Joram was the father of Ahazia (2 Kings viii, 25; ix, 27), who in turn was the father of Jehoash (2 Kings xii, 1), whose son Amaziah was the father of Ozias (who was also known as Uzziah and Azariah). This leaving out of three generations spoils somewhat the symmetry of Matthew's genealogical tree. As Scott says, "Either Joram was the father of Uzziah (Ozias) or he was not. Either all the generations between David and Jechonias were fourteen or they were not." Augustine, quoted by our priest as a conclusiv authority, said that "Ochozias, Joash, and Amazias were excluded from the number because their wickedness was continuous and without interval." As if the goodness or badness of the persons forming the links in the chain could modify the facts! That Amaziah did that which was right in the sight of the Lord" (2 Kings xiv, 3), makes no difference to Augustine. His business was to construct an hypothesis, and not even the scriptures themselvs could be allowed to interfere. Therein our Canadian priest resembles Augustine, except that he is using the hypotheses of others, and not building new ones. Regarding this omission Jerome (also a favorit of our Catholic friend) said that, "according to historical truth there were three intervening kings who are omitted by the evangelist." Again we leave Matthew to fight it out with his opposers, the writer of 2 Kings, Augustine, and Jerome. A few of Matthew's further blunders are that he makes Zorobabel (v, 12) a son of Salathiel, while in 1 Chronicles, iii, 19, he is a *nephew* of Salathiel. He also givs Abiud (v, 13), as a son of Zorobabel, while the same passage of Chronicles is a dreary waste so far as Abiud is concerned. These are some of Matthew's inaccuracies.

The second proposition is that if the rest of the chapter (Matthew i) is true, the genealogies are not those of Jesus. Upon this we may with advantage use the words of W. Rathbone Greg (Creed of Christendom, p. 171):

> The genealogy here given, correct or incorrect, is the genealogy of Joseph, who is in no sense whatever the father (or any relation at all) of Jesus, since this last, we are assured (verses 18 and 25), was in his mother's womb before she and her husband came together. The story of the incarnation and the genealogy are obviously at variance; and no ingenuity, *unscrupulously as it has been applied*, can produce even the shadow of an agreement; and when the flat contradiction given to each other by the 1st* and the 18th† verses is considered, it is difficult for an unprejudiced mind not to feel convinced that the author of the genealogy (both in the first and third gospels) was ignorant of the story of the incarnation, though the carelessness and uncritical temper of the evangelist—a carelessness partially avoided in the case of Luke, by an interpolation‡—has united the two into one compilation.

The third assertion is that repeated by Colonel Ingersoll, that there are irreconcilable inconsistencies between the first and third gospel genealogies. Let us see. Leaving aside for a moment the considerable difference in the number of generations between David and Jesus, as given by the two evangelists, we will point out some of the grosser inconsistencies. Luke starts with God. Matthew with Abraham. They then go together up to David. After that the lists diverge. We hav printed these before, but for the satisfaction of this Canadian reverend it is inserted here:

MATTHEW.	LUKE.
1. Solomon.	1. Nathan.
2. Rehoboam.	2. Mattatha.
3. Abia.	3. Menan.
4. Asa.	4. Melea.
5. Jehosophat.	5. Eliakim.
6. Joram.	6. Jonan.
[*Ahaziah.* *Joash.* *Amaziah.**]	
7. Ozias (or Uzziah).	7. Joseph.
8. Jotham.	8. Juda.
9. Ahaz.	9. Simeon.
10. Hezekiah.	10. Levi.
11. Manasseh.	11. Matthat.
12. Amon.	12. Jorim.
13. Josiah.	12. Eliezer.
[*Jehoiakim.*]	
14. Jeconiah (or Jehoiachim).	14. Jose.
Here the captivity closes the second period. After the captivity we hav—	
1. Jeckoniah.	15. Er.
2. Salathiel (or Shealthiel).	16. Elmodam.
3. Zerubbabel.	17. Cosam.
4. Abiud.	18. Addi.
5. Eliakim.	19. Melchi.
6. Azor.	20. Neri.
7. Sadoc.	21. Salathiel.
8. Achim.	22. Zorababel.
9. Eliud.	23. Rhesa.
10. Eleazar.	24. Joanna.
11. Matthan.	25. Juda.
12. Jacob.	26. Joseph.
13. Joseph.	27. Semei.
14. JESUS.	28. Mattathias.
	29. Maath.
	30. Nagga.
	31. Esli.
	32. Naum.
	33. Amos.
	34. Mattathias.
	35. Joseph.
	36. Janna.
	37. Melchi.
	38. Levi.
	39. Matthat.
	40. Heli.
	41. Joseph.
	42. JESUS.†

It will be seen that the only persons upon whom Matthew and Luke agree are Salathiel and Zorobabel. The others are totally different. To a person not a theologian, nor a believer in the mythical and symbolical explanations of the early church fathers, this difference is sufficient to constitute an inconsistency. Strauss so held, for he says that "a consideration of the insurmountable difficulties which unavoidably embarrass every attempt to bring these two genealogies into harmony with one another will lead us to despair of reconciling them, and will incline us to acknowledge, with the more Freethinking class of critics, that they are mutually contradictory. Consequently, they cannot both be true."

A few words upon some other assertions of our opponent, and our space is exhausted. He asserts that if either of his explanations is possible, the evangelists are vindicated. Now, we say that neither of his explanations is possible without contradicting one or the other of the evangelists. Matthew asserts that *all* the generations were so many; yet Luke goes on and givs more. Either Matthew lied or Luke was mistaken. We do not think that Augustine's explanation is sufficient, that Matthew "does not sum them all up and say, The sum of the whole is forty-and two, because one of those fathers, *i. e.*, Jechoniah, is reckoned twice. . . . Matthew, therefore, whose purpose was to draw out Christ's kingly character, counts forty successions in the genealogy exclusiv of Christ. This number denotes the time for which we must be governed by Christ in this world. . . . That this number should denote our temporal life, a reason offers at hand, in this, that the seasons of the year are four, and that the world itself is bounded by four sides. But forty contains ten four times; moreover, ten itself is made up by a number proceeding from one to four." We might as well say with Remigius that if we take the generations as forty-two, "we then shall say that the holy church is signified, for this number is the product of seven and six; the six denotes labor, and the seven rest." What a queer way of proving things Augustine and Remigius had! But to Eusebius must be awarded a crown for mendacity of equal value. As quoted in the "Catena Aurea" of "St." Thomas Aquinas, Eusebius explains the inconsistency by attributing to Luke a deliberate purpose to conceal the truth. If Luke, he says, had asserted that Joseph was the son of Heli, in like manner as Matthew affirmed him to be the son of Jacob, "there would be some dispute. But seeing the case is that Matthew givs his opinion, Luke repeats the common opinion of many, *not his own*, . . . for since there were among the Jews different opinions of the genealogy of Christ, and yet all traced him up to David, because to him were the promises made, while many affirmed that Christ would come through Solomon and the other kings; some shunned this opinion because of the many crimes recorded of their kings, and because Jeremiah said of Jechonias, that 'a man should not rise of his seed to sit on the throne of David.' This last *view* Luke takes, though *conscious* that Matthew givs *the real truth* of the genealogy. (See "English Life of Jesus," pp. 22, 26, 27.) It occurs to us that this is upholding Christism at the expense of morality.

The questions of the priority of Matthew or Luke and the anonymousness of the gospels are side issues which we hav not space to now discuss; if the priest wishes to take the matter up, however, we will follow him in subsequent papers. Another point made is that we attributed both of the herein considered theories to Augustine. It was a mere slip. The second hypothesis was common in early times. Probably Africanus can claim whatever honor there may be in having started the idea of reconciling the genealogies in that way. Almost nothing is absolutely certain about the early church fathers except that they were incompetent, dishonest, superstitious, and totally unfit to deal with the problems they so recklessly "solved."

The remaining point is a criticism of Amberley for showing that between the generations of Matthew and Luke there is a difference of some 400 or 450 years. Matthew omits fifteen generations. A generation is about 33 years. Fifteen times 33 is 495. In putting the disproportion at 400 or 450 years Amberley was quite a way inside the limit. A little reflection might hav saved our priestly adversary from the charge of captiousness.

If this reply does not please, the priest will confer a favor by pointing out wherein it fails.

The Chicago League.

Dynamite is a powerful explosiv, and it seems that the bare mention of it has sufficed to disrupt the League of Chicago. We hope, however, that the pieces can be gathered together and the League united. The Liberal force is by no means strong enough to stand internal quarreling.

If a suggestion from an outsider will not be offensiv, we would recommend not only the Chicago League, but all Leagues, to hav in League meetings discussions only upon subjects germane to the movement. If upon occasions the members desire an intellectual holiday to discuss foreign issues, let it be distinctly understood that the League is not responsible for the affair. The frequency of these relaxations must depend upon the temperament of the members, as must also the extent to which the diversion is carried.

Another way: let the League be so engrossed in propagandist work, or so absorbed in aggressiv Freethought action, that there will be no time for internal eruptions.

THERE is sometimes a complaint that crops are short. This never applies to the crop of clerical rascals, and reference to another page of this paper will show that the yield has been abundant. We are not of course able to publish complete returns, as many counties are yet to be heard from; but it is evident that the devil has been conducting an aggressiv campaign. The church papers, we expect, will continue to sound their warnings against the demoralizing influences of religious Infidelity, and the reason for this will doubtless be found in the fact that the immorality of Christians has attained that maturity of corruption where their example ceases to be contagious.

W. F. JAMIESON is engaged to deliver courses of Freethought lectures in Stanton and Creighton, Neb., from March 1st to the 10th. Will accept calls to lecture anywhere in Nebraska. Address him at Creighton, Neb.

COLONEL INGERSOLL will lecture in the Bijou Opera House, this city, next Sunday evening on "Liberty for Man, Woman, and Child."

* The book of the generation of Jesus Christ, the son of David, the son of Abraham.

† Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

‡ Luke iii, 23 "Jesus . . . being, *as was supposed*, the son of Joseph," a parenthesis, which renders nugatory the whole of the following genealogy, and cannot hav originally formed a part of it. The 16th verse of Matthew also bears indications of a similar emendation.

* Kings omitted in the gospel are inserted in brackets and italicized.

† Matt. i. 1–17; Luke iii, 23–38.

Letters from Friends.

LEXINGTON, KY., Jan. 20, 1885.

MR. EDITOR: While reading your excellent editorial on "Figures That Lie," in THE TRUTH SEEKER of Dec. 6th, a few thoughts suggested themselvs which are of great value, if not of vital interest, to state secularization and the taxation of ecclesiastical property in America. As the Plenary Council writer says, there are many difficulties to be encountered and overcome before we can arrive at even approximate results as to the comparativ strength of the various religious bodies. And as an improvement upon the general method of determining the exact number of church adherents, you suggest that the "right way would be to subtract from the seating capacity of the churches the difference between the number of seats and the average number of members who attend." But a better way, in my opinion, would be for the census-taker at the time of gathering the official figures to politely inquire of each and every individual his or her religious belief, and by this means, if rightly carried out, there could be no question as to the certainty of the alleged numerical strength of the denominations. If a man or woman is a believer in Christianity, let him write it opposit his or her name, in a place set apart for that purpose, and the church and denomination to which they belong; and with the Freethinker let the census-clerk do the same, only substituting "non-religious" for belief. Thus we would ascertain exactly the increase or decrease of religion, besides materially benefiting all concerned and interested in the great subject.

I move that the Liberals in all parts of the country get up a petition to this effect, sign, and judiciously circulate it among their friends for their signatures, then present it to Congress, requesting that honorable body to pass a law that will forever preclude the possibility of errors in church statistics. As matters now stand, however, ten chances to one we would be ignominiously defeated if we presented a petition for state secularization at the present time. For legislators, like other politicians, are peculiarly constituted, and liv in constant fear of losing political honors, hence are always ready to, as they invariably do, follow the dictation and lead of Christianity, and if the members of the great delusion (the right name for it, by the way) are exaggerated, and the pious frauds are apparently in the majority, we will inevitably meet defeat, and subsequently fail in the manner specified. But if the hypocritical law-makers clearly see, and are positivly aware, that the Freethinkers outrank the followers of the "dear crucified one," they will, with a little agitation on our part, readily grant our prayers, even if the great Jehovah doesn't.

With these stubborn facts before us, our future course is obvious, and in the language of modern slang, if we only "play it right," we will surely meet a glorious victory. But the first essential thing to be done is the consideration of the suggestions above set forth, and as another census-year will soon roll around, the quicker the work is commenced the better. After we hav ascertained and successfully established the true number of church adherents, then, and not till then, as it appears to my mind, can we consistently talk about state secularization. I hope these suggestions may meet the approbation and encouragement of Liberals, and that they will giv their views upon the subject.

Visiting an acquaintance recently, one who fears God and his rival in the soul business, Satan, both at the same time, I picked up a heavenly sheet dubbed the *American Messenger*. This angel of light is a whole "Bible, an activ church, a sanctified press," not to mention the "hope of the world," all in itself. It bears date of January, 1885, being a monthly, and it teaches "the word of God only, the grace of Christ only, and the work of the spirit only." The celestial recruit is published in the ungodly city of New York, and is an honor to J. E. Christ, the middle-man in the much-vaunted and adorable firm of "father and ghost." In this great omnipotent journal I find the following inspired lie: "Another colporteur writes from Michigan: 'I met a Bob Ingersoll man, an old Infidel, and at first he seemed inclined to abuse me. I told him that he had a right to his opinion, and I to mine; but the Lord says, "Come, let us reason together."' After conversing on the scriptures awhile, he looked up to me with tears in his eyes, and said, "Stranger, if you can do me any good, for God's sake do it, for I need it." I then pointed him to the lamb of God that taketh away the sin of the world, and departed.'" The old Infidel (?) must hav been a poor debater to allow himself to be vanquished by this pious hypocrit. And I wonder if the aforesaid "lamb" appeared in the clouds especially for his spiritual benefit? Else how could he point to him? Maybe the able editor of this cock-robin-run-me-through-with-gospel paper can solve the conundrum, for I confess my inability to do so. For such is the kingdom of heaven.

DAVID B. COZINE.

TRAMPS: HOW MADE.

CHAMPLIN, MINN., Feb. 23, 1885.

MR. EDITOR: It was here but a day ago that a stout man made his appearance as a "tramp" at the door of one of our well-to-do citizens and asked for something to eat, but as advice was cheaper to giv than bread he was refused, and ordered to go to work. Now, without making remarks on the inhumanity of this treatment, let us calmly look into the causes that make tramps. There is not a town or city in our country that has less than from ten to hundreds of young, stout men in each, and not lazy men, but good, honest workers, that are spending the long winter in doing nothing; yes, worse than doing nothing. Look at them. They hav, without exception, a liberal share of a free-school education, a sufficient foundation to build up a life-time reputation of manhood and intelligence. But follow them, and in place of finding them pursuing those fine advantages at their parents' home or boarding-house, you will find them at their place of rendezvous, engaged in conversation on the most trifling incidents of the day; on the good time they are going to hav at the dance to-morrow night; or, for a change, go to betting or pitching pennies for the cigars. Their principal reading, if anything, is in the cheapest novels and worthless story papers. Here we see a vast body of young men that are earning money that, with care and economy, will soon grow to a sum sufficient to procure them an independent foot-hold on this earth. But, unfortunately, their hard earnings are passing on till they reach the pockets of the calculating, avaricious rich. You workingmen that throw money away must be the class that produce the tramps.

We are now in the hands of a partisan government whose leaders are corrupt, and so thoroughly and firmly fixed in power by an illiterate constituency that it looks like an impossibility that this government can be brought back to what it was, or to what it was intended to be, a pure democracy, without a severe revolution.

J. KINSER.

DAVID CITY, NEB., Jan. 14, 1885.

MR. EDITOR: Inclosed find $3 for subscription to the best of papers. Our Sunday-school superintendent went to Canada thirty or forty thousand dollars behind (or rather ahead) last fall. He was arrested in Woodstock awhile ago, and we expect to see him again. There are several ordinary Freethinkers here, but no organization. Some are Prohibitionists red hot; the editor of a holiness sheet here says that whisky is only a beginning; tobacco next, and, finally, all sin. So you see where Prohibition leads to.

What's the matter with "T. E. L?" His answer to W. S. Bell sounded quite bigoted. No calm reasoning like Bell. When a person mounts a prohibitory nag he mounts a hunter, and goes over fences, ditches and all; stops for nothing.

Does a belief in Spiritualism include a possibility or probability of the truth of ghost stories, haunted houses, and slate communications in presence of juries, in murder cases? It looks so to me if spirits can materialize at will. I should like to informed; am only a beginner.

SUBSCRIBER.

FRESNO, CAL., Jan. 15, 1885.

MR. EDITOR: Herewith please find inclosure, for which amount credit me on THE TRUTH SEEKER, and continue to present address. Your honest and excellent journal is a new acquaintance, yet in a short time it has become my first and best companion. It was introduced by your venerable patron of this county, Robert Laramore. His honest countenance and kindly, generous heart impressed me with deciding at once "Which Way." The result is easily told. His well-thumbed books were the first of the truly Liberal and generous character that had greeted my attention. Had they been presented earlier the same result would hav followed, and to my lasting benefit. To Mr. John R. Kelso's "Analysis of the Bible," I am also largely indebted. None but a man of honest life and exhalted manhood could pen such a book. To my thinking it is especially acceptable to young people. The author impresses the subject of his book so fair and truthful, each succeeding chapter becoming more promising to any inquiring mind that hitherto has not investigated questions of this character. How singular, too, that so few of such valuable books and kindred literature are thrown in the way of young people. The future day must be very near, however, when the minds of men will be entirely free and unfettered, and all this will be changed. The cobwebs of theological tomfoolery cannot much longer enshroud the light of reason and intelligence. Your paper is chock-full of good things, and speed the day when every mourner's bench in the land will constantly hav a copy on file.

R. A. FITZGERALD.

POE, OHIO, Feb. 14, 1885.

MR. EDITOR: Messrs. Putnam and Watts lectured in Phœnix Hall, Medina. The audience was a large one, and embraced the most prominent of our citizens, as well as the most prominent of our Liberal element. All denominations and beliefs were freely represented, notwithstanding the fact that nearly all the churches in the town called extra meetings upon that eve to keep all they could from going where they would hav their Bible, their Bible God, and their religions arranged before the altar of reason and humanity. They offered extra inducements in the shape of valentines, socials, etc., for the purpose of luring the younger of their dupes within the safe confinements of their chapel walls. Mr. Putnam spoke first upon the "Coming Religious Demands." The title denotes the character of the lecture. He is a very pleasant, earnest, and able speaker, and was listened to with the closest attention as he set forth the principles and aims of the League.

Mr. Watts took for his theme "Secularism and Christianity—Which is the Superior?" He defined what the spirit of Christianity is as set forth in the scriptures, and showed how opposit it is to the spirit of reason and humanity, which is so prevalent in this century, and has made it what we find it today.

Both gentlemen called forth the most general and hearty applause. At the close of his lecture Mr. Watts said he was prepared to defend in debate any and all assertions he had made. But none could be found who was willing to engage this modern Goliah in argumentativ controversy. Several were heard to hurl defiance at him the next day (when he was thirty miles away) by bravely saying, "They ought to hav been arrested and punished for blasphemy." But, thanks be to Liberal civilization, that day is past, and we liv to-day in a country of free speech and free press, and when, by the united efforts of the Liberals of this country, generaled by such men as Col. R. G. Ingersoll and Mr. Watts, the Nine Demands of Liberalism are secured, we will liv in a country of equal rights.

That Messrs. Putnam and Watts are laboring for the good of the cause is demonstrated by the fact that they come here without the promis or hope of ample reward; with the understanding that they would be obliged to travel eighteen miles by team after the lecture, to catch the 4 A.M. train on the C. C. C. & I. R.R. for Cleveland, where they were billed to lecture Sunday morning. That, with their zeal upon the platform, must impress all with their entire sincerity and earnestness in their work.

Mr. Putnam set a movement on foot to organize an auxiliary League at this place. There is abundant material, and the prospect for perfecting an organization at present is good.

W. L. FARNSWORTH.

LEAVENWORTH, KANSAS, Jan. 24, 1885.

MR. EDITOR: THE TRUTH SEEKER came to hand, on account of *Man*. Not until of late hav I had time to peruse them. As circumstances in this (earth) life vary consequent upon conditions, so mine, as a unit of millions, keep me employed to make a living and keep square with the world. Home papers hav to be read to keep posted. Hav numbers of the little *Man* paper on hand I hav not read, however anxious to hav done so. I am highly pleased with THE TRUTH SEEKER and the able contributors to its columns. The liberal spirit therein displayed is in consonance with my views. Being a Spiritualist, I am in accord with Mrs. C. S. Tremain, of your paper of Oct. 4, page 635. What has become of Brother J. M. Roberts, of *Mind and Matter* fame? I was truly sorry for him, and when his messages ceased to come to hand. Those messages from the ancients were truly interesting, through A. James as medium. For truth and right and against superstition, I remain, Yours truly, J. H. SEEVERS.

[Brother Roberts is now publishing *Mind and Matter* at Burlington, N. J., and has apparently begun about where he left off.—ED. T. S.].

BALSTON SPA, N. Y., Jan. 25, 285.

MR. EDITOR: Please find $2 for one copy of the "Story Hour" and a copy of THE TRUTH SEEKER ANNUAL. I want the one that contains the speech of Brother T. B. Wakeman. Can you send me *H. L. Green's Directory and Magazine* (Salamauca, N. Y.) that contains T. B. Wakeman's speech? I sent him $1 for the Bruno Statue, and in his note to me he requested me to read his speech in the *Directory and Magazine* in connection with the one in THE TRUTH SEEKER ANNUAL, and then write him again. If I hav not sent money enough, please send the order all the same, and the bill, and I will remit forthwith.

I think a great deal of my new faith of Liberty, Science, and Humanity, and all my family are eating the same food; and I hope we shall all grow in Liberal grace and be a light to those around us who are yet in darkness and superstition. I am doing what I can for the cause of liberty and truth.

I received "Paine's Complete Works," which you sent, in very good order; also "Bible Morals;" and let me say that Brother Remsburg is one of the big guns, and may he and Brother R. G. Ingersoll liv long and be strong in tearing down the stronghold of ignorance and superstition. I hav made more than one Bible saint blush since I received "Bible Morals."

I inclose a slip I hav just clipped from the Utica *Sunday Globe*, Jan 24, 1885. My wife was a subscriber, but she says it is the last copy she will allow in the house. And the editor of the *Globe* is not fit to blacken the boots of Colonel Ingersoll, let alone his character.

I wish long life and success to you and THE TRUTH SEEKER. I am, in all truth,

Yours very respectfully, WILLIAM THORPE.

PLEASANTON, KAN., Jan. 21, 1885.

MR. EDITOR: Inclosed find three dollars ($3), as due you for your valuable paper, which each week contains such an immense amount of valuable information—facts, which are made clear and not sugar-coated by any creed or dogma. Having read your paper since my fifteenth year, I attribute to it part of my present radical ideas. And I sincerely hope that THE TRUTH SEEKER will ever continue to unfold its pinions to the Liberal breeze, which is just now so fast penetrating and scattering the poisonous vapors of superstition and churchcraft. Long may it continue the work so nobly begun by D. M. Bennett.

An idea has long impressed itself on my mind in regard to the moneyless Freethinkers. Too many of our people are poor; too many giv much less thought to the acquirement of wealth than is practical, and the result is that the church, with its thousands, is enabled to repress Freethought expressions, and with the heel of despotism (as crushing as in days of old) either compel us to keep still or move elsewhere.

With more care for the possession of moneyed positions, we could extend our ideas, and more quickly spread Freethought and make the young, at least, see more clearly nature unfolded, thus getting ideas abroad that will in time develop many first-class thinkers. Yours for advancement and truth,

MISS ELLA MORROW.

MT. UNION, Jan. 19, 1885.

MR. EDITOR: Inclosed find $11, to be used as ordered. Freethought is moving on rapidly here now, though we hav the Salvation Army and the Young Men's Christian Association to contend with; still, "hell is freezing over," and I think it will be our next skating-rink. We like THE TRUTH SEEKER, and think it the best paper now printed. We cannot do without it. I will send you more subscribers soon.

JOSEPH FITZPATRICK.

NANNAIMO, Feb. 9, 1885.

MR. EDITOR: I send $3 in this letter. Please stop the paper after this runs out. Cause, the anti-temperance leaning of the paper; prohibition is my religion.

JAMES LEWIS.

CINCINNATI, O., Feb. 24, 1885.

MR. EDITOR: One of your subscribers, named Geo. Gage, of Osborne, Kan., suggests the propriety of giving much space to T. Winter—the Cincinnati Materialist—so that he might hav full play to cast flings at Spiritualism. Now, sir, it doth not require much space, study, or time, to refute and rebuke a self-evident superstition. Nature itself is all-sufficient to uproot the poisonous principle which hath so craftily palmed off its insidious virus on the credulous believers in the old book of blood and fables, called a Bible; for this dogma of a second

state of existence is derived from that book, and not from nature. Other priestly books teach the same dogma, which clearly shows the whole thing to be a priestly device to rule and to rob mankind. No wonder men of sense are disgusted with the miserable crankism which is now promulgated and seeking law to compel all men to submit to the wild, tyrannical views and crack-brain nonsense. Old superstitions are bad enough and black enough, but if these modern despots could hav their way, life would be a living curse. I sincerely hope there ever will be sufficient sound sense to counteract and render nugatory the baneful effects growing out of excessiv fanaticism, and a miserable desire to compel mankind to conform to the vilest oppressions. Sir, for myself, I claim entire freedom without limit, and I concede the same right to my fellow-mortal. Yours, T. WINTER, Materialist.

P.S.—Sir, I will briefly state that a number of your readers are more than satisfied with the issues of my pen. Kind and friendly letters reach me by mail from distant points, all of which is favorable to my honest and truthful sentiments. I received a most pleasant visit recently from a lady who is a correspondent of THE TRUTH SEEKER. She leans a little to the side of Spiritualism, but I found it was a very thin faith.

As to Brother Geo. Gray, of Lowell, Mass., I hope he will reconsider and not withdraw his support. I agree with him that fanaticism is sickening, but I hope our Infidel papers will do their level *best* to stop the flow of ignorance, and the outburst of ruinous excitement, which is so identical with fanatical superstition. W.

PIKE, N. Y., Jan. 7, 1885.

MR. EDITOR: Inclosed please find draft for four dollars—three of which is for the continuation of THE TRUTH SEEKER, which never fails to bring its weekly store of progressiv thought into my old age. I am nearly eighty-two years old, and must soon succumb to the unfailing law of nature. But while I stay, I intend to keep pace with the great reforms of the age. The other dollar is for the "Radical Pulpit."

Along with this, I ask to say a few words in regard to our backsliding Brother Chaney, of whom I hav been a great admirer, and from whose lectures I hav derived much pleasure.

I understand that he started in his religious career away down to Methodism, but being of a progressiv turn, he could not stop there, but went on through various stages until he reached Materialism. With this broad field open before him, he should hav been content, but he appears to be of an unsatisfied, restless disposition, and not exactly *compos mentis*, and so he has commenced retrograding by dropping off into Spiritualism. He also may hav had an eye on the main chance, and hoped for a thicker slice of bread and butter. I sincerely hope the spirits will feed him well while he remains with them; but he will eventually draw up at the starting-point, and at last skip into heaven on the wings of Methodism. I feel a profound pity for him as he retraces the road.

Yours for reform, R. SLUSSER.

BURTON, TEX., Jan. 26, 285.

MR. EDITOR: The Bible all through enslaves woman. She is made the pillar and pack-horse of the church. Withdraw her support to-day, and little would be left of this giant fraud. And why is this so? The answer is plainly seen. Her education and training are carefully guarded to allow her a chance to emerge from the shackles in which she has so long been bound. Whenever she has been allowed a showing, the proof is conclusiv that her intellect is fully equal to man's. But how rarely is this chance allowed!

At a recent Methodist meeting in this state, a very intelligent lady was denied the right to express herself on religion before the audience, because the Bible commands that she must keep silent. She is also commanded to obey man; and this old volume also teaches that she is accountable for all the sin and damnation the world was ever cursed with. But steadily and surely do we see her rising from this downtrodden position in which the church is laboring so hard to keep her; and it is to the advance of Freethought and science that she is indebted for the liberties now enjoyed. May their eyes quickly and speedily be opened to this great fact, and may they gain the forces that are battling for her rights and freedom, leaving the old myth, superstition, and its polluted officers to sink in the quagmire of filth and degradation from whence they sprang, is the earnest wish of, Yours fraternally, H. B. JONES.

WEST UNION, O., Jan. 26.

MR. EDITOR: I will do all I can to extend the circulation of THE TRUTH SEEKER, which seeks, finds, and givs truth to its intelligent readers, like bright, genuin coins, fresh from the mint. The worth of these gems of truth could hardly be estimated in money; for instance, the lecture "Which Way?" by the brilliant, inimitable, and noble R. G. Ingersoll, and also the practical and unsurpassable lecture in its line, "Bible Morals," by that splendid rising star of Liberal light, John E. Remsburg. I hav a few thoughts and suggestions on "Bible Morals" to submit for publication in THE TRUTH SEEKER at an early date, but cannot refrain from dropping a hint or two here and now. "Bible Morals" is a practical work, and if received and acted on in a practical manner by the Liberal world, it will make more actual inroad into the orthodox stronghold than almost any pamphlet of its size ever published. Let all warriors of Freethought make it a *turn-table* with which to reverse the *locomotiv ram* of *orthodoxy*, and run it straight back on their own old track, to a certain destructiv, annihilating *collision* with their creeds and dogmas, and especially would their false *headlight* of Bible morals be smashed into a million unrecognizable fragments. So mote it be.

J. F. BECK.

TRAPPE, Jan. 27, 1885.

MR. EDITOR: Your letter to papa has been received, and the contents noted. I am sorry to tell you he is not home at present. He is attending to business matters in the West, but if all goes well will be home soon. I will write and tell him of your letter, and though the needful be scarce with him, I know he will manage to forward what is due, and more, if possible, for we could not be without the brave and fearless TRUTH SEEKER. It is the most eagerly looked for of all the papers that enter our house, and it is the one that has done the most good.

I feel, nay, I know, that it is doing a great and good work in the cause of humanity, and aid should be tendered by everyone who advocates Freethought and free speech. I know there are foes who clamor to pull down and destroy; who hurl epithets at us at every turn. But let us be brave, and go on in the right, and with reason as a guiding star our efforts cannot, will not be in vain.

Please do not think that in my enthusiasm I hav forgotten all about the practical side of the question. Far from it, I will see that it is attended too. I would like very much to purchase the "Story Hour," and some other Liberal books, but I will first hav to consult papa. CLARENE RHOADES.

ALTOONA, PA., Feb. 7, 285.

MR. EDITOR: I am in full sympathy with the tent business and sincerely hope it may prove a success. Yet at the outset I beg leave to state that, according to my opinion, there are very many difficulties in the way of our good Brother Reynolds. There is no doubt but what he would meet with some success in the Western states of Illinois, Iowa, Kansas, and Nebraska, where there are thousands of Liberals. But I am very much afraid that in Pennsylvania he would meet with reverses. The Christianity of this state is extremely bigoted and orthodox. This can be readily seen from their actions during the state convention recently held in Altoona. Should Brother Reynolds commence his revival in this state, he would be compelled to employ an armed watchman to protect his tent at night from the rough Christian element which infest many of our large towns and villages. There is a very good place right in the center of Altoona where Brother Reynolds could pitch his tent, unless the editor of the *Daily Tribune* sees fit to stop him. But despite all this, I hope our good brother may succeed in getting his tent, and that success may crown his efforts. WM. J. BURNS.

SALT LAKE CITY, UTAH, Jan. 25, 285.

MR. EDITOR: I hav read your splendid paper for six years I am very fond of THE TRUTH SEEKER. I think it and the *Investigator* two of the mightiest guns for battering down the strongholds of superstition. The churches must go. Humanity must be civilized out of attending churches and listening to priests and preachers, talking about lies and nonentities. If the world were civilized, enlightened by knowledge, you would see no priest, nor preacher, nor church, nor temple, where thousands of the credulous come to be robbed by impostors. You would nevermore see slaves down on their knees, praying to a nonentity. You would never again hear senseless supplications pleading after impossibilities. The world is not civilized. If it were there would be no great standing armies. Millions of able-bodied men are drilled for war and butchery and kept in idleness. They prey on industry and bankrupt governments. They do no good, but a great deal of harm. They make nothing, but consume much. Look at the czar of Russia. Look at the pope of Rome. See John Taylor here in Utah. Who are they? What are they? According to the evidence, I pronounce the first an impostor, the second a tyrant, the third a villain, and the three, veritable devils incarnate. They are robbers, plunderers, knaves! Humanity will gain much when such impostors cease to exist. It is very strange to me that people will tolerate their commands of imposition. It is strange that people who claim to be sensible will submit to pay homage to such devilish impostors. I do not believe they would were it not that they are such ignorant slaves. These impostors and priests of superstition feed on and devour the weak and helpless. The ignorant masses are weak and helpless because they are ignorant. And see how priests rejoice in keeping the people ignorant. These heartless fiends know that so long as they can poison credulous minds with superstition, just so long can they rob and ravish, rule and ruin, with impunity. The greatest curse or evil known to humanity is priestcraft, ignorance, and superstition. That trinity is the devil in hell. Say what you may, I know of nothing worse. We must hav truth; humanity will degenerate on lies. Superstition is mental poison. Christianity is false. Religion is a lie. God is a nonentity. Morality doesn't need a church. Happiness is the only good. We want more science and less Bible; more civilization, and less religion; more honesty and less fraud. We need something better than Christianity, for Christianity has demoralized the world. There are too many Christian criminals; penitentiaries are full of them; yet many—in fact, most—of these Christian criminals are on the outside of prisons. Religion does not govern its votaries, nor will it save them. The greater the saint the greater the sinner. But no wonder; read the Bible and learn of the Christian God—that God is opposed to knowledge and morality; that God taught ignorance and faith; that God opposed science and nature; that Christian God had honest men murdered and made dishonest ones kings. And subsequently some humble orthodox followers burnt Bruno to death for telling the truth, and kept Copernicus and Galileo in prison for teaching that this world is a globe.

What else did Christians do? They murdered all the honest and innocent ones that had manhood and womanhood enough to question imposition and revolt at supernaturalism and mental slavery. What else did Christians do? They burnt thousands of innocent men, women, and children for witchcraft—when there was no such thing as a witch ever known. How is the Christian God to-day? He is dead. How is Christianity to-day? It is dying. How are Christians to-day? They are sick, because Infidels and Atheists are calling attention to and pointing the finger of scorn at the holy, religious record of Christianity's holy, religious church. What is the matter with the records? They prove too much. What will become of the churches, and the records, and the Bibles? They will accomplish nothing and come to naught, because within them is the element of destruction—a lie cannot liv. Nature is proof against the production of a miracle. "Upon the ground o evolution, God is relieved of the labor of creation; in the name of immutable, natural law, he is discharged from governing the world." Geology is true; Genesis is a lie. We need more science, and less theology; more natural investigation, and less supernatural faith. The time will come when mankind will ignore God, the Bible, all religions, and all that is unreasonable and unnatural. When that time comes man will be civilized. He will hav a better time. He will know more, and impostors will cease to exist. There will be no czar, no pope, no tyrant. Mankind will be free; humanity will prevail; superstition will sink. The old ship of ignorance will go down, and every priest and preacher will be extinct. I hav faith in truth, confidence in science, and much love for all that is good, especially good men and women.

Now, Mr. Editor, and friends of universal mental liberty, from the Pacific Slope of this great continent I must say farewell. May success and happiness be yours.

CHAS. F. BLACKBURN, Atheist, Geologist, and Materialist.

EARLVILLE, ILL., Feb. 21, 285.

MR. EDITOR: I hav just received the TRUTH SEEKER ANNUAL and must say it is a perfect gem and ought to lie on every Freethinker's table. I do think that E. M. Macdonald knows just where to place every trinity; and those old veteran faces that hav beat the storm for mental liberty are just what we are so glad to see; and the young soldiers that hav lately enlisted in the field of Freethought hav my best wishes, and I hope they will meet with abundant success in freeing humanity from priestcraft. SARAH C. HILTON.

BRADFORD, PA., Jan. 27, 1885.

MR. EDITOR: Inclosed find stamps for two copies of THE TRUTH SEEKER of January 24th. We wish them especially for Miss Helen Gardener's "Reply to Mr. Putnam and Others," and wonder whether there remains a possible "he" who will care to ask further questions. If so, we trust that they will see to it that her finer wit and logic are properly remunerated in the process of their enlightenment. I would suggest that a public lecture by her upon "Man's Reasoning Powers and Woman's Emotional Nature" might be beneficial to the sex in general. Respectfully, LEWISE OLIVER.

P.S.—Colonel Ingersoll is to be here to-night, but we do not expect to hear anything better. L. O.

BUFFALO, N. Y., Jan. 30, 1885

MR. EDITOR: At the door of the hall, in this city, where Colonel Ingersoll lectured last Sunday evening, stood members of the Young Men's Christian Association, distributing orthodox tracts to each one who went in to listen to the "dangerous" logic, and taking down a list of all the members of churches who entered, to be given to the pastors of the several societies to which they belonged in order that they might persuade them back into the straight and (very) narrow path out of which the colonel would jostle them. An orthodox, speaking of these facts the following day to Mr. Dickenson, member of the North church (Presbyterian) of this city, asked him what reply he would make when his pastor came to talk with him for having attended the wrong meeting. Mr. Dickenson replied: "If my pastor says anything to me about it, I shall tell him that I got more food for thought in that one lecture than I did from his sermons during the whole seven years that I had been listening to them."

Truly, it seems to be "expiring with an expiring century," and the colonel, in this case at least, put a nail in its coffin.

ERASTUS S. DEANE.

BUCYRUS, O., Jan. 26, 1885.

MR. EDITOR: The wife of Daniel Tuttle, D.D., died Jan. 24, 1885, aged 86 years, at her granddaughter's residence in Jerry City, Wood county, Ohio. She was respected by all who knew her. Yours truly, C. A. HERSCHE.

EUGENE CITY, OREGON, Jan. 24, 1885.

Mr. EDITOR: I hav been wanting to do something for the dear old TRUTH SEEKER for ever so long, yet, with my limited education, I scarcely know how to proceed. Remembering a faint heart never wins, here goes, trusting that your kindness will correct all mistakes. I have tried to get my neighbors to read my paper, but alas! they will not as much as look at it They may think themslves smart, but I think they are lacking in the upper story when they prefer losing so much good reading and information. THE TRUTH SEEKER is our Bible. A number of us are reading it, including my father and mother, and we all think that the Children's Corner is worthy of much praise. I sympathize with Elmina Slenker. She aims to do good and please all. Some people profess to see spirits. I hav heard them, but failed to see them. I hav seen persons that were alive a number of times in different places when they were not there at all, and a friend told me that he once saw the devil while he was in some lonely place herding sheep. There are mysteries which wiser people than I cannot explain. Will Elmina please giv attention, and explain, if possible, a few things that hav come under my observation? I hav heard when I hav been in trouble someone whisper in my ear to weep not, all would be right. Was it not angels? And I have distinctly heard, when with persons that were dying, music like drums and bells over my dying friend's head. This is not imagination. How is it that people see things at the last or closing scenes of life? Not long since, one of my neighbor's little girls was ill. We did not think her sickness serious, as she did not seem to be sick. One day she was sitting in her little chair, and her mother noticed her looking around and smiling. She asked her what she saw. She named several of her playmates that were dead, and wanted to know why her mother could not see them. Her mother asked her if she wanted anything. She said, "Wait till those folks go out." Her mother was alone at the time I hav mentioned. She did not know anything about spirits—that is, the little girl did not. I never saw a medium that I know of. Mediums say there is one in every family. S. A. SEAVEY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That's known as the Children's Hour."

What She Lacked.

Miss Pussy sat on the lowest bough
Of a waving hickory tree,
Whispering softly, "I'll hav you now,
You gay little robin, you'll see!
The old hen watches her chicks thirteen,
And has such a fearful way
Of flying at one, that I havn't seen
A bit of fresh meat to-day."

But Master Robin twitters away,
As she stealthily creeps along,
Joining in as the thrush and jay
Chirrup a morning song.
Glancing sidewise once and again
Out of his saucy eye,
As if to say, "You will catch me, then?
Well, madam, suppose you try!"

"I hav four legs," said Pussy Cat,
"And you, sir, hav only two;
I hav sharp claws, depend on that,
And they'll get the better of you;
I'm stronger, too, than a dozen birds—
Look now!" and she quickly springs:
But the robin laughed as he soared away,
"Ha! ha! but you hav no wings."

—*Youth's Companion.*

Where Are Wicked Folks Buried?

"Tell me, gray-headed sexton, I said,
"Where in this field are the wicked folks laid?
I hav wandered the quiet old graveyard through,
And studied the epitaphs, old and new;
But on monument, obelisk, pillar, or stone
I read of no evil that men hav done."

The old sexton stood by a grave newly made,
With his chin on his hand, his hand on a spade.
I knew by the gleam of his eloquent eye
That his heart was instructing his lips to reply.

"Who is to judge when the soul takes its flight?
Who is to judge 'twixt the wrong and the right?
Which of us mortals shall dare to say
That our neighbor was wicked who died to-day?

"In our journey through life, the farther we speed,
The better we learn that humanity's need
Is charity's spirit, that prompts us to find
Rather virtue than vice in the lives of our kind.

"Therefore, good deeds we record on these stones,
The evil men do, let it die with their bones.
I hav labored as sexton this many a year,
But I never hav buried a bad man here."

The Stalk of Corn: A Fable.

A man was one day sowing some seeds in his garden, when he found among them a kernel of corn.

Said he to himself: "I will not throw this away, but will plant it, that it may grow and become of use as food for man or beast."

So saying, he suited the action to the word, and with his hoe deposited it in the earth in a corner of the garden.

But when the little kernel found itself shut up in such a dark, damp place, it began thus to complain:

"Why am I put here, where I can't see anything, and I feel my strength will soon be gone by reason of this offensiv earth that surrounds me? I cannot much longer endure it, for my heart is ready to burst with vexation, and I don't see why I must suffer thus."

Just then a light broke in upon it, and it raised its head above the ground, where the warm, bright sun shone upon it, while a thrill of delight ran through all its fibers; and, a few days after, as the pattering rain-drops fell upon and around it, it fairly danced with joy, and shook its tiny leaves as if in play with the liquid balls.

Soon, however, it began again to complain of its lot, and murmuring said: "Why was I placed away off here in this remote part of the garden, where no one comes to look after me, where not a single flower grows near to cheer me in this solitude?"

Just then a light breeze swept by, waving its long, pendant leaves that touched something growing by its side; and it rejoiced that it was no longer alone, and soon began to feel quite proud of its new company, but it failed to see that its own growth was checked thereby; but the gardener coming along one day with his hoe, cut down the "noxious weeds," as he called them, and then, applying the hoe vigorously about the roots of the stalk of corn, making every leaf upon it to tremble, and the dew drops to fall to the ground, he went singing on his way, giving no reason for his doing this, which he knew time would reveal, and justify his wisdom and goodness.

Alone, it grew so tall it could overlook the whole garden, and saw with feelings of anxiety the various plants and flowers die or removed from the garden, until at length the chilling frosts of autumn came, whitening its own leaves with all that was green around. The large, full ears, that had ripened upon its stalk, bowed themselvs toward the earth, and the gardener came and gathered them, and took them in and put them away for seed, to be planted in a larger field in the coming spring.

MORAL: Children should not murmur at the diciplin of parents or of teachers, since this is necessary to their good and future usefulness.

LUNA HUTCHINSON.

Why It Rains.

The preacher sometimes says God makes the rain. I do not wish our TRUTH SEEKER children to believe that such is the truth. Rain is natural, and all nature is governed by law. I will try to tell you the cause of rain.

Clothes are washed and hung out to dry; what becomes of the water as they dry? It evaporates, or, in other words, the heat in the air changes it to vapor, and it goes up among the clouds and helps to make more clouds. An engineer is almost always pumping water into his boiler, but takes none out; it is boiled away, or, in other words, the heat of the fire changes it to vapor and it goes to make clouds.

The above are visible means of evaporation, but very small in proportion to what is taken up out of the great oceans, lakes, rivers, and wet ground, and carried in clouds over the adjoining countries.

Heat changes water to vapor, and cold changes it back to water. Water is condensed vapor, or vapor packed together. Vapor, as it rises from the ocean, is not as heavy as the air, therefore it rises through the atmosphere till it gets where it is very cold; it is then seen as clouds. When a large mass of clouds get together, and a cold wind from the north blows in amongst them, it turns them to water and they drop on the ground, and we call it a shower, or a rain-storm. In winter the air is so cold up among the clouds that the vapor freezes before it gets to be water, and we then call it snow. At other times the air is cold between the clouds and the ground and freezes the drops of rain while they are falling; we then call it hail.

Yours in friendship, F. BURR.

Wheat by Evolution.

Grant, a noted botanist, says wheat ranks by origin as a degenerated and degraded lily. The primitiv ancestor of the lily was a very simple plant, with a triple set of pollen-bearing stamens, fertilized by insects. It thus acquired those bright colors and that beauty which rivaled "Solomon in all his glory." The development was through the alesina, and marsh arrowgrass, and innumerable forms, until it reached the perfect lily.

The first downward step seems to hav been self-fertilization taking the place of the insect aid. Afterward the winds brought the varied fertilizing pollen dust, and so came the rushes—plain little lilies with dry, brownish flowers; then the wood rushes, something between the true rush and the grasses. The Euscaulon a common American water plant, rushlike in character, bridged over the gap between the rushes and the grasses, and then step by step the changes in the part of the flower cultivated in our wheat plant. With the wood rush commenced the habit of storing gluten and starch along with the embryo, which has made the cereal so valuable for human food, and raised our wheat, the decendant of the lilly, the queen of the floral world, to the rank of the prince of grains, bearing its princely sway upon all the golden harvest-fields of every civilized race and nation of the globe.—*Scientific Journal.*

Superstitions About Children.

According to Irish and Scottish fairy superstitions, the elvs, though in the main harmless, hav the bad reputation of stealing children from the cradle, and substituting for them changelings, who bear resemblance to the stolen infants, but are ugly little creatures and never thrive. In some parts of Scotland it is a popular notion among the lower classes that when a child is for the first time taken into the open air, the bearer of it should giv something to eat to the first person met, otherwise the child will be unlucky. The gift is called the "bairn's piece." When a child was taken from its mother, and carried outside the bedroom for the first time after its birth, it was lucky to take it upstairs, and unlucky to take it downstairs. It was not considered lucky to carry a baby into a neighbor's house until the mother took it herself; and this it was unlucky for even her to do until she had been to church.

It was considered unlucky for children to walk backward while going on an eraand. It was deemed unlucky to measure a baby; and if its nails were cut before it was a year old, it would turn out a thief. It was unlucky for a boy to wear trousers made on a Friday, and to sweep dust over the feet of the girls would prevent them from getting husbands.

In Hindustan, when a baby sneezes, the mother snaps her thumb and finger, and repeats aloud the name of one of her gods. When a child casts a tooth, in south Sweden, the tooth is thrown into the fire. In Switzerland, it is carefully wrapped in paper, and salt inclosed with it, before it is thrown into the fire.

In Herrick's time it was regarded as a lucky omen to place a knife near a sleeping child. Good Friday and Easter Sunday were considered lucky days for changing the caps of children.

Among some of the tribes in Africa, if two babies come to a family at the same time, they think it a dreadful thing. Nobody except the family can go into the tent where they were born, nor use any of the things in it. The twins are not allowed to play with other children, and the mother cannot talk to any one outside of the family. This is kept up for six years. If the babies liv to be six years old, the restrictions are removed and they are treated like other children.—*The Current.*

Our Puzzle Box.

A PANTOGRAPH.

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Now posers, here is something new
To cause a man to laugh;
But to my inartistic view
It seems a pantograph.
And what's its frame, as well as name
And use to show, shall be my aim.

Four pieces, and the first's the chief;
The second is the whole in brief;
The third is Egypt's ruin vast;
A Babylonian lover, last.

And now, conjoined with flexile joints,
A portrait we may trace,
The while the other of its points
Mimics the lovely face.
Such is its use, to reproduce
A picture; or enlarge, reduce.

But she I love the most in life,
The idol of my heart, my wife—
Her name four-fold surrounds this square,
(As I hav marked it INEZ, there;)
But, deep encausted in my heart,
Her image is life's vital part.

Irwin, Iowa. J. K. P. BAKER.

ANSWER TO GRECIAN CROSS.

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                KAVA
                ACER
                VEDA
            COCARABEND
            ODOROMEGER
            CORAMENEPE
            ARABENDREE
                ETUI
                NUDE
EDNA        DIET        CORD
DAUB        INTO        OMER
NUMB        ETYM        RENO
ADDABBAB ETHATO M B RETEN DR OPERT
DRUB LOB OTHERO D ER OBEVE ROSEWER
DUMBOHETTARUM E TE BENER O SA RENI
ABBABET HATOMB R ET ENDRO PE R TRI P
BARE        RILE        ESAU
EROS        ELKE        RAIN
TEST        TEEM        TUNK
                ELMY
                EMIR
            FROMYRARGO
            ROSYOUROOT
            OSARUNGOAT
            MYRARGOTTO
                ROOK
                GORE
                OKER
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[Several solutions to the Grecian Cross hav been received. Only one, however, is correct—that of J. K. P. Baker, who writes also that the cross (Juergens's) is worthy of all praise—that it is the best Mr. Baker has seen.—ED. C. C.]

Correspondence.

CANTON, ILL.

DEAR MISS WIXON: My earnest wish is that your department in the dear old TRUTH SEEKER may continue in its successful way. I like the pure moral tone it givs to its young readers in so interesting a manner. It fills a long-felt vacancy in many a Liberal home.

Yours for truth and morality in teaching the young, MRS. ABBOTT.

CARROLLTON, ILL., Feb. 9, 1885.

DEAR MISS WIXON: I hav been reading for some time your lovely stories in the Children's Corner from THE TRUTH SEEKER loaned to me by Dr. Bennett; and when I saw the "Story Hour" advertised, I said to myself, "I must hav it." I went to work doing chores and running errands. I soon had the amount made up. I sent at once, and received it a week ago to-day. I hav got about half through reading it. I might hav been through reading it, but I want your stories to ever linger in my memory, and they are so good that I want to hav my schoolmates read them. I showed my book to my teacher at the public school, and she said she would like to read the story about "Meddlesome Molly." I am a poor little girl, just passed ten years. I weigh 76 lbs., which makes me quite a girl. Some say I am a big girl, and call me old. I had to laugh when about to come to the "hornet's nest." I hav to acknowledge that I find I am in some ways like Molly was, but I will try to do away with all such habits. But I hav seen other girls with more of it. I want to keep out of "hornets' nests" and all other trouble. When I read the story of your dear little niece "Susie" I had to cry. I wish that Susie could hav lived, that some day I could hav seen her. But now I want to see you, and as I may never hav the opportunity, I want the next thing to it, and that is your picture, if you will be so kind as to send it to me. I will get the cost of it, and send you the money at once. You do not know how I love you. Now, if a nice young man should say that you would please send him your picture you might do so. But a poor little girl says so, and she means just what she says, and there may be more of it in my case than in the other. Mamma would say so. I inclose you a two cent stamp, and if you can't send your likeness, nor hav any time to write, you can certainly write your name, as I would like to hav it in your own handwriting, that I can put it in my little autograph album.

From your Little Friend, FANNIE DAVIS.

BISHOP CREEK, CAL., Feb. 5, 1885.

DEAR LITTLE FRIENDS: Can some of you send me a copy of THE TRUTH SEEKER containing my article, "My Cat Boundy?" I was away from home at the time it was published, sometime in July or August last.

Your Friend, LUNA HUTCHINSON.

PHILADELPHIA, PA., Feb. 11, 1885.

DEAR MISS WIXON: I am at present in Philadelphia on a visit to my relativs. I liv in Boston. I hav read some of the "Children's Corner," and I think it is very nice. It can help the boys and girls to read good. I am nine years old, and I am going to school. I am a bad reader, but it will help me to read good. I would like to read the "Story Hour." I am going to save up money to buy it. I read every night a page of the "Children's Corner." When I came to Philadelphia I wanted something to read, and my uncle gave me THE TRUTH SEEKER. He found me the "Children's Corner," and I read to him. My sister is not old enough to read. When she grows older, then she will begin to read out of the "Children's Corner." There are beautiful poems in it, which I will learn by heart. When I read the letters that the boys and girls wrote to you I thought I would write too.

Yours truly, CHARLES ROLLINS.

[A bright boy to write so nice a letter.—ED. C. C.]

ALL in a LIFETIME.

A ROMANCE.

BY MISS SUSAN H. WIXON.

"The great charm of this novel is its absolute fidelity to nature. Its personages are those one meets with in common life, and are portrayed with a vividness and perspicuity I was scarcely prepared to expect to find, in such a marked degree, even from so gifted a pen as that of Miss Wixon, whose brilliant and lucid style is familiar to most readers in the Freethought ranks. . . . But what pleased me most in this charming story was the unflinching honesty with which its author holds up to the derision of the world the rottenness of average ministerial character, particularly that of revivalist type. I hav not space here to treat, in detail, of the characters of this truly absorbing novel. Suffice it to say that it is safe to predict that anyone who reads its first chapters will be loth to lay it down till the *denouement* is reached. Miss Wixon has long been doing a noble work in educating our children into the ranks of true Liberalism, thereby robbing the church of hundreds of those who, in after years, might hav become its willing dupes and servil tools, and she certainly deserves the generous and substantial recognition of all Freethinkers. Let everyone send for a copy of 'All in a Lifetime.' It will yield a liberal reward for the outlay.

" ELLIOTT PRESTON.

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PAINE'S AGE OF REASON.

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Religious Intelligence.

WHAT IS GOING ON IN THE CHURCHES—CHRISTIAN PROGRESS DURING THE PAST FEW MONTHS.

Ozro C. Barrows, of Bristol, R. I., confessed to a shortage of $5,000. He was a prominent member of the Baptist church, and an ex-president of the Young Men's Christian Association.

FEMALES THE CAUSE OF IT.

The Rev. G. Henry Vosseler retired from the pastorate of St. Matthew's Lutheran church on north Fifth street, New York. His name was mentioned in connection with female members of his flock.

AN IMPRESSIV SERMON.

The wife of the Rev. M. G. McCaslin, of Gustavus, Ohio, has gone back to her father's house in Erie, Pa. She exhibits a wound upon her scalp made by her husband striking her over the head with a book of sermons.

GONE BUT NOT FORGOTTEN.

The Rev. A. B. Franklin, of Louisville, Ky., has left the county. A church dissension divulged that he had been guilty of immoral conduct on sundry and several occasions. His church is disrupted by the momentous disclosures.

HITTING THE NAIL ON THE HEAD.

The Rev. Joseph Durrett, of Hartwell, Ga., struck the Rev. John Nail on the head with a rail and broke his skull. Brother Durrett was kind enough to offer prayer over the body of the man he had killed. There was a female involved.

"ONLY TO SEE HIS FACE."

William H. Allen was one of the head men in the South Fifth street Methodist church and Sunday-school in Brooklyn. He has left that city. The church would welcome his return with the some $500 in funds with which Mr. Allen has absconded.

A DIABOLICAL WRETCH.

The Rev. William T. Osman, of Stamford, Conn., who was bound over in the Superior Court in September last charged with criminally assaulting and severely injuring a six-year-old girl of that place, has been sentenced to one year in the Bridgeport jail.

THIS TIME IT IS A CATHOLIC.

Demaire Desormiers, a priest, got behind the bars at the city jail in Milwaukee, charged with assaulting a young girl named Mamie Kelly. Desormiers is a French Canadian, and a graduate of St. Francis of Sales college. Two other similar charges will be preferred against him.

CHARGED WITH A VERY SERIOUS CRIME.

Rev. Charles Hinckle, for several years rector of Grace church, Cleveland, was arrested on complaint of May Harmon, charged with aiding and abetting in malpractice. Mrs Harmon also brought a civil action for $10,000 damages for alleged breach of promise. Mr. Hinckle refused then to do more than generally deny the charges.

DEPLORABLE CONTENTION.

Rev. W. E. Tomkinson, a Methodist preacher in charge of a circuit was brought to trial at Princess Anne, Md. Preacher Tomkinson accused an elderly member of assaulting him in church during quarterly meeting. This was denied. Rev. Mr. Brewington, of the same circuit, claims that Mr. Tomkinson made damaging charges against him.

QUITE TOO "ACTIV."

Report says that Glenmore Todd, of Burlington, N. J., was committed to Moyamensing prison, at Philadelphia, on a charge of embezzlement of $150,000 from the Provident Life and Trust Company of Philadelphia. He belonged to the Presbyterian church, to which he was very liberal, and was an activ member of the Young Men's Christian Association.

THE OLD, OLD STORY.

The Rev. Frank B. Sleeper, pastor of the Baptist church in Gardner, Mass., was arraigned before Judge Field in that town on a charge of assault preferred by Mrs. Ellen S. Holt. The offense was alleged to hav been committed in June, 1882. Intense excitement arose in the town on account of the social standing of the parties. Mr. Sleeper is a married man.

AN OHIO PASTOR WHO PAYS HIMSELF OFF.

Charges of dishonesty, in appropriating church moneys to his own use, made by certain members of the congregation of the Methodist Episcopal church of Bellaire, O., against their pastor, Mr. Guffin, created much excitement in that city. Anonymous letters were circulated for several days in which it was alleged that last year, and again later on, the reverend gentleman has replenished his house from the receipts of sundry camp-meetings, fairs, and festivals. One of these letters was shown the pastor, and he made a statement admitting that he had appropriated money at divers times to the amount of several hundred dollars. He claimed the money was necessary to pay his family expenses, as his salary was in arrears.

THE CHURCH AS A "FENCE."

Wilkesbarre, Pa., was startled by the fact that Samuel Roberts, paymaster of the Lehigh and Wilkesbarre Coal Company, and a man of prominence in social and religious circles, had confessed to being a defaulter in the sum of $125,000. Mr. Roberts had for many years been the chief supporter of the Memorial Presbyterian church in that city, one of the handsomest edifices in the state.

A "PAINFUL SENSATION."

The disclosure of the case of illicit love between Rev. A. B. Scoville, ex-pastor of our Free Methodist church, and a member of his congregation, Mary Dove, has created a painful sensation in church circles in this city. Mr. Scoville has an estimable wife and three fine children. He is passionately devoted to Miss Dove, and his love is reciprocated in its greatest intensity.—*Elgin (Ill.) Daily News.*

HE IS AN ENGLISHMAN.

The Rev. Peter C. Findlay, minister of the Established church at Carsphairn, in Kirkcudbrightshire, having seduced his servant, sent her away to Dublin to be confined, and on her return threatened to giv her in charge. The sheriff, after hearing the evidence against this specimen of clerical immorality, expressed his horror at such conduct, and ordered the pious scoundrel to pay £8 a year for the support of his child.

HANGED BY THE NECK.

Anthony Walker, a negro and a regularly ordained minister of the Christian church was hanged at Marshall, Harrison Co., Tex., for the murder of William Henry, a white man, in November, 1883. When sentenced to death, on the 19th of last month, he acknowled his guilt. On the 3d of August last, after he had been convicted of murder in the first degree, he had a religious service in the county jail and preached an excellent sermon.

A RASCAL WITH TWO HANDLES TO HIS NAME.

W. F. Morrison, of San Francisco, a minister of the gospel and a doctor of medicin, is another unfortunate whose name has been added to the swollen ranks of secretaries whose moral incertitude has led them to a confusing practice with other people's money. By falsifying deaths in a lodge of the "Chosen Friends," he obtained about $5,000 that did not belong to him. So says the *Morning Call* of San Francisco. His character as a Christian is not impeached.

LONG ON PIETY BUT SHORT IN HIS ACCOUNTS.

Ex-Judge Henry H. Voorhis, of Spring Valley, N. J., secretary of the Berger County Farmers' Mutual Insurance Company, died last month. Inquiry into his affairs shows he had been systematically misappropriating funds of the company and other trust funds in his possession. He was a prominent member of the church and an activ worker in prayer-meetings, gaining for himself the title of the "Godly man." His shortage amounts to some $40,000.

THE PHILISTINE WORSTED.

The Rev. J. W. Brockway, of the Ellery circuit, New York, was indicted in the Chautauqua county courts for assault and battery and resisting an officer. Cyrus Underwood, the town constable, went to collect taxes on the barn owned by the church and used by Brockway, and, failing to realize, seized the elder's saddle. Parson Brockway, who used to be a Democratic politician in Erie county prior to his conversion, wrestled with the minion of the law and prevailed. Hence the suit.

THE METHODIST AND THE QUAKERESS.

George Reagan was the superintendent of a Methodist Sunday-school at Bridgeport, Ind. Mrs. Margaret Wilson of the same town was a Quakeress, and very activ in church work. They went to Indianapolis, and when searched for by their friends were found in a hotel, *in hoc signo vinces*, so to speak, or in some other state which should be described in legal or theological terms. Both were married and left the partners of their previous joys at home. They were arrested, gave bail, and disappeared.

GONE OVER TO THE MAJORITY.

"How sharper than a serpent's tooth [so muses *Peck's Sun*] it is to hav a thankless [foster] child," or words to that effect. Rev. H. C. Moore, a Baptist minister of Madison Co., Tenn., stole $6,200 in gold from Mrs. Fuller, an aged widow who had raised him from infancy, and when arrested all the money but $100 was recovered. Mrs. Fuller gave him $200, and allowed him to escape, in consideration of his wife and family. He has probably received a "call" from Canada, to minister to the bank cashiers, *et al.*

FALKLER–YARBOROUGH.

Rev. J. W. P. Falkler ten years ago was the most noted Baptist revivalist in the South. It was developed at Lumpkin, Ga., that he had deserted his wife in Louisville. The church people, however, stood firmly by him, and he continued his labors without going through the formality of getting a divorce from his Louisville wife. He married Miss Jessie Yarborough, of Greensboro, N. C., a tender maiden of fifteen years. Other denominations were scandalized by the act, but the Baptists still held Falkler up. He was assigned to a pastorate at Lumpkin, and soon tales of intemperance and abuse of his wife began to be circulated. The sensation culminated in the filing of a suit by the child-wife, seeking a divorce on the grounds of drunkenness, etc. Falkler disappeared between two suns, and is now preaching in Texas under an assumed name.

A CLERGYMAN WHO SMUGGLED.

Rev. James A. Towle, one of the faculty of Ripon, Wis., college, was arrested for violating the customs laws. It was alleged that he systematically imported books from Germany and France, and by making affidavit that they were for use in the college and a part of the library belonging to that institution, avoided paying the duty upon them. The books were paid for with his own money, placed in the college library for a time to avoid suspicion, and at a later day, it was alleged, were transferred to his own library.

CHURCH MILITANT.

A genuin church quarrel occurred in St. John's German Lutheran church, in Lyons, N. Y. Faces were slapped, blows were exchanged, and in the fight a window was broken. A ballot was taken on the question whether the pastor should be forced from the pulpit, and it resulted in an affirmativ vote. He refused to leave, while the faction friendly to him marched in a body to the secretary's table, where they, with their own hands, scratched their names from the church books, and, with defiant looks, left the church to the rival faction.

HE WILL NEVER ACHIEVE SUCCESS IN THE PULPIT.

Arthur Williamson, a clerical-looking Englishman, told Justice Stilsing, in Jersey City, that he was an evangelist, and had recently arrived in this country from London. He was on his way to Chicago, he said, where he expected to join Mr. Moody. When he left home he had considerable money with him, but on the way over he played draw poker in the smoking room of the steamship, and lost it all. When he reached New York he had just twenty-five cents in his pocket. He notified his relativs of his condition, and received a remittance of $50.

WHAT SHOULD BE DONE WITH HIM?

A dispatch to the Kansas City *Times* from Lewisville, Kan., has this story of the brutality of a minister of that place: A German girl named Francis Miller swore out a warrant against Rev. Frederick Ashton, charging him with an attempt at rape and with threats to take her life. The girl says she came into Ashton's study to seek employment as a domestic in his household, when he made an attempt to violate her person. Ashton is a married man with twelve children, and a very able and eloquent preacher. The affair creates considerable excitement in religious circles of this part of the state.

COLORED SOCIETY AGITATED.

Great excitement was raised among the colored population of Lynchburg, Va., near the first of September, by the arrest of the Rev. Philip Cobbs, on the charge of criminal intimacy with one of his congregation. Thomas Neal suspected his wife and Cobbs of illicit association, and kept secret watch. He made a discovery that caused him to attempt Cobb's life with an ax, but the latter escaped his vengeance. Neal searched for him for hours with a shotgun, until persuaded by friends to apply to the law. Cobbs is pastor of a large Methodist church (colored), and stood high in the opinion of his congregation.

GRIEF RECOGNIZES NO COLOR.

Rev. Joshua J. Evans, the pastor of the Union street African Methodist Episcopal church at Elizabeth, N. J., got into serious domestic difficulty. Some months ago his young wife went home to her mother in Washington, and the preacher was notified a week afterwards that he was the father of a baby boy. He made inquiries, and found that his wife was married to another man. She went before the congregation and produced letters which Pastor Evans wrote to a colored servant-girl, in which he addressed her in tender terms. The bishop has interfered, and has ordered Evans to clear himself or resign.

THE HEAD OF THE GOSPEL ARMY.

Condensed from the Ayr (Ont.) Recorder.

We desire to put our villagers on their guard against Major Atherton, of the Gospel Army, as we hav good cause for believing that his religious pretensions are only skin deep. It is no secret to many of the Army that he is not a consistent Christian, but one who makes a huge burlesque of it. We had three hours' experience of him, and hav sized him up as a designing creature, with a predominating weakness for the fair sex, and a worshiper, not of God, but of Mammon. In substantiation of this, we may recall the fact that Miss Captain Wright prayed for the major after his departure from here, and called upon God to bless him, and if he was not what he should be, to make him after his own heart! As further corroboration of our caution to beware of the major, we would state that two visiting Parisians informed one of our leading residents that the major dare not show himself in Paris without being prepared to receive a volley, not of shot and shell, but of rotten eggs. The major has no honor in his own headquarters, Brantford. We hav other personal information of his exploits at Brantford and St. Thomas, but it is unnecessary to prolong this list of evidence.

A COLPORTEUR RIGHTEOUSLY CHASTISED.

The Montpelier, Vt., *Argus* says that an evil-looking, middle-aged man, who had been in town for several days selling Bibles, made an assault on a daughter of H. B. Hatch, one Saturday evening, who reported the same to her father. "Holden" interviewed the man in his room at the Wilson Hotel, calling him up after he had retired for the night, and chastised him with his fists and a cane, until he presented a bloody appearance. It is doubtful if he ever attempts any familiarity again with young girls in the vicinity. It is said that the fellow on the following Monday firmly believed that he had been "interviewed" by John L. Sullivan.

THE NIGGER WAS TOO RELIGIOUS.

A newspaper reports that the Rev. George H. Smith, colored, of Eatonville, N. C., who had his wife arrested in Astoria, L. I., for abandoning him at his home in the sunny South, and taking all his household furniture with her, appeared before Justice Kavanaugh in the Long Island City police court and withdrew the charge. He explained to the court that he had seen his wife and she refused to return to him. The runaway wife was seen by the reporter, to whom she said: "The only fault I hav to find with my husband is his religion. It was religion for breakfast, religion for dinner, and religion for supper. I believe that nigger is crazy on religion."

"THE LORD TEACHETH MY HANDS TO WAR."

A warrant was issued in Babylon, L. I., for the arrest of Father S. B. Blake, who is seventy years old and the pastor of St. Joseph's church. The complaint was made by Valentine Southard. Mrs. Southard is a member of the church. It is alleged that Father Blake prevailed upon her to deed her husband's property over to him for the benefit of the church. The priest made his appearance at Mr. Southard's place, demanded possession, and ordered everybody off the place. George Bruling, who works for Mr. Southard, protested against the conduct of the priest, and refused to leave or allow any member of the family to leave. This did not suit Father Blake, who knocked Bruling down.

SUFFER, LITTLE CHILDREN!

Henry Mahler, Oscar Radcliff, Mrs. Pease, Mrs. Slater, and Mrs. Parker, who were the ostensible managers of the Home for God's Orphans, in Chicago, were recently all bound over to the grand jury for ill treatment of young children left in their charge. The testimony of four young inmates of the Home tended to show that a large number of babies died in the asylum apparently through want of care, and, according to stories related by the young children in court, they were subjected at all times to rigorous treatment by being locked up in dark rooms and given very little food. The court looked upon the managers of the institution as belonging to a dangerous class of religions fanatics.

THE RETURNS NOT ALL IN.

The people of Danville, Ill., are well acquainted with Rev. G. W. Eichelberger, who established the Cumberland Presbyterian church of that city. He was a bright, polite young man, and a good pulpit speaker, but he is nevertheless a gay deceiver. Following are some of the facts of his giddy career, gathered from the Danville *News*:- On the night of Dec. 31st Rev. G. W. Eichelberger and Miss Anna Bowling, daughter of Judge Bowling, a prominent and wealthy citizen of Russellville, Ky., were united in marriage at the bride's home. From the most reliable information it appears that the reverend gentleman is very susceptible to the fair sex, and his relations to them. During the past year or so he has been engaged to quite a long list of ladies—one at Newburg, Indiana; one at Albion, Illinois; one at Georgetown, Illinois; one at Lincoln, Illinois; the one he married, and, it is said, two or three in Danville. There is considerable speculation as to the number of hearts he won in Danville. Probably a figure 3 would cover the number, yet there are "several counties yet to hear from."

HE IS ONLY A STUDENT—WHAT WILL HE DO WHEN HE IS ORDAINED?

The Rev. John E. Herman was conducting revival services at Syracuse, N. Y., with gratifying success, and many lost souls were on their way to the peace that passeth understanding. A short time ago he was comparatively unknown; now his name is on many tongues, as well as on the police record. It occurred that on a morning not long ago Miss Ella Yeakel gave birth to a child. It was not many hours before the neighborhood was stirred with indefinit rumors of the girl's condition. In the meantime the unsuspecting flock began to gather in the church as the hour for service approached. Their pastor came not, but they were not appraised of the cause of his absence, when one of the deacons went forward and announced that a service of prayer and song would take the place of the regular preaching. Some of them missed Miss Ella Yeakel from the pew where she was wont to participate in devotional services, but her absence was not connected with that of the pastor. The evening service was omitted, but by that time the rumors of their pastor's misdeed had spread among his parishioners. Little was known of the details of the occurrence. It had been announced from the pulpit that for unmentioned causes Rev. John E. Herman had been debarred from preaching for an indefinit period. Mr. Herman is a theological student,

and although he does preaching, it is claimed that he is not ordained.

A MINISTER'S WIFE NEGLECTS HER DUTY AND GOES HOME.

Mrs. Jones, wife of the Rev. John Jones, pastor of the Primitiv Methodist church, at Pottsville, Pa., returns to her parents home at Pittston to escape her husband's persecutions. In December last she prosecuted him for assault and battery. The case was settled, however, and Mrs Jones went to visit her sick father. On the day before Christmas she says that by flourishing a revolver and making sundry threats he succeeded in extorting from her a promis to return. She went back to Pottsville. Since then, she says, he has struck her, has slept with a pistol under his pillow, and threatened her life. She now sues for divorce. Prominent members of his congregation allege that Mrs. Jones had no conception of the duties of a minister's wife.

DEACONS SHOULD BE WATCHED.

Deacon Hiram J. Chesher, one of Bloomington's (Ill.) prominent business men, was arrested at Chicago on a warrant brought by Albert H. Thompson charging Chesher with having committed adultery with Mrs. Fannie Sheldon, a French woman. The husband of the woman says he will press the criminal charge against Chesher. Mrs. Sheldon has a slender form, brilliant black eyes, dark hair, olive complexion, and the proverbial vivacious manners of her countrywomen. Her husband claims that Chesher—although the latter is a deacon in the Presbyterian church at Bloomington—laid siege to her heart, and finally estranged her affections. Sheldon found his wife and Chesher in a. room at a hotel. Mr. Sheldon states that Deacon Chesher finally offered him $5,000, payable in three years, as a compromise.

AN EXEMPLAR OF CHRISTIAN MORALITY.

The Rev. R. M. Smith, Sterling, Ill., is a married man of fifty. Nearly a year ago it was whispered about that he was intimate with some females of his congregation, and his reputed victims multiplied until they became jealous of one another. At last two or three sisters charged him with the crime of adultery, and demanded that he vacate the pulpit. Mrs. Vaughn, a comely widow, testified that the pastor had proposed to marry her as soon as his invalid wife should die. He had made indecent proposals to her, and fortified them by quotations from the Bible, and since 1883 they had been criminally intimate. Another widow, who has been preaching since her husband died, tells of the Rev. Mr. Smith's improper proposals, and says he attempted to assault her while both were praying at her husband's grave. Found guilty.

THE COLOR-LINE (OF BATTLE).

For weeks a bitter conflict raged in the colored Baptist church in Philadelphia, of which the Rev. Mr. Wallace was pastor. Until near the first of September the anti-pastoral party had the best of it. Then Pastor Wallace turned the tables on his foes by bringing suit against Deacon Howard for pocketing $1 which belonged to the church funds. The difference between these brethren is based on the count of a basket collection which Brother Howard reported as $1 less than Brother Wallace thought it ought to be. Wallace also charged Howard with the heinous offense of buying a pair of four-dollar trousers with church funds. Brother Howard is held in $600 bail, and the battle goes bravely on. This affair culminated at the next meeting by Brother Gardner hitting Brother Craig in the face. A general row ensued. The brothers pounded one another, and the sisters gathered wool wherever they could reach it. The police finally cleared the church.

BEWARE OF THE PIOUS MAN.

The Black Hills *Times* reports the downfall of a great religious light, the eminent Professor Taylor." It seems this gentleman was at the head of a bogus mining scheme. The *Times* describes him as follows: "Next to a mining expert, he passed and has become best known as an Evangelist, to whom Sabbath desecration and evil proceedings generally are utterly abhorrent. As vice-president and general manager of the Greenwood company, he blended spiritual and material matters regardless of precedent, the customs of the country, or the predilections of those with whom he came in contact. He espoused a religion of love, yet taught a religion of fear and coercion. He is a man of inconsistencies. He teaches temperance, and practices over indulgence; he seeks by precept to inculcate honest principles, yet his proceedings hav been such as to result in arrest for swindling." The swindling operations in which Mr. Taylor indulged involved many thousands of dollars.

DIVINE SERVICE UNAVOIDABLY INTERRUPTED.

The Rev. Timothy O'Connell, rector of the Chapter House, at London, Ont., opened service on a recent Sunday, when the senior church warden arose and forbade him to proceed, claiming that the bishop had inhibited him from conducting divine services. Mr. O'Connell, however, continued the service, whereupon Detectiv Phair, on the authority of Mayor Hyman, arrested him. Mr. O'Connell was taken to a station-house, where he was charged with disorderly conduct and with disturbing public worship, but he was subsequently released. He was re-arrested at the instance of Mr. Shoebottom, with whom he boards, on the charge of insanity. He was flourishing a revolver. Father O'Connell was found guilty by the board of triers of scandalous and disorderly conduct in frequently drinking to excess and becoming intoxicated. The bishop withdraws his license and removes him from the position of assistant minister of the Cathedral of the Holy Trinity.

MARKED INHARMONY IN A WESTERN CHURCH.

The church at Clements, Cal., had two preachers, but these were jealous of each other because both could not boss the Sunday-school, and both left the place. A reverend gentleman from a neighboring town was then secured to attend to the spiritual welfare of the flock. The first meeting was not distinguished for its harmony. The *Mail* correspondent reports as follows from the seat of war: "It appears that Lady Baker and Lady Segil hav not been on good terms, and as the latter was entering the place of worship the former jumped upon her and threw her down on the steps of the door. Lady Segil soon got her feet again and made for her man, and was received by Lady Baker with a very clever left-hander square in the face, which again sent her reeling. This roused the Celtic blood of Lady Segil, and she made a desperate lunge at her antagonist, and got her head in chancery with a fair prospect of successfully finishing up the job. But Lady Baker, through extraordinary effort and much squealing and squirming, managed to get free from her murderous grasp, leaving behind her nice, new $7.50 bonnet, which Lady Segil examined leisurely and then, with malice aforethought, deliberately tore the daisies and mull from the lovely thing, and threw them on the church floor. She tore the bonnet into shreds, and walked away with a fragment in her hand, which she poised on a pole in Lady Baker's front yard. The caravan was last seen ascending Anderson hill amid the jests and jeers of the sinful crowd who had gathered there to witness the fun."

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IN Palestine, for a time its god and religion flourished, and were thought to be destined to fill the earth, but now the country is desolate; no country is more utterly and helplessly in ruins. The gods and religions of no country promised more, no country was surfeited with more extravagant predictions, but none hav been more thoroughly falsified, and in no country has the fall of both the gods and of the people been more thorough and overwhelming.—*D. M. Bennett.*

AFTER giving a terrible description of the pagan world, Mr. Black says, "The church came, and her light penetrated the moral darkness like a new sun; she covered the globe with institutions of mercy." Is this true? Do we not know that when the Roman empire fell, darkness settled on the world? Do we not know that this darkness lasted for a thousand years, and that during all that time the church of Christ held, with bloody hands, the sword of power? These years were the starless midnight of our race. Art died, law was forgotten, toleration ceased to exist, charity fled from the human breast, and justice was unknown. Kings were tyrants, priests were pitiless, and the poor multitude were slaves. In the name of Christ, men made instruments of torture, and the *auto-da-fe* took the place of the gladiatorial show. Liberty was in chains, honesty in dungeons, while Christian superstition ruled mankind. Christianity compromised with paganism. The statues of Jupiter were used to represent Jehovah. Isis and her babe were changed to Mary and the infant Christ. The trinity of Egypt became the Father, Son, and Holy Ghost. The simplicity of the early Christians was lost in heathen rites and pagan pomp. The believers in the blessedness of poverty became rich, avaricious, and grasping, and those who had said, "Sell all, and giv to the poor," became the ruthless gatherers of tithes and taxes. In a few years the teachings of Jesus were forgotten. The gospels were interpolated by the designing and ambitious. The church was infinitly corrupt. Crime was crowned, and virtue scourged. The minds of men were saturated with superstition. Miracles, apparitions, angels, and devils had possession of the world. "The nights were filled with incubi and succubi; devils, clad in wondrous forms, and imps in hideous shapes, sought to tempt or fright the soldiers of the cross. The maddened spirits of the air sent hail and storm. Sorcerers wrought sudden death, and witches worked with spell and charm against the common weal." In every town the stake arose. Faith carried fagots to the feet of philosophy. Priests—not "politicians"—fed and fanned the eager flames. The dungeon was the foundation of the cathedral. Priests sold charms and relics to their flocks to keep away the wolves of hell. Thousands of Christians, failing to find protection in the church, sold their poor souls to Satan for some magic wand. Suspicion sat in every house, families were divided, wives denounced husbands, husbands denounced wives, and children their parents. Every calamity then, as now, increased the power of the church. Pestilence supported the pulpit, and famin was the right hand of faith. Christendom was insane. Will Mr. Black be kind enough to state at what time "the church covered the globe with institutions of mercy?" In his reply, he conveys the impression that these institutions were organized in the first century, or at least in the morning of Christianity. How many hospitals for the sick were established by the church during a thousand years? Do we not know that for hundreds of years the Mohammedans erected more hospitals and asylums than the Christians? Christendom was filled with racks and thumb-screws, with stakes and fagots, with chains and dungeons, for centuries before a hospital was built. Priests despised doctors. Prayer was medicin. Physicians interfered with the sale of charms and relics. The church did not cure—it killed. It practiced surgery with the sword. The early Christians did not build asylums for the insane. They charged them with witchcraft, and burnt them. They built asylums, not for the mentally diseased, but for the mentally developed. These asylums were graves.—*R. G. Ingersoll in the Christian Religion.*

THERE'S always a river to cross.
Always an effort to make,
If there's anything good to win,
Any rich prize to take;
Yonder's the fruit we crave,
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.—*Anon.*

IF I think that the earth moves round the sun just precisely as it actually does, my thought is correct; if not, it is false. I may hold an opinion in regard to an open Polar sea. Nobody knows as yet, or can tell, whether the opinion is correct or not. My thought either answers to the fact, or it does not answer to it. So I may hold an opinion concerning God, or of man, or of courses of conduct I ought to follow under given circumstances, or as to the method of conducting my business, or concerning a mooted point in law, or a question of disease, sickness, or health—it makes no differsnce what it is. If my thought corresponds to the external reality of the world, then it is true and my opinion is correct; if it does not, my thought is false.—*M. J. Savage.*

THERE was once a chemist who found a rose,
Dewy and fresh in its fragrant bloom.
"I wonder," quoth he, "how this fair flower grows,
And form whence it gathers its sweet perfume."

So he plucked the rose in this belief:
"I will carry it home and search out where,
Deftly hidden in petal or leaf,
Is this fragrance sweet that scents the air."

Then over his fire, with alembic and still,
He burnt it up and he boiled it down
With acids and alkalies until
The rose and its sweet perfume were gone.

'Tis folly indeed that one should care
The sweets of life to analyze.
To drink one's fill of the perfumed air
Is the only way to be truly wise.
—*Walter Learned.*

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1885.

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Odds and Ends.

A LITTLE girl, on seeing a peacock for the first time, remarked what a beautiful bustle it had.

THE latest thing in floral pillows for the departed is not "Rest," but "W. S. Y. L."—"Will see you later."

A GOOD, economical woman in Brooklyn refused to patch her husband's trousers, on the ground that the hole would last so much longer than the patch.

AN exchange says that a single oyster will produce 123,000,000 young oysters in the course of a year. We suppose it has not been figured up what a married oyster will do.

CALLER: What a good little boy you are becoming, Little Dick: Yessum. Caller: You were not so good when I was here before, but you had not begun to go to Sunday-school then, I remember. Are you good all the time, now? Little Dick: Yessum; I has to be. Ma's corns hurt her, and she wears slippers now.

SHE smote him with the shingle
Till she made him thrill and tingle
Because he did not mind his baby brother,
Put he soon forgot his pain
And went singing down the lane
"A boy's best friend is his mother."

JUST as Juliet touched the last chords of whatever she was playing, Romeo stole gently to her side, and they both managed on one piano-stool no bigger than an opera-hat. "That's a sonata," she said, timidly, looking at her music. "Ah, yes," said Romeo, who isn't much of a musician, but who is going to play his father-in-law for all he is worth, "ah, yes; sonata, but so nice."

"THIS is a sad, sad world," murmured Deacon Goodman, as he mechanically unlocked the door of a corner cabinet. "Indeed it is, indeed it is," assented Deacon Betterman, sympathetically. "No joy is unalloyed." "True, very true," answered Deacon Goodman, as he put some sugar into two glasses and added some liquid from a black bottle. "You like yours this way, I suppose, brother?" "Yes, yes," was the sad reply. "We all hav to take the bitters with the sweet."

"THIS continuously cold weather," mournfully said a St. Louis man, "reminds me of a story I hav heard. A minister, whose last name began with the letter S—say it was Smith—had become the father of twelve children of various sexes, but had made a rule, and adhered to it, of so naming each child that its initials should be S. S. S. Finally, one bright morning, a little stranger appeared, making the thirteenth. 'Father,' said one of the older boys, 'stick to the old rule, and call this chap Satan Stop.'"

"HORATIUS," said the schoolmaster to a nine-year-old boy with two imposing freckles on his nose and two equally imposing freckles on the knees of his trousers, "Horatius, please form a sentence with the word toward in it, and write the sentence on the board." Horatius went to the blackboard, and after much scratching of head and friction of brain, printed with the crayon in letters that looked like a lot of half-feathered Shanghai chickens running after a piece of dough, the following sentence: "I toward my trousers."

EDITORS hav their peculiarities as well as other people. They practice and inculcate brevity, which is a virtue. They are absent-minded, which is a failing. It is not strange, then, that one should send a note to his lady-love like the following: "Dearest, I hav carefully analyzed the feeling I entertain for you, and the result is substantially as follows: I adore you! Will you be mine? Answer." Then, after a moment of thought, he added in a dreamy, absent way: "Write only on one side of the paper. Write plainly and giv real name, not necessarily for publication, but as a guarantee of good faith."

GIT, GET, GOT.

Said Gotfried, of Gettysburg, waking his wife
To get him his breakfast; for always she set it;
"Come, get up, for breakfast has got to be got,
And you've got to get up and git, and then get it."

"Mein Gott!" cried the woman, "I nearly forgot."
"Why, what are you for, if you are not forgetting?
You forgot you're not getting my grub and what not
So get up and get it; get done with your fretting."

So she got out of bed and got Gotfried his grub;
Got rashers of bacon and eggs to put pot in;
Then got ready for washing some things in a tub;
What she got for her getting I've really forgotten.

THE SPIDER AND THE FLY.

One day an Artificial Trout Fly was reposing on a sunny window-sill, when its attention was attracted by a Loud buzzing. On looking down, the Artificial Fly noticed a Natural Fly struggling to free Itself from a cobweb that stretched from the piazza to a Limb of the rose-bush.

Its struggles were in vain, and before it could get one foot free, the lazy old Spider had made a Meal if it.

In a few moments another Fly was caught, and disposed of in Short order. This aroused the Righteous Indignation of the Trout Fly.

"I shall go down and let the Spider eat me; I should be as Happy to be devoured by a Spider as a Trout." So the Artificial Fly managed to drop right into the Middle of the web, and couldn't help smiling when the Spider came ambling down as Gracefully as though performing on a tight-rope. But in a second more the Spider got the hook that was Concealed beneath the Fly right in the Stomach, and his wife was immediately a Widow.

The Moral of this little fable teaches us that, no matter how Strong we are, we should never undertake the destruction of a Small Victim, without first measuring him to ascertain if he may not be Larger than he looks.

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Notes and Clippings.

A HARTFORD reporter, who managed to get into a secret Salvationist praise service, says the members acted like lunatics, and all the males kissed the females except a colored girl.—*Springfield (Mass.) Republican.*

A VIRGINIA religious paper tells the story of a minister who held a revival meeting in that state, and reported his work in these words: "Hav been holding a meeting here for two weeks; result so far, one man turned out of the church and the colt eat up my saddle."

A LETTER recently received by *Liberty* from John F. Kelly, of Hoboken, contains the following interesting bit of information: "One of my Irish correspondents, Hickey of Brosna, writes me that a marriage was celebrated recently in his parish without the presence of any official either of church or state. You can scarcely realize what an immense advance in opinion such an act indicates, taking place in a small Irish mountain village at a distance from any large town."

A GOOD story is told of three clergymen, two Congregationalist and one Universalist. Two of them were talking when the third joined them, and, putting a cigar in his mouth, said to his brother Congregationalist, "Mr. Tophet, giv me a match." There was some hesitation about granting the request, so number three turned to his Universalist friend with his request, which was granted. "Well, here is a Universalist with brimstone about him," said the smoker. "Yes, sir, we keep it for our friends," said the deliberate Universalist.

THE main walls of the crematory which the United States Crematory Company are building at Newton, L. I., were blown down by a storm in January, but the builders hav been hard at work since then repairing the damage, and it is expected that the furnaces will be ready for business about the beginning of May. John D. Beuglass, the president of the company, said that there are now thirty-five bodies in the various cemetery receiving vaults awaiting completion of the crematory. The company has lately brought some antique incinerary urns from Europe as models to set the style and develop the taste of the community in the revived fashion of disposing of the ashes of the dead.

SAYS Henry Ward Beecher: When I was quartered as pastor at Indianapolis, in my early days of the ministry, a celebrated preacher came there, a Geneva divine, who naturally spoke English with variations. It was in the winter of 1837, in which the country was covered with ruin, and the homes and property of half the citizens of Indianapolis were in the sheriff's hands. One Sunday he took my pulpit, and wound up a thrilling discourse with the tender peroration: "If you will bear with resignation and fortitude the misfortunes which hav befallen on you for a brief time here below, the time will come when you will be borne up aloft to a heavenly land by the cherubim and sheriffim." "Oh, hell!" groaned a voice; "are we to find them there, too?"

DR. MONROE reports that Mr. Moody's revival effort in Indiana was not a success. Mr. Moody "was boarded at the Bates House and paid $100 for three days' work. But the harvest was light. The ninety and nine made no demonstration. There was no wild rush for the one lost sheep, and he wasn't brought in. Evidently the emotional kicking, shouting, groaning, roaring, howling sort of religion is on the wane. Sensible, discreet church people are getting ashamed of it. The unreasoning crowd of ignorant emotional people sometime 'converted' by the boy preacher, it was believed, would by this time be on hand to be converted some more by Brother Moody, so that the reaping of another grand harvest might be proclaimed to the nations, to the confusion and dismay of unbelief. But they are back into the wicked world, where they seem inclined to stay. As intelligence is diffused the shouting Christian takes to the bush."

MISS MATILDA HUTCHINS testified in a Brooklyn prayer-meeting last Sunday that after suffering for thirteen long years bedridden with a crooked spine, she had faith and was healed immediately. We shall probably next hear of an amputated leg being prayed back onto the stump. Until such a case is heard of and well attested, these stories of faith cures may be tentativly regarded as lies.

THE Rev. Wilbur Crafts preached his sermon on charity last Sunday. When he delivered it the last time previous to this he denied that Freethinkers ever gave anything to the poor. He now admits that they do individually giv a great deal that way, but they hav no organized charities. Mr. Crafts evidently believes that a dollar is of little benefit to a poor man unless two dollars is spent getting it to him. He goes in for an institution and an appropriation from the state. But these institutions are generally more profitable to the managers than to those in whose interests they are ostensibly built. John Boyle O'Reilly has just happened along opportunely with this remark on red-tape charity:

"Organized charity, scrimped and iced,
In the name of a cautious, statistical Christ."

WALLINGFORD was excited last week by a case of cruelty to a child which would be hard to equal. Eleven years ago the father of Ida Terry, now thirteen, went West, leaving his daughter in the care of Joseph White and his wife, paying them $100 a year for their guardianship. Lately they hav violated their trust grossly. When the neighbors caused the arrest of the Whites the girl's feet were blistered from being compelled to stand on a hot stove, her ears bore the marks of pins, by which she had been fastened to the wall. Her guardians had at other times run needles through her tongue into the window casing, and pumped water upon her until she was exhausted. Her back was a mass of ridges raised by a whip. The justice let White off with a $5 fine and his wife with $10, but the next night three masked men caught the man in his barn, and after beating him drove the brutes from town. Both the Whites hav since been expelled from membership in a Wallingford church.—*Springfield Republican.*

IT is said that Mohammedanism is making rapid progress among African tribes, and binding in a great confederation scattered peoples who hav heretofore had no common sympathies. It is even declared that the operations of Europeans in the Congo region result in the spread of Islam by the employment of Houssas. These are among the most skilful of the Africans. Their cotton cloths and leather goods are widely sold, and it is said that the International Association is employing them largely to till the soil and show the natives how men of their own color can work and thrive; but as they are devoted Mohammedans they act as missionaries of their faith. Arab traders are influential in many regions in leading the tribes to espouse the religion of their Prophet. The powerful Mussulman society known as the Senousians has turned many tribes to Islam. This fraternity, the most successful of all the Mohammedan propagandists, has its monasteries, and wields a great power from Morocco to Mozambique.

THE *Arkansas Traveler* tells this good story: "Some time ago the editor of the *Weekly Fire Fly* and the preacher of Mt. Josiah church exchanged places, not only in a nominal way, but made an actual transfer of property. We take these extracts from the first number of the *Fire Fly* which appeared after the change had taken place: 'We hav shouldered the responsibility of running this paper, and we request our subscribers to pay up at once and pray at their earliest convenience. We understand that Anderson Gregg cut off one of his fingers the other day. We hope and pray that he may get along all right. A cow belonging to Jim Polk McLaughlin lost one of her horns last week. We pray that she may recover. A man, named Skaggs, was killed at Bailey's Ford last Monday. We are thankful that it is no worse. We pray that the legislature may not forget to adjourn. We trust that crops may be better next season. We hope that the severest part of the winter has passed. We hav faith in our ability to run this paper.' The editor, without embarrassment, took his place in the pulpit, but he soon became confused. Striking the book of books, he said: 'Hereafter we will not receive old rails in exchange for our gospel. Turnips will do very well, but we are not a cow. Never before was this pulpit in such a flourishing condition, and advertisers should make a note of this fact. Our mourner's bench goes to every post-office in the county. Now is the time to become a deacon of this church, two dollars per year, one dollar for six months, and sample copy sent free. The text says that trains going north arrive at two o'clock, P.M. This cannot be disputed, for it was spoken of by Jeremiah, saying: "Oh, ye generation of vipers, see advertisment in another column."'"

WHERE ARE THE GODS?

Where do the gods and goddesses dwell
Of which the learned speak?
Is Venus's home in a pink sea shell?
Is Neptune's throne on the ocean's swell?
And Jove's in the lightning streak?

Does Pluto reign in the world of Night?
Are all his subjects dark?
Are Luna's eyes those lamps of light
That, glimmering, hang in heaven's hight,
And quench when sings the lark?

Is Vulcan throned in Ætna's fire?
Does Zet his anvil ring?
Does Clio's hand still grasp the lyre?
Or Thalia mask each young desire,
And Polyhymnia sing?

Where does Pallas hold her court?
Are all her courtiers wise?
Does Mars command a British fort?
Or is he of Wolseley making sport
Beneath Soudanian skies?

And thousand other gods, whose names
Are known to learned men,
And nymphs divine whose rival claims
The Romans honored with festiv games
When Echo slighted Pan?

—*J. T. Gallagher.*

And where are the gods of a later day—
The Father, and Spirit, and Son?
Ashes to ashes, clay to clay,
They passed to dust in the regular way,
And died when their work was done.

IN Newfoundland there are about 100,000 Protestants and 65,000 Catholics. Till about a year ago, perfect harmony prevailed; but now there is a very bitter feeling between the two parties. Last year a porcession of Orangemen was attacked by a body of three hundred armed Catholics, and five Orangemen were killed and fifteen wounded. This created intense excitement all over the island. The Orange society quadrupled its membership. Social and commercial intercourse ceased between Catholics and Protestants, the bitterest feeling prevailed, and both sides armed themselvs. This refers especially to the Harbor Grace district. Nineteen Catholics were arrested and committed for the massacre on five separate indictments. They were brought to St. John's for trial. The jury was a purely Catholic one. The prisoners were acquitted on the first indictment. This intensified the bitter feeling existing among Protestants, and the Orangemen adopted the motto: "Justice if possible. Vengeance at any cost." Protestants demand that the murderers of the five men shall be punished. The better class of Catholics agree to the reasonableness of that demand. But the lower element regard the prisoners as heroes, and defenders of their church and faith. The Orangemen declare if the prisoners are finally acquitted, very little time will elapse before summary vengeance overtakes them. Of course, the Catholics threaten retaliation. Thus, while the people are practically in a state of civil war, and only prevented from open hostilities by the presence of a British gunboat, many Americans are seeking other fields for investment of their brains and their money, and Newfoundland is putting itself half a century in the rear. For some time to come political parties will be divided on the question of Orange and Green. Another collision between the two parties is only a question of time. In the words of a Catholic dignitary: "The present state of affairs cannot continue very long, and things will be a great deal worse before they are better."

News of the Week.

THERE is no improvement in the condition of General Grant.

It is said that President Arthur retires from the White House with only $75,000.

THE winner of the six days' skating match in this city last week made 1,090 miles.

ONE of the boycotted firms of hatters in South Norwalk, Conn., has failed for $30,000.

THERE is trouble between England and Russia, which may lead to war. The countries are in dispute about the possession of outposts in Afghanistan.

THE trial at Paris of the Trappist monk Gamahut for the murder of the mother of M. Ballerich began Monday. Gamahut has confessed his guilt.

THE False Prophet of the Soudan still holds his position against the British, who are undecided what to do. The troops are quartered at a safe distance from the Arabs.

THE first complete translation of the Babylonian Talmud into German (or any other language) is announced to appear shortly at Innsbruck, in about thirty-six parts, quarto.

O'DONOVAN ROSSA has entirely recovered from the assault of Mrs. Dudley. He wears the coat he had on when shot. It has not been repaired, and he is especially proud of the hole in the shoulder.

CLEVELAND went into the White House last week Wednesday with as much noise as if he had been shot into office from a cannon. There was a great ball in the evening. The new cabinet is made up as given in THE TRUTH SEEKER last week.

THE state of Arkansas derives $25,000 per annum from its penitentiary by leasing the labor of eighty convicts to cigar manufacturers and handing over two hundred and eighty others to farmers, the consideration being $3.75 per month, and all expenses.

THE legislature of this state has been memorialized to revoke the charter of Trinity church, that the heirs of Aneke Jans may divide its property among themselvs. The property is worth $15,000,000, and it is claimed that none of it legally belongs to the ecclesiastical corporation now controling it.

IN the case of a sixteen-year-old girl converted to Catholicism by a priest, against the wish of her parents, a London court has decided that the priest must keep away from the girl. If this decision does not benefit the young lady religiously, it should cause her parents to feel easier about the safety of her morals.

ADVENTISTS in Concord, N. H., who believe in the immediate second appearance of the Lord, hav begun to hold daily meetings and to prepare for it. Elder Levi Locke in an address said that "prophetic scripture, as well as temporal events, point with great certainty to the 19th of May next as the day of the Lord's coming."

THE repairs of the damages to the House of Commons and Westminster Hall, caused by the recent dynamite explosions, cost $43,000. The extra police detailed on special "dynamite" duty during the past year hav cost the sum of $190,000, which is $130,000 more than was paid on the same account during the preceding year.

TWENTY-FIVE brawny-looking young men and twenty-five red-cheeked young women, the latter wearing high-topped boots, passed through Philadelphia from New York for Mauch Chunk on the Reading road recently. The young men are miners in Carbon county. They originally came from Hungary; so did the young women. The young men, who wanted to get married, sent an agent to Hungary, three months ago, to get them wives. The fair-haired girls were all strangers to the young men until they met them on the arrival of the steamer Werra at Castle Garden a week ago. They were all married in New York before starting for the coal regions.

Communications.

A Historical Hunt after Morals.

How has the race reached its ideas of moral truth? By what process hav men been taught that theft and murder are wrong? What is the source of ethics?

There are two methods of investigating these inquiries. One is the theological, the other is the historical. The former has been almost universally followed. All other plans of dealing with moral problems, all appeals to tangible facts, hav been held to be impious, and been interdicted by screeches of terror. The matter of morals has been relegated to the sphere of religion. It has been generally believed that "thou shalt not steal" and "thou shalt not kill" were divine decrees thundered from Sinai and transcribed upon the human heart. In short, all ideas of duty are supposed to hav sprung from a supernatural source, and not to be accounted for outside of revelation.

Now, discarding all theological theories, shutting out all outside agencies, let us look into the constitution of human nature, and trace the progress of principles from which the proximate causes of action spring among men in the infancy of the race. We can correctly conjecture how moral opinions must hav originated in the earliest relations of human beings.

We know that nations were made up from amalgamated tribes, tribes from affiliated families. First in the order of time is the family. It is a sept of shepherds in an Eastern land long before the dawn of civilization. The country is vast and undivided by bounds. The families are few and widely separated. They are without those artificial wants that mix society from commercial motivs. Their only possessions are the flocks and herds, the pastures and wells. Private property is unknown.

The family is composed of the patriarch, or head, the sons and daughters, the wives, and slaves, or captiv foes. Living thus, in the simplest state of nature, and surrounded by sufficient means of subsistence, its reproduction is rapid and unrestricted. In a short time its numbers rise to scores and hundreds. This family is a government in itself. The patriarch is the ruler. His subjects are his sons and daughters, bone of his bone and flesh of his flesh. His right to rule is undisputed, and rests on the fact that there is then known no higher nor more despotic power.

The first natural law that comes into operation in this little community is that of self-preservation. The group has no need to go outside of itself for society or assistance. In fact, the family must be kept to itself at any cost. Strangers would despoil it of goods, of liberty and life. It thus keeps closely knit together from the most powerful motivs of mutual self-protection.

The personal safety of all depends upon preservation of internal peace and parental authority. A brawl between brothers would break up the family and invite the forays of more formidable foes. So the authority of the father must be absolute. His children are his subjects, and hav no rights save such as come from him. Their lives are at his disposal, for the very existence and security of the family depend upon the despotic exercise of parental power. He has the perfect right to sacrifice a son when demanded by the stern necessities of patriarchal duty. It was in accord with this plainest of primitiv principles, that, in an after age, Abraham set out to immolate Isaac and Jephthah doomed his daughter.

So that filial obedience, from the fundamental conditions of such a state of society, became the first of duties. The foundations of the family rested upon it. Rebellion was ruin. Disobedience was disruption and death. The simplest sense of self-preservation among gregarious savages thus gave rise to the command, "Children, obey your parents." Ages and ages ere the earliest scrap of scripture, before Menu or Moses, Confucius or Christ, the decree of filial duty was enforced, and the seal of the unpardonable sin set upon every act of dereliction. The conditions that called it into action were swept away long ago by the effacing changes of civilization; but the iron hand of primitiv authority stamped the injunction so indelibly upon the family system that it will remain fixed there forever.

The wealth of the patriarchy, consisting of the cattle, the wells, pasturage, and things that afforded the family a common living, had of course, to be held in common. No one could claim a certain portion for his personal use. Private possession would hav produced separate and conflicting interests, and resulted in secession, strife, and subversion of the sept. Had the community of goods been given up, the bonds of brotherhood and authority would hav been broken, members would hav met in mortal combat, the camp been at the mercy of prowling plunderers, and probably blotted out in bloodshed. Each needed the aid of all, and all of each, for the strength of unity needed for common security. Now, suppose one member set out to steal some of the communal goods. The act would hav at once aroused the instinct of self-preservation in all the others. They would see that if each followed the example the family would soon fall to pieces and all perish together. Therefore stealing received swift and savage punishment. The offender was stoned to death on the spot, or driven forth to be destroyed by hostil tribes.

Again, suppose two brothers had fallen to fighting about a piece of property, and one killed the other. This would hav been a great and irreparable wrong against the whole family, inasmuch as it would hav been deprived of one of its needed defenders. It would soon hav ceased to exist had theft and murder not been checked. Hence the commands, "Thou shalt not steal," and "Thou shalt not kill," resulted from the rudest relations of life in the earliest state of existence. They were the outcome of that instinct of self-preservation that actuates the animal to guard itself and young from peril.

In the patriarchal period there was no perception of moral duty connected with these commands. Theft and murder were not prohibited on any moral grounds. They were only wrong so far as they infringed the natural law of self-preservation, as they tended to physically injure the family. In fact, so far from being radically wrong, it was frequently right and a duty to steal and kill.

The same law of self-preservation, the same necessities of existence, often forced one family to make a foray upon another and to steal and slay all it could. Were it in want of a certain well or number of cattle for its own sustenance, then it became an imperativ duty to get them, even through the means of theft and murder. Or, one sept might be growing too strong for the safety of another. Then it became a duty to despoil it, strip it of its goods, kill its males, and capture its females. It was only wrong to steal and kill in one's own family.

In the course of time families swelled into tribes. The patriarch gave place to the chieftain. Tribes in time attained such a size that they could not travel about. So they became settled and looked out for other means of livelihood. With new necessities came inventors. Savage Arkwrights, Fultons, and Edisons appeared. One originated a tent, another a spear, another a canoe, etc. A new element was added to the state of society that materially changed the conditions of life. Men became craftsmen as well as cattle-breeders. This introduced the possession of things—private property. This brought barter and sale and the beginnings of commerce. A man who had cattle and wives he did not want would swap them for utensils he did want.

Soon as tribes began to minister to each other's wants they became knit together in a new unity. These dealings established bonds of interest as binding as those of blood. In time the tribes of a whole territory became thus tied together through traffic. These coalitions caused wars with unfriendly federations. Wars served to create still stronger alliances. As these unions were seen to be new sources of strength they grew in magnitude. In the course of centuries the once wandering families became welded together and hammered down by the hard hand of human destiny into a new nation. Once begun, the process of welding and hammering went on with ever-quickening speed until checked by barriers of climate, sea, language, or impassable mountains. Ere long progressiv man became competent to cope with these obstacles, and civilization was the consequence.

The boundary of human interests has ever been enlarging. A corresponding stretch has been given to moral systems. Families that once made forays against each other finally became companions in arms or customers in the market. And as tribes became merged by treaties, as communities concentrated into the city, as the city expanded into the kingdom, as kingdoms became knit together by common customs, laws, language, and religion, as civilization spread its genial influence over the globe, men acquired a wider and intenser interest in human welfare, and moral precepts a fuller force and freer range.

The command, "Thou shalt not kill," has always received a restrictiv application. It only applied to certain persons. It only kept the savage from killing his kin. As the savage sept swelled into the tribe it gained a larger latitude. It then read, Thou shalt kill no one in the tribal tents. Tribes grew into the nation, giving the command a greater range. It then read, Thou shalt kill no one who livs in the same land, under the same laws, and who speaks the same language. At last, through the lapse of ages, civilization gave it a grander sweep. Then it became, Thou shalt kill no one who has not forfeited his own life by capital crime, or taken up arms against your country. So that morality is much a matter of geography.

Modern civilization does not absolutely condemn killing. It only says it is a crime to kill certain persons. So said the savage. It declares it a duty to kill certain other persons. So declared the savage. The savage applied the precept for the preservation of his family and flocks. We apply it for the larger federal family with which we are affiliated, and for the preservation of our more precious possessions, personal, political, and religious. The savage always stood on guard ready to shed the blood of any skulking stranger, and to slay whenever it would serve the good of his sept. To-day Christendom has 6,000,000 men under arms ready to kill each other whenever deemed advisable for the public weal by the rulers of their respectiv powers.

A few years ago there was a falling-out among the members of our great federal family. Our country presented the most perfect picture of Christian civilization the world had yet beheld. Peace and good will, love of enemies and Christly forbearance, had been preached for generations, and from seventy thousand pulpits the people were weekly charged that to kill was the most awful act in the catalog of crime. Suddenly there was a wild rush for weapons of war, a tramping of bristling, bannered hosts, an abandonment of farms and factories, and every able-bodied man was made into a machine of military murder. The spirit of slaughter swept Christ from the souls of the people, and the continent quaked beneath the gory grapple of frenzied foemen. And then from a hundred thousand pulpits rang out the cry to kill. Then it was a patriotic duty to kill. It was a Christian duty to kill. It was cowardice and a crime against one's country not to kill. Civilized men went out to kill other civilized men. Citizens went out to kill citizens. Christians went out to kill Christians. Brethren went out to kill brethren. And for five years the command, "Thou shalt not kill," was suspended throughout the most civilized land of the world, and its graveyards were glutted with a million slain.

We must suppose that the savage family was seldom the scene of fratricidal strife. Its own security required the full strength of perfect unity. But had brothers become embroiled with each other, we must suppose it brought about by some infringement of family rights. Then they would hav fallen upon each other, brothers would become belligerents, and the command to kill no one of kin hav been suspended till the family feud was settled. Just so with modern civilization. It also reverses the rules of right and wrong when demanded by military necessity. It likewise believes in butchering belligerents, albeit they be brothers. So believes the most benighted barbarian.

So we see that the moral idea, in the savage and the Christian alike, springs from the impulse of self-protection, and is activ or abortiv according to outside conditions. The savage conscience is bounded by the sacred circle of family. To kill inside that circle is a crime; outside of it always lawful, and often an obligatory duty. In dealing with his own sept the savage is truthful, honest, kind, and sometimes self-sacrificing. In dealing with other septs he is tricky, thievish, cruel, and murderous. Inside his little circle his conduct is that of a Christian; outside, that of a savage. The Christian conscience has a bigger boundary. Inside of that, killing is murder; outside, lawful war. Deeds that are held in horror when committed within the circle are declared a valorous duty when done without. He is only a Christian within his circle. Outside of that he, too, is a savage. The simple difference between them is, respecting killing, the savage is at war with the whole world, save his kin, while the Christian is not.

To tell in detail how this command against killing has been the creature of the changing conditions and conflicting creeds of men in many countries, and at different times; how in England a few generations ago there were two hundred and twenty-three offenses punishable by death; how, during the night of the Middle Ages, after the lights of learning were nearly extinguished, men who could read were esteemed so valuable that they were exempt from execution, though guilty of capital crimes; how the command is even extended to cats and dogs in certain Eastern countries to-day; how it applied to apes, animals, or bulls in ancient Egypt, and to all kinds of beasts, and birds, and creeping things in India; and how, the wide world over, moral duties hav merely a sectional meaning, the virtues of one locality being the vices of another—all this would be the work of a great and instructiv history of itself.

It is commonly thought that we derive all our ideas of morals from the Decalog or Sermon on the Mount, from Moses, Jesus, or some inspired teacher, and that man has moral faculties which grow in strength as the world grows in years. So that the children born now in New York are better morally endowed than those born here generations ago. But it is not so. They are not a bit better endowed. The moral nature of the race remains the same for all time. Moral teaching makes no advance. Even the dogmas developed from moral ideas hav scarcely suffered change, and that but in style of statement. Obedience to parents, doing to others as we would be done by, forgivness of foes, and all the essentials of the Mosaic and Christian codes of morals hav been taught, and sermonized, and memorized for centuries without one jot or tittle being added to them.

And these moral maxims had been taught for thousands and thousands of years before they were quoted by Moses and Christ. They were as familar to ancient peoples as to Christendom to-day. Ages before Christ Confucius gave the golden rule to the Chinese, and he probably got it from a still earlier moralist.

All that Jesus said in his Sermon on the Mount had been written in other words in the proverbial poetry of the Arabs, Persians, and Hindoos, and had been meditated upon for unnumbered ages. The literature of the ancient East glows with gems of moral wisdom. The pagans of antiquity gave expression to precepts that breathe the very essence of Christian charity. The first Spanish missionaries to Mexico found the Aztecs possessed of an ethical code befitting a Christian church, though they had been cut off from all possible contact with European civilization and religion. And all the moral maxims of mankind to-day are merely quotations. Traced back from age to age, among many peoples and through languages almost obsolete, their origin is lost at last in the labyrinths of antiquity.

Practice precedes preaching. The doing of right goes before any definitions of right. Men must be good in their lives before they formulate ideas of goodness in their language. Men must hav been moral in their manners before there were moral maxims, and these are older than written history. The spirit of these maxims must hav breathed through human action for unknown ages ere it blossomed out in words.

Morality sprang spontaneous from the soil of savagery. Religion had its roots in human selfishness. Virtue was born in the breast of the barbarian. The safeguards of his own life lay in his respect for the lives of his allies. He did not refrain from killing from any sense of right, but to keep himself from being killed. He did not guard the interests of others from any moral motiv, but because his own fate was involved in theirs. He did not serve his sept from any spirit of self-sacrifice, but from a sense of selfish security.

And the holiest sentiments humanity holds dear to-day sprang from that same instinct of selfishness innate in the nature of man, alike in savage or civilized society. To illustrate. Surely there can be no grander display of moral duty and heroism than furnished by the martyr going to the stake in attestation of his faith. But analyze the act. Look at it in the light of loss and gain. What does he lose? A little lease of life in this troublous, worthless world. "What profiteth it a man if he gain the whole world and lose his own soul?" What does he gain? Life everlasting in a world eternal in the heavens. He lays aside the corruptible for the incorruptible, the mortal for the immortal. Should he shrink from the fiery ordeal of a few minutes to save his soul from flames that ascend forever? He but exchanges the earthly for the eternal. His loss is little, his gain is infinit. He saves all that is precious to him, weighed in the scale of spiritual worth. Could the most selfish savage do differently, controled by the same convictions, subjected to the same circumstances?

And every form of faith the world has ever known, whether Pagan, Jewish, Christian, or Mohammedan, has been founded upon that same common instinct of selfishness, and each has had its martyrs. All hav borne both a threat and a bribe, and all been but systems of insurance against eternal calamity. Before religious tenets were reduced to writing, pagan peoples appeased their angry gods by personal sacrifice. Religious rites hav been merely means of gaining a great reward for a small service.

To recapitulate. The essential character of morals never changes. It is only the written words which are variable. In giving the golden rule Christ and Confucius only disagree in grammatical expression. We hav seen that as the progressiv tendencies of time broke down the barriers between family and family, tribe and tribe, nation and nation, the moral maxims gained a greater geographical range, and a fitness for all periods and places. Though their nature was ever the same, the scope of their application was determined by the circumstances of each age. Their purely local features were effaced by the changing conditions of life, till finally, in the course of centuries, they acquired a sweep so vast, and a significance so sublime, that they were regarded as divine decrees thundered from a sacred mountain.

The history of morals is the history of the physical, political, and social conditions of the race. It can only be read aright after a critical analysis of the agencies that hav caused or controled those conditions. As the Mississippi is made from waters which, if obstructed, would soon stagnate in pools, and dry up in the sun, and whose force at first is fit only to turn the toy mill of a child, but which, flowing together in a common current and fed from a thousand tributaries, finally form the Father of Waters that rolls on in growing might and grandeur to its great gulf and outlet, so the tide of moral truth, first fed from the feeble fountain of family fealty, then from the larger tributaries of tribal loyalty, augmenting through the ages with the evolution of empires and the expansion of human interests, at last becomes a torrent that moves with mechanic power the wheels of modern progress.

From ten thousand rivulets of restless life that hav fed the feelings, affections, and faiths of the race; from all the paths of duty in the past—paths wet with tears and stained with blood, and strewn with the sins and sufferings, the strifes and skepticisms of sepulchred generations; from graveyards gray with the ashes of ruins, and buried beauty, and moldered magnificence—dead heroisms, dead nobilities, and the wrecks of many a realm and splendid dynasty; from the alembics of change and conflict and inviolate law, and all the agencies that hav acted as forerunners of that "far-off divine event to which the whole creation moves;" from these, and all that hav given to human life its myriad complexity, moral truth has gathered its vitality and volume and adaptation to this teeming, this scientific, this many-sounding age of ours. The Sodoms and the Spartas, the Babylons and Jerusalems, and the debris of all the abodes of ancient sin and splendor, hav fertilized the seed-fields from which our virtues and vices hav sprung, and from which the moral harvests of the world hav been reaped. And our Bostons and New Yorks, crumbling in the countless crucibles of change, will present to the unveiled eye of posterity some such view as do the Athenses and Romes of antiquity to us; and our virtues and vices, our victories and defeats, our achievements and creeds, shall become but as the ashes of formless fossils spread upon the endless strata of existence, to be, in their turn, floated on by the floods of time to fertilize the fruiting faiths of the future.

S. H. PRESTON.

New York.

The Truth Seeker Annual for 1885.

We really thought the ANNUAL of 1884 was the very best, cheapest, and most excellent work of the kind ever published, and it will ever prove a most valuable book of reference. But we are forced to admit the miracle has been wrought, the seeming impossible accomplished. And it is no less wonderful than true that THE TRUTH SEEKER ANNUAL of 1885 exceeds in excellence that of 1884, and is so far superior to all others, American or European, that there is really no comparison.

Usually the references attached to dates in almanacs are dreary as useless. Those in the TRUTH SEEKER ANNUAL form a priceless encyclopedia of most important events, any one of which it would take hours to hunt up, even in the best indexed library.

The thirty-seven portraits of prominent Freethinkers are really magnificent. Any single one of the portrait plates is alone worth twice the price of the ANNUAL; while the articles from the pens of the most able workers for Secularism, are gems of thought on subjects in which all Liberals are most deeply interested.

Everywhere we find the ANNUAL in demand, and hear high encomiums on its many excellencies. Admiration for its perfections is only exceeded by wonder that it should be sold at so low a price as twenty-five cents. But this confers a boon on thousands of Liberals these hard time, for it would be a grievous deprivation if the price were even one quarter of its real value.

CHAS. B. REYNOLDS,
Chairman Ex. Com. National Liberal League.

Mr. Truesdell Vindicated.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Having waited nearly four weeks and seen nothing in disproof of the charges brought against Mr. Truesdell in THE TRUTH SEEKER of December 6th, I am prompted by inclination, as well as justice, to state my opinion, founded upon facts that by this time should be patent to the multitude.

It is not because I consider Mr. Truesdell incompetent to speak for himself, but because I wish to speak for myself, and leave the result with the readers of THE TRUTH SEEKER.

First, Mr Truesdell is accused of being "a fraud." Will his accusers please tell wherein he is a fraud?

Second, He is called "a liar." Will his accusers prove that he is a liar?

Mr. Truesdell says that he does the writing on the slate himself, etc., etc. Does he? If he does, he does not lie, neither is he a fraud. If he does not, then he is a liar and a fraud. Will his accusers show that he does not do it, by proving who does do it? I know some of them assert that diakka do it; let them prove it or hold their peace Mr. Truesdell says that Joe Caffray brought "the great materialized stone" into the circle-room and dashed it on the table, not spirits. Now, if "Joe" did not bring it in, let him come forward and prove that he did not, and giv those who are indorsing "Joe" proofs that Mr. Truesdell is a fraud and liar, instead of their scandalously asserting it.

I might go on detailing thus every trick Mr. Truesdell performs, he not only declaring that he does perform them, but, in many instances, showing how, as in the case of the Rev. Mr. Savage, and others, including myself; while the Spiritualists vehemently assert that it is spirits, not Mr. Truesdell, and that diakka (evil spirits) compel him to say that he does it. I again repeat, if he does not do it, he is a fraud and liar, because he says he does do it. Now let his enemies come forward and prove who does do it, or withdraw their accusations.

Residing in Syracuse in 1878–79, a neighbor of Mr. Truesdell, when some of the most startling of these phenomena occurred (the "materialized stone," for instance), and being well acquainted with him, and his family, I feel authorized to speak on this subject for myself, without any recent information or consultation with Mr. Truesdell whatever.

I will only add that the twelve articles in the Boston *Investigator* on "Bottom Facts of Spiritualism," commencing Sept. 5, 1883, signed "Justice," were from the experience and pen of ELLA E. GIBSON.

Jan. 1, 285.

A Noted Cook on the Griddle.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You are no doubt aware that a certain noted Jos. Cook, a reverend individual, made a theatrical tour of the United States last autumn. He was under a manager, I believe, and had his picture displayed in the windows and the usual newspapers puffs in advance. He was only to proceed as far as Puget Sound, but was persuaded to come to Victoria. The persuader was a guarantee of $500 by certain of our citizens. Mr. Cook, I need not say, is ostensibly a champion of Christianity, and of the lowly Nazarene who had not where to lay his head.

Mr. Cook, like most of our modern "followers of Christ," does not believe in this part of the performance, and by his practice condemns it and espouses purple and fine linen and plenty of money. But modern churchism clutches every straw, so the noted—I think I may say notorious—Cook appeared among us. He was taken to task in advance by the Spiritualist here in regard to his seance with the spirits at the house of Epes Sargent. After this seance, in his next Monday lecture, you may know that he told his audience of his experience, and said (see his own book, "Monday Lectures") that "Materialism had received its death-blow." In his lecture here, to a very slim audience, he admitted the reality of the phenomena, but said it was no more than the Bible taught and said about the evils of "familar spirits," etc., all of which I considered very fair, and worthy of being pondered by our modern Spiritualists.

But with a view to diagnose this great Cook a little better, the writer called upon him at the hotel. The local Methodist divine was present when I requested a private interview, but was refused. I turned to go away, when he explained why he did so, upon which I resolved to interrogate him. Knowing he had made a tour of the world, I asked him whether, on leaving Christian lands, he had not also left saloons and drunkenness. He did not answer me directly, but said that he "had received a letter from Canon Farrar, of London, calling his attention to the fact that wherever the Mohammedan religion was adopted sobriety prevailed." I asked him if he had not observed the same result under the influence of the Buddhic religion. He said "Yes," but seeing where I was about to place him, he charged me with bad motivs in coming to see him. I reminded him of his lack of charity. Seeing some defense was necessary, he said that Christianity, properly understood, would abolish intemperance. I said I hoped, then, that it would be understood in 2,000 years more. In desperation he resorted to the usual answer that these "heathen" religions hav bad, very bad, features also. I now asked him this: From an exclusivly *temperance* standpoint, what sort of a figure does Christianity cut, as compared with any other existing religion? This question placed the noted Cook fairly on the griddle, where I left him bowing me out in a very boorish manner.

E. STEVENSON, M.D.

Victoria, British Columbia, Feb. 1, 1885.

The Charity of a Christian Community.

"The suicide of a young lady schoolteacher at Emporia, Kansas, has brought to light a sad story. Miss Mary Larick, the teacher, was a stranger in the community. She was not very social, was morbidly sensitiv, and dressed shabbily. Her neighbors began to criticise and find fault. The complaints caused the superintendent of schools to notify the objectionable teacher that her resignation would be accepted. Miss Larick bowed to the inevitable, and kindly said in her letter of resignation that if she failed to giv satisfaction the fault was her own. The next day she took morphine and died, leaving a letter containing minute directions regarding the disposition of her effects. After her death it became known that she was not only supporting herself, but that she was the mainstay of an aged father, and was educating a young brother at an Eastern college. Little by little it came out that the poor woman had practiced the most heroic self-denial. During all the cold weather she had never had a fire in her room, and her bed was without blankets or sufficient covering. When the people of Emporia found out these facts they began to dimly understand why the discharged teacher broke down in the midst of her misfortunes, and put an end to her pain, anguish, and wretchedness. The dead woman's funeral was the occasion of considerable display, and the church was packed with people. But public sympathy came too late. After life's fitful fever the self-sacrificing daughter and sister sleeps well."

The above is clipped from a newspaper of the neighborhood. What a reflection on the cursed love of dress, vanity, and shallowness that prevail more and more in our money-seeking, sensual communities! In some Catholic schools the very sensible plan is adopted of compelling all who attend to dress in the very cheapest, but neat, comfortable, material, that is always within the means of the poorest. Thus vanity is checked, and the children of the poor are saved from being scorned by their little playmates. No doubt the worshipers of a shabbily dressed Jesus despised this shabbily dressed teacher, and taught their children to do the same.

Oregon, Mo. HOLT.

The Liberal Club.

The 368th regular meeting of the Manhattan Liberal Club of the city of New York was illustrated by maps. When the chairman arose to giv out the notice of meetings, and to remark upon the superiority of the literature on the table, it was observed that he was bounded upon the north by Algeria, on the south by Cape Colony, on the east by Abyssinia, and on the west by Senegambia. The Soudan, in orange-color, lay in the wake of the chairman, or just back of the chair of Mr. Wakeman, which is the same thing. Professor Rawson, who made the maps, sat upon the platform and viewed those works of art with manifest satisfaction.

The hall had filled up until there was standing-room only when Mr. Wakeman introduced Professor Rawson as the Ulysses of the club, who had traveled most everywhere, and who would now deliver a lecture upon the Soudan. Professor Rawson was saluted with applause as he arose to explain the map. Soudan, as it appeared from the outline given, is a country of considerable superficial area. It extends from the Atlantic ocean on the west to the Red Sea on the east, occupying nearly as much of Africa as the United States does of North America. It is three thousand miles one way and some fifteen hundred the other. The Nile river percolates through the eastern part. Professor Rawson said that he had been in the edge of the Soudan. There the soil was sandy and rocky, and rain was infrequent. The inhabitants expected but one shower a year, but that shower lasted five months. The tops of the mountains were invariably composed of rocks. Mr. Rawson while in Africa mentioned the fact that in Vermont, where he was born, the trees grew clear to the tops of the mountains. The Africans did not believe him and put him down in their list of liars. The nativs of the Soudan are colored people. The Mahdi, or False Prophet, who is fighting the English, is an Arab. He is a person of considerable agility and will make it tropical for his enemies. In religion the Soudanese are Mohammedans; those who follow the Mahdi believe him to be a second edition of the Prophet. Politically, these people are under the rule of the sultan of Turkey. Professor Rawson believed there was a prospect that they would sometime overrun Europe, as the Turks did in a former century. If Charles Martel had not met the Turks and defeated them in France, and if Sobieski had not defeated them in Austria, the professor said, they would hav occupied all Europe; the continent would hav become Mohammedan, and we should today hav that religion here instead of Christianity. Slavery still prevailed in Africa. The English government pretented to hav stopped the sale of human beings, but the prohibition worked about like our Sunday liquor law in New York. The trade is not carried on openly, but boys and girls are to be had for money

The lecture was full of information about Africa, and everybody listened with apparent interest. Some of the professor's reminiscences of his journey through the dark continent evoked expressions of incredulity among such as had not met with or heard similar experiences. Those who were romancers themselvs evinced no surprise.

When the address was concluded the audience fell to asking the professor questions about Africa, and Mr. Rawson showed himself as familiar with it as if he had farmed it all. Mr. Searing accused him of inaccuracy, and said he must hav drawn on his memory for his wit, and his imagination for his facts; for while the one was old, the other were both new and startling. He thought it would hav been better for the professor to say something about the wells in Egypt or about the English in the Soudan.

Dr. Graham explained that the English were in Africa looking for a market for the goods which they manufactured in excess of their capacity of consumption. The doctor then related a story that lay over anything Professor Rawson had told. He said he was among the foot-hills of the Black Hills when a cloud-burst came along and produced a freshet. Wagons loaded with five tons each of iron were floated off and were seen no more.

Dr. Kinget discussed the relations of capital to the Egyptian question. The trouble arose from European capitalists investing their money in Egyptian property and trying to collect rents.

Robert Blissert rather fervidly remarked, "I wish to God the Mahdi had a thousand tons of dynamite to blow every Englishman to hell." He also wished to God there was a Mahdi in Ireland. Mr. Blissert went through Egypt on his way to Australia with the British army. He saw enough of the English method of civilizing heathen to make him say, "From such civilization, good Lord, deliver me."

Professor Rawson followed Mr. Searing's advice, and talked about the wells of Egypt. These were 20 or 30 feet in diameter, from 150 to 300 feet in depth, and were of unknown age when Adam was a youngster. The wells were five days' journey apart. Mr. Wakeman wanted to know if the Arabs would work. Mr. Rawson instanced the mosks and minarets, numbering a thousand, in Cairo; and also the works of art in Spain. Mr. J. O. Woods inquired what age the inhabitants of the Soudan belonged to. Mr. Rawson: "The savage." Dr. Lambert: "Is the Sahara occupied?" Mr. Rawson: "It swarms with Arabs." Mr. Ormsby: "Is there any rent to pay there?" Mr. Rawson: "The rocks are rent sometimes." Mr. Ormsby: "Wouldn't it be a good place for those fellows to go to who don't want to pay rent?" The professor went on to tell some yarns about Egypt that must hav made Dr. Graham wish he had loaded his wagons with ten tons of iron instead of five. In closing, the speaker said he hoped the English people would civilize and inhabit Egypt. It was better that they, rather than the Turks, should occupy the houses of the Pharaohs.

The Bruno Statue.

Previously acknowledged,	109.25
H. A. Beamer,	1.00
J. Francis Ruggles,	1.00
Almond Owen,	1.00
George T. Hogle,	1.00
J. F. Green,	1.00
M. Hinkel,	1.00
Thos. C. Galloway,	1.00
R. Wade,	1.00
Total,	$117.25

Send further subscriptions to T. B. Wakeman, 93 Nassau street, New York city.

Tent Fund.

Previously acknowledged,	$48.50
J. Petty,	1.00
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Judd Griswold,	.50
O. Child,	14.50
G. H. Shiel,	1.00
M. Johnson,	5.00
E. Daheel,	1.00
Almond Owen,	10.00
Total,	$82.50

Certainly We Will Oblige.

From the Investigator.

A complaining person, who signs himself Fred Koezly, says in the last New York TRUTH SEEKER:

"I hav been a paying subscriber to the *Investigator* for twelve years, but as its editor refused articles in answer to Mr. Hill's, then I gave it up, as much as I liked it, for principle's sake."

Mr. Fred. Koezly forgets, owing probably to a short memory. He knows, as well as we can tell him, that we hav published many of his articles; and that in relation to his dispute with Mr. Hill, as we had given them both a hearing, we good-naturedly suggested that they had better continue their discussion privately, as we were much crowded. Mr. Hill, like a sensible young man that he is, took no offense; but Mr. Fred Koezly was very indignant, and stopped taking the *Investigator*, as he says, "for principle's sake"—a poor principle, we think, under the circumstances.

These are facts, and our friends of THE TRUTH SEEKER will oblige us by correcting Mr. Fred Koezly's misrepresentation, as possibly he may forget to do so.

Mr. Watts's Opinion of the Annual.

DEAR MR. MACDONALD: I hav just read, for the second time, the TRUTH SEEKER ANNUAL for 1885. It is truly a marvelous production, reflecting the highest credit upon its editor. The value of its contents can not be over-estimated, being instructiv, varied, and entertaining. Secularists will find it a library in itself, and a reliable standard for reference on all matters pertaining to the Liberal movement and its many phases of thought. I am glad to see the rapid demand its merits hav called forth. CHARLES WATTS.

A PORTION OF WHAT MISS WIXON THINKS.

Many thanks for the ANNUAL. In appearance and general make up it is an exceedingly bright and interesting volume, and from its pages one can obtain a clear and comprehensiv idea of the status of Freethought in America. In its picture gallery we meet many tried and true friends, and some new ones. I would like to make special mention of some of the articles, but as its low price must insure its entrance into millions of homes, all will be able to judge of their worth and beauty for themselvs.

SUSAN H. WIXON.

Lectures and Meetings.

W. S. BELL lectures at Bluffton, Ind., March 25th and 26th; at Sturgis, Mich., March 29th and 30th; at Burr Oak, Mich., March 31st, and April 1st; at Eaton Rapids, probably April 3d and 4th; and at Nashua, Iowa, April 12th, 13th, and 14th.

MR. WATTS writes to say that he was much pleased with the behavior of the audiences at the Welland debate. Throughout they were orderly, and indicated their desire to listen to both sides with the utmost impartiality. A pleasing feature of the gatherings was the number of ladies present, one-third being of the "gentler" sex. The last two Sunday evenings Mr. Watts has lectured to crowded audiences in Toronto, his subjects being, "Science and its Struggles," and "Evolution or Special Creation, Which?" Mr. Watts devotes the whole of March to Canada; he then lectures in Philadelphia, and goes to New York to see Mrs. Watts off to England. After this he joins Mr. Putnam for a Western tour. Our friends in the West will please note this.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

The Campaign Fund.

Previously acknowledged,	$3,420.44
Canada (per Charles Watts),	75.00
League, Saginaw, Mich.,	5.00
Collection, " "	8.52
A. D. Bechtel,	1.00
Charles C. Moore,	1.00
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Nelse H. Wheeler,	1.00
W. D. Wadsworth,	1.00
George Collins,	2.50
A Friend,	2.00
Total,	$3,528.46

News and Notes from the Field.

I shall not soon forget my delightful visit at Saginaw, Mich. There is a good number of Liberals here who, in spite of the divisions of the past, are still interested in the work that is going on, and will in the future make an able auxiliary of the national movement. There is no state more full of advanced thought than Michigan. It is one of the most prosperous states in the union. Everybody seems to be well off. There are many sources of wealth—mines, farms, forests, etc. The environments are favorable for progress and Freethought. Hard times are conduciv to revivals; plenty of business makes civilization, and that, of course, makes for reason and liberty. The civilized man takes to science. It is the barbarian that hugs orthodoxy.

I lectured at Saginaw Sunday, March 1st, to a good audience. Mr. Burnham presided, and made the following introductory address:

"The church," he said, "endeavors to place the Freethinker in a false position. It claims all the fruits of his struggle. The pioneer goes forth in search of truth. He sacrifices position, he endures persecution, and attains the truth. But no sooner is that truth welcomed by the world, and made popular, than the church comes forward, and, with theological assumption, claims to hav discovered this truth, and to be the real benefactor of the race. It is our duty to protest against this insult and injustice, to refute these falsehoods of the church—to place it in its true position as the opponent of human progress. To allow the church to wear these laurels that it has never won is to help fasten its superstition and tyranny upon the world. We must make the issue plain. Freethought is not an evolution from the church. The church has opposed it, and there is a radical difference. We must make that difference understood. We must be distinct in our thought. We must avoid using even those words which are dear to the human heart if they make vague our meaning. We must be crystal clear in our expressions of truth. We must maintain our dignity and our rights in the domain of human achievements. What we accomplish should be recognized as our own, and not be wrenched from the brow of Freethought to decorate the dark pathway of the church, and make it appear a benefactor when it is a stumbling-block. We are the soldiers of nature. We fight for nature against the supernatural. The supernatural must go, and with it the churches and religions of the past based upon it, and which derive from it their authority, and so tyrannize over mankind, and are the enemy of reason."

I then gave my lecture on "The Coming Demands of Humanity," which was well received. The response also to the League work was generous. This place will furnish an efficient troop for the grand army of the union.

I am sorry to say that Mr. Burnham has been, for the last few weeks, upon a bed of sickness. He has not been able to leave the house. He is now, however, recovering, and will soon be ready for efficient field work. He is in hearty sympathy with our movement, and will do his best for the success of the American Secular Union. He is one of our representativ men. He clearly understands the issues. He is thoroughly scientific. Once a shining light in the Methodist church, he has left behind every particle of the priest. He is a profound student of history. He has mastered the theologies and metaphysics of the past with passionate admiration of them, only, however, in the progress of his mind to come to the conclusion that they must be rejected, and science accepted as containing the only knowledge of which we are capable. He has a wide acquaintance with the processes and results of science. He is not only a brilliant orator, but a well-equipped teacher. He has stores of information upon the live topics of the day. He will not only entertain but instruct. There should be plenty of work for men of this sort, who hav sacrificed so much for Freethought, not only for the sake of what it destroys, but of what it builds, the noble and beautiful order which must be, and to help attain which is the highest inspiration of one's being, the noblest joy of life.

I hav had a refreshment of spirit indeed in this happy home with Mr. Burnham and his gentle wife, who has been a faithful companion through years of struggle, and whose mental horizon has broadened and brightened with his own. I look forward with joy to years of congenial effort, and realize more than ever the greatness of our cause when so many sacrifices hav been made for it; so much agony been endured. The fruit must indeed be glorious, for the grandest achievements come from the deepest sufferings. It cannot be that these ineffable hopes will fail; that truth shall not triumph; that su-

perstition shall not be destroyed; that science shall not make fair the advancing life of man. But even if these hopes do fail, better die with their ardor in our breast, and truth our only dower, than revel in the ill-gotten wealth of the dead past, and clutch with miserly fingers its false delights.

I am now in Cincinnati with Edgar C. Beall, author of that admirable work, "Brain and Bible." I find a good many Liberals in this city, and anticipate a successful meeting on March 15th at Robinson's Opera House, at 3 o'clock in the afternoon. I hope that all our friends in Cincinnati will do their best to make this advance movement a bright promis of better things to come. All who desire to co-operate can communicate with Edgar C. Beall, 27 Arcade.

They say that Lexington, Ky., is a very orthodox city; but it will hav a chance to know something of Freethought on Sunday next at the Opera House. There are good Liberals in this place who hav no fear of the popular theology, and the gospel of universal mental emancipation will not trail its banners in the dust.

On Sunday, March 22d, I shall be at Nashville, Tenn.

A certain professor at Jackson, Mich., has challenged Ingersoll and his disciples to a debate. He will hav a chance to try his steel and meet Charles Watts, or else show the white feather, and like the Arab "fold his tent and silently steal away," which is the fashion now with Christian warriors when the Infidel appears in flesh and blood.

March 5, 1885. SAMUEL P. PUTNAM.

Mr. Charles Watts in Debate.

Last week Mr. Charles Watts had a five nights' debate in Welland, Canada, with a reverend gentleman who is regarded by his own friends, at least, as the champion debater of the Dominion. Others will most probably entertain a different opinion. He is, however, a gentleman, judging from accounts to hand. One incident for which we can vouch is worthy of mention. Before the debate the reverend gentleman's friends announced their intention of challenging Mr. Watts wherever he lectured in America to meet their champion. After the debate they changed their minds and thought "sufficient for the day is the evil thereof." This fact tells its own tale. There is no doubt that the debate created great excitement in the district where it was held. We are pleased to learn that the reverend gentleman made an attack on the Nine Demands. This gave Mr. Watts an opportunity to show their nature and object, which by all accounts he availed himself of fully.

The following is the opinion of the local press upon the discussion. The *Welland Tribune*, dated March 6th, remarks:

The debate, between Elder Walker of Indiana and Chas. Watts, as champions respectivly of Christianity and Freethought, began in Orient Hall on Tuesday evening. Although the night was rainy, about 500 were present, including many from a distance. D. McConachie, Esq., was chosen chairman, and at the opening read the rules agreed upon. It was decided that the debate consist of five sessions of two and a half hours each, each speaker to hav two innings of one half hour each and a quarter hour each to close. J. Priestman, Jr., acted as moderator for Mr. Watts and occupied a seat on the platform. Among the Elder's friends on the platform were Rev. H. B. Sherman (moderator on his behalf). Rev. Chas. Martz, of Indianapolis; Elder White, of Cicero, Ind.; Rev. O. G. Hertzog, of Suspension Bridge; Rev. R. Stevenson, of St. Thomas, and Rev. Mr. Moote, of Rosedene.

The first three sessions were alloted to a debate upon the validity of Christianity, the proposition affirmed by Elder Walker being as follows: "That the Christian religion as set forth in the Old and New Testaments is worthy of acceptance on the part of all rational beings as true." The two last sessions were devoted to the discussion of Secularism, Mr. Watts affirming "That Secularism is sufficient to satisfy the needs of mankind without association with any form of theology."

The meetings throughout were crowded, the interest increasing in intensity to the close. The Elder is a shrewd debater, perfectly at home on the platform and possessing a keen sense of humor. Mr. Watts has made theological controversy and history life studies, and evidently had his case best in hand. Opinion among those who heard the speakers quite naturally differed as to their merits, according to bias and mental constitution, but the friends of the Elder can take this credit for him, that his opponent is probably the ablest living controversialist on his side in the world to-day. Having ruled religious controversy out of our paper, we shall not comment on the issues. To publish a full report of the debate in our paper is impracticable. It would probably occupy ten full issues of the paper. To publish a synopsis would not hav been satisfactory. The field gone over was so extended that all arguments and issues could not hav been touched upon, which would hav been objectionable to some of the interested parties. We thought at one time of publishing a report of the debate in pamphlet form, but were unable to obtain sufficiently definit particulars as to its extent and to learn whether either party to the debate intended publishing a report, in time to make arrangements for having a verbatim report taken, which alone (exclusiv of publishing) would hav cost from $75 to $100.

The audience seemed about equally divided in their support, judging from the applause.

"Elder Watts," his opponent called him, by a slip of the tongue. The F. T. champion grimly shook his head.

The champions deal each other hard knocks and plenty of them, but as a rule, like lawyers and editors, wind up by shaking hands over the "bloody chasm."

The Welland *Telegraph* of March 6th says: "The debate was attended by a very large audience, who patiently listened to both gentlemen. The Rev. Mr. Walker is a good debater, and logically places the Bible proofs and scriptural teachings, while we are bound to say that Mr. Charles Watts with great cleverness and force of oratory advances the theory of Freethought and science as opposed to gospel truths."

These notices appear to be very fair when we remember they come from the Christian side.

Arrangements are being made for another debate, this time in Montreal, between the Rev. Dr. Sexton and Charles Watts, to take place the first week in April.

THE WATTS–WALKER DEBATE.

MR. EDITOR: The long-talked-of discussion between Mr. Charles Watts, and Elder Aaron Walker, of Indiana, which has been casually mentioned in late numbers of THE TRUTH SEEKER, has just been concluded in this town. Public opinion is somewhat divided on the result, as it always is in such cases, but the masses are clearly unanimous that Elder Walker was greatly over-matched as a public debater, to say the least of it. His presence and manner were very *ancient*, his delivery not good, and his matter, for the most part, neither original nor relevant. Indeed, his best speeches were more properly *readings* from Voltaire, Paine, and others of their class; and this want of originality and tact had much to do with the general disfavor with which he was received. Mr. Watts, on the contrary, always appeared in good *form*, expressed himself with easy fluency, and was never *out of time*, or wanting in appropriateness of rejoinder. There were times when, perchance, his handling of the elder was just a little too vigorous, and yet it was, usually, granted as in order, unjust charges having been persistently urged by his opponent. The challenge, as your readers may already know, issued from Elder Walker's party, and his friends were upon the stage in full force and full of confidence. So confident, in fact, were they of their champion's superior ability, it was openly stated before the debate commenced that Mr. Watts would be again challenged, and still again, and again, to the end of the chapter, or so long as a Secular society could be found in the country. The result in this first instance, however, has, no doubt, corrected that mistake, and will save the elder and his friends from further humiliation by keeping them safely within the danger-limit. Orient Hall was snugly filled by the intelligence of the town and surrounding country during each session of the debate, and at each succeeding session a greater intensity of interest was evinced. And when it is remembered that these sessions were five in number, each two and one-half hours long, and that the people paid supreme attention throughout, the gratifying conclusion must be arrived at that Secularism is commanding that confidence and respect in Welland which its merits deserve. I may say, in closing, the most popular feature in Secularism appears to be the *non-denial* of God and heaven, although no assurance is given that either exists in fact. The admission of the bare possibility of such realities will win favor in any religious community, when pronounced Atheism would create a chasm so wide that the two systems might never grasp hands across it, or acknowledge anything whatever in common. Faithfully yours,

Welland, Canada, March 6, 1885. J. PRIESTMAN, JR.

The Cause in Canada.

The nearest approach to our ideal of a Secular society we found in Toronto. They hav neatly furnished rooms in the Opera House building—library and reading room, and small hall adjoining, seating about 150. The entrance is objectionable. The society need, and are now negotiating for, new, better, and more commodious quarters. They hav a small but excellent library, which is well patronized. All the Liberal papers are taken, THE TRUTH SEEKER being in greatest demand.

At all hours of the day members may be found at the society rooms, reading or studying. Every evening there is a goodly gathering. Classes are held in the hall, while the reading room is devoted to reading, sociability, interchange of views, and meetings of committees. They hav regular weekly classes —science, elocution, debating, extempore speaking, music, singing and dancing. Each quarter, a society social, comprising music, singing, recitations, and ball; public lecture every Sunday evening at Albert hall (which the society has hired for the year), the seating capacity of which is 700. Every week they gain additional members. All pay regular monthly contributions. On signing application for membership the amount to be contributed is written on the application card. No maximum is fixed, the minimum is 25 cents per month.

This society is a power for good. Its most earnest, self-sacrificing, and devoted member is the secretary, Mr. J. A. Risser, a gentleman of culture, zeal, and discretion. The cause throught the dominion is deeply indebted to his untiring, able, and judicious efforts. He is ably sustained by the genial, jovial President Evans, whose deserved popularity in business circles, despite his avowal and defense of Secularism, givs him great influence, even those who deplore his lack of piety conceding his worth, integrity, and public spirit.

The committee are aided by the wise counsel of those tried veteran and true Secularists, Piddington, Butland, Cook, McNamara, and the society is kept in advance of the times by the influence of young, energetic business men, the king of good fellows, Harrison, prince of conviviality and melody, Strange (the great Canadian music printer and publisher); Hicks, Gibbs, Allen, Edwards, and their colleagues forming a host of jolly good fellows. They hav intelligent, accomplished, earnest, zealous women, who prove able, reliable co-workers. When the new quarters are secured we look for large additions of the fair sex, without whom a permanent success is an impossibility.

OSHAWA—CEDAR DALE.

Mr. M. Brooks, a tried and trusty veteran in the cause of reason, right and truth, is the leading spirit in this section. There is a very large number of Liberals in this vicinity—a sprinkling of mollusks, but the greater number with well-developed vertebræ, who dare maintain their right and think for themselves.

We had a very interesting meeting at Oshawa Opera House, Monday, Feb. 23d. The lecture commenced at 8 P.M. From its close at 9 until 11:30 we were kept answering questions. All seemed to consider it a very profitable meeting. We remained over Tuesday the 24th, visiting among the friends, urging united, energetic action, and in the evening held a meeting at the hospitable mansion of Brother Samuel Brown, for the purpose of effecting organization. Seventeen were present. After much deliberation and discussion, all fully realizing the importance and grave responsibilities organization involved, a society was organized. Officers and also vigilance, educational, and social committees were elected, and it was arranged to inaugurate a regular science school on Sundays, with especial view to attracting and benefiting the women and children.

There is splendid material in Oshawa, and vicinity for a powerful society. They hav young men of culture and high reputation, and the greater desideratum, intelligent, energetic, fearless, noble women to aid in carrying on the work. We predict for them a glorious future.

HAMILTON.

This is the city of mollusks. Merchants, lawyers, doctors, business men generally are fully convinced, but lack backbone to stand erect. They cringe and fawn at the feet of bigots they despise. The church accepts their homage and their money. Strange that men should be so blindly foolish as to sustain churches, paying and aiding the forging of chains that hold them in bondage. How grand and noble the lives of such men as Littlehales, Maddocks, and others, who gain the respect of all classes by their frank, consistent course. The skilled laborers in Hamilton are the most independent, and take the lead in all that pertains to either civil or religious liberty.

We delivered two lectures here, Sunday, March 1st, in the afternoon on "Facts and Fallacies;" evening, "Why I Left the Pulpit." We were much pleased and surprised at the large attendance and liberal collection. As a sample of the interest evinced by the readers of THE TRUTH SEEKER, it might be mentioned that Mr. John Young and son came fourteen miles to the lectures; Mr. McClement and wife, nine miles.

After the lecture in the evening we held a meeting with friends and urged practical organization. They had a nominal organization; some time since had elected officers; and there an end was reached. We succeeded in arousing quite a degree of enthusiasm, which was manifested by pledges from all to meet every Sunday. A suitable hall in Larkin Block was engaged. With an able leader like Mr. Littlehales, and energetic workers like George Maddocks, vertebræ must rapidly develop, and a spirit of emulation must be evoked, so that the Hamilton Society will force Toronto to look to her laurels.

THOROLD.

We had glorious success at Thorold, under the auspices of those most devoted and energetic young champions of Secularism, Andrew Hansel and Harry N. Higgins. On Monday, Mar. 2d, Odd Fellows' Hall was crowded by an intelligent and very attentiv audience. We spoke on "Salvation," and are fully convinced it resulted in saving some from the curse of bigotry and the terrors of superstition.

After the lecture we repaired to the parlors of the Mansion House, where, despite the late hour, a very large number of Liberals assembled for the purpose of discussing the best methods to advance the cause of Secularism. It was decided to organize. Able and efficient officers—also vigilant educational and social committees—were unanimously elected. All were deeply interested in, and decided to secure, a Secular library. The matter was referred to the educational committee. Donations of books, addressed to J. Cleveland, secretary, Thorold Secular Society, will be appreciated.

We received from all the friends in Canada the kindest welcome, and the most generous hospitality; and long for the time when it may be our happy lot to again visit those we met as strangers and left as friends. CHAS. B. REYNOLDS,

Chairman of Ex. Com. National Liberal League.

REYNOLDS AT HAMILTON.

MR. EDITOR: It is with unfeigned pleasure I inclose $3, for a year's subscription for the gentleman whose name I inclose. I hav also to tell you of the success of your enthusiastic coworker, ex-Rev. Reynolds, who lectured here yesterday twice to large and appreciativ audiences, who manifested their delight by hearty applause and at the finish of each discourse bought up all his books, or nearly so. The seed sown here by Messrs. Watts and Putnam is beginning to bear fruit, as you will find from Mr. Reynold's report of his visit amongst us, by the number of trial subscribers to THE TRUTH SEEKER. Whilst we hav such men at the head of the movement as Ingersoll, Watts, Putnam, Reynolds, and Remsburg, and not forgetting yourself, we can afford to laugh at the puny efforts of those champion blatherskites, Talmage and Father Lambert, to arrest or stop the march of the stalwarts who are in the van with the car of progress, determined to push it ahead, notwithstanding the hooting of the owls who rave and declaim at our champions from their "cowards' castles," but who dare not come down from their perch and defend their mythical superstitions before audiences even of their own sects on a public platform if they know they are likely to be questioned as to the verity of their own belief. A few years ago literal fire and brimstone sermons only were preached. They hav almost discarded that kind of preaching, and their only theme now appears to be about those know-nothing Agnostics. Yet they continue to pound and rave as of yore, and it is still fire and brimstone in the Sunday-school, but not in the church to the elder children. Yet a few years, when the church will become what H. W. Beecher said in his lecture on Evolution—"schools of morals." All hail that day.

Yours for the whole truth, GEO. MADDOCKS.

Hamilton, Ont., Feb. 3, 1885.

"UNDER the head of 'New Books,' THE TRUTH SEEKER says, 'E. C. Walker has collected from that paper a number of articles, and published them in pamphlet form under the title of "Practical Co-operation." The articles were written by Mr. Walker, but if the editor will notice the pamphlet more closely he will see that it was published in the *Liberal* as suggestions to the people of Liberal in their proposed co-operativ movement.—*Missouri Liberal.*

We are pleased to make the correction.

WE are under obligations to B. F. Gove, De Witt, Iowa, for a report of the religious condition of his county jail; to John A. Geeting, Washington, Ind., for the directors' and officers report of the Indiana State Prison, South; to E. A. Vidal, Sarnia, for the report of the inspector of prisons for Ontario; to F. W. Beardsley, of Birmingham, Conn., for the report of tho Meriden, Conn., Reform Schools; to J. B. Curtis, Joliet, Ill., for the report of the Illinois State Penitentiary. We would like to be under the same obligation to every Liberal who can do us a similar favor.

Communications.

The Chicago League Still Living.

It was my intention last year to send my congratulations to THE TRUTH SEEKER for its very handsome ANNUAL of 1884, feeling that every Freethinker was under additional personal obligations to your company for the labor and expense involved in the publication of so useful, creditable, and commendable a work. Whatever I might hav felt then is now increased in proportion to the surpassing excellence of the elaborately illustrated ANNUAL for 1885, it being to me a matter of astonishment that it can be published for the money. If it is properly appreciated even as a literary work, aside from its intrinsic value to Freethinkers, your orders will reach the tens of thousands, and it is my earnest desire that they may.

While most Liberal papers hav some special excellence not presented in others, and while I hav not always been in sympathy with your views regarding the policy of the National League, I must say that for a long time I hav felt THE TRUTH SEEKER *absolutely indispensable.*

After nearly ten years of activ but almost fruitless endeavor, so far as lay in my power, to educate and elevate organized workingmen to higher conceptions of their political rights and privileges—a consciousness of their own powers—I came to the conclusion that intellectual emancipation must precede industrial and political emancipation; that intelligence can not be held in slavery, and that men who will *not* reason *will* be ruled. Since coming to that conclusion I left the various labor organizations and devoted myself to the League and the work of mental liberty. In the League it has been my chief aim in the past to urge Freethinkers, as such, to declare for such principles as would inspire the working classes with the knowledge that for their political and industrial salvation they must look to the defenders of justice on earth—the Freethought host.

But experience is the best schoolmaster, and it is regretfully that I admit that the many divergences of opinion as to what will bring about desired reforms (and, in fact, what is reform?) preclude all possibility of our uniting on any rational basis. As Freethinkers we must be evolutionists; as evolutionists we must accept the law of growth or development; that development is the result of intelligence, and anything that does not work through that means does not recognize the aphorism that "thoughts rule the world;" and that in this country it is our political privilege to modify or change any thought that is injurious or outgrown. In contradistinction to this view is that of the Anarchists, who would annihilate all opposition, not by reason, argument, or education, but by dynamite; who go back to "brutal, barbaric force," who howl for "the abolition of all government," not its purification; who find it pays them better and is much easier to excite the passions and prejudice of the masses than to arouse them to a sense of reason and a recognition of their own responsibility as citizens in continuing the inequalities of which they complain. The only danger is that the poor, unbalanced idiots who listen to these harangs may do some damage; the professional agitators will do no worse than talk. There is nothing more detestable, in my imagination, than these fellows who will by their talk constantly urge upon others what they dare not attempt themselvs. Taking all these things into consideration, I hav to acknowledge the wisdom of the National League in confining itself to its first principles, and leaving its membership to interest themselvs as they choose.

While I am and hav been greatly interested in the discussion of all social problems, it strikes me that these ignorant harangs are far worse than no discussion at all, and that is the view the Chicago League has lately taken of this question.

On Feb. 8th Col. A. J. Grover gave us an able lecture on "Rum and Theology," which was given a column report in the *Times*. Mrs. D. F. Harrison propounded the conundrum the following Sunday, "Can we Reasonably Hope for Immortality through Christ?" and answered it herself emphatically in the negativ. Last Sunday Mr. L. H. Sawyer lectured on, "Is Religion an Inherent Principle in Mankind?" Mr. Sawyer is one of the most philosophical thinkers in our League, and his lecture contained a great deal more than it was possible to digest. This evening Dr. J. H. Randall, formerly of New York, will recount "The Myths and Superstitions We Hav Left Behind." The doctor has devoted some years to the rostrum, and is an able and accomplished speaker.

One of our legislativ members is about to present a bill for the taxation of church property, and we are having the bill framed. Judge Henry Booth, dean of the Law School, has promised the writer to attend to that matter.

We hav appointed a committee to look up whatever statistics can be obtained bearing upon the amount of ecclesiastical property untaxed in the state of Illinois. Let me here state that any readers of THE TRUTH SEEKER, especially those in this state, are invited to forward me any information they may hav on this point. Wednesday evening next we hold another social, literary, and musical entertainment and dance. I will giv you from time to time items of interest relativ to our League.

Chicago, March 1, 1885. E. A. STEVENS, Pres.

The Church of the Future.

The following paragraph was contained in a reliable daily newspaper of this city of the 18th inst.:

ASH WEDNESDAY.—To-day is Ash Wednesday, the beginning of Lent, the season of abstinence, penitence, and devotion, which continues for forty days. In the Catholic churches to-day the officiating priest signed the foreheads of the faithful with a cross made by his finger, dipped in the ashes of last year's palm, burnt for that purpose. The services in the Catholic and Protestant Episcopal churches were well attended.

Is it not to be wondered at that in our age persons claiming to be civilizsd submit to and commit such humbug? How long will it take yet until the Church of the Future will be established in this free country? By the Church of the Future a church is meant in which all preaching or teaching is strictly based upon truth and honesty. In the Church of the Future the resources of the preachers or teachers will exclusivly be reason, common sense, and morality. In the Church of the Future the preachers or teachers will find these resources only in their own heads and hearts. The Church of the Future will disregard the Bible, which is not an American book, but a product of foreign lands. The Church of the Future will reject the compulsory celibacy of the priesthood, because, according to the American principle of equal rights to all in all matters of public concern, of which matrimony is one—being recognized and protected by law—every man in this country is entitled to found a home and family. The Church of the Future will oppose the claim of power in this country of a (foreign) spiritual potentate, because it violates the American Constitution, which ordains a republican form of government for every state of the Union. The Constitution of the United States grants full and absolute religious liberty and liberty of conscience to the American people. The Church of the Future will liv up to this freedom in this country, recognizing no other authority for true religion than the eternal laws of the human mind and of the human heart. The Constitution of the United States, the supreme law of the land, grants full and absolute religious liberty and liberty of conscience to the American people, and renders religion and its exercise a strictly private affair.

Washington, D. C. JOHN GEO. HERTWIG.

The Catholics and the Schools.

"The Judges of Faith and Godless Schools. A compilation of Evidence against Secular Schools the world over, especially against common state schools in the United States of America, wherever entirely withdrawn from the influence of the Authority of the Catholic Church. Addressed to Catholic Parents by Rev. Thomas J. Jenkins, of the Diocese of Louisville, Ky., 1882; published by Thomas D. Egan, New York Catholic Agency, 33 Barclay street, New York city."

Such is the title page of a book your correspondent purchased of the publisher at his place, 33 Barclay street, New York city.

This little book of 106 pages proves beyond all doubt that the Catholics of the world hav entered into a conspiracy to destroy the free educational institutions of the world, if they cannot subvert them to their own use.

As Liberals we hav the most to fear from any interference with the public schools. It necessarily follows that these schools, founded and sustained for the benefit of all, will be kept freer of all that is decidedly objectionable, because sectarian in its nature, than any schools except those especially supported by Liberals. In the first paragraph the author complains that the old world is disturbed by the cry that:

"The people are educated up to their power and demand a voice in their own government."

The third chapter of the book opens with these words:

"Another supreme evil following from the attendance of Catholic children on schools of public instruction, in the United States, the consideration of which alone would, or should, be enough so deter Catholics from sending their children there, is the constant association with ill-bred, unbelieving, and immoral companions."

Chapter six is entitled:

"Secular, or state schools condemned by the Bishops of Christendom."

In chapter seven we find this very interesting matter:

"In the Pastoral Letter of the Third Council, Cincinnati (1861), the fathers explain what the (perverting) influences are, and what the character of their results: Under the influence of this plausible but most unwise system (of common-school education), the rising generation has been educated either without any definit principles at all, or with false, at least more or less exaggerated and fanatical, principles. The system itself, if carried out, is well calculated to bring up a generation of religious indifferentists, if not of practical Infidels; and if not carried out, its tendency is to develop false or very defectiv, if not dangerous, religious principles. The facts, we believe, sufficiently prove that the influence of any common school has been developed either in one or both of these directions. Listen, then, Catholic parents, to what has been solemnly announced in the Plenary Council of Baltimore, held in 1866, at which were present seven archbishops, thirty-seven bishops, two procurators of bishops, and two mitered abbots—the largest conciliar assembly, we are told, from Trent to the Vatican Council."

Thus speak the forty-four august fathers and the four representativs of bishops:

"Such is the nature of the system of teaching therein employed" (referring to the public schools of this country), "that it is not possible to prevent young Catholics from incurring through its influence *danger to their faith and morals*, nor can we ascribe to *any other* cause that destructiv spirit of indifferentism which has made, and is now making, such rapid strides in this country, and that corruption of morals which we hav to deplore in those of tender years," etc., page after page.

"We will introduce first the oldest archbishop of the church in the United States, therefore the patriarch by age of our hierarchy, the Most Rev. John Baptist Purcell, archbishop of Cincinnati, who in his Lenten Pastoral of 1872, after speaking of other matters, thus pronounces in decided favor of our thesis, and in almost the self-same words we hav used:

"'The Catholic school is the nursery of the Catholic congregation. The one should stand under the protecting shadow of the other. This duty they do not discharge who send *not* the children under their care to a *Catholic* school when in their power. We see not how they, who wilfully and deliberately neglect this duty, can worthily approach, or be conscientiously admitted to, the sacraments,'" etc. (p. 60).

It is apparent what the zealous old archbishop wanted the millions of money which he misappropriated to accomplish. When the Catholics of America had so far advanced under the influence of the common schools that they objected to giving their hard-earned money in a golden stream of millions to found and sustain schools in which nothing was to be taught save the alphabet, the Catholic catechism, the titles of their lazy priests, and mathematics sufficient to count the beads on their rosaries, then the "venerable Most Rev. John Baptist Purcell, archbishop," thought it was about time to help himself. How like slaves the Catholics of America hav allowed themselvs to be plundered, without rebellion, is to every independent man a picture of depravity.

What hav the lords of England done to Catholics that can for a moment be compared to the monstrous treatment their own church has bestowed upon them? When robbed, they resist not. Now they are commanded to send their children to the schools they hav been robbed to build and support, under pain of exclusion from the sacraments, and they will go down on their knees and obey. There is not one word in all this book in praise of the thorough instruction of the common schools of our land—no appreciation of the fact that many a Catholic young man who is now a competent business or professional gentleman would be a shoveler in some railroad construction gang but for what the common schools hav done for him in spite of the protests of his spiritual advisers.

I trust you will procure for your readers copies of this "Godless Schools" as they may order them. It is full of instruction and encouragement for all Liberals.

LIBERTA.

HOW TO INSURE GOOD EDUCATION.

The education of the general body of the people in every state and territory throughout our nation ought to be made the paramount aim of every citizen in our land. Now, whatever conduces to the great end and object ought to be taken into consideration. Let anyone acquainted with the statistics of 1880 see and note the fact that there are six millions of illiterate people in our midst who wield the power of the ballot-box. And then see what a power for evil there is in the hands of designing politicians. Now, to arrest this evil, I would propose a plan as follows: That the general government appropriate a fund for school purposes, similar in principle to our national banking law. Let the several states draw from the general government enough funds to carry out their several educational facilities, so that every child in our country shall receive a fair and liberal education, sufficient to meet the requirements of an enlightened community. Now, to meet this demand, how, and where, is the great thing needful, called money, to come from? My answer is as follows:

Let the general government print and stamp notes, similar in form and capacity to our national bank notes, with this difference: instead of calling them national bank currency, let them be called national school currency, each state giving their several bonds for their redemption. Let each county in each state again divide up their several counties into school districts, and supply these several school districts with funds to build, equip, and carry on their several schools. Then let each school district tax its inhabitants for the repayment of these monies borrowed, say at the ratio of ten annual instalments. Now, one of the most important items of this system would militate against the monied interests of our bankers, for the school monies would bear but a very small per centage, say two per cent, which would reduce the bulk of our borrowed monies, in as much as it would place on the monied market a greater volume of specie.

There are two items that ought to be added to this principle of supplying the educational facilities of our country, and they are: 1. The general government ought to receive these notes for all dues against her. 2. They ought to be made legal tenders only in the several states—as, for illustration, if Nebraska borrowed ten million and gave her bonds, let the notes be printed especially for her own state, just like

any individual bank, and let these notes be legal tender only in Nebraska.

This subject could be expanded, but sufficient is given for your general readers to see its main drift.

Palmyra, Neb., Feb. 20, 1885. JOHN S. MAIBEN.

EDUCATION MUST BE LIBERAL.

Nearly all civilized people, especially nativ Americans, admit the importance of education. They all realize that every child should hav at least a fair common school education. But it is nevertheless a fact that far too many intelligent people hav fallen into a habit of speaking of this matter in a sort of stereotyped way, "Oh, yes, of course education is a good thing," and straightway the subject is dismissed and temporarily forgotten. I want Freethinkers all over this broad land to wake up to the fact that we are more directly concerned in this matter than any other class, although the Protestants will work substantially with us, so far as the maintenance of common free schools is concerned. Education is the mighty instrument by which the mists of superstition must be dispersed and mankind elevated. All generous persons of ordinary intelligence and education are amazed when they see statistics of illiteracy in this boasted land of enlightenment, but I now appeal to every Freethinker to impress on his memory the fact that this illiteracy is increasing. This is ominous of danger to us. Liberalism cannot flourish on the soil of ignorance. Our plain duty, then, is to make still greater efforts and sacrifices for the cause of education. As Mr. Green has already intimated, the time has arrived for the erection of a Freethought college. Whether Mr. Green's offer is accepted or not, the subject should not be allowed to drop. Possibly Salamanca would be as good a place as any for the college. And good care should be taken that the Girard College experience is not repeated. No person should be employed in or about the institution who is not known to be an outspoken Freethinker. A simple promis not to read the Bible or pray in the building, and not to teach any sectarian doctrin, will not do. No possible chance should be left for the entrance of wolves. We are justly and properly demanding the exclusion of the Bible from the public schools, and it seems as if we ought to be satisfied if that demand should be conceded, together with the exclusion of every sort of religious ceremony, but there is still another "long-felt want." The Liberal teacher is forced to teach Christianity, though the school contains no Bible, and no religious exercises are even hinted at. But how? Because it is in the school-books. I hav never seen a set of school-books that did not contain more or less Christian teaching, some of them having a large number of Bible stories and quotations from that dear old book. Where the school-book says that God or David or Moses did so and so, or Christ is represented as the savior of all mankind, the teacher must allow these statements to pass unchallenged during the whole term or else declare them erroneous. If he does the former he indirectly teaches Christianity; if he does the latter he weakens the pupil's confidence either in himself or in the books, and this, as everybody knows, is extremely detrimental to the pupil's advancement. Besides, a storm is quickly raised among the patrons of the school. I speak what I know, for I hav spent some years in the schoolroom, teaching the "young idea," and I hav enconntered these embarrassments a considerable number of times. We want a new set of books, prepared by Liberals, and a new college. I trust that every friend to our cause who can aid even a trifle in the work of education will consider it a solemn duty to do so. This is not a secondary but a vital question. Success is ours if we can rouse the indifferent ones.

N. G. W.

Dr. Watts Not a Plagiarist.

If Dr. Isaac Watts were living, he would be amused to learn that he has been accused of plagiarizing from the pagan poets. In THE TRUTH SEEKER of Feb. 14th Mr. Butland parallels two of Dr. Watts's hymns with what he alleges to be two pagan ones written 2,000 years ago, and says they are exact copies. The exactitude fails to appear in both cases. But if Mr. Butland had been familiar with Watts's hymns, he might hav found an exact copy of the hymn which is erroneously alleged to be plagiarized from Æschylus. The hymn, which I quote from memory, runs thus:

"Lo, streaming from the fatal tree,
His all-atoning blood;
Is this the Infinit?—'Tis He!—
My Savior and my God.

"Well might the sun in darkness hide,
And veil his glories in,
When God, the mighty Maker, died
For man the creature's sin."

On page 194 of Taylor's "Diegesis" this hymn is paraphrased by changing, in the fourth line, "my Savior" to "Prometheus," and, in the seventh line, "mighty Maker" to "great Prometheus." And Taylor's prefatory remark has misled many readers to infer that the paraphrase is a translation of a poem by Æschylus. Taylor does not say so—only that "a worshiper of Prometheus would look in vain through all our collections of sacred poetry for a single idea which his own forms of piety had not suggested, or a single phrase whose reference would not seem to hav as direct an application to the god-man of Æschylus as to the Jesus of the evangelists."

ANTICHRIST, A.M.

P.S.—Monsignor Capel's first name, I believe, is not George. He, therefore, was not the intimate clerical friend of Buckle; but he is, nevertheless, one of the clergy whose evil influence, in Buckle's opinion, has far outweighed the good they hav done.

ANT.

Man's Inseparable Relation to the Land;

AND HIS NATURAL, INALIENABLE RIGHT TO ITS USE.

The relation of each person born into this world to the land is that of a helpless, new-born child to its mother. Man is the natural and highest developed product of the land, and can no more exist without its use than can the new-born babe exist without the use of its mother's breast. And how it is that mankind hav lost sight of this all-important truth, or rather up to this time hav failed to discover it, is a problem not very encouraging to thinkers. And yet, in my opinion, it is the basic and all-important problem that must be rightly solved, fully understood, and correctly reduced to practice, before any considerable improvement of the condition of suffering humanity can be accomplished. Why is it that this overshadowing problem has received so little attention in the past? And why do not the workers and thinkers of to-day giv it the attention it demands of them? Is it not largely chargeable to our educational institutions, or methods, that are handed down to us from generation to generation, both political and religious, that constitute church and state, cramp, mystify, and circumscribe our minds in a very limited circle by working on our fears, and holding up to us the terrible tortures that will be meted out to us by their imaginary vengeful God, if we dare think and speak beyond the beaten track and well-fixed boundaries of old conservatism, and its unscientific, uneconomic, unendurable, demoralizing, oppressiv institutions?

What hav these twin sisters of oppression done for humanity during the 10,000 or more years of paganism, and Jewish predominance, or the nearly 2,000 years of Christian existence? Hav they not fought science all along the line from its earliest introduction to the present time, and placed obstacles in the way of obtaining reliable, useful knowledge—the very means that nature has ordained to banish superstition, ignorance, poverty, violence, bloodshed, vice, and crime of every description from the face of the earth? These brazen-faced, self-constituted leaders, and teachers of old conservatism hav continuously and persistently taught the useful masses of mankind that their imaginary vengeful God has created this earth, and appointed them his special agents to teach mankind the will of God, and the way to heaven, and they took particular care that the lands were parceled out to the kings, priests, and their favorits, while they taught the people that it was sinful for them to think how they could make themselvs comfortable or happy here, but it was their highest duty, and very pleasing to God, to think how they could make themselvs very comfortable and happy after they were dead, and in that way they hav succeeded too well in keeping the useful classes from considering and understanding their rights and duties, and, thereby, throw off the cruel oppression that has so long been put upon them by said heartless leaders and teachers.

As the land is the only source from which men can draw their means of subsistence and supply their wants, and as the land is the product of nature, and a free gift to the race, what right or guarantee has any person to liv at all if they hav not the natural right to the use of as much land as is necessary to supply their wants?

Much could be said in support of the above axiomatic statement, but if there are any truths that are self-evident, the above, we think, belong to that category. And we are satisfied to submit them to the earnest consideration of all fair-minded persons.

WM. ROWE.

The Mormon Question.

In the "good old days of Adam and Eve," days when David ruled, and Solomon, and the historic kings of Persia and other oriental countries, polygamy was not only in the ascendant, but honor and glory and power here centered. The potentate who could own and support the most wives in royal magnificence was reverenced as master. The Old Testament of the Jews, that forms the substratum of Christian faith, nowhere condemns or punishes polygamy. Nor does the New emphasize an antagonism here. As to scriptural authority, the Mormons hav the vantage-ground.

It is right and just to antagonize every law and institution, whether biblical or not, which fetters our humanity. There can be no division of sentiment as to the moral status of Mormonism. It is an animalized religion, debasing especially to woman, in that she virtually becomes a slave in a harem. The question for solution is, how shall we meet it without doing violence to constitutional and inherent rights? The facts of history ought to make us considerate as to a policy here, for, among all nations and in all periods of civilized time, persecuting a sect has been the feeder of its growth.

What, then, can be done to uproot this oriental custom and practice? Bring to bear the evolutional force of a better education. Let the government step in and regulate the school system of Utah, interdicting polygamous instruction, and instilling into the affections of youth correct ideas of personal sovereignty till they can appreciate and apply the principle of sex equality under the law. Let the government also interdict the emigration thither of swarms of European proselytes, classes who are incapable of making any other shift for themselvs than to become Mormons in the "promised land of saints." Let the New England policy, just developing, be encouraged to settle and occupy Utah with men and women from the states who can plant there free and better institutions. These instrumentalities, operated by corresponding laws and judicial renderings, will, with patient endeavor, without the bloody hand of persecution, evolve into that individual freedom and republican fealty which constitute the nobility of American citizenship, and leave not a vestige of Mormonism behind.

J. O. BARRETT.

"Catholicism Ruined Ireland."

To Patrick Ford, Editor of The Irish World: I find the above quotation in a book notice in THE TRUTH SEEKER of Feb. 7th. For many years I hav cursed England as the sole cause of Ireland's calamities. If Catholicism, instead of England, has "ruined Ireland," I honestly wish to know it. And I honestly and earnestly wish a reply by your pen through the columns of THE TRUTH SEEKER. Your friend,

Newport, Me., Feb. 10, 285. SEWARD MITCHELL.

The True Inwardness of It.

From Puck.

On the face of it this "Freedom of Worship" bill is an innocent affair. It simply provides for the representation of the various religious organizations among the spiritual instructors in a public institution of charity. It is really a specious scheme to enable the Roman Catholics to capture proselytes in the House of Refuge. This is a bold statement of the case; but it is accurate in spirit. If the bill becomes a law, every Catholic child living at the public charge may be put under priestly care, instead of taking his chances of morality, as at present, under the guardianship of the regularly appointed chaplain of the institution.

A Catholic certainly has the right to be as much of a Catholic as he sees fit. But the trouble with the Catholic is that he has an unholy desire to make other people Catholic. The House of Refuge is filled with children of various sects and races. The public's charity makes no distinction between these children. The object is to bring them up to be good and decent citizens. It has nothing to do with making them Catholics, or Methodists, or Episcopalians, or Jews. If they are sick, they may hav the religious ministry of their own or their parent's choice. But a public institution, supported by the taxpayers at large, is no place for the inculcation of sectarian doctrins. If the Catholics wish that their pauper children shall be brought up in the Catholic faith; if the Presbyterians wish that their pauper children shall be educated as Presbyterians, it is the business of the Catholics and Presbyterians to provide their own schools and houses of refuge.

This is a lesson which the heads of the Catholic church in America are very slow to learn. They cannot understand that their propaganda is an impossibility in this country; that it is absolutely opposed to the spirit of our people. Such attempts as the present they hav made over and over again. And such attempts are as unwise as they are cunning. Our newspapers hav, over and over again, told the public what this "Freedom of Worship" bill means. It ought to be called "A Bill to Afford Opportunities for Catholic Proselytizing in the New York House of Refuge." It is designed to giv the priests a chance to make Catholics of any children whom they may see fit to claim as their own—any children whose shiftless or ignorant parents may be bribed or bullied into declaring themselvs Catholics. And it is no part of the business of our state government to giv that chance to the ministers of the Catholic or of any other denomination.

Between Two Thieves.

A skeptic in the city of W———n, being nigh unto deatb, was persuaded to allow a clergyman to visit him. Either by mistake or otherwise, two men of God came, Dr. S——d, a Presbyterian, and Dr. N——n, a Methodist. They met in the parlor, and finding that each came on the same errand, it was agreed to let the sick man choose which he would hav. He sent down word that he wished to see them both. They entered his chamber, and at his request took seats one on each side of the bed. Then the sick man said, "This is the way I want to die—just as Jesus did, between two thieves."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - MARCH 14, 1885.

The "Freedom of Worship" Bill.

The efforts of the Catholics to induce the legislature of this state to license the Romish church to set up altars and confession boxes in our state reform institutions are more strenuous this year than ever before, and bid fair to be attended with success. The institution particularly aimed at is the House of Refuge on Randall's Island, to which are annually committed several hundred children of Catholic parents. The Elmira Reformatory and other state institutions already hav Catholic as well as Protestant chaplains. The existing state of affairs regarding religion in the House of Refuge is that ministers are invited to speak to the inmates on moral topics, and the board of trustees allow the "glittering generalities" of Christianity to be included among the teaching of ethics. The board claim that no sectarian dogmas are taught, but this claim is not in accordance with fact. The "Manual of Devotion," used in the services of the House of Refuge, recognizes Christ as the son of God, and refers to him as the "Comforter." This is orthodox Protestant dogma, and is opposed to the belief of the Jews, some of whose children are in the House. The Catholics, while allowing, that this, as far as it goes, is all right, contend that a great many points essential to true Christianity are omitted. The services are, therefore, sectarian. In addition, a Protestant clergyman resides on the grounds, has a salary and house rent free, besides being supplied with coal, gas, etc., at the expense of the state.

Three bills relating to this subject hav been introduced at Albany. The main difference between them is that one, in addition to compelling the managers of such institutions to provide suitable accessories for the performance of religion, also provides for the payment of priests. This bill has the support of Bishop McQuaid, of Rochester, who is one of the most impudently intolerant officers of the Romish church. It is not likely, however, to pass; the more moderate, or rather the more sly, of the supporters of the "freedom of worship" bill being content at this stage of the game to simply get a foothold in the House of Refuge. They will bleed the treasury afterward. All they ask is that the boards of managers be compelled by law to make provision for the different sects according to their needs. On the part of the Catholic church this means a permanent altar at which to celebrate mass, and a box with a little window in it for the priest to sit in when he hears confessions. More paraphernalia would be introduced on special occasions, but the altar and the confessional are indispensable for every-day use. These pieces of furniture must hav a room in which to stand, and the imagination need travel but a little way to see a full-grown Catholic church in every punitiv and eleemosynary institution in the state.

All these bills hav met with a determined opposition from the Protestants, who naturally are unwilling to share with the parent church their present monopoly of proselyting. But the Catholics hav shown themselvs very strong, and what they hav vainly attempted almost every year since 1872 seems likely to be accomplished in 1885.

There are several points of view from which Liberals may look on at this church squabble. From one point we may sympathize with the Protestants on the ground of a choice of evils; from another, we may condole with the Catholics, as they undoubtedly hav as good a right to preach to the criminal youngsters as the Methodists or Presbyterians; from a third elevation, a Liberal may really trust the Catholics will win; for in such event it may be hoped the discussion will be so extended as to reach every person in the state, and educate them up to take the broader view of Liberalism, that no religion whatever has any right or business in a state institution. It is to sectarian jealousy that we owe a great many of our constitutional inhibitions of a state religion; it may be through religious hatred that our institutions will be secularized. Rather than admit Catholics, the Protestants may possibly throw religion out altogether.

The position of Liberalism in regard to the conduct of these reformatories (made necessary largely through the criminality of the Catholic population) is the secular one taken by Girard in bequeathing his immense estate to the use of poor orphans, viz.: 1. A sound education as a preparation for some useful business in life; 2. A sound morality to be inculcated without admixture of superstition; and 3. To allow no professed minister of any gospel to be admitted for the purpose of plying his trade. The object of reformatories is reform. The persons committed to them all hav religion of one kind or another, and if religion does not keep its possessor from committing a crime while out of jail, it will not be apt to hav much influence on him in jail. And if the Christianity of the parents will not prevent their children from becoming residents at the House of Refuge, the chances are very slim that the Christianizing of the little paupers will in any way improve their condition or lighten the burdens of society.

The secularization of our governmental institutions and our laws is the object of the National Liberal League. The present discussion of these questions givs an opportunity for the officers of the League to present to the legislature of this state the secular and true view of the matter, and to ask that instead of opening the doors of the fold for more wolves to enter, those that are in may, with an admonitory kick, be turned out into the cold. For it is only by adopting the secular principles of Freethought that the state will ever dispose of the rival claimants to that saintship which entitles them to the earth, and which claim each is determined to enforce at the expense of honor, morality, and the perpetuity of our institutions.

Do They Want a Free Paper?

This is a queer old earth, and its inhabitants are queer people. If a "God" had made the world and the folks; had made the one good, and had endowed the other with free will and intelligence, the contradictions met with in life would be unexplainable. But as God has done neither; as the earth is the product of forces and laws no person can control; and as man is the creature of circumstances and environments—an evoluted animal, with a seemingly ineradicable tendency to atavism; with tens of thousands of false teachers pouring into his *aquæductus vestibuli* the melted lead of superstitious hate; and sometimes possessing self-conceit in inverse proportion to his knowledge, the explanation is given us by the philosophy of evolution, mental and physical. Still, philosophize as he or it may, the reformer or journal running counter to inherited notions must needs possess the wisdom of a philosopher, the patience of a Job, and the impervious covering of the pachyderm. But even then the arrows of dictatorial intolerance will sometimes irritate.

There seems to be just now an epidemic of ill-nature among the doctrinaires of Freethought. We can account for it in no other way than that it is the result of hard times. It is, however, rather cruel that THE TRUTH SEEKER should suffer by that for which it is in no way responsible. The eastern gentleman's declination to longer receive THE TRUTH SEEKER because we admit prohibition sentiments, has been followed by an order from a western gentleman to discontinue because "prohibition is my [his] religion," and he sees in our broad columns an "anti-temperance leaning." About six months ago a friend criticised us to the extent of withdrawing from the list for the reason that we "opposed Socialism." Another friend now comes to the front with the same criticism because "I [he] don't like its Communistic tendencies." Long ago a dynamiter dropped us because we opposed his methods, and awhile back an Englishman threatened to withdraw his support if he saw in our columns any further disrespectful allusions to the queen of England. We hav lost dozens of subscribers because we print Spiritualistic articles, and about the same number because the Materialistic philosophy finds expression from time to time. In the political campaign a Republican found fault with the bare statement in the "News of the Week" that a Democratic demonstration was larger than a preceding Republican parade; Butler men liked it, not that we refused to fling the banner of the People's Party to the breeze; a Democratic friend remonstrates with us for not going in for "Cleveland and reform." "Hard money" and Greenback friends both hav thought we were doing wrong in printing articles whose tendencies were toward irresponsible issue of money, or toward a financial slavery which was ruining the country. When the paper has been sent as a silent missionary to Christians they hav indignantly flung it back as being altogether too Liberal in thought. Yet an old-time friend "speaks not as we pass by," attributing to us illiberality in a criticism of phallism. The Children's Corner has been a feature—acceptable, as we had supposed—of the paper for many months. Only last week, however, a valued friend called upon us to giv his opinion that it was a waste of space. About a year ago, we remember a California gentleman stopped his paper, assigning as the motiv our reformed spelling. Another (whom we hav since helped to the extent of our power) was quite provoked that we could not see the way clear to go further. In short, every peg in in the language of fault-finding has had a threat or a withdrawal of subscription hung upon it. When Solomon alleged that there was nothing new under the sun, he hadn't read some of our correspondence. If the mercy of the Lord could hav spared him for the few centuries intervening between his time and the present, we feel sure he never would hav been betrayed into making that remark.

Most of these criticisms hav been printed in THE TRUTH SEEKER, and will no doubt be readily recognized. The *per contra* side has also been published—letters of cheer, commendation, and appreciation. Were it not for these last we should by this time be an irreclaimable pessimist, believing in our own total depravity, and entertaining the settled conviction that if there really were no hades, there ought to be one where Freethought editors might find congenial company; for dogmatic doctrinaires, we are convinced, would all go to join John Calvin in his precise right-angled abode of bliss, where everyone is of exactly the same mind, and differing sentiments are not entertained.

The evident thought of some of the individuals whose criticisms we hav given is that Liberalism is a sectarianism, not perhaps so narrow as Presbyterianism, but certainly a shade of thought with metes and bounds. That, however, is not our view; neither is it the opinion of a great majority of Liberals. If Liberalism is high enough to sweep the throned tyrant from the skies, should it also not be broad enough to protect everyone of his liberated children in the use of their recovered reason? Is Freethought merely a figure of speech, applicable to but one thing—religious heresy? We never hav thought so, and do not believe we ever shall. In the past we hav acted on the principle that everyone had the same right to differ from us and our correspondents that we and they had to differ from the church. As we hav done in the past, so shall we do in the future, and opinions of all kinds will continue to receive from THE TRUTH SEEKER a hospitality bounded only by the size of the paper, the compressibility of type, and the exigencies of the week. As it was in the beginning, so shall it ever be, truth-seeking without end.

Dr. Louis Elsberg.

In the recent death of Dr. Louis Elsberg, of this city, Freethought, as well as science, has lost an able advocate. Dr. Elsberg early left the church, rejecting all superstitions; and his scientific attainments enabled him to greatly aid in explaining the details of Evolution. His theory of plastidules has been adopted by eminent German evolutionists, and his microscopical researches were also relied on by biologists.

As a specialist in the treatment of the throat and larynx, and an author of books on those subjects, Dr. Elsberg stood foremost in the country. He was the first physician to introduce the laryngoscope into general practice in this country. Many appliances now employed in the treatment of throat diseases were invented by Dr. Elsberg. For several years he was professor of diseases of the throat and nose in

the New York University Medical College. At the time of his death he was professor of laryngology and rhinology in the New York Polytechnic School of Clinical Medicin and Surgery for Practitioners, professor of laryngology at Dartmouth College, and physician to the Blackwell's Island Charity Hospital throat wards.

Dr. Elsberg was a friend of THE TRUTH SEEKER, a student and defender of Mr. Andrews's new science, a quiet yet determined opponent of theology in all its ramifications, and a progressiv man generally. Very rarely is it said of a man that the world is better for his having lived in it with more truth than it may be said of Dr. Elsberg.

Methodist Holiness.

The Pacific *Herald of Holiness* is published at San Francisco by the "Pacific Coast Holiness Association for the spread of Bible Holiness." Of course, the paper is holy. It is edited by one holy man assisted by three more holy men. It sells books and tracts on holiness, and also note-paper with holiness mottoes printed thereon. It publishes letters from little children who hav been sanctified by holiness, and from whom the "blood of Jesus has washed their sins away." It also prints "helps to holiness," the sixth of which is, "Don't debate, or you will be beaten." The power of holiness bands is described at length, and a sinful world is informed that the flesh and the devil hate holiness.

In all this we note that the Biblical methods are strictly followed, as per the following story:

"COLONEL INGERSOLL.—During his recent visit to Sacramento, Mr. Ingersoll was in a store talking with an Eastern acquaintance in business there. Two ladies entered and were introduced to Mr. Ingersoll by his friend. One of them remarked, 'I hav been very much interested in reading your lectures, Mr. Ingersoll, and I shall certainly hear you when you speak here.' The lecturer replied, 'Don't put too much dependence on what I say. I am paid for this.'

"Would that all who listen to him knew the advice which he givs to those in whom he feels an interest.—*Ex.*"

The italic *Ex.* with which this is signed means "exchange." This credit is usually used by talented newspaper knaves who write something too mean for themselvs to own. When a lie is not unusually black they print it without compunction or credit. The chances are, therefore, very much in favor of that story having originated among some of the holy men who edit the *Herald of Holiness*.

Was it a prophetic insight which enabled the evangelist to so accurately picture them in John viii, 44?

The Perennial Struggle.

A short time ago an injunction was sought to restrain Philip Recher, the principal of the common school at Rogers Park, Ill., from preventing Stephen F. Ennis, a Roman Catholic, from attending school without participating in religious worship.

Judge Tully, of the Supreme Court of that state, held that under the laws of Illinois no form of religious worship can be compelled in the public schools, and ordered that the complainant call upon the directors, and if they refused to take him back, or if, after permitting him to return, they compelled him to participate in the worship, he would then consider the advisability of issuing an injunction.

This decision, it seems to us, is very inadequate to the necessities of such cases, falling far short of justice, and not in accordance with the spirit, if with the letter, of the educational laws of Illinois. The question should not be, Can forms of religious worship be *compelled* in the public schools? but, Can they be *permitted?*

We hav not before us the laws upon which Judge Tully based his decision, but the Illinois Constitution of 1870 is explicit in its refusal of state aid to church or sectarian institutions, and it would seem plain that the intent of the framers of that instrument was to totally separate religion and the state, which would necessarily prohibit not only all forms of religious worship, but Bible-reading as well. Section three of the Constitution relating to education declares that:

"Neither the general assembly, nor any county, city, town, township, school district, or other public corporation, shall ever make any appropriation or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution, controled by any church or sectarian denomination whatever, nor shall any grant or donation of any land, money, or other personal property ever be made by the state or any such public corporation to any church or for any sectarian purpose."

This is a definit restriction of the state from in any way supporting religious societies. It does not in so many words forbid the intrusion of religion into educational institutions controled by the state, and it may be that the framers intended to leave this loophole, but we think the design was to neither allow the state to aid religion, nor permit religion to fasten on the public schools and colleges.

It is contended, of course, by Christians that teaching the supernatural theories common to all Christians is not sectarianism. The legal validity of this point must be settled by the decision whether Christianity is a part of the common law of the land. In the face of the first article of the amendments to the United States Constitution, that "Congress shall make no law respecting the establishment of religion," this can never be admitted. The state judges who hav otherwise decided can only speak for their own states and by authority of their own state constitutions.

It is, then, a question of whether the states hav a right to adopt constitutions at variance with the national charter. The Supreme Court has not usually so held.

The Man with a Mission.

Mr. Robert R. Doherty is assistant editor of Dr. Buckley's *Christian Advocate*. Notwithstanding his Latin name, Mr. Doherty is undoubtedly of Greek descent. Last week on the day when nearly everybody was at Washington contributing to the Jeffersonian simplicity of President Cleveland's inauguration, Mr. Doherty was in his office gathering up great thoughts for an editorial on "The Alarming Prevalence of Organized Infidelity." Dr. Buckley sat in an adjoining room, with Cook's "Tourist's Guide" before him, dictating to his blond stenographer a letter from abroad. Mr. Doherty had just written, "As far back into the history of the past as we hav been able to penetrate," when his flow of ideas was broken in upon by the entrance of a short, stout, round-faced man, who wore clothes of clerical cut, and carried in his hand a high hat whose lease of style expired in a remote age. He introduced himself as the Rev. Mr. Bray, and struck an attitude while awaiting recognition. "Shall I Bray for you?" inquired the assistant editor. At this the plaster bust of John Wesley hopped off the mantel and fled out into the cold world, and a picture of the Last Supper turned its face to the wall to conceal the smiles on the faces of the apostles. Without noticing this succession of phenomena, Mr. Bray said gravely: "The Almighty has commissioned me to use moral suasion to remove President Cleveland. I am going to do it." Mr. Doherty was duly surprised and alarmed, but retained sufficient presence of mind to make a note of the fact that Infidelity, by reason of a neurosis, sometimes took the form of religious dementia accompanied by predisposition to the homicidal mania.

Holding his hands over the head of the assistant editor, the loon continued: "I do here and now solemly appoint you my lieutenant to aid and assist me in my divine mission." The assistant editor slid under the desk, and drew his chair after him.

Mr. Bray continued his exploration of the room. He soon struck a volume of Dr. Buckley's "Letters to Young Men," and then strolled into the adjoining office to inquire where the doctor's letters to young women could be obtained. Here he ran up against Mr. Phillips, publisher of the paper, and at once impressivly appointed him his second lieutenant. He then stalked majestically into the street.

Mr. Doherty thereupon emerged from his temporary retirement and, accompanied by Second Lieutenant Phillips, went in search of a policeman, who collared the inspired Mr. Bray and took him to Jefferson Market court. The prophet here explained the method by which he proposed to eliminate Mr. Cleveland from the presidential chair. "I did not intend," he said to Justice Welde, "to injure Mr. Cleveland. I would use no force. I would wave my hand and say, 'Stand aside,' and announce:

> 'The year of jubilee has come,
> Return, ye ransomed sinners, home.'"

The following lucid dialog occurred between the Judge and Mr. Bray:

Judge: "What is your name?"
Bray: "No name."
J.: "Where do you liv?"
B.: "No where."
J.: "What are you here for?"
B.: "Ask the policeman; he brought me here."
J.: "How do you liv?"
B.: "By eating and drinking."

The satisfactory and comprehensiv character of these replies convinced Justice Welde that this was a genuin case of inspiration, unequaled since the days of John the Revelator, and the inspired gentleman was therefore shut up in the lunatic asylum. While in the dungeon cell he further divulged his plans as follows: "Cleveland," he said, "may be good enough, but it is my duty to remove him by spiritual manifestations, and not by force. I am the herald of a new era. I will clean and straighten the crooked paths of the world. I'm a member of no political organization, but am working under divine authority." It has been ascertained that the Rev. Mr. Bray is a licensed preacher of the Methodist church, and belongs in Wilkes Barre, Pa., to which place word has been dispatched for his friends to come and get him.

When Mr. Doherty had seen the Rev. Mr. Bray safely suppressed, he returned to the office, fired his great article on "The Alarming Prevalence of Organized Infidelity" into the waste-basket, and at the suggestion of Dr. Buckley sent out a general alarm for John Wesley on a bust. He then turned the picture of the Last Supper into place, and sat down to pen an able demonstration of 'The Tendency of Freethought to Produce Insanity. At this the disciples in the picture grinned so broadly that the canvas was rent in twelve places.

Useless Additions.

The presidential oath is provided by the Constitution. The incoming president must say:

"I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

There is nothing said about "s'helpmegod," nor any injunction to "kissderbook." Mr. Cleveland, however, ostentatiously saluted "a small morocco-covered volume, pretty well worn," which Bible "his mother gave him when he left home as a young man." It is said by a Baltimore paper that his lips covered Psalms cxii, 5th to 10th verses, inclusiv. It was a useless and silly addition to the legitimate form.

At the conclusion of his inaugural address our new president also felt called upon to add some useless words. "And let us not," he said, "trust to human effort alone; but humbly acknowledging the power and goodness of Almighty God, who presides over the destiny of nations, and who has at all times been revealed in our country's history, let us invoke his aid and his blessing upon our labors."

If he keeps this thing up, the people will think they hav got Lucy Hayes back again.

Not Atheists.

There was a meeting of dynamiters in Paris the other day called the Council of Eleven. Three American delegates were present. During the deliberations one of the American delegates wanted to "embrace the occasion" to say that they (the dynamiters) were not Atheists.

Is it possible that W. J. Gorsuch could be mistaken?

THE London *Secular Review* has just completed a reprint of Remsburg's Bible Morals," which has been running in that paper since last November.

THE announcement is made in a morning paper that a minister of this city is delivering a course of sermons on Christianity. Has preaching Christianity, then, in the pulpits supposed to be devoted to it, become such a novelty that its return needs to be heralded?

IN his sermon last Sunday Mr. Heber Newton said:

"Nature is busied with pushing on an organic ascent of life. This involves the displacement of the lower forms to make room for higher forms of life The successiv sets are told to clear their own places at the earth's table. It seems a rough, hard system, but what vastly greater hardships would be involved in any other system."

This is not Christian but evolution philosophy. Mr. Newton has evidently read Herbert Spencer's latest essays with attention.

COLONEL INGERSOLL lectured in this city last Sunday night on "Liberty for Man, Woman, and Child." Among other things he said:

"The rich men will find that the time is coming when they will be judged solely by the use they make of their wealth. They will find that they must not go on piling up wealth until the tigers of hunger crouch ready to spring at the throat of capital."

Comte called this the "moralization of wealth." Mr. Ingersoll may now expect to receive a note from some one declining to attend his lectures on the ground of his "Communistic tendencies."

Letters from Friends.

SPRINGVILLE, UTAH, Jan. 24, 1885.

MR. EDITOR: I would like to see you one and all in your establishment in New York, but this may never be. Still I am not debarred the privilege of writing occasionally. I feel interested in the success of the cause in which we are engaged, and shall do all I can to extend the truths of it according to my circumstances.

I desire to let you know that I am one of the laboring class of people, and fully half of my time is given in the fruit and garden business; my other work is in molding unburnt brick, or adobies, or whatever work comes along to do. Last year my peach and plum crops were a failure; my small fruits, good. This year I hope Mother Nature will soften the rigors of winter and frost, so as to do better by us. As it now is, I hav about all I can do to support my family and furnish them with the common necessaries of life. So we hav to do without many things that would make life agreeable, and content ourselvs with what comes along.

I hav not time or means at my command to do as I would like, yet I can do some little from time to time to extend the truth, and it givs me satisfaction to do so.

I borrowed and read lately a book by Thomas Paine, and, like him, I don't like the mystery, miracle, and prophecy business. Before long I expect to send for this book.

I want some of your missionary tracts to set people thinking and do them good; though most of them are afraid to read them, for fear of getting weakened in their superstitious notions, which they had rather hold on to, ignorantly thinking their salvation and best good depends on this course. Some others hav different motivs in view, and most likely some would lose money by it—their bread and butter would be cut short, as some one expresses it. They don't, in some cases, like to hear such reading as I do, and prefer to talk about something else, or argue against the truth. They hav their own notions and views which they hav been taught, and prefer to stick to them; but the young people are more free, thoug even some of them are warned to look out for Infidel writings. Yours with respect, LUKE WM. GALLUP.

DES MOINES, IOWA, Jan. 26, 1885.

MR. EDITOR: Inclosed find $3 for THE TRUTH SEEKER for one year from Jan. 16, 1885. Times are hard, but can't spare THE TRUTH SEEKER; need it all the more as a counselor, which it truly is. Respectfully, D. H. CROP.

SALEM, OHIO, Jan. 31, 285

MR. EDITOR: Please find $5 for subscription to THE TRUTH SEEKER. I am delighted with the paper, and think it just all that can be desired—even altogether lovely. The discussions on Spiritualism are quite interesting. Yet I think the spiritual theory entirely invulnerable to all I hav seen, or expect to see, on the subject. Still I think I am eager for all I can find out against it. My strong hold in its favor would be the testimony of clairvoyants. Demonstrate possession of this gift and, to me, the witness is a competent one, subject, of course, to all possible criticism; in this view Andrew Jackson Davis is a strong witness. He blunders in his deductions often, no doubt, but his testimony to facts witnessed is, I think, quite reliable generally. And Spiritualism partakes so of the emotional that I am certainly quite in love with it, for what were life without emotion? Thine ever, JOHN MCDONALD.

MR. MACOLM APPRECIATED.

LEAVENWORTH, KAN., Jan. 22, 1885.

J. G. MALCOLM, *Dear Sir:* I hav just read your article "Money.—No. II," in THE TRUTH SEEKER, and feel like writing you to let you know that I appreciate it. I wish every man and woman in America could read and understand it. Believing you to be a sound reasoner, I wish you would write on the tariff question. I think that needs more attention than it is getting. Wishing you a long and happy life, I am

Fraternally yours, H. H. HUTCHESON.

MURRAY, O., Feb. 2, 285.

MR. EDITOR: Please accept my sincere thanks for a continuance of THE TRUTH SEEKER on trust. The condition of affairs in the valley has not changed, with regard to a settlement, since my last writing. The syndicate, like Pharaoh of old, is still unrelenting. And the miners, with a determination worthy of the cause, are still resolute.

How the present trouble will eventually terminate, time alone will develop. But it is to be hoped the time is not far distant when the means shall be discovered, and effectually administered, so as to adjust the present trouble in a satisfactory manner to all concerned; and, also, that a reign of peace shall follow with all its attending bliss.

I will state that the friends of the cause of labor throughout the country, who hav contributed toward the support of the Hocking Valley miners, hav their heartfelt thanks. Being a miner myself, I know whereof I write.

With your permission I will say that I am the recipient of a present from Mr. John R. Kelso of two books, "The Deity Analyzed and the Devil's Defense," and "The Real Blasphemers." I can positivly say the first is the finest book of the kind I ever read. It is both philosophical and theological. The philosophical portion of the work is gotten up in such a manner as to, in my estimation, convince the most prejudiced that the idea of an anthropomorphic or personal God is absurd. The author shows that were "God" a finite being, and since space is universally conceded to be infinit, it would be utterly impossible for him ever "in all the ages of eternity, to pass, even in one single direction." Having conclusivly shown that a finite being is totally incapable of "creating and sustaining the absolutely boundless universe," he then calls the reader's attention to the nature of an infinit being; and points to the fact that, if an infinit being exists, he must of necessity hav existed some time prior to the creation; if for a short or limited time it makes him a finite being; it must, therefore, hav been an infinit or eternal period, and since duration is universally admitted to be infinit, it renders it utterly impossible for God to ever arrive at the creativ point. For, as the author says, "It is just as utterly impossible for anything to come in from the bounds of space or duration to a point within it, as it is for it to go out from such a point to such bounds."

It will thus be seen that the author givs his opponents two chances, finite or infint, and, in my estimation, whichever horn of the dilemma they take they will be completely annihilated, for no one can stand against his logical reasoning, as he depends entirely upon "science, reason, and common sense."

The theological part of the work shows the reader that the author is well read in "holy writ." I will just say it is Paine's "Age of Reason" improved. In this part of the work he leaves his theological opponents no ground to stand upon.

Of the "Devil's Defense" I will say it is composed of 196 pages of poetry. It represents the devil pleading his own case before the court, and he does it in such a manner that, were the jury not all "bought," they would be compelled to bring in a verdict of "not guilty."

The "Devil's Defense" is well worth the price of the book itself. I would advise all those who hav not read the above work to procure it at once, if able. It will be sent, postpaid, from THE TRUTH SEEKER office on receipt of price, $1.50.

In regard to the "Real Blasphemers" I hav not finished reading yet, but judging from what I hav read of it, and the author's other works, I know it cannot be anything *but* good.

I will take the present opportunity to second Mr. Seward Mitchell's motion published in THE TRUTH SEEKER of January 24th. With well wishes to you and all friends, I am

Respectfully, D. E. LEWIS.

[Since the date of our correspondent's letter, we hear that the strike in the Hocking Valley has failed, the men going back to work.—ED. T. S.]

PEOA, UTAH, Feb. 4, 1885.

MR. EDITOR: Picking up a United States coin this morning, I was struck with the absurdity of the "legend" in the eagle's beak: "In God we trust." Wouldn't it be a good thing to call the attention of the proper authorities to it, and hav them either drop the first letter of the word *trust*, or, if it won't do to change the motto, hav them substitute a goose for the eagle? It is too bad to hav such a free and independent bird putting its trust in anything so fabulous as the Christian God. It is just such legends as the above, supported by the clergy, and sanctioned by law, that are causing hundreds of poor people all over the country to drop their hard earned "in-God-we-trust" coin into the coffers of the priesthood.

C. P. ROBBINS.

PROVIDENCE, R. I., Feb. 12, 285.

MR. EDITOR: Our benighted city was not favored with a visit by Colonel Ingersoll this trip. Perhaps the colonel thinks "they are joined to their idols; let them alone."

This may be about the condition here at present, but let us hope to redeem Providence yet.

The idea of a summer Tent strikes me as just the thing.

Thos. M. Doutney, a "reformed drunkard," held forth here for several seasons on "Gospel Temperance," occupying a tent in summer and a Music Hall in winter. With the aid of variety and musical entertainments, sandwiched in with recitations, prayers, exhortations, gyrations, and various other refreshments, he made quite a financial success; but by misrepresenting his financial progress, he lost the confidence of the people and had to emigrate.

He drew large audiences and temporarily reformed several "terrible examples," who, by the way, are in a sadder condition than ever. One of them (a fine organist) has, since Doutney's departure, written some doggerel rhymes under the title of "Slippery Doutney," in which he shows forth in glowing colors the reformer's propensity for breaking promises, cheating musicians, etc.

Confident that an Infidel Tent, being novel in itself, would draw even larger audiences than Doutney's scheme, I hope we can hav one here for a while next summer.

Having read Brother Reynolds's invitation to musicians in THE TRUTH SEEKER, I was inspired with a strong desire to participate in the good work, and should there be a call for an orchestra which would include a slide trombone, I would be pleased to receive a call to compete with the enemy's notorious "Gabriel."

I also know of several other professional musicians who would be pleased to help to giv Freethought a start. If references are required, I can giv the best. Would like to spend the summer in such work, even at a sacrifice of more lucrativ employment.

Will herein subscribe my mite, fifty cents, to the Tent Fund, and twenty-five cents for THE TRUTH SEEKER ANNUAL. The portraits, each, singly, will be worth the price of the work to me. Yours sincerely, W. P. BLYTHE.

STANTON, NEB., Feb. 4, 1885.

MR. EDITOR: I am the only one that takes THE TRUTH SEEKER at this place, and I like it very much; would not do without it for all the papers that I hav ever taken. I am doing all that I can to spread the light, but find it very hard. This is a very strong orthodox community. The village has about 800 inhabitants and only four god-houses, with the fifth one coming. It is a luxury that I think the town will hav all it can do to afford. The churches hav been keeping revival meetings all winter, so as to giv the people here a place to spend the long evenings. I went one night, and a D.D.'s son delivered up a prayer (as they term it), and here is what he said: "O Lord, enable Brother Fox to make this congregation understand that the moon is not made of green cheese. Amen." The church-members said that the poor young man was a little deluded, but I said not much more deluded than they were. Well, that dose of prayer was too much for me, and I will not go again until I recover, and that will not be very soon. There are a few outspoken Liberals here, and I hav been trying to hav them subscribe for THE TRUTH SEEKER, but they complain of hard times. My paper goes from one to the other until it is almost worn out. In my next letter I will inclose a few names of parties which I think may subscribe.

Wishing your paper the success which it deserves, I am, for truth and humanity, PHILIP HELMSRICK.

QUITE A PLEASANT EXPERIENCE.

CINCINNATI, O.

MR. EDITOR: A lady of the Spiritualistic faith paid me a visit quite recently. Her name is C. F. Allyn, and a most pleasant and intelligent person she is. Her remarks are sensible, and although we differ as to the final destiny of man, yet a most friendly feeling existed between us. Although T. Winter is a firm and unflinching Materialist, yet he is no bigot, and knows well how to treat and respect others' opinions. The lady's visit will not soon be forgotten. Such visits are bright little spots to charm the path of life and smooth the rough edges of social rust. The latchstring of this Infidel home is on the outside, and the genuin lover for Freethought finds the hand of friendship extended in the most cordial manner.

I think my faith is not very weak if I say that this lady is not far distant from the solid philosophy of Materialism; and oh! that she and millions more of her sex would embrace this grand and scientific truth! Then would they no longer be hoodwinked, either by priests or mediums. Yours, for the spread of eternal truth, T. WINTER, Materialist.

BOULDER CREEK, COL., Jan. 18, 1885.

MR. EDITOR: Please find inclosed $5 to pay for THE TRUTH SEEKER. The truth is necessity. If I was only in easy circumstances I would pay promptly and gladly the highest price for THE TRUTH SEEKER and send you a check for several hundred dollars' worth of Freethought books, but alas! I am powerless to do so.

Still, as long as I can raise the means to get the goed angel of Freethought and universal liberty (THE TRUTH SEEKER) I must hav it. It is not the heralder of a sword, as was Jesus Christ, if we take his own imputed words for it, but of the purest, the brightest flag of liberty ever waved over the human race, each Demand of Liberalism being a star the brightest that at present illumines the social heavens, leaving science, the great sun, in the center, whose powerful rays are fast dispelling the clouds from our religious and political sky, especially those black, bloody, barbarous, churchly ones of superstition. No, not of a sword is it heralder, but of peace, happiness, and good will to all men who are so disposed, but with grit enough of the right kind to stand square up and face the music in self-defense, undaunted by the angry orthodox legions. I am a man of sixty years, and will hav to walk ten miles to-morrow or when I go to mail this letter, and there is no cause for which I would perform the feat more cheerfully.

WM. L. WORLEY.

EUREKA, CAL., Jan. 24, 1885.

MR. EDITOR: Your regrets in regard to the probable downfall of *John Swinton's Paper* are misplaced. The paper is a curse to the laboring classes, although John Swinton is a friend to labor. But he is a crank, and has no experience in the line in which his paper is running. There is no sense in running down capitalists. A man who would better the condition of the laborer must induce the laborer to help himself, not with dynamite, as E. C. Walker proposes; the laborer must become more honest, more educated, more economical, and must form co-operativ societies, by which means he can share in the profits which otherwise go into the pockets of capitalists. All strikes must end finally in a reduction of wages, and papers who support strikes ought to end with the strike. I hav been a wage-worker for more than twenty years, and know whereof I speak. Liberal papers spring up like mushrooms and die about as soon. This is not from any want of appreciation on the part of the Liberal public; it is from want of judgment on the part of the editors. Most Liberals hav minds of their own, and do not need the brains of outsiders to furnish them with ideas. Like myself, so long as a Liberal paper is not dogmatic they will sustain it; but when an editor assumes the dictatorship his paper will go down. Of all the Liberal papers I hav read, THE TRUTH SEEKER comes the nearest to being a truly Liberal paper.

ROBERT GUNTHER.

BLOOMINGTON, WIS., Jan. 12, 1885.

MR. EDITOR: I inclose herewith $3, in payment for my paper for the year 1885.

Allow me to congratulate you on the able and efficient manner in which you hav conducted one of the best Freethought journals in America during the time it has been under your direction. I want to see THE TRUTH SEEKER liv and grow in strength. You are battling for a grand cause—the cause of truth; fighting down creeds for the advancement of deeds. Continue to deal hard blows against church dogmas, church bigotry, and superstition. Point out to them the rotten foundation on which they stand; and may the present year be one of progress unprecedented in the history of Freethought.

This place is not a stronghold of Christianity. We hav three churches, but one could very easily do all the business. Their main strength is their female membership. Take them out, and there wouldn't be a corporal's guard left. But they cling like a hungry dog to a bone. I suppose they fully believe they are responsible for the sin of the human family and want to make amends for it in some way.

They believe fully in the teachings of the Bible. They believe all contained therein was placed there at the dictation of a being who dwells somewhere in the clouds and who holds the destiny of the human race in his hands.

They believe that in the beginning he made the world in six days out of nothing, and he lived where there was nothing before the world was created. They believe in a being unchangeable, seeing the end from the beginning.

He created a man and a woman, and pronounced it a first-class job. He knew all about the fall, and the misery that was entailed on the human race in consequence. But he said he was sorry for what he had done; and what is the next act in the drama? He picked out six or seven of the best he could find from the lot, and he drowned all the race like a lot of rats—beings he pronounced perfect and of his own creation! Oh, what a far-seeing and humane God! Ye God-worshipers, put on your sackcloth, sprinkle ashes over your heads, and bow in humble submission to a being who does all things well and who never made a mistake!

They believe it was an act of justice and mercy when God commanded Joshua to slay the Midianites, sparing none, old or young, male or female. They believe he suspended the action of nature, so that the red-handed murderer could complete his work of slaughter.

They believe he covered the whole world with water at the time Noah and his family took shelter in the Ark, and took good care of the snakes, lizards, toads, and scorpions, and a thousand other worthless creatures; and only man is vile.

They believe in the big fish story, where Jonah lay for three days snugly housed in a whale's belly, when the whale was taken sick at his stomach and got onto land somehow to throw him up in order to save him the inconvenience of swimming to shore.

God commanded Jonah to warn the Ninevites that their city should be destroyed in forty days—no postponement on account of weather, and no conditions attached. Did he destroy it? Oh, no, he never changes his mind! I think he served Jonah a shabby trick, and if I had been he I would hav resigned then and there.

They believe in the fox story, that three hundred foxes backed up to Samson to hav a firebrand applied to their caudal appendages.

They believe that forty or fifty children stood around while two she-bears were eating them up. Is so severe a punishment were inflicted in this age of the world for so slight an offense, I fear that there would be few children left in the land.

"God is no respecter of persons," says holy writ. But we read that he took a couple of fellows directly to heaven; they did not hav to pass through the dreadful ordeal of death.

Elijah is represented to hav been taken up by a team of horses. Just imagin the old tramp whisked into space by two fast horses dispatched from heaven's livery stable to convey him to his home in heaven. This shows a little of favoritism.

But the most wonderful scheme of all for the redemption of the human race was the miraculous conception. That was wonderful indeed. Just think of a child being born who had no father! Mary was a smart girl, undoubtedly, but suppose Joe had never divulged his dream. In that case the whole thing would hav been a failure and Mary's character ruined. So that dream served a double purpose.

Much of the Bible is absurd, ridiculous, and positivly bad, but you are commanded to believe it all or be damned. My Christian friends, can you believe it all? Can you hug it to your bosoms and roll it under your tongues as a sweet morsel?

I would advise you to renounce such foolish trash, giv way to your reason, and mount to a higher sphere.

I hav no doubt if you liv a good moral life here you will not be impelled to take a back seat in the next world (if there is such a thing) because you did not contribute a part of your hard-earned salary for the support of priests and ministers who never rendered an equivalent for the amount of bread they hav taken from starving people's mouths.

P. WOODHOUSE.

FOREST GROVE, OR., Jan. 22, 1885.

MR. EDITOR: In your letter you state that if I send you five dollars now it will entitle me to THE TRUTH SEEKER for two years. But I cannot afford to do it. I honestly owe you three dollars for last year, and I want to send you $2.50 in advance for this year, which will make $5.50, for which you will find inclosed post-office order. I may get behind occasionally, but my intentions are all right. I don't mean to *bum* any of my Liberal reading matter. I hav just finished reading the last letter that D. M. Bennett wrote from Ludlow Street Jail, before going to the Penitentiary in Albany, in THE TRUTH SEEKER of Aug. 2, 1879. I think it would be well for every Liberal to read it occasionally, as a gentle reminder of what will be in store for them if the God-in-the-Constitution party gets into power.

I see that Brother Leiser feels highly gratified over the result of the vote in Washington Territory, taxing church property, etc. I also say amen. Also I see quite a goodly number of the Liberal element think this settles the question of female suffrage. I wonder if they stop to think that people on this Pacific slope are more liberal than the people of Puritanical New England, remembering that we are only as a drop in the bucket. I wish the time was at hand; but is it best to be in a hurry? I think this a good time to make haste slowly. A few more lectures by Colonel Ingersoll, a few more returns of the jolly, good-natured, logical Dr. J. L. York, a few more years' publication of THE TRUTH SEEKER and good old Boston *Investigator*, then the millennium is at hand. If you can only get the people to read and to think, the jig is up—the game is won.

But let us keep a stiff upper lip; we are getting more respectable. When I came here, sixteen years ago, there were but two Liberals beside myself. Of course, they were considered awful men, hell-bound, you know. Now you can count them by scores. But a great many of the Liberals' wives (not all) belong to the church, roped in and saved, you understand. It must be rather consoling, as Colonel Ingersoll told us, when here, that they could look down from heaven and see husbands and wives, sisters and brothers and friends, all gone—all down there, all down there. How refreshing!

Again, the first Liberal lecturer that put in an appearance here was B. F. Underwood. He could scarcely get a place to lecture in; finally did squeeze into the school-house. But how changed! Time brings us many strange bedfellows. We now hav the finest Liberal hall in the state, with lots of stanch Liberals that can't be bulldozed, and hav been honored with the greatest living orator of this or any other age, Col. R. G. Ingersoll. I intended to say something about the land reformers back here, but time and space won't admit. Some claim to hav spent forty or fifty years in the struggle; that men hav no more title in land than they hav in atmosphere. What nonsense! "Land cranks" is applicable. But we hav the same element here, with thousands of acres of government lands attainable. Why don't they go and possess it? They don't want the virgin soil, they want to wait until some hard-working land-grabber fells the forest, makes fences, builds houses and barns, plants orchards, and, in short, gets ready to liv. Then come along some of these lazy land cranks, and swear by the eternal you must divide. Too much like the young man that we read about in the big book—"sell all you hav and giv to the poor." This doctrin is suicidal; it offers a premium on laziness. The idea that this world owes us a living has beggared thousands, and the sooner they learn the contrary the better. It acts as a mill-stone about the neck, still dragging them down. When will the people learn that industry, economy, and common sense are supreme? I hope that THE TRUTH SEEKER will be continued at least a thousand years. Of course, I don't expect to be a subscriber that long, but you can count on me, without any tomfoolery, until Gabe toots his horn.

Yours for Unity, Peace, and Plenty, J. G. TODD.

POMONA, CAL., Feb. 6, 285.

MR. EDITOR: In THE TRUTH SEEKER of Jan. 31st is an article over the signature of S. R. Day, of Oto, Iowa, that should meet with the approval of every Freethinker. The article in question is on the subject of donating for the building of churches by outsiders. It has been my practice for thirty years to refuse to giv anything for the building or the support of churches, although in the town of Pomona there has been erected, in the past year, five of these useless and costly "spook houses," and three more are contemplated. No one outside of them can consistently giv money, or in any way assist in building up institutions wherein nothing of a practical nature in this world is taught; where all teaching is about the unknowable; where superstition supersedes facts; where common sense has no weight as against the parson's authority; where all of our manhood is lost because of the supposed presence of a God; where all love for the natural givs place to the fear of the supernatural; where no correct or methodical principles are taught or practiced; where faith destroys reason; where morality does not count as against dogma; where the past and the present life is ignored for the future; where it is taught that a thief or a murderer may be saved while the Infidel will be damned, no matter what his moral character may be; that to murder for Christ's sake insures a crown on high—a residence in the New Jerusalem; where none but cranks will congregate to destroy what little of nature there is left in them; where but one idea will prevail—only enjoyed by lunatics. Brilliant idea, this future state of the Christians—this heaven; still more brilliant is their hell. I am at a loss to know which affords him the greatest pleasure, the saved or the damned. Viewing this monstrosity in this light, we would be placing ourselvs in a false position if we giv money or aid in the support of the churches.

H. L. SHAUG.

ALTOONA, PA., Feb. 8, 285.

MR. EDITOR: We see men who hav the courage to shake off the shackles of superstition and come forth from the church and plant themselvs squarely and firmly upon the principles of Freethought. But there is another thing that they do not do, and that is to shake off the follies and inconsistencies of party politics. We hav two great political parties in this country, viz., the Democratic and Republican. The Democratic party had an infamous record previous to the war, by upholding slavery, which regarded the negro as a "chattel," and labor as a curse. The Democratic party in Congress voted against the "God-in-the-Constitution" amendment, not because its members were any less bigoted than the Republican party, but on account of its state rights doctrin. But it cannot be denied that the Republican party is the church party. Nearly every preacher in the North is a Republican. In our recent "hot" campaign there was entirely too much church. Every influence was brought to bear to hav Blaine obtain the Irish Catholic vote, and it partially succeeded, and would hav fully succeeded had it not been for "Rum, Romanism, and Rebellion." The paper which was written and signed by a number of Buffalo preachers in regard to Cleveland's morality did not hav much weight, but had it been written and signed by common, ordinary citizens, the result might hav been otherwise. It should hav been the last thing of its kind to come from preachers. In the first place, it is impossible to elevate labor unless we get rid of priestcraft. In the second place, we must take a higher ground politically. However much we hav clung to either the Democratic or Republican parties, we must shake off our allegiance thereto, and be no longer misguided, but take part in the great political reconstruction for human rights which is fast drawing nigh. WM. J. BURNS.

EAST RODMAN, N. Y., Jan. 25, 285.

MR. EDITOR: Please find inclosed three dollars to pay for THE TRUTH SEEKER for 285. I did intend to send for some books, but, having my crop on hand yet, and prices being so low, I shall hav to defer it until better times. Being anti-protectionist, I do not look for any material change very soon.

I am glad to see that the Liberal League has got under way, it seems to me, with a good foundation, and every subscriber to the Campaign Fund should consider his or her gift as an annual donation. I shall my mite, which I will send before long.

As the objects of the League are secular, I think that the name should correspond more fully with them. It looks now as if Canada, though starting later in the race, may distance us in the accomplishment of Secular objects. Here party prejudices exist to such an extent as to neutralize all efforts toward accomplishing anything of moment to the cause. There is probably a steady growth of healthy skepticism that in time may liberate us from the thralldom of the designing priesthood. Its progress will be slow unless precipitated by the church, which seems more and more probable.

There is no doubt that the Catholic and Protestant churches are preparing to shake hands over the "bloody chasm," and as fast as they do you will find them Republicans.

A good many shook last fall, and no doubt many more will four years from now. But as the "sheep" gather on one side, no doubt the "goats" will assemble on the other, so we shall be none the worse off.

I think the next administration will be a constitutional one, *i.e.*, the Constitution will be again in force as against the will of a party.

Well, let us hope that times may become better; that is something that affects us all.

THE TRUTH SEEKER still remains as good as ever, filled with the choicest reading and information, and I wish I were able to send a good many trial subscribers, but I am not, and will hav to content myself with being able to raise enough cash to pay my own subscription, though a little late.

Yours truly, M. E. ROSE.

STELLA, WASH. TERR., Jan. 23, 1885.

MR. EDITOR: As Brother Winter has made the inquiry whether his communications are distasteful to your readers, I, for one, reply, No. I hav read Mr. Winter's letters with great interest. I am greatly in favor of harmony and organization, and I fear both will be endangered if free discussion is not tolerated in THE TRUTH SEEKER. No Spiritualist who truly believes will fear Brother Winter's darts, and no true Liberal, whether Spiritualist or not, will oppose open and free discussion. Judging from my standpoint, Mr. Winter has had quite as many paper wads thrown at him as he has thrown at the Spiritualists, but other people hav a right to their opinions as well as I, and this is the principle that should actuate all Liberals. I heartily indorse every word of Mr. Mitchell's letter to Mr. Hill in your issue of Jan. 10th; I will never join the hosts of superstition to assist in depriving ourselvs of the few liberties we hav. If anything is accomplished in the temperance cause, it must be by education and Liberal laws. The world is already governed entirely too much. D. F. HOWARD.

WANSHIP, UTAH, Feb. 22, 1885.

MR. EDITOR: I want to say a good word for the TRUTH SEEKER ANNUAL for 1885, just received. It contains nice pictures of thirty or forty of our prominent lecturers, writers, and officers of the National Liberal League, which is almost like an introduction to them, and will giv their writings a new interest. Also abounds with matter invaluable to every Freethinker. I would not take five dollars for mine, if I could not get another for only twenty-five cents. Yours truly, WM. REYNOLDS.

BISHOP CREEK, COL., Jan. 15, 285.

MR. EDITOR: I hav just received the beautiful lithograph of the Bennett monument, which was far superior to what I had expected. I supposed it to be the same as the one printed in THE TRUTH SEEKER some time ago. I should like one of the smaller wood-cuts, if you hav them, to put in my scrap-book.

I will remit payment soon, when I send for Miss Wixon's new book.

She is a woman I admire for her fine intellect and generous nature, as shown to me in her writings, especially in her private letters to me. It is a pleasure to be appreciated by such great and loving souls.

It is not those who see us most that know us best. Great minds, like lofty mountains, are best seen and contemplated from a distance; since, like mountains, they are mostly cold and angular on near approach, while sources of streams of living truths that refresh the world. L. HUTCHINSON.

WILLIAMSBURGH, COL., Feb. 2, 285.

MR. EDITOR: Through the work of our friend, Alexander Macdonald, we secured O. A. Phelps to giv us three lectures in the Odd Fellows' Hall at Coal Creek, on January the 26th, 27th, and 28th. The subject for the first evening was, "What is Infidelity? or, the Crimes of the Church." As all sensible persons know that this subject cannot be hammered out in one evening, it was given in a broad way. Second and third evenings, "The Fall of Man; or, Could the Infinit God make a Mistake?" Mr. Phelps handled this subject well, and received much applause. We had good attendance and good order. It was a change of diet for some of the orthodox Christians.

Mr. Editor, I would suggest that a portion of THE TRUTH SEEKER be devoted to giving a short biography of persons and and sketches of events, as in THE TRUTH SEEKER ANNUAL, to be given in THE TRUTH SEEKER in the corresponding week

Respectfully yours, HENRY BEICHLING.

HELMVILLE, MONT., Feb. 14, 1884.

MR. EDITOR: Inclosed please find $2, which I think will about pay for THE TRUTH SEEKER up to date. Please discontinue to send it to my address. I don't like its Communistic tendencies. J. W. BLAIR.

WARRENSBURGH, N. Y., Jan. 25, 282.

MR. EDITOR: I send for Mr. Remsburg's "Bible Morals," Paine's "Age of Reason," and "Ingersoll Catechised."

I am the only outspoken Infidel in this place. There are some ten or twelve Freethinkers in town, but from regard to family and other relations they keep silence. I lend them my papers, and try to persuade them to send for THE TRUTH SEEKER, but they think that their companions are church-going people, and that it will not do. I hav made two conversions in the town adjoining this—a young man and his wife. Both are bold and enthusiastic.

Oh, that I could wake up these here that pretend not to believe in the fallacies and dogmas of the orthodox, to procure a place and, by the help of the editor of THE TRUTH SEEKER, or some of the League officials, to get a good speaker here.

WILLIAM WILCOX.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Three Little Boys.

Three little boys all in a row,
George, and Robbie, and Jim;
Two are round and fat like dough,
And one is tall and slim.

What are they good for, these three boys,
In pinafore and jacket,
Littering up the room with toys,
And making such a racket?

'Tis "mamma" here, and "mamma" there,
And, "Mamma, where's my whip?"
And, "Pa, you know you promised fair
That you'd buy me a ship."
All day long, 'tis "rattle ker jing,"
Sliding the banisters down;
Hiding balls, and marbles, and string
In folds of mamma's gown.

'Twould do you good to see them eat—
Twelve times a day, I guess—
Bread and molasses, eggs and meat,
Enough to make a mess
For twenty sailors right from sea,
Or a band of gipsies bold;
But little they care, these boys three,
When full as they can hold.

And how they wear out shoes! Dear me!
Kicking at stone and sod;
It costs a pile, as you can see,
To keep these boys well shod.
Always in motion, never still,
Oh, how they try one's nerves!
Especially when they slyly fill
Themselvs with the best preserves,
And cry all night with stomach ache,
Restless on little pallet;
While doctor's bills for their sweet sake
Drain cash from papa's wallet.

But, by and by, these boys will be
Three brave and stalwart men;
And all their roguish pranks we see,
We'll not remember then.
Their brawny arms and hands so strong
Our trembling steps will stay;
With tender care, with mirth and song,
They'll gently cheer our way.

And calmly as the flowers at night,
Kissed by the breezes free,
We'll sweetly pass from mortal sight,
Blest by these brave boys three. S. H. W.

Peppercorn Stories.

ALL ABOUT A SKELETON.

Polly Peppercorn was an odd little girl—odd in her appearance, odd in her dress, odd in her speeches, and, in fact, odd in all her ways. By the word "odd" I mean that she was different from other little girls of her age. She was very short of stature, and was somewhat deformed with a hump on her back and a large wart on one eye-lid. She had bright brown eyes, and an abundance of soft, silky hair, that was never confined by comb or ribbon. She wore the brightest of pink dresses all the year round, and was herself just like a bit of rosy light.

Everybody liked Polly Peppercorn—which was a name she had given herself one day when she was particularly peppery in her remarks. She also applied different names to her playmates and acquaintances as her fancy dictated.

She was never sent to school, on account of her delicate health, but she studied and read a great deal at home.

Children were very fond of Polly Peppercorn, and one day when several little ones were playing about her, she said all at once:

"Harry Coalskuttle, why did you not hav four eyes instead of two?"

Harry rubbed one eye with his chubby fist, and answered, "I don't know; s'pose I'd see too far."

"Why didn't you hav two mouths instead of one, Molly Mulleinleaf?"

"I guess I'd eat too much," answered that little lady. "I eat a lot, I do."

"What are your ears made for, Sammy Stripedgrass?" she asked of that little boy. "And what makes your hair so red, Tommy Clovertop?"

They laughed, and did not answer.

"Peggy Primrose, do you know what you're made of?"

"Thugar and latheth, I geth—they thay I'm thweet ath thugar and latheth. I'm too thweet for anyfing."

"I perceive you are very ignorant," said Polly Peppercorn. "I shall proceed to enlighten your little minds. Will you pay attention?"

"I will," they all exclaimed, joined by Daisy Dewdrop and Johnny Gotobed.

"In the first place, to begin at once, you hav each one a skeleton."

"Oh!" exclaimed Molly Mulleinleaf, "hav I such a thing as that—a horrid skeleton?"

"Yes, and a physiology, too. But I am going to tell you all about yourselvs, because I think it is time you should know, and we'll begin on the skeleton. How many bones do you think are in your skeleton? You do not know, of course, so I'll tell you—there are more than two hundred. Now, what is your head, you little chickweed?" and she tapped Johnny Gotobed on his forehead.

"Please don't stare me out of countenance, Miss Molly Mulleinleaf," she then continued. "Your heads, my dears, are bone boxes."

"Then they're not block heads," said Daisy Dewdrop.

"By no means. The bone box on top of your shoulder is a jewel case, and it holds a very beautiful jewel, of greater value than diamonds. It is called the brain. It also contains four other jewels—the organs of the senses—seeing, hearing, smelling, and tasting. This beautiful jewel box contains, also, twenty lovely pearls. By and by, as you grow older, there will be twelve more pearls, making thirty-two in all. What do you think of that, Tommy Cloverleaf?"

"I hope he will not destroy his pearls by chewing tobacco," said Sammy Stripedgrass. "I don't mean to, for one."

"Pearls are teeth, then, in the bony jewel case," said Frankie Muttonchops. "Oh, I see—I see, as the blind man said."

"Well, now, I shall not talk any more, but some other time I'll tell you more about the skeleton. Don't you like it, you little pink ears?" and Polly Peppercorn roguishly pulled the delicate little ears of Peggy Primrose.

"I think it ith b'u'ful," said the little girl, but Johnny Gotobed, had slid from his chair and caught the cat, while Harry Coalskuttle was trying to see her pearls by stretching open her mouth. Miss Pussy Whitefoot wouldn't stand that, and she just lifted her paw and struck Johnny Gotobed on his lip and made the blood come.

Polly Peppercorn laughed and said he must not take such liberties with Pussy Whitefoot, or he would find that her pearls were sharp as well as white.

"Me-ow? Me-ow," said the cat, as she went scampering into the woodhouse.

[NOTE.—The Peppercorn stories will be continued from time to time, as space will permit. —ED. C. C.]

Our Puzzle Box.

1.—AN EX-CENTRIC CHARADE.

"That which issues, flows, proceeds,"
My *whole* in definition reads;
But from the center outward going,
As from one spring two streamlets flowing.
To *left* behold *an appellation;*
To *right, a government or nation.*

REKAB SEMAJ.

2.—A CONCENTRIC CHARADE.—STICKS, SNAKES, SUGAR.—MOSES'S MAGIC OUTDONE.

Not alone from the maple, the beet, or the cane,
Their saccharine sweets must our posers obtain,
But an early spring *plant* in the garden oft grown,
From of old on the epicure's table well-known,
Must yield, when our art to obtain it is bent,
Of *sugar five-eighth's of one hundred per cent.*
As prepared for the market in white tender sticks.
You can out-magic Moses' old snaky tricks.
With your right hand and left take a stick by each end,
Then straight to the center your magic must tend,
When the *right turns to sugar* as if in a dream;
While the *left part* appears to the eye as *a beam,*
A beam that would answer for the *mast of a ship*—
From a shoot of this plant, from a mere garden slip.
Now two-fifths from the last of this beam if you break,
Like Moses's wand what remains is a *snake.*

Irwin, Ia. J. K. P. BAKER.

3.—NUMERICAL ENIGMA.

The whole, composed of ten letters, is "a squint."

The 1, 2, 3 is a fish.
The 6, 7, 5, 8, 9 is a vessel.
The 9, 4, 10 is a bird.

Pittsburgh, Pa. H. E. JUERGENS.

4.—PRIZE PUZZLE.

By an iceberg, a mother worth having, I sit,
On the ice blocks so still in giant-like splendor,
These strong arms I can, I see very plain,
At a flash hav them locked round my child to defend her,
No hats or caps I cumbrously wear,
I never got me even a cap to embroider.
Calls I make on the seals, bringing ermine to brown,
And to discard a "Monarch" they try to avoid her.
Let me cold water drink, and never at rum
Or whisky indulge, with my cub, ebriety.
I've no stockings to darn, I can barefooted go,
Can you dig up thirteen with propriety?

For best solution sent by mail to "Chemist," Boyland Block, S. Div. Grand Rapids, Mich., a neat pocket perfume case will be sent. Poetical solution, suitable for publication in THE TRUTH SEEKER, preferred. Open two weeks.

5.—ENIGMA.

I am composed of eleven letters.
My 1, 10, 7, 8, 10 is to vex.
My 2, 1, 4, 2, 9 is a collection of maps.
My 3, 5, 8, 6 is a part of a whip.
My 4, 11, 8, 8 is not more.
My 5, 3, 1, 2 is the name of a girl.
My 6, 7, 3, 3 is the name of a boy.
My 7, 8, 6, 11, 9 is not fuel.
My 8, 5, 9, 6 is a part of a house.
My 9, 7, 3, 1 is a mineral product.
My 10, 4, 3, 5 is the name of a girl.
My 11, 7, 1 is a motion of the mouth.
My whole is a large city in one of the Gulf states. SAM B. REED.

Aliceville, Kan.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, FEB. 28, 1885.

1. SWORD
WIVER
OVULA
RELIC
DRACO

2. Ovid. 3. 45 acres and 50 square rods.

4.

There is a reaper whose name is death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between.

Our lives are rivers gliding free
To that unfathomed, boundless sea,
The silent grave;
Whither all earthly pomp and boast
Roll to be swallowed up and lost
In one dark wave.

[A. LAURIE SAILOR.—Yours received. Many thanks for your kindness. Puzzles will appear in their order.—ED.]

FULL SOLUTION TO "A HARD NUT TO CRACK," MARCH 2D.

Let the farm "Semaj" had, before his kind act,
Be simply x square, a very plain fact;
Now, the land he had left, I freely declare,
You can easy imagin to equal y square.
Let a square now stand for the ten-acre lot,
And you're ready to figure the size of the plot.
The fence of the first, now, 4 x would be,
The fence of y square just 4 y you see.
The difference in length of 4 x and 4 y
Can be only a, it is plain to the eye.
And therefore, one-fourth of the character a
Equals x minus y as plain as the day.
X square, minus y square, too, you hav got;
It equals a square, the ten-acre lot.
Now, the difference of squares of any two numbers,
And it's one of the strange mathematical wonders,
When divided by difference of numbers one uses,
The quotient the sum of those numbers produces.
You now hav the sum, which equals 4 a;
To eliminate y is simple child's-play,
And the value of x in a's you hav got,
When squared givs the size of original plot.
The a is now squared, coefficient also,
Restore him his value, ten acres, you know.
When the work is completed, "Esprit Fort" reckons,
Forty-five acres and five thirty-seconds.

Grand Rapids, Mich. ESPRIT FORT.

Correspondence.

SOUTH BOSQUE, TEX., Feb. 8, 285.

DEAR MISS WIXON: My father takes THE TRUTH SEEKER, and he thinks it is the best paper published. I love to read the "Children's Corner;" it has such good stories and letters in it. My father bought "Apples of Gold," which I like to read, published by the editor of the "Children's Corner." He will also buy the "Story Hour" for us children. I am fifteen years old. I would like to correspond with some of the girls that write for the "Corner." I hav never been to school much. We liv in a new country, where schools are scarce. My father has a large farm, but he keeps bees. We hav 120 stands of bees. Bees do well here in Texas. I go to hear Mr. J. D. Shaw, of Waco, lecture some times. I went to a big meeting last summer. I saw the people eat the "Lord's Supper." They called the bread the savior's flesh, and the wine they called his blood! It is horrible to hear sensible people talk so. If it was his flesh and blood, I would not eat and drink it; it would be so much like some kinds of animals. Your friend, ELLEANOR J. MARRS.

[Elleanor is quite right in her estimate of the "Lord's Supper." A piece of her mother's good bread and butter is much better.—ED. C. C.]

KALAMAZOO, MICH., Feb. 11, 285.

DEAR MISS WIXON: Seeing so many other little boys and girls writing in the "Children's Corner," I thought I would write one. I am living with my grandparents now. I came from Minnesota last fall, where I was living with my father and mother; but out there they did not hav the advantages necessary to get an education, so I came to this place; and we hav splendid schools here. Colonel Ingersoll was to lecture at the Academy of Music, but we had a fearful snowstorm that blocked up the railroad, so he could not get here; and he is engaged to be at another place this evening, so we cannot see him at all; and I suppose the Christians will call it "special providence" that he will not be here. We are all Spiritualists. We hav sent for the THE TRUTH SEEKER ANNUAL, and I am so eager to get it I can hardly wait. I want to see the faces so bad. But of the 37 portraits grandpa and grandma hav seen 29, including you. Grandpa takes THE TRUTH SEEKER and the *Liberal*, so I hav plenty of chance to read the Freethought news. I hav five brothers and one sister at home, and the youngest is named Willie Bennett after that great man, D. M. Bennett.

But I guess I will stop now, for I am afraid my letter is getting too long. Yours, for liberty, E. D. TUCKER.

[We are glad to know we hav such brave little thinkers among our children. There is no need to fear for the future, since such bright minds are to be actors in it.—ED. C. C.]

MCLOUTH, KAN., Feb. 21, 1885.

MY DEAR MISS WIXON: My mamma bought your book, "The Story Hour," and I like it very much indeed. I did laugh when I read "A Bumble-Bee's Thanksgiving," and should like to hav seen Widow Magee's children eat. I go to school, learn geography, am in the Fourth Reader, and in fractions. It has been a very cold winter in this state—much colder than winter is in England, where we used to liv. The houses here are all made of wood. In England they are built of stone or bricks. We lived on the east of Cornwall, and often sat on the rocks and watched the Atlantic waves come rolling into the bays. I liked the sea—it was so pleasant to run about on the beach and dig sand. I am sorry to be so far away from the water now.

I am ten years old, and the youngest of a family of ten children, all living. We came to America in the fall of 1882. I ride my papa's pony now, but hav a colt of my own to break next May. Mamma takes THE TRUTH SEEKER, and I like to read the Children's Corner, but the puzzles are too hard for me to guess.

From your little friend,
G. H. T. STEEPER.

[Thanks, dear, for your nice letter. Write again sometime.—ED. C. C.]

PRINCETON, IOWA, Feb. 14, 1885.

DEAR MISS WIXON: I notice some pictures of "The Story Hour" in THE TRUTH SEEKER. I read the Children's Corner, and I like it, and saved that much money ($1.25) to buy your book, "The Story Hour." I am ten years old. Next time I will write a better letter.

Very respectfully, ROBERT LAMBACH.

[The boy or girl who saves money to buy good books will grow up to be useful and honorable members of society. We hope to hear from Robert again.—ED. C. C.]

CYNTHIANA, KY., Feb. 22, 1885.

DEAR MISS WIXON: I read the Children's Corner sometimes. I am taking the *Youth's Companion* now, and it keeps me busy to read it, although I like the Corner in THE TRUTH SEEKER very much. I go to school in the country, and my teacher's name is Miss Sue Talbott. I like her very much. School will be out 22d of May. There are only 100 days of school, and I am going to try to go every day without missing, I liv a mile from school and walk every morning. Hoping this will find you well, I will close.

Yours faithfully, ALLIE B. BEAMER.

GREENVILLE, OR., Feb. 15, 1885.

DEAR MISS WIXON: As I am not a very good hand to write pieces for papers, you must excuse this. I think THE TRUTH SEEKER is a very nice paper. My youngest brother is ten years old, and I am the youngest girl My father is about fifty-six years of age. He has blue eyes and light curly hair, and he is kind to us all. My father and mother are both Infidels. We had a concert the other week, and I sang a song by myself. They all said it was nice. Yours sincerely, JEMIMA BENNETT.

PALATKA, FLA., March 1, 1885.

Answer to puzzle No. 3, "A Hard Nut to Crack," in Children's Corner of THE TRUTH SEEKER, Feb. 28, 1885: 45 5-32 acres.

General rule for all similar questions: Whatever quantity may be cut out, under the conditions and requirements given, the original piece must always be just 4 33-64 times that quantity.

Demonstration will be given if desired.

EQUATION, Solver.

Care Box 201.

The Nutmeg-Tree.

If there are any attempts to cultivate nutmeg-trees in hot houses, they are not frequently made. Perhaps it would be worth trying.

The nutmeg-tree flourishes near the equator. It is raised from the nut in nurseries, where it remains till the fifth year, when it puts forth its first blossoms. It is then set out permanently.

The trees are planted thirty feet apart in diamond order. They begin to bear in the eighth year, increasing for many years, and they pay a large profit. There is no nutmeg season, Every day of the year shows buds, blossom, and fruit, in every stage of growth to maturity.

The nutmeg is a large and beautiful tree with thick foliage and of a rich green color. The ripe fruit is singularly brilliant. The shell is glossy black, and the mace it exposes when it bursts is bright scarlet, making it one of the most beautiful of the vegetable kingdom.—*Youth's Companion.*

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Poetry.

Giordano Bruno.

CHAMP DE FLORE, FEBRUARY 17, 1600.

No crown of sweet celestial glory thine;
Thou didst but toil to win the nobler one;
Thy martyr's crown of truth is not divine—
One brighter yet immortal thou hast won!
They brand'd thee, those howling curs of hate:
They hoo'ed, hissed thee, brutal, thoughtless crowd;
They hounded thee to meet thy martyr's fate—
Yet thou didst walk to death serenely proud.

Aye, e'en from those whom thou hadst to lead,
While daring persecution's bloody fang,
Alas, from those—or was it Christ's foul creed?—
Those maddened bigots' hissing curses rang.
Yet didst thou turn with scornful, proud disdain
From that dark, blood-polluted thing,
The cross, which could hav offered life again;
But death and hell for thee had lost their sting.

And so they bound thee to the awful stake,
And there the coward priest's of brutal creed
Stood by, with mocking prayer for Jesu's sake
To witness this their own infernal deed.
Yet from thy lips there came no craven cry;
But, breathing words of scorn with dying breath,
Thou might'st hav taught their Jesus how to die,
So brave, so fearless, didst thou meet thy death!

Then rose the crackling fagots' lurid blaze,
And fire-tongues leaped like blood-red fiends of hell
To quench thy noble life; then smoke and haze
Hung o'er the spot where noble Bruno fell.
Then, as that awful smoke of death rolled by,
There gleamed amid the smoldering embers red
A few bleached crumbling bones: then rose the cry,
"The cursed heretic to hell hath sped!"

A few white ghastly bones, a moldering skull,
Which redly gleamed with ev'ry stirring wind—
All that was left, now burning grim and dull,
Of Bruno's fearless heart, his noble mind.
Their hellish work was done; the fire-tongue's thrust
Had pierced thy brain in crimson scorching glare;
Then brutish hands seized on thy sacred dust,
And scattered it, 'midst solemn curse and prayer.

Thy ringing voice was hushed; the funeral pyre
Burnt out thy silver tongue of magic sway;
But, Bruno, yet thy martyr's crown of fire
Givs thee dominion o'er our hearts to-day.
And from thy scattered dust sweet flowers hav sprung
Which breathe a pure, sweet fragrance round thy name;
And to thy martyred memory shall be sung
Songs of high praise and never-dying fame!

—*H. Gordon Swift in the Secular Review.*

Books.

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TO THE EDITOR OF THE WINSTED PRESS: Will you allow space in your columns for a few words of commendation of Miss Wixon's book entitled "Story Hour," for children? I hav been favored with the perusal of this book, and wish to giv it my unqualified approval. It contains something over two hundred pages, clear type, splendid paper, and numerous pretty illustrations. The stories are not fables or fairy tales, but are drawn from life and real character, and are made up of just such incidents as are daily occurring in families and among children, showing a moral that cannot fail to impress a child's mind for good.

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"Alone in an Unfurnished House" is the title of a little story used to illustrate what it is to liv in a body with an uncultivated mind, and that without study and application the mind may be as blank and cheerless as the walls of an unfurnished house.

The book from its opening to its closing is full of beautiful and useful lessons for the young, and too much cannot be said in its praise. It is published at the office of THE TRUTH SEEKER, 33 Clinton Place, New York city. I hav one for a gift for a little girl in whom I am interested, and whoever invests money in like manner will not throw it away. —*E. Anne Hinman in Winsted (Conn.) Press.*

BIBLE MORALS.—We hav received from THE TRUTH SEEKER office the above work, John E. Remsburg, author. The book is a masterly and convincing array of facts, with copious quotations from the Bible, proving that book to be a very poor moral instructor. "Twenty crimes and vices," says the title-page, are sanctioned by scripture. In his indictment he charges it with falsehood and deception, cheating, theft, and robbery, adultery, and prostitution, murder, wars of conquest and extermination, despotisms, intolerance, and persecution, injustice to women, unkindness to children, cruelty to animals, human sacrifice, cannibalism, witchcraft, slavery, polygamy, intemperance, poverty, and vagrancy, ignorance, idiocy, and obscenity. Mr. Remsburg, in our opinion, very much more than makes hi case, and we vote to convict the old harlot and libertin of all the charges. Liberals should hav ready answers to all questions touching Bible Morals, as they are the most potent weapons against bigotry and superstition; and they can find a flood of them in this book. Address THE TRUTH SEEKER office, New York.—*Kansas Blade.*

CHRISTIANITY A REWARD FOR CRIME.—This is a pamphlet of 29 pages published by THE TRUTH SEEKER Publishing Company and by O. B. Whitford, M. D.—a gentleman we never heard of before; but he writes well and makes a strong case against the "great moral instructor." Price 10 cents. Address THE TRUTH SEEKER, 33 Clinton Place, New York.—*Ibid.*

Obituary.

At this place, on Feb. 28th, Fannie Edith Enderton died of scarlet fever at the age of two years, ten months and twenty-five days. She was the pride of her parents, and was known only to be loved.

Her parents are both of Liberal views, but not being able to get a Liberal speaker at the funeral, they tried to induce a minister of the gospel to officiate. The Rev. Mr. Miller declined on account of the disease. Everything the child had worn during her illness was removed, and she was lying in her little coffin, and that [the priest should refuse on such grounds was more than was looked for, even in a preacher. Those present sang—"Rock of Ages cleft for me," then carried her to her final resting-place, and no useless prayers to an unknown god were offered up. C. E.

New Windsor, Ill.

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THE idea that a certain belief is necessary to salvation unsheathed the swords and lighted the fagots of persecution. As long as heaven is the reward of creed instead of deed, just so long will every orthodox church be a bastil, every member a prisoner, and every priest a turnkey.—*R. G. Ingersoll in the Christian Religion.*

WE may open the door to our neighbors,
And open the door to our friends;
We may entertain guests at our table,
While friendship with courtesy blends;
We may gather our dear ones about us—
Our helpmeet and children so fair—
But let us forget not to banish
From these tender meetings, dull care.
It watches at doors and at windows;
It whistles through crannies and cracks;
It giveth the good man the headache;
It pinches and tortures and racks.
It sits down unasked at the table;
It crouches beside the down bed;
It takes all the brightness from slumber;
It takes all the sweetness from bread.
Of all things to make our lives happy,
Of all things to make our paths fair,
There is nothing from Home's cheerful fireside
So sacred as shutting out care.
—*Mrs. M. A. Kidder.*

THESE symptoms of a rising reputation gave me encouragement, as I was ever more disposed to see the favorable than the unfavorable side of things—a turn of mind which it is more happy to possess than to be born to an estate of ten thousand a year. —*Hume's My Own Life.*

HOPE.—Companion gay that ever leads
Through verdure and through flowers,
And talks, whene'er the tempest breeds
Of sunshine after showers.
—*Sharp's Letters and Essays.*

THERE was a time when that degraded man was as guiltless as a girl; he began by learning vice from the example of his companions, just as he learned to smoke. Had his education been more severe, had the earliest inclinations been checked by the fear of ruin and disgrace, he would not hav acquired the most dangerous of all habits. That *man* should be subjected to the same discipline as *woman* is, therefore, to be wished for; and although the day is far distant, there can be no doubt that it will come; and the future historian of morals will record with surprise that, in the nineteenth century, society countenanced views in man which it punished in woman with banishment for life.—*Reade's Martyrdom of Man.*

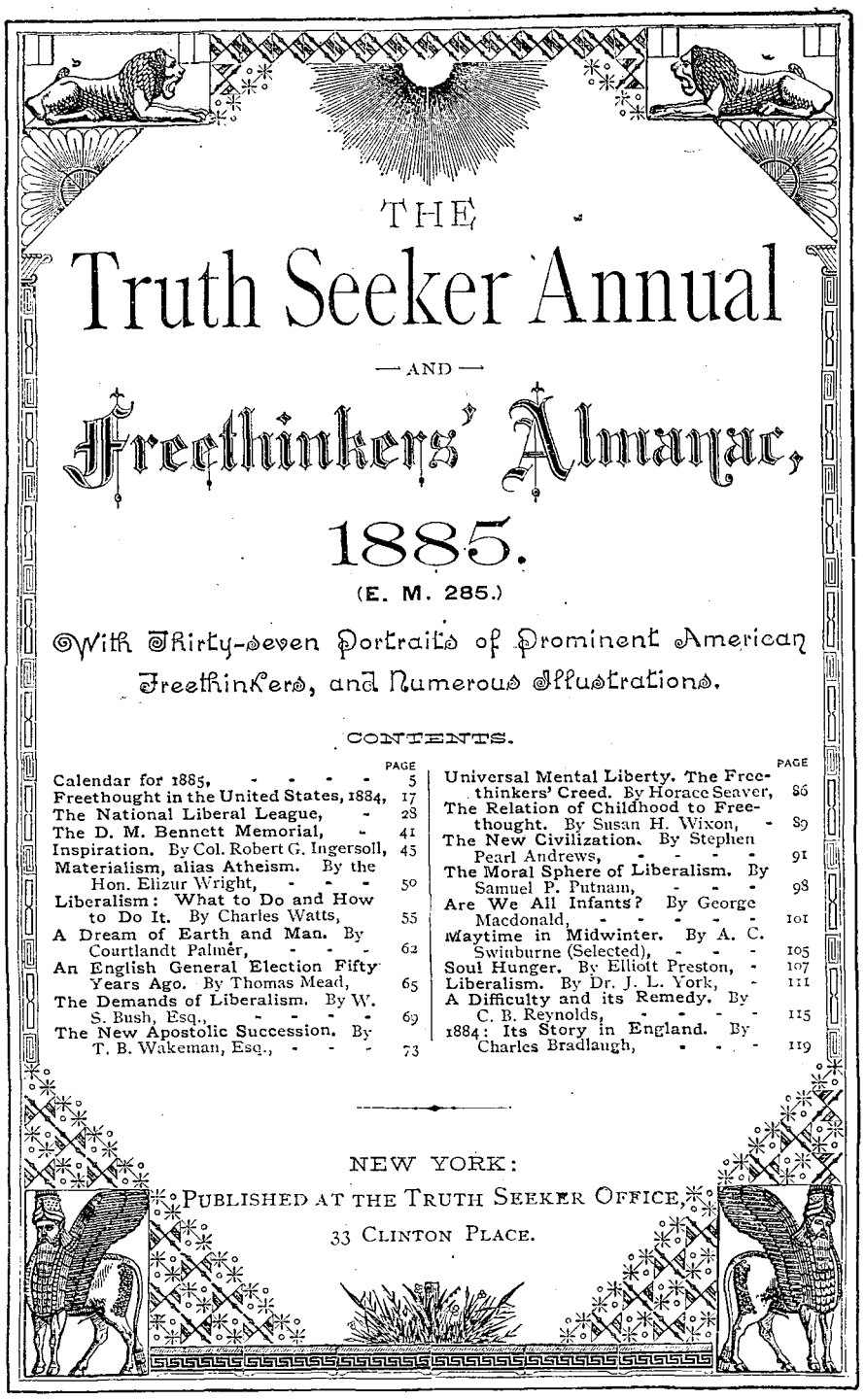
AS it is a sin to betray one's country, to injure one's parents, to plunder temples; so it is likewise a sin to be afraid, to grieve, to be under the dominion of lust, even if no act follow these feelings. But as these are sins, not in their consequences only, but at once and from the first moment; so those actions which proceed from virtue are to be considered right at the first moment that they are undertaken and not only when they are accomplished.—*Cicero.*

TO be still searching what we know not, by what we know, still closing up truth to truth as we find it (for all her body is homogeneal and proportional)—this is the golden rule in theology, as well as in arithmetic; and makes up the best harmony in a church; not the forced and outward union of cold, neutral, and inwardly divided minds. —*Milton's Areopagitica.*

ONE thing is most admirable, which is, that the communicating of a man's self to his friend works two contrary effects; for it redoubleth joys, and cutteth griefs in halves; for there is no man that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less. So that it is, in truth, of operation upon a man's mind of like virtue as the alchemists used to attribute to their stone for man's body, that it worketh all contrary effects, but still to the good and benefit of nature.—*Bacon's Essays.*

CAN any wise or good man be angry if I say, I choose this man to be my friend, because he is able to giv me counsel, to restrain my wanderings, to comfort me in my sorrow; he is pleasant to me in private and useful in public; he will make my joys double and divide my grief between himself and me? For what else should I choose? For being a fool—useless? for a pretty face and a smooth chin? I confess it is possible to be a friend to one that is ignorant and pitiable, handsome and good for nothing, that eats well and drinks deep, but *he* cannot be a friend to me; and I love him with a fondness or a pity, but it cannot be a noble friendship.—*Jeremy Taylor.*

IT is clear that those vices which destroy domestic happiness ought to be, as much as possible, repressed. It is equally clear that they cannot be repressed by penal legislature. It is, therefore, right and desirable that public opinion should be directed against them. But it should directed against them uniformly, steadily, and temperately, not by sudden fits and starts. There should be one weight and one measure. Decimation is always an objectionable mode of punishment. It is the resource of judges too indolent or too hasty to investigate facts and to discriminate nicely between shades of guilt. It is an irrational practice, even when adopted by military tribunals. When adopted by the tribunal of public opinion, it is infinitly more irrational. It is good that a certain portion of disgrace should constantly attend on certain bad actions. But it is not good that the offenders should merely hav to stand convicted of a lottery of infamy, that ninety-nine out of every hundred should escape and that the hundredth should pay for all.—*Macaulay's Lord Byron.*



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Odds and Ends.

"PAH," asked young Johnnie Jarphley, "what is a defaulter?" "He is a man who loses money that does not belong to him, my son." "And what is a financier?" "One who hangs on to it."

REVIVALIST (to young man loitering near the door): Are you seeking the Lord, young man? Young man (nervously): No—no. I am seeking Miss Polly Smith, but I can wait until the meeting is over.

"No, papa, I do not wish to marry yet. What I want is a man who does not drink, smoke, go out at night, gamble, bet, over-eat, etc.—in short, a man who has no vices and is always good." "My daughter," said Mr. Dusenberry, "you are but a stranger here; heaven is your home."

AN Illinois wedding party felt the floor giv way beneath them just as the minister had asked the woman: "Do you take this man——" And as they went toward the cellar, the bride, with a rare and wonderful presence of mind, yelled, "I will." She afterwards confessed that the groom was a wealthy man and that if he was killed it was her purpose that he should leave a widow.

A DEVOUT and worthy gentleman is the clergyman of a parish not twenty miles south of Chicago. His congregation was somewhat amused at the singularity of one of his announcements on the evening of December 5 h, which was as follows: "Remember our communion service next Sunday forenoon. The Lord will be with us during the morning service, and the bishop in the evening."

THE name of a man in England in the days of the Roundheads was If-Christ-had-not-died-for-thee-thou-hadst-been damned Dobbins, but Dorchester county, Maryland, possesses two names almost as odd. The owners of the names still liv near Cambridge, on the Choptank. They are Julia Jane Augusta Dominica Rustis Ro Bo Bustis Jack and John Henry Land Runner-Run-Out and Surveyor Bandana Beaver Dam Rendezvous God Bless Busticue.

YE MISTAKE OF SIR BEVYS.

[A castle yard—1585. Enter Sir Bevys, mounted. There comes to meet him, bearing a cup of wine, Maid Margery.]

What, Madge—nay, Madge! Why, sweetheart, is it thou?
Faith, but I knew thee not—nor know thee yet!
Madge—Margery—child—coz, thou'st grown apace.
Why, what a merry coming home is this!
To hav my cousin meet me in the court,
My half-grown cousin, grown an angel half,
Lifting a cup to make the wanderer welcome,
With such an arm—why, Margery, 'twas a reed—
A meager, sun-specked reed—when last I saw it,
Three years ago. Coz, these were busy years
That dealt so kindly with thee. I set forth
Three years agone—last Michaelmas—and thou—
Why, thou and Rupert were an elfish pair
Of freckled striplings—yea, thy elbows, Madge,
My cousin Margery, were as rasping sharp
As old Dame Ursula her tongue—ay, cousin,
I'll drink again, so thou wilt lift the cup
And show that milky round again. And Rupert,
My brother Rupert, how fares he? Nay! nay!
First in the tourney? Sturdiest knight of all?
Gad's grace, the world has wagged while I hav wandered.
I'll tell you this, thou Hebe hazel-eyed,
Had I seen further I had wandered less.
But who'd hav thought the slender girl I left,
The straggling weed—thy present grace may pardon
My memory rude—had grown to this fair flower,
To this bright comeliness, this young perfection,
This—this—
Maid Margery let her lashes down,
And bent her head—perhaps the sunset fell
A trifle 'thwart her face—perhaps she blushed,
As, looking down into the empty cup,
She answered very softly,
"Rupert did." —*Bunner.*

"ABOUT mermaids," said the captain as he stood upon the unfinished end of the seawall and surveyed the landlubber with an expression of pitiful condescension, "why, I've seed the most wonderful things in that line. Well, we were well over in the China Sea. One night just after we'd passed the Formosa group, I was roused out of my bunk by the mate, who sings out, 'Mermaids aboard!' Out I jumps and gets on deck in the turn of a helm. You can splice my mains'l if there wasn't 'bout twenty of the biggest mermaids a-floppin' around the deck I ever seed. Two of 'em hed got the fellows on watch cornered and was a-kissin' 'em. The mate had took to the riggin' after hailin' me. I was a leetle s'prised, though I had seen mermaids afore, but never more'n one at a time. 'Ladies,' says I, 'make yourselvs at home,' says I, and you net your hawsers they did. They quit floppin' and all got on the rail, side by side, a holdin' their tails in their han's, and commenced to sing, and I jest tell you they whooped things up. They skipped through the 'Sweet By and By,' and took several reefs in the 'Red, White, and Blue,' and slewed to port on a 'Life on the Ocean Wave' in beautiful style." "Didn't see them again, did you?" asked a land lubber. "Wall, yes. The next day we was becalmed. There wasn't the smell of a breeze, and whistlin' for it didn't do any good. I was madder'n a stuck whale, for I wanted to make a quick passage. Suddenly I sees a commotion in the water, and shiver my binnacle lights if them mermaids warn't swimmin' around us One of 'em boarded us as slick as could be, and says, 'Giv us a rope.' Well, I throwed 'em one, and I'll lay to on a lee shore if they didn't tow us till we struck a breeze. Got the rope right in their mouths—about fifty of 'em—and pulled us along. I was so 'bleeged to 'em that I throwed 'em a mess o' lookin'-glasses, clocks, and shoe blackin' out of the cargo. Next day we struck another calm and I 'spected the mermaids would pull us out again. They were all around a-donnin' their mornin' uniform in the glasses. 'Hey!' says I, 'tow us along, will you?' Well, no sooner had I hailed them than everyone of 'em looked at the clocks which they had slung around their necks. 'Scuse us, cap,' they sed, 'we see it's just time to keep our appointment at the bottom,' and cuss me if they didn't all disappear."

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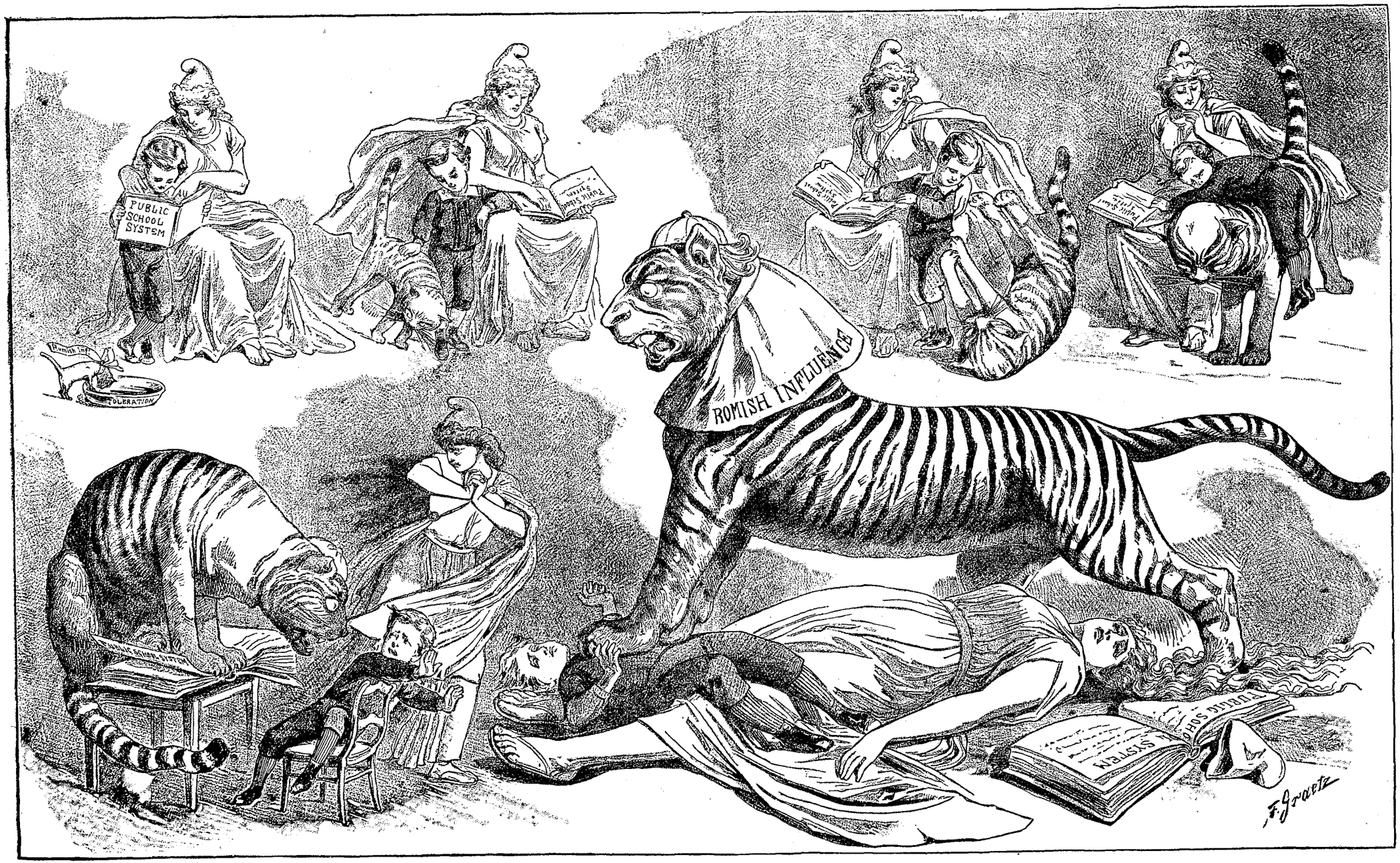
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Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 12. PUBLISHED WEEKLY. New York, Saturday, March 21, 1885. 33 CLINTON PLACE. $3.00 per year.

CATHOLICISM IN OUR PUBLIC SCHOOLS.

From Puck.



AN OBJECT-LESSON FOR THOSE WHO FAVOR THE "FREEDOM OF WORSHIP" BILL.

"Let the church and state be kept forever separate."—U. S. GRANT.

"One hundred years ago our fathers retired the ghosts from politics."—R. G. INGERSOLL.

"The government of the United States is not in any sense founded on the Christian religion. . . . The United States is not a Christian nation any more than it is a Jewish or Mohammedan nation."—GEORGE WASHINGTON.

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this state to all mankind."—CONSTITUTION OF THE STATE OF NEW YORK.

"We demand that the employment of chaplains in prisons, asylums, and all other institutions supported by public money, shall be discontinued, and that all religious services shall be abolished." NATIONAL LIBERAL LEAGUE.

"I consider the government of the United States as interdicted by the Constitution from meddling with religious institutions, their doctrins, disciplins, or exercises."—THOMAS JEFFERSON.

"I protest against the passage of the Freedom of Worship bill, and also against the present services, which are crimson and scarlet with the sectarian spirit. I ask that a new bill be introduced into our legislature prohibiting in state institutions all religious teachings except moral principles upon which all men agree."—FELIX ADLER.

Communications.

The Church and the Republic,

AS DEFINED IN THE PASTORAL LETTER OF THE LATE BALTIMORE PLENARY COUNCIL.

"Words," it is said, "were invented to hide meaning;" and none can scrutinize the pastoral letter of the bishops of the Plenary Council, dated Dec. 7, 1884, without conviction that words are susceptible of such a perversion. "We think," says the pastoral, "we can claim to be acquainted with the laws, institutions, and spirit of the Catholic church, and the laws, institutions, and spirit of our country, and we emphatically declare there is no antagonism between them." No doubt the bishops are well read on these subjects, and, therefore, must hav known that their emphatic declaration is absolutely gratuitous. In fact, it admits of no explanation except on the Catholic ground that it is right to falsify in the interest of the church. Without pausing to demonstrate from the nature and organization of the papal church that it it inherently hostil to the laws, institutions, and spirit of our republic, we will adopt the shorter method of substantiating the same fact by the assertions of her infallible popes and councils, and her other acknowledged authorities.

First: "The Catholics believe that the pope's authority is not only ministerial but supreme, so that he has the right to direct and compel, with the power of life and death" (Ecc. Jacob. Mag. Reg. Oppos, c. 138). "Pius V., our reigning pope, is prince over all nations and kingdoms, and he has power to pluck up, ruin, scatter, and build" (a canon of the Council of Trent).

Are these authoritativ declarations in harmony with the laws, institutions, and spirit of the republic? Does our government accord the pope of Rome ministerial and supreme authority, so that he may direct and compel, with power of life and death; arbitrarily, at his caprice, option, or command, imprison, torture, or burn alive any citizen, guilty or not? Or does it allow any of its public or private citizens to exercise such an atrocious authority; or does it accord the pope any power in the discharge of its political functions? Not at all. But these claims are the infallible laws of the church, and, therefore, the church is directly antagonistic to the Constitution, laws, and spirit of the republic, which were framed to prevent the usurpation or exercise of such a power.

But, further, is the pope prince over our republic? Has he the power to pluck up our government, ruin our Constitution, scatter its laws, and build up a Catholic despotism in its place? Is this Anarchist, who imagins that he consolidates in his authority universal legislativ, executiv, and judicial power, in harmony with our republic, that invests in a Congress the legislativ power, in a president the executiv power, in courts of law the judicial power, and acknowledges no sovereignty but that of the people? Who can believe it? Who dare assert it? And who can admit that a church which holds the assertions of its pontiffs and councils infallible is not antagonistic to the laws, institutions, and spirit of our republic?

Again: "A priest cannot be forced to giv testimony before a temporal judge" (Tabuno, vol. ii, 228). "The rebellion of a priest is not treason, for they are not subject to government" (Emanuel Sa). "No one can be deemed a murderer who, burning for the interests of the holy Catholic church, shall kill an excommunicated person" (Pope Urban II.). "Heresy and unbelief are crimes, and in Christian countries, as in Italy and Spain, for instance, where the Catholic religion is the essential law of the land, they are punished as other crimes" (Bishop Kendrick). Engagements made with heretics and schismatics of this kind, after such hav been excommunicated, are inconsiderate and illegal (although perchance by the lapse of those persons into schism, or before the beginning of their heresy) if even confirmed by an oath, or one's honor being plighted" (Pope Urban IV., Rymer 7, 352). "Though sworn to pay, he [the good Catholic] may refuse the claim of a debtor who falls into heresy or under excommunication. The debtor's oath implied the tacit condition that the debtor, to be entitled to pay, should remain in a state in which communication with him would be lawful" (St. Bernard, Maynooth Report, 260). The papal institution of indulgences grants permission to murder with impunity one's father, mother, brother, sister, wife, or other relation for $1.75; to commit theft, rapine, sacrilege, or perjury for $2.00; and to commit incest with one's sister, mother, or near relation for $2.25 (The Pope's Chancery Book). For further authorities, see "Monks, Popes, and Their Intrigues," pp. 153–155, 351, 352.

Are not these laws, proclaimed by infallible popes and councils, emphatically in direct antagonism to the laws, institutions, and spirit of our republic? Where do our laws except priests from the obligation to testify in courts of justice? Does not the Constitution require them to testify in criminal cases? Where do they regard a priest's rebellion as not treason? Where do they admit that he is not a subject of government? If he is not a subject of government, why do any of them naturalize and swear allegiance to the government? Where do our laws concede that no one is a murderer who from zeal for the Catholic church murders an excommunicated person? Where do they allow that contracts and obligations of debt with excommunicated heretics and schismatics are inconsiderate and illegal? Where do they punish heresy and unbelief as crime? Where do they authorize the violation of its own enactments against murder, theft, incest, and perjury, for a money consideration? Nowhere. Yet, while these papal declarations are embodied in the Catholic code, declared by popes and councils to be infallible, govern the Catholic church, always hav been enforced, and always will be, wherever she has had, or shall gain, "the power of carrying them into effect without prejudice to the Catholic world," they are declared by the late Plenary Council, as emphatically not antagonistical to the laws, institutions, and spirit of our republic. What effrontery!

Catholic institutions? What are they? Ecclesiastical code, the pope, with his machinery of priests, monks, nuns, and brotherhoods. Is the Catholic ecclesiastical code, in spirit and provisions, concordant with the Constitution and laws of the republic? Or is it not self-evident that they are so antagonistical to them that the establishment of the one would be the subversion of the other? Are the monasteries, with their vows of celibacy, poverty, and implicit obedience to domestic and foreign superiors, consistent with the republic, whose enactments encourage marriage, prohibit professional beggary and vagrancy, and claim the exclusiv allegiance and loyalty of its citizens? Are nunneries, which imprison females in perpetual seclusion, dissolve their filial ties and obligations, subject them to the control of despotic superiors and a brutal priesthood, where, according to the testimony of governmental investigations, the most barbarous punishments hav been inflicted, and seduction, rape, murder, and infanticide perpetrated; whose portals are barred against the entrance of grand jurors and coroners; consistent with the spirit and letter of the law of our republic—that declares that life, liberty, and the pursuit of happiness are the inalienable rights of all persons, enacts that no one shall be deprived of life, liberty, and property without due process of law, nor denied the equal protection of the laws, nor be abridged in the privileges and immunities of citizens; that protects and enforces filial and parental rights and obligations; that prohibits and punishes maltreatment, profligacy, seduction, rape, bastardy, infanticide, and murder; that establishes grand juries before which all hav the right to prefer complaints; courts to ascertain and redress grievances, a coroner to investigate the facts and causes of sudden and violent death? By no means. They are as antagonistic to our laws as despotism is to liberty. In fact, the papal church, with its laws and institutions, is a solecism in our republic, an antagonistic government within our government, a depotism in the heart of freedom, an anarchy in its core, a treason in its midst, arrogating immunities and privileges unknown to our statutes; where the rights of reason, liberty, and conscience are unknown, and where equal laws, equal rights, and equal privileges are annulled.

The pastoral proceeds thus:

> "To argue that the Catholic church is hostil to our great Republic, because she teaches there is no power but from God, because back of the events that led to the formation of the Republic she sees the providence of God leading to that issue, and back of our country's laws the authority of God as their sanction—this is so illogical and contradictory that we are astonished to hear it advanced by persons of ordinary intelligence."

What subterfuge! how contradictory to the papal dogmas? Who ever charged the church with being hostil to the Republic on that ground? Protestants assert the same doctrin. Indeed, it is immaterial what may theoretically be imagined to be back of the Republic, so that they do not compromise the sovereignty of the people, nor their possession of equal rights and laws. The main charge alleged against the Catholic church is that she is a despotic organization, inimical to civil and religious liberty. That this allegation is incontestably true we shall prove by the authority of her popes, councils, and acknowledged exponents.

The very titles ascribed to the pope assert a claim to absolute power and dominion. The following are a few of his official titles: "Our Lord God, the Pope;" "Our Most Holy Lord God;" "The Most High and Mighty God on Earth;" "More than God." The pope's more than godship seems to hav been proved to the devout by his ability to create the creator of all things out of a pinch of flour. Hear it from the lips of Pope Urban: "The hands of the pontiff are raised to an eminence granted to none of the angels—of creating the Creator of all things and offering him up for the salvation of the world." Hear it again from the "Living Eucharist, Manifested by Miracles:" "Bishops, popes, and nuns saw the wafer, after the benediction of the priest, change into an infant. The bread became real flesh and blood, a perfect infant Jesus. On one instance a priest was seen laying a little baby Jesus on the tongue of each communicant. A wafer carried several days in a bishop's pocket, after blessing, became an infant Jesus."

"Pope" and "God" in Catholic phraseology are convertible terms; and, therefore, when the priests use the term "God," without ascriptions of infinity, it is doubtful whether they mean the Christian God or the Catholic pope. Sometimes, when speaking of God, providence, etc., they secretly mean the pope, disguising their real purpose under the ostensible garb of a popular and unoffending phraseology. In the section of the pastoral letter under consideration if we substitute for "God" the word "pope," we will perceive that it perfectly agrees with the papal claims.

In further proof of our charge alleged against the church we submit the following authorities: "He (the pope) alone has the right to assume empire. All nations must kiss his feet. He has the right to depose emperors" (Bull of Pope Gregory VII.). "The pope is Lord of the whole world. The pope has temporal power. His temporal power is most eminent. All other powers depend on the pope" (Jur. Princep. Rom., lib. ii, cap. 1, 2). "The pope can do all things he wishes to do, and is empowered by God to do all things that he himself can do" (Tebo). "The pope is crowned with a triple crown, and is constituted over his (God's) hand to regulate concerning all inferiors. He opens heaven, sends the guilty to hell, confirms emperors, and ordains the clerical orders" (Antonius of Florence, Dissert. 40: *Le Popa*). "He (the pope) may make laws and institutions for all the world. . . . The pope is not subject to his predecessors, even to that of the apostles, for there is no power that can limit the keys. He may dispense with the divine law and gospel precepts. The pope may grant every species of indulgences except one, to marry one's own father or mother. He may depose magistrates and princes, and free their subjects from obligations of loyalty. He is king of kings and ruler of rulers. He is the prince of bishops and the ruler of all men. He can create law where before there was no law" (Canonist Prospero Fagnana). "If the papacy be founded on divine right, it is superior to whatever is founded on human right. . . . Liberty of conscience is unknown among Catholics. The word should be banished from the domains of religion" (*Catholic Quarterly*). "If any think Jesus Christ, our Lord and King, has only given to the church a power to guide by advice and permission, but not ordained by law to compel and force by anterior judgment and salutary affliction—those who thus separate themselvs, let them be anathema" (Canon xii of the last General Council). "The pope found it necessary in the conversions of the gentiles to dissemble and wink at many things, and yield to the times, and not to use force against customs the people are obstinately fond of, nor think of extirpating at once everything that had the appearance of profane" (Arenghus). "Religious liberty is merely endured until the opposit can be carried into effect without peril to the Catholic world" (Bishop O'Connor of Pittsburgh). "If the Catholics ever gain, which they surely will, a numerical majority, religious freedom in this country will be at an end" (Archbishop of St. Louis). "The Catholic church numbers one-third of the American population, and if its membership increase for the next thirty years as it has for the thirty years past, in 1900 Rome will hav a majority, and will be bound to take the country and keep it" (Hecker). For more authorities see "Monks, Popes, and Their Intrigues," pp. 362, 363.

If a human being, with the natural imperfections of human nature, with passions that need restraint, with liabilities to the seductions of power, dominion, avarice, pride, usurpation, rapin, and revenge, when elected to the papal chair, becomes a most holy Lord God, the most high and mighty God on earth, the more than the Christian's omnipotent, omniscient, omnipresent God; above him above reason, intellect, and conscience; above right, liberty, and humanity; above constitutions, treaties, law, and all governments and rulers; and if by virtue of his election he alone has the right to assume empire, if he is thereby the lord of the whole world, is the source of all power, can do all things that God himself can do, is constituted under God's hands to regulate concerning all inferiors; may make laws and institutions for the whole world; may dispense with the divine law of gospel precepts; may depose magistrates and princes, and free their subjects from obligations of loyalty; can create law where before there was no law; has the power to compel and force by anterior judgment and salutary affliction; is privileged to dissemble and wink at what he is intent on destroying, and to yield to the times—good heavens! what a reasonless conscienceless, unscrupulous, monstrous, terrific despot the pope must be! What an antagonism to international law, which concedes that all nations are bound to the observance of the great principles of justice in their conduct with one another, and are equal sovereigns! What a traitor and anarchist to the world! And what an implacable foe to equal laws, equal rights; to liberty, good order, and the rights of men and nations! All the despotisms that

tyranny has concocted from the birthday of man, and all the schemes it has projected for the extirpation of liberty and the enslavement of the human race, sink into insignificance before the frightful magnitude of the papal despotism. Who can doubt? Reason asserts it. History proves it. The church concedes it. Humanity deplores it. And can any hav the hardihood to deny it, except dissemblers to the ears of credulity?

No wonder liberty of conscience is unknown among Catholics; no wonder papal priests declare that religious liberty is merely endured until the opposit can be carried into effect without peril to the Catholic world. No wonder that, emboldened by the increase of its membership, they proclaim that if in 1900 Rome shall hav a majority, they will be bound to take the country and keep it.

When that period arrives—if the indifference of the people shall permit its arrival—the pope will assume his arrogated right of government, arbitrarily, at the instigation of caprice or whim, depose the rulers of the republic, absolve citizens from their obligations of loyalty, annul laws, convert cardinals into princes, bishops into lords, priests into officials, the people into slaves, and consign Infidels, Protestants, heretics, and schismatics to dungeons, torture, and flame.

The pastoral further says: "We believe that our country's heroes were instruments in the hands of the God of nations in establishing the home of freedom; to both the Almighty and his instruments in the work we look with great reverence, and to maintain the inheritance which they hav left us, should it ever—God forbid—be imperiled, our Catholic citizens will be bound to stand as one man, ready to pledge anew their lives,their fortune,and their sacred honor." Very fine! Would it were true, the heart of liberty might then cease to ache; but alas! how false, how deceitful! "God forbid." What? That which the papists are laboring to accomplish? Amen. If, should the republic be imperiled, the Catholics will be bound to stand as one man, ready to pledge anew their lives, their fortune, and their sacred honor, why did the Catholic bishops of the Cincinnati council as one man, in its pastoral letter, declare that the doctrin that all men are created free and equal is pernicious, that those who are appointed to rule hav rights which subjects hav not, and that bishops and priests are appointed to rule, and that the cry of equality is the cry of the idle and weak? Why did they assert that the doctrin that all power is derived from the people is not the doctrin of the Catholic church, nor the doctrin which the bishops preach, and also that they do not teach that those who exercise power in the state do not exercise it as their own, but as entrusted to them by the people on condition that it may be recalled by the will of the people by whom it was confided in them? And why do they declare belief in these doctrins (doctrins of the Declaration of Independence) to be growing evils among Catholics, and subject to severe animadversion?

If the Catholics are bound to stand as one man and pledge anew their lives, their fortune, and their sacred honor in the defense of the republic, whenever it is imperiled, why did a single Catholic abet the treason of the Southern Rebellion? Why did they swarm from every state, even from Europe, to rally round the Confederate flag? Why did the pope of Rome acknowledge the independence of the Southern Confederacy? Why did he address a letter to Jeff Davis, styling him the illustrious president? Why, at the same time, did voluntary enlistments of the Irish in the Federal army cease, desertions of them become frequent, and why did they band together to resist the draft? Why has Cardinal McCloskey organized a Catholic league, with military associations, disguised as temperance societies, benevolent societies, etc., which ramify every part of the country with the declared purpose of restoring the pope to the throne of Italy, and of exterminating Materialism? What! compel citizens by force of arms to accept charity and become temperate? Too absurd to be true. What! restore the pope to the throne of Italy? Attack a foreign power without a navy! Preposterous. To exterminate Materialism! Who are Materialists? According to the historical definition of Catholicism, written in blood, they are Protestants, heretics, schismatics, Infidels, Atheists, and all non-Catholics. No. The cardinal's evident design is to establish the papal despotism in the American republic, and, as on Batholomew's eve, to attempt to exterminate as Atheists all who do not acknowledge the pope. Now we can understand the significance of the pontifical jubilee held in Baltimore 1871, when twenty thousand Catholics upon receiving the communion promised to do all in their power for the restoration of the pope to temporal power, and when sixty papal zouaves knelt before the communion rails of St. James's church to proclaim what they and all Catholics would do when the time comes. A correspondent in *Freeman's Journal*, July 3, 1871, speaking of these occurrences, says:

"This is not an act of transitory fervor, or the enthusiasm of an hour. By this act the Catholics of the United States hav taken their stand with those of Europe and Canada. The enthusiasm of the hour will settle down into permanent determined resolve, and by the union of all parts of Christendom take a tangible and defined purpose. It is what the pope predicted in saying that if union of action, resulting from identity of thought and feeling, be amongst Catholics, the gates of hell shall not prevail."

If in the course of events the time should ever come when our glorious republic, founded on the sovereignty of the people and the principle of equal rights and laws, will be imperiled, will the Catholic League, imbued with the spirit of the pope, acting as his instruments and under his direction, stand to a man and pledge themselvs, fortunes, and sacred honor in defense of the principle of our country's declaration, free constitution, and equal laws? Will the bishops of the Cincinnati Council, who condemn the doctrins of the Declaration of Independence; or the bishops of the Baltimore plenary council, who significantly ignore them; or the Catholics under their dictation, enlist in the defense of liberty and reason, of equal political and religious rights? Will the Jesuitical bishops who at their consecration oath swear to defend the doctrins of the church, the rights and customs of his holiness, and to do all they can to extirpate Protestantism, and destroy all their powers, regal or otherwise; or will the other Catholic bishops, who at their consecration swear to preserve, augment and extend the rights, privileges and honors of the lord pope and his successors, to enforce with all their might his decrees, and to persecute schismatics and all who will not pay the sovereign pope all the obedience which he shall require (see "Monks, Popes, and Their Intrigues"), pledge their lives, their fortunes, and their sacred honor in the defense of a republic that tolerates all creeds and protects alike the religious liberty of all? By no means. A few bishops and priests and a larger number of the laity may, as has frequently happened in the past struggles of liberty, and, indeed, they all may when equally menaced with other citizens, by foreign invasion or domestic insurrection, but otherwise they will stand more as one man ready to pledge their lives, fortunes, and sacred honor in the defense of papal despotism. No, bishops of the plenary council, had you repudiated your allegiance to the papal despot and reconstructed your church in conformity with the principles of civil and religious liberty, your pledges to the republic would hav been gratefully and universally received as sincere and sacred; but with the reaffirmation of the infallibility of your pope, councils, and canons, your profession of patriotism and loyalty is too thin a veil to hide the insincerity and treason that lurk beneath its elaborate texture. As well might the homicide, with bloody hands and garments dripping with human gore, declare himself the protector of life!

Baltimore, Md. JOHN ALBERGER.

Canadian Notes.

A debate has just come off between Charles Watts and Elder Walker, at Thorold, which lasted for several nights. The interest excited in the surrounding country was most intense, numbers coming from a distance of many miles to be present on this interesting occasion, and staying over at the hotels during the week. Elder Walker has been engaged in numerous debates previously, but only with theological opponents, who viewed Christianity from a different standpoint to himself. He seemed unacquainted with Freethought literature and Freethought philosophy and ideas, but it is impossible for any one to avoid defeat from Charles Watts. Charles Watts showed himself to be far more thoroughly versed in every minute detail of the Bible than the Christian champion himself. When Mr. Watts quoted various passages from the Bible, Elder Walker denied that any such words were in the Bible at all. Charles Watts instantly named chapter and verse and turned to the passages and read them out for the edification of the Christian advocate, amid the plaudits and deafening cheers of the crowded audience, scoring another victory for the invincible champion, the ever victorious Charles Watts.

Taylor says, at the period of the advent of Christ the Roman empire presented the spectacle of denationalized populations possessing a premature cosmopolitan spirit. Left to their local customs and routine lives, while the vanquished were amusing themselvs with their petty magistracies and their narrow superstitions, the Cæsars, their obsequious senates, unscrupulous prefects and swinish populace, had leisure enough to feast and riot on the wealth of the nations and gloat over the blood of beasts and of men. It has lately become fashionable to rehabilitate the Roman empire, to vaunt the administration and the peace of the Romans; but nothing is more decidedly opposed to this theory of peace and happiness under the Roman dominion than the success of the Alexandrian mysticism and the triumph of Christianity. To what an abyss of hopeless misery the subjects of the empire must hav fallen to hav taken refuge in the chimeras of hallucination and the dreams of a life beyond the grave! What a degree of weariness and exhaustion and intellectual decay is implied by the acceptance of ridiculous or childish mysteries—of ideas vague as the ravings of fever! Degrading and lamentable spectacle!

Evolution was the subject of a lecture last evening in Albert Hall by Mr. Watts, who announced it as the introductory one to a course of six lectures on the same theme, which will succeed the one delivered yesterday. The hall was crowded and the applause frequent and hearty. Among the many points alluded to as being component parts of the evolution philosophy he enumerated: 1. The indestructibility of matter. 2. The continuity of motion. 3. The persistence of force. 4. The absurdity of attributing anything to a supernatural cause when we hav not the slightest knowledge of any such cause. 5. This last becomes doubly absurd when science givs a perfectly simple and natural account of the phenomena in question. In all the operations of nature throughout the universe, as far as known to man in any manner how remote soever, evolution is seen to be her method—her mode of activity. Alike in the birth, life, and death of worlds, in the immensity of space as in the inception, growth, maturity and decay of all the multitudinous forms of vegetable and animal life, culminating in man.

During the decay of civilization and intelligence in the Roman empire—when the masses had sunk low enough in ignorance and degradation of every kind to be capable of receiving Christianity—gradually the intelligent classes caught the infection from the ignorant masses, one by one cultured intellects began entering into the "kingdom of the poor in spirit," placing all that survived of their reasoning faculties at the service of a faith whose pedestal and capital are the impossible and absurd. The vicissitudes of this long mental malady render the study of ecclesiastical history intensely interesting, but it has deposited in the human mind germs which modern science has not yet destroyed; the consequences it has left behind are deplorable in the extreme. The evil assumed two distinct phases, at first successiv, then parallel, and lastly blending together. The first begins in the first century with Apollonius and Philo, closing in the sixth century. The second begins some twenty years later on with Jesus of Nazareth and Paul, triumphing in the fourth century, ruling without a rival until the twelfth century, losing some of its vigor in the sixteenth century, and entering on its last struggles for existence in the eighteenth and nineteenth centuries.

A debate will be held a few weeks hence between Charles Watts and a reverend gentleman. As reverend debaters usually talk of anything but the subject of discussion, and are totally unable to reason out a subject logically, should the reverend gentleman, on this occasion, prove to be one of his brethren's usual kind, in that case Charles Watts will supply his opponent with arguments, and debate both sides of the subject himself.

On Sunday last Charles Watts lectured in Albert Hall on the subject, "Science; its Struggles, Difficulties, and Triumphs." He gave an historical view of the theme from 300 years B.C., down to A.D. 1885, and showed that pre-Christian enlightenment and knowledge were extinguished by the ignorance and barbarous superstitions of the Bible and Christianity. And during nearly 2,000 years every scientific discovery, and every effort at improvement, whether physical or mental, has been met on the part of the church by the thumb-screw, the rack, and the fagot — enthroned theology sat like a black and hideous nightmare brooding over and stifling the dawning gleams of hope of the human race. But now, happily, the sun of science has arisen in its splendor, bursting through the clouds of clericalism and priestcraft; its glorious light has set a limit to the blackness, brutalities, and ignorance of Christianity.

Then shine the vales,
The hills in prospect rise,
A flood of glory
Bursts from all the skies.
The conscious swains
Rejoicing in the sight,
Eye the blue vault
And bless the useful light.

Toronto, Feb. 28, 1885. R. B. BUTLAND.

It Is Always So!

The readers of THE TRUTH SEEKER who hav been interested in the disasters of Mr. Edward Ross, of Montezuma, N. Y., following the Liberal lectures he caused to be delivered there, will be pleased to learn that when, at recent town election, it became necessary to secure a man of broad views, undaunted courage, and tried integrity for supervisor, the nomination—entirely unsolicited on his part—was tendered Mr. Ross, and, despite his avowed Infidelity, he was triumphantly elected; thus proving that the open avowal of honest convictions will insure the esteem and hearty approval of all honest people, while mollusks, by their weak, timorous, and vacillating course, gain only the contempt and pity of all classes. C. B. REYNOLDS.

CATALOG of the Truth Seeker Company's publications sent free upon application.

A Secular Opinion.

Professor Felix Adler made an eloquent speech against the Freedom of Worship bill in Chickering Hall Sunday, March 8th, before one of the largest audiences that ever sat in that building. Every seat was occupied, and scores of well-known merchants and bankers could be seen on all sides. The orator's desk was garnished with blooming flowers.

In beginning his address the professor declared that the truth or falsity of any religion was not at issue in the controversy. The people of the state were profoundly excited, and a deep though suppressed agitation was going on in the community as to whether the Roman Catholic mass should be publicly celebrated in the House of Refuge on Randall's Island. In matters of religion the majority had no right to dictate to the minority. There was a sphere in human life which the law could not reach and over which it had no authority. To that inward sacrosanct individuality religion belonged. It was possible for one man to be right and all the rest wrong. Jesus and his small band of followers claimed that they were right and that their millions of contemporaries were in error.

"It is claimed," said the speaker, "that it does no harm for children to merely listen to prayers and teachings of which their natural guardians do not approve. In this I cannot concur. Young minds retain the impressions made upon them, and every parent has the right to say what kind of impressions his or her child shall hav. No Protestant would want his child to habitually attend the Roman Catholic mass, and so no Catholic, or Jew, or Freethinker would want his children to hear Protestant teachings, such as they are obliged to listen to, in the public schools, for instance."

Professor Adler told the story of the efforts of the Catholic Union to hav mass celebrated in the House of Refuge, and how the board of managers repeatedly resisted the demand on the ground that the institution was unsectarian. Nothing was taught in its services but general moral principles which were accepted by all sects and all creeds. The speaker charged that these statements were false and misleading. He produced a copy of the manual of religious exercises practiced in the institution, and read prayers in which the divinity of Christ, the power of the Holy Ghost, the immaculate conception, the fatherhood of God, and the necessity for atonement were declared.

"Are these dogmas, or are they not?" cried the speaker. "Are they truths which the board of managers know are admitted by all sects and creeds, or are they truths which they know are not admitted by all sects and creeds? The managers may plead that they sent forth that misleading statement because they were ignorant; but in one direction that excuse will not apply. There are twenty or thirty Jewish children who are compelled to listen to these services, and the managers, if they are the intelligent men I believe them to be, must know that these children do not accept these doctrins, and that their parents would protest with might and main against such teachings if they thought their protest would be met with anything but bitter scorn. The Unitarians do not accept these doctrins, and yet they are a large part of the community. The Freethinkers do not accept them, although they are taxed to support the House of Refuge. Catholics accept these doctrins, but they also believe that other things are essential—a belief in the infallibility of papacy and the necessity of confession. No Protestant has the right to say to a Catholic what is essential in religion.

"I do not wish to charge the managers of the House of Refuge with wilful prevarication, but I beg of them to explain what they mean when they publish it broadcast that their institution is unsectarian. Christianity is sectarian as against Mohammedanism or Judaism. Protestantism is sectarian as against Roman Catholicism. Then again the Baptist is sectarian as against the Episcopalian. The trouble is that these managers hav their eyes fixed upon the Protestant camp as if no other camp existed or had the right to exist. All orthodox Pretestantism accepts the doctrins taught in the House of Refuge. The managers hav got a sort of elixir or quintessence of orthodox Protestantism.

"Now, if there is to be sect teaching of one kind our Catholic citizens are right in insisting that their faith also shall be taught. Let us hav a Protestant chapel and minister in one part of the building and a Catholic altar and priest in another part. As there are Jewish children there, let us hav a little synagog, with a rabbi and scrolls of the law, and, to accommodate our growing Chinese population, why not hav a Joss house? But the managers ask now many pools and baptismal fonts and altars will this require, and where they shall get accommodations for all these gods. Well, the only answer is, 'Giv it up, gentlemen.' There are two alternativs. You must find a common basis upon which all sects—Jew, Catholic, Protestant, and Turk—shall agree, and that I hold to be impossible, or you must exclude all religious teachings from state institutions, and thus carry out the spirit and letter of our constitution."

The speaker went on to argue that this was not a Christian nation as a nation, and that its great founders were, many of them, Infidels. To-day, he said, the leaders of thought in science, politics, business, and literature did not believe in orthodox Christianity.

As to the practical view of the controversy it was a fact that the children in the House of Refuge were waifs, many of them burglars, thieves, forgers. They bore the sins of society or of their own depraved ancestry more than they did any sins of their own.

"What shall we teach these young criminals during the years which they spend in this refuge?" asked the professor. "Shall we teach them the niceties of theological distinctions? No; but we should teach them the A B C of morality, 'Thou shalt not murder,' 'Thou shalt not steal,' 'Thou shalt not bear false witness against thy neighbor.' These are the real unsectarian moral principles upon which all creeds unite. The parent who lets his child stray until it is sent to the House of Refuge has no right to ask that it shall be taught some particular creed. Hands off, all religions and all sects! The state must now step in and do its duty to the young criminal. The state has only to do with outward actions, and not with the reclamation of inward character. It must make its citizens obey the law and then its work is ended.

"If the sects want to help these young unfortunates, there is a common ground on which they can meet. The little criminals must be taught noble ambitions by reading good biographies. They need a good reading-room, a well drained playground, a sunny playroom, and a useful trade. Let Protestant, and Catholic, and Jew, unite in raising funds to supply all these things.

"That is my position, and I protest against the passage of the Freedom of Worship bill, and also against the present services, which are crimson and scarlet with the sectarian spirit. I ask that a new bill be introduced into our legislature—our helpless legislature, which dares not to face the issue—prohibiting in state institutions all religious teachings except moral principles upon whicn all good men agree."

In conclusion Professor Adler said that the Roman Catholic hierarchy would never be satisfied with such a condition of things, but would fight it bitterly. Pope Pius had condemned all friends of liberty, and had thrown down the gauntlet to civilization. "It is evident," he added, "that a conflict must soon come between the power of the pope and the modern state. Very well, let it come. Let us make it a grand final struggle, with our decks clear for action, instead of a miserable squabble. Let not the Protestant church cut off her natural allies by insisting that the state shall teach her doctrins. There are countless Catholics who will fight with us, taking their spiritual instruction from the Roman church, but standing up against all enemies for the sacred rights of American citizenship."

Freedom of Worship.

From the New York Times of March 12th.

The subject has been under discussion outside of the legislature for a number of weeks, with the result of indicating pretty clearly that the Roman Catholics are alone in demanding the proposed legislation and that the rest of mankind, who are entitled to the same rights, are opposed to it. The advocates of the bills hav appealed to the guarantee of the state constitution, which is in these words: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this state to all mankind." Like texts of scripture, this is subject to a variety of interpretations, and the mistake has been made of subjecting it to the rules of theological rather than of legal construction. It undoubtedly means that the state shall not by its laws or through its constituted authorities interfere with the free exercise and enjoyment of religious profession or worship, or make any discrimination, or giv any preference in regard to it. It does not mean that the state shall provide for all mankind in public institutions or out of them the means of exercising and enjoying religious worship. A fairer inference is that it was intended that in making laws and administering public interests no cognizance whatever shall be taken of differences in religious profession and worship.

The construction which Bishop McQuaid and others put upon the constitutional guarantee is one which it is utterly impracticable to carry out in public institutions. If facilities are to be afforded for every form of religious profession and worship in those institutions, without discrimination or preference, there must be opportunities furnished for every mode of worship and of religious teaching represented by the faith, real or assumed, of the inmates. A variety of religious teachers and preachers would hav to be admitted and allowed to set up and conduct their various forms of worship according to their own notions of their requirements. Unless this were permitted there would be discrimination and preference. Such a system would be subversiv of all disciplin and all proper control of the inmates of the institutions by those in charge. There could be no lines or limitations drawn except such as the ministers of the different sects were willing to consent to. The difficulty would be increased by the agitation which has been excited on the subject, and there could no longer be, as there has heretofore been in some of the institutions of the state, a quiet relaxing of the principle that the public authorities hav nothing to do with the recognition or the allowance of different modes of religious teaching and worship.

The concession of the Roman Catholic claim would inevitably lead to contention and confusion and a serious interference with the quiet and salutary disciplin of public institutions. It would in effect be an interference with religious freedom and lead to discriminations and preferences. There is no safety except in treating all denominations and forms alike, and giving no recognition to any of them. Every individual should be left to the free exercise and enjoyment of his religious profession and worship, such as it may be, as an individual matter; but that does not imply that if his conduct has taken him into a penal institution, he may there set up a church or a chapel for formal celebrations of worship, or hav it done for him. The only logical alternativ to the inadmissible Catholic claim is the complete exclusion of all sectarian teaching and of all forms of worship that represent differences of profession. That alternativ ought to be adopted, not only in the House of Refuge, but in all penal and charitable institutions supported at the expense of the people.

Regarding sound moral teaching there ought to be no difference of opinion. If it were possible to hav any manner of worship reduced to such simple elements that nobody could object to it, it would be well to adopt it, though it would hav to be in a sense a state religion. But it is not possible. The Catholics admit nothing to be religious worship, or fit to take the place of it, which is not prescribed by their church. While complaining of intolerance because they are not permitted to carry their teachings and their forms of worship into schools and public institutions for the behoof of such as may be reckoned of their faith, intolerance of everything not prescribed and sanctioned by the church is an essential principle of their policy. Let them hav it within the proper field of their activity, in their private belief, in their churches, and in all schools and institutions sustained by their own efforts and their own means, but keep it out of public schools and public institutions, out of legislation and administration, and keep the claims of all other sects and denominations out with it. That is the only safe course and the only real method of conforming to the constitutional guarantee of freedom and equality in religious matters.

"Clover."

Declining an invitation to a social dinner once, Colonel Ingersoll painted this beautiful picture with no brush but a clover-head: "I regret that it is impossible for me to be in 'clover' with you to-morrow. A wonderful thing is clover. It means honey and cream—that is to say, industry and contentment—that is to say, the happy bees in perfumed fields, and at the cottage gate old 'Bos' the bountiful, serenely chewing satisfaction's cud, in that blessed twilight pause that like a benediction falls between all toil and sleep. This 'clover' makes me dream of happy hours—of childhood's rosy cheeks—of dimpled babes, of wholesome, loving wives—of honest men, of springs, and brooks, and violets, and all there is of stainless joy in peaceful human life. A wonderful word is clover! Drop the *c* and you hav the happiest of mankind. Take away the *c* and *r* and you hav left the only thing that makes a heaven of this dull and barren earth. Cut off the *r* alone and there remains a warm, deceitful bud that sweetens breath and keeps the peace in countless homes whose masters frequent clubs. After all, Bottom was right: 'Good hay, sweet hay, hath no fellow.'"

The Rights of Debtors.

In its issue of March 7th, the Boston *Herald* reports Mrs. Livermore as saying, in her lecture on Wendell Phillips:

"Of all his once large fortune Mr. Phillips left but $25,000. The day before he died he burnt all the notes he held against others, a small fortune in itself, remarking, 'My executors might make trouble for these people. I will make it sure that they shall not do so.'"

It is a settled principle of labor reform widely accepted by growing numbers of intelligently conscientious people, that a so-called debt, paid once in the form of interest, is thereby justly canceled, and that there is no "equity," no property claim defensible in law or morals afterward. From 1865, when chattel slavery ended with the war, Mr. Phillips was an earnest student of the labor question. I infer that the startlingly significant and logically prophetic act which the *Herald* reports was a deliberate recognition of one of the fundamental equities of industrial progress. If Mr. Phillips burnt those notes in order to emancipate debtors from unjust claims upon them, the act will be a star in the crown of his glory, which will outshine many other luminous events in his wonderful career as an oratorical reformer. Its royal integrity and beneficent service to human kind cannot be overestimated.

E. H. Heywood.

The National Liberal League.

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Dennis Morris,	.25
Total,	$3,568.21

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the secretary of the League, Samuel P. Putnam, and of its president, Robert G. Ingersoll; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. MACDONALD,

Chairman of the Finance Committee.

Address applications for membership to S. P. Putnam, 33 Clinton Place, New York.

News and Notes from the Field.

In spite of the old-fashioned orthodoxy of Lexington, Ky., there was quite a good audience in the Opera House on Sunday afternoon to listen to my lecture on "Universal Mental Emancipation." The attention and favor with which its Radical utterances were received show that the Liberals of this place are up with the times. There is no doubt that throughout the South there is a vast number of Freethinkers; but they are as yet unorganized, and their force is but little felt. The churches are dying out, but their power to persecute still remains, and they exercise it to the utmost of their ability. The press is muzzled to a very large extent, and whatever is in favor of mental progress is carefully excluded. But this subserviency to the superstitions of the past cannot long endure. This beautiful country, where the hand of nature is so lavish in the very power of its material prosperity, must express the advancement of human thought.

I had a most agreeable visit with Dr. Hallowell, one of the best of our pioneer workers. He was formerly a member of the Campbellite church, and was a most activ Christian. The same earnestness of spirit is in his Liberal work. He sees the necessity of putting something better in the place of Christianity—that we are to build up as well as tear down. He believes in a thorough organization of our forces. He is well acquainted with the Liberal element of the South, and has abundant faith in its practical development. D. B. Cozine and others are cordial coadjutors with him; and, without doubt, a flourishing auxiliary League will be established in Lexington, and the banners of our cause will be flung to the breeze and wave in victory.

The outlook is much better than I expected. The most influential citizens are Freethinkers. This progress has been going on for years, until thousands are outside of the old dogmatic lines. It needs co-operativ effort to make the startling result appear, and the doom of ecclesiasticism be sealed. We shall be astonished at the mighty revolution which, in a few years, is sure to be accomplished.

This is a glorious place, indeed, for a regenerated humanity. It is the famous "blue grass" region—the most splendid country in the world. It is here that we see the "perfect horse," that wonderful and delightful animal whose motion is like poetry. I had the pleasure of looking upon these glorious steeds that rival the wind in swiftness, as they leaped and pranced along the floor of their palatial stables. The force of horse-flesh can no farther go. The horse is, indeed, civilized He has reached the highest form of secular development. He has graduated from the theological era. He is now the beloved child of science. He has all the benefits of artistic culture. The laws of his being are fulfilled. Attention is paid to his paternity. Blood will tell, and therefore blood is attended to. The thoroughbred is anything but the result of Christian training. He has all the advantages of a rational education.

The horse, so swift and bright, so intelligent and so graceful, fills me with hope. If we can hav the perfect horse, we certainly can hav the perfect man. Why not? At least let us try the same method with humanity that we do with the horse—look to pedigree, to a good start in life, to healthful food, to happy surroundings, to scientific training, and I believe we shall hav a humanity as beautiful in its way as the finest racer that ever pranced over the green sod of Kentucky. If we do not, I am afraid the horse will get so far ahead of us that, from the hights of his brilliant energy, he will look in scorn upon our "ways that are dark," and refuse even to bear upon his secular back such miserable specimens of orthodox depravity. Let us hope for the best, and make an effort to be as thoroughly developed as the Kentucky thoroughbred; and then we may be sure that but very little crime will be committed; and our morals will be of the highest order. The science of heredity, which has been so well applied to the horse, must find a still greater triumph in man, for man is an animal first of all, and, unless he is a good animal, he is not apt to be a good man, except in a very half-way sort of manner.

These Kentucky horses are sold all over the world, even to deserts of Africa, and thus compete with the Arab steed upon his nativ wilds. If America can thus produce the best horses and the best cattle, it certainly ought, with the same advantages, to produce the best men.

I find a very large Liberal element here in Cincinnati. I lecture on Sunday next, and hope to be able to giv a good report of what can be done in this busy metropolis. No doubt there could be a large organization here on the basis of the Nine Demands, the moment our work is understood and the necessity of its success perceived. The trouble is that many Liberals hav spent no thought upon the matter, and do not realize that they must meet the issue sooner or later, and make a stand for liberty or submit to the tyranny of the churches.

On Sunday, March 22d, I expect to be at Nashville, Tenn., and do some work side by side with that veteran of our cause, W. S. Bailey, of the *Liberal*. Fraternally yours,

Cincinnati, Mar. 12, 1885. SAMUEL P. PUTNAM.

NOTES FROM CANADA.

Last Sunday Mr. Charles Watts lectured in Toronto on "Buddha and Christ." These lectures all through hav been well attended, every Sunday night the hall being crowded with most enthusiastic audiences. In fact, never in the history of Freethought hav our principles been so successfully presented to the public of Canada as during Mr. Watts's stay amongst us. He has been ably supported by Mr. Putnam and Mr. Reynolds, and now arrangements are being made for a course of lectures by Mr. Burnham, who is expected to be in Toronto during April.

On Monday, March 9th, Mr. Watts broke new ground in Bradford, Ontario. The night was rough in the extreme, but this did not prevent a good audience assembling, even in this orthodox town, and this, too, in spite of the entreaties of the ministers of the district advising their congregations on the previous Sunday not to listen to Mr. Watts, "whose object it was to unsettle their faith in the religion of Christ." So extensiv is the bigotry and persecuting spirit in Bradford that Mr. Risser had to go from Toronto to conduct the business of the meetings, the local friends thinking they were not in a pecuniary position at present to brave the theological predjudices of the pious inhabitants. The meeting was in every way a success, and the two hundred persons who attentivly listened to Mr. Watts's exposition of Secularism had a very different idea of Secular principles after the lecture from what they entertained before. The sale of literature was good, and the expressions of approval at the close of the meetings were both numerous and encouraging. The editor of the local paper, the *Witness*, referring to the lecture, says:

"Our conscience would not permit us to be present, and we know of many others that were similarly affected. Nevertheless the lecturer had an audience, and he discoursed for over an hour on the subject in hand. We understand no one was present to discuss the question, hence the invitation extended passed by unheeded. Mr. Watts, therefore, could present his case as he liked without fear of contradiction, and this he did to the best advantage possible, we are told. Public sentiment is against such doctrins being expounded in our midst, and it is likely such another opportunity will not be given to any one holding such peculiar views."

The same journal states:

"Reference was made in the Presbyterian and Methodist pulpits last Sabbath to the intended visit of Mr. Chas. Watts, of Infidel proclivities. To attend his lecture it was held would hav a bad effect upon the churches, and possibly help to increase the skeptical belief in our midst. The most good to Christianity would be accomplished by giving a wide berth to such men."

While such attempts as these on the part of Christians to intimidate others and prevent them from hearing both sides is highly reprehensible, our Secular friends should, whenever possible, show the courage of their opinions and resist such an insult to intellectual inquiry. The object of the National Liberal League is to break down this theological barrier to mental freedom, and much practical work has already been done in this direction by its officers. But to carry it on thoroughly it is desirable that local members should unite, for with a good organization the enemy will hav less opportunity than ever of being successful in their efforts to obstruct Freethought. What mockery it is for Christian ministers to boast of the intrinsic value of their religion and its powerful influence on the human mind, when they tremble at the very thought of their flocks hearing the other side of the question. Secularists never attempt to limit the right of Christian advocacy; on the contrary, they as far as possible encourage it by inviting that it be conducted even in Secular halls.

The evil of endeavoring to stifle free inquiry is not so great in our large cities as in the smaller towns, and it is just here where the officers of the League desire to carry on the propaganda during week evenings. To do this effectivly is of course expensiv, and taxes very severely the Campaign Fund, but we are happy to be able to say, from personal knowledge, that the results hitherto fully justify such expenditure. We hav now two official representativs of the League kept constantly in the field, and the record of their labors, which appears each week in this journal, speaks for itself. It is to be hoped that the Campaign Fund will be fully sustained in order that during the next few months the same useful and extensiv propagandism may be carried on through the Western states that has recently been conducted in Canada.

It is stated that a section of the Christian party in Welland is not at all satisfied with the result of the recent debate held in that town between the Rev. Walker and Charles Watts. They are therefore, it is said, looking about for another champion to try his skill against our first vice-president. Well, the more the merrier, for, from what the present writer knows of Mr. Watts in debate, he will never say die. Mr. W. Tum in writing as to the local feeling about the debate, says: "Since the discussion there hav been quite a few inquiries if the principles of Secularism could be got in consecutiv form. The orthodox part of the community say nothing about the debate. The heterodox are jubilant. We all feel that a great advance has been made in Secularism." During the past week various comments hav appeared in the local press. It appears that a Rev. Mr. Wilkinson is said to hav challenged Mr. Watts in debate, but that gentleman did not hear the said challenge. The friends of the Rev. Mr. Walker hav published this fact, which called forth the following in the Welland *Telegraph* of last Saturday from a Christian supporter of the Rev. Mr. Wilkenson:

"If Mr. Watts did not hear of it [the challenge], it saved him a harder task than he has had with Elder Walker."

It is only fair, however, to state that the very pious editor of the paper just referred to givs the crown of victory in the debate to Mr. Walker in the following words:

"In discussing the relativ merits of the two men we incline to the popular views so frequently expressed by those who regularly attended the debate, viz., that Mr. Watts is an orator of no mean order, but his opponent is conceded by nearly all the parties concerned to be by far the better in argument. While he did not possess the rapid delivery and flowing eloquence of Mr. Watts, he convinced his auditors by powerful arguments and intense earnestness that Christianity is worthy the acceptance of all rational human beings, and that the absorbing and prevailing desire of his heart was to elevate the morals of the human race."

This should console Elder Walker, whose "powerful arguments" were almost exclusivly borrowed from Volney, Voltaire, and Thomas Paine. And the arguments were powerful, but they had no more to do with the debate than had the supposed "man in the moon."

In April Mr. Watts and Mr. Putnam commence a lengthy tour through the Western states, after which they return to the East. All applications for lectures to be given during the present season should be sent to Mr. S. P. Putnam *at once*, so that tours may be arranged with as little outlay for railway traveling as possible. It should be remembered that Mr. Watts cannot be in two places at the same time; and as that gentleman is desirous of complying with as many requests to lecture as possible, the secretary, Mr. Putnam, wishes to receive all intended invitations for Mr. Watts's services without delay. The cause of the friends being disappointed recently in Ohio and Michigan was the applications coming too late. All engagements are made some time in advance. If branches of the League will remember this, every effort shall be made to accommodate all.

After much trouble and delay arrangements hav at last been made for Mr. Watts to meet the Rev. Dr. Sexton in three nights' debate in Montreal. This will be the first encounter these gentlemen will hav had in this country. According to all reports, Dr. Sexton is the ablest debater on the Christian side to-day, and we all know what Mr. Watts is. Therefore a good time is expected. J. B.

Liberalism.

From the Hagerstown (Ind.) Exponent.

As there were many who did not embrace the opportunity to hear the doctrins of Secularism as taught by the distinguished Secularists, Charles Watts, of London, and S. P. Putnam, of New York, in their lectures here this week, the *Exponent* interviewed the gentlemen yesterday, and below givs the basis upon which they build, or in other words, their foundation principles. In answer to our request to giv the *Exponent* their principles, etc., Mr. Watts replied:

"Secularism is a science of life, having no necessary connection with any of the theologies of the world (1) That as this life is the only one of which we hav any knowledge, we seek to promote, by material means alone, the physical, moral, and intellectual condition of society. (2) That personal excellence and general usefulness in human affairs, being regarded by us as of greater importance than the consideration of theological speculations and the adherence to alleged supernatural teachings, should be the chief objects of human solicitude and labor. (3) That the basis of all conduct is the temporal well-being of the people, and the object of all action is the acquirement and practice of wisdom, truth, temperance, fortitude, and justice. (4) That reliance upon the discoveries of science, and in the benefits arising from their application to the needs of mankind, is preferable to reposing trust in theological faiths and the teachings of the Bible. (5) That the motiv prompting to action should be the attainment of the highest possible individual and general happiness on earth, not the desire for personal enjoyment in the alleged heaven of Christianity. (6) That if a just God exists, and if a judgment day ever arrives, honest inquiry, earnest conviction, integrity of character, and fidelity to principle should secure as warm an approval and as good a reward for the Secularist who rejects the faith of Christendom as could be obtained by the Christian who is able to believe in the teachings of the New Testament. (7) That to select the good and to reject the bad in any or all religions is a right that any and every person should be allowed honestly and conscientiously to exercise, without incurring any disadvantages here, or any punishment in any possible hereafter. Our basis of morality is utility—that is, the usefulness of an action to the general society, not merely to the individual. We accept all that is good and true in the Bible and in Christianity, rejecting only those portions which are impracticable or that are injurious to society. In reference to God, his nature, and a future life, we are Agnostics—that is, we do not profess to hav any knowledge upon these subjects."

Reckoning from their standpoint, the gentlemen handled their subject in a masterly manner; but we hav heard ministers of the Christian gospel who in our judgment equaled if not excelled them, and gave equally as satisfactory explanation and arguments of their side of the controversy. The subject is a very interesting one, and had we the time and space we would discuss it further. We hope to be able to giv, through the *Exponent*, an extended discussion of the subject. They had a considerable audience both evenings, which were made up principally of those who hav a leaning toward Secularism and of those who hav not yet adopted the views of either side; we also noticed a number of pronounced Christians present.

Clay Rudy acted as chairman the first evening and B. F. Jewett the next.

Tent Fund.

Previously acknowledged,	$82.50
J. M. R.,	1.10
A. E. Smith,	1.00
Total,	$84.60

CATALOG of the Truth Seeker Company's publications sent free upon application.

Communications.

Spiritualism.

DR. CHESEBROUGH.

To the Editor of The Truth Seeker, *Sir:* As I am made to appear in the last number of your paper either a dishonest man or an idiot, I hope you will hav the comity and justice to allow me to explain to your readers some phases of Spiritualism, which, when understood by the public, will, I believe, fully justify my course, and at the same time apologize for my traducers.

For many years past a stupendous battle has been raging in the spirit-world between the aristocratic and diakkas, or earth-bound spirits.

Among the former may be named Confucius, Plato, Esop, Apollonius Tyaneus, of Ephesus; while in the latter army prominently appear Tiger-Faced Jim, Rocky Mountain Jake, Leopold Solomon Silver-Skin, Bob ——, and other desperadoes.

Ten years ago the battle-ground of these hosts was transferred to Syracuse, N. Y., and since that time most of the engagements hav taken place under the very roof of my house and in the presence of my own family and other reliable witnesses.

Two years ago the higher spirits, through one of the most wonderful and trustworthy mediums, Mr. John W. Truesdell, began writing a book called "Bottom Facts," which they designed as a defense of the grand truths of Spiritualism.

During the progress of this work a villainous and utterly remorseless diakka, whose name I will not pollute my pen to write, controled the author to destroy certain portions of his manuscript, substituting the diakka in the place thereof, with the view of changing truth into falsehood and spiritual facts into ridicule.

So well did these desperate creatures succeed that on the appearnce of the book a majority of the Spiritualists of the land at once condemned the work, voting it an exposure of Spiritualism. It has since transpired that among those most cruelly and heartlessly deceived by the diakka was Prof. Henry Kiddle, president of the American Spiritual Alliance, who was controled to write me the following letter, which the band of desperadoes quickly dematerialized, and on the 2d of February, 1884, reproduced in a Western Spiritual paper.

Here is the letter:

7 East 130th street, New York, July 11, 1883.

Dr. Chesebrough, *My Dear Sir:* Several papers hav been sent to me containing reviews of the "Bottom Facts," in each of which the writer seems to think that Spiritualism has received the *coup de grace*, and "must giv up the ghost." The injury done to the cause of Truth by such a series of artfully concocted and ingeniously arranged and presented misrepresentations is incalculable, and to us appears irreparable; but I hav full confidence that all the devilish schemes of the wily "adversaries" will be brought to naught, and they sent back to the pit of darkness where they belong. How mortifying that a Spiritualist journalist, as J. C. Bundy claims to be, should publish a commendatory notice of this infamous book, pronouncing it a "valuable book for Spiritualists." Does not this show where the *R.-P. Journal* stands? Ought it to be sustained in such almost treachery?

But I write you for suggestions and information. I cannot attack this book without ammunition. It is most craftily constructed, with a devil's malice and cunning. See how our guns are spiked in the case of Crookes and the Fays. If such men as Crookes can be deceived, and with his scientific appliances, why not Wallace, or Zoellner, or Hare? So the world will reason; so our enemies will say; and as has been said, the parsons and priests hav now a rifled gun with large bore, that will be trained against our best positions. Of course, the man is a self-confessed thief and liar; but our virtuous foes will laughingly say, "Set a rogue to catch a rogue." The *Banner's* article was good and strong, but we must get a strong one in a good secular paper. I hav received a copy of the Rochester *Democrat* containing a long and favorable notice of Truesdell's book, and almost challenging reply. I desire to respond, if I can do so effectually—you know what is said, "We need a long spoon when we eat soup with the d——l."

Now, I want the particulars of the "great stone;" how did it occur? What are the best evidences of T.'s mediumship that can be used? Particularly of independent writing? Any other facts that can be used? Can your statements be publicly referred to. Ought not his disguise of your name to be exposed? Please write me an early reply, giving any advice or suggestions as to this matter. How sad it is that Spiritualists hav no effectiv organization to deal with such a man and such a publication. After more than a generation of investigation and accumulation of evidence, to be placed *hors du combat* before the public by a confessed mountebank and trickster! Still I am sure the truth will come uppermost.

Yours fraternally, Henry Kiddle.

It is no breach of etiquet on my part, but justice to all, in thus presenting this letter to the public, when accompanied with the above explanation.

I do not consider Mr. Kiddle in the least censurable, or even responsible, as its author. I desire in this public manner not only to fully exonerate both Kiddle and Truesdell, but to relieve myself of the unjust charge of any intended breach of confidence. Let the blame rest where it belongs, upon the heads of those invisible devils who hav so long succeeded in puzzling the world.

Mr. Kiddle would never hav indulged in such epithets as liar, thief, etc., while in a normal condition, but under the pressure of spirit devils we find some of our most exemplary citizens engaged in strange and almost incomprehensible deeds.

In regard to Elmina's report, all I hav to say is that "none are so blind as those who will not see." This good lady (Mrs. Slenker) witnessed many phases of the "sacred slate" phenomena which she does not refer to in her report. On the evening when the spirits removed an obnoxious name from said slate and substituted in my own hand a duplicate, she witnessed my anger at the imposition; and while demanding of Mr. Truesdell my own slate, he (Mr. Truesdell), *under control*, before our very eyes, in broad gaslight, simply breathed upon the duplicate slate, when it dematerialized, and the "sacred slate" was then and there restored.

Mrs. Slenker witnessed writing upon her own tied-up slates *without human hands*, and had many other evidences which would convince any one not already prejudiced against truth by lying and mischievous spirits.

Mrs. Slenker is a medium, and I hav definit information from the spirit-world that the same despicable character who affected Professor Kiddle now openly brags that he is daily influencing Mrs. Slenker to ridicule truth and continually assault the sacred cause of Spiritualism.

Syracuse, N. Y. Silas J. Chesebrough, M.D.

MR. PERRY.

Mrs. E. D. Slenker bas gone to great pains to show up the tricks of her Materialistic friends, who by a conspiracy were enabled to impose on Dr. Silas J. Chesebrough and the general public in a slate-writing enterprise they engaged in, which is published in your issue of March 7th, which she designates as "a wonderful slate and a genuin humbug."

To persons outside of the operations of the spirit realm, and unacquainted with the deep animosity of some spirits of both spheres of existence, her slate imposition might be thought to hav great weight against the truth of spirit communion; but to Spiritualists who for a long time hav studied the subject it becomes the silliest trash to display the methods of such a conspiracy and expect it to operate against spirit phenomena. Who does not know and admit that just such tricks can be performed, and when persons of heretofore honest reputations engage in such business, it were a wonder indeed if they did not deceive even a spirit medium.

If ten thousand such conspiracies were exposed, it would not prove anything against such phenomena as usually convince persons of Spiritualism. These professed communications from the ancients or from persons unknown to us amount to nothing, but one line, characteristic of the intelligence of some friend we hav known and loved, will do for us in a moment what all such conspiracies cannot undo. And when Mrs. Slenker assures us that her slate-trick "is the key to at least nine-tenths of all the spirit slate-writings that hav ever been produced," she is exposing her ignorance of the subject and is unconsciously writing nonsense.

A few weeks ago, Dr. Slade went before the Seibert committee of Philadelphia for the investigation of such phenomena as occur in his presence. After some twenty sittings, in which the committee prepared their own slates, and by changes of rooms and locations and furniture, etc., they were utterly astonished at the communications which they received and the phenomena they witnessed. Utterly unable to account for it on any other theory than that of spirit intelligence, they asked him to state candidly how he did it, or by what means they were produced; to which he replied that he believed they were spiritual, that he was simply the instrument through which the spirits operated, but that the committee of learned doctors were as well able to tell how it was done as he was. They, feeling that he had acted fairly, paid him $300 for his seances. Subsequently they engaged a man who professed to do the same or similar things—a legerdemain performer. He did writing on slates, and some wonderful tricks, and tried to make them believe that his slate-writings were just like Dr. Slade's, but it was no go. When the committee did not let go of their slate, so as to allow the great thaumaturgist to write upon it with a tincture of tannin and wash it with a solution of oxalic acid, they could get no writing on it. Dr. Slade's writing conveyed intelligence directed to individual members of the committee, but the great Keller's did not. And yet it is well known that when Dr. Slade was surrounded by a set of Materialists in Canada who were likely to imprison him and subject him to a long and costly trumped-up conspiracy charge against his mediumship, having gone through a similar ordeal in England, he was willing to say there was nothing in it all, and refunded the money they had paid him, glad to escape the clutches of these honorable (?) Materialistic investigators.

Spiritualists know just the kind of influences that are at work when these tricks are being done, but it were useless to advance them to explain the cases of deception and conspiracy, as arguments, when writing for eyes that cannot see a ghost of any kind; but I hav received communications of intelligence that all the jugglers of the world cannot perform nor imitate; and Mr. Truesdell is just as well satisfied to-day that he cannot do what he witnessed at Dr. Slade's room, and the phenomena which occur at Slade's seances, as he did know that his Caffray conspiracy was a cheat and falsehood that no honorable man should be engaged in performing. It is no excuse for him or his friends to say that he did it to expose Spiritualism, because he had not and has no reason to presume it a fraud, except in such cases as he was personally engaged to make it such. It is a singular fact that the expositions of fraud are invariably, when fully sifted, the work of Materialists and fraud-hunters. They concoct a fraud by means of a conspiracy, inveigle a medium into it some way, and then explode it, dragging down the unsuspecting one along with their own deception and humbug.

There are just two sides to this question, the Spiritual and Material; and while they are both true and in reality inseparable, the ignorance and stupidity of our century hav arrayed them against each other in an irrepressible conflict, and sooner or later each person flops into the camp of one or the other party, and, like the "Kilkenny cats," they are destroying each other; while, if each party would content himself to mount his side of the inclosure, they might smile across the chasm and understand that each fence rested upon the same foundation.

It will never do to build up a man of straw, very much like a real man, and then bravely batter him down, expecting to destroy any real man.

If the real facts and phenomena of Spiritualism cannot be met and explained, they will recommend themselvs to the intelligence of mankind and will be accepted by them in spite of all such silly and vicious frauds as Mrs. Slenker delights to hav published; and if she expects to show by them that the millions of Spiritualists are a pack of noodleheads, she may liv to find that she was utterly mistaken in her estimate.

If Mr. Truesdell & Co. will send me an intelligent communication, purporting to come from any of my spirit friends, giving names, incidents, dates, etc., such as I hav received through Dr. Slade and other mediums, I will inclose him $10 for every one such case. No, no, my friends, it will not do; your tricks and your conspiracies against Spiritualism only make the genuin the more precious and desirable. If you concoct nine-tenths of fraud, that other tenth is of more intrinsic value to an honest truth seeker than all the other and larger fraction, constituting the unit, although your object seems to be to bury the one-tenth with your nine-tenths of fraud.

Yours truly, J. R. Perry.

P.S.—I may add that the evidence in favor of Dr. Slade's mediumship, as attested by the renowned Samuel Bellachini—who has lately deceased, and who was conjuror to the court of King and Emperor William I., who had private investigations, all he wanted, by request of his king, to which he swore and subscribed his renowned name, and which induced the king to investigate the subject *incognito* and to become a full believer in the phenomena—is a striking instance to show the difference between prestidigitation and Spiritualism when honestly applied and truthfully investigated; and when the acknowledged master of prestidigitation, with full opportunity to examin the whole case, declares that he cannot account for the phenomena on the theory of his profession, it is a poor argument for Mrs. Slenker and others to make efforts to induce the world to believe that it is all a simple matter of sleight-of-hand and fraudulent performance.

J. R. P.

M. BABCOCK TO MRS. SLENKER.

My Worthy Friend: You hav given your ideas upon the subject of invisible slate writing. You no doubt will recollect that long ago I wrote you that I thought of writing you an open letter, and you replied by saying that you really hoped that I would do so. But somehow I never got at it, and as the subject I designed to write about was slate writing, your last article in The Truth Seeker seems to make it a duty which I owe to you, the Spiritualists, Slade, and others, to giv my experience with the slate writer.

I was kindly invited one evening to be present at a sitting with Mr. Slade and a few others, but I declined for the reason that I wanted broad daylight. I didn't want the lights extinguished. The next day I and my wife called on Slade at the Lansing House, and in broad daylight we had a sitting. I tipped the table bottom side up, and became satisfied that the table was honest, free from wires or springs, and then we took our seats at the table.

I selected one of the slates which was free from any writing whatever. The slate, like the table, was, in my judgment, honest. I held the slate so that Slade could not hav seen what I wrote. With the writing down I placed a little pencil on the other side, and Slade, with his thumb, all the while on top of the edge of the table and his fingers below the slate, held it firmly to the under-side of the table. He then asked if the spirits would write, when three raps were heard.

Slade's one hand, and my wife's and my hands were spread upon the table, and all touched so as to form a connection. When the pencil began to write we could very distinctly hear it, and I then raised my hand, unbeknown to Slade, about a quarter of an inch, and then the pencil stopped its work. But when, unknown to Slade, we let our hands touch, the

pencil every time would again begin to write. When the writing was finished the slate was handed to me, and there was a message in a large, bold hand purporting to hav been from my brother. The signature was in a different hand, and, I must confess, like, or very much like, the writing of my brother. It was signed Wm. Babcock, and on saying to Slade that I would prefer that the first name should hav been written in full, Slade wiped out the name, and on placing it again under the table called for the name in full. In an instant the pencil began to scratch, and when the slate was withdrawn it contained the full name of William Babcock.

I am afraid that my old friend, Elmina, fell into wrong hands for an honest investigation. Now, Elmina, what made the pencil stop writing when I raised my hand? There was invisible writing connected with intelligence—where did it come from, God, the devil, or spirits? Or was it the result of natural causes—or was I deceived? M. Babcock.

St. John's Mich.

SEWARD MITCHELL.

"It has been shown that a belief in Spiritualism, whether true or false, is not as good for this world as a belief in Atheism."—"*Judas.*"

It has been shown nothing of the kind. On the contrary, it has been shown thousands of times that Spiritualism teaches more grand and elevating ideas than any and all other religions and philosophies put together, and the only belief that brings joy, sunshine, peace, and true happiness to all true believers.

Who ever taught the belief in "dead-man's-land?" There are no dead men, and no Spiritualists ever taught anything of the kind.

There never was a Spiritualist—no, not one—who ever taught the doctrin, "Believe or be damned."

If human brotherhood ever comes to this earth, it will be by the teachings of Spiritualism, or it never will come.

If there was ever more deception and disgusting nonsense put into the same space than "Judas" has in his communication, I never read it.

Seward Mitchell.

The Mayor of Montreal.

When Mr. Putnam visited Montreal some two months ago, he described it as a quaint mixture of the nineteenth century and the Middle Ages. The nineteenth century, however, seems to be coming out ahead, for Montreal has just distinguished herself by electing an outspoken Freethinker to the highest office in her gift. Mr. Beaugrand, who has just been elected mayor of Montreal, is a young journalist of great promis. He is the editor of *La Patrie*, the only French newspaper in the country which is entirely free of the trammels of the Roman Catholic church, and, as a natural consequence, its religious contemporaries are on the verge of hysterics at the unlooked for result. *Le Monde* says:

The country will ask the question if Montreal is a city of Anarchists, seeing that it has elected a mayor who professes to be an enthusiastic admirer of the principles of the French Revolution.

The *Presse* says:

Mr. Beaugrand is not the candidate we would hav wished to see succeeding Mr. Beaudry, but we do not view his election under unfavorable auspices. . . . There are many persons who think Mr. Beaugrand's election means the destruction of the churches, the extinction of all the lights of the sanctuary, and the overturning of all religious and social institutions. . . . The English proverb is almost universally true, which says, "A new broom sweeps clean."

Says *La Minerve:*

The red flag floats on the City Hall. Mr. Beaugrand is elected mayor of Montreal! Many can hardly believe it, but nothing is more true. His majority is a large one, 401 votes. This was an act of public aberration that we seldom see. We regret it and blush. After this anything is possible. Our English fellow-citizens desired to hav revenge on Mr. Beaudry, whom they hav accused for several years of having wished to monopolize the mayoralty to their detriment. This reproach is not unfounded, and it is not our fault if he had his reason to be so. They can now boast of having taken a startling revenge, however humiliating it may be, because without their support the man elected yesterday would hav been a sorry looking individual. They wished to defeat Mr. Beaudry without any regard to the choice of instrument. This election will hav a sad re-echoing through the country. With Mr. Beaugrand *rougeism* and the radicalism of days gone by again raises its head audaciously. Many who voted for him lightly, by antipathy to Mr. Beaudry, will regret their conduct after mature reflection. We owe this in great part to our internal divisions; otherwise it would hav been impossible. Whilst we tear ourselvs to pieces the Liberal party organizes, agitates, and pushes forward those whom, even yesterday, they would not hav dared to put to the front. . Must we hav some catastrophe to show us the danger of these dissensions and unite us as formerly?

La Patrie feels at liberty now to speak of the election, and to thank the electors for this signal victory. During the six years that Mr. Beaugrand has been in Montreal he has been terribly slandered, but the city has made up for it by electing him as its chief magistrate. Its adversaries ought to be convinced that the reign of hypocrisy and religious prejudices is ended.

To the young men of Montreal, however, the results of the election are entirely due. With their headquarters at the Freethought Club Rooms, they worked with a vim and an enthusiasm which guaranteed success from the start. Their efforts were gracefully acknowledged by Mr. Beaugrand in a speech made as soon as the result of the voting was made known.

He said that he wished he could find words to express his heartfelt thanks to the people of Montreal for placing him in such a proud position. He would especially thank the young men of the city—his friends—"the boys" of Montreal—for the gallant manner in which they had fought the battle for him. They had invited him to be their candidate, promising at the same time to stand by him, and they had kept their word.

The *Witness*, in commenting on the election, says:

If Mr. Beaugrand is a Freemason, as he is accused of being, it proves that he is in an attitude of defiance toward the ecclesiastical absolutism under which he has been brought up, and he should get credit for the courage of that attitude. For the rest, Mr. Beaugrand is what is, unfortunately, very rare in this province, a consistent and outspoken Liberal, and his success as such is a happy omen. It may encourage other men to call their souls their own.

The Christians of Montreal are evidently waking up to the fact that Freethought is making rapid strides in their midst.

In October last, when Dr. Sexton was challenged to hold a public debate with Mr. Watts, Dr. Potts, as spokeman for the clergy of Montreal, said "no reason existed in Montreal, or any part of the dominion, for such a debate. Nothing would giv the Freethought men, so-called, greater gratification than to hav their small wares advertised by such a debate as they professed a desire for." But now it appears that there is a necessity for such a debate, as we clip the following from a Montreal paper of March 5th:

The Rev. Dr. Sexton will shortly return from a lecture tour in the Western states and will take up the challenges received from Mr. Charles Watts to debate on "Christianity *vs.* Freethought."

The following manifesto has also been widely circulated within the past two weeks:

Being aware of the fact that there are those who, having assumed an attitude of open hostility to the Bible and Christianity, justify their position by professing to believe that anything and everything can be proven from the Bible, and affecting to believe that Christianity is responsible for all the moral and dogmatic monstrosities palmed off upon credulous society, in the form of popular tradition, or so-called church standards,

We hereby challenge any member of the Montreal Pioneer Freethought Club, or any of their recognized public lecturers, to prove by a scholarly, honest, and honorable exegesis of scripture that Christianity is in any way responsible for any of the following popular superstitions:

1. The Natural Immortality of the Soul of Man.
2. The Hell of so-called Orthodoxy.
3. The Doctrin of Endless Conscious Torment.
4. Belief in a Personal Devil.
5. The Doctrin of a Trinity in Unity.
6. The popular belief of going to Heaven at Death.
7. That this World is to come to an end; or that Man is to inhabit any other World.
8. The Supernatural and Plenary Inspiration of the whole of the Old and New Testaments.

And, until they hav done so, we would respectfully suggest to all Freethinkers the propriety of discriminating between Christianity as enunciated in scripture, intelligently understood, and its numerous pretentious counterfeits.

The Executiv of the Advent Christian Congregation.

We hope Dr. Sexton is in earnest, and hav no doubt that Mr. Watts will be able to accommodate him either in Montreal or elsewhere.

A Collateral Idea.

To the Editor of The Truth Seeker, *Sir:* Acknowledging your courtesy of The Truth Seeker, which arrived yesterday, and noting your letter to B. R. Tucker, which, of course, he will answer himself, a collateral idea flashes across my mind which I impart to you, as it seems, though by implication only, to put Anarchism in the proper point of view as a social philosophy awaiting experiment.

Human nature being essentially an uninformed capacity or potency, and equally plastic to influences or disciplins of honesty and of rascality, the actual state of society, the increase of crime in the United States, and the diminishing loyalty or honor in all personal transactions, I might say even the general prevalence of perfidy and ruffianism, attest the tendencies of our actual system of government, in which the political and religious elements are intimately combined.

The motivs which underlie, impel, and sustain this morbid condition of persons and things belong to the cruder sort of egoism or animal selfishness on the plane of the senses, or proximate advantages to the exploiter. Anarchism implies the prevalence of loyalty and honor; so does the people's exchange bank; its characteristic financial institution, which may, however, exist under government, while Anarchism may exist independently of the bank.

Now, as to their motiv forces. There are two radicals in the constitution of humanity, egoism and altruism. Anarchism claims both altruism and the enlightened forms of egoism, both of which, or either, are inherent to loyalty and honor in personal transactions as expressed in

> "This, above all things: to thyself be true;
> Thou canst not then be false to any man."

Which, coupled with Terence's

> "Nihil humanum a me alienum puto,"

is the spirit of Anarchism's gospel.

Now observe that, with the postulate of a well educated self-interest, an education which it is the primary object of the Anarchist school of Boston to impart, it meets the actual society with a twofold advantage of motivs. The Boston teacher, I think, underestimates the importance of segregation with a view to obtaining a fair field of experiment; but they ought to be better judges than I am of the possibilities and opportunities of their local sphere.

To resume: Anarchism implies the moral education of society. It will be spontaneously organized by personal contracts, when, if ever, such education has reached a certain degree of culture. I would willingly call this degree Emersonian, since privilege has spoiled the words gentleman and lady. Such a gentleman, however, as Miss Mulock's "John Halifax" will do well enough for a standard.

Fraternally yours, Edgeworth.

Still Conjuring by the Moloch that Crushed Him.

> "If we err in human blindness,
> And forget that we are dust;
> If we miss the law of kindness
> When we struggle to be just;
> Snowy wings of peace shall cover
> All the pain that clouds our way,
> When the weary watch is over,
> And the mists hav cleared away.
>
> "When the silver mists hav veiled us
> From the faces of our own,
> Oft we deem their love has failed us,
> And we tread our path alone.
> We should see them near and truly,
> We should trust them day by day,
> Neither love nor blame unduly,
> If the mists were cleared away.
>
> "When the mists hav risen above us,
> As our father knows his own,
> Face to face with those who love us,
> We shall know as we are known.
> Love, beyond the orient meadows,
> Floats the golden fringe of day;
> Heart to heart we hide the shadows,
> Till the mists hav cleared away."

In my next lecture on the treatment of criminals, insane, and paupers, I think I shall commence by reading the above three verses, then read a few most plain and positiv commands from him I am most anxious to obey, such as, "Feed the hungry," "Clothe the naked," "Visit the sick and imprisoned," "Set all captivs free;" then go on and state what I actually know is done in many of our jails, prisons, insane asylums, and almshouses.

While I know it is useless to say to a hangman, "Thou shalt not kill," and also know the fate of Gov. Benjamin F. Butler, who uncovered Tewksbury, as well as other places of actual torment, so long tolerated in the great state of Massachusetts, I dare and I will tell the truth. The truth is a part of God, and the truth is to make us free indeed. I hav some truths to tell, and am sorry I am unable now to be at my master's business telling said truths. But one year in one of the best conducted jails has, I fear, ruined me in health for life. I found it much worse than two years in a rebel jail in time of mad war. I, however, wish to forget myself and remember those who are now undergoing daily crucifixion. So long as bedless dungeons are provided for beardless boys and young and old men, as well as nursing women, in the great name of him who has said, "I will hav mercy and not sacrifice," I will enter my little protest.

As the entire nation appear to be truth seeking at this time, perhaps, humble as I am, I may be heard through the columns of The Truth Seeker.

All I wish to do is to kindle a fire of brotherly love in the hearts of the people. May I not do as I would be done by? I called on God Jesus and all true followers of Jesus to aid, succor, and save me during my terrible suffering in Dedham jail during the year 1884, it being the most horrid year of suffering I hav ever experienced.

Humbly I ask God and man for wisdom and aid. "Guide me, O thou great Jehovah!" is my sincere prayer to-day. Burnham Wardwell.

219 *Tremont st., Boston*, Feb. 24, 1885.

Resignation.

To the Editor of The Truth Seeker, *Sir:* I hereby resign my position as the president of the New York State Freethinkers' Association. I do this to favor the officious faction of "leading spiritual and general understanding" opposition, who try to convince all whom they meet at the conventions that "spirits are around." When defeated in such efforts they complain of unfair treatment from those who defensivly offer reasons in answer. Such "leading" may be good for the mediums and the Chainey converts, but is no help to the Nine Demands of Liberalism and the radical growth of the association.

As a private member, I can do a better work than remain their presiding officer.

I am under many obligations to all the truly Liberal and radical members for their timely and consistent support of our organization, and for which I sincerely thank them. Duty, liberality, and consistency prompt me to thus willingly giv the "spirits" and their complaining friends a lively, unobstructed "boom" and personal satisfaction. T. L. Brown.

Binghamton, N. Y., Feb. 2, 1885.

THE TRUTH SEEKER.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - MARCH 21, 1885.

The Growth of the Tiger.

No more effectiv argument can be framed against the admission of Catholicism into our statutes and institutions than the "picture without words" published a long time ago by *Puck*, and reproduced for the benefit of our legislativ Solons on the first page of THE TRUTH SEEKER this week.

This picture accurately represents the Catholic church. Harmless when small and powerless, no sooner does she attain strength than she becomes a veritable tiger, ready with claw and fang to tear whatever shall oppose her. When she had only a few hundred thousand adherents in this country, our public schools were safe from her rapacity. With six or seven millions of followers, her demands for a division are fierce and brazen.

Precisely will this history be repeated in our reformativ institutions through the alleged "Freedom of Worship" bill. Content at first to share with the Protestants (those other humbugs) the profits indirectly accruing to the church through connection with the government, now that she is strong she asks for that which would practically place her far ahead of them in the race for proselytes. The demand for chapels in the houses of refuge and state prisons is intolerably impudent, but it is paralleled by the bill to exempt two millions of dollars' worth of property of the "Home of the Immaculate Virgin," and is surpassed by the amendment offered by a senator to increase the sum to five millions. This Freedom of Worship bill is the second link of the chain the church is forging with which to bind the state and make our government a slave of ecclesiasticism. It is artfully wrought, but none the less strong. The chief public supporter of the bill is Bishop McQuaid, the arch enemy of our school system. It will be a dangerous experiment to pass the bill, for the church evidently knows her strength, and it is in the consciousness of power that she makes her demands at this time.

We hope the men entrusted with the lawmaking power in this state will study thoughtfully the two opinions printed on another page of this paper by Felix Adler and the editor of the New York *Times*. The position taken by them is the only one that can be considered true, safe, and consistent with our Constitution and the genius of our institutions.

What Religion Costs.

The Rev. S. T. Dekins, of this city, says that "the cost of the maintenance of religion in the United States is estimated at one-half a cent per annum for each individual."

Mr. Dekins is a curious statistician. Of course it is impossible to get at the precise figure of the religious burden borne by the people, but surely a closer approximate can be arrived at than this. Let us see.

There is now about seven hundred millions of church property in the country, judging from the United States census of 1870 and from some of the state censuses of 1875. The average rate of taxation is about 2 1–2 per cent. The exemption therefore entails a financial burden on the people of some $17,500,000.

There are eighty-one thousand and a few odd hundred preachers in this country. Probably the eighty-one thousand draw salaries ranging from $20,000 to $600. Call it $1,500 average. That is $121,500,000.

Something like seventy thousand churches are to be found in our cities and villages. It costs a great deal to keep them in repair—say $200 each. This is $14,000,000.

Seventeen million and odd communicants are on the church rolls. Let them hav twenty millions of young and old who support the churches at an annual cost of $5 apiece; $100,000,000 goes there.

Now what do we get?

Loss by exemption from taxation, - -	$ 17,500,000
Salaries of ministers, - - -	121,500,000
Cost of maintaining churches, - -	14,000,000
Twenty millions spend five dollars each,	100,000,000
	$253,000,000

Or very nearly $5 each for every man, woman, and child in the country. Let Mr. Dekins figure again.

They Want the Earth.

What is called the "Father Drumgoole bill" came up again in the Senate of this state last week, on a motion to amend by Senator Cullen. The original bill provided that the "Home of the Immaculate Virgin" may hold property to the amount of $2,000,000. The senator saw the governor, who suggested that, instead of confining himself to Father Drumgoole's institution and having the old experience of constant applications for enlarged building by one institution after another continue forever, he introduce an amendment to the general act to apply to all charitable or religious societies. Senator Cullen moved to amend the law to fix the limit at $5,000,000. This aroused opposition from Senator Titus on account of the large exemption from taxation it necessitated. Senator Lansing favored limiting the sum to $2,000,000, and Senator Thomas got it laid over until the bill be printed.

The Catholic church is certainly coming out strong this winter, and there appears too much reason to fear that the politicians will be too cowardly to oppose, even if they are not in favor of, the outrageous demands of the ecclesiastics. With millions and millions of dollars' worth of useless property exempt, the church yet asks for more. "Father" Drumgoole's Mission is a comparativly young institution, yet by its persistent begging, state aid, and exemption from taxation, its property has grown to the enormous dimensions of two millions, and its senatorial lobbyist wishes to allow the still larger limit of five millions. It is an outrageous and an impudent demand, and if our legislature grants the petition every member voting aye will be as much a traitor to our institutions as was Benedict Arnold.

Flunked.

The *Catholic Union and Times* responds not a word to our fair offer of Feb. 28th; and Mr. Lambert has wrapped himself in equally dignified silence. We are not even "chastised" for our presumption.

We notice, however, in the last issue of the *Union and Times* an offer to discuss with the *Express* (Buffalo, we presume) the respectiv merits, or rather demerits, of Catholicism and Protestant Episcopalianism, and it givs us courage to hope that the editor may in time pluck up courage to accept our proposition. It seems the *Express* has impliedly challenged Father Cronin to defend the teachings of Ligouri; but with great breadth of view (and not a little discretion) Mr. Cronin wishes to substitute for Ligouri's teachings the proposition that the Catholic church comes nearer to Christ's idea of a church than does the Episcopalian. "Why," he asks, "if truth be the object of the proposed discussion, should this controversy be narrowed to the writings of this one doctor of the church? Why not rather raise it to a broader and loftier plane?" In the event of the controversy being thus elevated, Mr. Cronin professes himself willing, and even eager, for the combat.

If we can edge a word in here, before the battle is on, we would like to ask Mr. Cronin a question or two. Why narrow the controversy to a discussion of the respectiv claims of two sects of the same religion? Why not rather raise it to a broader and loftier plane, and discuss the respectiv claims of Christianity on the one hand and Secularism on the other? We hav Mr. Cronin's word for it that Mr. Lambert is a very able man; why not, then, permit Mr. Watts, or some other Freethinker, to debate with Mr. Lambert in the columns of the *Union and Times*. We renew our offer to publish such debate simultaneously with our Buffalo contemporary, and guarantee that Mr. Lambert shall hav every courtesy extended to his opponent. Let the debate be arranged as Mr. Cronin proposes to the *Express:* "For instance, each party to attack and defend in turn a stated number of theses; the subject matter in debate to be clearly defined and closely adhered to, and no wandering to extraneous questions."

The only limit we should put upon the disputants is that neither, to make a point, should quote *in extenso* the following bits of scripture: Isa. iii, 17; xxxvi, 12; Ezek. iv, 12–15; Gen. xix, 30–36; xxx, 1–16; xxxviii; 1 Kings, xiv, 10; 2 Kings, xviii, 27; Lev. xv, 16–33; Job. xl, 16–17. We feel sure, however, that the Freethought champion would never use them, and we presume Mr. Lambert entertains the opinion of the Rev. Father Maguire, who, in a debate at Dublin, said he would not read them to his audience for all the money in the world. We should also hope that Mr. Lambert would not ask any one to adopt the biblical injunctions profusely scattered throughout the Old and New Testaments—injunctions better honored in the breach than in the observance.

With these limitations, set solely in the interest of morality, truth, honesty, decency, peace, freedom, justice to women and love for children, kindness and benevolence toward all mankind, we are willing and eager for the debate. In the words of Mr. Cronin to the *Express*, "What does the" *Catholic Union and Times* "say to this proposal? We pause for a reply."

Doing Good.

A few days ago Mr. J. G. Rodman, of Locust Valley, called upon us, leaving, at the close of his visit, a five-dollar bill, to be use where it would do the most good. We hope he will consider it a good use of the money to apply it on the considerable cost of the picture on our first page and the sending of a copy of this issue to every Assemblyman and Senator of our legislature. Of course the "V" extends but a little way in this expense, but we are heartily thankful for the aid. We are ready to "carry the war into Africa," and shall do so as fast as means are provided, either through donations for the purpose, or by new subscribers, or by the sale of books. We believe in the practical work of lectures, distribution of literature, and the influencing of legislatures to remove the disabilities of Freethinkers and to repeal all laws which make the church a public burden, borne alike by those who hav faith in it and by those who regard it as a pernicious humbug. If those in sympathy with us will hold up our hands, THE TRUTH SEEKER will enter upon a crusade that shall never end till victory is won and justice to Infidels shall be an accomplished fact.

Editorial Notes.

THE Senate judiciary committee has reported a bill to remove the restrictions placed upon Atheistic witnesses in the commonwealth of Massachusetts.

THE Rev. Samuel H. Virgin, of this city, calls belief in "'faith cures' skeptical philosophy." What, then, would he call Tyndall's prayer test?

"THE churches seem to be more than usually anxious for a revival this winter," says the *Independent*. Perhaps the reason for this is that they more than usually need one.

T. B. WAKEMAN, Esq., will speak before the People's Spiritual meeting, Arcanum Hall, 57 West 25th street, Sunday evening, March 22d, upon "The Latest Phase of the Religion of Humanity."

To the legislativ Committee on Taxation, the junior editor of the Boston *Index* said he "had no hostility to any ecclesiastical sect or theory." The junior editor should be provided with a harp.

A CHRISTIAN speaker recently proclaimed that "the gift of the holy spirit to such as yield utterly to God in Christ is a reality to our day." Being a reality, of course the "gift of the holy spirit" is producible. We should like to see it.

USING the words of the Declaration of Independence, the New York *Sun* alleges that men are endowed by their creator with certain rights familar to all. Will the *Sun* show two things: 1. That a creator of man exists; and 2. That he endows anybody with anything?

THE Romish church noisily asserts that religious liberty was first proclaimed in this country by the Maryland Catholics. Twice within the past few weeks has this been declared publicly by men who should know better. The statement is a downright, positiv falsehood.

BY a vote of 261 to 214 the legislativ body of France has decided to abolish the Catholic faculties entirely, but, "for special political reasons," to continue those of the Protestant church, depriving them, however, of their stipend, and thus decreasing their already small income.

AMONG the "Freethought Jottings" in the *Philosophic Inquirer*, of Madras, India, we find this:

"In the New World, or rather the Unitsd States of America, there is not an abler and bolder Antichristian Freethought journal than THE TRUTH SEEKER, founded by the late great D. M. Bennett."

We can say the same of the *Philosophic Inquirer* in India.

THE *Christian Advocate* laments: "A great daily of this city, advertising on Saturday last its Sunday edition, says, 'Five hours of interesting reading for three cents.' Not *ten minutes* of that reading is *religious*. One of the chief attractions is an article on *whist*." This is indeed shocking.

EXTRA copies of THE TRUTH SEEKER can be had upon application. Single copies seven cents; in quantities of ten or over, five cents each. In addition to those we circulate, we hope our friends will interest themselvs to put a large number of this issue where they will do the most good.

MR. BHAGWAU DASS is the name of a Hindoo gentleman whom the missionaries (padris, the nativs call them) converted to Christianity. After his conversion he studied the system more deeply, with the result that he relapsed back to Hindooism, as the more philosophical faith. He is now lecturing throughout India against Christianity.

THERE was a time in the history of Israel when "the highways were unoccupied, and the travelers walked through byways," and "when every man did that which was right in his own eyes" (Judges v, 6; xvii, 6). Would a revival of this period under the modern title of Anarchy be one of S. P. Andrews's antithetical repetitions of the lowest in the highest?

THE eccentric religious people are again howling. A Baptist congregation in Wales has discovered that football is a snare of the devil, and one of the congregation has been censured for joining in the game. The Dundee Presbytery has condemned fancy fairs, and the Presbytery of Glasgow has denounced the observance of Christmas Day as a historical fiction and a popish abomination.

ALLEGING that George Eliot was in early life a Christian, a writer is trying to prove that she died a Christian on the ground that "the theologians of the Reformation declared with one voice that the new life, once kindled by divine grace in the soul, could not be extinguished." If that is the case, what is to prevent all the Infidels who were Christians in their youth from getting their mansions in "my father's house?"

WE judge by the following that some wicked advertiser has deceived the *Religious Telescope:*

"'What a dime will do for you,' which appeared in the *Telescope* of January 28th and February 4th, was a hellish deception and related to an advertisment of malt whisky. It was imposed on our columns in a devilish manner."

We implore the editor of the *Telescope* to peruse Matt. v, 34, ff.

"Is there not a fallacy in allowing free speech up to the very verge of an overt act, and then condemning people for doing that which we allow to be advocated with impunity?" asks the *Christian Advocate*. This idea of suppressing opponents is pre-eminently Christian doctrin, but hardly American. Applying this doctrin would empty a good many revival pulpits and prevent numerous cases of bastardy and insanity.

JOE COOK says that "Socialistic voters increase their numbers rapidly where Atheistic notions prevail. In Germany, in 1871, there were only 120,000 Socialistic voters; in 1877 there were 497,000. In the city of Berlin, in 1871, there were 1,900 only; in 1878 there were 56,000. There has been a similar growth in Hamburg, and in Leipzig, and in nearly every other great German city." According to this, Germany must be a nation of Atheists.

THE orthodox church of Russia has anathematized the Standists, a Protestant sect in southern Russia, numbering about five millions. They are declared the enemies of the state, and are pronounced guilty of blasphemy, which, according to Russian law, is punishable by exile to Siberia. The anathema is approved by the czar, who is bound to keep his country Christian as he understands Christianity, if it "kills every hen in the barn." Great country—Russia!

IT is not probable that Heber Newton will be tried for heresy. His bishop wrote to him to cease his heretical preaching or he (the bishop) would not administer the rite of confirmation in Anthon Memorial Church. With a pliability peculiarly his own, Mr. Newton ceased. And as if to show his willingness to wear the collar, he has begun to preach up religion and abuse Colonel Ingersoll. Mr. Newton is one of those unfortunate men who, with greatness thrust upon them, cannot sustain the weight.

MURAT HALSTEAD contributes to the *North American Review* for March an article on "The Revival of Sectionalism." In the same number, Archdeacon Farrar presents his views on "Future Retribution," and Prof. N. K. Davis discusses "The Moral Aspects of Vivisection." Max Muller describes the ideas of the Buddhists on the subject of Charity, and George John Romanes opens up a great subject with an article on "Mind in Men and Animals." The other articles are one by President Gilman on Titles (chiefly scholastic), one by Judge John A. Jameson on "Speculation in Politics," and one by John W. Johnston on "Railway Land-grants."

RUN athwart the hawse of a Catholic, and the chances are about ninety-nine and ten-tenths in a hundred that you will get roundly cursed for it. If James Gordon Bennett, of the *Herald*, were thin-skinned, the following fling, from the *Catholic Union and Times*, might annoy him: "The spiteful, mean, contemptible New York *Herald* twits American Catholics for having to submit the deliberations of their hierarchy 'to a foreign prince'—the pope—before they are of binding force. No doubt the reprobate son of a reprobate father will also be calling for a priest when he is dying. If so, we hope the priest will make the suppression of the indecent Personal column of the *Herdld* a *sine qua non* of absolution."

THE *Rising Sun* is a new paper devoted to expounding and supporting the doctrins of the "Deistarian church." The editor maintains that the Deistarian religion is the best religion for this life, and as good as any for the next. He holds that the Bible is "fictionated" history; that hell, Satan, and Santa Claus exist only in the imagination; that profane swearing is a Christian custom not worth adopting; that we can disbelieve the stories of Washington and the hatchet, William Tell and the apple, Esop's wolf and lamb, Robinson Crusoe, and the Bible miracles, without impairing our patriotism or our morality; and that all divine revelation has been a cruel imposition, and productiv of crime and misery. The *Rising Sun* is published by Marvin Fosdick, Kalamazoo, Mich.

THAT some of the Canadian papers are capable of taking a sensible view of the school question may be seen from the following extract from a Toronto paper: "Our Catholic friends seem likely to discover that a predominance of clerical influence in school affairs is a serious evil. One clergyman counts for more than two laymen in a school board, because of the deference paid his cloth. Clergymen are prone to be dictatorial and impracticable. They are seldom or never good business men, and they are so intolerant of criticism that they are permitted to hav their own way, even when that is a wrong way. No Catholic wants to sit on a school board, where he must either wink at irregular and illegal proceedings, or else embroil himself with his pastor, and earn the ill opinion of all the old women in the parish. The separate school system is a mistake, and a very serious one for the poorer class of Catholics."

IT appears from "Jefferson's Financial Diary," now in the possession of Samuel J. Tilden, extracts from which were recently printed in the *Sun* of this city, that the noted Infidel president was very charitably disposed, going so far as to donate handsome sums to churches and chapels. The following entries in the "Diary" are given as samples:

1792
Nov. 27 Pd Mr B—— a Subscription for missionaries 15D
1798 Feby 26 pd 5d in part of 20D Subscription for a hot-press bible
1801
June 25 Gav order on J Barnes for 25D towards fitting up a chapel.
Sept 23 pd Contribution at a Sermon 7.20
1802
April 7 Gave order on J. Barnes for 50D charity in favor of the Revd Mr. Parkinson towards a Baptist meeting house.
9 Gave order on J. Barnes in favr the Revd Doctr Smith towards rebuilding Princeton College 100D
1802
July 11 Subscribed to the Wilmington Academy 100D
1803
Feb 25 Gave Hamilton & Campbell ord. on J. Barnes for 100D charity to Carlisle College.
" Gave Genl Winn ord. on J. Barnes for 100D charity to Jefferson Monticello Academy in S. Carolina.
March 1. Gav in charity to the Revd Mr Chambers of Alexandria for his church an order on J. Barnes for 50D
Nov 18 Gav order on J. Barnes for 100D in favor of Revd Mr Coffin for a college in Tennessee.

Possibly if Mr. Jefferson could hav foreseen how the ministers and Christian colleges would vilify Freethought and Freethinkers he would hav withheld some of these donations.

MENTION has before been made of the fanatical sect known as the "J. Elimar Mira Mitta Congregation of the Lord." The sect was founded by a woman whose claim to having been the Holy Ghost will now be passed upon by a Philadelphia court, to whom the Lutherans applied for an injunction restraining her worshipers from incorporating as Lutherans, on the ground that they hav nothing about them to connect them with Lutheranism other than that they use the Lutheran hymn book. The case was placed on the general argument list, after which William H. Staake, on behalf of the exceptants, filled three affidavits, in which it was stated that the deceased, Anna Meister, had claimed that she was entitled to worship as the Holy Ghost. She required her followers to pray to her, and claimed ability to forgiv sins. She did not accept the teachings of the Bible, nor did she teach anything in accordance with Lutheranism. She required that her followers should say prayers eight times each day, and obliged them to confess to her any omission to do so, when she would beat them. "The world," she said, "would come to an end in 1885, but those who worshiped her would never die." She claimed to hav gone to the moon and stars by way of hell, where it was revealed to her that she was the Holy Ghost. She had been disseminating these teachings for a quarter of a century.—Why is it that the Christians will believe in the pretensions of a man who lived eighteen hundred years ago, but will not take the word of a woman now? Christ claimed to forgiv sins; he did not accept the current theology; he required his followers to pray; he promised believers in him eternal life; he claimed he went to heaven. Finally when he was taken before the courts he was crucified as an impostor and seditious blasphemer. If he had lived to-day not one in a million would hav believed his preposterous claims, any more than Anna Meister's allegations. Shakspere hit the case when he said, "What fools these mortals be!"

A Handful of Plums.

Colonel Ingersoll's lecture last Sunday night in this city was on "Orthodoxy." The audience filled the Bijou Opera House from footlight to roof. We take this account from Monday's *Herald:*

In the early part of the lecture several persons in various parts of the house made a disturbance by loudly uttered exclamations and questions. After these interruptions had been repeated some half dozen times a cry of "Silence!" and a hiss rose from the audience. "Oh, don't trouble yourselvs about them," exclaimed the lecturer, and the house, catching the colonel's meaning in an instant, broke into an outburst of applause which lasted for fully two minutes. From that moment there was no further interruption. In the course of his lecture Colonel Ingersoll said:

"After all, we know so little. Life is so short, it is such a little way from the lap of our mother to the lap of the mother of us all, we are so hampered by the force of habit, so trammeled by custom, that it is impossible for us to know much, and the more we learn the less we find we know. It becomes us to hav the modesty of mortality.

"In the graveyard of the ages, in the cemetery of time, there are thousands of dead gods. Many of them, in their day, were just as powerful, had just as many followers, as the Christian God of our day.

"In the natural course of human events the new attacks the old, and the old givs way to the new. Yet, there are to-day men who, if you differ from them, will denounce you as everything that is bad, will conceive that you are doing something, in thus differing from them, which is equivalent to a crime. These are the kind of people who imagin that heaven is a kind of museum filled with Catholic curiosities, Baptist barnacles, Methodist mummies, and Presbyterian petrifactions.

"Yes; the new attacks the old, and the old givs way. There hav been the astrologer, pretending to forecast the future; the prophet, in rags and long of hair; the alchemist, bent and wrinkled, striving with pestle and mortar to convert the baser metals into gold—all these hav gone, and hav been replaced by the scientist, adding wealth to the world and giving new joys to the human race. We hav lost nothing by the exchange. There hav been, too, the soothsayer and the medicin man, pretending that they knew something of the desires of their deities. They also are gone. In their places we hav popes, cardinals, bishops, parsons, and exhorters. We hav gained nothing by that exchange. But they in their turn will hav to go, and in their places will come better teachers and truer interpreters. We shall lose nothing by that exchange. We are tired of getting skimmed milk here and a promis of butter by and by up in the clouds.

"No man has a right to stand at the altar as a high priest unless behind him he has a fact—unless he can teach how there shall be less poverty, less unhappiness, less human agony, more comfort, more happiness, more brightness. Let one of the chief duties of the priest be to show how to deepen the dimples of joy in the cheek of mankind.

"Giv expressions to your doubts, I beg of you. A doubt is the bud of an idea. If you giv it the sunlight of thought, it may blossom. The man who suppresses a doubt is a kind of Herod who kills a child of the brain.

"I am doing my best for the clergy. They teach that you are to love your enemies. But, somehow, they don't seem to love me. Sometimes I believe that this is because they know that I know that they don't know, and these feelings toward me are, under the circumstances, quite natural, for there is just as much of human nature in the preacher—when you are not looking at him—as in anyone else.

"The old-fashioned preacher was a terror. He used to go about his parish bringing gloom into every place of joy he could find. To look at him you would think that joy had died and that he was one of the pall-bearers. He went about talking of coffins, epitaphs, tortures, hell, and similar cheerful topics. These he characterized as 'tidings of great joy.' People in those days used to ask the preacher if they wanted to know about anything. Now they only ask him if they don't. I tell you the new is getting away with the old.

"So many new forms of promotion, so many new avenuss to preferment, to fame, to glory, to wealth hav sprung up for bright men to enter into that the pulpit has to put up with what is left. You all know how the clergyman is made. Some good young man is selected. He has not constitution enough to be very wicked; he has not quite enough breadth of chest to sit up late at night; at once the cry is raised, "What a good clergyman he would make." So he is sent to an institution where he pledges himself not to think. Just imagin a teacher who is not to think! He does not reason. If an idea comes into his head he forthwith believes that it must hav been put there by the devil. He becomes a sort of phonograph with memory as the crank. He makes a living talking about what he does not know, and there is no danger of his running out of raw material. Now and then some minister gets an idea and makes up his mind to go on a species of intellectual spree. Next Sunday he really givs expression to this idea. There ensues quite an excitement among the congregation. The parson has got an idea. The newspapers eagerly chronicle the unusual happening. Parson is elated. Next Sunday he has two ideas. Then the bishop puts his hand on him and—he sits down.

"According to description, Jehovah stands over man with a club in his hand and cries, 'Love me, or I will knock you to hell in a moment.' Man cannot love by compulsion. We are told to love a God who once ordered a man to commit murder. If God bid me to murder my wife I should firmly but respectfully decline. I would giv him the satisfaction of knowing that he had created one man who loved something more than he feared anything.

"It is better to love your wife than to adore God. It is better to love your little children than to love Jesus Christ. Put joy into their hearts, fill their lives with happiness—that's religion. But, cries the parson, you take away the consolation of our religion. What consolation? Hell—that is all."

Letters from Friends.

TWINSBURGH, O., March 8, 1885.

MR. EDITOR: The people of sub-district No. 8, located about twenty-two miles southeast of Cleveland, hav been holding lyceums during the winter; and the best of harmony has prevailed until, a few weeks ago, the society adopted for discussion the question:

Resolved, That Colonel Ingersoll is a benefit to the country.

Nothing was said in opposition until the Sunday preceding the Tuesday evening set for the discussion. Upon this day the two directors sent a written communication to the managers of the society, addressed to the president, W. J. Birdsill, requesting the question be withdrawn, and saying that if the society were unwilling to acquiesce in their request the house would be closed.

M. Koniger and H. Beardsley were the directors, and when things began to wax warm A Brown was appointed as director, the law of Ohio providing that there shall be three directors.

C. O. Fenton, the teacher, opposed this domineering power, and proposed to go on with the debate. Two parties were soon formed, prominent and good people on either side. Argument had no weight, force must conquer; and recognizing this, the directors went to Hudson, got a little legal advice, bought a couple of padlocks, and came home. The keys to the house were in the teacher's possession, and to get them was the main object of the directors. Hence they drew up some obnoxious rules for the teacher and his pupils, and when the teacher returned to his boarding-place (A. Brown's) at about 4:30 P.M. upon the evening set for debate, Mr. Beardsley gently tapped him on the shoulder and proceeded to read what they styled "rules and regulations." They provided that the teacher must not enter the schoolhouse before 8 o'clock A.M., must not remain in it after 5 o'clock P.M., and must surrender the keys upon demand of the directors. The teacher immediately informed his "rulers" that he should enter the house when he saw fit to do so, leave it when he got a good ready, and that he would keep the keys in his own possession, and told them to help themselvs if they could. There was only one way left, and that was to use the padlocks bought for the occasion, and when the teacher was eating his supper, Mr. Beardsley was busy at the schoolhouse. He nailed a piece of shingle perpendicularly over every window, fastened the blinds, padlocked one door from the inside and the other from the outside, and the work was complete—no Bob Ingersollites should enter there. Thus the disciples of Jesus and "Bob" were alike locked out. The society peacefully adjourned, after proposing to hire a hall at the center of Twinsburgh and go on with the debate. They rented "Uncle" Sam Bissell's Hall. Uncle Sam is over eighty years old, a classical graduate of Yale College, very religious, firm though kind, generous to a fault, well endowed morally, mentally, and physically. He has been engaged in education all his life; was a poor boy, worked his own way through college, and has been at the head of a flourishing school in Twinsburgh for nearly fifty years—and no doubt many who read this will say, "And I used to go to Uncle Sam;" for over six thousand hav attended his school. He has built two large buildings, one a wooden structure, and the other stone. The former, built a long time ago, is now going to decay, but the stone structure stands "four-square to all the winds that blow." But the school has gone, and ere long Uncle Sam must go, too. Some of the church people denounce Uncle Sam for granting the use of the building for the discussion of the Ingersoll question. But he did let them hav the hall, and his memory will remain long after some of the church-members of Twinsburgh shall hav been wholly forgotten and their prejudicial bones returned to the elements from which they came. The question was argued by the Messrs. Cochran, Carl, Eno, and Fenton, the two former against, and the two latter for, Ingersoll. The judges, Hawkins and McElroy, Christians; Scouten and Lusk, Infidels; and Chamberlain, a neutral, gave the question to Eno and Fenton, and thus the question ended. The writer has nothing to say against the directors; his fight is with principles, not men. He can see wherein they err, and that they may hav been, and probably were (at first), following the most perfect guide they had—conscience. But such men are to be pitied, rather than too radically condemned. It may be truthfully said, however, that such men are very narrow-minded, and cannot tolerate anything differing materially from themselvs; that they cannot draw a conclusion from a large generalization of facts; that they never spent much time in meditating over the philosophy of Bacon; and, in short, that they are the men that must step down and out, that their places may be filled by those more competent.

It is too late in the nineteenth century to stop thought and investigation. But we are getting better. "Every day is the world made new." Instead of padlocking the doors, their ancestors would hav burnt us at the stake. Yes, sir, they would hav kindled the fire, and with hands uplifted in the name of God they would hav implored him to finish the work in the lower regions. And hence I say we are getting better—imperativly so—when we see that the simple padlock takes the place of the rack and the stake. C. O. FENTON.

A LETTER TO MR. REYNOLDS.

CLARA, PA., Feb, 22, 1885.

CHAS. B. REYNOLDS, *Dear Brother:* Feeling that you still hold our little band of Liberal workers in your heart, I send you a few notes of our doings since your visit among us. There has been quite an interest awakened by your lectures and the reading matter you left behind among the people; and I think another speaker, well advertised, will receive a rousing welcome. We called a business meeting of the League at Brother and Sister Gline's, Feb. 8th. About twelve old members were present and four more paid in and were enrolled. Three of our charter members hav removed to Nebraska, and now we hav twenty-seven left. Quite a nucleus about which to gather, after all.

We decided to hold a basket social the evening of Feb. 14th at the residence of Brother and Sister Gline's. As there is no church organization here we hav felt a great want in social organization, and henceforth mean to fill this blank by suitable League work. I know of no reason why one may not work as enthusiastically for humanity as for Christ. The love of man should be as soul-inspiring as the love of God, and will be when ignorance and superstition hav given way to science. Were ever such soul-inspiring words uttered as those of T. B. Wakeman at the close of his lecture on "Liberalism—Its Mission!"

The TRUTH SEEKER ANNUAL is a perfect treasure to any Freethinker. What a pleasure it is to see face to face (if only on paper) those noble brothers and sisters whose words and thoughts hav grown familiar to us! Hoping you may not forget your promis to come to us at the end of the month of October, I remain Yours for U. M. L.,

EVA BARNES, Sec. League No. 3.

SACRAMENTO, CAL., Feb. 2, 285.

MR. EDITOR: I hav traveled over the greater part of the state of California from San Bernadino county, in the south, to Del Norte and Siskiyou, in the north, and the southwestern and southern counties in Oregon, from E.M. 249 to 285, and though churches are few, and in some of the counties none, yet the morality and good behavior of the people will not only compare favorably with those of the New England and Middle states, but will greatly excel them. Good schoolhouses abound, and the intelligence and general information of the people are praiseworthy.

There is much less rowdyism, gambling, and fighting in these two states than in the old, orthodox states east of the Missouri river. There is also much less drunkenness than in the old states east of the mountains. I was surprised when I commenced traveling through the country, over the plains, through the foothills and up into the mountains, when I found that the stables were never locked, the whip, blanket, lap robe, and overcoat were left out in the buggy, and the doors of dwellings only latched, or, in warm weather, left standing open!

The people laughingly remarked, "Oh, everything will be perfectly safe. No one ever carries off or steals anything in this country." And experience has proved this to be true in my case, and so far as I hav been able to ascertain. Since December, 283, I hav traveled over 7,500 miles in California and Oregon and hav not lost one single article from my buggy or barn, stable, office, or dwelling where I hav stopped. And all this in states where there are no such blots and tyrannic restrictions as orthodox Sunday penal laws!

Just think of it! Orthodox priests claim that restrictiv Sunday laws are necessary to force people to be moral, but experience and practical tests disprove their claims. The priests, sky-pilots, grasshoppers, are no more necessary to make the people moral and virtuous than the small-pox is necessary to conduce to the physical good health of men and women.

The weather is mild and warm; the grass is growing rapidly. Yellow oranges are yet hanging upon the trees. Roses and other flowers are in full bloom, and appear as fresh and glorious as in New York in June. Cabbages, turnips, and other vegetables are daily gathered fresh from the fields near Sacramento. Yours, P. V. WISE.

EAST CHATHAM, Feb. 12, 1885.

MR. EDITOR: Inclosed please find stamps for The TRUTH SEEKER ANNUAL for 1885, containing the portraits of our illustrious Liberal leaders, whose minds do not appear to be confined within the prison bars of orthodoxy, but like the eagle when freed from his loathsome cage spreads his imperial pinions to the breeze and mounts his heavenward course as though he had never been encompassed with creeds and dogmas saying "thus far and no farther shalt thou go." How refreshing to one standing nearly alone to receive from week to week, through your Liberal journal, the best thoughts of the best minds of our age, after having spent nearly fourscore years and on nearly every funeral occasion listened to the (to me) senseless twaddle of original sin, a vicarious atonement, personal devil, a brimstone hell, and justification by faith.

With these adverse impressions firmly fixed in my mind, I hav already instructed in my will to my Liberal daughter, now my only living child, that when I pass to the unknown and unknowable, if a Liberal speaker cannot be procured whose standard is justice and humanity, without reference to creed or blind faith, let my remains be consigned to earth in silence, with the assurance on my part that brighter days are dawning, plainly pointing to the real peace on earth and good will to men, without adding, "I come not to bring peace but a sword." Your last year's ANNUAL, with "Big Jack Small" and other selections, has been to me a real household treasure, and I anxiously wait to see its successor, and look upon the shadows of those whose words are burned into my memory with veneration, JOHN M. BARNES.

NEWARK, N. J., Feb. 15, 1885.

MR. EDITOR: I inclose $1, being one third of annual subscription; will send the balance in a week or two. I like the paper very well. It suits my mind since it has been freed from the bondage of priestcraft. It deserves the support of all free-minded thinkers. I wish the word Liberal could be changed to something that would better express the idea of those that are free from all kinds of priestcraft.

The Roman Catholics are among the first to clamor for freedom of worship, but in Rome, the seat of their religion, they complain of the Italian government for giving freedom to other sects to build places of worship. Sir, I look upon the Roman Catholics as a menace to our free institutions. Their numbers can be counted by the hundreds of thousands, for the most part ignorant tools, waiting to do any dirty work that their crafty leaders bid them to do. Use your pen freely against those vipers; spare them not, they are a cruel crowd. I hav suffered much from one of the lambs of that fold, but they cannot harm me when I am out of their reach.

CHAS. EVERETT.

MARYVILLE, Mo., Feb. 7, 285.

MR. EDITOR: You will find inclosed $1, which you will please place to my credit. I would like to find a community of Liberals where I could open a good school. I hav good qualifications and can giv first-class recommendations. If you can put me in correspondence with some prominent Liberal in a community where I could be likely to open a school I would be most truly thankful.

I delivered my first Freethought lecture last Thursday night, to an audience of entire church-members. The subject was "The Soul and Its Destiny," from a Materialistic standpoint. I can say that I was treated with great respect. When I closed, a minister was called upon to reply. He said but little, however, but said my lecture was a "most excellent production, and worthy of a respectful hearing any time." He requested me to send it to A. Wilfrid Hall, of the *Microcosm*, of New York, for publication. The lecture was delivered where I am teaching, and I am satisfied that I made friends by my straightforward presentation of the gospel of truth.

Fraternally yours, GEO. H. DAWES.

ST. CATHARINE, Mo., Feb. 9, 1885.

MR. EDITOR: Please send me THE TRUTH SEEKER ANNUAL, and "Bible Morals," by J. E. Remsburg.

I am in favor of that tent and will subscribe something toward it. I think a good lecturer could make it pay well to lecture the whole length of the H. & St. J. R. R. from Hannibal to St. Joseph. There are plenty of Liberals, but it would be difficult to hire a hall to lecture in. But if a good lecturer ever comes through he will be greeted with a large following. There are plenty of Liberals at Brookfield to form a good League. W. E. CRANDALL.

SOLDIERS' HOME, WIS., Feb. 23, 285.

MR. EDITOR: It seems to me that since the late presidential election your neighbor *Puck* has striven with as much energy to misrepresent as he did before election to giv truthful representations. Now he claims that the Rev. Heber Newton is seeking martyrdom at the hands of Bishop Potter. Whereas the veriest fool can see that

Mobocracy now rules the church,
While Potter dies the martyr;
Their shameless creeds, their cross, their Christ,
Will soon come tumbling arter.

In this case *Puck* is several laps behind Newton in the race after truth. Yours for Newton, every time,

NELSON HUNT.

FRACKVILLE, PA., Feb. 14, 1884.

MR. EDITOR: I trust a few lines from this town away up in the hills of Pennsylvania will prove acceptable to THE TRUTH SEEKER. We are perched on the top of the Broad Mountains, in a town of about 2,500 inhabitants, with no architectural pretensions, the houses being of the simplest construction, perhaps a few degrees removed from the style of our worthy progenitors. We hav no social nabobs in our midst, but are happy in the condition of hard-working miners who delve in the bowels of the earth every day for our bread and butter. I hav no doubt many of your readers will shrug their shoulders and savor their remarks of this place with "Maguireism." Well, it is true that this place has been the scene of such terrors, but they are a thing of the past. To-day there is not a more peaceful or law-abiding community in the country.

Secularism is the ism that all parties in this region are gaming for; and it is amusing to witness the eagerness with which the chase is kept up. The keepers of our neighbor's conscience hav decreed that we are "an abomination;" that we are "blasphemers," and worthy of all condemnation from the faithful, and of course our neighbors look upon us as the heirs apparent to an estate known for ages as "demnition bowwows." The result is, when we meet one of these orthodox saints he assumes a look of fear and trembling as though a mere look from us would breed infection. It is truly piteous to be conscious of the credulity of these people, and almost ludicrous to observe the care with which they avoid us socially. While in our society they conduct themselvs as though they were in the middle of a church-yard after dark.

However, we are happy, and mean to be so, even in the face of all the orthodox calamities that Jonathan Edwards has stored up for us in the future. We meet every Sunday afternoon and hold a session of school, at which everything that can be of any possible use to us is taught. We hav no doubt many of your readers would be agreeably surprised to witness the degree of intelligence with which their miner brethren assume the role of pedagog. It is gratifying to observe the avidity with which the young people receive every crumb of information. We hav as bright and intelligent a lot of children as can be found in any other "Sunday-school." Then the knowledge we wish them to attain is much more readily imparted than if we had to assume the role of necromancer, and, in the language of an alchemist, induct the children into a mysticism incompatible with their buoyant, frolicking spirits. We tell them the truth, and they find it accords with their happiness to observe what we teach them. We endeavor to entertain while we instruct, and the result is a fearful blow to the institution of our orthodox friends, who retaliate by subjecting us to a kind of social ostracism.

While writing of ostracism, let me interject an exception, presumably not local. Our friends hav not yet learned to distinguish a heterodox from an orthodox dollar. We suppose that by some wonderful translation our dollar is converted into a graduated orthodox one against it gets into the coffers of our friends.

Brother C. B. Reynolds paid us a visit, and during his stay delivered three lectures. Standing-room was at a premium, and many of our neighbors carried away seeds of truth that

will germinate and bring forth fruit in abundance. Mr. Reynolds is an excellent speaker. His arguments are unanswerable, and his logical force will admit of no "dodging." His delivery is good, and his dramatic tact when clenching the nail very effectiv. Socially we were all delighted with the gentleman, and eagerly look forward to a renewal of friendliness with pleasurable anticipations. The local press gave two columns to a synopsis of the lectures, and the effect upon the public is hard to be determined. Up to date, no worthy divine has deemed it necessary to respond to them, consoling themselvs in their own bombastic way of saying "it would never do to countenance such people with the dignity of a replication." Worldlings here hav very strongly intimated that "discretion is the better part of valor," and their reverences, true to their own interests, seemingly think so too.

It is very difficult to impress the workingmen with the idea that man was made for Sunday; they will persistently believe that Sunday was made for man and stubbornly conserve their own happiness. We work six days from dawn to dark, and when the seventh comes feel like indulging in a little relaxation, which we take in the form of assembling together, discussing the questions of the day, reading essays, or, when a kind brother like C. B Reynolds comes around, listening to a lecture. We labor under the impression that by this means we become better citizens, husbands, and parents, and more charitable to our neighbors. But just here, on this point, a practical question presents itself to us poor unsophisticated creatures—shall we plod through life unconcerned about these duties, solely depending upon a few starched, conventional sentences, served up according to homiletics for our edification by a man whose policy it is to make us subservient to his interests? We hav thought likewise, and hav elected to be free and independent searchers after the truth, for in its temple alone is happiness to be found. Receive our congratulations upon the success of your almanac, which we received and found to be all its friends could desire or represent it.

Yours for the truth, RICHARD CHAPPEL.

CRAINVILLE, KAN., Feb. 7, 1885.

MR. EDITOR: Find inclosed postal note for fifty cents, for which please mail the undersigned the TRUTH SEEKER ANNUAL and the "Agnostic Annual." We hav had a Cambellite preacher lecturing on "Modern Infidelity." He was to hav been on hand last Saturday evening, but failed to put in an appearance, so after the "brethren" said that he would not be there that evening some of those "modern Infidels" being present, and one of them having Remsburg's "Bible Morals" in his pocket, it was proposed that he read it. It made the deacons squirm, but after the reading was through, one of them rose and said it seemed pretty tough charges, but his faith was still unshaken, and it would take more than that to shake it. J. J. WILKES.

ORANGE, CAL., Feb. 5, 1885.

MR. EDITOR: Your valuable favor of Dec. 31st just came to hand, and I hasten to reply and inclose $5 as per circular, for which please giv me credit. I am sorry that I could not send my subscription sooner, but the wailing cry for gold is felt here in California as elsewhere. It is harder to get $5 this year than twenty-five dollars in former years. We hav our crops on hand, but cannot realize a dollar on them even at a sacrifice. Should crops fail this year, half the ranchmen will be broken up.

There are some books that I want, but I shall hav to wait until I hav the funds. One is six lectures by Cooper on the Bible, which I will send for as soon as I hav the money.

I hav located in a new colony, and it is a very hot-bed of orthodoxy. Why, I was asked yesterday what I was going to do with my fruit this year if the crop was a success. I answered, "Use what I can, and sell the rest." Question: "What, to the distillers?" Answer: "Yes, if they will pay the best price." Then came the rejoinder, "If you do, we will come and pull up all your trees, and clean you out as we did the saloon the other day." "Well," I said, "when you come to do that bring your dancing-pumps, for I will play you some lively music while you are at work." This is something of the class of people by which I am surrounded. I was asked by one why I did not attend church and join one. I answered that when they could convince me that any female brought forth an offspring without the assistance of the male man, and that offspring a god, then I thought he might count me among them; but, until he could do that, I thought I had too much reasoning powers to believe in their mythical God. The poor fool called me a blasphemer, and left in disgust. They call me very hard names, but I guess I am able to stand it a little longer. I hav already had over sixty years, and I am willing to stand a little more. I think it doubtful if I can get you a new subscriber among these people, but I will try, and, until you hear from me again, believe me,

Yours truly, H. S. BORRETTE.

ALLIANCE, OHIO, Feb. 13, 1885.

MR. EDITOR: As announced, Messrs. Watts and Putnam lectured here Tuesday and Wednesday evenings, 10th and 11th, to very good audiences considering the weather (the thermometer registering twelve to fifteen degrees below zero). On Tuesday evening Mr. Watts's subject was "Liberalism: its Struggles, Hopes, and Achievements," and to state that it was a grand lecture is only stating what every one knows that has heard him. After the lecture, Mr Putnam explained the object of the Liberal League, or the American Secular Union, and announced that Robert G. Ingersoll had accepted the presidency of the same, which is certainly just what was needed to unite the Liberals of America and bring about grand results.

On Wednesday evening, Mr. Putnam lectured on the "Religion of the Future," which was well received, after which Mr. Watts spoke on "Agnosticism," and succeeded in convincing some of his hearers, who thought they were not Agnostic, that in fact they were and were glad of it.

As an immediate result of the visit and labor of Messrs. Watts and Putnam, I think that, at no distant day, a branch of the American Secular Union will be formed here, some ten or twelve persons having signified their willingness to assist in such a movement, and with Colonel Ingersoll at the head, and Messrs. Watts and Putnam in the field, there ought to be some grand work done for the liberty of "man, woman, and child."

Now, Mr. Editor, this being my first attempt at correspondence, I will close by wishing THE TRUTH SEEKER and the American Secular Union success beyond their most sanguin expectations. Youre truly, GEO. W. THORNBURGH.

BROOKLYN, Feb. 9, 1885.

MR. EDITOR: Your issue of Feb. 7th contains a communication from N. H. Dillingham, M.D., of Boston. He states that "from the mineral ultimates the vegetable, and from the vegetable ultimates the animal." Our friend is evidently a little mixed up here. The real facts of the case are that from the mineral ultimates protoplasm, and that this protoplasm is of the vegetable or the animal kingdom, according as it is capable of assimilating either mineral or organic substances; but even to these rules there are a few exceptions, notably, in the vegetable kingdom, the fungi which liv upon organic substances; and in the animal kingdom the Bathybius of Huxley, which is supposed to be able to assimilate mineral substances, although it is an undoubted animal. There is, at bottom, but one life, which is the whole life of some creatures, and the common basis of the life of all, a life of simplest moving and feeling, of feeding, of producing its kind, and lasting its day—a life which, so far as we at present know, has no need of such parts as we call organs. Upon this general foundation are built up the manifold special characters of animal and vegetable existences, but the tendency, the endeavor, so to speak, of the plant is one, of the animal is another, and the unlikeness between them widens the higher the building is carried up. As we pass along the series of either branch, from low to high, the plant becomes more vegetativ, the animal more animal. These are facts, and when Mr. Dillingham tries to convince us to the contrary, he is simply talking nonsense, and stating things that will not bear the light of modern scientific investigation.

I fail to see how he reconciles his statement that the mineral ultimates in the vegetable, and that the vegetable ultimates in the animal, with his statement toward the close of his communication that there is no end of life, that it is an eternal principle, and that it is only the bodies which die and decompose, for if the mineral ultimates in the vegetable, life must certainly hav had a beginning the moment that the first plant began to exist as such. The same is the case when we start from the scientific basis that the mineral ultimates in protoplasm. Now, as we hav seen that life had a beginning the moment the first particle of protoplasm ever existed as such, life (whether we speak of it as individual life, or life in the aggregate) must hav an end, and I fail to see how the gentleman is going to prove, either logically or scientifically, that life has no end, and that it is an eternal principle.

Mind is a mode or process, so to speak, it is the natural outcome of the action and reaction of the brain in relation to the stimuli of external objects; the brain is inseparably connected and in intimate relationship with all the other organs of the body; and if the action of any organ in the body becomes deranged in any way, all the other organs become proportionately deranged.

I will not stop here to argue as to which has the precedence, mind or matter. Scientists affirm that matter is the beginning and mind the result, and I consider it to be conclusivly proven that such is the case.

He quotes himself as follows: "What," I said, "the great power folded up its arms, nothing more to occupy its mind and forces—after the development of puny man—it don't look reasonable." Well, I shouldn't think it did; but right here let me say that I do not recognize mind as an independent existence. I know mind only as it exists in connection with matter—the result of matter. What the gentleman means by "the great power," I don't know, and I don't believe he does. And when he writes of this great power folding up its arms and having nothing more to occupy its mind and forces, he is simply writing nonsense. It will be remembered that, at the time all this was passing through the gentleman's mind, he was, according to his letter, an Atheist, Materialist, and Infidel, and that Nature was his God. A curious conglomeration, truly. How a man can hav a god of any nature whatever, and at the same time be an Infidel and Atheist, or how he can be an Atheist and an Infidel at the same time, I cannot comprehend. Perhaps the gentleman can explain this to me. If the gentleman means nature when he speaks of "the great power," it is the first time I hav ever heard of nature having arms. I doubt whether the gentleman can giv me a description of these arms. But to return. If the gentleman means to insinuate that man is the highest object in the animal kingdom, that nature (by means of natural and sexual selection) is capable of producing, that I deny; for all scientific evidence goes to prove that man will go on improving until he is as far in advance of us as we are in advance of the Aborigines, and it is not at all improbable that, in course of time, an entirely new species may be evolved, entirely different from any form with which we are acquainted, but much higher in the animal kingdom than man. It will, however, be a living, breathing, tangible animal. No natural agencies with which I am acquainted can produce any such mysterious spirits as our friend writes about, and science givs us no reason for believing such to exist.

He writes that "for four years before the Rochester knockings, he was looking, watching, and listening for some demonstration of a higher plane of life." This explains the whole thing; he had got himself into such a condition of expectancy that he really believed he saw, heard, or felt anything that he was told he saw, heard, or felt, and he has been in that condition ever since. The poor old gentleman has, however, been grossly imposed upon. Is it possible that he is not aware of the fact that the Fox girls were nothing more or less than frauds? If he is, indeed, in such deplorable ignorance on that point as this, I refer him to the appendices of W. B. Carpenter's treatis on Mesmerism, Spiritualism, etc., in which he will find the sworn statement of Mrs. Culver, a relation of the Fox family by marriage, who, as soon as she became cognizant of the fraudulent practices of these Fox girls, exposed them fully. And so this Spiritualism, which originated by fraud, and which was fostered by ignorance and credulity, has continued to exist by the same means ever since.

He says, "All done by those electric sounds which hav bid defiance to the literary world. Prove that they are not what they claim to be." I think that our friend might study a primer on logic with great benefit to his intellect; he would there find, among the first formula laid down, that in an argument it is not the place of the negativ to deny until the affirmativ has first striven to prove. In regard to those electric sounds—which hav bid defiance to the literary world—he will find (if he will again refer to the treatis mentioned above, page 102) that Dr. Austin Flint has conclusivly proven that these sounds are produced by the repeated displacement of a tendon which slides through a sheath behind the external protuberance of the ankle, and that this tendon may be repeatedly displaced without the slightest observable movement of the legs or feet. Fraternally yours, CHAS. F. GAUL.

GRAND MOUND, Jan. 29, 1885.

MR. EDITOR: Your favor of the 31st ult. came to hand on time, and I take the first opportunity to reply. The circumstances that rendered it necessary to remind me of the amount due THE TRUTH SEEKER I regret exceedingly, but it could not well be avoided without saying, "Stop my paper," and I do not want to say that just yet, and I presume you do not want to stop it. I esteem the paper much, but if it had less to say concerning Freethought, and more to say concerning free money, and if the space now devoted to Liberalism was devoted to the cause of humanity, it would not only be esteemed more highly by me, but by every earnest Liberal who really believes in equal rights and privileges with regard to money and taxation. So long as the entire money (public credit) of the nation is transferred by law from those who create and earn it to individuals and corporations, without any consideration, just so long said corporations can compel the wage-workers and producers to support them, and pay all the taxes. Now it is these unequal laws that create, build up, and perpetuate an aristocracy, and defrauds, degrades, and brutalizes those who labor, until they hav no capacity to think, much less to indulge in Freethought. Hence Paine, Jefferson, and all the founders of the Liberal movement, saw at once that no reform could possibly be inaugurated without first abolishing all unjust and unequal laws, and as there was absolutely no way to abolish any law that the king and aristocracy proposed to inflict, they struck at the government or law-making power, abolished it, and established a new government based upon the Constitution, which is the supreme law of the land. If the spirit and letter of the instrument was observed and carried out by our government officials, no unequal or oppressiv laws, either state or national, could ever hav been passed. But what hav we to-day? I think I speak within bounds when I say more than half of our so-called laws, state and national, are in direct conflict with the Constitution. And many of our Congressional instruments are the same old infamous, oppressiv acts inflicted upon the colonies by King George and his Parliament, and which caused the fathers of the republic to overthrow his government.

As at that time there was no remedy for existing evils short of a political revolution, so, to-day, it is all that is needed. And yet, instead of attacking and trying to abolish or repeal the statutes giving individuals and corporations a monopoly of the nation's credit, and taxing labor to pay the entire expense of the government, by means of which the bankers and clergy are enabled to dictate legislation, the National Liberal League, or those who hav assumed its leadership, has surrendered the vital principles that actuated the founders of Liberalism, ostensibly to promote harmony, but really to build up and establish an organization the exact prototype of ecclesiastical organizations, minus a heaven and hell in a future state, while "mum" is to be the word (in the League) with regard to the heaven and hell already established on earth.

If this is to be the outcome of Liberalism, now is the time for it to die.

But I think I hear you say, "What is all of this to do with the $3.00 due THE TRUTH SEEKER?" According to my views of the "eternal fitness of things," it has very much to do in every way. First, if I could obtain a just price for the products of my labor, I should pay promptly in advance for my paper, which would be quite satisfactory to you, no doubt. Now to obtain the $3.00 which you find inclosed herewith, and to meet other obligations now due, I was compelled to sell my hogs for $3.20 per cwt.; and nearly every article the producer has to spare is in about the same proportion with regard to price. Every person of ordinary intelligence and observation knows that this state of affairs results from the financial policy of our government officials, and if it is continued it will only be a question of time when I, and no doubt a thousand other subscribers, will be unable to pay for THE TRUTH SEEKER, and will be obliged to discontinue it. "As a special inducement" for me to advance the money to pay for the paper to May 1, 1886, you make a deduction of $1.00, and say I will save a dollar by remitting now. But I can't see it. I hav no money, and it is impossible to sell anything to obtain it, short of a sacrifice. It would giv me pleasure to send in a list of new subscribers, but those who earn their money by labor think they can't afford it, and those who get money by their wits, and like the principles advocated in the paper, and could support it as well as not, are afraid it might injure their social standing.

In, conclusion allow me to say that if we allow bankers, bondholders, and ex-priests to shape the course of the League, we may expect that its meetings will be opened by prayer at no distant day. CHARLES DUTTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Hymn Six Hundred Years Old.

Guard, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it;
Set the watch of truth before it,
That it speak no wrong.
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine eyes.

Guard, my child, thine ear;
Wicked words will sear;
Let no evil word come in
That may cause the soul to sin;
Wicked words will sear.
Guard, my child, thine ear.

Ear, and eye, and tongue,
Guard while thou art young;
For, alas! these busy three
Can unruly members be.
Guard, while thou art young,
Ear, and eye, and tongue.

Lillian's Dolly Song.

Out on the lawn on a summer day,
Making a handkerchief hammock in play,
Two long strings and a couple of chairs,
Giving the dollies the breezes and airs.
Hammock a dolly bye baby bye,
Rock a bye, dolly bye, baby.

One big mamma doll tall and slim,
Two wee baby dolls, Lillie and "Jim,"
All with the handkerchief, hammock, and string,
Taking a nap and a jolly good swing.
Hammock a dolly bye baby bye,
Rock a bye, dolly bye, baby.

Birds and butterflies up in the trees,
Singing and fluttering rock in the breeze,
While in the shadow the babies in fun,
Hammock the dolls till daylight is done.
Hammock a dolly bye baby bye,
Rock a bye, dolly bye, baby.

Later all cuddled as snug as a mouse,
Mamma has charge of them all in the house,
Dressing in night-clothes the little bare feet,
Cooing and singing a lullaby sweet.
Hammock a dolly bye baby bye,
Rock a bye, dolly bye, baby.

Escanaba, Mich. ISAAC A. POOL.

Aunt Patty and the Wolves.

A TRUE STORY.

One winter's day, many years ago,
When the skies came down with December snow;
When prairies unrolled through the empty space,
And only the brave sought a dwelling-place
Where wolves held council in concert of growls,
A multiplied chorus subtracted from howls,
And this wild nomadic, blood-curdling band
Had a true squatter's right to the out-lying land,
And pleaded their cause in quavers and trills,
Pre-empting their claims, and tunneling the hills;
Black wolves from the far-away timber and streams,
With gray prairie cousins, came torturing our dreams;
'Twas there Patty Grimm and a thrifty neighbor
Conspired to drop their routin of labor,
The whirling of swifts, and dial-faced reels,
The din of their looms and great spinning-wheels;
The ferry boat shuttle was tossed on the tide,
Neglected the reeds, though reared in the pride
Of silv'ry streams where white lilies stood,
Dreaming 'neath pines of a dark southern wood.
No treadle be pressed with the busy feet,
Nor pulse of the oaken beam should beat;
No household song might arise that day,
While sweet Betty Taylor, ten miles away,
On the French creek road lay ill of fever,
With Death in waiting glad to receive her,
As Betty so modest, gentle, and kind,
An angel would make quite to his mind.
But Madam Millard and Patty Grimm
Were hast'ning on to frustrate him.
With sweats and potions, powders and pills,
Blisters and plasters, senna and squills;
With incantations o'er boneset tea
That no young mother his garnered sheaf be.
Neighbors were scarce, I've mentioned before,
And Betty's dead mother a friend of yore.
Thus the twain set out to walk the long way,
While snow showered down its white array
From the plumy wings of a wintry sky,
And the path was dim, and a wolf passed by.
But these sturdy mothers, willing and strong,
Heeded not the wail of his dismal song.
Parcel and part of the vast frontier
In a time of need had captured a deer,
When hunger loomed with a visage wan,
And the children cried and the fathers gone;
They felt the dark shadows that over them lay
When molding bullets for the Indian fray,
And shrank from no duty, though men were afraid,
When the land awoke to the "Black Hawk raid."

Along the uncertain grassy road
No cabin's six-light windows glowed;
No landmark tow'ring tall and clear
But the first faint strokes of the pioneer
Had heaped the rails in drifted dunes
That whistled the wind-harp's wand'ring tunes,
And mapped the farms in dotted lines,
Outposts of corn, and wheat, and vines,
Where zig-zag fences mark the lane
That opened up the spring campaign,
And tortuous ways brought law and order
To settlers on that Western border.

Through rising wind, and falling snow,
They reach the log-house, dark and low;
The children whisking in and out,
And graceful greyhounds roundabout.
Upon the outer walls were hung
The strangest islands ever sung.
Peninsula and continent
In weird chaotic grandeur blent;
Like Malte-Brun's brave charts and maps,
This wealth of toil, and tramps, and traps,
Harvest of fur from mink and coon,
Garnered beneath November's moon.

The doctor was there, and Betty was better,
The fever allayed that so nearly upset her;
But the room revealed the hurricane's blight,
And Madam Millard would stay over-night;
As fields where man has triumphed alone
Resemble the path of a young cyclone.
Universal the ruin—complete the debris,
Where incense of onions breaks a medley of tea;
A ground-work of grime, and billows of steam,
The grand ideal of a batchelor's dream;
But the babies were fresh from an artisan hand,
Who frescoed their clothes with a waffle-cake brand;
Spilling dough on the dresser, the table, and floor,
And sighed for the worlds he would conquer no more.
Near the bed where the battle with Death was fought,
Were the wrecks of meals the neighbors had brought,
And the youngsters had eaten—but little the matter,
Since Bettie but craved a cup of cold water.
Drinking in dreams that could only deceive her,
While the fever, like hades, a garment did weave her.
Water, the antediluvian forbade,
While monstrous and blue were the pills that he made;
With a good constitution, and sweet baby hands,
Betty pulled to the shore leaving Death on the sands.

The voice of the wind, with sobbing moan,
Reached Patty's ear as the cry of her own.
In spirit she saw her empty chair,
And faces framed with clustering hair,
Waiting for mother and the evening song,
And though skies are gray, she must haste along;
Her flowing mantle, wide and warm,
A pilgrim's shield from snow and storm;
And rounded rails in billows lay,
As beads upon her thread of way.
A pure white rosary to tell
Her prayers, and winds the vesper bell;
These long, low mounds her only guide
To lead her home by eventide.
A hickory staff to lean upon
Through snow and twilight coming down;
Forgetting for a time her care,
Singing a simple, soothing air,
'Till the wind-blown swath of snowy dunes,
Echoing her low-sung, wayside tunes,
Seem further swept, like lapsing waves
That heap the shells from ocean caves.
At morn they had not stretched so far
To touch the brim of sunset bar.
Her stick shall test them, thro' and thro',
She'll know the worst—her fears are true.
Mocking, and fair, and white they stood,
And ne'er a one had heart of wood.

[CONCLUDED NEXT WEEK.]

Our Puzzle Box.

1.—DARWINIAN EVOLUTION.

This gentleman is no ——t,
Neither does he eat the ——t.
His voice for a truth does ——e,
Myths and fables to ——e.
He cares not for priest or ——r,
Neither for the devil ——r.
Sees both sides with glass ——r,
Talks on side just now ——r,
He discredits ——n,
Believes in natural ——n.
The initials of the "missing links"
Will spell a name the author thinks
Familiar to all good truth seekers,
One of our best public speakers.

Grand Rapids, Mich. ESPRIT FORT.

2.—ENIGMA.

My 7, 3, 1, 5, 1, 8 is a vegetable.
My 2, 3, 4, 11 is a pleasant place.
My 4, 8, 9, 10, 11 is a state.
My 6, 9, 10 is a wrong.

3.—QUESTION.

Where may you find and see
A lucky family,
In content company,
And happy harmony?
On forest chair, papa,
Before him there, mamma,
And playing her around,
Their darlings on the ground?

New Braunfels, Texas. WM. HILLERT.

ANSWER TO PANTAGRAPH IN CHILDREN'S CORNER, MARCH 7, 1885.

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U
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[We would inform Timmie Sickmore that his answers are correct, and we shall be pleased to hear from him any time.—ED. C. C.]

Correspondence.

LISBON, IOWA, Feb. 28, 1885.

MY DEAR MISS WIXON: I am so well pleased with the "Children's Corner" that I shall hav to write you a letter to try to express my appreciation. It is just the thing for the children. and I often feel sorry that they had not a "Corner" in THE TRUTH SEEKER before I grew up. But I read it now with as much interest as any child could do. We hav received the "Story Hour" and are all delighted with it.

I hav been more fortunate than a great many and hav never had to outgrow old superstitions. My parents are both Freethinkers, and hav taken THE TRUTH SEEKER ever since it was first published. We liv in a very bigoted neighborhood. Indeed, I do not believe that I am acquainted with half a dozen Liberals. Owing to our belief I hav had to spend my leisure time in reading and study rather than in other amusements and church going, which was better for me in the end, though not always so pleasant.

I am teaching my third term of school this winter. I hav never read one word out of the Bible to the children nor said one prayer; nor do I intend to. Nothing has been said to me about it, though it would please the director that I hav had last summer and this winter very much.

But I must close for this time, or I shall take more time than this letter is worth. I inclose with this some puzzles, which, if you think worthy, you may use. I cannot hope to come up with J. K. P. Baker, H. E. Juergens, Rekab Semaj, and the rest of our great posers.

Wishing you great success in the cause of Freethought, and to the "Corner," I remain,

Yours very truly, A. LAURIE SAILOR.

CORRECTION.

BURLINGTON, WIS., March 9, 285.

In "Children's Corner" of March 7th, article "Why It Rains," I notice the statement, "Vapor, as it rises from the ocean, is not as heavy as air, *therefore it rises*," etc. I do not believe this is the true reason, and would refer you to art. 242, p. 318, of Deschanel's "Natural Philosophy" (part ii, *Heat*), as translated by Professor Everett, and published by D. Appleton and Co., 1874; also to two laws given in same work, p. 322. By these references you will find that evaporation is more rapid in a vacuum than in the open air; and, of course, it must follow that air does not lift it up as a cork rises in water.

I am not desirous of getting my name in print, and only aim to correct what I deem an error. Yours very respectfully,

GEO. E. SAWYER.

ESCANABA, MICH., March 3, 1885.

DEAR MISS WIXON: I am a little girl reader of your Children's Corner in THE TRUTH SEEKER, and I feel very thankful to you for having introduced that department, as it givs us something to look for every week besides the theological discussions that please papa so much. Very respectfully yours,

FLORENCE R. POOL.

WEST UNION, O.

DEAR EDITOR CHILDREN'S CORNER: I do not feel like an entire stranger to you, for the love of truth binds all seekers together in kind and fraternal feeling. I am a school teacher, and wish to write to your bright household of children about anagrams.

An anagram must contain each letter found in the word or sentence anagramed, just as often as it occurs in such word or sentence, and no oftener. Any letter left disconnected is a failure of so much to complete the anagram.

Robert Bernheim's effort in THE TRUTH SEEKER of Jan. 24th, though apt in its fitness of thought, overshoots an anagram, since it contains an *h* and an *e* more than the sentence which it should exactly duplicate as to number and name of letters used. This shows that "he" (*h, e*) surpasses "The recent strike in Hocking Valley" by striking for more letters than his capitalist could honestly furnish, and also thrusting poor *c* into durance vile, behind "lock" and "key."

I like the Children's Corner and the whole TRUTH SEEKER. It is a happy thing that such a brave and good paper can be published. I hope the heart of every boy and girl of the Children's Corner thrills with joy at the thought that they hav not been born in the chains of superstition, in homes where THE TRUTH SEEKER with its light and cheer dare not come. Rejoice! Use diligently such glad preferment. Free from the chilling dread of angry gods in the sky and from the fear of fiery fiends underground, be happy and free on our own dear earth, having found those frights are frauds which folks who think know to befalse. Safe from the sad shame of such sorrowful superstition, strive to grow strong and free. Seek to scale the hill of science, fronting your course to the morning sun, shooting its silver rays amid the sublime mountains of the more glorious times to come. Aspire to the summit of true manhood and womanhood, hights seldom gained.

Be of good cheer. Good-bye for now.

J. F. BECK.

NEWTON, IOWA, Feb. 24, 1885.

DEAR MISS WIXON: I am a reader of the Children's Corner in THE TRUTH SEEKER. I liv in Jasper county. I go to school. We hav a new schoolhouse, and I like to go; we all like our teacher. I am ten years old, and read in the third reader. We had a spelling school last Friday. I hav three sisters and one brother. We liv two miles from town, just a few rods from the railroad. Good-night.

NELLIE WADSWORTH.

Imitating Her Elders.

Are the babies learning the ways of this wicked world before their time? An exchange gives "as a fact," the following incident, when a bright little four-year-old was imitating her elders by playing and "making calls."

"Now, mamma, you be Mitheth Dones, an, I'll be Mitheth Smith, an' tum an' mate you a tall."

Mamma: "Very well, Mrs. Smith. I'm glad to see you. How do you do, and how are the children?"

Totty: "I'm twite well, I tank you; but the children has all dot the hooping toff."

Mamma: "I'm sorry to hear it. How many children hav you, Mrs. Smith?"

Totty: "Oh, I hav ten, and dey is a gate tyal to me wif my housekeepin'."

Mamma: "They must be, indeed. But how does your husband, Mr. Smith, do?"

Totty: "He's very well, tank you, but he's had bad bithness, and he hath failed."

Mamma: "I'm sorry to hear that your husband has failed; but you havn't lost everything, Mrs. Smith, for I see you make calls in your own carriage."

Totty: "Oh, yes! I teep my carriage. We has paid one cent on a dollar, and dose right on."

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Come, for the buds are burst in the warren,
And the lamb's first bleat is heard in the mead;
Come, be Phyllis, and I'll be Coryn,
Though flocks we hav none to fold or feed.

Come for a ramble down the dingle,
For spring has taken the earth to bride;
Leave the cricket to chirp by the ingle,
And forth with me to the rivulet side.

Lo! how the land has put from off her
Her virgin raiment of winter white,
And laughs in the eyes of the spring, her lover,
Who flings her a garland of flowers and light.

Hark how the lark in his first ascension
Fills heaven with love songs, hovering on high;
Trust to us for the spring's first intention,
Trust to the morn for a stormless sky.

I know a meadow for daffodowndillies,
And the haunt of the crocus, purple and gold:
I'll be Coryn, and you'll be Phyllis;
Springs to-day are as sweet as of old.

Quatrains from Omarkhayyam.

DEATH.

I dashed my clay cup on the stone hard by;
The reckless frolic raised my heart on high;
Then said a shard with momentary voice:
"As thou hav I been: thou shalt be as I."

Annihilation makes me not to fear;
In truth, it seems more sweet than lingering here.
My life was sent me as a loan unsought;
When pay-day comes I'll pay without a tear.

Has God made profit from my coming? Nay.
His glory gains not when I go away.
Mine ear has never heard from mortal man
This coming and this going, why are they.

I'd not hav come, had this been left to me;
Nor would I go, to go if I were free.
Oh, best of all, upon this lonely earth
Neither to come nor go—yea, not to be!

Oh, that there were some place where men could rest,
Some end to look for in this lonely quest,
Some hope that in a hundred thousand years
Our dust might blossom on the Mother's breast!

Alas for me! The Book of Youth is read;
The free glad spring is now December dead;
That bird of joy whose name was Youth is flown;
Ah me, I know not how he came or fled!

Clouds and Sunlight.

Wanted: Men.
Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountain piles,
Not power with gracious smiles,
Not even the potent pen;
Wanted: Men.

Wanted: Deeds.
Not words of winning note,
Not thoughts from life remote,
Not fond religious airs,
No sweetly languid prayers,
Not love of scent and creeds;
Wanted: Deeds.

Men and Deeds:
Men that can dare and do;
Not longings for the new,
Not praisings of the old;
Good life and action bold—
These the occasion needs,
Men and Deeds.

"Papa Can't Find Me."

No little steps do I hear in the hall;
Only a silver laugh, that is all.
No dimpled arms round my neck hold me tight;
I've but a glimpse of two eyes very bright,
Two little hands a wee face try to screen,
Baby is hiding—that's plain to be seen.
"Where is my precious I've missed so all day?"
"Papa can't find me!" the pretty lips say.
"Dear me! I wonder where baby can be?"
Then I go by, and pretend not to see.
"Not in the parlor and not on the stairs?
Then I must peep under the sofa and chairs!"
The dear little rogue is now laughing outright;
Two little arms round my neck clasp me tight,
Home will indeed be sad, weary, and lone,
When papa can't find you, my darling, my own.

Books.

We feel justified in saying that the "Story Hour" is the finest appearing juvenil book that has ever been issued from the Freethought press. The author, the engravers, and the printers hav all done themselvs great credit in producing this beautiful publication. It is an ornament that any Freethought family will be proud to hav on their center table. We congratulate the Truth Seeker Company on their success in bringing out so valuable a book for the young Freethinkers of this country. And every Freethought parent, who can possibly pay for it, will be guilty of injustice to his or her children who does not purchase a copy. Then the thirty-six stories therein contained are precisely the kind of reading that all children should hav. They all inculcate good morals and teach that the only way to procure real, lasting happiness is to follow strictly in the paths of truth, virtue, and honesty. There is no intimation in these stories that one can avoid the result of wrong-doing by accepting of the righteousness of another; there is not a word favoring superstition in the whole volume. And this book is not only interesting for children, but for older people. Miss Wixon is in full sympathy with humanity, and she does not take up her pen without saying something that stirs and stimulates the noblest aspirations of her readers. There are very few books written for the young that are as well adapted to their wants as is the "Story Hour," and we bespeak for it a very large sale.—*Freethinkers' Magazine.*

The "Story Hour" is a delightful book for children—as clean, pure, and free from superstition as the heart of its author. Every page is replete with intellectual amusement and instruction—all real, all true. How many fond mothers enter a book-store, in search of holiday or birth-day gifts for their darlings, and exclaim, "I wish I knew just what to buy! I want books that will please, will awaken healthy thought and stimulate to right endeavors; something that will interest, amuse, and instruct at the same time." Miss Wixon has certainly put into this volume every requisit embodied in this "wish."—*National Equal Rights.*

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The progress of Liberalism depends mostly upon the dissemination of the truth, and it is through newspapers, books, and pamphlets that it can be made to reach the largest number of people. But there is little inducement for publishers to spend their time and their money in Liberal publications, for there is not a very large demand, and the prices are not very remunerative. Of the many persons who hav tried to commence such publications the largest number hav had to stop, unable to stand the necessary expenses. But out of the number a few papers here and there are able to maintain themselvs, and prominent among them is The Truth Seeker. Such a paper is a power in the land, and by its publication and the printing of many Liberal books its proprietors are doing a work that no other publishing house could undertake. To enable them to do so, they must engage in other publications, and it is with pleasure that we see them branching out in a direction where they may hope for satisfactory returns. They hav published quite a large edition of "The Story Hour," some two thousand, we believe, and we hope that every Liberal in the land will feel sufficiently interested in their success to send for one copy at least, for they will be doubly paid for the money expended. They will receive a book that is worth every cent. which is asked for it and more; which will be an ornament in any drawing room and upon any table, which will both please and interest their children, and they will help to success the most efficient power by which the truths they advocate can be brought before the mass of the people. We sincerely hope that this publication will prove as complete a success in a pecuniary sense as it is undoubtedly a success in its composition and its execution.—*Sociologist.*

The Truth Seeker Annual and Freethinkers' Almanac is a valuable and interesting publication, and very cheap for the price. There are a number of articles in it, either of which is well worth what the book costs. The portraits are most of them very good, and the reader will hav no difficulty in recognizing them all, as each has the autograph of the individual directly under it. Such a work as this is very much needed in the Freethought ranks, and it should hav a large circulation. If the Freethought public will giv it a generous patronage it will encourage the publishers to increase the value of this Annual with every issue. It is for sale at this office.—*Freethinkers' Magazine.*

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News of the Week.

THE great railroad strike at Sedalia, Mo., was won by the workmen.

GENERAL GRANT'S physicians say that his disease is at present stationary.

THE trades unions of New York hav resolved to boycott Doelger's lager beer. This is a good beginning.

MR. BLAINE called on Mr. Cleveland at the White House last Friday. The meeting is said to hav been cordial.

THE interior of St. Dominic's Roman Catholic church at Washington, D. C., was burnt out on the 12th at a loss of $100,000.

ENGLAND and Russia make no progress toward meeting each other in battle array. It is believed that England is not anxious for war.

A MISSIONARY called on O'Donovan Rossa last week, and labored for half an hour to make a Quaker of him. Mr. Rossa remains a good Catholic.

FRANK TOUSEY, who attempted to "rat" the printing business, was boycotted by the Typographical Union, and failed last week for $100,000.

MR. GORSUCH lectured before the Anarchists of Jersey City last Sunday. At the close of his speech a "group" of dynamiters was formed, two members being young women.

COUNTERFEITERS are making money by coining genuin specie. They melt up trade dollars and bullion and run them into standard coin. There is a profit of about 27 cents on the dollar.

THE Rev. Dr. Burchard, who arranged the words, "rum, Romanism, and rebellion," in so rhythmical but disastrous a manner, has been retired from the ministry on a pension of $500 per annum.

THE temperature on the night of Saturday, the 7th, was two degrees below zero at Watertown, Wis. This, however, did not prevent fourteen persons with more piety than brains from being immersed in the Rock River at that place.

GOVERNOR PIERCE, of Dakota, vetoed the Woman Suffrage bill which had passed both houses of the legislature of that territory with good majorities. The Connecticut house has passed a bill allowing women the right to vote in school districts.

THE current number of the *British Medical Journal* denies the possibility of smoking having caused the cancer with which General Grant is afflicted. The *Journal* says that the risk of cancer in the throat incurred by smokers is infinitesimal.

THE school board of Lewiston, Me., hav taken charge of a Catholic parochial school, and will pay the salaries of the teachers to instil Catholicism into the scholars. The measure was opposed, but three-fourths of the board were Catholics, and with a priest for an advocate, it was adopted.

ELIAS BRAY, the man who went to the *Advocate* office and appointed Assistant Editor Doherty his first lieutenant to remove Cleveland, has been lodged in the insane asylum at Flatbush, L. I. He lost his reason by taking on too much religion in 1881, and was sent to an asylum, but escaped during a fire, and had not been heard from since until he turned up in the manner described.

THE committee of the Austrian legislature having the Socialist question in charge has decided to draft a bill providing for the trial of Anarchists without a jury. From the trouble the Eastern powers are having with labor and political reformers, it would appear that European Anarchists are of a more dangerous character than the mild-mannered persons who advocate dynamite in America.

PRESIDENT CLEVELAND has issued his first proclamation. It is a warning to the residents on the Oklahoma Indian land in the Indian territory to move out. These residents are called "boomers." It is reported that they will resist eviction. Mr. Louis Post sets forth in *John Swinton's Paper* that the boomers really hav a prior claim to the lands, which capitalists wish to pasture and are using government means to oust the legitimate owners.

MRS. HUDSON, of Boston, came to New York last week and stopped at a first-class hotel until the money question was raised, when she claimed she had been robbed by some one in the house. She was arrested as a swindler. Mrs. Hudson is well known in Boston as an adventuress. She is a woman of great piety and is in intimate correspondence with the Rev. Mr. Drysdale, of the Calvary Protestant Episcopal church in Brooklyn, having letters from him in her possession which place the writer in the position of her very intimate friend. Mr. Drysdale says he has no explanation to offer. Mrs. Hudson claims he is the cause of all her trouble.

AN eclipse of the sun, lasting from 12:13 M. till 2:51 P.M., occurred last Monday. The most interesting feature, says the *Sun's* astronomer, was the appearance in profile of the great mountain ranges on the eastern edge of the moon's disk. There are several places in the eastern hemisphere of the moon where a powerful glass will always show the serrated horizon line of the peaks and craters that lie close to the moon's edge, but when these same mountains are seen, as they were last Monday, with their outlines showing absolutely black against the white sun, their appearance is much more striking than usual. At moments when the air was steady, permitting the use of a high magnifying power, it was a grand sight to see the profiles of the gigantic ranges of the D'Alembert and Rook mountains, and the Lunar Cordilleras, pictured with sharpest outline against this brilliant background. The whole forward edge of the moon was seen to be deeply notched and lined with sharp peaks, presenting a striking contrast to the perfectly even curve of the sun's edges. Even with a small magnifying power the outlines of the principal mountains could be clearly seen. In one place a broad, dish-shaped valley was conspicuous, with a ridge of mountains on either side and a lofty peak in the center, whose sharp, conical form stood out from the blaze of sunlight behind it with beautiful distinctness. Here and there the edge of the moon appeared flattened, and sometimes scalloped out, showing the presence of broad, deep valleys sunk far below the general level. The large mountain masses presented a peculiarly impressiv spectacle just as they entered upon the sun's edge, peak after peak slowly moving into view, while the light streaming through the intervening valleys brought them into still greater prominence. Some of the mountains in this part of the moon rise to a hight of 20,000 feet, and there are valleys among them which in some cases appear to sink in an almost equal depth below the lunar surface. It is no matter for wonder, therefore, that this rugged region presented a grand appearanee when cut out, as it were, in blackest silhouet against the sun. There was a group of sun spots a little west of the center of the sun, and the gradual concealment of the center of the spots as the moon advanced over them, followed by their reappearance as it passed off, was an interesting feature of the telescopic observation of the eclipse. The chief importance of this eclipse is to enable astronomers to correct the moon's position. There has not been so large an eclipse before since 1869.

Odds and Ends.

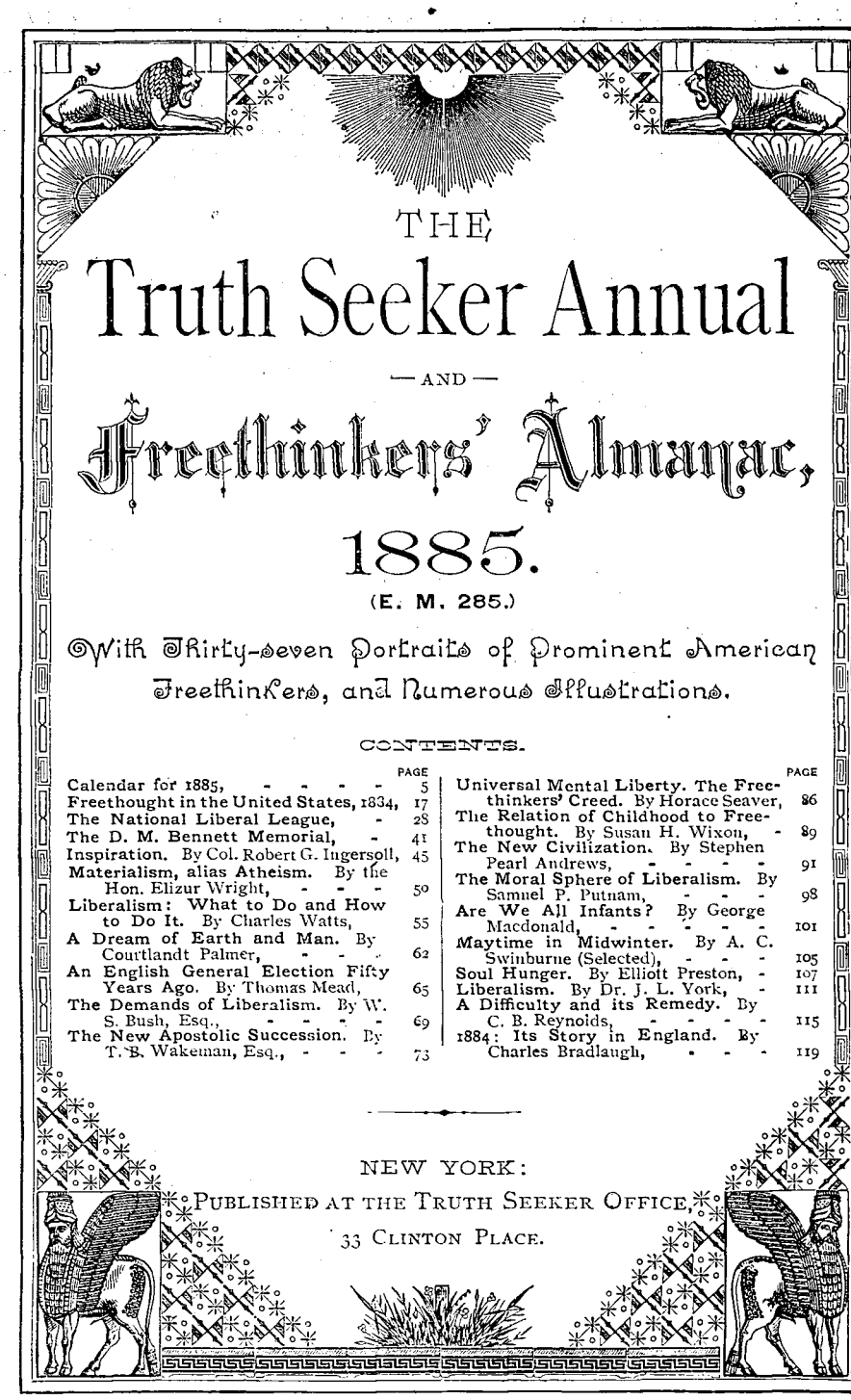
A COUNTRY minister recently made the followin announcement to his congregation: "On next Sabbath morning the bishop will be with us, and will deliver the sermon. May the Lord help and strengthen us all."

"I HAV neither time nor inclination to pass paregorics on the deceased," remarked an orator. "Panegyrics," corrected a person present. "As you please, sir," remarked the orator, stiffly, "the words are anonymous."

AMONG the testimonials given at a religious revival in Chicago was one by a young man who stated that when he went to Chicago, about a year ago, he was a ruined sot, and walked the streets at night hoping that somebody would sandbag him. His testimony was followed by that of a man who confessed that if he had met the other brother when, a year ago, he was walking round looking for somebody to sandbag him he could hav accommodated him, as he was in that line of business at that time.

THE Arizona editor has got into trouble. He explains it thus: "We edit our paper this week from the jail, where we are living for the present. We hav been put in the jug for a month because we resented the insult offered us by the pin feather journalist who tries to run an opposition paper in this town. But if he thinks he will muzzle the press in this way he is mistaken. Like Edmund Yates, we shall come out of jail stronger than ever, and, shall take our place in the world with renewed vigor and strength. A month is not a long time to a man with a good conscience, which is our case. We would request our friends to turn in all items of news to the gentlemanly jailer, who will giv them to us."

MARY was a buxom country lass, and her father was an upright deacon in a Connecticut village. Mary's plan of joining the boys and girls in a nutting party was frustrated by the unexpected arrival of a number of the brethren on their way to conference, and Mary had to stay at home and get dinner for her father's clerical guests. Her already ruffled temper was increased by the reverend visitors themselvs, who sat about the stove and in the way. One of the good ministers noticed her wrathful impatience, and desiring to rebuke the sinful manifestations, said sternly: "Mary, what do you think will be your occupation in hell?" "Pretty much the same as it is on earth," she replied, "cooking for ministers."



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Gems of Thought.

THOSE who pretend to bring intelligence from the gods know no more about them than the most ignorant person to whom the announcement is made. Those who claim to speak for the gods simply speak their own thoughs. What they wish to make men believe they pretend is said by the gods. Simple men hav believed these statements, and in this way the grossest errors hav been spread and the deepest darkness has existed among mankind. The very claim that the gods speak unto men, or send messages to them through the offices of a mediating party, is based upon deception and falsehood. The more men listen to such falsehoods the worse it is for them.—*D. M. Bennett.*

THE believer in the inspiration of the Bible is compelled to declare that there was a time when slavery was right—when men could buy, and women could sell, their babes. He is compelled to insist that there was a time when polygamy was the highest form of virtue; when wars of extermination were waged with the sword of mercy; when religious toleration was a crime, and when death was the just penalty for having expressed an honest thought. He must maintain that Jehovah is just as bad now as he was four thousand years ago, or that he was just as good then as he is now, but that human conditions hav so changed that slavery, polygamy, religious persecutions, and wars of conquest are now perfectly devilish. Once they were right—once they were commanded by God himself; now, they are prohibited. There has been such a change in the conditions of man that, at the present time, the devil is in favor of slavery, polygamy, religious persecution, and wars of conquest. That is to say, the devil entertains the same opinion to-day that Jehovah held four thousand years ago, but in the mean time Jehovah has remained exactly the same—changeless and incapable of change.—*R. G. Ingersoll in the Christian Religion.*

MEN who are able to make discoveries are generally disposed to make allowances. Men who are eagerly pressing forward in pursuit of truth are grateful to everyone who has cleared an inch of the way for them. It is, for the most part, the man who has just capacity enough to pick up and respect the commonplaces which are fashionable in his own time who looks with disdain on the very intellects to which it is owing that those commonplaces are not still considered as startling paradoxes or damnable heresies.—*Macaulay.*

A HUNDRED YEARS TO COME.

Who'll press for gold the crowded street
A hundred years to come?
Who'll tread yon church with willing feet
A hundred years to come?
Pale, trembling age, and fiery youth,
And childhood, with its brow of truth,
The rich and poor, on land or sea,
Where will the teeming millions be
A hundred years to come?

We all within our graves shall sleep
A hundred years to come.
No living soul for us will weep
A hundred years to come.
But other men our lands will till,
And others then our streets will fill,
And others words will sing as gay,
And bright the sunshine as to-day,
A hundred years to come.

YOU ought, when you are investigating a simple matter of fact, to make your brain a clear, calm, cold logic-machine, without any feeling, without any care, so far as your brain is concerned, as to whether the thing you are investigating be true or false. It is your business to find out a matter of fact Do not let feeling come in, then. The brain of metaphysicians is, I think, like a pair of scales that are not balanced—a magical pair of scales. You may cast the universe of truth into one side, and you put a little whim, a prejudice, or dislike into the other, and it will go down to the abyss, and the universe will kick the beam. Most persons' brains are not machines for the discovery of truth. And yet, when a matter of fact is in question, the brain should simply be a clear and polished glass to reflect. A painter sometimes flatters a face that he is copying, but a looking-glass never; it tells the truth because it cannot help it. You ought to train your brain into precisely that attitude toward questions of truth or falsehood.—*M. J. Savage.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 13. | PUBLISHED WEEKLY. | New York, Saturday, March 28, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

A MICHIGAN man claims to hav been miraculously cured of a rheumatism which had made him helpless for many months. His hired man was carrying a hive of bees through his room and dropped it. The patient is now an activ member of society, and says he is "thankful to an inscrutable providence."

THE earnest, practical Christian has appeared in Hartford, Conn.—a novel place for such a production, for that is where all the insurance companies come from. This good man is one whose wife lately abandoned him to join the Salvation Army, and he is working for a divorce, hesitating not a moment about sacrificing her permanently in the cause.—*Chicago Tribune.*

THERE are a good many things at which his Satanic majesty is said to laugh, and according to the Richmond *Religious Herald* this is one of them: "When a batch of balked and sorepated Baptists roll up together into a hard knot, and in a spirit of spite start a new church, it is always a thing at which devils laugh and over which good people shed sorrowful and helpless tears."

A LARGE number of students in the medical school at Harvard College hav been guilty of an act of heresy. They hav combined in a request to a prominent member of the homeopathic school inviting him to deliver before them a series of lectures upon the theory and practice of homeopathy. The old-school professors refused to allow the lectures to be given in the college building, and they will be delivered in an outside hall.

ONE of the most remarkable people with whom missionaries hav to do are the Falashas of Ethiopia. They are black Hebrews, about 300,000 in number, living west of Jordan, who hav as their holy writings the Old Testament in an Ethiopic version, and who still rigidly adhere to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants, who, in the time of the great dispersion, settled in Abyssinia and married wives of that nation. Efforts made during the last 200 years to convert them to Christianity hav proved unavailing.

IT is so rarely that we can approvingly quote what a Methodist says that it is with peculiar pleasure we read these words spoken by the Rev. M. C. Wright of this city: "The Freedom of Worship bills are so artfully framed as to make this state the slave of Roman Catholicism, to join the church and state in an unholy compact, for it is well known that all its most ardent supporters are men who for years hav endeavored to destroy our grand public school system, and little enough they care for the welfare of the little ones upon the island. This bill, brethren, I assure you, is a blow at free American institutions."

HERMANN FUCHS is an inmate of the Essex county, N. J., Insane Asylum. He has been there but a short time. A month ago, while living in Newark, he began to take great interest in religion, and joined the church. It is evident that his conversion was thorough, because he shortly thereafter became insane, and was lodged in the asylum mentioned above. Last week he killed a fellow-patient by breaking his skull with a stone spittoon. He said by way of apology that he thought the man would be better off in heaven. He was put in a straitjacket. Meanwhile the revival work of Moody, and the Salvation Army, and other encouragers of insanity, goes merrily on.

A CORRESPONDENT sends to the Boston *Journal* the following account of a mistake made by a little girl in his vicinity: She always joins the family in reading the scriptures during family devotions, taking her verse in turn. She easily reads the shorter words, but needs some help about the longer, but is always eager to pronounce all the words herself, and sometimes guesses. Recently it came her turn to read the verse, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." She made a slight variation at the end, and finished the verse, "Ye cannot serve God and woman."

ACCORDING to Dr. Hyades, who has lately returned from Terra del Fuego, whither he was dispatched on a mission by the French government, the Fuegians are the lowest human beings in the scale of existence. Their language contains no word for any number above three; they are unable to distinguish one color from another; they hav no religion and no funeral rites, and they possess neither chiefs nor slaves. Their only weapons are bone-pointed spears, and, as they grow neither fruits nor vegetables and their country is naturally barren, they are obliged to liv entirely on animal food. Even these savages possess, however, social virtues. They are not cannibals; they ill-treat neither women nor the old, and they are monogamous.

A DEACON in a Pennsylvania town holds the opinion that certain young men and maidens of his church do not attend prayer-meetings for the glory of God, but for the love of each other. They do their courting, he thinks, while the services are in progress, and though they sing and even lead in prayer with great vigor, they are animated more by profane than holy motivs. In fact, he objects to their singing as too loud under the circumstances, and as calculated to disturb those devout souls who are accustomed to drone through hymn and prayer. Therefore, as the young people will not be saved according to the manner which the deacon thinks proper, he is resolved to snatch them, not out of the burning, but out of the church, and to that end he has procured their arrest on the charge of disorderly conduct.

THE *Jewish World* devotes three columns of its pages to the Soudan, the wild and desolate region which has lately come into such prominence. We are reminded that the Soudan is a Bible land. The Jews, in the time of their bondage, worked at the quarries at Syene, the modern Assouan of the first Nile cataract. The Soudan, it is claimed, is the Kusu of the ancient Hebrew times, the Ethiopia of the ordinary Bible translation. The Jews and the Soudanese were old-time enemies. More than five and twenty centuries ago the streets of Jerusalem rang beneath the tread of the wild tribes from the "southern country;" and if there be, as is not improbable, a Jew among the twenty thousand troops who will shortly cross swords with the Arabs of the Soudan, he may boast that 2,500 years ago his ancestors under Asa, king of Judah, chased the dark-skinned hordes, pellmell, from the land they had invaded, under, Zerah, the Kushite, or Ethiopian.

THE Erie *Dispatch* relates a peculiar religious case. A family named Yaber, living a few miles from the city on the Lake Road, called a physician to attend to their child, who was subject to fits through teething. The doctor learned that an aged itinerant quack, who has the reputation of being a witch doctor, had called and insisted that the little lad could be cured without medicin. The doctor found a small muslin bag suspended with a string around the child's neck. The bag was sewed up, and inside of it was a sheet of foolscap paper closely bent together. One side was filled with writing in high German. The doctor further learned that the aged doctor had left a long briar switch, and after he had tied the bag around the child's neck he told the mother that whenever the child became restless she should take the switch and vigorously beat the air about the child's crib to drive off the supposed witches, who, he alleged, were holding a spell over the little one. The mother exhibited the switch, but says she did not use it. He took off the bag, translated the manuscript, and gave the result of his discovery to the parents. The writing was a lengthy prayer to the almighty to deliver James Yaber, the child, from all his enemies, who see but cannot be seen: "That they cannot come near me nor hurt me, body nor soul. Little pigs of my bed and all bad spirits, I forbid ye my bed, my house, my property. I forbid ye the nail holes of my house until the hills jump, all the water bubbles; until all the leaves be counted on the hills. Ye hav taken hold of my bones, so fall back again. I pray to the almighty I may be well again. I throw myself at thy feet. Bless me! bless me! Amen." It is said that the old witch-doctor is carrying on his practices in a number of families, and that a prosecution will follow.

JOHN T. LANE, sheriff of Saline county, Nebraska, accompanied by a Mr. Smith, and armed with a requisition from the governor of Nebraska for one Clark Braden, arrived in town yesterday morning, and asked our officers to assist them in effecting his capture. Braden has been expounding Christian doctrins to the people of Liberal for the past two weeks from a Campbellite standpoint, and going for Infidelity and Spiritualism in the roughest manner possible, attributing all rascality, immorality, drunkenness, and debauchery to non-believers of Christianity. He was arrested for defrauding B. L. Caster, of Wilber, Saline county, Nebraska, out of $800 by mortgaging to him a printing office which he afterwards sold and took out of the state, depriving the mortgagee of the benefit of his security, then skipping himself. Such a transaction is a felony in Nebraska, subjecting the offender to ten years' imprisonment in the penitentiary.—*Kansas City Journal, Feb. 23d.*

THE *Christian Intelligencer* says: "At the funeral of Dr. Damrosch last week Mr. H. W. Beecher made an address, in which, according to the press report, he said of the dead man: 'Now I thank God that I believe with all my heart and soul that he stands with the sweet singers of Israel.' We do not dispute this fact. It is not our province to determin the future state of any one. Each stands or falls to his own master. Only we may be permitted to say that if Dr. Damrosch, after leaving this world, found himself among the sweet singers of Israel, it must hav been a surprise to him. He was not used to such things here below. He was an adept in music as an art, but not as a means of worship. Going to church was in his view 'a waste of time.' It is not easy to see how one who never cared to join in God's praises on earth could find enioyment in the company of those who sing God's praises in heaven. Death is a great change, but it does not transform one's moral nature."

JOHN WOODING writes to Dr. Holbrook's *Monthly:* "I noticed in the *Monthly* a communication referring to a birch growing out of a chestnut tree. A similar curious instance came under my notice, in England, some fifteen years ago. With a friend of mine, I visited a place called Lucien, in Hertfordshire, about eighteen miles from London, to see, as was said, 'the greatest curiosity ever heard tell of,' situated in Lucien churchyard. There we saw seven ash and three sycamore trees growing through a tombstone out of a grave. The stone was about twelve feet long, six inches thick, and eight feet wide. The growth of the trees had split the stone in all directions. Some of the trees at that time were seven inches through, and about fifteen feet high. The grave lot was inclosed with an iron fence twelve feet high, and the branches of the trees and some parts of the trunk had grown into the fence in all imaginable shapes and forms. Of course, there is a 'true story' connected with the circumstance, as the people of Hertfordshire will strongly affirm. The person buried in this grave was a lady of title, Lady Anne Grimstone, who was buried there somewhere about a hundred years ago. She was an unbeliever in a supreme being, in fact, an Infidel, and those who doubt it can buy a book, sold by pedlers for six pence, strongly confirming the horrible story in detail. This lady asseverated previous to her death that if there be a God or devil, heaven or hell, she hoped ash and sycamore might grow through her body. No one planted these trees there, and the people religiously believe that to prove to the living the horrible heresy of the dead, the trees came from her body, and the more to attract attention, hav grown up through and broken the stone." This is about as good evidence for its truth as Christianity possesses.

News of the Week.

THE New Jersey state capitol was partially destroyed by fire on the 21st.

EMPEROR WILLIAM of Germany celebrated his eighty-ninth birth-day on Sunday, the 22d inst.

THE Langham Hotel at Chicago was burnt last Sunday. Five persons were killed and a number injured.

THOMAS W. THORNE, for thirteen years police inspector of New York, died suddenly on the 20th, of heart disease.

GENERAL GRANT'S condition is reported easier than a week ago. The trouble in the throat obliges him to liv altogether on liquid food.

A MEMBER of the Elmira, N. Y., Park church, of which the Rev. Thomas K. Beecher is pastor, was arrested last Sunday for picking pockets.

THE weather for the past week has been remarkably cold in New York. In some parts of the country the coldest weather of the season prevailed.

DURING the performance of the Renz Circus in Vienna, Austria, March 20th, one of the lions attacked a lion-tamer named Smith and devoured him.

IT is reported that the French government has intimated to the Chinese minister at Berlin that it considers a renewal of peace negotiations desirable.

THE Rev. Elias Bray, the insane clergyman, who said he had a mission from heaven to kill President Cleveland, has been sent to England by the charity commissioners.

THE Presbyterian church at Moosic, Pa., burnt up last Sunday at a loss to the society of $8,000. This was not a dispensation of Providence, as would hav been the case if the building had been a Freethought hall.

THE war in the Soudan goes on. The British troops were surprised last Sunday by a rush of Arabs, who killed or wounded about sixty men and officers and hamstrung many camels and mules. They were repulsed, with what loss is unknown.

A LOT of New York women hav addressed a petition to the legislature praying that the right of voting shall not be extended to female citizens of the state. These weak sisters who are afraid to trust themselvs with the ballot deserve the pity of all intelligent persons.

THE apathy in Boston upon reception of the new date of the end of the world (May 19, 1885) recalls the reply of Theodore Parker when informed by a Millerite of the pending destruction of our planet. "That does not concern me," said Parker, "for I liv in Boston."

MRS. KRUEGER, a German woman living near St. Louis, Mo., killed her three-year-old daughter on the 20th inst. The woman claimed that she had been "commanded" to make the sacrifice, and laying the child upon the table nearly severed its head with a butcher knife.

THE alumni of Princeton College, N. J., entertained the alumni of Harvard College, Mass., at a dinner in this city last week. Dr John R. Paxton, of Princeton, said he did not wish prayer and God to be made optional in colleges. Charles C. Beaman, of Harvard, defended the right of choice.

COLONEL INGERSOLL delivered his lecture on "Blasphemy" at the Bijou Opera House in this city last Sunday evening. Every seat in the house was filled, and hundreds stood up. The lecture occupied two and a half hours. It made religious people gasp for breath. Next Sunday night he will talk on "Which Way?"

A CASE of the failure of faith cure has just terminated in the death of the wife of A. W. Parry, a minister of Sycamore, Ill. The cause of the death was, according to medical authority, puerperal fever. The patient refused medicin and medical aid, and the whole church indulged in a seventy-two hour prayer for her recovery. Her death ended the service.

Communications.

Evolution and Anarchy.

We are now in a transitory state. The doctrin of evolution has destroyed all the foundations which formed the basis of religious beliefs, moral principles, and laws of conduct, but its logical results hav not yet been worked out, and thus we see a number of sincere Christians who accept the doctrin of evolution, and yet retain beliefs entirely opposed to it; and in the same way the most of reformers hav surrendered the belief in the free will, and yet advocate ideas which were logical under the old belief, but now hav no foundation to rest upon.

According to the theory of evolution, progress in society is the natural result of certain forces, and is compelled to take a predetermined direction; and intelligence, instead of being the impelling force of progress, is only its controler and director. Man progresses because he desires happiness, and for the same reason that water flows down hill, because both are in the line of the least resistance; and the intelligence that directs this progress is itself nothing more than a manifestation or endowment of matter, and is based upon memory and knowledge.

This theory brings progress in society under the realm of exact laws. Under certain conditions a certain form of society will be evolved; change the conditions and the form of society will change.

The practical result of such a belief will not be to oppose the aspirations to greater freedom and abundance for the lower classes, but to teach them, first, to confine their aspirations to that which is possible; and next, to teach them the best means by which they can attain their ends. Improvement in society, promoted by aspirations for better conditions, is as natural and irrepressible as the growth of planets; but there is a vast difference between aspirations wasting their strength in trying to accomplish that which is impossible, and the same aspirations intelligently directed.

It will teach men to turn their efforts to the accomplishment of that which is within their reach. In times past, a great deal of thought and labor has been wasted in search of perpetual motion and the philosopher's stone, and if it is not done any longer, a great deal of power is now wasted in trying to secure future salvation. This all Liberals acknowledge, but very few reformers realize that much reform power is wasted in trying to bring about changes that are either entirely opposed to natural laws, or that are premature and cannot be attained without a previous change in conditions.

The bearing of this theory of evolution upon Anarchy is, to me, very plain. The best description of social freedom I hav seen, and one which I believe is accepted by the Anarchists, is, that a man is entitled to entire social freedom, limited only by the same right to freedom in others. Let this definition be my starting-point.

Suppose one man alone on an island. He would hav entire social freedom. Giv him one companion and his freedom is curtailed by the freedom of the other; giv him ten companions and his social freedom is further curtailed; increase the number by one hundred, or one thousand, and, with each addition, the modicum of each will be further reduced, for the number of persons who limit the freedom is steadily increased. And we may, theoretically, go on increasing the number of persons on the island till they will be so numerous that they will each hav just standing-room, and be entirely unable to move, and their social freedom will be entirely gone, and yet we will not hav infringed upon our definition, for each will hav entire freedom, limited only by the same freedom in others.

The deduction of this fact is very plain. As numbers increase, social freedom decreases. But another law comes in here. The more intelligent the persons are, the less they will infringe upon each other, for they will so order their lives that there will be the least amount of friction possible. An ignorant mob could trample over each other where an intelligent crowd could soon establish such regulations—and enforce them also—as would enable each person to make the most of the limited space in his possession. From this I make another deduction. Freedom increases as intelligence increases.

Thus we hav a double evolution going on. As the individual increases in intelligence, he needs less government, being better able to make use of greater social freedom, but as population increases at the same time, the individual uses his intelligence—not to follow his will, but to obey certain natural laws that control the organization of large numbers of people, or nations, so as to reduce the friction to its minimum.

It is very clear to my mind that to fight against this evolution is a pure waste of time, for no man, or body of men, is stronger than natural laws; and it is precisely what the Anarchists are doing. So long as they claim more personal freedom, they are in the current, and are making advances, but when they want to use this increased freedom to overthrow the regulations that centuries of experience hav shown were necessary to reduce the friction of large numbers of people, kept together in narrow spaces, and all obeying the law of the struggle for existence and the survival of the fittest, they utterly fail to realize what they are trying to accomplish, and the hopelessness of the task that they hav set themselvs to do.

So far as I am personally concerned, I hav no great love for governments. I find no pleasure in paying taxes, nor in being partially controled by other men's beliefs and opinions, enforced by their superiority of numbers. Like many other men, I would gladly see all governments abolished, if it were true that they are an unnecessary evil. But I hav no such belief. What little intelligence I possess tells me that without some organized power, strong enough to compel obedience, able to arbitrate between the thousand and one contending interests of all classes of men, there would be no prosperity and no peace. And if we must hav such organization, I much prefer to hav one to whom all belongs, and in whom all persons can hav one vote, to the voluntary associations proposed by Mr. Tucker.

I can see that, at some far-off time, man may hav made such progress in intelligence that he will need no government whatever—but when that time comes, no more will he need the substitutes proposed by Mr. Tucker. A perfect ideal society will probably hav no government, nor taxes, nor armies, but then it will hav no need for mediums of exchange, banks of any kind, free or privileged, no mortgages, nor any personal property. But this result, if ever reached, is too far off to be of any practical value to us, and, in the meantime, our best efforts ought to be used in improving our governments, and not in their destruction.

ALBERT CHAVANNES.

The Bold Dynamiter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your late issues hav occurred various articles, comments, insinuations, etc., in regard to the ideas, aims, and attitude of the Anarchists.

Seeing our movement provokes thought on the part of even those who congressionally hav fossilized their whole reform into abusing God and scaring the devil, though surprised that such intellectual reformers should so soon "kick over the traces," I am impelled, in my non-intellectual and brutally chaotic way, to do a little plain talking. An Anarchist rejects reliance on Gods, ghosts, kings, presidents, legislatures, laws, knowing that all that has bettered man's condition has evolved through the efforts of man, individually or collectivly applied, and ever under the repressiv burden of direct conflict with these constituted authorities. I said he "rejects reliance"—more, he demands the removal of all such hindrances, such barriers to man's progress, holding they but perpetuate slavery, and prevent a societary evolution, based on justice and guaranteeing happiness that man, if left free, would freely establish. If this be chaos, Mr. Editor, then, in the name of humanity, Chaos, thou white-winged messenger of Liberty, we welcome thee to an enslaved and degraded world!

"Poetical," you say; "but how will we get there, and what will we hav when we arrive? I won't trade off a battered coin till I'm sure of getting an equally good one in return."

To-day ten per cent of the population absolutely own as private property *all* the means of production; ninety per cent are their absolute slaves. He who owns the land, owns the men who must use the same in order to liv. Ninety per cent are but allowed to exist on such terms as the ten per cent choose to grant. As a result, according to the United States census for 1880, the average wage is $304 per year, and the average profit on the work of the wage-worker to the owner of the means of production is $4,000. Due to this we witness overproduction *vs.* starvation. We demand use alone shall constitute a valid title to land and the means of production. But one argument is possible to-day, as it ever was in the past, with the masters who, surfeited with luxury, cannot, if they would, think clearly and justly of human rights, and that argument is Force, unanswerable, exterminating Force.

This is how, friend Eugene, at one fell blow we wipe out the whole army of infamous blood-suckers I hav instanced above. Can it be done? Of a surety. Dynamite in the hand of a pauper makes him more powerful than Bismarck backed by the armies of Prussia.

After the deluge, What? We will take care of that when we get to it. You know the pope said, "One world at a time." Bob was right; so say we Anarchists. One thing no man can deny—the hell of the present. Free men certainly can do no worse in the future than slaves governed by slaves do in the present. We believe in the sense of the mob, and hav no fear of liberty evolving demons. If in the first flush of freedom's intoxication men should go wild, who could blame them? Compensation is ever activ, and wrongs suffered cry for vengeance. We do not believe men can be made angelic in a moment, but we hold this—non-belief is no excuse for continuing conditions that perforce make them devils.

If you say we do not place before you a thoroughly formulated plan of future society, and request us to do this before moving on the ranks of the enemy, I answer, the masters would be well pleased if all efforts were dissipated in dreaming of a future heaven either beyond the skies, or here on earth, for he who so acts has no time or energy to devote to destroying the hell of the present. This latter is our work—we deal with the now. The evils of to-day must go. The systems that uphold the same we will destroy, no matter what means we may be forced to use, and then, and not till then, shall we find time to discuss methods of interaction. We appreciate the magnitude of the conflict, and our energies can not be sapped, or our attention diverted, from the one single point in view.

One word more. An Anarchist is, perforce, an Atheist. He who looks to God for help, helps not himself. A Christian Socialist is an impossibility. As well try to mix oil and water. We recognize but man and his material surroundings. Metaphysics we repudiate. We confront real, physical, demonstrable facts, and with those alone we deal. If the contract we hav on hand is rather large, you hav known me long enough to be aware I understand not such a word as "Fail."

W. J. GORSUCH.

New York, March 16, 1885.

Our London Letter.

Owing to the recent events in the Soudan a question has been raised of some importance to the Christian community, viz., the efficacy of prayer. We are continually being informed, both in the pulpit and in the religious press, that there is a wonderful power in supplication to the particular deity patronized by those calling themselvs Christians, and that he being far more powerful than any other god, the prayers of those who believe in him will undoubtedly be answered if they are accompanied by faith. Whether Jehovah and Allah are distinct beings or one and the same under different names has not yet been satisfactorily decided, some inclining to one view and some to the other. It will be more difficult than ever to decide this most weighty matter now, for, if they are two different beings, the latter has shown himself more powerful than the former, or more attentiv to his followers; and if the two are identical, the Mohammedans must be his favorit children. It remains to be seen which side he will favor when a larger British army is brought into the field. It appears that the Mahdi, who is popularly supposed to be a rebel, has been busy at the praying business, and as doubtless the entire Mohammedan world has joined in the same direction, and, as is their custom, far more frequently every day than any other religious body, these numerous prayers crowded out those sent from the other side, and on the principle of "first come first served" the followers of the False Prophet hav had first innings. It may seem somewhat strange that an Ishmaelite who has never been properly consecrated to the priestly office should hav more power with the Almighty than a whole bench of bishops and an army of parsons, all duly oiled and filled with the holy ghost, and it must be a somewhat difficult matter for the true believer to solve the mystery. I hav not come across any explanation yet from anyone possessing authority, and therefore can only conclude that inquiries are being made into the matter, which will be eventually cleared up in the usual lucid manner. It may be that the Lord, being a man of war, prefers supporting an individual who backs up his prayers with his presence in the army, and if such is the case, the way to regain his favor and get him on the *right* side will be for the English government to make up an army of all the black-coated and white-chokered individuals, headed by the bishops, and start them off for the seat of war at their own expense. They could be well spared, and if any demand was shown for the article, presuming they did not return, no doubt a plentiful supply could be obtained to meet it. It would of course be necessary to keep one or two properly ordained parsons here, or the unction, or whatever it is, might get lost, as I hav been given to understand there is a kind of subtle essence which has to be passed from one to the other, or you cannot get a genuin priest, and it would be awkward and humiliating to hav to apply to a foreigner for the article. As the clergy are all in such a mad hurry to reach heaven, I hav no doubt that they would all volunteer to a man to go out if the scheme was proposed by our defender of the faith. The Salvation Army might also be sent, and would doubtless be allowed to take the front, for the true, unadulterated, apostolic succession parson is conspicuous for his deep humility, and however much he might be desirous of bearing the brunt of the battle and displaying his bravery and patriotism, possessing this virtue in so great a degree, he would permit his humbler and somewhat irregularly ordained brother to take the post of danger.

It would be a glorious sight—the dignitaries of the church in their full canonicals, and the rank and file in their black and white livery with tall hats, together with the church missions with their banners and lanterns, well armed with Bibles in every known

and unknown language, as supplied by the British and Foreign Bible Society, together with General Booth and his troupe of howling dervishes, marching on to Khartoum. They would, in all probability, frighten all Africa, and convert the rest of the world at one stroke, which is more than the whole force can now do under the present system of evangelizing.

A solemn farce is shortly to be played here. The persons entitled to vote hav received permission to elect a new bishop of London, but are informed that the present bishop of Exeter has been chosen by the queen for the office, and must be elected, and as the clerical voters say the holy ghost guides them in their decision, it can only be supposed that the ghost has to take its orders from the queen, or the two are synonymous. J. D.

London, Eng., March 3, 1885.

Canadian Notes.

Mr. W. E. Norris, of Stirling, Ontario, a Canadian pioneer of labor and Freethought, over seventy years of age, is on his death-bed—from moment to moment he is expected to breathe his last.

The family hav just received the following letter of condolence:

TORONTO, March 14, 1885.

DEAR BROTHER, and fellow-laborer for the cause of emancipation of humanity from the slavery of superstition and priestcraft: If your dear, good, kind father is still alive and conscious, and in possession of his faculties, please convey to him my most earnest sympathy and admiration for his noble and philosophic mental attitude in the presence of death and that bourne from which no traveler returns, where the wicked cease from troubling, and the weary are at rest. Nature speaks to man a various language. For his gayer hours she has a voice of gladness, and a smile, and eloquence of beauty, and she glides into his darker musings with a mild and gentle sympathy that steals away their sharpness ere he is aware. Thou shalt lie down with patriarchs of the ancient world, with kings, the powerful of the earth, the wise, the good, fair forms, and hoary sages of the past, all in one mighty sepulcher. Your beloved father sinks into the arms of Nature, wrapped in the dreamless drapery of eternal peace. "Upon the shadowy shores of death the sea of trouble casts no wave. Eyes that hav been curtained by the everlasting dark will never know again the touch of tears; lips that hav been touched by the everlasting silence will never utter another word of grief; hearts of dust do not break; the dead do not weep."

Those we hav loved and lost hav returned to earth, to unconscious dust, and hav become a part of the elemental wealth of the world. We think of them as gurgling in the stream, floating in the clouds, and bursting into light upon the shores of worlds. "This brave and tender brother in every storm of life was oak and rock, but in the sunshine he was vine and flower. He climbed the hights and left all superstition far below. He was a lover of liberty, a friend to the oppressed. He believed that happiness was the only good, reason the only guide, justice the only creed, humanity the only religion, and love the only priest."

Let all that is noble and worthy in the life and character of your dearly beloved father be fondly cherished in our heart of hearts. Let the same be held in sacred remembrance as an impetus—an inspiration—to those of us who remain behind for a while, but soon to follow after.

"So liv that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go, not like the quarry slave at night
Scourged to his dungeon; but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch around him,
And lies down to pleasant dreams."

Please assure your mother, brothers, and sisters of my deepest sympathy with them in their sorrow—my heart goes out to you all. Yours, R. B. BUTLAND.

Taylor says Apollonius Tyaneus was born in Cappadocia a few years before the Christian era. Behind the extravagance of his eulogist Philostratus, and the endless marvels ascribed to him, and the miracles without number which it is said that he accomplished—miracles far greater in number, and infinitly more wonderful in character, than those ascribed to the Christian Christ—we can recognize in him a sort of literary Jesus of Nazareth, but formed quite independently of all Jewish influence. The adversaries of Christianity began by setting him up as a superior God to Jesus, but the eclectic emperor Alexander Severus in his little shrine to all the gods placed him judiciously by the side of Moses, Abraham, and Jesus of Nazareth. He traveled much in Persia, Egypt, and India, working miracles wherever he went. He preached the immortality of the soul, providence, the efficacy of prayer, rectitude of life, and rigid adherence to the strictest rules of right conduct. In his daily life he was a man of the most austere morals. He is the true forerunner of the Spiritualists and electrobiologists of the present day. He had the gift of second sight, and could distinguish at a glance a god from a demon. As he spoke all the languages, without having learned them, he could converse fluently with the departed spirits of all nations. He cured all complaints, not to speak of insanity and death; he raised the dead to life; and when about to be condemned as a magician he vanished mysteriously from the world. After his death and burial he arose the third day from the dead; ascended into heaven, where he sitteth at the right hand of God the father almighty; whence he shall come again to judge the quick and the dead. Whosoever believeth on the Lord Apollonius shall be saved. After his death Apollonius appeared unto one of his disciples, who doubted. The doubting disciple's name was Thomas. And the Lord Apollonius spake and said unto Thomas: "Leave all your doubts; the soul is immortal. For the rest, in order fully to understand these things, wait until your present vile body is decayed. For then shall be given you a more glorious body, which shall endure to everlasting life. As for me, I go to my father, for my father is greater than I." And having said these words, he ascended into the clouds and disappeared out of the apostle's sight. Apollonius had twelve chief apostles and seventy-two disciples, and many years after his death they anxiously awaited his second coming to reign upon the earth a thousand years. And the saints shall reign with him. "Our Lord Apollonius is god," they said, who merely passed over the earth and is gone. Did he not say, I will come again unto you. I will descend from the clouds, and every eye shall see me, and every knee shall bow, and every tongue shall confess that I am the only begotten son of the only true and living God? Every tongue shall exclaim, Behold our Lord Apollonius. Lo! he comes with clouds descending. If he has any followers at the present day, I suppose they are still expecting his present coming. At all events, I hav not heard of his arrival as yet. Perhaps he prefers company. Perhaps he is waiting to come with Christ. We may be sure that when the Christ comes Apollonius will come with him. But not until then.

Toronto, Mar. 21, 1885. R. B. BUTLAND.

The Laborer and His Hire.

I would like to say a few words in THE TRUTH SEEKER on the condition of the laborers of our country. In about every ten years we hav had a financial crash. I commenced business in 1851. I worked and got ahead a few hundred dollars, and a money panic took what little money I had. Then times began to get better, and I succeeded in business for twenty years. Then another crash, and I lost the accumulation of property of twenty years—about ten thousand dollars. Then again another start, and now, 1885, another financial crash; and for some time I could not find the cause.

Some of our best men say it is overproduction. Some tell me it is extravagance of the laboring people. I see the people out of employment, and poorly fed and clothed, and no means to provide for their necessities; no money in the country to do business, or not enough for the requirements of the people. I knew there was a cause for all the evils we hav been afflicted with, and to all my inquiries I could not get a satisfactory answer. So I thought I would try and find an answer for myself.

And I hav got it, sure. We had the panic in 1854 or '55, and in 1873–4, and in 1884–5; and why did we not hav it in 1864? It was because government was paying its troops, and there was plenty of money to do business with. And if government had reserved the right to control the money, and not given it to the banks, the people never would hav seen the financial trouble they hav. I don't know as there is any way to tell how much the people are owing—the public as well as private debts. I hav no doubt it is ten billions. If so, government will hav to issue money enough to the people, under proper security, at two per cent, to pay it. That would be as much as one-fifth of the wealth of the country. The interest at two per cent, paid to the government, would build railroads and telegraph lines, and make other public improvements. And only a charge of one per cent on the actual cost of them (to the people), and that would break up those gigantic corporations that now exist, and are sucking up the life-blood of the nation and making slaves of working people. Only a few years more as we hav been doing, or letting monopolists do, and all the wealth of the country will be in their hand. Let me show you how it is doing:

If the circulating medium in the country is one billion, and loaned as the banks do, they hav all control of it; at 10 per cent compounded from every ten to ninety days, means double every seven years, that is, brings itself back in seven years and debts against the people of one billion more. Then in seven years more, or fourteen years, it will be four billion; then in twenty-one years it will be eight billion; in twenty-eight years it will be sixteen billion; and in thirty-five years thirty-two billion; and in forty-two years it will be sixty-four billion; fourteen billion more than the whole wealth of the country, and only one billion of circulating medium or money. The rate of interest is more than any people can stand. When money is high the products of labor are low; and when money is low the products of labor are correspondingly high. At the close of the war, money could be got for 3 per cent, and wheat was over three dollars per bushel. Now, when money is 10 per cent, wheat is seventy cents per bushel; so with nearly all the products of labor. People say it is overproduction makes the price of cereals so low. When wheat was three dollars per bushel there was all the wheat we needed, and much more than was used. It was not the scarcity of wheat that caused the rise, it was the value of money. There never was such a thing as overproduction of the necessaries of life. Yet we are told there is an overproduction. Yes, an overproduction of wheat, and people hungry; an overproduction of clothing, and people nearly naked. But there is an overproduction of knaves to tell us this; and an overproduction of fools to believe it. This may be a little rough on the overproductionists, but I can't help it; it is a fact nevertheless.

Now, if the government should issue legal tenders direct to the people under proper security at 2 per cent per annum, payable when the borrowers wanted to pay it, whether in ten days, or fifty years, or never, only the interest paid annually, and government build railroads and make other improvements, the laborer could go to work, and the monopolist could go to work after he has used his money up. We must hav a tax on all lands held in large quantities from 10 to 25 per cent, and monopolies will let that alone. Government should hav the whole control of loaning money, none others to be lawful; and if government loaned at 2 per cent, interest would never be below nor above 2 per cent; and if money was too scarce, it could be had of the government, or plenty of people could pay back to the treasury. That would regulate the volume of the currency to the requirement of business, and those per capita chaps could find an answer to their problem. Government could run the money system as easily as it could the postal system.

Professor MacLeod asks, if labor is the sole cause of value, what is the cause of the value of labor? I liv in the wilds of Michigan, and I ask, not knowing any better, who is Professor MacLeod, and what is he professor of, that he should ask such a question? I guess he is a professor of asking questions easy to answer. The cause of the value of labor is the need of the people, otherwise there would be no labor, or value of labor. And all value is in labor, or nearly all. If labor should cease, I think values would cease.

Or would the professor send to Europe for pauper labor? Some will say we must hav gold and silver to buy the products of other countries. I supposed we had a tariff to keep the products of other countries out and encourage home industries. Are our legislators knaves or fools? They hav legislated a protectiv tariff and caused a tax of nearly 50 per cent to the consumer. And about 85 per cent are laborers. Then tax them 100 per cent to buy gold to purchase the products of other countries, which costs us 100 per cent more when we get it. The consumer pays 200 per cent when he buys foreign products, and 150 per cent when he buys home products; then pays 10 per cent when they get the money to buy, for all our money leaves the bank at 10 per cent, and we hav to pay about 6 per cent for having our produce carried on the railroad, and the same for manufactured articles brought us, and they, the railroad monopolists, will water their railroad stock until we, the laborers, pay about 18 per cent. Do you wonder at crime, Uncle Samuel? The greatest criminals in the country are those men that instituted these things and are making the people believe it is all right. No highwaymen were ever so successful in getting wealth and not giving its equivalent as the monopolists hav been for the past twenty years. This is plain talk, but you see the facts are apparent. Let us look at what was done when our country was struggling for national existence.

When our civil war broke out the people were taxed alike, unless the monopolists were not taxed at all, for I never saw one in the army—none but the laboring classes made up the rank and file of the army, and they had to go, and were paid in money that a certain class of men would not take, nor could the government compel them. They would take it at forty cents on the dollar, but the men who were risking their lives to save the country had to accept it, and when the monopolists were paid they were paid in money worth $2.85. When the monopolist was paid, gold was at par and greenbacks had gone down; when the soldier was paid, greenbacks were at par and gold had gone up.

We hav a tariff to protect home industries and the laborer. Let us see who is taxed. The unborn babe is taxed about three dollars for his first outfit in earth life to protect the poor laborer and home industry. The imbecil, the pauper, all that are not able to work, are taxed to protect home industries, and when we get old and helpless, and go to the poorhouse and die, then our bodies are sent to Ann Harbor to be cut up to help advance science in the medical school of Michigan. I tell you, we are worked up pretty close—nearly as close as the hog in our slaughter-houses.

We are taxed to buy money (gold) 100 per cent, and then it is not ours until we pay 100 per cent more for it; then we hav to protect home industries, and we hav to protect railroads, and we are protected out of our money and out of our labor. Thus our government protects us—such protection as vultures giv to lambs. Let our country lay aside our flag, the emblem of liberty, and hoist the black flag of piracy; and, not to forget we were once free, let us keep the stripes and that bird of prey, the glorious American eagle, that sings to us so sweetly on the Fourth of July, then flies away and snickers to think of the fools she has lulled to sleep by her siren song.

Edgewood, Mich., March 4, 1885. R. A. PEET.

The Liberal Club.

"Did you know Arthu was very low?" inquired a Funny Man of the reporter last Friday evening. "Arthur who?" said the guileless one. "Our thermometer," replied the Funny Man. It was indeed a cold day. Winter lingered in the lap of Spring—frozen down and waiting to be thawed out. But this did not prevent a large and intelligent audience from assembling at the 371st regular meeting of the Manhattan Liberal Club. The interior of the hall was cheerful and warm. Mr. Eckhart and other solid men sat in the northwest corner and gazed critically at what was going on among the less sedate. The ladies were out in force, so that the scene which met the chairman's eye as he arose to open the meeting was one fair to look upon. Mr. Wakeman spoke of the picture in last week's TRUTH SEEKER, which represented what would happen if we turned the public institutions into a hunting-ground for the papal hierarchy. A petition against the passage of the so-called Freedom of Worship bill was upon the treasurer's table, and all were asked to sign it. It received many signatures. Mr. Wakeman expressed a belief that the bill would pass. There was no politician who would dare not to support it.

Dr. Eccles was introduced as the speaker of the evening. He was welcomed with applause, and launched at once into his subject, which was as follows: "The Utter Nonsense of the Socialistic Movement in This Country." It evoked both hisses and enthusiastic applause. Dr. Eccles scored a point by saying that in a church, where there was no opportunity for reply, hissing would, if anywhere, be justifiable; but in the Liberal Club, where criticism was not only permitted but invited, it was reprehensible in the extreme. To show the speaker's rather conservativ position as regards Socialism, a few extracts are here printed:

Socialism is a dream of passion, and aims at gratification. Like a wanton, it dresses to tempt. It darkens reason by sympathy, and seeks to expel sanity by rage. It points to suffering, want, and injustice to engender hate. It pictures an ideal elysium to enrapture hope. It drowns cool, constructiv reason in the deluge of projects. Its blind men, not content with leading the blind, propose to force men who can see into the ditch with them. In the mere launching of a ship, the calculations of skilled engineers are required. The Socialist, with the cool bravado of Mephistopheles, proposes to launch the world of civilization into a new sea of conditions whose depth and surface are unknown. Without compass, without rudder, without guide, without knowledge or experience, they would cry out, "Let her go!" and in a roar of dynamite send us all to hell together.

They call honest men thieves and frugal men robbers.

They propose to make theft scarce by doing away with its necessity. But how do they propose doing away with rape and adultery? They propose the same cure for this as for theft. Such a criminal thing as marriage shall be suppressed. By making every woman a courtesan and every house a brothel, they will do away with the sins of adultery and rape.

But who and what are these men? They are a few fellows who, too lazy to work and too stupid to do any thinking the world of intelligent men is willing to pay for, hav taken to preaching Socialism for a living. They are the paid agitators of the great new order whose business it is to suppress all objections to the same by bluff or threat.

Nothing but foul, downright murder actuates their movements. Knowing that from their masters no good may be effected, there remains but one recourse—force!

Mr. Gorsuch here ejaculated, "Every time! and don't you forget it." Mr. Gorsuch was prevailed upon to be quiet, and the doctor went on. The latter part of his discourse was devoted to argument, and propounded some of the difficulties in the way of Socialistic reform. He sat down at the close amid the heartiest applause.

As though on the opposit end of a teeter-board, when Dr. Eccles went down, Mr. Gorsuch came up. He stood patiently until the chairman's attention was directed his way, and then was invited to the platform. Although a bold dynamiter, he is not a dangerous looking person. On the contrary, with his wavy beard and good growth of hair, he closely resembles the current likenesses of our savior. Mr. Gorsuch has evidently studied the art of ten-minute speech making. He spent three minutes in an introductory way, five minutes in argument, and two minutes in summing up, closing in the last half of the tenth minute with a peroration that won great applause. No man, he said, had a right to own more property than he could use. A hungry man had a right to bread without paying for it. A homeless man might enter an unoccupied house on the same conditions. So with unused clothes: a man who was in rags might appropriate a suit.

While Mr. Gorsuch was speaking the chair had great difficulty in suppressing Mr. Ormsby, who seemed intent on badgering the orator. He asked Mr. Gorsuch where he got that gold chain. Mr. Gorsuch replied that it was not gold; it was brass. He had performed productiv work enough to pay for a thousand gold chains, but he did not own one.

Mr. Shevitch presented the scientific side of state Socialism. He said that Dr. Eccles was not sufficiently acquainted with the subject to discuss it intelligently. Mr Shevitch is a Russian by birth, a journalist by profession, and altogether a fine appearing and able man. He left a fortune in Russia to come to America and earn his living, because America was free.

Mr. Furbish compared the Socialists to the abolitionists of twenty-five years ago. There were Eccleses in those days, but they were forgotten, while millions revere the memory of old John Brown.

Mr. Blissert thought that the lecturer, in describing the results of Socialism, had pictured the present state of Christian civilization quite accurately.

Mrs. Leonard, in taking the platform, explained, apologetically, that she might possibly say nothing more sensible than the lecturer did, in which case she hoped for forgivness. Under Socialism people would be allowed to work at that to which they were best adapted. Mrs. Leonard made some further remarks calculated to wound the feelings of Dr. Eccles.

Mr. Cohen observed that there were people who were amenable to reason, and others who were amenable only to force. Dynamiters made that distinction, and applied reason or dynamite accordingly.

Mr. Ormsby, ex-president of the club, assured the audience that Eccles had been telling them gospel truth. Freelove was at the bottom of Socialism. Such was the verdict of Noyes, who had tried it. One Jay Gould, who kept so many men at work that would otherwise be idle, was worth a thousand Socialists. Vanderbilt was worth a million of them.

Dr. Eccles said none of the speakers had answered his arguments. He was willing to accept the communism of Christ.

Madam Delescluze: "Jesus drove the money-changers from the temple by force."

Dr. Eccles: "Why did he do it?"

Madam Delescluze: "Because they were usurers and frauds."

At the close of the debate the lecturer and his critics mingled together harmoniously, and at about half past eleven went joyously and serenely home.

The next lecture will be given by Madam Delescluze; subject, "The Red Terror." THE TRUTH SEEKER, which makes no discrimination between the Trojan and Tyrian, will be represented, and will, as ever, render a veracious report.

Salvation Cock-a-Whoop.

When Weather Prophet Wiggins predicted that a blizzard would strike New York on the 19th inst., it is not probable that he had a very clear idea as to the nature of the impending catastrophe. He felt a premonitory symptom of something which he described as a storm. It turned out to be the Salvation Army, which closed on that day, with a blood and fire parade, its fifth annual War Congress. About three o'clock in the afternoon this Crusade redivivus strolled through Clinton Place, past THE TRUTH SEEKER office, five hundred strong. A snow squall was in progress, and their banners and helmets were white. Half the force were women. All were apparently crazy. They waved their flags, shouted, beat their tambourines, and danced like monkeys on a hot griddle. The women wore poke hats, with a red ribbon across the front bearing the words, "Salvation Army," in gilt letters. The men's caps were similarly decorated. The army was headed by a brass band, which was not playing, but a man with a bass drum thumped that instrument industriously.

These warriors and Amazons were on their way to the Academy of Music, where the congress was to be held. The afternoon meeting was a sort of rehearsal, and all hands lay back stiff for a great demonstration in the evening.

About eight o'clock a man from THE TRUTH SEEKER office went around to the Academy, paid fifty cents for a seat, and entered the auditorium. On the stage Bedlam had been let loose—all for Jesus. Two or three hundred Salvationists, men and women, were there, the men in scarlet jerseys and the women in black. All bore the brand, "Salvation Army." They were singing a song and weaving about in their seats as though in pain. Major Frank Smith, commissioner of the American forces, was in charge. He is a slim youth with a face pinched like an oyster; erect hair, which he took great pains to keep in that position, and the general freshness of style peculiar to the cockney. He had a coat over his red jersey, and wore glasses.

Services were opened by Major Smith lining a hymn from the "Blood and Fire Song Book." At the close of each verse he turned to the orchestra and observed "Let her go," and the musicians did so. The warriors sang, danced, and waved big red handkerchiefs. The women rattled their tambourines. The fat and bald-headed color-bearer jumped into the air, threw up the flag, and yelled "Glory to Jesus!" An officer of high rank pulled off his coat and stood on it. Another tried to stand on his head in a chair, but failing in that, inverted the chair and put his head under it. By the time the first stanza of the hymn had been sung, the singers were out of wind, and from that time till the end of the song the orchestra had things its own way. When the band dried up, the army said hallelujah as loud as they could.

Prayer followed, partly sung and partly howled. All went on their knees, many upon their stomachs, and one man ground his forehead into the carpet and kicked his heels into the air. The women refrained from kicking. They rolled a little from side to side and groaned. The devil looked on from the pit and smote his chest with pride, congratulating himself that it was not in his name that men and women in the possession of their senses were acting like maniacs. At the proper time for Amen to be said, the bass drum received a bang that shook the building.

Captain Robins, a very "tough" appearing girl, sang the song, "Under the Blood and Fire Flag;" prefacing the performance with this remark:

"Yous'll find dis song wot I'm goin' ter sing in our song-book. It sells for five cents. Everybody git one, so if I makes a break yous kin pick me up."

She had the metallic voice of the dive singer.

"Ash Barrel Jimmy" gave his experience. He got drunk once, dropped his cap in an ash barrel, tried to get it, and fell in also. He couldn't get out. A policeman saw his legs sticking out of the barrel, and arrested them. Jimmy said that Captain Williams, of the police, had often clubbed him. All the army jumped up at this and shouted, "God bless Captain Williams!" When Major Smith thought Ash Barrel Jimmy had talked enough, he led him back to his seat.

Capt. Nellie Keizer and Lieut. Lilly Gonzales sang "Numbered with the Transgressors." The voices of these vocalists were slightly impaired by colds contracted in jail at McKeesport, Pa. A tall man with a banjo related to the tune of Captain Jinks how he had once played pool for drinks before he joined the army. George Washington, a colored man, picked up his accordion to accompany himself in a song, but the top of his instrument blew off and he sang the song without it. Professor Hudson, of Alliance, Ohio, said he gave his heart to Christ two years ago. Somebody yelled "Glory to God," the bass drum got an extra thump, and a volley, as they call it, was fired; that is, everybody shouted and acted as much like an idiot as nature would permit, and nature was very generous in that direction with the majority. Captain Pugmire sang himself red in the face; an infant was brought in and dedicated to Jesus, and a collection was taken up by a hallelujah lass. Major Smith invited all who felt like it to go to their hall and spend the night with them; as for the Salvationists, they all felt like it.

With a grand pow-wow, amid the blare of brass and boom of the drum, the army waltzed out upon the street and took up the line of march to their quarters for the night. What occurred there will appear in the census returns and police reports.

From the Sun of March 21st.

Maggie Carrigan, a Salvation soldier of the Third Army Corps of Paterson, is seventeen years old, and has an innocent face. Policeman Courtlandter found her in a James street dive at quarter past twelve o'clock yesterday morning, and asked her what she was doing there. She said that Capt. Fred Hamilton of her company had brought her there after the jubilee meeting in Brooklyn on Thursday, and that she was waiting for him to come and take her away.

A charge of abduction was made at the Tombs yesterday against Hamilton. He protested. "We belong to Major Moore's Salvation Army," he said. "We had our jubilee in Brooklyn yesterday. After the jubilee we went out to march on the foe. Maggie and I marched to the Bowery. I talked to some tipsy sailors in the saloons near Bayard street, and Maggie talked to the women. It was after a late supper that we went down to the house in James street. I used to know the women there in my days of sin. Maggie went to work to convert them, and I left her there and went around to Jerry McAuley's. I was kept there later than I supposed, for we were going to take the midnight train to Paterson. Maggie and her parents hav faith in me. Whatever I hav been in the past I am not now a sinful man. Maggie is to be my wife when old enough."

The captain was locked up in the Tombs on the charge of abduction. Maggie was turned over to the Children's Society.

Among the visitors at the Tombs yesterday were Capt. McVey, of Alliance, Ohio, and his daughter of the Fifth Columbus, Ohio, Corps. They had been up at the Congress of War at the Academy of Music on Thursday.

"Many sinful people come in here during the day," Capt. McVey suggested to Policeman Irving.

"A great many," Irving replied. "We just sent down a Salvation Army captain."

The Bruno Statue.

Previously acknowledged,	$113.25
Josia Elliott, Kent, Iowa,	1.00
S. R. DeLong, Fort Bourie, Arizona,	1.00
Otto Wettstein, Rochelle, Ill.,	1.00
Richard Hazelton, Kings, Ill.,	1.00
Society of Moralists, Hannibal, Mo.,	6.40
R. P. Barton, Richburg, N. Y.,	1.00
C. W. Mandelfield, San Carlos, Ariz.,	1.00
Jonathan Nichols Wakefield, Mass.,	1.00
Alex. Risk,	1.00
J. D. Kruschke,	1.00
Total,	$128.65

Send further subscriptions to T. B. Wakeman, 93 Nassau street, New York city.

Tent Fund.

Previously acknowledged,	$84.60
Richard Haselton,	2.50
Otto Wettstein,	2.00
Josiah Elliot,	1.00
Total,	$90.10

ERRATUM.—The dollar contributed to the Tent Fund by E. Dabell was credited to E. Daheel by mistake.

CATALOG of the Truth Seeker Company's publications sent free upon application.

Answers to Inquiries.

D. W. WHITNEY.—The idea of infants in hell a span long originated with some cheerful old Puritan of New England. It is asserted that Jonathan Edwards preached the doctrin. The size of the damned is not specifically set forth in the Bible.

R. M. ORMSBEE.—1. We do not know any means of determining how many Infidels there were in the convention that framed the United States Constitution outside of those you mention. Perhaps W. H. Burr, of Washington, D. C., can enlighten us all. 2. According to the church statistics there were 81,717 "priests" of all sorts in this country at the the beginning of 1884.

LOUIS LANGE.—"Overwhelming historical facts show that the cross was used as a religious emblem many centuries before the Christian era by every nation in the world." See chap. xxxiii of "Bible Myths," the author of which cites among his authorities for the foregoing sweeping statement Colenso, Bunsen, Baring-Gould, Higgins, Maurice, Inman, Bouwick, Knight, Hoskins, and others. "Bible Myths" is a very exhaustiv and scholarly work, and will giv you in detail all the information you seek.

P. J. BURTON.—1. It is said that some of the ancients, as also some of the moderns, regarded "firmament" as meaning a fluid substance, but Genesis i, 6-7, says it was made to divide, and does divide, the waters above and below; and how could a fluid substance do that? Water cannot well be divided from water by water. 2. Genesis viii, 4, says the ark rested upon the mountains of Ararat. The conjecture of biblical cyclopedists is that Ararat was a mountainous country north of Assyria, and in referring to Ararat as the resting-place of the ark Colonel Ingersoll has the sanction of this commonly accepted idea. As there never was such an event as all the animals getting into a box and floating around for six months, of course it is difficult to precisely locate its landing-place. We are forbidden by the language of the Bible from accepting the hypothesis of a local flood. Any biblical cyclopedia will giv you authorities. We hav not room to quote at length the different ones.

M. B. SHELTON.—1. There is nothing concerning Solomon's Temple outside the Bible except a reference in Josephus and in some Christian collections of "heathen" and Jewish writers. Josephus and the Bible disagree in their statements regarding it, and most rational scholars look upon the tale as a myth like many of the other alleged occurrences related in the Bible. 2. Apollonius was born four years before Christ is said to hav occupied the manger, and he did a great many miracles. Higgins's Anacalypsis cites nearly fifty parallels between Jesus and Apollonius (see the "World's Sages," etc., by D. M. Bennett). 3. The Catholics allege that Christ gave the keys of heaven to Peter, that he was therefore the first pope, and that there has been an unbroken succession of them since. There is no historical proof of it, however, and the Protestants all deny it. In this instance the Protestants are right. 4. You will find in the "Champions of the Church" a list of the most detestable of the popes, with an enumeration of their crimes. 3. Henry the Eighth was the first head of the English church. He and his advisers founded it.

Current Literature.

STUDENTS of Agnosticism will find in C. A. Watts's *Agnostic* for March many enlightening interesting and articles. Among the contributors to this issue we notice Charles Watts and Samuel P. Putnam, not unknown to Americans. The English writers are all men of ability. The *Agnostic* is published by H. Cattell & Co., 34 Bouverie street, E. C., London. Price fifteen cents.

MR. GREEN'S March magazine is no less interesting than its predecessor. The leading paper is a reprint of Frederic May Holland's great speech on "Secularization," and this is followed by very readable articles by Lewise Oliver, Hacker, and others. Courtlandt Palmer contributes a poem, and Mr. Green himself writes upon a variety of topics. Altogether, there is a large twenty-five cents' worth in this issue.

THE March number of Mr. Foote's *Progress* contains "Faith Healing," by Hero Jewel; "The Duke of Argyll on Science," by W. W. Collins; "I Do Not Know," by L. J. Nicholson; "Seen Thrice," by James Thomson; "Christian Schools;" "Primitiv Marriage," by J. M. Wheeler; "Man's Manufacture of Organic Substances," by Edward Aveling; a continuation of "Prisoner for Blasphemy," by G. W. Foote, and several other interesting contributions. *Progress* is published at 28 Stonecutter street, London E. C., England. Price 15 cents.

WILLIAM E. BEAR, editor of the Mark Lane *Express*, in the *North American Review* for April discusses the agricultural crisis in England. In the same number, Charles Dudley Warner presents an interesting "Study of Prison Management," while Robert Buchanan, the English poet, discusses "Freethought in America" in an exceedingly bigoted spirit, T. V. Powderly "The Army of the Discontented," and Professor Hunt "How to Reform English Spelling." The other articles are: "The Law's Delay," by Chief-Justice Thomas F. Hargis, and "Characteristics of Persian Poetry," by A. R. Spofford. The editor has added to the *Review* a department called "Comments"—somewhat like THE TRUTH SEEKER "Letters from Friends"—which consists of brief comments upon previously published articles, and is a spicy novelty in an otherwise rather heavy number.

THERE were sold in London, March 2d, several literary souvenirs and curiosities, among them twenty-two letters by Byron. One of these reads:

"Newstead Abbey, Sept. 3d, 1811. . . . I will hav nothing to do with your immortality. . . . I am no Platonist, I am nothing at all; but I would sooner be a Paulician, Manichean, Spinozist, Gentile, Pyrrhonian, Zoroastrian, than one of the seventy-two villainous sects who are tearing each other to pieces for the Love of the Lord, and Hatred of each other."

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York

The Campaign Fund.

Previously acknowledged,	$3,568.21
Lexington, Ky.,	5.00
Cincinnati collection,	18.00
Mrs. Lotta A. Raymond (annual membership),	1.00
Geo. Fisher,	5.00
Alfred Warren,	10.00
Richard Haselton,	2.25
Josiah Elliot,	5.00
Total,	$3,614.46

News and Notes from the Field.

I had a royal time at Cincinnati with my friend Beall, the practical phrenologist, who understands the science of the brain if anybody does. The readers of THE TRUTH SEEKER know him by that splendid criticism on orthodoxy, "The Brain and the Bible," which is unanswerable in its terse and vigorous arguments. Mr. Beall is a thorough student, and he follows out the logic of phrenology with unswerving fidelity—which can not be said of all those who profess to know its revealings and who endeavor to make a compromise with the popular theology in order that they may hav more heads to examin. Mr. Beall has not a particle of the spirit of compromise. He sees the tremendous drift of his science, that, if true, the mind must be the result of matter, and without the forms of matter ceases to be, at least, in action. He is intensely in earnest, but there is nothing dogmatic in his character. He recognizes the mysteries of the universe, and that all is not yet explained and one is to continually learn. Mr. Beall is highly successful in his profession. His patrons are among the most intelligent citizens of Cincinnati. It must be confessed that he has a marvelous faculty of reading character. Of course his method of interpretation is not by the "bumps," but by the size, shape, lines, etc., of the head, and by the whole body and temperament of the man, so that a most thorough research is made and a valid conclusion reached. As presented by Mr. Beall, in the crystal of his own individual thought, I can see far more reasonableness in phrenology than I ever did before, for I can see the logic of his positions. At any rate, I hav been both entertained and instructed by a thorough discussion of the whole subject.

The meeting on Sunday afternoon at Robinson's Opera House was a splendid success. Nearly a thousand people were present. There were many school-teachers among them—both ladies and gentlemen—and also members of the other professions. It was a representativ assembly, and I was proud to address an audience of such culture and intelligence, and who so thoroughly appreciated my most radical utterances. There was a good report of the lecture in the Cincinnati *Enquirer* (which is the leading paper of the city), which shows that, as a matter of business, a sharp-sighted editor is desirous of publishing the most advanced thought of the day.

A Freethought organization auxiliary to the National League will be formed in Cincinnati, and I hav no doubt it will be one of the largest and most successful in the whole country. It has magnificient home material to work with. Such men as Professor Beall, Mr. Junkermann (superintendent of music in the public schools), Alfred Warren, and others—and ladies, too, for many of them are enthusiastic for the progress of Freethought—will make a social and intellectual power that will compel the churches to a respectful consideration of the rights of humanity, and destroy that ecclesiastical tyranny which is used even to-day with such degrading effect.

I met our mighty Materialist, the veteran Winter, who, though bent with age, is vigorous as the north wind, and as sharp, too. I suspect that I did not strike quite hard enough for him, for he likes to hit straight from the shoulder, which is no doubt very beneficial, but I must confess I like a little gentleness now and then. Those who profess the Christian faith are not all fools or hypocrits, but men and women of culture, of nobleness; and while we must deal with the severities of logic and hav no mercy on the theological system itself, which is such a curse, yet we must hav some sweetness and light in our methods, and wreath the keen edge of argument with the flowers of charity. But each man for himself. We must speak the truth as our own being tells us to do; only nature is infinit, many-sided, and besides the thunders and storms it has the sunlight, the fragrant flowers, the sweet song of birds. It won't do any hurt to our Liberal movement to imitate nature in some of her softer moods.

I am now at Louisville, Ky., where I expect to lecture a week from next Sunday, March 29th. There are hosts of Liberals in this city, and I shall do my best to gather them together and form a successful organization. The Germans are doing nobly. For thirty years they hav held up the banner of progress, and now it is time for the rest to take hold. There is splendid material lying round about loose, and if it can be crystallized there will be a power indeed for liberty and humanity.

I am with my good friend, Reuben Daly. He is with us heart and soul, but is busy as a bee with his profession. We all know what an editor has to do, but spite of that, Mr. Daly has done much noble work for our cause and made many sacrifices, and he is ready still to lend a helping hand to the pilgrim, and giv the warm grasp of fellowship and all neighborly assistance.

I hope to write something good of Nashville, Tenn., where I shall lecture on the 22d. Fraternally yours,

SAMUEL P. PUTNAM.

From Cincinnati.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Our gallant, valiant, brilliant Mr. Putnam has been here, and left a wound in the heart of the old superstition which can never he healed. Ingersoll has come to us once a year, like a great meteor, dazzling and thrilling us for the hour, but to Mr. Putnam belongs the honor of gathering our scattered embers into a unity of flame which promises to glow and grow to the end of time.

Former waves of enthusiasm for Secular philosophy hav swept over our land, but they sank into beds of sand created by the old creeds. These sands hav now become cemented by science into a bed of rock over which the ocean of truth shall grandly roll till it covers the world. This is the hour for great hope. The seed sown by so many of our martyrs is beginning to blossom. Science is in the air. Thought is on the wing, and we need only to draw all our swords and let our blows fall thick and fast. We need no longer doubt our strength. It is now simply a question of organization and united action. In Cincinnati there is a splendid Liberal element, which has been quietly developing for years, but from a lack of facilities for studying the subject, the scarcity of lecturers, and the absence of any organized effort, we hav never been able to show our power. A League was started here a few years ago, during the "storm and stress period," but, like nearly all new ground, ours was a little too stony, and so the plant died early. The soil is better now, however, and we are confident of excellent results in the near future. But we must keep in mind the French saying, *Pas de zele*, or the German *Sile mit Weile*. We must "hasten slowly," and remember the fable of the pliant sapling, which in the storm fared much better than the stubborn oak. If we succeed in our Nine Demands, the other reforms will follow in good time. Liberty of honest thought will soon break every chain that needs removing. Now is the time to emphasize our constructiv policy. By showing our new faith we can do mucht to weaken the old for nothing stands more obstinately in our way to-day than the idea that sound morality rests upon belief in the supernatural. When the world sees us united we shall be respected, but we cannot expect to be understood if we keep back in the darkness of mere denial and negation. Nothing else is so truly positiv as our philosophy, for we accept everything that is good and true. The church clings to a shadow, we to the substance. Forced goodness is not goodness at all. True morality is natural because it is born of experience, and therefore we need no revelation to tell us about it.

The only thing that prevented Mr. Putnam from having a really magnificent ovation here was the fact that our people know very little concerning the operations of the National League. I did my best to advertise him, and notwithstanding my own inefficiency, and the other difficulties, I am happy to say that we had an audience of nearly a thousand of our most intelligent and refined citizens, a very large proportion of whom were ladies. They applauded the lecturer frequently, and from many private expressions that hav reached me since I am sure they were delighted with the poetical picture of the "New Heaven and Earth." If there was any lack of numbers, there was superexcellence of quality, and altogether it is a success of which we are proud.

Everybody was pleased with our secretary. The gentlemen liked his dignity and his philosophy, and the ladies admired his poetry—and, I may as well say it, his personal appearance, too.

We hav already taken steps to organize a League, and you may expect soon to hear good things from the "Cincinnati Secular Union." With hope and best wishes,

Cordially yours, EDGAR C. BEALL.

27 *Arcade, Cincinnati, O.*, March 18, 1885.

Charles Watts.

OUR information as to the doings of Mr. Charles Watts is exceedingly limited this week. J. B. informs us that, since our last issue, Mr. Watts has been breaking new ground in the North of Canada, and that for two days he has been snowbound, and has only just returned to Toronto in time for his Sunday evening lecture. We hope, next week, to giv our readers full particulars of our first vice-president's Northern trip. This week he is at Park Hill and Hamilton for two nights each, and concludes his present course of lectures in Toronto next Sunday, March 29th. His debate with Rev. Dr. Sexton takes place the following Tuesday, Wednesday, and Thursday in Montreal. On Sunday, April 5th, Mr. Watts lectures afternoon and evening in Philadelphia, after which he will be in New York a few days on his way to the Western States.

On the evening of March 20th a crowded audience assembled in Albert Hall to hear Charles Watts on the subject of "Christ and Buddha." Buddha, he said, was born five hundred and fifty years before Christ. He was born of a virgin who had a husband. A star in the east heralded his birth to the wise men. His parents lost him when a boy, and found him in the company of the wise men in the temple. He taught his followers to seek after righteousness, and, when rendered necessary for the good of their fellow-men, to renounce wealth, station, and all their worldly possessions. His precepts embrace all the Ten Commandments, together with "Do as you would be done by," and "Love your neighbor as yourself." There are five hundred millions of Buddhists to-day.

R. B. BUTLAND.

Obituary.

PASSED TO SPIRIT LIFE, from her home in Omro, Wisconsin, March 4th, Elizabeth Challoner, wife of John Challoner, in her sixty-fifth year of age. She had been a Spiritualist for over thirty years; was a kind companion and a devoted mother. The funeral services were held in Spiritualist Hall on the 7th inst., Prof. Wm. M. Lockwood speaking to a large concourse of friends and relativs. DR. J. C. PHILLIPS.

Duty and Life as I Find Them.

As no two brains, any more than two pairs of eyes, are constituted exactly alike, it is not surprising that people differ so much on almost all questions presented for their consideration. The question, or questions, of human duty toward each other should find some stable basis on which to rest—some point of agreement whereby common justice should or could be understood and enacted.

Before this much can be wrought out, a few simple principles hav to be mastered; and yet they are so simple that all appear to understand them when they themselvs are the aggrieved party—when their "ox is gored." If enslaved, how quick we are to perceive its injustice! If overreached in a trade, to discover the meanness of the act! If betrayed, to detect the treason! And if trifled with, to assert our dignity! This ready perception of injustice, when we are the recipients, ought to be sufficient to enable us to see clearly the rights of others, and, in so seeing, to understand clearly the question of "human rights." The true solution of "human rights" givs us the key to human duties; and with this knowledge correctly formulated in methodical thought, the brain is clear and able to grasp much that is considered inexplicable in radical ideas. To "remember those in bonds as bound with them" was the cardinal virtue of the antislavery crusade. It suggested very clearly on and in what lines our duties lay. There was no uncertainty in its call to arms for the moral conflict we waged so long. Whether we stealthily pursued our work under cover of the darkness by the underground railroad, or openly faced the respectable mobs of church and state, it was all one to us. We heard the calls of duty, and obeyed them.

The fight of the pro's and con's on the question of how to control or eradicate the evil of intemperance reminds me of the old-time work of pro-slavery days. Much has been said on both sides, for and against prohibition, and, as might be expected, there has been a good deal of spicing with acrid personalities. I hav been sorry to see this spirit of narrowness in our Liberal ranks, and yet, perhaps, it will work as much good as harm. Who of us does not enjoy an ingenious argument, well worded and clean cut, though we are satisfied the logic is faulty, and the application of the theory productiv of no good results? To my mind, Brother "T. E. L." topples over Brother Bell's cob-house completely and unceremoniously, while the beauty of his method consists in its brevity and clearness. Several years ago we attended a Temperance Alliance meeting, and left disgusted with the cant about saving souls, and the sniveling sympathy about the "poor drunkard," and ponderous cursing of the rumseller. A few nights thereafter we were called to speak at Grange Hall, close to where the Alliance held its camp-meeting. We took up the Alliance attitude, and said we were sick at heart of this cant for the "poor drunkard," and had quit cursing saloonkeepers. Our appeal was to the fathers and mothers present. They were asked what was to be thought of the man who took one of their daughters from her pleasant home under the plea of love and the pledge of his honor to be true and faithful, to work with her to build up a true, pure home for her and those that in the order of nature would come as mutual pledges of their love—what should be thought of him who, under such circumstances, should, for the sake of gratifying a depraved appetite, take part of his earnings (not his, but equally his family's) and spend it for strong drink, in time destroy his manhood, making what should be a heaven, his home, a hell of discord—turning love into hate and hope into despair.

We asked in this case who was the criminal? Not the rumsellers, but the direct destroyers of their child's happiness, as well as those that were "bone of her bone, and flesh of her flesh." The rumsellers in many cases hav this to justify them: they do it to make for theirs the means of comfort and elegance. At the close of the talk many took us by the hand saying those are our sentiments. If Brother Bell has a daughter that suffers from this crime of crimes, he will not deal so gingerly about vices, but will welcome law or gospel that will prevent the possibility of such outrages.

Is there any particular difficulty in seeing where our duties lie with reference to this overshadowing curse? As you observe, the Materialists and Spiritualists giv and take telling blows, and the circling-round of Sister Elmina has left her in the enjoyments that "death ends all," and that "one world at a time" is enough for her, and all she wants. I like this; there is a ring of honesty about it that is admirable; and yet, as you say, both sides remain about the same as ever, being constituted differently. The only unpleasant feature about it consists in the fact that some Spiritualists consider Materialism so dreadful. and nearly all Materialists imagin that any and all belief in continued life destroys to a great extent our usefulness here. We opine that both sides are a little "off." For it will not do to deny that a goodly per cent of the true reform workers do believe that "death ends all," and certainly it would be fatal to deny that a much larger per cent of equally as good workers do believe in future conscious, practical, working existence. We are of that number. We know, as far as we are concerned, that so-called Spiritual phenomena hav given us this assurance, and we know it has not retarded our growth in our scientific, truth-loving, or truth-working direction. We hold the one-world-death-ends-all theory to be very unsatisfactory. We can't keep the mind concentrated on this one-world idea, and, while "sufficient for the day is the evil thereof," it won't be satisfied with them. It feeds in part on the evils that are past, as well as those it sees in the future; so with the good. In fact, our real life consists more in the result and the conception of the prospectiv than in its realizations of the present. We grasp the present tangibilities only as resting-points, while what has eluded our grasp, and what we aspire to, are often more tangible to the mind, and too often torture us with what we hav lost, or frighten us with fears at what may result in the near future. To chain the mind to one world, to the "now-time," were a task more futil than to "sweep back the tide with a broom." Do not say this condition of mind is weak, cowardly, or superstitious.

It is simply natural. Ask the mother or father to blot out the past, or take no thought for the future, to simply liv in the now and attend to its manifold duties, and they will tell you, "Yes, we will do the duty that lieth nearest, but we cannot blot out the past, or shut our eyes to the future that awaits our loved ones." We can but feel that the pendulum of our existence links the past and present in its extremes, while a very small portion of the now-time lies between. The sum total of life, as I find it, is the measure of the seen and unseen that can be thought about, and in some measure understood, coupled always with the enduring hope that justice will be evolved, and righteousness rule; and as it does not appear to me that earth-life is sufficient to work out this (to me) seemingly natural result, I do not think what we call death will stay the evolutionary process. With all due deference to science, it is yet in the stage of "room pork," as no Darwin, Huxley, Tyndall, etc., has as yet produced a scientific rule or principle that advocates or looks to equal justice to womankind, and until these saviors drop down from their pedestals of masculin conceit long enough to take woman by the hand and say, "You are our equal; help us in our scientific work," we shall not doff the cap to their superiority, nor spend much time in worshiping at the shrines they and our Materialistic friends erect in their behalf.

GEORGE LYNN.

Volcanic Outlets.

Any one can see that a difficulty, if it is confined to a state, is easily settled. So is a state reform easily effected. The whisky insurrection, the Dow rebellion, the anti-rent and anti-Mason excitements, the terrible Astor Place riots, the Philadelphia riots, the Molly Maguires, the Hocking Valley and other disturbances, the abolition of slavery in New York and Rhode Island, the slavery agitation in Kentucky, woman's rights settlements in Wyoming and Washington territories, are illustrations. Had these questions become national, they must hav been terrible.

We cannot even settle polygamy in little Utah, nationally, without undue labor and excitement. Knowing this, the Founders devised the system of sovereign states. The fools who strike at state rights by increasing the central power, and making national every question, little dream they are preparing despotism for us as surely as the earth keeps revolving. Abolish the revenue and tariff system, do more through states and less through the United States, and quietly the states will grow in potency and respect, and all these ominous questions of labor and capital, Communism and rent, Socialism and Anarchy, will be settled state by state. There may be riots and bloodshed and dynamite explosions, but the system will stand firmly.

By making the slavery question national we almost ruined our country. A silly fallacy about cotton being king and the increased value of slaves has blinded us to the cause why slave abolition ceased after it had made free states down to the Mason and Dixon line. Tobacco was king before cotton. When slaves sold for five hundred dollars, that sum was equal to three thousand fifty years later in purchasing power, and the old slave-holding nabobs of Massachusetts, New York, and New Jersey enjoyed more power, wealth, and distinction than ever did those of Virginia, Kentucky, or Missouri. It was the national agitation that ended the gradual abolition of slavery. The South enlisted the general government in its protection and extension. The tariff question may become just as dangerous, being in its very nature national. Once already it nearly blazed up into a sectional strife. The slave question was settled in Kansas without involving the nation, or even adjoining territory, although the nation had been wrought to frenzy on it before.

Oh, that we had men at the head of affairs with the deep, clear knowledge of human nature and history our Founders had! Frightful questions are looming up. New systems of labor are playing upon the social system, unfitting us for the old systems. All these may be settled by communities and states, quietly by comparison. But if we continue this administrativ centralization, the whole mass of people will look to a national settlement. This cannot be done without the intervention of armies, and a civil war that can end only in despotism. Our state governments are the most perfect systems ever devised for the long-continued happiness of the people.

CLARKE IRVINE.

Oregon, Mo.

Let Them Get Divorces.

It was doubtless at the solicitation or instigation of the clergy that governors of sovereign states hav recommended additional legislation with respect to marriage and divorce. That men and women who cannot agree—hatred having taken the place of love—should be permitted to separate for causes not in the canon, has long been a source of lamentation and grief to ecclesiastics, who claim to be vicegerents of the Almighty, and it may be a fine stroke of policy thus to make use of governors in calling attention to the subject. It remains to be seen, however, whether or not our legislators will take the backward step. It does seem as though those who become dissatisfied and cannot liv together in peace and harmony, and wish to dissolve the relation of husband and wife, ought to be permitted to do so, as other partnerships are dissolved, and that all laws hindering or preventing such separation at will or pleasure of the parties ought to be repealed.

The increased frequency of separations and applications for divorce are the result, no doubt, of increased educational facilities—increased intelligence and knowledge of human nature and human rights—the rights of women, their duties and responsibilities; and it does seem to me that the backward step ought not to be taken—that education and intelligence should be permitted to work out their natural and legitimate results. The desire to separate proves that the separation ought to take place, for in the absence of love there is no marriage at all. Marriage is a divine institution and must harmonize with the laws of nature, which are the laws of God, if there is a God, and all are amenable to those laws, whether there is a God or not, and no one can be released from this accountability; and all laws not in harmony with the laws of nature, or in contravention of the laws of love, ought to be repealed.

Love is nature's bond of union, and all other bonds are useless and pernicious—galling chains which chafe and annoy the victims—and productiv only of unhappiness, degeneracy of the race, and despair, often resulting in elopement, suicide, or vainly seeking relief in the courts of law. And what a sight it is to see the parties in court, and there, before that august tribunal, with shrinking modesty and shame, call upon their neighbors and friends, and oftentimes their own children, some on one side and some on the other, to tell before a gaping, vulgar crowd all the ugly things done and said by the parents during long years of inharmony, irritability and suffering!

Elopements and suicide, too, may be placed in the category of results flowing from the intermeddling of human law within the sacred precincts of love's domain, and thus abrogating divine law. And then—no law preventing—timely separation would prevent the multiplication of ill-begotten and ill-trained victims to fill our jails and penitentiaries and asylums; and this would be an incalculable blessing to future generations. Children hav rights, and one is to grow, both before and after birth, in the midst of love and harmony and beauty, and then they will take on those qualities as part of their inheritance, and be a blessing to the world instead of a curse. But quite otherwise will it be when, under the influence of dissatisfied, irritable, and unhappy parents, where inharmony, discord, and hate prevail instead of love, the iniquities or qualities of the parents are visited upon the children in accordance with natural law.

Another very important consideration is, that when divine law is supplemented, or interfered with by human law, the social evil always prevails as an adjunct, and all the efforts of both church and state hav failed to suppress it.

But without such interference there would be no such adjunct, for love is conservativ, chaste, and exclusiv, and—nothing to hinder congenial mating—there would be no field for profligates to revel in. The love instinct is pure and holy, and, if not interfered with, would soon triumph over many of the irregularities which hav so long troubled the world, and for the removal of which legislation has proved so inefficient.

Supplementing the divine laws of reproduction, or substituting human laws, has been the mistake of the ages, and the results evil, only evil, and that continually; while conformity to natural law would be an efficient means of promoting happiness and improving the race.

To improve the race, children must be reared under, or surrounded by the holy and benign influences of love and harmony; and all past experience

proves that this cannot be done, when legal enactments are the bond of union instead of love. Much of the prevailing marital infelicity and unhappiness may be attributed to this legal but unnatural bondage; and why should it be continued?

WM. WATSON.

Liberal News.

Inasmuch as THE TRUTH SEEKER is the best Liberal newspaper in the world, we who are in the harness of actual lecture-work should be willing to assist its managers in obtaining news of the Liberal movement. The news and notes of such workers as C. B. Reynolds, and S. P. Putnam, as reporter for Watts and Putnam, do more to enliven the cause of Freethought than essays, short or long, profound or popular, scientific or theological. They hav their place, and are invaluable.

In 1859—twenty-six years ago—I entered the lecture-field. What changes in the relativ positions of the armies of Liberalism and Christianity! Those who might feel discouraged over the internal dissensions of Liberal Leagues can comfort themselvs with the thought that a quarter of a century ago there were no Liberal Leagues to hav dissensions. These frictional things are incidental merely.

How many more workers we hav now, compared with ante-Rebellion days—men who are full of intellectual fire and matter-of-fact zeal, Reynolds, Remsburg, Watts, Putnam, Burnham—the page is too short to name all the live, aggressiv, no-compromise-with-old-theology workers. It makes one's heart bound with delight to know that the Freethought work of a quarter of a century has emancipated a million, or more, men and women from the gloomy, mind-enslaving notions of the Christian religion. It has made this life worth living if there were no other to supplement it, and if there is it is worth living. Not so with Christianity.

How faithfully our friend Putnam describes the Detroit, Mich., appreciativ audiences and their hospitable reception of the thoughts of an independent speaker! For four months, twice every Sunday, it was my privilege to address those hearty, eager-hearing people of Detroit ten years ago.

Well, the years are rolling by and here we are at it just as hard as ever, only instead of confining ourself to one society, or city, we visit all over the broad land and arouse people to think, start a score of societies every year to bring trouble to the churches and freedom to the mind.

Since the winter began I hav had lecture calls, and filled them, in Salem, Mitchell, and Wentworth, Dakota; Seward, Ulysses, Creighton, and Stanton, Nebraska; Currie and Delavan, Minn.; Spring Valley and Hersey, Wis.; Maquoketa, Iowa.

In nearly every one of these towns Freethought is obtaining a good following. The clergy, in every place, I hav politely invited to come and save us from our errors. For that purpose I hav offered to giv up one-half the platform and one-half the time. In Ulysses, Neb., I had the felicity of the presence of the three clergymen of the place. They were furnished a front seat. They came, as we learned, to make short work of the "Infidel," yet I had to almost tease beyond the limit of politeness to induce them to expose my errors, if any, to which they had listened. The tallest one finally arose and said he did not "wish to get into any controversy." They all say that. I could tell a minister, if heard speak, if I were blindfold. The question was, Does a Christian know anything about a future life but concerning which he says more than he does of this life? It was interesting to witness the twisting of that Methodist parson, in his effort to show that what a Christian does not know he knows, and he knows what he does not know—in other words, how many threads of faith it takes to make a rope of knowledge. During the shots fired minister No. 3 fled, exclaiming, "I can't stand this!"

At last one little Indi——clergyman was left. He *knew* there was such a man as Jesus Christ because Josephus acknowledged it. Like an "Infidel" spider that I am, I began to weave a web to catch him, and tied him down to Josephus's well-known forgery. The minister looked blank, the meeting adjourned, and the lights were turned out.

I notice that Mr. Watts is to hav a debate with Elder Aaron Walker, one of my old antagonists. What the elder lacks in the graces of oratory he makes up in self-sufficiency. He has never been conquered! So he says himself, and he ought to know. The elder is a genial man, a student of science, a Greek scholar (a little rusty, I judge, from his difficulty in reading a verse in Greek which I once wrote for him to practice on). I am sorry to say that, with all the elder's good qualities, he will pelt Watts with eggs. Now, don't shudder! Metaphorically speaking, he will throw his scientifically hatched, *fecundated eggs* at the Secularist. See if I am not a true prophet. "Yes," chuckled the elder, "that fecundated egg is a puzzler for him." What point the elder ever made upon it I was, and am, too dull to see. I asked many people what bearing that egg had on the argument. Everybody gave it up. The only inference that I could suck out of it was that the elder's God hatched it.

I wish I could be present to take a few notes of that debate. Will Mr. Putnam tell us all about it? If Mr. Watts is not a whipped man it will be because he disregards Elder Walker's opinion.

Pipestone, Minn. W. F. JAMIESON.

Ingersoll.

Some two or three weeks ago a Cortland county paper for which the writer subscribes contained a short editorial paragraph commendatory of Colonel Ingersoll (condemning his "blasphemy," however, by way of an off-set, I suppose) for an act of fair dealing and honesty, considered, under the circumstances, rather exceptional. I would hav preferred to furnish you the paper containing the item, but am unable to do so, having sent it to the *Index* marked, thinking perhaps it might find a place in its columns, but it did not.

It was to this effect: The colonel had an engagement in the past winter to lecture at Norwich, in this state, but failed to meet it by reason of the complete and utter blockade of the railroads by snow. Subsequently, however, when lecturing in that vicinity, he met the committee of the organization whose engagement he had failed to meet, and insisted upon their making out a full and complete bill of all expenses connected therewith, including hall rent at full price, and paid it on the spot, and then and there made another engagement with them, to be fulfilled in the near future. The paragraph, although written by a Christian, did not fail to point a moral by saying that Ingersoll's conduct in this instance afforded an example from which others who made greater pretensions might glean a profitable lesson.

Of course, those who know the colonel perceive in this act of his nothing remarkable, but simply a normal expression of his truly noble and generous character.

And now, by way of postscript, allow me to record my gratification at learning through your columns that Colonel Ingersoll has formally accepted the presidency of the League, and that the League's efforts as an organization are to be confined to the "Nine Demands." Truly, the Liberal sky is brightening. The criticisms on the League's departures, made by the *Index* and some other papers, were just, and it is well that they hav been heeded. Would that the *Index* might now fall into line and close up the breach!

S. BREWER.

Ithaca, N. Y.

Social Problems.—No. II.

"GIV ME LIBERTY, OR GIV ME DEATH."

It is said that the descendants of the author of the above thrilling sentiment are poor; and what liberty hav the poor? Liberty to work? No! There are now nearly two millions of them in this country who cannot find anything to do. Liberty to seek for work? No! For then they will be called tramps. Liberty to beg? No! In many of the states this is forbidden. Liberty to plant the uncultivated ground and raise food for themselvs and children? No! They would be arrested for trespass if they should attempt this. Liberty to dig coal from the mines to warm by? No! They would be arrested for theft if they should do this. Liberty to build houses on unoccupied ground in which to find shelter from the storms? No! They would be cast in jail for doing this. What liberty, then, hav the poor? Liberty to breathe; liberty to walk the streets; liberty to kill themselvs; liberty to work for the rich and privileged classes, when they hav anything for them to do, and at wages scarcely sufficient to maintain life; liberty to vote—but, alas, most of them are too ignorant to know how to vote, too much brutalized to know anything of their own rights.

Many people in this country take a great deal of comfort in the thought that we hav no permanently rich class in this country, and no permanently poor class; that the poor of to-day may, by some sudden change of fortune, be the rich of to-morrow, and that the rich of to-day may be, by reverses of fortune, hurled into the abyss of poverty to-morrow; that the children of the poor may be the rich of the next generation, and the children of the rich, the poor of the next generation. Thousands of illustrations can be given to corroborate this belief; and thousands of people, when they find the wheel of fortune against them, and financial disaster staring them in the face, giv way to melancholy, and grow old with sorrow and gray or white with silent grief, and either commit suicide or die before their time.

Is there anything in this condition of things that we should be proud of? Would not the rich be willing to part with a large share of his riches to be assured that none of his descendants should ever feel the pinch of want? Would not even Vanderbilt die happier worth only one million of dollars, if he could be assured that none of his descendants should ever come to poverty and want, than to die worth two hundred millions without any such assurance? Are there not thousands of rich people living their whole lives in fear that they or their children may be reduced to poverty? How many men do we know who hav toiled long and hard, and denied themselvs of the comforts of life, only to leave property to ruin their children! Are these comforting thoughts? Would it not be better to make it harder for the rich to become very rich, and impossible for the poor to become very poor? In other words, would it not be better to giv the rich fewer privileges and the poor more liberty? The pope used to sell indulgences to commit sin, but since the Reformation this traffic is stopped. Would it not be a good idea to hav another reformation and stop the sale of privileges; stop selling the public lands to the rich, and rent them to rich and poor alike? The rich could not then make vast sums of money by simply holding land in an idle condition; but the poor could then easier find homes. The rich could not then make money without working for it; but this would do them good, and the poor would easier find work. The rich could not then own vast tracts of idle land; but the poor could easier find land upon which to work, either to plant or to build. The rich would never be so rich; but their children would never be so poor. Would not this be an improvement worth fighting and working for?

J. G. MALCOLM.

Hutchinson, Kan.

The Unmitigated Devil.

It is about fifty years since I enlisted in the war with the "unmitigated devil," rum. I use the word "rum" when speaking of any and all intoxicants, because it is the meanest, lowest, nastiest word ever got up to designate alcohol, and, with the exception of the late Dr. Trall, of your city, in his "True Temperance Platform," I hav never read my own opinions until I read a brief synopsis of Mr. Gardner's lecture before your Liberal Club, reported in THE TRUTH SEEKER of February 14th. It was wonderfully helpful and mightily encouraging, after fifty years' study and toil in fighting the devil, to find men, in a distant city, even, like Mr. Gardner and Mr. Wakeman, determined to drive him out of his entrenchments, where he has sat for five centuries safe and unharmed.

When I first encountered his majesty, he was safely enthroned in the Eucharistical tankard, the apothecary's gill-pot, the "regular's" prescription, and the cider barrel. The old soldiers and officers in the army of reform had placed their guns in long and short range. The almshouse in this world and hell in the next world were their objectiv and subjectiv points. There are a few most noble specimens of heroism recorded in the history of the first three or four decades of the present century. But the burden of the work was directed to the poor rates in this country and the expense to wicked souls in the other country where the drunkard was sure to bring up at last.

What nourishes and vitalizes drunkenness to-day? Is it the debased drunkard? No, he is the best preacher we hav.

Fashionable society? Terrible has been and terrible is the accountability of those who from their position in the community giv tone and character to deeds that would degrade an Indian, Turk, or barbarian.

Is it the common, moderate drinker, who never gets drunk, who is the fountain-head of drunkenness every time and all the time? It may be; but what nourishes, preinduces, and vitalizes moderate drinking? The regular, the quack, and the priest.

It is full time to trace out causes, and if the knife is needful apply it. Ointment for glass eyes, and plasters for wooden legs, hav had a lengthy run. It is time to ask, What is the matter? Why hav so many sermons, prayers, and talks been lost, wasted, thrown away?

Why hav all the pledges of the reformers used these words, "As a beverage?" Here is the snake in the grass. "Only as a medicin, an emblem, a tonic." The infirmities of age need it! Just what Theoric and Raymond Lully affirmed five hundred years ago.

Are any of THE TRUTH SEEKER household old enough to tell us when priests had not a sacred use for rum in soul-saving, and the doctors had not a body-saving power in rum "as a medicin?" Moral reform is infinit, human patience finite. Therefore resolved, that as by the mistakes of one old Spanish doctor, five hundred years ago, the love of rum became universal, and all men got drunk, so by the intelligence of many doctors and wise men, total abstinence shall be established and verified among men.

Since by one man's folly all were made fools, so by the wisdom of many all shall be made wise.

For inasmuch as total abstinence has been crucified between two fiends, the eucharist and the pharmacopœa, so in the resurrection of morals and prophylactics, all men shall liv and die sober.

A. H. WOOD.

He Means the Ministers.

"O. F. S." in John Swinton's Paper.

It is for their salaries—it is for their luxuries—it is to get a living that they preach such sermons—these mercenaries; and they trim their sails accordingly.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY,

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - MARCH 28, 1885.

Freethought in the Wisconsin Legislature.

While New York is seemingly captured by the church, and Christianity is being engrafted upon the statutes as a part of the state's corporate being without much opposition, it is pleasant to know that there are a few men in the country holding official positions who are opposed to giving public money to the clergy.

It has been the practice, heretofore, for the Wisconsin legislature to invite the resident clergy of Madison to open the sessions of the senate and house with prayer. This year, when the usual resolution to that effect was brought up, it met with considerable disfavor. In the senate Mr. N. D. Comstock led the opposition. He said he considered prayer in that body to be an invasion of the rights of conscience, and was opposed to forcing senators to listen to orthodox sentiments they might not believe in. The resolution, however, was passed, the vote standing as follows:

Ayes: Conklin, Cottrill, Erwin, Hoyt, James, Kidd, Lord, Maxwell, Nason, Parry, Reed, Stanley, Waddington, Ware, Warner, and Wechselberg—16.

Nays: Comstock, Ginty, Hudd, Hurlbut, Klotz, Lins, McDonald, Minor, Ring, Ringle, and Sherman—11.

Six senators were absent. Two of them would, probably, hav voted for the resolution and four against. This would hav caused the vote to stand 15 to 18—a good showing for the unbelievers.

Mr. C. E. Estabrook, in the house, led the opposition to prayer. Although there was no debate on the subject, the vote shows, says the Milwaukee *Sentinel*, that the assembly contains a larger number of persons tinctured with Infidelity than in former years. On the passage of the resolution, the ayes and nays were demanded, and the following gentlemen went on the record as opposed to being compelled to listen to prayers at the expense of the state:

Nays: Bachhuber, Clark, C. B., Craig, Darbellay, Dennis, Estabrook, Evans, Fitzer, Fitzgibbon, Haderer, Inden, Isenring, Klein, Kronenwetter, Lamure, McDonald, Miller, Morgan, O'Neil, Race, Robinson, Schoenwetter, Sharp, Strasser, and Thomas.

Subsequently Senator Ginty offered a resolution in the senate ridiculing the prayer-men by providing chaplains for all courts of justice, including justice courts, county boards of supervisors, town boards, common councils, and boards of Alderman, etc., etc., on the ground that, if praying was a good thing for the legislature, it was equally good and desirable for all public functionaries.

From information from a private source, we know there are other members of the Wisconsin legislature who, had they voted as they believed, would hav been included in the honorable list of Nays. But hankering for future votes and elections, and fearing the loss of them if they voted right, they sunk manhood in the dirty pool of politics and personal ambition. Such men are what the chairman of the League executiv committee would call mollusks. However, under the stimulating influence of the braver ones, they may, in time, find their backbones.

If our Liberal friends in the legislature of Wisconsin will not take offense at a suggestion from a nonresident, we would suggest that they deliberate upon the advisability of again introducing a bill to tax the now exempt ecclesiastical property of the state. In 1875 Wisconsin contained $6,905,350 worth of church property, and it is probable that to-day the value is nearer nine than six millions. A recent appraisement of this class of property in Milwaukee alone showed a million and a half, and competent judges of that city think the appraisement at least thirty per cent too low, for the church schools were not included in this estimate, and nearly every church has a large parochial or sectarian school occupying valuable land, which is all exempt.

It needs no argument to show the justice of such a bill. Churches are not conservators of public morals, health, or enlightenment. They are sectarian luxuries for which those who want them should pay, the same as they pay the salary of the preacher, or for the sacramental wine. As well may the non-church goers be asked to foot the bills for the coal used to heat the edifices, as to liquidate the taxes. The state can remunerate Sunday-school teachers with as much justice as it can aid in the support of parochial schools by letting them go scot-free of all public imposts.

From what we learn of the state of public opinion in Wisconsin, we think the legislators who push this question will be surprised at the amount of support they will get.

Import the Pope and Hav Done with It.

The bill to make "Good Friday" a legal holiday is again before the legislature of our long-suffering state. This bill was defeated last year, and, of course, it ought to be this year.

The passing of this bill would be a plain perversion of governmental power. The observance of "Good Friday" is a sectarian act. Those who wish to suspend labor and attend church are at liberty to do so, and are protected by our Constitution in that right. That is all they can reasonably and legally ask.

The reason of the unusual boldness of the Catholic church at this session of the legislature came out incidentally last week. The politicians are playing the tune pitched by one of the candidates for president last fall. The church has practically put up the Catholic vote at auction, and both parties are bidding high. The nearness to success of the man who started the bidding makes the politicians anxious, and the church is shrewd enough to get the price she wants before crying "gone." The three "freedom of worship" bills were all introduced by Republicans, but they were obliged to be very spry to get ahead of the Democrats, who had identical ones in hand. Of course, all parties consulted Catholic authorities in the preparation of these bills.

This is a pretty state of affairs to exist in a state which is part of a union whose Constitution forbids interference in religious matters. A Washington correspondent of a Western journal says he has often heard members of Congress speak of working the "religious racket" in their districts, but we doubt if it was ever carried to the extent that is now being done in this state. The correspondent adds that members of the Republican party at Washington are now groaning audibly over the "racket" in their last campaign, which took the form of a destructiv alliteration at the close, and defeated all the previous efforts to catch Catholic suffrages. Perhaps New York's supple legislators may hav occasion to repent their zeal in bidding for these same Catholic votes. Freethinkers are not fools, and it is too much to expect that they will go on voting with parties that enact laws violating our fundamental rules of government, outraging our sense of justice, and enslaving the people to a theocracy whose long career of tyranny and inhuman cruelty is a reproach to the very name of man, and the horror of the whole civilized world. It is quite likely that within the next short decade there may be a Freethought "racket" which the politician cannot "work."

The Rev. Mr. Walton, of Owosso.

We hav received from a friend the *Detroit Post*, containing an eight-column reply to Colonel Ingersoll, by the Rev. W. M. Walton, of Owosso, Mich. Premising that he "rises this morning to unmask this egotist and expose his flippant sophistries," Mr. Walton enlightens his congregation thus:

"It may not be known to you that several years ago Ingersoll delivered a series of lectures of this character entitled, 'What Shall I do to be Saved?' Some English journals (unwisely, I think) republished them as soon as they arrived. The celebrated Theodore Parker, of London, immediately preached and published one of the most scathing replies ever known in Christian literature. He met the enemy on his own ground, fought him with his own weapons, and held him up to the wonder and ridicule of the English world. A celebrated publishing house wrote to the apostle of Infidelity and requested permission to republish his lectures in book form, with Theodore Parker's reply, and what did the apostle of Freethought—this astute exposer of Christian ignorance—do? Did he say, 'Certainly, sir. The strength of my cause is omnipotent. I am promulgating Liberal truths, which I shall be most happy to hav compared by the world with the utterances of the ablest representativs of this school of ignorance and superstition.' Did he do this? Far from it. He *crawled out of it* ignominiously—retired whipped into his kennel, and *churlishly refused!* I relate this incident as a most potent illustration of this man's own confidence in the strength of his cause."

As Theodore Parker was born in this country and always remained an American; as he never preached in London; as he was a Freethinker himself and the head of a school of theology which renounced the major portion of the Bible as unhistorical; as he resolutely rejected all belief in the supernatural; and as he left this country in 1859 and died in Florence, Italy, May 10, 1860, over a score of years before Mr. Ingersoll delivered his lecture on "What Must We Do to be Saved?" we are forced to the conclusion, painful as it is, that the Rev. Mr. Watson is a trifle rusty in his recollections, and that his facts also are slightly awry. It is a small matter, no doubt, and in reply to the arch-heretic it is not worth Mr. Walton's while to confine himself to the truth on points of fact any more than it is incumbent on him to reason right or quote history accurately. The error is Mr. Parker's in not being an orthodox preacher of London, and in dying so many years previous to Mr. Ingersoll's lecturing. Further along in his lecture, Mr. Walton makes some equally absurd historical statements, and misconstrues scripture with a freedom tolerable only in a revising committee. But we will be charitable, and allow the mistakes to be those of profane historians (who had no means of knowing what Mr. Walton would want to say), and translators of the "Word." All men are fallible (except Mr. Walton and the pope). But the great number of errors on the part of historians, philosophers, and translators forbid our pointing out all of Mr. Walton's accuracies.

"Freethought in America."

Under this head, Mr. Robert Buchanan contributes an article to the *North American Review* for April. "There is a notion," he says, "even in refined circles in America that the influence of a man like Col. Robert Ingersoll may be an influence for good. I altogether fail to see it. While doiug full justice to the honesty, the courage, and the good humor of this remarkable orator, I am convinced that he is precisely the sort of teacher—I had almost written *devil's advocate*—to whom Americans should, just now, shut their ears."

It may take the edge off the colonel's pain at being called a devil's advocate, to know that he has an eminently religious associate. In another part of the *Review* Mr. Walter S. Palmer has written the following concerning the Rev. Dr. Shedd, the popular advocate of Eternal Vengeance:

"The reverend gentleman handles his brief well, and if he fails to convince me that everlasting damnation is a cheerful creed, quite reconcilable with human ideas of the goodness of God, it is not from any want of talent as, literally, a *devil's advocate.*"

It is plain that either Mr. Buchanan or Mr. Palmer has used this phrase without due regard for accuracy. Taking into account the former's general looseness of expression as regards fact and philosophy, we may fairly conclude that he does not know what a devil's advocate really is. Let us see how much he knows about the Freethought advocates.

Mr. Buchanan goes on:

"Ingersoll enters the temples of religion with his hat on one side [of what—the temple?], a cigar in his mouth, and a jest upon his lips. No matter who the god may be—Vishnu, Buddha, Apollo, or Jesus—he is ready to tackle him in his own peculiar vocabulary."

In support of this assertion it may be proper to quote the words of Colonel Ingersoll himself. He says (What Must We Do to be Saved? p. 20):

"And let me say here, once for all, that for the man Christ I hav infinit respect. Let me say, once for all, that the place where man has died for man is holy ground. And let me say, once for all, that to that great and serene man I gladly pay the tribute of my admiration and my tears. He was a reformer in his day. He was an Infidel in his time. He was regarded as a blasphemer, and his life was destroyed by hypocrits, who hav, in all ages, done what they could to trample freedom and manhood out of the human mind. Had I lived at that time I would hav been his friend, and should he come again he will not find a better friend than I will be."

With all his experience as a writer, Mr. Buchanan has never acquired a sufficient command of language to pay to Christ a higher compliment than this. In

all his reading it is doubtful if he ever met with one as high.

Now as to the other myths. At ten dollars per page, it would seem that Mr. Buchanan could hav afforded to copy into his *Review* article the following:

"We read the pagan sacred books with profit and delight. With myth and fable we are ever charmed, and find a pleasure in the endless repetition of the beautiful, poetic, and absurd. We find in all these records of the past, philosophies and dreams, and efforts stained with tears, of great and tender souls. These myths were born of hopes, and fears, and tears, and smiles, and they are touched and colored by all there is of joy and grief between the rosy dawn of birth and death's sad night. They clothed even the stars with passion and gave to gods the faults and frailties of the sons of men. In them the winds and waves were music, and all the lakes, and streams, and springs—the mountains, woods, and perfumed dells—were haunted by a thousand fairy forms. They thrilled the veins of Spring with tremulous desire; made tawny Summer's billowed breast the throne and home of love; filled Autumn's arms with sun-kissed grapes and gathered sheaves; and pictured Winter as a weak old king who felt, like Lear, upon his withered face Cordelia's tears. These myths, though false, are beautiful, and hav for many ages and in countless ways, enriched the heart and kindled thought" (Preface to Some Mistakes of Moses).

This is what our critic calls "tackling" the gods in "his own peculiar vocabulary." It is certain that if Mr. Buchanan could "tackle" any subject in a vocabulary half as beautiful we would not expect to find him working off his literary wares upon the public through the columns of the Sunday *Mercury*.

Casually the writer, who is an Englishman, describes the United States thus:

"A nation in which the artistic sense is almost dead, which is practically without a literature, which is corrupt from the highest pinnacle of its public life down to the lowest depths of its primalism, which is at once thin-skinned under criticism, and aggressiv to criticise, which worships material forces in every shape and form, which despises conventional conditions yet is slavish to ignoble fashions, which, too hasty to think for itself, takes recklessly at second-hand any old or new clothes philosophy that may be imported from Europe, yet while wearing the raiment openly, mocks and ridicules the civilization that wove the fabric."

This elegant criticism applies only in the main to those with whom Mr. Buchanan has apparently associated most in America—namely, the churches and those idiotic persons transplanted to our soil from his own country, and here denominated dudes.

When Colonel Ingersoll lectures at the Academy of Music, Americans should "shut their ears." On the occasion described in the following religious circular, all ears will be permitted to be open:

REV. W. BOOTH,
General,
THE SALVATION ARMY,
THURSDAY, MARCH 19TH.
FIFTH GRAND
ANNUAL REVIEW
IN THE
ACADEMY OF MUSIC
14th street, 3d avenue.
AT 3 O'CLOCK
HOLINESS CONVENTION
TO BE FOLLOWED BY
The grand musical tableau, **"How We Do It."**
HURRY UP AND WITNESS THE VICTORY.

This exhibition, in the words of Buchanan, "can do no harm; it may do no little good."

But it appears that the April number of the *Review* is an unfortunate one for Mr. Buchanan. He does not hav the whole field to himself to plead for the enthusiasm of religion. Mr. R. H. Stoddard writes in the same issue:

"I am in a hot-bed of revivalism at this present writing, and the shadows of Moody and Sankey darken the pages on which I scrawl these words. It was only last night that three children—for they were little more—entered this chamber, and said that an orphan girl, not seventeen, was walking up and down the windy, frosty road, out of her mind, with a Bible in her hand, crazed with religion. I hav not heard what became of her, but I suppose she spent the night in that *maison de sante*, the poorhouse."

"I would beg [leave] to remind the Colonel Ingersolls," says Mr. Buchanan, "that we owe much to the gods." Put down to our credit, then, in the Great Book, "One lunatic on account."

"For my own part" (we quote again from our critic) "I should prefer even to accept hell with John Calvin rather than eat cakes, drink ale, and munch hot ginger with Colonel Ingersoll." Every man to his choice. "Let those who believe in eternal damnation," said Frederick the Great, "be eternally damned, as they hope and believe; but in the mean time let them leave other more charitable people alone."

Again: "If the tongue of Freethought had not been loosened once and forever, it might be another matter." If Mr. Buchanan had spent a year in jail with his countryman, Foote, he might hav realized that the "tongue of Freethought," even in the last days of the nineteenth century, is still hampered with a material impediment.

The subject of Freethought, so far as represented by Mr. Ingersoll, is dismissed with the remark that the "gospel preached by Colonel Ingersoll would soon make of New York another Sodom." This is immediately supplemented, however, by the statement that "Freethought, even in America, does not necessarily imply free permission to outrage your neighbor's most sacred convictions." Does the right of free criticism, it might be appropriate to inquire, carry with it the permission to outrage, in the defense of superstition, everybody's "most sacred" sense of decency? The story of Sodom might with profit be dropped from contemporaneous literature. If the story is true, that unfortunate city met with a deserved fate; but those who hav read the account hav been struck with the thought that the Almighty might hav done better if he had reformed the inhabitants and burnt Lot.

In his last half-dozen pages Mr. Buchanan turns his attention to Mr. O. B. Frothingham, and finds fault with him for not possessing the qualities which, according to the critic, make Ingersoll dangerous. Spurgeon is preferred to Emerson, Talmage to Theodore Parker, the Salvation Army to the National Liberal League! That is the logic of "Freethought in America."

From the reading of this article in the *Review* we turn away with the belief that Mr. Buchanan knows next to nothing about Freethought. Perhaps he knows as little about Christianity; which may account for his defending it.

Editorial Notes.

FREETHOUGHT is progressing rapidly in New Zealand, as we learn by the *Wanganui Review* for January. A great deal of its success is due to the efforts of a gentleman signing himself "Blue Pencil," who purchases large quantities of literature and distributes it among the societies. We see in the *Review* acknowledgments from three societies of this gentleman's liberality. The "Inglewood Association" is "especially grateful to the friend for his valuable present of THE TRUTH SEEKER 'Collection of Forms, Hymns,' etc. It cleared our way for action considerably, and more will be received by and by." The secretary of the Wanganui Association has received "a beautiful colored illustration representing the magnificent monument erected at the junction of Sylvan avenue and Osier path, Greenwood Cemetery, New York, in memory of one of America's noblest men, Mr. D. M. Bennett. Our ever mindful friend and helper, 'Blue Pencil,' is the donor. The Association will no doubt hav it suitably framed and hung in a conspicuous part of the hall." Eleven associations report progress and good attendance at their meetings in the *Reveiw*, the publication of which in its present admirable shape is in itself a most cheerful sign of the healthy vitality of Infidelity at the antipodes.

THE following has been telegraphed from Montreal to various papers in this country:

"A story is being circulated by priests in this city relativ to a miracle which is said to hav taken place at Actonvale. Some days ago a man while threshing grain swore very badly. On some bystanders reproaching, he replied, 'If there is a God let him punish me.' He was at once seized with paralysis and also became rooted to the ground and could not be removed. The neighbors had to cover him with rugs to prevent his being frozen, and although they offered him food, he could not take it. It is further reported that Mgr. Fabre is to visit the place."

The Montreal *Herald* says:

"Inquiry from reliable quarters proves the case to be a fictitious one throughout, and that Bishop Fabre never heard of the affair and therefore never contemplated visiting the alleged blasphemer."

But that will probably in no wise diminish the gusto with which the Christians will retail the yarn.

MR. E. W. CHAMBERLAIN writes us: "I am glad to see Burnham Wardwell in your columns. I hav written to a number of New England gentlemen who know him and who speak with the highest commendation of his humanity, integrity, and zeal. He is just the man to do a great work that is very necessary to be done, the exposure of the barbarities which are practiced in prisons, and I am glad he is so fearless in it. This business of manufacturing criminals is one of the infamous things in our civilization. Our whole prison system is nothing more than a nursery to propagate crime. Men are not cured of crime, nor led into right ways of thinking and acting, nor brought into harmony with society, by being treated brutally, nor by being put under the control and domination of others more degraded and brutal than themselvs. Mr. Wardwell has done supremely well in showing up some of the most revolting inhumanities, and he should be kept at work and encouraged by all means possible."

WHILE the ministers of England are almost unanimous in their approval of the bloodshed in the Soudan, Professor Beesly and Dr. Congreve, on the part of the two sections of Positivists of London, hav publicly protested against it. The Freethinkers hav also condemned the government's Egyptian policy. "The whole shame of this wicked war of aggression," says Mrs. Besant, "lies on the Christianity of the nation, and until our foreign policy is dechristianized there seems no chance of its moralization."

BY the following from the Los Angeles *Sunday Times* we should judge that some Christians at least hav not given Colonel Ingersoll entirely over to the devil:

"The statement is freely circulated in Eastern journals that that great apostle of Infidelity, Bob Ingersoll, has declared his intention never to giv another Infidel lecture. Upon being interviewed by a reporter, he was asked if he had renounced Infidelity; he replied that he was not prepared to admit that he had, but that he was not sure that the views he had heretofore advocated were right. Something has touched the conscience of Pagan Bob, and it is to be hoped that his rare gift of oratory will be turned in the direction of nobler efforts than the promulgation of a system of negotiations [negations?] tending toward the unhinging of human faith in all religious creeds and doctrins."

All we can say is we hav not before seen this statement which has been so "freely circulated," and now that we hav seen it we must, from the fact that the colonel is lecturing steadily, doubt its entire accuracy.

IN a communication printed elsewhere Judge Brewer says that "the criticisms on the League's departures made by the *Index* and some other papers were just, and it is well they hav been heeded." In this our respected friend is mistaken. No one pays any attention to what the *Index* says, for its course in the past has been so malicious, so untruthful, so destitute of any real sympathy with the League or its objects, that the Liberal people of the country feel justified in ignoring it. We do not think the *Index* will ever co-operate with the workers of Freethought until it shall be conducted by some one in whom the pique of disappointed ambition and the acidity of personal failure are not controling motivs. A *blase* minister, and a worshiper of an acroamatic circle he can never enter, are not likely to acknowledge the error of their ways, however plainly they may see it.

ON another page we print an official communication from the Chicago League, and a personal rejoinder to Mrs. Swank and Mr. Simpson, by E. A. Stevens. We shall be very glad if this closes the controversy. In any event, the replies must be much briefer. We commend to the Chicago League the example of the Manhattan Liberal Club, which allows the utmost latitude of thought and expression without being held in any way responsible for the opinions put forth. We hav heard before that body the wildest and most widely divergent theories defended without leading to a newspaper war. If the members of the Chicago League had battered the common enemy with as much energy as they hav one another, who can tell what good work might not hav been accomplished!

ATTENTION is called to the advertisment of Seward Mitchell, who wishes to rent a small farm somewhere upon which to liv for the few remaining years of his life. As he is over seventy-one years old he cannot cultivate a great deal of land, and as he is poor he cannot hire labor. Any one knowing of or possessing such a property as he is seeking will confer a great favor upon him by addressing him at Newport, Me.

THE Detroit *Evening Mail* says that "in spite of Bob Ingersoll and the Materialists" faith in prayer is not dying out, and instances the attempt of the Chicago Spiritual physicians to pray away General Grant's fatal malady. With more pertinency the *Evening News* might hav said that the fools are not all dead.

GEO. LONGFORD, of Philadelphia, requests us to copy this notice: "*To all whom it may concern:* Be it known that I, Geo. Longford, from this date will not receive any more money in behalf of W. W. Broom. Liberals, make a note of this. I hav several reasons for this action."

Lectures and Meetings.

W. F. JAMIESON will deliver a course of five lectures in Delavan, Minn., March 26th, 27th, 28th, and 29th. For lectures address him at Pipestone, Minn.

MR. E. C. WALKER is making preparations for an extensiv lecturing tour through northern Kansas, Iowa, Nebraska, Minnesota, and Dakota. Those wishing his services should write to him at once at Valley Falls, Kansas.

THE Southern Association of Spiritualists and the Look-out Camp-Meeting Association hav joined in a call for a convention at New Orleans, beginning April 18th, and continuing three days. The object stated is a "reunion and mutual elevation." Lectures, public tests, and social fraternity are the means to be employed. Public lecturers and mediums are all invited and urged to attend. The hall wherein the meeting will be held will be announced hereafter.

C. B. REYNOLDS will lecture in the Butler Opera House, Bald Ridge, Pa., April 2d. Subject, "Why I Left the Pulpit." Mr. Reynolds made us a call on his way back from Turner's Falls, Mass., to Lancaster, Pa. Sunday, the 22d, he went over the river to Newark, N. J., where he lectured to a good audience, who were well pleased with him. Mr. Reynolds reports that it is hard work to keep in the field on account of the dull times, but he is hopeful for the future, and will do his best to realize his hopes. His intention now is to travel through Pennsylvania, for which state he is the State League lecturer, remaining there at least two months. He would like to hear from every place at which a lecture is possible, and will promptly answer calls to form Leagues. Letters directed to him at this office will be forwarded immediately.

DIED, Tuesday morning, February 10th, at his late residence in Benton Harbor, Mich., of an affection of the heart, Mr. Norman Castle, aged 72 years. Mr. Castle was highly esteemed as a citizen and one whose reading was extensiv; and few were more conversant with the topics of the day than he. Strongly partisan in his political views, he was faithful to the Republican party and was ever ready to defend its doctrins. In religious matters he took no interest, being classed with the Freethinkers, firmly maintaining that "death ends all;" and he often urged that no funeral ceremony be permitted at his death. In deference to his peculiar views religious services were omitted. He frequently contributed to the publications advocating his doctrins, and as a writer manifested more than ordinary talent. His memory will be respected by all who knew him, and his bereaved widow and family hav the sympathy of the entire community.—*Benton Arbor Palladium.*

Letters from Friends.

MOUNT UNION, OHIO, Feb. 9, 1885.

MR. EDITOR: Success to THE TRUTH SEEKER—the very best paper that is now published; that is saying a good deal. There is this about it, the persons that read it regularly, from week to week, cannot help but be bettered thereby. There is a class of reading in it that satisfies—that you cannot get in any other paper; and the information from the reading of it is of great value. Your friend, ZENAS P. EDWARDS.

WEST HOBOKEN, N. J., March 7, 1885.

MR. EDITOR: I am of the Arabic speaking race of Mesopotamia. In appearance these people look somewhat rude, their dresses loose as if out of style, especially of females, but their morality is excellent. I wish to show the difference between oriental and American preachers. In America the preachers in general speak progressiv and advanced thoughts, and the listeners admire and are proud of them, while a few hundred years ago they were declared deluded heretics and were punished. If to-day's sermons, which are preached in American pulpits, were preached in Oreintal pulpits, the majority would not be interested; a few might appear to be interested, but still they would be shocked from the force of their surroundings; and thus the good preacher would be compelled to leave and come to America, where he would find a cordial welcome.

Many years ago, nativ Christians introduced street lanterns (glass); which the Mohammedans, on meeting, broke as an Infidel French invention; but to-day it is used by themselvs and they are proud of it. Some years ago, Papal Chaldeans, among them a few of the advanced classes. wished to hav a few settees in the lower part of the church, because it was uncomfortable to sit cross-legged in European costume, but the greater part of the congregation opposed and were successful. But now they hav put several seats in front of the altar and are, of course, proud of them. By these few illustrations I simply wish to remind the readers of the valuable TRUTH SEEKER, as an eye-witness, that the Mohammedans, too, are modifying and improving in mind and in custom, as well as nativ Christians.

The Christians of America are in foremost advance, their views are different, their costumes and mode of living, habitations and traveling, are new ways. I go so far as to say that even the old revered Bible is interpreted in America in an entirely different manner in order to please and win intelligent communities and to suit the age. In short, I wish to say that this great tide of Christian advance in America is toward your Liberal publications. Tennyson's two lines are priceless gems as long as man exists. They run thus:

"Ring out the old, ring in the new;
Ring out the false, ring in the true."

GOSMA YOUANIDES.

NEWPORT, MAINE.

MR. EDITOR: When the Czar of Russia, father of the present ruler, first came into power he made an address to his subjects saying he received his commission directly from God. That address I once had, but greatly regret I lost it. I hav long wished I had it in print again, and as THE TRUTH SEEKER is a faithful exposer of "Christian frauds," if you or any of your correspondents hav it or can get a copy of it, I should very much like to see it in the intelligent and impartial columns of THE TRUTH SEEKER. SEWARD MITCHELL.

P.S.—Since writing the above I hav read your editorial, "Do They Want a Free Paper?" and I assure you it has awakened feelings in me that no one but myself can ever know. I am sad indeed to know the want of tolerance and liberality manifested by those who it would seem ought long ago to hav outgrown such sectarian narrowness. It seems to me that Christians ought to hav the monopoly of intolerance. What if a person is a Materialist or a Spiritualist. Greenbacker, or a believer in any other ist or ism, cannot Liberalism tolerate a difference of opinion? If not, are not the sectarian shackles still on us? What has so long been the curse of the world? Has it not been the intolerant spirit and action of Christianity? And shall we who profess Liberalism, free men and women, cry out, "Stop my paper!" because the editor can not please us all? When I do I hope I shall go back—perhaps not a great way—to the Christian church.

My dear friends, I do not write in anger, but in sorrow. What are we living for if not to get out of this church-cursed world the terrible war, hatred, and strife engendered by Christianity. Brethren, let us show a spirit of true brotherhood in the work of reform. Henceforth I shall work harder to circulate THE TRUTH SEEKER. S. M.

CENTERVILLE, UTAH, Feb. 13. 1885.

MR. EDITOR: The inclosed I send you, to ask you to please send me the TRUTH SEEKER ANNUAL for 285. Last year I sent mine to Sydney, N. S. W., and I expect I shall send it to my sister this time after I hav read it. as I send most of my TRUTH SEEKERS there, and they send me the *Sydney Liberal* and *Harbinger of Light*. These, and the godless TRUTH SEEKER, and Freethought pamphlets, hav been the means of opening my eyes pretty wide of late. Mr. Remsburg's "Bible Morals" is a clincher. Now, if any learned clerical, priestly person can refute it, let him just step to the front and do so, so that a number of godless mortals may see the necessity of turning from our errors and joining the church. When I was a young man I used to hear the holy clergy try to impress the people to search the scriptures, because of the saying in the New Testament, "Search the scriptures, for in them ye think ye hav eternal life." Well, I hav done so, I expect, as much as any man in this county. And what hav I discovered? Well. I won't befoul this letter to tell you, for if you were to publish the true meaning of that vile and obscene old Jew book, you would soon be landed in the penitentiary, Comstock notwithstanding.

And they used tell us of the wonderful miracles of Jesus, of his turning water into wine, etc. Well, what wine I hav, I want it without Mr. Jesus, or anyone else, sloshing water in it, as any one could do that. I am afraid there are many hotel-keepers and others that act upon this dishonest Jew principle in more ways than the wine trick.

Well, Mr. Editor, the holy spirit is moving pretty powerful of late in Utah. Yes, it has moved Rud Clawson, and others, to the penitentiary, and it is working so powerful in Utah at this time that many of the saintly thugs, and women too, are moving from their homes to try to escape the clutches of the law. Yes, it is quite a moving time just now. And I hope the coming administration will move in the right direction by moving this beastly adulterous and treasonable outfit out of existence.

I see by THE TRUTH SEEKER that Dr. J. L. York is gone to New South Wales. I think the holy clergy there will think the last is come sure, and will intercede with the Lord to close the gate.

But my letter is getting too long, so I will close by saying success to THE TRUTH SEEKER, Miss Wixon, and her Children's Corner, and all the hosts of your subscribers. As ever,

Yours for the truth, WILLIAM WILLIAMS.

P.S.—We hav got an awful deep snow just now, nearly two feet deep, and the mountain canyons are fairly blocked with it. I will just say I admire Miss Helen Gardener's article in your paper; it is very interesting. W. W.

ALTOONA, PA., March 15, 285.

MR. EDITOR: I hav read with much pleasnre your very able editorial entitled "Do They Want a Free Paper?" It is just to the point. I would not like THE TRUTH SEEKER did it not giv all sides a hearing. Of course, I am no Spiritualist, no prohibitionist, no Democrat, but am willing to hear from them all. That is what makes the paper interesting. It is the best Liberal paper in existence. Its editorial department is conducted with great ability; then its able contributors and the department of "Letters from Friends" double its value. The department conducted by Miss Susan H. Wixon is first class, also.

I hav been a subscriber to THE TRUTH SEEKER, off and on, since the unjust imprisonment of our good and noble worker, D. M. Bennett. I became a friend of the paper through a bright young Liberal, named B. Frank Haldeman, a stanch friend of Mr. Bennett, and a first-class young man in every respect. May THE TRUTH SEEKER liv a thousand years, and its motto always be, *Audi alteram partem*.

WILLIAM J. BURNS.

MILWAUKEE, OR., Feb. 11, 1885.

MR. EDITOR: Please giv me a little space, for I wish to hit square in the eye a class of people that style themselvs Liberals, but are far from it. It is the Liberal godites that I am after; for I consider it very illiberal, indeed, to try to palm off another God on to us when we are trying so hard to get rid of those that hav been already manufactured. If there is anything that needs putting out of existence, it is that word; it has done more damage in the world than any other ten thousand words ever coined. And so they hav taken that great and wonderful God, that belches forth fire and smoke, and speaks in the thunders, and planted him as high as any heathen or Christian ever planted one, and in the name of God they are determined we shall worship it.

Now, we will take the word *good*, that has been divested of one of its o's to make it read God, and place it in God's office, and see how it will make language sound. This will show how the meaning of words hav been changed and altered by the doctors of divinity, or those that hav had the handling of our schools. To illustrate:

I'm asked if I believe in Go(o)d,
And hellfire for the ways that man hath trod;
Should we ask a friend to blur his mind
With things that cannot be defined?

It hath been said that Good made man,
Can I say yes? I ask, who can?
Then who is Good? Must I ask my mind?
And what is Good? Hath he been defined?

Did Good plan the ways that man hath trod?
Did Good make the winds? Then what is Good?
Hath Good walked the ways that spirits trod?
Then why try to make out Good.

Man makes his Good as his fancies rise;
Then plants his Good beyond the skies.
These are the ways that man hath trod;
Now look out for another, the Liberal's God.

E. W. CRESSEY.

DETROIT, MICH, Feb. 16, 1885.

MR. EDITOR: I hav just been reading the report of the Liberal Club meeting and J. B. Gardner's lecture upon liquor as an unmitigated devil, with Dr. Lambert's remarks and statistics, and wish to doubt very strongly the foundations and conclusions of both. Mr. Gardner goes back in history to show that liquor was an evil thousands of years ago. But the same history may be cited to amply prove that the great majority of people were *slaves*—debt slaves—and the saying is recorded that it was well to giv liquor to some that they might forget their trials and hardships. A strong illustration of all past time, so far as history goes, may be found in Mexican peon or debt slavery, and I believe that *debt* is *the* unmitigated devil behind and underneath all causes of drunkenness. I earnestly recommend the editor, Mr. Gardner, Dr. Lambert, and T. B. Wakeman to obtain and read "Eagle Pass," a book written by Lord Montgomery, and published by Putnam in 1852. It is very strange to think how blind the whole people and press of this country and all others are upon the damnable *debt slavery* that covers the earth even as the water covers the sea, as the Bible folks used to say. The very fact often stated that one per cent of interest would in one hundred years change the ownership of all the wealth of a nation, ought to strike every thinking person and show them the ridiculous nonsense of trying *any other* reform while the money-lenders and bankers are allowed to control and contract the amount of money the people shall hav to use, so as to compel them to borrow bankers' debts and pay from three per cent to five hunred per cent (by re-issuing).

All men and women who honestly earn their own living can certify that debt is the worst form of slavery on earth. In fact, there is no slavery where there is no debt, and it is strange that some of our great reformers do not seem to look at want of money as the "great unmitigated devil" beyond all that ever existed. I sincerely hope friend Macdonald will read "Eagle Pass" soon, and learn that the poorer classes of Mexico must sell themselvs into slavery for the privileges of marriage, baptism, and burial, the marriage fee being from twenty to twenty-seven dollars, while a debt of two or three dollars often puts a man or woman in slavery for life. Last week the papers gave the description of a conference on an island in the Rio Grande at Eagle Pass, while a small army of the friends of each were ready armed on each shore to keep order. After twenty years of swiftly and enormously increasing debt on the people of this country, and hundreds of years in Mexico, need anyone to wonder at the crime, vice, poverty, misery, pauperism, and prostitution? Is it strange that our masters are building prisons, jails, and workhouses to put us into, with more than thirty billions of debt drawing interest from labor, drawing all the produce from the land and labor into towns and cities, piling it up in vast structures of stone, brick, iron, and wood, where it is buried, dead to the people, while they must still forever pay more than they can earn as interest upon the cost or value? I say that so long as there is not money enough to put the people out of debt and keep them so we cannot be a free people. And no person can giv a single reason why there should not be sufficient money—not bankers' debts—to do all the business without one dollar of debt, except that bankers may count debts as money, compel the people to pay interest to them, and get rich on the interest of what they owe. When there is money enough in circulation to do all business transactions without debt, there will be no drunkards, gamblers, thieves, pawn-shops, nor churches, prisons, jails, workhouses, nor prostitutes.

It never has been tried, and I fearlessly prophesy that no reform will ever succeed until it is. No nation has ever yet been free simply because they allowed the money-sharks to issue their debts, call it money, and compel the people to borrow their debts and pay them interest over and over hundreds of times, and yet do nearly all the business upon debt and credit, promising to pay principal and interest some time, and always failing. Are we forever to be fools and slaves? J. H. WOOD.

PROVIDENCE, R. I., Feb. 18, 285.

MR. EDITOR: Inclosed please find money, with directions as to the disposal of the same; also petition for state secularization, with names attached. The ANNUAL and postal came all right. You wish to know if I wish my paper stopped. As I am paid up to May, and as I shall probably send you more money before that time, you may consider yourself answered. In many respects I like your paper the best of all Liberal papers, but I fear sometimes that you will, like its former editor, finally bring up within the fold of that semi-religious society commonly called Spiritualism.

Now, I like Spiritualists in general, because they are Liberal in sentiment, but they hav several good journals devoted to their cause, so please giv us in THE TRUTH SEEKER a good unbiased Liberal paper, pure and unadulterated. I can well conceive how a person of some religious society could let himself down easy from orthodoxy to Spiritualism, as they like to cling to the idea of a future life, but it is impossible for me to imagin to what a state of mind it is necessary for a once avowed Materialist to bring himself in order to take in that belief upon such flimsy evidence as they offer.

Spiritualism is only a rehash of the old superstitious idea of attributing to the ghosts or spirits all phenomena not easily understood. Although I hav never seen any of the remarkable mediums, I am willing to admit that, outside of the ninety per cent of humbuggery indulged in by the so-called mediums without one word of condemnation from Spiritualists in general, there may be some phenomena that cannot readily be explained; but does that prove that man has any other than a materialistic existence after death? Primitiv man was filled with awe as he heard the distant thunder, and quaked with fear at the lightning's flash, for he thought the gods or spirits were angry with him. The Christian, when he sees the rainbow in the heavens, draws great consolation from the sight, for has not his God said that when that was seen it was a sign that he will not again drown the world? This world has existed thousands, if not millions of years, but still it is but a few years since that we hav had what may be called a correct explanation of the above phenomena; but now every schoolboy can explain the fundamental principles of the thunder, lightning, and rainbow, and we in this enlightened age look back upon the ancients as fools for ever entertaining such an absurd notion that they were caused by the gods.

A man may be placed in a cabinet and be tied to a chair; when the cabinet is again opened, the man may hav his vest on inside out—but does that prove that we hav an existence after the breath has left our bodies? Or the same person may be tied and left in the cabinet, and while he is in there a person other than the spectators in the room may in the indistinct light be seen to wander around the room. It may be a young woman—as it is in most cases—and she may come among the spectators, sit upon the laps of the gentlemen, hug and kiss them, and then gently and gracefully glide away. Now, is that positiv proof that we shall be permitted to return upon this mundane sphere and amuse people in a darkened room by throwing musical instruments and chairs around the room, and thereby add fresh testimony to the correctness of a belief in Spiritualism?

These tricks I mention may be old, as I am not very well

posted in the new ones, and may appear ridiculous to believers, but they were once believed in and looked upon as conclusiv evidence to substantiate a belief in Spiritualism as any that are performed at present. We are called upon by Spiritualists to explain that these tricks are not performed by spirits. It would really seem as though it should be their business to prove that they are performed by spirits. Giv science time, friend Spiritualists, and I will assure you that an explanation will be given that will make you appear in the eyes of future generations as silly as you now think the ancients were in their explanations of other natural phenomena.

Without wishing to rob Mr. Winter of his appellation, I beg leave to sign myself L. L. NORTHUP, Materialist.

MOUND CITY, MINN., Feb. 17, 1885.

MR. EDITOR: I hav been a reader of your paper about six years, and during all that time I hav never given you any "taffy;" but I am going to say now that THE TRUTH SEEKER ANNUAL for '85 beats all. I would not sell mine for five dollars, only that I know I could get another. I wish to say, further, that, with the addition of the "Children's Corner," THE TRUTH SEEKER is the best family paper I hav ever had in the house.

And now, with your permission, I would like to mention another subject. The Spiritualists, all of them that mention the matter, tell us that Friend Winter's effusions contain no arguments, and are not worth answering (and really I think they are considerably more than half right). But why in heaven's name do they each and every one sit immediately down and answer him in a long letter to THE TRUTH SEEKER?

It is getting monotonous, and when of them says, in substance, that Ingersoll and Watts hav not yet evoluted up to the plane of the great mass of Spiritualists, it makes me tired.

Perhaps I am cross. Anyway, I am yours for the truth,

A. W. SHUCK, M.D.

COLUMBUS, KAN., Feb. 12, 285.

MR. EDITOR: God and science are incongruous, and badly mixed in our public schools. Church and state co-operate and reciprocate in our free schools.

I was lately on a visit to Baxter Springs, and Brother H. Crum (who has been a good patron of THE TRUTH SEEKER) and I visited the public school, which has five teachers for the white, and two for the colored pupils, all in one building.

The principal is a genial man, and treated me very courteously, but, like many others, is vainly trying to make the facts, laws, and forces of science, as taught in the text-books, to agree with the orthodox God and Bible. The program for the day begins with singing orthodox hymns, and praying to the unknown God. While the class in history were alluding to the many gods of the ancients, the second principal asked the class why we came to hav one god. A sharp young lady said: "Because they had so many gods they could not keep track of them." It came to me that the exchange had not made the labor of "keeping track" any less. I told the principal that all human history was but the product of the human organism, but he would not admit it, for it was the death-blow to his theology.

Professor Youmans, of Liberal, was there, and had classes in music and elocution in the school, and, although an Infidel, the sectarians were highly pleased with him. Brother Crum and I went on Sunday evening to the Methodist church to hear the principal of the school preach. Professor Youmans led the choir. While, during prayer, all around us kneeled, we three Infidels sat upright, like Mordecai, the Jew, at the king's gate.

The preacher gave us quite a scientific discourse about matter and force, and gave many facts and truths, but could not see how matter and force could produce all the effects we see and experience. So he made it all plain (?) and satisfactory (?) by hitching God to matter and force, and then it was as clear as mud.

Well, the world's a great baby, and must hav its playthings, gods, devils, spooks, and, worst of all, blind and selfish preachers. But science will slowly and surely disperse the gods and the God. J. H. COOK.

ANIMAS CITY, COL., Feb. 13, 285.

MR. EDITOR: We need a good lecturer. There never was one here. The population of Animas City and Durango, which are only two miles apart, is about two thousand. There are four or five churches, and quite a number of Liberals. The people are hard up, in so much that I don't think it would hardly pay to come here unless they had other business, or on their way to some other place. Nevertheless, we would like very much to hav a bombshell thrown into this camp. There is another suggestion that I would like to make, and that is, I think the Liberal platform should be published in all the Liberal papers as a standing platform, so that we can show to the bigots at any time what we believe. And another thing, I want the United States history written by the Liberals, with the name of Thomas Paine in it. I will take a copy. Respectfully. E. KEITH.

LONG LAKE, MINN., Feb. 17, 285.

MR. EDITOR: Please find inclosed two dollars, and send me the TRUTH SEEKER ANNUAL for 1885, and the picture of Mr. Bennett's monument; the balance apply to my credit on THE TRUTH SEEKER.

Times are hard here, and prices of farm produce low; otherwise I might send you an occasional subscriber, as I used to. Wheat sells here at from fifty to seventy cents per bushel, and yet flour is no cheaper than in former years. If the low price of wheat gave us cheaper bread, poor people would gain if the farmers should lose, but such is not the case. "The millers' ring," as that monopoly is called here, regulate the price of wheat and flour. The money power, that is, the bankers, railroad companies, owners of coal and iron mines, land-thieves, and other monopolists, are running our government. Majorities are bought to defeat any measure or bill offered in the interest of the farmer and laborer. Witness the Henepin Canal scheme, last session of Congress. Class legislation is making the rich richer and the poor poorer with ever-accelerating pace, bringing to our republic the hateful landlord and tenant system that has obtained in England for centuries. I only write once a year for your paper, and never before on politics. W. ARCHIBALD.

TONTOGANY, O., Feb. 17, 1885.

MR. EDITOR: Did I not tell you I would pay you for THE TRUTH SEEKER that you hav been trusting me with? Inclosed please find pay for this year and next; also four new subscribers and the pay, and one dollar for six "Bible Morals," and twenty-five cents for TRUTH SEEKER ANNUAL for 1885. As soon as you publish "Facts and Fallacies," by Charles Reynolds, I want some of them.

To giv you an idea of the hard times I will say that I hav to furnish all the money for all these subscribers. One is a physician, the others well-to-do farmers. One owns one hundred and forty acres of good land. Our taxes are almost unendurable and take all our spare money. I think I can get some more subscribers soon. M. BROWN.

P.S.—The preacher that I mentioned in my last who was preparing a sermon on the resurrection of Jesus when I handed him the "Resurrection of Jesus," by Mr. Bell, dropped that subject and took up another. M. B.

MURRAY, O., Feb. 15, 285.

MR. EDITOR: Inclosed find $2, which please apply as per direction. I am still well pleased with THE TRUTH SEEKER, and would like to see more of such papers as that, the *Freethinkers' Magazine*, the *Independent Pulpil*, the *Iron-Clad Age*, &c., scattered throughout the land, not the United States alone, but the whole reading world; also such papers as *Liberty*, *The Alarm*, &c., for they are papers calculated to set the people to thinking, and when the masses once get to investigating and find out the tricks and fraud of priestcraft and statescraft, they will then, and not till then, see that it is their duty—their individual duty—to assist to the best of each one's ability in liberating the world from the shackles of slavery—both the slavery of a superstitious religion and the slavery of cunning politicians.

What we want is liberty. Can we hav liberty while the minds of the masses are polluted by the teachings of the Bible? Can we hav liberty while existing law is so discriminating? While one can steal a thousand and be complimented and another steal a loaf of bread and be imprisoned? In fine, while existing law enables one to become a millionaire while thousands are languishing in poverty, starving for the common necessaries of life? D. E. LEWIS.

GARDEN HOME, OR., Feb. 6, 1885.

MR. EDITOR: I hav read a few copies of THE TRUTH SEEKER, and I hav noticed that you are always ready and willing to giv your readers information on religious subjects. Now, there is a little matter I would like to be enlightened on, and as I am not ashamed to show my ignorance by asking questions, I thought I would write to you and ask a few. If you cannot answer them perhaps some of your Christian readers can. There are three families living near who belong to the United church and are sanctified and belong to the holiness band, but they hav had some trouble among them. They had a war some time ago, but the preacher acted as peacemaker (blessed are the peacemakers), and they agreed to bury the hatchet. But the hatchet would not stay buried, and now the quarrel has taken a fresh start. Every one of them will get up in class meeting and tell us that the love of God is shed abroad in their hearts, and one lady generally has something to say about the filling powers of the holy ghost (the holy ghost is fond of the sisters). Now, what I want to know is this: How is it possible for men who are children of the same mother, and who claim to be so far advanced in the Christian life that they have lost all desire to do anything wrong; they are sanctified, pure, and holy—I hav heard some of them say in class-meeting that they were whiter than snow; that their sins were all washed away—now, how can people who are so far advanced in holiness liv at enmity with each other? Two weeks ago there was preaching at the schoolhouse and two of the saints occupied one of the back seats; they used to sit in the front before they had their war.

The most curious part of the whole business is the fact that they can all get up in class-meeting and tell us about the love of God and the forgivness of sin, when we hav all heard that they are at enmity with each other.

Now, Mr. Editor, if you can explain this matter to me I will be very much obliged to you. If they hav any more trouble I will publish the names of all parties concerned in it. I am not in favor of war of any kind, and will do what I can to prevent it. Respectfully yours, SAMUEL M. KELSO.

WANSHIP, UTAH, Feb. 18, 285.

MR. EDITOR: I loaned a Bible-reading friend Kelso's "Bible Analyzed," and begged him as personal favor to read it. In about two months I asked him how he was getting along with it. He answered, "Not at all; he ridicules things I hold sacred, and I cannot read it." He then handed me a book—I suppose to answer Kelso—entitled "Nelson on Infidelity; or, The Cause and Cure of Infidelity."

Now, Colonel Kelso proves the utter impossibility and absurdity of the events recorded in the Bible, and the Rev. Nelson givs the cause of Infidelity as "man's depraved nature, and the lack of knowledge connected with the transaction of the garden and the forbidden fruit."

Oh! that God had kept his depravity-producing tree in some other garden, or that he had instructed Mother Eve to hav partaken of the tree of knowledge, so she would hav known better than commit an act that has condemned billions to "total depravity," and necessitated the cruel murder of God's only begotten son. A human judge would hav taken into consideration her inexperience (being just made), and the fact that she was subjected to the wiles of a cunning, smooth-talking person, who must hav been created for the express purpose of persuading her to eat, so he would hav an excuse to damn so many of us.

I do not accept this total-depravity theory. In fact, it requires a depraved person to believe that a just God would provide a horrible, eternal torture, and a curse that we cannot avoid, for so torturing the most of his creatures.

But the cure he (the Infidel-curer) prescribes, I think, is infallible. He says, to effect a sure cure read carefully the following books: "Evidences of Christianity," by Grotius; Paley's, Locke's, Addison's, Campbell's, Sherlock's, Lyttleton's, Douglass', Leslie's, Lardner's Porten's, Beattie's, Soame Jenyn's, Jones's, and Burnett's evidences of Christianity, Alexander's "Evidences," Faber's "Difficulties of Infidelity," Newton on "Prophecy," Stackhouse's "History of the Bible," Scott's "Family Bible," Horne's "Introduction," vol. i, Watson's "Apology," "Jew's Letters to Voltaire," Prideaux's "Connection," "Horea Paulinæ," Paley's "Natural Theology," Shuckford's "Connection," and some others. And says he, "If you do not thoroughly understand them, read them all over again." Now, if these books are anything like Nelson's "Cure," if read, I am certain they will cure, or what is just the same, it will deprive you of your reason, in which state you could understand all the meaningless jargon, impossible fables, unscientific, false theories, and the unjust ideas commanded by the scripture.

You would surely hav to renounce your reason to pretend to understand that a beast with seven heads and ten horns and a woman with child can mean, as Nelson says, the Roman empire and ten kings. What use to attempt to reason with those that will contort words to mean anything they want said? Did ram's horn mean a Krupp gun? and the 'ites God could not whip mean that El Mahdi got Khartoum?

Yours truly, WM. REYNOLDS.

BAY CITY, MICH., Feb. 10, 1885.

MR. EDITOR: In the letter of H. P. Stone in THE TRUTH SEEKER of Feb. 7th he wishes some one to explain why there is so little of the missionary spirit manifested among people who hav outgrown orthodoxy and evoluted into Agnosticism. A man would be very silly, indeed, to go about the world, continually blowing a horn and trying to work off a stock of Agnostic fish. As the very name suggests that he knows nothing at all of the goods he offers, he should rather be satisfied to occasionally extend a quiet helping hand to his neighbor, to assist him on the pathway of knowledge, and use his best endeavors to disseminate an education that shall by all means embrace as much of the arts and sciences as possible; for just in proportion as a person atttains to that knowledge, just in that proportion does that individual commence to lose faith in those old and "blessed truths" contained in the Bible; and after vainly trying, like some of our eminent divines of the present day, to swallow Moses and Darwin both at one meal, he generally finds at last that "he has bit off more than he can chaw," that the Bible and science will not harmonize, and that one or the other must be given up. There are some instances on record where it has been the latter, but they are so few that they are not worth speaking of. When once a person outgrows Christianity he is not liable again to return to it. But we must admit that there is no other way to make the people outgrow superstition except through the medium of well-directed education in the common schools. The charge made by the Catholics that the common schools make nothing but Infidels is logically true, and it now only lacks the total banishment of the Bible from the public schools to see our fondest hopes realized, and we could exclaim, in the language of a certain mythical individual, that "even this generation shall not pass away before all things shall be changed!" That is the last link that binds Christianity to the common schools, and one that I hope to become an important factor in helping to sever, in accordance with a promis I made to the society in New York, as I hav a child there now in the public school. I know of no other way of emancipation for humanity except by education; for, even though we may not be able to formulate a belief of our own, it requires education to giv an intelligent reason for disbelieving the religion of some other person. I shall never forget the bombshell that was pitched into the Christian camp by an old man who was engaged to deliver a lecture on astronomy for the benefit of a Sunday-school in western New York. After giving an interesting lecture on the stars he wound up by telling them that the telescope was one of the greatest factors in the advancement of civilization, that the very first one that was ever pointed at the stars knocked the bottom out of heaven, and drove the New Jerusalem so far back into space that up to the present day it would be a very brave person indeed who would attempt its location.

As Liberals we cannot formulate a creed. As soon as we do that, we degenerate into a sect. As many of us would be called upon to either giv up our honesty or the society, and as we hav already had a taste of that method, it is not at all likely we will try it again soon. The American world is just becoming Liberal. The most orthodox of to-day would either hav been banished or burnt two hundred years ago. Public opinion will no longer submit, in the more intelligent portions of it, to any great pressure on them by the old blasphemy laws; and even though it is less than two years since they were re-enacted in New York, under strong pressure from the Young Men's Christian Association and the clergy, who see their bread constantly falling with the butter side down, there are very few of them who hav sand enough in them to commence prosecutions against violators of the law, knowing full well that they would be hooted out of court in disgrace if they did, notwithstanding the fact that a person can stand on any corner in the city of New York and spot twenty victims every half hour if he is so minded. Truth will triumph in the end through sheer force of advancing evolution, in spite of all opposition, while, on the other hand, quackery of all kinds has at all times to employ a great army of pettifoggers to help tail it up and keep it on its legs; and the more of a humbug it is the louder will its advocates howl. (DR.) H. J. PURDY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Time for Me.

Snowtime, blowtime, earth is bleak and wild;
Icetime, nice time for a merry child.
Round the cheerful fire-stove, oh, how warm are we!
Social songs and words of love—winter-time for me.

Maytime, haytime; earth is fresh and fair;
Shower-time, flower-time; blossoms everywhere.
In the fields and meadows, oh, how blithe are we!
Plucking many a primrose—spring's the time for me.

Suntime, funtime; earth is grand and gay;
Fruit-time, good time; gathering all the day.
In orchard and in garden, oh, how happy we!
Eating nuts and berries then—summer-time for me.

Wheat time, sweet time; earth one harvest home;
Sheaftime, brief time; see the reapers come,
In the golden cornfield, oh, how busy we!
Storing up the precious yield—autumn-time for me.

Lifetime, strifetime; earth a battlefield;
Breathtime, deathtime, when that breath we yield.
Duty-doing every day, oh, how wise are we!
At home, abroad, at work, at play—any time for me.

She was "Losted."

"I'm losted! Could you find me, please?"
Poor little frightened baby!
The wind had tossed her golden fleece,
The stones had scratched her dimpled knees.
I stooped, and lifted her with ease,
And softly whispered, "May be;"

"Tell me your name, my little maid,
I can't find you without it."
"My name is Shiney-eyes," she said,
"Yes, but your last?" She shook her head:
"Up to my house 'ey never said
A single fing about it."

"But, dear," I said, "what is your name?"
"Why, didn't you hear me told you?
Dust Shiney-eyes." A bright thought came:
"Yes, when you're good; but when they blame
You, little one—is't just the same
When mamma has to scold you?"

"My mamma never scolds," she moans,
A little blush ensuing,
"'Cept when I've been a-frowing stones,
And then she says (the culprit owns),
Mehitabel Sapphira Jones,
What has you been a-doing!"

—*Wide Awake.*

Aunt Patty and the Wolves.

A TRUE STORY.—CONCLUDED.

Lone tented tombs, though tenantless,
Where Hope's dead flowers were summerless;
No sign anear nor yet afar,
And on the wind wild dirges are.
No lowland stream nor lighted pane,
While threat'ning clamors rend the plain.
Patty was lost in that ocean of snow,
Rain on her tears deriding her woo,
A coat of mail from head to feet,
As twilight heralds in the sleet;
Armor of ice the cloak on her back,
And wolves abroad are loud on her track.
Gray pencilings in the distance lie
Outline of branches against the sky;
A straggling grove of distant oaks,
Miscalled by careless-spoken folks
"The Barrens"—why never yet was clear,
When embryonic woods were there.

A mission of mercy has that young forest brawn,
When a legion of demons is hunting her down,
Now rising, now falling, as waves of the sea
Where they break on the headland and dash o'er the lea.
Like furies they climb to the crest of the hill,
And down on their haunches a moment are still,
Then gath'ring around her, with soul-thrilling yell,
And bounding in air, like bloodhounds of hell.
Their eyes are meteors, burning and red,
When Polly has swung to a tree overhead,
In a haven of shelter that bare branches made.
Oh! weep for her now, all the mothers who read,
Pity had Patty for the world in its need.
The black fiends are baffled, but leap at the tree,
In their fury they surge as a tempest at sea;
They writhe in their rage, and scramble and scream,
And Patty looks down on the doom of a dream;
Their tongues are ablaze as the lights on the shore—
Can this be the nightmare that mocked her before?
Each grapples with each, and glad would devour
The foe that withholds the prey of the hour.
They struggle and shriek, and fall to the ground
To rend but her shoes as rare morsels found.
Their endless endeavors hav worn them with pain,
A brief respite, then, and the onslaught again.
Renewing the charge with white gleaming teeth,
Their breath twines the night in a hot, steaming wreath.
Eternities writ in that slow-creeping age,
Lines haunted with blood, and her own heart the page.
Not 'till morning arose with its pink and its gray
Did the pack roll in billows of midnight away;
One monster returned—'twas the leader she guessed
That stayed in the vanguard to champion the rest,
More cruel, more fiendish, than all of them there,
Howled farewell defiance on the cold morning air,
His vengeful revilings, his wrath, and his scorn
Then slunk to the dens where no daylight was born.

Patty left the wood her deep soul stirred,
And while her lips could form no word,
The world unveiled its sweeter guise
Of welcome hills, and bluer skies.
The grander plains, and prairies 'round,
Were landscapes laid on newer ground;
And new songs played upon the wild,
Whose rustling winds her steps beguiled.
One thought, one glimpse, then on and on,
The barren highlands past and gone;
And there, as the radiant morning broke
Its flaming sword over elm and oak,
And the linden boughs were all a-shiver,
She neared the banks of a narrow river.

Shuttles of sunlight to and fro,
Amber threads in a loom of snow,
Network of gold draping the trees,
And needles of frost flew in the breeze.
Oft in the glow of summer's green,
And bluebells painting the hazel screen,
And sweet wild roses, red and white,
Filled dewy cups in the early light,
And morn with the waking earth was wed;
But never yet had a sunrise shed
Such peaceful rest in her tired heart
And tender tears to her glad eyes start.
As many an erring child to-day,
Her heart was right and her feet astray.
Though weary miles her home beyond,
She knows the ford and glassy pond,
The shelving slope and wooded stream,
And rises out of her wandering dream,
Turns to the path o'er the winding hill,
Where the sun-god tapped each window-sill;
Her mother-love, with eager wings,
Fears snow, nor space, nor frosty stings.
As "home, sweet home" comes into view,
She sings the song and the words are new;
But that dread night of pain and prayer,
When almost dragged to the wolf's dark lair,
Not words of mine may paint its power
As drops the blood on a snow-born flower.
Rehearsing its horrors over and o'er,
Where the firelight shone on the oaken floor,
And crimson flames with roar and rout
Chased the gloom from the corners out.
Threads of gold from the chimney's glare
Were laurels laid on her soft gray hair,
And her voice was low as a knell that rung
From a silver bell by the breezes swung,
And children listened, as they ever do,
To an old, old story ever new.
When the night was wild as a storm at sea,
This is the tale that she told to me.

Clearwater, Neb. MARY BAIRD-FINCH.

A Cup of Cold Water.

There is nothing like it under the sun. Man has made all sorts of beverages, but nothing that he has made can compare with clear, cold water. Nothing is so refreshing to the weary traveler as a drink of cold water; no draught so sweet and cooling to the fevered patient; nothing that he longs for so anxiously. It is the one drink that never cloys. Beasts, birds, flowers, trees, the green earth—all seek it readily and greedily.

"Sparkling and bright in its liquid light," it is like the sweet spirit of truth; and as water is important to the health and purity of our bodies, so is truth in its simplicity and light necessary to the strength and well-being of our minds.

Who thinks that he can find peace, comfort, happiness, in beverages that inflame and stupify the brain is most wofully deceived. He is among the happiest of mortals who seeketh not the drink that intoxicates and bewilders, but finds sweet health, content, and satisfaction in a simple cup of cold water.

S. H. W.

Our Puzzle Box.

METAPLASTIC CHARADES.

1.

The *last of it* before *it;* behind, *a rodent small*—
The whole a word
That names *a bird,*
No rodent now at all.

The *last of it* before *it, a little horse* we call;
'Twixt *him* and *it*
A *Bee* has lit
To make honey of it all—
Or rather, to be more complete,
A piece of anything to eat
That's dainty, rich, or sweet.

J. K. P. BAKER.

2.—ENIGMA.

My 1, 4, 3, 8 is something owed.
My 2, 7, 9 is did meet.
My 8, 7, 6 is a number.
My 3, 4, 5, 1 is a crook.
My whole is an Infidel.

A. LAURIE SAILOR.

3.—INVOLVED CHARADE.

Here in a plant of the crow-foot kind,
Whose name is derived from "the wind,"
"*No masculin mortal*" we find;
As over private gates, designed
In letters large enough for the blind,
A "*No Admittance*" is often lined.
But here is English and Latin combined;
To the left is English, bear in mind,
Latin to right, no sex assigned,
And shorter, but else alike defined.

REKAB SEMAJ.

4.—CROSS-WORD.

In hart, not in deer,
In minute, not in year;
In apple, not in plum;
In whisky, not in rum;
In hart, not in deer;
In minute, not in year,
In whisky, not in rum;
In answer, not in sum.

My whole is the hero of a very celebrated poem. BENNY DICTION.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, MARCH. 14, 1885.

1.—Emanation (name, nation).
2.—*Asparagus*—the last five of these eight letters reversed is *s-u-g-a-r;* the first five—*a spar*, less last two—*asp.*
3.—*Hagioscope.*
5.—Tallahassee.

Solver of number 5, Maggie Hoadley.

SOLUTION TO "ESPRIT FORT'S" FARM PROBLEM, TRUTH SEEKER, FEB. 28TH, AND CORRECTION OF HIS OWN ERRONEOUS SOLUTION, MARCH 15TH.

Let x be the side of the solid square farm
Ere the gift of 10 acres had bro't it to harm;
Then $4x$ would fence it with something of odds,
For a side of 10 acres has fenced 40 rods.
$4x$ minus 4 sides of the ten;
Transpose, and $4x$ is 200 again.
Whence x equals 50, and squared is the rods
2,500, just minus the odds,
1,600 he gave to the school,
Leaves him 900 rods, or I am a fool.
And this, by the terms he has given to me,
Is left as a remnant in shape of an E.
5 acres 5-8ths, without any pretense,
Takes the same as the square 10 acres to fence.
And the farm, I will wager of oysters two plates,
Had acres 15 and the fraction 5-8ths.
I only review his solution in song
Because his "child's play" is so palpably wrong.
He confuses himself with quadratic display,
While my child with arithmetic solved it to-day.
Will "Esprit Fort" show us some more of his knack?
For this is by no means a "ha nut to crack."

ISAAC POOL.
Escanaba, Mich.

Correspondence.

CARROLLTON, ILL., March 5, 1885.

DEAR MISS WIXON: I received your kind and welcome letter some time ago, and the reason I hav not answered sooner was I wanted to hav my picture taken, so I could send it to you. I was at St. Louis last week three days, and I saw more there than ever before. I hav finished your story book, and like it ever so much. I saw in one of the "Correspondence" letters a notice of your book "Apples of Gold." I am going to try and get the book, too, for I know that it will be interesting to me. I saw your picture in the TRUTH SEEKER ANNUAL, and I do not think it as good as the one I hav, for I think lots of it, and show it to most everyone I know. Now good-night, and may you liv long to write more beautiful stories.

From your true little friend,

FANNIE DACUS.

ST. THOMAS, ONT., March 9, 1885.

DEAR MISS WIXON: Never having seen in the Children's Corner any letters from this part of Canada, I thought I would write to you. I am a little girl ten years old and go to school; read in the third reader; study grammar, geography, arithmetic, reading, writing, dictation, drawing, and music. I hav four sisters; one is married; she has a little daughter.

I hav never been, and none of us ever go, to Sunday-school or church. We spend our Sundays singing and playing at home, and reading in turns from the Children's Corner, Harper's *Young People*, "Apples of Gold," "Story Hour," the "Darwins," and other good books. We were all greatly pleased with the "Story Hour," its pretty pictures and nice reading, and we thank you kindly for it. My sisters took the "Story Hour" and "Apples of Gold" to read pieces from at an entertainment that is held every Friday afternoon in the public school, and the scholars all liked the stories well. As you see we are having all our books with no superstition, as pa wishes to hav us all like himself, free from superstition. My two elder sisters and myself hav committed to memory, from Children's Corner Feb. 28th, "Guilty or Not Guilty."

I will now close, hoping that the Children's Corner will always continue to be, what it is at present, the most interesting part of THE TRUTH SEEKER. I remain, with love to you,

ANNIE NEILSON.

UTICA, MINN., March 10, 1885.

MY DEAR FRIEND SUSAN H. WIXON: I hav been reading in THE TRUTH SEEKER a few minutes. I read a piece written by F. Burr, entitled, "Why It Rains." I hope that he will write again. My father says that reading like that teaches children something. We hav twenty-five little lambs. My brother Charles has been down to New Orleans to see the World's Exposition. He came home from Dakota at Christmas-time. He had a nice time at New Orleans. I won the prize in school for best spelling, a nice book of poems by Ingelow. Father says I hav done so well in school this winter he will giv me the money to send for your book, "The Story Hour."

From your friend. ALICE W. PEABODY.

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Poetry.

The Vampire.

"Now wicked dreams abuse the curtained sleep."
—*Macbeth.*

I rule the night. When Na'ure nods,
And man hath sunk, supine, to rest;
When Lethe whelms 'neath leaden sleep
Pale thoughts that crowd his careworn breast;

When all is still, save as the wolf's
Fierce hungry howl rings on the air,
Or owlets screech; when lizards creep
From damp Decay's unwholesome lair;

When foul miasmas reek and float
Plague-laden from the pois'nous marsh,
And toward doomed cities ghoul-like glide;
When spotted frogs croak loud and harsh;

When o'er Love's new-made grave the moon
Reveals faint tongues of aural flame,
That shape beneath her ghastly torch
To semblance of that fest'ring frame;

When Murder holds unhallowed tryst,
With all the furies in her train,
Till in his sleep the miser moans,
As prescient of his perilled gain;

When cloaked assassins darkly flit
From arch to arch, and tree to tree,
Unmarked, I spread my bat-like wing,
To hie me swift o'er land and sea!

I love to lap the crimson flood
That courses through the veins of Youth!
What joy to ope those glowing gates
O Life, nor know one pang of ruth!

To watch its tide slow ebb away,
Till o'er the cheek death's hue doth spread!
They lie at morn so strangely fair.
You scarce might deem the worm they'd wed.

What marvel *one* that spring hath found,
From whence eternal youth *I* draw,
Since each new night a victim adds
To those gaunt shadows gone before?

Ho! to my cave! for 'pon the breeze
A fatal freshness heralds day!
Fell's horrors curd my elfin blood!
The dawn draws nigh—away, away!

Boston, Mass. ELLIOTT PRESTON.

The Fear of Death.

Thy name, O Death, hath sent a throb
Of sick'ning pain through many a heart,
But they were not by wisdom taught
That it of nature's plan was part.

To those who read in nature's book
'Tis plain that Death to Birth is brother,
For nowhere in the world we see
That one obtains without the other.

If then these two so near are kin,
Why giv to Birth such welcome grand
And sorrow so for Death, which is
But birth into the other land?

Is it the parting givs the pain?
Or coward fear of unknown woe,
Which ignorant priestcraft points to men
Who walk not in the way they go?

None who go hence come back to tell
What there transpires. Since all things ever
Here turn to good, then who can say
They are not so beyond the river?

If there is one, both good and true,
Whose power extends from shore,
Would he rule here with reason clear,
And lack it there forevermore?

Lancaster, Pa. WALTER P. KING.

The Difficulty at Chicago.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

"For some time past," says Mr. Simpson in his article, "Liberal Mugwumps at Chicago," "the League has not paid expenses." And for some time past, he might hav added, our best members hav remained away from our meetings. For this, of course, there was a reason. Night after night the debate would be on dynamite, no matter what the subject of the lecture, the speakers, some of them members, making our League merely an auxiliary to 54 Lake street, where, Sunday afternoons, might be heard the most radical assent to the extermination of all civilization in any way represented by capital. Monday morning papers would report the names of the speakers, and also report the names of the same speakers as taking part in the debate at the Sunday evening meeting at the League, until our hall received the soubriquet of "Dynamite Hall." Intelligent men and women, good Liberals, who had become members of the League with the understanding that they were identifying themselvs with a society working for the Nine Demands, became tired of this, and the consequence was, as the dynamiters monopolized the hall night after night, without contributing even so much as a nickel, that, as Mr. Simpson says, "the League had not been paying expenses."

When we had a radical theological lecture, a good many more Liberals would attend, and the contributions would be five, six, or seven dollars, instead of two or four.

Our League is the only society in the city where the discussion of radical questions is permitted. There are many labor societies where the labor question in all its phases may be considered, and where no other question would be given a hearing. Those members, then, who were interested in the League work objected very strongly to our society being given up so entirely and persistently to the discussion of questions outside of its legitimate work. Mr. Stevens was requested at various times by these members to secure only Radical lectures, and finally the debates became so disgraceful that a majority of the League members, twenty or more, held a meeting at Mr. Freeman's, and instructed Mr. Stevens to hav no meeting on the Sunday preceding the Paine anniversary, without he could secure a good Liberal lecture. This meeting was held on Thursday night. On Friday night there was a business meeting at the house of Mrs. Hunt (Mrs. Swank's mother). Mr. Stevens informed those present that he had not succeeded in finding a suitable lecturer. Mr. Simpson said that August Spies would lecture, but Mr. Simpson did not inform the lecture committee, a majority of whom were present, that he had already, on his own responsibility, secured Mr. Spies, and had tried to engage the hall, without notifying the lecture committee. Let me here say that the League has never yet dictated to that committee who should or should not lecture. This shows who was trying to be the "pope" against the wish of the majority. Mr. Spies being an Anarchist of the most pronounced type, Mr. Stevens, remembering the instructions he had received from the majority of the old members the night before, objected. Mr. Stevens, Mr. Fraenkel, Mr. Freeman, and Mrs. Freeman were not in favor of having August Spies lecture.

Mr. Simpson, Mrs. Swank, her mother (Mrs. Hunt), and her brother (Mr. Charles Hunt) *were* in favor of August Spies lecturing, and that is the famous majority—Mr. Simpson and the Hunt family—only eight members being present in all. Mr. Freeman then mentioned to Mr. Stevens that he thought only the lecture committee had power to decide. Mr. Stevens left the room, but came back and said that the lecture committee were the proper persons to decide the question. Mrs. Freeman was chairman of that committee.

Mr. Stevens and Mr. Fraenkel voted not to hav August Spies lecture. Mr. Simpson alone voted to hear him, and then, in direct opposition to the will of the majority of that committee, he engaged August Spies, for which he received the censure of twenty-seven members of the League. There was no prejudice against Mr. Spies as an individual. We understood his ability. The objection was only on account of the class of discussion his lecture would be liable to call forth. At Mr. Spies's lecture there were not more than ten members of the League present.

At the attempted impeachment of Mr. Stevens there were ten only who signed it, and half of these not in good standing. On the side sustaining the president, who had only acted in accordance with their wishes, there were twenty-seven members.

I beg Mrs. Swank and Mr. Simpson to remember that the meeting instructing Mr. Stevens to dispense with the lecture was held *before* August Spies's lecture, and *before* the meeting at Mrs. Swank's, and not because "things looked black" for Mr. Stevens, as he asserts. "The membership book was *not* cooked." There was not the least necessity for it. Mr. Stevens's friends were old and tried members of the League. Business meetings of the Chicago League hav never been noted for their numbers, but on the side represented by Mr. Simpson there were only himself, Mrs. Swank, and Mr. Fielden, who had attended them, and Mr. Fielden not more than once or twice this winter. When held at Mrs Swank's house, of course, her mother and brother would attend; not otherwise. Indeed, among that ten there were only Mr. Fielden, Mr. Hinkley, and Mr. Simpson who had not expressed themselvs, again and again, as having no particular sympathy with the theological question, and only two, Mr. Hinkley and Mr. Simpson (and I think I may say only one, Mr. Hinkley), who hav not repeatedly spoken in condemnation of Robert G. Ingersoll. Mr. Stevens has repeatedly defended Ingersoll in the League whenever he has been attacked in the debate. Mrs. Swank has invariably spoken of him bitterly, and always depreciatingly of his work. One of that ten, Mr. Schilling, after their pronounced defeat, withdrew from the League with the remark that "if the League was going to confine its work to the Nine Demands, he could no longer work with it."

Mr. Vickers, a lawyer, and one of the finest speakers, historians, and lecturers in the West, became so disgusted with these dynamiters that he was absent for many months, and returned to assist in purging the League of this obnoxious element. He was delegated to act for the League in renting the hall, and rendered effectiv service by securing entire control of it for the society, whose representative *was* and *is* Mr. Stevens. Mr. Stevens remained at the door for the reason that only members were to be admitted to our business meeting. On the stairs were fifty or more clamoring to enter, Mr. Simpson and others having gone to the different societies and secured members by paying twenty-five cents to come and vote Mr. Stevens out. Among them were men who had never heard of the Nine Demands of Liberalism, having some sort of vague idea, because the League was getting back to its legitimate work, that there was a suppression of free speech. This is not in the least true. No one is denied the floor who complies with our rules, and these are only those governing all decorous debates. In the new by-laws adopted some two weeks ago at a business meeting, at Professor Baumgras's studio, there is one clause which states that anyone indulging in acrimonious personalities shall be denied the floor. This rule will not debar any *lady* or *gentleman* from all the privileges of free discussion. The floor is absolutely free, strangers being given the preference. Mr. Simpson says that it was not a question of dynamite, but of a free platform. Mr. Simpson was the first person who ever made a motion to suppress a free platform, for as member of the lecture committee he offered a motion that Charles S. Griffin, who had become president of the dynamite party, be not allowed on that account to lecture before the League.

Mrs. Swank complains that two vice-presidents were not notified. The first vice-president only is entitled to act as one of the directors. Article VI. of our constitution says: "The officers of the League shall consist of president, vice-president, secretary, financial secretary, and treasurer, and an executiv committee of three members, which, together with the officers, shall constitute a board of directors who shall be intrusted with the general management and control of the League."

Article VII. says: "The officers shall be elected semi-annually at the first regular meetings in May and November, holding office for six months, unless sooner superseded on account of neglect of duty, prolonged absence from the city, sickness or death."

Mr. Stevens could not be charged with a neglect of duty, nor with absence. Neither was he sick or dead. Our constitution does not provide any other reasons for the removal of an officer.

Article VIII. says the standing committees of the League shall be:

Committee on Public Discussions.—This shall arrange for all lectures, essays, debates, or literary entertainments held under the auspices of the League.

Committee on Public Work.—This committee will co-operate with the National League in printing or circulating tracts, pamphlets, or books calculated to forward the objects of the League.

Committee on Finance and Social Affairs.—This committee will provide ways and means to replenish the treasury by collections, soliciting donations, arranging for balls, musical and dramatic entertainments, etc.

The chairman of these committees shall constitute the executiv committee, and the executiv committee and the officers of the League are the board of directors. Section eight of the by-laws says that five members of the board of directors shall constitute a quorum. Five members were present at the meeting of the board at the anniversary referred to by Mrs. Swank as illegal. And Mr. Melrose is the man she accuses Mr. Stevens of having appointed chairman of a committee at a moment's notice, because he could use him. Mr. Melrose had been chairman of that committee for nine months, and was the proper person to act. Mr. Melrose, Mr. Freeman, and Mrs. Freeman sustained the action of the president, and Mr. Frankel voted for the first two motions, and then absented himself because there was enough to pass them satisfactorily. Mrs. Swank was in favor of holding that meeting, but when she found that she was the only one who condemned the president, then she pronounced it unfair. Mr. Simpson took so little interest in the celebration that he was not present, though expected, and the first vice-president was opposed to Mr. Spies lecturing.

There is no inquisitorial committee to examin every applicant for membership. Any person wishing to become a member, givs in his name one week before. This is to prevent the running in of twenty-five-cent members, just for the purpose of voting, as was tried so recently to be done.

The Chicago Liberal League was never in a more flourishing condition than at present, many old members having come back, and many new ones having joined.

And it is not true that the squelched minority were the most intelligent men, and the best speakers in the League, Mr. Swank and Mr. Simpson being the only ones who hav ever lectured for us, and no better debates hav been given than since their absence.

I hav written somewhat at length because I felt that the minority did not understand the situation, for the reason that they persistently throw all the blame of suspending the meeting upon Mr. Stevens. And let me say right here that not a single member who had ever been on our books was refused admitance to our business meeting that Sunday night, whether Mr. Stevens's friends or not, and no member was denied a vote, and among the ten there were several who had no right to vote, not having paid any membership fee for nearly two years. Some paid a quarter, and were permitted to vote in the opposition.

Now, whether the suspending of the Sunday meeting was right or wrong, Mr. Stevens only did what he was requested to do by the majority, and in corroboration of this we, the undersigned, affix our names:

MRS. A. M. FREEMAN, vice-president and chairman of lecture committee.
CHAS. A. FRAENKEL, treasurer.
A. M. FREEMAN, financial secretary.
CLARK M. GIBE.
O. MELROSE, chairman of public works.
Countersigned by authority of the Chicago Liberal League in full meeting assembled, March 10, 1885.

CLARK M. GIBE, sec. *pro tem.*

Malicious Misrepresentations.

A. H. Simpson's screed in THE TRUTH SEEKER of March 7th exhibits such a dog-in-the-manger snarl that it will defeat his purpose, especially when he shows the desperation of his case by attempting to drag into the controversy matters entirely foreign to it. As the League, unsolicited, has seen fit to take up my vindication, I shall merely refer to his personal allusions.

1. "E. A. Stevens, under cover of the Paine celebration, has managed to put a number of the oldest members in a very false light."

I simply quoted the published reports, only adding the resolutions passed by the board of directors, and ratified by the League, giving, with equal impartiality, the statements reflecting against myself.

2. "Not content with getting himself interviewed twice, and himself writing an unfair report of one of our meetings for the *Herald*, and waiting on the *Inter-Ocean* office, until, to use the words of one of the reporters, he had made himself a general nuisance."

Mr. Taylor, city editor *Herald*, says:

"Mr. E. A. Stevens neither wrote a line for our paper, nor asked to be interviewed, in connection with the recent 'dynamite' controversy at the Chicago Liberal League. [Signed] W. A. TAYLOR,
"City Editor Chicago *Herald*."

I never wrote a word for any Chicago paper, nor asked to be interviewed, and will forward you a statement from the *Inter-Ocean* editor, just as soon as he returns to the city.

Went to the *News* to protest against the publication of the unauthorized meeting, and was as much surprised as anyone to find they had given the matter so much attention.

3. "The janitor, armed with a poker, a policeman, and the president, stationed themselvs at the door, and after enough mugwumps had been *permited to enter* to form a majority, the doors were closed and the circus commenced."

If that janitor gets hold of Simpson he will play poker with him, as he very indignantly says:

"FORT DEARBORN HALL, CHICAGO, March 8, 1885.
"The statements by A. H. Simpson that I prevented members from entering the Liberal League Hall, Sunday evening, Feb. 1st, or that I had a poker in my hand, are *absolutely* false.
"[Signed] WM. JOHNSON, Janitor."

The policeman was called up from the street, as those worthies who want everything "done legally" had broken the glass out of the door to force an entrance to the hall before the lights were lit. The policeman stated that he would *not* interfere with anyone going in or out, but would merely preserve order.

4. "Who boasted how he had helped to *expel* what he called the Star Route Liberal from the League."

This will be a piece of information to Liberals, and shows both the malice and ignorance of the writer. At the convention, when Ingersoll withdrew, there was no League here, nor was I a delegate, although invited to serve as proxy, nor did I, nor could I, hav made any such ridiculous statements. Simpson made some *boasts* of what he would do with me—and got left.

But his contemptibleness is shown in his malicious misquotation, pretending to be from my article in *Lucifer* of October last. Being a printer, there is no possible palliation for his misuse of the quotation marks, but proves his deliberate purpose was to falsify.

5. "Who had also written a tirade against the 'cowardly Watts,' who retreated from the party in England when that party was in danger."

I confess to being prejudiced against Watts at that time, but the chief source of that prejudice was Simpson, who, as a recent arrival, professed to know all about the feud between Watts and Bradlaugh, and gave me the impression that his elevation here would be construed as a reflection upon Bradlaugh.

Here is the "tirade," which Mr. Harmon has just sent me from Kansas, and there is no "cowardly Watts," or word about "retreating from the party in England when that party was in danger," in the entire article. What I said was:

"At the previous Congress a resolution of cheer and encouragement was sent Charles Bradlaugh and his brilliant associate. In strange contrast, this 'new deal' Congress elevates to the second place (with the strongest probability that it will be the first) one who, as a seceder from Bradlaugh at a critical period, whose antagonism to the former became so pronounced as to threaten a serious breach in the ranks of British Secularists (until Bradlaugh's attitude was better understood and his course thoroughly vindicated) is scarcely likely to rouse enthusiasm among American Radicals or giv assurance of their faith in Bradlaugh. One of the most severely sarcastic letters of Moncure D. Conway was written deprecating Watts's position at that time. Mr. Watts possesses remarkable ability, and it is to be hoped his course here will not take the drift it did in England."

It is presumed that Mr. Watts can survive such a "tirade." The above statements and evidence form conclusiv proof as to who did the "misrepresenting" which Mrs. Swank professes to deplore, and show that Simpson in this matter has been liberal with everything but the truth.

Mrs. Swank says it was not a question of dynamite and "but one member could be accused of advocating dynamite." Was not Mr. Fielden also a member? This extract from the *Daily News* throws some light on the matter:

"DYNAMITE AS A SAVIOR.

"'Dynamite is a peacemaker,' said Mrs. Swank, at the Socialists' meeting at 54 West Lake street last night. 'It is certainly quick and does not torture its victims to death like the present system does. I see no half-way ground between the present system and the Commune.' Thomas Keegan said it would be easy enough to adjust affairs after the Socialists took possession. 'The first thing we would do,' he said, 'would be to get a suit of clothes and what we wanted and go to work running the machines the next day. The public is listening to us. The best thing to make it listen is the dynamite bomb.'

"'The government which makes laws to help both the rich and the poor helps neither, and ought to get out of the way,' said Samuel Fielden. 'Sooner or later we shall hav to adopt the idea of Communistic Anarchy.' John A. Henry believed that all the Socialists had to do was to convince the capitalists that they (the Socialists) had the power to take what they wanted and they would get it. Mrs. A. R. Parsons said: 'Dynamite is our savior. We don't want a better savior. Let us learn how to make it and then not spare its use.'"

Everybody has had a good laugh about "the most intelligent men and best speakers," etc. I hav no doubt they thought so, and are, of course, entitled to that opinion. No one will ever accuse Simpson of being "climacteric and cumulativ." One night he lectured his friend

Hinckley said: "What does Stevens mean by having Simpson lecture? Does he want to break up the League? I had a half a dozen friends who were coming, but they could not be bored." Mrs. Swank need not be so doleful about "the downfall of the high aims" of the League. Dry your tears; they are quite unnecessary, as the original aims are exactly the same, only we hav determined to stick closer to our text. E. A. STEVENS.

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Gems of Thought.

SCHOOLTEACHERS are needed to giv lessons to the uninformed regarding nature and her laws—men who hav made a thorough study of her phenomena and her principles, and who correctly place her above all priestly claims and pretensions. These men are called scientists, for science is the sum of all demonstrated knowledge, which is acquired by close observation, accura'e tests, and continued study and application. These are the true friends of mankind; these show men what is truth; they point out falsehoods and errors; they prove that everything that takes place is natural; that nothing ever was or ever can be supernatural.—*D. M. Bennett.*

BOOKS! Wondrous is the virtue of a true book, Not like a dead city of stones, yearly crumbling, yearly needing repair; more like a tilled field—but then a spiritual field; like a spiritual tree, let us rather say, it stands from year to year and from age to age (we hav books that already number some hundred and fifty human ages); and yearly commences its new produce of leaves (commentaries, deduction, philosophical, political systems; or were it only sermons, pamphlets, journalistic essays), everyone of which is talismanic and thaumaturgic, for it can persuade men. O thou that art able to write a book, which once in the two centuries or oftener there is a man gifted to do, envy not him whom they name city-builder, and inexpressibly pity him whom they name conqueror or city-burner! Thou, too, art a conqueror and victor; but of the true sect, namely, over the devil; thou, too, hast built what will outlast all marble and metal and be a wonder-bringing city of the mind—a temple and seminary and prophetic mount, whereunto all kindreds of the earth will pilgrim.—*Sartor Resartus.*

HE who thinks that we are to pitch our tent here and hav attained the utmost prospect of reformation, that the mortal glass, wherein we contemplate can show us, till we come to beautiful vision—that man, by this very opinion, declares that he is yet far short of truth.—*Milton's Areopagitica.*

HE is the freeman whom the truth makes free,
And all are slaves beside. There's not a chain
That hellish foes, confederate for his harm,
Can wind around him, but he casts it off
With as much ease as Samson his green withes.
—*Cowper.*

ON parent knees, a naked, new-born child,
Weeping thou sat'st while all around thee smiled.
So liv that, sinking in thy last long sleep,
Calm thou may'st smile, while all around thee weep.
—*From the Persian.*

INSTEAD of a pure question of truth, Christianity has been made a question of sentiment, and the wishes of the heart hav mingled with the exercises of the understanding. Since, however, the inquiry is not about its character but its truth, the philosopher will be careful to separate the exercises of the understanding from the tendencies of the fancy or the heart. He should be prepared to follow the light of evidence, though it may lead him to conclusions the most painful and melancholy. He should train his mind to all the hardihood of abstract and unfeeling intelligence. He should giv up everything to the supremacy of argument, and be able to renounce, without a sigh, all the tenderest prepossessions of infancy the moment that truth demands of him the sacrifice.—*Dr. Thomas Chalmers.*

TRUTH ought to be the object of every man; for without truth there can be no real happiness to a thoughtful mind, nor any assurance of happiness hereafter. It is the duty of every man to obtain all the knowledge he can, and then make the best use of it.—*Paine's Age of Reason.*

THOSE who, though they hav a very good opinion of philosophy, still think that it should be followed only in a moderate degree, require a temperance which is very difficult in a thing which, when once it has the reins given it, cannot be checked or repressed; so that I almost think those men more reasonable who forbid us to apply ourselvs to philosophy at all than they who fix a limit to things which are in their nature boundless, and who require moderation in a thing which is excellent exactly in proportion to its intensity. For if it be possible that men should arrive at wisdom, it should not only be acquired but also enjoyed by use. Or if this be difficult, still there is no limit to the search after truth till you hav it, and to grow weary in the search is base indeed when what you are searching for is so glorious and so divine.—*Cicero.*

THE devout philosopher, trained to the investigation of universal system—the serene astronomer, fresh from the study of the changeless laws which govern innumerable worlds—shrinks from the monstrous irrationality of asking the grand architect and governor of all to work a miracle in his behalf—to interfere, for the sake of *his* convenience, or *his* plans, with the sublime order conceived by the Ancient of Days, in the far eternity of the past; for what is "a special providence" but an interference with established laws? And what is such interference but a miracle?—*W. R. Greg.*

THEY take very unprofitable pains who endeavor to persuade men that they are obliged wholly to despise this world and all that is in it, even whilst they themselvs liv here. God hath not taken all that pains in forming and framing and furnishing and adorning the world, that they who were made by him to liv in it should despise it; it will be enough if they do not love it so immoderately as to prefer it before him who made it; nor shall we endeavor to extend the notions of the Stoic philosophers, and stretch them further by the help of Christian precepts, to the extinguishing all those affections and passions which are, and will always be, inseparable from human nature. As long as the world lasts, and honor and virtue and industry hav reputation in the world, there will be ambition and emulation and appetite in the best and most accomplished men in it; if there should not be, more barbarity and vice and wickedness would cover every nation of the world than it yet suffers under.—*Lord Clarendon's Essay on Happiness.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

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Odds and Ends.

"ME FIND," tellingly remarks an editor, whose compositors hav struck, "tyAt Me caN Gat oxt owr pepor withant thn aid of af ony of thase besky onlun combosutors." There is nothing better in this world than self-reliance.

STRANGER (to Chicago citizen): I hear that one of your prominent divines has said that Chicago is a religious city, containing a breadth and sweetness of the Christian faith not common upon earth. Chicago citizen (indignantly): You shouldn't believe all you hear about Chicago. That minister must be a crank.

MRS KILGRAIN PIDGEON, of Austin, is very conscientious in the discharge of her religious duties. Yesterday, at breakfast, Mr. Pidgeon, who was reading the morning paper, remarked: "That was a horrible affair in Paris. Day before yesterday a lion tamer was eaten up by the lions." "W-h-a-t!" exclaimed Mrs. Pidgeon. "In Lent?"

A PRETTY rough story on somebody is told of a short but spirited conversation taking place between a prominent Presbyterian citizen and a Catholic priest, both residents of this city. The p. c. was passing the Catholic church while the vestibule was being put through a course of renovation. "Pretty dirty water. Was it made so by the washing away of sins?" smilingly inquired the p. c. "Yes," answered the priest, "I hav just baptized two Presbyterian ministers." Exit p. c.

LAST week the tired editor, after laboring hard in the vinyard, concluded that he would go out among the brethren. While down in the Dry Fork neighborhood we preached at Ebenezer, and accompanied Brother Sam Hayfoot home to dinner. There were several of the brethren present, and among them we were pleased to notice old Brother Shopwell. He is an old servant of the Lord, and had the small-pox kept out of the way we think that his countenance would hav escaped a great wrong. Sister Hayfoot, kind reader, knows how to get up a good dinner. She has our idea of cooking cabbage, for, like us, she thinks that they should be boiled until all their brittleness melts into the everlasting pot. After having served the inner man we again assembled in the sitting-room, where Sister Stovepall favored us with a hymn and seventy-five cents, for which she wanted six months' subscription. One dollar would hav struck us with a little more warmth, but in these days of sin and hard times a half loaf is better than a Boston cracker. Brother Smithfield, a good old soul as ever lived, declares that he will take the paper when he sells his red steer. Gentle reader, do you know of any one who wants to buy a steer?—*Arkansas Traveler.*

THE BABY OF THE FUTURE.

NURSE.—How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!

BABY (*coldly*).—How does the little bee do this?
Why, by an impulse blind;
Cease, then, to praise good works of such
An automatic kind.

NURSE.—Let dogs delight to bark and bite,
For heaven hath made them so;
Let bears and lions growl and fight,
For 'tis their nature to.

BABY (*ironically*).—Indeed! A brutal nature, then,
Excuses brutal ways.
Unthinking girl! you little know
The problems that you raise.

NURSE (*continuing*).—But, children, you should never let
Your angry passions rise;
Your little hands were never made
To tear each other's eyes.

BABY (*contemptuously*).—Not made to tear! Well, what of that?
No more, at first, were claws.
All comes by adaptation, fool!
No need of Final Cause
And if we use the hands to tear,
Just as the nose to smell,
Ere many ages have gone by
They'll do it very well.

NURSE.—Tom, Tom, the Piper's son,
Stole a pig, and away he run!

BABY (*reproachfully*).—Come, come! Away he "run!"
Grammar condemns what you've just "done."
Should we not read, "The piper's man,
Stole a pig, and away he 'ran?'"

NURSE.—Hush-a-by, baby,
On the tree top;
When the wind blows
The cradle will rock.
When the bough breaks
The cradle will fall;
Down will come baby,
Cradle, and all.

BABY (*slyly*).—This is a truth
So familiar, you see,
As hardly to need
Illustration to me.

NURSE.—Twinkle, twinkle, little star.
How I wonder what you are!

BABY (*pityingly*).—Do you really wonder, Jane?
And to me all seems so plain!
Go downstairs, my girl, and find,
Books that will improve your mind;
And if heavenly bodies then
Still remain beyond your ken,
You had better go and ax
Good Professor Parallax.

NURSE.—Bye, baby-bunting.
Father's gone a-hunting,
All to get a rabbit's skin
To wrap the baby-bunting in.

BABY (*sternly*).—The cruel sport of hunting
To moral sense is stunting;
And since papa's objection
To useful vivisection
Convicts him, as it seems to me,
Of signal inconsistency,
I must, with thanks, decline the skin
For wrapping baby-bunting in.

[*Puts Nurse to bed. Scene closes.*]

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 14. | PUBLISHED WEEKLY. | New York, Saturday, April 4, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

In an address at the Louisville University the late Dr. Yandell is quoted as recommending a habit of cheerfulness: "A wide-spreading, hopeful disposition," he would say, "is your only true umbrella in this vale of tears."

"Accounts of revivals," says the *Independent*, "still fill our exchanges. Their fruits are precious and abundant." As for instance, Mr. Chris Dongel, of Ohio, who was so recently converted from a peaceable citizen into a religious maniac.

The *Baptist Weekly* says: "Joseph Cook is now trying to get Boston ministers to beg him to attack secret societies, that is, he sent petitions to the meetings, saying if the ministers would sign them and back him he would be dreadful brave."

The intolerant sort of people would begin with the extreme heretics, and when they had silenced them they would naturally go to work against the next, until finally the intolerant people would be eating each other up. —*Galveston News.*

The Rev. Mr. Pentecost, of this city, took Colonel Ingersoll for his text last Sunday. He said, among other things, that the colonel "once belonged to the Liberal League." The amount of information with which the critics of Freethought arm themselvs is surprising. It is a wonder where they get it all.

Bishop McQuaid, of Rochester, has ordered that hereafter in his diocese none but Roman Catholics and actual communicants shall sing in the choirs. He says: "How revolting it is for the congregation to hear the voice of one who does not believe in what he or she is singing. It is mockery, instead of worship." It would be well also, perhaps, to inquire as to the religious soundness of the men who manufactured the organs, as well as of their ancestors. There is no doubt that the Almighty is very particular about these things.

The Catholic citizens hav petitioned the Mercer county courts, asking that the school directors of Sharpsville, Pa., be restrained from allowing the use of the Bible in the public schools. The petitioners claim that the service is offensiv to all members of the Catholic church, and calculated to injure their children by inculcating erroneous views. The question is agitating the whole county, as it is the first time that it has been carried into the courts in the history of the state. It is the intention of the defeated side to take it to the Supreme Court.

At Winnebah, on the west coast of Africa, the people are always hungry, more or less, and the only way it can be accounted for is that the missionaries hav full control of the place. The nativs had a square meal, recently, though, and the missionaries came pretty near giving up in disgust. Some of the people got to discussing religion, and a quarrel arose which ended in a riot. When the riot was over it was found that several of the nativs had been killed. The bodies were seized upon by the people, and a grand feast was immediately prepared. The missionaries were invited to partake of some of the human steak, but respectfully declined.—*Peck's Sun.*

The subscription for the relief of Charles Newdegate, Mr. Bradlaugh's persistent persecutor, has been closed. Some $2,217.22 were collected, but the cost to Mr. Newdegate reached about $10,000. Newdegate's animosity to Mr. Bradlaugh is explained by the fact that he is a great sufferer from fits, falling down in them at unexpected times. Last August he was prostrated in the lobby of the House of Commons, of which he is a member. On hearing of the incident, Mr. Bradlaugh is said to hav exclaimed, "What! another drunk!" This remark intensified a hatred that had long existed between the two men, and Mr. Newdegate sought revenge by suing Mr. Bradlaugh to compel him to pay the statutory penalty for taking his seat as a member of the House without having taken the prescribed oath. The suit failed. Mr. Newdegate's friends sent the hat around, appealing to everybody for help, with the result seen.

The Salvation Army abduction cases show very plainly what temptations young girls are subjected to in the midst of religious revivals, with the sequence of unhealthy excitement in which both sexes commingle. Talk about the immoral tendencies of the rinks, they are nothing to the religious "Love Feasts" of the Methodists.—*Skater's Gazette.*

The first page of The Truth Seeker is occupied with an object-lesson for those who favor the "Freedom of Worship" bill before the legislature in New York. It impresses more forcibly than words the position that Catholicism is assuming in this country, and should open the eyes of legislators if they are not too corrupt to care what they do.—*Missouri Liberal.*

The territory of Dakota, says the Fargo *Argus*, pays more revenue to the post-office department than any one of thirty-two states of the Union, and has a population as large as Nebraska or Connecticut, and nearly twice as large as Vermont and Florida. It boast 2,500 miles of railway, 2,000 school-houses, and 275 newspapers, or more periodicals than any New England state except Massachusetts.

Thomas Judson Cluverius is now in jail in Richmond, Va., charged with having caused the death of a young lady by throwing her into the reservoir. His piety is phenomenal. On rising mornings he spends considerable time in prayer and other devotional exercises. In King William county, his home, he was an earnest Baptist, and so fervent in this respect that the community was at first horrified at the bare idea of his being arrested for such a crime. After he was arrested and was being driven to Richmond in a buggy, a policeman sitting on each side of him, he seemed to derive much pleasure from singing to himself the hymn: "On Jordan's stormy banks I stand."

The Hon. John A. Martin, governor of Kansas, makes two very interesting statements in his proclamation which designates April 2d as Arbor Day, when old and young turn out to plant trees. He says that "the state which the pioneers found treeless" and a desert, now bears upon its fertil bosom "more than twenty millions of fruit-trees, and more than two hundred thousand acres of forest-trees, all planted by our own people." And the governor also says: "That there has been an increase in the rainfall in Kansas is fully proved by the statistics of our oldest meteorologists." Every state should establish an Arbor Day, and every citizen should remember that it is a good thing to plant trees on any day in the season.

The St. Paul *Times* alleges this to be the reverie of a church sexton: "Splendid day! We'll hav quite a turn-out. There's nothing like sunshine to draw an audience. It's better than all the popular preachers that ever were born. Oh, there's my memorandum-book; I'd like to hav forgotten it, and if them directions hadn't been attended to, most likely I should hav lost my place. [Takes out a memoranda and reads]: 'By order of Judge R., the woman who squints and eats cardamon seeds is not to be put in the seat in front of him. By order of Squire B., the young man who ogles his daughter and wears plaid pants is to be put somewhere on the other side of the church. By order of the wealthy Miss Prudence Prim, the young men whose clothes smell of cigars and brandy shall be set behind her. The request of Mr. A., mechanic, that strangers be not shown into his pew—to be attended to if convenient.' Quite a chapter, anyhow, But people are beginning to streak in. There's two young women waiting. They are common sort of folks, I guess; gentility don't come quite so early as this. Hav a seat, marm? She says, with a bow, 'If you please, sir.' No matter—politeness is a cheap article; it don't cost nothing. So here goes the two women into one of the back wall pews. Here's two more birds of the same feather; woolen shawls, straw bonnets, and cotton gloves; wall pew second from the door—good enough in all conscience. Ah, there's a bride! Satin, velvet, and white kids; fine broadcloth and white vest. Shall I hav the pleasure of showing yourself and lady some seats? They must hav some first-rate seats, for they are evidently somebodies. What difference there is in folks! Now there's a dressmaker and a schoolmistress, nobodies. Back seats good enough. Two young lawyers—somebodies; I must find a seat in the middle aisle. A broken-down minister, coat rather seedy, cravat rather coarse—nobody—side aisle. Six fashionable boarding-school girls—somebodies—middle aisle, if possible. Rouged cheeks, but a splendid silk cloak, somebody—middle aisle. An apprentice boy, decent-looking, but a nobody—side aisle. Who'll say I aint a judge of human nature? Don't I know who a man is the minute I see him? Now there's one of our seedy-coated old fellows coming. Don't I set him down as a nobody, and won't he be glad to get any kind of a seat? I'll show folks that I understand my business. Hav a seat, sir? . . . Confound my ill luck. Just as I was putting him into one of the poorest seats of the house, along comes Judge R., who, spying him, comes up and says he, 'Ah, how d'ye do, Governor B.? Take a seat with me, sir; my wife will rejoice to meet you.' Shaking hands with the seedy coat, he looked daggers at me, and I'll bet a fourpence I've lost my place. Who'd hav thought the old fellow was an ex-governor?"

Respectable Citizen: "Mr. Policeman, I giv this fellow in charge. Just look at my face. The blackguard struck me without the least provocation, and raised this big lump on my right cheek." Mr. Robert: "Praise the Lord, my dear brother in Christ, and obey his holy word—'Whoso smiteth thee on the one cheek, turn unto him the other also.' Ask him to giv you a lump on the other side." R. C.: "Why, you confounded fool, what do you mean?" Mr. R.: "Ah, my dear friend, say not so. Remember the text, 'Whoso calleth his brother a fool is in danger of hell fire." R. C.: "Oh, hang your texts. I tell you the fellow wanted to rob me. He snatched at my overcoat and nearly got it." Mr. R.: "God be thanked. Sir, your duty is clear, 'If one take from thee thy coat, giv thy cloak also.'" R. C.: "D'ye call yourself a policeman? You're more fit for the Salvation Army. I tell you the fellow is a trained thief. He had his pals with him, and they tried to draw me down that dirty alley." Mr. R.: "Bless his holy name! And why didn't you go? Sir, you should ask them to drag you down another alley—'If one compel thee to go with him a mile, go with him twain.'" R. C.: "Confound you, you idiot. What's your number? I'll report you at the police-office." Mr. R.: "Do sir, and I shall be promoted. Our superintendent is secretary of the Policeman's Christian Association." R. C. "Indeed! So London is to be given over to thieves, is it?" Mr. R.: "Hallellujah! For of such is the kingdom of heaven."—*London Freethinker.*

In a recent issue Blackwood's Magazine thus describes an old-time religious ceremony: "The sufferers at the hands of the Inquisition had been generally peasants accused of witchcraft, Moors, or Jews; but on occasions there was a more remarkable train of prisoners. Nobles and gentleman, ladies of the highest rank, eloquent divines, were among the convicted. The regent took her place under a canopy of state; the multitude gathered round a platform in the middle of the area, on which the inquisitor-general and his train were stationed. The long line of prisoners consisted of 'the black-gowned penitents who were to be reprimanded and set free; those in robes painted with downward pointing flames, who were to suffer fine and imprisonment, and those whose garbs, hideous with fire and fiends, denoted that their bodies were to be burnt for the salvation of their souls.' A sermon was preached, then an oath of faith was administered by an archbishop to the regent and to her nephew, the heir to the throne. A secretary made known to the multitude the terms of this oath; the archbishop blessed their highnesses; and then a crier shouted forth the names, crimes, and sentences of the accused, fifteen of whom were to die. They were executed at once. 'The princess regent of Spain, and the noble knights and dames of Castille, looked on as the flames crept and eaped round the tortured limbs of men who had been their familiar friends and spiritual advisers, of fair and delicate women dragged from splendid homes or from the solitude of the cloister.'"

News of the Week.

A war is in progress between several of the states of central America.

Tom Thumb's widow is to be married on the 6th instant to Count Primo Magri.

The people of New Jersey think of transferring the capital of the state from Trenton to Newark.

The city treasurer of Oswego, N. Y., Thomas Crawford by name, is missing. So is the sum of $26,000.

Dangerous freshets are feared from the thaw which has set in on the upper Hudson in New York state.

There is a good prospect of peace between England and Russia, though both countries profess to be ready to fight.

Strawberries can be purchased in New York at 50 cents per quart. Green peas are worth 60 cents per peck.

The British are not very activ in the Soudan at present. Their reception by the Arabs has not been such as to encourage them.

The Spiritualists in many places began on Sunday, the 29th, to celebrate the thirty-seventh anniversary of modern Spiritualism.

The Chinese forces gained a victory over the French at Langson, in Tonkin, China, last Friday. The French troops retreated with heavy losses.

A New York *Herald* correspondent has canvassed the Assembly of this state and concludes that the majority will vote for the bill giving the Catholics freedom to inflict their worship on the convicts, called the Freedom of Worship bill.

A bill has been passed by the Nevada Assembly imposing a fine of $20 on any person who treats another in a saloon. The bill does not prevent any number of persons from going into a saloon and drinking together, but requires that each man shall pay for his own drink.

Colonel Ingersoll delivered the last of his course of lectures in New York on Sunday evening to one of the largest audiences ever assembled in the Bijou Opera House. His subject was, "What Must We Do to be Saved?" It contained many new points, and was received with great applause.

General Grant is gradually growing weaker. Last Saturday night he was attacked with spasm of the throat and called out that he was surely dying. His physicians were summoned and found the danger imminent, but were able to afford relief. The doctors say that, barring some casuality, the general is not in immediate danger.

The half-breed residents of British America, in the vicinity of Duck Lake, are in rebellion against the government of Canada. They are led by a man named Riel, and hav twice met and defeated the police and volunteer troops sent to subdue them. The insurgents now number 200 or 300, and fears are entertained that they will be joined by the disaffected Indian tribes of the Northwest and make still more serious trouble for the British authorities.

A remarkable story comes from Macon, Georgia. Mrs. Fannie Howard was the widow of James Franklin Howard. After Howard's death, one Sterling came into the neighborhood. The widow, struck by Sterling's resemblance to her late husband, encouraged his advances, which resulted in a wedding; but as soon as the bridal party stepped out into the hallway of the church, while the lady's attention was attracted by some object, she felt her arm deprived of its support, and, looking quickly, observed that she was standing alone; her husband had vanished into a cloud. She came to the conclusion that it was the materialized spirit of her first husband, which, attracted by its strong love for its late mate, clothed itself again in the flesh, and thus presented itself under the name of Sterling. The lady is now a Spiritualist.

Communications.

Talmage Under the Hammer.

When Talmage went down to the New Orleans Exposition to perform the great opening prayer act, he got within speaking distance of his God. It is reasonable to suppose that at the approach of winter God floated down that way in order to enjoy a more salubrious climate.

The smoke arising from the vast amount of beef and mutton which had to be roasted in order to feed the multitude entered his nostrils and made him feel "first-rate," and Talmage was so soft on him that he got promoted. Since he has got another holy star on his shoulder-strap Talmage thinks that he is about equal to God, and has concluded to take matters into his own hands.

God has had so much on his hands, owing to erring ministers, that he has not been able to punish Infidels as they deserve, and matters hav been running at loose ends long enough, and Mr. Talmage is going to hav Infidelity "stopped, and stopped now." Mr. Ingersoll has been turning Mr. Talmage's Great Spoutagligasticus into a "big joke." This will never do. Talmage is wroth, and "Bob Ingersoll" must be suppressed.

Mr. Ingersoll lectured in Brooklyn a few Sundays ago, and got in some good work, and though he assumed no privileges which he would not freely grant to another, and although Mr. Talmage has had him under his great theological hammer, yet somehow it is not satisfactory.

For a man to preach year after year, and then hav all his work kicked over in one lecture by an unregenerate heathen, is a crime so heinous that God will never be able to mete out justice in the case without help from Mr. Talmage.

Talmage is down in the mouth. The people hav lost reverence for the Great Spoutagligasticus. The devil doesn't appear quite as sooty and ugly as he did, and the mercury does not indicate quite as low a temperature in the country where ministers are so anxious to colonize Infidels. In short, Mr. Talmage is in the same fix that the colored man was who bet on the dog-fight—would hav won the money if it hadn't been for the "other dog."

Now, Mr. Talmage, I want to sit down with you and hav a little plain talk in regard to your criticisms on the lecture above referred to, and I wish it distinctly understood that what I am going to say is not in defense of Colonel Ingersoll; he requires nothing of the kind at my hands.

You are pleased to say that "Christianity is the rising sun of our time." Do you draw this conclusion from the great number of bank defaulters and sneak thieves, nearly every one of whom has been a Sabbath-school superintendent, or a member of the Young Men's Christian Association, or in some way connected with the church? Is it because such an undue proportion of Christian ministers are found in the prisons and penitentiaries? Is it because Christianity gave us a thousand years of the most revolting ignorance and degrading superstition that the world ever passed through, when the grandeur of Greece and Rome were exchanged for the reign of a selfish, tyrannical, and bloodthirsty priesthood?

From the fourteenth century we look back through a thousand years of Christian rule, like looking through a desert waste, to the green fields of pagan Greece and Rome which lie beyond. Greece and Rome gleam from the page of history with a brightness as far transcending the Christian ignorance of the dark ages as the light of the sun transcends the light of a glow worm.

And you, Mr. Talmage, are striving with what power has been given you to beat back the men who are bearing aloft the torches to enlighten the minds of men. Welcome the darkness of the bats and the owls, say you, rather than hav the power slip from the hands of a pampered priesthood. Though humanity is trampled in the dust, your great Spoutagligasticus must be glorified. God above humanity, the darkness of ignorance above the light of reason, the priesthood above the masses.

You say, "What the destruction of the sun would be to our planet the destruction of Christianity would be to the world of morals." Was there no morality in the world before the birth of Christ? Are priests and ministers Christians? Hav you read Billings's book on the "Crimes of Preachers?" Hav you read Remsburg's lectures on "Bible Morals" and "False Claims of the Church?"

Did you know that Constantine, the great Mogul of the Christian religion, murdered his own son, and wife, and nephew, and mother-in-law? Did you know that through the past centuries the church of Christ has been adorned with some of the bloodiest monsters and cruel tyrants that ever disgraced the name of civilization? Did you know that the early fathers claimed that they glorified God when they lied in the interest of the church?

Were not the wars of the Crusades, which strewed the country with human bones from the north of Europe to the Holy Land, carried on by Christians? Are not some of the most cruel instruments of torture which the world has ever seen purely Christian inventions?

A Christian minister is as much out of place talking about the morals of the world as a monkey would be in a milliner shop. We hav a man in our neighborhood who was formerly a slave. There are marks on his back, caused by a Christian lash, which he will carry to his grave. He told me the other day that he saw two men bound and whipped until they paid no more attention to a blow of the paddle than blocks of wood. They were carried away limp and insensible. One did not recover in three months, and the other died the same afternoon. Why did your great Spoutagligasticus allow such an outrage upon humanity? Is not slavery a Bible institution? Let us see (Lev. xxv, 46): "And ye shall take them as an inheritance for your children after you to inherit them as a possession. They shall be your bondmen forever." Who can reverence such a God? Talk about blasphemy! I tell you, Mr. Talmage, your heavenly nondescript is a myth.

You represent Mr. Ingersoll as saying, "When we compare our God with men, he is not much of a God." Correct. Now for the proof: "Now therefore behold the Lord hath put a lying spirit into the mouths of all these thy prophets" (1 Kings, xxii, 23). I tell you, Mr. Talmage, a decent man is far above such a God."

"If the prophet hath been deceived when he hath spoken a thing, I the Lord hath deceived that prophet." Is this the basis of Christian morality? Any wonder the early fathers lied for the church? Does a man want to look any farther for a license to lie and deceive? "Their children shall be dashed to pieces before their eyes" (Isa. xiii, 16). "Suffer little children to come unto me." Who can tell which way to take such a God?

> "He dodges in and dodges out,
> And leaves the people still in doubt.
> You cannot tell, to see his track,
> If going south or coming back."

"The fathers shall eat the sons in the midst of them, and the sons shall eat the fathers" (Ezek. v. 10); "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat" (Lev. xxvi, 29). "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat everyone the flesh of their friends" (Jer. xix, 9). "And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters" (Deut. xxviii, 53). Mr. Ingersoll is right. A decent man is just as much above such a God as civilization is above cannibalism. When a God drops below cannibals it is too late in the day to talk about blasphemy. Cannibals do not eat their own children. If God is the author of the above language, I say, with Colonel Ingersoll, "he is not much of a God," and morality founded upon such teaching is nothing to be proud of.

You further represent Colonel Ingersoll as saying: "When Christ was on earth, he was kind and forgiving, but now that he is a God he would send men into everlasting punishment, and that was doubtless the effect of an office." In this country men are voted into office, and in like manner Christ was voted God. This fact no doubt suggested to the mind of Colonel Ingersoll the idea of office. If there had been more Arians, and more of those of Jewish descent, and fewer of those of paganistic proclivities, in the Nicene Council, the vote might hav been different, and then Christ would not hav been God.

You say, "I believe in all kinds of freedom. I believe in driving horses, but not in driving over others." Are you not trying to drive over Colonel Ingersoll, treating him like a criminal, denying him and every other Infidel in the country the right to speak their sentiments? "I believe in the free use of the knife, but not in assassination." Yes, you believe in the free use of the knife when you can stab somebody in the back; but when the keen knife of Ingersoll's logic is applied to your celestial mongrel of a God, part human, part divine, and part holy wind, then you sneak away to your coward corner and cry police.

Yes, you are a great man for freedom, but you would force everybody to bow down before your three-pronged, triple-headed heavenly hydra or holy mule, without reason or regard for the fitness of things. I never yet hav trifled with a reasonable belief in a reasonable God, which many very intelligent men regard as the soul of things.

But this great Spoutagligasticus, whose mercy endureth forever, who yet orders helpless children to be slain by the thousand; who is all powerful and wise, and yet repents of what he has done; who is filled with love, and yet gets mad and swears in his wrath, I regard as only a fit subject for ridicule. Mr. Talmage, take away from your God this barbaric feature, and reduce him to a respectable God, and then respectable men will respect him.

"I believe in the freedom of speech, but not in the freedom of blasphemy." What is blasphemy? How can one blaspheme such a God as I hav described. Suppose you should see a lot of savages kneeling around a block of wood with a Talmagian mouth carved on it, great glaring eyes, and big ears and nose, and daubed with yellow mud, can you tell me how you could blaspheme such a god? Would you like to be punished because you could not venerate such a god?

Your Bible God is just as hideous to me. Hav I not the same right to say so? Should I be punished for expressing my opinion more than you?

"Freedom to do right, but no freedom to do wrong."

But who is to be the judge? The churches are constantly quarreling among themselvs as to what is right and wrong, and turning out ministers for differing in regard to these matters. It used to be right for ministers to get drunk. It used to be right to send little babies to hell. It used to be right to hang witches. It used to be right to lay the lash on the naked back of a helpless woman, and drag her at the tail-end of a cart through the streets. It used to be right to burn heretics, and mutilate and torture them in the most Christian manner—or at least the church said it was right. Yes, you believe in a great deal of that kind of freedom which allows you to hold your hand over a man's mouth when he does not talk as you believe. Freedom to do all the talking yourself. Why did you wish to set the chief of police on Colonel Ingersoll? Did he say anything to injure you personally? If he said anything against your Great Spoutagligasticus, is he so feeble that he could not punish him?

Do you pretend to assume power which God does not exercise? If Colonel Ingersoll said anything against God, is he not able to punish him? Are you to take the work out of God's hands? Allow me to tell you, Mr. Talmage, there are veins to be pricked in this country before your ideas of freedom will be realized.

The humblest individual has the right to criticise the acts of the president, and I hav the same right to criticise your God that I hav to criticise you. The day has gone by when even the gods can stifle the freedom of speech and pen in this country.

On the same page of the paper which reported your sermon on Ingersoll is a picture of the block on which Mary, Queen of Scots, Sir Walter Raleigh, Anne Boleyn, and many others, lost their heads. The headsman's ax is also represented. Could anything be more appropriate? Fit companions for your intolerant spirit—with the headsman's ax in your hands, and clothed with power, you might silence Colonel Ingersoll, but you can never do it in the arena of fair discussion. All through the Christian ages bigots hav given point to their arguments with cold steel, when overreached by reason and common sense.

"You say: "In all states and nations where Christianity has been dominant, woman has been honored. . . Christianity has lifted her up almost to the skies; withdraw that and she will fall down to the level of savagery."

Rome is one of the most Christian cities in the world, and I will bet you a bottle of sacramental wine (of course that is innocent) that there are more degraded women in that city, according to the number of inhabitants, than can be found in any other city on the face of the globe.

But let us see how the women themselvs regard your statement.

At a convention in Massachusetts they resolved "that every form of religion that has breathed upon the earth has degraded woman."

Has Christianity ever put any woman to death by flaying, hanging, drowning, roasting, and boiling? Hav Christians bored out their eyes, poured hot lead in their ears, slit their noses, pulled out their tongues, cropped their ears, and branded them on various parts of the body with hot irons?

It strikes me that I could refer you to instances in history where women were stripped naked, and, with their babes in their arms, made to leap into flames in the name of the Lord.

"Destroy Christianity and you destroy society."

Mr. Talmage, was there no society in ancient Greece, and Rome, and Egypt? Did you never read of any noble and humane men and women before Christ? Is there no society except in Christian countries?

"Take away from men the fear of hell, and there are many men who would soon turn this world into a hell."

Here the beauty of Christianity is made manifest. What a sweet thought to the Christian that the Infidel is to be roasted in hell! God must be a savage, or he is no God for the Christians. A god who would not indorse and carry out their spleen and spite could not get a corporal's guard of Christians to rally around him. If a man is too humane to desire a hell for anybody, why, then, of course, according to the Christian idea, he will begin to raise hell right off. The more barbarous a Christian is, the less he feels in danger of hell himself, and the more he wants to see some one else roasted.

"I hav known men who flaunted their Infidelity in the eyes of the community for years, but when they came to die they shrieked until they could be heard two blocks away, and neighbors had to shut their windows because they could not endure the horror."

It would hav been well if the names of these Infidel

shriekers had been given. It might hav acted as a warning, and been of vast importance to other Infidels. Now, Mr. Talmage, for the name of every Infidel shrieker that you will send to me, I will agree to send you the names of ten Infidels who passed away peacefully and calmly.

I hav no doubt that death is sometimes attended with great pain, but why it should be worse for an Infidel to shriek with pain than it is for a Christian is not apparent. I presume the woman-whippers, and witch-hangers, and heretic-burners all died with some disease which was not painful. Just a Christian's luck.

Some Christians hav a peculiar way of dying. They get jerked from the scaffold right up into the heavenly king-row. Guiteau and hundreds of others hav died that way, all attended by their ministers. All died Christians, and, of course, all died happy.

"The first thing they [the Infidels] will do is to abolish the churches, with their consolations for this life, and their blessed hope for the life to come."

It was said that if Jefferson was elected president, he would burn all the Bibles, and tear down all the churches. The people were mistaken; he was elected, he did not burn the Bibles, and the churches remained intact. If all the people were mistaken about one Infidel, may you not be mistaken about all the rest. But to "destroy the blessed consolations for the life to come!" Oh, how that gravels the kidneys of a Christian!

To turn the gaze of people from heaven to earth, to tell them that they never will sit on a thin cloud and blow a long whistle, to turn their attention to the welfare of the race, will never do. Take away the gods and ghosts, devils and angels, and lift the people above their superstitions, and the minister's occupation is gone; and that is the hell you most dread.

Now, Mr. Talmage, get the views of your congregation of God, heaven, and hell separately. Notwithstanding you hav been instructing them in these matters for years, you will find that no two agree, for the good reason that you had no information to impart to them. Nobody knows anything about these matters, and herein lies the wickedness of your profession. You claim to instruct the people in that which nobody can know anything about. Your congregation hav no definit ideas because you hav none to impart.

Christians generally believe that there is not much hard work to do in heaven, and that it is a comfortable place to stay, and that it is up. They think hell is rather a torrid climate, and that it is down. God is the great Spoutagligasticus whose time is mostly spent in rewarding Christians and punishing Infidels. Everything purely imaginary.

"They [the Infidels] will tear the pictures out of the galleries of Europe—they are Bible pictures."

More Bible pictures will be found in Russia, Spain, Portugal, Italy, and Ireland than in any other countries, and for ignorance, superstition, bigotry, and tyranny they hav no equals among the nations of the earth.

"When they find an angel in marble over a grave they will strike off its wings."

This comes with ill grace from a Christian. How hav the Christians treated the grave of Thomas Paine? If ministers tell the truth, there was so little respect for him that his grave was covered with filth, and the stone which marked his resting-place was defaced and almost demolished.

How long is it since anyone who died outside of the church could be buried in a Christian burying-ground in Spain, Portugal, Italy, or France? In all of these countries holes hav been dug in byplaces and bodies thrown in like dead dogs. In many instances stakes were driven into their graves to indicate that an Infidel or heretic was buried there.

"When they find over a child's grave the words, 'Suffer little children to come unto me,' they will strike them out."

Not so. "Suffer little children to come unto me" is good Infidel doctrin. It is the opposit command that Infidels object to, where God commands the parents to turn cannibals and eat their own children, and commands a lot of bloody monsters to "kill all the males among the little ones." You are looking through the wrong end of the telescope, Mr. Talmage. The chaste, the true, the pure, and the innocent will always find way to the heart of the true Liberal.

"Let Infidelity triumph—faith is dead, self-denial dead, honesty dead, chastity dead; civilization would be driven back into barbarism and the clock of the centuries put back two thousand years."

Faith will never die. As long as Christianity lasts there will be faith in gods, ghosts, and devils, and all things imaginary; while the Infidels, as you call them, will always hav faith in the pure, the true, and the good. Look through the Christian ages; see the grand martyrs who had faith in the true and the good, and self-denial to spurn the favors of popular opinion and meet death with a courage and heroism unknown to any except those whose manhood and intelligence lifted them above old crude legends and myths.

Search the annals of church history and find the equals for honesty of Bruno, Paine, Jefferson, Lincoln, and, last, the man in whose face you recently tried to blow your Christian froth.

And as for chastity—well, we had better call Mr. Billings to the witness-stand. Once more I ask you to read the "Crimes of Preachers," and if you do not find cases enough of seduction, desertion, and abortion to satisfy you that ministers hav no more regard for chastity than they ought to hav, then Mr. Billings is a badly mistaken man.

You are afraid that civilization will be driven back into barbarism, and the clock of the centuries turned back. Did you know that the darkest day Europe ever saw was when Christianity had everything its own way?

Did you know that philosophy, the arts, and the sciences hav flourished only as Christianity has been beaten back by the hand of Infidelity? And did not Christianity contest the ground inch by inch? Did you know that some of the bloodiest tyrants that the world ever saw hav been promulgators of your religion?

Now, Mr. Talmage, I am nearly done with you, and I will say that if a greater number of misstatements can be found in any production of equal length—Christian sermons excepted—I will agree to let you rant unmolested for all time to come. I say "misstatements," for if you are ignorant of all history, that is the proper word to use. But if you are a man of ordinary intelligence, then they are not misstatements, but lies.

You were very anxious to hav the "chief of police march up to Mr. Ingersoll and put his hand on his shoulder and in the name of the common law, and the state of New York, and the city of Brooklyn, command him to stop blasphemy, and to stop now." As I cannot think the statements which you made were made through ignorance, I am inclined to believe that it would hav been far more appropriate if the chief of police had marched up to your pulpit and laid his hand on your shoulder and said, "In the name of the common law, and the state of New York, and the city of Brooklyn, I command you to stop lying, and to stop now."

When you learn, Mr. Talmage, that Christianity has no rights over Infidelity, that the freedom of speech and of the press are of vastly more importance to the people of this nation than creed and dogma, that a man's moral character does not depend upon any religious belief, that a lie in the interest of the church is just as wicked as a lie against the church, that gods and ghosts and devils and creeds and churches must sooner or later be brought to the test of reason, you will be a wiser, and, I hope, far better man.

You hav cited certain authority to show that what you are pleased to call blasphemy can be punished by law. But you will not contend that your authority is above the Constitution? Hav you ever studied that instrument with a view of finding out what particular god it recognizes, and which of all the holy Bibles it rests upon, and what particular religion it was intended to sustain? The Constitution expressly declares that "Congress shall pass no law respecting the establishment of any religion." Do you find anything in that which would prevent me from expressing my opinion of God as freely as I would about anything else?

But it further says that "Congress shall pass no law prohibiting the free exercise of religion." This would seem to indicate that you hav the privilege of shouting and praising God after your own fashion, and to your soul's content. The Constitution seems to giv us each our own way about God. If you feel like venerating him, fall down on your marrowbones—nobody must disturb you. If your God appears ridiculous to me, I hav a right to say so. This seems to be the spirit of the Constitution, your high authorities to the contrary notwithstanding.

The same article declares that "Congress shall make no law prohibiting the freedom of speech or of the press." It is evident that the framers of the Constitution intended to giv the widest privileges in regard to such matters.

Between a dried snake-skin and the highest conception of a supreme being there is a great variety of gods. Hav I not a right to believe in the God which appears the most reasonable to my mind, or to reject them all? I can conceive of nothing more ridiculous than eating a bit of bread and calling it the body of Christ—than drinking a little wine and calling it the blood of Christ. If I were going to represent the body of Christ, I would take putty, not bread; if the blood of Christ, pokeberry juice, not wine. Hav I not a right to ridicule the ridiculous?

Because I speak of these things as they strike my mind, am I to be put in prison? Mr. Talmage, this will never do. If I say anything against God, don't you try to punish me if God don't. If power has been delegated to you to do the work of God, you did not obtain it from the Constitution. If you study that instrument closely, you will find that it is "we, the people," who "do ordain and establish the Constitution," not God.

What kind of people there are over in Brooklyn, whose stomachs can stand the stale pottage which you dish out to them, is past finding out. They must differ widely from the little girl who said she "didn't like to see a donkey, nor she didn't like to hear him donk."

JOHN PECK.

"They Who Liv in Glass Houses Should Not Throw Stones."

In THE TRUTH SEEKER of the 21st instant, Mr. J. R. Perry goes for our friend Elmina in the following savage style:

"When Mrs. Slenker assures us that her slate-trick 'is the key to at least nine-tenths of all the spirit slate-writings that hav ever been produced,' she is exposing her ignorance of the subject and is unconsciously writing nonsense."

I believe Mrs. Slenker has never claimed to be an expert in spiritual science; on the contrary, upon several occasions before starting out on her tour of investigation she expressed strong fears as to her adaptability to the task, and she was not alone in this apprehension.

All must admit, however, that Elmina has some important qualifications, and among them may be named, strict honesty of purpose, integrity to principle, and a happy faculty to tell what she hears and sees.

The sacred slate referred to has gone into history as a genuin production of dead men's spirits. It passed through the critical inspection of editor, printer, proof-reader, and other experts connected with Whitlock's so-called *Facts* magazine; it has also been carefully examined by hundreds of Spiritual mediums, not one of whom, with all their pretended occult powers, has been able to discover that *it is really the work of spirits still in the form.* While here in Syracuse, Mrs. Slenker learned, through several living witnesses, the *true* history of this slate, which, agreeable to her promis to anxious friends, she faithfully portrayed in the columns of your paper. If this is "exposing her ignorance, and unconsciously writing nonsense," every honest person must say, "Go on, Elmina, let us hav more of the same sort." I quote further from Mr. Perry's zealous and intemperate letter:

"A few weeks ago, Dr. Slade went before the Seybert committee of Philadelphia for the investigation of such phenomena as occur in his presence. After some twenty sittings, in which the committee prepared their own slates, and by changes of rooms and locations and furniture, etc., they were utterly astonished at the communications which they received and the phenomena they witnessed. Utterly unable to account for it on any other theory than that of spirit intelligence, they asked him to state candidly how he did it, or by what means they were produced; to which he replied that he believed they were Spiritual, that he was simply the instrument through which the spirits operated, but that the committee of learned doctors were as well able to tell how it was done as he was. They, feeling that he had acted fairly, paid him $300 for his seances."

The above untruthful statement, modified by different writers to suit their purpose, has been going the rounds for several weeks past, until at last J. R. Perry bites at the tempting bait and "exposes his ignorance" by repeating it as a fact.

This is but a fair illustration of the methods pursued by average Spiritualists in their zeal to uphold the faith.

Nine out of ten of their marvelous stories when followed up will, like the "three black crows," dwindle to "something that was black—black, sir, as a crow."

Allow me to inform Mr. Perry that we hav had no official report from the Seybert commission, as yet, and it is extremely improbable that any member of this intelligent body has been so thoughtless and unfair as to even hint to the public his own unripe opinion, much less that of his associates.

In further proof of the untruthfulness of Mr. Perry's statement, I cut the following from the *Religio-Philosophical Journal*, a Spiritual paper, dated March 21, 1885:

"We hav seen all that has appeared in Philadelphia papers and elsewhere, but having been long since distinctly told by a member of the Seybert Commission that no credence should be placed in any statement that did not bear the signatures of the commission, we hav refrained from all comment. The propriety of our reticence has been confirmed by the added assertion of the commission that they would publish *no results whatever* of their investigations until the final close of their labors."

The renowned Doctor Slade having been detected on numerous occasions in producing himself pretended spirit manifestations, it is not improbable that the commission will, in their official report, hav something to say of him as a clever juggler; however, we can all afford to wait.

Now that Mr. Perry is in the reward business, offering the munificent (!) sum of ten dollars for information of no value or interest to anyone, let me advise him to keep his small change and look out for some one to accept my standing offer of $500 to any medium in the world who will cause the dead to write, in my presence, three words upon a slate; for particulars see "Bottom Facts," page 179. This offer is still open.

JOHN W. TRUESDELL.

March 22, 1885.

EVERY metaphysician and theologian should get this sentence of Berkeley by heart: "That we hav first raised a dust, and then complain we cannot see."
—*Buckle.*

The Liberal Club.

There was a carmine tint about the 372d regular meeting of the Manhattan Liberal Club. The hall was full to the last seat. In the Masonic lodge-room overhead an organist beguiled the time playing hymns to the Great Jubellum, and in the café beneath several German gentleman mingled their Teutonic voices in bacchanalian songs. The subject of the evening's exercises was the "Red Terror," and Madam Delescluze arose from a sick bed to deliver the lecture according to the program. She wore pinned to her dress a red, red rose. When the applause which greeted her appearance had subsided, she spoke as follows:

It is with the history and formation of civil society in one of its phases that I occupy your attention this evening. My theme carries me back to a view of the root, the germ, of civil society as we know it in its best modern sense. You are, no doubt, surprised at this statement. "What," you will ask, "has that horrible thing, 'The Red Terror,' to do with the root and germ of civil society as we know it in its best modern sense?" I answer, *everything*. The very word commune signifies to many a hideous and insane carnival of crime, rising from the dregs and scum of society—from "the vermin of the sewers," as our learned and polite member, Dr. Eccles, has it. To the Eccles brain the term commune is expressed in two words, plunder and murder. It has its birth in a demoniac hatred of persons who work hard and honestly for a living. Its purpose is to rob such persons and then kill them. This is the Eccles picture of the commune. I trust Dr. Eccles is better as a physician than he is as a painter. If not, I pity him. My canvas will present a totally different view from that which he would offer.

Madam Delescluze then sketched the birth and growth of the cities or towns of the middle ages, and the difference between these and the Roman municipalities. She continued:

The Roman city was founded by colonies or by conquest, the cities of the feudal age by *labor* and *insurrection*. The Roman city was aristocratic, the feudal-age town was democratic. One was founded on slave labor, the other on the labor of freemen. In the Roman city the great patrician families ruled, in the city of the feudal period the citizens governed their own affairs. They elected their own mayors, aldermen, sheriffs, and other officers. In the Roman city the father of a family (a patrician father) was priest and magistrate and ruler. In the towns of the feudal period the political and religious functions were entirely separated.

All the French towns were called communes. The word commune was thus a very harmless and a very good word. It was in one of the French communes, and during the 11th century, that we first find "The Red Terror." In the 12th century it had taken root in all directions, and the independence of the communes or towns was the result. When the slaveholder of antiquity liberated his slave he crowned him with a red cap. This was the badge of the poor fellow's freedom, and he wore it as a sign that he was no longer a bondman. Red was, therefore, a very significant color to a labor slave. "The Red Terror" meant simply the struggle for liberty. "The White Terror," the aristocratic color, meant despotism.

From the war of the communes of the Middle Ages on the great feudal chiefs dated not only the birth of modern commerce but the elements of French nationality. It was out of the insurrections of the cities of France that the Third Estate had its birth. And that Third Estate—found only in France in all the details of its history—here at length absorbed to itself wealth, power, influence, government. In its youth it broke the power of the feudal lords. In its manhood it destroyed monarchy and aristocracy, and it now rules France. After having gained all its triumphs through "The Red Terror," it now arms itself with the weapons of monarchy and aristocracy and calls itself, as its old enemies did, "the party of order."

The insurrection of March, 1871, was, in its inception, a movement for local liberty only. Even in the falsely colored narrativ of the terrible events of that episode of French history Fetridge was compelled to publish documents, proclamations, petitions, etc., which prove beyond a doubt that the struggle of the Paris Commune was one of the noblest, as it was the bravest, ever recorded in the world's annals. It was not the movement of a mob, but the work of the National Guard. The calumny that it wanted to destroy French nationality and return to the local municipal rule of the Middle Ages is thus disproved even by its enemy.

"The Red Terror!"—a name given by their despotic masters to the people's struggles for manhood, for the independence of the center of commerce, then the independence of a race, and finally the independence of a nation. Its light, which is a glare of horror to the despots whose trade is robbery and whose whole history is one long story of international murder and pillage, has carried an enthusiasm for freedom and brotherhood to millions. If, as Carlyle said, in the French Revolution a new political world was born in Europe, in the "Red Terror" of March 18, 1871, a new society was born—one not founded on military conquest, spoliation, and robbery of labor, but on the basis of international brotherhood, social and economic freedom. It must be remembered that France is new, is modern; the spirit of the French is modern; the rest of Europe is still semi-feudal, with its powerful landed aristocracies, its respect for rank and caste, its devotion to royalty. As the Red Terror, which has made France a modern democratic state, was born and grew on her soil, so from her bosom came the first plan and the first brave battle for that new society which is destined to replace the old.

In the course of her remarks Madam Delescluze introduced the rather original proposition that Jean Jacques Rousseau was really the author of the sentiments of "The Rights of Man," which the world has heretofore erroneously accredited to Thomas Paine.

Mr. James Redpath said that the French people were third in his admiration. First came the Jews, who, although we persecute them, rule over us, and whose malefactors we worship as gods. Next, the Irish, who, though always oppressed, continued to struggle for liberty. The speaker was not unreservedly in favor of the Commune, and could not see that the tyranny of a mob was any more to be longed for than the tyranny of a king. Radicals, being in the minority, must educate the majority until the majority are radicals.

Mr. Cohen thanked Mr. Redpath for complimenting his (Mr. Cohen's) race so handsomely. He then went on to discuss the French and Prussian war of 1871, or thereabout. Napoleon, he said, was deceived and sold out by Bismarck. He neglected opportunities when he could hav demanded from Prussia anything he chose to ask, and when he might hav obtained anything he could get. According to its resources, France was better off than any other nation ten to one. Mr. Cohen said he would take the responsibility for these statements.

Mr. Guild, of Hoboken, thought this the most excellent lecture he had ever heard upon the platform of the Liberal Club. The greatest strength of the oppressors were the people of the middle classes. We must drop the conventional phrases both of politics and religion. On this ground he took exception to Mr. Wakeman's use of the word "consecrate." To further set forth his views under that head, Mr. Guild produced some manuscript, and was about to read it when called to order by the chair, who arose to suggest that the paper be reserved for some future occasion. Mr. Guild readily assented to this, and discussed the matter amicably with Mr. Wakeman at the close of the meeting.

Mr. Blissert was at the great French Exposition some years ago. The workingmen of Paris regarded the show as useful merely to the idlers in showing them how to extort more money from the workers. As soon as the siege of Paris was raised, the landlords came around and demanded their three months' rent, and showed themselvs to be greater enemies of the French people than were the Prussians.

Madam Delescluze replied to the critics at some length, and made it appear that Mr. Redpath had committed several errors in chronology, and had insulted a desirable body of persons by calling them a mob. She cried "Shame upon him!"

This lecture puts the Commune in a light quite different from that in which it is popularly viewed. At the next meeting Mr. Willey will recommend prophylactic measures to avert the evils which menace this nation. Mr. Shook and the Rev. Mr. Vaughan are greatly missed.

Tent Fund.

Previously acknowledged,	$91.10
Hope C. Parsons,	.50
Jas. B. Gay,	1.00
C. E. Elmendorf,	2.50
E. B. Foote, Sr., M.D.,	5.00
E. B. Foote, Jr., M.D.,	5.00
Total,	$105.10

Let's Boom the Tent.

Owing to the backward season—lingering wintry weather—I hav but just thawed out, and my eyes hav been but recently opened to the fact that the season for tents is near at hand, and the prospect of a Liberal Gospel Tent is not as encouraging as it ought to be at this date.

The subscription thus far amounts to only $90.10, and we hav yet to turn the first corner of the four; for I suppose it will require about $400 to make a start—get out on the road, as theatrical people say.

Five dollars each from my father and myself will round the first corner, and secure the first one hundred. I hope this little sprinkle will be but the premonitor of a big shower; that while April showers of rain are preparing the way for May flowers, there will also be silvery showers of dollars that shall prepare the way for flowery Liberal speakers, like Putnam and Reynolds, to blossom out and scatter seeds of Liberalism wherever it may be their intent to go in tent.

That's bad I know, but let it go; and if I've put my foot in it, I hope to do the same by the tent some day; and all who feel the same way should put their dollars in it now. E. B. Foote, Jr.

March 30, 1885.

Mr. Wardwell, Victim of Education.

The Truth Seeker seems a queer vehicle to choose through which to return thanks to the clergy for a trifling humanitarian service rendered, but Mr. Wardwell assures us that "both preachers and people are reading The Truth Seeker," and so we may hope that this letter will reach those for whom it is intended. It is a shame that the editors holding the same religious faith as Mr. Wardwell so persistently bar him out of their columns.

219 Tremont St., Boston, Mass., March 23, 1885.

Mr. Editor: I received last Saturday a paper called *Justice*, published in New York, dated March 21st. On the tenth page appears an article in relation to the awful treatment of penitentiary prisoners in Tennessee. I wish it could appear in the columns of The Truth Seeker. To anyone who has had so much experience with the wicked treatment of prisoners, insane, and paupers as I hav, it is as easy to believe that horrid cruelty as it is to believe the story of Matthew, Mark, Luke, or John. And as the people—even all the people—appear to be "truth seeking" now, I think it really well for that article to appear in the fearless, independent columns of The Truth Seeker, and I really wish you would request New England papers to copy. Since the uncovering of Tewksbury, the *expose* at Massachusetts state prison, the looking after other institutions in New England, it is not fashionable to preach the gospel of

"Deal kindly with the erring ones
As God has dealt with you."

Many good and true men hav learned that Massachusetts has jails into which one must go when he speaks the naked truth in defense of those Christ died to save, those who cannot speak for themselvs.

"The morning light is breaking."

Many of God's best servants are looking after prisoners, insane, and paupers as they never hav before.

While I was a prisoner at Dedham, 105 preachers of the gospel either signed a paper or wrote Governor Robinson for my pardon. May I not thank them for their kindness through the columns of The Truth Seeker? On my knees in a stone and iron cell before God, I hav sincerely and humbly thanked them. To-day I thank them, if possible, more sincerely than ever. And as they represented all denominations, I can't see why it would not be even well for me to renew my thanks, which I most sincerely do through the columns of The Truth Seeker, and hope you will renew and increase my indebtedness to you by allowing my most sincere and humble thanks to appear in your columns. Burnham Wardwell.

P.S.—I can send to anyone a printed court copy of what I was sent to Dedham jail for, also my nude photograph, showing the condition I came out of jail in, at a cost of fifty cents for each—and I only ask that to help meet expenses, which are pressing me hard. B. W.

Mr. Kiddle's Opinion of Mr. Chesebrough.

To the Editor of The Truth Seeker, *Sir:* Dr. S. J. Chesebrough seems to entertain some very curious ideas, for which, I trust, Spiritualism will not be held wholly responsible. One of these is that a certain Diakka (A. J. Davis's name for a low, mischievous spirit) is using John W. Truesdell to write against Spiritualism; and I perceive that he publishes in your columns a "private and confidential" letter of mine received by him nearly two years ago; and so oblivious has he become of moral distinctions that he thinks he is guilty of no "breach of etiquet" in this dishonorable course.

Thomas Jefferson once said: "I think it should be made a *penitentiary felony* to publish one's letters without leave;" but the standard of Dr. Chesebrough is very different, or has recently become so; for a year ago, when I called his attention to the publication of the same letter in a Spiritualist sheet, he said, in reply: "When the letter of which you speak made its appearance in the *Journal*, I was deeply mortified, and realized fully the position in which I was placed. . . . This appears to be another foul plot to injure the cause of Spiritualism, and destroy me and my good name. I stand before the public as the betrayer of a 'private and confidential' trust, as one utterly unworthy of the respect of honorable people."

Such was his own verdict on his conduct a year ago; and now he republishes this letter, thinking to save his credit by leaving out the words "private and confidential" marked on the letter by me.

In his apologetic letter to me of March, 1884, he said that the letter was stolen from him (taken from his pocket) while he and Mr. Truesdell were together in his office, both being entranced ("controled by devils"); and he further stated that the missing letter could not afterward be found, having, as he alleged, been "dematerialized," and much more to that effect—an incredible and disgusting narrativ, with the whole of which I should not like to occupy your columns.

When Truesdell's "Bottom Facts" was published, I desired to expose its obvious falsehoods and confessed frauds; and this led to the correspondence with this Chesebrough, who gave Truesdell a character a great deal worse than he had given himself in his book.

The published letter was written in pursuance of the correspondence thus opened, and I hav no objection to its publicity, beyond the violation of confidence to which I hav referred.

I hope Spiritualism will not be held responsible for the odious monstrosities that are hatched out in Syracuse. Henry Kiddle.

New York, March 27, 1885.

There is evidence that the editor of the *Advocate* is an unbeliever. Christ said, "In my name shall they cast out devils; . . . they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark xvi, 17, 18). Liston McMillen, a wealthy western lawyer, has challenged Colonel Ingersoll in this wise:

"Colonel Robert G. Ingersoll, *Dear Sir:* I respectfully invite you to engage in a joint discussion with me at the city of Chicago, in which I will affirm either or all of the following propositions:

"1. Christ was raised from the dead.

"2. *Delirium tremens* is demoniac possession.

"3. Insanity is demoniac possession wherever it assumes a violent or vicious form.

"4. The sick can be healed and devils cast out in the name of Christ through faith in his name and promises.

"Should you accept this invitation I will agree to heal the sick and cast out devils in the method pointed out in the scriptures, and to that end you may select any sick or insane person, differentiated as incurable, if you choose. For my standing as a member of the bar of Iowa I will giv you such references as you may desire."

Mr. McMillen evidently possesses more faith in Christ and has a fuller trust in the truth of his words than Dr. Buckley, for the latter says, "It is not always the foes of Christianity which do it the most harm," and cites this challenge as an illustration. He further insinuates that McMillen has "mistaken superstition for truth and credulity for faith." It would, perhaps, be unkind for us to intimate that McMillen's faith is in inverse ration to his knowledge, and that Dr. Buckley's skepticism comes from a greater familiarity with the subject, but it would certainly be in order for Mr. McMillen to say something about a grain of mustard-seed in connection with the D.D.'s scoffing.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the secretary of the League, Samuel P. Putnam, and of its president, Robert G. Ingersoll; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. MACDONALD,

Chairman of the Finance Committee.

Address applications for membership to S. P. Putnam 33 Clinton Place, New York.

The Campaign Fund.

Previously acknowledged,	$3,614.46
Toronto,	30.00
W. S. Bailey,	26.00
Parkhill,	20.00
Hamilton,	15.00
Listowel	15.00
Wm. Rich,	5.00
M. Herstein ($1 pd, $2 pl.),	3.00
L. Lille,	1.00
S. H. Tarr,	1.00
James Ramsey	1.00
Dr. Frank Weise.	1.00
F. Pfister,	1.00
W. H. Graham,	1.00
M. McCall,	2.00
L. W. Sibley,	1.45
C. E. Elmendorf,	1.00
Jas. B. Gay,	2.50
Marcus Klein (annual member),	1.00
Louis H. Freligh (annual member)	1.00
Frank Clohiesy,	50
A Friend,	50
Total,	$3,743.91

News and Notes from the Field.

Nashville, Tenn., is quite a center for business, religion, and literature at the South. It is a charming place in the midst of beautiful scenery. There are several universities established here—the Fisk, the Vanderbilt, etc. Also the Methodist Book Concern hold here one of their prominent forts. The churches are well-to-do, and put on considerable style. The religious element is very bigoted. Just now a Rev. Sam Jones, a sort of melodramatic revivalist, is trying to do some execution; but his shots seem to tell more effectually among the Christians than among the Infidels, for he declares that there is not one whole genuin Christian in Nashville. In this he hits the truth, not only for Nashville, but for the whole world. He says that a real Christian will go to church every evening in the week, and will newer venture to turn aside to the opera or the theater; if he does so, he shows beyond doubt that he is a child of the devil, and has never been duly regenerated. A Christian according to the Rev. Sam Jones must hav a pretty hard time of it in these days of railroads and electric telegraphs. He must be 1800 years behind the times.

I did not find the "Sunny South" up to the mark so far as weather is concerned. I expected to find a land of roses, and to revel beneath brilliant skies, and hear the soft winds blow and the birds warble to welcome the warmth and splendor of glorious spring. But alas! I found the icy North ahead of me in this genial clime, and it laid its savage hand upon every particle of sunshine. Nature seemed to hav on one of her "Christian" moods, and her smiles were few and far between. On Sunday, the 22d, instead of the usual magnificence of voluptuous spring, the hills round about were clad with snow, the clouds rolled heavily by, as if the Rev. Sam Jones himself was in their darkening folds, and Boreas blew his vigorous breath with orthodox glee. Under such circumstances we we were obliged to giv up the outdoor meeting that was planned, and seek the comfortable shelter of four walls. On Monday evening Burkhols Hall was filled, and notwithstanding the disappointments we spoke of the "New Heaven and Earth," which is bound to come, in spite of all the superstitions of men, the storms of nature, and "winter lingering in the lap of spring." The flowers will come and the gray locks must disappear, and the clouds and frost, and the sun will march through the heavens, and the banners of joy shall glitter, and in the mind of man, too, shall beauty reign and truth shine, and the music of love be triumphant.

The lecture was so well received that it was immediately voted to hav another lecture, and I expect to return to Nashville on April 6th, and lecture in a larger hall, and to double the audience. There is a goodly host of Liberals in this place, and Nashville can be made one of the vantage points in our great movement, and I propose to hold it for all that it is worth, and not yield an inch to the enemy. There are good men and true here, who will not retreat, but who will keep the artillery of Freethought in position, and ready to pour in hot shot when the foe least expects it. There are some sharp-sighted and eloquent Liberals in the legislature of Tennessee, at Nashville, and when a bill was recently introduced to prohibit "immoral" literature, it was defeated through the influence of the friends of freedom, who saw in this apparently innocent bill the inquisitorial claws of the church, and that its ecclesiastical projectors meant to strike a blow at Freethought publications. There is also a bill now pending to allow base-ball playing on Sunday, and the clergy are fighting this tooth and nail. They want to keep the youth in the dull gloom of the churches, and away from the freshness of nature. But the testimony of the police of this world—as opposed to the "police" and "watch-dogs" of another world—is that crime is diminished one hundred per cent in the city during the base-ball season. Of course the churches care nothing at all about a healthful, natural morality. They want the "grace of God" though it may make men puny, dilapidated, dyspeptic, and vicious. Of course that is the best material to manufacture saints of, but I prefer the bright, brainy, intelligent base-ball sinner to such incurable saints, who hav all the ills that flesh is heir to, and nothing of its advantages.

W. S. Bailey, editor of the *Liberal*, is indeed a veteran in our cause. He is over eighty years of age, and is still full of youthful enthusiasm. He wants to witness the glorious success that is bound to come after so many years of toil. He has suffered many things in behalf of freedom and has never flinched. We hope he will liv to see something of the noontide glory of the era of man.

W. S. Mathews, Ferdinand Pfister, Dr. Frank Weise, William Rich, J. Lavine, J. Lille, W. H. Graham, James Ramsey, and others constitute a phalanx that will not be broken. I lecture next Sunday at Louisville, and at St. Louis April 5th and 12th, with Mr. Charles Watts. We shall both be at Dodge City, Kansas, April 19th; in Nebraska, April 26th; and at Chicago in Hershey's Music Hall, May 3d. Wherever the Liberals want us we will come on the line of our march.

Fraternally yours, SAMUEL P. PUTNAM.

March 27, 1885.

From Canada.

Mr. Watts's recent visit to Listowel created considerable local excitement. It was the first Freethought lecture ever given in the town, and it resulted in the discovering of latent Secularism where it was least expected. Herein is one of the grand results of the extensiv propagandism now being carried on by our friend Watts and Mr. Putnam. These gentlemen hav not only opened up new districts, but they hav also aroused enthusiasm that, but for their presence, would probably hav remained dormant. This was so at Listowel, in Ontario, where, apart from Messrs. Hayes and Tedhope and a few others, no avowed Secularists were known previous to the recent lecture. As soon, however, as Mr. Watts appeared, quite a "crowd" came to the front. The lecture was in every way a great success, and the amusing episode at the close of the lecture, when Mr. Watts had a debate with a local doctor, will not soon be forgotten. It produced the highest excitement, and furnished material for local talk for days after. We can plainly see that Mr. Watts is in his element in debate.

From Listowel Mr. Watts proceeded to Wingham, where he was most hospitably entertained by Mr. Rae, of the Queen's Hotel. Here there are not more than a half dozen known Secularists; but a large number of professing Christians assembled to listen to Mr. Watts expound the principles of Secularism. They appeared highly interested, and in a very kindly spirit asked Mr. Watts several pertinent questions, the answers to which gave every satisfaction—at least so far as the manner was concerned, if not always the matter. It would no doubt be difficult to please Christians with Secular explanations at first, and Mr. Watts appears to desire to lead them on the right path by degrees, and thus secure their assent without shocking them at the onset.

Unfortunately Mr. Watts's visit to the north of Canada has, we fear, given him a very unfavorable impression of a Canadian winter. On two days he was snow-bound, and on the last day kept a prisoner for fourteen hours without anything to eat and drink. Such are the glories of propagandism! Still, this work must be done, and the officers of the League intend doing it. It is to be hoped, therefore, that the friends throughout the states of Canada will giv adequate support to the "Campaign Fund," so that these useful labors may be extended as much as possible.

After Mr. Watts lectured in Toronto, on Sunday, March 22d, he proceeded to Parkhill to speak on two evenings. This place is in every sense thorough orthodox. Still, several hundred attended the lecture each evening, and listened most attentivly. The advocacy of Freethought had never been known in Parkhill previous to Mr. Watts's visit, and the local clergy, one and all, seemed mightily aggrieved that an "Infidel" should dare to invade their territory. It was amusing to listen, before his arrival, to their boasts—how they were going to vanquish our first vice-president; but when he appeared, not one of them dared to cross swords with him. True, on the second night, a leading member of the Salvation Army offered some coarse opposition, for which we guess he and his rude associates had cause to regret before the meeting was over. So great was the outcry against Secular principles from the various pulpits, that some time before Mr. Watts's lecture the following letter appeared in the local paper:

To Priests, Preachers, and Christian Laymen.

GENTLEMEN: You hav not let an opportunity pass to make some unfair fling at Freethought. Either mistakenly or by design you hav untruthfully held up Infidels as obscene, dishonest, free-lovers, and generally vicious, and hav loaded them with such epithets that the word Infidel has become a term of reproach among Christians; whereas, Infidels feel as proud of their name as do Methodists, Presbyterians, or any other sect, of theirs. In defense of the character of Infidels and of the principles of Freethought, I would like to make arrangements with you to hold a debate of the relativ merits of Christianity versus the Religion of Humanity, which Infidels profess. I I hav brought Mr. C. Watts, the Freethought lecturer, here, and will giv the champions of Christianity a fair field without favor to reply to his defense of Infidelity. Now, gentlemen, you who hav been so "brave" as to denounce us when there was no opportunity to reply, here is your opportunity to convince Infidelity that it is wrong, and that your statements were correct. If you feel that you are right, come forward and defend your honest convictions. Remember that the majority of the audience will be in sympathy with you, and you may be able to so thoroughly refute the pleas of Infidelity as to save many sinners from error.

Mr. Watts is a gentleman who has frequently met clergymen on the public platform in courteous and gentlemanly debate, and those to whom this challenge is offered need fear nothing but the most respectful treatment and the fairest hearing. If they come not forward now, let them hereafter hold their peace about Infidels, or the world will term them cowardly slanderers. Arrangements may be made with me at any time this month. W. O. MARREN.

Referring to the first evening's meeting, the Parkhill *Gazette* of March 26th says:

On Tuesday evening Mr. Charles Watts delivered his lecture —"Secularism *vs.* Christianity"—in the Music Hall here, to a large audience, about thirty of whom were ladies. Mr. Watts is a very eloquent speaker, a good elocutionist, and treats his subject with becoming seriousness. His claim for Secularism, summed up, amounted to this, "That there was nothing good in the Bible which was not taught hundreds of years before it was written. That whatever of it his reason and experience teach him is good the Secularist wishes to keep, and whatever of it his reason and experience teach him is wrong, he wishes to discard. Reason being our highest gift, it is our best guide. He charged that Christians, whenever their reason objected to their religion, forced their reason back, and gave themselvs up to the rule of impulse, which was an inferior guide."

A very pleasing incident of these lectures was that a number of young solicitors and students sent written inquiries to Mr. Watts at his hotel, after the first night, as to certain difficulties appertaining to the substitution of Secularism for Christianity, asking him to reply to them on the second night. This Mr. Watts readily did, and thus imparted some valuable information to the Christians present. Is not this a practical way of spreading a knowledge of our principles?

Thursday and Friday, March 26th and 27th, Mr. Watts lectured in Hamilton to large audiences. On Sunday March 29th Mr. Watts gave his farewell lecture for the present in Toronto, and on Monday he started for Montreal to debate with the Rev. Dr. Sexton. The return of Mr. Watts to Canada will be looked forward to with anxious interest. J. B.

Correspondence.

TURNER'S FALLS, MASS., March 26, 1885.

MR. EDITOR: We hav had Ex-Rev. C. B. Reynolds here for a few days. He not only delivered three lectures but organized a secular society and got a good part of his first lecture into the Greenfield *Reformer*. The few Liberals of this place liked him very much. The lukewarm ones are afraid of and the bigots thoroughly hate the ex-reverend. For my own part, I enjoyed his society and lectures very much, and hope to meet him again. Think I will be at the Congress this fall.

The Christians are aroused, and I think it will do them good. At all events, I enjoy their unrest. We will try to hav Mr. Watts here next time, and hope he will come to Lake Pleasant this summer when the Spiritual camp-meeting is in full blast.

I will send for a few books soon. "The Story Hour" is the best book I ever saw for children, and I take delight in lending it to my little friends. I heartily recommend it to all the readers of THE TRUTH SEEKER.

With best wishes to you and paper, I am, as ever,

Yours for truth, GEO. E. HARTLEY.

LEXINGTON, KY,, March 18, 1885.

MR. EDITOR: Samuel P. Putnam delivered his new lecture, "Universal Mental Emancipation," at the Opera House in this city March 8th, to a small but intelligent audience. Considering that this was the first Liberal lecture ever given here, I judge from the degree of enthusiasm manifested that Mr. Putnam's visit, to say the least, was by no means a failure. He spoke for two hours, and during the delivery of his address the audience gave vent to their delight by long and continued applause. At its conclusion Mr. Putnam invited anyone who felt disposed to criticise or refute his arguments to come forward and do so. But none came, only a few Christians being present, and they did not care to meet the brilliant and always equipped apostle of Freethought. In the evening we held a meeting in the city court room for the purpose of effecting an organization, but, owing perhaps to lack of education on the part of the Liberals, we failed in our designs. But under the able leadership of that tireless and devoted worker, Dr. J. H. Hallowell, I hope soon to see an auxiliary League established in our beautiful Blue Grass capital, and the good work go bravely on. To say that the Liberals here were pleased with Mr. Putnam would be putting it mildly; they were simply more than pleased, and were unanimous in expressing their desires of hearing him again, which I earnestly hope they will hav the pleasure of doing at some future time not far in the distance.

Mr. Putnam while here disposed of a great many books, notably the TRUTH SEEKER ANNUAL, which shows that the people know how to appreciate a good thing when they see it. I purchased a copy of the ANNUAL, and I can truthfully say it is indeed a triumph of the printer's and engraver's art, and reflects great credit upon the energetic Truth Seeker Publishing Company. Its reading matter is varied, and treats upon different subjects, and while it is not only entertaining, it is also very instructiv to those who hav the cause of Liberalism at heart and who wish to see its final triumph over "priestcraft and the devil." Its illustrations are beautifully designed and splendidly executed, while its portraits of the true and noble workers for humanity are alone worth the price asked for the book. I would not be without it for double twenty-five cents, and I prevail upon all Liberals to supply themselvs with a copy before the present edition is exhausted. All should feel proud in possessing such a beautiful gem, and should never rest until they hav it upon their tables. To all such I will say it will prove a "beauty and a joy forever."

Fraternally, DAVID B. COZINE.

WE call the attention of our readers to the advertisment of Mr. Charles Watts's "History of Freethought," and also to the opinion of Colonel Ingersoll upon its merits. We quite share the view of the colonel as to the value of this work. We can heartily recommend it to every Secularist throughout the states and Canada. It can be had direct from our office, or from Mr. J. A. Risser, 9 Opera House building, Toronto, Ontario, Canada.

J. E. REMSBURG is now lecturing in Illinois.

Communications.

The Way a Jew Can Curse When He is Right-down "Godly."

About the year 1656 the Jews of the synagog at Amsterdam excommunicated and cursed one of their number, even the illustrious Spinoza. This great man was distinguished for the spotless purity of his moral character, but being a student and a philosopher, he had, like thousands of others since, *thought* himself out of the Jewish church, and had taken final leave of the synagog. The charge brought against him was that of heresy. He gave up the ridiculous notion of a personal God, who, if he be really a person, must hav all the parts and functions that a man has, and as the Old Testament Jehovah had, and who, if he be infinit, must hav occupied all space, to the exclusion of all other forms of matter—and attributed to the inherent powers of matter all those phenomena which his co-religionists and the Christians still attribute to a personal God located in some imaginary place called "the heavens." For this departure from the faith the Amsterdam Jews, in synagog assembled, and in the spirit of the law against heresy recorded in the 15th of Deuteronomy, took action against him. He was, under the most solemn circumstances, declared: "Accursed by the same curse wherewith Elisha cursed those wanton and insolent children, by all the curses, anathemas, interdictions, and excommunications fulminated from the time of Moses our Master to the present day.

"In the name of the Lord of hosts, Jah, and in the name of the globes, wheels, mysterious beasts, etc., let him be cursed in heaven and earth, by the very mouth of the Almighty God, by the mouth of the Seraphim, and Opanim, and ministering angels.

"By the seven angels who preside over the seven days of the week, and by the month of the seven principalities. If he was born in March, the direction of which is to be assigned to Uriel, let him be accursed by the month of Uriel, and so on through all the months.

"Let him be cursed wherever he turns; may he perish by a burning fever, by a consumption and leprosy. May oppression and anguish seize him; may he drink the cup of indignation, and may curses cover him as a garment; let his sins never be forgiven, and let God blot him out from under the heavens."

Thus it runs on through several pages of terrific denunciations, which were accompanied from time to time by the thrilling sound of a trumpet, and wound up with a cry of execration by the spectators, who shouted "Amen, so let it be!" All this because Spinoza did not believe any longer that there was a God who came down from heaven and ate veal with Abram under a tree, and because he rejected the idea that God had "back parts" and made an exhibition of them to Moses, whom he had put into the cleft of a rock in order to see them.

Now, it is important to remember that these very curses, only a sample of which is given above, were uttered by Jews who had fled from the terrors of the Inquisition in Spain, Portugal, and other Catholic countries into the free and Protestant country of Holland, whose government protected them in the enjoyment of their natural right to think, believe, and worship as they pleased. Yet this very freedom which these refugees gained was used to denounce in the most horrible manner one of their number who had dared to differ in opinion from them as they had dared to differ with Catholics and Protestants! Who, on reading this, can refrain from saying that the delusion called *religion*, no matter what dogma or form of worship it takes, is the greatest and most dangerous curse that has ever befallen the human race? The history of Christianity, Catholic and Protestant, and the history of Mohammedanism as well, is written in human blood. And nearly all the wars of Europe hav been, either immediately or remotely, caused by religion. Verily the tree is known by the fruit it bears.

In the 109th Psalm, David, "the man after God's own heart," and a model Old Testament saint, givs us a sample of *inspired* cursing. The peculiarity of this case is that the curses are all piled up on the heads of the devoted, not because they are heretics who had denied the faith, as Spinoza did, but because they were his *personal* enemies, made so, probably, by the recollection of their wives whom he had stolen for his seraglio, the murders he had committed, and the property he had plundered from them. The New Testament Jesus, whom the Christian world worships as God, said: "Love your enemies. Pray for them who despitefully use you." But Jesus was not *godly*. He was only humane. David was *godly*, for he was inspired by God to curse his enemies, and his character was over and over indorsed by God, with a single exception.

By the way, if any one is cruel enough in his nature to take delight in seeing the agony of a man in trying to extricate himself from a tight place, let him go some Sunday morning into an old God-in-the-Constitution church, where, repudiating as idolatry hymns of human composure, they "sing in praise of God" the Psalms of David *in course*, the minister expounding one each Sabbath before the congregation sing it, and the 109th being the Psalm for the day. This is the cursing Psalm, and it is as good as a bull-bait to see the minister undertake to show that it is inspired of a holy and merciful God, David being only the divine mouthpiece; to make it agree with Jesus's saying, "Love your enemies," as he goes on verse after verse; to see him use hydraulic pressure in getting out of it any edification in holiness for his listening audience. This is what starts the sweat on the preacher's brow, and makes him labor and puff steam like a locomotiv engin in taking a heavy freight train up an inclined plane. And if the preacher, in looking over his audience, should espy

> "A cheil's amang them takin' notes,
> And, faith, he'll prent it,"

it would only add more heat to his boiler, when the congregation comes to sing the curses in line upon line.

As said above, the Christian church got her divine warrant for cursing those who changed their religion from the thirteenth chapter of the inspired law-book called Deuteronomy, where heresy is pronounced a capital offense. When the Jewish state succumbed to the Roman power, and lost its autonomy, and its people were scattered by the torch of Christian persecution over all Europe, they were compelled to cease stoning heretics, and to let their godly zeal for orthodoxy effervesce in pronunciamentos from the synagog. But the satanic spirit of the law took possession of the pope of Rome, who declares himself the head of the Christian church and the vicegerent of almighty God on earth, and he continued the godly business of cursing all, both Jew and gentile, who did not submit to his authority in matters of faith and practice. The bull "*In cosna Domini*," which was read publicly at Rome on Holy Thursday, rivals the 109th Psalm, and the Jews of Amsterdam, in the bitterness of its curses. The reformers of the 16th century, in breaking away from the pope, did not disclaim either the right, or the duty, of the church to persecute heretics. All the reformers of Europe justified Calvin in influencing the Syndics of Geneva to put Servetus to death by fire. And if each of the scores upon scores of antagonistic sects which hav sprung from the loins of Protestantism really believed their own creeds, and were consistent now, and had the power to carry out their principles, they would curse and burn each other with the same godly zeal displayed by the pope, Calvin, and the Amsterdam Jews in the seventeenth century. For, just about the time that Spinoza in Holland was being anathematized, and treated like a wild beast, by his Jewish brethren, the Puritans in Massachusetts were banishing Roger Williams into the wilderness of Rhode Island because he believed that immersion was the right kind of baptism. This treatment opened his eyes to see the inherent wrongfulness of persecution, and the right of every man to believe as he could, independently of political government, thus becoming immortalized as the first orthodox clergyman in history who had a correct idea, and proclaimed it, of the relations which should subsist between the state and the church.

It has often been said before, although thousands do not seem to understand it yet, that, no matter how absurd a man's creed is, if he be convinced that it is true, and that the belief in it is absolutely necessary to salvation from the pains of eternal hell-fire, he will, if he hav the power, out of pure benevolence, punish a person, even unto death, who endangers his immortal soul, and sets the dangerous example to others, of not accepting it. It is this fact in the character of human nature, proved to be true by history, that makes every intelligent man suspect, if he do not deeply feel, that the thing called religion, when it is really believed, is a transcendent evil, and should be eliminated from the human character by argument, by ridicule, and by every other moral means. It is like a cancer in a man's stomach—it ruins his digestion of food, poisons his blood, and leads inevitably to death. It is the fly in every pot of apothecary's ointment, except Buddhism, which sends forth a stinking savor that makes it desirable to throw overboard pot, fly, apothecary, and all, and to let men learn their morals, as well as their creed, at the feet of science.

It is perfectly amazing to see how this deep-rooted conceit of infallibility sticks to a man, even after he has repudiated the church, and become a professed Freethinker. This subscriber to a Radical journal orders his paper to be stopped, and to that extent cripples its power as an agent for reform, because the editor allows a Prohibitionist to express his opinions in its columns. Another does the same thing because he thinks there is too much anti-Prohibition sentiment published. One man complains of too much Spiritualism, while another growls because there is too much Materialism taught in the paper. These complainants obviously hav not the faintest conception of the meaning and the mission of Freethought. The Truth Seeker, by its very name, admits to the world that it has not attained all knowledge, but is inquiring, comparing, and advancing toward the goal. The *Investigator*, by its name, makes the same admission, and its readers every week go to the post-office, and ask for the *Investigator* to see how far it and its correspondents hav progressed in their search after truth. The *Index*, like a finger-board where half a dozen roads meet, each leading to different places, simply points out the path in which it is inquiring and traveling. These papers do not profess to hav found out the undisputed truth on all the subjects they discuss yet. Tens of thousands of priests and churches take opposit views, declaring that Radical opinions are false and dangerous to the well-being of society. The Freethought papers open their columns to every man who desires a hearing for his opinions, whatever those opinions may be. Yet, with all this absolute freedom of thought, and absolute liberty to express that thought, we hav in our ranks a lot of popelings who by their actions proclaim that they are infallible in their judgments; and because the editors of our papers allow their correspondents who hav the hardihood to differ from the said popelings to express their honest opinions in our journals, they send a little bull to the office in these words: "Do you not know that I know vastly more than you all put together? How dare you question my infallibility in the case? Stop my paper, and let it go to the devil."

Now, a churchman, Catholic or Protestant, does not pretend to investigate or seek after truth. His written creed, made by his ancestors in the Dark Ages, and taught him in his childhood by his mother and her priest, is the *ne plus ultra*, the truth, the whole truth, and nothing but the truth. To doubt it is to expose himself to damnation. But a Freethinker is a man who does not accept a creed on such authority. He investigates for himself. He knows that it is the free agitation of questions that brings the truth to light, and it is the truth, whatever it may be, that he seeks. He reads arguments which bear upon his own favorit views, but although he grates his teeth at it, he remembers that all questions are open till they are settled by proof, admits that he may be mistaken in his judgment, and, instead of saying to the editor, "Stop my paper," asks, like a true Freethinker, for light, more light.

Whether the dogmatism which shows itself in the way alluded to is natural to a man, or is only the dregs of the old superstition remaining in him, I know not. But it is hateful in every point of view. Those who show it should leave the ranks of the Freethinkers and go straight back to the church where they belong, and where they can do their cursing in the name of the Lord, and to their own heart's content. They are impediments in the way of progress.

A. B. B.

Enon Valley, Pa., March 18, 1885.

Anarchism Implies Personal Proprietorship.

To the Editor of The Truth Seeker, *Sir:* It is not your fault that crude and turbulent passion should arrogate the name of Anarchism, nor hav you aimed to confound the Communists, at whose meeting you assisted, with the consistent Anarchism of *Liberty*, which repudiates Communism. Yet you know that words, that names, whether correct and logical, or rashly, or hypocritically assumed, are important factors in society to-day. If you are not our friend, neither are you our enemy. I think you mean fair, and, therefore, in the name of fairness, honesty, and justice, I ask you to giv a little space forthwith to any protest concerning our aspect of Anarchism, that about which it most imports, that we shall not be misconceived.

Private Property.—The individual property of the laborer in the soil which he cultivates, the tools that he uses, and the produce of his labor, asserted by himself and acknowledged by his fellow-countrymen, is the fundamental postulate of Anarchism, as its negation is the fundamental principle of State Socialism. Intelligent respect for rights acquired by the direct exertion of personal faculty over soil, plant, and beast, suffices to Anarchism; but communal property necessarily implies complex regulations, and the intervention of authority, vested either in one or many, in constant or changeable archons; hence, either the maintenance, or the *re*-formation, of government.

What else than government, *i. e.*, an arbitrary power based on physical force, can prevent individual instincts of self-appropriation from encroaching on the ideally collectiv social property? What is the testimony of experience? Communal institutions, whether religious and industrial like the Shakers', or secular and military like the Spartans', whether of aristocratic origin like Peru of the Incas, or democratic, as in the Russian country village, always imply government, a State Socialism more or less complete. Men must hav, every one, a stake of real estate in personal proprietorship, before their conscience can be educated to respect and not abuse property. If what is everybody's business is practically nobody's, so it is found with regard to public property.

For Elisée Reclus, of *Le Révolté*, and other Euro-

pean leaders, for Parsons Gorsuch, and the eloquent writers of the *Alarm* (Chicago), to pretend that they are Arnachists, is a dangerous fallacy; for if they oppose existing tyrannies, it is merely as destructivs, and their explosiv success would find society under the immediate necessity of imposing on itself other masters.

"Communist Anarchism" is a paradox, a contradiction in terms, which, even if possible to a select society of highly refined persons under the higher law of etiquet, or to a handful of religious enthusiasts, is utterly incapable of being generalized. Anarchism, with mutual respect of personal property, is the general desire of honest men, not office seekers, who mean to liv and let liv. The exploiters of labor who claim property in what they hav not produced, and the opponents, whose violence they provoke and then denounce, are equally remote from true conservatism, which finds in the satisfactions of justice the reason of its permanence.

Embracing all conservativ interests of society in its conquests of brute nature, and justifying them by fair dealings between man and man, true Anarchism needs only to be understood in order to rally to its banner all who liv above parasitic knavery. In the relation of words with facts, I remark that the termination *ism* is characteristic of system, of institution, of permanent establishment, of a truth, therefore, transcending the destruction of the false. The organization of a labor exchange currency is the first social truth in the order of Anarchism; others will follow in logical sequence, will unfold themselvs spontaneously when the incubus of archonism is removed, when state and church collapse for lack of the support of capitalism, which the labor exchange undermines.

What do I mean by undermining capitalism? I mean that in ratio to the general adoption of the exchange of labor or its products exclusivly among producers, the mobilization of values by their symbols now in the hands of non-producers will be frustrated. Iniquitous titles to the soil, or to other natural resources, or to machinery needed for production, will not be *ipso facto* annihilated, and we do not here broach the question of their expropriation. Only in as much as, without activ labor, they are valueless, and as in America, at least, it is still possible for labor to possess itself peaceably of an elementary minimum for production, it follows that a stop would be put to further accumulations in the hands of non-producers, and that capital would flow toward the channels of production, remaining in the hands of the producers.

But if labor is the dynamic basis of property, property is the material basis of labor. The laborer must own such property as his industrial faculties require, and any social contract he may form for the better exploitation of natural resources must be based upon such personal ownership. His dwelling, and provisions for his sustenance while working, form a part of that working capital of which he is proprietor. Whether more or less dependent on the good will of neighbors, according to the nature of such property, its possession is the egoist basis of self-respect, upon which altruist relations of amiability and co-operation may be predicated. But existence or subsistence cannot be founded on amiabilities, or on the consent of other men equally propertyless individually.

Individuality of character and personal property are inseparable. I seriously question whether the philosophical teachers of "Communist Anarchy" who denounce the personal ownership of property, know what it is to earn an honest livelihood by the plow, the loom, or the anvil, in grappling with nature at first hand. Their intelligence has been perverted and confused by the artificial conditions of social life in cities, where the means of subsistence, as well as the agencies of fortune, are in great measure fantastic and alien to necessary production. I cannot believe it in the nature of the human understanding to evade the consciousness of personal property in what one has created oneself, in applying one's effort, muscular and mental, to nature's raw material. They who deny it are either hypocritical demagogs, speculating on the desperation of the proletariat, with a view to leadership and archonism, or they are, as I suppose Elisée Reclus, sincere illusionists, by default of basic personal experience. Every admiral ought to hav begun his career before the mast, as common sailor; every social politician should know what spade-work means. No printed book, no human voice, can teach such lessons as the soil. Men learn from one another how to lie and steal. From the soil, men learn how to liv by honest work. Anarchism, the true and uncompromising Anarchism of *Liberty* and *Lucifer* and Lowell *Bell*, comes not to destroy but to fulfil the American Declaration of Independence. It alone is conservativ of manhood and of property. It declares personal property the basis of all social order and progress. It maintains this against the aggressions of state, church, and capitalism, the great powers of prey, as against the blind revolt of Socialists, or those more intelligent scoundrels who employ Socialism as a cat's-paw of privilege and ladder of ascension to power.

EDGEWORTH.

Canadian Notes.

Last evening a crowded audience assembled in Albert Hall to hear Charles Watts on the "Secular and Christian Philosophies." He quoted from Thales, Zeno, Epicurus, Socrates, Plato, Lucretius, and other philosophers of the ancient world who taught all the most advanced morality of the present day. Many of the moral teachings and doctrins of our time—such as the universal brotherhood of man, the necessity of devoting our lives to doing good, an exalted conception of rectitude of conduct, and practically carrying it out in our every-day life—these high aspirations, exemplified in the life we lead, are supposed by many to be modern, but were taught and practiced in all their fulness by the Secularist philosophers of antiquity, hundreds of years before the birth of Jesus of Nazareth.

Taylor says while Apollonius was associating the tenets of the far east with the traditions of a fanciful Pythagoras and a false Orpheus, Philo, of Alexandria, who flourished under Tiberius, was harmonizing Plato with Moses. The Jews, already scattered throughout the Roman world in Antiochia, Ephesus, Thrace, and even the slums of Rome—where they began to swarm—had made a second home of Egypt. They had come hither with Abraham and the Hyksos; they had quitted it with Moses. Before bowing the neck to Assyria, Persia, Macedonia, and Rome, they had been often subdued by the Pharaohs and annexed to the Egyptian empire. The era of the Ptolemies had again seen a revival of these ancient relations. In the reign of Philadelphus, a Greek translation of the Bible, the so-called Septuagint version, had rendered the Jewish books and Jewish thought accessible to the world, and, in Alexandria, a very Babel of people and doctrins. A synagog, almost rivaling the temple of Jerusalem, served as a rallying point for a compact mass of immigrant Israelites and converted Egyptians. But this colony could not remain orthodox; the influence of Hellenic thought, already perceptible in the Bible of the seventy, in the book of wisdom, had softened the rigidity and refined the simplicity of the Mosaic law—widened and subtilized the narrow national monotheism. It was the Alexandrian Jews, Aristobulus, Philo, and others, who transformed to the literal sense the Messiah vaguely prayed for by the prophets. Through them Plato became a forerunner of the fathers of the church; and the Christianity of the fourth gospel, and of Justin, and of Origen, is indebted to them for their metaphysics so foreign to the spirit and teaching of Jesus. The Galilean contributed nothing but a legend, itself merely a revival of the myths of Adonis, of Sabayius, of Serapis-Osiris, and an incomplete moral system spoiled by various anti-social views. To the Alexandrian Jews must be traced that essentially Greek and Platonic philosophy which, by doing violence to its nature, was accommodated to this legend and to this moral system.

At length the redoubtable champion of Christianity (in the opinion of the devotees of superstition) is to meet Charles Watts in debate at Montreal. Great efforts hav been made by the Secularists to hav the meeting take place here, but the Toronto clergy are afraid. They are in deadly terror at the bare idea of the exposure of the Christian Mumbo Jumbo. Dr. Sexton is the strongest defender of the three gods, one goddess and one book god of the present day. But his strength consists in evading all the points at issue, and putting forward side questions instead. It shows that the degrading superstitions of Christianity hav not succeeded in totally obliterating every vestige of common sense in Dr. Sexton's case. The leading essentials of orthodoxy are so idiotically absurd that to attempt to defend them in debate with Watts is altogether too preposterous.

According to Taylor, Christianity was built up piecemeal. Philo is so thoroughly imbued with Plato that it was wittily said either Philo Platonizes or Plato Philonizes. For Plato the law is a living being, of which the letter is but the body, hence we must penetrate to its soul.

The letter killeth, the spirit quickeneth. The sacred records are a sort of mythology of which the most scandalous are mere symbols of spiritual truths. Lot and his daughters thus easily become professors of virtue, and the Song of Solomon a pious allegory. The one was thus given by Philo which has been followed by all Christian preachers from that day to this. Philo is a pantheist, as Paul was after him. But he is also a Monotheist. His god is infinit; he is everywhere, and naught exists apart from him. But he is also creator. He is at once pre-eminently impersonal, and at the same time the only person. There is nothing surprising in these contradictions, common alike to Plato, Zeno, and Marcus Aurelius. But without them pantheism is but an expression superadded to the reality of the universe. Without them monotheism is but a simple mirage of the human faculties projected into the infinit, independently of all reality. With Philo God is therefore infinit and one, but his unity assumes three aspects—goodness, that creates; power, that preserves, and wisdom, the word that mediates between goodness and power. Although his trinity is not yet composed of three persons. The famous word of Plato is now no longer a mere metaphysical entity. In Philo it has become the idea of ideas, the supreme type of humanity. Man in his divine essence, "the intercessor, the interpreter of God, who sends him on earth; so that you perceive that the commencement of the gospel of John is borrowed from Philo Judæus.

The New Testament writers hav borrowed most copiously from the ancient pantheistical teachings. Indeed, the nature of the pantheist conception of God has never been better defined than by St. Paul, where he describes the deity as "the by all—the through all—the end all—and the all in all."

Toronto, Mar. 28, 1885. R. B. BUTLAND.

Which Horn Shall We Choose?

In the Boston *Commonwealth* about every week are printed discourses that, though generally entertaining, are sometimes strangely interlarded with incongruities and thrusts that would excite less wonder to come from such men as Anthony Comstock or Judges Jeffries and Benedict than from James K. Applebee. Not long ago, I think, I read somewhere of his denunciations of Ingersoll, and now I read in the *Commonwealth* of March 21st his discourses on "Conduct and Creed," in which he says:

"Every true reformer comes into the world not to bring peace, but a sword. If you hold to an opinion and believe it to be true, you ought to be aggressiv with it. Your aggressivness is the best proof you can giv of your sincerity." "A Roman Catholic who is earnest, devoted, and zealous, livs a life of far more value to the world than that of the free religionist, who is too lazy to be earnest, too selfish to be devoted, and too cold to feel the fire of any zeal at all. Let us be earnest for our system of belief, whatever it may be. Let us be aggressiv and enthusiastic with it."

Now, what are we to think of a man that will condemn Ingersoll and THE TRUTH SEEKER for doing that which he recommends? He says:

"That peculiarly brutal publication, the New York TRUTH SEEKER, delights to chronicle the moral infirmities, small and great, in which preachers are sometimes found out; and it evidently thinks that whenever a preacher is shown to hav gone wrong in any way a point is scored against Christianity. All this is very contemptible."

Now, truth seekers, what will you do, continue to be, what Mr. Applebee recommends, aggressiv, iconoclastic, and in earnest, and thus bring down upon your heads the epithet of "brutal," or will you be "too lazy to be earnest, too selfish to be devoted, and too cold to feel the fire of any zeal at all," and merit his disapproval for this? In order to rid the world of that bloody system and curse called Christianity, it becomes us to be aggressiv, zealous, and in dead earnest in showing up its rottenness, its fruits and purposes, by the past, present, and probable future legitimate results; and I hold we cannot be too earnest in the business. We seek not to enforce our theories and opinions by the sword, as do Christians, but we contend for the privilege of persuading by reasonable arguments and appeal to the enlightened conscience and conviction of the people, and lay bare the culpabilities of a designing priesthood, who, beyond a doubt, would, as they hav done in the past, and to some extent in the present, consign us to the rack, stake, and dungeon.

B. F. ROBBINS.

The Devil and the Sabbath.

Another moral tale for the Sunday-school library has been spoiled. While desecrating the holy Sabbath by flying a kite, a youngster fell from the top of a three-story building. Here the awful record should hav ended. A broken neck were a fitting complement to a broken Sabbath. But, alas! while Providence was hurling this sinner from the house-top, the alert and enterprising Satan was stretching a clothes-line across the yard below, to break the fall instead of the spinal cord of the young offender. It is but a repetition of the old, old story, the scene of whose first chapter is laid in the garden of Eden; but it givs one a great respect for the ability of the devil, in whose hand a clothes-line or an apple or any little thing like that can frustrate the divine intention.

Apropos to Sabbath-breaking. Last Sunday, at Saucelito, two ungodly newspaper-men, with their wives and little ones, were wickedly breathing the pure air and blasphemously basking in the rays of the unfamilar sun. It is the only day on which these hard-worked but abandoned persons can giv either themselvs or their families a taste of the health-giving country air. Yet mark how they were haunted in the midst of their guilty enjoyment by the consciousness of the criminality of sitting on the green hillside under the smiling heaven, watching the blessed sunshine reflected in the eyes of their wives and the beaming faces of their little ones, instead of being seated on a hard bench and lulled to a self-satisfied stupor by the soothing tones of improving but monotonous orthodoxy. For was not the gnawing of the troubled conscience revealed in the bravado of the fervor with which one of these depraved journalists exclaimed, "How I thank God that I am not a Christian! If I were, I should hav lost all the divine beauty of the day, shut out from sunshine and gladness within four gloomy walls, absorbing religion and rheumatism instead of strength and vigor to carry me through my next week's duties." And he said it just as if he meant it, too.—*The San Franciscan.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - APRIL 4, 1885.

The Burden of Christianity.

In the *Independent* of March 26th we find these misleading statements:

THE GOSPEL AS A BURDEN.

Among the many journals which come to this office is one which has for its object the overthrow of religion. It calls itself, with fine irony, THE TRUTH SEEKER, and its peculiar province is to seek occasion to hold religion up to ridicule and contempt. To its perverted understanding the truth of God is a lie, and the creature is more than the Creator, who only differs from other idols in being the work of the mind instead of the hand. It looks upon Christians as bondmen to superstition, and deplores the sad state to which Christianity has brought mankind.

But we are not specially interested just now to describe its type of Atheism, nor to inquire into its character and influence. We refer to it because of a thought suggested by an editorial in its columns on the cost of religion to the people of the United States. By an estimate, with whose accuracy we are not concerned, it finds that upwards of $250,000,000 is paid annually in this country for the support of religion. It speaks of this as the "religious burden borne by the people." We must suppose that to the sympathetic mind of our contemporary this seems an awful oppression, laid for the support of the Moloch of superstition. "Every man, woman, and child in the country," pays on an average, $5 for this monstrous purpose. The inference, of course, is that they get nothing in return. Let us see.

In the first place these offerings are all voluntary. No public tax is levied and collected for the support of religion. The $250,000,000 is not wrung from an unwilling people. It could not be raised unless they were willing, nor would they be willing unless they believed that great good is accomplished. Are they mistaken in this belief?

1. One of the features of religion is its kindness to the poor, the sick, and the unfortunate. It fills hungry mouths with meat and drink, it clothes the naked, it visits the sick, and rears hospitals for their sake, and it helps and encourages the unfortunate. It causes money to flow like water for these purposes, and its "dupes" giv their personal service and sympathy as well as their funds. Every church is an eleemosynary institution, every pastor an angel of mercy to the sick, the suffering, the needy.

2. Another channel of the benevolent activity of religion is education. It rears schools and endows colleges everywhere, and invites and urges everybody to use them freely, and pursue all branches of learning. It both stimulates and satisfies the desire for education, and encourages research in every field of human knowledge.

3. Religion seeks to bind society together and uphold the state. It is the strong friend of civil law, and demands equal liberty for all, Christian or Pagan, Theist or Atheist. It inculcates submission to rulers, payment of tribute, and exhorts to industry and diligence in business.

4. It is especially activ in the reform and prevention of criminals. All the influence it can command is exerted to make worthy citizens. It restrains from murder, robbery, dishonesty, drunkenness, adultery, cruelty, and all the crimes and vices which afflict society. It has reformed many a criminal, many a drunkard, and made of them useful members of society.

Here are only a few of the humane, the moral, and the social results of religion, given in the merest outline; and yet they sum up the creed of Mr. Ingersoll and his party. Millions of money are expended annually by religion for this purpose, and its humanity is not confined by nation or continent. It covers the globe. It has created the civilization and commerce of savages in the South Seas and Africa, and developed the better elements in all peoples. This is the fulfilment of the highest demands of Freethinkers. Is it not magnificent beneficence? If religion does this, is it a "burden" on the people? Where is the beneficence, where is the humanity, that are not the offspring of religion? What is the Ingersoll party doing to-day but trying to defeat this spirit of humanity, by attacking its inspiring cause?

Is the gospel a burden to the mind and conscience? Ask him who has accepted it, and lives by it, and hopes in it. The world is full of pain, perplexities, privations; life is a battle with fears and forces of evil, and death is a dark destiny. What help or hope has the Freethinker to offer? None. But the gospel smoothes out the difficulties of life, lightens its burdens, eases its pains, turns its sorrows into joys, and lights with an unquenchable and restful hope down to and through the gates of death. To whom, then, is the gospel a burden?

Passing over the criticism on THE TRUTH SEEKER to get at the meat of the *Independent's* thought, let us see if the people get anything in return for the money invested in religion. Our contemporary says that for this $253,000,000 the poor are taken care of, the hungry fed, the sick visited and hospitals reared for their sake, children educated by schools and colleges, society bound together and equal liberty for all secured, criminals reformed and crimes prevented, the drunkard led to paths of sobriety, the adulterer restrained, and the people made kind and honest.

This *ad captandum vulgus* sort of writing is very general, and we are not, therefore, surprised to find our religious friend using it. But, really, there ought to be some little basis on which to found it.

Our estimate of the cost of Christianity, which, we assert, is a religious burden, included

Loss by exemption from taxation, - -	$ 17,500,000
Salaries of ministers, - - -	121,500,000
Cost of maintaining churches, - -	14,000,000
Twenty millions spend five dollars each,	100,000,000

Will the *Independent* dare assert that any hospitals, or schools, or colleges, are erected with the cash lost by exemption, or from the salaries of ministers, or by the money spent in repairs of churches, or by the five dollars each which we allow some twenty millions to squander on church fairs, picnics, sociables, etc., etc.? We think not. Then what do the people get for it? Simply two sermons a week, two prayer meetings, and a Sunday-school, in nearly every one of which they are assured that they are the most awful sinners whom the Lord suffers to liv; that if they had their deserts, hades would be fuller than it is at present, and that if they do not mend their ways the Lord's opponent will certainly get them. We hav been there, and know just what is received in return for the expenditures enumerated. If the people think such teaching is worth the time and money, they hav a right to it, with one exception—the exemption is a piece of legislativ tyranny.

That exemption is a burden upon the people we hav the words of an authority the *Independent* will probably respect, though it could not by any possibility admit that THE TRUTH SEEKER is right. That authority is the *Independent* itself. A few months ago our contemporary discoursed upon "Ecclesiastical Property and Taxation." It enumerated among the property which the "assessor and tax-gatherer must pass by as if it had no existence" the real estate or personal property of ecclesiastics to the extent of fifteen hundred dollars (which is correct); church buildings, including the lots on which they are situated, and all church schoolhouses, academies, and colleges, with their lots, and all the furniture thereto belonging. This property, said our critical contemporary, enjoys all the protection which society, through its laws, affords every species of property, yet pays not a dollar in return. "*The consequence of this exemption is an increase in the rate of taxation imposed upon property not thus exempted.* A certain percentage of the tax which is paid *goes to fill up the vacuum* created by this favoritism to ecclesiastics and ecclesiastical property. Indirectly *each tax-payer is compelled by the state to contribute to the support of . . church institutions.*" Further the *Independent* said: This fact "is wholly inconsistent with our theory of civil government. . . . The legal exemption is an unjust discrimination in their [ecclesiastics'] favor, *and by so much a burden upon all the rest of the people.*" "The exemption makes a virtual union between church and state, by a covenant of bounties and reliefs extended by the latter to the former, and then by compelling *the public at large to foot the bills.* This in plain words, is the long and short of the matter." In the face of this position (for taking which we hav since admired the paper) we doubt if the *Independent* will hav the hardihood to repeat its denial that the gospel is not a burden upon the people to the extent at least of seventeen million five hundred thousand dollars.

Let us look at the remainder of our contemporary's assertions. The estimate we gave, as we hav said, was of the cost of bare religion, without accessories, the plain worship of a monstrous myth and an impossible god-man. When the church performs the good work recounted she usually makes the public pay for that too. Let us see. Take the money given by this city to religious institutions for *one month only.* In the month of August, 1883, New York, appropriated as follows:

Institution of Mercy, - - - -	$8,720.28
St. Stephen's Home for Children, - -	3,124.85
St. Joseph's Asylum, - - - -	2,692.86
Missionary Sisters of St. Francis, - -	3,690.28
Mission of the Immaculate Virgin, - -	4,513.15
Asylum Sisters of St. Dominic, - -	3,072 28
Dominican Convent of Our Lady of the Rosary,	972.57
Association for the Benefit of Colored Orphans,	811.43
St. James's Home, - - - -	857.71
Association for Befriending Children and Young Girls, - - - - - -	141.14
St. Ann's Home, - - - -	310.00
American Female Guardian Society and Home for the Friendless, - - -	746.85
Asylum of St. Vincent de Paul, - - -	504.85
Hebrew Sheltering Guardian Society, -	1,997.43
Ladies' Deborah Nursery and Child's Protectory	1,980.00
Home for Fallen and Friendless Girls, -	262.71

The Catholic Protectory, an institution pointed to with exultation by the church, gets from the public treasury about $110 per head per annum, or double the actual cost of supporting its inmates. Who supports that institution? The Sisters of Charity, who care for the foundlings, receive from the city some $354.70 per year for every mother and child cared for. Who supports that institution? The Colored Orphan Asylum also gets an annnal *per capita* allowance from both the city and state treasuries. Yet the *Independent* would like the church to hav the credit for that. The city gave the Protestant Episcopal Asylum land worth $250,000. Did the church build that institution? The Chapin Home also has a *per capita* allowance, besides requiring the inmates to surrender to it their property. Does the church support the Chapin Home? The House of Refuge costs the city $130,000 annually. Who, then, supports the Refuge? The Nursery and Child's Hospital costs the city over $100,000 a year. Shall we giv the church credit for that also? St. Luke's Hospital is another denominational institution, but if the editor of the *Independent* wished to avail himself of its services he would hav to pay therefor. There are, altogether, some twenty-one Protestant sectarian institutions which under the guise of charity draw from $2,000 to $130,000 per year from the public treasury, eleven reformatories drawing from $1,000 to $10,000 per annum, fifteen asylums drawing about the same, and seventeen hospitals, together with several "special" institutions. Catholics bleed our treasuries from five to ten times as heavily as the Protestants, because this is largely a Catholic city.

Yet the *Independent* has the assurance to claim for the church the credit of all these beneficences! It is true that "money flows like water for these purposes," but it does not come from the pockets of the pious. If every church is an "eleemosynary institution," it robs Peter to succor Paul. If every pastor is an angel of mercy to the sick and suffering, who are the little devils that torment them? A short time ago we recorded a score or two of clerical criminals. Were those fellows angels of mercy?

"Another channel of the benevolent activity of religion is education," says the *Independent.* "It rears schools, and endows colleges everywhere, and invites and urges everybody to use them freely, and pursue all branches of learning." Certainly; walk right up to Harvard, young men! Go to Yale or Princeton without a cent in your pockets—and we hope you may get in! But, seriously, what nonsense it is for sensible men to talk about Christianity's furnishing free education. The free schools in this city are supported by the city, and in every town in the state the school tax is a very important item. What does a church in a country town hav to do with education? Absolutely nothing. The Cooper Institute in this city is a magnificent free school, but the church does not support it. The favorit method of ecclesiastics, when they want a college, is to get some rich man to build it, and then they walk in and reap the benefits. Look at Girard College in Philadelphia—the most splendid charity in the country, all the contribution of a Freethinker, *stolen* by the church for proselyting purposes. We should think every Christian in the country would blush at hearing the name of Girard, the man whose beneficence they hav perverted by their dishonesty and immorality. Christianity build colleges, indeed! It steals them!

"Encourages researches in every field of human knowledge," does Christianity. Oh, yes; it encouraged Bruno in his search for other worlds; it encouraged Galileo in his demonstration of the heliocentric theory; it encouraged Columbus in his search for a new world, and Magellan in his effort to prove the rotundity of the earth. It helped Servetus demonstrate his theory of the circulation of the blood, and stood manfully by the Jewish physicians in advancing medicin! We all know, too, how the tele-

graph and railroad were helped along by leading pulpiteers calling them "heralds of Antichrist." And the youngest of our Christians know under what great obligations the Evolutionists are to the church, Protestant and Catholic. Geology, chemistry, physics, are all under the same obligations as evolution! Surely the *Independent* was forgetful in not enumerating Christianity's encouragement of research.

If religion demands equal liberty for all, why is not that liberty secured in every Christian country? Why, in Christian England and America, hav Freethinkers been imprisoned in our day, and dragged through the streets with halters around their necks by Christian citizens? The Christians hav the power to giv equal liberty to the Atheist, the pagan, and the Theist; why, then, is Bradlaugh kept out of Parliament and Atheists out of most American courts?

"Christianity restrains from murder, robbery, dishonesty, drunkenness, adultery, cruelty, and all the crimes and vices which afflict society," we are told. Why is it, then, in this Christian state, that the penitentiaries are crowded with religious murderers, burglars, and thieves? Why is it that Canada is considering the advisability of amending the treaty so she can send back the Christian bank cashiers and defaulters now over the border? Why is it that our police courts are crowded every morning with drunkards of pious proclivities and religious antecedents? Why was "licentious as a priest" once a common saying in Europe, and why is it now that more ministers than men of any other profession are guilty of adultery? Why is it necessary in this Christian city to hav a society to protect Christian children from Christian parents? Why is it that it requires nearly three thousand policemen to protect the lives and property of the citizens of this city, if religion "restrains from all the crimes and vices which afflict society?" New York is certainly a religious city—it has even been called New Ireland.

If Christianity only did all that its intemperate advocates claim for it, then would we rejoice, though we never could believe the truth of the gospel stories. But religion has been a black pall over the face of the Western world. Commerce has spread civilization in dark places, but where religion has traveled she has carried desolation. From South America Catholicism exterminated a civilization which all Europe might hav studied with advantage, and missionaries to-day rely more on the power of government than on the power of the "holy ghost."

We never could see much difference between those who accepted the gospel, and lived by it and hoped in it, and those who did not. The Christian has as many trials, and pains, and perplexities, and privations as the Freethinker. The dark destiny of death is made no lighter by the gospel. No man ever died in more mortal terror than Christ. A resurrection of the body is impossible, and the reality of heaven has never been proved. The gospel is a burden to every poor dupe of a priest, and to every one who pays a cent to hear a preacher make a few score guesses per year about the state of a soul no anatomist can find. The gospel is a burden here, to the people of Ireland, England, France, Spain, Italy, Russia, Austria, and to every other country that supports preachers. That is the "whom" the gospel is a burden to.

Another Critic.

As will be seen from a communication from Mr. B. F. Robbins, the Rev. J. Kay Applebee is much exercised because we printed those cases of clerical wrong-doing that casually came to our notice. Mr. Applebee would probably consider it "peculiarly brutal" should we quote for his benefit the ancient couplet,

> "No rogue e'er felt the halter draw,
> With good opinion of the law."

But, without giving offense, we hope we may remind him that it would be much better to reform the ministers than to denounce us for showing them up. If there is consolation in the knowledge, though, Mr. Applebee is hereby informed that only a few of such derelictions are printed, probably not more than one per cent. The ninety and nine per cent we never hear of.

We never said that a preacher's "fall from grace" is a point against the truth of Christianity. That kind of logic is exclusivly employed in the pulpit. The private character of an advocate is no evidence for or against the cause he pleads. But there are a few very good reasons why we print the derelictions of the clergy. One is that the advocates of Christianity claim as an evidence of its divinity its beneficent influence upon believers. It is claimed that Christians are more chaste, honest, sober, kind, benevolent, and in every way better than the world's people, and, above all, are infinitly superior in morals to the Infidels. And it is claimed that the "blessed religion of Christ" does all this. Now if this were so, it would logically follow that those who had the most of this "blessed faith in their hearts" would be the most perfect people. It will scarcely be denied that ministers are more religious, more devoted Christians, than their flocks or the outsiders. Then what should follow? Why, that they should be the very angels of morality. But what is the fact? That no learned profession in the country furnishes so many offenders against chastity, and minor virtues, in proportion to its numbers, as the clerical. The inevitable conclusion, then, is that Christianity is in no wise synonymous with, or even conduciv to, morality. Theodore Parker, whose pulpit Mr. Applebee, after the manner of the frog in the fable, is endeavoring to fill, said, "It is this false theology, with its vicarious atonement, salvation, without morality or piety, which has bewitched the leading nations of the earth with such practical mischief." That these facts may be patent to the most obtuse, we occasionally furnish an overwhelming argument that must come in the shape of "Religious Intelligence."

Another reason why we pillory the clerical scamps is because they so persistently lie about Freethinkers. Every orthodox minister in the country tells his congregation to shun Infidelity as they would shun the devil, because Infidels are immoral; that an Atheist nation would be another Sodom; that a disbelief in heaven and hell means destruction of the family, prostitution for our wives and sisters, and Communism, Anarchy, and the penitentiary for the men. Listen to the foremost Presbyterian preacher in the United States:

> "Take all idea of retribution and punishment out of the hearts and minds of men, and it would not be long before Brooklyn, and New York, and Boston, and Charleston, and Chicago were Sodoms—Sodoms. . . If Infidelity triumph, and Christianity be overthrown, it means the demoralization of society. The majority of those who are indignant against the Bible because of the idea of punishment are men whose lives are bad, or whose hearts are impure, and who hate the Bible because of the idea of future punishment for the same reason that criminals hate the penitentiary. Take away this idea of future punishment, and men would soon turn this world into a hell."

And this sort of twaddle is echoed all over the country by men who are not worthy to unloose the shoes of even the most humble Freethinker. Preachers big and little sing the same song. Children are taught that Infidelity is the synonym for everything bad, that that one word includes every crime in the calendar. Now, we propose to make them sick of it, and force them to quit hallooing, "Stop thief," to distract attention from their own depredations. In our observation, we hav found that the most vociferous shouters against their neighbors are the very ones who themselvs need watching. For instance, Clark Braden has been going up and down the land crying against Infidelity. Three weeks ago he was arrested for swindling a man. And of the thirty and odd clergymen whose lapses came to our knowledge and were chronicled a short time ago, probably not one but would hav told his Sunday-school scholars that "Tom" Paine was, and "Bob" Ingersoll is, evil personified.

We hav not the least respect for the remonstrances of those hypercritical and supernice gentlemen who denounce THE TRUTH SEEKER for putting these ministers in the stocks, while they extenuate the crimes and whitewash the criminals. Once upon a time a Presbyterian clergyman, named G. H. Humphrey, engaged the founder of THE TRUTH SEEKER in debate. One of the points he raised against Infidelity was the immorality of noted Infidels. According to him, the Bible was true because Byron loved many women, Voltaire and Rousseau had mistresses, Paine drank rum, Girard procured a divorce (he did not mention that it was because Girard's wife was ruined by a minister), Bolingbroke and Shelley had companions, and John Stuart Mill and Auguste Comte associated with ladies "in a manner that would hav blasted a clergyman's reputation." It mattered not to him that his charges were either false or grossly exaggerated. It was Christian logic, and we never heard any denunciation from Mr. Applebee that "all this was contemptible."

But here is the moral: April 3, 1884, Justices Ford and Smith rendered the decision that the Rev. G. H. Humphrey must giv bonds in $500 to pay Laura A. Jones $5 per week for the support of her child. Following Mr. Humphrey's line of argument, the Bible is false because of this decision.

Mr. Applebee can apply this moral in various ways.

"Carry the War Into Africa."

The "Object Lesson for Legislators" printed on the first page of THE TRUTH SEEKER of March 21st is greatly appreciated by our readers. How the legislators like it we hav not heard. A friend from the Green Mountain state writes:

WOODSTOCK, VT., March 23, 1885.

MY DEAR FRIEND MACDONALD: I see in the last TRUTH SEEKER that a gentleman gave you the sum of $5 for you to use as best you could. You hav stated what you would use it for—to put the March 21st number of THE TRUTH SEEKER into the hands of your senators and assemblymen. If you can find enough willing souls to assist, you say you will carry the war into Africa. In response to your wishes, I, an old man lacking but a few months of eighty years, and a Spiritualist of thirty-five years' standing, wishing to assist in enlightening that ignorant part of our countrymen and free them from the power of priestly rule, remit to you for that purpose $5. Also 25 cents for some numbers of the paper containing the picture, for the purpose of enlightening our people of the Green Mountain state, and causing them to look well to their interests. If they do not, the power they hav will pass to the ignorant Catholics at no far distant day.

I am yours for the common and rightful good of our country,

JOHN D. POWERS.

Another and widely-known veteran worker for Freethought writes:

ST. JOHN'S, MICH., March 23, 1885.

MY DEAR TRUTH SEEKER: Send me one TRUTH SEEKER ANNUAL, 25 cents, and the balance of the inclosed in the Romish Influence. Every Liberal League and every Freethinker should hav a host of that telling picture, showing what the Catholics would do if they had the power, and it is only the same spirit which possesses the Protestant churches to-day.

I hav fought the Bible in school for ten years, and last Saturday the Bible played out. The school building took fire and burnt to the ground, and I am glad of it. I hav paid more than a thousand dollars towards its support, and shall help build another, and if, like the old, it is run in the interest of sectarianism, the sooner it is struck with lightning the better it will be for the people.

I shall hav the Romish tiger framed and hung up in my house. If, Mr. Editor, you could strike off ten thousand with just the picture on one side and a few words on the back suitable to show that Protestantism is to-day trampling on the consciences and legal rights of all others who are not of their way of thinking the same as Catholics would do if they had the power, the bills would come so low that any one could keep on hand a few for gratuitous circulation. I will take 1,000. Who will take the next 1,000? Over 100,000 ought to be sold.

M. BABCOCK.

We thank Mr. Powers for his aid in the work. In addition to the papers sent to the legislature, the Manhattan Liberal Club forwarded a large petition to Albany against the passage of the "Freedom of Worship" bill. We hav circulated many of the issue of March 21st, sending a copy of that and of March 28th to the lawmakers of Wisconsin, in the legislature of which state we are informed there is a large Liberal element. We hope that, with a little stirring up, they may be induced to take from the church some of the unequal and iniquitous privileges she now enjoys.

It is THE TRUTH SEEKER'S intention also to take the Bible in the schools question into the courts of this state as soon as we are prepared to stand the legal expenses. As the state superintendent of education, Mr. Ruggles, has not the stamina to enforce his own orders, it may not be amiss for the Liberals to lend him a little dignity, out of respect for his office, if not for himself.

Mr. Babcock's suggestion is a good one, and if the ten thousand are bespoken, or half that number, THE TRUTH SEEKER will get the picture out on heavier paper, clearly printed, with the texts suggested by Mr. Babcock on the other side. They can be got up for one dollar per hundred for any number of copies. We also hav some of THE TRUTH SEEKER on hand, price seven cents a single copy; in quantities of ten and over, five cents each.

Carry the war into Africa.

THANKS are due to M. B. Lawrence of DuQuoin, Ill., F. G. Wyman, Dunkirk, N. Y.; W. H. Lindsley, Lansing, Mich.; James McKelvey, St. Paul, Minn.; S. V. Appleby, Spottswood, N. J.; J. T. Smart, Marinette, Wis.; Geo. B. Harper, chief clerk Mo. State Penitentiary, city of Jefferson, Mo., and S. P. Putnam for reports of penal institutions. Several others hav sent us documents, for which we are greatly obliged, but the courtesy cannot be personally acknowledged by reason of the forwarders neglecting to attach their names. We hope every one who can will send us these reports.

Letters from Friends.

REASONS WHY I WON'T.

LOCKPORT, ILL., March 23, 285.

MR. EDITOR: I hav a few simple reasons as to what constitutes a good Liberal paper or journal. In the first place, I do not expect that any particular one will include all phases of Liberal reform, but that each one will represent some special phase, and that in harmony with the general principles of human liberty and universal justice.

In the next place, I look for honesty, but not perfection, on the part of the editor or editors, with a practical illustration of freedom of speech, by an impartial opening of their columns to all sides in the general discussion as to which is the best method to accomplish the main object. When I speak of the freedom of speech, I do not mean that each and every contributor has the right to vent his personal spleen against those who differ. I mean that courteous, honest, and fair presentation of views that beget a disposition to listen, and which are worthy the time and patience of reproducing for the general reader.

Again, I do not expect or desire that a paper or journal should agree with me in one-half of my reasonable or unreasonable notions, for I know the absolute impossibility of unity of thought in all directions, and the necessity of diversity (to some extent) in nearly all. As the "agitation of thought is the beginning of wisdom," that uniformity that would put at rest all agitation would ere long breed mental inertia or moral pestilence.

I hav been led to these remarks by observing the unreason of those ordering a discontinuance of THE TRUTH SEEKER. THE TRUTH SEEKER, measured by my yard stick, "fills the bill." As I understand it, its object is a search for truth; its line of march through and over all shams that militate against the largest, fullest, and freest enjoyment of all the faculties of mind or body that work no injury to the single individual or general whole.

In order to ascertain what is truth, its doors (figurativly speaking) are thrown open to theology, science, and politics, and every form of sect, party, and ism these hav and still continue to generate. That it has been impartial and generous there is no question. That it has made mistakes there is no doubt. That thus far it has done more good than any other Liberal organ (to me) there is the fullest assurance. Of course there has been much that it contained that seemed ill-timed, and articles, or parts of such, that were rasping in the extreme.

What then? Should I put on the sulks, take umbrage, and order the paper stopped? I think not. What, then, should I do? Simply this: Read the objectionable matter more carefully, and see if the cause of offense was not found in some weak spot of one of my pet notions that the keen, incisiv logic had probed to its bottom, and found it sore, very sore. Such has often been the case, and many times that which at first has seemed offensiv has proved a source of help.

Keeping in view the general principle of Liberal journalism, and with a determination to exemplify in word and deed the elements of true Liberalism, I desire the fullest discussion of questions that relate to human well-being. Before any Liberal should discontinue an honest Liberal paper because there is much that it contains disagreeable to his tastes and convictions, he or she should be careful not to place themselves on the list of the *Intolerants*, for it is this very class that Liberals and Liberalism contend against. Then, again, we should take into consideration the universal law (of narrow selfhood) that every single individual man is smarter, clearer-seeing, and more judicious and discriminating, than all other men. This law is founded on this benevolent principle of nature, viz., that whenever and wherever there is a deficiency in the quality or quantity of brains, nature, in the plenitude of its generosity, compensates by a redundancy of conceit.

This is just why any of us could edit THE TRUTH SEEKER infinitly better than Eugene Macdonald. This is why we would hav THE TRUTH SEEKER always up to our high-water mark of moral and intellectual grandeur. This is why we would so conduct it as to harmonize all the heterogeneous and incongruous elements that make up its list of patrons. Oh, yes, the everlasting "we could do wonders were we just where we are not."

I half imagin that we get quite all we pay for, and if THE TRUTH SEEKER does as well in the future as in the past, as a Liberal, I cannot afford to weaken its influence, and, more than all, I will not sacrifice my manhood on the altar of narrowness, intolerance, and illiberality. For these reasons I will not stop THE TRUTH SEEKER. Please place the inclosed to my credit. Truly yours, GEORGE LYNN.

THE HEADS AND FACES IN THE TRUTH SEEKER ANNUAL.

COLUMBUS, KAN., March 20, 1885.

MR. EDITOR: While you are all the time publishing the products of the human machine or organism, let me direct the attention of your readers to the machine itself. The matter in the ANNUAL is most excellent and inspiring, but, to me, who hav been studying, observing, and reading man through the outer signs for fifty years, its heads and faces are still more interesting and significant.

My only hope of the reign of truth, love, justice, and humanity on earth is through the forward and upward development of the human brain; and all the labor of Liberals with tongue and pen must tend, do tend, and will tend to that end. Every reader of THE TRUTH SEEKER should hav the ANNUAL, for the lessons which its heads and faces teach are worth one hundred times its cost.

Let me say here that if you will giv me a man's history I will, to a great extent, construct the man; and show me a man and I will, more or less, tell you his history.

All human history is but the record of the products, results, activities, impressions of the brain and body. The average development of the thirty-seven men and women, whose pictures are in the ANNUAL, as to form, size, and quality, is far above and superior to the average development of men and women.

Oh, what an improved world we should hav if the average brains and bodies of human—and inhuman—society were as high and good!

As all the persons are still living but Thomas Paine and D. M. Bennett, I will first direct the attention of the reader to them and then allude to the others without naming any one. The signs of character are all in the face and forehead, whether we can locate and distinguish them or not.

For vitality, good digestion, and energy, look at the breadth and fullness of the middle face. For will-power, firmness, persistency, and conscientiousness, look at the depth and width of the lower jaw. For sexual love and force, so essential to life, action, effect, and success, look at the middle part of the lower upper-lip—the red part; the love of children at the corner of the mouth, benevolence and philanthrophy shown by the turning down and rolling out of the lower lip, while the concavity below it shows how little jealousy, hatred, and contempt he had. No true physiognomist could say that Paine hated anybody or anything but falsehood, tyranny, and slavery. Ah, if I, who, even when a boy, was taught that Tom Paine was a synonym for all that is low and base, could hav seen his face-picture, I should hav greatly doubted it. Around that mouth—that loving mouth—are clustered many of the noblest attributes of humanity. For hospitality and friendship look at the wrinkle obliquely from the nose, and the fulness of the cheek under the eye. For language, and the ability to use it, look at the width of the mouth and the projection and fullness of the eye. For general intellect, intelligence, and ability to analyze, discriminate, compare, describe, and reason, look at the general fulness of the forehead—no hollows and depressions—and the remarkable length and fulness of the nose, especially at the tower end, that indicates great power of analysis, critical acumen, etc. Look, also, at the width and size of the nostrils, which tell you power and strength of the heart, the size, shape, and capacity of the lungs and breathing power, which explains how he could endure so much brain-work, and so much physical labor, hardship, and deprivation. Look at the breadth of his middle forehead, the width between and fulness over the eyes for his inventiv, original, mechanical mind, his keen observing power, his ability to locate, to collect, and remember facts and make use of them.

What a full and versatil intellect, what a love of humanity, truth, right, and principle, what an index of love and wisdom, is shown in that forehead and face to all who can read it and be impressed by it! It seems to me that if Paine's orthodox calumniators and haters could look at that *face* they would soften and relent. What a happy organization—what a favorable parentage he must hav had! He was a *love-child*. Much more I could say, but must stop.

Now let the reader apply the same signs to the other heads and faces pictured in the ANNUAL. Observe in most of the male and female faces the vitality, energy, and good digestion indicated by breadth of face and nostrils, width and hight of shoulders, depth of chest and size of neck. A few are, more or less, lacking in these respects. Look at the high, full foreheads, and the high, long, and full noses, at, and under, and around the end, for their intellectual power, wisdom, and logic. Look at and around their mouths for love of sex, children, and humanity. In the female none are deficient, but some hav more than others. In some of the males there is, more or less, deficiency. A few have immense ideality and imagination, and revel in the esthetic and ideal, and liv in the spirit world here. A few hav thin faces, thin chests, thin necks, thin nostrils, and sloping shoulders, and should be much in the open air, and use the brain less and the muscles more. But I must stop.

Oh, when will the obstructions in the way of the upward and forward growth of the brain be removed, that we may hav the whole world filled with such—and still better—men and women as are pictured in the ANNUAL, and a correspondent life! J. H. COOK.

P.S.—I am very sorry that I forgot to make especial allusion to our departed D. M. Bennett. I will now only say that his magnificent head and face, capacity and character, are correspondent, correlated, and co-ordinate. To him I apply the words of Dr. Fossati at the grave of Dr. Gall: "What an irreparable blank do I behold in the scientific world by the loss of one man." J. H. C.

SHAWSVILLE, VA., March 21, 285.

MR. EDITOR: I hav had my mouth open for some time to giv you a little wholesome advice about the management of THE TRUTH SEEKER, and, in case you would not giv heed at once, threaten you that I would cut a dog open or do something awful. But upon reading THE TRUTH SEEKER of March 14th, I hav concluded to wait a spell—lie low, hold on for seventy-five or a hundred years, and see if you grow old and mild, or feeling so as to do as others order. It seems to me you might. Hav you not the holy example of the *Religio-Philosophical Journal* and the *Index?* Do they not please? Yes, giv perfect satisfaction to the opposit class of readers they did ten years ago. You just see if you can't get the whole Catholic church to patronize THE TRUTH SEEKER. I will not put in a threat this time in case you do not, but I tell you to be on the look-out for the future. J. M. BARNES.

BALLSTON SPA, N. Y., Feb. 3, 285.

MR. EDITOR: When I arrived home I found "The Story Hour." I think it is the finest thing I ever saw of the kind, and is just the kind of literature that should be in the family of every Freethinker. My children devour every word as a hungry man would pie. Let me say, Long liv Miss Wixon, and may her life be a beacon light to the young and rising generation, in the future as in the past. When my children hav learned the great lessons to be found in the "Story Hour," I shall send for "Apples of Gold." THE TRUTH SEEKER came to hand all right. I hav just received the "Magazine," and think Brother Wakeman's speech is sublime, and TRUTH SEEKER ANNUAL will be a yearly visitor at my fireside, if I know myself, so long as I am able to get it. The Salvation army Bible expounder whom I invited to meet me in discussion did not connect, but I shall extend another invitation to him, and will make him either catch the rat or go into the hole. Kind love to all in THE TRUTH SEEKER office.

WILLIAM THORPE.

SALESVILLE, MON., Feb. 19, 1885.

"The revival at the M. E. church still continues. In something over a month of earnest exhortation we understand *one* new member has been gathered unto the fold, and one gentleman stood up for prayers. It is believed that the latter gentleman stood up more out of kindness of heart than anything else. He is sound and healthy mentally and physically and, perhaps, had some curiosity to ascertain if the prayers of the church would hav any effect on such a subject. We believe he is still being prayed for, but it is safe to bet that the prayers won't fetch him."—*Avant Courier, Bozeman, Montana.*

MR. EDITOR: For the foremost paper of the city of Bozeman to speak so of God's people must sound hard to the ears of the God-chosen few in that Infidel city. But that shows that the secular press is not afraid to speak truth "out here."

I would like to inquire of our Liberal friends what has become of our Liberal Union organized by Dr. York. Can't we hav a month of earnest exhortation? I am getting rather cold and would enjoy a revival—a genuin old debate with some good Methodist, for instance. Why can't Liberals work just a little for the cause? Why can't the large Liberal Union of more than a hundred members hav a Sunday-school? My daughters are in Bozeman attending school, and for want of something better hav to go to Christian Sunday-schools. Children naturally want to go somewhere to public entertainment. The churches hav nice Sunday-schools, nice clothes, and good music, too (even a string band). All these things allure the young into the folds of the church. Why can't we do something? The legislature of Montana is in session and contains only *one* Christian. Our new governor has not seen fit to ask the passage of any Sunday law this time. So we are safe for two years against any such law; but, to their shame be it said, our law-makers elected a chaplain to do the praying at two dollars a day. The Hon. Turges said if they would furnish him some old prayer-book he would do the praying for nothing. But something must be done to console the faithful, so let him pray. DR. W. J. STOVER.

COTTONWOOD, IDAHO, Feb. 11, 285.

MR. EDITOR: Inclosed please find $2 for THE TRUTH SEEKER, "Bible Morals," etc.

Mr. Lacy's offer—what has become of it? Would it not be best for some of those people to hunt it up, before they cry "Truesdell's a fraud?" Should they not "take in" that substantial fact of his—the five hundred dollars—before "knocking the bottom out of two of his 'bottom facts?'" If their horse can run, why don't they take the premium? Truesdell seems to be still in the field. But where is Mr. Lacy?

Hav some of the stars got lost? or hav they been in a slugging match with Sullivan and got knocked out? Maybe our presidential astrologer (of some time back) can tell—I am sure I can't. Yours, in this world, ARTHUR CHAPEL.

BLAINE STATION, O., Feb. 21, 1885.

MR. EDITOR: Please find inclosed 50 cents for the ANNUAL and Remsburg's "Bible Morals."

Mine is rather a new name on your subscription list for THE TRUTH SEEKER, but I hope it will become an old one. I also hope to be able to giv a little aid to the Freethought movement. I never had much confidence in the Bible and the whole "gang" of preachers, and since I read "Orthodoxy" the balance of that little has gone too. My admiration for all the hard workers on the field of Freethought, and my best respects to you. E. BACH.

LOOKINGGLASS, OREGON, Feb. 14, 1885.

MR. EDITOR: I send $4.50—for the paper, the "Story Hour," and for the ANNUAL. Hope I shall be able to be more punctual in the future. We like the paper better as a family educator since the contributions in the "Children's Corner."

Freethought is at a stand-still in this part of the far West. No lecturers, no organizations of any kind. The best we can do is to read and circulate Liberal papers. When a lecturer comes West he generally passes us by, as was the case last fall with Colonel Ingersoll when *en route* to California.

While we are interested and pleased with the atricles from your very able contributors and "Letters from Friends," yet so much controversy and speculation about our future is, we think, a waste of time. It is well that we all hav a hope; but when we go beyond this we probably overreach the truth. Nature in this has left us as it should—in total ignorance; and here ignorance should be bliss, for thereby we should be better qualified to attend to the duties of this life; which, if properly attended to, will benefit ourselvs and those around us, and prepare us for another and better stage of existence, if it is in store for us. FRAZIER WARD.

OKETO, KAN., Feb. 9, 285.

TO THE PUBLISHERS OF MY BIBLE: I see by the tab on my present Bible that my subscription will soon run out, and therefore I send you $3 for the next volume.

There is one change I would like to see in THE TRUTH SEEKER; that is this: I save all my papers and get each volume bound, and I find I hav to get a great deal bound up in each volume that is taking up space. What I mean is the advertisments. If it was not too much expense to you to add one outside sheet to each paper with all the advertisments on, then we could tear it off before binding and hav a nice clean paper to bind.

Another improvement would be to make an index to each volume. Then when we want to point to a certain subject it would be easily found. The way it is at present, it is hard to find what one wants.

I wish some of the Liberal lecturers would drop into our town of Maysville, and start a League. There are plenty of Liberals in the place. Five Liberals told me last Saturday that they would each giv ten dollars to hear Robert Ingersoll lecture in Maysville. I hav no doubt he would do well in a lecture here; he is talked about by everybody.

JAMES BIGHAM.

AYER, MASS., March 23, 1885.

MR. EDITOR: It would seem that the illustration of Romish Influence in the last TRUTH SEEKER has a practical significance, judging from the doings of the school committee in Lewiston, Maine.

There is yet a chance to test this unwarranted assumption of power—this insidious serpent "more subtil than any beast of the field"—to drag religious sectarianism, "the gates of hell," into our public schools.

Has the treasurer any right to pay the people's money for purposes other than that for which it is appropriated? and that too in violation of the sacred Constitution to which a (would-be) free people hav pledged our lives to perpetuate the sacred honor of our heroic ancestors?

If the people's money, which is raised and appropriated for the sole purpose of education, is paid out to either directly or indirectly favor or maintain any sectarian religion, then our surrender is written, and shame and confusion will cover our fair fame, and it is only a question of time when the pope of any religion will take possession of the White House, and a once free people be again in chains!

Religious domination, dissension, persecution, hav ever been the "gates of hell;" yea, and passed the gates—hell itself.

Keep the source of contention—the Bible—forever out of the public schools. A book speaking with such discordant tongue, a book that no two hav inspiration enough to read alike, is not a safe book to induct true principles into young minds.

Our forefathers saw a world in chains under the feet of priests. Proud of their Infidelity to kingcraft and priestcraft, through seven long years of conflict, they broke those chains, and gave their fragments to the merry winds of freedom.

The American eagle, the brightest ensign of liberty that floats on any banner of the world, is still our witness. They can't forsake this banner bright, who love the cause of truth and right. "The lion and the lamb may lie down together," but the lamb must be outside of the lion.

The employment of chaplains, and the reading of the Bible in schools, by secular authority, is but food for this lion. Don't be deceived. Once his paw on the public purse, the emblem of sacred liberty may then fold his wings and perch upon a withered limb for another dark and gloomy night. It is easy to see that we are on the verge of possibilities which stanch vigilance only can avert. Treasurers, custodians of the people's money, beware lest you betray our savior into an enemy's hands, bearing in mind the immortal words of the patriotic Patrick Henry, "Giv me liberty, or giv me death."

E. MYRICK.

AUBURN, N. Y., Feb. 27, 285.

MR. EDITOR: Regarding Brother Reynolds's Tent Fund, I wish to say that you may write me down one dollar for it, to be paid at any time called upon.

I hav been watching the interest manifested toward the new movement in propagating Freethought by the tent crusade, as suggested by the indefatigable Reynolds. Certainly, it is a new idea in the department of Liberalism, and ought to meet with universal approval. Everybody who can should contribute toward this grand inception. The more I think of it, the grander scheme it seems to me. It is putting just the right man in the right place for accomplishing the greatest aggressiv work yet thought of. We, as Liberals, working and now stimulated and encouraged, especially since the harmony wrought at Cassadaga, as never before in the history of Liberalism, must not let this project fail. We must surely provide our dear brother with this tent, that he may go forth from Galilee over into Mesopotamia, thence through Assyria and back into Palestine, proclaiming the gospel of humanity, peace on earth and good will to man. Let this tent be pitched right into the very strongholds of orthodoxy, priestcraft, and superstition, and show to the world our aims, purposes, and determinations, that we hav better and nobler aspirations and benefactions for mankind than yet offered by the church.

Brother Reynolds is, by his wide experience as an evangelist, just the one that should be armed and equipped with all the necessary accouterments for warfare, and, if he be liberally encouraged and supported as he should be during the summer campaign, we will all be greatly surprised at the amount of good done in our noble cause, and feel rejoiced that we hav been faithful to duty in bidding him God-speed in his great work and undertaking. I hope that Brother Reynolds will giv the enemy no rest day or night, but keep up an unceasing hostility until every demand of Liberalism shall be respected and written upon the scroll of justice and right. As yet the tent fund has not increased as fast as desired, but I am pleased to see, during the last week, a great improvement in this direction. I hope this will continue until the necessary amount is raised, enabling our hero to start on his mission at the time desired. We must consider, friends, what risks and sacrifices our brother Reynolds is taking. All he asks is to be furnished with this tent, and then he afterward ventures on making his work aggressiv, and paying his way in the lecture-field by his telling onslaughts against the Christian superstitions and intolerance, which are being continually forced upon us. This procedure of spreading Freethought is something not being looked for by our Christian friends, and it will create the greatest consternation among them, and our principles will reach very many who would otherwise never learn of them. Interest in this behalf would be aroused among the young, whose thoughts would be enlisted for Liberalism, and their minds turned into new channels, which would serve finally as a motiv power against the church.

I hope this tent will be staked right here, at least one month, in this county (Cayuga) where we are suffering from the turmoils of ecclesiasticism of the worst sort. But recently Ingersoll has been among us, and we are now breathing much easier. The crustations of ignorance and superstition hav been torn asunder by this greatest of dangerous foes of Christianity. Now we are ready for Reynolds and the tent. Let us raise the money.

L. DEWITT GRISWOLD.

UTICA, N. Y., March 12, 1885.

MR. EDITOR: Hav your readers ever noted the difference between the motto of the Salvation Army, "Blood and Fire," and that of the Liberals, "Justice and humanity?" Their character is sufficiently self-evident not to need comment.

Yours liberally. JOHN B. JOHNSTONE.

ORANGE, CAL., Feb. 15, 1885.

MR. EDITOR: I would like to ask if there is anything left of "T. E. L." and G. N. Hill since Messrs. Bell and Walker sat down on them. In a "mental sparring exhibition" they should hereafter choose opponents of smaller caliber, for those two "heavy weights" are invincible on the question of regulating morality by force; and all who advocate such a thing are no more entitled to the name of Liberal than were our pious ancestors who enacted the Blue laws of Connecticut. While a single member of the human race remains, we can never hope to find one that is impeccable, and, as Mr. Walker says, to put an end to vice and crime, the race itself must be exterminated. Did these people, who are so anxious to regulate the morality of others by stringent laws and the deprivation of personal liberty, ever stop to think that imperfections might be discovered in themselvs? It would seem not, when they set themselvs up as arbiters of their brother-man, and declare that he shall conform to their views *nolens volens*. It is the same old spirit that animated the Puritans in their persecutions of those whose religious views failed to harmonize with the ones they entertained; and the enforcement of morality in any direction by law will always prove a failure, as has the propagation of religion by that means. It is not woman alone that can be coaxed easier than driven, but man also; and when persons of either sex feel they are being forced to do an act, whether moral or otherwise, there is a natural tendency to settle back in the breeching, if I may use that homely simile. Back in Vermont, that God and morality state, they hav been trying for forty years to suppress the liquor traffic and make men temperate by law. What is the result? Though a man cannot *giv away* a glass of cider to a friend who calls to pass a social evening, without subjecting himself to a fine of $5, there are between three and four hundred bars in the state where spirituous liquors can be obtained by those who hanker after such stimulants. It looks encouraging for the ultimate success of prohibition, doesn't it? The "truly good," however, will doubtless continue to legislate for the suppression of immorality, but when, I would ask, was reformation ever wrought in an immoral person by legal enactments? Is there a prohibitionist living who thinks the laws against adultery, fornication, and suicide hav the slightest effect in preventing the same? To me, the passage of such laws are supremely ridiculous, and could these regulators of morality by law and force only comprehend the irrefutable logic of Bell and Walker, they would immediately see the mistake they hav fallen into of thinking the millennium can be brought about just as soon as enough laws are placed on the statute book. "The world do move," but some people learn slowly.

C. SEVERANCE.

WEST UNION, O., Feb. 14, 1885.

MR. EDITOR: Luna Hutchinson, in THE TRUTH SEEKER of Feb. 7th, says: "From what I hav seen of spiritual phenomena, I think many of these things might be explained by the learned adepts in occultism." I fear she is founding a hope on a treacherous basis. My experience causes "adept in occultism" to sound a good deal like mystifying humbugger. Moreover, their newspaper articles seem intended to excite the inquisitivness of the unscientific, and are as nets spread for game, the object to get money without earning it. Their dark language is too much like the mummery of a priest to hold his victims in subjection, and priest-like they threaten with terror in order to intimidate and hold to secrecy their swindled victims.

Mrs. Hutchinson says: "It is time that this long-hidden light should shine out from the secret crypts of its temples." I should think so; in that sentence she strikes the keynote. I hope she will continue to insist that the light shall shine. But let her note the source to which she is looking for light, viz., "secret crypts." Is it not more likely that darkness, unhealthy, damp, poisonous vapors and venomous reptils should issue from those caverns or crypts than light? The pursuit of light in such a direction seems to threaten danger, disappointment, ruined mind and body, unhappiness, despair. To those who would the truth search out I bid beware of caverns, crypts, deception. The foregoing sentence furnishes a key by which those who hav been bitten by the same serpent can discern the snake that bit me. If Mrs. Hutchinson has been bitten by the same reptil, it is the poison of the intoxication that causes her to hope for some grand discoveries, some sublime, world-blessing light from these heartless, soulless, monstrous, voodooish victimizers. I think her hope is vain. There is enough legitimate science to be sought in a legitimate way to occupy half a dozen lifetimes, without delving into the mystifying ignorance of these inflated egotists, or perhaps worse, viz, heartless knaves and conscienceless victimizers. If Mrs. Hutchinson is a member of an occult order I will venture to say that she has been more mystified than enlightened, and that she has no voice in its polity, but that all the government it contains is in the form of an absolute, intolerant monarchy, with the so-called Grand Master the only power. Furthermore, I think investigation will show that the order to which she thinks she belongs is a myth, and the extortion of money for the so-called degrees a base, miserable, cowardly swindle—a wretched confidence game, the obtaining of money under false pretenses.

A few basic principles of truth may be contained in the so-called degrees, but they are not unknown to men of research generally; and the charge for writing them out ought not to exceed $1, or they might hav been published in THE TRUTH SEEKER for the benefit of all who desired to investigate.

In conclusion, I wish to say that if any Occultist, whether adept or neophyte, feels offended, I shall be pleased to correspond with him or her, and I think I can show good ground for this communication. I am a sincere searcher for truth, with a special desire to investigate those hidden forces and powers which constitute genuine occultism, and I don't object so much to a price for such instruction as I do to the deception which claims a secret brotherhood where none exists, and gets the money from the victim with the understanding that he is to enjoy the fraternity, friendship, and fellowship of a secret order similar to the Masons or Odd Fellows. That is where the cruel deception comes in. I should be glad to hear personally or otherwise from every true student of occultism, and every genuin adept of the science whose methods are honorable and purposes pure.

Finally, I hope any reader of THE TRUTH SEEKER who can giv any light on the subject will do so through its columns, briefly and to the point.

J. F. BECK.

ALTOONA, PA., Feb. 22, 285.

MR. EDITOR: Dr. L. U. Beach was hanged in Hollidaysburg, this county, on Thursday, Feb. 12th, for the murder of his wife in this city last summer. It was one of the most cruel murders known in the annals of crime in our county. Beach arose in the night, and taking a pair of cleavers, hacked away at his wife until her head was almost severed from her body. He was a practicing physician of Altoona, and a man of strong religious proclivities. On the day preceding the murder he had taken the sacrament of the Lord's Supper at the first Lutheran church this city. During the trial the defense endeavored to win on the old insanity plea, but this was of no avail. His case was afterward presented to the board of pardons, but they refused to grant any pardon. He was attended, during his remaining days, by the Rev. Fiery, of Altoona, and the Rev. Killinger, of Hollidaysburg, who rendered all the spiritual consolation they possibly could. Beach claims that, being unwell at the time of the murder, and having his mind affected by medicin, was the principal cause for the foul deed. He was, at the time, very anxious concerning his soul, and this, he said, also weighed heavily upon him. He met his death with great firmness, and said "he was ready to meet with Jesus."

Mr. Editor, my good Liberal friend, Mr. Jay F. Haldeman, of Thompsontown, Pa., says: "I had nothing to do with my coming into existence, but will always endeavor to make the best of it while here, borrow no trouble, and when I leave this world, should I find another, will do the same for that as I did for this."

I would say to my worthy friend that, should there be any possibility of another existence such as this, it would be my highest endeavor to improve on this present one. Were this impossible, then annihilation would be welcomed as a boon. It seems to me that the so-called spiritual phenomena and philosophy are as great a delusion as the Christian superstition. There are thousands of Spiritualists that are led by the merest sophistries, by tricks of legerdemain and feats of magic art. I do not use this as an *argumentum ad hominem* in any personal sense toward Mr. Haldeman, but would apply to him an *argumentum ad judicum*. To my mind the greatest truth is found in the words of one of Germany's greatest philosophers: "Der Stoff in seiner Gesammtheit ist die Alles gebarende und Alles wieder in sich Zurucknehmende Mutter alles Sienden."

WM. J. BURNS.

ADRIAN, Feb. 28, 1885.

MR. EDITOR: In THE TRUTH SEEKER of the 28th I notice a correspondence between yourself and the Catholic priest, Lambert, the author of "Notes on Ingersoll." I was somewhat interested in it, as I obtained a copy of the "Notes" last summer, and after reading them carefully, and being somewhat indignant at the outrageous and insulting tone of the priest, and his abuse of Colonel Ingersoll and all Freethinkers generally, I wrote him a letter in which I proposed to prove from the most reliable and authentic history that the whole fabric of the Christian religion originated in the most unmitigated fraud; that all the early fathers were self-convicted forgers and liars; that Eusebius, its greatest historian, openly and boldly advocated lying, forgery, and deception to promote the interests of the church, and that all the writers and fathers, from Justin and Irenæus down to Augustine, were no better. The cowardly priest failed, like Dr. Buckley, to respond. I sincerely hope Watts will get the opportunity to show this braggart priest that some things can be done as well as others, as Davy Crockett would say. You may send me the TRUTH SEEKER ANNUAL for 1885, also "Christianity a Reward for Crime."

P. B. REASONER.

CASEY, ILL., Feb. 18, 285.

MR. EDITOR: Send me the TRUTH SEEKER ANNUAL, please. I thought that I would hav had to do without the ANNUAL this year, as money is so scarce with me, but when I saw the list of portraits I concluded I would hav to hav it, so find inclosed twenty-five cents, or postal note, and send it to me.

Good for Elmina and T. Winter! Don't let the Spiritualists crowd them out.

The church has found a new way of appropriating the school money to its own use, or at least a way that I had not heard of till a case came under my own observation. The law of this state allows teachers of public schools pay for legal holidays, unless the contract is made to the contrary. The directors do not hav to make the contract. The teacher draws pay for days when he don't teach; the school director (a leading church-member) says to the teacher, "You can afford to giv to the church what you got for not teaching," which is $5,40. The teacher subscribes five dollars which don't belong to him. The church gets the lion's share.

JOHN MCCRORY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

When Nettie Went to School.

Nettie, four years old, near the window sat,
She and her doll and the big yellow cat,
Watching the children as they passed by,
Rose and Emma, John and sweet Bessie Bly,
On their way to school on top of the hill,
Where learning and play every hour did fill.
Nettie watched them all with a wishful sigh,
And said, "They do to 'cool, and why sooden't I?"
The old yellow cat on the floor threw a spool,
And *she* seemed to say, "Why not go to school?"
Then Nettie slid down from her high-backed chair,
And tied her pink bonnet over her hair.
The bluebird was singing his sweetest note,
And white, fleecy clouds in the sky were afloat;
The robins were building their nest in the tree,
And the grass was as green as grass could be,
When Nettie ran lightly adown the road,
Crept under the bars and stepped on a toad,
Filled both her hands with the buttercups' gold,
Then climbed to the steps of the schoolhouse old.
She paused a moment, then opened the door,
And let fall her flowers all over the floor.
Her sun-bonnet hung from the back of her head,
And her cheeks were flushed to rosiest red;
Her hair was straying quite down in her eyes,
As shyly she gazed in greatest surprise
At the rows of scholars on books intent,
And one who was punished for time misspent.
Then spying her sister on a back seat,
She started toward her with nimble feet;
Quick under the desks on her knees and hands
She crept till beside her she bravely stands.
At that moment there came on the door a pat,
Which was duly opened by little Mat,
And amid much laughter and cries of "Scat!"
Who should walk in but a great yellow cat!
The cat had followed Miss Nettie to school,
In defiance of any established rule,
And looking about, demure as you please,
She began to "Me-ow" and then to sneeze.
"Boy, turn out that cat!" said the teacher stern;
"'Tis children, not cats, that come here to learn."
"'At's my tat!" said Nettie, "and if se tan't tum
I san't! Tum, Pansy, let us two do home!"
The scholars all laughed and jiggled their feet,
The teacher gravely complained of the heat,
And to hide his smiles remarked on the weather,
As the cat and Nettie marched off together.

S. H. W.

Going Strawberrying.

One Friday, last summer, Julia, Madge, and I were invited by our schoolmates Rita and Nettie Pease to go home with them from school, stay over night, and "pick strawberries" in their father's lot next day. We resided in the village, while Rita and Nettie's folks lived out two miles, and their big brother, Willie, took them in every morning to school in a large carryall with two shiny, black horses, and came for them every night.

Well, all five of us girls were packed in and off in no time, for Willie was in a great hurry, as his father had other uses for the ponies after his return.

Now, we, sister Julia, Madge, and I, had never been to the Peases's, and everything on the road after a mile out was new and interesting, and we were as happy as happy could be. Julia was fourteen years old, little Madge seven, and I twelve, and the Pease girls, thirteen and nine.

Out we leaped from the carriage at the door, and Mrs. Pease came to welcome us. Rita took us upstairs into a beautiful room, where we were to sleep, and we washed off the dust and brushed our heads before tea, which was all ready for us children, as we were hungry after school. So we ate by ourselvs, with the addition of little Georgie, Rita and Nettie's "baby brother," as they called him, only three years old, and Mrs. Pease waited on us all. It was a luscious supper.

Then we went out out into the garden and the peach orchard, and swung and played until sunset, when we came in and looked over Rita's herbarium, photo-album, sketches, and pictures in the parlor, and then went to bed.

But we were up with the sun, and after breakfast ready for the berrying. I had never seen berries growing that way before in the pastures and meadows without cultivation. Why, there were "acres of them," and we only picked the largest. Then we would ramble off to find another spot equally good. The grass was not very high, and some of it was to be cut sometime; but didn't we trample it down, though? Mr. Pease didn't care, for he was going to turn in another kind of live stock in a few days, and the strawberries must be gathered then or never. We picked great pails full before dinner, and then had some veal pie, sweet bread and butter to eat, and cool milk to drink, in the veranda, spread out on purpose for ourselvs, as it was "the children's party," Mrs. Pease said.

After dinner, when we had rested and had a nice time looking at the chickens, ducks, geese, and great, red-headed turkeys, and animals that we did not hav at home, we started out again, and filled all our baskets before tea time. When we got back to the house there were large tables spread in the veranda for the whole family, for it was Saturday evening, and the work was all done for the week, both outdoors and indoors, and Mr. Pease and Willie were to eat with us, or we to eat with them, and Mr. Pease's father and mother, who lived in one wing of the large, old house where were. Everything was so clean and sparkling and good that I fancied I should hav the best meal of all, for we were to hav strawberries and cream and sugar, besides a strawberry cake, sponge cake, and a rich dessert. But it was all spoiled for *me*. Grandma Pease came out of her room, smiling sweetly on us girls, and grandpa wanted little Madge to sit next him, while grandma would take me "under her wing," she said, and we were soon all ready for the feast. Oh, mercy! wasn't I captured with the first mouthful grandma took! She didn't eat her strawberries as did the rest, but had a bowl that, I should think, would hold a quart, and so did grandpa; then she filled it with milk, and so did grandpa, and then "crumbed" bread into it, and poured in as much as a teacup full of strawberries, I should guess, and took a large silver spoon and began throwing back her head and opening her mouth as wide as she could, and thrusting her spoon into it with a loud noise like s-w-o-o-p, dropping her head downward every time she swallowed with a gulp, bobbing it up and down, and making that swooping noise every mouthful, and that gulping every time she swallowed, her capstrings flying backward and forward with the motion of her head. Grandpa did just so, to, and it was so comical, little Madge began to stare and smile, and had I not stepped on her toe, and caught her eye, and just shaken my head *a very little*, I do believe she would hav laughed outright, and I would not hav had her do that for the world. But as for me, I *could not eat one mouthful*; it took away all my appetite to hear that swooping every mouthful they took, and that gurgling every time they swallowed. I began to feel sick, and had to leave the table in a hurry to avoid consequences. They all thought it was the berries I had eaten while picking them. The rest did not seem to mind it at all. Julia said it was because they were used to it. I told her I never wanted to get used to such ill manners. I was very sorry, as the old lady and gentleman were dressed beautifully. She had on rings and bracelets that were a hundred years old, that I admired greatly, and she was so sweet to look at, and smiled on me so pleasantly, and so did grandpa, and I supposed that they would eat just like my grandpa and grandma (they both died last week), so I loved them dearly as soon as I set my eyes on them, but when they began to eat I wanted to put my hands over my ears and shut my eyes. And they both drank their tea in the same noisy way. Why had not some one told them how ridiculous it made them appear?

Well, we went home. Willie took us in the carryall—I, without my supper, thinking of nothing but Grandpa and Grandma Pease. Mother told me I was a silly girl, and ought not to feel so; that they were very nice, good old people, and that it was nothing but a habit they had acquired when they were young, and I must not mind it. But I said, "I cannot help it. Mercy on me! may I get in the way of some such bad habit when I am young and not know it, and when I am old appear as shockingly as did those old folks dressed in silks, jewels, and broadcloth?

Mother and Julia laughed at my terror, as they called it, so I only begged of them every time they saw me do shocking things, or say shocking words, to tell me of it, so that when I grew up and became old I should spoil no little girl's visit by taking away her appetite, as mine had been, by a bad habit that had clung to me ever since my youth. I made mother and Julia both promis me, before I could eat any supper, that they would correct me every time I said or did anything wrong. Then I thought if we school-girls would only do so, too, how it would improve our manners, and morals also. I wrote a composition on manners and morals last week, and I never mean to use any more slang phrases or ungrammatical languages, but try to be correct in all I do and say, and I wish all the girls, and boys, too, would join me in my resolution, and I will aid them in overcoming bad habits, and forming good ones, as I request them to aid me.

SILLY LIDA.

[The above story conveys an excellent moral, and we trust all the children of our Corner will at once look themselvs over and see if they are possessed of any bad or offensiv habit, similar to that related above. Nothing is so attractiv in a child or grown person as gentle manners and correct habits. They clothe one in a robe of beauty more glowing and lovely than the most costly silks and the rarest jewels.—ED. C. C.]

The Book Agent.

Come, children, be quick, and I'll tell you about a book agent. You hav all seen book agents, and you may hav noticed something funny about 'em, but I don't suppose you ever stopped to figure out the problem, *why* are they funny—that is, *why* are they so nice, and *why* do they make such pretty bows and smile so innocently?

I say that I don't suppose you ever stopped to think of this, simply because I didn't when I was little like you. You are all ears and eyes, pleased with everything that is nice and pretty, and it is all right, too; for you will get big by and by, and then you will hav to giv your tops and popgun, doll and little wagon, and all your playthings over to the next younger one. And you hav the best right in the world to use your eyes and ears when young, for when you get old it may be that your ears will be of little use and your eyes of no use at all.

Now, I am going to tell you about that book agent that came to your house away—long—well, I can't just think now, but it was quite a while ago. You remember how you came running into the house and told your mamma that there was a stranger coming; yes, you remember. Don't you recollect how nice he was—how innocently he smiled? You remember about his asking for a drink of water, and how your mother said, "Get the man a drink;" and you remember how nice he said "Thank you—best water I ever drank." Yes, and you remember how he took the little one on his knees, said it had such pretty eyes, and then patted its little cheeks so softly. You thought your mother seemed a little cross when you went to get the water, but you remember how pleased she was when the man began to play with the children, and said the baby was "just a picture of its mother."

You remember how the agent took out a book, called it a prospectus—and here is something for you to learn—asked your mother if she could spare a few moments, and said he had a "new and interesting work." You remember your mother saying, "I am very busy; my husband will be up from the lot in a little while; stay to dinner, and he'll look at the book." And, now, what did the book-agent do? Stay to dinner? No. Now, be honest, didn't he smile, and thank your mother very politely, and say, "Am sorry he's not here; but it nearly always happens this way; men are out to work, you know; 'twon't take only a minute." And didn't he commence and talk a little faster and more smilingly than people usually do? And didn't he say that he knew her husband would sign for it if he was at home? and say for her to put her name right down there? and hand her a pencil, at the same time pointing toward a blank locality on his book? And when it was nearly time for the old gentleman to put in his appearance, didn't the man seem to be in quite a hurry? and say that he must reach some certain place by night? And you remember how your mother put her name down, and that the agent was soon seen meandering through the front gate.

Now, children, did you ever stop to think why this smiling agent could not wait to see your father? Do you think he told the truth when he said that he must get to such a place by night? and do you suppose he told the truth when he said that he was sorry your father was not at home? Here is something for you to study into. Do you remember any of the conversation between your father and mother when he came up to dinner, and she told him what a nice book she had signed for? Well, in a few weeks the book is delivered, and it now lies on the stand as an ornament, or is thrown back to fill some vacant corner—covered with cobwebs and tinged with the decay of time.

And I wonder how many of the children that read this story ever read about the "Whistle," written by that good old man, Benjamin Franklin? You see when Ben was a boy—a very young boy—only seven, his friends filled his pockets with coppers. He started out and came to a store where they sold toys for children, and meeting a boy who was blowing on a whistle he immediately offered him all his money for it, and came home in high glee, pleased at what he thought was a good bargain. "My brothers, and sisters, and cousins," says Franklin, "understanding the bargain I had made, told me I had given four times as much for it as it was worth. This put me in mind what good things I might hav bought with the rest of the money, and they laughed at me so much for my folly, that I cried with vexation, and the reflection gave me more chagrin than the whistle gave me pleasure."

"As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who gave too much for the whistle."

C. O. F.

Correspondence.

BROOKFIELD, MICH., March 15, 1885.

DEAR MISS WIXON: As I am a reader of THE TRUTH SEEKER, especially the department pertaining to the "Children's Corner," and seeing the name of "Susie" so often in the interesting stories, I thought I would write a few lines to the "Corner," for my name is also Susie.

I hav read both of your story books, viz., "Story Hour" and "Apples of Gold." I think they are very beneficial to all who read them.

My father is a man of pronounced Liberal views, and encourages me to read all literature that has a tendency to promote the general welfare and elevate the character of mankind, especially such as treats upon the sciences, no matter of what nation, sect, race, or color the author may be. What father means by *science* is the method of proving facts.

I am sixteen years of age, and liv on a farm of 240 acres with my parents. I hav neither brother nor sister. I hav attended a country school steadily from the time I was about seven years of age, and I intend to go to some high school this summer.

Miss Wixon, could you please send me name and price-list of some Liberal book or paper of poems, filled with deep thought and moral instruction suitable for speaking in public? If you will be so kind as to inform me, I should be very much obliged to you, as I am a member of the Patrons of Husbandry and hav occasion for speaking or reading something once a week, and it is almost impossible to get pieces that I like in a common newspaper to speak so often.

I will close my letter wishing success to the "Children's Corner" and its worthy editor.

Yours truly, SUSIE FARRIS.

[The poems of Eliza Cook, James Russell Lowell, Charles Mackay, Mrs. Browning, Alice and Phebe Carey, and Lizzie Doten are characterized by Liberal thought and good sense. There are cheap editions of nearly all the leading poets, the prices of which may be ascertained from the booksellers.—ED. C. C.]

ALTOONA, PA., March 20, 285.

DEAR EDITOR CHILDREN'S CORNER: I think that you are conducting one of the most valuable departments in our TRUTH SEEKER. Although I hav grown to manhood, yet I take great interest in the young folks, and felt quite glad when a portion of the paper was set apart for them. It does not seem a great while since I was enjoying the pleasant pastimes of my boyhood's days. Born and brought up in Mifflin county, this state, when the stage coach and canal were still at their hight, and when Pennsylvania was pretty well covered with forests, I can remember well when we were in the habit of going to grandmother's and at night I could hear the child-like cry of the panther and the fierce mew of the wild cat, and how glad we felt when morning came. I can often recall how the old folks were wont to gather round the old fire-place and tell thrilling stories about Lewis the robber, who for many years lurked amid the mountains, and also of Logan, the celebrated Indian chief, who traded with the early settlers.

Where I was born there were and are yet many people known as Pennsylvania Dutch, who were very superstitious, believing greatly in signs and wonders. They believed that Logan's shadow could still be seen in the spring bearing his name, and some believe it to this day. They also believed in sowing and planting by signs of the moon, and many would not sleep near a graveyard nor go through one after dark. They also believed greatly in spooks, hobgoblins, ghosts, and tokens, and all houses that had been vacated for any length of time were supposed to be haunted. But at the present day these superstions hav pretty well vanished. But despite all this, Pennsylvania is a good state, and she will be as Liberal as any some day.

I hav lived among the mountains all my life, but expect to go and make my home on the prairies of Iowa the coming summer, and hope I may not get into as bigoted a community as where A. Laurie Sailor livs.

I hav always upheld that the proper place to begin to teach the principles of Freethought is with the young folks, for then they will not hav to "outgrow old superstions." I feel glad that so many hav taken an interest in this department of our paper. This in time will make many older persons ashamed of their Bible fables, and one by one the old doctrins will disappear, and from out of the ranks of our bright girls and boys will grow an army of grand Freethinkers. WILLIAM J. BURNS.

LEIGHTON, ALA., March 16, 1885.

DEAR MISS WIXON: My father takes THE TRUTH SEEKER, and he says it is the best paper published, and I do, too. I go to the post-office every Saturday to see if THE TRUTH SEEKER has come. I like to read the Children's Corner, in particular, and like to hear father read the balance aloud. I am eleven years old. My father was acquainted with Mr. Wm. Bean. of Town Creek, Ala. He wrote several pieces for THE TRUTH SEEKER; he was a Freethinker, but not as outspoken as my father. Mr. Bean died about two months ago. Father is about

the only Freethinker about here now; there are a great many leaning toward Freethought principles, however. Most everybody has religion around here—the negroes especially. They hav large "pow-wows;" that is the Indian for meeting; their meetings continue all night. The white's don't hav much success at their meetings; they hav two churches, but only one of them has a preacher; he has a very small audience, not over two dozen. I go sometimes for amusement. I wanted father to write, but he was so busy in the store he could not. I act as clerk, sometimes, when father is busy. I go to school every day, when I am not sick. I did not think I would write so much when I began to a stranger; you are not as much a stranger to me as I am to you.

Your friend, LIBBIE A. TROUTMAN.

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" ELLIOTT PRESTON.

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Poetry.

An Excerpt.

Victims of artifice, dupes of arch knaves,
Wearily toiling, cupidity's slaves,
The peerage of labor, forgotten, unknown,
Though the virtues of sinew, of muscle, and bone
Work the splendors that dazzle, the glories that shine,
Going down from the sunlight to wrench from the mine
The caloric of comfort, that princes may warm—
That the few may bask sweetly at ease and from harm.
And there sit the favored, sleek, happy, and full,
With no care save to see that their lives grow not dull;
Prating bounties of nature and goodness of God.
Oh! Justice, retributiv, why dost thou nod
In some corner afar—some nook all obscure,
While some masked thing, presiding, sits mocking the poor,
The defenseless, the people, and yet the true force
That keeps the wheels moving all things in their course,
Setting right—as, by chance, they are wont to diverge—
The hands that make order from chaos emerge?

There are men in this world at once noble and true—
Did I say only men?—I meant women, too.
Love smile on such women—I would there were more—
But we know not as yet what this world has in store.
Anthropology's gaining, how this truth glorifies!
When the end is accomplished, then the world deifies
With good reason. No canonized saints,
But humanity's soul shall respond to the plaints
Of agonized beings, no matter where found,
And the peans of love altruistic resound.

Concord, Ky. VIRGINIA E. VANCE.

Our Book-Shelf Cleared.

REPLY TO REV. L. A. LAMBERT'S "NOTES ON INGERSOLL." By B. W. Lacy. Philadelphia: Keystone Pub. Co. Price, $1. Sold through this office.

Mr. Lambert's vainglorious challenge to the "glib little whiffets" of the Ingersoll school to try to "rehabilitate his smirched character" has long gone unanswered, for the reason that few cared to use time in refuting the oft-refuted sophistries of the Jesuit colleges. But the encomiums passed upon Mr. Lambert's book by "a very respectable part of the religious and secular press of this and other countries" hav induced Mr. Lacy to perform the task on the commercial principle that, though the maker of a note be insolvent, it is legitimate to proceed against the indorsers.

There is a dignity and philosophical coolness about Mr. Lacy's work of dissection in admirable contrast with the priest's heated and slangy "Notes." Mr. Lacy is a gentleman, and, of course, could not descend to the use of billingsgate, but the provocation to say harsh things is so great in this instance that he is entitled to no little credit for his abstention. Though not taking up every individual sentence of Mr. Lambert's "Notes," Mr. Lacy has criticised about all the ideas contained therein, straightened out the scriptural renderings, and corrected the historical errors.

In Chapter One of the "Notes," Mr. Lambert objects to Ingersoll's affirmation of the eternality of matter, and criticises:

"That which is eternal is infinit. It must be infinit because, if eternal, it can hav nothing to limit it. But that which is infinit must be infinit in every way. If limited in any way it would not be infinit. Now, matter is limited. It is composed of parts, and composition is limitation. It is subject to change, and change involves limitation. Change supposes succession, and there can be no succession without a beginning, and therefore limitation. Thus far we are borne out by reason, experience, and common sense."

The fallacy of this reasoning is in the falsity of the premises. Mr. Lacy shows this falsity by several illustrations. The first is by scripture, which does not count for much, but as the priest believes the Bible it may hav weight with him. "The human soul at death," says Mr. Lacy, "scripture being the judge [authority], starts on an eternal pilgrimage. It never dies. Its life is everlasting (Matt. xxv, 46). Yet who believes that the human soul is, in any of its attributes, equal to God?" Therefore, Mr. Lambert's proposition—infinit in one attribute, infinit in all—falls to the ground. Again: "Space, which has its center everywhere, and its circumference nowhere, is infinit expansion, but nothing more. So of time: it is infinit duration only. A line infinit in length, extending through space, may be imagined, or symbolized, as readily as we may symbolize space or eternal duration regarded as the sum total of infinit diurnal successions. Yet the supposed line would hav infinit length without appreciable breadth or thickness. Therefore, though infinit in one respect, yet finite in others."

In Mr. Lambert's *sequitur* to the above he repeats the same fallacy:

"Matter is limited, and therefore finite, and if finite in anything finite in everything: and if finite in everything, therefore finite in time, and therefore not eternal."

This bit of priestly logic is, like all Jesuit sophistry, built on unstable foundations. Mr. Lacy shows how this proves too much, and blows away the whole fabric of theology by disproving the resurrection of the body, an idea very dear, no doubt, to Mr. Lambert: "The matter composing our bodies, according to the 'Notes,' is finite in that it had a beginning, is a composit and is subject to change. Therefore, finite in everything, it can not be eternal, but must fade away like the shadows which flit before us and are no more. So also of the glorified body of the Lord."

But, more painful still, according to this logic: "God himself, with matter, time, and space, must cease to be. It will scarcely be denied that even he is limited by the attributes of his own being. Again, it is inconceivable that he could annihilate space, create a being equal to himself, or make the diameter of a circle equal to its circumference. Dr. Adam Clark, in his posthumous work on theology, says that God can do anything which does not involve contradiction or absurdity. How we are to determin what proposition involves contradiction or absurdity he has not informed us. How he knows that the creation of matter out of nothing—which is the old way of putting it—does not involve contradiction *and* absurdity we are not told. To our mind the act is inconceivable. Be that as it may, here are limitations even to divine power, and, 'if limited in any way,' he cannot be infinit; if not infinit, not eternal; and, if not eternal, he must cease to be!"

That matter is destructible, and therefore not eternal, is an absurd theological statement hardly needing in these times a serious consideration. A challenge to theologians has for years been standing, asking them to create or destroy some matter, and thus demonstrate their proposition that the matter composing the universe could hav been created by God. It is the affirmation of science that matter has always existed and always will, and this is proved by its existence to-day—its uncreatability and indestructibility. And where could the material come from? The universe is illimitable, is infinit. Beyond it there is noth ing, for it in itself is everywhere. If matter at one period did not exist, from what did God create it? He could not hav taken part of himself, for then he would be limited and incomplete, and a limited and incomplete omnipresence is unthinkable. Mr. Lacy would probably hav brought out much more on this point than he has if Mr. Lambert's paragraph had demanded it.

In his answer to Judge Black, Colonel Ingersoll remarked that a "curious thing about the Commandments is that their supposed author violated nearly every one. From Sinai, according to the account, he said, 'Thou shalt not kill,' and yet he ordered the murder of millions." To this Lambert rejoined:

"He who has the absolute right to take life cannot be guilty of *murder* in taking it, for murder is an *unjust* killing, and there is no unjust killing in the taking of life by him who has the absolute right to take it. There is no escape from this reasoning except by denying the absolute right, and you cannot deny this but by denying God's existence; for, on the hypothesis that he exists, he is Creator, and being Creator the absolute right of dominion over his creatures necessarily follows."

It is a pity that Mr. Lacy should hav answered this from a Theistic standpoint, for on the question of the attributes of God, as given in the Bible, Calvin was nearer right than Channing. The principles of justice were written by no God, but are the result of man's experience, formulated by reason. But to the book. Mr. Lacy says: "If by absolute dominion be meant the right to govern without regard to the principles of justice, written by God's own finger on the tablet of the human heart, we fail to see it. The right of dominion is not the tyrant's right. Suppose I had the power to speak into sentient life the sands of the sea, and to endue them with mental, moral, and physical being, would I be justified, because the creator of such, in inflicting suffering on them from mere caprice, or for my own pleasure? No. And to ascribe a kindred right to God is to assert that he has the right to do wrong, to violate the eternal laws of his own being, to aver that power is holiness."

"God," says Lambert, "has a right to take life." Mr. Lacy grants this (perhaps for the sake of the argument, for surely he cannot grant that a Thing whose very existence is unproved and unprovable should hav the right of life and death over sentient human beings), but asks, "Should he or would he convert the world into a slaughter-house, and depute his chosen people, as human butchers, to slay not only men, but women, children, and babes unborn?" Mr. Lambert retorts that the wickedness of the heathen amply justified God in commanding his chosen people to slay them. "But," again queries Mr. Lacy, "what of the Jewish people and their anointed rulers? From the days of Abraham the lash of the almighty was held *in terrorem* over their backs, and his will was made clearly manifest to them; and yet, with all, they were in a state of chronic rebellion against their divine ruler. Not content to make gods with their own hands, they borrowed them from the heathen and worshiped them." As to the killing of the heathen by the idolatrous Jews, how could it be justified when the heathen nations were ignorant of the "divine" law and its penalties? That the law was known to their ancestors hundreds of years before in nowise constituted a revelation to them. "Suppose all our acts of Assembly should be burnt and not reprinted for ten generations, would any just judge condemn a criminal for the violation of a law of which he had never heard because ages before his ancestors had read it?"

On the authority of the gospel, and the reference to Christ in Josephus, Mr. Lacy has tumbled the priest over flat. Had we space, chapter xvi would be excellent reading for truth seekers. But we hope Mr. Lacy's arguments will reach as many people as hav Mr. Lambert's, though it is vain to expect the church papers will in any way help their circulation. As truth, however, has better staying powers than error, Mr. Lacy's book may be heard of when Mr. Lambert's is worked over into circus posters.

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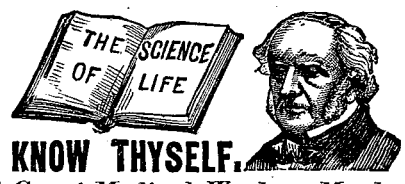
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Gems of Thought.

INDEED, it goes so heavily with my disposition that this goodly frame, the earth, seems to me a steril promontory, this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof, fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapors.—*Shakspere's Hamlet.*

IN the spring of 1775, I was struck with a disorder in my bowels, which, at first, gave me no alarm, but it has since, as I apprehend it, become mortal and incurable. I now reckon upon a speedy dissolution. I hav suffered very little pain from my disorder; and, what is more strange, I hav, notwithstanding the great decline of my person, never suffered a moment's abatement of my spirits; insomuch that, were I to name a period of my life, which I would most choose to pass over again, I might be tempted to point to this latter period. I possess the same ardor as ever in study and the same gaiety in company. I consider, besides, that a man of sixty-five, by dying, cuts off only a few years of infirmities; and though I see many symptoms of my literary reputation's breaking out at last with additional luster, I know that I could hav but a few years to enjoy it. It is difficult to be more detached from life than I am at present.—*Hume's My Own Life.*

AT twelve o'clock Gibbon drank some brandy and water and desired his favorit servant to stay with him. To the last he preserved his senses; and when he could no longer speak, his servant having asked a question, he made a sign to show that he understood him. He was quite tranquil and did not stir, his eyes half shut. About a quarter before one he ceased to breathe.—*Morison's Gibbon.* [NOTE.—Joseph Addison, in his dying moments, sent for his stepson that *he* might see "how a Christian could die," and I make no doubt but he died well, as he had lived well; but no Infidel need blush for the way that Hume looked forward to his departure, or for the way that Gibbon met his fate. When next the Rev. DeWitt Talmage, or any other pulpit fury, takes occasion to enlarge on the awful death of Infidels or Atheists, perhaps he would condescend to read to his gaping audience the two foregoing extracts, and they will then be sure to hear a few words of sense, which may so far qualify the bushels of nonsense that they will hav to listen to. We hav all—every mother's son of us—"to eat a bushel of dirt" in the course of our lives; but those who "sit under" the pastor of the Brooklyn Tabernacle hav to take it at a single meal. No doubt they would hav mealed in with old Ezekiel in that delightful mess—rivaling the hell-broth so graphically described by the late Mr. W. S., of Stratford-upon-Avon—which he prepared for himself, For the exact receipt the anxious reader may consult the fourth chapter of his prophecies.—*Hylax.*]

I HAV often thought upon death, and I find it the least of all evils. All that which is past is as a dream; and he that hopes or depends upon time coming, dreams waking. So much of our life as we hav discovered is already dead; and all those hours which we share, even from the breasts of our mothers until we return to our grandmother, the earth, are part of our dying days, whereof even this is one, and those that succeed are of the same nature, for we die daily; and as others hav given place to us, we must in the end giv way to others.—*Bacon's Essays.*

FOR what we know must be, and is as common
As any the most vulgar thing to sense;
Why should we, in our peevish opposition.
Take it to heart? Fie! 'tis a fault to heaven,
A fault against the dead, a fault to nature,
To reason most absurd; whose common theme
Is death of fathers, and who still hath cried,
From the first curse till he that died to-day,
"This must be so." —*Shakspere's Hamlet.*

SINCE men are in a transitional condition, since nature ordains that the existence of the race can only be preserved by means of gross appetites inherited from our ancestors, the animals, it is obvious that men should refine them as far as they are able. Thus the brute business of eating and drinking is made, in civilized life, the opportunity of social intercourse; the family, divided by the duties of the day, then assemble and converse; men of talent are drawn together and interchange ideas. Many a poem, many an invention, many a great enterprise, has been born at the table; loves and friendships hav originated there. In the same manner the passions are sanctified by marriage. Blended with the pure affections their coarseness disappears, their violence is appeased and they become the ministers of conjugal and parental love.—*Reade's Martyrdom of Man.*

HAIL, wedded Love! mysterious law, true source
Of human offspring; sole propriety
In Paradise, of all things common else!
By thee adulterous lust was driven from men
Among the bestial herds to range; by thee
Founded in reason, loyal, just, and pure
Relations dear and all the charities
Of father, son, and brother, first were known.
—*Milton's Paradise Lost.*

THE question with respect to the men of the past, is not *where were they*, but which way were they going? Were their faces set in the right or in the wrong direction? Were they in the front or in the rear of their generation? Did they exert themselvs to help on the great movement of the human race, or to stop it? This is not charity, but simple justice and common sense. It is the fundamental law of the world in which we liv that truth shall grow, first the blade, then the ear, after that the full corn in the ear. A person who complains of the men of 1688 for not having been men of 1835, might just as well complain of a projectil for describing a parabola, or for quicksilver for being heavier than water, —*Macaulay.*

DR. JOHNSON'S mode of estimating the piety of his neighbors was somewhat singular. "Campbell," said he, "is a good man, a pious man. I am afraid he has not been in the inside of a church for many years; but he never passes a church without pulling off his hat. This shows he has good principles."—*Macaulay's Johnson.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

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Odds and Ends.

BE good and you will be—a curiosity.

ADAM was a roller skater. The fall he got is still well remembered.

"YES" said the Idaho man, "it's dreadful unfortunate that my gal got hugged by that ar' b'ar. She's sort o' held me in contempt since."

THE inability of George Washington to tell a lie, says the Pittsburgh *Telegraph*, left a gap in our national system that his fellow-countrymen hav used every exertion to fill.

THE town of Newington, N. H., has no liquor-saloons, no debt, no lawyers, and only one church. This shows how nicely a town can get along that limits itself to one church.—*Drake's Magazine.*

A STRANGE man was picked up in a fainting condition in the street and taken to the hospital. "How is that man they brought here?' asked a reporter of the superintendent, about an hour afterward. "Lying at the point of death." "Oh, is he? Well, I'll bet a dollar he's a lawyer."

"I TRUST the current of my discourse last Sunday was not sufficiently formidable to hopelessly engulf you." jocosely remarked a young Detroit clergyman to a lady member of his congregation the other evening. "Oh, no! It was quite shallow enough for comfortable wading, thank you."

AN exchange says that girls who wish to hav small, prettily-shaped mouths should repeat at frequent intervals during the day: "Fanny Finch fried five floundering fish for Francis Fowler's father." This looks too much like an attempt to propitiate a prospectiv father-in-law for most girls to repeat more than once.—*Burlington Free Press.*

"YOU hav been sick for a long time, havn't you?" sympathetically remarked a lady to one of her poor but uneducated neighbors. "Yes, I hav had a tedious time of it. I was confined to the house during August, and I really thought I had the damonia. I got a little better, but I was taken down again in November last" "Did you suffer in the interim?" asked the lady. "No; I did not suffer at all in the interim; the pains were all in my stomach."

"YES," said the honest farmer, "I know there are people what always puts the big apples at the top of the bar'l, but I don't." "That's right," exclaimed the deacon admiringly. "I hav always tried to convince folks that that sort o' thing don't pay in the long run." "If they'd go to the city once in a while they'd learn something. I always put my big apples at the bottom of the bar'l." "That's the way." "Yes; you see people has got so suspicious that they 'most always open the bar'l at the bottom nowadays."

FUNNY POETRY.

All from the Boston Courier.

A STREET ROMANCE.

Pretty girl
So sweet, so nice!
Sudden slips
Upon the ice;
Scream of terror,
Does she goes—
Visions of em-
Broidered hose.

Youth observes
The frills and laces,
Fancy hose and
Other graces.
Sudden mash—
Oh, feeling sweet!—
Helps the maid-
En to her feet.

Redly, redly
Blushes she;
Kindly sympa-
Thizes he;
Then along the
Street they go:
Married in a
Month or so.

THE COACHMAN'S DAY HAS GONE BY.

The maid was young, the maid was fair,
And many lovers sought her;
Her father was a millionaire
And she an only daughter.

No suitor that the maiden met
To dream of love had taught her,
Until in Cupid's silken net
Her father's coachman caught her.

Then anxiously she passed the days,
Elopement contemplating,
Until she caught the skating craze,
And took to roller-skating.

She threw the coachman over then—
To him it was a crusher—
And eloped one night at half-past ten
And married a polo "rusher."

HOW EASILY THINGS GO WRONG.

"Alas! how easily things go wrong!"
A sigh too much or a kiss too long,
And a father's patience is quite worn out—
There's a hurried step, and a wrathful shout,
And the dream of a youthful pair is o'er.
A youth escapes through the open door,
With terror imprinted upon his face,
And down the street at a flying pace
With hat in hand and a dog in chase.
The dog to the flying youth draws nigh;
There's a savage growl and a piercing cry,
"Alas! how easily things go wrong;"
Why did the lover stay so long?

A panting youth at his mother's door
Is vowing he'll go to court no more;
A dog is returning with visage grim,
Dragging an ulster's tails with him.
"Alas, how easily things go wrong!"
When a lover foolishly tarries too long!
"And yet how easily things go right"
When he leaves at a decent time of night.
He's wise who this in his memory logs:
Fathers are fathers, and dogs are dogs.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Vol. 12. No. 15. | PUBLISHED WEEKLY. | New York, Saturday, April 11, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

THE practice of persons kissing the Bible when being sworn in as jurors and witnesses has been abolished by Judge Samuel Lumpkin of the Northern Circuit in Georgia.

MARK TWAIN (Clemens) characteristically thanks the moral icebergs of the Concord (Mass.) Library Committee for advertising his "Huckleberry Finn" by "praising it with faint damns."

A LONDON letter says that Miss Booth, the daughter of the generalissimo of the Salvation Army, has returned from France disgusted with the French. They do not believe in a God, she says.

A DAKOTA clergyman, after a long period of intense inebriety, preached a sermon of correspondingly deep contrition. Several passages of the remarkable discourse were devoted to vivid descriptions of delirium tremens.

DR. COAKLEY recently said at a meeting of the Buffalo Medical Association that during the war opium, quinine, calomel, and whisky constituted the surgeon's *materia medica*. "The soldiers would tolerate opium largely."

THE hymn-writer of the Louisville *Courier-Journal* perpetrates the following:

"In God we trust," the dollars say,
And Cleveland's got a pew;
At last to heaven we're on the way;
The pearly gates we'll view."

"ARE you denying yourself anything during Lent?" asked the rector of one of his parishioners. "Oh, yes," replied the gentleman promptly; "that is, I hav denied my wife several things, and you know when you married us you made us one."

PRAYER-BOOKS are now made with bouquet-holders on the outside, and it looks as if in a short time a Bible will not be complete unless it has a plate-glass mirror, with little compartments for hair-pins, face-powder, and cologne on the back.—*Boston Post.*

A DAKOTA preacher recently lectured in Silver Gulch upon "One Night With John Bright," in the course of which he reflected somewhat severely upon the irreligious. What is left of him regrets now that he didn't remain with Mr. Bright very much longer than one night.—*Brooklyn Eagle.*

A BURLINGTON, Iowa., paper makes the astonishing statement that there are to-day over one hundred families living together in that city and being received in society as honorable and upright people, when the facts are the heads of those families hav never had the rites of marriage performed over them.

THE Kansas City *Journal* rakes up an old war story. "What regiment do you belong to?" asked a Union picket of a rebel picket. "The Fourteenth North Carolina." "And yours, Yank?" "The 114th Rhode Island." "You're a liar; there aren't that many people in the state," returned the Johnny.

THE Rev. T. B. Gregory in replying to Colonel Ingersoll's lecture, "Which Way?" starts off with the proposition that "Ingersoll and Beecher are the two brightest men in America." From a perusal of the reply we are led to remark that it would hav been greatly to Mr. Gregory's credit if he had stopped here.

THE Detroit *Post* has this: In South Carolina recently a man named Dean was riding in a wagon with the twelve-year-old son of a neighbor named Miller. An assassin named David Belton rode up behind on horseback and deliberately shot the man Dean in the wagon. The horrified child witnessed the murder, and escaped, owing to the speed of the frightened horse attached to the wagon. On an examination in court the child was asked if he knew what it was to take an oath; if he believed in God; if he had ever heard of the devil; if he went to church or Sunday-school. To all these questions he answered, "No, sir." Thereupon the innocent child was not allowed to testify against the murderer. On the other hand, the murderer does believe in God, has attended church and Sunday-school, and was a church-member. The case is a vivid illustration of the injustice and folly of the law which makes religious belief a test of the credibility of witnesses.

THE overseers of Harvard College hav concurred with the president and the Fellows of the college in repealing the statute requiring students to attend public worship on Sunday morning. This will giv students an opportunity to go fishing Sunday morning, and to indulge in other scientific pursuits.—*Norristown Herald.*

THE Rev. Heber Newton's Easter sermon was on "Life after Death." He said that "below all the charlatanry of Spiritualism there remains a residuum of phenomena which cannot be pooh-poohed away." Spiritualists will probably be willing to accept this as a terse statement of the difference between Spiritualism and Christianity.

THE pope has just granted dispensation for the marriage of a Jew and a Catholic. This is the first time that the papacy has ever formally authorized such a marriage—but then this Jew, Herr Popper, is very rich, and is the patron of twenty-seven Roman Catholic benefices in Hungary. Moreover, he is said to hav paid 200,000 florins for the dispensation. —*National Reformer.*

THE Rev. George R. Bristor, of Baltimore, who was not long ago before the Methodist conference charged with a revolting crime, but who is still preaching, delivered a sermon in Williamsburgh last Sunday from the text, "I know that my redeemer liveth." There are probably few persons who stand in greater need of an agil and efficient redeemer than the Rev. George R. Bristor.

CAPT. FREDERICK HAMILTON, of the Paterson, N. J., column of Major Moore's Salvation Army, goes to state prison for three and one half years for abducting and seducing little Maggie Kerrigan, aged 16. Brother Charles Stone, an extraordinarily enthusiastic exhorter, also a Salvation soldier, stole a purse with $15 in it from one man, and a $25 cornet from another. He is in jail in this city.

THE Sulphur Springs *Gazette* says that "the old-fashioned preacher would hammer the life out of a pulpit Bible in the course of one year. He would open it and shut it, take it in his arms, put it down and pound it, and never let the congregation forget that the Bible was the book of books. The preacher of to-day has his fine lecture written out, with his title for a text, and has little or nothing to do with the Bible."

CHIEF-JUSTICE GREENE, of the Supreme Court of Washington territory, in a recent case held that an indictment found by a grand jury composed in part of women is valid, and that the provision of the Federal Constitution securing to the citizen the right of juries, grand and petit, as known to the common law, is not inconsistent with a law enacted by a territorial legislature which makes it the right and duty of women to sit as jurors, whether grand or petit, when legally summoned for this service. Such is the law in Washington territory, and no harm has hitherto resulted from its application.

A DISPATCH dated March 21st, from Des Moines, Iowa, relates that last December A. T. Rawson, of Chicago, prophesied the end of the world and the coming of Christ on Jan. 4, 1885. The Kail family, living at Creston, and consisting of an aged mother and two daughters, E. A. Kail and wife and several children, and Thomas and Jacob Kail, belonged to the Adventist Society. They began to prepare their robes for the great event. Jacob and Thomas resigned positions as clerks in a dry goods house, and the whole family abandoned all worldly pursuits. Rawson came to Creston from Chicago, and soon after his arrival various rumors began to float around about the conduct of the family, and their residence was placed under police surveillance. Last Saturday Thomas Kail appeared in the streets in a nude condition. Rawson, Jacob Kail, and several of the family encouraged Thomas's action, as he was understood to personate Adam's original appearance in the Garden of Eden. The police arrested Jacob and Thomas Kail and A. T. Rawson, and put them in the city jail. This morning the mayor fined Rawson and Thomas Kail $20 and costs each, and Jacob Kail $5 and costs. The report says Rawson was taken to the county jail by the sheriff, and went like a martyr, saying Paul and Christ were persecuted, and he could stand it.

THE *Interior* says: "We attended high mass in a Roman Catholic cathedral some years ago. At the close of the service the boys who swung the censers all passed before the bishop, bowed to him, and fumigated him. He was enveloped in a cloud of frankincense as we turned away. We thought of that scene when in a Protestant church not many Sabbaths since. As soon as the benediction was pronounced the minister took his position in front of the pulpit and the people came forward and said, 'Doctor, that was a splendid sermon. I enjoyed it ever so much.' The doctor seemed to enjoy it too. He smiled with intense satisfaction. Is not our Protestant way of fumigating the bishop an improvement upon that of the Romanists?"

THE old miracle of the supply of quails to feed the Israelites in the desert had its parallel in Georgia the other day, according to the Calhoun *Times*. The lie goes that a good dame, who was entertaining a lot of ministers who were holding a revival in the town of Resaca was sadly perplexed to find food for them one day, the crowd of people in attendance having consumed everything edible in the place. Not a solitary ham was to be had, and only one small chicken. While she was busy in the kitchen preparing the chicken and wondering how she could provide for her guests, a covey of partridges flew into the dining-room, the doors were closed, a number of the birds caught, and the ministers regaled with a feast fit for the gods.

LAST Sunday Mr. Talmage preached a sermon against all Sunday amusements, except, of course, those offered at the Tabernacle. He informed his audience that "Men hav found out that they can do more work in six days than they can in seven. Travelers hav found that they can get sooner to their destination by stopping one day in seven. Intelligent man and dumb machinery cry out for the Lord's Day." It is a pity that Mr. Talmage has not earlier brought to the attention of steamship companies the fact that machinery is conscientiously opposed to working on Sunday, and that it can only be made to work at a loss of time. Did the Cunard people fully grasp this great truth they could shorten the passage between Queenstown and New York by compelling the Oregon to stop her machinery on Sunday. That steamer now makes the passage in a little more than six days, including a Sunday, during which she runs at full speed. Were she to stop her machinery on Sunday the passage would probably be made in five days, as Mr. Talmage is doubtless ready to demonstrate should the chief engineer of the Cunard Company call upon him.—*N. Y. Times.*

THE *Catholic Mirror* quotes the following as the testimony of a witness before a committee of the Massachusetts legislature concerning the condition of Boston: "The present situation is horrible to contemplate. We are bad as Sodom and Gomorrah, and deserve their fate. The traffic in the souls of our youth is beyond conception. There are 365 charitable institutions in Boston—one for each day of the year—and there would be work for many more. These are made necessary by systematic violations of the laws against intemperance and licentiousness." And remarks: "This, then, is the final result of that stainless Puritanism which boasted of being so much better than the rest of the world. . . . The only stable basis for a true life is the creed of the Catholic church." To which the *Independent* replies: "There is one fact that the *Catholic Mirror* overlooks. Boston is not overwhelmingly Puritan or Protestant in its population. Its population is becoming foreign and Catholic. The archdiocese of Boston, which includes Essex, Middlesex, Suffolk, Norfolk, and Plymouth counties, reports a Catholic population of 320,000, the bulk of which, it will hardly be denied, is in Boston. It is not the Puritans who monopolize the liquor business."

News of the Week.

EX-SECRETARY OF STATE FRELINGHUYSEN is sick with a fatal disease at Newark, N. J.

THE revised edition of the Old Testament will be given to the public on the first day of May.

THE half-breed revolt in British America continues. Troops are on the way from Canada to suppress the rebellion.

RUSSIA is still massing troops on the Afghan frontier, although the prospect of peace with England is thought to be favorable.

THE Prince of Wales is to visit Ireland, and the Irish Nationalists hav decided to neither make nor allow any hostil demonstrations against his royal highness.

LAST Sunday was Easter, and the churches offered unusual attractions. The ministers took occasion to reaffirm their favorit absurdity of the bodily resurrection.

THE grand scherif of Mecca has issued a bull declaring El Mahdi an enemy of all true Mohammedans. The Mahdi is having trouble with rebels in his ranks.

PARIS, France, is the scene of great excitement over the conduct of the government in the war with China. The disaffected citizens claim that the administration is responsible for the French reverses at Langson.

THE Rev. Dr. Stephen H. Tyng, emeritus rector of St. George's church in this city, is to be examined to test his sanity. His family claim that in matters of business he is irresponsible, and has been so since 1883.

THE woman suffrage bill that passed the Dakota legislature was vetoed by Gov. Gilbert A. Pierce. At a meeting of woman suffragists in this city Mrs. Lillie Devereux Blake introduced a resolution calling upon President Cleveland to remove Governor Pierce.

FARMERS in western New York complain of great hardships. The long winter has exhausted their hay, potatoes hav been frozen, the cold has destroyed colonies of bees, and the maple sugar season is unusually backward, and a small make is certain.

MAJOR DRAPER, chief of police of Toronto, Ont., notified the city newspaper publishers last Saturday that they were violating the Lord's Day by issuing Sunday editions, and that they would be prosecuted if they repeated the offense. Great indignation at this is felt by persons who hav relations among the troops engaged in suppressing the Riel rebellion, and who are reasonably anxious to get news from day to day.

GENERAL GRANT continues to fail, but at this writing is reported to show no increasing signs of immediate dissolution. He is resigned to the approaching event, and sends out assurances of his good wishes to everybody. He receives so-called spiritual aid from Dr. Newman, though his friend Senator Chaffee apologizes for this by saying that the general allows the parson to pray to humor the latter, and to avoid hurting his feelings.

PROF. JAMES WOODROW, Presbyterian, who was lately removed from the Perkins chair in the theological seminary in Columbia, S. C., because he refused to sacrifice his evolution theories upon the altar of Presbyterianism, has revived the issue between him and the Presbyteries in a new form. It having come to his knowledge that certain newspapers and ministers of the church hav charged him with heresy, he has demanded a trial, which will be accorded him.

GENERAL BARRIOS, president of Guatemala, Central America, and who recently proclaimed himself dictator of all the Central American republics, is reported to hav been killed in a battle at Chalchuapa. If true, this will probably put an end to hostilities in that country. The United States has sent troops to the Isthmus to protect its railway interests at Panama. The revolutionists are in possession of Aspinwall, or Colon, as it is called by the nativs of Central America, and transit across the Isthmus is interrupted.

Communications.

Joseph Cook and Atheism.

Malice is often made to do service in a cause when reason and justice refuse the price of bribery. If Joseph Cook, in his Boston lectureship, had ever thought of honor and decency, malice and slander might not hav been forced into such criminal work. But with a nature totally depraved (such men surely giv us the strongest evidence we hav of the truth of the old theology), we hardly hope for anything to come from such a source that would be honorable or decent. Hear what this defamer of history has to say: "There is a difference between Anarchists and Socialists; but the most radical of the Communistic, and Socialistic, and Nihilistic movements of our times are Atheistic in origin." Again he opens his mouth: "Now and then we are startled by explosions of Socialistic, and Nihilistic, and Anarchistic conspiracies, and think that they are local affairs. In many cases they are the outcome of the international organized activity of men possessed of little or no creed except Atheism." Hear again the expounder of the faith of Paul of Tarsus: "If through my lie glory redounds to God, why am I judged a sinner?" He says: "I suppose that scores of fairly well educated and respectably well endowed men among the Socialists, Communists, Nihilists, and Anarchists of Europe hug Atheism to their bosom as the latest deliverance of science." This dark luminary goes on to say: "Socialistic voters increase their numbers rapidly where Atheistic notions prevail. In Germany in 1871 there were only 120,000 Socialistic voters; in 1877 there were 497,000."

Again, he says: "The highest rate of suicides in Europe is found in the heart of Germany, and here the densest forms of blasphemy in the shape of Materialistic Atheism are to be found." One more quotation will answer our purpose: "In Europe, in this advanced century, you hav Atheism in the rum shops, Atheism in gambler's dens, Atheism in brothels, Atheism in secret societies, Atheism in journalism, Atheism in many a professor's chair, Atheism in politics, Atheism in plots against property and life, and Atheism demanding asylum in neutral nations for its criminals." It is a pleasure to apologize for a man who is in error through ignorance, but we cannot do this for Mr. Cook. He is not ignorant about this subject. He is no intellectual pauper, and unless we can find some other reason for his treason against facts, it must be charged up to his supernatural malice and hate of the truth of history.

Although you are reminded, when you read these statements, that suicidal intent must hav crossed the frontier of his reason, yet his ingenious cunning will hardly allow this tenderness for him. If we should be forced to concede his sanity, then he must become the victim of a severe criticism. The sayings of his which we hav quoted could not hav slipped through the lips of innocence, nor could they claim moral support on the ground of integrity. Such words as these, soiled with inward cancerous droolings, never passed the lips unaccustomed to the terms of crime. They were never spoken only as they had the support of inherited depravity well cultivated. Lessons of this kind are only learned through long-continued fasting and prayer. No doubt this Boston crank had the full advantage of this kind of training, and this accounts for the expert that he is. His Boston audience is evidently composed of many intelligent people, yet intelligence is always at a discount in the presence of venerable creeds, and a pebble in the sling of superstition—that is to say, if it is slung by Mr. Cook. So long as the end justifies the means (this has been Christianity's ethics during its history), as long as the statements of any man are in the interest of the master whom the people worship, known falsehoods are never called to an account. Many of his hearers must hav known that many of his statements were false. This is the lamentable condition in which the Christian religion has placed its devotees, where they are forced to consent to that which in reason they know to be false. This is the high Christian civilization of this age. Its historical gestures through the centuries can only claim this kind of civilization, nourished by a war against reason, science, and heresy.

But what does the great Boston lecturer mean by Atheism? Atheism is with him the synonym of all that is vile, while Christianity is the synonym of all that is good. Why did not this self-authorized teacher tell his cultured audience how it came to pass that the statistics of this and other countries disclose the startling fact that ninety-five out of every hundred in the civilized world who are criminals believe in Mr. Cook's Bible, heaven, and hell? The statistics of Christian England, formulated by Christian officials, published in the Christian Parliament by Christians, show a hundred believing criminals to one unbelieving criminal. The criminal population of the civilized world believe as Mr. Cook. They believe in his Bible, heaven, and hell. This is quite natural in the order of sequence. Mr. Cook's religion offers a premium on crime. It says to the criminal, "There is an atonement for you; Jesus has paid the debt;" "He that confesses his sins shall be forgiven;" with a promis of a mansion in the skies.

But what are the facts regarding Mr. Cook's Socialists, Communists, Nihilists, Anarchists, whom he calls Atheists? Is it possible that this man is honest in the above statement? Does he not know that no greater insult could be offered to the above classes than to call them Atheists? He knows, as he ought to know, that five out of every six, at least, are believers. They believe, as he does, in his Bible (by which they swear when they enter these societies), in his heaven and hell. He knows, or he ought to know, that in all of the secret leagues, or societies, the Bible is the foundation of each and all. There are, of course, among them those that are unbelievers, but this is the exception, and not the rule. It is a notorious fact that the countries where life and property are most insecure are those which are the most Christian, and where it is unsafe for an Atheist to speak.

What are the facts, in the next place, as to Mr. Cook's rum-shops, brothels, and gamblers' dens? Mr. Cook is anxious, like others of his sort, to throw off the legitimate outcome of his faith and creed, but statistics are his formidable foe. They testify to every one that will take the trouble to collect them that Mr. Cook's rum sellers and men everywhere in the whisky traffic believe as Mr. Cook does. They believe in his God, in his Bible, heaven, and hell. Nine, at least, out of every ten are as pure in these gospel doctrins as he is himself. And the same is true in reference to his gamblers' dens. You will find but few who are not firm believers in the creed of the Bible. The same is eminently true as to Mr. Cook's brothels. All of the unfortunate occupants of these places are very largely free from the sin of unbelief. They believe as Mr. Cook does. This is what statistics demonstrate.

Again, among whom do we find people of suicidal intent? Not at all as Mr. Cook claims. I hav known of many, and I hav never known of one justifying the statement of Mr. Cook. And the same is true of insanity.

The inmates of our institutions for the insane are almost entirely confined to the believers. Mr. Cook's statistics, taken from Germany, are very unfortunate. He, for the time, at least, must hav forgotten the master whom he is endeavoring to vindicate. An increase in Atheistic strength, from 120,000 to 497,000 in six years! Where is your master, Mr. Cook, and what is he about? At this rate, how long will it be before your religion will conquer the world? Would it not be well for you to tell your cultured audiences in Boston why your master, and all of his followers, were forced to leave the Land of Promis, the land of Gods, Christs, and Bibles? Why leave Jerusalem, so full of memories? Why Antioch, Smyrna, Alexandria, Constantinople? Why, in the land of the cross the crescent is now; Christianity and its founder forced to leave the land of its birth, driven out never to return; and now you sound the alarm and fear comes upon all, and the cry comes up: "To your tents, O Israel, the Philistines be upon thee." Why did not Mr. Cook inform his audience and the world how it happens that all of the murderers when hung go to heaven? Does he not know that ninety-nine out of every hundred who commit murder believe as he does? In his Bible, heaven, and hell could such hopes as Mr. Cook presents to the would-be murderer be destroyed, murders would be few and far between. If the would-be murderer knew that there was no atonement, Christ, or heaven for him, he would be a thousand times less liable to commit the deed, but as long as he knows that those who hav committed murder go to heaven when they are hung, the deed is half committed. And it is possible that the murderer may see that this is the surest way to gain a mansion in the skies.

But now to the question, What is Atheism? It is the opposit of Theism. One affirms the existence of an Infinit God. This affirmation is denied by the other. The affirmation of one, and the negation of the other are allied, and, in fact, they both stand upon the same foundation, and are alike fundamentally in this, that neither of them conveys to the mind an intelligent idea, and hence they are both alike valueless.

I am aware that the ever-shifting sands of ingenious conjecture hav made a wide difference, but when we force these two terms to this last analysis, we are compelled, for the sake of relief, to hide behind the terms in which we think, and must proclaim to all that our terms of thought are so limited that we only hav the power to think this, and nothing more. The God which the Theist thinks is in thought, and hence must hav, as all objects hav that are in thought, qualitativ and quantitativ value. Our highest thought must determin the nature of the object of that thought. We must, by the laws of strict limitation, think the limited. To think otherwise—to think without limitation—is to be what the Theist calls God, wherein there is the difference between the Theist and the Atheist—that is to say, when we remember that he, like the Theist, must think under the same limits before he can enter a denial as to the statement of Theism, he must think otherwise than in the terms of the limited, and hence, as before, he must commit mental suicide.

These reasons legitimate the statement that Atheism and Theism, both alike, stand upon that which is impossible to thought. To affirm or deny only the limited is criminally absurd. The great movement of to-day, one that Mr. Cook and his fellow-Theists ought to know, is not Atheism, but Agnosticism—the pleading of ignorance—when you go beyond the limited. In fact, we seldom anywhere meet an Atheist. They are as rarely seen as a true follower of the so-called founders of the Christian religion. But Mr. Cook will not allow this method of escape. No! no! We are met at this point with the full assurance that our reason is not to be trusted. "For in Adam's sin we all joined in," and hence all are fallen creatures. Though the light of reason fail to giv us God, revelation does that for us which nature and reason fail to do. God in his mercy made himself known to us in a written word through inspiration of the parties chosen to write his word or will, and the Bible is those inspired writers' word. This claim simply is to be conceded without evidence. We will suppose that it was the will of God to do just as the above claims, we are in the same trouble as we were when we were in search of the God of the Theist. Revelation does not relieve us from the limitations assigned to us. We are still forced to think in the terms of the finite. If it is true, as the Theist claims, his God could make himself known to us, only as he came within the terms in which we think, then how can we, using these terms, discriminate, seeing that our thoughts are, in both cases, in the terms of the finite? So all the authority that we can hav for a revelation is that of the finite coming from the finite. Here, then, we are forced upon the only standing-ground possible, that of Agnosticism. We are not within the province which upon this question admits of affirmation or negation. Hence we see that revelation does not help Mr. Cook. He is still within the environments common to the rest of mankind.

But suppose that this reasoning is pronounced worthless, and that the affirmations of Theism that there is an infinit God are true, and that he is made known through revelation, and only in this way. Then it is equally true that the Atheist in his denial or negation is as dependent upon revelation as is the Theist in his affirmations. If an affirmativ relating to an infinit object demands a revelation from that infinit object through which, and by which, he is only known, is it not equally true that a negation relating to an infinit object demands a revelation from that infinit object as the ground of that negation? I see no difference here; both, for their expression, demand the same conditions. An infinit No is as impossible to thought as an infinit Yes. If one comes by revelation, then it is equally certain that the other must come in the same way. And inasmuch as these revelations contradict each other, the author of the same suffers annihilation. I see no way to avoid this conclusion. Mr. Cook can take his choice. I am of the opinion that in him malice and slander are so interwoven with his moral pauperism that we hav little to hope for from any argument that might be brought to his consciousness. His utterances are so misadjusted to truth that prevarication shines through the brilliant dust of his rhetoric. If the Young Men's Christian Association or the Evangelical Association or Alliance were to appoint a continental scavenger, they would find the suitable man in Boston, I am sure.

J. H. BURNHAM.

Saginaw City, Mich.

Religion in the Capitol.

Washington Correspondence of the Chicago Tribune.

During the dedication ceremonies in the House last Saturday, the Virginia clergyman and his two assistants, who had been invited to take charge of the religious part of the program, were given seats upon the raised stand just in front of the speaker. They were Episcopal clergymen. They sat with their white surplices on, looking very superior and dignified when the Methodist chaplain of the Senate came in. The chaplain took a seat upon the floor about three seats below the line where the visiting clergymen were sitting. Huntley, the Senate chaplain, bowed very politely to the visiting clergymen. They responded very stiffly, and did not invite him to take a seat with them. Harry Smith, the journal clerk of the House, thought the Senate chaplain was not being treated with the proper respect, so he turned to Gen. Anson McCook, the secretary of the Senate, and said to him:

"I wish you would introduce me to your chaplain. Then I will introduce him in turn to those Episcopal fellows, and then they can't help inviting your man to come up and sit with them."

"All right," said McCook, "I will do it."

He took a step forward and then stopped, looking embarrassed.

"What is the matter?" said Smith.

McCook replied: "I will be hanged if I hav not forgotten the man's name. He has prayed alongside of me for two years. I know him as well as I do you, but I will be hanged if I can call his name."

Smith laughed and said: "There is Canady, the sergeant-at-arms. He will know."

"Yes," said McCook. "Call him, quick."

They beckoned to Canady. He came up. McCook leaned over and whispered to him:

"What is the name of our chaplain? I hav forgotten."

Canady looked blank, and then he said with a burst of candor: "Well, I never did know. Havn't you got a Congressional directory?"

There was none about, so as a last resort they appealed to Captain Bassett, the chief of the pages. He was able to giv the information.

I suppose it would make a great howl if the offices of chaplains in Congress were to be abolished, but they ought to be. It is worse than a farce—the opening of the proceedings of Congress with prayer. No one ever pays any attention to the chaplain. His prayers are not even printed as a part of the proceedings. I do not believe that there are a dozen members in either branch of Congress who would know their chaplains by sight if they should meet them outside of the Capitol. These men are paid $75 a month for saying a few words in front of the presiding officers before Congress opens. There is no interest of religion served by this form. The contests for these positions hav sometimes the most bitter character. There is no more reason why the business proceedings of Congress should be opened by prayer than that the boards of trade, chambers of commerce, or any of the business organizations of the country should. The majority of the members recognize the absurdity of clinging to this old form. The printing of the prayers in the *Record* was abolished some years ago. They are now printed on very special occasions. It was found that the practice of not having them printed materially shortened them, and that is the principal reason why they are not printed. In the old days when the prayers were reported it was a very poor kind of a chaplain who could not pray a columnful of the *Record*.

There are some very ridiculous incidents connected with these official prayers. When Mr. Hayes was inaugurated a little man by the name of Sunderland was chaplain of the Senate. He had charge of the prayer that was to be delivered to the audience upon that occasion. He prepared something very fine, and afterward furnished the manuscript of it to the Associated Press. He belonged to the official-worshiping class of Washington, and in his prayer put in a phrase of tribute to every high official in every one of the branches of the government, at least he intended in his prayer to cover the entire range of his official life. Through carelessness or excitement upon praying to such a distinguished audience he omitted asking protection of the higher powers for the lone fisherman of Malone, William A. Wheeler, the vice-president. Mr. Wheeler is an eminent Christian and a truly pious man. The omission to ask for religious insurance for Mr. Wheeler was noticed when this elaborate prayer was printed in the evening papers. Sunderland's attention was called to it in the evening. He became frantic at his omission. One would hav thought that he would hav instantly retired to his closet and sent up a special prayer for the vice-president. But this would not be in keeping with the spirit of modern times. He communicated with his Lord by telegraph. He hastened down to the Associated Press office and called to see a copy of his prayer. He found to his horror that it had already been telegraphed away to the papers. He then wrote an amendment to the prayer, and succeeded in getting the amiable Gobright, who was then in charge of the Associated Press office, to send the amendment with the request that it be inserted at the proper place. This was done, but it reached only a few of the papers. The majority of them printed the first version.

Politicians as a class are very irreligious, in the sense that they pay no attention to the forms of religion. They are very timid, however, upon the subject, and cannot be classed as Liberals. They are indifferent to the subject. They would be the very last, however, to publicly show this indifference or to do anything which would giv the religious people a chance to say that they were Infidels. Politicians as a class are practically Infidels. You can count upon the fingers of your two hands the prominent men of either branch of Congress who might be classed as remotely religious. The great mass of them never attend church, and would as soon think of going to an astrologer or a fortune-teller as to a clergyman for advice in a difficult or delicate matter. But if a proposition were to come up to-morrow in the house to abolish the post of chaplain there would be a perfect howl of pious indignation from the majority of the members. They class the churches as so many corporations whose influence is not to be lightly lost for any mere question of ideas. I hav heard members speak often of working what is called the "religious racket" in their districts. There was altogether too much of this "religious racket" in the last campaign. There is not a member of the Republican party who does not groan every time he thinks of the ministers who took such an activ part in the campaign. I heard a veteran politician say the other day: "I hav at various times worked the religious racket in my district, but I never permit the clergymen to deliver any public address to me until I hav teen it in writing and had an opportunity of revising is." Unless you do this and load the clerical gun yourself it is just as apt to shoot behind as in front."

Bacon and Shakspere.

A.D. 1595.

Bacon at thirty-four livs for the most part in retirement at Twickenham Park. On the 21st of January, through the influence of Essex, he receives an invitation to court. The queen will not see him, but from her counselors he learns that she is more angry with Essex than with him. But she is not ready to appoint a solicitor, and Bacon compares himself to "a child following a bird which, when it is nearest, flieth away and liteth a little before."

On the 25th of May he writes a letter to Lord Keeper Puckering, which his lordship dockets: "Mr. Fr. Bacon, his contention to leave the solicitorship."

"I thought good to step aside for nine days, which is the durance of a wonder, and not for any dislike in the world; for I think her majesty hath done me as great a favor in making an end of this matter, as if she had enlarged me from some restraint. And I humbly pray your lordship, if it so please you, to deliver to her majesty from me, that I would hav been glad to hav done her majesty service now in the best of my years, and the same mind remains in me still; and that it may be, when her majesty hath tried others, she will think of him that she had cast aside. For I will take it upon that which her majesty hath often said, that she doth reserve me and not reject me."

Compare the "nine days' wonder" in this letter with the following passages in the plays:

"*Glos.*—That would be ten days' wonder at the least.
Clar.—That's a day longer than a wonder lasts."
—3 *Henry VI., iii*, 2.

"I was seven of the nine days out of the wonder."
—*As You Like It, iii*, 2.

On the 7th of August Lady Bacon writes to her son Anthony as follows:

"I would I were able to help you both out of debt, but, set apart my poor Mortmain, which I certainly hav vowed for any acknowledgments to God, I am not worth one hundred pounds. Yea, and specially you hav spent me quick; nothing can therefore remain after I am dead. . .

"I am sorry your brother with inward secret grief hindereth his health. Everybody saith he looketh thin and pale. Let him look to God and confer with him in Godly exercise of hearing and reading. . . I had rather ye both, with God's blessed favor, had very good healths, and were well out of debt, than any office. Yet, though the earl [of Essex] showed great affection, he marred all with violent courses. I pray God increase his fear in his heart, and hatred of sin; indeed, halting before the Lord and backsliding are very pernicious. I am heartily sorry to hear how he [Essex] sweareth and gameth unreasonably. God cannot like it. I pray show your brother this letter, but to no creature else."

In another letter she says: "I hav been too ready for you both till nothing is left." She insinuates that Francis "hath nourished most sinful, proud villains wilfully," and breaks out furiously upon "that bloody Percy," and "that Jones," as "proud, profane, costly fellows, whose being about him," she verily believes, "the Lord God doth mislike." Bacon in his will left his manuscripts in charge of Henry Percy (Auth. of Shak., p. 91).

In another letter to Anthony, dated August 5th, she is shocked to hear of a "feast on the Sabbath at Gray's Inn," and says, "God forgiv and hav mercy upon England."

In some of these letters the transition from cant to business is ludicrous, for example:

"Grace and love from the Lord Jesus Christ. Your beer, well handled I trust, is meant to be sent to-morrow early. The brewer hath been careful. I had no brewing, I dare say, these twelve months, more diligently attended upon of my servants."

On the 3d of November the queen shows Essex a copy of a book recently published in Holland, on the forbidden subject of the succession. It purports to hav been written by one Doleman, but is really the work of a Jesuit priest named Parsons, and is dedicated to Essex. The earl is greatly disturbed and becomes ill, but the queen is soon satisfied of his loyalty.

On the 5th of November Sergeant Fleming is appointed solicitor. Bacon's subsidy speech in 1593 is really the great obstacle to his promotion. The attorney generalship had been kept open a year, and the solicitorship a year and a half, with frequent intimations to him that his conduct in Parliament was what stood in his way. But he had made all the explanation he had to giv, and refused to make any further personal effort for promotion. Nevertheless Essex was hopeful and persistent, and the keenness of his disappointmennt is thus expressed as he breaks the news to Bacon at Twickenham:

"Master Bacon, the queen hath denied me yon place for you and hath placed another. I know you are the least part of your own matter, but you fare ill because you hav chosen me for your mean and dependence. You hav spent your time and thoughts in my matters. I die if I do not somewhat towards your fortune. You shall not deny to accept a piece of land which I shall bestow upon you."

Bacon is loath to accept the gift, but after some parleying and further pressure to receive it, says:

"My lord, I see I must be your homager, and hold land of your gift, but do you know the manner of doing homage in law? Always it is with a saving of his faith to the king and his other lords; and therefore, my lord, I can no more be yours than I was, and it must be with the ancient savings: and if I grow to be a rich man you will giv me leave to giv it back to some of your unrewarded followers."

The land is afterward sold by Bacon for £1,800.

Essex is now preparing a magnificent display at his house for the queen's entertainment on the anniversary of her accession, November 17th. Bacon writes a masque for the occasion. We select as a specimen the speech of the Hermit, and ask the reader to note whether there is nothing "Shaksperian" in it:

"I wish him to leave turning over the book of fortune, which is but a play for children, when there be so many books of truth and knowledge better worthy the revolving, and not fix his view only upon a picture in a little table, where there be so many tables of histories, yea, to the life, excellent to behold and admire. Whether he believe me or no, there is no prison to the thoughts, which are free under the greatest of tyrants. Shall any man make his conceit as an anchor, mured up within the compass of one beauty or person, that may hav the liberty of all contemplation? Shall he exchange the sweet traveling through the universal variety for one wearisome and endless round or labyrinth? Let thy master, Squire, offer his service to the muses. It is long since they received any into their court. They giv alms continually at their gate, that many come to liv upon: but few they hav ever admitted into their palace. There shall he find secrets not dangerous to know, sides and parties not factious to hold, precepts and commandments not penal to disobey. The gardens of love wherein he now playeth himself are fresh to-day and fading to-morrow, as the sun comforts them or is turned from them. But the gardens of the muses keep the privilege of the Golden Age; they ever flourish and are in league with time. *The monuments of wit survive the monuments of power; the verses of the poet endure without a syllable lost, while states and empires pass many periods.* Let him not think he shall descend, for he is now upon a hill as a ship is mounted upon the ridge of a wave; but that hill of the muses is above tempests, always clear and calm; a hill of the goodliest discovery that a man can hav, being a prospect upon all the errors and wanderings of the present and former times. Yea, in some cliff it leadeth the eye beyond the horizon of time, and giveth no obscure divination of times to come. So that if he will indeed lead *vitam vitalem*, a life that unites safety and dignity, pleasure and merit; if he will win admiration without envy; if he will be in the feast and not in the throng, in the light and not in the heat; let him embrace the life of study and contemplation. And if he will accept of no other reason, yet because the gift of the muses will enworthy him in his love, and where he now looks on his mistress's outside with the eyes of sense, which are dazzled and amazed, he shall then behold her high perfections and heavenly mind with the eyes of judgment, which grow stronger by more nearly and more directly viewing such an object."

A part of this speech parallels well with passages in "Timon of Athens," one of the latest of the plays, first printed in 1623, and never known to hav been produced on the stage:

"*Poet.*—Sir, I hav upon a high and pleasant hill
Feigned Fortune to be throned: the base o' the mount
Is ranked with all deserts, all kind of natures,
That labor on the bosom of this sphere
To propagate thin states. . . .
"*Painter.* . . . This throne, this Fortune, and this hill, methinks,
With one man beckoned from the rest below,
Bowing his head against the steepy mount
To climb his happiness, would be well expressed
In our condition." —*Act i, Sc.* 1.

On this occasion, November 17th, the queen grants to Bacon the reversion of a lease of Twickenham Park for twenty-one years, dating from 1624. The value of the lease is said to be twelve guineas a year. This he mortgages, and is unable to redeem it until 1602.

Soon after the celebration of coronation-day Bacon writes to Essex:

"I am purposed not to follow the practice of the law: (If her majesty command me in any particular, I shall be ready to do her willing service:) and my reason is only because it drinketh too much time, which I hav dedicated to better purposes. But even for that point of estate and means I partly lean to Thales's opinion—that a philosopher may be rich if he will. . . . For your lordship, I do think myself more beholden to you than to any man."

Shakespere at thirty-one is part owner of the Globe and Blackfriars theaters. The third part of "Henry VI.," under a different title, is printed, but without the name of the author (see 1588). "King John" has appeared, and probably "Romeo and Juliet."

The play of "Locrine," by "W. S.," is printed, and in the possession of his company; but critics think it was written by William Smith. The name of Shakspere as a playwriter is not yet revealed to the public. First Bacon is to be known as an author of essays, then Shakspere as a writer of plays.

ANTIQUARY.

P.S.—It is unnecessary to reply to any of the arguments of "Holt" except as they are answered at the proper place in this series of articles. It is not our intention to publish in THE TRUTH SEEKER the entire series, but we would like to go as far as the execution of Essex in 1601, reserving all the remainder for a book. And in that book we intend to prove, among other things, that *Shakspere could not write.*

GOD having in the beginning created man in his own image, man has ever since been returning the compliment.—*Bon Mot.*

WHEN in transacting business thou art in doubt, make choice of that side from which the least injury will result.—*The Persian.*

The Liberal Club.

The 3d inst. was Good Friday, so-called with reference to the passion and death of our Lord. It would hav been an event more worthy of commemoration if the devil had died that day. However, we must learn to be thankful for such favors as are vouchsafed to us, and celebrate accordingly. Probably one of the most appropriate observances of the day was held in the evening, at the 373d regular meeting of the Manhattan Liberal Club. Mr. Freeman O. Willey, of Wisconsin, lectured upon "The Financial Remedies which will Prevent Revolution." The hall was full, and numerous diverse beliefs and views were represented by the individuals in the audience. Dr. Eccles, of Brooklyn, was there. He is a conservativ upon all subjects, and a good Christian, although he does not work much at it. Mr. Jones, leader of the Spiritual meetings at Arcanum Hall, but who is nevertheless a good Liberal, came also. Caleb Pink, of Williamsburg, a well-known Son of God, lent the effulgence of his countenance to the occasion. Mr. John P. Guild, from Jersey City, an enthusiastic reformer, left upon the secretary's table a little tract called "Psalms of the People and Poetry of the Incisiv Philosophy," in which the following distich occurs:

"Tyrants who feel the dynamite
Deprecate their servant's right."

Mr. James Redpath, a Henry George Land Reformer, was modestly and inconspicuously present. Mr. Langerfeld, Social Democrat, sat near the treasurer and scoffed. Mr. Huhn, Greenbacker, listened patiently and appreciativly. Robert Blissert, dynamiter, kept a critical eye upon the proceedings. Madam Delescluze, Christian Socialist, procured a copy of last week's TRUTH SEEKER and read the report of her lecture with approval. Mr. Sutherland, who swears by the golden dollar, absorbed the lecture and gathered thoughts for a reply. Over at the northwest corner Mr. Eckhart leaned back in his chair and took everything in.

Mr. Wakeman introduced the speaker with some complimentary remarks. Mr. Willey had four propositions as the basis of his lecture. These were (1) that a Congressional Record should be kept on file in every post-office, so that members of the rural districts could know what our law-makers are doing. (2) The veto power should be taken from the president, and the question referred to the people to be voted upon. (3) The government should issue all money, and (4) loan it to the people. It was the shrinkage of money, Mr. Willey said, that caused panics. The speaker won the credit for great eloquence, the only criticism made being that, as with Dr. Eccles, the matter of his lecture was to some extent lost sight of by the audience in their admiration for his method of presenting it.

Mr. Langerfeld gained the floor first at the close of Mr. Willey's discourse. He did not regard the lecture as of especial value. It was very *naïve* and childlike, but failed to cover the whole ground of reform. Putting the power of issuing money solely in the hands of the government would, he said, be plucking but a single feather from the capitalistic cormorant. Mr. Langerfeld would hav the state attend to everything of public interest.

Dr. Eccles criticised the Socialists. They were eminently logical but not practical. In the doctor's view the government is all right, but the people must be pure in heart if they would see God.

Mr. Sutherland stood up to defend the gold dollar and a protectiv tariff. All our financial panics, he held, had been caused by reducing the tariff and fooling with rag money.

Mr. Huhn made a great greenback speech, and was catechized by the previous speaker. Mr. Sutherland, for instance, inquired sarcastically how much Confederate notes were worth. Mr. Huhn replied that they were worth as much as the Confederate government. If the Confederacy had been a success its money would hav been at par. The money of a stable government could always be relied upon.

Mr. Blissert wrestled briefly with the subject, and came off an easy winner. He announced that a greenback dollar was worth more in London than a gold one, at which statement Mr. Redpath shook his head.

Mr. Willey, who had been made the recipient of a satisfactory collection, which Deacons Dean and Kinget elicited from the audience through the medium of the hat, listened to the criticisms with composure, and then wiped them out like chalkmarks upon a blackboard. The chairman, who during the exercises had tried, with indifferent success, to get a little sleep, thereupon closed the meeting, and, to borrow a phrase from the secretary, "at the usual hour the club adjourned." The reporter was not present, but acquired the foregoing facts in conversation with various intelligent persons who were there.

Next Friday evening Mr. J. K. Ingalls will discuss the "Factors in Production, and the Ratios in Compensation and Exchange."

IN the Tent and Bruno Statue funds Mr. J. D. Kruschke was by error credited with moneys contributed by Mr. J. W. Kruschke.

Religious Tests.

The General Statutes of Massachusetts provide that "every person not a believer in any religion shall be required to testify truly under the pains and penalties of perjury, and the evidence of such person's disbelief in the existence of God may be received to affect his credibility as a witness." This statute does not contain a religious test as to the question whether a non-believer in the existence of God shall be permitted to testify in a court of justice; but it does imply such a test as to the credibility of such a witness. It permits the Atheism of a witness to be shown by evidence, as the means of affecting his credibility.

There was recently quite a lively debate in the Massachusetts Senate on a bill which proposed to modify the law, so that it should contain no religious test whatever in respect to witnesses. The bill was rejected by a vote of twenty-four to ten. One senator was of the opinion that he who "denied under the genial sunlight his belief in the authorship of that radiance" ought in some way to suffer for it. Another senator did not like the idea of putting a non-believer in the existence of God "on an equality with the man who devoutly acknowledged it."

This is rather singular logic to fall from senatorial lips, especially in these United States and in this age of the world. There are a few other states in the union in which one's opinion as to religious matters is made a test either as to his competency to testify before a court, or as to his credibility. But most of the American states hav taken the ground, either in their respectiv constitutions, or in legislativ statutes, or in both, that no religious tests of any kind or to any extent shall be applied to the people under the authority of civil government. The constitution of Oregon, for example, provides as follows: "No law shall, in any case whatever, control the free exercise and enjoyment of religious opinions, or interfere with the rights of conscience. No religious test shall be required as a qualification for any office of trust or profit. No person shall be rendered incompetent as a witness or juror in consequence of his opinions on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony." The constitution of New York declares that "no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief."

This we think to be the true ground for every civil government, and we are quite sure that it is the only one consistent for a republican government to assume. The civil law should hav nothing to do with one's faith or want of faith in matters of religion, and should confer upon him no advantages, nor impose upon him any disabilities or disadvantages, on account of any particular kind of faith, or any particular kind of disbelief. We hav no doubt that the Bible is right when it declares that "the fool hath said in his heart, there is no God." But it is not the business of civil government in this world to deal with such fools; and it never made the attempt without working vastly more harm than good.

We are opposed to all religious tests, of every name and nature, in civil government, that hav any relation to the rights, privileges, or duties of the citizen under such a government. All citizenship should stand on a common level, without any reference whatever to the religious opinions of the citizen. His religious opinions should hav nothing to do with his eligibility to civil office, or his competency to testify, or his credibility when he does testify. Civil society passes out of its sphere, and into a realm that does not belong to it, the moment it adopts and applies any religious test for any civil purpose. It interferes with the religious liberty of the people by an unjust discrimination. Indeed, religious tests are simply a part of the exploded systems of church and state, and, so far as they exist in any of the American states, they are the relics of that system. The sooner the states that still retain them in any form get rid of them the better.—*Independent.*

Tent Fund.

Previously acknowledged,	$105.10
Alex. Cochran,	1.00
Sol Benson,	.20
Leonard Walters,	1.50
Frederick Koezly,	5.00
J. M. Hanson,	.50
Noah Coler,	1.00
Total,	$114.30

Charles Watts in Philadelphia.

Last Sunday will not soon be forgotten by the Secularists of Philadelphia. It was then that Mr. Charles Watts delivered two lectures under the auspices of the local branch of the League. In the afternoon the large hall was filled in every part, and in the evening hundreds were unable to gain admission. Mr. Watts received a most enthusiastic reception, and many of his personal friends marked their appreciation of his services in a practical manner. During the delivery of the lectures the applause was frequent and hearty, and many were the solicitations for him to make a speedy return visit.

Previous to the evening lecture Mrs. Watts favored the audience with two dramatic selections, which were received most enthusiastically. At the conclusion Mrs. Watts was presented by the ladies of the society with an exquisit bouquet.

Too much praise cannot be accorded to Mr. Longford for his indefatigable services in making the lectures so successful.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York

The Campaign Fund.

Previously acknowledged,	$3,743.91
Louisville,	22.25
J. E. Towle,	5.00
League No. 275 (Louisville, Ky.),	5.00
G. Z. Flagler,	1.00
Wm. Walker,	1.00
S. L. Hogan,	1.00
John A. Webber (annual member),	1.75
Leonard Walters,	2.50
Marcus Klein (annual member),	1.00
Louis H. Freligh, "	1.00
Total,	$3,785.41

News and Notes from the Field.

I lectured to a "good sized audience," as the papers reported it, on Sunday evening, March 29th, at Louisville. The Louisville *Courier Journal*, which is very loth to say anything favorable of our heterodox movement, admitted that "the address was very entertaining to those who held the views of the League." As I do not intend to please the Christians, this is quite satisfactory. Mr. Reuben Dailey made an eloquent extemporaneous address, in which he pointed out what should be the constructiv aims of Liberalism, and that on the line of a higher and better development of humanity it was sure to win the victory. The old ideas cannot now improve mankind. They are dead. The intelligence of to-day does not accept them. Hereafter science must improve the world, and it is the privilege of Liberals to furnish the noblest motivs by which this can be accomplished, so that the wealth of life may be justly distributed and happiness made universal.

After the meeting an auxiliary League was formed, and arrangements made for a lecture to be given by Mr. Watts and myself on May 24th, when a full house will, no doubt, greet us, and the Liberal ranks be ready for work.

There are thousands of Liberals in Louisville. Many are indifferent, and some still fear the influence of ecclesiastical tyranny, but there is the nucleus here of a powerful organization. The Germans hav, for many years, furnished a noble advance element, and if all will do the same a brilliant success will be achieved.

I hav enjoyed my visit with Reuben Dailey very much indeed. He is editor of the Jeffersonville *Democrat*, the leading county paper, and has, for many years, been a power in the community for pushing things. He is one of the most talented journalists in Indiana, and has won an influential position in his profession. Mrs. Dailey is also a woman of rare energy, and literary taste and ability. They liv outside the city on a four-acre farm, and so, for a few days, I enjoyed the delights of country life, which was quite agreeable, although spring did not, by any means, shower upon us its warmth and glory. Winter, like an old dame, seemed still determined to hav the last word, though now and then the bright, soft skies would peep forth.

Mr. Dailey, while realizing all the difficulties in the way, is in thorough sympathy with the progress of Liberalism. He believes that only through the rejection of the old can the world come to greater hights; but rejection is not all—the thought must become a life, and there must be a building up, and the cultivation of nobler virtues.

I had a rare good hour's call with that sturdy reformer, Col. Thomas G. Morrison, of New Albany. I found him after much climbing on the hill of Zion, as it might be called, for certainly it is a lovely spot, and from it stretches out a magnificent landscape that the eye can never tire of looking upon, the bright waters, the soft green fields, the beautiful ranks of trees, the rolling, winding hills, over which the spring skies were flashing their daintiest colors. Here is a most inviting place for the reader and the thinker, where he can contemplate the turmoil of life and hold the balance of justice. Colonel Morrison is by no means a rose-water reformer. He believes in a few hard blows now and then. He is a thoroughly equipped warrior. He was in the army and his right arm was shattered by a rifle ball. By a delicate and difficult surgical operation the broken bone was removed, and so, to a certain extent, the use of the hand was preserved. He kept the extracted bone, and now has the rare experience of gazing upon a part of his own skeleton. Having been through the furies of war he has something of the gallant and impatient spirit of the soldier, and desires to see the great wrongs that now exist righted if need be by the strong arm.

The colonel is in thorough sympathy with humanity. He is not merely a contemplativ philosopher. He is a keen thinker and a vigorous writer, and can pour forth also the melody of the poet's song. He realizes the sufferings that are in the world to-day, the injustice, the slavery, the torture, and that there must be a remedy for these things; and this is the earnest cry of every genuin man who is not satisfied simply with his own comfort, but would hav happiness universal, and the curse of poverty removed.

There are many Liberals at New Albany, and I hope that arrangements will be made for Mr. Watts and myself to lecture there on our return from the West.

I am now in the busy city of St. Louis, an emporium, indeed, where great tides of business meet. There are plenty of Liberals here. The place is full of them, in spite of the prestige of the churches. The preachers hav just been making a desperate effort to defend Christianity. All the leading denominations hav joined together in giving a series of Lenten sermons in support of the Bible, and especially of the Christ. Half a dozen of the leading clergymen of the city gave these

sermons, under the auspices of the Episcopalian church. They hav been challenged to meet Mr. Watts in public debate, and whether they accept or not Mr. Watts will review those sermons in his lecture here on April 12th. Quite an interest is excited in regard to Mr. Watts's reply.

I hav met many leading citizens of the place, and they are eager to see a fair discussion of these great issues.

Helen H. Gardener is ready with all a woman's will to make St. Louis a grand battle-ground for freedom, and I think, with such a keen and brilliant coadjutor, something will be done. I am glad that one woman has the courage to declare the wrong which Christianity has ever put upon her sex, and that the old religion must be destroyed in order to vindicate the mental and moral freedom of woman. In this fundamental struggle for essential rights Helen H. Gardener is indeed a pioneer. She has the clear intellect and the undaunted heart.

Mr. Watts and myself lecture at Liberal, Mo., April 13th; at Fort Dodge, Kansas, April 19th, and at Chicago May 3d. Other places and dates are not yet definitly settled, but we shall be busy at work.

It is now decided that the New York State Freethinkers' Convention will be held at Albany, N. Y. The Opera House has been engaged for September 11th, 12th, and 13th. No doubt we shall hav one of the grandest Liberal meetings ever held in the state of New York, and a most brilliant array of talent will be present. Let the Liberals of New York and New England, as well as elsewhere, begin to make preparation to attend this magnificent convention. Our secretary, H. L. Green, as usual, will set the colors a-flying, and there must be a unanimous rally. Fraternally yours,

April 2, 1885. SAMUEL. P. PUTNAM.

The Sexton–Watts Debates in Montreal.

When the Rev. Dr. Sexton lectured in Montreal last October, under the auspices of the churches, he was announced as "one of the greatest living apologists for Christianity," and as "one who had not feared to meet and confute the most potent leaders of Atheistic thought." His presence in Canada was understood to be for the express purpose of checkmating the progress of the Freethought movement in general and the efforts of Mr. Watts in particular, and he was immediately invited to engage in a public debate with that gentleman. He expressed his willingness to do so, but the clergy would not hear of such a thing. Not that they were afraid of their champion's ability (oh dear, no!), but they would not gratify the so-called Freethinkers by giving them an opportunity of advertising their *small wares*. Recently, however, an arrangement was come to, independent of the ministers, and when the announcement was made public they first denied the accuracy of it, and when that was no longer tenable they then began to hedge a little on their champion, so as to let themselvs down easy in case he was defeated. They argued in the public press that the only point which these debates could establish would be whether Dr. Sexton or Mr. Watts possessed the most debating skill, and as that was a matter of indifference to the citizens of Montreal, it was not worth while to pay any serious attention to them. The editorial columns of the religious organ also told its readers that "the church holds controversy to be a very small part of its business. As the weapons of its warfare are not carnal, so, to a large extent, they are not intellectual, and it is therefore incapable of bringing itself with its best forces upon the same platform with the spirit that merely denies, and that appeals to the tribunal of reason alone." What a surprise they must hav got when they read that and the following: "The Christian minister's work is to draw from living fountains for men the comfort and rest which their hearts crave, and he is generally little inclined, and worse equipped, to bandy words with those who hav no stomach for what he offers, but who are armed to the teeth for the fight." If no other result accrues from the holding of these debates, something has been gained in the candid admissions of this writer that the church is unable to successfully cope with the common-sense arguments of Freethinkers.

Relativ to the debate, the Montreal *Herald* contained the following:

The public debates on Christianity *vs.* Freethought, announced to take place in the Queen's Hall, between Rev. G. Sexton and Mr. Charles Watts, are, by the very novelty of the thing, attracting considerable public attention. The advisability of holding discussions on such subjects is being questioned and warmly debated in certain circles, many who favor the fullest and freest discussion of all secular matters being averse to having religious subjects treated by the same methods. The chief objection seems to be the possibility of the disputants failing to conduct the discussion in a proper spirit, with due reverence for the momentous questions with which they are dealing, and so unnecessarily wound the feelings of those who are unfamiliar with the methods and results of modern Biblical criticism. On the present occasion, however, such fears are entirely groundless, the reputations of both gentlemen being a sufficient guarantee against the expression of anything which might hurt the feelings of the most sensitiv. We subjoin brief personal sketches of Dr. Sexton and Mr. Watts, which will be of interest to our readers:

The Rev. George Sexton, M.A., LL.D., who is to champion the Christian side in these debates, is one of the most widely known religious and scientific controversialists. He is a Fellow of the Royal Italian Society of Science, honorary member of L'Academie dei Quinti, Rome; member of the Victoria Institute, Philosophical Society of Great Britain, and also a prominent member of the British Association. He is therefore a scientist as well as a theologian, and is competent to speak on the subjects which he discusses with the authority of a gentleman of recognized scholarship and ability. He has devoted a considerable part of his life to the study of science in its relations to theology and religion, a subject upon which he is deeply read and accurately informed, and to the discussion of which he has been a large contributor, both on the platform and through the press. Dr. Sexton has the happy faculty of making the most abstruse question of science or metaphysics attractiv, the reason of this probably being his thorough familiarity with both the scientific and theological aspects of his theme, and the power of lucid explanation which he possesses. He has for many years made a special study of the various phases of modern Infidelity and has taken part in numerous debates with many of the most noted advocates, including his present opponent.

Mr. Charles Watts, the well-known advocate and exponent of Secularism or Freethought, is not altogether unknown to the citizens of Montreal. His brilliant oratory has on several occasions drawn large audiences, notwithstanding the unpopularity of the views which he advocates. Mr. Watts has been on the lecture platform since his sixteenth year (his first attempt being a teetotal address in his nativ town, Bristol, England), and is as well known in the controversial world as Dr. Sexton. In early life he came in contact with Mr. George Jacob Holyoake and soon identified himself with the Secular party of which Mr. Holyoake is still the honored leader. Next to him Mr. Watts may be considered the authority upon Secularism, his work, "Secularism in its Various Relations," being considered the best enunciation and defense of the principles of that system of philosophy. He is the author of various other works, the best known of which, perhaps, is his "History of Freethought," a most comprehensiv historical review of the early struggles and subsequent progress of the Freethought movement. Probably no other living man has engaged in so many public debates with representativ Christians as Mr. Watts, and he has gained the reputation of being a perfect master of controversy, a keen analytical reasoner, a fluent and persuasiv rhetorician, and an opponent who never forgets the laws of courtesy. As a debater he is probably without an equal in his own school, and as an orator he has few superiors. Mr. Watts was president of the British Secular Union, of which Ernest Renan and Victor Hugo were vice-presidents. Mr. Watts is also vice-president of the American Secular Union, of which Colonel Ingersoll is at present president.

With two such able disputants it is evident that there is an intellectual treat in store for those who attend their debates, and the presentment of both sides of such important questions by the recognized champions of opposing schools of thought is certainly a novelty in Montreal that will doubtless attract large audiences.

The subject of debate on the first night, Tuesday, 31st, will be "Does Christianity Commend Itself to the Intellect of Man?" Rev. Dr. Sexton will open the debate, speaking for half an hour on the affirmativ side, Mr. Charles Watts will reply, taking up the same space of time, after which both gentlemen will speak twice for fifteen minutes each occasion. From this it will be seen that the actual speaking time of the debate will extend over two hours.

The subject of debate on the second evening (Wednesday) is "Is Secularism Superior to Christianity as a Rule of Life?" The routine will be the same as on the previous evening, with the exception that Mr. Watts will open speaking on the affirmativ side.

On Thursday evening the question of "Christian and Secular Teaching—Which is Better?" will be debated, Dr. Sexton making the leading speech, the order of the two first meetings being observed.

The above was written before the debate, and but for one circumstance, no doubt, the anticipation that large audiences would assemble would hav been realized; as it was, however, the gatherings were not large. This is accounted for by the war-fever now raging throughout Canada on account of the disturbance in the Northwest. In Montreal the theater was closed and the amusement of the skating rink was entirely suspended. The one thing in public attention was leave-taking of the soldiers going to the war. Remembering these were all volunteers, the local excitement may be imagined. Referring to the debate the Montreal *Herald* of Wednesday, April 1st, says:

The audience that assembled in the Queen's Hall last night to hear the debate between the Rev. Dr. Sexton and Mr. Watts on the question, "Does Christianity commend itself to the intellect of mankind?" was composed of thoughtful men and women. Dr. Sexton did not seem to be kept in countenance by any brother clergymen. The gentlemen formed much the larger part of the audience, and the greater number of them were well advanced toward middle age. Colonel Patton occupied the chair.

The two opening speeches occupied a half an hour each. For each subsequent speech each disputant was allowed a quarter of an hour, but the opener was allowed a half hour for his closing speech.

The chairman notified the speaker that his time was nearly up by touching a bell that stood before him. The audience exhibited great interest in all that was said and signified their approval of what the speaker said by hearty applause. The plaudits were given with a discrimination which showed that the hearers were more than usually intelligent and that they were following the speakers with the closest attention. As nearly as one could judge by the clapping, the audience was pretty evenly divided between Freethinkers and believers in Christianity.

The Rev. Dr. Sexton opened the debate. He is a gentleman well up in years, of portly form and good presence. His style of speaking is pleasant. He is animated without being boisterous, and he possesses a quiet humor which, while it does not detract from the fire of his reasoning, contributes considerably to the effectivness of his speaking. He is a keen and skilful debater. He knows how to make the most of the strong points of his own argument, and is quick in taking advantage of any slip which his opponent may make. In arguing that Christianity does recommend itself to the intelligence of mankind, he said little that any church-goer has not heard over and over again. In fact, it would be very hard indeed for the most profound of scholars or the most original of thinkers to say anything new on such a subject. But he used the old material with much skill and, judging by the applause, quite to the satisfaction of those of the audience who were of his way of thinking.

Mr. Watts is a younger and larger man than his opponent. His appearance suggests aggression, and he looks like a man who possesses much more than the average share of brain power. He is more excitable, and speaks both louder and faster than the doctor. His loud tones and his rapid utterance prevent the hearer from giving that attention to his arguments which their weight and importance demand. A teacher's tones and his style of speaking should help his hearer to think, and not hinder him. Old debater as Mr. Watts is, he has yet to learn that violence is not force.

It must not be thought that there is anything unseemly in Mr. Watts's way of carrying on the debate, or that he is wanting in courtesy to his opponent. On the contrary, he is never betrayed into saying anything that is rude or coarse, and he observes the amenities of discussion more strictly than most disputants.

It is needless to say that Mr. Watts is master of the subject with which he deals, or that he is an accomplished dialectician. He knows how to state his own views clearly and cogently, and he is quick to discover and effectiv in pointing and exposing the imperfection or weakness of his opponent's argument. The skill of fence of both disputants is beyond question, and aside from the great importance of the questions discussed, to listen to this debate is a strong mental stimulant and a rare mental treat.

CAPTAIN ADAMS'S VERSION.

Rev. George Sexton, M.A., LL.D., of London, England, was for some time a leading Freethinker and Secularist, but he returned to Christianity, and after acting as pastor of a chapel in London, he started out to proclaim the falsity of "modern thought," during a tour in America. He was well received by the Methodists, and secured many engagements to expose "Infidelity." When in Montreal, last winter, he was invited to hold a public discussion with Mr. Charles Watts, and defend the statements he was making without opposition while in the safe precincts of the pulpit. A leading Methodist minister, under whose auspices he was then preaching, deterred him from accepting this challenge, assuring him that the Freethinkers of Montreal were too insignificant in number to be noticed. Dr. Sexton is now about returning to London, having about completed his Christian engagements, and in consideration of a liberal sum he consented to engage in debate with Mr. Charles Watts at Montreal. The largest hall in the city was secured, and three debates were extensivly advertised. Great was the consternation of the clergy, for they believe, with Moody, "there is only one side to God's truth," and it grieved them that Freethought should be noticed. Ministers visited editors, and assuring them that the whole thing was a hoax, and that Dr. Sexton would not stoop to such practices, they endeavored to prevent the publication of comments on the announcement.

However, Dr. Sexton came, and debates were held on the evenings of March 31st and April 1st and 2d. Although complimentary tickets were sent to the leading ministers of the city, only one appeared, and no Christian could be found to act as chairman. The influence of the church, added to the war excitement and most unfavorable weather, prevented a large attendance; but very intelligent and appreciativ audiences assembled, composed apparently, at first, equally of Christians and Freethinkers, but subsequently chiefly of Freethinkers. The subjects were, "Does Christianity Commend Itself to the Intellect of Mankind?" "Is Secularism Superior to Christianity as a Rule of Life?" "Christian and Secular Teachings as to a Future Life—Which is the Better?"

To the disappointment of the Freethinkers, orthodox Christianity received no defense. Dr. Sexton artfully avoided every allusion to evangelical doctrins, and discoursed upon the basis of morals and the philosophy of mind. The second night, when Mr. Watts had the opening speech, he made a strong attack upon Christianity, and gave a good vindication of Secular views, but the wily doctor dodged the doctrinal questions, and on the evenings when he led raised so many side issues that Mr. Watts had his efforts occupied considerably with unimportant matters, though he put in many good shots at Christian dogmas.

Dr. Sexton is a very keen debater and was generally considered by the Christians to be more than a match for Mr. Watts in argumentativ combat, though some admitted he evaded the real questions at issue. He comes back to this country next summer to lecture at Chautauqua and will doubtless be popular through his adroit avoidance of hard questions, and his faculty of spreading a veneer of science and philosophy over a solid mass of humbug and nonsense.

The Freethinkers are grateful to Mr. Watts for doing so well under circumstances of so much difficulty, and wish he could hav been pitted against a man who would hav attempted a genuin defense of Christianity. The debaters hav done good in establishing the fact that Freethought is becoming a matter for respectful discussion, and is no longer to be spurned aside by contemptuous sneers or the arrogance of silence.

Montreal, April 3, 1885. ROBT. C. ADAMS.

THE clergy are fond of sneering at the Positivistic "worship" of humanity, as they translate the French word *culte*, holding that as humanity in the individual is apt to be mean and unlovable, humanity in the aggregate is unworthy of the adoration Comte claimed for it. In the *Fortnightly Review* Frederic Harrison thus explains what the Positivists mean by "cult:" "You will see," he says, "that I avoid the word worship, because worship is so often misunderstood; and because it wholly fails to convey the meaning of the Positivist cultus, or stimulus of the noblest emotions of man. Worship is in no way a translation of Comte's word *culte*. In French we can talk of the *culte des meres*, or the *culte des mortes*, or the *culte des enfants*, or the *culte de l'art*. We cannot in English talk of worshiping our mothers, or worshiping our dead friends, or worshiping children, or worshiping art; or, if we use the words, we do not mean the same thing. Comte has suffered deeply by being crudely translated into English phrases, by people who did not see that the same phrase in English means something different. Now his *culte de l'humanite* does not mean what Englishmen understand by the worship of humanity, *i.e.*, they are apt to fancy, kneeling down and praying to humanity, or singing a hymn to humanity. By *culte de l'humanite* is meant deepening our sense of gratitude and regard for the human race and its living or dead organs. And everything which does this is cult, though it may not be what we call in English worship. So service is a word I avoid; because the service of humanity consists in the thousand ways in which we fulfil our social duties, and not in uttering exclamations which may or may not lead to anything in conduct, and which we hav no reason to suppose are heard by anyone, or affect anyone, outside the room where they are uttered. The commemoration of a great man such as William the Silent or Corneille is cult, though we do not worship him; the solemn delight in a piece of music in such a spirit is cult, though it is not worship or service, in the modern English sense of these words. The ceremony of interring a dead friend, or naming a child, is cult, though we do not worship our dead friend, nor do we worship the baby when brought for presentation. Cult, as we understand it, is a process that concerns the person or persons who worship, not the being worshiped. Whatever stimulates the sense of social duty, and kindles the noblest emotions, whether by a mere historical lecture, or a grand piece of music, or by a solemn act, or by some expression of emotion—this is cult."

Communications.

Miraculous Phenomena.

Some time ago I received a letter from a Spiritualist friend, and, although the letter was a strictly business one, the writer could not let pass the opportunity to stir me up a little on the future-life question. He said, "I know immortality to be a fact." Then he went on with the stock argument of Spiritualists, that it is inconsistent for people to reject the testimony of Spiritualists on the subject of immortality while accepting the testimony of the same persons in courts of justice. He says that if testimony cannot be accepted, "why do not they [unbelievers] put themselvs in the way of knowing?" And a little farther on: "It does not matter if the facts are outside of laws we comprehend." Right here is the grand error. It matters a great deal whether alleged facts are capable of demonstration or not. We accept a man's testimony in a court when he tells that which is known to be possible and within the common experience of mankind, and his views in regard to another life do not concern us, but when he gets into the realm of the mythical, we do not (wisely) accept his testimony, whether it is in a court, a pulpit, on a public platform, or anywhere else, unless he can bring proof that is proof to *all alike*.

In the course of an article published in THE TRUTH SEEKER of January 24th, I stated, in substance, that a spirit is either something or nothing. If it is something, and is immortal, it takes something from the sum total of matter but returns nothing, and this operation manifestly could not go on forever. Now, if my friend, aided by all of his persuasion in the union, can find a person anywhere on this globe who can demonstrate that any source of supply can stand a constant drain forever, without receiving a corresponding amount, I will agree to "put myself in the way of knowing" all about the ghosts. I will submit to every sort of jugglery, and as much of it as anyone may wish to propose. As people of my views receive so much advice on this subject, let me giv a little counter advice. Drop the whole fraternity of mediums, slate-writers, clairvoyants, etc., and cease putting yourselvs in the "way of knowing" or troubling anything about the departed, even though you still believe that life will probably continue after death. As the sibyl said to Æneas,

> "Facilis descensus averno;
> Noctes atque dies patet atri janua Ditis;
> Sed revocare gradum superasque evadere ad auras,
> Hoc opus, hic labor est."

Easy, indeed, is the descent to the hades of delusion, humbug, disease, and incipient, if not confirmed, insanity, but to return to the clear atmosphere of a sound, healthy, reasoning mind, unvexed with concern for dead people—here lies the difficulty. Giv your attention to unexplored fields of study that lie within the limits of man's comprehension and attainment. You do not know all about your physical body yet. There are organs within your own skull whose uses are not known. Possibly faculties will yet be developed in man far superior to any now known to him, and the problem of final destiny may yet become known to the living, but up to this date it is as mysterious as it was a million years ago.

I am sorry to be compelled to say it, but it is, nevertheless, a fact that no person ever saw or heard a spirit, or saw any so-called materialized thing, whose nervous system was not more or less deranged. There is known to be positiv danger incurred in pursuing these so-called investigations, but if any positiv good has ever come from them, I hav yet to learn the fact. Like my friend, there are thousands of Spiritualists who think it strange that we hesitate to believe when they tell us so positivly of what they hav seen and heard, and, as a sort of reply to all at once, I will say that if they knew considerably more about physiology and hygiene, and much less about swindling mediums, the mystery would be solved. But without continuing the subject further myself, I will introduce some quotations from a treatis on the nervous system, written by a thoroughly educated physician who has made this subject a specialty, and I earnestly invite all readers to giv the following a careful perusal. In the chapter on "The Eye and Optic Nerve," the author says: "So vivid, in fact, may be the false impressions that they may overpower real ones made at the same time; and a man may honestly testify to having seen sights and heard sounds that never existed. There hav been many instances of this kind, in which persons hav seen false images of people so distinctly, from a morbid state of the eye, that they could not tell the false appearances from real ones. One gentleman, afflicted in this way, used to hav his room, at all times, crowded with people, and could tell them from real beings only by speaking to them or trying to touch them. When he met a friend in the street he was never sure, without accosting him, whether it was really his friend or his image. Being a scientific man, he was neither terrified at this nor superstitious about it, but put himself at once under a course of medical treatment, which soon banished all the ghosts. An uninformed and superstitious person would hav regarded such an occurrence as a *supernatural visitation*, intended as a *warning;* and, instead of the physician, would hav gone to the priest. The early history of all religions abounds in instances of visions and of mysterious voices, all of which, when not invented, arose from a morbid condition of the nervous system, and of the eye and ear. Indeed, such things occur even now at love-feasts and prayer-meetings, and are believed to be real, just as they were thousands of years ago. Nothing can banish such superstitions and cause such occurrences to be regarded in their true light but the universal dissemination of real *scientific knowledge*—not the mere scholastic and dogmatic *word*-learning which is now called knowledge." In the chapter on "Subjectiv and Objectiv Mental Perceptions," he says: "The *thought*, or mental impression, may be so powerful as to affect the organ of sense as strongly as the real object itself could do, so that the subjectiv or ideal impression may be as vivid as the objectiv or real one. Thus, there are some persons, as before stated, who habitually see people before them who are not there, and so distinctly that the false appearances cannot be distinguished from the real. A person, whom I knew very well, was affected in this way, and very often when meeting an acquaintance he would astonish him by saying, 'Are you really there or not, for I cannot tell?' Many times no reply would be given, and then he would perceive that the person was really not present, but that it was a subjectiv instead of an objectiv impression. Such occurrences are more common than is supposed, and hav often given rise to tales of supernatural visitations, warnings, etc. In like manner sound may be heard when there really is no sound. In all these cases, however, there is a certain morbid state of the nervous system, and consequently of the mind. . . . Thus, a short time ago, I saw a statement from several well-known and estimable people, to the effect that a celebrated Spiritualist medium had, in their presence, laid his face down upon a brightly-burning fire, and then put some of the red-hot coals upon his head, and yet was not in the least burnt nor even inconvenienced. This, it was said, he did repeatedly, and even brought the burning coals in his hand to show them. Now that these persons *saw* this wonderful thing I can readily believe, but that it really took place I must regard as impossible. Human flesh *will* burn, with a certain heat, and anything which does *not* burn at that heat is not human flesh, because it lacks one of its qualities. But, as I said before, the people who so testified might easily hav *seen* the phenomenon, though it did not take place. With them it was a *subjectiv impression* caused by their peculiar mental condition at the time, and was, to all intents and purposes, as real, to *them*, as if it had really taken place.

"It must be borne in mind that all such wondrous phenomena as these occur in peculiar circumstances; there are usually few but believers present; the room is closed and probably darkened, while all are kept on the tenter-hooks of anxious expectation for the wonders which are to come. It is seldom that anything of this kind is attempted in the light of open day, with no mystery or previous preparation, and before a promiscuous audience. In the case above referred to, the impossibility of the thing strikes every one who is unprejudiced; but still they can account for really honest and worthy people testifying to its truth, and saying that they saw it! The explanation here given, however, will show how this might easily occur, and will further show also that though *seeing* may be *believing*, as is commonly said, still it may not be at all a conclusiv *proof!* In fact, there are few things less to be relied upon, in certain circumstances, than what people *see* or *hear*. And further, there are but few people who can describe truthfully and intelligently what really passes before their eyes, as may be readily tested by getting a number of eye-witnesses to testify independently to some event witnessed by all alike. In all probability, if the medium above referred to were to say, before a promiscuous audience, 'I am now going to put my hand in the fire,' and make any pretense of doing so, there would, if believers were present, be many who would *see* him do just what he said he would do, and who would honestly testify to the fact afterwards. The fact that others did *not* see it, and testified afterwards just the opposit, would not shake their belief in the least, because they really *saw* the thing done. In fact, I remember just such an occurrence, when a medium announced that he would lift himself up in the air without any support, and many present *saw him do it*, though myself and several others also present could not see anything of the kind!

"The believers saw him *subjectivly* in the *air*, where he told them he would be, while the unbelievers saw him *objectivly* on the ground, where he really was. Now, this is real honest misconception, which is more common than many suspect; and when to this is added all the trickery and deception practiced in such matters—and there is plenty of it—we need not be surprised at the wonderful tales we hear about Spiritual, mesmeric, and other phenomena, in which all the known laws of nature seem set at defiance. Let a man appear before a large promiscuous audience, in some public hall, with a pan of red-hot coals, and then and there, without any trickery, place his hand upon it a sufficient time, and afterwards go around among the audience and show he is not burnt. This would be a fair test, and it is such a one as unbelievers hav a right to expect. Or, as some one suggested, if a man can make himself *specifically light*, so as to float in the air, let him, before such an audience, fasten a rope round his neck, tie it to a beam, and *float off*. If he can really float in the air, as many hav asserted they can, there will be no danger of his hanging. Both these things might be done in the usual manner before believers, or be said to be done, and many would really *see* them and believe them to be real. In fact, there is no *limit* to what may be seen, subjectivly, when once a certain frame of mind is attained. Nothing is impossible, for all the known laws of nature are set aside without any difficulty. Fire will not burn, heavy bodies will not fall to the ground when unsupported, and the most ponderous objects can be moved by merely pointing at them. Indeed, improbability, or even impossibility, only increases wonder with true believers, and never raises a doubt, as I once saw well exemplified myself. A very powerful medium, as he was called, professed to lift from a table up into the air a large pail full of water, and keep it suspended there for two or three minutes, by merely touching it with his finger. Being curious to see this, I managed to be present at one of the *seances* where this feat was to be performed, and watched the proceedings as closely as circumstances allowed. In the first place, however, the room was darkened, so that the outlines of objects were but dimly visible, and in the next place, no one was allowed to approach too near or to ask too many questions, as the medium was absorbed communing with the spirits. After waiting some time, it was announced that the performance was going to take place; the medium touched the pail; some one called out, *'There, there! see, see! Oh, how wonderful!'* Well, I could see nothing move; nor could a friend who was with me, though we watched till the medium, with a heavy sigh, took his finger away, as if weary with the labor, and sank back in a seat. Many of these present, however, asserted that they distinctly saw the pail move up into the air and hang there, and I hav no donbt they did *see it*, though at the same time I am certain it never stirred from the table. Without expressing any dissent, however, another *seance* was arranged for, in which the same thing was to be done, but on this occasion one of the unbelievers, who had access to the room, prepared matters by screwing the pail fast to the table. Well, the performance passed off just as successfully as before, and the same believers saw the pail lifted up and poised in the air, clear away from the table! Nothing was said at the time about what had been done, but when the medium and his friends were gone, the master of the house, a very stanch believer, was shown how the pail had been all the time *screwed fast!* But did this undeceive him or shake his belief? Not a bit of it. 'Why,' said he, *'that makes it more wonderful still!'* So far from any doubt being excited, his faith was made all the stronger, for he had *seen* the thing done, and *seeing was believing!*

"Now, that he did see it I hav no doubt—in the way before explained—but his belief and testimony, or that of any number of eye-witnesses, can never establish it as a fact. It is the same with hearing. A person may hear a voice distinctly when there is really nothing of the kind, but merely a peculiar condition of the auditory nerve and brain which givs the same impression subjectivly as if a voice were really sounding objectivly. . . . The same phenomenon figures in many visions and ghost stories, in which things are often both *seen* and *heard* beyond doubt, though there is really nothing to see or hear, except subjectivly, from the peculiar condition of the individual's nervous system. The other senses may also be similarly affected, and people may taste, smell, and feel what has really no existence, instances of which hav already been. Many of those who honestly believe they hav *spiritual communications* really take their own subjectiv impressions of sights and sound for real objectiv impressions caused by external agency. They make communications to *themselvs* without being aware of it. In a state of complete subjectiv existence a person is, in fact, *out of contact*, as it were, with the external world. Their subjectiv impressions are so strong that they overpower all objectiv impressions, so that what is really going on around is not seen or heard at all. A person in this state, in fact, can see and hear only what is reflected from his own mind, and may be perfectly unconscious of things about him, which other people see readily enough. Thus, he may hav the impression that a person is floating in the air who is nevertheless all the time standing on the floor, as all those can see who are in a normal state of mind. It is therefore no proof in all cases that a thing is really present because a person *sees it*, no matter how real it may appear to be. And there are people who are peculiarly disposed to see what is not really present, or what they are merely told to see."

Now, lovers of the ghostly tribe, do not expend all your criticism on this article, for I shall probably hav something more to say about wonderful things before long. There is no harm in expressing an honest belief, no matter how absurd it may appear to others, but my purpose is to urge people to do more reasoning and less believing, because every intelligent person knows that the tendency to believe upon insufficient evidence has brought untold wrongs and sorrows upon the world through all the past, and will do so for many years to come. N. G. W.

Canadian Notes.

Last evening a crowded audience assembled in Albert Hall to hear Charles Watts lecture on "The Nightmare of Theology." For two or three centuries after Christ his religion made but little progress, and that only among the most ignorant and degraded of mankind, people almost devoid of intelligence, with but few exceptions. It was only when the corrupt and decaying Roman civilization had sunk to the level of the degraded Christian superstition that it succeeded in enslaving the minds of the ruling classes. Then commenced the reign of the horrid "Nightmare of Theology." Christian advocates hav the impudence, the unblushing effrontery, to claim civilization as the work of followers of the Bible. If so, how is it that during the thousand years of the dark ages, when the church wielded supreme and absolute power, it met all discoveries in science with the thumb-screw, the rack, and the fagot. Christ's followers do the same thing to-day as far as they dare; from Bruno and Galileo down to Darwin they hav tried to stifle all scientific investigations and improvements.

Hence, loathed Christianity,
Of Cerberus and blackest midnight born
In Stygian cave forlorn,
'Mongst horrid shapes, and shrieks, and sights unholy!
Find out some uncouth cell
Where brooding darkness spreads his jealous wings,
And the night raven sings;
There, under ebon shades and low-brow'd rocks
As ragged as thy locks,
In dark Cimmerian desert ever dwell.

Shouts of applause and laughter greeted the numerous points made by Mr. Watts, and at the closing peroration he received a perfect ovation.

Protestants are worshiping a book made up of extracts from pagan writers. They tell us it is God's book, inspired by God, written by God; that except God had revealed this to us we should never hav known anything about it. Instead of which, we find it to be merely a rehash of previous legends, myths, stories, and traditions, which had already been rehashed over and over again ten thousand times before they were again rehashed into the Christian Bible and system. In Philo the Just is the representation of God, the benediction of all, and the redemption of the wicked. It is divine grace that in us sows the seeds of virtue. Faith is not only superior to hope and charity, as well as to the four cardinal virtues. It is the most acceptable offering to God, since it is the worship—the acceptance of the word. Works hav not the acceptance of grace. Knowledge, worship itself, are secondary to faith. Life is an apprenticeship for death. Hence we must prepare for it by suppressing the passions. Marriage, perpetuating life, is a degrading necessity, from which the elect must emancipate themselvs. Our duty is to humble the flesh, to torture it by every means, and incessantly, in order to purchase redemption from bodily thraldom, complete severance from the world, ineffable union with God—such is the supreme God. Still the world, being a commonwealth, ruled by eternal right. To actions and to beings must be applied the divine law. We must hav before our eyes Equality, mother of justice, raise ourselvs by charity above the idle distinctions of caste, of classes, of nations, and admit aliens to the benefit of the common faith. Philo foresees the day when the religion of the true God, attracting to itself whatever good there is in other beliefs, will gather all peoples at the foot of the same altars—the day when a universal pontiff—while every priest prays for his his community—will pray for all mankind, and will become in presence of the creator the organ of creation on its knees—hallowed function, placing above all kings the man called to exercise it. And Philo proudly exclaims, We are everywhere, and everywhere Greek and barbarian, Eastern and Western, become converts to us. To us belongs all the earth, and in the days to come the knowledge of the Lord shall cover the earth as the waters cover the sea. Assuredly the Phariseans might justly maintain that the foundation of Christianity was the work of dissenting Jews and Neo-Platonicians. Far superior to Jesus and to Paul, from the philosophic point of view, Philo is the true creator of Christianity, of which his doctrin is the emphatic epitome—the three leading mysteries, trinity, incarnation, redemption; grace, faith; salvation; Catholic unity, sovereignty of the church and pope. The complete edifice destined to be entirely built up from the fourth to the eleventh centuries was already designed by Philo on the lines of Plato some fifty years, at least, before the name of Christian was uttered in the world.

A Montreal clergyman publishes an article full of lies concerning Agnostics. He says that they are immoral, and encourage and spread immorality. But Appleton's "American Cyclopædia," under the heading "Actors," says that the Christian clergy commit more crimes than actors, out of an equal number of each—that statistics prove this to be the case. Other authorities say that there are more Christian clergy apprehended, tried, and convicted of crime than an equal number of any other class of the community. Statistics prove this beyond a doubt. The bishop of Peterborough, in England, in a pastoral to the clergy of his diocese says that they will find, if they inquire diligently and truthfully, that Atheists, Freethinkers, Secularists, are good, moral citizens, fully equal in the matter of good deeds, high moral aspirations, teachings, and actions, and general integrity of conduct—in all these Secularists are fully equal to any other class of the community. At least, so says the good bishop of Peterborough.

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

Toronto, April, 4, 1885. R. B. Butland.

Socialism and Co-operation.

Socialism embraces the idea of co-operation. When this point is made, its opponents ask, "Can you not now co-operate as much as you please?" or "Hav not all efforts at co-operation proved a failure?" Numerous instances are cited where co-operation has proved a failure, and it is generally charged to the cussedness of mankind. They do not inquire by reasoning what has produced or what will abolish this cussedness; they merely contend it is there. Co-operation on a small scale, such as people can now go into, has several disadvantages which must be apparent. 1. A rich man, doing well, will not go into co-operation, therefore as a rule it must be those who are not doing well. They are when incorporated left to compete with the rich man, who has the means of destroying them in various ways. 2. Co-operations established now are amenable to existing laws, which are favorable to certain classes and are therefore often used by incorporators to destroy or defraud the co-operation. 3. All existing laws are pretended to be based upon the purpose of making mankind do right. If the people will not do what is right out of their own free will, then the only alternativ is to make them do so, for, whether they are willing to do so or not, they are willing to agree upon some standard of what is right, if a proper opportunity for expression is submitted to them from time to time. Socialism therefore advocates co-operation on part of the state (subdivided as much as necessary and practicable), first, in order to destroy any opposition to co-operation; secondly, to compel the people by and under a perfect system to do right. As Mrs. Leonard puts it, co-operation, to be successful, should be built up like an orchestra, everyone to be assigned to the part in which he is the most capable and most agreeable, thus making a perfect and harmonious whole. A co-operation of a few under our present system can become a monopoly, but under a general co-operativ system it cannot. Co-operation on part of the state means simply that all the people furnish the means and opportunities for each and every individual, and while all the people will hold each and every individual responsible for the discharge of his duties, they will in return giv him the fruits of his labor. That this is right and proper will not be disputed by the bitterest opponent of Socialism; they only deny that it can practically be carried out by a whole nation. That it can be done must be demonstrated by the advocates of Socialism. That to some extent and in an imperfect way it has been and is being now done in this country can be seen by its government. The people hav established a government to be supported by all the people and in certain directions to attend to the business of either all or some of the people, as the case may be. This government has now the power to attend to all matters of destruction; could it not also be used to attend to all matters of construction? For instance, instead of having penal institutions which cost millions of dollars and make men worse than what they were, suppose the governments had farms and factories, ships and railroads, and persons committing misdemeanors or being idle were put, as a penalty of law, to work upon them with full pay—what would be the difference? Now they are an expense to the thrifty, and become confirmed criminals, while then they would be producers, a benefit both to the tax-payers and themselvs. To imagin a government carrying on all the principal functions of society under its present form and *modus operandum* is of course an absurdity, but when a government becomes in practice as well as in theory a government of, for, and by the people, then this proposition becomes self-evident. Different theories as to the details how this can be done might be advanced and disputed, but if the grand fundamental idea is correct could not the intelligence of men and the wisdom of experience establish a state of society better than what it has been in the past? Such, it seems to me, ought to be the highest aim of mankind. Isaac Cohen.

As to the Value of Money.

To the Editor of The Truth Seeker, *Sir:* I want to reply briefly to J. H. Wood in The Truth Seeker of Febuary 7th. He thinks I made a mistake in saying that money (meaning, of course, as money) has no value, but represents value much as x represents the unknown quantity in an algebraic problem. Mr. Wood thinks money has value just as much as a rule has length, etc. Now, I can measure the size of a load of wood with a rule; can Mr. Wood measure its value with money? Value is an ideal thing; it is not a quality of anything, as length or weight is. It, therefore, cannot be measured with anything.

But, to show that money has no value, let us suppose that we only had the one-hundredth part of the money we now hav in the country, but had the same quantity of wheat, pork, iron, etc., etc., which we now hav. Does not Mr. Wood see that we would hav just as much to eat, to wear, and to shelter us as we hav now? In other words, we would be just as rich as we are now, and one cent would then buy just as much as one dollar does now. So, if we should, as he thinks we should, increase the amount of money in circulation, without increasing the quantity of food, clothing, and shelter, we would be no better off. The price of these things would simply rise in proportion as we raised the amount of money per capita in circulation. But to increase or diminish the volume of money per capita in circulation has a very decided effect upon those who hav money in their possession, and it matters not how this is done, whether by the issue of paper money, as was done during the war, or by the discovery of rich mines, as when gold was discovered in California. To double the amount of money in circulation, in any way, is equivalent to taking half of every man's money from him, and paying half of every man's debts, and to reduce the amount of money per capita in circulation to one-half is equivalent to doubling the amount of money in every man's possession, and to doubling every man's debts. Therefore, to giv rich men and corporations the power to increase or diminish the amount of money per capita in circulation is like giving a merchant an India rubber string to buy and sell goods with. He could stretch it out when he wanted to buy, and shrink up when he wanted to sell. This is just what money-men do, and this is what causes financial crises. The only cure for this is to hav a national banking system, and fix upon a certain sum per capita as that desired to hav in circulation. Make all borrowers pay the same interest, and make the rate of interest control the volume of the currency per capita, charging high interest when the volume is too great, and low when it is too small. At present, when money is scarce, as it is called—that is, when there is too much in the vaults of the banks, and too little circulating among the people—interest is high, and when the opposit condition exists it is low. The national system suggested above would reverse this state of things, and make interest low when too much remained in the banks, and too little circulated among the people. This would put a stop to financial crises, and giv to money a constant and uniform value.

Again, to show Mr. Wood that money has not value, I wish him to notice that things having value are intended to be consumed by some person; but money is not intended to be consumed by any person, but to pass and continue to pass from one to another to represent value. A bushel of wheat may be sold fifty times, but it finally reaches the consumer, and then it goes no farther. I do not dispute that gold or silver coin has value, but I maintain that it has no value as money. It has value as gold or silver. As money, a five-dollar bank-bill, whose intrinsic value may not be even one cent, is as valuable as a five-dollar gold-piece; for the owner can get just as much food or clothing for the one as for the other. Practically speaking, he takes none of the value out of either in using it as money, and is as rich after passing the one as the other.

Hutchinson, Kan. J. G. Malcolm.

At the recent festival of the Xavier Union, a Jesuitical society, Mgr. Capel replied to the toast, "The Catholic Scholar." In the course of his remarks he said: "You, my Catholic friends, may feel offended at what I am about to say; but I hav made up my mind that I will speak frankly, for I came here to speak the truth, however disagreeable it may be. But I must say that Catholic education in this country is inferior to that of the Protestants. The young lady," continued the Monsignor, referring to Miss Caldwell, who donated $300,000 toward a fund for the endowment of a Catholic university, "is entitled to much praise; but I must say, with as much frankness as in my previous remark, I do not think you are fit just now for a university." "Father" Dealy, founder of the organization, followed. His remarks were equally unpalatable. Among his sentences were the following: "We are the most numerous body of Christians in the United States. In this city we outnumber all the other Christian denominations combined. But, my friends, it is to be deplored that you are not thinkers. The morning papers and the evening journals, it seems, fill the measure of your information. You are building railroads, and you are wrecking them. Talk to Catholic editors, and they will tell you they receive no encouragement, No man to-day can make a living as a man of letters if he proclaims himself a Catholic. I am sorry to hav to say so, my friends, but it is simply a proof of the Infidel tendencies of the age."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - APRIL 11, 1885.

Passed the Senate.

The "Freedom of Worship" bill has passed our senate, and according to a canvass made by a *Herald* reporter stands an exceedingly good chance of passing the assembly. The accepted bill is the one known as the Gibbs bill, which Senator Esty claims, and as most people believe, is the product of the Jesuits of this city. The result of this measure will be to open the doors of public institutions to the different sects, and carry into them all kinds of religious worship and sectarian teaching. It will thus force the trustees of the House of Refuge to hav mass said in its chapel. The following is the full text of the bill:

SECTION 1. All persons, including those who may hav been or may hereafter be committed to or taken charge of by any of the institutions mentioned in this act, are hereby declared to be and are entitled to the free exercise and enjoyment of religious profession and worship without discrimination or preference.

SEC. 2. This act shall be deemed to apply to every incorporated or unincorporated society for the reformation of its inmates, houses of refuge, protectory or other reformatory or penal institution continuing to receive for its use either public moneys or a per capita sum from any municipality for the support of inmates.

SEC. 3. The rules and regulations established for the government of the institutions mentioned in this act shall recognize the right of the inmates to the free exercise of their religious belief and to worship God according to the dictates of their consciences, in accordance with the provision of the Constitution, and shall allow and provide for holding religious services on Sunday, and for private ministration to the inmates in such manner as may best carry into effect the spirit and intent of this act, and be consistent with the proper disciplin and management of the institution; but nothing herein contained shall be construed to authorize any additional expenditure on the part of the state; and the inmates of such institutions shall be allowed spiritual advice and spiritual ministrations from some recognized clergyman of the denomination or church which said inmates may respectivly prefer, or to which they may hav belonged prior to their being confined in such institutions, such advice and ministration to be given within the buildings where the inmates are required by law to be confined, in such manner and at such hours as will be in harmony, as aforesaid, with the disciplin of the institution, and secure to such inmates free exercise of their religious beliefs, in accordance with the provisions of this act.

SEC. 4. The wilful violation of any of the provisions of this act shall be deemed a misdemeanor.

SEC. 5. This act shall take effect immediately.

The vote was eighteen to ten. Six Republican senators voted for it. They were senators Davidson, of Otsego; Fassett, of Elmira; Gibbs, of New York; Lansing, of Jefferson; McCarthy, of Syracuse; and Otis, of Suffolk. The Democratic senators all voted for it with a single exception. They were senators Campbell, Cullen, Daly, Murphy, and Plunkitt, of New York; Jacobs and Kiernan, of Brooklyn; Nelson, of Sing Sing; Newbold, of Dutchess; Thacher, of Albany; Titus, of Buffalo, and Van Schaick, of Schoharie. The negativ votes were cast by the following Republicans: Comstock, of Troy; Daggett, of Brooklyn; Ellsworth, of Niagara; Esty, of Ithaca; Low, of Orange; Robinson, of Wayne; Thomas, of Chenango; Vedder, of Catteraugus; and Robb (Democrat), of New York. Four Republicans dodged the vote entirely. Two of them—Arkell, of Montgomery, and Coggeshall, of Utica—absented themselvs for the purpose, while Baker, of Rochester, and Bowen, of Plattsburg, mounted the fence and declined to vote at all.

If this bill passes the assembly it will be signed by Governor Hill with alacrity. He is already committed in its favor. In such an event we hope the Chinamen, the Jews, the Mohammedans, and the Greek Catholics will all apply to hav needed ecclesiastical furniture set up at once in all the hospitals and refuges in the state, and hours set apart for them to perform their various religious rites. We do not suppose there are any Positivists in these institutions, but the Society of Humanity might also apply on general principles of equity and fair play.

Superstition.

It is generally supposed that this is not a superstitious age. The church, it is thought, has outgrown those ideas of supernaturalism with which she once accounted for all occult manifestations of nature. The witches of New England hav gone to join the devil with whom Luther was so familiar. Only in the most benighted sections of the country, it is supposed, among the blacks of the South, or in some Dunkard settlement of wild western Pennsylvania, exist those gross superstitions which marred the mental development of our ancestors. This is the common thought and claim. But is it true?

Picking up the *American Catholic Quarterly Review* for January 1885—not 1685—we find a story of "The Holy Face of Lucca," by Bryan J. Clinche. If this magazine were some inferior production of the Catholic press, designed for the perusal of the uneducated rank and file of the church, the story would not be worth noticing. It might go with the Louvre and Lorretto and Knock tales. But this *Quarterly* is the ablest print of the Catholic church in the country. Among its contributors are archbishops and men ranking high in the scholastic circles of Catholicism. And this fiction of the face of Lucca is interestingly told, the alleged facts given in a straightforward way, and the reasons for believing it well calculated to make an impression upon the believers in miracles.

"Among the many shrines of Catholic devotion in Italy," begins Mr. Clinche, "few are more honored than that which is known as the Holy Face of Lucca." Twice in the year this face is exposed to the public gaze, and each time receives fresh demonstrations of the popular devotion. The rest of the time it is closely veiled, and the chapel is locked and guarded. On the approach of danger, however, the chapel is sought by individuals and the public, who ask of the Holy Face divine protection. "A massiv gold lamp, hanging before the door of its shrine, testifies to the faith of the city which, in our own times, offered it as a public expiation to avert the visitation of cholera with which Lucca was threatened." The story of this "Holy Face" is as gross a superstition as one ever reads of:

"According to the general belief, the holy face is no merely artistic conception, however grand, but a faithful representation of the lineaments of our Lord as he hung on the cross on Calvary. The hand which carved it was guided by actual recollections of the most familiar kind, and was, indeed, that of one who actually aided in taking down our Lord's body, and laying it in the tomb from which he was to rise triumphant on the third day. Its reputed artist is no other than that Nicodemus, who, with Joseph of Arimathea, obtained the privilege of giving burial to our Lord's body from Pilate, and whose interview by night with our savior, at an early time of his mission, is recorded by St. John. After the resurrection, Nicodemus, having incurred the hostility of his fellow-countrymen on account of his adherence to our Lord, retired to the village of Ramleh, in Palestine, and, during his residence there, he was inspired to preserve in wood the features of his master as they had been indelibly stamped on his memory on Calvary. The hostility of the Jewish population, alike to Christianity and to art, naturally suggested a considerable degree of secrecy both in the execution and subsequent preservation of such a work. Accordingly, though the belief in its existence was widely spread among the Christians of Syria, its place of concealment, during many ages, was known only to a very few guardians. The custody of the sacred relic was handed down from generation to generation without enlarging the circle of those in the secret. The long continued persecutions of the Roman emperors, and the subsequent Arian hostility to the Catholic Christians, as well as the invasions of the Persians and the Saracen conquest of Palestine, in the seventh century, all contributed to maintain the concealment of this earliest work of Christian art down to the close of the eighth century."

The history of the removal of the crucifix from Palestine to Lucca is told by a writer of the eighth century who accompanied bishop Gualfrid to the Holy Land in 782. Bishop Gualfrid was directed by an angel to go to the house of a Christian of Jerusalem and obtain the image long concealed in a grotto beneath. Having induced this Christian to giv it up, the bishop cast about for means of transporting it safely. After "long and anxious consultation," it was finally carried down to Jaffa, and put into a covered boat, "in the confident hope that the same power which had made its existence known to them would guide it to the place chosen by Providence for its reception." When the crucifix was safely in the boat, amid numerous lights and ornaments, the craft was covered with pitch, in imitation of the ark of Noah, and set adrift with many prayers. The historian continues:

"Unguided by human means, the boat with its freight passed in safety from Jaffa to the shores of Tuscany, where it appeared before the port of Luni, a now ruined town. There it halted as strangely as it had arrived, and made no approach to the port, though both wind and tide combined to carry it in. The fishermen of Luni put off to board the strange craft, but during two days it baffled their approach as if by instinct. The Lombard governor of the town was soon informed of the extraordinary vessel on which no person appeared, and which yet seemed to move self-guided in utter indifference to the force of wind or waves; but neither he nor the municipality could form any idea of its meaning. They were suddenly surprised by the arrival of the bishop of Lucca, accompanied by a large number of the clergy and citizens of that place. The bishop had received a supernatural warning of the arrival of the hitherto unknown image, and a description of its character and origin similar to that previously given to the pilgrims in Palestine. The Lunese were still engaged in their fruitless efforts to seize the vessel, but, either in despair of success, or out of respect for the words of the bishop of Lucca, they gave up the attempt, and allowed the bishop and his companions to advance in procession to the edge of the sea. The vessel, which had hitherto kept off in spite of the power of the elements, now immediately approached the shore. The deck, when opened, showed the sacred crucifix and some other relics, such as the bishop of Lucca had been informed of them by his previous vision. One of these relics, a vase, containing the sacred blood of our Lord, was presented to the bishop of Luni. The crucifix itself was borne in solemn procession to Lucca, and there installed in the church of St. Martin, on the northern side of the basilica, in the year 782."

That this story is true Mr. Clinche believes—or pretends to believe—for several reasons, among the most important of which are "the publicity attendant on the arrival of the crucifix itself in Luni, and the rivalry for its possession between the people of that town and Lucca;" the undoubted existence of legal documents attesting the veneration in which the crucifix was anciently held; the donations of lands and monasteries made to the church in which it was placed; and the visits paid to it by German emperors, and other imperial personages. Another evidence is the miracles with which the crucifix is credited, one of which is well worth relating: "Attached to an iron grating hangs an executioner's ax, whose history is given by an inscription attached to it. In 1334 a citizen of a neighboring town, unjustly condemned to die, was miraculously preserved on the scaffold itself. The headman's axe refused to perform its deadly office, and fell with all its force on his neck three times in vain. It rebounded from the flesh without leaving even a mark. The execution thus suspended was afterward followed by a pardon, and the escaped victim attributed the miracle to having vowed a pilgrimage to the shrine of the Holy Face in case of his deliverance. The ax which had failed to do its work was presented to the shrine and has remained there since."

Such is the story and evidence of this "Holy Face of Lucca," seriously told in good faith in the most scholarly of the current church publications! That the tale will be credited by Catholics we hav no doubt, after reading a report of a lecture by Archbishop Alemany, of San Francisco. Until we had read this, we had doubts whether credulity with a swallowing capacity of such enormous dimensions could be found. Now we hav none.

March 15th "the Most Reverend Archbishop" Alemany spoke on the subject of "Earthquakes, Their Chief Causes, and the Best Means to Prevent Them." Mr. Alemany began with biblical times and reviewed the history of earthquakes down to the present. He told how one earthquake was stopped—that of Constantinople in 447. This earthquake, according to the historians Theophanes, Cedrenus, Nicephorus, "and others," lasted several days, and the Emperor Theodosius with his Senate and court fled the city and continued in prayer. "At last a boy of tender age was raised on high by some invisible hand and after a while came down, declaring that he had heard the angels adoring God and constantly saying: "Holy, holy, holy, Lord God of Hosts;' whereupon the archbishop directed the people to repeat the same in their prayers for mercy, and soon the earthquake ceased. In consequence of which the emperor commanded that the doxology be sung in all the cities of the empire, and the bishops in the Council of Chalcedon added the same to their synodical acclamations."

Going on, the lecturer enumerated all the shocks of historic note, and then asked:

"What is the cause of earthquakes? From Seneca to the latest philosophers," he said, "various solutions hav been ad-

vanced, but none has fully satisfied the human mind. My humble opinion is that the chief causes of such disturbances are man's forgetfulness of God and his laws, and his too great love of this world. The deity is the ruler of the entire universe, and all who listen to the voice of God may understand that his wisdom 'reacheth from end to end mightily and worketh all things according to the counsel of his will.' When, therefore, the omnipotent hand of God shakes the foundations of the earth, and causes the mountains and valleys to tremble, he wishes us to feel his omnipotence and sovereign majesty, and reflect on our own littleness and impotence." After a long review of the wickedness to which he attributed the earthquakes occurring at various times, the speaker continued: "Therefore, although earthquakes may be traced to some imperfectly known natural disturbances, as their immediate cause, yet it is obvious that their principal cause is the power of God directing us to bear in mind our dependence upon him and our duty to adore and serve him, and also, frequently, his divine justice provoked by the sins of men. Spain is a good Catholic country, but for some time past Infidel books hav been introduced into it, and religious indifference commences to seize the hearts of many. Besides, Spain has not fully atoned for having banished, in our own days, thousands of religious priests from their homes."

On the prevention of earthquakes the world obtained these valuable ideas:

"If the main cause is sin, the preventiv is to avoid sin, for the removal of the cause removes its effect And here we may be allowed to make a suggestion or two to California. This country is not a stranger to earthquakes, and should not be practically ignorant of one indicated preventiv. In 1868 the clergy of San Francisco adopted the resolution that every year mass should be offered up in every church on the 9th of August, the feast of St. Emigdius, imploring the divine mercy to deliver us from the scourge of earthquakes. Yet we should not depend upon St. Emigdius, but try to remedy the evils existing in our midst, particularly those of Sabbath-breaking and intemperance. Finally, in order to secure the protection of heaven, we should not only avoid evil but do good, both in word and deed. But in a particular manner we should extend our charity to the afflicted. A fair opportunity is now offered us in the desolation now existing in southern Spain, by reason of the recent violent earthquakes. It is to be hoped that the citizens of San Francisco will send abundant alms to our brethren in Spain. This, I may say in conclusion, is one of the means best calculated to prevent similar visitations at home, and to secure to us the ever steady and rich land of promis in heaven."

Who shall say, with the article on the "Holy Face of Lucca" and this speech of the archbishop before them, that the nineteenth century is free from superstition, or that the Christian religion in its most important division is in any great measure superior to the barbaric faith of the early and middle centuries?

Editorial Notes.

THE writer of the "Mid-Week Echoes" in the *Sun* says he knows a man who says he considers O'Donovan Rossa to be a coward and a knave, but that England will rue the day when she imprisoned Herr Most for preaching murder, as he is a really first-class dynamiter.

THE following dispatch is from Lincoln, Ill., not from South America:

"The Rev. Mr. White condemned the Roman Catholic clergy in a lecture here last night [March 30th] whereupon forty or fifty coal-miners present engaged in a riot, using the hall chairs. Mr. White was cut on the head and face, Mr. Johnson, the hall manager, was severely injured, and Mr. Henderson, a college student, was badly beaten. Two or three others were slightly hurt."

THE Keene, N. H., Congregationalists are hard to satisfy. "Within the past eighteen months," says the *Cheshire Republican*, "more than fifty ministers hav climbed the pulpit stairs of the First church, but still it is not supplied." Unless that congregation has changed since the time a young man of our acquaintance used to wait on the steps for his best girl to come out, it will never be suited till Gabriel blows his trump and resurrects some old Puritan preacher who never cuts his sermon short of "twenty-seventhly."

THE TRUTH SEEKER agrees with the *Churchman* in this: "The American people are utterly unprepared for the conflict with Romanism which the Jesuits in America are rapidly forcing on. They 'hav eyes but see not,' and aggressions which Joseph II. would not hav tolerated for a moment in Austria are now pushed forward in America with fanatical disregard of the resentment sure to flame out when once the alarm touches the *nerves* of Americans. The audacity of the move upon 'the House of Refuge,' now going on at Albany, is part of the scheme, with more behind. This was lately foreshadowed by one of their talkativ ecclesiastics, who said, '*The politicians dare not refuse us;* we are going to ask more and more, and we *shall get what we demand.*'"

"THE most remarkable change in opinion and sentiment that has ever been known in Christendom has occurred within the last one hundred and fifty years in regard to missionary endeavor," says the *Advocate*, and continues: "The weird vision of Ezekiel in the valley of dry bones fairly prefigures this changing attitude of the Christian church. . . In the ancient Orient the bodies of the slain soldiers were permitted to remain where they fell. The prey of prowling beasts and carrion birds, of the pitiless wind and the pelting rain, these corpses had become skeletons. Years had passed, and the skeletons were now dismembered, and the bones lay in apparently inextricable confusion. When God asked, 'Can these bones liv?' the prophet replied in doubt, 'O Lord God, thou knowest.' When in obedience to the divine command Ezekiel's voice broke the silence of that deserted battle-field, 'bone came to his bone,' the skeletons were again clothed with sinews and skin, and presently they stood before him, radiant with life, 'an exceeding great army.'" Is the editor of the *Advocate* going crazy that he tells this as fact?

A LITTLE white boy and a colored companion went up to the Young Men's Christian Association rooms at Richmond, Ind., a few weeks ago, but the colored youth was denied admission because he was black. Mr. T. G. Thompson explained his expulsion on the ground that one colored boy would drive away fifty white boys. Mr. John McSimpson, the father of the youth, writes to the *Evening Item* of that city upon the occurrence. "In hell," he thinks, "the fiends would not refuse entrance on account of color, but in Richmond, Ind., the home of the Christian gods, a city of the mighty, boasting of its many churches, its great and noble Christian work, stands a Christian edifice that denies a negro entrance on account of color. The negro can visit the circus, the bar-room, the Democratic conventions, the schools of educations, and all other places but the Young Men's Christian Association—there he cannot enter!"

WHEN Mr. Reynolds lectured in Turner's Falls, Mass., he challenged the Rev. D. K. Nesbit, of Greenfield, to debate. Mr. Reynolds left Turner's Falls March 19th, having been there four days—ample time for Mr. Nesbit to hav responded. Under date of March 26th, Mr. Nesbit writes to the *Turner's Falls Reporter* declining Mr. Reynolds's proposition. The declination is a weak attempt at wit, descending in the following sentences to maliciousness and untruthfulness:

"If by some awkward thrust of my lance I should pierce your triple armor, and pin you to the ground, and proudly stalk away and leave you weltering in your gore, would your cause be lost? Nay, 'Truth crushed to earth' would proceed to get up. Your cause would not know the captain had been killed. Obscene literature would be printed. The chaste effusions of the late D. M. Bennett and modest Victoria Woodhull would be published, and Mr. Bradlaugh would advocate the killing of sick babes by fond mothers. All this would go on without inconsistency with the Liberal creed, and your destruction would not injure the 'caws of Liberal thawt.' So looking the matter over I hav concluded not to discuss."

Greenfield ought certainly to be proud of this specimen of a Christian. We doubt, however, if she is.

A SUBSCRIBER to the Methodist organ asks if a cyclone is a visitation of God, or a mere phenomenon of natural law. The parson-editor answers:

"You appear to think that if one is true the other is necessarily not. We hav no such trouble as that in our thinking. We can believe a cyclone to be a phenomenon of natural law and an act of God. We hav no trouble in our creed with *reproving* a boy for throwing a piece of orange skin upon the pavement, by means of which a man falls down and breaks his leg, accounting for the fall and the breaking of the leg by *natural law*, and then exhorting the man to be resigned to the *providence* of God; assuring him that the breaking of his leg, with all of its consequences, occurred to him in the providence of God, and will work, together with other things, if he loves God, for his good; sympathizing with his wife and children in view of the pain it gives them and the *inconvenience it puts them to;* summoning the surgeon to *cure the leg* as soon as possible, and, if it is unaccountably delayed, assuring the man that the delay is all right; and if the surgeon is proved to be guilty of *malpractice*, sitting on a jury, finding him *guilty*, and mulcting him in heavy damages; and if the man be a Christian, and finally dies from the result of *malpractice*, preaching a sermon from the text, 'Precious in the sight of the Lord is the death of his saints.'"

Methodism has a mighty accommodating creed if this be so, and a reasoning person can only stand aside and admire its marvelous flexibility. He can never hope to comprehend the mental process by which the creed was formulated.

IN the Bangor, Me., Daily *Whig and Courier* of April 1st is this bit of expressed intolerance:

"We are requested to state that a man well advanced in years is betraying the confidence of our citizens by acting as traveling agent for some concern in selling a vile collection of newspapers, poems, and songs. He is liable to arrest and punishment for the circulation of blasphemous and obscene literature, and if he continues in the infamous traffic he will be interviewed by some of our officers."

The gentleman meant is Seward Mitchell, who sends us a copy of his reply:

"April 1, 285.

"EDITORS WHIG AND COURIER: My attention has been called to an item in your issue of this date, that some one has been selling poems and getting subscribers for papers, with the threat of arrest if continued. As the person alluded to must mean myself, let me say that I hav sold poems and received subscriptions for papers, and shall continue to do so for the next two weeks, and if anyone wishes to 'interview' me I can be found at No. 11 Jefferson st., Bangor, Me.

"SEWARD MITCHELL."

Mr. Mitchell does not say what books and papers he is selling, but as he has obtained from this office Remsburg's "Bible Morals," the "Crimes of Preachers," the poem "Our Father in Heaven," and sample copies of THE TRUTH SEEKER, we imagin the threat may be aimed at them. If so, we advise the municipal authorities of Bangor to come to headquarters to persecute. We do not wish any vicarious sacrifices for our acts.

THE Episcopal church of the city announces that at next Advent—immediately after Thanksgiving—it will inaugurate a series of "missions," to "strengthen the bonds of brotherhood between the rich and the poor." The object is to reconcile the people to their condition, and "peacefully solve the social problem with which Socialists and Communists are now wrestling in a spirit of hostility to the church." Of this endeavor the *Sun* says: "Nor can it be denied that what these secular agitators are working for [Socialism and Communism] will be fully accomplished whenever the commands of Christ are obeyed by the world. The brotherhood of man will be established and Christian Communism will prevail. But before that day comes the whole constitution of society and its whole machinery must be changed, for civilization cannot now be said to be established on a Christian basis. The laws of trade violate the Christian rule, and instead of working for each other as for themselvs, men are engaged in a contest in which the strong succeed and the weak go to the wall. Even the duties to the vassal which feudalism imposed on the lord do not bind the modern capitalist in his relations to the laborer. Each side gets the most and givs the least it can." We beg leave to remind the *Sun* that the Communism of Christ was a very primitiv institution compared to the elaborate system worked out by the Communists and Socialists of to-day—bearing about the same relation to it that a partnership between two ancient Hebrew shepherds does to the complicated machinery of a modern state.

HENRY VARLEY, revivalist, tried to revive St. Louis, but that city would hav none of him. Then he revenged himself by communicating his opinion of St. Louis to the London *Christian:*

"This great city is one of Satan's seats. Containing nearly 500,000 souls, I should say it is one of the most godless upon the face of the earth. . . . There is a vast German element in the population, mainly either Infidel or Materialistic; where any religion exists it is cold Lutheranism. . . . The churches are substantial, and some of them very costly, but the spiritual life is dwarfed and poor. The externalism of Christianity abounds, but the condition of things spiritually is simply appalling. The world has come into the church to such a degree that conversion to God is no longer the real test in regard to membership. Respectability in the eyes of men is the password now. The word of God has little or no study; the preaching is showy and superficial; prayer-meetings are barren of fervency and communion; church fairs, shows, and concerts hav taken the place of that joy in God which was ever designed to be the attraction in the assemblies of his saints. There is very little testimony against sin, scarcely any rebuke of iniquity. The mass of the people are utterly indifferent to the claims of God, and the gospel of Christ is despised."

"THE authority of the written word," says the *Observer*, "is the sheet-anchor of the church. If that be taken away, wreck and ruin are not far off." From the activity of the revising committees, the numerousness of disbelievers in plenary inspiration, and the scholastic weight of the gentlemen who deny the authorship of Moses and assert the anonymousness of most of the books of the Bible and the uncanonicity of portions of the rest, it looks as though wreck and ruin were not very distant specters.

ARCHBISHOP GIBBONS, of Baltimore, recently lectured in that city on "Civil and Religious Liberty." He said:

"The Roman Catholic Church has always been a defender and upholder of the religious and civil rights of others, and wherever and whenever a servant of the church has been a party to the perpetration of such an injustice, it has been in direct violation of her precepts and her authority. It is one of the cardinal maxims of the church that as man fell from grace of his own free will he must rise again to grace by the same volition. The history of the church offers no example of an attempt to compel anyone to embrace the Catholic faith."

A person who can make such a statement as that is either very ignorant of history or a wilful liar. We do not imagin for a moment that the archbishop is an unread man. We hope he will forgiv us for saying this, as also for calling his attention to an act of a churchman high in Romanism, performed, not in the Dark Ages, but less than ten years ago. It was in 1876 that Cardinal Simeoni succeeded Cardinal Antonelli as papal nuncio to Spain. The London *Daily News* editorially drew attention to the fact that he signalized his arrival in that country by issuing a protest against the law of religious liberty, which the revolution had established in Spain, and demanded the restoration of the Concordat of 1851, whose fundamental principle required "the exclusion of every other creed." He was especially apprehensiv of the results of a system of education which was not absolutely under priestly control. Simeoni's circular was so violent that the liberal journals at the time advised that his passport should be given him at once, and a mob burnt the obnoxious Concordat of 1851 before his residence in Madrid.

THE Liberal Association of New South Wales has been in existence about four years, during which time it has established a newspaper at Sydney, and maintained a reading-room and library. It was through the influence of this association that the Sydney Art Gallery was opened to the people on Sundays. The society now proposes to complete the work of secularizing the state. In a circular issued at the first of the year the program is thus given: "Religious teaching in public schools must be stopped; church property must bear *ad valorem* taxation; judicial oaths require to be abolished; and governmental interference with Sunday recreation must be peacefully but firmly resisted. Toleration to all religions, and indorsement of none, by the state, should be the demand of all Freethinkers. Sunday is the only day in the week on which the great mass of the people can obtain a respit from business, and with the view of affording increased facilities for those in search of pleasure and health the association is taking steps to induce the government to run excursion trains every Sunday." The Freethinkers of Christchurch, New Zealand, hav an association numbering one hundred and fifty paying members. They meet regularly in a German church belonging to a Lutheran congregation, who found the building too large and expensiv for them to maintain, and, therefore, leased it to the Infidels, who are quite numerous and activ in New Zealand. Summer is now the prevailing season in that country, and Paine's birthday was celebrated by some of the associations with a picnic. The Auckland association held their festival on *Mount Eden*. Dr. J. L. York was one of the orators. The doctor seems to be winning "golden laurels" around there, judging by the unanimous expressions which appear in the papers of "the audience was well pleased," and, "the lecture sparkled with genuin Yankee humor, and was highly appreciated by a large audience who listened attentivly, interrupted only by frequent laughter and applause." A tribute to the effectivness of American Freethought literature appears in the reports of nearly all the associations in New Zealand in acknowledging receipts of parcels from "Blue Pencil," who procures his supplies from this office. We wish our brethren of the pleasant isles a merry time and the most abundant success.

Letters from Friends.

ALBUQUERQUE, N. M., March 27, 1885.

MR. EDITOR: I hav, for some time past, been taking THE TRUTH SEEKER, but hav never seen anything from the "wild West," although there are some of the stanchest Freethinkers out here that can be met anywhere. I myself hav subscribed for several papers advocating the just cause, but I believe that yours is *the* one. The great mistake made in secular journalism is, in my humble opinion, that too much space is used in scoffing at religion, and too little news given of the advancement made. Now, in THE TRUTH SEEKER there is enough *news* to satisfy any just critic.

Hoping that, at no distant date, I shall be able to tell of still further advancement in this territory (as I always distribute my papers after reading), and that I shall be able to get a few subscribers to your admirable paper, I am,

Yours truly, JAMES HAZLEDINE.

HELENA, NEB., Feb. 7, 1885.

MR. EDITOR: All Christians are not so bigoted but that they can decide against their feelings, as the following will show. A few years ago, at our literary society, we debated:

"*Resolved*, That Thomas Paine did more to secure our national independence than George Washington."

My wife and myself affirmed, and two teachers denied. The three judges were all churchgoers, yet, strange as it may seem, when they handed in their decision for the secretary to read, they were all for the affirmativ. There is truly ground to hope that justice will yet be done the author-hero.

W. T. BROOKS, M.D.

THREE RIVERS, CAL., Feb. 18, 1885.

MR. EDITOR: The following, from the Tulare Co. *Times* of Feb 5, 1885, published at Visalia, requires no comment from me, for truth must prevail:

"We are led to observe that the Rev. Mr. Thompson is in error regarding his statement at the Methodist Episcopal church last Sunday evening, to the effect that the Paine Memorial Society had but one building, and that was recently sold by the sheriff. The Paine Memorial Society at present own the building in Boston in which is printed the *Investigator* by one of the largest publishing houses in that city."

The Holiness Band, after making converts of a few nervous or emotional women and some children (mostly young girls) last summer and fall, are now sending around their little bills—very modest to be sure, only one-tenth of what each possesses—as tithes to the Lord. Alas! for poor suffering humanity. When shall we be freed from this strain on the credulity by which the many are plundered to enrich the clergy, who are, as it were, an eating canker on our institutions?

T. J. CONLEY.

MINNEAPOLIS, KAN., Feb. 20, 1885.

MR. EDITOR: Inclosed find fifty cents for two copies of the TRUTH SEEKER ANNUAL for 1885. I will send you several names for THE TRUTH SEEKER soon. I would like to see some good lecturer come here, and shake up some of my orthodox friends. We have five churches here, and two skating rinks. The rinks hav larger attendance than the churches. If there is any God out here he is very quiet. I hav it up-and-down with some of my friends, and I finally tell them that if God is harboring the soul of old King David, I do not want to be there. I hav lots of fun. J. H. FREEMAN.

WALLOWA, OR., Feb. 7, 1885.

MR. EDITOR: Please credit inclosed two dollars on my subscription. I am well satisfied with THE TRUTH SEEKER, and if every Freethinker would subscribe for it you would hav more strength to fight old orthodoxy. What a great disappointment it would be if Mr. T. Winter, and some others, should find out by some crook or turn that man is immortal! It would, no doubt, be a severe blow to them, and make them very uncomfortable during this life. I had an argument lately with one of my neighbors on the land question. I claimed that if no one in the United States could own at any one time over one hundred and sixty acres of land it would be a great benefit in time if not right now.

Respectfully, EDMUND NICHOLS.

WELLAND, ONT., March 24, 1885.

MR. EDITOR: Last Sunday evening, in the West Methodist church of this town, the minister, the Rev. Mr. Brown, essayed to preach a sensational sermon, which was duly advertised, "On Freethought, and the History of Secularism."

Since the debate between Mr. Watts and Elder Walker, discussion has been the order of the day; and anything in connection with this question has commanded more than ordinary attention. It is rather amusing to learn the reverend gentleman's line of procedure, and the stock of reference he carried in hand. The authority produced was H. L. Green's Freethought Directory, which was made to serve all the gentleman's requirements for statistics and history. The number of Freethinkers and Secularists throughout the United States and Canada was given as being eleven hundred and some odd, which must be a correct statement as it was the number given by this directory, and hence must be right, it being the Freethinkers' return of their own numbers. The reverend speaker generously offered to supply anyone with this book of authority (as he had it by him) that they might satisfy themselvs that his position was perfectly correct; and the fact that he had the "book" was a clincher.

The reverend gentleman got off a huge witticism by terming your grand total of numbers "a barefooted army," at which he got up a laugh which was duly taken up and extended around by his intelligent and appreciativ audience. His discourse throughout, was a tissue of scurrilous reflections and personal abuse, which had to do duty for truthful description, common sense, and sound argument. We can now see that this would-be historian knows nothing about Secularism, and to cover up his ignorance, he kept to the safe old theological rut of abuse, which, to many minds, is a more effectual way of disposing of an opponent than to confute him by argument, and it is a very much more common stock in trade amongst the orthodox ministry. This is the reverend gentleman of whom it was whispered around town since the debate that he would hav made a better opponent to Mr. Watts than did Elder Walker. I think that, in regard to Secularism, we might safely put them at par, each one of them having no ability to discuss it, and each one of them, comparativly speaking, knowing nothing of it, either Elder Walker, with his deistical creed of the eighteenth century, and the reverend Brown, with an advertising directory for the sum total of authority, on this vast question. Yes, we can well afford to let them go together.

We Secularists here in Welland hav no objections to the reverend Brown going on in this course. We hav no thanks to render him for his information simply because it is of no value. When he can assume the role of teacher, and render value, we will receipt him in full for value received. Already exists the strong probability that, through his zeal to scandalize Secularism, has come a reaction of feeling on the part of some of the most thoughtful and intelligent of his congregation, and Secularism never presented itself to their minds in such fair guise as at present.

Let us congratulate ourselvs upon our large numerical standing as laid down by the reverend Brown, and hope that, with the indirect aid of this gentleman and his order, supplemented by the direct efforts of ourselvs, we shall increase our numbers, and extend the circle of our influence for good.

ONE OF BROWN'S "BAREFOOTED ARMY."

P.S.—It has just struck me that, as an individual, I would rather go "barefooted," than to be taking boots from the widow and the fatherless in general church contribution.

EAGLE CREEK, OR., Feb. 14, 285.

MR. EDITOR: I see Mr. Thomas Winter makes complaint that you reject his articles, which I am very sorry for. To me one of his letters is worth more than all the ghost stories I hav ever seen in THE TRUTH SEEKER, and I hav read it from the beginning.

"Hale be his heart, hale be his fiddle;
Lang may his elbuck jink and diddle
To cheer him through the weary widdle
O war'ly cares;
Till bairns' bairns kindly cuddle
His auld gray hairs."

The ghost-makers all hav a pick at him because they can't answer him. I will send you this clipping from the *Oregonian*. I would like the mediums to see it:

SPIRITUALISM.

TO THE EDITOR OF THE OREGONIAN: I hav noticed in your paper the articles written in defense of Spiritualism by John S. Hawkins, of Salem, and Thomas Buckman, of New Era. The former gentleman I am well acquainted with; the latter I am not personally acquainted with, but hav seen him on several occasions. I hav myself investigated Spiritualism for thirty years; am well acquainted with nearly all of their celebrated mediums from the Fox girls down to the present day, and I hav yet to find that medium that has ever accomplished any good for himself or anyone else. Everyone of these celebrated mediums has been caught in his trickery, as Foster, Slade, Davenports, Fox girls, Eddy brothers, and many more that I could mention if necessary. And why is it these men are trying to defend such mountebanks as this Pearson who committed such a dastardly crime at Chehalis a short time ago under the guise of an evil spirit? I know Pearson, and know him to be a crank of the first water. And if there is any justice he should be punished to the full extent of the law, "Indian spirit, or no Indian spirit," "evil spirit, or no evil spirit." I find that all the articles written in defense of these mediums are the same old story, and amount to nothing whatever. Now, if these mediums can do all they claim to do, why do they not do some good, in finding Charlie Ross, for instance, for a large reward, or point out the robber or murderer to our detectivs, that they may meet with the justice they so richly deserve; or tell us at once who will be the gentlemen Cleveland will select for his cabinet? Why is it that our friends who are in the next world do not come directly to us and giv us the information we are seeking for, instead of our being obliged to consult one of these poor, miserable beings called "mediums," who will tamper with the good feelings of good people for the paltry sum of a couple of dollars, and would destroy your domestic peace, if they were permitted, for two dollars more.

I should like very much to be convinced of the truth of Spiritualism, so much so that I will giv to any medium $1,000 who will answer me three questions correctly; or I will giv $500 to any medium who will move a table one inch or produce a rap upon the table *without contact*, either public or private, before a committee of six persons, three to be selected by myself, and three by the medium, money payable before the medium leaves the room. Who takes the offer? Now, mediums, prove to us what you profess, or forever hold your peace. I mean business. HENRY CHARLES,
Third house from Jefferson street Ferry, east side.

I will add to the above reward $100. You will find in this $5—$3 for the paper; $1 for Bruno statue at Rome; 75 cents for Campaign Fund; and 25 cents for the ANNUAL. If I allow THE TRUTH SEEKER to run more than one week over the time paid for stop it. HENRY MCELSANDER.

CECIL, KAN., Feb. 15, 284.

MR. EDITOR: It seems to be a contest between Boreas and the devil as to which shall rule this boasted land of sunbeams. It is evidently the focus of all the winds in God's creation. The jayhawker comes honestly by his blowing proclivities. In fact, after being devastated by blizzards, cyclones, drouths, chintz-bugs, grasshoppers, preachers, and pill-peddlers, and enfeebled with malaria, there is no other resource left him. He can write letters to his Northern friends, brag of his great expectations, and, perhaps, inveigle more unwary victims into leaving fair prospects at home, and hieing to this mild Italian clime, where Eolus reigns supreme, and ague holds high carnival; where money loans are three per cent per month, and the picturesque mortgage vies with the ten-cent chromo in decorating the walls of the rural domicil. However, "it's an ill wind that blows nobody any good." In the absence of material comforts, the people flock to the district schoolhouses, and cram to the muzzle with spiritual sustenance. During the long blustering nights they warm up with heavenly caloric. The heavenly shepherds are ladling out free grace with lavish munificence. "Oodles and scads of it, lashin's and leavin's. All gratis. The divil a cint to pay! Roll up, tumble up! any way to get up, my beloved brethring!" is the mighty cry. The midnight scene at many of these rural seminaries would rival pandemonium, and afford a not inapt caricature of Dante's "Inferno." The varied and discordant howls, yelps, and screeches vividly recall the din of an African jungle at the close of day.

"To many a mingled sound at once
The awakened building givs response."

They sweep through the whole course of the gamut, from "the low wail of unrequited love to the fierce battle-cry of freedom, and the yell of despair." The piping treble of feeble woman alternates with stentorian shouts,

"That tear hell's concave and beyond
Frighten the reign of Chaos and old Night.

Superstition is rampant, and the yellow-legged chicken seeks the highest perch. At least half the rustic population of Hackbury, Kan., can read their title clear (of mortgage) to mansions above, and all is lovely, although their starving and unsheltered hogs and cattle "steal their whole dominion from the waste" and on the bleak prairie hump their backs to the rude northern blast. The beast has no soul, you know. The Christian fellow who has the stupendous conceit to believe that his God must, of necessity, hav been the "dead image" of him is apt to regard the beast with contempt.

It has been my lot to be eternally environed with superstition. I was reared in the midst of it thirty years ago. In old Grenville Co., Canada, bigotry held sway, and the sky-pilot reigned as the moral autocrat. A schoolteacher couldn't hav access to the board of education without a certificate of morality from one of those arrogant scamps. They claimed the legal right to visit schools, lecture, and suggest modes of instruction. As a consequence a belief in wizards, spooks, and hobgoblins pervaded the public mind. A country house occupied by a family named Ward was said to be haunted, and marvelous were the tales of nocturnal and devilish orgies enacted there. People came from long distances to witness the manifestations, and direful and hideous were the scenes and sounds said to be enacted. Some claimed to hav received blows from invisible hands. Finally one night an old lady, who happened to be skeptical on the ghost question, seized a candle, and running down the cellar in the midst of the hubbub, discovered the cause of all this mighty hell-scare to be some playful rats that were trailing corn-stalks around on the sills of the house, the leaves of which, sweeping against the walls and siding, caused all this mighty uproar. A Dutchman named Hans Tillebaugh was thought to hav supernatural power. The neighbors feared to offend him, lest he might bring some calamity upon them. The vivid imagination of children was stimulated to the utmost by tales of warnings and spooks. In the delirium of sickness they fancied themselvs beset by all the phantoms of hell. Many a time upon returning home alone from a nocturnal serenade I hav been afraid to look to the right or left, much less behind me, and even had it been daylight you couldn't hav seen my coattail for dust. I hav passed the old graveyard as much quicker than chain-lightning as chain-lightening is quicker than a yoke of oxen, while imagination converted every rock, stump, and bush into a hideous phantom. Such is the effect of superstitious teachings.

I hope Infidels will do their utmost to banish the unmitigated curse from free, enlightened America. Despite the assurance of millions of the most respected and intelligent classes of the world that they hav certain knowledge of the supernatural; despite the testimony of many of the most illustrious men and women that earth has known as to spiritual influences, I take the liberty to to say (in the most humble and deferential manner, lest I giv offense,) that I don't believe a damned word of it. The spirits hav never deigned to reveal themselvs to me, however much they may hav done for others, and as a pure Agnostic, I remain, JAS. TOWSLEY.

KENT, O., March 25, 1885.

MR. EDITOR: So far as Mr. E. H. Heywood's note in THE TRUTH SEEKER of March 21st is an expression of admiration for the character and acts of Wendell Phillips it has my unreserved indorsement. I cannot say as much for the doctrin, of which Mr. Heywood is a distinguished and faithful champion, that "a so-called debt, paid once in the form of interest, is thereby justly canceled, and that there is no equity, no property claim defensible in law or morals afterward."

I am glad of all reformatory effort. I welcome all inconsistencies, all half-truths, all yoking of oxen and asses together, all patching of old garments. Everything helps the great onward progress, and I indulge in criticism only because criticism is also a helper.

I am, as much as Mr. Heywood can possibly be, opposed to the system and the condition of things that make it possible to get interest on money. I would hav a full legal tender government note, and continue to expand the volume of them till they could be borrowed at a nominal rate of interest. That would be vastly better than the present semi-barbarous robber system. But I would not be content with this. I would hav a system of free money that would do away with interest altogether. Any person with a moderate degree of integrity and intelligence will say that it is grossly absurd and unjust to require one class to pay interest on their debts and to allow another class to draw interest on their debts, as under the present banking system.

But while I am radical on the finance question, as on most other questions, I would go level—I would act on the square. I would not seek the advantages of one system while professing to carry out another. If I agreed to pay interest I would pay it. If I agreed to be "true" to one woman I would be as good as my word. If I professed anything I would honor my professions. The laboring people of this country are in the

large majority. If they were fairly developed in the direction of intelligence and manliness they would wipe out, in a prompt and orderly manner, the present system of things. Until they do this, they deserve to suffer just as they are now suffering. He who voted for Cleveland or Blaine has no business with dynamite. He who professes to believe in marriage must keep out of clandestin relations, or be branded as a sneak, a hypocrit, a villain. He who by his vote upholds the old parties cannot justly complain that the products of his toil go to swell the ill-gotten gains of the lordly monopolist He who has to pay rent on land, or by his vote upholds land monopoly, deserves to hav to pay rent on land, and he has no business to try to sneak out of it; and E. H. Heywood is an accomplice of sneaks when he echoes the cry, "Pay no rent!"

Interest on money is a legitimate thing so long as money will command interest. Rent for land is proper so long as it it will command rent. Obedience to government—prompt, implicit, faithful—is called for so long as government, by the suffrages or tacit consent of the people, is held in position. Let us hav order. Let us hav free money, and the interest question is settled. Let us abolish land monopoly, and the rent question is settled. Let us abolish marriage, and there will be no marital infidelity. Let us abolish God and religion, and people will hav nothing to do but to go to work and promote the well-being and happiness of mankind.

FRANCIS BARRY.

UDINA, ILL., March 1, 1885.

MR EDITOR: Webster defines truth as a "verified fact," an "established principle," a "fixed law," and the thought came flitting through our mental arrangement, if your columns are telling "the truth, the whole truth, and nothing but the truth, so help you God," what sort of lies (we now hav reference to the theological part) are the thousand and one orthodox and monthly periodicals telling week after week and month after month, and what can be the influence they exert through the vast domain of this land of liberty? Truly it is appalling when we think of the millions of readers those papers hav weekly, and of what an influence they must exert.

Then another thought takes possession of us, and we are carried on wings of flight way down in New York (we are 1,200 miles from you), and there we find "two or three gathered together in my name" (TRUTH SEEKER), standing alone in this great world of over a billion people, battling for justice, Freethought, and reform in theological absurdities. Truly you hav a herculean task before you, but with truth as your sword, justice your shield, and reform your battlement, you hav nought to fear. We cannot offer you any suggestions that will be beneficial to you, but we can't refrain from expressing our admiration for your boldness in speech, your "ask no favor" principle, and wish you Godspeed—not simply the ordinary success that always attends the truth when spoken, but speed in geometrical progression. When this is attained, we think the underpins of old, decaying orthodoxy will soon be wiped out. Then how happiness will be depicted upon us all "when the mists hav cleared away!" In this commnnication I do not design to discuss any particular theme or hobby, yet, as is said by Dryden, "thoughts come crowding in so fast upon me that my only difficulty is to choose or reject," we might tell you how prolific orthodoxy is in this region, and how terribly wicked a person is who don't believe that Jonah swallowed the whale, or that Ahaziah was older than his mother (pardon me, I meant his father—equally as absurd). Yet you know how petrified the masses of humanity are in these old dogmas. But THE TRUTH SEEKER is like a homeopathic dose of medicin, small (in comparison to number of readers), but powerful and convincing in its effect. But you hav one consolation—few read it without being convinced. God speed you in your good work. Yours in the cause, C. W. BRITTON.

PORT CLINTON, O., March 2, 1885.

MR. EDITOR: Inclosed find $3. Please send me twelve copies of the TRUTH SEEKER ANNUAL. The four copies I ordered sometime ago hav been received, and I am well pleased with them. If I could afford it I would put a thousand copies in circulation, as they are well calculated to advance the cause of humanity. I will try and send you another order soon.

"Yours till the dying yelp of orthodoxy greets the ears of humanity," W. S. FLAUGHER.

CENTRAL CITY, COL., Feb. 28, 1885.

MR. EDITOR: If the following anecdote has never been published it ought to be. A very worthy gentleman from this place, a personal friend of Colonel Ingersoll, has recently returned from a visit to his old home in Illinois; he relates this anecdote and can vouch for its truth.

A wealthy, pious, old gentleman residing in this same state, had a son whose choice for a wife displeased the father; he declared if the said son married his chosen one he would disinherit him.

The son preferred, like a true man, to giv up his inheritance rather than the lady of his love.

After the marriage the father gave to his boy $1,000 in cash, saying, "This is all of my estate you will ever receive, and I henceforth disown you."

Time passed on; this Christian, white-haired man often felt a burden resting upon his spirits. Being in Chicago on business, just before leaving for home he stepped into a bookstore and requested some reading-matter to be put up to while away the hours during his travels. As the selection was left to the clerk this one put up a variety package.

The old gentleman, after being comfortably on his way, opened his bundle; the first thing he drew therefrom was one of Colonel Ingersoll's lectures; this he threw down in a disdainful manner; after a little time he picked it up, looked over it carelessly, then cast it from him with a dissatisfied air, yet, a third time, he reached for it, turned the leaves in an idle, listless way, when these words of the noble author riveted his attention, "I will tell you what I say to my children: 'Go where you will; commit what crime you may; fall to what depth of degradation you may—you can never commit any crime that will shut my door, my arms, or my heart to you.'"

Reading the sentence over and over, it deeply affected his heart; his own disinherited son seeming to sadly rise before him. He inwardly vowed, if he lived to reach home, he would undo the wrong in relation to this son. He arrived safely at his journey's end, entered his house, greeted wife and children, passed on to his library, there added a codicil to his will fully reinstating the disinherited child, and became himself, in a short time, a happy "Ingersoll man."

Now, suppose the colonel had picked up one of Talmage's, Moody's, or the "Boy Preacher's" sermons, and by reading it had been converted to Christianity—to the belief in that father who, according to the Bible, disinherits most of his children—while the "four and twenty elders," all the angels, all the saints of all ages, all the victims who hav swung from gibbet and gallows into the arms of Jesus, rejoice and sing hallelujahs and amens—I repeat, suppose the genial colonel had been converted from all his unchristian, humanitarian ways, electricity would hav flashed the news north and south, east and west, across continents and over seas. Many thousand printing-presses would hav published it to the world ere twenty-four hours had passed, while all the orthodox preachers would, day after day, giv thanks to the father, son, and holy ghost that Robert Ingersoll had relapsed from his grand, natural, humane religion, and gone into the disinheriting business!

MRS. BUCKNER-JOHNSON, M.D.

ST. CATHERINES, ONT., March 1, 1885.

MR. EDITOR: Inclosed find $4 to apply on my subscription for THE TRUTH SEEKER. I do not know how our cause is progressing with you, but I am fully prepared to say that if any evil thing ever got a shaking-up orthodoxy is getting it now in Canada. We in this country ought to be ashamed of our preachers. In spite of all the lectures that Mr. Watts has given here, and the kind invitations given to the clergy to defend their cause, with the exception of one or two they hav all taken a back seat, and now they are going to bring one from Indiana to debate with him in the town of Welland, the debate to begin March 3d and last three days. The meanness of Canadian clergymen does not consist altogether in their evading Mr. Watts while here. It is their abuse of him and all Freethinkers, dead and living, in his absence. Of course it is always from their "cowards' castles" that they make those attacks, as it would not be safe for them to do otherwise, because there are many men not half as well informed as Mr. Watts who could show them up to good advantage. Just after Mr. Watts's last lecture at Welland one Rev. Mr. Atkins, preaching near that place, undertook to show up Infidelity in its worst form. Among other things, he made use of these words: "You all know that some men liv to use what little influence they hav in polluting and blasting the lives and hopes of all they may come in contact with. For an instance, we will take Tom Paine. And it is surprising, considering the death that this slimy wretch died, that his influence would amount to anything. With his last breath he wished that all his books should be burnt; and so this fearful man died, exclaiming, 'I'm lost! I'm lost!'"

We will giv the Rev. Atkins the honor of getting out a new version of this stale falsehood. I suppose this story, like all the rest of their big stories, needs changing to keep even with the times. Atkins finished up by stating that Thomas Hobbes said the blood of Jesus Christ was no better than that of a hog (another lie).

It is surprising what a little good seed will bring forth when sown in good soil. I lent some of Mr. Remsburg's "False Claims," together with "The Apostle of Liberty," by the same author, and two copies of Paine's "Age of Reason," around amongst the neighbors of the above-mentioned divine, and the result is that some of them are wishing that he would come out and prove his assertions, while others hav since dropped Christianity altogether. As another divine remarked, "People seem to be getting Infidelity on the brain." And is it to be wondered at when we think of this class of gentry sponging on their dupes for hundreds of years? And what hav they given in return? Scarcely anything but falsehood and deceit. I am now letting a very influential gentleman who is a strong supporter of the church read Vale's "Life of Paine" and the "Humphrey-Bennett Discussion."

There has been a great depression in business here this winter. Hundreds of men are out of work in our cities, and in some places they hav had to establish soup kitchens; but our clergy inform these poor men and their starving families that they should be very thankful to their loving father (which art in heaven looking after the sparrows, etc.) that their lives are spared, and that his will will be done. I do not wonder that sensible people get tired of his will and try to get up one of their own, which I hav no doubt will work to better satisfaction. J. LOVELL.

KANSAS CITY, MO., March 12, 1885.

MR. EDITOR: The following is a specimen of public education sent out from Chicago and published in most of the daily papers throughout the country without comment:

"CHICAGO, March 9th.—At the weekly conference of the Methodist ministers to-day, by a unanimous rising vote, a resolution was passed to the effect that the church make next Sunday a special day of prayer for the spiritual and physical welfare of General Grant."

The result of prayer in the case of President Garfield, by the combined effort of all denominations from the pope down, one would naturally suppose would put a stop to all such foolishness. It will, however, be noticed that both spiritual and physical welfare are mentioned, so if they fail on the physical they will hav the spiritual to fall back on. If there is a Jehovah having the power attributed to him by Christians, he ought to hav sense enough to use it understandingly in General Grant's case without having instruction from a few pigmy-minded Methodist preachers from Chicago who hav learned a little about the physical condition of the general through the public press. But what do they know about his spiritual welfare? Where did they get their information justifying the imputation that his spiritual exchequer was in a dilapidated condition? In the Catholic church spiritual embarrassment for all means, "We hav masses for sale," but what explanation can be offered for Methodist popery? Will they file a bill with the general government and demand an appropriation to pay them for services rendered? Or will they present an account against the estate? Whatever may be their designs, we ask all sensible men and women to join in a protest against this clerical attack on the spiritual character or condition of a man—who, in all probability, is their peer in morality, mentality, and spirituality. Their offered services are simply superfluous egotism, which self-reliant men like General Grant pay no more attention to than an elephant would to a mouse. It is bad enough for this enlightened country to be saddled with the support of several thousand priests, without being obliged to bear their impudent assumptions that this or that man or woman is a spiritual pauper, and their advertising the same by publicly sending out a petition to some supernatural power asking it to intercede in some supernatural way and patch up said dilapidated spiritual condition. W. W. JUDSON.

GARDEN HOME, OR., March 1, 1885.

MR. EDITOR: I hav been thinking of writing to THE TRUTH SEEKER for some time, in order to let your readers know what progress superstition is making in this part of the world. The Methodist Conference makes use of this section of country by sending their boys and greenhorns here to preach to us backwoodsmen.

I suppose they think we can't tell what good preaching is; and I don't know that we can, for it has been a long time since we heard any that could be called good. I, for one, don't think any preaching is good that leads children and others to believe that I am wicked just because my belief differs from the belief of some one else. I heard a preacher say, while preaching in our schoolhouse last year, that a man who was an unbeliever was worse than a murderer, or a thief, or any other criminal. Such teaching as that has a tendency to make children depise an unbeliever, but I think the children pay very little attention to the sermon. I know I used to be glad when it was over. I did not know what it was about, and I think now that the preacher knew just as much about it as I did when I was five years old.

I must tell you something in regard to the youngster who has been quartered on this neighborhood by the Methodist Conference. He is a short, thickset Englishman, and preaches in long-legged gum boots. As his legs are short, and the boot legs are long, you can imagin what he looks like when he gets up before his congregation with the legs of the boots outside of his pants. One Sunday in last autumn he told us the awful story of Thomas Paine's death-bed. He spoke of Paine as the man who had written a book that had caused the ruin of thousands of souls, but he says when the writer of that pernicious book came to die, he asked the Lord to hav mercy on him; but our reverend gentleman tells us that the Lord would not listen to him, but turned away from him with a smile of derision on his face. I don't think that fact is generally known among the preachers, but our preacher knows that God smiled when Thomas Paine died. He also told us that a smile of derision on the face of an angry God was an awful thing to contemplate, and I suppose he knows. After he had given us his "racket" about Paine, and had pronounced the benediction, I went up to his desk and asked him if he had ever read the theological works of Thomas Paine. He thought for a moment, then said he had not. "Then," said I, "how do you know it is a pernicious book?" Said he: "I know it is a pernicious book because it contradicts the Bible." I then told him I wanted to make him an offer. I said, "If you will take that book and show me a single falsehood in it, I will pay you your own price for it." He said, "You will, will you?" Said I, "Of course I will." He then took hold of my hand, and he said, "But, my friend, what will you do when you come to die?" I said I did not know what I would do, but I supposed I should die, as it was something that came to all of us, and could not be helped. The next time I went to hear him I took the theological works of Thomas Paine with me, and asked him to take it home with him and read it. At first he seemed inclined to read it, but he said he wanted me to take the Bible and read it. I told him it was no trouble for me to read the Bible, for I carried it with me, and read it almost every night. Then he said he would not read Paine's book, because it would not do him any good, and he said he did not want to read anything that would take away his hope of eternal happiness. I told him it need not take away such hope, for the writer of it hoped for happiness after death, and believed in future punishment of some kind. Then he commenced to cry, and asked me if I wanted him to think that his mother's spirit was not watching over him from above. I told him I did not care what he thought about spirits, but that he had made an attack on that book, and I thought his sense of justice ought to compel him to read it. But it was no use; he would not open the covers of it.

He gave us a powerful sermon that day; he told us what a belief in the Bible would do for us, and at the last, he said, it will enable us to "gather our feet up beneath us, and spread our wings, and take our flight to realms of endless day." I think that expression was sublime. Now I know what we will do with our feet when we get our wings—we will gather them up beneath us. If he had said we should put our feet on our shoulders, or carry them in our hands, that would hav sounded ridiculous. It will be the proper thing to gather them up beneath us. I wish I had known sooner what we would do with our feet after our wings grew.

I asked our preacher once if he was a citizen of the United States. He said he was not. "Then," said I, "if I hav a sheep to die, the Bible tells me to sell the meat to an alien." He said that was not in the Bible, and that he wanted me to show it to him if it was, and I promised to do it the next time I meet him. SAMUEL KELSO.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Tyrant Punished;

OR, "DISCRETION THE BETTER PART OF VALOR."

Young "Tyke" was a dog of a goodly degree,
But yet ill-conditioned as dog could well be;
In snapping and snarling his only delight,
And putting the fowls and the sheep in a fright.

No matter how little, no matter how big—
Or duckling or donkey, or pullet or pig—
If he could but alarm them, then Tyke was in glee,
And the more they were frightened, the braver was he.

(I know a few men, and a great many boys,
Who are very like Tyke in their worry and noise;
They think themselvs heroes; but all people say
The weaker their foes are, the bolder are they.)

It happened one day that poor Tyke came to grief
In a way you will scarcely think worthy belief,
And the manner of which I'll endeavor to show,
To save other "Tykes" from a similar woe:

He had worried the poultry, had harried the sheep,
Had awakened the innocent sow from her sleep,
When three geese he espied on the pond near the gate,
All sitting in silence, content and sedate.

Tyke rushed in a passion to spoil their repose,
And quick from the ground the three grave ones arose—
But *not* to flee from him! oh, no! strange to say,
They rose in a fury, and ripe for the fray.

With wings wide extended, and beaks all agape,
They thought but of battle, and not of escape;
And Tyke, all astounded by courage so rare,
Stopped short, and no further the combat would dare.

But not so the bipeds! They marched on the foe.
Loud hissing the fury their gestures would show,
The hero, his valor fast changing to dread,
Gazed a moment, whined feebly, then turned him, and fled.

What a cry of derision arose all around!
Why, even the puniest joined in the sound,
Rejoiced that a tyrant so spiteful as he
Was proved but a coward as rank as could be.

—*Selected.*

Peppercorn Stories.

ALL ABOUT A SKELETON.

"O Polly Peppercorn, will you please tell us more about our skellingtons?"

"Johnny Gotobed," said Polly, sternly, "don't you know any better than to say 'skellington?' You shall never hear me tell another story if you say 'skellington' again—do you hear?"

"Yes, Polly; but my gran'ther says skellington," said Johnny defiantly.

"Your *gran'ther!* It does not take much more time to say grandfather than it does to say gran'ther. I suppose he never went to spelling-school in his young days, which accounts for such a pronunciation," remarked Polly.

One by one the children had gathered about her, and joined Johnny Gotobed in teasing for more about the skeleton.

"Well, there are eight bones in that skull of yours, Frankie Muttonchops."

"In mine, too?" asked Molly Mulleinleaf.

"Yes, in all skulls. The names of them are too hard for you to remember, but you can recollect the number—eight. They are held together by sutures, little jig-jag edges that fit as nicely as carpenter work. The shape of each is like an arch, and all together they represent a very pretty dome, in which, as I told you before, is kept that priceless diamond, the brain. How many bones do you think are in your face, Peggy Primrose?"

"I geth there ith two boneth."

"How many do you guess, Sammy Stripedgrass?"

"Four."

"Add teen to that—fourteen; and you just hav it. Fourteen bones in the face. Now, how many hav a chest? Raise your hands," and Polly looked from one to the other, but not a hand started.

"What? Not one of you with a chest? I'm astonished! Deary me, children, how do you liv?"

"I hath got a lithle blue trunk, ventured Peggy Primrose; and, "I hav a little Japanese box," said Daisy Dewdrop.

"Well, you everyone hav a chest," said Polly, dryly. "Yes, and that is another lovely jewel-case. It keeps the heart—do any of you know what the heart is?"

"I do!" exclaimed Tommy Clovertop; "'tis that thing that goes thumpity-thump, whackety-whack, all the time, days and nights, too."

They all laughed, and Polly Peppercorn said they would talk about that hereafter. Then she continued, "The chest keeps not only the heart but the lungs and all the big blood-vessels. The front of it is called the sternum, or, more commonly, breastbone, and now, with you all, it is in eight pieces. When you grow older, it will change to three pieces, and when you get to be old folks it will only be one piece. Below the chest is a basin of bone, and that is called the pelvis, and that is made of four bones only, and it is used to keep and protect portions of your beautiful bodies in place. Your limbs branch out from what we hav described—the arms from the chest and the legs from the pelvis. There's the stomach and liver that we hav not mentioned, but in course of these stories we shall tell you about them."

Harry Coalskuttle here came in with a bird that Pussy Whitefoot had killed.

"Has the bird a skellington?" asked Johnny Gotobed.

"Didn't I tell you not to say 'skellington' again? I said you should not hear another story if you said it again. And now you will hav to go home," and Polly Peppercorn was grieved to say it.

"Oh, please, please forgiv him," said little Daisy Dewdrop. "He forgot," and her blue eyes filled with tears.

"I'll forgiv him this time, for your sake, but not again," and Polly looked very grave. She continued, "Yes, birds hav skeletons, but not 'skellingtons.' Birds are animals, and can fly."

"Am I an animal?" inquired Frankie Muttonchops.

"You are all animals; I am one, too," declared Polly. "You are animals in all your physical organs and faculties, but superior to all other animals in powers of reasoning and reflection, and in ability to contrive and construct labor-saving machinery; to invent, or rather to discover, many of the forces of nature, and to apply them to daily life. Now," she continued, "how many of you hav a backbone? Don't all speak together."

They all began to run their fingers up and down their backs, and presently declared that they had each a backbone, except Frankie Muttonchops, who said he could not feel any bone in his back.

"That's because he is so fat!" and Tommy Clovertop stuffed his fist in his mouth to keep from laughing.

"It is one single bone, isn't it—the backbone?" questioned Polly, at the same time pinching the middle of Frankie Muttonchops's back to find if there was any bone about it.

"Yeth, it ith," screamed Peggy Primrose.

"No, it is not," said Sammy Stripedgrass.

"I'll tell you," said Polly. "The backbone, so called, is made up of twenty-six bones, little ones, and the whole thing is very wonderful indeed, and you must all try and study it up some day. Inside of the backbone or spinal column is a fine nervous cord, running the whole length of the body, and the brain is at the top of it."

"Will you tell what bones are made of, Polly Peppercorn?" asked Harry Coalskuttle.

"Yes, indeed," responded Polly. "You've seen lime, of course. Well, now, your bones are a kind of lime; that is, they are two-thirds lime and the other third is an animal substance. If you put a bone in the fire the animal part will burn out, and you can break it all to pieces. Put a bone in acid and the lime will dissolve, and you will find the same shape, but it can then be bent and not broken. Hence the lime makes it hard and firm, and the animal part givs it strength and flexibility—understand? The bones are affected by what you eat," she continued. "If you eat madder, a red-colored root, your bones will turn red, and if you eat it alternately with something else, your bones will be streaked red and white."

"I guess we should be careful what we eat," remarked Johnny Gotobed.

"I fell from the top of a high wall once, head over heels," said Tommy Clovertop, "and didn't break any of my bones."

"That's because you are a *young* animal, and your bones hav not so much lime in them as they will hav when you grow older. Now your bones will bend before they break, but when you are old they will become more limey and more brittle."

"Don't she know a lot?" said Molly Mulleinleaf to Daisy Dewdrop, eyeing Polly with wonder and awe. "It is funny, though, how bones grow together when they are broken. When I broke my dolly's leg it didn't grow on again; I wonder why it didn't."

Polly overheard her last remark, and proceeded to say, "Wooden legs cannot unite when broken, so you must be careful of your dolly's limbs as well as your own. The composition of the bones is all taken from the blood, of course, so when one is broken Nature goes to work and pours some blood around the ends, and then it gently draws it back into the system, and leaves some of its water to thicken up and make a kind of jelly, which grows harder and harder by drawing bone matter from the blood, until in about five or six weeks the broken bone has grown together, and in a few more weeks it is as good as new."

Polly shut her eyes and yawned, which was a signal for the little folks to take their departure, so they kissed her, one by one, and went away.

How Bruin Caught the Thief.

"I don't see for the life of me where the pigs go," and old Mr. Dickerman leaned his face thoughtfully on his right hand. "I can't think who would be so mean as to steal such pretty little creatures."

"It is no use lamenting," said Mrs. Dickerman; "the pigs are gone, the white goose, and every now and then off goes a good, fat hen, too. It can't be that rats take them off, for there is not a rat in the world big enough to do it. All those pretty pigs—thirteen of 'em, and only two left! It's a shame!"

Mr. Dickerman had watched night after night, with his gun loaded to shoot the miscreant, man or animal, who carried off the pigs and hens and the goose, but he never saw anybody or any animal prowling around; so the matter of the thievery remained a great mystery.

One day there came a man with a performing bear into the village, and passing Mr. Dickerman's house toward evening, the man stopped and told the bear to dance, which he did very creditably, indeed, for a bear.

It was so funny to see a bear going through with a waltz movement, while his master played the violin!

It tickled Mr. Dickerman and his little son Teddy very much, and when the man asked to remain over night with his bear they readily gave their consent. Mrs. Dickerman, however, did not fancy the idea and remonstrated, but Teddy and his papa carried the day. They were two to one, and finally the man, who seemed a kind-hearted fellow, was given a place to sleep in the back chamber, and the bear was put in the barn.

In the middle of the night there was a terrible howling and screaming, mingled with profanity, heard under the windows of the house.

"There!" said Mrs. Dickerman; "that man said the bear was tame and wouldn't hurt anything. He's out of the barn, I guess, and is eating up the last of the pigs—bears will eat pigs. Get up, quick, and see! So much for entertaining bears! I never thought we should come to keep a hotel for bears—the idea! Get up!"

"Bears don't swear, Mrs. Dickerman," said the husband; "and they don't groan and yell like that;" and he slowly proceeded to dress himself; "Besides, the barn door was fastened."

The groans and profanity grew louder and more vehement, and soon Mr. Dickerman, the bear's master, and little Teddy were upon the scene. The bear was there, also, and the two little pigs, and another. That other was a notorious rogue, and the bear had, not the pigs, but the rogue hugged closely in his arms. He held him so tightly that the man was half dead with pain and fright. The pigs were squealing on the ground, and their mother crying in the sty.

"Oh, let me go! let me go!" said the thief. I never'll do so again—I never will!"

"So you are the thief, are you?" said Mr. Dickerman.

"Oh yes! I got the pigs, and the chickens, and the goose, too!—Oh, dear! let me go! I can't breathe! I'm dying! I'm in a vice! Oh! oh! oh!"

After a hard struggle the man was liberated, and on promis to make good restitution for his evil deeds, he was set at liberty, Mr. Dickerman, who was a kind-hearted man, thinking he had been punished enough for his bad conduct.

His face was terribly scratched by the bear, and he was thoroughly frightened.

The bear heard him stealthily approaching, unfastened the barn door, and caught the man in his arms just as he was making off with the two pigs.

"Three cheers for Bruin!" said Mr. Dickerman. "And three cheers for my dancing bear!" said Bruin's master.

Our Puzzle Box.

1.—CHARADE.

Before my face good people bowed
Far back in olden time;
And yet I sail the heavenly hights,
Mid splendors all sublime.

A daughter fair I hav always been
Amid the realms of space;
And yet a million men hav died
Who never saw my face.

I hav a form that's fair and round,
A color near sky-blue;
And now to guess my pretty name
Is all that you can do.

Altoona, Pa. WILLIAM J. BURNS.

2.—AN INFERNAL CHARADE.

My *first* or *second*, I don't care which,
If you boil either down will make good *pitch;*
Or both together, strange to tell,
Is an obsolete word for an obsolete Hell.
My *third*, not obsolete, but rare,
Means "to giv birth," or "*fourth* to bear;"
And *third*-ling is my *fourth*, you see,
In its most infantil degree.
While my *one, two, three*—not to embellish—
In good plain English just means "hellish;"
My *fourth* is the type of innocence mild,
For a very good woman, or man, or child,
Gods *rebussed agnomen* stamped in wax
On the *Agnus dei* if priests tell faets;
But our "*Agnus In-fern-al,*" you must learn,
Is a *woolly mass prepared from the fern.*

REKAB SEMAJ.

3.—ENIGMA.

1. One fourth of the earth's surface.
2. A South American plant.
3. A part of a person.
4. A name sometimes applied to the ocean.

OLLIE BAKER.

4.—ENIGMA.

My 1, 8, 3, 6, 7, 9 is a relativ;
My 2, 6, 7, 5 is a continent;
My 4, 5, 9 denotes a possibility;
My whole is a race of people.

A. L. SAILOR.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, MARCH 21, 1885.

1. Judaist.
Eucharist.
Reverberate.
Exterminate.
Minister.
Sinister.
Binocular.
Unpopular.
Regeneration.
Graduation.

Initials: J. E. Remsburg.
3. On the cover of "The Story Hour."
Enigma No. 2 is imperfectly stated.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, MARCH 28, 1885.

1. T-it-mouse.—T-it-b-it. 2. D. M. Bennett. 3. A-nem-on-e. English in reverse, No men; Latin—nemo. 4. Hiawatha.

Solvers, Benny Diction, R. A. Larkin.

ANSWER TO CORRECTION OF "HARD NUT" IN THE TRUTH SEEKER OF MARCH 28TH.

I notice a solution (?) signed by Brother Isaac Pool;
He says, Nine hundred rods were left, or else he is a fool,
And with quadratic hammer tries to show his knack;
Says further that the "Nut" is an easy one to crack,
The shell, in fact, so very thin, to draw it rather mild,
That Isaac had to simply hand the hammer to his child.
Now let us see: Can figures lie? If so, I want to show it;
When algebra goes back on us, we surely want to know it.
According to arithmetic, *vide* Brother Isaac Pool,
Baker, "Solver," and myself hav each played the fool.
But hold! Let's look a little—nine hundred rods would take,
When in a square, one hundred and twenty rods to make
A fence clear around it, both pig and cattle tight;
But four x minus forty would take, if I am right,
Just one hundred and sixty to fence it, any day.
Waitah! a dozen on the shell. Brother Pool will pay.

ESPRIT FORT.

Grand Rapids, March 27th.

REPORT ON PRIZE PUZZLE.

I hav received nine answers to the puzzle. Only one was correct.

3 called it polar bear.
2 " " a big polar bear.
1 " " Mount Sneffels.
1 " " a northern bear.
1 " " a white she-bear.

One, Mr. J. K. P. Baker, saw the whole point—the acrostic part and the thirteen hidden words, the "ice sea," and all. It is the neatest solution I ever saw to any puzzle. Inclosed herewith, I mail the prize to him today.

CHEMIST.

ANSWER TO "CHEMIST'S" PRIZE PUZZLE.

Capless and hatless, with nothing to wear,
Surely a bare head belongs to a bear;
And by that same token,
This truth must be spoken,
That, regardless of stockings or hose,
A bear surely barefooted goes.

A polar she-bear now clearly is seen,
Bear-ing of letters this mystic "thirteen"—
Such was the seeming
Of "Chemist's" dreaming—
Till, weary and chilblained, she ventures to stop,

And asks him to furnish some drugs from his shop.

"Here's a prescription from good Dr. Kane,"
"'Botanical O I C,' very plain;
Yes, by each initial,
Oh, I see—its official;
Oh, *ice sea*! Oh, I see! Oh, icy, indeed!
I'll fill this prescription with clerical speed.

"Bergamot, motherwort, stillingia, three;
Anise, ash, hemlock, and capsicum, see;
Then ergot and ginger
Bears cannot injure;
Cardamon, veratrum, cubeb, I ween,
And arnica last make another thirteen."

Irwin, Iowa. J. K. P. BAKER.

Correspondence.

RICHFIELD, MICH., March 25, 1885.

DEAR MISS WIXON: My mother takes THE TRUTH SEEKER. I like the Children's Corner, and I like to read it. The Christians hav had meetings here. Some of their new converts hav backslid before they closed. I would like to hav some of the children write to me. I am fourteen years of age. This is all for this time.

Yours truly, GEORGE H. HALL.

MOUND CITY, MINN., March 20, 1885.

DEAR MISS WIXON: I thought I would write you a letter because there are so many other girls that write to you. My sister Birdie has taken THE TRUTH SEEKER for nearly six years, and I always read it, but I like it ever so much better since the Children's Corner has begun. I liv on Lake Minnetonka, the greatest watering-place in the Northwest. We would all like to hav you come out here some time in the summer when every thing is pretty. I am eleven years of age. I hope there will be room for this letter in the Children's Corner. You must excuse my poor writing because I hav to write with my left hand. AUDREY SHUCK.

HAGERSTOWN, IND, March 28, 1885.

MY DEAR MISS WIXON: I am so well pleased with the Children's Corner that I shall hav to write you a letter to express my appreciation. It is just the thing for the children, and I am often sorry that they had not a Corner in THE TRUTH SEEKER before I grew up. But I read it now with as much interest as any child can do. We are all delighted with the TRUTH SEEKER ANNUAL. I think it is a perfect treasure to any Freethinker. What a pleasure it is to see face to face (if only on paper) those noble brothers and sisters whose words and thoughts hav grown familiar to us! It contains both inspiration and information; it has many things to delight the eye as well as to enchant the understanding. When I feel downhearted I can peruse this handsome ANNUAL and realize what a glorious company there is, and through these decorated pages I can wander with a spirit that can scorn misfortune.

I must also tell you of the grand lectures we had here at Hagerstown, Feb. 23d and 24th, delivered by the Messrs. Samuel P. Putnam and Charles Watts. They were just splendid. We never had anything of that kind here before, so it was something new to all. They had quite a large audience for this place, and were listened to with very close attention. I wish we could hav such good lectures here every week. I would go if we lived ten miles away. The Liberals around here all say we must hear them again. My parents are both Freethinkers and hav taken THE TRUTH SEEKER ever since it was first published. But I must close for this time, or I shall take more time than this letter is worth. Wishing you great success in the cause of Freethought and to the Corner, I remain, Yours very truly, ALMIRA PIPHER.

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"'Little Lessons' are grand. I hashed and rehashed the lesson on spiders this evening in the Sunday-school. I am running two Sunday-schools. The children are slow in learning the mystery of the God-head; in comprehending the Trinity; but their eyes brighten and they take kindly to discourses on snails, toads, spiders, and lizards, so I think I'll keep it up."—*Bertie Stone.*

Poetry.

Freethought.

We know not where Freethought will lead
The dauntless human soul,
We only know that it will be
Some grand, some glorious goal.

On loftiest peak of truth's great range
Is set her standard fair,
Its radiant stars 'pon azure field
Float in translucent air.

False, priestly creeds hav ruled mankind
Through all the centuries past;
Now Freethought comes, strikes off the chains
That long hav held us fast.

Upon each brow she sets her seal,
'Tis reason, calm, sublime;
Bids us no longer bend the knee
To Error black with crime.

Though high of place, in church or state,
It matters not at all,
She strips the mask from Error's face.
Behold it totter, fall!

She bids each toil-worn, servile slave
To manhood's stature rise.
Upon the shrine of womanhood
She lays full many a prize.

She guides unto the highest plane
Of human thought and deed,
Inspires the soul with love for truth,
Rebukes all selfish greed.

Her motto is, Forever on,
Nor falter by the way,
Seek ever for new founts of truth,
Drink from them day by day.

Draws nearer thus, through changing years,
That glorious time to be,
When superstition shall be slain,
Humanity be free.

Freethought, free press, free, happy lives—
Grandly the anthems roll
From distant Indies' sea-girt isles,
Echo from pole to pole.

And ever on Truth's mountain-top
That standard waves on high,
An emblem to inspire mankind
For Truth to liv, to die,

Jackson, Mich. MATTIE C. MITCHELL.

Gods.

About six months since a ministerial friend of mine called my attention to God. I thought for a time that the name sounded familiar, and when he asked me if I had not heard of the God of Abraham, Isaac, and Jacob, I remembered that I had. My brother Isaac had often given me considerable information about him at times when he was sitting around the house with a corn on his toe and had nothing else to do. From the manner in which Ike connected his name with dams and such things I had been led to suppose that Isaac's God was a miller. I never heard Abraham and Jacob say very much about their gods, as they belonged to church and never had much to do with them except on Sunday. I thought about the subject until I began to feel a friendly interest in it, and last week I read up on gods to an extent that seems to me to qualify me for a learned thesis or something on this subject.

I find that gods were quite common as far back as the days of Adam, from which I am led to infer that the Yankees are not entitled to the honor of inventing them. The Chinese hav gods three or four thousand years old, and there is not a gray hair or a wrinkle in their heads. One would naturally think that a god three thousand years old would be pretty well worn and a little bit out of style, but the Chinese claim that warmed-over gods, originally made of fire-clay, and freshly varnished, are just as good as new. People who hav always had a god of their own—a sort of private god laid away where it will always be handy in case of an emergency—say they would not be without one for four dollars. They maintain that a private god is much more attentiv and punctual in attending to business than a public god, which is very much overworked in the busy seasons, particularly during political campaigns and the chilblain season.

There is considerable difference of opinion as to the merits of the various kinds of gods. The Chinese are peculiarly fond of a little two-by-seven wooden god that can be carried around in the overcoat pocket, where it can be reached in an instant in case anything serious should happen. In case of a flood or earthquake, the owner of such a god whips him out of his pocket like a self-cocking revolver, and sets it between himself and all danger. It is said that a fellow can find gods enough to start a Chinese heaven with along some of the river banks in China. They hav been washed ashore after their proprietors were drowned in a freshet. It must be very humiliating to a man to see his god impotently floating around him and leaving him to drown, in spite of all his supplications. It must look as if a man had got hold of an ungrateful and selfish one-horse god that is careless and slovenly in looking after his business.

The Aztecs, or mound-builders' gods, were plain clay. By making their heads hollow and attaching stems to their stomachs, they could be readily utilized as tobacco pipes, and those who hav smoked them say they are just as good as any other plain, barn-yard style of pipe. An Aztec god was never an ordinary kind of a fellow. He was not considered first-class unless he had seven fingers or toes, or a pretty good-sized tail, and he would not stand the climate unless he was well baked. There are ruins of several god-bakeries in various parts of Mexico and Central America.

The Persians, Greeks, and Romans of the olden time would not fool with common gods. They made their deities in a brass foundry, and claimed that no god was genuin unless he would turn green under an acid test and bore the government stamp. I hav a god myself. He was given me by a Japanese lecturer who came this way last fall; but he is evidently a very poor god. All I hav ever been able to get him to do is to hold down papers on my desk.—*F. E. Huddle.*

Complimentary.

With great pleasure we welcome THE TRUTH SEEKER to our book-table It is a stanch advocate of mental and religious freedom, and certainly must be dreaded by all theological bigots. Among its contributors may be found the names of the ablest men and women in the ranks of Liberalism; and its editorials are all finely written and filled with matter for the deepest thought. We hav been deeply interested in the perusal of "Letters from Friends," containing thoughts from the people in all sections of the country. From a perusal of these letters we may pick up many new thoughts, and also ascertain the kind of work needed in different localities to make Liberalism a success. We hav also carefully read the "Children's Corner," edited by Miss Susan H. Wixon, of Fall River, Mass., and would recommend this department to all liberal-minded parents as suitable, entertaining, and instructiv reading for the young. Published by the Truth Seeker Company, 33 Clinton Place, New York.

J. F. Green, of Scranton, Pa., writes to Mrs. Slenker: "'John's Way' is the best missionary document for my field of labor that ever was written and printed. When I hav a delicate and educated lady that I want to operate on or convert, I just tear off the title page, and all advertisments, leaving it entirely bare as to author and publisher, and mail it to her or them, as the case may be, and I tell you they never know what it is that strikes them. I hav lately got two high-toned Presbyterian ladies in trouble in their minds by reading 'John's Way.' And I expect to find more of the same kind. There is considerable fun, as well as pleasure, in going for this kind of people strategetically through the mail. One of the parties was the wife of my superior in the employ of this company as general coal agent, and he let the cat out by telling the clerk in his office how nice the Infidels were getting up stories to disturb the minds of Christian women. I knew at once his wife had read 'John's Way.' I also know that she is a conscientious woman, and, as such, could not help but read the story.

"THE TRUTH SEEKER is so well known in this city that such women would not touch anything with this name on it."

The London *Freethinker* is of the opinion that the ANNUAL "is excellently gotten up. It is neatly and well illustrated. In addition to the usual features of an almanac, it givs names and dates of the birth and death of celebrated Freethinkers. It contains a number of articles by American Freethinkers; but perhaps the most interesting feature or features are the well-executed portraits of thirty-seven prominent American advocates of Freethought."

The *National Reformer* has "just received the TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC for 1885, specially interesting as giving thirty-seven portraits of prominent American Freethinkers. It givs an interesting account of Freethought in America in 1884."

Kedarnath Basu, editor of the Berhampur, India, *Universe*, writes to us:

I hav just finished reading my friend Remsburg's "Bible Morals." Remsburg is, I think, the Thomas Paine of our time. His style is pleasing and arguments incontrovertible. His "Bible Morals" is a terrible arraignment of Bible morals. The whole catalog of crimes in the calendar sanctioned by the "inspired" work of "God," the "(un) Holy Bible," has been completely unveiled. I do not think any *honest* man or woman, whether Christian or Infidel, will ever believe the Bible to be the conservator of morals after perusing the pages of this *brochure*. This is a splendid book for propagandist work, and every well-wisher of humanity should own one for the benefit of their Christian neighbors I wish it sown broadcast all over the world, wherever Christianity has gained a foothold, as it is sure to cool down the overheated, hysterical brains of the Christian sky-pilots. Remsburg's "Bible Morals" and "False Claims" will do immense good wherever introduced. These two works will explode Christianity, as well as the imperious assumptions of the Christian zealots. I will do all I can to bring the works of friend Remsburg to the notice of my countrymen, and will advertise them in my journal *free of cost*, and will publish an Indian edition of them, if Remsburg will not take any objection to my so doing.

Lucifer, which after this time is to be a weekly at a slightly advanced price, has not room "to giv even a brief outline of the many attractiv features of the THE TRUTH SEEKER ANNUAL." Which proves, as we hav always contended, that the ANNUAL is an exceedingly valuable publication, for *Lucifer* is quite a good-sized paper.

Ella E. Gibson has read the many reviews of Miss Wixon's "All in a Lifetime," and "wishes to add her feeble testimony in praise of the book." It givs us pleasure to convey this information to the public. Our happiness can be deepened by receiving orders for the book at $1.50 each.

Of Miss Wixon and "The Story Hour" the *Banner of Light* says: "The author is well known as a Liberalist and a writer of some very excellent articles for the Liberal press. The stories and sketches in this volume originally appeared in the youth's department of the New York TRUTH SEEKER, and are published in this form to meet a demand for a book adapted to the young that, while pleasing, will awaken healthy thought, and stimulate to right endeavor. Nothing objectionable to our readers, or to any free, progressiv mind, mars its handsome pages; the hundred engravings are large and beautiful, and its typography is of the best. Those in search of a book for the young will be pleased with this." In our ALMANAC for 1885 the *Banner* finds much to commend: "Liberalism finds earnest advocacy in this by such writers as Colonel Ingersoll, T. B. Wakeman, Courtlandt Palmer, George Macdonal, Elizur Wright, Susan H. Wixon, and Horace Seaver. Among its many engravings is one covering two pages, of the monument at Greenwood in memory of D. M. Bennett, with a description and the sentences upon it, one of which is this from Mr. Bennett's writings:

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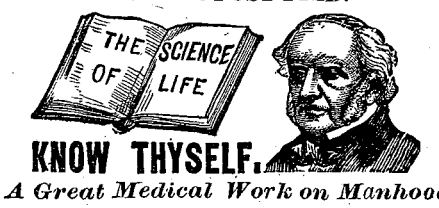
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THE world is full of good advice,
Of prayer and praise and preaching nice;
But generous souls who aid mankind
Are like to diamonds, hard to find.

Giv like a man, and speak in deeds;
A noble life's the best of creeds;
And he shall wear a royal crown
Who givs a lift when men are down.

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IN the living subject change is wont to be gradual; thus, while the serpent sheds its old skin, the new is already formed beneath. Little knowest thou of the burning of a World-Phœnix, who fanciest that she must first burn out, and lie as a dead cinerous heap; and therefrom the young one start up by miracle, and fly heavenward. Far otherwise! In that Fire-Whirlwind, creation and destruction proceed together; ever as the ashes of the old are blown about do organic filaments of the new mysteriously spin themselvs; and amid the rushing and the waving of the Whirlwind element come tones of a melodious death-song which end not but in tones of a more melodious birth-song.—*Sartor Resartus.*

WHAT stuff is this!
Old writers pushed the happy season back—
The more fools they—we, forward; dreamers, both;
You most, that in an age when every hour
Must sweat her sixty minutes to the death,
Liv on (God love us!) as if the seedsman, rapt
Upon the teeming harvest, should not plunge
His hand into the bag; but well I know
That unto him who works, and feels he works,
The same grand year is ever at the door.
—*Tennyson's Golden Year.*

WHEN it is a matter of fact that you are investigating, emotion should utterly be set aside. And yet is it not true that, concerning some of the grandest matters of fact that now divide the thinking world, it is not evidence that decides, it is not brain; it is only feeling, passion, love, hate? Take the matter, for example, of the character and real facts of the life of Jesus. Either Jesus was born of a virgin by miraculous conception or he was not; it is a matter of simple fact. He rose from the dead and ascended bodily into heaven, or he did not—it is a matter of simple fact. He wrought a miracle, on a certain occasion, raising the dead and multiplying the quantity of food for those that were hungry, or he did not—it is a matter of fact. And yet how many people are there that hav taken sides, one way or the other, without having ever made the slightest attempt to settle it as a matter of fact! It is a question of feeling, of love or hate; it is a matter of desire or of prejudice. And yet feeling has no right in this court. It is a matter of historic verity or falsehood, to be decided by the evidence.—*M. J. Savage.*

How weary, stale, flat, and unprofitable
Seem to me all the uses of this world!
Fie on it! ah, fie! 'tis an unweeded garden,
That grows to seed; things rank and gross in nature
Possess it merely. —*Shakspere's Hamlet.*

I QUESTION whether the whole system of professing Christians is not based in a mistake; whether it be not an error to strive after "spirituality"—after a frame of mind, that is, which is attainable only by incessant conflict with the instincts of our unsophisticated nature; by macerating the body into weakness and disorder; by disparaging what we see to be beautiful, know to be wonderful, feel to be unspeakably dear and fascinating; by, in a word, putting down the nature which God has given us, to struggle after one which he has not bestowed. Man is sent into the world, not a spiritual but a composit being, a being made up of body and mind—the body having, as is fit and needful in a material world, its full, rightful, and allotted share. Life should be guided by a full recognition of this fact; not denying it, as we do, in bold words, and admitting it in weaknesses and in inevitable failings.—*Greg's Creed of Christendom.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

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Odds and Ends.

LANGUAGE, you know, was given to man to conceal his thoughts, and you never realize it so intensely as you do when you see the minister sit down violently just after his heel has found a square inch or so of ice under the snow, and hear him mildly ejaculate, "Dear me!"

HE was a senior, and was giving a young lady a sleigh-ride in the vacation. He mentioned that he was connected with a paper at college. She thought that seemed absurd, and when he looked surprised, added that he "hadn't shown much familiarity with the press." He took the hint.

PATRICK (a good church-member): "Oi hear, Moike, that yez ate mate lasht Friday." Moike: "Oi did, Patrick, but oi was dhrunk an' did not know phat oi wuz doin'." Patrick: "Shure an' that's no excuse. If whisky has that effect on yez, Moike, yez ought niver to get dhrunk on Friday."

SAID little Arthur, a little four-year-older, "Mamma, why do people wear spectacles?" "Because their eyes are not good." "Why are they not good?" "Because they are born so." "What is born?" "Why, God makes them so they cannot see well." "Well, why don't God make them with spectacles, then?"

SHOULD SKATING-RINKS BE ABOLISHED?

There is a great diversity of opinion abroad in the land in regard to the morality of the skating-rink. Among its strongest opponents are clergymen, theatrical managers, and saloon and pool-room keepers. One preacher goes so far as to assert that "the rink is more deadly than the gambling-hell." But that, of course, depends upon how hard the skater falls. It is seldom that a fall in the rink proves fatal, while it not infrequently happens that the man who loses his money in a gambling-hell blows out his brains, and nothing could be more "deadly" than that.

The advocates of the rink are legion, and many arguments are advanced in its behalf. The knowledge that their sons are reveling in the ups and downs of the new craze would not deprive some parents of ten minutes' sleep, while the fear that their boys are enjoying the fascinations of the gambling-hell would drive sleep from their eyes for hours.

It is not our intention to either denounce or praise the rink. We merely present herewith a few facts, *pro* and *con*, which hav been gleaned from the news of the day, and let our readers draw their own inference. The rink is responsible for the annexed paragraphs:

A married woman who was an invalid for years, and was given up by the doctors, became a frequenter of the rink, and in two months gained seventy-five pounds. She is now strong enough to grab her husband by the collar and bump his head against the door-jamb when he opposes her wishes. Her husband says the rink is an institution for evil and should be squelched.

After an acquaintance of six weeks, a poor but respectable young woman married a man to whom she was introduced at a roller-skating rink. Instead of proving to be a worthless adventurer, he turned out to be a man of good sense, worth $150,000. Her parents think the rink is a greater blessing than the church.

A man took his wife's mother to the rink, because, he said, it was a shame to leave her at home while he and his wife were enjoying themselvs. Then he encouraged her to put on the skates, assuring her that there was not a particle of danger. She is now laid up with a broken leg, and her son-in-law, who goes to the rink alone and skates with his young lady friends, says that if preachers were to put themselvs in his place, they would not denounce the rink.

One night recently a young lady went to the rink, and on the same evening her more pious sister attended a prayer-meeting. About half-past eight o'clock a cold rain set in and continued all night. A young man with an umbrella escorted the rink-loving sister home. The prayer-meeting girl was obliged to return alone through the rain. She caught a heavy cold, and died two days later of pneumonia. All the young men and their umbrellas were at the rink; hence the new craze was the indirect cause of her death. The rink should go.

The proprietor of a pool-room returned home the other evening with a rueful countenance, and gloomily said:

"Well, wife, we must economize. I can't let you hav the twenty-five dollars I promised to giv you to purchase a new spring bonnet, and you will hav to make your last summer's silk do another season."

"Why, William, what's the matter?" asked his startled wife: "Hav you been robbed?"

"No—yes—that is, I hav been robbed by this new craze which is jeopardizing the souls of the youth of our land. Since the skating-rink opened my pool-tables are deserted, and I might as well close up. I agree with the preachers that the rink is more deadly than the gambling-hell."

A married woman in Dashville became infatuated with roller-skating; also with a roller-skating "professor." She eloped with the latter, and her deserted husband mourns because the skating craze did not strike that town four years earlier.

A clergyman preached a powerful sermon against the skating-rink, declaring that it was more harmful than the gambling-den. On the following night the clergyman's son, who had intended to visit the rink, concluded, as a dutiful son should hav done, to obey his father, and of the two evils choose the lesser. He therefore went to the gambling-den, and lost eight hundred dollars which his father had recently received from a donation-party.

The daughter of a New Jersey millionaire made arrangements to elope with her father's coachman. A few nights before the time named for the flight she accompanied a friend to a skating-rink, where she was introduced to a professional trick-skater, with whom she eloped on the night she had arranged to light out with the coachman. She was discarded by her parents. Her husband went to a Western city, and opened a skating-rink. He is now richer than his father-in-law, and his wife is so haughty and uppish in consequence that she refuses to recognize her parents.—*Puck.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 16. | PUBLISHED WEEKLY. | New York, Saturday, April 18, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

THE Roman Catholic churches of the diocese of Massachusetts, under the direction of the bishop, will hereafter sell seats at every mass.

IN the "keys" south of Dayton, Florida, there are trees called machineels, which are said to be poisonous to any one standing beneath them when the dew is falling.

LUMINOUS trees are reported to be growing in a valley near Tuscarora, Nevada. At certain seasons the foliage givs out sufficient light to enable anyone near at hand to read small print, while the luminous general effect may be perceived some miles distant. The phenomenon is attributed to parasites.

A LOWELL man whipped out his memorandum book in church the other Sunday, and took down this remarkable thanksgiving from the lips of his scientific clergyman: "We thank thee, O Lord, that we are permitted to unwind the mighty coil of material circumstances, and gaze into the everlasting abysses where flaming comets roll."

THERE is no financial nonsense about the Presbyterian pastor at Palmyra, Mo. On the first day of each month he draws his check upon the bank for his monthly salary in advance, and the bank regularly honors the check and charges it up to the deacons, who are personally responsible for the salary. Thus no delay or default in paying the subscriptions can affect him.

"BELOVED brethren," remarked a country minister at the close of his sermon, "among the pennies and two-cent pieces of last Sabbath's collection I was surprised to find a gold coin of considerable value. As there were no strangers in the congregation, it was evidently put there by mistake. By applying to the treasurer and proving property the owner can recover his money. Let us unite in prayer."

LIKE many non-professors of religion, President Cleveland has an almost ideal reverence for certain of its forms and appliances. For instance, he thinks a great deal of being prayed for in churches. When he was governor at Albany and his sister had chanced to attend church some Sunday when he did not, his question to her on her return would be, "Did the minister pray for me to-day, Lizzie?" Not even the superserviceable pliancy to the Blaine Juggernaut manifested by those eight Buffalo ministers, who originated the most infamous attack upon him ever made upon a presidential candidate, has seared his heart against this reverent liking to be prayed for, as I chance to know.—*Boston Post.*

SPAIN has, like some other Catholic powers, two embassadors in Rome—one accredited to the Quirinal, the other to the Vatican; and as they both liv in the same building, the Spanish embassy is, from the official point of view, a house divided against itself. The king was invited the other day to visit the exhibition of pictures opened in the embassy for the benefit of the Granada sufferers, and it was at first arranged that he should pass through the antechamber of the suite of rooms occupied by the embassador accredited to the pope. As soon, however, as the contemplated profanation came to the knowledge of the Vatican, it provoked such a vehement protest that the arrangement was abandoned, and a new door was specially opened in the building for the king and queen.

A LONDON paper says: "The bishop of Liverpool, by refusing to forbid the consecration of St. Agnes's Church, in which it is expected that Ritualistic services will be held, has drawn down upon himself a perfect frenzy of abuse from the Low Church party, which has hitherto looked upon him as its leading champion. No language is too strong for these fanatics. One journal heads a black-bordered article with the legend, 'Mournful death of Bishop Ryle's Evangelical and Protestant principle, which expired at the consecration of St. Agnes's amid demoniacal shouts of joy from the priestly pit and wails of woe from the angels of God.' Elsewhere he is spoken of as worthy of 'only contempt and disdain,' being guilty of 'blasphemous impiety,' and of offering up 'lying prayers.' The consecration is also alluded to as a 'traitorous and godless ceremony,' from which 'he who hates and abhors the temples of idolatry withheld his blessing.'"

SOME interesting discoveries hav been made in Florida by Prof. Lawrence Johnson, of the United States Geological Survey. Just South of Alachua county line he found several specimens and skeletons of animals which relativly belong to a not far distant period. In piles, and somewhat mixed, there were the remains of a mastodon, two or three specimens of the rhinoceros, a large stag; a camel, fully as large as the Arabian camel, but in structure more allied to the llama; also a tapir very much like the South American tapir, which livs in swampy places; two teeth of some carnivorous animal allied to the tiger and panther; one set of teeth and bones of a hippopotamus; several crocodiles or alligators, and innumerable other bones not identified. Apparently the territory south of Alachua was at one time a large fresh-water lake.

A PROMINENT railroad freight agent in this state is an activ Episcopalian and vestryman in the church in the little town where he livs. One day, when business was crowding, a man came in who purposed starting a mill at a small town along the road which had to pay much more for freight than towns further along the route paid—in other words, it suffered the usual short-haul discrimination. The visitor pleaded and argued, but of course in vain. Still he held on, and with his persistency he pretty well wore out the limited patience of the agent, besides keeping other people waiting who had also called on business. Finally he left, and the next man stepped up. "Well, sir," said the irritated agent, "whereabouts is your d——d grist-mill?" "I, sir," was the meek reply, "am the rector to whom you wrote about conducting service next Sunday."—*Hartford Courant.*

"THE prayer," says London *Justice*, "recently issued by the archbishop of Canterbury for use in the English churches is a very extraordinary document. The assurance with which the petitioner assumes that our Egyptian policy is a just one is really astounding, and the whole petition is worthy to be classed with the archbishop of York's immortal sentiment, 'Teach us to see that thy hand hath done it,' which was written in reference to a similar affair of national brigandage. In the mean time it is instructiv to note the other side of the question. While the archbishop is adjuring God to 'take into thine own hand both them [our soldiers] and the cause wherein their queen and country send them,' the Mahdi is equally confident that the blessing of providence is on *his* cause. 'God has made him glorious,' wrote one of the Mahdi's governors, in reference to the fall of Khartoum—'Be grateful, and thank God and praise God for his unspeakable mercy.' This conflict of religious sentiment is a little embarrassing. Which are we to believe? The prelate of Canterbury or the prophet of the Soudan?"

A. P. KELLY writes in the last *Liberty:* "During a short term of residence in Lowell, I noticed that a large proportion of the inhabitants were regular attendants at church. The religiosity of the community struck me as somewhat phenomenal. It was apparently a priest-ridden city, and therefore not a very promising field for Anarchistic labors. But I made a discovery which indicated that the people were more completely under the control of the corporations than I had supposed. In the Boott Cotton Mills are posted printed regulations, from which I quote two significant paragraphs: 'The company recommend regular attendance on public worship on the Sabbath, as they consider it necessary for the preservation of good order and morals.' 'These regulations are considered part of the contract with all persons entering into the employment of the Boott Cotton Mills.' Nothing less than an order to slaves from masters to attend church. It is part of the contract, all the terms of which are fixed by one party. The gentlemen who build mills and kindly permit skilled workers to toil for them are much concerned for the welfare of the drudges. They recommend frugality and cut down wages to compel the workers to practice the virtue, and then they send the poor devils to church that they may learn humility and obedience. The capitalists consider it necessary for the preservation of morals that the workingmen and women should hav no day of recreation, no time to think and study for themselvs. When their bellies are empty and clamorous, the drudges may seek the consolations of religion, which teaches them that poverty is a virtue and their reward will come in the heavenly hereafter. But for the beneficent influence of the church and the teachings of priests, the poor, swindled workers might demand the reward of their labor in this life and greatly embarrass the pious proprietors of the Boott Mills."

ONE of Philadelphia's leading physicians, a specialist in diseases of the lungs, says that imperfect respiration is at the bottom of much trouble. In such a case he shows the patient how to swell out the whole chest full and round by a deep inspiration, elevating and throwing back the shoulders; and then, when he has gotten into his lungs the last atom of air possible, to hold it in tightly for a little time, and then to let it off slowly, blowing out every atom of it if he possibly can by forcible expiration, drawing the shoulders forward and pressing in the chest to the smallest possible compass, thus throwing out almost all of the residual air, and all this through the nose, with mouth tightly closed. "Let him take a half-dozen or more such forced respirations a dozen times a day," says the doctor, "and he will soon double his vital capacity and relieve himself of most of his supposed chest trouble. Such forced respiration will compel every air cell possible to freely admit wholesome air into the little spaces, and to expel it also, and some air cells that do not often perform their functions healthily will be compelled to do so."

THE *Sun* of this city last Sunday published this dispatch from Toronto. We hope our Canadian correspondent will giv us the true inwardness of it: "Much excitement was caused in Masonic circles here to-day when it was known that a member of King Solomon Lodge had been expelled on account of his lack of faith in the divinity. For some months past a special committee of the lodge, which is about the oldest and best lodge of the order in Canada, has been working up a case against J. Harrison, a prominent business man here, against whom a charge of Atheism was preferred in the beginning of the year by a fellow-member. The accusation against Mr. Harrison was that he did not believe in the existence of a God. Harrison did not know that members of the committee were watching him. Although a strong Agnostic, he had never openly declared his views, and some trouble was experienced in substantiating the charge against him. Several members, however, obtained good evidence that he had expressed his views to certain friends, and last evening, at the regular meeting of the lodge, a charge against him was formally made, and he was expelled from the lodge room, and his name was struck off the roll of membership. This is the first case of the kind that ever happened here, and the action of the lodge has caused much speculation among the craft in the city. Harrison, it is understood, alleges that he is not an acknowledged Atheist. He says that he is willing to follow as far as proof will lead him, and that he is willing to admit the existence of a God if the evidence of the existence of such a being can be given to him. This belief, he contends, constitutes the creed of an Agnostic. He does not deny the existence of a God, and therefore is not an Atheist. Harrison threatens to bring action against the lodge to compel them to acknowledge his eligibility for membership. He says that Bradlaugh is a member of the Masonic lodge in England, and that he holds the same views as Bradlaugh. Officers of the lodge contend that their action in expelling Harrison was perfectly in accord with the rite or constitution of the order, and that it was sanctioned by Grand Master Spry. The fundamental principle of Masonry, they say, is absolute belief in the existence of a deity, and failing in that belief, no one can be admitted into their fellowship."

News of the Week.

IMMIGRANTS to the number of 2,386 landed at this port last Saturday.

DEATHS in this city last week numbered 740; births, 525; marriages, 194.

JUDGE MORGAN, at Albion, Idaho, has ruled that Mormons are not eligible as jurors.

THE Mayor of Philadelphia has decided that there must be no more boxing matches in that city.

JAMES D. FISH, ex-president of the Marine Bank, of this city, has been sent to jail as a swindler.

THE war troubles in the East are expected to raise the price of American products, especially wheat.

MR. FRELINGHUYSEN, ex-secretary of state, was at latest accounts in a stupor from which he was not likely to recover.

THE grand jury of the third disr ict of Salt Lake City has found indictments against twenty-seven polygamists.

THE overseers of Harvard College hav just come to the decision that attendance at prayers is compulsory on the students of that institution.

RICHARD GRANT WHITE, the distinguished literary critic, is dead. He was the author of many valuable treatises on the use of the English language.

THE Prince of Wales is in Ireland. The Irish people meet him at some places with riot and at others with hospitality and demonstrations of great joy.

KATE SMULSEY, of Fort Plain, N. Y,. died on the 9th, after a fast, it is claimed, of nine months Death was caused, the doctors say, by consumption, and not by starvation.

PRAYER-MEETINGS were held in Princeton, N. J., in behalf of a candidate for mayor. The other man was elected. The defeated candidate now believes that religion and politics should be kept forever separate.

RUGG, the negro murderer, who strangled two women on Long Island and is in jail sentenced to be hanged, has embraced the Roman Catholic faith. Who shall say now that Christianity no longer claims the attention of the wise and good?

GENERAL GRANT continues without apparent change in his condition except that he is troubled in his sleep, and dreams of fighting again the great battles of the war. He is kept alive mainly by the administering of morphine in increasing quantities.

GEORGE MILLS, of Brooklyn, killed his wife in October, 1883, by stabbing her in the breast. He was hanged on the 10th inst. An hour previous to the execution religious services were held in his cell, in which he joined heartily, singing and praying.

MANY of the Methodist churches of New York had new pastors last Sunday, the late conference having just redistributed its ministerial geniuses according to the custom of itineracy. A church over in Brooklyn got the Rev. George R. Bristor at $600 per year.

A MEMBER of the family of the sister of the late Charles O'Conor denies that the distinguished lawyer was ever Anarchistic in his views, or that he declined the proffered services of a priest at his deathbed. At the time of his death the statement was published in *Liberty* that Mr. O'Conor sympathized with the aims of that paper, and substantiated by a letter supposed to hav been written by him.

RUSSIA and England are still growling at each other, with war apparently inevitable; the dominion of Canada is fighting the rebels in the northwest; China and France are not yet assured of peace; and there is war at the Isthmus of Panama. This all being regular and according to Christian civilization, no particular condemnation is expressed. The comparativly harmless individuals known as dynamiters, however, continue to attract attention on account of the atrocities which they wish others to think them willing to commit.

Communications.

Belief in God.

If there is anything at all certain in the advancement and progress of modern science, it is evinced in the fact of its upsetting all old or new theories regarding the government of the universe by a personal deity. There is naught more certain than this, that our hitherto preconceived opinions on this point fail to satisfy the mind, and that the nightmare of this superstition will be relegated to the past, and looked upon only as one of the guideposts that indicate by what road most of the race traveled in their process of evolution from lower to higher conditions. While we do not affirm that the universe is or is not controled by an all-embracing intelligence, we do affirm that all our old conceptions about an omniscient, omnipotent, omnipresent God exist only as a relic of barbarism, and will not bear the light of justice or reason.

As long as the human mind accepted without question the *ipse dixit* of the priest, it was an easy thing to mix in equal doses the love and vengeance of God, and administer it to the plastic souls of their devotees. It was an easy thing to assure the people that storms, earthquakes, famins, and plagues were visitations of God's wrath for their sins and disobedience. It was any easy thing to assure the poor slave and the oppressed millions that God had ordained them as "hewers of wood and drawers of water," and had appointed kings and priests to rule over them. If a beloved child died, or a father and mother passed away and left the world a legacy of orphans, it was easy to say that it was "God's will," and "his will be done." It was no wonder that priests imbued with such conceptions of a presiding deity could affirm that he, in accordance with his divine will and pleasure, did before the foundation of the world foreordain a certain portion of the human race to be heirs of light and immortality, to enjoy with him and his angels eternal life and happiness; that, in accordance with the same divine will and pleasure, he did predestin a certain number as reprobates, for immortal existence that should ultimate in an endless hell; and that the number of each class was so certain and definit that it could be neither increased nor diminished! Perhaps no single work has done more to undermine this great superstition than George Combe's "Constitution of Man." This work proved conclusivly that God could not violate the natural and organic laws of the universe; that all good or bad effects in any department of human existence were the results of obedience to, or violation of, organic or physical laws. Mr. Combe, like many others, builded better than he knew; for if all was irrevocable law, there was no need at all for a God in harmony with any taught conception. What preposterous folly to talk about the love of God, as related to human love, of divine compassion as compared to that of the human, of kind consideration for his offspring as compared to our love for ours, or the brute creation for theirs! Human love will suffer and endure to aid and protect its kind; human compassion will go so far as to bind up the wounds of an enemy, and human heroism will risk death in its worst form to rescue those whose lives are endangered. Brutes will defend their own with their lives, and under many circumstances put humanity to shame by their devotion and tenderness. Look where we will for the goodness of God, his care for suffering humanity, his answer to the prayers of the oppressed, down-trodden, and almost heart-broken millions, and we see nothing to inspire hope, nothing that justifies a belief in his existence. We are told that he hates oppression, that he will bring to naught the work of the wrong-doers. We are told that he numbers the very hairs of our heads, and takes note of every sparrow that falls; and while we raise no particular objection to this, we presume it accounts for his inability to attend to anything else.

What particular reason hav the toiling millions to waste time or spend any of their hard-earned means to keep up his earthly establishments? For it is certain he turns a deaf ear to their entreaties. He allows the robbers of the poor to revel in the pleasures and luxuries they hav extorted from the producers. He allows crime to go unpunished where wealth holds "high carnival," and allows the imprisonment of innumerable poor and destitute that were forced to steal or starve. With an attributed omnipotence and omniscience, he allows whole cities and districts to be destroyed by earthquakes, cyclones, and volcanoes, when a word, a breath, or a wave of the hand would stay the course and cause of the destruction. He suffers the great nations to destroy or oppress the weaker, and allows the creation of famins by robbers who take from the famishing bodies of the people the very food their own industry had produced. Talk about heathen superstition! talk about the poor benighted savages! Christianity can discount any form of superstition for the inhuman and monstrous. We understand that the laws and principles of nature will suffer no infringement without resultant consequences. We understand that in the physical department of nature there is neither love nor hate. Earthquakes, cyclones, siroccos, volcanoes, and every variety of storms are in harmony with the causes that produce them, and the most delicious airs, the most fertil sections, and the most lavish productions of forest, mountain, stream, river, and ocean are no more so. What we need is to utilize these blind forces that are favorable, and seek the means of avoiding those that we cannot control. We must welcome every source of assistance, and strive to map out a course free from the incubus of Christian superstition. We hav laid aside the Christian God; we hav laid aside those shackles, and it will be well for us if we do not adopt others that are almost as fatally deceptiv.

GEORGE LYNN.

Lockport, Ill., March 9, 1885.

The Oath.

Mr. Allen Pringle, of Selby, Ont., is an able and stanch supporter of Secularism, and the Canadian Liberals are fortunate in having the benefit of his assistance and advice, but on one point I cannot indorse his position, as set forth in his letter to the Toronto convention. He thinks we hav no right to demand that the judicial oath shall be abolished. He says: "This would very clearly (to my mind) be an encroachment upon the rights of Christians. Those people who conscientiously want to swear and take an oath to assist them to tell the truth ought by all means to be allowed to do so. And we hav no right, had we the power, to take so sweet a privilege from them." Mr. Pringle is a little too tender here. If the taking of the oath were simply a harmless privilege that in no way, directly or indirectly, concerned anybody but the Christians themselvs, we might properly pay no more attention to it than we do to the style of hats they may choose to wear. But we hav the right to demand the abolition of the oath because of the wrongs and injustice that one class of citizens are sure to endure as long as the oath is permitted. Even if Infidels shall be allowed to testify in all the states without any oath, the impression will still be fostered and intensified that such testimony is not so reliable and worthy of the same respect and confidence as the testimony of the man who calls "Gawd" to witness his acts; and it will be declared that the non-imposition of the oath upon unbelievers is a great favor to them and shows the abundant kindness of the Gawdites, unless the oath is wholly abolished. Sweep away the whole useless, idiotic, barbarous custom, transmitted from a barbarous age; then every man will stand on an exact equality when accepting an office or testifying in a court. The brazen, damnable injustice of rejecting a man's testimony solely because he does not believe in a God cannot be tolerated in this age. Whenever a man's testimony shall be rejected or weakened for this cause, I would bring the whole power of the American Secular Union to bear at that point and demand that that man's testimony shall be accepted before the case proceeds any further. Giv them to understand that the case must rest eternally right at that point unless the unbeliever's testimony shall be taken, and taken without any oath formality.

So much for the Infidels. Now, in regard to Christians, I believe that from the whole number I hav seen in my life, the number who "conscientiously want to swear" could be counted on the fingers of one hand. My observation has utterly failed to convince me that being sworn is regarded as a sweet privilege by the Christian man and brother. I hav noticed that he is vastly more eager to hav the other fellow sworn than to be sworn himself, if he thinks the other fellow's testimony is likely to be in any way damaging to him. "Swear him," they say when they want to frighten or confuse an ignorant individual. Much time is wasted—and very costly time, when we consider what courts are—in this oath formality, and that is an object to Christian and Infidel alike. Many Christians are now as willing as Liberals to hav the oath abolished.

Seeing men uniformly entering on official duties and testifying in courts without any recognition of any power higher than the people would hav great influence in Liberalizing the minds of the masses. What sane man, Christian or otherwise, believes that Cleveland will make any better president, or will perform one single official act in a better way or more honestly, during his whole term, because he "reverently" kissed the "small morocco-covered, gilt-edged volume, pretty well worn," that his mother gave him? What sane man believes that any officer ever performed his duty more honestly or efficiently, since this government was founded, by reason of the oath formality, or that any chronic liar was ever cured by the oath pill? Let us retain the Sixth Demand. There are a few cheering indications in the world of thought. The papers state that out of the seventy-six United States senators thirty-two are professors of religion, and sixteen of these are Presbyterians. If only thirty-two out of seventy-six are professors, and the House is "worldly" in like measure, certainly the secularization of the government ought not to be far off. It is also reported that the Congregational church in Central City, Col., has been rented for a roller-skating rink. Grace did not "abound" sufficiently to make it worth while to feed and clothe a shepherd longer. No doubt the assessor will be able to see that church now.

N. G. W.

Social Problems.—No. III.

I think it was Thomas Paine who said all religions consisted of two parts—a code of morals and the story of the universe. I shall leave the discussion of the latter part to you and your numerous and able contributors, and confine my remarks to the code of morals.

It is believed by scientists that each human being is composed of about three billions of cells, and that each cell may be considered as an independent being; that a human being may be considered, in a sense, as a vast community of cells, all originating from a single living cell derived from the parents; that the human body is developed by the division of this original cell, and by the continued division of the cells resulting from such division, and by the union of such cells into one grand community. Thousands of these cells die with every respiration, and thousands are brought into life in the same instant. In the blood these cells liv, in a sense, isolated and independent lives, as do fish in the waters of the earth, until called upon to take part in forming the solid portions of the body. Some are called upon to take proud positions in the brain, or eye, or ear, some to assist in forming the exquisit tints and features of the face, and others are called upon to take more humble positions in the feet. But upon the health and welfare of the cells in any one of all the parts of the body depend the comfort, health, and life of those in all the other parts and of the entire body.

Theologians hav generally taught the total depravity of man, but, as a rule, they hav been very reticent about the depravity of the social body. Indeed, the church has, in all ages, been inclined to teach the perfection of the social body, and even in the United States, near the close of the nineteenth century, they would hav us believe that God is the supreme ruler of the universe, and that the powers that be are ordained of God.

But to the thoughtful it is evident that the social body is not perfect, that it is not in a healthy condition. To prove this statement I will mention a few facts: 1. A great majority of the people in this country hav no land, no place on which to build a home, and are, consequently, in a homeless condition. 2. It is estimated that about 1,500,000 people are out of employment, hav nothing to do, and in a helpless and nearly starving condition with their families. 3. Our prisons, penitentiaries, poorhouses, insane asylums, are full to the overflowing, and the constant cry is for more room. 4. There is a great increase of crime. 5. We hav a country large enough to support and to giv employment to ten times our present population. 6. There is, probably, not a state in the Union where one-half of the land is occupied. In most states more than three-fourths of the land is bought up by speculators and held at a high price, so that the poor, who hav nothing to do, cannot find a place on which to raise their own food or erect their own shelter. 7. All around us we see land lying idle, besides thousands of people who can find nothing to do. 8. On the one hand we see many rising to wealth and great luxury whilst doing nothing, and on the other we see thousands toiling hard for long hours every day and hardly able to get enough to eat. Some are getting wealth without earning it, and others are earning it but not getting it.

The above are surely sufficient to prove that the social body is depraved and diseased, that very much of the individual depravity seen among men is due to constitutional or general causes, and that the treatment should be mainly directed to the social body. To try to giv a people employment whilst they are kept off of the land, is as foolish as to try to keep a cow from starving whilst a dog is keeping her from eating her food. The cow will starve whilst the dog keeps her from her food, and the dog will starve keeping the cow from eating. Similarly, idle land impoverishes the owner and starves those who should be improving it.

The great crime of society, the disease which threatens the very life of the social body, is the method of distributing the natural opportunities, the lands, the mines, etc. Whatever is the cause of the land lying idle is the cause of the people not finding anything to do. Whatever will cause those who own land to either put it to the highest use it can be put to, or else get off it and allow others to do so, will cure the evil of want of employment; and whatever will cure this evil will cure, or greatly lessen, all the other ills of the social body.

Having diagnosed the disease of the social body, and prescribed the remedy, it remains to giv directions as to how the medicin should be taken.

The remedy to help must compel all those who hav lands lying in either town or country, to either put them to their best possible use, or get off them and allow others to do it. I believe there is only one remedy that will do this, and that is *high taxation of land.* The tax should be whatever it would rent for. No taxes should be levied on any of the products of

labor—as houses, barns, clothing, food. It is a fact that people do not rent land except when they want to use it, but they buy it when they do not want to use it. This is simply because we do not tax it high enough. Let us stop selling land, and do as they are now doing in New Zealand, rent the land to those who want to use it; and let us raise the rent on land values so high that it will not pay any one, as it now does, to keep it out of use.

This would do more to prevent crime than hundreds of judges and thousands of lawyers. Yes, it would do more than prisons and penitentiaries and scaffolds, and justices of the peace and policemen all combined. J. G. MALCOLM.

The Orthodox Symposium.

From that symposium of festiv church fathers spread by the dexterous hand of the Rev. W. G. T. Shedd, D.D., we wish to gather a few scattering crumbs. We should like also to *shed* forth some of the reflected and refracted rays which originate around this board of the ecclesiastical gods. The work is standard upon orthodox *Christian doctrin.* Therefore, in the estimation of the fraternity of the faithful, it must be perfectly reliable. We here find that, when the Christian craft first weighs anchor, Platonism is the gleaming figurehead beneath the bowsprit. This was afterward superseded by one robed in Aristotelian dress. We hav here two of the most prominent *heathens* figuring as beams to the great hog-chain of thought in the gospel ship. So that when one reads a record of the voyage as set forth in the introduction to the fourth synoptist, he is really at a loss to know whether he reads Plato or John. It reminds one of the Scotchman to whom a friend had recommended Plato. When they next met, the puzzled reader said: "What about this man Plato? It seems to me as though I hav read this in Emerson!" When we approach the other three, we are likely to experience a similar bewilderment as to whether we read Aristotle or Jesus.

At another time we hav, by way of variety, a Platonico-Aristotelian-synthesis banner floating from the masthead of this ship of many theological climes and complexions. In the very next *tack* is unfurled what is termed an Aristoteleo-Platonism. We presume that the flag was simply turned "t'other end to." This reversal placed the Platonic stars just in a diagonal position—that is, in the lower rear corner of the flag. Somewhere in the further voyage of the vessel she harbors in a port called the apologetic period. If, as is claimed for her, she was immaculate, perfectly seaworthy, well painted—not *whitewashed*—why should she not need to take aboard a whole cargo of full-fledged apologists? We apologize only for what is defectiv—questionable.

Her next coaling port is the *polemic period.* If she followed the orders of the ship's master, the prince of peace, so called, why did she convert herself into an omnipresent man-of-war, armed with howitzers and needle-guns to sink every other craft which carried different colors?

The seventh port, where she casts anchor to take on water *(fresh,* of course) is the scholastic period. If the ship's rigging is that simple system claimed for it, and its theological machinery so uncomplicated, why does it require a crew of schoolmen to explain the relation of part to part, and the chart by which she sailed? Or why need experts to manipulate the patent-right compass by which we must get at her bearings? The eighth stoppage is the systematizing period. We presume that in her previous voyagings she had encountered pretty heavy squalls, and so, in spite of her infallibility, needed readjustment—a sort of overhauling upon the *dry* dock of metaphysics.

The next point of arrival and departure is the mystic period. The probability is that the officers, in systematizing the craft, had made her, from bow to poop, too lucidly luminous with the light of mystery! As they did not experience any fog in the broad, open sea of humanity, they sought to manufacture some from the ship—anything to make plain sailing something like an effort. In those times there were any number of modern marine lights on the ecclesiastical waters which made darkness visible; but by creating a little *too much* fog they were compelled to shut down the valve called orthodox mysticism. They opened the other on the larboard, termed heterodox mysticism. But the sea began to clear away so rapidly that the passengers could see about as well or better than crew or captain. So it seems that they must hav hit upon a compromise by shutting down half-way the heterodox-mystic valve and opening up half-way the orthodox-mystic on the starboard. When they had rigged her upon the "'alf-and-'alf" principle, the officers thought they had it *fine* on the passengers and the roustabouts.

Thus might we continue *ad infinitum.* This mythological mess of ecclesiastical speculation is all the more grotesque, ludicrous, and astounding, because these medieval church-pundits were so very grave in discussing these "airy nothings." It never once occured to them that they ought to hav laughed in each other's faces when they met on the streets.

In the fourteenth century it seems as though these churchly savants were seized with a mania to cut up the ship not only into splinters, but also to reduce these splinters to atoms. With them analysis was a mammoth hobby on which could be seen riding a greater number of the church's children than that of young Arabs on the backs of a score of camels. The rage was for hair splitting. It should hav been copiously interspersed with rail-splitting! Duns Scotus, Occum, Gabriel Biel & Co., constituted one huge Sir Hudibras:

> "He could distinguish and divide
> A hair 'twixt south and southwest side."

In the most reverential manner possible, these meditators on the celestial would sit for days in solemn conclave, discussing whether it were possible for God to transform himself into a devil? We are persuaded that if they could get a glimpse of the character attributed to deity by some of the orthodox pulpits of to-day, they would concede the possibility without discussion. Another very fruitful problem was, whether God could assume the form of a gourd, and if so, how could this gourd preach? Had Brother Talmage lived in their day, they never would hav sprung two such questions. As to the style of the preaching gourd, it is constructed and manipulated upon the strictest acoustic principles, namely, the emptier the gourd the louder the rattle.

The third and yet most important question was whether God could experience transmigration into an ass? Well, if they themselves had been experiencing so long this process of evolution reversed, and yet had not come to a knowledge of their deific antecedent, they might to-day, could they but hear the Monday noon lecture at Tremont Temple, Boston, arrive at an affirmativ decision. Judging from the ponderous avoirdupois, contrasted with the *light weight* thought, Joseph could solve for the schoolmen not only this query, but another of equal importance, which, in the minds of these children of the early church, naturally grows out of it—namely, How long and loud that ass could bray? If Gabriel Biel, of four hundred years ago, were living to-day he would know that "Chief Joseph" can blow his own trumpet much more lustily than his angelic namesake, who came from God to Mary; that Gabriel could touch Daniel the prophet, but in the direction of the *viva voce* he can never touch Joseph the preacher.

Were we called upon for an opinion upon this subtle scholastic conundrum—but we cannot hope to be so honored—we should simply resort to the anecdotal argument. As this may be warmly applicable to many other pulpiteers than Boston's shining light, we reproduce it. You remember the memoir of that noisy but pious ass that, while the preacher one hot day was vociferously thundering away like a veritable Boanerges, poked his head through the open window, and brayed the very brains (ideas!) out of the speaker. A scholastic wag—he must hav been thoroughly saturated with heretical mysticism—rising to a point of order, thus addressed Mr. Donkey, "Stop, old boy; one at a time."

We are just getting ready to subside. However, the testimony of at least one orthodox father respecting these his venerable predecessors is that in their theological vision they became so lynx-eyed, even in the blackest midnight, that they could see things which never had any existence! Hence our sphinx riddle: Why is this orthodox church like its theory of the world's creation? *Ans.* Because out of nothing something came! ZOATOPSIS.

Our London Letter.

The little venture in the faith-healing line put forth by one of Booth's lieutenants has not turned out quite so pronounced a success as was anticicipated. The Salvation army of mountebanks has had its way with the credulous for so long a time that the promoters appeared to think there was no limit to human credulity, and it was a sad blow when the latest little dodge was so ably exposed by an eminent medical man, who made it his business to visit the district and satisfy himself that the whole affair was nothing more nor less than a fraud. Although those who are unconnected with the swindle were quite satisfied in their minds as to its true nature, a statement from so qualified an authority would be conclusiv, and it appears highly probable that the exposure will be a heavy blow to the already staggering imposition, for which let us be duly thankful. Notwithstanding the exposure, the religious papers are extremely reticent about the matter, fearing, probably, that the Christian sects are much in the position of a row of bricks, and if you knock one down, the remainder will share the same fate. The most that is said is that perhaps the originator of the game slightly exaggerated the number of cases, and that although all the reports may not be strictly correct, still faith-healing is an established fact, and the genuin article can be procured in limited quantities at the Bethlehem Hospital.

The whole affair is very amusing, and shows to what desperate shifts the religious community has to resort to meet current expenses. If the Church of England were disestablished the entire concern would rapidly drift into hopeless insolvency, which, though a bad thing for the dealers in the extremely valuable commodity, would be rather a good one for the general community. It is bound to come, and is merely a question of time. The spread of Secular education, and consequent eradication of superstition from the minds of the rising generation, will hasten its dissolution, though, like all evil things that are deeply-rooted, it will die hard, and take as long as possible about it.

After all, priestcraft is no more than a corpse powerfully galvanized, which may be easily seen by its grotesque contortions. To-day it advocates war and bloodshed, because there is a strong Jingo element existing; but when the peace party are in the majority, we shall find it advocating that side with equal force; and so it always is, siding ever with the most powerful for the sake of the loaves and fishes.

There was an amusing incident in the House of Commons a few days back, well illustrating the humility of the followers of the crucified carpenter. The friends of the Roman Catholic cardinal in Ireland think he should take precedence of the Protestant archbishop at the levees held at Dublin Castle, and this all-momentous question was brought forward, as if the mass of the people cared in the least who should march through a door first. But as the Irish members must be bribed to vote with the government it was promised that the new cardinal should be given what was required. It is truly marvelous how meek and lowly these high church dignitaries are.

There seems but slight chance of the suit in which Charles Bradlaugh is engaged being settled yet, and no doubt it will be allowed to drag on till the expiration of the present parliament, and then I suppose the whole matter will hav to be gone through again. It is a wearisome business, and most men would hav thrown it up in disgust long ago, but Bradlaugh seems typical of the British bulldog, and will hang on to the death. Independent of any other consideration, he certainly deserves to succeed on account of his unwearied pertinacity.

London, March 25, 1885. J. D.

Fiddle-de-Dee.

The preachers all over the country are now pounding away at the "labor question" in their pulpits. We hav been picking up their sermons for the past three months, but now the pile has grown so high that we are unable to handle them.

These preachers hav somehow heard that this "labor question" is up; but we regret to say that so few of them appear to know anything about it.

Some of them, we notice, take the sentimental view of it. They talk lackadaisically of the "poor and humble children of toil," and perhaps tell a story or two about visiting a "garret" or taking a walk "through the slums." They would be happy in distributing bread-and-molasses wherever they saw the wan face of a "worthy" creature, clad in rags and decorated with humility.

Some of them mount their stilts, and swell their cheeks with the windbags of po-lit-ical e-con-omy, hammering out such phrases as "supply and demand," "the laws of competition," and the "operations of modern commerce."

Some of them fall into a frenzy against "Socialists," "Communists," "Nihilists," "Anarchists," "Black Hands," "Bluebeards," Knights of Labor, and so forth, warning their hearers to beware of such monstrosities, which ought to be "crushed out by the strong arm of an enlightened community."

Very many of them take up the cudgels for capitalism and all its abominations, proving that moneylords are the true patrons of the working classes, without whom they would all starve to death, under the most horrid circumstances. This sort of thing is sure to be greatly relished by the upper crust who lay rich gifts upon the altar.

Some of them are full of "good advice," which they dole out to the working classes, telling them how to practice thrift and sobriety, how to win the favor of their master by devotion to his interests, and how to use soft-soap in washing their unclean palms.

Some of them hav little gilded pills for mortal woes, which they are ready to hand out at a moment's notice.

Nearly all of them are forever holding up the "gospel" panacea, reminding their brethren, high and low, young and old, that if they would all faithfully practice the Golden Rule, roses would bloom in the desert—and this is true.

Heigh-ho! and it is wearisome to wade through the rubbish of these sermons in this pile. We vainly search among them for any understanding of the meaning of this "labor question," or any knowledge of its elements. Yet we are glad to see that they are taking it up, thinking of it, preaching about it.

To any one of these hundred preachers who really desires light upon that great question, we say: Let him get rid of sham and cant; turn his eyes away from the bag of which Judas is the bearer; cease from catering to the mercenary lust of the "pillars of the church;" and throw to the dogs the false teachings of the books of capitalism. Then, with bared head and unshod feet, he may prepare, through vigils and clouds, to approach the mighty question in whose womb is the life of the world.—*John Swinton's Paper.*

The Liberal Club.

'Tis eve, but scarce yon setting sun
His course from morn to night has run,
When humorous, frank, and fiery Huhn
Shouts in his mild hilarity.

The combat deepens. On, ye brave!
Demosthenes, wake from thy grave!
Wave, Cohen, thy bandanna wave
In all its red luridity.

Ah! one shall strive where hundreds yield,
Yet Truth shall pierce through Error's shield,
And many a hard-fought Langerfield
Shall fire the heart to victory.

This rhyme jingled through a visitor's head as he followed the shining brass rods up along the steps into the hall where, on the 10th inst., the Manhattan Liberal Club held its 374th regular meeting. The hall was comfortably filled without being overcrowded. Mr. Wakeman was reading out some notices of meetings to be held, at which he, among others, was to speak. Librarian King, whose heavy thinking is beginning to tell against the luxuriousness of his hair, passed about in a sprightly manner, and was observed to be very attentiv to the ladies. Mr. Eckhart, having deposited his high hat in a safe and convenient place, tipped back his chair, and prepared to receive such amusing or instructiv information as might emanate from the platform.

The lecturer of the evening was Mr. J. K. Ingalls, of Glenora, N. Y. He is a venerable old gentleman, and seems possessed of a large amount of valuable knowledge on the question of land reform. His subject was "The Factors in Production and the Ratios in Compensation and Exchange." He said that as we had the poor always with us, and as this was a scientific age, it seemed strange that, while the very ooze at the bottom of the ocean is brought up and examined, the great economic questions receive hardly any notice at all. The lecture was devoted to finding out the measure of value of things. It went deep into the subject from the Land Reformer's point of view. This discourse constitutes one chapter out of thirty of a book which the author will shortly issue, and is more an exposition of the principles of social science than an attempt to prescribe specifically for existing ills.

Mr. Huhn was the first to respond to the chairman's announcement that this very able and interesting lecture was now open to discussion in speeches of ten minutes each. Mr. Huhn said: "The good this lecturer has done will liv after him. Our business is to discover the bad and giv it burial." The speaker, continuing, proposed a graduated income tax to deplete the superfluous wealth of capitalists. He then gave a short dissertation on the etymology of the word "demagog," and offered this definition of value: "Value is that benefit which accrues from or grows out of the use of a thing." For instance, a pound of steak had no value until it was eaten; a dollar bill was no good until spent; and a college education was worthless unless properly applied. This condensed wisdom was followed by some remarks provocativ of mirth.

Dr. Kinget next ensconced himself behind the stand on the platform and aimed some shafts of intellect at the audience. Referring to the previous speaker, he deprecated the fact that a serious subject like this should be treated with levity. The doctor succeeded in so far neutralizing the effect of Mr. Huhn's speech that Lawyer Searing, sitting by the secretary's table, dropped into that quiet sort of slumber which comes only from a clear conscience and an absence of anything of interest to keep the sleeper awake.

Mr. Langerfeld opened a ten minutes' speech with the graceful remark, "There is usually so much blatherskite bluster about the subject under discussion, that it is with a feeling of joy and pleasure that I hav listened to the bubbling fountain of intellect here this evening." He then went on to say that the best criticism he could offer upon the lecture was to repeat it. When the people were sufficiently intelligent to adopt Mr. Huhn's system of graduated income tax they would hav become enlightened enough to abolish private property altogether.

Mr. Cohen was the next speaker. Before he had time to get under way a man in the audience arose and wanted to know where he could buy a co-operativ hat. Mr. King, Mr. Huhn, and several others volunteered the information that one could be obtained at 352 Bowery. Proceedings were then resumed. Mr. Cohen objected that the lecture was too profound for the audience, with due respect for the intelligence which he saw represented before him. A graduated income tax would drive men of wealth out of the country. Mrs. Leonard arose to inquire if they would take their land and railroads and coal mines with them. Mr. Cohen apparently had not thought of that.

Mr. William Rowe, one of the veteran Land Reformers who date from the days of George Evans, was invited to the platform by the chair. Mr. Rowe said he was astonished that this intelligent audience which meets week after week to consider how to elevate mankind should show so little appreciation of this great and overshadowing question, and of the speaker who had presented it. He then recited with great effect the first stanza of Mackay's "Eternal Justice," as follows:

"The man is thought a knave or fool, or bigot plotting crime,
Who for the advancement of his kind is wiser than his time.
For him the hemlock shall distil, for him the ax be bared,
For him the gibbet shall be built, for him the stake prepared.
Him shall the scorn and wrath of men pursue with deadly aim;
And malice, envy, spite, and lies shall desecrate his name.
But truth shall conquer at the last, for round and round we run,
And ever the right comes uppermost, and ever is justice done."

Mr. Ingalls in his closing remarks said he did not think anything the critics had said called for a reply from him. He was not seeking remedies. He would remove the causes of economic troubles so that things might rectify themselvs.

Mr. Craig, the stenographer, speaking to the reporter, expressed the thought that a man had the same right to take interest on money, or rent for a house, that he had to extract milk from a cow if he chose to so invest his capital. The idea was not combated.

As the writer of these lines approached the door to leave the hall he heard an athletic-looking man inquire where the calumnious person could be found who reported the Liberal Club meetings in this journal. The athletic man desired to wring the neck of the writer. The guilty person being pointed out, the athletic man, who is one of the orators of the club, thereupon congratulated him on his success in rendering veracious and entertaining reports, and the scribe expressed a hope that no offense had been been given. International peace therefore remains unbroken.

Next Friday evening Mr. John Swinton will talk upon "Social Organization." Mr. Swinton is a man of large and fertil brain, and an interesting lecture is assured.

Information Wanted.

To the Editor of The Truth Seeker, *Sir:* I had despaired of ever being able to get an answer to my blunt and practical question concerning the rum-beverage traffic, but as Brother Severance, of Orange, Cal., seems to think it can be answered if somebody with sufficient "caliber" can be found, and as I wish to show how thoroughly Liberal it is possible for me to be, I will now giv to him an equal interest with Brother Walker in the answering business, and earnestly hope that from *his* pen something more than the comical mumble that attended Brother Walker's efforts will result.

The question is this: If the drunken stabbing of three innocent people upon the public street—as recently happened in this city—does not giv me a right to vote against the further sale of alcoholic liquor as a beverage, what would?

Would three times three, or three hundred times three, of such dastardly assaults?

Please state what number of these outrages *would* suffice, for that is the Information Wanted of Brothers Walker and Severance. Hopefully yours,

Boston, Mass., April 7, 285. Geo. N. Hill.

Two Opinions.

To the Editor of The Truth Seeker, *Sir:* Is it your purpose to allow the dynamiters to voice their infamy through your columns, and to place their stench under the noses of decent people? If it is desired to damn Freethought or Liberalism and make it thoroughly odious, then I would recommend that you open your paper freely to them. In no other way could you so effectually do it. As a subscriber, I would beg of you to save Freethought and vindicate the purity of your pages by excluding all discussion on that exploding topic. It requires no discussion. It is not fit to be discussed. As well might you admit discussion in favor of theft and murder. Yours truly, C. Garwood.

Baltimore, Md., April 1, 1885.

From the Liberal, of Liberal, Mo.

It is with no slight degree of pleasure that we note the fact that Anarchy, the land and labor questions, are being agitated in The Truth Seeker and other leading Freethought papers. To the surprise of many, unlike the old political parties on the tariff question, Freethinkers do not find their whole duty performed when they hav produced the self-evident facts against the existence of a mythical God and devil, but, true to their reasoning proclivity, they ferret out the injustices of men in the more tangible things in life, in industry, and state.

J. E. Remsburg has filled his engagements in Northern Illinois. He lectured at Lacon, Milledgeville, Huntley Grove, Nunda, Elgin, and Polo. He speaks in Morrill, April 17th; Irving, 20th; Belleville, 22d, 23d, and 24th; Republic, 25th and 26th; Lincoln Center, 28th, 29th, and 30th; Delphos, May 2d and 3d.

The nineteeth annual meeting of the Michigan State Association of Spiritualists and Liberalists will be held by adjournment at Newton's Hall in the village of St. Johns, on Saturday and Sunday, May 2 and 3, 1885. W. R. Alger, secretary.

The National Liberal League.

ROBERT G. INGERSOLL, President.

Charles Watts, First Vice-President. Samuel P. Putnam, Secretary, 33 Clinton Pl., New York.

Courtlandt Palmer, Treas., 850 Broadway, New York

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the secretary of the League, Samuel P. Putnam, and of its president, Robert G. Ingersoll; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. Macdonald,
Chairman of the Finance Committee.

Address applications for membership to S. P. Putnam 33 Clinton Place, New York.

The Campaign Fund.

Previously acknowledged, $3,785.41. Geo. Wilson, $1.00; Philadelphia, $50.00; Mrs. Harkey, $20.00; Thomas Carey, $1.00; William Lewis, $1.00. Total, $3,876.41.

News and Notes from the Field.

The clergymen of St. Louis hav been having a grand jubilee all by themselvs this winter, and hav so built up the walls of Zion with rhetorical flourish that their admiring congregations expect the citadel of Christianity to stand for ever and aye against all the attacks of the skeptic. Six elaborate Lenten lectures were prepared under the auspices of the Episcopalian church, and delivered amid the plaudits of all those who were exceedingly desirous of being convinced of the truth of every word that was uttered. No doubt these brave Christian leaders did felicitate themselvs on the wonderful success of their arguments in behalf of the divine origin of their faith. The enemy were put to rout, and the bulwarks of the church were established. Thus they congratulated one another as they sat in their capacious easy-chairs and daintily handled their gold-bound Bibles, and stroked the sleek rotundity of their flesh, which had been so heroically sacrificed at the shrine of beefsteak and plum pudding in behalf of the gospel of hell-fire. But alas for these calmly sleeping ministers! As they opened their Sunday paper of April 5th the challenge in behalf of Mr. Charles Watts stared them in the face. What should they do? No doubt they thought long and deep on this difficult question—that is, as far as clergymen are capable of thinking. They concluded that silence was their salvation, and only one of these rhetorical warriors has lisped that he is even in existence, and declined—there being matters of far more importance to him than the public defense of Christianity, where logic must take the place of words.

If these clergymen had been content to keep still, we would say nothing. If they had wisely said this is a matter of faith, and not of reason, and pursued the even tenor of their way by simply preaching sentiment, we would not disturb their Christian serenity. But they hav flung the gauntlet down. They hav said, "We can defend Christianity at the bar of human reason," and hav undertaken to do so. Then it becomes them not to avoid debate, but to meet it gladly. If they hav the whole armory of God with them, why are they afraid of the unbeliever? They boast of their ability to fight, and yet the very moment a real enemy appears, armed and equipped for a thorough encounter, they ignominiously hide away, and their voice is no longer heard. What shall we think of these defenders of the faith? Helen H. Gardener, with her incisiv pen, has endeavored to provoke these defenders of the faith to do their duty, and yet

"A silence settles wide and still."

They are waiting evidently for Mr. Watts to come and go—and then what a noise, and how easily the Infidel will be overcome!

I simply ask these men to be honest. They are not honest. They palter with the truth, and they dishonor the master they profess to serve.

If one accepts Christianity as a matter of faith, and frankly admits it, I hav no quarrel with him, any more than I quarrel with a man who likes cabbage. No man can giv a reason for liking cabbage—he simply likes it. So one likes Christianity—because it is according to his temperament.

But the very moment a man takes the position that Christianity is founded in reason, then he subjects himself to intellectual attack, and if he refuses to meet that attack, he is a coward. If Christianity cannot be defended on a free platform, before an intelligent audience, what are its claims worth? If these gentlemen think that they can demonstrate the truth of Christianity by an appeal to the intellect, let them hav the courage of their convictions. If they refuse, what can be the reason but a judicious fear of the consequences? These clerical Falstaffs are mighty valiant till the foe really makes his appearance, and then "what a falling off there is, my countrymen!"

But the skeptic will not retire, and these clerical defaulters shall be put to the sword. They shall know what logic is. Mr. Watts will lecture next Sunday evening in the Pickwick Theater, and will thoroughly review all these arguments in favor of Christianity, and show how utterly unreliable they all are. I shall report progress next week.

Mr. Watts and myself lecture at Belleville, Ill., Saturday, April 11th, and at Frei Gemeunde, St. Louis, on Sunday afternoon. Tuesday, April 14th, we lecture at Liberal, Mo.; at Dodge City, Kan., April 19th; at Chicago, May 3d; at Grand Rapids, May 10th; at Louisville, May 24th; at Canton, Ohio, June 14th; at Pittsburgh, June 21st; and at Salamanca, N. Y., June 28th. Other places will be announced as soon as definit arrangements are made. Let friends in the vicinity of these

several places already mentioned make preparations for lectures and keep the world on the path of progress. In spite of all obstacles we will keep our colors flying.

Fraternally yours, SAMUEL P. PUTNAM.

St. Louis, Mo., April 9, 285.

From Mr. Reynolds.

BUTLER, BUTLER CO., PA.

We lectured at the Opera House, Butler, Pa., on Thursday, April 2d, on "Why I Left the Pulpit," and, for such a hot-bed of bigotry and Puritanism, had a very fair attendance, fully one-half ladies. This was the first Liberal lecture ever delivered in this county, and has started considerable discussion. After the lecture we sold over a dozen copies of "Age of Reason," which we regard as indication of the interest awakened, and insures large additions to the Liberal ranks.

Mr. John Glass, of Bald Ridge, a stanch veteran in the cause of Freethought, was the projector of this effort, ably backed by the Liberals of Bald Ridge, and seconded by that fearless prince of landlords, Simeon Mixon, of Butler.

The Opera House was, for this occasion, rented at reduced rate—$40 for one night. We did our best, but one lecture could only awaken thought, not settle conviction, and the good seed sown will be liable to be plucked up by the ministerial crows.

Could we hav remained there—visited among the people—held five or six meetings, the Liberally inclined would hav gained courage and avowed their conviction; many would hav been induced to investigate and think for themselvs. We could hav judiciously circulated a large amount of Liberal literature, which would hav found its way to the homes and started activ thought in the minds of the people. But $40 per night rendered this impossible and no other hall of any kind was procurable. How sad to be thus compelled to abandon so excellent and promising a field of labor!

If the Tent could only be pitched there for two weeks, and lectures delivered every afternoon and evening, there would be *no rent to pay*. Once the Tent is purchased that will end expense, and the Tent will last for ten years with proper care, and we should hav a better and more attractiv place of meeting for summer time than the best hall ever built; then, too, we could locate it just when and where it was most needed.

BALD RIDGE, PA.

Bald Ridge is little over seven miles from Butler; the roads were absolutely impassable for mud, and a special train to Butler could be chartered only on exorbitant terms, or ten times as many as did would hav attended the lecture at Butler. Those who did attend had to remain in Butler overnight.

Aided by the friends, we carefully looked Bald Ridge over in search of any place where it was possible to hold just one meeting—giv one free lecture. But neither hall, barn, empty store, or any available place existed. The people are eager for the truth, ready and anxious to hear, but cannot. They would do all they can; paid liberally toward expenses of lecture at Butler. If only a few meetings could be held, they would speedily organize, and could and would contribute liberally to a propagandist fund that the gospel of humanity might be proclaimed in other places. Alas! nothing can be done; even if a hall were to be built there now, summer heat would be here ere it could be ready, and people will not swelter in close halls during the heated term. Oh, if they could only hav the Tent!

Shall we hav it this year? Will the friends who hav always, when Christians, paid their hundred dollars a year to the church to advance bigotry and superstition, pay only just half as much to advance the gospel of humanity? Many hav subscribed hundreds of dollars to erect costly Joss-houses for idolatry, used only a few hours one day in seven. How much will they giv for a meeting-house in which to proclaim the truth of Secularism, reason, right, and truth, twice every day and three times on Sunday? Many claim a desire to do some great work for universal mental liberty—here is the opportunity. We are waiting—hoping.

TURNER'S FALLS, MASS.

Mr. George S. Hartley, president of the Turner's Falls Secular Society, writes a very encouraging report of the results of our lectures there. An excellent synopsis of our lecture on "Salvation" was published in the Greenfield *Reformer*, the best and most influential paper in the county, giving chapter and verse of all the proof texts used. Its publication has caused intense excitement, and fearful rattling of the dry bones of orthodoxy throughout the whole county.

A self-elected champion of orthodoxy, Rev. D. Nesbit, author of a circular of glowing encomiums on himself as an annihilator of Infidelity, was depended on to defend the vicarious atonement and prove the superiority of Christianity over orthodoxy. But the delightful anticipations of the orthodox hav turned to vexation and disgust, for the Rev. Nesbit published about half a column of would-be witticisms—in the style of circus side-show men, and with equal disregard to truth or consistency—admitting he had read the synopsis of the lecture on "Salvation," but declined discussion of the subject to which we had challenged him.

Many are awakening to the advisability of thinking for themselvs, and are losing faith alike in creeds and preachers. The effusion of the great Nesbit is doing good work for Secularism. It forces even the most bigoted to admit that instead of refutation of arguments, rebuttal of evidence, or explanation of damaging texts, the one only defense of the ministers is smut and blacking.

If the Tent could only be located at Greenfield, what a grand work could be accomplished!

ALTOONA, PA.

We spent several days with the friends at Altoona. Leetured at the League hall on Sunday, March 22d, and induced the League to establish an extempore speaking class on Wednesday evenings. We held the initial classes with them on Sunday night, and all seemed much pleased and interested. If rightly conducted, it cannot fail to prove alike amusing and instructiv.

We urged the formation of a science school on Sundays, more especially for the benefit of the women and children. Seven members purchased copies of "Wonders of the Heavens," Humboldt series (for sale at THE TRUTH SEEKER office), and it is proposed to start the school with classes in astronomy. Altoona much needs a suitable hall, easy of access, suitable for the ladies and children. When this is secured the Altoona League will make rapid growth. They hav the very best of material.

LANCASTER, PA.

We spent March 24th and 25th at Lancaster. There are a large number of the most influential leading merchants and lawyers who are avowed Secularists; but alas! seven out of every eleven are mollusks. Even with the aid of the noble trio of faithful, zealous workers, who not alone possess the courage of their convictions, but the energy, zeal, and earnestness of purpose born of love of reason, right, and truth, a corporal's guard could not be mustered on either evening of our stay to consult as to the best means of advancing the cause they all profess to love. Strange hallucination! People claim to be Liberals and are utterly oblivious of the solemn responsibility such profession entails. They rejoice that they hav been plucked from the horrible fears of burning hell and the dark bogs of superstition, bigotry, and fanaticism, but they seem to think they are under no obligation to make real effort to help others. The idea that they should in their turn make any sacrifice of time, means, or personal ease to help others to the same happy condition of freedom and peace never occurs to them, and, if presented, only causes them to wonder. They prate of being admirers of Mr. Thomas Paine; will glibly quote his words, declare his sentiments their own—that they believe in doing justice, loving mercy, and promoting the welfare of their fellow-creatures—but they make no more effort to practice what they profess than the average minister, whom they are so ready to condemn for not living up to his own preaching.

The very first lesson, the one main principle and foundation of Secularism, is *justice*. Is it just to leave the zealous, self-sacrificing ones to bear all the burden while mollusks go free? Is there any mercy in permitting the willing workers to be crushed beneath the burdens they bear, while others, equally interested, will not put forth one finger to lighten the load?

Is it to promote the welfare of our fellow-creatures to leave them in ignorance, the bound slaves and victims of priest and priestcraft?

Some make the excuse, "By and by, when there is greater interest; when we hav a larger number of more influential persons on our side—then we can do something." How shall we ever gain any on our side without effort on our part to circulate Liberal publications and periodicals, to provide Liberal lectures, and so encourage the growth of Freethought and Secularism?

Unfortunately, Lancaster is not alone in this cruel apathy in regard to the necessity of prompt, energetic action. A dozen other places in this state are equally inconsistent. They say they desire organization, that the cause may advance, but make no effort, no self-sacrifice, to giv it an impetus. Thus the willing workers grow weary and discouraged, while if all would do their fair share—each do all he could, if but little—none would be overburdened, and the cause would make wonderful advancement that should delight and surprise every true friend of universal mental liberty.

Let us, one and all, see to it that we are doing our fair share of the work, and thus exert all our influence to induce others to do likewise.

FUNERAL OF JAMES BEVERIDGE, THIRTY YEARS A DEVOUT PRESBYTERIAN, AND HABITUAL USER OF INTOXICANTS—FORTY-ONE YEARS A CONSISTENT INFIDEL AND STRICT TEMPERANCE MAN.

Despite the somber hues and repeated outpouring of the rain-clouds, and almost impassable muddy roads, a very large number of friends and neighbors assembled at 10 A.M., April 7th, at the late residence of Mr. James Beveridge, at Little Pine Creek, McCandless Township, Allegheny county, Pa., to pay the last tribute of respect at the funeral services of Brother James Beveridge.

The deceased was born in Scotland and educated a strict and rigid Presbyterian. Until the age of thirty, he, as did all around him—alike ministers and people—indulged in spirituous liquors, but becoming interested in temperance, he sought to induce the ministers of his church to join him and sign the pledge. He met indignant refusal, the minister calling attention to the fact that the Bible taught the use alike of wine and strong drink (Prov. xxxi, 6, 7), and that Christ and the apostles would all drink wine together in heaven: "But I say unto you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom" (Mat. xxvi, 29).

This set him to thinking and to making careful examination of the Bible, and he soon became fully satisfied that the minister was right, the Bible did sanction the use of strong drink, and many other evils. His studies resulted, at the expiration of one year, in his severing all connection with the church, and for forty years he was an earnest, outspoken Infidel. His efforts, backed by his example, induced all of brothers to become earnest temperance workers. His creed was to do justice, love mercy, and to promote the happiness of his fellow-creatures. Loyally and consistently did he liv out his convictions. With the fearless persistency of a Wallace or a Bruce he attacked error, while he had a heart like Robbie Burns—tender and gentle as a true woman's for all who were in sorrow or misfortune. He was loved and esteemed by all who knew him.

Ex-Rev. C. B. Reynolds delivered the funeral oration, and while showing the superiority of the gospel of Humanity over that of Christianity, as illustrated in the life of Brother Beveridge, delivered a well-deserved eulogy upon the memory of a true, brave heart, an honest man—a devotee alike of personal and mental liberty. He said:

"Becoming a Secularist at a time when effort in behalf of mental freedom was regarded as the worst of crimes, he dared to think for himself, and giv utterance to his honest convictions. For forty years he worshiped at the shrine of Truth. His god was Nature; his church, all humanity. His life proved the sincerity of his convictions, which during his sickness afforded him perfect peace and consolation. James Beveridge was convinced that the practice of love, mercy, and benevolence *here* and *now* will best qualify us for ministrations of love in another sphere. He was a constant reader of THE TRUTH SEEKER, and revered the memory of the lamented old hero, D. M. Bennett, and heartily indorsed the declaration: 'Those lead the happiest, most peaceful lives, who seek most to benefit those around them; our highest duty lies, not above the clouds over our heads, nor in the depth of the earth beneath our feet. Neither can we do aught to benefit or affect any being supposed to exist in either locality. Our duty and field of action is here, among the sons and daughters of men. In no case can we so well prepare for another life as by doing all in our power to make those around us happy.' James Beveridge realized we must combat ignorance and superstition, not with dungeon, torture, and the stake, not by ostracism, misrepresentation, and abuse, but by imparting knowledge and instruction. Hence he was ever zealous in behalf of education. He believed it was our duty to endeavor to lead the erring from vice to the practice of virtue by loving admonition and good example."

Brother James Beveridge proved that a man can liv a good and useful life, be a sincere, practical temperance man, and an earnest worker and outspoken advocate of Infidelity, and yet secure the highest esteem and love of friends, neighbors, and townsmen.

His funeral services, conducted without hymn, prayer, or any religious ceremonies, evidently made deep impression on all present. Thus his death, as his life, tended to upbuild the cause of reason, right, and truth, to which he was so much devoted.

C. B. REYNOLDS.

Who Will Accept?

From the St. Louis Republican.

The course of Lenten lectures to which the *Republican* has given such wide circulation has reached Canada, and called out the letter given below, a copy of which was sent to each and every one of the clergymen who took part in the lectures. The letter will explain itself. Mr. Watts is now holding free debates in Toronto with Dr. Sexton, "the Wendling of Canada." It is to be hoped that the clergymen of this city will not allow so good an opportunity to pass without showing their readiness and ability to sustain their own positions in free, open debate.

Up to the present time the only reply received is from Dr. Merrill, and is given below:

ST. LOUIS, April 2, 1885.

REV. DR. BOYD, *Dear Sir:* Charles Watts, of England, is at this time traveling in this country and Canada. He is, as you doubtless know, a man of high standing and superior dignity of character, and was recently editor of the London *Secular Review*. He is now first vice-president of the American Secular Union (of which Robert G. Ingersoll is president).

Mr. Watts is the great English champion of Secularism, and is now engaged in lecturing and debating in Canada upon that subject. He is soon to be in St. Louis, and since his attention has been called to the recent course of remarkable Lenten lectures given by various distinguished clergymen of this city upon the divine testimony in support of the claims of Revelation, he intends to review the sermons in a lecture to be given by himself on or about April 13th. He takes issue with you upon a part of your lecture, and will be happy to hav you present at his reply, and will offer you an opportunity to debate the points with him, offering you the same amount of time he takes himself (notwithstanding he will take your well-known lecture as the basis of argument, and not a basis formulated by himself, thus meeting you upon your own grounds, and not you upon his). He will assure you of the most courteous and gentlemanly treatment in debate, and will be happy to know that the audience, in a large part, is composed of your congregation, your friends, and your supporters; and if Mr. Watts is in error in his position, he will be most happy to hav you point out to him this fact.

In thus offering you every advantage in first position, equal time, and an audience sure to be full of your friends and admirers, a stranger is, of course, at a disadvantage; but since Mr. Watts, like yourself, is working for what he believes to be the highest interest of humanity, he takes pleasure in waiving personal advantage, and will depend entirely upon argumentativ position and historical fact—which he believes to be upon his side.

Mr. Watts has debated with many of the clergymen of England, not one of whom has ever felt dissatisfied with his courtesy, nor disappointed in his dignity of bearing. However you may differ from him in opinion, you will be pleased, I am sure, with his manly and courteous presentation of his view of the subject discussed in your lecture, and will be happy to sustain your own view, however opposed to his.

Since you are spending your life and energy in an effort to convince the unbelieving of the truth and importance of your position upon this great subject, and since your only aim is to arrive at, and lead your followers to, the highest light, this is a rare and favorable opportunity to take a long stride in this direction, and to show your own firm grounding and brave championship in aid of your cause.

Hoping to receive a favorable reply to this challenge on behalf of Mr. Watts, and believing that you will "take up the glove" without hesitation in the cause of revelation, I remain, very respectfully, SAMUEL P. PUTNAM,

Of New York, Secretary of the American Secular Society.

REPLY OF DR. MERRILL.

SAMUEL P. PUTNAM, *Dear Sir:* Your favor of the 2d is at hand. I shall hav to ask you to excuse me from participating in the proposed debate. I am exceedingly busy in arranging matters for the dedication of my church, and shall hav no time to attend to it. Yours, J. G. MERRILL.

W. F. JAMIESON had larger houses at his second course of lectures in Delavan, Minn., than at his first. On Sunday forenoon, March 29th, on the occasion of the funeral services over the remains of Mr. A. J. Hill, the pleasant hall was crowded, over one hundred persons standing. Some of the Christians were shocked because Christ, the Bible, and Christianity were left out, and no higher power recognized than nature. But we learn that Freethinkers were fully satisfied.

MRS. H. S. LAKE, who, with her husband, W. F. Peck, has been speaking for the Liberal Society of Ottumwa, Iowa, since September 12th, will shortly make a trip East. Societies and individuals wishing to arrange for lectures will write at once. Address Ottumwa, Iowa.

Communications.

The Diakkas Still Busy.

To the Editor of The Truth Seeker, *Sir:* Over the signature of John W. Truesdell in your issue of April 14, 1885, the caption of "Those Who Liv in Glass Houses Should Not Throw Stones," is conspicuous. I emphatically state that I do not liv in a glass house, or that I am at all concerned at the missils aimed at me by Mr. Truesdell. In fact, I should not notice them at all if it were not for another purpose.

He calls me untruthful, zealous, and intemperate in my article because I gave a statement of some things which members of the Seibert Committee are daily talking about, in confidence; and to prove it he quotes the *R.-P. Journal's* statement, which is no proof at all, for while the committee, as a body, hav made no statement over its signature, the individual members are at liberty to converse about the spirit tests and phenomena, and about the tricks of those sharp ones who think they will be able to deceive them into shutting their eyes to the light of facts unaccountable on any other theory. In fact, the independent slate writing of Dr. Slade, his accordion playing in the hands of the different members of the committee, the invisible power that pulls the bellows and manipulates the keys, changing the tunes to suit the holder, making them long or short, lively or solemn, at the mental request of the party, is so far ahead of any merely mechanical contrivance, which must operate automatically, that there is no comparison between them and the similar things done by the jugglers. The result is that now, and for some weeks, the committee has advertised for all slate-writing mediums to continue that class of investigations. These facts come to me in a more direct manner, from those who know, and I need not "bite" at any reports being circulated by the papers. I will state, however, that they hav been generally true, and are no more wonderful than what hav occurred to thousands in Dr. Slade's presence in broad daylight, with every possible chance to detect fraud if there had been any.

That wonderful offer of Truesdell's is what just now engages my attention, and to which I wish to pay my respects—his $500 bid for "any medium in the world who will cause the dead to write, in his presence, three words upon a slate;" "for particulars see 'Bottom Facts.'"

I hav, occasionally, read extracts in the newspapers, taken from "Bottom Facts" and sent to them for the purpose of catching Spiritualists and inducing them to purchase the book; and from reading them I found they were so full of duplicity and that low cunning peculiar to persons who carry water on both shoulders, that I hav had no inclination to read it, and shall not be able to refer to it for particulars, as the general statement is ample to show up its true character.

The offer, in political parlance, is a "bulldozer." The writing must be done in his presence, the influence of which probably few mediums could endure, as he would be interested in making it as disagreeable to their nerves as possible; and as the nerves require to be calm for a medium to succeed, this would be one great point in his favor. Then the writing must be from the dead. Here is his loophole of escape. If a dozen spirits should write as many words upon a slate, he could easily insist that they were not written by "the dead," and what amount of evidence would he then require from the medium that the words came from the dead? The question would be as open after the writing as before. If John W. had offered $500 for any writing upon a closed slate of his own selection without the contact of any part of the medium's body in the manipulation of the slate, that would be a fair proposition. But he knows better than that. He bets on his own game and is sure to win. As it stands above quoted, I consider it a browbeating parade, amounting to nothing. I hav had it quoted to me time and again as a wonderful challenge, while to me it seems to smack of the professional juggler. If Mr. Truesdell is anxious to get rid of his $500, and is willing to appoint one person as a committee against one that I shall appoint, the twain to appoint a third person, this committee not to inform the medium that a $500 reward is in store for three words to be written on closed and locked slates, leaving the inference at rest as to whether the words came from the dead, I think I should be willing to risk something that his $500 would disappear very quickly. But Mr. Truesdell will not dare to let such an important offer to his most trusty friend. How is it? Can you not be coaxed into a better and more candid offer? Will you wager me $500 that I cannot produce evidence of hundreds—sworn evidence, too—that independent slate-writing is a fact?

To expect a medium to go into a proper bodily or mental condition for slate-writing in his presence would be about as likely a thing as to allow him (you) to handle a straw and tickle his friend, who was to receive $500 if he could go to sleep while he was permitted to use it. It won't do, John; giv us a fair chance. If you are a "diak," as we hear, you hold the winning card.

If the writing is produced on the slates without the contact of the medium, and without the use of uric acid or any other chemical preparation, or any double bottom, we ought to win. Dare you put your offer on such a basis? Do not, please, ask us to take a photograph, and just as we are ready to expose the sitter to the lens, insist on holding your hand before the camera to obstruct the light from acting on our plate. Are you willing to put your offer on scientific and fair terms, and for the good of scientific truth? If so, I might be induced to invest something more than $10, as you seem to snicker at the "munificent" sum I offered for some of your mediumship for my private use. Your $500 offer reminds me much of Hobbs and the two hundred guinea offer for picking the Piccadilly Bank lock. After he picked it, they objected because he used more than one instrument to do it.

J. R. Perry.

Wilkesbarre, Pa., April 6, 1885.

DR. CHESEBROUGH'S OPINION OF MR. KIDDLE.

To the Editor of The Truth Seeker, *Sir:* I hav just read Prof. Henry Kiddle's very unkind letter published in your paper of the 4th inst. This effusion adds but one more to the many unmistakable evidences that evil spirits, or Diakkas, are in constant attendance upon the president of the American Spiritual Alliance. I am not surprised that the learned professor is ashamed of his letter, in which he cowardly falls before the first blast of Diakkas in "Bottom Facts," ready to "giv up the ghost." I published his foolish letter *in full* for the express purpose of exonerating him as its author.

If Mr. Kiddle desires to take upon himself the odium of writing it in a normal condition—thus acknowledging the tricks of Diakkas an exposure of Spiritualism—there is no law against his pursuing this unwise course. But knowing, as I do, that Mr. Kiddle was influenced by spirit-devils to write his weak letter, in charity to him, and in defense of the cause which he claims to espouse, I published his letter in full. In return for this he publishes certain portions only of my private letter, which places me before the public in a wrong position. Had Mr. Kiddle possessed the manhood to publish my entire letter, or enough of it to justify the balance, he would hav made a better appearance of himself and those whom he misrepresents.

It is true I said some hard things of Mr. Truesdell, but that was while partly under influence myself and in the heat of excitement caused by the appearance of "Bottom Facts," which, at the time, I mistook for an intended exposure of Spiritualism.

I hav since written Mr. Kiddle several letters in which I fully explained my former error, and Mr. Kiddle has, in writing, accepted and approved of my theory.

Now he casts a slur upon my belief, and upon the sacred cause, as follows: "I hope Spiritualism will not be held responsible for the odious monstrosities that are hatched out in Syracuse." Now there are better judges of spirit phenomena than Professor Kiddle who pronounce our Syracuse phenomena among the most advanced in the world.

Mr. Kiddle has himself, by letter and lecture in the most public manner, repeatedly referred to these manifestations, and fully indorsed them as genuin.

In *Light for Thinkers*, Feb. 2, 1884, he quotes from from *Facts* magazine references to these circles approvingly, and closes by saying: "The person, Mr. Whitlock, who narrates these facts, is of unimpeachable veracity." In his lecture, July 4th last, at Brooklyn, Mr. Kiddle fully indorsed the theory of personation by Diakkas exhibited here and elsewhere.

Yet, when applied to himself in the kindest charity, like the snake warmed to life in the bosom of the husbandman, he turns upon his friend and strikes his venomous fangs into the very one who would save him.

Mr. Kiddle claims to be a champion of our cause. To be qualified for this position he ought to be thoroughly posted in every phase of spirit phenomena; but from his own letters—if he is responsible for them—I am led to the painful conclusion that he is either playing the hypocrit for a purpose, or he does not yet know the A B C of Spiritualism.

Yours for truth, Silas J. Chesebrough, M.D.

1 1-2 *Otisco street, Syracuse, N. Y.*

SPIRITUALISM IS NOT A RELIGION.

To the Editor of The Truth Seeker, *Sir:* There is no doubt that many Freethinkers and some other timid Liberals hav a repugnance to attempting investigation into the philosophy of Spiritism, under this name, wisely thinking it would be making a dangerous concession in behalf of bigotry, superstition, or orthodoxy, with all its modern improvements.

In like manner the terrorized creedal religionist—he too is deterred from its examination, fearful from exaggerated reports it is direct evidence that the devil and his myrmidons hav actually been unchained, and that diabolism is at the bottom of the whole movement.

Now, as belonging to a coterie of Liberals and Spiritual investigators for the last thirty-four years in this place, we can seriously aver from our examinations that Spiritism is in no sense a religious faith, but rather a correctiv of all religious errors. It is to be regarded purely as the outgrowth of philosophic observation, and like every other element in nature, viz., air, oxygen, light, heat, and electricity, strictly under the crucial investigation of science; and as such, no creedal religion, superstition, or fanatical faith should stand in the way of its examination.

To us, after years of patient observation, this invisible spirit domain can only be regarded, like the starry expanse above and around us, as a boundless, infinit realm, and the various individual intelligences we receive—haply pure or impure, trifling, or mischievous, ancient or modern, elevated or vulgar—distinctly indicate the elevation of mind giving them expression.

And further, they conclusivly show that they are, as they assume to be, the reflex of minds of persons once inhabitants of this tumultuous sphere. Thus, while many sorrowfully regret the waste of their earthly existence in the observance of mere theological creeds and useless formulas and the practice of sensuous immoralities, cruelties, and vice, very many urge our aspiration to a higher and broader conception and practice of esthetics. There is no mistaking their distinct individualities, elevation of mind, and purity of promptings. We were early made sensible of the fact that there are many, very many, mischievous, ignorant, and misleading spirits, that only need an open channel through which to giv expression to their thoughts and actions—call them diakkas or what we may.

Outliving every attempt to prove the whole philosophy a fraud from its inception at Hydesdale, and its various phenomena shameful deceptions; now, the only thing acting as an obstacle to its more rapid extension is vile, fraudulent imitations of its startling physical and mental phenomena. But why should philosophers be surprised at this? There is nothing so pure, so sacred, so beneficent to humanity but will stale with familiarity, and the faculty of wonder, of marvelousness, must be gratified. Hence the city teems with materializations, transfigurations, and bogus slate-writings.

But while we regret the prevalence of fraudulent spirit imitations, let us be merciful to our genuin mediums, which these impudent, brazen frauds hav shamed into obscurity and poverty.

Imitation! Alas! let us look at the present condition of society. The very food on which we subsist doubtless is adulterated. The clothing on our backs too often is mere shoddy. Our quinine ague pills are too often mere white oak bark. Our pure Orange county butter is too often refined wagon grease—or worse, oleomargarine. And so we go on; but when we go into man's metaphysical condition, the domain of morality and religion, the imitation is too serious in its consequences to pass without a shudder. The solemn, impudent mockery of the priesthood is appalling, and we at once cease to wonder at the condition of our jails and prisons, swollen with pious, mercenary hypocrits and hardened criminals.

Now, sir, this thing has got to be stopped—these vile forgeries on truth! And when I think of the befogging of our venerable Aunt Elmina with her book of "Bottom Facts," it lashes me to frenzy, and so long as I take The Truth Seeker and urge its circulation, I shall make open war with all counterfeits—counterfeits of the priesthood, counterfeits in life's staples, and counterfeits of Spiritual mediumship.

Williamsburgh, L. I. D. Bruce

Canadian Notes.

The Toronto *Daily World*, in reviewing a lecture by Ex-Rev. J. H. Burnham, says:

"Last evening a lecture was delivered at Albert Hall under the auspices of the Toronto Secular Society, by ex-Rev. J. H. Burnham, of Saginaw, Mich., on the subject of the evolutionary hypothesis as applied to theological opinions and beliefs. He pointed out that man's physical and mental structure were modified by his environments. Climate in particular was a great factor in determining the characteristics of different nations. He asserted that the religion of the Hebrews had been very largely modified by the captivity in Babylon, where they first acquired the idea of a devil who was previously unknown, Eve's tempter not being the devil according to more recent conceptions, but a serpent. Speaking of evolution, he declared that he would reach back through the centuries and claim kinship with the worm and the reptil, and say to the monkey swinging by his tail in the forests of South America, 'Thou art my brother,' rather than trace his decent from a man who, like Adam, was mean enough to lay the blame of his fall upon a woman. Christianity, he asserted, could never flourish in the East, because the climatic conditions were unfavorable to it. It was being greatly modified by its environments on this continent. The lecturer gave numerous illustrations showing the changes of temperament and character resulting from migration in support of his arguments."

The applause from the crowded audience was loud and frequent during the lecture, interspersed with bursts of laughter at the many comic effects produced, which were inimitably funny. The Ex-Rev. Mr. Burnham has studied the orator's art to some purpose. He never uses a scrap of writing. His address is entirely extempore, and his style is strikingly interesting. He takes the stage with powerful effect

when declaiming exciting passages, and at other times he is irresistibly quaint and droll.

According to Taylor, despite the fact that what is called Christianity consists mainly of assertions either destitute of proof or falsified by the most ordinary experience; with senseless theories, lacking even the element of plausibility; with precepts opposed to human nature and to social life; a capricious God, who takes pleasure in creating man in order to try him; the very caprice of this God, his grace, enthroned in the place of justice; the cult of this God comprising all virtue; the goodness of this God leaving to man the option of evil; the vengeance of this God, overwhelming man, from whom he has withdrawn his grace; guiltless man, stricken by an original fall, from which he is unable to recover even by his very merits; God sending a redeemer, his own son, who takes flesh in an embryo conceived without sin in an immaculate mother; this God the son dying although immortal; endowed with a perishable human nature, and yet co-eternal with the father; the father and son united by another god named the Holy Ghost, who has been the father of the son of the father, and who, partaking of both, is co-eternal with both, these three chimerical persons perfectly distinct and separately worshiped, yet forming collectively one and the self-same God; at once father son and intermediary. What does all this rubbish amount to? Is it not mere idiocy or the ravings of a diseased brain? As to the immortality of the soul, rewards and punishments after death, the first and most persistent delusion of desire, born, perhaps, before all religion and all philosophy, and which man preserves like the plaything with which he amused himself as a child, this conception, so far from being a mark of superiority, is found among the low and little advanced races, such as the Indians of the prairie, the Greeks of Homer, or our Keltic forefathers; and in the rationalistic or mystic doctrins of civilized peoples, represents nothing but the traces of a remote past. It was no invention of Christianity, but it, like Brahmanism and Buddhism, drew from this doctrin the most disastrous consequences to humanity, and had not the inherent force of organization struggled against and triumphed over these consequences, it is easy to imagin what would hav become of the industries and of the arts and sciences. As it was, Christianity almost annihilated them, but for the Saracens. Life being merely a preparation for death; labor a punishment; sexual union a sin; private property a vulgar error; governments a scourge of God, to be endured with resignation; social order and the national sentiment prejudices unworthy of recognition; humanity itself, as was indeed the most ardent prayer of the first Christians, would hav perished in ignorance, in an ecstatic indolence, in an anarchy of a communism at the mercy of some arbitary despot or deified antichrist.

The debate between Mr. Watts and Dr. Sexton came off on three successiv days last week at Montreal. The Christian clergy are much exasperated at Mr. Watts's triumph. He succeeded, as usual, in utterly smashing up and demolishing the orthodox theology. A little bit of comic business occurred at one of Watts's debates, illustrating the old story of "Before and After." The Christian clergy were so sure of victory "before" that they requested a list of towns Mr. Watts was engaged to lecture at, as they intended to oppose him in every place. "After" the debate nothing more was heard about the list of towns. Moral: Beware you go not forth for wool, coming home shorn; "Let not him that putteth on his armor boast himself against him that putteth it off." R. B. BUTLAND.

Toronto, April 6, 1885.

Catholics vs. Public Schools.

Everywhere we find the Catholics trying to get, or keep, the Bible out of the public schools. As Liberals we can see no reason why it should be used in the schools, except as a specimen of ancient literature, and for the historical facts and moral precepts it contains. For these purposes we esteem it just as we do any other ancient book, and in proportion to its usefulness for these purposes. To make a fetich of it—to worship it as Protestants do—we are as much opposed to as the Catholics themselvs.

It would be well for us, as Liberals, to study the action of the Catholics, that we may form a just estimate of their purpose in opposing the Bible in the public schools. It needs no proof that they are opposing the use of the Bible in the schools, for it is so much a matter of common fame and of newspaper report that we may safely assume it to be established for all purposes where neither life nor property is at stake.

In the speeches of Mgr. Capel, the emissary of Rome, we find an expression something like this: "We object to the public schools because they are secular." It is also to be remembered that in the book issued to instruct Catholics to keep their children out of the public schools they are termed "Godless schools," and are condemned as such and on no other grounds.

The fact seems thus to be revealed that the Catholics hav more hope of the conversion of Protestants back to the narrow bigotry of Catholicism than they hav of ever capturing the phalanx of Secularism.

In this double management we can see the hand of the Jesuit. First, we, as Catholics, they say, cannot consent that the Bible shall be used in the schools to which we send our children. Then, when the Bible is practically abolished from the schools, they raise the cry that the schools are "Godless," and that Catholic children in their angelic purity resulting from the sweet moral teaching of Mother Church, cannot associate with anything that is "Godless."

When the little Catholic boys "go in swimming" with the little Protestant boys, the Catholic priest complains that the little Protestant boys are so ill-mannered that they guy the little Catholic boys about their ridiculous scapulars which, greasy and nasty from long wear by divers persons, dangle from their necks. This sad and terrible state of things could not exist if all little boys were Catholics on their way to Ward's Island, or if the little Catholics were kept in a coop by themselvs.

The difficulty, you see, is just this. When a little Catholic has been laughed at for his stupid superstition concerning the scapular; when by argument and observation he discovers that he is in the same danger of being drowned with or without this bogus blessed relic of the pope, he becomes indifferent toward the institution and the priests who teach such palpable nonsense. Here is the doorway into which the hoary-headed monster, Infidelity, come stalking in, and through which he can never be thrust out again.

To teach another religion, or to teach no religion in the schools, is equally fatal to the growth and the glory, and the political ambitions, of old Mother Church. Here we hav an institution that has so far outgrown its usefulness, and is so incompatible with civilization, that its birthright members adhere to it only when kept in profound ignorance of the intelligent thought of the world. To maintain this condition of ignorance requires the most zealous activity of the Catholic priesthood. With all their deep cunning, they do not fully succeed. Every now and then the warped and benighted intellects of the children of Mother Church catch a glimpse of the splendid civilization in the midst of which they hav been kept in enforced blindness.

To the support of the public schools the best efforts of the Liberals should be devoted. Without free and unbiased teaching there can be very little development of thinking minds. To giv up the schools to the senseless, bigoted demands of the Catholic priests is to giv up everything, and to giv everything up to Rome.

Think of what these men, with an ambition and a patriotism which includes nothing but the see of Rome, are endeavoring to do! They would take our splendid public schools into their own hands, if they could, for the purpose of more thoroughly effecting their destruction. They would teach the "Lord's Prayer" in Latin, not even teaching the poor children the meanings of the Latin words. That is education. Any more is dangerous. Any less is impossible. Such is the scheme of Catholic education for all except those designed for the priesthood.

For the priesthood there is to be everything that will arm them to fight the dreaded Infidel, to distort history, to commit those distortions to memory, and to lay them about the ears of the wicked Infidel—that is learning for the promising priest. The principal education of the priest is how to work upon the fears and the credulousness of ignorant people. When death appears, not how to soothe and comfort the dying and the afflicted living, but how best to make it appear that the resolute perseverance of Mother Church—which resolute perseverance can only be had for cash—barely saved a soul from eternal perdition. The mummeries, the ceremonies, these are the great matters of education. To prevent our schools from sinking into the hands of those who believe that no sacrifice, even of life and intelligence, is too great to promote the political aspirations of the bishop of Rome, must henceforth tax the best energies of the Freethinker.

The inability of Protestantism to answer the questions of modern science, or to disprove scientific hypotheses, has had the effect to cause the more bigoted Protestants to seek a nearer relationship with Catholicism, and the more liberal Protestants to less warmly and less efficiently support their church. Thus Protestantism meets with serious loss from two antagonistic sources.

Comparativly, the strength of the Catholics and the Protestants is thus made very much more equal, and the Catholics in their blind zeal do not observe that the equalization thus produced is mainly the result of the loss of Protestantism on the Liberal side. Few hav gone over to Rome, many hav gone over to science. When the Liberals, developed by scientific education, shall become organized and aware of their power, then these Catholic victories, in relation to our educational institutions, will not be revenged, but simply neutralized. LIBERTA.

CATALOG of our books free on application.

Shakspere—Bacon.

If Bacon was the author of Shakspere, he certainly took extreme pains to disguise his great poetical and dramatic genius when he wrote poetry or dramatic pieces over his own signature.

Take his efforts to poetize the Psalms and compare them with similar compositions by men warmed by true poetic genius. Here are a few specimens. Psalm iv:

"Father and King of powers both high and low,
Whose sounding praise all creatures *serve to blow.*
. . . . . .
Upon thy head thou wearest a glorious crown,
All set with virtues, polished by renown."

Psalm xii:

"Help, Lord! for godly men *hav took* their flight."

Ending as follows:

"For why? The Lord hath special eye
To be the godly's stay at call,
And hath given over, righteously,
The wicked man to take his fall."

Psalm cxxxvii:

"When, as we sat, all sad and desolate,
By Babylon, upon the river's side,
Eased from the tasks which, in our captiv state,
We were compelled daily to abide.

Contrast these with the glorious efforts of Byron in the two melodies on the same Psalm. We may not conceive what the full-orbed, myriad-minded one must hav made of similar efforts. Psalm cxlix:

"Oh, sing a new song to our God above;
Avoid profane ones—'tis for holy choir;
Let Israel sing songs of holy love
To him that made them, with their hearts on fire."

And so on, and so on, with innumerable "all for to's," and "for to's," and "all to," to fill out the measures poetically.

But we hav a dramatized conversation by Bacon entitled, "Of a Holy War." The characters are named, one being for a "witty, lively politic," another a blustering soldier, a third a lively courtier, a fourth, fifth, and sixth, a moderate divine, a zealot Protestant, and a ditto Catholic. Here now was the opportunity, if ever one happened, for Bacon to exhibit his dramatic talents. But every character stalks along dully, platitudinously, Baconly. The thing could not possibly hav been worse done. The little effort at liveliness and sport cannot but suggest the idea of an elephantine dance. Evidently far out of his element was Bacon, great as were his abilities in their proper field. There is a learned laboriousness, an elaborate dulness, in much of Bacon's performances. It was a fault common to the age. One of the most remarkable points in Shakspere is the *patness*, the perfection of sound and sense that make expressions become proverbs. Once heard, they become the common property of the universe and are never forgotten. They spring before us on all occasions in bewildering abundance. "In the Ornamenta Rationalia" of Bacon and one or two other papers there is an attempt to furnish like sayings in such a style that they may become proverbial. Just let anyone read a page of Shakspere's best expressions and one of these of Bacon's. There can be no greater contrast. Of all that Bacon has written of that kind not one single line has become proverbial. Even in cases that occur wherein the idea tried to be expressed is similar to one of Shakspere's the matchless happiness of Shakspere is entirely wanting. It would be too long to illustrate this by quotations. But just let any reader take Bacon's works and compare with Shakspere on the points suggested.

Ben Jonson knew both men intimately, and admired each. We hav his record. We also hav those of others. The excellencies of each in their peculiar callings are delineated. Yet these contemporaries were deluded. Bacon was both himself and Shakspere, while Shakspere, whom they knew so well in public and private life, was a mere nobody, a kind of baser Jack Falstaff. Why, the theory outrages the common sense of mankind.

It is possible that the edition of 1623 that differs so much from former editions in so many respects was used by Bacon himself to weave through some of the plays a short cipher history. The author of the cipher theory admits that the plays were written first. It is altogether probable that Bacon, as well as several other learned wits of the day, was intimate with Shakspere during the development of many of his greatest plays, and added many improvements, made ten thousand suggestions. Shakspere was a framer as well as an author and creator. There can be no doubt that the hundreds of learned and polished youths who flocked to the stage during all the days of Marlow, Beaumont, Fletcher, and Shakspere were forever altering, adding to, taking from, and improving all the plays that they had to do with. No doubt the plays of Shakspere, as we now hav them, are the work, in many respects, of many splendid minds; but still the core and vast conception of all that we understand by Shakspere is the sole due and meed of one whom those who knew him best, both as daily companion and fellow-workman, described as:

"Dear son of Memory! Great heir of Fame,
Shakspere, with whom quick nature died.
Be sure, our Shakspere, thou canst never die."

HOLT.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - APRIL 18, 1885.

Second Edition.

The first edition of the TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC having been exhausted, a second edition has been prepared and is now ready. Those of our friends who hav ordered copies which they hav not received will be immediately supplied.

We hav added to this edition two portraits—received too late to be engraved for the first issue—Elizabeth Cady Stanton, and J. D. Shaw, the editor of the Waco, Texas, *Independent Pulpit*. We are sure Freethinkers will be glad to see the features of the greatest of woman's friends, and of the gentleman who has done so much for Liberalism in Texas. We advise the purchasers of the first edition to giv their copies to some Christian friend and send for another.

The Criminality of Christianity.

The constant cry of the Christians that their system of religion is the one great mainspring of morality; that "it restrains from murder, robbery, dishonesty, adultery, cruelty, and all the crimes and vices which afflict society;" that without Christianity society would go to wrack and ruin, led us some few weeks since to ask for prison reports from all over the country, that we might investigate this claim. Faith is all right for some folks, but facts and figures are what count in the long run, and Freethinkers are noticeable for their eagerness to obtain facts. The churchman believes what his preacher or his religious paper tells him without ever inquiring for the source of their information. But we cannot do this. We want to see the figures. We want the facts. We hav now obtained a few in relation to the influence of Christianity in preventing crime, and we recommend them to the respectful and prayerful consideration of the religious press.

IOWA.

The first statistical evidence that we present is a small straw from Clinton county, Iowa. It is a report of the religious condition of the inhabitants of the jail of that county, prepared at the solicitation of a friend of ours by the jailor. The date is February 27, 1885. There were at that date 37 prisoners in the jail:

Baptist,	8
Methodist,	7
Catholic,	13
Lutheran,	5
Presbyterian,	2
Congregationalist,	2

The statistics of the Anamosa Prison, Iowa, we obtain from a note in the Cedar Rapids *Republican*. There are in the prison 239 persons, of which only two are what the *Republican* terms Infidels.

MICHIGAN.

Of the 1773 prisoners received at the House of Correction in Detroit, Mich., during 1882 the religious condition was:

Catholic,	885
Protestant,	791
Jews,	3
Without religious training,	94
	1773

In 1884 the same institution held 2,407 prisoners. Their religious training is given:

Catholic,	1239
Protestant,	1022
Israelite,	6
Mormon,	3
Without religious training,	137
	2407

At the beginning of 1883 the warden of the Michigan State Penitentiary reported that he had received 177 new boarders. Their antecedents were:

Of pious parentage,	100
Parents not pious,	49
Mother pious but father not,	28

These 177 persons had attended church as follows:

Regularly,	28
Irregularly,	79
Never,	70

At Sunday-school their attendance was

Regularly,	23
Irregularly,	79
Never,	70

There were also held in this prison during the year 349 religious meetings, but the chaplain is unable to giv the exact number of conversions. No mention is made of any Infidelity among the flock, and the chaplain is generally hopeful that all his hearers will ultimately come to Jesus.

TENNESSEE.

The report of the Tennessee Penitentiary for 1884 is one of those which does not giv the religious status of the prisoners, and its chaplain's report is noticeable chiefly for the cool way in which he offers to giv the Tennessee legislature the benefit of his views upon prisons and reformatories "if it may be found to be important for the General Assembly to consider them in making laws to govern our state prison."

NEW YORK.

The report of Isaac V. Baker, Jr., superintendent of New York's state prisons, does not tabulate the religious convictions of the state's wards, but from his remarks upon religious worship in prisons we glean some instructiv facts. At the conclusion of the year ending Sept. 30, 1884, there were confined in Auburn, Clinton, and Sing Sing prisons 2,876 persons. Of these the

Catholics approximated,	1,400
Other denominations,	1,476

Touching religious worship in prisons Mr. Baker says:

"In behalf of prisoners who are Catholics, application was made to the superintendent to authorize, in the prisons, religious worship after the rites and ordinances of their faith and by Catholic clergy. The right of free religious belief and worship is expressly declared in the Constitution, and the superintendent does not understand that this personal Constitutional right is suspended or abrogated by sentence to imprisonment for crime. The docrin that such right continues was very ably maintained by Henry R. Selden, who was eminent alike for his purity and patriotism as a citizen, and his attainments as a jurist. Besides, the superintendent, upon investigation, found that as early as 1873, Dr. Wines, than whom our country has furnished no more eminent and trustworthy authority in all matters of prison administration and reform, touched this very subject in a report which he made to the national government, which he officially represented in the International Penitentiary Congress. Dr. Wines reported that in nearly every leading European nation, chaplains for all prisons and for all religions are provided. He names Austria, Belgium, France, Baden, Prussia, Saxony, Wurtemberg, Netherlands, Russia, England, and Ireland; and this freedom and religious instruction hav been found to be salutary. In this state, the plan has worked well in penal institutions where it has been adopted. As there was a considerable number of Catholic convicts in the prisons, the superintendent had the confident hope and expectation that Catholic worship by Catholic clergy, for the convicts of that faith, would be helpful in the disciplin of the prison, and in augmenting the moral forces for the reformation of the prisoners. The superintendent, therefore, made an order for holding Catholic services in the prisons on Sundays. At present, Protestant and Catholic service is held in the morning regularly."

Mr. Baker's "confident hope," however, was disappointed, for the prison physician of Sing Sing, in his report, discussing the reformation of prisoners, says that if the means employed are only of a moral and religious character, the efforts will prove a failure. We note in Clinton Prison one preacher, and in the Auburn Asylum one Lutheran clergyman.

The Albany Penitentiary was on November 1, 1883, generously supplied with Moody and Sankey hymn-books, and we may infer that the inmates are comfortably pious, but just how pious we are left to conjecture, except from the general reports of the Catholic and Protestant chaplains. November 1st, Mr. McEwen, the warden, reported on hand 837 lodgers. Rev. W. H. Walker, Protestant chaplain, reports that "the services of the past year hav been regularly maintained, well attended, and marked by more than usual interest in the word preached." The Catholic chaplain, Fr. Maurice Bierl, O.M.C., reports that "on fourteen Sundays and on Christmas Day, mass was sung and a sermon delivered to the Catholic prisoners, who assisted, nearly all with great devotion. About Christmas 140 men and 37 women received the sacraments of penance and holy eucharist." The books most sought by the prisoners of this penitentiary were the "Prodigal's Return," "The Faith of Our Fathers," and Bible histories.

At the Western House of Refuge at Rochester, this state, there were received during the year ending September 30, 1883, 263 boys, of ages running from seven to eighteen years. Their parents' religious proclivities were:

Advent,	1
Baptist,	28
Catholic,	92
Congregational,	4
Dutch Reform,	1
Episcopal,	18
German Evangelical,	1
German Lutheran,	7
German Jews,	2
Jews,	4
Methodist,	38
Presbyterians,	24
Protestant (denomination unknown)	39
United Presbyterian,	1
Universalist,	3

During the same period 38 girls were received, of the ages of 8 to 15. The religion of their parents was as follows:

Protestants (no particular denomination),	6
Presbyterian	1
Methodists,	8
Catholics,	11
Baptist,	1
Adventist,	1
Lutheran,	1
Episcopalian,	10
Unknown,	6

In this institution Bible classes are held in both boys' and girls' departments every Sunday by the Protestant chaplain, and chapel services for the Catholics with the same frequency. This House of Refuge costs per year about $130,000, of which the legislature appropriates the larger part; the balance is earned by the inmates.

The report of the Elmira Reformatory givs the number sentenced to that institution during eight years on indefinit sentences as 1,759. Their religious training had been:

Protestant	698 or 39.7 per cent.
Catholic,	772 or 43.9 "
Hebrew,	78 or 4.4 "
None,	211 or 12 "

There are two "moral instructors" in this reformatory, both reverends, but their duties appear to be very light, the reformation of the young scamps being due to the very thorough secular schooling they obtain from the lecturers and teachers.

PENNSYLVANIA.

By the 54th annual report of the Inspectors of the State Penitentiary of the Eastern District of Pennsylvania for the year 1883 we glean some instructiv facts as to the efficacy of Christianity to prevent crime. There were received at that institution during that year 402 white males, 12 white females, 69 negro males, 7 negro females—a total of 490. One hundred and fifteen of these were under 21 years of age, and all but 9 were Sunday-school scholars. Of the whole 490 only 44 had not been attendants upon the Sunday-school. Many of them had been educated in Catholic and other institutional schools. The prisoners hav the benefit of the services of a Protestant preacher, "the Catholic priests of St. Francis parish are unremitting in their attention to the prisoners of their faith," the Sisters of Mercy "visit the female prisoners every Monday; also the lady missionary of the Episcopal church," and the local preachers' association furnish preachers and singers for the Sunday service, the warden acknowledges the Divine Power which has directed him through the year, 469 Sunday services were held, 78,500 pages of religious tracts and 8,130 religious papers were circulated, yet after all this 82 of these fellows enjoying so much Christianity were serving their second, third, or fourth sentences in the institution. In 1884 this same penitentiary received an accession of 479, only 45 of whom had not been Sunday-school scholars. Their religious advantages in 1883, as has been seen, were very great, yet 93 of them persisted in coming back to the cells, in every one of which they found a Bible.

With the exception of the Blair County jail, the foregoing is the only report we hav from Pennsylvania so far. The Blair County jail report was furnished us by a friend from Altoona, who inquired of the warden for the religious standing of his charges. The reply was:

Total number in jail,	19
Catholics,	8
Protestants,	11

Comment is unnecessary.

CONNECTICUT.

The chapel edifice of the state reform school at

Meriden, Conn., "is a beautiful structure, with a seating capacity for five hundred boys. It contains a large platform, with convenient side rooms. A grand piano stands upon the platform. The chapel was erected at a cost of about $15,000." Freedom of worship is allowed to all inmates, and attendance is compulsory; the ministers of the city take turns at the boys, and the Sisters of Mercy visit the institution every Sunday. Devotional exercises are held morning and evening each day of the week, and "grace" is said before each meal. The religious training of the inmates previous to their incarceration is not stated, but the religious training in the institution did not last year obviate the necessity of returning 59 of the discharged boys.

INDIANA.

In the Indiana State Prison South, located at Jeffersonville, the daily average number of convicts was, in 1884, 570. Among these, the chaplain reports, "the interest in the Sunday-school was so intense that its fame spread to the outside world, and attracted large numbers from Louisville, New Albany, and Jeffersonville, to witness its sessions and hear the reviews." We infer from the chaplain's further remarks that his parishioners are all pious, but he does not giv the denominational statistics.

ILLINOIS.

In the biennial report of the Illinois State Penitentiary at Joliet, the number of prisoners having received religious instruction or having attended denominational Sunday-schools is given as follows for the two years ending September, 30, 1884:

	1883.	1884
Roman Catholic,	208	246
Methodist,	111	106
Lutheran,	38	37
Episcopal,	20	7
Baptists,	39	35
Presbyterian,	28	41
Christian,	10	7
Reform,	3	3
Dunkard,	1	...
Protestant,	12	...
Quaker,	1	...
United Brethren,	1	...
Congregational,	1	2
Universalist,	1	...
Carmelite,	3	...
Joss, China,	1	...
Jewish,	10	5
None,	146	257

In the first year the convictions of this prison reached the number of 630, of which only 146 were not attendants upon some church. The second year out of 746 convictions, only 257 were without denominational leanings. The different sects of Protestantism can divide them between themselvs. The chaplain reports that the visitors to this prison "are highly impressed with the spirituality manifest, and speak of it as a rare opportunity for doing good to those who not only need it, but who seem to highly appreciate it."

In the Southern Illinois Penitentiary, at Chester, the religious condition is about the same. The chaplain reports that out of 629 convicts only one avowed positiv unbelief in Christianity. The table is as follows, and shows even a larger proportion of plain Protestants than the penitentiary at Joliet:

DENOMINATION.	Oct. 1, 1882, to Sept. 30, 1883.	Oct. 1, 1883, to Sept. 30, 1884.	On hand.
Baptist,	6	38	49
Baptist Free-will,	3	1	3
Baptist Missionary,	2	2	6
Catholic,	41	51	77
Christian,	3	4	6
Church of England,	...	1	2
Congregational,	1	1	2
Episcopal,	2	3	5
Lutheran,	5	5	12
Evangelical,	1	3	3
Methodist,	16	33	55
Presbyterian,	6	9	18
Protestant,	1	...	1
Reform Church	...	1	1
Swedish,	1	1	1
United Brethren,	1	1	3
Universalist,	...	1	1
No Church,	214	204	440
	203	359	685

The chaplain's remarks upon this condition are: "Of the non-Catholic or Protestant portion of the convicts [by far the larger number—the no church being respectivly 214, 204, 440] not more than 12 or 15 ever made a formal profession of Christianity by uniting with some branch of the church. . . . It seems very strange at first glance, that out of 629 convicts personally interviewed, only one avowed blank Infidelity. Some are agnostic, some hav no settled religious belief, but only one professed positiv disbelief. This, however, only proves two things: (1) the general diffusion of Christian sentiments; (2) that mere Christian *sentiment* will not help a man in the least, for all true religion has reference to life, and the life of religion is to do good."

We are afraid the Rev. Mr. Houts is not very familiar with the word "Agnostic," for did he understand its meaning he would not hav used it in that connection.

CANADA.

Going over to Canada, we find more strongly instanced by the report of 1884 of the common jails, prisons, and reformatories of the province of Ontario what cannot hav escaped the reader's notice, that the closer the denominations are to orthodoxy the more fully they are represented in the penal institutions of the country. In 1883 there were confined in Ontario's jails some 9,880 individuals. Of these the different churches contributed as follows:

Roman Catholic,	3,759
Church of England,	3,154
Presbyterian,	1,280
Methodist,	1,130
Other denominations,	557
	9,880

In 1884 the number in jail at different times was 12,081. Of these the different towns in the province and the different churches in the towns contributed as follows:

NAME OF JAIL.	Roman Catholic.	Church of England.	Presbyterians.	Methodists.	Other denominations.
Barrie,	90	109	69	46	34
Berlin,	16	15	8	6	18
Belleville,	49	42	4	68	15
Brantford,	37	79	6	33	20
Brampton,	38	59	36	12	6
Brockville,	111	82	23	18	11
Cayuga,	15	9	2	33	9
Cornwall,	36	15	10	7	..
Cobourg,	39	43	15	26	4
Chatham,	37	39	21	50	6
Goderich,	20	27	29	9	5
Guelph,	49	38	31	28	1
Hamilton,	375	303	133	106	37
Kingston,	75	74	12	17	..
London,	346	349	99	152	58
Lindsay,	28	24	9	12	2
L'Orignal,	15	3	4	..	1
Milton	20	82	28	4	6
Napanee,	13	23	3	26	7
Ottawa,	465	153	56	29	10
Owen Sound,	45	50	45	28	32
Orangeville,	5	21	11	7	12
Perth,	28	14	22	5	1
Picton,	14	20	8	17	6
Pembroke,	67	20	13	3	10
Peterborough,	69	35	20	22	2
Port Arthur,	438	193	92	33	78
Rat Portage,	83	73	41	9	30
Simcoe,	20	26	5	15	15
St. Catharines,	41	25	9	18	4
Sarnia,	143	82	39	25	6
Stratford,	32	35	44	26	18
Sandwich,	114	40	12	62	30
St. Thomas.	89	54	38	54	32
Sault Ste. Marie,	13	8	8	7	1
Toronto,	1313	1247	329	250	112
Walkerton,	7	10	25	8	8
Woodstock,	103	116	52	52	18
Welland,	126	101	32	35	6
Whitby,	29	30	16	15	11
Lock-ups—					
Bracebridge,	9	10	2	2	..
Gore Bay,	1	..	..	..	..
Little Current,	..	..	..	1	1
Manitowaning,	12	3	1	2	..
Mattawa,	26	10	3	1	3
Parry Sound,	4	4	3	10	1
Haliburton,	1	..	..	..	..
Sudbury,	16	6	2	1	11

The totals are:

Catholic,	4,722
Church of England,	3,801
Presbyterian,	1,470
Methodist,	1,390
Other denominations,	698
	12,081

In the Central Prison at Toronto the returns for the year are as follows:

Baptists,	14
Church of England,	233
Catholics,	889
Presbyterians,	78
Lutherans,	6
Congregationalists,	4
Methodists,	92
Hebrews,	2
No religion,	5
	723

The total number of Christians committed to this prison foots up 6,763, of which the sects furnished severally as follows:

Church of England,	2537
Catholics,	2352
Presbyterians,	705
Methodists,	808
Other denominations,	361

To the Andrew Mercer Ontario Reformatory for Females at Toronto we find that there were 156 young Christians committed. Their denominational status is:

Episcopalians,	55
Catholics,	58
Presbyterians,	4
Baptists,	10
Methodists,	26
Lutherans,	1
Unknown,	2

Of the 16 girls received at the Refuge for Girls during the year ending September 30, 1884, the religious training had been:

Episcopalians,	11
Catholic,	2
Methodist,	2
Baptist,	1

The Ontario Reformatory for Boys, at Penetanguishene, makes this statistical exhibit of piety:

	Commitments of the Year	Total Commitments
English Church,	19	482
Catholic Church,	38	494
Presbyterian,	6	132
Methodist,	16	256
Baptist,	1	66
Other denominations,	1	20
Total,	81	1450

These tables comprise all the definit information furnished by the documents received. We shall be pleased to continue the comparisons of depravity between the different sects if our friends will help by forwarding Reports.

In these sixty-six different prisons, jails, reformatories, refuges, penitentiaries, and "lock-ups," there hav been for the years given 44,034 men and boys, women and girls. The different religions and sects of religions hav been represented as follows:

Catholics,	16,431
Church of England,	9,975
Protestants (denomination unknown),	6,650
Methodist,	3,931
Presbyterian,	3,703
Baptist,	240
Jews,	106
Lutheran,	92
Christian,	24
Universalist,	5
Evangelical,	4
Swedish church,	2
Dunkard,	1
Quaker,	1
Congregationalist,	11
German Lutheran,	7
" Evangelical,	1
" Jews,	2
United Brethren,	3
Advent,	2
Dutch Reform,	8
Mormon,	3
Episcopal,	126
Carmelite,	3
Joss (China),	1
Infidel (2 so-called; 1 avowed),	3
	41,337

The balance of the 44,034 inmates of the prisons here named, are reported to be "regular attendants at Sunday-schools," and irregular attendants on the same, and regular and irregular attendants at church. The condition of most of those not cataloged is undoubtedly that of the 629 personally interviewed by the chaplain of the Southern Illinois Penitentiary, all Christian in sentiment, but not connected with any church. In all the reports, only 3 are in any way called Infidels, and it is probable that two of these were so-called through laxity of expression of the editor of the Cedar Rapids *Republican*.

We cannot too strongly urge upon the religious editors a consideration of Chaplain Hout's remark that Christian sentiment merely is not sufficient to deter from crime, and of Physician Barber that reformatory efforts of a merely religious character will prove a failure. This is a virtual confession that Christianity is a failure for this world—for all of any religion's worth is measured by its moral performance—and as the next world is so clouded by doubt, we cannot see how the churches can longer claim the surpassing importance of a faith in Christ.

THROUGH the *National Reformer* we learn that the Giordano Bruno monument committee in Rome is now regularly established, and communications may be addressed to the secretary, Signor G. Amici, Via della Lupa, No. 8, p.p. 1, Rome. The amount deposited by Signor Commandini in the Banca de Caesna, the produce of the previous subscription, is bearing interest, and will be added to the amount now raised. A new journal has just been started at Naples, entitled *Giordano Bruno*. A special number, price one lira (tenpence), is published this week for the benefit of the fund, with autographs:

"Del Bruno, autografii e scritti importantissimi di Victor Hugo, Spencer, Renan, Haeckel, Buchner, Moleschott, Saffi, Ardigo, Rosa, Massarani, Graf, D'Ercole, Chiarini, Zanardelli, Lessona, Mariano, Lombroso, Ferri, Barzellotti, Maineri."

It can be obtained by writing to Signor Giovanni Amici, secretary, Comitato Universitario Centrale per il Monumento a Giordano Bruno, Nia della Lupa, 8 p.p. 1, Roma. Among the new subscribers to the fund the *Reformer* reports Herbert Spencer, P. A. Taylor, Professor Angelo de Gubernatis, and other prominent gentlemen.

T. B. WAKEMAN will speak for the People's Spiritual Meeting, Arcanum Hall, 57 West Twenty-fifth street, cor. Sixth ave., Sunday evening, April 19th, upon "The Latest Phases of the Religion of Humanity."

Letters from Friends.

EATON RAPIDS, MICH., Feb. 25, 1885.

MR. EDITOR: Inclosed find $6.28 for books and papers.

This clipping is from our county paper, Eaton Rapids *Journal:*

"About fifty got ready to go to Jackson Monday afternoon to attend the 'Bob' Ingersoll lecture in the evening, but were disappointed on account of the train from the West being behind time."

I was one of the many that the snow blockade hindered from hearing Colonel Ingersoll on that occasion, Feb. 16th. Our town may yet be lucky enough to secure such men as Watts, Remsburg, or an Ingersoll, to address us. We think a Liberal League will be organized here soon.

I received that copy of "Story Hour" for my brother. He is much pleased with it. I sent for and distributed six copies of "Bible Morals," which is one of the best articles ever published. RACHEL ATWOOD.

GREENVILLE, OR., March 8, 1885.

MR. EDITOR: Inclosed find postal order for a renewal of THE TRUTH SEEKER; also a list of other reading matter.

I was very forcibly struck by a communication from J. Petty in THE TRUTH SEEKER. He showed how the great masses of humanity had always been oppressed by both political and religious rulers, that we might cry out against the oppressions, but cry in vain, unless we took matters into our own hands and passed laws suitable to the progressiv spirit of the age in which we liv. In this northwestern corner of our country, favored by nature as it is with as fertil soil and salubrious clime as ever the sun warmed, we are oppressed by laws and customs behind the present age; we are compelled to sell all our surplus to foreign lands, and compelled to buy by existing laws from the manufactories of the Atlantic states that are commercially further removed from us than the foreign lands where we find a market. The greatest good to the greatest number demands a change more in keeping with the spirit of the present age. HENRY BENNETT.

KANKAKEE CITY, ILL., March 21, 1885.

MR. EDITOR: Inclosed find $3 to pay one year on THE TRUTH SEEKER. Your paper, since I hav been taking it, has given me the best of satisfaction. I am persecuted on account of my Liberal views. My business has gone down and I am compelled to quit it, losing all the money I put in by trusting. I believed that those I trusted would pay me. They called themselvs Christians. But, according to my views, there are more rogues, more dishonesty, inside of churches than there are outside. Our best men are men of honor, of integrity, of principles, and of morality. My principle is this, to be honest and practice morality. I was raised by parents who were strong Catholics. I hav thrown aside their belief and stand on the platform of the Liberal party of this county. I hope to see the day that we will be the victorious party.

Our brave and noble Ingersoll is shaking the foundations of all the churches of the United States, and we must stand firmly by him, and if we perish in fighting for justice and freedom of thought, let it be like brave men.

Yours fraternally, CHAS. A. BROSSEAU.

NEW YORK, April 4, 1885.

MR. EDITOR: For truth's sake you will please giv this room in your paper. In THE TRUTH SEEKER, March 14th, the editor of the *Investigator* wants to correct a "complaining person," Fred Koezly, for misrepresentation. I deny that I, in any way, misrepresented the case; if Mr. Seaver can and will show and prove me guilty of it, I hereby offer and promis to submit to any reasonable punishment he himself may see fit to inflict on me; is not this fair? but please do not accuse falsely in future. He had shut down on me against the calendar, but three more articles appeared afterward, and the last one from Mr. Hill as another puff thus (*Investigator*, Nov. 25, 1883): "The term of year 0, or time previous to the era having achieved a year, to count *as* No. 1" (see article on Chronology Encyclopedia Brittanica). Why does he not quote? Simply because he falsifies it, and that wilfully, as I cannot help to believe now, and, of course, all respect for a falsifier is lost forever. I saw the article "Chronology," in Encyclopedia Brittanica, and quote also: "Each small community and king and priest had *his own* era. But, by a natural process, the *mischief* was gradually and partially remedied; the extension of intercourse between the various small groups of societies of men, and still more the union of larger groups, made a *common* epoch necessary." Now, if Mr. Hill were that so-called "sensible" young man, would he hav started his, or *any other*, new calendar or era, in the face of such an arraignment for *mischief?* After I saw and read this, my former indifference to a new era turned into decided enemity against any new calendar —sectional only. I quote further: "Astronomers denote the year which preceded the *first* year of our era by 0, and the year previous to that by 1 B.C. But the chronologers, in conformity with common notions, call the year preceding the era 1 B.C., and the previous 2 B.C., and so on. By reckoning in this manner, there is an interruption in the regular succession of the numbers and in the years *preceding* the era." Here astronomers and chronologers both *commence* the era with the year 1, and not as Mr. Hill says and does with 0 as a year, for the first year. This is evidence enough that Mr. Hill does not understand what he reads, or wilfully falsifies because wilfully blind, and unwilling to part from his hobby—a borrowed idea, anyhow—on which he imagined he would ride to fame and notoriety. To settle the matter, all that is necessary for a person to do is to substract 1600 from to-day's date, and the result is 285. Can he not see that the years 285 are deducted *from* and are exclusiv of the year 1885, of which we hav passed so far only three months, while he has his 285 years already made and behind him?

In THE TRUTH SEEKER, Feb. 21st last, Mr. Hill explains how *his* new calendar was adopted by the Boston society; how, in 1882, he brought in *his* resolution—or sprung it (?)—on an unwary society. To date then 282 from a calendar beginning at the first day of January, 1600, Mr. George Hill killed Christianity with one blow—and common sense too. If the Boston society has this blot and blunder on its record, the sooner it rescinds and erases the resolution, the better for its honor. This age has been and will be called the age of science without a new calendar and without a Hill, the same as the middle centuries are called the dark era.

Yours respectfully, FREDERICK KOEZLY.

MR. MYRICK TO MISS WIXON.

AYER, MASS, March 15, 1885.

MUCH ESTEEMED (and if you allow me to say) SISTER WIXON: I just wish to tell you how I like your methods of interesting and instructing children. I hav long waited for some one to furnish food and instruction to young minds; some education simple and attractiv that would not put them to the ofttimes painful trouble to unlearn. Well, the "Story Hour" answers my wish. Much the same the "Bible from the chapters of the ages" fills my order for scripture, something sensible that all can understand, beating inspired (?) interpreters.

I think that you and Brother Stebbings furnish the best of scripture reading. It is far better than the Santa Claus religion of myth and mystery dealt out in Sunday-schools and Bible classes to bewilder the senses and make religion odious.

I hav been for forty years unlearning—separating the false from the true—what was forced upon my young mind for twenty-two years, though never without doubts which were my helps—the beginning of my wisdom. Now I am in sympathy with those who lose time and temper to unlearn. Go on in your good work, and many will call you blessed.

Fraternally yours, E. MYRICK.

KIRKSVILLE, Mo., March 16, 1885.

MR. EDITOR: A few lines in answer to the two questions by Ella E. Gibson in THE TRUTH SEEKER of the 14th. First, she says Mr. Truesdell is accused of being a fraud (which I was not aware of), and asks for proof. If practicing tricks for years, and passing them off as genuin phenomena, which I believe he admits having done, does not constitute him a fraud, what would? Practicing tricks to-day, and giving them as genuin phenomena, or intending to convey that impression, and declaring them to be tricks to-morrow, will not relieve him from the guilt as embodied in such a charge, neither would it under such circumstances were he to declare them to be tricks immediately after the performance. In her second she says he is called a liar, and demands proof. Fraud, or conveying false impressions, is equivalent to falsehood, and he who is guilty of falsehood is commonly called a liar. I am aware that there are many frauds and a great deal of deception in the world, yet I know that genuin phenomena take place, the best explanation of which to me is through the Spiritualistic view. WM. HART.

SPRINGPORT, MICH., Feb. 7, 285.

MR. EDITOR: If you hav room in your paper I would offer a few comments on Dr. Talmage's sermon in Brooklyn on February 8th:

"But see the white bundle on the rivers in the morning in China. Infanticide after infanticide. Female children are cast off because they are females. See the women harnessed to plows like oxen, hidden from the sight of men [Talmage is a preacher] by barricades and by veils, and by all styles of cruel seclusion; their birth a disaster, their life a torture, their death a horror."

Yet Mr. Talmage loves a being that he believes to hav predetermined all of this, then holds up his hands in horror at such a state of things. What does he mean, anyway?

Again: "Christianity found woman in the last point of degradation, and raised her almost to the skies." "As the church is subject unto Christ, so let the wives be to their husbands in everything" (Eph. v, 24). "For it is a shame for a woman to speak in church." Paul, the founder of Christianity, said that.

Once more: "I had rather see a railroad train with five hundred Christians on board go down through a drawbridge into a watery grave, than to see one Infidel or one Atheist die, though it were on a pillow of eider-down and under a canopy of vermilion." Just so. He would not see an honest man die, even to save five hundred people from being drowned. Of course, he "would not want to see the first catastrophe," but if he had his choice——surely he is the John Calvin of America. Will history repeat itself?

Finally: "In the farce the Infidels laugh and mock, but in the tragedy God will laugh and mock. He says so. 'I will laugh at their calamity and mock when their fear cometh.'"

No theological interpretation, no "poem" or "picture," for him. He admits the brutality of the Jewish Jehovah.

Respectfully, EUGENE HIGGINS.

LISTOWEL, ONT. CAN., March 24, 1885.

MR. EDITOR: Listowel is a town of about 3,000 inhabitants, seven churches, each of a different denomination; public and high schools; three flouring mills; one of the largest furniture factories in the dominion; besides other industries which are required to make a thriving inland town. There are quite a number here who are Liberal in their religious views, but not many who are outspoken, or who openly profess Secularism. But the few Liberals hav, for some time, desired to hav a Liberal lecture delivered here, but were somewhat timid as to how a Liberal lecturer would be received. However, we received a letter on the 14th of February from Mr. J. A. Risser, corresponding secretary of Canadian Secular Union, Toronto, that on Thursday evening, February 19th, Mr. Charles Watts would be here and deliver a lecture on "Christianity and Secularism."

The notice was very short, and as no papers would be published before the lecture was to come off, we did the best we could; got bills printed inviting the public, and the local clergymen in particular, to a free lecture, and then waited developments. Mr. Watts arrived in due time, and was met at the Town Hall by between two and three hundred of an audience, quite a number being ladies.

I do not consider myself at all qualified to do Mr. Watts justice in trying to report his style, language, eloquence, or his mode of treating his subject. I would simply say that among his friends here, he more than sustained his reputation as champion advocate of mental liberty. Even those who do not hold opinions in harmony with Mr. Watts were lavish in their praises of the manner in which they had been entertained.

Notwithstanding the local clergy had been kindly invited to attend the lecture, none put in an appearance, thinking, no doubt, that absence was the "better part of valor." At the conclusion of the lecture Mr. Watts expressed the hope that there was some one present who would criticise his position, and would answer any questions or objections that might be raised.

Dr. Philip, of this place, rose in his place in the audience and said he regretted that there was not a clergyman present to answer the gentleman, and that he thought the clergy were derelict in their duty by allowing the lecturer to go without challenge, and were he a clergyman he would most certainly be on that platform defending his principles. Mr. Watts replied that he thought that the fact of his not being a clergyman accounted for his being present, and had he been one, he would hav been like the rest, conspicuous for his absence. This nettled the doctor to such a degree that he immediately mounted the platform and delivered a short address, taking the position that Christianity had always acted in harmony with the science of medicin, that the two went hand in hand, and that medical science owed a great deal to the Christian church for its perfection and success.

Mr. Watts in reply said that, instead of the church being in harmony with the science of medicin or any other science, the exact reverse was the fact, and proved it conclusivly, quoting authors, books, and pages which the doctor dare not question.

Now, the doctor is really a good speaker on almost any subject, and in wit and repartee seldom meets with his equal, takes great delight in toasting his opponent, and was never known to spare one. Under these circumstances the audience enjoyed eminently to see Mr. Watts wind him up like a clock. I understand that several of the clergy had something to say from their pulpits on Sunday last about the lecture, but what the nature of their remarks were I do not know, but presume it was something bold, seeing that Mr. Watts was a hundred miles away. We expect Mr. Watts here again in July next, when we expect to be able to organize a brauch society. AUDITOR.

PARKHILL, ONT., CAN., April 1, 1885.

MR. EDITOR: The 24th and 25th of March mark an epoch in the history of Parkhill. On these evenings we had our first lectures on Secularism. Mr. Charles Watts, vice-president of the American Secular Union, lectured the first evening on "Secularism and Christianity," and the second evening on "Freethought—its Nature and its Struggles." There are few avowed Secularists here, but, as elsewhere, Freethought has a strong foothold, and is fast gaining ground. One of the surest indications of this is shown by the agitation the churches are thrown into on this question. The Methodist ministers here let no opportunities pass to slander and misrepresent Secularism and Freethinkers, but when they were kindly and courteously invited to attend Mr. Watts's lectures, and there to confute his arguments and prove their fallacy, they wisely chose discretion as the better part of their valor and remained away. They can best thunder forth their anathemas from the pulpit, where none are allowed to dispute them, for the wisest among them hav found that the Bible cannot stand against science; yet they cling with remarkable tenacity to their old exploded dogmas, and persecute those who dare investigate the subject for themselvs. At the first lecture the Hall, capable of holding about six hundred, was comfortably filled, and the second night the audience was somewhat smaller, but contained a larger sprinkling of intelligence. Of Mr. Watts's subjects and discourses it is perhaps not necessary to speak, as much has already been said concerning them in THE TRUTH SEEKER and elsewhere. That Mr. Watts understands his subjects thoroughly is very evident; his arguments are forcible, and his wit is of the keenest; he is well informed in science, theology, and all subjects which hav a bearing on the doctrin he teaches. He is an earnest, dignified, scholarly gentleman and an eloquent speaker. We hope at no distant date to see that advancement in the mental and moral condition of Parkhill people that such doctrins as Mr. Watts advocates would bring about. SECULARIST.

BUFFALO, N. Y., April 5, 1885.

MR EDITOR: I am gratified to learn that Messrs. Watts and Putnam are to visit Buffalo in the near future. Buffalo is a city of Liberals and Liberal Christians, and no better field for propagandism can be found in the state. We hav a large German population which is always Liberal, and the adjacent towns will probably greatly swell the attendance provided plenty of time is given to advertise the meeting. The press is not unfriendly, and our strength in professional circles, I believe, is as great as our Christian friends can boast of. Music Hall, which accommodates three thousand, is generally filled to hear Ingersoll, and it is a fact recognized by the press that his advent here is sure to call out the largest and most intelligent audience of the season.

The proposition of THE TRUTH SEEKER to secure the presence of Father Lambert is not received with favor here. We hav an idea that such a meeting would prove unprofitable for the reason that it would be unsatisfactory. There is no hope of securing the attendance of Catholics, and those Protestants who attend will feel that the side of Christianity is in poor hands, while the Liberals would be disappointed, as in the Wakeman-Mitchell discussion, by the failure of the Christian representativ to draw the heavy fire of the Liberal battery, and the meeting would be regarded as a skirmish of

every-day occurrence. Lambert would be of little use. The egotism, cheek, and braggadocio for which he is remarkable, and his willingness to resort to the methods of the pettifogger, incapacitate him for the position. What we want here is a man who can defend his creed by an appeal to the reason of his auditors. I think that if the proper effort is made, one of our Protestant ministers could be prevailed upon to accept the challenge of Mr. Watts. Cannot Mr. Watts inform us of the best course to pursue in the matter of advertising and other arrangements? Yours truly, C. W. F.

NEWARK, N. J., March 17, 285.

MR. EDITOR: I was somewhat shocked to read in THE TRUTH SEEKER's report of the debate of the Manhattan Liberal Club on the Soudan and its people the gentle remarks of Robert Blissert. How kind he is! I should think the Manhattan Club would be proud of such a valiant, heroic, whole-souled soldier of the cross. How humane, and oh, how philanthropic! How much like a fervent Christian of ye good olde time! "He wished to God [which God does he mean?] the Mahdi had a thousand tons of dynamite to blow every Englishman to hell." What an expression of love for the poor soldiers who must either fight or hang; and how much like his favorit God!

See the dire misery there is in Ireland through the perversity of man—a country that has been blessed with so many saints, including the thrice-blessed St. Patrick who banished the snakes; and as all the evils arose in the world through the machinations of a snake in Eden, it is easy to see the grand work St. Pat accomplished. His anniversary has been celebrated to-day in Newark with great pomp and ceremony Had it not been for this apple-eating business there would not hav been such wickedness on the oarth. It can be traced to this cause, that England was invaded in the year 534 previous to the era of science 1600, by an organized band of cutthroats, known to history as the noble Christian Normans, who were so pious they brought with them one priest for every twelve soldiers, and by the blessing of the then representativ of the invisible God they succeeded, and as holy writ has it, they gathered the people roundabout and took them unto themselvs as servants and did unto them as they would. So devotedly did they carry out the Lord's commands that when his visible representativ on earth commanded them to take Ireland they did so, and they hold it unto this day. They divided up the lands in accordance with the commands of the Lord. To show their devotion to the lord of hosts, they nicknamed themselvs lords, after the manner of the dukes of Edom. They enacted laws, known to men as laws of primogeniture and entail, to protect them in their sacred rights, which should seem right and proper to all persons who are sincere believers in holy writ. Once upon a time a number of men determined to contest these rights, and actually went to Ireland to induce the people to rebel against them. Among these men were two named Bradlaugh and Charles Watts, but the people would not listen to them. One of their organs declared they would kneel at the feet of Mr. Bradlaugh if he would only keep still. Volumes could be written to show the steadfastness of these children of Erin to their ancient and glorious faith. Even their present representativs in Parliament are insincere reformers, who must eventually giv way to better men with more brains and less piety. J. PICKFORD.

ANOKA, MINN., March 2, 1885.

MR. EDITOR: Please set the figures as far ahead as this order will pay for, and send me one ALMANAC. I see some say that you may count on them for life-subscribers. I would be glad to say so, but being young, only eighty-four, and as the old ship of Zion sails into this port for new recruits, I might be persuaded to enlist and go on board, and be found with THE TRUTH SEEKER in my pocket. It makes me think of Jonah's hours in confinement. I think best not to promis, but to pay up in full. May THE TRUTH SEEKER liv until there is another savior born. W. S. KING.

CINCINNATI, O., April 1, 1885.

MR. EDITOR: Kindly permit me to reply through THE TRUTH SEEKER to a party whose name is M. E. Rose, of East Rodman, N. Y., a reader and perhaps a correspondent of your valuable paper. Be that as it may, such individual, by and through a most kind and friendly letter to me addressed, hath stated that the strongest conviction hath settled on his mind that the solid truth exists and is condensed in the scientific and philosophical fact of Materialism. Sir, it is perfectly clear that this party hath long been seeking truth and satisfaction in the ranks of Spiritualism, but never finding what he sought, and being totally discouraged, he resolved on finding the truth where alone it exists. The mind becoming brighter and more clear to discover truth from error, after due deliberation the advanced thoughts lead to a fixed conclusion that Spiritualism is one of those shams started for the purpose of propping the falling walls of the Christian mythology. He now clearly sees that it is time to hav done with fables which hath for ages blinded and deceived millions of people, and still doth use every scheme, plot, and cunning to save this widespread cheat from being discovered and exposed by the multitudes.

But, sir, there is a power at work, and ere long it will be felt. Large numbers of thoughtful people are shaking themselvs from all these creedal and dogmatic superstitions, and claiming entire mental freedom from all the supernatural shackles forged and imposed on them by a tyrant priesthood, or the knavish tricksters. Sir, the triumph of Materialism is only a question of time, and the glory and happiness of man on earth largely depend on such triumph.

The man of the future will not be gulled by a glittering and impossible bauble, promised by priests and cranks after death, on condition that big moneys be placed in their pockets, in order to liv in idleness and knavery. No, sir, the coming man will make for himself a paradise on earth, well seasoned with the ingredients of truth, honesty, morality, charity, and brotherly love. Then, sir, the brimstone trade, and the harp business, also the shining shore fantasy, will be things of the past. Man will no longer bow and cringe to imaginary myths, or hav any faith in anti-natural bugaboos. What is solid and strictly in accord with nature and its laws will prevail, and the downfall of ignorance, which is the parent and factor of religious superstition. T. WINTER, Materialist.

LINESVILLE, PA., March 16, 1885.

MR. EDITOR: I receive your valuable paper regular, and am always glad to get it. I like the way THE TRUTH SEEKER goes for hypocrits of all kinds. If the press of the country would go at it the same as THE TRUTH SEEKER does, the priesthood would hav to throw off the cloak that hides their flimsy religion.

We hav a goodly number here in Linesville who pretend to be followers of the pure and undefiled religion it is believed Christ taught. I will try and giv you a brief history of some of these before I am through. We also hav some who pretend to be Liberals; but if they were held for examination, their Liberalism would be found wanting. But as all other classes hav hypocrits, it is no wonder they can be found among the Liberals. If THE TRUTH SEEKER will keep the ball a-rolling, the time will come when men who make a profession that they do not follow will be viewed aright by people that are fair-minded. I am going to giv you a brief history of a circumstance that happened here a short time ago, and the fact that it happened in an intelligent community makes it look the more shameful. It cannot but remind your readers of the Blue laws of New England a hundred and fifty or two hundred years ago, and the circumstances show plainly what so-called Christians will do if they only hav the power.

One of our citizens was taken to prison a few days ago by the orders of our school board, on account of being unable to pay a small tax that they claimed was due. The man has no property to pay tax on, and the amount they claim is only a small amount. But the man is not able to work. He has not done a day's work for nearly a year, and having no means could not pay. So the Christians who compose the school board made out a warrant and sent him to jail. How long he will hav to stay is for our county commissioners to decide. If the man had been a member of some of the churches, and unable to pay, he, no doubt, would hav been exonerated; but being somewhat of an unbeliever, he stood no show.

We hope you keep on firing hot shot into their false system until they get the scales off their eyes, and are willing to do jnstice to all alike. I wish THE TRUTH SEEKER success. I will use the *nom de plume* of BISBEY.

CAMDEN, ARK., March 15, 1885.

MR. EDITOR: Your "Story Hour" is a great deal better than I was expecting to find. It is well gotten up for children's reading, about the best I ever saw. There is nothing in it to strain their minds, as in other books for children. There ought to be a copy of it in every family; the price is so low, it is more like a gift, and Miss Wixon must be complimented for it. Yours, J. VICTOR PEDRON.

EAST PORTLAND, OR., Feb. 28, 1885.

MR. EDITOR: Permit me to answer through your columns Mr. D. M. Devine, of Philadelphia, who criticised my letter of January 17th on "Materialism Against Spiritualism."

If we existed spiritually previous to our birth, we will exist after our death. But as far as our material existence is concerned, we hav always been and always will be. We find that a cord of wood made into charcoal will produce 28,000 cubic feet of smoke, which, if reduced, will produce 1.20 pounds of acetate of lime, two gallons of alcohol, and one quarter of a pound of tar. The wood is gone, but the matter is left in the charcoal and in the former articles. Should we reduce a human body in a furnace, undoubtedly we should find some of these articles and many others. Now, that is as far as our body is concerned. We hav drawn on matter for our growth, and to pay that debt we hav to die. As for the spirit, I know of no existence before birth, and do not believe in any after death. C. L. SILVERMAN.

MACON, GA., March 20, 1885.

MR. EDITOR: After an absence of nearly twelve months, I turn up again, like a bad penny, and you will not wonder that I turn up so bad when I tell you that I hav been reading my Bible, the great TRUTH SEEKER, but very little these last twelve months. I am glad to inform you that you hav not lost a subscriber, for when I left Franklin, Pa., a friend took the paper until such time as I could establish myself at the sunny South. But the grand savior of men from superstition captivated him, and he will not giv it up. I remain as ever, a true friend of THE TRUTH SEEKER, THOMAS V. WILLIAM.

SYRACUSE, N. Y., April 6, 1885.

MR. EDITOR: John Peck is entitled to thanks, and deserves the compliments of all Freethinkers and Liberals, for the grand way in which he has handled the Rev. Windbag Talmage, who, we hope for truth and decency's sake the next time he "donks" will hav some regard for both. It ought to be issued in pamphlet; that and the "Object-lesson" will go well together. J. VAN DENBURGH.

FARMINGTON, UTAH, March 8, 285.

MR. EDITOR: Find inclosed $1, for which please send me four copies of the TRUTH SEEKER ANNUAL for 1885. As I hav said before, I still think it will become an annual necessity, and, like your very valuable paper, be indispensable in every *live* Liberal's house. I read in your paper, with much interest and satisfaction, "Notes and News" from our standard bearers in the field, and note with much joy the progress of Liberalism throughout the country, which makes me eager for the time to come when our noted Watts and Putnam and other lecturers shall come to this priesthood-ridden Utah and start the ball rolling, for the Mormons as a people hav never heard our (the Secular) side, and this "vexed question" (Mormonism) may yet be settled more effectually by advancing Liberalism to them, and creating a leaven of inquiry with them, than by laws of Congress restricting them, which they consider as persecution—though, in my zeal, I sometimes wish Congress would *vigorously* restrict them, as I think thereby much of their superstition in their so-called God and priesthood power could be killed. I was born in polygamy and raised a Mormon, but became convinced of its falsity and and deception nearly seven years ago, and am glad to say there are many apostates from Mormonism in this territory who are good Infidels, and older heads than mine, and with more experience in the issue than I hav, whom I would like to see write to our Liberal papers showing Mormonism up in its true light, for the benefit of our many Liberal friends East.

Allow me further to say that President Ingersoll would be the most suitable or proper man to enlighten the Mormons, because his popularity would insure him audiences.

Yours, HECTOR W. HAIGHT.

STONE CREEK, OHIO, March 4, 285.

MR. EDITOR: Inclosed find $5.00, for which please extend my subscription. I am hardly able to take the paper, but I do not see how I could get along without it. I am a Materialist of the Thomas Winter and Otto Wettstein kind, but do not intend to stop my paper on account of anything the Spiritualists can say. Thanking you for your leniency in waiting for your pay on subscription, and sending the paper so promptly, I remain, Fraternally yours, D. HOCHSTETLER.

CARTHAGE, MO., March 11, E.M. 285.

MR. EDITOR: I want to say a few words to the readers of THE TRUTH SEEKER concerning that masterpiece of Liberal works, "The Bible Analyzed," by Col. John R. Kelso. Through the courtesy of a generous friend, I was presented with a copy some time ago, and, after a careful pernsal, I think it is one of the very best arguments against the Bible that I ever read. The author has a way of dissecting the moldy carcass of Christianity, and of showing up the falsehoods and absurdities of their time-worn texts and pet doctrins, that cannot fail to convince an honest reader in spite of his faith, if he has not outgrown it. The book is brimful of keen logic, sound reasoning, and with ridicule mixed in to make it intensely interesting and spicy for a Freethinker, but terrible for the clergy. Every page is full of sledgehammer blows against orthodoxy, and every blow is dealt "straight from the shoulder" in a manly way that commands respect even from the enemy. Taken altogether it is a magnificent work, and its splendid author deserves the gratitude and encouragement of all true Liberals and lovers of truth. I am doing some missionary work among the pious heathen here by circulating Colonel Kelso's work, THE TRUTH SEEKER, *Nonconformist*, *Lucifer*, Paine's "Age of Reason," etc. They are as lamps unto the feet of lost and befogged wayfarers in the dark paths of Christian mud and superstition.

Inclosed I will send you a clipping from the Carthage *Press* concerning Clark Braden and some of his crookedness. I hav no doubt it is true, and that the nasty Campbellite deserves to be in the penitentiary. WATSON HESTON.

COLUMBIA CITY, IND., March 18, 1885.

MR. EDITOR: When Elmina starts out to investigate Spiritualism, she goes to Syracuse, visits Mr. Truesdell; he tells her a fine story, she writes it up for the *Investigator* or TRUTH SEEKER, and that is about the sum total of her investigation. I think the generous people who are furnishing the money for such worthless business would be doing a far better act by feeding and clothing the needy orphan children, of which there are plenty to be found everywhere.

If Joe Caffray is an impostor and humbug, it does not prove Spiritualism untrue. D. D. GLASS.

HAMILTON, ONT., April 7, 1885.

MR. EDITOR: Inclosed find $4 for some more anti-theological dynamite to be used in this part of the Lord's vinyard, the particulars of which I hav confided to the business management. I hav also to inform you that our great iconoclastic champion, C. Watts, paid us another visit and gave us two of his grandest orations, viz. "Science, its Struggles and Triumphs over Theology," and second, "Agnosticism and Christian Theism: Which is the More Reasonable?" Being on what is understood as week nights, our audiences were not as large as we usually hav them, but they were more select and many came who possibly would not hav ventured on a Sunday. Many who heard our friend were astonished at the logic, profundity, and eloquence, and declared they had never heard anything like it, and now we hav them inquiring when does he return. The city clergy are deploring the fact that "Infidel" literature is being so freely circulated amongst the citizens, and warn their congregations agaist hearing or reading anything having a tendency toward Freethought.

Yours for truth, GEO. MADDOCKS.

CARROLLTON, ILL., Feb. 21, 1885.

MR. EDITOR: I received the ANNUALS the 17th inst. I am very much abliged to you for the extra copy, and you will also be obliged to me when I say I gave it to a young man residing here, and to-day he, of his own free will and accord, brought to me $9.10 for books which he saw advertised in it. So you see your liberality beats the old bread that was cast upon the waters and that took "many days" to come back, for yours took only three. Your ANNUAL givs much satisfaction to all who read it. I expect to order more in a week or so. I cannot be as activ in the glorious cause of humanity as I would like to be. I am engaged in the profession of dentistry, and this being a little town of two thousand people and five spires run up over as many soul-factories, it is hard to "kick against the pricks," but in a quiet way I try to do some good for the cause of truth and righteousness.

I send you the order for the books as the yonng man gave it. I wish for myself one copy of "Bible Morals," by that deep thinker, John E. Remsburg. With a lively interest for the success of THE TRUTH SEEKER and all other means to advance human happiness, I remain, fraternally,

Yours most truly, G. P. BENNETT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

What the Rain Did.

Little Ted's kite was Japanese,
He only longed for a brisk March breeze
To set its blue wings flying;
And Gold Locks' hoop—a steely rim—
With a dry, clean walk could whirl and and skim
Had it only a chance for trying.
But it rained, and kept on raining,
And both began complaining.

Through the parlor window's dripping glass
They watched whatever chanced to pass,
Wet horses, dripping people;
They studied the steady weather vane
That still said rain, and rain, and rain,
High up on the misty steeple.
And listlessly both together,
Kept fretting at the weather.

Fretted and pined; but presently
The little girl, Gold Locks, chanced to see
Through lashes dimmed with weeping,
In a cosy sheltered garden bed,
Many a timid pale green head,
Up from the dark ground peeping,
So fair, and shining, and tender,
Folded, pointed, and slender.

They were the early crocuses,
That, waiting for just such rain as this
Down in their darksome prison,
Had felt the sweet drops, warm and free,
And to be first the spring to see
Had roused, and stirred, and risen.
And at sight of the pretty token
Was Gold Locks' sorrow broken.

She pointed out with finger glad
The green, fresh things to the little lad;
"Oh, look at the garden, Teddy,
There wasn't a leaf there yesterday,
But see what the rain has done to-day,
And the buds will soon be ready!"
And though it kept raining, raining,
There was no more complaining."

Trip on the Canal.

To the youthful readers, interested in the Children's Corner, the changes that hav taken place in the past half-century border on the marvelous. In these days of steam and electricity, it seems almost impossible to fully appreciate the transformations. The "iron horse" rattling over the plains, climbing and piercing the mountains, and crossing the rivers; with the steamboats traversing the streams and crossing the oceans; telegraph lines threading the highways and byways, uniting the islands and continents with its cords of steel; the telephone, with its marvels of speech; and the electric light, with its splendors of illumination; with the grand promis of electricity as a motor and their combined results of improved methods of transportation, means of travel, and transmission of intelligence, prove very clearly a great degree of material progress; and as compared to the condition of fifty years ago, the contrast makes the methods and means of the grandfathers and grandmothers appear crude and comical. As one who beheld the former, and has participated in both conditions, I will endeavor to sketch one important phase of means of transportation of the earlier time. Schuylkill county, Pa., was then the anthracite coal center. The Schuylkill navigation was the water highway of carrying the coal to Philadelphia, at that time the great receiving and distributing point for the Eastern cities. Port Carbon was the head of navigation. The first and second dams were formed from the Schuylkill River. The first tributary was Mill Creek, and emptied in Dam No. 1. The length of the Schuylkill navigation was 110 miles to tide-water at the outlet of Fairmount Dam, Philadelphia. Most of the distance was by dams varying a good deal in length and width. The shortest not over one-third of a mile, from that to Fairmount, seven miles in length. The Schuylkill navigation being so unlike the Erie and regular canals, it required skill, judgment, and experience to take a loaded boat from its head to its terminus with safety, especially in case of high or low water. It has been a standing joke to talk about the "raging canal," as though such a thing as a rough passage or a wreck was out of the question. I hav seen the time when a trip in high or low water was no joke, for it was far from funny to get stuck on a rock or stump and work for hours in the water to get off, or to learn that a hole was stove in and see the boat giv way to the inrushing flood. In case of high water 'twas not pleasant to hav boats go over dams and get broken and ruined, with occasional loss of life, to say nothing of the hard savings of years vanishing in an instant. This fresh water sailor life had a good deal of excitement and romance about it. The crew of a boat found it no easy or pleasant task to run night and day for nearly seventy hours, and it was often amusing to see the efforts we would hav to make to keep awake. Dancing, singing, and frequent washing of the face and eyes in cold water were the common modes, as we stood at the helm, and yet, strange to say, very few accidents occurred at night in the more difficult parts of the channel. It was wonderful how quick the highest pitched notes would die away, how suddenly the most demonstrativ dancing would cease, and how soon the sleepy eyes would cease to note the effects of frequent ablutions. "Tired nature's sweet restorer, balmy sleep," was so appealing. How sensitiv our bodies and minds were to their work, and the least "sheer" or wrong move of the boat would start us to the sense of danger; and the pendulum of danger and duty kept an even tick. Our cooking stove was a crude affair—simply an open cylinder for the coal with a grate at the bottom. Our cooking consisted of frying and boiling, such as coffee, tea, ham and eggs, onions, potatoes, stewed chicken, etc. Bread, pies, milk, etc., were bought at the storehouses and stores. We could move the stove at any time, or to any place, and, when cold, took it in the cabin, leaving an open hatch for the escape of the sulphur; neglect of this precaution often resulted seriously, or fatally. The route of the navigation is charming. From Port Carbon to Port Clinton, with hill, mountain, and dale, this portion of the anthracite section is interesting.

At Pt. Clinton and down the dam you get into the Blue Mountain range. In one of the spans of this chain we reach the first tunnel of the Reading Railroad, and from the foot of Blue Mountain Dam we emerge into a more open and finely diversified agricultural region, with, at that time, the old Dutch town of Hamburg, the only town of note between that place and Reading. Leaving the succession of small dams, we hav the Hamburg Canal of eleven miles in length, then a small dam, a three mile canal level, and nine miles of dams to Reading. This place (a very old town) was the paragon of neatness, good-living, and dancing. Every hotel had its ballroom, and dancing was the general amusement. It was the custom to pay the fiddler for each set, and parties would come and go at pleasure. From Reading to Philadelphia, sixty-five miles, what was called the twenty-two mile canal, five miles, four miles, and Maryunk level made one-half way, in connection with which were the Reading, Black Rock, Little and Big Catfish, Norristown, Plymouth, and Fairmount dams, all a fair to good length, and along which was scenery that would charm any artist or lover of nature. In those days were no reaping or mowing machines, the scythe and rake were the instruments, and sturdy men and boys, with ruddy, merry girls, made the workers in the hay fields. A boatman's life 'mid such scenes had its poetic side that in part compensated for its tiresome wearing monotony. Though our vessels only carried fifty or sixty tons, we took a great deal of pride in their looks and carrying qualities, and with feelings akin to the locomotiv engineer that makes a pet of his engin, we would endow our slow-going crafts with life, when in high water they seemed to be jubilant in their movements, or at any time when in deep, wide water. Never in a canal proper. Here the pace was two snail-like for any enthusiasm. I hav a very vivid recollection of sticking fast in the new channel in low water in Fairmount. I cannot forget how hard we worked for hours to get off the rock. How, when we did get off and swung into the old channel, the boat made water so fast that we expected to sink in very deep water. We can fairly see with what desperation we plied the pump, and urged the horse to drag us to Mud Point, below Falls Bridge, so that we could sink in shallow water, or stop the leak with mud. We feel the excitement as we stood at the helm watching the low-lying craft, the straining of the horse, and how in due time we reached the point, barely pulled over it, reached the scales in safety, and (by the aid of the mud in the hole) poled down the tide three miles, put in the slip (as the tide was high), and there rested on our laurels. In the race for life we had won; too tired almost to shout glory, but with a sense of satisfaction that "all's well that ends well." We felt that we had done as all should do under like circumstances, that is, their very best, to overcome the difficulties that beset us. It was a little past 4 P.M. when we made fast the lines; the tide had passed its flood, and in less than two hours the boat was out of water, as the slip was empty.

A rest of three hours put us in good trim to go to the old Walnut Street Theater. This was in the palmy days of Edwin Forrest, and I think I saw him that night as Claude Melnotte in Bulwer's "Lady of Lyons." I think this was a better conclusion to a weary day than it would hav been to attend a Methodist class or revival meeting. My brother, who was my "Twin Traveler," will recollect the upward journey of a trip when we took up a load of store goods for our firm. We had a large amount of new peanuts, English walnuts, almonds, etc. It is strange how many nuts were eaten by four or five persons in three days, and how well we roasted fresh peanuts in a frying-pan. Everyone knew the "open sesame" to those bags, and how strange it was that all the bags were so poorly sewn. This feature of a boatman's life was one of its weaknesses, analogous to our inability to pass an orchard in its bearing season; and yet as a rule the generous characteristics of the sailor were common to the boatman. As Mr. Sigourney says of the Indians, "they are passing away." The canals are doomed, like the stage-coach, flint and tinder, and the tallow candle—they will soon become obsolete. To hav seen them occupy so important a place, and to hav been among their toilers, is a source of many sunny memories.

GEORGE LYNN.

Pulling Callie's Tooth.

"That tooth must come out!" said mamma. Because, you see, it was loose, and there was a new tooth pushing right along behind it.

"It'll hurt!" said Callie, with a doleful quaver.

"Not much, I guess," answered mamma, cheerfully. "Open your mouth, dear," and she managed to tie a strong linen thread around the tooth before Callie shut her mouth again, tight.

"I ca-*ant* hav it pulled!" said she.

"Very well," said mother, vexed a little, "you must keep the string around it till you can."

Then Callie's trials began. Papa was going over to the village, and he said Callie might go with him. But how could she, with that awful string hanging out of her mouth?

"May-be I can pull it, now," said Callie. "Count ten, mamma."

"One, two, three, four, five, six, seven, eight, nine, t-e-n," counted mamma, with long pauses.

"Oh, I can't!" cried Callie.

And she didn't; and papa went to the village without her.

It was almost Fourth of July, and there was to be a pinic in the grove, and Nannie Slater said her mother was going to make currant-pies; Callie liked currant-pies above everything else, to eat. "But you can't go to the picnic with that string," said mamma.

So, one day, Callie went out on the door-step and sat down to think it over.

Joe was splitting wood in the yard. Joe was papa's chore-boy.

"I'll tell you how to pull it," said he.

"How?" asked Callie.

"Hitch it to the door-knob and then open the door," said Joe. "If you're 'fraid 'twill hurt, you needn't open it but a little."

"Well, I will," said Callie; and she tied one end of her "tooth string" to the door-knob. But it wasn't a mite of use, for when she opened the door she walked right in after it.

Joe's eyes began to laugh.

"I guess I'll get a drink of water," said he. He went in, and pretty soon he wanted to come out again.

"Go e-easy! o-oh!" screamed Callie.

But Joe didn't go a bit easy. He banged the door open so quick that Callie couldn't keep up with it. And there hung her tooth on the door-knob.

"What made you?" she demanded, and she sat down to cry about it. But when she found it didn't bleed the least mite, or hurt any, she began to laugh instead.

"Anyway, now I can go to the picnic and hav some currant-pie," she said; "and that's one comfort."

Our Puzzle Box.

1.—CHARADE.

My *first* a word that's daily used,
My *second* an exclamation;
My *whole* a man that once got drunk,
Whose name means consolation.

2.—ENIGMA.

My 15, 10, 13, 9, 15, 3, 8, 6 is a number;
My 8, 4, 11, 14, 15 is to lift up;
My 1, 5, 9, 16, 17 is a man's name;
My 2, 3, 11, 7 is a mineral;
My 12, 5, 13, 7 is a girl.
My whole is the name of a statesman.

A. LAURIE SAILOR.

3.—ENIGMA.

My 3, 4, 5, 6 is an ornament;
My 7, 4, 6 is a fruit;
My 3, 4, 7, 10, 9 is a weapon;
My 2, 4, 6 is an animal;
My 1, 5, 8, 2, 9 is a bird;
My 10, 9, 11 is an irregular verb;
I am composed of eleven lettters;
My whole is a city.

ALBERT JAMES.

4.—CROSS WORD.

My first 's in day, but not in night,
My second 's in quarrel, but not in fight;
My third is in vine, but not in twig;
My fourth is in little, but not in big;
My fifth is in pen, but not in sty;
My sixth is in pupil, but not in eye;
My seventh 's in dove, but not in curlew;
My eighth is in wren, but not in smew;
My ninth is in granter, but not in giver;
My whole is a city on a western river.

KATIE BAKER.

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THE RISE OF INTELLECTUAL LIBERTY FROM THALES TO COPERNICUS. By Frederick May Holland, Author of the "Reign of the Stoics." New York: Henry Holt & Co. Pp. 458, 8vo. Price $3.50. [Order through THE TRUTH SEEKER].

This is a book not only to be read once, but to be kept and referred to, and pondered over from year to year. It is a guide-book of Liberalism through the past centuries prior to 1600, the era of Copernicus and Bruno. It does not take the place of other histories like Gibbon, Hallam, or Lecky, but it makes them intelligible by pointing out the white light that has been cast upon the lurid clouds of ignorance, superstition, and cruelty, from the little stream of Freethought that has flowed in its ragged, broken, and obstructed course down through the ages which now liv only as our realm of Memory and Admonition.

The story is well told, and of absorbing interest. The Present and the Future are the children of the Past. What we can do is but a trifle compared with what we inherit. Heredity dominates. The mighty dead rule us from their urns and graves—unconscious though we are of the fact. Until Liberals and reformers learn to know this fact, they are but children paddling their little canoes on the bosom of ocean currents whose drift they know not. Until we open our eyes and let history unroll the chart before us, we shall never know whither we are being borne, or whither we ought to try to sail. The great defect of modern Freethought is its want of knowledge of the historical evolution and continuity of the human race. That is the true meaning of history and the only positiv Bible or explanation of our modern world and of our place and duties in it.

Yet who but Auguste Comte has ever mapped out and made a panorama of the successiv religious or social integrations of the past, so that we can see that they hav any meaning for us who hav inherited the grandest integration of all, the Church of the World and its Religion of Humanity?

We suppose that all who read this notice will read the book, but we cannot forbear to call attention to some things at its beginning, its middle, and its end.

The stream of Freethought had its origin in many a spring and rill away back in the dark beginnings and childhood of the human race—too far back to be penetrated by any very clear history view. But wherever they arose, those known to us were gathered into the general current of human evolution by the Greeks. There among the separated valleys and isles of Greece, the undercurrents of the human soul for the first time grew strong enough to emerge to the sunlight. There, lake-like, they were veiled and draped and crowned with the ever-changing hues of poesy, art, and philosophy, which has ever since filled the world with wonder and delight. The Roman republics, too, borrowed this light, and under Lucretius, the Stoics, and Cicero were making it a hopeful twilight to the then known world. Then came the Roman empire and Christianity whereby this stream of light and liberty was repressed and put underground to work through subterranean passages for about sixteen hundred years, till the new era should begin—to last how long?

Our author has told the story well, but, as he expressly tells us, he has not tried to giv us its lesson. Let us then ask, How came Freethought to strike the surface in this wonderful way in democratic Greece and republican Rome? Many, doubtless, were the causes, but two are noteworthy, in their bearings on our own future:

1. The Greek and Roman polities were composed of separate cities, families, or tribes, confederated but never consolidated.

2. They as polytheists were compelled to recognize and respect each other's gods, and, as belief in them declined, each other's opinions.

Thus were made possible Aristotle at Athens and Lucretius at Rome. The lesson is that liberty arose and is possible only under federal democratic republics, in the absence or decline of theologic dogma and control.

We hav no space here to enforce this lesson as we would wish, but this is the lesson of this book, and the one which of all things the ages past hav to teach us.

As if it were to enforce this view, our author shows how baleful were the effects of the establishment of the Roman empire over liberty of thought, and then finally and consequently over literature, art, patriotism, and morality. If Cæsar had been the Washington of the Roman republic (as poor Cicero wished), instead of its Napoleon, where would not the human family stand in its progress to-day!

The Augustan splendors were those of sunset, and soon a deep, dark night of superstition crept over the world from the East. That was "the Asiatic mildew," Christianity. For a thousand years this night gave us the Dark Ages. There was no more sunlight on stream or lake of liberty—nor free play of its waters in thought or art or song. The living waters sank in the earth to feed the hells, or were evaporated to veil the heavens from mortal gaze. Reader! let no modern Roman Catholic make you forget that the triumph of his church was the desolation of the civilization that the Freethought of Greece and Rome had created; that its happiness and glory, its science and art, its laws and protection, vanished before the priests, monks, and barbarians. History has put Christianity on record as the *Religion of Blood*. There is nothing of horror or pain or anguish that it has not made its own. Well might Voltaire continually exclaim, "Crush the Infamous!" *(Ecrasez l'infame!)*

How did this terrible spiritual despotism ever arise? Plainly it was the result—the very child—of the empire. When the lives and souls of men were crushed out of them and driven from the earth by oppression, despotism and slavery, then they took refuge in the heavens and the hells. The Christian pope's spiritual despotism was the inevitable shadow of the Cæsars.

It has been taught that this spiritual Roman empire called the Catholic church was founded in some way by or from a man called Jesus Christ, much as Mormonism has arisen from Joseph Smith. We regret to say that our author appears to give sanction to this notion, by crediting this supposed man with a life and certain sayings, and putting him in place between Augustus (p. 65) and the Stoics as a historical character. But there is not the slightest evidence that he ever was there at all. Not a word, not a ripple, ever came to the surface of him, or from him, or about him, at that time. To suppose him, and then to cold-bloodedly put him into history as a fact *then* and *there*, is the most astonishing error our author has committed, and one for which it is hard to find an apology—except the habit of following Christian historians, who hav done it in the belief that their Christ was a God. That such a man ever existed at that time in Palestine is a scientific, historical, evolutional impossibility. Jesus the Christ—*i.e.*, Joshua the Anointed, as the phrase appears in Greek—was the incarnated Messiah-Logos, which did not beget Christianity, but which was begotten by it, and thrown back on the past as a historical personage. This is an old and now familiar process of the human mind which underlies the history of Greece and of Rome, and of every ancient religion. That our author should not hav given this Logos theory of Christ even a mention in treating of Christianity is the great omission of this work. The origin of Christianity is one of the test issues of history. Was it a god, a man, or a Messiah-Logos? As you answer this question you construe all history—nay, all the world, and even your own life.

If a God—join his church and be consistent. If a man—show how he did or could hav existed and how we know anything certain about his doings or sayings. If a Logos—then absorb and mold all the good that after centuries attributed to him into the Ideal Humanity. Thus continue it as an increasing light forever, as in Whittier's "Vision of Echard," the Mystic (A.D. 1300). This vision our author quotes (p. 223), as if in reproof of himself, and every Liberal should commit it to memory. It begins:

> Ye bow to ghastly symbols,
> To cross, and scourge, and thorn,
> Ye seek his Syrian manger
> *Who in the heart is born.*

And ends:

> The stern behest of duty,
> The doom-book open thrown,
> The heaven ye seek, the hell ye fear,
> Are with yourselvs alone.*

This mystic "ideal human realization of the Christ" brings us to a chapter towards the close of the Middle Ages with which Liberals are too little acquainted, and to which our author has done such justice that we forgiv him for mistaking Emanuel, "the God within us," for a man like Joseph Smith. We refer to the Mystics and Humanists who were the dawn of the new era (1300 to 1600), as the Reformer Protestants were the twilight, before the morning sun of Copernicus and Bruno arose. By them (in 1600) the new heavens and the new earth stood fully revealed.

These Mystics had a touch of liberty in their souls which makes them very lovable. This came from their realization of the kingdom of heaven within them. Thereby they became united with God and "the Christ," and had no, or little, need of pope or church. Therefore they fell under the ban of the orthodox, and, notwithstanding their almost Protean changes of sect and name, suffered untold persecution. But they had a phase of religiosity which cropped out in Echard, a-Kempis, and Dante, in Erasmus and in our modern Quakers, and finally in our Whittier.

Liberty of heart and head was possible to them because, as we hav before said, theological dogma had vanished. Their unity with the Infinit as an ocean of power and love had melted its bonds away. Instead of putting bonds on their brothers, they wished to free them by bringing them under the same emancipating influence of love. Thus the stream of liberty of the human soul came to the surface again in them. They form a singular oasis in the desert of papal and temporal tyranny and cruelty.

But why? The seventh chapter of our author shows that the old condition of a varied if not of a federal temporal power had arisen in Europe. The empire of Charlemagne had broken up, and Germany, France, and England were not consolidated, but were yet in more or less open rebellion against the papacy. Under these, the only possible conditions of liberty, as we hav pointed out, the Mystic Humanists came and brought the blush of the dawn. They appealed to the inner-light, the private judgment, and achieved for themselvs more liberty of soul than Luther was ever able to realize or even understand.

Yet they made Luther possible and all of the twilight of the Reformation, and their influence for good will remain imbedded forever in the human soul, when Protestantism as a dogma and a theocracy has failed and been replaced. But why will that fail? Because it became the enemy of liberty by alliance with temporal princes, and the enforcement of dogma. Thus the private judgment to which it appealed at first, as the law of liberty, was violated. The Bible, "the religion of Protestants," has wholly failed to withstand the attacks made upon it as an infallible revelation and guide of life. Protestantism can therefore be sustained only by authority temporal or social, and, therefore, it is doomed, for as fast as the Bible goes it has no ground to rest that authority upon.

Yet let us be grateful. Protestantism has been the bulwark of all our liberties, present and future. Luther, Calvin, and Knox did not mean it, but they hav builded wiser than they knew. "Reason is the Devil's own harlot," said Luther, but Humanity can never be redeemed until she is redeemed and enthroned as the chiefest minister of the Highest, however that may be conceived.

Yes, Protestantism has fought our battle against the papacy, and it has made the only fight that has been of any moment. All other spiritual heresies and temporal potentates, and they hav been many and strong, hav gone down before the curse of Rome. Our author's book is chiefly a record of them. Glory be to Luther! not that he or his hav won the battle, but that they hav made one possible for us and our successors.

This brings us to the end and concluding prophecy of our author, which is certainly cheerful: "The apprehension expressed in Count Goblet d'Alviella's richly stored history of free religion, '*L'Evolution Religieuse Contemporaine*,' and in other Liberal publications, that liberty of thought is likely to be eclipsed again, as in ancient times, by the rise of some new religion, will not be felt by those who remember that classic unbelief was confined to the upper classes; that the Roman emperors sought to suppress mental independence; that science was then in its infancy, and that culture had not become so general as at present. This phase of history will never be repeated."

And again our author says: "That every yoke will yet be broken, and the doors of all prisons be unbarred, cannot be doubted by those who see how many movements are working together for emancipation. There are the various schools of thought which I hav described as scientific positivism, philosophic skepticism, independent mysticism, and pious rationalism, which last might be called Liberal Christianity if it did not include such other movements as independent Theism, and progressiv Judaism. Then, besides the efforts to establish these ways of thinking, there is the labor now going on for the growth of biblical criticism, the destruction of intolerance, the emancipation of women, the increase of political and social liberty, and the improvement of general culture. Here are nine distinct movements all working for universal liberty of thought. When any of these culminates, its force will be incorporated in the rest. That all the progressiv movements should fail together is no longer a possibility. No one of these movements has ever before reached its present perfection, or it could not hav been swept away. There is no more danger of the return of the Dark Ages than of the relapse of New England into Indian hunting-grounds, or of the revival of the mastodon and ichthyosaurus. Complete emancipation of thought may still be distant, but it must surely come" (p. 458).

With the general drift of these happy prophecies we concur, but we could not, if only the means upon which our author bases them (as above quoted) were all upon which they can be founded. We feel sure, after scanning the pages of history and of our author's book, that not any one, nor *all* of the influences he has named above, can ever withstand the papacy. If those are all of the defenses he has to offer, the Liberal cause is lost! The Pope and the Czar will finally inherit the earth, unless they meet a spiritual and a temporal power which can inaugurate a "higher integration" than the world has ever seen, and which will absorb and inwardly digest the Roman church and the Russian empire. Never forget it! These two *R*'s, Rome and Russia, are the two great enemies of liberty and of the human race. They are the heirs and descendants of the Western and Eastern Roman empires, and like them mean death or domination. Protestantism now only stands in the breach, but her Bible is in ruins and she cannot advance a step, and cannot long hold her own ground. Her people are a few in Europe and North America; her churches are a rope of sand; her states are not even federated; her armies are fragments. The pope, relieved from the disgrace of a temporal power, is strengthening his spiritual power over the souls of men as never before in the history of the church since Charlemagne. The czar wields an army of two millions, and is gradually absorbing the whole of Asia. All of the elements that our author names as resistant to these spiritual and temporal dominations will be incorporated or else subdued by them step by step unless they can be organized as a Religion and a Republic of the whole human race. Neither the Catholic church nor the czar is really committed to the Bible, nor to any theory or dogma except their own *universality* (Catholicism), and their authority to enforce it. In a word, theirs is the ultimate church or integration of the human race on earth, *to their view;* and such will be the result, unless a higher spiritual and temporal integration includes them, as Christianity did the Roman empire of old. The fact that these two *R*'s hav been hostil for centuries will deceive no one who remembers that they are both Christian and twins in their historical origins, and in their creeds. Theirs is but a difference of definition only, and the same sacraments and ceremonies prevail in both. When the czar is the chief of the world, and the pope the only mighty "medicin man," the Ecumenical counsel that will consolidate these powers to rule the world will be as easy as that which placed Charlemagne and the pope over Europe.

Our author promises to write another volume so as to bring the story of Freethought down from Bruno to the French Revolution—and all Liberals will await its appearance with no little interest. In that we shall look to see some adumbrations of the organized Religion of Humanity and Federation of the World which shall take the field against Rome in its contest for the soul of Man, and against Russia in its contest for the control of the earth. That new power must appear soon, and must consolidate and increase the various factors our author has specified as tending toward freedom, or the balance of power will be so greatly against it, from present appearances, that it can never succeed. There is no time to be lost. Russia must be met by a Federation of the civilized peoples and nations of the world, now apparently possible only under the lead of the English-speaking peoples. Rome must be met by the higher and truer integration of the Religion of Humanity sustaining that Federation. Liberty is only possible now as in the days of Greece and Rome, when the Feberal Republic of Man, as the higher integration, shall subordinate czar and pope, Devil and God, to Humanity as the supreme human interest. The law of evolution will then come in play, to wit, the higher the integration the more individualized the parts and organs. In a word, then, the conditions of a completer individualization will be realized, and consequently Universal Mental Liberty will then be possible, and with it a far greater practical liberty and a welfare and glory of human nature not as yet dreamed of in our Utopias.

For who shall set limits to the providence of the human race when actually applied to the achievement of its welfare? The powers which built the pyramids and the cathedrals, increased a thousandfold with the advancing years, cannot fail to realize a heaven on earth.

New York, April 3, 285. T. B. WAKEMAN.

*To follow this subject further, read "Creation or Evolution—Which?" being the reply of T. B. Wakeman to the Rev. Mr. Mitchell, at Rochester, 1884, to be had at this office, price 15 cents.—ED. T. S.

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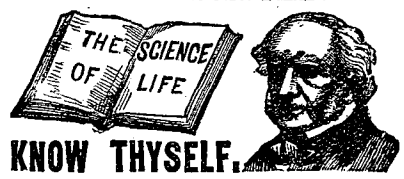
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IT will hardly be claimed, at this day, that the passages in the Bible upholding slavery, polygamy, war, and religious persecution are evidences of the inspiration of that book. Suppose that there had been nothing in the Old Testament upholding these crimes, would any modern Christian suspect that it was not inspired, on account of the omission? Suppose that there had been nothing in the Old Testament but laws in favor of these crimes, would any intelligent Christian now contend that it was the work of the true God? If the devil had inspired a book, will some believer in the doctrin of inspiration tell us in what respect, on the subjects of slavery polygamy, war, and liberty, it would hav differed from some parts of the Old Testamen ?—*R. G. Ingersoll in the Christian Religion.*

IT is our business, in the matter of opinion, to search simply for truth. Emotion, the love of the heart for systems in which we hav been trained, I feel as keenly as anyone, but I hav learned this one thing: emotion is called out by those things that we hav long associated with, that we hav learned to love, and with which we hav become familiar. No man can hav this sentiment concerning any thing or any person that is new. It needs time. The thought of the last century becomes the sentiment and poetry of this; and the thought of this century will be the emotion and poetry of the next. It is our business—for our own sake, for God's sake, for the world's sake—to find what is true and let the heart come after and learn to love and venerate and worship the truth. It is not the heart's business to lead the head, but the head's business to lead the heart.—*M. J. Savage.*

THE causes of superstition are, pleasing and sensual rites and ceremonies; excess of outward and pharisaical holiness; over-great reverence of traditions, which cannot but load the church; the stratagems of prelates for their own ambition and lucre; the favoring too much of good intentions, which openeth the gate to conceits and novelties; the taking an aim at divine matters by human, which can not but breed mixture of imagination; and, lastly, barbarous times, especially joined with calamities and disasters.—*Bacon's Essays.*

IN Bacon's Essays the superiority of his genius appears to the greatest advantage: the novelty and depth of his perceptions often receiving a strong relief from the triteness of the subject. The volume may be read from beginning to end in a few hours, and yet, after the twentieth perusal, one seldom fails to remark in it something overlooked before. This indeed is a characteristic of all Bacon's writings, and is only to be accounted for by the inexhaustible aliment they furnish to our own thoughts and the sympathetic activity they impart to our torpid faculties.—*Dugald Stewart.*

AT first David, the man after God's heart, took refuge with the Philistines and fought against his own countrymen. Next he turned brigand and was joined by all the criminals and outlaws of the land. The cave of Adullam was his lair, whence he sallied forth to levy blackmail on the rich farmers and graziers of the neighborhood, cutting their throats when they refused to pay. At the same time, he was a very religious man and never went on a plundering expedition without consulting a little image, which revealed to him the orders and wishes of Jehovah, just as the Bedouins always pray to Allah before they commit a crime and thank him for his assistance when it has been successfully performed. —*Winwood Reade.*

AFTER a shower the sun goes down,
Clear in the west unveiled sinks he;
And the crimson clouds the sun surround,
Making a picture grand to see.

A golden light is gilding the leaves,
Flickering far o'er the distant hills,
Up from the west comes a fragrant breeze,
The voices of birds the fresh air fills.
—*Gracie Holmes.*

AS to the great question, What becomes of man after death? we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass Blackfoot Indians throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who hav attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to hav failed deplorably.—*Macaulay.*

AMONG the many strange servilities, mistaken for pieties, one of the least lovely is that which hopes to flatter God by despising the world and vilifying human nature. The author of creation is the only author who is supposed to be flattered by the lavish assurance that his works are imbecil.—*Lewes's Problems of Life and Mind.*

THE reason why the genuin Liberal has rejected the old church faith is not because he desires to reject truth and to become immoral, but because he finds the church to-day standing directly in the way of the progress of truth and a better manhood. Believing that the best morality must come from accepting the facts of science and of all known truth, he cannot uphold a system of theology which is built upon tradition and exploded theories of life and the universe.—*S. J. Stewart.*

DO good to those that hate you; pray for them that despitefully use you and persecute you.—*Jesus.* Alexander the coppersmith did me much evil; the Lord reward him according to his works.—*Paul.*

EVIL into the mind of God or man
May come and go, so unapproved, and leave
No spot or blame behind.—*Milton.*

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"IF you skate for the glory of God," says Mr. Moody, "it is all right." It may be all right to skate for the glory of God; but we doubt whether this object will ever make falling all right.

BESOM'S head is pretty thinly thatched, and when a good man with a subscription paper reminded him that the hairs of the head are numbered, old Besom rubbed his poll and said, "I'll pay you if you will get me the back numbers."

THE women suffragists are logical. What could excel this from the recent speech of an English lady agitator: "I hav no vote, but my groom has. I hav great respect for that man in the stables; but I am sure if I were to go to him and say, 'John, will you exercise the franchise?' he would reply, 'Please, mum, which horse be that?'"

A SAN FRANCISCO church advertises for a minister who can preach two sermons, strictly original, every Sabbath—one in the morning for saints, and the other in the evening for sinners." This would seem to indicate that Californians are saints Sunday morning and sinners Sunday evening. In other places the change does not generally take place until Monday.

AN American, whilst on a visit to the old country, was talking to a group of cockneys about railway traveling, and remarked that some of the fast trains in this country ran long stretches at the rate of a mile a minute. "Oh, that's nothing to the rate they travel on this side," interrupted one of the Londoners, "I know the conductor of one of our fast express trains who aimed a blow with a club at man standing at a little wayside station through which they passed, and knocked down and killed a man standing at a station seven miles further on. That's what I call speed."

AT a suburban funeral not long ago, the clergyman was dilating upon the many virtues of the departed. As it happened, there was much justification for it, as the deceased was a man of large heart and many merits; yet the clergyman, probably feeling free to let his fervor of language play unrestrained, almost outdid his theme. Not content with couching his praise in simple and straightforward words, he mounted to imagery, and seemed to attribute angelic as well as human characteristics. When at the climax of his eloquence, his hearers charmed with the sweet incense, the spell was broken by a shrill voice, which cried out, "Facts, facts; giv us facts!" The sensible comment came from a sage and venerable parrot which had been removed to an ante-room, and then it was remembered that prominent among the virtues of the deceased master was a sturdy dislike for flattery and a habit of sharply rebuking "highfalutin."

A YOUNG lady, a Sunday-school teacher in a church pretty near the corner of Gilmor street and Lafayette avenue, was on Sunday defining faith to her class of young Americans, ages from six to ten years. She set about her task in a practical way. "Faith in anything," she said, "is to believe that something existed which could not be seen. Suppose," she said, "your papa should tell you he had put $10 in the bank for you, and that you might draw it from the bank when you grew older. You did not see the money put in, but you know it is there, because you believe what your papa tells you, and when you grow up and want the money, you dress yourself up with your gloves on, and your high hat, and your cane, and you——" At this juncture the teacher was startled by one of the boys, who cried out: "What are you giving us? Do you think I'm a dude?" The young lady says that she felt prostrated, and that it will be some time before she stirs up the question of faith again.—*Baltimore Paper.*

FIDDLERS' GREEN.

A long time ago, when the world was quite young,
There happened this story, that never was sung:
A cargo of sailors went down in the deep,
To take with old Davy their permanent sleep.

They waked from their nap and got "onto" their pins,
And wondered how stood the account of their sins;
They looked to the distance, where plainly they saw
The city of God and the book of the law.

So dancing, and shouting, and singing, they went
To see how the seasons in heaven were spent.
The watch and the lookout for Saint Peter call:
"Come up to the tower and look through the wall;

"A strange lot of people are down on the green,
Unlike anything that we ever hav seen."
Poor Peter took fright, and he hastened below
To lock up the doors, as if dreading a foe.

They call for admittance, with jolly good cheer,
But Peter exclaimed, "There's no room for you here.
We don't hav such folks in this region to stay;
So pack up your budgets and hurry away."

"All right," said the leader, a maritime swell,
"We can't get in here; let's go over to hell."
But Satan beheld them, and shouted in fright,
"If they get in here, they will rule us by night."

"Ahoy! Let us in, or we'll level you straight!"
The devil braced up with his back to the gate;
His tail through the lattice was sticking so fine,
The tars took a surge on the devil's stern line.

He couldn't cut loose, as they shouted and bawled.
At last for his cook and hot water he called,
So, scalding them off, he recovered his tail,
And gave them some blisters to wear and bewail.

Away ran the sailors till out of harm's way,
Then stopped and declared, "There's the devil to pay,
We can't go to heaven, nor get into hell,
'Tis better out here on the prairie to dwell.

"We'll start a new station for resting our bones
Below, when they pipe us to see Davy Jones;
No hell and no heaven shall ever be seen;
The home of the sailor is Fiddlers' Green."

ISAAC A. POOL.

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Notes and Clippings.

MAYOR SCOVILLE of Buffalo says that religious denominations own $4,200,000 worth of property in that city. Of this amount the Catholics own over $2,000,000.

LAST year's income of the Girard estate in Philadelphia was $950,000 Its real estate alone is valued at $7,346,000, besides the college buildings and grounds. The collieries of the estate produced 1,400,000 tons of coal during the year.

SUNDAY SCHOOL teacher: "What occupation did Paul follow prior to his conversion?" Boy: "Runnin' a hay-press." Teacher: "The idea! What makes you think that Paul was running a hay-press?" Boy: "'Cause he pressed Timothy and shipped to Rome."—*Newman Independent.*

THE entire force of the Salvation army was arrested at Utica, N. Y., on the 18th, on charges by citizens. People living in the vicinity of the barracks are bitterly incensed by the meetings held nightly. At a parade the other night crowds blocked the thoroughfares for three blocks. The case is to be made a test.

A GEORGIA farmer leased some land last year to a colored man for a third of the crop. A severe drought cut the crops short, and the negro gathered only two bales of cotton and two wagon loads of corn. The latter was stored and the cotton sold. When the landlord called for his share he was told that there was none for him. He asked, in surprise, "Didn't I rent you my land for a third of the crop?" "Yes, boss," said the darky, "but you see dere was no third. Dere was only two bales of cotton and two loads of corn; all mine, and nuffin for you by de contract."

THE Arabian papers publish the full text of the manifesto which the Mahdi has issued in reference to his claims to the Caliphate. In this document the Mahdi says: "I testify before God and the Prophet that I am drawing the sword, not for the purpose of founding an earthly empire for myself, nor to amass wealth, nor to liv in a magnificent palace, but in order that I may afford help and consolation to the faithful, with a view to their liberation from the slavery imposed upon them by infidels, and in order that the power of the Moslems may be restored in all its ancient splendor. I am therefore resolved to carry my sword from Khartoum to Berber. Thence I shall proceed to Dongola, Cairo, and Alexandria, restoring Moslem rule and government in all these cities. From Egypt I shall march to the land of the Prophet to drive out the Turks, whose government is no better than that of the infidels, and I shall restore the land of Arabia, with its two sacred cities, to Islam. Sons of Ismail, you may depend upon my soon making my appearance in your midst with the sword of faith."

A CORRESPONDENT in last Sunday's *Herald* asks any "genuin Catholic" the following questions, and wishes them answered: "If the Catholic is the only true religion, as held by the Roman Catholic church ('Syllabus of Errors,' v., 21), and the church and state should be united, as also held by her ('Syllabus of Errors,' vi., 55), does it not necessarily follow that wherever she really has the power she must, to be consistent with herself, cause the Roman Catholic religion to be made a state religion, to the exclusion of all other modes of worship? Consequently, if there ever should be a sufficient Catholic majority in this country to allow of its being done, would not all good Catholics be bound in conscience to establish the Catholic religion here in the United States as a state religion, and to prohibit all other modes of worship? Is not the conclusion that they would be so bound fully warranted by x., 78, 'Syllabus of Errors?' We ask how can the Roman Catholic church allow, if she hav the power to prevent, doctrins which she believes to be false, pernicious, and heretical preached to those whom she believes God has placed her here to keep from error and to guide unto salvation?"

THE *Union Medicale* is greatly pleased with a gigantic skeleton of the meridional elephant in the new gallery of paleontology in the Paris Musee. It is said to surpass in size the skeletons of the greatest mammoths and mastodons, and the fossil is exceptionally interesting in many ways But the intense satisfaction of the French editor seems to arise chiefly from the fact that his countrymen need no longer envy the British Museum its collection of skeletons, "which," says the writer, "is a great point indeed."

ACCORDING to the *Freeman's Journal*, our new embassador to France has no religion to speak of. The *Journal* says: "A funny incident happened regarding Mr. McLane, named ambassador to France. Mr. McLane is an experienced diplomatist—very fit to go to the bastard misgovernment called the French Republic. He is not, and never was, a Catholic. If he has any religion to speak of, his Baltimore neighbors hav never known it. Yet papers called Catholic hav called him a Catholic, and waxing warmer, hav portrayed his Catholic piety from youth to hoary age."

DR. NEWMAN, who, in the palmy days of imperialism at Washington, was known as the court chaplain, is reported as saying of General Grant: "If the improvement in his health continues, the general will soon be able to go to bed like a Christian and believe there is a divine providence behind all this." The *Sunday Mercury* thinks this is queer theology, and asks: "Does the eloquent preacher intend the public to infer that his distinguished patient has heretofore gone to bed like a heathen and held the creed of Bob Ingersoll in regard to providences? It would be edifying to know just what is the theological difference between Dr. Newman and the heathen Ingersoll in the matter of going to bed."

A WRITER in the *St. James's Gazelle* says that the leaders of the English bar make very large incomes. "But," he adds, "I doubt at this moment if there is any man who is really making more than £20,000 a year. It is within my knowledge that the late Mr. Benjamin considered it a very good average year when he had cleared £15,000. But there are men at present, without mentioning names, who certainly make more than did Mr. Benjamin, who was not greedy over fees, and who would not take cases to which he could not attend. Other men are not so scrupulous, and I dare say there may be five-and-twenty counsel who are clearing from £10,000 to £20,000 a year. There are at least twice as many who will be making from £2,000 to £10,000. If incomes of this kind were not to be made, few men of talent would go to the bar at all. But a little moderate calculation will show that these seventy-five prosperous gentlemen earn nearly £700,000 a year, to be deducted from the average of their struggling brethren."

THE beneficent effects of Christianity in Austria are shown in this dispatch from Vienna, dated April 12th: "The Easter week has been a bloody one. It is well known that the whole anti-Semitic agitation, specially in Hungary, is founded on the assertion that the Jews need the blood of Christians for the Easter festivities, and for that purpose kill Christian girls or boys. To that agitation must be ascribed this year three Easter murders. In Cracow a girl was killed by a Christian couple in the cellar of a Jewish house. Through accident the bloody deed was detected, and the fact established that the murder was committed for the purpose of stirring up an anti-Semitic riot. The plan miscarried, but the poor girl is dead. In the Liptoer comitat, in Hungary, a fourteen-year old girl was induced to tell a story to the effect that she had been threatened by two old Jews with butcher's knives. Persecution of the Jews was the result; a number of Jewish business houses were destroyed, and several people were wounded. The girl afterward confessed that anti-Semitic agitators had induced her to tell that story. The most horrible of all is the third case. A state official, named Valentics, chose the Jewish Easter for the purpose of killing his sweetheart, Veghpeczecd. The motiv of the deed was jealousy. He murdered the beautiful girl, who was twenty years old, by ripping her open. The deed was done in the house of a Jewish dentist, where the girl lived. Rosa Buday, the little eight-year-old cousin of the murdered girl, witnessed the act. The brutal murderer, noticing the little girl, also seized the child and cut her throat. The murderer then fled, and the anti-Semites of Budapesth declared the Jews responsible for the murder, for it was the Jewish Easter, they said, and they needed Christian blood. After two days of terrible excitement the murderer was captured. He confessed the deed, and it seems evident that he chose for his revengeful murder the Jewish Easter in order to cast suspicion upon the Jews. Most luckily the murderer was captured, else a formidable riot against the Jews would hav been the consequence."

MONCURE D. CONWAY writes from Paris to the San Francisco Sunday *Chronicle:* "Among the higher attractions of Paris just now are the lectures of Renan at the College of France, of which he is president. I do not think I hav heard anything so fine since Emerson went silent. Although no two men could be outwardly in stronger contrast, every perfection is related to every other. The old College of France is by no means adapted architecturally to the strange uses it has of late come to serve. For the one theological lecture that went on in every religious college for a thousand years the small lecture-room in which Renan lectures would hav been sufficintly commodious. A dozen or two neophytes dozing around the latest recital of the traditional dogma would appear to be implied in the plainness and proportions of this room. But now that a real master has appeared the room is crowded, overcrowded, so that many hav to stand, and some cannot get even standing room. When Renan enters he discloses no consciousness of the presence of two hundred gentlemen and ladies around him. He takes his seat and talks to the students making their notes on the long desk before him. He rises occasionally to illustrate the paleography of the scripture text on a blackboard, and then sits down again to his talk, his eyes never wandering beyond the book before him, or the class at hand. But how supreme is his art! All this time pearls are falling from his lips. The listeners are swayed by an enchantment as they witness the miracle. Even with my own poor knowledge of French, (though aided, perhaps, by some familiarity with his subject), the pure academic language of Renan, illumined by his poetry and the sweetness of his voice, is able to carry his meaning to me. Unquestionably Renan is the finest writer of the French—if not, indeed, of any language—now living, and this unwritten talk of his is as clear, simple, and finished as his writings. No wonder that the French Academy had to accept him despite his sweeping heresies. That academy exists for the preservation of the French language, for its perfection. And in the use of his language Renan has no equal. But what shall one think of the choice of such an arch-heretic for the presidency of the College of France? Well, Renan was about the only choice. A priest being out of the question, it would be difficult to find among the scholars of France any other who has enough interest in religion to study its history and literature, and enough sympathy with old forms and traditions to deal tenderly with them. Renan is such a skeptic that it is hard to make out whether he is even a Theist, yet when his friend Littre, the Positivist, was buried with Catholic rites and the aspersoir was handed around, Renan did not hesitate to sprinkle holy water on the coffin. There was a murmur of 'Shame!' among the angry Free-thinkers present, but it was not a mere complaisance on the part of Renan; it was a characteristic incident in the career of one who sympathizes with mankind in the decline of their faith. To him, indeed, the old beliefs are dead, but he tolls the bell solemnly for them, and sprinkles holy water over them, and will hav them laid to rest with soft music. Then he will rehearse their legends, and interpret their poetry, and beguile the mourners as well as he can with the romance and fable of what can no more be believed literally."

News of the Week.

LAST Saturday 5,000 emigrants landed at this port.

DAN MACE, the celebrated horse-trainer, died in this city last Sunday.

ARRESTS for breach of the Sunday law in this city are gradually dwindling in number. Last Sunday there were but thirteen.

MR. FRELINGHUYSEN'S deadly complaint is making steady progress. His death is looked for at any moment, though there is a possibility of life continuing for several days.

THIRTY-TWO New York boys were examined one day last week for cadet vacancies, at West Point and Annapolis, but only nine out of the number were found to be physically sound.

THE Canadians are not making very satisfactory progress in suppressing the Riel rebellion in the Northwest. There hav been some skirmishes in which the rebels hav apparently prevailed.

THE Nationalists at Dublin, Ireland, are said to be preparing for a hostil demonstration on the occasion of the Prince of Wales's return to that city. Something of a riot is looked for.

TROUBLE between England and Russia seems to be for a time deferred, but nevertheless it is believed that the war is inevitable. Preparations to fight continue to go on upon both sides.

RABBI STERN, of Wilkesbarre, Pa., committed suicide on the 18th. He had recently become a convert to Christianity. He had been previously known as somewhat Liberal in his views on religion.

EIGHT new buildings being put up in this city fell down one day last week, injuring several workingmen seriously, and killing one outright. Rotten bricks, mud for mortar, and cheap work were the cause.

THE pious James D. Fish, ex-president of the broken Marine Bank, and who is now sojourning in Ludlow street Jail, attended upon religious services last Sunday, and took a prominent part in the exercises.

THE anxiety about General Grant's health is not so intense as it was a week ago. It is now held that the disease may not be a cancer after all, but a bad case of ulcerated sore throat. The patient's health steadily improves, and he took a ride last Monday in the Park.

WALTER GOETHE, a grandson of the great German poet, and his last male descendant, died at Leipsic a few days ago. It is understood that he possessed a great number of posthumous works of his illustrious grandfather, and that he carefully edited them, and left them in readiness for publication.

MRS. AMELIA TOWNSEND, of Oyster Bay, Long Island, N. Y., died last week. She was one of the victims of the negro murderer, Rugg, who has recently been received into the Catholic church. If Mr. Rugg's conversion is to secure him a place in heaven, it is supposable that those he killed will not lose much if they died "unprepared."

ON Friday last two negroes were hanged at Camilla, Ga., for a triple murder; and Thomas Samon was hanged at Concord, N. H., also for a triple murder. At Thomaston, Me., two Italians named Capone and Santore expiated the crime of murder in the same way. All except the negroes are reported to hav accepted spiritual consolations, and to hav died in the faith.

MR. BURCHARD, the director of the mint at Washington, in his special annual report on the production of gold and silver in the United States for the calendar year 1884, estimates the production of the country to hav been: gold, $30,800,000; silver, computed at the silver dollar coinage rate, $48,800,000; total, $79,600,000. This shows an increase over the yield of the previous year of about $800,000 gold, and $2,400,000 silver. The total deposits of gold at the mints during the year amounted to $50,518,179, of which $30,807,200 was reported as domestic.

Communications.

Papal Infallibity.

As Catholicism is assuming a prominence in this country, and is very activ in its methods of propagandism, we cannot be indifferent to its movements. Its bold and unwarranted assumptions will provoke controversy. Men of no mean abilities, American born and bred, are making their peace with Rome, seeking that repose which ecclesiastical authority professes to insure to the believer.

Prior to Pius IX. all important questions were settled by councils composed of the dignitaries of the church, as in the case of the councils of Nice and of Trent. July 18, 1870, the important discovery was announced, "The pope is infallible," and to deny this infallibility is to make oneself an alien to the one true church.

For centuries the Gallican and the Ultramontane wings of the church had coexisted, and no one was certain which was the real orthodox party until a council convened for the purpose settled the question by a vote, as laws are framed in our national legislature. How can we positivly know the pope is infallible, as this question was put at rest by a vote of the fallible members of the Vatican council? Had the pope declared himself infallible, independent of the council, and acted conformably with the declaration, a greater schism than that between the Old Catholics, headed by Dollinger, and the papal party might hav been the result.

Is it not singular that until July 18, 1870, it was not known whether the popehead was or was not infallible, allowing only the infallibilists are genuin Catholics? An assemblage of fallibles make the important discovery that their leading bishop is infallible! How many fallibles does it require to determin the question of the infallibility of the bishop selected by vote to act as universal pope? Even the pope was not positiv of his own infallibility until the council authorized him so to declare to the world.

In this case the old fable is repeated, the globe resting on the shoulders of Atlas and all finally resting on the back of the tortoise, and the tortoise resting on—what? The Roman Catholic church is simply an ecclesiastical corporation, its infallibility on a par with a railroad corporation or any other corporation which swindles the people out of their inborn rights. In the light of history, we ask if any monopoly known to mankind ever ruled the people more severely, as with a rod of iron, than has this ecclesiastical corporation? At most, are the prelates, or are the cardinals of the Romish communion, anything more than human, not excepting the pope?

Suppose a man but little more than *compos mentis* by hook or by crook should get into the papal chair? Would this elevation add to his intellectual caliber? Are we to presume that Leo XIII. is mentally superior to scores of archbishops and cardinals whose heads will never be graced by the papal tiara? Will the history of the popes from first to last compare any more than favorably with the Bourbons of France and Spain? Even the pagan Nero has scarcely a blacker record than that of Alexander VI. All the vices and infirmities of human nature hav been grossly exhibited by many an occupant of the papal chair, the characters of Henry VIII. of England and Louis XVI. being saintly compared with not a few of the vicars of St. Peter, so-called. Many of the old Catholic ecclesiastics perfected themselvs in the art of torture so that they hav never been surpassed in the sufferings inflicted at their hands upon the victims of their cruelty. It is this infallible corporation to replenish the exchequers of the church that sold indulgences for all manner of iniquities as a power claiming that whatever it bound on earth was bound in heaven, and whatever it loosed on earth is loosed in heaven.

From the time of Constantine to the present, wherever this ecclesiasticism has had the ascendancy human blood has flowed like water. Its boast is, it never changes. The tree is known by its fruits, and by its fruits we judge it. An American convert says of his church: "She holds not from the civil power, but from God, and is above, and independent of, the state. The state recognizes her authority, and protects, or is bound to protect, her rights with its physical force, if necessary, against any and every one who would violate them; or, in other words, guarantees her full freedom in faith, worship, disciplin, and proprietorship, and professes to govern in accordance with the divine law as she interprets, declares, and applies it."

To accomplish its nefarious designs an uncompromising war is commenced on our common schools. The intention is, if possible, to ruin them. Catholicism is a nation within a nation, or *imperium in imperio*. A religious corporation with whom before the duties of American citizenship its allegiance to the papal head at Rome takes precedence is not to be trusted. Infallibility! Who has discovered the infallibility of this purely sectarian establishment except its own blind devotees? The Anglican church, the Greek establishment, or the Mohammedans, hav as good grounds for assuming infallibility as has the Catholic hierarchy. If the civil power can be successfully invoked to enforce this claim, what is left the dissenter but to succumb, and establish his orthodoxy by consent?

To show the selfishness and worldly wisdom of this infallibility I will cite the case of Calvary Cemetery, Queen's county, Long Island. The church authorities purchased a tract of land comprising eighty acres for burial purposes at a cost of $18,000. It was made a rebellious act for good Catholics to bury elsewhere without official permission. The established price for a grave three feet wide by seven feet long was $7, and $10 was charged for the right to erect a tombstone. At the prices these graves and privileges were sold at, the sales would amount to $2,400,000. Deducting fifty per cent for gifts and excesses, the church would realize $1,200,000. For these facts I refer the reader to a "Controversy" on the ownership of church property between Hon. Erastus Brooks and the late Bishop Hughes, of New York.

Was any secular corporation ever more selfish in its acts? Was any human institution ever more assumptiv and meddlesome? In the Pantheon of pagan Rome there was room for the gods of different nations, and those representing different nationalities conducted worship in a way most pleasing to their habits and customs; but who ever knew Catholicism to be tolerant when it could crush out a heretical religion with fire and sword? Mgr. Capel comes to this country as the emissary of Rome. He would giv us a sunny view of his church; but her cruel and terrific history may be known and read of all men. The history of Giordano Bruno, of Galileo, and others, show that Rome is not, and never was, the friend of science. The ecclesiastics of Spain confronted Columbus with the text in the book of Joshua respecting the standing still of the sun and moon, when he would go in search of a western hemisphere. What hav even nominal Catholics done in the service of science, unless it has been done in the face of protest on the part of its prelates and higher officials? If, to-day, there is an eminent Catholic who shines in the walks of science, I cannot name him.

Men are trained and well educated for service as officials in the Catholic church, but a disposition is not manifested to educate the ignorant masses beyond a thorough acquaintance with the catechism. Nothing higher can the ordinary layman aspire to than to be the supple tool of his superiors. Does charity require us to believe the more intelligent of the priesthood believe in papal infallibility? We say most emphatically, no! As to the form of national government the church cares but little, if she is free to shape its policy. The czar of Russia is no more the enemy of a free government, which will guarantee to all their rights, than is the policy of that church which plumes itself on its assumed infallibility.

GEO. SEVERANCE.

South Royalton, Vt.

Inspired or Insane—Which?

A book has recently fallen under my observation which, I think, throws a good deal of light on some subjects which hav heretofore been variously regarded and little understood. The book is Dr. Henry Maudsley's "Responsibility in Mental Disease." In following up the subject of manias, and hallucinations, and lunacies, the author illustrates one phase of mental aberration by reference to the Bible. He points out that "in olden times madness was identified with the prophetical mania, and believed to be of supernatural origin." There was an alienation of the mind, he says, which was regarded as the result of divine inspiration, and there was an alienation of the mind which was the result of disease—a mania which was divine inspiration, and a mania which was properly madness, or possession by an evil spirit. Possessed by a good spirit, the individual was a prophet; possessed by an evil spirit, he was a madman. The author acknowledges that it was not always easy to distinguish one state from the other, some of the prophets of the Old Testament, for example, presenting symptoms which can hardly be interpreted as other than the effects of madness; certainly if they were not mad they imitated very closely some of its most striking features.

This is assuredly a novel way of accounting for the freaks of the Old Testament characters, whom all good Christians look upon as certainly controled by heaven; but that it is a reasonable explanation of them a brief examination will show. For a starter, take the case of Jeremiah. If this man ever lived, he was insane. In the thirteenth chapter of that part of the Hebrew scriptures attributed to Jeremiah we find that, believing himself under divine general orders, he procured a linen girdle and put it around his loins. He then took a long journey to the river Euphrates, hid the girdle in a hole in a rock, came back home, and again, after many days, repeated the journey, took the linen out of the hole in the rock, and what did he find? He found that it was "marred and profitable for nothing." The result of the experiment seems to hav been surprising, and altogether unlooked for, and he thereupon made it the basis of a prophecy. Considered as the freak of an insane person, the story is queer reading. Regarded as having a bearing on the present and future happiness of mankind, it is difficult to detect its relevancy.

Again, take the case of Ezekiel. He believed that the maker of the universe directed him to procure a "tile." As high hats had not at that time been introduced, it is supposable that this particular tile was a piece of baked clay, such as the Hebrews used to shingle their roofs with. It is the fourth chapter of Ezekiel that tells about this. He took the tile and decorated it with a picture of Jerusalem. Then he laid siege to the tile. He built a fort against it and piled up earthworks, went into camp, and aimed a battering ram at the tile. For a wall between himself and the enemy he set an iron pan on edge, from behind which he made faces at the tile and besieged it. For three hundred and ninety mortal days, Ezekiel lay on his left side behind that pan and bore witness against the tile. At the expiration of that time he turned over and lay for forty days upon his right side. Then his arm was uncovered, and he prophesied against Jerusalem. This is sufficiently idiotic, but the rest of the chapter overshadows it. Still the doings therein recorded are preserved in print as a part of the Christian fetich.

Another strange thing happened to Ezekiel. According to modern reckoning it was the 5th of June. Ezekiel sat in his house, and the elders of Jerusalem were with him. He tells the story thus: "And it came to pass that the hand of the Lord fell upon me. And he put forth the form of an hand, and took me by the lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem. And, behold, the glory of the God of Israel was there." Shortly after this Ezekiel prepared his furniture for moving, dug a hole through the wall, and carried it out on his shoulder. This action is hard to account for. We do not read that he was in arrears to his landlady.

The sayings and doings of Isaiah afford equal proof of his insanity. He prophesies that God shall "hiss for a fly that is in the uttermost part of the rivers of Egypt," and for a bee from another locality. These should come and rest in holes in the rocks, and upon all thorns and all bushes. Upon the same day the Lord should go through the familiar but remarkable performance of shaving his head and feet with a hired razor. On another occasion Isaiah loosed the sackcloth from his loins, took off his shoes, stripped himself naked, and walked abroad barefoot and nude. For doing the very same thing a man out in Iowa last month was properly arrested and placed in a lunatic asylum.

What Hosea did in the way of choosing wives according to the light he obtained from heaven is well known. Dr. Maudsley cites all these instances, and draws from them the conclusion that to insanity we are indebted for a good deal of what has passed in this and other ages of the world as inspiration. "There can be but little, if any, doubt," he observes, "in the minds of those who do not subscribe to the faith, that an epileptic seizure was the occasion of Mohammed's first vision and revelation, and that, deceiving or deceived, he made advantage of his distemper to beget himself the reputation of divine authority. The character of his visions was exactly of that kind which medical experience shows to be natural to epilepsy."

Here, then, we hav divulged to us in a scientific way the secret of those subjectiv illuminations which hav made prophets of lunatics and dupes of their followers. Having the thread thus placed in our hands, we should not be slow in following it up. Other examples immediately suggest themselvs to our minds. These are Moses on Mount Sinai; Saul the persecutor converted into Paul the apostle by a vision; Joseph convinced of his future wife's probity by a dream; Swedenborg establishing a religion as the result of epileptic fits; Guiteau removing Garfield—and his would-be imitator, the Rev. Mr. Bray, with a similar mission as regards Cleveland. Add to these Dr. Newbrough, with his book "Oahspe." Then we hav great numbers of men imagining themselvs called of God to preach the gospel. It is certainly eminently fitting that the call to expound the Bible should hav the same source as the "inspiration" under which it was written.

Maudsley mentions one of the less marked forms of the insane neurosis, examples of which are in no wise rare. He says of this class.

"One observes this tendency of mind even in those who hav no particular genius or talent; for they hav a novel way of looking at things, do not run in the common groove of action or follow the ordinary routine of thought and feeling. In regard to most beliefs they are more or less heterodox or heretical, though often not constant, being apt to swing around suddenly from one point to a quite opposit point of the compass of belief. It is a fact, too, that they frequently display remarkable esthetic feeling and special artistic talents and aptitudes."

This is the kind of people whom we designate as cracked, and one merit about them is that sometimes the crack lets in light. A great many public benefactors hav, undoubtedly, at one time or another in their lives, imagined themselvs guided by heaven;

but in most instances it will be found that their good works preceded the era of their inspiration. Swedenborg is an example of this. He was a civil engineer previous to becoming a seer. Sir Isaac Newton, it is said, accepted religion in his old age, and philosophy gave place to fancy. Sir Thomas More was a great and good man until, his religious propensities sharpened by opposition and his mind weakened by age, he persecuted for the church's sake, whipped heretics in the name of the pope, and died a martyr to superstition.

Dr. Maudsley has done a great work in thus opening up this subject. He has cleared away, to some extent, the fog over the tangled mental swamp, and has given the vapors that hav arisen from it and clouded the human mind their correct name—not Inspiration, but Insanity. Having read this book, persons experiencing premonitory symptoms of divine illumination will not hang out their shingle as a prophet, but will place themselvs in the hands of a reputable physician. GEORGE E. MACDONALD.

Liberal Mugwumps at Chicago.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Although the matter is getting old, I must again ask permission to occupy a little space in your columns. As E. A. Stevens is anxious to eat crow, anyhow, and I hav misquoted him in relation to Charles Watts, it will be only just that I plead guilty; the words written were intended as a paraphrase of what I thought he wrote and had no business to be quoted. I suppose E. A. Stevens felt greatly relieved when he saw the original of his own statement, and was glad it was no worse, now that he sees various channels in which he can prove useful. Does he consider that Bradlaugh was all wrong and that the "severely sarcastic letter of Moncure D. Conway . . . deprecating Watts's position," was unjust? He says he confesses to being prejudiced against Watts, and that I was one of the sources of that prejudice. I will take the responsibility of that and accept the quotation as my own and thus leave E. A. Stevens an opportunity of proving himself no deadhead in the new deal. The gossipy nature of the rest of his letter is not worth dealing with.

As to the official communication, that is poor stuff, anyhow; it is full of mistakes, misunderstandings, and absolute torturing of facts, which can only be explained by supposing that it was written by one of the five who was called in and added on to the original minority three after the events had taken place. These five signers are they who evolved out of the minority three, who evolved into a lecture committee, thence into a board of directors, from whose body came the meeting of friends of the Liberal League, who called the meeting that passed the resolution in support of E. A. Stevens. The place to deal with their misstatements and errors is on the platform of the Liberal League before the people who are mostly interested, and if the League feels aggrieved they know their remedy.

There is one point they raise to which I will giv a flat denial, and that is that a "meeting of the League" was held on the Thursday before Spies lecture, at which meeting, it is stated, Stevens was instructed how to act. No such meeting was held at all, and there is circumstantial reason why it should not. The regular business meeting was announced on Sunday to be held at the house of Mrs. Swank on Friday next. What occasion for a meeting the Thursday evening? Why did not the friends so interested in the League work attend the Friday meeting themselvs? Supposing there was a meeting on Thursday, what right had they to direct Stevens how to vote next evening? And if, as they attempt to make out, the lecture committee alone had the power of deciding who should lecture, or whether any should lecture, what right had the Thursday evening meeting to decide what the lecture committee should do on the following evening, especially as neither that meeting nor the lecture committee knew, as yet, anything about Spies being invited? And why didn't Stevens say that the meeting of the evening before had directed his conduct?

This is the first mention of that meeting and explains much of what transpired since.

If any meeting was held at all it was a meeting of the friends of Stevens whom he had scared to death by all sort of rumors. Gorsuch had threatened to show E. A. Stevens up—had threatened to expose him and his methods, and Stevens got scared. He went round to his friends and scared them, and some of the ladies honestly feared that there was an intention on the part of Gorsuch, or Fielding, to blow Stevens up with dynamite. That is why they attended the private meeting on Thursday and instructed Stevens how to act. It is the reason they feared to attend on Friday. It was the occasion of the policeman's presence, and their solid voting against any of the ten signers of the impeachment being allowed to speak.

If there were twenty-seven friends of the League who were so agreed on the running of the League, why didn't they put in appearance at the business meetings, and why were they so dreadfully frightened to hav the facts of the case brought out, and why did they waste two hours to prevent the subject being discussed for half an hour only? As you remark in your editorial note, "if the members of the Chicago League had battered the common enemy with as much energy as they hav one another, who can tell what good work might not hav been accomplished." Yours truly, A. H. SIMPSON.

Canadian Notes.

Ex-Rev. J. H. Burnham is creating quite a sensation in Toronto; he lectured again last Sunday to a crowded audience in Albert Hall on the subject, "Possibilities of Science." He was listened to with great attention, and approbation was manifested by applause loud and hearty. The subject matter of his discourse was full of thought and sparkling with suggestiv ideas.

Christianity is far too complex a result to be referred to a single source, least of all to an exclusivly philosophic origin. In order to become acceptable to the gentile, it felt the necessity of adapting itself to the current ideas of the times, of grafting the Alexandrian philosophy on the tenets borrowed from the Persians by the prophets and Pharisee doctors—Jesus, son of Sirash, Hillel, Gamaliel, and others—and on its legendary history put together in accordance with a few hints scattered through the Jewish records. All its dogmas, all its mysteries and ethics were adopted second-hand, for it originated nothing, neither the immortality of the soul, nor justice beyond the grave, nor the dualistic conception of good and evil, neither angels, contemplation, unity of God—trinity; incarnation, redemption, detachment from worldly goods, nor love of our neighbor. Hence, in order to understand this hasty and confused patchwork of all the mythologies, and all the systems, the starting-point of its vitality must be sought for further back, and beneath all these clumsily soldered accessories out of which it has built up a single system. But the most powerful among all the causes of the rise of Christianity—a cause in itself so potent that it alone and unaided was quite sufficient to account for the phenomena of the church—was that Christianity was a protest against an intolerable moral and social state—but a protest as radical as it was short-sighted. In the name of the oppressed, of the poor, and of the suffering masses, it hurled defiance, not merely at defectiv science, but at all science; not at any given philosophical system or conception, but at all philosophy; not at a corrupt society, but at all society. It became the absolute negation of reason no less than of common sense and of experience; it was Nihilism. But notwithstanding all this, the masses of the population of the whole civilized ancient world felt that the cause of Christianity was the cause of the poor and the oppressed, as against the rich and the oppressors. This cause alone working on its side is quite sufficient to account for the rise of the church.

A literary society in Toronto hav been having a long debate on Agnosticism. I hunted up the following authorities on the subject. The first is from Dr. Murray's London Philological Society's Dictionary, which is now in course of publication and will contain so vast a body of matter as to be more than four times the bulk of the last and newest edition of Webster. It will be the most voluminous and valuable dictionary ever published of any language. The second is from Ogilvie's New Imperial Dictionary, the most voluminous completed English dictionary, containing 130,000 words—12,000 more than the newest Webster's. The third is from Hunter's Encyclopedic Dictionary, now in course of issue by Cassell, which when completed will contain 150,000 words—32,000 more than the new Webster, and next to Dr. Murray's will be the most complete English dictionary extant. The order will be: first, Dr. Murray's London Philological Society's Dictionary, containing more than four times the quantity of matter in the new Webster; second, Hunter's Encyclopedic Dictionary, published by Cassell, containing 32,000 words more than the new Webster; third, Ogilvie's New Imperial Dictionary, published by Scribner, New York, containing 12,000 words more than the new Webster.

Dr. Murray's London Philological Society's Dictionary says:

"AGNOSTIC—From a Greek word signifying unknowing, unknown, unknowable, compounded of *a* (not) and *gnostic* (know). Gnostic is one who knows; Agnostic is one who does not know. An Agnostic is one who holds that the existence of anything beyond and behind material phenomena is unknown and (so far as can be judged) unknowable, and especially that a first cause and an unseen world are subjects of which we know nothing. ['Suggested by Professor Huxley at a party held previous to the formation of the now defunct Metaphysical Society at Mr. James Knowles's house on Clapham Commons one evening in 1869, in my hearing. He took it from St. Paul's mention of the altar to "the unknown God."'—R. H. Hutton, in letter March 13, 1881.]

"*Spectator*, Jan. 20, 1870, 135: 'In theory he [Professor Huxley] is a great and even severe Agnostic, who goes about exhorting all men to know how little they know.' 1874, Mivart: Essence of Religion, etc., p. 205: 'Our modern sophists—the Agnostics—those who deny we hav any knowledge save of phenomena.' 1876, *Spectator*, 11 June: 'Nicknames are given by opponents, but Agnostic was the name demanded by Professor Huxley for those who disclaimed Atheism and believed with him in an "unknown and unknowable" God; or in other words that the ultimate origin of all things must be some cause unknown and unknowable.' 1880, Bishop Fraser in Manchester *Guardian*, 25 Nov.: 'The Agnostic neither denied nor affirmed God. He simply put him on one side.' 1876, Principal Tulloch, in an article entitled 'Agnosticism' in *Weekly Scotsman*, 18 Nov.: 'The same Agnostic principle which prevailed in our schools of philosophy had extended itself to religion and theology. Beyond what man can know by his senses or feel by his higher affections, nothing, as was alleged, could be truly known.' 1880, Birdwood, 'Indian Arts,' vol. i, p. 4: 'The Agnostic teaching of the Sankhya school is the common basis of all systems of Indian philosophy.'"

Ogilvie's New Imperial Dictionary says:

"AGNOSTIC—One of a school of thinkers who disclaim any knowledge of God or of the origin of the universe. This school holds that the mind of man is limited to an *a posteriori* knowledge of phenomena and the relativ, and that therefore the infinit, the absolute, and the unconditioned are beyond all experience, and consequently beyond its range."

Hunter's Encyclopedic Dictionary, published by Cassell, has a definition similar to the above.

Toronto, April 11, 1885. R. B. BUTLAND.

Under-Consumption.

Whoever will consider for a few moments will laugh at the theory of overproduction as a cause of hard times, in the United States especially.

Consider that our population increases at least one and a half million per year, and that most of this addition is non-productiv and largely consuming for a long time. Consider what a large proportion of our population is by position, age, and sex, or other circumstances, non-producing, though ever consuming. Consider the constant consumption by machinery, by the decaying tooth of time, by fire and flood. Suppose what must occur if production should cease for even one month. In truth it requires constant effort on the busy producing part of society to keep up the normal supply. When so-called hard times set in nearly all the people are compelled to economize; to cease from consuming in certain usual directions; to resort to expedients of various kinds. The farmers will feed their stock less, will even resort to feeding hay to swine, will use rye coffee, sweeten it with sorghum syrup, will patch up old clothing to make what they should throw away last a year longer, use benches for chairs, moccasins for shoes. This enforced economy, or non-consumption rather, plays havoc with manufactures and commerce.

The cause of this is the cause of hard times. And it is clear that whatever interferes with commerce, whatever prevents a free and rapid interchange of commodities, is at the bottom of all our so-called crises, whether it be loss of crops, want of money enough to effect exchanges, or a tariff that keeps out foreign imports brought to exchange for agricultural products. HOLT.

Judge Brewer's Approval.

I hav just laid aside last week's TRUTH SEEKER, feeling that the hour given to its perusal has been pleasantly and profitably spent. It starts off well by administering to the urgent needs of the Rev. Mr. Talmage a whole Peck—a Liberal Peck—full measure, heaped up and running over. Very good! Next time make it a bushel.

Furthermore, it is pleasant to note with what artistic accuracy and precision that editorial dynamite bomb is made to explode directly underneath the *Independent's* laboriously constructed fabric of logic and facts (?). The fragments will scarcely be found.

And once again. That cooling-off process applied to the irate Brother Applebee is excellent. By all means let Brother Applebee try his hand again—keep on trying; and if in his future attacks upon his New York neighbor he succeeds no better than he has in the past, by way of consolation he can fall back upon an excuse for his failure akin to that advanced by the tardy schoolboy who pleaded, in extenuation of his tardiness, that the road was uphill and icy, whereby he was *set back* two steps while he got ahead one.

And finally, not to spread over too much ground, how just and timely is the reprimand administered by "A. B. B." to narrowminded professors of Liberalism (for such anomalies it seems there are) who send on orders to stop their Liberal paper because, in opening its columns to free and fair discussion upon all subjects relating to human welfare, it admits some ideas which run counter to their notions! It is difficult to understand upon what theory such persons can call themselvs Liberals. It is certain that they hav not yet mastered the Freethought alphabet. Not only are they not Liberals, but they are pursuing the very course adapted to cut themselvs off from the best growth in knowledge and Liberal ideas; for it is my experience that as a general thing we add to our stock of knowledge more by reading the articles of those who hold views differing from our own, than in perusing the communications of those who are in accord with our ideas, and who but echo our sentiments.

Truth seekers should be broad, free, and generous—sufficiently so to accord a patient hearing to all who present their views in a fair and candid manner. The Liberalism which cannot subscribe to that doctrin seems to me to be sadly in need of revision.

Ithaca, N. Y., April 10, 1885. S. BREWER.

The Liberal Club.

German Masonic Temple was not large enough to hold all the people who came to the 375th regular meeting of the Manhattan Liberal Club; all the regular attendants were there, and a hundred others came from some mysterious source. And if the audience was great, the interest of the occasion was greater. If the hall was not sufficiently capacious for the one, so words are inadequate to contain the other. The lecturer of the evening was John Swinton, who talked on "Social Organization." Mr. Swinton is growing balder and grayer and more bashful every day. He talks usually with both hands behind him, and when, after glancing at his notes, he desires to remove his glasses, he has a way of working the muscles around the nose so as to make the adjuncts to sight jump into the air in quite an entertaining manner.

Mr. Swinton went briefly over the various sociological schemes from Moses to Plato and Campanella and Fourier. Among these none equaled Moses, or "Moses Evolution." The speaker described the workings of trades unions throughout the country and the world, and gave an interesting account of the strikes and co-operativ efforts that hav been made recently. He was strongly in favor of industrial organization on the methods now adopted. It was not scientific, it was uncouth and rough, but it was effectiv. His philosophy resolved into two propositions—that man is entitled to a place to stand and work, and that he is entitled to the possession of the fruit of his hands. Mr. Swinton was frequently applauded, and at the close of his lecture the hand clapping was especially energetic.

Considerable amusement was created by the announcement that Professor Vaughan had lost a valuable gold watch seal. Nobody had found it.

Mr. Cohen arose to explain something that he had caused to be printed about Brother Wakeman. The hearers were unable to gather exactly the point of it, but it seemed that Mr. Cohen wished to say that if he had done anything he was sorry for he was ready to be forgiven.

Mr. Wakeman suggested that as it was an especial occasion the regular speakers refrain from exercising their combativ powers against Mr. Swinton, and allow some of the distinguished outsiders a chance. He mentioned Mr. Redpath, there present. The way this proposition was received encouraged Mr. Redpath to make a good speech. He said he would go twenty miles any time to hear Mr. Swinton speak. He had been disappointed in dealing with workingmen to find so many who were in favor of adopting violent measures against capital. There was no excuse for it in this country. If there are bad men in power it is the fault of the workingmen who voted them in. Only women and minors are guiltless of the wrongs in our legislation. Workingmen are in the majority, and hav the privilege of the ballot. Whatever they wish, let them take in a legal way, as they hav the power to do.

Mr. Wakeman was here so indiscreet as to invite Professor Vaughan to the platform, probably without being aware to what extent the professor was loaded. Vaughan said he didn't know what there was about his losing a gold seal to amuse so many people. He felt very sad over the loss himself, as the seal was a "momento" which his father left him. Professor Vaughan then wiped away a tear and made his usual speech. In the course of his remarks he quoted Ingersoll's words about giving your last dollar like a prince, but said he didn't believe Mr. Ingersoll practiced that himself. The professor has evidently been trying to tap the colonel, and speaks from painful experience. This orator's peroration was nothing less than immense. With Bombastes Furioso in the cold grave, Professor Vaughan has no rival.

Dr. Eccles followed and opposed Professor Vaughan's advocacy of force. He also took occasion to rebuke the previous speaker for the assertion that doctors were all quacks. For this he characterized the professor as a liar and a rogue. Vaughan jumped up and wanted to know whom Eccles referred to. The chairman told him to keep still and he would find out. The professor desired the doctor to come out in the street and say it. As soon as Dr. Eccles had finished his speech he went home and left the professor master of the field. Professor Vaughan is a Virginian, and takes umbrage on general principles at being called a liar and a rogue. He, however, is believed to entertain a lively solicitude for his own personal safety, and discriminates judiciously between large and small persons who are objectionable to him.

When the smoke had cleared away after the scrimmage between the doctor and the professor, Mr. Blissert was seen to hav attained the platform. He said the trades unions had done much good in England, but their measures were altogether too slow to keep pace with Mr. Blissert's ardent desire to see the workingman liberated. He believed in dynamite, and expressed his belief with considerable profanity. Mr. Blissert is probably the most religious member of the club.

A German gentleman followed, and although not doing himself full justice in English, he could pound the table as hard as any of them, and so got along very well. His remarks were addressed chiefly to Dr. Eccles, and that gentleman can hav little idea of how much fun he lost by going home early.

Mr. King spoke of the immense moral benefits of trades unions. There was no other organization in the world that so elevated the moral standard of workingmen and women. They were far ahead of the churches in this respect, also in mutual helpfulness. The large unions were bound to support the smaller ones, and readily did so.

Mr. Swinton, in replying to his critics, introduced the word "protagonist," which was well received by the club, and may become a favorit. The word "vastitudes," also used by the lecturer, will not be soon forgotten. As no one had criticised Mr. Swinton, he had no particular reply to make. He merely restated his proposition that every man had a right to a place to liv and the fruits of his labor, and added that the average workingman was not his divinity.

At the end of the lecturer's remarks, Professor Vaughan, having donned a high hat that was much too large for him, got upon the platform, and, by the exercise of some agility, captured Mr. Swinton's hand and shook it cordially. Mr. Swinton looked tired.

It has been a long time since the club has had anything like as exciting a meeting as this one was. Professor Vaughan has appealed to the chair to know whether it is the custom to permit one member to call another member a liar without something being done about it. It is probable that the gentleman from Virginia will prepare one of those "stinging answers" which he is noted for printing but never publishing.

Next Friday evening Mr. Chavannes, of Tennessee, speaks on "Happiness and Its Relation to Conduct."

The Tent.—Answers to Questions.

Will the Tent be waterproof?

Yes. The top will be of eight oz. duck—very best quality—warranted waterproof.

How long will it last?

Ten to fifteen years, with proper care. The only trouble is from mildew.

Could Tent be used for conventions?

Yes; and would save from $75 to $150 rent of Opera Houses, and enable our Conventions and Congresses to be held at more suitable seasons. With center-piece in, it makes pavilion 60x100.

Would it not need experience to pitch it and care for it?

Yes. I hav had ten years' experience. Every year, from May to November, always had Tent-master; any intelligent man can learn to care for Tent and all about it in two weeks.

How long would you hav Tent remain in one place?

Until work was thoroughly accomplished; a strong, efficient organization established; science school on Sunday, musical, elocution, and other classes, well started.

Here is the great advantage of Tent effort over all other methods. In halls, three to five lectures are the very most that can be given, because the expense is too great, but with Tent, we hav *no rent to pay*. Lectures every afternoon and evening (except Monday afternoon). Novelty brings hundreds who would not go to a hall. One or two lectures stir opposition, but do not settle conviction; the good seed sown is easily plucked up by the ministerial crows; but with the Tent, day after day, night after night, the work continues. Lecturer has not to hurriedly pass over important points, nor crowd so much in one lecture—half is forgotten. The whole gospel of humanity, the whole claims of Secularism, are fully expounded—every objection met.

How about discussion, or getting clergy to answer or defend their faith?

At every meeting giv the invitation on every handbill, hav it plainly stated: "Ministers, in good standing in their own denominations, are invited to reply and defend their faith. The free use of the Tent will be given any afternoon, or the first hour of any evening." This would force them to the front, or convince the people they had no defense.

Where to pitch Tent.

Those who most liberally contribute would hav first consideration. Liberalism prompts promotion of greatest good to greatest number, and rejoices at good of others, believing we find our truest happiness not in caring only for self, but promoting others' good.

Would not cost of moving Tent be heavy?

In ten years we never expended $25 in moving Tent, outside railroad freight. Wherever it is decided to pitch Tent, there is always interest enough to prompt some one to volunteer use of lumber-wagon to take Tent to or from depot, and on short moves, of less than ten miles, to carry it free of charge.

How could be it seated? Would seats hav backs?

Plank can be hired from lumber yard—pay for all used or damaged (which is very small amount); three planks stood edgewise, four feet apart, stayed by stakes driven on each side, plank laid across makes seats, then plank edgewise on seats—slight slant—securely braced, makes back to seats; no lumber cut or injured.

How advertise?

Hav papyrograph, or small rotary, and print all our own small bills, questions for ministers, etc. Paint our own posters to suit places and occasion.

How to meet expenses.

Voluntary donations and collections. In most cases a concert and ball last night before leaving; planks making seats, used as flooring, turn tent into magnificent dancing pavilion.

Would not Christians cut ropes, injure, or destroy Tent?

In ten years' experience, preaching doctrin of Seventh-Day Adventists, hated, if possible, more fiercely by the orthodox than Liberalism, having alike the saints and rough sinners bitterly opposed, never had a Tent injured one dollar's worth. Law is bound to protect our cotton meeting-house as much as the most stately cathedral. Proclaiming gospel of humanity we hav hearty good will of all but Christians. There is no danger.

It is time Tent was built now, if we are to take advantage of longest season. Remember, two weeks is sufficient to build up a strong organization of Liberals where now only two or three struggle along, but Tent cannot be had without money.

Suppose you can only afford one dollar—send it at once. Tent will be paid for next week, dear reader, if you will at once—now—right off—send your contribution.

The Tent is a private venture, not connected with the League. It will belong to those who contribute, and three trustees will be elected to hold it in trust for the contributors, and decide where it shall be pitched.

CHAS. B. REYNOLDS.

Tent Fund.

Previously acknowledged,	$114.30
Elias H. Gault,	5.00
Willie Gault,	5.00
Thos. Knight,	1.00
Mrs. James Duane,	1.00
C. R. Leonhauser,	50
D. Neilson,	1.50
James A. Kerr,	5.00
Mark Rowe,	1.00
Mrs. H. Buckner-Johnson,	2.00
Wm. Oldham,	1.00
C. Bauman,	3.00
G. M. Hathaway.	1.00
John Morgan,	1.50
Wm. Baxter,	1.00
Jacob Nuessle,	50
R. White,	1.00
Total,	$145.30

The Bruno Statue.

Previously acknowledged,	$126.65
Mrs. H. Buckner-Johnson,	1.00
Alex. Cochran,	1.00
Albert Cochran,	1.00
Walter W. Conley,	1.00
Theodore Ewert,	1.00
Jonathan Nichols,	1.00
Total,	$132.65

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the next TRUTH SEEKER there will be a statement of great interest in regard to the Bruno statue, and a letter from the committee at Rome which incloses my official appointment to receive contributions in North America for this purpose. There has been some hesitation on my part in asking for contributions for want of these papers, but now I know that everything is right and straight. The movement has a reliable committee, and the undertaking has the approval of the Liberals of Europe, and the statue is designed to be inaugurated on the 17th of February, 286 (A.D. 1886). Let the subscriptions from America do honor to the great republic.

T. B. WAKEMAN.

New York, April 19, 285.

A Solution of the Irish Problem.

Dr. Michael Cahill last week sent to the school commissioners or New York city a sworn statement alleging that he is the discoverer of the fact that in the light of holy scripture he believes the earth is in imminent danger of explosion and conflagration, owing to the ice allowed to accumulate around the poles exerting unequal pressure, hydrostatic and hydraulic forces from these, the frequently occurring earthquakes and abnormal floes of icebergs.

In the hands of God he has made a discovery that will avert this dire calamity if properly applied; and save the lives of all men and animals on the earth. He asks that the board order Professor Compton Doremus and Professor Draper to examin and make report upon the plan, which is to withdraw rain and rivers of water from the atmosphere by art, thereby equalizing the presure on the earth's crust. A part of his plan is to send men up in balloons and tap the rain-charged clouds over the Desert of Sahara, let the water fall to the earth, and when it is thus changed to a beautiful region of emerald green locate upon it the discontented Irish of all climes.

ATTENTION is called to Mr. Wettstein's new advertisment of a Freethinkers' badge pin, a sample of which we find to be very pretty, intrinsically valuable and symbolically beautiful, but a trifle too large for personal adornment. Mr. Wettstein has manufactured the pin to sell.

CATALOG of the Truth Seeker Company's publications sent free upon application.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the secretary of the League, Samuel P. Putnam, and of its president, Robert G. Ingersoll; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain.

A. C. MACDONALD,
Chairman of the Finance Committee.
33 Clinton Place, New York city.

The Campaign Fund.

Previously acknowledged,	$3,876.41
James B. Thompson (annual member),	1.00
James H. Jamison, " "	1.00
Liberal, Mo.: F. L. Yale, $1.00; S. C. Thayer, $1.00; H. B. Cline, $1.00; G. H. Walser, $8.10; C. O. Ritchie, 25c; A Friend, 10c; S. B. Gage, 50c; Mrs. M. A. White, $1.00; F. Curless, 25c; T. Vitt, Jr., 50c; I. D. Bell, 50c; W. H. Curless, 25c; C. W. Goodlander, 50c; T. R. B. Adams, 50c; W. A. Vitt (pledged), 25c; A Friend, 25c; Mrs. J. A. Moyer. 25c; I. W. and E. Glover, 50c; Joseph Travis, 50c; John Betts, 50c; Will Hessford, $1.00; A Friend, 25c; Mr. McCrea, 25c; Mr. Gilmore, 25c; Laura Vitt, 50c; Mrs. Horn, 50c; Mr. and Mrs. H. W. Allen, 50c; J. K. Belk, $1.00; L. M. Kruninger, 50c; H. P. Replogle, 50c; Mollie Replogle, 50c; total,	23.45
Belleville,	14.00
Frei Gemeinde,	5.00
B. F. Haldeman, Wm. Burnside, J. Allen, and others, St. Louis,	7.65
St. Louis lecture,	20.25
N. D. Goodell,	10.00
Mrs. H. Buckner-Johnson,	2.00
Total,	$3,960.76

PLEDGES PAID.—C. Palmer, $50; T. B. Wakeman, $25; Elizur Wright, $30; A. Van Deusen, $25.

The American Secular Union.

Such is the title proposed to be officially given at the convention in October next to the organization now known as the National Liberal League. During the present year this association has kept two duly appointed representivs in the field activly engaged in expounding and defending Secular and Freethought views. These gentlemen hav traveled by night and day thousands of miles, established numerous branches of the League (Secular Union) in the various states and Canada, and, what is of paramount importance, they hav carried a knowledge of Secular principles into districts where previously Liberalism had been comparativly unknown. At the next Congress, which is to be held in Cleveland in October of the present year, the secretary will be in a position to present a record of such practical work accomplished that will assuredly gratify every lover of progressiv thought. The battle with orthodoxy is a hard one, but it will be won notwithstanding. Opinions which hav been cemented by centuries of false education are not easily eradicated from the human mind, and the task of doing so can be the better achieved by determined pioneers when they are supported in their efforts by an efficient organization. The representativs of the League, having devoted many months to Canada and the Eastern states, are now in the West breaking new ground and forming additional branches. One of their principal objects this year is to learn the nature and extent of the materials throughout the country upon which the Secular party can depend, with a view of consolidating a systematic course of action at the coming Cleveland Convention. Before starting for the West it was my pleasure to see our president, Colonel Ingersoll, and to hav a long and profitable conversation with him as to the best plan to be adopted to further the interests of the League. From the following letter which I hav received from the Colonel, it will be seen that he is not only with us, but that he intends to take his share of the work before us:

NEW YORK, April 2, 1885.

CHARLES WATTS, ESQ., *My Dear Friend:* In reply to your last letter, I hasten to say that I intend to be at the Albany meeting in September, as well as at the League Congress in October, and which, as you suggest, ought to be held in Cleveland, O.

You know that when I was elected president of the League I was in California, and knew nothing of the election until after the Convention had adjourned. Had I known of the election in time I should hav declined, on the ground that I am opposed to holding any office whatever. But the Convention having adjourned, and fearing that should I refuse to serve my motivs might be misunderstood, I concluded to accept the position, and fully intended to hav a formal acceptance published in the Liberal journals of the country. Other matters diverted my attention, and procrastination accounts for the rest.

It seems to me that we can do something to unite the Liberals of the country, and personally I feel the greatest confidence in Mr. Putnam and yourself. Speaking after the orthodox fashion, you and Mr. Putnam seem to be the Paul and Silas of this movement. Yours, R. G. INGERSOLL.

Thus we hav glorious prospects before us, and personally I anticipate great results from the Cleveland Convention. Let all Liberals throughout the States and Canada do their very best to assist the League, now that it is in such a promising condition. With such a president as the brave colonel, we hav that which thousands heartily desired; it is therefore their imperativ duty to come to the front and lend a helping hand. Truly may we say, "Now is the accepted time; now is the day of salvation," in the legitimate Secular sense. The officials of the League will do their duty at any cost, risk, or sacrifice, and to every reader of these lines I earnestly say, "Go thou and *do* likewise."

CHARLES WATTS, First Vice-President.

News and Notes from the Field.

The following ringing letter by Helen H. Gardener was refused publication in the St. Louis papers on the plea that the editors did not wish to "bulldoze" the clergymen. How daintily these religious gentlemen must be handled! How easily the delicate fibers of their theological constitution can be disturbed! A challenge to fair and honorable debate in the courts of reason is "bulldozing." A lawyer is expected to defend his client, and the political orator is expected at any time to meet his opponent in debate, but the clergyman can fall back upon his dignity so "childlike and bland," and cry out that he is "bulldozed," if one is eager to hear him defend the faith that he believes so necessary to the salvation of the world.

But the bright lance of Helen Gardener will not be flung in vain. The priests may crouch in the elegance of their superstitious temples, but the idol that they worship shall receive the trenchant blow, and the miserable weakness of these defenders of Zion shall be known to the candid and the reasonable:

NOBODY WANTS TO PLAY.

In Sunday's *Republican* I read, with much interest, and some amusement, a challenge to any one, or all, of seven clergymen of this city. to debate with Charles Watts.

At the time I remarked, "They will be entirely too careful of their reputations for learning to dare to do it. They will wait until he is *gone* and then their bravery and information will deluge the town and astonish the nations; but they will be precious careful to do it *after he is gone.*" Now, how does it strike the Christians of St. Louis that there are no clergymen here who *dare* discuss in public the religion they are paid so much a year to expound and defend against the attacks of Infidelity and Agnosticism?

This gentleman from London intends to come here, at all events, and explain some of the false positions (as he believes) taken by these clergymen in their Lenten lectures. He is the peer of any man or clergyman in St. Louis. As a scholar, a gentleman, a moral teacher, and a man, there is no chance for an objection to him. It has the look of sheer cowardice (if no worse) upon the part of clergymen who delight in attacks upon Ingersoll and other Infidel speakers when they are *absent*, that now, when so fine a chance is given to act like *men*, and not simply stab those in the back who are absent, one of the clergymen addressed has "no time, because a church is to be dedicated" (!), and the others prefer to handle *straw* men at their leisure, behind a pulpit closed to the other side, where words hav no par value, and any wild claim or assertion is as sure to go unchallenged as if it were a mathematical deduction. No wonder people pretty generally begin to believe that the clergy do not themselvs believe what they preach. No other horn is left to this delimma but these two: sheer cowardice or insincerity—you pay your money (for a pew) and you take your choice. H. H. GARDENER.

An eager and applauding audience was present on Sunday evening at the Pickwick Theater to listen to Mr. Watts's criticism of these Lenten lectures. The audience was not so large as I hoped for, but the Liberals of St. Louis are so scattered that it is very difficult to reach them except by an enormous amount of advertising. In every large city this must be done, but the means at our commamd are so limited that we cannot at present do it. The clergymen hav their advertising done for nothing, but we hav to pay from fifty cents to a dollar a line, and such advertising as that makes the money fly. The daily press will not favor us a bit, and so in order to reach the general public it takes a large sum of money. This campaign work cannot be carried on in any narrow fashion. We must hav good halls—theaters, if possible—plenty of notices in the papers, etc., and success cannot be achieved in this direction unless there is a large treasury to call upon. If the Liberals of this country desire the advancement of their ideas and the education of the masses, they must see to it that enough of their wealth is contributed to the cause to enable its advocates to meet with advantage the organized instrumentalities of the ancient church, whose age is now the only argument for its support.

We had quite a pleasant time Sunday afternoon with our German friends at the hall of the Frei Gemeinde (the Free Society). The German Liberals are full of the scientific spirit, and giv a cordial support to our work, and they will be a very great assistance to the union in the future. We lectured at Belleville, Ill., on Saturday evening to quite a good number, and without doubt in this place a Liberal society can flourish. Here, too, the Germans hav done a good work in the past for mental emancipation.

The following notice of Mr. Watts's lecture in the *News-Democrat* shows the favorable impression that was made:

"Mr. S. P. Putnam introduced the lecturer after giving a brief outline of the work which the Liberal League is seeking to accomplish. Mr. Watts held the attention of his audience for over an hour. His Liberalistic theories and arguments do not materially differ from those advanced and familiarized by Ingersoll. but he handles his subject with great skill, and invests it with many embellishments of oratory and eloquence, for which he has talents of a high order."

On the whole, I am quite well satisfied with the work done in and about St. Louis, and although the present outlook in this city is not so brilliant as I wish, and there are many and great difficulties in the way, yet I believe that Liberalism will be a recognized power in this metropolis. It is fearfully orthodox and no mistake; and a cloud of superstition seems to rest upon it like a nightmare, which has a most depressing effect. Besides, this superstition is mingled with an immense amount of hypocrisy. St. Louis is a peculiar city. It has a combination of religion and immorality that is quite astonishing, and never in any place hav I so realized the utter hollowness and corruption of Christianity, and what a curse it is both to the intellect and the heart.

I was glad indeed to see again the face of Charles Watts, after his vigorous campaign in Canada, and defeat of the boasted warriors of Christianity. Even the brave Sexton was obliged to avoid his tremendous blows and escape the logic of his position by being an "artful dodger." Watts looked as if he flourished on his work, and I hope that my appearance was the same, for only by keeping our fleshly habiliments in good shape can we hope to conquer. I must confess, however, that I hav oftentimes been cast down, and the way has seemed very dark, and both bones and heart hav ached in view of the slow accomplishments of the hour. Let not those at home who read the papers think that all is bright and beautiful. There are times of utter homesickness, when only the faith we hav in the to-morrow can carry us through the bitter disappointments of the present. Amid much indifference and coldness, amid many rude shocks, and fierce opposition, there are friends gallant and true; there are faces bright as morning; there are words full of music; there are spirits aflame with progress—royal souls indeed, heroic, patient, cheerful, and ever onward-looking; and with these what courage we can have, what hope, what perseverance, and what scorn of the miserable hirelings of to-day who liv only for the smile of fashion, and sacrifice honor at the shrine of wealth and popularity!

From St. Louis we sped on to the famous little town of Liberal, out on the wide prairies where the breezes of heaven do blow and the spirit can drink in of the unbounded magnificence of nature. A few minutes we stopped on our way at Kansas City to see Mrs. Krekel, who is full of generous enthusiasm, and is undaunted by the many difficulties that surround our Western campaign progress, firmly determined that success shall come in spite of all. Arrangements are made for a course of lectures at Kansas City, April 25th, 26th, and 27th.

Well, I am glad to be at Liberal, that "godless" town so full of humanity—no churches, no saloons, no policemen. What a happy place! Here is where the Liberal can enjoy a truly blissful state. The broad blue sky is above. Like a beautiful ocean the prairies stretch away on every side. The soil is fruitful here. Corn is the great product, and next to corn, oats. This is not the wheat section, although wheat can be raised in abundance. It has many natural advantages for fruit-raising, stock-raising, etc. There are inexhaustible coal fields surrounding and within one-half mile of the town. The manufacturing facilities are not yet developed, but the materials are awaiting some good, live man.

G. H. Walser was the originating spirit of this masterful experiment. It is a solid success; but it has come by the strong will, the activ brain, and by skilful management. Indeed, I do not know that any man could hav put this thing through so magnificently as Mr. Walser. He is the Napoleon of Liberalism—a man of wonderful fertility of expedients. The Christians hav done all they could to defeat his plans. They hav resorted to every trick imaginable—to brute force even—and, if they could not succeed in any other way, were willing to make an alliance even with the devil of drunkenness. They would smuggle in a church under the wings of a saloon. But in every case they hav been overthrown, and this town of Liberalism stands in smiling triumph on the broad plains, and the light of heaven falls upon it without striking a single church steeple. Humanity is victorious, and the gods hav flown.

They hav two meetings here every Sunday. The forenoon meeting is especially for the younger and infant classes, where they are instructed in the things of this world. In the evening is held the general assembly meeting, where all are free to express themselvs. The Liberal school is well established under the management of Professor Grayston. The local newspaper is *The Liberal*, ably edited by H. P. Replogle and his wife, Georgia Replogle.

We shall hav more to say of this little town and its good folks next week. We lectured last evening to a crowded house, and shall lecture again this evening. From here we go on to Dodge City, Kan., where we lecture on Sunday next, April 19th. We shall be at Kansas City April 26th; at Chicago May 3d; at Grand Rapids May 10th; at Louisville May 24th; at Canton, Ohio, May 31st and June 14th; at Cleveland June 7th; at Pittsburgh June 21st; and Salamanca, June 28th. We expect to be at Dwight, Ill., Springport, Mich., Auburn, Ind., and other places, but the dates are not definitly fixed.

Ingersoll, as will be seen in another column, will be at the Albany and Cleveland conventions. These will be the grandest Freethought conventions ever held. Let all Liberals throughout the country make arrangements to come to one or both of these splendid gatherings.

C. W. Stewart has been lecturing here to crowded houses, and very successfully. He is an admirable scientific exponent of Liberal views. He is an earnest student and eloquent speaker. He has just had a debate with that "honorable man," Clark Braden, and completely demolished him intellectually—and now the sheriff has demolished this valiant Christian physically, for I understand he is inside the walls of a jail, charged with felony.

Mr. C. W. Stewart and Capt. Frank Green propose to take the lecture-field together—with a tent during the summer, it may be—and I hope for them abundant success. They are both able men, and can do a noble work in this Western country, and I ask the Liberals to provide them with the sinews of war, that their talent and enthusiasm may be crowned with success. Fraternally yours, SAMUEL P. PUTNAM.

Liberal, Mo., April 15, 285.

Communications.

Something about Agnostics.

"Necessity, thou mother of the world."—*Queen Mab.*

I beg the reader's indulgence to make a few remarks on what I think the inconsistency of those who do not believe in the necessity of a god or gods shirking the name of Atheist, and adopting the new and indefinit one of Agnostic.

The word is evidently new, and, as yet, without any standard of authority, and my only clue to its correct use is that of your contributors, and from which I infer that an Agnostic is one of those thinkers who, having searched into the origin and destiny of things by researches into physical science, and become convinced that nature is complete in herself, and capable of producing all the phenomena we see in nature of her own intrinsic energies, without aid or need of any extrinsic or supernatural cause whatever. This is the position of the Atheist, too, if I understand it right, but the Agnostic lacks the open candor of the Atheist, who, on the invincible security of his convictions, affirms, "There is no God," while the Agnostic, in the apparent weakness of his convictions, timidly concealing himself behind a doubt, encourages uncertainty by crying, "I don't know."

That this difference between the Agnostic and the Atheist is more in appearance than reality will be evident if we ask the Agnostic if he believes in the existence of angels, fairies, spooks, ghosts (holy or otherwise), and a legion of other "airy nothings to which imagination givs a local habitation and a name." He would no doubt answer without reserve in the negativ. Yet he could not disprove these any more than any other negativ. Is it illogical to deny them.

Ancient tradition reports the existence of a beautiful island called Atlantis, but which modern navigators, passing over every degree of habitable surface of the globe, can find no vestige of. Is it dogmatic presumption to deny that the island exists, and affirm that history is fabulous?

Again, has the Agnostic any reason to believe the Hebrew anthropomorphic deity, Jehovah, was less a myth than the Roman Jupiter, the Grecian Zeus, or the Scandinavian Odin? Yet he would think it no violation of sense or logic to deny that these were anything but the creations of human fancy to personify certain powers or principles in nature, of the causes of which the creators were in ignorance.

Now, I do not wish to cavil about a name, but if I am wrong I wish to be set right, and if I prefer a name it is Secularist, as one having no interest in anything but what relates to this world. But my most solemn, earnest convictions are Atheistical. I do not say this from egotism, for there is no merit in belief; it is the result of conviction, and conviction depends on evience, not will, so that one may be convinced against his will, and not be of the same opinion still.

Perhaps in this plea for Atheism I may seem to speak with the enthusiasm of a new convert, but it is nearly forty years since I took my first lessons on Atheism from Charles Southwell, that stalwart advocate and able defender of that unpopular philosophy.

Since Southwell's time the progress in society by the discoveries and investigations of science has lightened the burden of proofs in natural philosophy, and materially changed the mode of reasoning. It was customary then to accept the Mosaic account of the cosmogony of the world, and to trace a first cause through natural theology. This, of course, implied a beginning, which reason denied, for "had there e'er been naught, naught still had been."

Now, our learned Theists hav abandoned the arguments from design or natural theology as untenable; and the inductiv philosophy of all our modern scientific men seems satisfied beyond cavil that nature is unique, and continues to act of her own inherent energies and qualities, from cause to effect, through eternity, in an interminable succession—past, present, and future—in an unbroken chain. But these thinkers and philosophical reasoners who hav accomplished their emancipation from the slavishness of ignorance are few, while the mass of mankind will ever remain in ignorance—tremble and obey the gods their own fears hav made. On this belief in gods the whole superstructure of theology rests; and by the pursuit of positiv knowledge of nature's processes of force, with combinations and affinities of all the elements in nature, rocks, earth, water, plants, animals, men are brought into being as a necessity of natural law, without the gods; the temple crumbles, and with it sacred altars, shrines, sacerdotal faiths and creeds vanish, and "like the baseless fabric of a dream, leave not a rack behind."

To me there is nothing worth a thought in the whole range of theological controversy but Atheism, which, once established, ends all anxiety, and forever. The eternal future after-life must be the same as the eternal past before birth—nothing to hope, nothing to dread. In the glory and triumph of events in history long past I was mute as a stone, and in the conquests, achievements, and grandeur of the attainments in philosophy or arms in "the good time coming" I shall hav neither part nor lot when I hav "shuffled off this mortal coil."

Theists accuse Atheism of being a cold, bleak, stern, repulsiv philosophy. But the question is; Is it true or not? Truth often presents itself in an austere, uninviting aspect, but improves more and more as we become familiar with it, while fallacy comes smiling, is comely, bland, artful, shallow, and treacherous.

Theists and Supersecularists promis mankind a "mansion in the skies," and the promis has not gone to protest for the reason that "it is a country whence no traveler e'er yet returned" to enter one; only the Atheist protests against the promis to dispense mansions upon the authority of vague tradition, and in the face of philosophy, which denies the possibility of life beyond the grave. But if this philosophy has no mansions to offer her votaries, she compensates that with taking from them the dread of anything after death. To me there is a soothing sweetness in the idea that death is a profound, dreamless, eternal sleep, after the ceaseless cares and perplexities which beset and surround us through life, especially when the afflictions of age approach, and feebleness and decrepitude of mind and body take place. The desire for tranquility and repose relaxes the natural clinging to life, and death is welcomed as a benefactor and friend. J. B.

What Branch of Reform is of First Necessity?

I answer, the branch that givs vigor and validity to all branches. Of course, agreement on a briefly-defined answer is not possible. Since some people can work for but one branch at a time, a large number for but few branches, and since all branches need workers all the time, difference of views may be generally beneficial in times not specially critical. But in dangerous conflicts discrimination is exceedingly important. We are now under a complex crisis—several perils threaten, each fatal to general competence, to the liberty of constitutional legislation, of conscientious speech and duty, and involve the nation and future ages. In such epoch a decision as to which is foundation, which superstructure, which the essential division, etc., is of vast moment, and some years of labor in the all-helping branch are far better than one mad year of devastating dynamite, which will leave a population in no better ability to devise and maintain just institutions. As all efforts to arrest the greatest of menacing greeds, monopoly of power by concentrated wealth, and by conceding to creedal faith with wealth backing belief, hav failed after forty years of trial by agitating thought and conviction, while the greeds hav rapidly gained; hence it proves necessary to adopt action on a vital basis where decided character can be evolved, cultured, and empowered. The indifferent stupor of weak, narcotized, vice-tinctured masses makes them easy prey to tyrants skilled in arts that draw numbers and means into their control. These arts are ancient, historic, with modern elucidations; and it is not presumable that Freethinking scientists are to-day oblivious to the craft, to the disease-bleared subjects it readily captures, nor to the human stamina required to withstand it. The umbrage of supposed problems is a transparency. Reforms long since started hang in feeble states, scarce hoping to arouse energy to resist oppression, or to adopt self-security; and recent organizations seem, in the main, to follow their precedents. Who that has watched their workings with humane interest, and that has no fear of popular snubbing, will fail to declare that sanitary measures, physical vitalization, with its mentally and morally endowed adjuncts, are our legitimate, our only, resorts for private welfare, and strength of character for public protection? Only an impetus in this line can energize the various branches. Gain in power givs gain in care; so it is not so much a distinct branch that is imperativly called for as a method of empowering the people for true action in all branches, for self-sustainment, and strength of public courage to repel invidious appeals and influences, to take rights that can be grasped, and demand the rest. If restoring methods necessitate what seems a separate branch, only weaklings will hence object. Life first, then labor. A bridge pier differs from railing, but is the first necessity.

To consider a regimen of life to poise and qualify the system for varied labors, a minor matter always proved fatal. Our invalid nation is a massiv testimonial. Regimen is an underlying principle for all efficiency. A few, or a few hundred, agitators and advocates can neither achieve nor sustain needed liberties—a sprightly population is the demand. We cannot even teach a real love of liberty, or provoke a patriotic thirst for independence in the sickly victims of these times, stultified in nerve and muscle by constantly deranging habits. The best laws would lapse under their driveling abuse without spies, and with the present sinister hordes of them, ever on the alert, the needs of bodily soundness and moral integrity to obtain and hold fast dear justice should not be a new thought, nor the saying, There are no real men and women to-day, remain so nearly undoubted. Republicism naturally givs lessons not taught in despotisms, and we should not be slow to see that the profligacy and vanity of courts, introduced into democracies, corrode their vital centers, while corrupting the motivs and cankering the very flesh of constituents. So much of exclusiv taint follows the effort at equity that but limited success has obtained here, or in France and Switzerland. The tendency of demoralization is to oppresion. Weakness incites selfishness. An equable government needs a well systematized bureau of Lycurguses to supervise normal conditions. Half the means wasted on vicious parasites would endow such system. If the heroes develop, and a valid people produce a worthy administration, some new method of culture and security will be instituted.

In reading E. C. Stanton's speech given at the late suffrage annual, I find the same complaint of no available interest in the cause that comes up from other branches. She says all arguments hav been laid before all classes, and all hav apologies for indifference (a natural result of her and other public people's course). She says an ecclesiastic stated that motherhood was a limitation of equal rights. The answer she gave handsomely refuted his statements. A fashionable woman averred that her dress was a limitation. She did not dwell on that to refute, but evaded. She made some excellent strictures on the church martyrdom of the noblest of humanity, leaving bigots, cowards, etc., to transmit their kind. Apparently she did not note that a similar martyrizing process still operates, holding her, with legions, in a dilemma of surrendered powers. Fashionables are silent on knowledge of progress, inculcate falseness by their doings, and favor ignorance, to the detriment of all, in utter cruelty to the young. Customs and pressure of sentiments to compel compliance accord with and subserve superstitious schemes. The shame of the age concerning this is that those knowing the shams conform, thus teaching others to, and yield to tyrrany the power they are trying to recover; perhaps seldom thinking they pin their principles, and the principles of all whom they influence, to the inquisitor's stake.

MARY E. TILLOTSON.

"Inquisition Most Complete."

At Nuremberg, in Bavaria, there is yet a torture-chamber intact, but, of course, unused. Rev. Dr. A. Wylie visited it recently, and recorded his observations. By way of the *Secular Review* we get them:

"We found ourselvs in a rather roomy chamber—it might be about twelve feet square. This was the Chamber of Question. Along the side of the apartment ran a low platform. There sat of old the Inquisitors, three in number—the first a divine, the second a casuist, and the third a civilian. The only occupant of that platform was the crucifix, or image of the savior on the cross, which still remained. The six candles that usually burnt before the 'holy Fathers' were, of course, extinguished; but our lantern supplied their place, and showed us the grim furnishings of the apartment. In the middle was the horizontal rack, or bed of torture, on which the victim was stretched till bone started from bone, and his dislocated frame became the seat of agony, which was suspended only when it had reached a pitch that threatened death. Leaning against the wall of the chamber was the upright rack, which is simpler, but as an instrument of torture not less effectual, than the horizontal one. There was the iron chain which wound over a pulley and hauled up the victim to the vaulted roof; and there were the two great stone weights which, tied to his feet and the iron cord let go, brought him down with a jerk that dislocated his limbs, while the spiky rollers which he grazed in his descent cut into and excoriated his back, leaving his body a bloody, dislocated mass.

"Here, too, was the cradle of which we hav made mention above, amply garnished within with cruel knobs, on which the sufferer, tied hand and foot, was thrown at every movement of the machine, to be bruised all over, and brought forth discolored, swollen, bleeding, but still living.

"All round, ready to hand, were hung the minor instruments of torture. There were screws and thumbkins for the fingers, spiked collars for the neck, iron boots for the legs, gags for the mouth, cloths to cover the face and permit the slow percolation of water, drop by drop, down the throat of the person undergoing this form of torture. There were rollers set round with spikes, for bruising the arms and back; there were iron scourges, pincers and tongs for tearing out the tongue, slitting the nose and ears, and otherwise disfiguring and mangling the body till it was horrible and horrifying to look upon it. There were instruments for compressing the fingers till the bones should be squeezed to splinters. There were instruments for probing below the finger nails till an exquisit pain, like a burning fire, would run along the nerves. There were instruments for tearing out the tongue, for scooping out the eyes, for grubbing up the ears. There were bunches of iron cords, with a spiked circle at the end of every whip, for tearing the flesh from the back till bone and sinew were laid bare. There were iron cases for the legs, which were tightened upon the limb placed in them by means of a screw, till flesh and bone were reduced to a jelly. There were cradles set full of sharp spikes, in which victims were laid and

rolled from side to side, the wretched occupant being pierced at each movement of the machine with innumerable sharp points. There were iron ladles with long handles, for holding molten lead or boiling pitch, to be poured down the throat of the victim, and convert his body into a burning caldron. There were frames with holes to admit the hands and feet, so contrived that the person put into them had his body bent into unnatural and painful positions, and agony became greater and greater by moments, and yet the man did not die. There were chestfuls of small but most ingeniously constructed instruments for pinching, probing, or tearing the more sensitiv parts of the body, and continuing the pain up to the very verge where reason or life givs way. On the floor and walls of the apartments were other and larger instruments for the same fearful end—lacerating, mangling, and agonizing living men; but these we shall meet in other dungeons we are yet to visit.

"Here there is a vaulted chamber, entirely dug out of the living rock, except the roof, which is formed of hewn stone. It contains an iron image of the Virgin, and on the opposit wall, suspended by an iron hook, is a lamp, which, when lighted, shows the goodly proportions of 'Our Lady.' On the instant of touching a spring the image flings open its arms, which resemble the doors of a cupboard, and which are seen to be stuck full on the inside with poniards, each about a foot in length. Some of these knives are so placed as to enter the eyes of those whom the image enfolded in its embrace, others are set so as to penetrate the ears and brain, others to pierce the breast, and others again to gore the abdomen.

"The person who had passed through the terrible ordeal of the Question Chamber, but had made no recantation, would be led along the tortuous passage by which we had come, and ushered into this vault, where the first object that would greet his eye, the pale light of the lamp falling on it, would be the iron Virgin. He would be bidden to stand right in front of the image. The spring would be touched by the executioner, the Virgin would fling open her arms, and the wretched victim would straightway be forced between them. Another spring was then touched, the Virgin closed upon her victim; a strong wooden beam, fastened at one end of the wall by a moveable joint, the other against the doors of the iron image, was worked by a screw; and as the beam was pushed out, the spiky arms of the Virgin slowly but irresistibly closed upon the man, cruelly goring him.

"When the dreadful business was ended, it needed not that the executioner should put himself to the trouble of making the Virgin unclasp the mangled carcase of her victim; provision had been made for its quick and secret disposal. At the touching of a third spring the floor of the image would slide aside, and the body of the victim drop down the mouth of a perpendicular shaft in the rock. We look down this pit, and can see at a great depth the shimmer of the water. A canal had been made to flow underneath the vault where stood the iron Virgin, and when she had done her work upon those who were delivered over to her tender mercies, she let them fall, with quick descent and sudden plunge, into the canal underneath, where they were floated to the Pegnitz, and from the Pegnitz to the Rhine, and by the Rhine to the ocean, there to sleep beside the dust of Huss and Jerome."

What Has Been Done?

I hav been watching with a great deal of interest the result of the back-somersault performance of the National Liberal League at its last Congress. I hav been hoping a little (not much) that the most sanguin expectations of the advocates of the policy there adopted might be realized in bringing about a greater union among all shades of Liberals, and in an organic movement such as we hav never known. I hav thus far been disappointed in the "little hope," but not in the greater expectation.

It has been the history all reform movements in the past, I believe, that the moment any advocate began to move backward, or take more conservativ positions, that moment their power for good was gone, and some more heroic and self-sacrificing workers must move to the front to carry forward the reform. Will this prove an exception to the general rule?

It has now been seven months since the new deal was made, whereby most of the old officers were retired and new and more conservativ ones put to the front. In that time how many Leagues hav the three agents organized, and how many life and annual members have been enrolled? How many of those that the truckling policy of the League was instituted to please hav come within the fold? In other words, where are the Abbots, Underwoods, Bundys, and Spencers? Simply just where they were, only more so. They feel a just contempt for those who thus catered to them.

The small attendance at the last congress was not not so much caused by the place at which it was held being remote from any large city as it was by the fact that a large number of the Leagues and Liberals were disgusted at the policy that had been advocated by some of the leaders through our papers, and many would not go nor would the Leagues elect delegates. Especially was this true in the West, where most of the Leagues are located.

The most practical move the National Liberal League has ever made was demanding the repeal of the Comstock laws, which gave new and greater power to the church, and was the weapon it could effectually wield against the advocates of Freethought, causing them to be fined, imprisoned, and otherwise persecuted.

When some of the speakers at the last Congress claimed "the issue was dead," it showed they were ignorant of the condition or dishonest in their diagnosis of the case. The issue will never be dead until the law is wiped from our statute books—repealed; and at the present time anyone daring to advocate any unpopular truth is liable to be arrested, as those hav been in the past, by these irresponsible servants of the church. Comstock, in a lecture here, claimed the League was the worst foe he had to contend with. He will hav no hindrance to his success with its present policy. And yet, is there any right more sacred than that of exercising one's own taste and judgment in matters of art and literature? Mr. Watts says:

"This association is formed for the purpose of securing the secular rights of mankind and strengthening the force of mental freedom. To this end we aim to equalize national taxation; to insist that those who think they require religious instruction shall be alone responsible for the expense of its teaching; to abolish all government patronage of any and all religious forms; to do away with the farce of fast and thanksgiving days; to substitute affirmation in our legal proceedings for the present absurd custom of swearing; to repeal all laws that interfere with the free moral and intellectual use of Sunday; to show that high-toned morality is not confined to the Christian or any other religious faith, but that it is allied with our general humanity; and, finally, to protest against any advantage being given to a professor of religion that is denied to an honest skeptic. This, briefly, is the essence of the 'Demands;' and beyond these, as members of the Association, we do not purpose to go."

The church teachings that hav been crystallized into laws, making woman the inferior and slave of man, are not, in the opinion of Mr. Watts, of as much importance as the appointing of a day of fasting. He evidently does not think it in the province of Secular work to help loose the chains ignorance has forged about the limbs of woman, depriving her of rights which, when denied the men of our country, caused our Revolution. That matter is of insignificant importance when compared with establishing affirmation in place of the oath.

I am simply disgusted with such narrow views of Liberalism. If money is wanted, women are urged to giv of their means to help on the work, and are then treated as of no moment in other matters. I hav during this writing received a letter from an old worker in the League—I think a life-member—who has given time and money to the work, from which I will quote a paragraph. Dr. Abbie Knapp writes: "I feel every drop of blood tingle in my veins at the covert insults heaped upon woman. I hav seen the time when I should be just fool enough to 'immortalize my name' (bah!) by planking down $100, but none of that taffy for me now."

There are many earnest, honest, self-sacrificing men and women who hav worked for years to educate public sentiment to the point that has enabled a man of great oratorical powers, backed by wealth and position, to make money out of Liberal work, that are not in sympathy with the present policy, but, having the love of the Liberal cause at heart, hav kept quiet, waiting to see if any organic work would be accomplished, and are getting discouraged.

To be sure, Messrs. Watts and Putnam hav been busy lecturing—a good share of the time in Canada. How is that work to organize the Liberals of this country and change our laws? There are other lecturers working just as constantly and ably, with no fund to back them, for love of the principles advocated, that, could they hav the free advertising these gentlemen hav, would be able to rise to at least equal prominence.

And now a word about "our noble leader." Mr. Ingersoll is a marvel in his line, a comet in the Liberal horizon; a speaker that attracts more by his power to amuse than by his logic. He is wholly unacquainted with the self-sacrifice of pioneer reformers; in fact, does not believe in self-sacrifice, but in self-gratification; has never manifested any interest in the reform movements of the day, and if he has ever lectured upon the secularization of the state, I hav failed to see or hear it. He is simply a brilliant opponent of the Bible as a revelation and the superstitions of the church; an iconoclast, not a builder.

He has always made money by his lectures, and will not lecture if he cannot, quite in contrast with his predecessor in office, who gave time, money, and hard labor without compensation, when he could ill afford it, to the work. Were he now the president instead of the present incumbent, and with the wealth possessed by him, I believe it would be unnecessary for Mr. Reynolds to occupy so much space in THE TRUTH SEEKER in appealing for funds to buy a tent to popularize Liberalism. By the way, Mr. Reynolds shows he is young in the cause when he asserts, "In the past we hav so lacked vigor, persistent energy, and courage, that we hav developed a fearful excess of mollusks," etc. It was in the past we had persistent energy and courage. It was in the incipient stages of every reform movement that men and women took their lives in their hands, and worked for love of humanity.

It is the persons who catch on after the car of progress is under full motion—that are anxious about public opinions, and popular leaders—that are the mollusks—the unvertebrated.

Oh, for more such Liberals as Bradlaugh and Besant, who stood firm when others they had expected would stand by them deserted their cause; more Bennetts and Heywoods who would fight single-handed and alone, if need be, the combined power of church and state for the rights of free speech and press! Oh, for more honest love of freedom and less pretense; more devotion to principles and less time-serving policy!

Liberalism, if I understand its genius, depends upon no brilliant leader, is no man-worshiper, but is broadly humanitarian and democratic.

Fraternally, JULIET H. SEVERANCE, M.D.

The Feeling of Gratitude in Religion.

There are two indispensable conditions on which gratitude depends. We can't be grateful to the loveliest objects of nature; we can only be grateful to persons. The second point is, we can be thankful to persons only if we are convinced they *intend* to benefit us; a favor which has come, as it were, by accident does not invoke gratitude at all. We can only be grateful for the bounties of nature if we suppose there is a person standing behind nature—a person who causes the earth to teem with gold and grain, and has filled the mountains with their treasure—and that that person especially intends to benefit us. We must believe that the world is governed and arranged so as to secure our advantage, and that there is a special providence watching over us in particular.

But as the belief in a special providence is more and more fading from our minds, it would seem that the possibilities of being grateful for the bounties of the world must also fade. If we can only be grateful to a personal deity, or do not believe in one, does that not prove that our religious life is being deteriorated? And are we not, then, losing one of the noblest sentiments that fills, or can fill, the heart? We answer that we do not lose the sense of gratitude, but exchange it for another; the feeling of gratitude is being transformed into something higher and more exalted. We are experiencing, not the destruction, but the metamorphosis, of gratitude.

The difference between our and the old understanding of religion is that the latter looks upon the world as a finished edifice. The old religion says: "God made the world from the beginning. He fixed the stars in their appointed places. He created all the different species of animals, perfect and useful from the outset." We say: "The world is an unfinished edifice. It is still in the making; and we are here to help make it what it ought to be." That great thought marks a new epoch. That givs color to all and every one of our ideas and emotions. That indicates the profound change in religion that has transpired. We should use every happiness that comes to us as a means of advancing the world by our moral elevation. We are to be workers in the world; we may pause for a moment to take in the glorious prospect, and delight in what has already been accomplished, but only for a moment, to draw in fresh inspiration. And so the sense of gratitude is absorbed in a higher sentiment, namely, the sense of our privilege in being allowed to co-operate with the good power of the universe for its great and good ends. We must always remember we dwell in cities not as the inhabitants, but as workmen summoned into it for a time in order to aid in building it up. We may partake of the enjoyments it affords so far as is consistent with our services, but we must be ready at any moment to sacrifice our pleasure, and turn ourselvs away from our joys—yes! from our companions and dear friends, and go out upon the walls, and build and build in the cold and in the darkness, and lift the heavy stones, and bear the heavy burden, and build and build until our strength is spent, and our hands can do no more; until our term of service has at last expired; satisfied even at that last moment with the thought that others will continue the task which we hav but begun, and that the work which we hav completed will endure in the city of the Perfect, which the eternities will complete.—*Felix Adler.*

THE owners of the McCormick reaper works say they are unable to pay their employees living wages, and the 1600 laborers hav struck. A short time ago Mrs. McCormick gave $100,000 to a theological seminary. The Manchester *Union* thinks she could hav "served God" better in some other way.

CATALOG of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - APRIL 25, 1885.

What the Presbyterians Want.

Monday before last the New York Presbytery passed a resolution to send a petition to Congress praying for the abolition of Sunday mails, trains, and parades, so that a more strict observance of what these Presbyterians called the Sabbath might be promoted.

In the beginning of this century in Scotland the use of the fanning-mill for winnowing grain was denounced because "the scripture saith" the "wind bloweth where it listeth," and was held to be sufficient cause for excommunication from the church.

We do not see that these Presbyterians of Scotland were so greatly behind their children of the United States, as is usually claimed.

But one thing seems certain: if the Liberals of this country do not wake up, between the upper and nether millstones of Catholicism and Presbyterianism the liberties of Americans will be ground to powder.

A Christian Rebukes a Swedenborgian.

Commenting upon a recent sermon by Heber Newton on immortality, the *Sun* of this city said:

"The Rev. Heber Newton, in his sermon on immortality last Sunday, showed a decided predilection for the theory of Emanuel Swedenborg, that so much of man as survives death is an organized substance. The Materialistic argument against immortality is that the soul is nothing but the sum of the activities of the body, and therefore comes to an end when the body is dissolved. But if, as Swedenborg maintains and the Rev. Mr. Newton suggests, man has an inner structure, composed of finer substances than the material body, and liberated from it by death, then it is easily conceivable, even upon the Materialistic theory, that his personal identity and spiritual activity may continue. Of course, whether such an inner structure exists and survives may still be disputed, but it is the only assumption by which immortality can be scientifically defended. Mr. Newton does well to adopt this idea of Swedenborg's."

This theory, we may say in passing, was held by D. M. Bennett, though he did not derive it from Swedenborg, having thought it out for himself.

But Dr. Buckley, of the *Christian Advocate*, is too strict a theologian to adopt any such Materialistic Spiritualism. "Suppose," he asks, "that this inner structure is set free at death, can its existence be *proved?* Did anyone ever see it? Can anyone find it, or any trace of it? It is an assumption without proof. To fancy that 'immortality can be *scientifically* defended' upon an assumption which science cannot establish shows an utter want of apprehension of the meaning of 'science' as used by the Materialists and by all who think in the plane of natural science."

Mr. Buckley is emphatic in his denial of the assertion of some theologians that there is any "scientific proof" of the truth of Christianity, of the being of God, of the inspiration of the Bible, of immortality, of the efficacy of prayer, of the existence of the soul, etc. "There can be," he positivly asserts, "no *scientific proof* of any of them. They are all assumptions resting on the revelation of God and its harmony with the yearnings and the needs of the human soul. 'Where science ends, faith begins.' The man without faith and without a devotional spirit cannot be convinced of these things."

When Christianity is accepted by faith, Mr. Buckley thinks that "many analogies with it may be found in nature, but no *scientific* proof, for," quotes he, "we walk by faith, not by sight;" and "our faith stands not in the wisdom of men, but in the power of God. Eye hath not seen, nor ear heard, neither hav entered into the heart of man the things which God hath prepared for them that love him."

Fortified thus impregnably by scripture, the Methodist logician continues: "Go not, then, with natural science, to the Materialist, or the skeptic of any grade, to convince him of immortality. Especially go not to him with the dreams of Swedenborg to *scientifically* prove immortality. He will but hav you in derision, and most justly. . . . The most effectual way of promoting unbelief among those of average or superior intelligence is to attempt to prove Christianity *scientifically*. Those not trained to think may seem to yield to an array of scientific facts, and inferences drawn from them, but unless they hav an inward experience of the grace of God their faith will be at the mercy of the next learned or plausible skeptic or Infidel into whose hands they may fall."

While we must admire the consistent logic of Mr. Buckley, we cannot help wondering how he expects sensible people to become Methodists after reading his editorial. Does he think full-grown men and women will become as little children, and accept his faith as a child believes in Santa Claus, solely upon the word of an elder? If he does he must hav a very poor opinion of the intellectual attainments of the people. Mr. Buckley has reasoned himself into a well up the side of which he will hav great difficulty in climbing. He is in sorer need of a Jacob's ladder than the angels of old. For they had wings.

Priests on Strike.

In 1884 Bulgaria gave the ministers $160,000. This year the Minister of Public Worship informed the clergy that they must look to their parishioners for their pay, as the government was too poor to vote the annual stipend. Thereu pon the ministers struck, refusing to hold church services, baptize, perform marriage ceremonies, or preach funeral sermons.

To superstitious Christians, like the Bulgarian peasantry, this is a serious deprivation, though a self-reliant, common-sense population would promptly tell the priests to go to hades—that they, the people, could liv without churches as long as the clergy could exist without collecting tithes. But the Bulgarians are not up to this point, and the clergy will probably force them to pay tithes unless the government recedes from the position taken.

What strikes the outsider as most significant in this affair is the mercenary spirit displayed by the clergy. One would think that if they were honest in their professions, they could never be so heartless as to imperil the eternal happiness of their parishioners by refusing to administer the sacraments. Their action shows that they regard their calling in the light of a trade or profession, from which they are to obtain all possible pecuniary benefits, and which binds them to nothing but to return so many genuflexions and sermons for so much hard cash. In polite language, they are members of a profession in the practice of which they earn their livelihood. In plainer words, they are swindling impostors.

Mrs. Severance and the League.

Our energetic and radical friend, Mrs. Severance, has on another page some energetic and radical remarks concerning the National Liberal League and its leaders.

We think Mrs. Severance is a trifle premature in her criticism of the League, and somewhat in error in her estimate of what has been done. The report of the officers of the League for the year 1883 was:

Twenty-three new auxiliaries.
Ten life-members.
Two hundred and forty-six annual members.

For 1884, under the same officers and the same policy, the exhibit was:

Seven new Leagues.
Three life-members.
One hundred and twenty-three annual members.
Total cash received, $309.50.

No lecturers were kept in the field during either of these years, and the paper *Man* was supported almost entirely by two or three individuals. The League was practically dead. If Mrs. Severance wishes to know just how dead, let her ask the chairman of the executiv committee. Under the new management three lecturers hav been at work almost continuously, many new societies formed in the States and Canada, and nearly $4,000 contributed and pledged. We think this is quite an improvement upon last year, and an overwhelming evidence of the approval of the Liberals of the country.

Mrs. Severance asserts the reason why the last Congress was not more fully attended to hav been the dissatisfaction of the Western Leagues with the policy advocated by some of the National League leaders. This is not the case. With the exception of Milwaukee, and perhaps one or two other places, there were no live Leagues to send delegates. This is the long and short of the matter, and we refer Mrs. Severance to Mr. Reynolds (who *attempted* to correspond with the secretary of every auxiliary upon the secretary's list,) for any further information she may want.

We also think that Mrs. Severance and Mrs. Knapp will hav great difficulty in pointing out any insult heaped upon woman by the League. It is true that "woman's rights" is not one of the Nine Demands, but the League admits to membership men and women upon equal terms, and givs them equal voice in the managements of its affairs. Could it do more without changing the constitution? The League was organized for the specific purpose of secularization of our government. Those persons who find fault with it for not going outside of its charter are unreasonable. Once begin to take on new issues and when would the loading stop?

Touching Colonel Ingersoll, Mrs. Severance is very far astray. He did not ask for the presidency of the League, and now that he has accepted it, that the work may not be impeded by any action of his, it is in the very worst possible taste to slur him as Mrs. Severance does by her quotation of "our noble leader." Whether Mr. Ingersoll believes in self-sacrifice or not, we know he lectured for years in the West and footed his own bills. We know, too, that he could hav been governor of Illinois had he been willing to keep his opinions to himself. We know, too, that he has been outspoken upon secularization of our government, having heard him in the Hayes and Tilden campaign, in political speeches, and also in his lectures in this city. Mrs. Severance's criticisms are, we think, based upon inadequate knowledge.

And finally, we think Mrs. Severance would hav done better if she had waited longer before throwing a stone in the way of the League. The paths of the workers cannot be likened to rose-strewn roads, unless such thorns as she has planted may make the simile. Let her possess her soul in patience, and see what she will see. Rome was not built in a day.

Pilate as a Reporter.

The *Chronicle*, published at La Moure, Dak., has been imposed upon, and led to publish a document purporting to be a translation of a report made in Latin by Pontius Pilate to Tiberius Cæsar concerning the crucifixion of Jesus, which is a very clumsy canard. Aside from its sensational style, betraying the pen of the modern newspaper reporter or dime novel writer, there are evidences of its fabrication in almost every paragraph.

It represents Pilate arriving at Jerusalem with "but a single centurion, and a handful of soldiers." This is a flat contradiction of the Jewish historian, Josephus. Pilate became procurator of Judea in the year 25 or 26, and his first act was to remove the *army* from Cesarea to Jerusalem in order to abolish the Jewish laws. The removal was made at night, without the knowledge of the Jews. At no time during Pilate's administration did he lack soldiers to overawe the Jews, and on one occasion a great number of seditious Jews were slain (Jos. Ant. xviii, 3).

The forger of the document, after describing the darkness on the day of the crucifixion, betrays his ignorance by saying: "It was likewise toward the Ides of March." The Ides were reckoned backward from April 1st inclusiv, so that the Ides of March (numbering seventeen) began March 16th. Now that was too early for the Passover by at least ten days; the festival never occurred before the 26th of March.

Another most palpable evidence of forgery is this statement:

"Dionysius, the Areopagite, is reported to hav exclaimed: 'Either the author of nature is suffering, or the universe is falling apart.'"

When Paul visited Athens, which was at least twenty years after the crucifixion, Dionysius, the Areopagite, became one of his converts (Acts xvii, 34). The same Dionysius is said to hav become the first bishop of Athens, and the Roman Catholics claim that he was the famous St. Denis who first converted

France (Note to English translation of Latin Vulgate).

The Catholic church invented a history of Dionysius, in which it is said that he was in Egypt when the crucifixion happened, and observing the eclipse that accompanied it at full moon, exclaimed: "Either God himself is suffering, or he sympathizes with some one who is suffering" (Chambers's Encyclopedia). From this fabricated history the forger of the modern Report of Pilate drew the above exclamation, which Pilate is said to hav written down "on the same night that followed the fatal catastrophe"—as if Dionysius was in Jerusalem, or his exclamation had been telegraphed from Egypt!

This report of Pilate is said to hav been filed in the Roman archives by Pilate himself soon after the crucifixion, and to hav remained undiscovered until recently, when an unknown German is said to hav been favored by the librarian of the Vatican with a copy of it, and the unknown German is said to hav transmitted it to an unknown clergyman of St. Louis, at the latter's request. Then a Baptist Home Missionary, the Rev. I. W. Wilkinson, somehow gets a copy of it, and embodies it in a sermon preached at La Moure, Dakota, Feb. 22, 1885.

In vol. xvi, of the Antenicene Christian Library, published about ten years ago, will be found the "Acts of Pilate," translated from various Greek and Latin versions of an early date—as early as the time of Tertullian, who refers to it in his "Apology"—*i. e.* if he wrote the "Apology," which is doubtful. And the same document probably existed in some form when Justin Martyr referred to it about A.D. 150. The document, as it has come down to us, is doubtless greatly enlarged and altered. Smith's Bible Dictionary, and other Christian authorities, pronounce it certainly spurious.

The same volume of the Antenicene Christian Library contains also, "Pilate's Letter to Tiberius Cæsar," "The Report of Pilate" (both quite different from the pretended recently discovered report), "The Death of Pilate," "The Narrativ of Joseph" (of Arimethea), etc., all early forgeries.

There is no evidence of any real Report of Pilate made to Tiberius Cæsar concerning the crucifixion; and the references to the "Acts of Pilate," by Justin A.D. 150, and by Tertullian A.D. 200 (if genuin), repeated by Eusebius A.D. 325, are doubtless all taken from the ancient document which learned Christian scholars pronounced spurious. And the pretended recently discovered document is as certainly a modern fabrication as the Book of Mormon.

Sectional Liberalism.

A writer signing himself "Independent Thinker" in Mr. Shaw's *Independent Pulpit* for April says:

"I hav lately had the privilege of reading THE TRUTH SEEKER, a weekly journal devoted to Freethought and reform, and published in the city of New York. I hav been much pleased with it, except in one particular. Some of the correspondence, as also some of the editorial matter, exhibits the writers as being deeply imbued with a spirit of bitterness toward the people of the South, and especially by referring to the action of those who went into the late rebellion."

Mr. Shaw indorses this as follows:

"The criticism on THE TRUTH SEEKER, to be found in another column of this issue, is, we think, in very good place. Liberals should now work for a spirit of fraternity that knows no North, no South, no East, or West. Let us love one another and seek the unity that comes by the spirit of peace. Slavery is not an issue now, and the war has been ended. Let us be as liberal as possible, and not spring questions that hav been settled."

After his opening, "Independent Thinker" proceeds with a short essay, in the course of which he quotes the sentences from THE TRUTH SEEKER upon which he relies to prove his charge. They are:

"A correspondent of THE TRUTH SEEKER says Thomas Paine was an Abolitionist. Another says: 'It will take years of toiling and waiting before the South is intellectually free. She is delivered from the system of slavery which sat upon her interests like an incubus. . . The religion of the colored people is but little removed from the fetichism of their African ancestors; and that of the majority of the white people is not much better.' Another correspondent says: 'One hundred years from now old John Brown will be looked upon as a second savior.' Another, speaking of H. Luse, says: 'He was born a radical Abolitionist, and so he has good blood in him for reform.' Another says: 'All the old Abolitionists are now Liberals.'"

This is the sum total of his evidence that "exhibits the writers as being deeply imbued with a spirit of bitterness toward the people of the South." Our "Independent Thinker" says Paine was not regarded as an Abolitionist by those favoring slavery. How does he reconcile this with Paine's emphatic statement that "man has no property in man?" And where is the error in the assertion that it will take years of toiling and waiting before the South is intellectually free? Everybody knows who has traveled or resided in the South that that section is a long way behind the East and West in development, both physically and mentally. And supposing the statement to be an error, in what way does it show anything but a mistake in judgment regarding the country? Also, everyone knows the gross and degrading superstition in which the negroes are steeped, not excepting those of the Methodist persuasion. Whether John Brown will will ever be looked upon as a savior, however, is only a matter of prophecy, and prophesying is at best but doubtful business. Our opinion is that this particular prophecy is not likely to be fulfilled.

Mr. Putnam's statement that a person "born of a radical Abolitionist has good blood in him for a reformer" is very true. Blood will tell, and heredity is a potent factor in evolution. Though Captain Putnam led a company of colored troops to the war, we know he has no surviving animosity against his former enemies. His heart is too large for that. He has long since laid aside the sword, and now preaches and livs the gospel of humanity, which knows, as the Fourth of July orators say, no North, no South, no East, no West, but one undivided country, glorious, prosperous, and free, from the woods of Maine to the Golden Gate—from the Great Lakes to the Gulf of Mexico.

Our remark that "all the old Abolitionists are now Liberals," was in response to an inquiry, and is strictly true, with not the slightest shade of sectionalism concealed therein. Though a soldier's grave at Manassas Junction is a sacred spot, we hav no hatred of the foemen who took a father's life. All fought for what they considered right. The cry against the South, raised even now by certain political papers, is, in our opinion, not only totally unfounded, but criminally unwise as regards the future of the United States. Let the dead past bury its dead. We believe that, with the exception of a few of the older generation, the people south of Mason and Dixon's line are glad that slavery has been abolished, and are willing to forget and forgiv, and strive now as mightily as their Northern brethren for the upbuilding of the common republic. And certainly Liberals should be among the first to help heal the wounds of war, and we believe they are. There is more tolerance expressed by the old soldiers and the old Abolitionists than by those who never went to war, or the politicians who profited by the war, and would profit by a continuance of the sectional feeling. We are sure that our "Independent Thinker" has drawn wrong conclusions from premises wholly insufficient. Let the Liberal South hold out her hand, and the Liberal North will leap clear across the bloody chasm to grasp it.

An Eminent Blunderer.

A writer in a late issue of the *Investigator* says:

"THE TRUTH SEEKER prefers advocating the stupid and lying assertion that 'man has no rights—only the duties of obedience,' and aims at usurping a secular power over the masses of mankind equal to that of the Catholic, Protestant, and all the other rellgions among mankind, by substituting one of 'humanity.'"

We will giv a small reward to this gentleman if he can find any utterances corresponding to this sentiment in any of THE TRUTH SEEKER'S teachings, there being two good reasons why it should not appear—it is not the doctrin of Positivism, and, if it were, the editor of THE TRUTH SEEKER is not a Positivist. The critic speaks not merely from insufficient knowledge, but in absolute and stupid ignorance.

Lectures and Meetings.

E. C. WALKER spoke at Frankfort, Kan., April 15th and 16th. He will remain two weeks longer in northern Kansas, and will then proceed north through southeastern Nebraska and thence by the valley of the Elkhorn, and from there into northwestern Iowa. Later in the season he will visit Dakota and Minnesota. For lectures, etc., address him at Valley Falls, Kan.

W. F. JAMIESON is addressing good audiences in Elk Point, Dakota. At his fifth lecture, Sunday evening, April 5th, there was the largest audience of all, many remarking that the churches must be decimated, judging from the attendance at the Freethought lecture. The preachers preached against Jamieson that day viciously.

THURSDAY evening, April 23d, there will be a meeting of the Institute of Heredity at Dr. Foote's house, 120 Lexington avenue. Albert Chavannes will address the members. All interested are invited to attend.

Editorial Notes.

A FEW weeks since Rev. W. M. Walton, of Owosso, Mich., "answered" Colonel Ingersoll in the Detroit *Post*, in which "answer" he asserted that at one time Colonel Ingersoll had been completely demolished by "the great Theodore Parker." Inasmuch as Theodore Parker had been dead some twenty years before Mr. Ingersoll delivered the lecture said to hav been rendered innocuous by Mr. Parker, we animadverted upon the anachronism in a paragraph in THE TRUTH SEEKER. Mr. Walton writes us to say that he meant Joseph Parker, D.D., of the City Temple, London, whose answer was reprinted in the *Homiletic Monthly* of September, October, and November, 1881. It is fair to the Rev. Mr. Walton to say that in the number of that periodical of that date there is a "reply" to Colonel Ingersoll by a man of that name. But it is not explained how the Detroit *Post* printers could hav been so stupid as to mistake Mr. Walton's *Joseph* for *Theodore*.

ONE of Mr. Cleveland's diplomatic appointments has created not a little agitation in religious circles, and, from the facts so far made public, not without cause. A Mr. Keiley, of Richmond, has his commission as minister to Rome. The *Republican* of Baltimore says his sponsors were Archbishop Gibbons, of Baltimore, and R. T. Merrick, of this city. Mr. Merrick is a recent Catholic convert of Mgr. Capel's, and the real sponsors of Mr. Keiley are, therefore, presumed to be the archbishop and Mgr. Capel. The objection to Mr. Keiley is that in a speech at Richmond he inveighed against Victor Emanuel and the Italian government for dispossessing the pope of his temporal power, and it is feared the Italian king may object to receiving him as a representativ of the United States. As a primate of the Catholic church Archbishop Gibbons is naturally anxious that Mr. Astor's successor would be a gentleman identified with the church, for the reason that questions relating to the property of American Catholics in Rome hav arisen of late requiring the attention of our minister there. The constant threats of confiscation by the Italian government brought about a successful remonstrance from President Arthur, through Ministor Astor. For reasons which appeared eminently diplomatic to the president, Mr Keiley was appointed and confirmed. His utterances against the occupation of Rome by Victor Emanuel are now generally known, but Mr. Keiley says that he will tell the king that he has said (having been a confederate) worse things about our own country than he ever did about the Italian government. It seems to us that the objectors to Mr. Keiley hav a good case. This country ought not to send as representativ to a foreign country a gentleman known to sympathize with that country's domestic enemies, especially when appointed solely to please those enemies. But in the race for the Catholic vote now being run, it is not probable that any but political considerations of the meanest kind will prevail. Patriotic Americans, however, can but view with alarm the increasing influence of the Catholic church in New York and national politics.

IF the Toronto *Mail* correctly represents the condition of the church, Christianity is in a bad way. "Here, as elsewhere," it says, "the tendency is towards unbelief. The energy of skepticism and the contempt for revealed truth are as remarkable and portentous in Canada as in Massachusetts. The church is for the time being overmatched. Her ministers were never more alert, her machinery never so powerful, her courage never higher. Pious laymen hav come to her aid with innumerable outside agencies unknown a century ago, and she and they are bending their united energies to withstand the onset of that skepticism of the intellect which is the newest but by far the most deadly of the instruments of evil. And it must be confessed that the battle is going against them. That ultimately they must triumph every man who still clings to belief in a beneficent Creator believes; but just now the vast aggregation of wickedness, with skepticism at its head, is beyond question in the ascendant. As the hard-driven squares prayed for Blucher or night, so from every quarter of the beleaguered church comes a cry for help or a prayer that the Last Day may soon dawn upon the unequal struggle." The remedy for this deplorable condition, in the *Mail's* opinion, is to giv the schools over to the church, and thus rear an army of defenders to beat back the "remorseless enemy that is storming her inner walls. Rome long ago discerned that if the flood of skepticism were to be withstood, religious training must be the breakwater. How far it has succeeded in enabling Catholic countries to throw back the deluge this is not the place to discuss. France has been submerged, to be sure, but not more completely than the United States, which Protestantism undertook to defend. Ireland is still safe, and the Roman Catholic garrison in Britain, while Spain, Austria, Belgium, and Southern Germany are probably not so Infidel as England or Canada. But putting that question aside, the fact that the Roman church has ever relied upon compulsory religious instruction for the young as a bulwark against the great modern tendency, and that here and elsewhere she is about to strengthen and perfect her methods of imparting it, is certainly worth the attention of the Protestant churches. It is said that the Catholic hierarchy in Ontario will soon ask the provincial government to establish a normal school for separate schoolteachers at which theology will be carefully taught. Such a scheme may or may not meet the views of the Protestant taxpayers; but its significance as showing the abiding faith of Rome in the efficacy of religion in schools cannot be misunderstood. When that is felt by universal Christendom to be a want, no better proof of its necessity ought to be demanded." The *Mail* admits that the objections raised to the Bible in the schools are formidable, for the Anabaptist might complain if the teacher were a Pedobaptist, the Arminian if he were a Calvinist, the Congregationalist if he were an Episcopalian. "But the question to be considered is, not how the sects may be placated in this supreme crisis, but whether the church itself shall be saved." We only wish the *Mail's* fears had a more substantial foundation. Christianity in Canada is a too, too solid tyranny that it will take years to melt.

Letters from Friends.

INDEPENDENCE, KAN., March 31, 1885.

MR. EDITOR: The past five months I hav been made to feel and sympathize with those who hav suffered for expressing their honest thoughts as opposed to the teachings of the so-called Christian religion.

You are perhaps aware that during the time of my frequent epistles to THE TRUTH SEEKER I was keeping a drug store at Reading, which is a small, dull, and dilapidated town, as is always the case wherever the church holds influence and control. My devotion to the cause of Liberalism and anti-hypocrisy, of course, won for me many friends and also many enemies. Unfortunately my business, as necessitating my violation of the prohibitory law, as it exists in this state, placed me in the power of my enemies. However, all went well until last November. O. A. Phelps, a Liberal lecturer, came to the place, and, without a full understanding of his subject, he was allowed the use of the schoolhouse for three successiv evenings. After the first lecture, he was informed that he could not use the room longer.

I felt indignant at such proceedings, and seated off my store building for his accommodation, and we had the pleasure of his lectures, as antagonistic to the revivals then red-hot, and still heating, across the street. This was more than the bigots could stand. Nothing but "Penfield must be rooted out" could occupy their godlike minds. Church consultations were held as to what could be done that "Penfield" should no longer be permitted to hinder the cause of Christ in their midst. A few of these poor, miserable dupes, who are too lazy to work, and who are made to believe that a daily prayer to God, "Giv us this day our daily bread," is all the mission of life, were hired to inform of my violating the prohibitory law. As soon as I heard of this, I sold my goods and left behind only my store building. I understand warrants were issued for my arrest, but so far my person has not been molested.

As soon as these followers of the "God of Moses" found that I had gone to parts unknown, they burnt my store, which cost about $1,000, and undertook to wreak their vengeance upon my wife and children, by trying to drive her from the place with threats of violence if she did not leave within two days, during the cold blasts of January winds.

I am a man of small means and large family, having six children. In consequence of my persistent efforts for the cause of Liberalism I hav lost nearly all. Sometimes I think I hav done a wrong to my family, but we hav a home and a moderate income. My apology to my family is that I never before realized that these superstitious bigots were really in this day of civilization so closely allied to the spirit of that God which they worship. W. H. PENFIELD.

MALONE, IA., March 2, 1885.

MR. EDITOR: I see my paper will need renewing by March 12th. Please find inclosed $3 for the same.

It appears to be impossible for E. C. Walker to write an article without giving Prohibitionists a dig. All through my life my observation has been that the use of liquor leads directly to ignorance, and that the churches are largely made up of people who are not clear thinkers. For my view of things the Jewish religion, ancient and modern, and whisky hav an affinity for each other. I hold that Freethinkers should hav nothing to do with either, and that the coupling of individual liberty with whisky is ridiculous.

So far as my information extends, two out of three of the men that are engaged in the liquor business are Christians in good standing. They can be seen here in De Witt at any time climbing the golden stairs with a jug of whisky under each arm. The outspoken Infidels that follow that calling are very scarce in these parts.

I will never advocate the building up of a business in which I would not engage. Besides, this business belongs to the churches; I am willing to let them hav their due, and opposed to having it placed as a stumbling-block before the feet of those that are trying to make the world better.

The vital question for the American people to decide in the near future will be that of bread. We cannot take the cream from off our lands and convert it into whisky forever. Everything that man lays his hands upon will wear out. As a people, we should husband our resources while we hav them. I am aware there are Prohibitionist cranks, and regret Freethinkers are not free from them. J. L. WILCOX.

BOSTON, April 8, 1885.

MR. EDITOR: My mind is greatly disturbed by reading Mr. Truesdell's article headed, "They Who Liv in Glass Houses Should not Throw Stones." If Mr. Truesdell has a mind to vouch for the *truth* of Mrs. Elmina, he *may*, I will not. For, before I had ever seen her, having read her articles in THE TRUTH SEEKER, expressing a wish to come to Boston had she only some one to call on, I wrote her and sent my card, saying she could hav her entertainment at my house.

She said she wanted to see something of Spiritualism. I told her that I would giv her an opportunity as soon as I had time to make arrangements. I found her rather disposed to make the aquaintance of those whose *interest* it was to oppose Spiritualism.

The next day she expressed a wish to see Mendum and Seaver, and Mr. Chainey. I went with her to Mendum. She did not wish to return. I told her she should be welcome as long as she wished to stay.

We hav not been favored by her presence since. And she has visited all the most unreliable sources of information in regard to spirits out of the body—as well as the most vituperous spirits in the body—those who are known to be the most bitter opposers to the phenomena, and the biggest frauds to be found, and has proved to me that she fears the truth rather than seeks it. I am honest. I know that I am. I hav lived to be almost seventy-eight years old. I know that there is not a person living, and but one that has ever lived, who has ever turned a hand for me, but that I hav turned mine as many times for them, if not one hundred times for one. And I entered the school of metaphysics forty-eight years ago, and then made a pledge never to condemn anybody, or thing, until I had proof I could demonstrate. And I hav investigated life in and out of the body until I hav challenged all of the professors, offering them $1,000, to meet me in open discussion. Where are they? What is the matter? The doctors, the ministers, the lawyers, the politicians, the daily press, Truesdell, Bundy, and lots of others hav proved they are all dishonest.

I will send you a bundle of my documents, and if you dare, or think it best, you may publish any or all of them. The reason that my own profession do not meet me is, they dare not. If they hav a reputation that is worth a thousand dollars, they know they will lose it. My never-ending regards for you and THE TRUTH SEEKER. N. H. DILLINGHAM, M.D.

P.S.—I am more of a sincere friend to Liberalism, Freethought, Infidelity, and even Materialism, than before becoming a Spiritualist. For they, I perceived, were the mediums between old theology (which is barbarism, heathenism) and the true principles of life. In fact, spirit is life itself, which never dies. N. H. D.

ELMIRA, MICH., March 31, 285.

MR. EDITOR: Inclosed please find $13; apply $5 on my subscription, and for the balance please send the indispensable TRUTH SEEKER, for one year, to three new subscribers named on a slip of paper herewith inclosed. Please send me, also, the TRUTH SEEKER ANNUAL for E. M., 285. Some of the chicken-eating gentry hav lately been among us, holding a "protracted effort," as they call it, to try to make proselytes of the people of this town, but they hav not been very successful. I believe they hav added to the number of the redeemed two little girls, one very promising but very green boy, and two men that are too lazy to think for themselves. One of these heavenly pilots came to my house to convert me. I received him kindly and told him if his doctrin was true I would like to be converted, as I was a truth-seeker. He gave me the usual dose of the total depravity of man, his lost condition, the great plan of salvation; said we must hav faith in the atoning blood of Christ, or we would all be eternally damned, etc. I asked him if he would answer a few questions. He said he would. The following dialog then occurred:

QUESTION: Do you believe there is a personal God that created from nothing this vast universe? ANSWER: Yes.

Q. Is or was there any other creativ power? A. No, certainly not.

Q. Did he not create the serpent that caused Eve to eat the forbidden fruit? A. I suppose he did.

Q. Did he not create the tree that bore the fruit? A. Yes.

Q Did he not know that Eve and Adam would partake of the fruit before he placed the tree there? A. Why, yes.

Q. Now, as your God created Adam and Eve, the serpent and tree, and all the conditions, knowing what the result would be, don't you think your God did wrong in cursing the unborn millions for Adam and Eve doing just what he knew they would do before he created them. A. No, no; God could not do wrong. He drew up this great plan of salvation in the beginning, so that all that would might be saved.

Q. Did not your God know before the creation just who would and who would not be saved? A. Yes, certainly.

Q Then how could this plan of salvation help those that he knew would be lost? A. Ah, but all things are possible with God.

Q. Is it possible for your God to do something that he knows he would not do, or is it possible for him to save a single soul that he knew would be lost? A. Well, I must go, there is no use talking to you.

Q. I want to know whose anger it was to appease, or whom it was to satisfy, by killing Jesus Christ? [No answer.] According to your own story, did not your God murder his own son? A. Oh! don't call God a murderer, I *can't* stand it. I must go.

Q. Hold on one moment. Don't you think God's great plan a failure when by it he can't save one-tenth of the people that he created? A. Oh, they might be saved if they would believe on the Lord Jesus Christ.

Q. Did not your God know, when he created man and gave him a reasoner, that he would not believe such an unreasonable story as that of the immaculate conception? A. You shock me.

Q. Don't you think your God did wrong in giving us a reasoner and not allowing us to use it? A. There is no use reasoning with you—I *must* go.

And so he went; yes, he went amongst his Christian brothers and sisters, and told them that I was a very bad, unprincipled, wicked, and dangerous man; that I was an Atheist, and had said that God had murdered his own son.

As they were holding meetings in our schoolhouse, I thought I would go there and, after the man of God was through with his nonsense, I would state my position about the matter. Well, I went and got abused to the best of their ability. When I arose to make my statement, the shepherd and some of the lambs of the flock acted as though they thought I was a kind of a Christian-eater, and was after a good, fat lamb for breakfast. The sky-pilot wanted me to sit down and wait till they were through with their meeting. I asked them if they would hear me then. As I had been misrepresented, I would like to explain the matter. He said yes, and I sat down; but when they were through he dismissed the meeting, and the whole flock ran as though their lives depended on their speed.

We hav quite a number of good, outspoken Liberals in this place. Prominent among them are the new subscribers I send you. My stirring up the Christians here caused quite an excitement. My Liberal friend and myself talked the matter over, and made up our minds that as the Christians were constantly misrepresenting us, and would not allow us to hav a word to say in their meeting, and as we were not able to organize a Liberal League at present, we would organize a kind of a Liberal Club, and meet and read some good Liberal lectures; and as some of our Liberals here are fair speakers, we could occasionally hav a lecture of our own in the absence of something better, and discuss the merits and demerits of Liberalism and theology, and let the people know what the principles of Liberalism are. We thought such meetings would be entertaining and instructiv. There is only one hall in this place, that is kept to rent for dances, shows, or any decent party or meeting. Our postmaster here has charge of the hall. We tried to hire it of him to hold our meetings in, but he, being a kind of a semi-Christian, refused to rent it to us, declaring that he thought we had no right to oppose the Christians, even if we did think they were wrong and we were right. Consistency is a jewel. He seems to me a rather good fellow, but he has not quite outgrown the soft spot that all babies hav on their heads. We think there is a chance for him to improve, and we shall remember him in our prayers. As soon as the weather gets warm, we shall try to hold our meetings, hall or no hall.

G. G. GABRION.

NEW ALBANY, IND, March 10, 1885.

MR. EDITOR: Although I hav been reading THE TRUTH SEEKER but a short time, I became so much interested in the letters of some of the friends that I concluded to giv my views on humanity as we think it should be. I offer this as a remedy for those tramps Mr. Kinser speaks about in your issue of March 7th, also the moneyless Freethinkers of Miss Morrow's.

Let us organize a mutual society; find a good situation; purchase land, and make it a home for all. Then all work for a common treasury. Say we work six hours a day, we can accomplish more in that time, by all working together, than we could by working separately in ten or twelve hours. Then we would hav time for the much needed study. We could furnish our children good books and good schools, and hav a good library, etc. Moneyless Freethinkers could then hav a chance.

We hav been talking with some friends in Illinois on the subject, and they indorse it fully and think Texas a good place to locate. I am a Materialist and, as such, can see no use in wasting our time in working against each other when we might accomplish so much more good by working together.

I am not much of a writer, but thought there might be some that would like to go into a brotherhood where we would hav equal rights and privileges and good homes. And, instead of working ourselvs to death to support presidents and bosses, we can support our families and hav time for study and amusement.

I would like to hear from some of the friends on this subject, either by mail or through the columns of this paper. I am yours for advancement in humanity as well as religion,

E. E. PARK.

LINDSAY, ONT.

MR. EDITOR: I am led to ask, Is there any regard for morality left in the churches, or did they ever hav any? It is a grave question, but I can't help asking it. When I take a look around right here in this small town of Lindsay and see the rampant hypocrisy and rascality practiced by our most zealous church-going members, I am led to inquire, Is there even one really honest Christian left to command the respect of honest people for the churches? We had a very pious member of the Presbyterian church, and I understand a Sunday-school teacher and a member of our town council. He was doing a nice business in the retail boot and shoe trade, and his zealousness in the cause of Christianity had established a large amount of confidence in his honesty, but that did not prevent him from acting the rogue when he got the chance. There was a large bankrupt stock of dry goods offered for sale here, and this pious young man bought out the goods. It is reported they were worth between $7,000 and $8,000. He had them on hand only a short time, when he sold out the whole stock for $2,000 cash down, handed the money over to his sister, and, I suppose, told his creditors to whistle for their pay. But the creditors did not see it in that light and had him arrested for fraud and swindling, and he now has a chance to hold sweet communion with his sin-atoning savior behind prison bars in Montreal city.

When I had more confidence than I hav now in the blood of Christ washing away the sins of Christians and keeping them honest, I loaned $100 to a very pious Methodist preacher here; he was to hav paid it back in six weeks. Before the six weeks was up he got a call from the Lord to a more useful field over in Pennsylvania, and although years hav elapsed the Lord has not been able to convince him that he ought to pay that money back.

I hav come to the conclusion that if God took it into his head to destroy Ontario as he did in old times to destroy Sodom and Gomorrah (if the story is true), and if getting together half a dozen honest people would save the place, he would hav to look amongst the Infidels and not the Christians to find them. If any person is keeping track of the "Crimes of Preachers," I can send a record from this place that will throw the Jesse James family in the shade. OBSERVER.

BURLINGTON, KAN., April 17, 1885.

MR. EDITOR: Allow me space enough in THE TRUTH SEEKER to ask my Materialistic friends a few questions. You say Spiritualism is a humbug and delusion. Being an Agnostic I neither affirm nor deny, for I do not know. Is not Christianity a greater fraud and a worse curse to the world than Spiritualism, which is doing a good work in evolving the public mind above the superstitious dogmas of Christianity. It is a mistake that they teach supernaturalism as taught by the Bible and old orthodoxy. They are not Bible believers, nor do they believe in the Christian God, Jesus Christ, the trinity, nor in their heaven or hell. They believe in a conscious future existence which I prefer (if there is any) to any that I hav read or heard of.

For these reasons, if it should prove to be a fraud, I shall not regret that I hav given them my support, and encouraged

them in their efforts to help overthrow old orthodoxy, one of the greatest frauds ever entailed on the human family. Then I for one feel grateful to our brother and sister Spiritualists for the work they are doing, and let us all work together, Materialists and Agnostics, for the religion of Humanity as taught by Thomas Paine, which consists in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy.

CHRIS. BROWN, Agnostic.

BALLSTON SPA, N. Y., April 5, 285.

MR. EDITOR: Inclosed please find $7 for balance of "Truth Seeker Library." I hav just finished the last page of THE TRUTH SEEKER, and I find it full (and running over) of very interesting Liberal news, and it is a mystery to me how any man calling himself a Liberal can say, "Stop my paper." Now, Brother Mac, you and I hav met face to face in the presence of Brother Somerby and the rest of THE TRUTH SEEKER people, and you heard me express my sentiments on the rum question (having been a toper for years, and seen more snakes and blue devils than would patch L seven miles), but you don't hear me howling prohibition to you, and that you must print matter to suit *my taste*. No; I think the editor of THE TRUTH SEEKER is a man of experience, and well knows how to serve up the best kind of food for the Liberal minds. I indorse every sentiment of Brother George Lynn, in his letter contained in THE TRUTH SEEKER of April 4th, and hope to hav the pleasure of reading more from his able pen. I like the idea of Brother James Bigham, but, in the words of Brother Lynn, we get quite all we pay for, so am fully satisfied, and cannot say too much in praise of THE TRUTH SEEKER. There is only one thing in it that makes me and "mother" feel sad, and that is when we read "News and Notes from the Field," and "Correspondence." It makes us feel as though we were imprisoned in this benighted, Bible-ridden, orthodox God manufactory, never to hear the cheering words of Brothers Watts, Reynolds, Putnam, Ingersoll, or any other apostle of Freethought. But, Mr. Editor, we console ourselvs as best we can by reading THE TRUTH SEEKER, *Ironclad Age*, and Brother Green's *Magazine*, and "The Truth Seeker Library," for all of which we subscribe. In conclusion, let me say, long liv THE TRUTH SEEKER and every other Liberal paper, till the last vestige of mental slavery shall be buried in oblivion, and every three-headed god manufactory, and every den of cruelty and superstition and bigotry, are crumbled in the dust.

WILLIAM THORPE.

WENTWORTH, DAK., March 8, 1885.

MR. EDITOR: Let me tell you of my new scheme of posting "sky-pilots." I hav taken a frame about 28x36, put in solid back, hung it with large, red tassels and cord, and placed it in my waiting room. I hav named it my "criminal bulletin board," and I put in nine crimes of the shepherds to one of other crimes. When I get the frame full I paste right over the first, and so on. Whew! but don't they scowl at me hard? But I am innocent of any harm, and if they say anything to me, I tell them I take them just as they come, and if preachers will commit nine crimes to the rest of us one, they must take it nine times as hard.

Everything quiet here now. The Christians (poor souls!) hav found out they cannot scare us, and so they let us alone. They hav now turned themselvs loose on the saloon-keepers.

One word more and I am done for this time. We hav a fine boy about eight weeks old. There were several wanted to name the boy, but no go. I told one and all Thomas Paine Horton sounded good enough for me, and he should be "Tom." Well, the flutter and flurry for awhile beggars description. It was the town talk, and I smiled and kept quiet. They were going to hav the "kid" die on my hand. He is going to be a renegade and drunkard, and goodness knows what, if Christian predictions come true. Poor, blind, ignorant, dried-up mummies!

W. L. HORTON.

CENTRAL CITY, DAK., March 6, 1885.

MR. EDITOR: I suppose you very rarely hear from this distant portion of Dakota, yet there are a few here who are very glad to hear from you, and welcome the good old TRUTH SEEKER as soon as it arrives. In this far-famed Black Hills region we are blessed—or otherwise, as the case may be—with rich mines, fertil valleys, churches, Bibles, and preachers, yet one thing we lack, and that is a railroad two hundred miles long to bind us more closely to the world at large. Still we hav all the gods can giv, with several improvements by man. Although the Liberal cause is not advancing in this part of the country as it should, there are a great many stanch Liberals here, who are too well satisfied to go right along on their own hook and let other people do the same, and only need a lively waking up by some able Liberal speaker. In fact, I don't think a better country exists for successful Liberal work than Dakota Territory. Preachers and priests representing all the orthodox denominations hav long since surmounted the difficulties, crossed the plains, and, finding their way to our midst, hav preyed on the pockets of as generous a people as ever lived.

Liberal lecturers cannot travel on half-fare, but otherwise they ought to be just as able to ride on stage-coaches as preachers are; and no wide-awake, talented Liberal speaker would be in any danger of being out of pocket by taking a trip through this part of the country.

The resident Methodist minister here, who is quite a pleasing and effectiv speaker as far as elocution goes, called on me this evening to see an "Infidel League" charter, as he had never seen one, and to tell me the best joke on D. M. Bennett. I told him that the members of a Liberal League were not necessarily Infidels, for if they had to be Infidels, or Methodists, it could not be called a Liberal League. "But," said he, "they always are Infidels who belong to them, or would tolerate their doctrin." I simply remarked that I considered that a very strong argument for Infidelity; for if people had to be Infidels to be willing to grant others the same privilege that they themselvs enjoy, I felt highly complimented by the remark.

The joke concerning Bennett was a story about his making a great speech at the Watkins Glenn Convention, stating that the churches were fast going to decay, and one Elder McCabe sending the meaningless telegram that all reading Liberals probably remember. I told him I rememberd the circumstances quite well, and also the answer to the boasting Methodist church-builders, but thought the event took place about a year and a half after Mr. Bennett's death. I hav not the back papers to refer to, but would like very much to know if I am right.

J. W. MCDONALD.

P.S.—My preacher friend is of the opinion that Bennett was a very wicked man for having written "Cupid's Yokes," and that his imprisonment was just, although he admitted he had never seen the book, but had read extracts from it in the religious papers. I didn't wish to embarrass him by telling him that Bennett was not the writer of that dreadful book that he had never seen, but asked him if he had ever read Sterne's works, and called his attention more specially to "Tristram Shandy," which, I considered, far exceeded "Cupid's Yokes" in coarseness and obscenity, although it was one of the standard works in English literature; but strange to say, although he is an Englishman, he had never heard of Sterne. So there was nothing left but to fall back on the Bible. J. W. MCD.

[The occurrence mentioned took place in August 1882, but had no especial connection with Mr. Bennett, Chaplain McCabe's boast that the Methodists were building more than one church a day being addressed to the president of the association, and was replied to by Mr. Wakeman. Mr. Bennett died some three months later. Mr. Wakeman's reply is worth reproducing here. Chaplain McCabe began his telegram by saying, "All hail the power of Jesus's name." The reply read:

"Let us hear less of Jesus's name and see more of his works. Build fewer churches, and pay your taxes on them like honest men. Build better churches, since Liberty, Science, and Humanity will need them one of these days, and won't want to pay too much for repairs."]

AYER, MASS., April 6, 1885.

MR. EDITOR: Please find inclosed three dollars to renew my subscription for THE TRUTH SEEKER.

Last year I was tardy in my invitation for weekly visits from the ever-welcome TRUTH SEEKER. Your faithful tab reminds me that May 1st is a good time to renew and confirm friendship. Truth seekers, their name is legion. They are selling all their traditions and superstitions to obtain this "pearl of great price."

"One by one fall ancient errors,
Reared by might and propped by wrong,
And earth wonders when they perish
That they stood the test so long."

Well, our little craft of twelve years has become the monitor of the seas, and successfully challenges the well disciplined monarchs of the ocean, that hav held undisputed sway for centuries. The great Goliahs are trembling before the well-slung smooth stones from the brook of living truth. And the stars of hope in humanity's firmament are singing together a prophecy of a brighter future, when

"Truth shall sit on every hill,
And blessings flow from every rill."

Fraternally yours, E. MYRICK.

NOTE.—No investment will pay a better interest than three dollars in THE TRUTH SEEKER. My copy shows evidence of appreciativ readers. It is loaned, and sometimes lost—the paper, but not its truths.

E. M.

MATERIALISM AND SPIRITUALISM IN A NUTSHELL COMPARED.

ITHACA, N. Y., April 3, 1885.

MR. EDITOR: Nature is one in dual form expressed by man, who is the embodiment of all comprehension, both animal and intellectual, who has no capacity to go outside of himself. Now, then, what is Materialism in few words? Materialism proper embraces all the matter-of-fact included in material, animal, and intellectual life; guided by the laws of her dual oneness of comprehension. Physical life and death are the natural expression of the dual oneness of Nature's law, thus: conception, expansion, birth, growth, maturity, decay, and dissolution. Like all other forms of vegetable and animal matter, they retrograde back by revolution and chemical action to her original mold and fertilization, to the order of succeeding forms, in the evolution of time. Thus upon the axle of succession we appear eternally in our posterity. Thus, by the inevitable laws of nature our individuality is extinct, and here we hav the plain facts and no mystery.

What is Spiritualism? It is a condition of mystery not available by the laws of nature. Its votaries, by education and heredity, seek knowledge from forbidden fruit, to wit: They lay aside the plain laws of intelligence and reason, and dwell upon the lower plain of sensation, and selfish, beguiling mystery, and thus keep up the excitement of self-aggrandizement in an impossible spirit organization in some foreign territory.

ZENAS KENT.

LIBERTY, O., April 1, 285.

MR. EDITOR: Inclosed find petition for State Secularization. I find nearly all Liberals in this section of country poor men; were they more wealthy, the Liberal cause would grow much faster. One poor mechanic who signed the petition is an outspoken Liberal living in Dayton, O., at west end, where the Methodist and United Brethren churches hav been holding protracted meetings. The Methodists held first, fifty nights in succession, and are continuing, and declare they will not stop short of one hundred nights. Both churches are determined to get every Liberal in church. This mechanic is a day-laborer, and has a family. He says some of the Liberals are joining the church, not for the sake of religion, but to get employment, as the churches are prejudiced against outsiders and will not employ them so long as they can employ church-members. He says sometimes he thinks of joining to get work, but then he hates to be a hypocrit. Another signer, and an outspoken Liberal of the same place, also a mechanic, is out of employment. He attends church occasionally on account of some of his friends. When approached in church he talks facts and common sense. They send church-members to his boarding place, thinking they might convert him—also set the sisters on him, to his great annoyance. He has been reading THE TRUTH SEEKER, also tracts and J. E. Remsburg's "Bible Morals," and "False Claims," which I lent to him. I think for a truthful exposure of the Bible, "Bible Morals" has no equal. I also like "False Claims." I consider it excellent. I and a number of Liberals would like to hav Remsburg deliver "Bible Morals" and "False Claims" in Dayton, and bring them in print for sale after lectures. I hav talked to some of the Liberals of Dayton about it, and they are favorable, but say times are hard and money is scarce, and that Music Hall will cost forty dollars per night, so the expense is embarrassing to poor men. I formed my acquaintance with Mr. Remsburg at Ludlow Falls, Ohio, where he delivered his lecture, "Bible Morals," in a masterly manner. I hope our campaign lecturers will come to Dayton, O., and giv several lectures. I think they are much needed. Inclosed find $4.46, of which one dollar apply to the tent-fund, three dollars for subscription to THE TRUTH SEEKER, and forty-six cents as I shall order for tracts.

NOAH COLER.

WILL HE CONVERT J. E REMSBURG TO MORMONISM?

WANSHIP, UTAH, March 6, 1885.

MR. EDITOR: I am in receipt of a letter from a three-mile distant neighbor who has just graduated at the Brigham Young academy. He says:

"I hav read a few of the so-called Freethinkers' publications, speeches by J. E. Remsburg, and hav before me his 'Bible Morals'—twenty crimes sanctioned by scripture. I do not understand the belief of the Freethinkers. Do they believe in a God? If not, giv me a description of the creation of the earth, man, animals, plants, etc., according to your belief, and your reasons for belief. Are they Infidels, Atheists, or do they believe in some God of whose history I am ignorant? I can conceive of no other way that the sun and planets were made, only by a skilled workman whom I call God. These wonders are too much for me to call chance.

"Historians tell us that in the different translations of the Bible many words and sentences hav been changed and passages even interpolated to suit the translator. Now, we Mormons accept that part as inspired that teaches honesty, virtue, and goodness. If I were not a Mormon I could not be an Atheist.

"I would like Mr. Remsburg to make a full, unbiased investigation of Mormonism; and if he is an Atheist I would like to know his plan of the creation."

The above are the main points of his letter, and if he reads "Bible Morals" he will surely discover that Mr. Remsburg is no friend of the Jew God.

I hope Mr. Remsburg will find time to note this and answer in THE TRUTH SEEKER, and if in investigating Mormonism he should become converted and move to Zion (Utah) I shall try hard to go to church when he preaches. To read only one part of his "Bible Morals," that the scripture sanctions polygamy, would make him very popular here.

Fraternally yours, WM. REYNOLDS.

COTTONWOOD, IDAHO, Feb. 23, 285.

MR. EDITOR: Please send me the ANNUAL for this year. I would also like to know why Mr. Hill adds the year 1600 and substracts it too. How does "Antiquary" divide the year "0" into halves or other parts? The year one 1 B.C.—should it begin with December 31st or the first of January?

ARTHUR CHAPEL.

WESTFIELD, N. Y., April 2, 1885.

MR. EDITOR: The editor and proprietor of our village paper says his letter-box, by which I suppose he means his columns, is open to all, but will not hold himself responsible for views advanced by others. Taking this as an invitation for all who wish to express their views, and not taking much stock in the teachings of the Bible, some six weeks ago I dropped the following statement and question in his letter-box for the *Republican*:

"Strenuous efforts are being made by Bible advocates to hav the existence of a monarch or supreme ruler of the universe engrafted in the Constitution of our republic—a belief on which the monarchies and aristocracies of our world are founded and from which they derive their existence and sustenance. In direct opposition to all monarchies and aristocracies, whether of this world or any other, stands the organic law on which our republic is founded and by which we exist as individuals—that the powers that govern are derived from those they govern; the higher, in all cases, a combination of and derived from the lower. As no republic can sustain itself based on belief in a monarchy, please allow me to ask where the evidence can be found that the author, or authors, of the Bible knew or believed that our world was a revolving sphere, as demonstrated by Galileo, instead of being flat and stationary."

As the editor of the *Republican*, the paper referred to, has not found it convenient to publish the foregoing, the question is an open one, and would seem of sufficient importance to be thoroughly ventilated, and under that impression I send it to THE TRUTH SEEKER for insertion.

J. TINNEY.

ROCHESTER, N. H., April 5, 1885.

MR. EDITOR: Inclosed please find $3 to apply on my subscription. I was much interested in your article in THE TRUTH SEEKER of March 14th in regard to "Do People Want a Free Paper?" When a man claims to be a Liberal, and orders his paper stopped simply because he sees an occasional article which he does not like, then I am inclined to think he has got Liberality only on the surface; it certainly cannot be very deep. Why, such a man could not find a newspaper in the whole country that would please him. I sometimes see an article in THE TRUTH SEEKER that I do not like myself, but taking it as a whole, I do like it better than any other that I hav ever taken. Could I therefore reasonably order it discontinued simply on account of the few items I do not like? I think not, but, however, I will say no more at present, but sometime in the future, if it be required, I shall be desirous of saying something more.

E. J. FOSS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Reply of the Flowers.

Beautiful flowers!
From the frozen earth
What mighty powers
Hav called you forth
To gladden our sight
With your cheering light?

Did some wizard stand
By your mossy couch,
Wave his slender wand
With a magic touch,
And bid you unfold
Your petals of gold?

You are smiling so
From your lowly bed
That even the snow,
With a silent tread,
Is owning your sway
And melting away.

Dear little flowers!
Why are you so brave?
By what latent powers,
I earnestly crave,
Do you open your eyes
To the sunny skies?

All at once, slight twinkling,
A perfume most rare
Swung across the pure air—
Then a fairy-like tinkling;
I bent my ear low,
Quite near to the snow.

"We giv you our reasons,"
Said they with a nod;
"Our times and our seasons
To spring from the sod
Are governed by laws,
As effect follows cause:
From our long night of rest
In our cosy earth-nest
We were waked from our dreams
By the golden sunbeams.

"They warmed us and cheered us,
Thus far they hav reared us,
Clothing us in a suit
Of green, brown, and gold,
In shades manifold,
From stamen to root;
Our hearts they inwrought
With beautiful thought;
While we love the kind earth
From which we hav birth,
We all join as one
To worship the sun."

Then in delicate rhymes,
With softest of chimes,
They tossed on the air
In tinkling notes rare
A pean to Light,
And closed for the night.

MRS. BUCKNER-JOHNSON, M.D.

Baby's Visitors.

My baby sat on the floor.
His big blue eyes were full of wonder,
For he had never seen before
That baby in the mirror door—
What kept the two so near, asunder?

He leaned toward the golden head
The mirror border framed within;
Until twin cheeks, like roses red,
Lay side by side, then softly said,
"I can't get out, can 'oo come in?"

Selected.

Mother-Love.

Dear children, let us go together for a ramble out in the fields. Do you hear the birds—how they twitter and sing as they flit about and swing on the green boughs of the trees? How happy they are, and how much they seem to enjoy the great limbs of cherry blossoms, looking like veritable popcorn balls, so white and thick that there appears to be no room for leaves among them! And the plum-trees are still more beautiful, for you can see the points of some lovely green leaves dotted here and there among the white flowers. How lovely is the spring-time in our far northwest home!

Oh, do you see that old horsey out there in the pasture, with that frolicking colt prancing by her side? See her look at him as much as to say, "What a beautiful colt you are! None was ever quite so handsome. One of these days you will be the pride of the farm, as you are now the pride of your mother's heart." And the colty seems to answer by kicking up his heels, and running three or four times around her, which looks much as if he was trying to show off—do you not think so?

Hello! here is a large flock of sheep. Do you see that old mother sheep with the little lambie by her side? Let us listen and see if we can hear what she says. Hark! I think I hear her say, "There is nothing so sweet in all this green world as my own little lambie. See his eyes—how bright they are! and his wool—was there ever seen wool so white and soft and silky? I love my darling; he is my heart's delight." Ah! now they lie down side by side on the sunny hill-slope, and soon they will be sleeping peacefully.

When we get back to the yard we will see the old hen with her chicks. Oh, ho! here they are now—the old brown hen, see how proud she looks of her large family, sixteen or seventeen little fluffy, downy darlings, and with her tender "Cluck, cluck, cluck" she calls them to her and sings a low, sweet lullaby, whilst they sleep so snug and warm under her outspread wing, and we may almost hear her say, "In all the world there is nothing so sweet as these darling chicks of mine." Now we hav returned to the kitchen, and here we find the old gray cat with her three lovely kittens.

Listen! Can you not hear, as she sings and purrs, a whisper soft and low, and while she looks at you she seems to say, "Do you see my kits—how lovely they are? See this white one with the black spot on his shoulder—is he not a beauty?—and this black one, with the white ring around his neck and his little white paws; and my little gray pet, she looks just as I did when I was young; she is my heart's delight." And now see! they go together beneath the warm stove, where they will play until the kits are tired, when they will all go peacefully to sleep.

We come to the sitting-room and there
Lay snug in her cradle a baby fair,
A wee little darling, with eyes of blue,
With soft, silky hair of a golden hue.
Of all the sweet babies under the sun,
This baby of ours is the sweetest one.
I love my darling throughout the long day,
I love her just now and I love her alway,
By night when she sleeps,
And by morning's sunrise;
At noonday's bright gleam,
When her laughing blue eyes
Are fullest of gladness, I love her, I say.
Oh, never was baby so dear and so bright
As this my loved darling,
Her mother's delight.

And thus, my little friends, we hav wandered to the field, the yard, the kitchen, and the sitting-room, and in each place we hav seen the loving care of a mother for her young, and if we look all through the world, in every clime and nation, among every kind of living thing or creature, we shall find mother-love one of nature's laws, fixed and unchangeable. From the wildest and most ferocious beast to the most gentle and loving, it is always the same. The children's friend,

LAURA E. HALL.

What Some Bad Boys Did

There was a poor, inoffensiv old man who lived on a little farm of his own. He was quiet, retiring, and never meddled with anybody's business but his own. One day in harvest time he was at work with his threshing machine, and two or three good-sized boys were helping him. By and by these boys thought it would be good fun to play a trick upon the old man; so they made a cigaret, and filling it with powder and tobacco, gave it to him to smoke.

The old gentleman took the cigaret, thanked the boys, and commenced to smoke it. Of course, the powder exploded, and his throat and lungs were instantly filled with smoke, tobacco, powder, and terrible heat. From the effects of this dreadful joke he suffered many long weeks the greatest agony, and finally his sufferings terminated in death. The boys were sorry for their wicked conduct, but it was then too late to repair the injury.

This is related that you may never be guilty of such bad and cruel acts as that above described. Never insult the unfortunate or the fortunate; never do an injury to anyone. Stop always and think how you would like to hav a wrong done to you. Remember that you will always feel better to be good, true, and honorable than to be bad, false, and dishonest; and that which you would not like to hav done to yourself remember and never do to another. S. A. SEAVEY.

The History of Wheat.

As a staple article of food and commerce wheat has been known from the earliest ages. It is not known to exist in other than a cultivated state. It is supposed to hav originated in central Asia, but recent discoveries hav thrown some doubt on that point. M. Fabre, of France, a distinguished naturalist, made the discovery several years ago that the *ægilops ovata*, a grass near the region of the Mediterranean and of the west of Asia, becomes transformed by cultivation into wheat. The possibility of such a transformation has been confirmed by subsequent observations and experiments.

The granaries of Egypt and other centers of ancient civilization were often of immense size, and were conspicuous objects among the public edifices of the time. Grains of wheat hav been found in the wrappings of Egyptian mummies, which had retained their power of germination through the lapse of centuries.

Although the Greeks, and more particularly the Spartans, affected to despise agriculture as a degrading pursuit, they were obliged to devote considerable attention to wheat-raising as a means of livelihood. Hesiod, one of the earliest Greek poets, in his "Works and Days" makes frequent mention of wheat. Among the Romans wheat-raising, in common with other branches of agriculture, was prosecuted with vigor and success. Roman writers on agriculture giv particular directions in regard to the cultivation of wheat. It is mentioned by Virgil in his "Georgics."

Wheat was early introduced into Great Britain, but until very recent times its production was so limited that only the wealthier classes could afford to use it as food. Mention is made of the fact that in the eighth century the monks of the abbey of St. Edmund, in England, ate barley bread because the income of the abbey was not sufficient to admit of their using wheat. In England down to the close of the seventeenth century servants and other working people were obliged to content themselvs with bread made from the coarser grains. Eden in his "History of the Poor" (1797) says: "So small was the quantity of wheat used in the county of Cumberland that it was only a rich family that used a peck of wheat in the course of the year, and that was used at Christmas. The usual treat for a stranger was a thick oat-cake, called "haver bannock," and butter. An old laborer remarks that when he was a boy he was at Carlisle market with his father, and wishing to indulge himself with a penny loaf made of wheat flour, he searched for it for some time, but could not procure a piece of wheaten bread at any shop in town."

At the period of the Revolution in 1689 the quantity of wheat grown in England was estimated at about 14,000,000 bushels, or about three bushels to each of the population, which was then under five million. In 1880 the product of wheat in England and Scotland was estimated at 100,000,000 bushels.

In 1880 the area of wheat growing in the United States was 35,430,333 acres, and the yield was 459,483,137 bushels, or thirteen bushels to the acre. The value of the crop was estimated at $482,457,293. The increase in production between 1870 and 1880 was nearly sixty per cent.

Our Puzzle Box.

1.—ENIGMA.

I am composed of 13 letters
My 2, 3, 4 is an animal.
My 6, 7, 10, 3, 4 is game.
My 9, 8, 10 is a nick-name.
My 4, 7, 8, 11 is to close.
My 6, 8, 12 is to wound.
My whole is a state.

ALBERT JAMES.

2.—ENIGMA.

My 6, 1, 7, 4 is pulverized earth.
My 12, 8, 9, 10, 1, 11 something made of stone.
My 4, 9, 5, 10, 5 is one of the senses.
My 2, 5, 12, 8 is the house of a bird.
My 3, 2, 6, 3, 9 is a country in Asia.
My whole is a country. A. LAURIE SAILOR.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, APRIL 11, 1885.

1.—Io, one of Jupiter's moons, which is blue when viewed with the spectroscope. Io was the daughter of a heathen god, and was worshiped by the Egyptians. 2.—Tar-tar-ean lamb.

3.—L A N D
A L O E
N O S E
D E E P

4.—Caucasian

Correspondence.

ALLIANCE, O., April 5, 1885.

DEAR MISS WIXON: My parents take THE TRUTH SEEKER. I like to read the Children's Corner, it has such good stories in it. Mamma says she will send for "Apples of Gold" for me soon. I am ten years old and I read in "Third Reader," study arithmetic, geography, spelling, and writing. I liv nearly two miles from school, and do not go much in the winter. I am going to save up money to send for your and dear little Susie's photographs for my album. ZELLA FITZPATRICK.

ZALESKI, O., April 5, 1885.

DEAR MISS WIXON: I hav never been to school, but study at home. I study arithmetic, grammar, reading, and spelling. We hav a horse, a cow, and fifteen chickens. I am ten years old, and liv in town. I send two puzzles for your Children's Corner.

ALBERT JAMES.

IRWIN, IOWA, March 18, 108.

MISS WIXON: I send you some puzzles. They are my first, and I will not be surprised if you think they are not fit to publish. I think the stories in the Children's Corner are very nice. I hav three brothers and one sister at home, and they all like the Children's Corner as well as I do. I am thirteen, and the oldest of the children at home. I will not tire you with a long letter, for I suppose you get a great many that are more interesting. KATIE BAKER.

NEWARK, N. J., April 12, 1885.

DEAR MISS WIXON: I think I hav the answer to the enigma No. 4, of A. L. Sailor, in THE TRUTH SEEKER, April 11th, as follows: My 1, 8, 3, 6, 7, 9—cousin; my 2, 6, 7, 5—Asia; my 4, 5, 9—can. This is right, I think, with the exception of the one letter o in cousin, which I think is a mistake in the enigma. I hav sometimes found out some of the enigmas in the Children's Corner, and thought that I would write you about them, but something has kept me from doing it. I hav been in the house sick with the mumps for two weeks; I am getting better now. The first week of my sickness was during my school vacation. This week is the first week of the spring term, and I feel very much disappointed because I could not be present at the commencement of the term. My average, at the close of last term, was 96 1-4 per cent. My papa has been a reader of THE TRUTH SEEKER for seven or eight years, and I like the Children's Corner very much. We hav a Liberal League in this city. We all go when we are well—papa, mamma, and I. Last Sunday Mr. Wakeman lectured. I was sick and missed a splendid lecture. I always like to hear Mr. Wakeman, also many of the others who come here. Some are rather dry. We hav sociables now in our hall every Saturday evening. We expect to open a small library next Sunday. I hope we shall get some nice books from time to time. Papa says we must hav a copy of the "Story Hour" in it. I hope it will be a success. Try and spare a few minutes to write me.

Your affectionate and Liberal friend,
CORA JEWELL MARSHALL.

[MY DEAR CHILDREN: I wish I had time to answer your dear letters separately. I love you all, and you will please accept my appreciation of your efforts, and believe me always your sincere friend, ED. C. C.]

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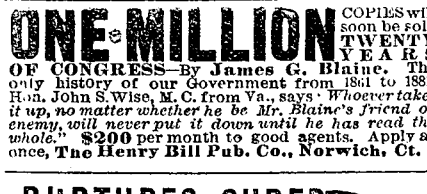
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Gems of Thought.

ONE may certainly with innocency use all the enjoyments of life and I hav been always of opinion that a virtuous life is best disposed to be the most pleasant, for certainly, amidst the troubles and vanities of this world, there are but two things that bring a real satisfaction with them, that is, virtue and knowledge.—*Locke's Familiar Letters.*

A MOST opportune discourse appears in the *Popular Science Monthly* for July, upon the possibility of human beings saving themselvs from drowning by simply treading the waves as animals do. The exercise of firm self-control in shutting off groundless, or perhaps one should say *waterless*, fears seems to be all that is wanting to take the miracle out of the well-thumbed New Testament story. Had the Noachic world understood this matter, the Old Testament ark also might hav lost its monopoly of live stock.—*F. R. Index, July 7*, 1881.

BUDDHA taught forgivness, humility, and all the nobler and manlier virtues. It is related of him that a foolish man once heard him, in preaching, defend the great principle of returning good for evil, and therefore came and abused him. Buddha was silent, pitying his sad folly. The man having finished his abuse, Buddha said: "Son, when a man forgets the rules of politeness, in making a present to another, the custom is to say, 'Keep your present.' Son, you hav railed at me; I decline to entertain your abuse and ask you to keep it—a source of misery to yourself. For, as sound belongs to the drum and shadow to the substance, so in the end misery will certainly overtake the evil-doer."—*Washburn's Who are Christians?*

FOR even when we were with you, this we commanded you, that if any would not work, neither should he eat.—2 *Thessal.* iii, 10. I think everyone, according to what way providence has placed him in, is bound to labor for the public good, or else he has no right to eat.—*Locke.* My duty toward my neighbor is . . . to learn and labor truly to get mine own living.—*Church of England Catechism.*

I BELIEVE fully in the rights of individua's, but in the rights of all, not of a few. We want no system which will obliterate the natural features of our humanity, no system that will tax labor to support idleness, and no scheme to rob one man who is industrious and frugal to giv to another who is disorderly and vicious. I look for the establishment of a new social order and of a new religion for the world from the better living of men and women, and I hold that the quickest way and the surest way to make men morally better is to improve their worldly estate. It is an undeniable fact that there is most vice where there is most ignorance and poverty, and the religion for the working man is the religion which makes him able to liv better.—*L. K. Washburn.*

THE Ten Commandments, we are told, are divine, but it needed no revelation from God to know that murder, theft, and adultery are wrong. Egypt had laws against all crimes and vices before Moses was born. That empire was famous for the wisdom and justice of its government, which was wonderfully complex, before the Jews had an existence as a nation; even Moses, we are told, "was learned in all the wisdom of the Egyptians." No revelation then was needed to enable Moses to say, "Thou shalt not kill," "Thou shalt not steal;" while the bad commandments and cruel, vindictiv spirit of portions of the Old Testament demonstrate that it emanated from a half-civilized people, and not from a wise all-knowing being.

THOSE that are good manners at the court are as ridiculous in the country as the behavior of the country is most mockable at the court.—*Shakspere.*

THE little knowledge I hav, I find I would not sell at any rate, nor part with for any other pleasure.—*Locke.*

WHOSOEVER has his mind fraught with many thoughts, his wits and understanding do clarify and break up, in the communicating and discoursing with another; he tosseth his thoughts more easily; he marshalleth them more orderly; he seeth how they look when they are turned into words; finally, he waxeth wiser than himself; and that more by an hour's discourse than by a day's meditation.—*Bacon's Essays.*

IT is necessary to the happiness of man, that he be mentally faithful to himself. Infidelity does not consist in believing or in disbelieving; it consists in professing to believe what a man does not believe.—*Paine's Age of Reason.*

PUT the name of God into the Constitution! notable absurdity. Why, Phillip II. of Spain did that and was not saved thereby from the misfortune of being about the most despicably inhuman king that ever sat on a throne; a tyrant and a bigot who received the noblest empire under the sun, Napoleon III., did it, and what became of him and his dominion? Did the name of God deliver him from his spiritual foes? Pope Pius IX. was eminent in this achievement. To what end? Either the divine spirit is in the breast of the people or it is not. If it is not, then how idle! If the people are saved at all, it must be by faith in a real God, not by profession of a nominal one.—*O. B. Frothingham.*

BY far the most common class of minds are those on which the three orders of faculties—animal, moral, and intellectual—are bestowed by nature, in nearly equal proportions. Men of this class may be habitually selfish, yet occasionally generous; frequently cunning, yet often open and direct; at times carried away by passion and prejudice, and on other occasions, manifesting sound judgment and honesty. —*George Combe.*

ONE man is continually led, by the complexion of his temper, to forebode evil to himself and to the world; while another, after a thousand disappointments, looks forward to the future with exultation and feels his confidence in providence unshaken. One principle cause of such differences is undoubtedly the natural constitution of the mind, in point of fortitude.—*Dugald Stewart,*

THE

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1885.

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Odds and Ends.

THE fact that all the peach-blossoms hav been killed, and the fact that next summer we shall hav just as many peaches as ever, leads to only one inference, and that is, that peaches do not grow on peach-trees.

"DID you pass the hat?" the pastor of a Texas congregation asked his deacon, after the morning service. "Yes, I did," said the deacon; and then, looking into the vacant interior of a hat that anted nothing but lining, he added, gloomily, "So did everybody else."

A YOUNG woman, prim and slender, seated herself at one of the tables reserved for ladies in a Sixth avenue oyster saloon, and after glancing over the bill of fare said to the waiter: "You may bring me, er—a—a—Satanized crab, hot." The waiter tiptoed to the cook, and whispered: "One deviled crab, hot as Satan!"

"LOOK here, boy," said the pompous Deacon Trulygood to a newsboy whom he found dancing a jig on the pavement last Sunday, "Do you know whose day this is?" "I may be a little off," answered the arab, squinting impudently through one eye at his questioner, "but I guess you don't carry it around in your vest pocket."

THE MUGWUMP.

The mugwump roosts in the hollow log,
The sagwag sits in the tree;
Whenever I hear the hogwig sing,
My heart is sad in me.

Whenever the snagpop toots his too
To the wail of the mipwag hen,
And the migfunk chirps in the chilly night,
You bet I'm lonely then.

A NORWEGIAN sea captain relates having come across an iceberg in mid-ocean, "in the heart of which about three hundred living seals could be seen disporting themselvs in the water inside of the berg." There is nothing wonderful about that. Seals always spend the winter disporting in the interior of icebergs. That is one reason why sealskin sacks are so high in the winter. If the captain had been discovered floating across the ocean with three hundred icebergs disporting themselvs under his waistcoat, or if a seal had been found with three hundred Norwegian captains under its skin, then some interest might be occasioned by the discovery.

A GROUP of merry skaters at the rink went nightly round;
Like the grinding of a grist mill rose that dry, persistent sound;
And I nightly went to watch them from the gallery's lofty place,
For the poetry of motion seemed to thrill each form and face.

Some were full-grown men and women; some were youths and maidens fair;
Some were children of all sizes, penetrating everywhere.
All were stirred by sport and frolic, as if life were running o'er.
'Twas a pretty sight to witness on the hard and burnished floor.

One, arrayed in bright, gay costume, so bewitchingly did skate
That my heart, when she was coming, would most wildly palpitate.
Without doubt the village beauty was this young and rosy lass,
And she tore my heart to tatters every time I saw her pass.

She could step in any fashion, turn her feet each dangerous way,
Pose in figures quite coquetish, backward sweep in dangerous sway;
On the floor she fairly floated, seeming free from thought or care,
Fairy-like and half enchanted streamed the ribbons from her hair.

Sometimes in her gay gyrations upward beamed her pretty face,
Which was all aglow with roses from the ardor of her race;
Then I fancied she had seen me, for she paused and and skated slow;
But among so many others how could she my passion know?

To that town I came a stranger—No one knew me there, I think,
Looking every night in wonder at this siren of the rink;
And I marveled, when so many were in dual marches thrown,
That she got no fellow's offer, but kept skating on alone.

Are the young men all demented? thought I, as she whirled along;
For their coldness seemed surprising, doing human nature wrong;
And I vowed, if she would take me (though I knew not how to skate),
I would tumble off on rollers, and whirl with her, *tete-a-tete.*

So I rallied the director, who was owner of the rink,
And while proffering my credentials, "*You* are Mr. Smith, I think,"
Said I, in the blandest manner, but with diffidence I own:
"Would you name me the fair damsel who is skating all alone?"

Here I thought a shrewd discretion was becoming on my part;
It would never do to tell him she had skated through my heart!
"What! that young girl in gay costume?" said he, without stare or frown;
"She's our champion roller skater—*she's a tailor's wife, in town!*"

I hav never tried the rollers, and I never shall, I think;
I hav something else to liv for than a noisy skating rink.
People say that all who use them fall and flounder on the floor;
So, dismissing all delusions, I skipped straightway through the door.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 18. {PUBLISHED WEEKLY.} New York, Saturday, May 2, 1885. {33 CLINTON PLACE.} $3.00 per year.



THE MODERN BALAAM.

News of the Week.

GENERAL GRANT is doing quite well. He was sixty-three years old last Monday.

MORE than forty lives were lost in a fire at Vicksburgh, Va., one day last week.

I. W. ENGLAND, business manager of the New York *Sun*, died last Saturday, aged 53.

THERE are five Russian ships in this port, waiting to see whether it is safe to take cargoes.

THE United States troops hav been withdrawn from Panama, and the place is again in the hands of the rebels.

THE Assembly Committee on Cities has voted to report the Freedom of Worship bill for the consideration of the House.

REPORT says that a regiment of Irishmen will be raised in Massachussetts to go over to Russia and help the czar against the queen.

FLOODS in Kansas hav destroyed many lives and hundreds of cattle. Destructiv freshets and tornadoes are reported also from Texas.

UNUSUALLY warm weather for the season has prevailed in Vermont. At White River Junction last week the thermometer reached 92 in the shade.

THE American McAll Association is the name of a New York society of Presbyterian women whose object is to rescue France from Infidelity. Mrs. Garfield, widow of the late president, is a member. The Rev. Mr. McAll is the activ agent of the society, which has already expended more than $25,000 for the object in view. The results hav not yet been made public.

TYPHOID fever prevails to such an extent in Plymouth, Pa., that business has been suspended except at the drug stores and undertaking establishments.

WAR is threatened between France and Egypt. The trouble arises from the Egyptian government having seized a French newspaper published at Cairo, in Egypt.

DEACON WALKER, of a church in Warsaw, N. Y., is sued for $5,000, charged with slandering Miss Beardsley, a singer and recently confirmed member of the same church.

BUDDENSIEK, the builder of the cheap houses that fell down when half completed, killing a workman and seriously injuring others, has been put under $30,000 bonds to appear and be tried for manslaughter.

CAPT. THOMAS PHELAN, the complainant against Short, who attempted to assassinate him in O'Donovan Rossa's newspaper office, has returned East from Kansas City, and will soon appear against his assailant.

THE people of Dublin, Ireland, gave the Prince of Wales a reception last Monday. It is said to hav been a very tony affair, and the prince expressed himself as highly gratified at the way he had been received by the Irish people.

GENERAL MIDDLETON, in command of the Canadian troops, had an engagement with the rebels of the Northwest territory on the 24th ult. and was repulsed with severe loss. Riel's lieutenant, Gal riel Dumont, is reported killed; further than that the rebel loss is not known. General Middleton reports that the half-breeds are excellent marksman, as nearly all his men killed were found to hav been shot through the head or heart.

THE health officers of New York, Brooklyn, Boston, Philadelphia, Baltimore, and New Haven held a conference in this city last week to devise measures for keeping the cholera out of the country. It was decided to allow no rags to be landed until disinfected by the superheated steam process.

THERE are conflicting reports about the aspect of Russia and England toward each other. It is said that Russia is willing to hav a commission examin the differences, and it is also said that Russia has recalled her embassador from London. The Russians were defeated by the Afghans last Monday, with a loss of 1,700 killed.

JOHN HENNE, a prominent farmer, living near Egg Harbor City, N. J., committed suicide the other day by blowing the entire top of his head off with a shot-gun. He had been just released from the State Insane Asylum, where he had been confined for over a year, his insanity having been produced by religious excitement.

SUNDAY'S *Herald* contained an announcement that the Rev. N. B. Thompson would speak on dancing at the morning service. This "dancing at the morning service" is one of the later innovations, but it would seem that the old way of putting off dancing until evening must still retain its attractivness for many good Christians.

ADVICES from China say that the Shanghai *Mercury* of March 21st last announces that the Chinese viceroy of the provinces of Yunnan and Kweehong had just issued a decree ordering the destruction of all Catholic convents and the killing of all Catholic converts and foreigners. The *Mercury* adds that as a result of this decree several of the condemned convents had been razed and several hundred Catholic converts and foreigners had already been assassinated.

A DOZEN miners of the Homestead mine, near Leadville, Col., were overwhelmed in their cabins by a snowslide last Saturday and all perished from suffocation. As a mute witness to the fact that "where man is powerless heaven cannot save," one of the dead men was found kneeling by his bedside with hands clasped in the attitude of prayer.

DANIEL S. JONES, trustee and elder of the Third Reformed church of Philadelphia, is being tried publicly by his consistory upon the charge of retaining in his possession $20,000 belonging to the church. The further charges are made that Mr. Jones retained the silver communion service, that he disposed of church money without authority, and refused to pay the pastor's salary.

THE 321st anniversary of the birth of Shakspere was celebrated with much ceremony and festival, April 23d, in Stratford-on-Avon. The town was brilliantly decorated. Hundreds of strangers thronged the place. The vicar of Stratford Church announced during the memorial service that the Shakspere window presented by American visitors to the poet's tomb is completed. The window is to be set immediately over Shakspere's grave. The committee which has the unveiling ceremonies in charge, the vicar said, is making efforts to hav the dedication address prepared and delivered by James Russell Lowell. The decorations represent the "Seven Ages of Man." The window is said by critics to be a marvel of art.

Selected.

Has Christianity Benefited Woman?

From the North American Review for May.

The assertion that woman owes all the advantages of her present position to the Christian church has been repeated so often that it is accepted as an established truth by those who would be unwilling to admit that all the injustice and degradation she has suffered might be logically traced to the same source. A consideration of woman's position before Christianity, under Christianity, and at the present time, shows that she is not indebted to any form of religion for one step of progress, or one new liberty; on the contrary, it has been through the perversion of her religious sentiments that she has been so long held in a condition of slavery. All religions thus far hav taught the headship and superiority of man, the inferiority and subordination of woman. Whatever new dignity, honor, and self-respect the changing theologies may hav brought to man, they hav all alike brought to woman but another form of humiliation. History shows that the condition of woman has changed with different forms of civilization, and that she has enjoyed in some periods greater honor and dignity and more personal property rights than hav been accorded to her in the Christian era. History shows, too, that the moral degradation of woman is due more to theological superstitions than to all other influences together. It is not to any form of religion that we are to look for woman's advancement, but to material civilization, to commerce, science, art, invention, to the discovery of the art of printing, and the general dissemination of knowledge. Buckle, in his "History of Civilization," calls attention to the fact that when woman became valuable in a commercial sense, in proportion as she secured material elevation and wealth through her property rights, she began to be treated with a deference and respect that the Christian church never accorded. In ancient Egypt, at the most brilliant period of its history, woman sat upon the throne and directed the civilization of the country. In the marriage relation she was supreme in all things—a rule that, according to Wilkinson, was productiv of lasting fidelity. As priestess she performed the most holy offices of religion, and to her is traced the foundation of Egyptian literature, the sacred songs of Isis, said by Plato to be ten thousand years old. Colleges for women were founded there twelve hundred years before Christ, and the medical profession was in the hands of women. It is a sad commentary on the Christianity of England and America to find professors of medical colleges of the nineteenth century less liberal than those in the earliest civilizations. In 1876 four professors in the College of Surgeons in London resigned because three women were licensed for the practice of midwifery, and the whole Royal College of Physicians thanked them for it. In 1869, the professors in the University of Edinburgh refused to teach four highly respectable women that had matriculated, and the students, echoing the contempt of their teachers, mobbed them. Nor did the conduct of American students, when women were admitted to the clinics of the Pennsylania and New York hospitals, reflect greater credit on American manhood.

All pagandom recognized a female priesthood, believing that national safety depended on them. Sybils wrote the books of Fate, and oracles where women presided were consulted by many nations. The pages of Roman history are gilded with the honor shown to women, and the civil laws for wives and mothers were more liberal in some respects than those in Christian countries hav ever been. The rights of property that were willingly secured to women by ancient Roman law were wrung out of the English government by the persistent efforts of women themselvs only three years ago. Among the Germanic nations woman was treated with marked respect. Tacitus givs us many striking pictures of the equal privileges of the men and women, of their mutual love and confidence, and their lofty virtue; the dignity of the German bride, and the marriage ceremony, and the significance of the wedding presents. Their marriage bond was strict and severe, alike for men and women. Almost alone among barbaric nations, they preserved monogamic relations. "In all things," says Tacitus, they consulted their women, who, with strong, muscular bodies, possessed clear, vigorous minds; and though, as in all warlike tribes, they performed the agricultural labor, yet they preserved their health and beauty to a great age, because they were respected and honored by their men, who were chaste and temperate in all things, and they enjoyed the inspiration of liberty and love in their daily toil.

The German scholar Curtius says: "The nativ selfishness of man has been the great power against which moralists, philosophers, and teachers hav had to contend." What sooner dissipates this than a deep affection for a noble woman? No love is so all-absorbing, so enduring, or givs such satisfaction to this mortal life; no power can so exalt and quicken civilization. It was this that elevated the Germanic tribes, and infused the poetic sentiment into their earliest literature. It is only in countries where Germanic ideas hav taken root that we see marks of any elevation of woman superior to that of pagan antiquity; and as the condition of the Germanic woman in her deepest paganism was so striking as to challenge the attention of Tacitus and his contemporaries, it is highly unreasonable to claim it as an achievement of Christianity. In fact, the Christian doctrin of marriage, as propounded by Paul, does not dignify woman as does that which German soundness of heart established at an early day. F. W. Newman, brother of the cardinal, one of the leading authorities on ecclesiastical subjects, says:

"With Paul, the sole reason for marriage is that man may gratify instinct without sin. He teaches that, but for this object, it would be better not to marry. He wishes that all in this respect were as free as himself, and calls it a special gift from God. He does not encourage a man to desire a mutual soul-union intimately to share his griefs and joys, one in whom the confiding heart can repose, whose smile shall reward and soften toil, whose voice shall beguile sorrow. He does not seem aware that the fascinations of woman refine and chasten society; that virtuous attachment has in it an element of respect which abashes and purifies, and which shields the soul, even when marriage is deferred; nor yet, that the union of two persons who hav no previous affection can seldom yield the highest fruit of matrimony, but often leads to the severest temptations. How should he know all this? Courtship before marriage did not exist in the society open to him, hence he treats the propriety of giving away a maiden as one in which her conscience, her likes, and dislikes, are not concerned (1 Cor. vii, 37, 38). As a result of the Apostolic doctrins, in the second, third, and following centuries, very gross views concerning the relations of the sexes prevailed; and they hav been everywhere transmitted where men's morality is exclusivly formed from the New Testament, viz., in the Armenian, Syrian, and Greek churches, and in the Romish church, in exact proportion as Germanic and poetical influences hav been repressed; that is, in proportion as the hereditary Christian doctrin has been kept pure from modern innovations. The marriage service of the Church of England, which incorporates the Pauline doctrin, is felt by English brides and bridegrooms to contain what is so offensiv and degrading that many clergymen mercifully make lawful omissions. The old Roman matron was morally as high as in modern Italy; nor is there any ground for supposing that modern women hav advantage over the ancient in Spain and Portugal, where Germanic hav been counteracted by Moorish influences. The relativ position of the sexes in Homeric Greece exhibits nothing materially different from the present day. In Armenia and Syria perhaps Christianity has done the service of extinguishing polygamy; this is creditable, though nowise remarkable, as Judaism also in time unlearned polygamy, and made an unbidden improvement on Moses."

Rev. William Ellery Channing, in his essay on Milton's character and writings, says:

"There is no prohibition of polygamy in the New Testament. It is an indisputable fact that, although Christianity was first preached in Asia, which had been from the earliest ages the seat of polygamy, the apostles never denounced it as a crime, and never required their converts to put away all wives but one."

Hence, we cannot credit Christianity with woman's elevation from the degradation of polygamy, especially as it exists under our own government to-day, in the territory of Utah and elsewhere, and concubinage is recognized by statute law in some of the Southern states. The historian Hallam says, in his "History of Literature:"

"Love, with the ancient poets, is often tender, sometimes virtuous, but never accompanied by a sense of deference or inferiority. This elevation of the female sex through the voluntary submission of the stronger is a remarkable fact in the philosophical history of Europe. It originated partially in the Teutonic manners. Some hav said 'the reverence and adoration of the female sex which has descended to our own times is the offspring of the Christian dispensation' But until it can be shown that Christianity establishes any such principle, we must look a little farther down for its origin. . . . Without rejecting the Teutonic influence, we might ascribe more direct efficacy to the favor shown towards women in succession to lands, through inheritance or dower, by the later Roman law."

Gallantry, in the sense of a general homage to the fair, a respectful deference to woman, independent of personal attachment, first became a perceptible element of European manners in the south of France at the end of the tenth century. This spirit is not found in the ancient poetry of the Franks or Anglo-Saxons, but it is fully developed in the sentiments and usages of northern France. Gallantry toward women was practiced by the Goths before they were acquainted with Christianity. Catholicism has greatly diminished the political and priestly powers of women (see Comte, "Philosophie Positiv," Vol. V., pp. 221–223). It would seem, then, that the authorities are against the proposition that the moral elevation of womankind is due to Christianity, and tell us that it is due to altogether different causes, among which we find early Germanic influences, and the modern literature of Germany, containing pure and noble views of love; ancient customs, giving woman property rights, and favors shown to woman by later Roman law; French influence; gallantry; the springing up of home life in the dark ages. The brave words and deeds of reformers in every generation, proclaiming the principles of justice and equality for all humanity, must be recognized as one of the essential factors in the civilization in which woman has had a share. With regard to intellectual growth and elevation, we hav the same causes alike for man and woman. What either acquired was in opposition to the church, which sedulously tried to keep all learning within itself. Man, seeking after knowledge, was opposed by the church; woman, by both church and man. Educated men in our own day, who hav outgrown many of the popular theological superstitions, do not share with the women of their households the freedom they themselvs enjoy. Hence, it is not unusual to find the wives of clergymen far more bigoted than their husbands. Among the Greeks there was a class of women that possessed absolute freedom, surrounded by the wisest men of their day. They devoted themselvs to study and thought, which enabled them to add to their other charms an intense intellectual fascination, and to make themselvs the center of a literary society of matchless splendor. Aspasia was as famous for her genius as for her beauty. She is said to hav composed many of Pericles's most famous orations, and inspired his loftiest flights of eloquence. Socrates, too, owned his deep obligations to Diotema. In the society of this remarkable type of Grecian womanhood the most brilliant artists, poets, historians, and philosophers found their highest inspiration. True, the position of these women was questionable; but as they were the only class to whom learning and liberty were permitted, they illustrate the civilization of the period.

The question is pertinent, Does the same class in Christian civilization enjoy as high culture and equal governmental protection? Since English and American statesmen, by recent legislation, hav proved that they consider this phase of social life a necessity, why do not the church and the state throw some shield of protection over the class of whom Lecky, in his "History of Morals," speaks so tenderly? What has Christianity done for this type of womanhood? Hav eighteen centuries of its influence mitigated the miseries of this phase of life one iota? No; nor ever will, until the mother of the race is recognized as equal in every position in life, honored and dignified at every altar; not until another revision of the Protestant Bible shall strike from its pages all invidious distinctions based on sex. The masculin and feminin elements of humanity, in exact equilibrium, are as necessary to the order and harmony of the world of morals as are the centripetal and centrifugal forces exactly balanced in the world of matter. As long as the religion of a nation teaches the subordination of woman, of the moral and spiritual elements of humanity to physical force, a pure civilization is impossible. Just as slavery in the South, with its lessons of obedience, degraded every black man in the Northern states, so does an accepted system of prostitution, with its lessons of subjection and self-sacrifice, degrade the ideal womanhood everywhere.

In harmony with the pagan worship of an ideal womanhood of sibyls, oracles, and priestesses, women held prominent positions in the church for several centuries after Christ. We hav proof of this in the restrictions that at a later period were placed upon them by canon laws. The Council of Laodicea, three hundred and sixty-five years after Christ, forbade the ordination of women to the ministry, and prohibited them from entering the altar. The Council of Orleans, five hundred and eleven years after Christ, consisting of twenty-six bishops and priests, promulgated a canon that, on account of their frailty, women must be excluded from the deaconship. Nearly three hundred years later we find the Council of Paris complaining that women serve at the altar, and even giv to the people the body and blood of Jesus Christ. Through these canons we hav the negativ proof that for centuries women preached, baptized, administered the sacrament, and filled various offices of the church; and that ecclesiastics, through prohibitory canons, annulled these rights.

In the fifth century the church fully developed the doctrin of original sin, making woman its weak and guilty author. To St. Augustine, whose early life was licentious and degraded, we are indebted for this idea, which was infused into the canon law, and was the basis of all the persecutions woman endured for centuries, in the drift of Christian opinion from the extremes of polygamy to celibacy, from the virtues of chivalry to the cruelties of witchcraft, when the church taught its devotees to shun woman as a temptation and defilement. It was this persecution, this crushing out of the feminin element in humanity, more than all other influences combined, that plunged the world into the Dark Ages, shadowing the slowly rolling centuries till now with woman's agonies and death, paralyzing literature, science, commerce, education, changing the features of art, the sentiments of poetry, the ethics of philosophy, from the tender, the loving, the beautiful, the grand, to the stern, the dark, the terrible. Even the paintings representing Jesus were gradually changed from the gentle, watchful shepherd to the stern, unrelenting judge. Harrowing representations of the temptation, the crucifixion, the judgment-day, the Inferno, were intensified and elaborated by Dante and Milton. Painter and poet vied with each other in their gloomy portrayals, while crafty bishops coined these crude terrors into canons, and timid, dishonest judges allowed them to throw their dark shadows over the civil law.

The influence of the church on woman's civil position was equally calamitous. A curious old black-letter volume, published in London in 1632, entitled, "The Lawes and Resolutions of Woman's Rights," says, "The reason why women hav no controul in

Parliament, why they make no laws, consent to none, abrogate none, is their Original Sin." This idea is the chief block in the way of woman's advancement at this hour. It was fully set forth by the canon law, with wearisome repetition, and when, in the fifteenth century, the sacred scriptures were collected and first printed, the spirit of these canons and all that logically grew out of them were engrafted on its pages, making woman an afterthought in the creation, the author of sin, in collusion with the devil, sex a crime, marriage a condition of slavery for woman and defilement for man, and maternity a curse to be attended with sorrow and suffering that neither time nor knowledge could ever mitigate, a just punishment for having effected the downfall of man. And all these monstrous ideas, emanating from the bewildered brains of men in the dark ages, under an exclusivly masculin religion, were declared to be the work of God, penned by writers specially inspired by his spirit.

Just at the period when the civil code began to recognize the equality and independence of the wife in the marriage relation, the church, to which woman had reason to look for protection, either blindly or perversely gave the whole force of its power against woman's equality in the family, and in fact against her influence altogether. In chapter v. of Maine's "Ancient Law" we hav a clear statement of the influence of canon law on the liberty of person and property that Roman women then enjoyed. Speaking of their freedom, he says:

"Christianity tended from the very first to narrow this remarkable liberty." "No society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by middle Roman law." "The expositors of the canon law hav deeply injured civilization." "There are many vestiges of a struggle between the secular and ecclesiastical principles, but the canon law nearly everywhere prevailed. In some of the French provinces married women of a rank below nobility obtained all the powers of dealing with property which Roman jurisprudence had allowed, and this local law has been largely followed by the code Napoleon. The systems, however, which are least indulgent to married women are invariably those which hav followed the canon law exclusivly, or those which, from the lateness of their contact with European civilization, hav never had their archaisms weeded out."

By the dishonoring of womanhood on the ground of original sin, by the dishonoring of all relations with her as carnal and unclean, the whole sex touched a depth of moral degradation that it had never known before. Rescued in a measure from the miseries of polygamy, woman was plunged into the more degrading and unnatural condition of celibacy. Out of this grew the terrible persecutions of witchcraft, which raged for centuries, women being its chief victims (see Lecky's "History of Rationalism"). They were hunted down by the clergy, tortured, burnt, drowned, dragged into the courts, tried, and condemned for crimes that never existed but in the minds of religious devotees. The clergy sustained witchcraft as Bible doctrin far into the eighteenth century, until the spirit of rationalism laughed the whole thing to scorn, and gave mankind a more cheerful view of life. The Reformation brought no new hope to woman. The great head of the movement, while declaring the right of individual conscience and judgment above church authority, as if to warn woman that she had no share in this liberty, was wont to say, "No gown worse becomes a woman than that she should be wise." Here is the key-note to the Protestant pulpit for three centuries, and it grates harshly on our ears to-day. The Catholic church, in its holy sisterhoods, so honored and revered, and in its worship of the Virgin Mary, Mother of Jesus, has preserved some recognition of the feminin element in its religion; but from Protestantism it is wholly eliminated. Religions like the Jewish and Christian, which make God exclusivly male and man supreme, consign woman logically to the subordinate position assigned her in Mohammedanism. History has perpetuated this tradition, and her subjection has existed as an invariable element in Christian civilization. It could not be otherwise, with the Godhead represented as a trinity of males. The old masters in the galleries of art hav left us their ideals of the Trinity in three bearded male heads. No heavenly Mother is recognized in the Protestant world.

The present position of woman in the spirit of our creeds and codes is far behind the civilization of the age, and unworthy the representativ women of this day. And now, as ever, the strongest adverse influence to her elevation comes from the church, judging from its biblical expositions, the attitude of the clergy, and the insignificant status that woman holds in the various sectarian organizations. For nearly forty years there has been an organized movement in England and America to liberalize the laws in relation to woman, to secure a more profitable place in the world of work, to open the colleges for higher education, and the schools of medicin, law, and theology, and to giv woman an equal voice in the government and religion of the country. These demands, one by one, are slowly being conceded by the secular branch of the government, while the sectarian influence has been uniformly in the opposit direction. Appeals before legislativ assemblies, constitutional conventions, and the highest courts hav been respectfully heard and decided, while propositions for the consideration even of some honors to women in the church hav uniformly been received with sneers and denunciations by leading denominations, who quote scripture freely to maintain their position. Judges and statesmen hav made able arguments in their respectiv places for woman's civil and political rights; but where shall we look for sectarian leaders that, in their general assemblies, synods, or other ecclesiastical conventions, hav advocated a higher position for women in the church? The attitude of the clergy is the same as in bygone centuries, modified somewhat, on this as on all other questions, by advancing civilization. The Methodists hav a lay ministry, but they do not ordain women. Liberal clergymen in other sects hav been arraigned and tried by their general assemblies for allowing women to preach in their pulpits. In imitation of the high churches in England, we hav some in this country in which boys from twelve to fifteen supply the place of women in the choir, that the sacred altars may not be defiled by the inferior sex—an early Christian idea. The discourses of clergymen, when they enlarge on the condition of woman, read more like canons in the fifth century than sermons in the nineteenth, addressed to those who are their peers in religious thought and scientific attainment. The Rev. Morgan Dix's Lenten lectures last spring, and Bishop Littlejohn's last triennial sermon, are fair specimens. The latter recommends that all the liberal legislation of the past forty years for woman should be reversed, while the former is the chief obstacle in the way of woman's admission to Columbia College. And these fairly represent the sentiments of the vast majority, who never refer to the movement for woman's enfranchisment but with ridicule and contempt—sentiments that they insidiously infuse into all classes of women under their influence. None of the leading theological seminaries will admit women who are preparing for the ministry, and none of the leading denominations will ordain them when prepared. The Universalists, Unitarians, and Quakers are the only sects that ordain women. And yet women are the chief supporters of the church to-day. They make the surplices and gowns, get up the fairs and donation-parties, and are the untiring beggars for its benefit. They supply its enthusiasm, and are continually making large bequests to its treasury; and their reward is still the echo of the old canon law of woman's subjection, from pulpit to pulpit throughout Christendom. Though England and America are the two nations in which the Christian religion is dominant, and can boast the highest type of womanhood, and the greatest number in every department of art, science, and literature, yet even here women hav been compelled to clear their own way for every step in progress. Not one wrong has been righted until women themselvs made organized resistance against it. In the face of every form of opposition they are throwing off the disabilities of the old common law, which Lord Brougham said long ago "was in relation to women the opprobrium of the age and Christianity." And not until they make an organized resistance against the withering influence of the canon law will they rid themselvs of the moral disabilities growing out of the theologies of our times. When I was standing near the last resting-place of the Rev. Charles Kingsley not long ago, his warning words for woman, in a letter to John Stuart Mill, seemed like a voice from the clouds, saying with new inspiration and power, "This will never be a good world for woman until the last remnant of the canon law is civilized off the face of the earth."

ELIZABETH CADY STANTON.

Hifalutin'.

"As when our nation was first founded its loudest and greatest word was liberty, a single term filling all the air, but as now that word is hidden and silent beneath the infinit results of that freedom—the term hidden by its results like the earth hidden by the flowers it produces—so the immense doctrins of our religion hav traveled out from their first estate and gladly permit us to labor in the world of duty and thought they hav created from the dust—a new Cornelia hiding herself in the glory of her sons."

This is a feather from the wing of David Swing, the eloquent, liberal, Christian pastor of one of the wealthiest churches in Chicago. How beautiful the mild illusion of serenity rising from the stomach to the brain after a truffled turkey with choice Burgundy!

Capitalism says with the French king, "Why should the people be hungry? I hav dined well." Christianity has blossomed and fruited for this man, and he addresses his gratulations with confident sympathy to his brothers and sisters elect of Plutus.

And liberty—see "the infinit results of this now silent word, which hide it as flowers hide the earth." See it in the freedom of a million tramps to wander in pursuit of happiness at 0 Farenheit; hear in it the ironclad oaths of submission abjuring the trades union conspiracies, inspired by pernicious greed of wages, which capitalist syndicates impose, in readmitting strikers to the privilege of earning fifty cents per diem. Trumpet these results of liberty to the United States army, marched to Oklahoma, defending its public lands against actual settlers for the use of the cattle kings. Note it in the uninfluenced freedom of the ballot; verify it in the equality of all industries and all classes under tariff protection; praise it in the universal providence for education; admire it in the poor, seated beside the rich in splendid churches, and enjoying together the "love feast" of the Christian sacrament. Yes, Anglo-American liberty wedded with its fashionable Christianity are a model pair of consorts.

EDGEWORTH.

Canadian Notes.

Albert Hall was filled on Sunday evening last to hear Ex.-Rev. J. H. Burnham set forth the reasons why he left the degrading superstition of Christianity and darkness of theology and priestcraft and came forth into the open light of day guided by observation, experience, and reflection. The crowded audience heartily cheered the lecturer as he described his pilgrimage from the vain imaginings of supernaturalism to the region of facts and realities.

Send ten cents to the TRUTH SEEKER office for a copy of a little book entitled "False Claims," by J. E. Remsburg. It is full of valuable information put together in a striking and agreeable manner. It is worth many times its price. It contains government statistics giving the crimes of the clergy and how the various sects of Christianity fill our jails, lunatic asylums, and penitentiaries. Send ten cents to the TRUTH SEEKER office and get a copy by return mail.

Taylor, in giving a catalog of the ridiculous and idiotic dogmas of Christianity, ending in celibacy proclaimed as the pre-eminently pure condition, says that fortunately these dogmas and mysteries hav become a dead letter. Idle dreams subtilized by metaphysics, the early Christian predictions remained unfulfilled; the sovereign judge did not come in the clouds; bodies, like the souls themselvs, failed to rise again, as the grave could witness; good and evil hav continued their rivalry on earth; slavery still flourishes; neighbors still hate or love each other according to their mutual dealing; people still follow their course according to the jealousies created by want, interest, climate, race, or language, and Christianity discovered at last that it has effected no change in nature; that the passions ruled the world; that man ate and worked to eat; loved and begot issue; accumulated wealth and knowledge for his personal aggrandizement; lived neither on ecstasy nor on martyrdom, but regulated his actions according to worldly considerations, heedless of the puffed-out emptiness of funereal hopes and fears. In a word, man at last began to think and ceased to dream except in his moments of relaxation. Then being intrusted with the direction of society, by the very ruin of civilization—a ruin brought about by itself—Christianity found it necessary to reckon with the realities. Its anti-social principles it was fain to modify; hence its intolerant and fanatical interference, its inordinate ambitions, its monopoly of all power and wealth. Hence, also, those perpetual contradictions between precept and practice; those hypocritical persecutions that preyed upon a humanity reduced to a state of childhood, and all the iniquities of that law of love—"save the mark!" Hence, lastly, that long and grievous chaos from which we hav still but half emerged. After the death of Jesus of Nazareth, for many years Christianity dragged slowly along, its followers few in number and despised in the popular estimation. But, by and by, as the centuries crept along, mankind sunk to the lower level of Christianity. We find that the Christians, despised by Tacitus and by the Antonines as well as by Lucian, or else summarily condemned as public enemies, which they were in reality no less than in theory, had turned both tolerance and martyrdom to equally good account. The emperors who in their anger against the Stoics were driven from time to time to proscribe the philosophers, the only real support of the state and of civilization, never understood the nature of the movement by which they were soon to be swept away. Ever since the second century they found themselvs taken at a disadvantage, by a power which had all the forces of the East at its back. Already formidable by their numbers, the Christians seized the weapons of their adversaries, pointing against Hellenic thought the very doctrins and arguments supplied to them by their education itself. The old world had swept away its landmarks. One great cause of the rise of the church was that the various teachings and philoscphies which opposed it required to be understood, were addressed to the intelligence. The Christian dogmas needed only to be believed, repeated parrot-like—"I believe." And here, as ever, the law of the least effort was destined to prevail, awakened and swept away by the very movement it hoped to resist. The philosophies of Plotmus, Iamblichus, Julian, Proclus, each and every one of them became merely one of the elements of the triumph of Christianity.

Ex-Rev. J. H. Burnham, in a late lecture on evolution, dwelt on "spontaneous generation" and the "unknowable." Seeing that there is no *absolute* knowledge—all knowledge being relativ—therefore, as far as we are concerned, there is no absolute at

all, because we can never hav any knowledge of it. That being the case, do not some writers waste a deal of time in dwelling so much on this absolute and unknowable? Many claim a supernatural origin for diseases; they point triumphantly at hydrophobia and other virulent forms of disarrangement of the animal functions, which are only transmitted by direct contact with the original poison. "Now, Mr. Evolutionist," says the Christian believer in the creativ theory, "tell us the origin of these diseases?" The answer is that although we may not hav evidence of their spontaneous production in our own day, they must hav had their origin at some previous period in climatic and other conditions of environment operating on the organisms which first displayed the phenomena of the diseases in question. Just as in the question of the origin of animal life, while some affirm and some deny its spontaneous production, at the present time all evolutionists agree that it must hav arisen in that manner at some former period in the earth's history, for nature is all there is, and contains within herself the promis and potency of all that is, and performs all her operations of herself alone, without the meddling of the gods.

Toronto, April 24, 1885. R. B. BUTLAND.

The Liberal Club.

The year 1885 has had its spring opening within the last few days, and weather that cannot be surpassed has made happy the inhabitants of New York. Friday evening was especially salubrious. The night was filled with music. As a visitor at the 376th regular meeting of the Manhattan Liberal Club pursued his way toward 220 East Fifteenth street, he encountered two hand-organs, a perambulating piano, and a German band. The cares that infest the day had taken to the woods. At the hall a goodly number of cheerful people were assembled. The meeting promised to be an interesting one, as Mr. Albert Chavannes, of Adair Creek, Tenn., was to lecture on "Happiness and Its Relation to Conduct." The reporter secured a seat, and turned back his coat so that the light shone on his new Wettstein badge pin in such a manner that its beauties were not concealed.

The speaker of the evening was introduced to the audience by Mr. Wakeman with some appropriate and complimentary remarks.

Mr. Chavannes, who is an intellectual looking gentleman in the prime of life, came forward and was received with applause. When he began speaking it was observed that his speech was cumbered with a slight French accent that rather detracted from its effectivness. Mr. Chavannes said that from the reports of the meetings of the club which he had read, he judged they were of a somewhat exciting character. He proposed to introduce a slight variation. Happiness, he said, was the great object of life. Formerly we sought this by making ourselvs miserable in the name of an unknown God. But, growing wiser, we find that our duty lies in the direction of making ourselvs happy. No man is responsible for the happiness of another. If it were once granted that he is, there would be no end to the obligation, and each would find himself burdened with the welfare not only of his family and neighbors, but of his fellow-citizens, fellow-countrymen, and finally of the whole world. Our first care should be health. A person in the middle of life ought to be ashamed to be sick. If a man find himself unhealthy, except by reason of some contagion, or if he is unhappy, he may be sure he has done wrong. When two persons cannot go the same way and both be happy they should separate, and each endeavor to be happy by himself. The speaker would rather be alone and in harmony with himself down in Tennessee, than to beat the gong of popular discord in New York. In conclusion he would say that if any man was happier than he, he would sit at the feet of that man and learn of him.

This lecture, though hampered by the speaker's inability to surmount the difficulties of English pronunciation, was full of thought and would make good reading.

Mr. Huhn, protagonist among the critics, protested that we hav too much happiness. The people in the squalid tenements of Baxter street were happy when they should be in a state of revolt. Vanderbilt and Gould were probably happy, but they were not, properly speaking, human beings, but well-cared-for hogs. They had their heels in the eye of the prostrate workingman, and occasionally turned around to keep the man awake. To illustrate this idea Mr. Huhn revolved gracefully upon one heel.

Mr. Sutherland spoke of the necessity of preserving the health by proper sanitation. If the money put into useless churches were expended in the construction of sewers greater happiness would result.

Mr. Langerfelt said somebody should tell Mr. Chavannes where he stands. He had plenty of followers if he only knew it. The parks were full of them. They were tramps, who followed the line of the least resistance and sought only their own happiness. If we would hav civilization each should be willing to be a wheel or a crank, as the case might be, in the social machine.

Mr. Cohen held that health was not always essential to happiness. For instance, General Grant was probable happier sick than he would hav been in good health while his colleague Fish was being tried and sent to jail.

Mr. Chavannes replied briefly. He was afraid Mr. Langerfelt did not hav ability enough to comprehend the subject, and was, therefore, unable to discuss it intelligently. Mr. Chavannes thanked the audience for their kindness. Whenever he returned to New York he should be happy to meet them again. They would all hold a prominent place in his esteem.

After the regular proceedings were over, Professor Willey introduced Miss Millie Reynolds, of Chicago, who gave two recitations. The first was about the voices of the different church bells, and was marvelously rendered, Miss Reynolds imitating the clanging and reverberation of a bell with wonderful fidelity. The audience were delighted, and the young lady gave them another—the "Rock of Ages"—which illustrated in a beautiful way the general prevalence of superstition. Mr. Wakeman took up the same subject in a short speech, and showed that the abiding rock of ages was humanity, and that the real saviors are the men and women who suffer for us and redeem us every day.

A business meeting followed. The result was the election of T. B. Wakeman for president; Stephen Pearl Andrews, Dr. E B. Foote, Jr., and E. W. Chamberlain, first, second, and third vice-presidents respectivly; Prof. A. L. Rawson, corresponding secretary, Mrs. A. C. Macdonald and George E. Macdonald, first and second recording secretaries; James Morris, treasurer; Edward King, librarian, with Mr. Sutherland as assistant; and Courtlandt Palmer, Isaac Rosenbourgh, and Theron C. Leland, trustees. The change of presidents came about through a suggestion that it would be proper to elect a number of distinguished men as honorary members, and that among them Mr. Parton, the former president, could be placed with equal honor both to himself and the club. A desire seemed manifest, also, to giv Mr. Wakeman some sort of recognition for his devoted services as chairman of the meetings, and the measure was carried unanimously. After passing a vote of thanks to Mr. Parton for his interest in the club, and for allowing his name to adorn its card as president, the meeting adjourned.

The lectures for May will be as follows: 1st, "Free Competition," by Henry W. Cherouny; 8th, "Socialism in America," by S. E. Shevitch, editor of the *Volks Zeitung;* 15th, "The New Education—Manual Training an Indispensable Department of It," by Courtlandt Palmer; 22d, "Wisdom Traps," by Hermon H. Shook; 29th, "Why are we Liberals?" by George Krahmer.

This will end the season, and the meetings will be adjourned until the first Friday in September. The audiences hav steadily improved in intelligence and character, and interest has never failed to increase. The club looks forward to a good old age, which the enlightenment it has shed upon the world at large will make green and cheerful.

Bacon as a Poet.

The judgment of Bacon's biographer, the late Mr James Spedding, in regard to the great chancellor's poetic faculty is certainly entitled to much weight, and the more because it was recorded before Mr. Spedding had heard of the claim that Bacon wrote the plays and poems of Shakspere. He says:

"Bacon had all the natural faculties which a poet wants: a fine ear for meter, a fine feeling for imaginativ effect in words, and a vein of poetic passion:

"'Thou carriest man away as with a tide,
Then down swim all his thoughts that mounted high,
Much like a mocking dream that will not bide,
But flows before the sight of waking eye;
Or as the grass that cannot term obtain,
To see the summer come about again.'"

The italics are by Mr. Spedding, who adds:

"The thought in the second line could not well be fitted with imagery, words, and rhythm more apt and imaginativ, and there is a tenderness of expression in the concluding couplet which comes manifestly out of a heart in sensitiv sympathy with nature, and fully capable of the poet's faith

"'that every flower
Enjoys the air it breathes.'

"Take again as a sample of versification the opening of the one hundred and fourth Psalm:

"'Father and King of powers both high and low,
Whose sounding praise all creatures serve to blow;
My voice shall with the rest strike up thy praise,
And carol of thy works and wondrous ways.
But who can blaze thy beauties, Lord, aright?
They turn the brittle beams of mortal sight.
Upon thy head thou wear'st a glorious crown,
All set with virtues, polished with renown.
Thence round about a silver veil doth fall
Of crystal light, mother of colors all.'

"The heroic couplet could hardly do its work better in the hands of Dryden.

"The truth is that Bacon was not without the 'fine frenzy' of the poet, but the world into which it transported him was one which, while it promised visions more glorious than any poet could imagin, promised them upon the express condition that fiction should be utterly prohibited and excluded. Had it taken the ordinary direction, I hav little doubt that it would hav carried him to a place among the greatest poets; but it was the study of his life to refrain his imagination and keep it within the modesty of truth; aspiring no higher than to be a faithful interpreter of nature, waiting for the day when the kingdom of man should come."

"Holt" sneers at the grammar in this line of one of Bacon's versified Psalms:

"Help, Lord! for godly men *h av took* their flight."

For a short answer to such shallow criticism take the following from Shakspere:

"*Hast* thou not *spoke* like thunder on my side?"
"Thou *hast spoke* too much already; get thee gone."

ICONOCLAST.

New Zealand Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Here I am in this far-off land in the South Seas, in the beautiful city of Auckland, where I arrived safe and sound, January 14th, by the steamship Zelandia, without any incident worthy of note, except to say that if any sea voyage is delightful, this twenty days' steam from 'Frisco to Auckland through these Pacific waters may be called such.

But to my mind the poet who said, "Life on the ocean wave and a home on the rolling deep," was a great crank. The wide waste of water lying between me and those I love, and communication reduced to once a month, givs me at times a sense of loneliness I never felt in America when absent from home.

The physical aspect of New Zealand is like that of California, only that it is always green, and no long periods of drouth, and in climate, scenery, shrubs, and flowers, I seem to be in my own dear California, except the humidity of the atmosphere, which, under the same degree of heat as California, is much more oppressiv than in our dry climate at home. But then I am not here for my health, but for work, and of the country and people I will write you more when I know more about them; and as I gaze at the Maoris, or nativ people, on the street I think of Peter Parley's Geography and the stories of Captain Cook and the Cannibal Islands of my boyhood days. But how changed! Like magic great cities hav sprung up, and the swarms from Britain's overcrowded hive hav filled the country with civilized life, and the Maoris, like the American Indians, are rapidly fading away. Boiled and roasted missionary is not permitted now, but should be, as they hav been only a curse to these wild and, but for the tattooing, fine-looking people.

Auckland is a beautiful city on more than seven hills, with a harbor and outlook quite similar to those of San Francisco, only on a smaller scale. Volcanic peaks, whose yawning craters long since ceased to pour out their fiery flood, are now clad in green to hide the scars and strife of long ago, and to stand on the top of Mount Eden, a favorit resort lying within the limits of the city, and view city, county, and harbor, is a rare treat, and yet no more beautiful than our own country, although beneath the Southern Cross. And, on the whole, I am not prepared to trade away any part of America for New Zealand.

Next Sunday is my seventeenth and last lecture in Auckland. From the first, we hav had a large opera house well filled with wonderfully appreciativ people, and hav made a host of friends to the cause of Freethought.

I go to Dunedin for a six weeks' engagement, and am to be in Sydney by the first of June.

My wife will join me here in May, for I find, in the language of sacred writ, "that it is not good for a man to be alone."

Friend Eugene, I received the few ANNUALS, but was sorry that the full order did not come to hand. Every Freethinker wanted one, and I could hav sold a large number here.

I saw a box of books from you, opened in Mr. Campbell's book-store the other day, among which was our good Sister Wixon's beautiful book. It made me feel quite at home to find our authors down here, and I think your book trade will increase rapidly in the colonies.

Our books cost much more here than English printed works, but they are much better in many ways. The cause of Freethought is on the move here and promising much. The religion is stupid and rotten to the core.

The press of the country is licking the dust from the heels of priest and king, both thieves and destructiv to mental liberty, and the preachers fairly groan to think that the law will not permit them to incarcerate me in a dungeon. Thank heaven (or the other place) their day is past never to come again. And as I am brought in contact with this old leaven of cussedness in government and religion, brought here from the Old World, I am more fully confirmed in my detestation of all despotisms which enslave the masses, mind and body, and I only wish I could liv twenty-five years more to help spike every gun, and also every son of a gun, engaged in promoting superstition of any kind among the people.

The hospitality and kindness of these English and Scotch people are refreshing compared with the hurry and bustle of American life. Every night I am invited out, and the entire family insist upon seeing you safe home to your quarters.

Temperance fanaticism and Salvation Army non-

sense run riot here, and the way they drink beer and run horses is a caution to young sinners, and sporting seems to be a great card all through the colonies. A corrupt system of religion, together with an effete system of government, has left a cruel mark on the intellect and morals of these people, but the day-star of hope shines out in the tendency everywhere to break the chains of both church and state, and raise the standard of mental liberty.

Of the product and export of New Zealand I am not as yet fully informed, but think it is extremely light, and the apparent prosperity I see in this beautiful city of 35,000 inhabitants largely rests upon capital borrowed from England by the colonial as also by the municipal government. It seems to me a very doubtful system.

These few remarks must suffice for this time, and until I am better acquainted with the country at large.

My prospects are good, and I will keep the readers of the grand old TRUTH SEEKER and Boston *Investigator* posted as the battle proceeds. Will the Boston *Investigator* please copy this time, as my head and hands are so full just now? Yours, for all truth,

DR. J. L. YORK.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

The Campaign Fund.

Previously acknowledged,	$3,960.76
Dodge City, Kan.,	44.50
Wichita,	35.00
John Engstrom (annual member),	1.00
Fort Scott,	50.00
Total,	$4,091.26

News and Notes from the Field.

LIBERAL, MO., DODGE CITY, KAN., AND THE WESTERN FRONTIER—GREAT SUCCESS AND ENTHUSIASM.

Liberal, Mo., is a pleasant spot indeed, with abundant promis of the future. Two or three railroads are now coming in there, and its growth is certain. Our good friend, F. L. Yale, gave us a breezy ride over its rolling prairies. From the gentle declivities about town we could look twenty miles off, and the landscape was surpassingly lovely in the brilliant spring day. This is a grand experiment, and shows the practical power of our philosophy. It is upon an assured basis, and, as time passes, will be more and more a beacon light of liberty. A village without superstition—that is a marvel indeed, even in this nineteenth century. But these marvels shall become common when science replaces theology.

Mr. Walser pointed out to us the commanding eminence whereon shall be built the Orphans' Home, and also the Home for the Aged. This, I think, is a most worthy undertaking. Those who hav bravely fought the battle of Liberalism, and who hav but little or nothing of this world's goods to depend upon when the snows of age are on their honored brows, should hav a home where they can hav harmonious surroundings, where they can be happy as the end of life approaches, and dwell in the temple of nature and rejoice in her kindliest smiles, and meet death with a courage born of the sublimities of science; where they can hav beautiful friendships, the inspiration of splendid thoughts, and the delight of congenial labors. It seems a blessed dream to me, when I hav passed this campaign work and won some chance to rest, to come to the bosom of these boundless prairies, and amid gentle farewells sink into the unconscious glory of the universe. Alas! how many of those who hav been most faithful workers hav come to an old age of poverty and deprivation, and their last hours are saddened by bitter disappointment! It is but right that the American Secular Union in its future prosperous career should provide not only fields of work for the strong and gifted, but also a home for those who hav finished the fight, and who need all the sympathy, the encouragement, and the honor that those who come after them can render. I sincerely hope that such a temple of noble affection will arise on the site chosen for it by our bold pioneer, and that the gratitude of Liberals will be expressed in a practical way to those whose youth has been consecrated to unselfish toil, and whose old age therefore should be free from drudgery, a peaceful stream flowing in sunny joy to that mysterious darkness made forever beautiful with the flowers of human hope and love.

Close by the eminence whereat this happy dream shall be fulfilled is another, reserved for the great American Secular University, which will be another glorious star in the scientific progress of humanity.

We had good meetings at Liberal, crowded houses, and most appreciativ listeners. Messrs. Walser, Yale, Thayer, of the National Hotel, Replogle, editor of the *Liberal*, and others did all they could to make our visit enjoyable, and we would hav liked to linger longer in this Infidel paradise, but duty hurried us on.

We had the good fortune to come in contact with the vigorous young editor of the *Nonconformist*, Mr. Vincent. He is alive with Western enterprise, and his paper is becoming a powerful organ of our cause. There is no doubt of success with such dauntless spirits at the front who hav the mental and physical strength to do the most excellent work.

I would say that Liberal is no place for one who expects to get along without work. Each must earn his own living, unless he already has a competence. Liberal is not wealthy, and they who come expecting to do nothing but dream will be woefully disappointed. The man who is willing to work will find in time a generous reward, but the loafer will soon know that his room is better than his company.

The following from the *Liberal* will show the pleasant nature of our reception by this industrious colony, and how harmoniously they join in the great national movement:

"THE SECULAR ORATORS, WATTS AND PUTNAM.

"These noted workers lectured at the U. M. L. Hall Tuesday and Wednesday nights to crowded houses. On Tuesday evening Mr. Putnam opened the evening's work with his lecture on 'The Demands of Humanity,' and spoke earnestly and convincingly for forty-five minutes, when he closed amidst a storm of applause from the audience. Mr. Walser then introduced Charles Watts, who occupied the remainder of the evening with his lecture on 'Secularism and Christianity.' He possesses great reasoning powers, a deep, strong voice, earnest manner, and concise, fluent expression, and is the most eloquent speaker that we hav had the pleasure of hearing.

"On Wednesday evening Mr. Putnam again delivered his lecture on 'The New Heaven and Earth,' first, which occupied about twenty-five minutes. Then Mr. Watts occupied the balance of the evening in delivering a most eloquent lecture on 'The Aims and Methods of Liberalism.' As we anticipated, these lectures were a rare treat, and by far the best that we hav ever heard on the subject.

"These gentlemen are doing the greatest work in secularizing the thinking portion of Protestantism that has ever been done before under the auspices of the League, and perhaps more than the sum total of what has been done before, except the efforts of Ingersoll. Mr. Watts has complete command of the subject, in addition to his great oratorical powers, while Mr. Putnam is a most persistent worker, and manager of the business department of their work. He is found constantly with pen in hand when not lecturing or taking necessary rest. They should be kept constantly in the field, until every church is turned into a temple of education and recreation, and not a priest or chaplain remains to slander the common sense of the people with his mythical delusions."

Still the voice was "Westward Ho!" We stopped a day at Fort Scott, and met some Liberal friends full of enthusiasm, and arrangements were made for lectures to be delivered Thursday and Friday evenings April 23d and 24th, and of these lectures and our good friends we shall report progress hereafter. We expect abundant success. From Fort Scott we sped on to Wichita, Kansas, a bright and lively town indeed, one of the most flourishing in western Kansas, destined to be a great railroad center, and also headquarters for Liberalism. Its most prominent and go-ahead business men are in our ranks. We shall lecture there on Wednesday evening April 22d, and I anticipate great results from this first Freethought meeting in Wichita.

After a long, long ride from Wichita away into the darkness of midnight over the vast and scarcely settled plains, we arrive at 2 o'clock in the morning at Dodge City, a frontier town, with the many and fresh phases of Western life, where human nature shows its worst and best, where there is an intensity of enterprise of which we know but little at the East. One of the fierce Western storms was prevailing when we arrived at the hotel, and we were glad of a few hours' rest. In the morning, however, the clouds swept away, the sun appeared, and the wind blew fresh. We found that Liberalism had a good "plant" in this place, and that its best men were in sympathy with our movement. Mr. Clarence Petty, Mr. Collar, and others, both men and women, are Liberals ready to work, and are animated by a constructiv and generous spirit.

The Opera House in the afternoon was fairly filled, and I spoke upon "The Demands of Humanity," and Mr. Watts closed with a few ringing sentences in regard to our practical work. In the evening the house was packed to overflowing, and Mr. Watts's lecture on "Secularism and Christianity" was received with continuous applause. It was a new thing to most of the listeners, and one gentleman, a prominent worker in the church, said it was one of the finest lectures he had ever heard. The fact is, it was a revelation to the minds of many, who had only thought of Liberalism as a negation. They knew not of its splendid constructiv capabilities, that it was to build a fairer temple of humanity than had ever yet been seen; and this view of our work showed at once the superiority of the philosophy of Secularism to the faith of Christianity. So intense was the interest created that, at the earnest solicitation of many present, it was decided to hold another meeting on Monday evening, and we remained over for that purpose. An auxiliary society was also formed, and there is every prospect of a successful organization. The fact is, the great West is ripe for our Liberal work. The tendencies here are altogether away from the church. There is too much energy for one to remain within the bonds of the old faith. But our Western friends want something to do. They want a practical way by which liberty and science can be made available for social development. The churches are wise enough to see that they must be social forces rather than dogmatic institutions, so they labor on this basis, and this is the ground of their partial success, because they are useful social instrumentalities. But the church is false at heart, and can never satisfy the demands of humanity. This Liberalism can do, because it has no supernatural being to serve. We base our work upon humanity itself. Human happiness and advancement are our supreme end, infinitly better than the church's; therefore we can satisfy and educate the social nature, for we can bring into play all that art can giv—music, poetry, the drama, the song, and dance, and whatever makes cheerful and benignant the work of to-day. The West needs this, and, being free from dogma, is ready to make science effectiv in fresh institutions. I look forward with great hope to the achievements of Liberalism in this growing country.

From here we go to Wichita and Fort Scott. We lecture at Kansas City April 25th, 26th, and 27th; at Chicago, May 3d; at Grand Rapids, May 10th; at Springport, Mich., May 12th and 13th; at Auburn, Ind., May 14th and 15th; at Louisville, May 24th; at Cleveland, May 31st; at Canton, June 7th; at Pittsburgh, June 21st, and Salamanca, June 28th. Other dates are not yet definitly settled, and some changes, as will be seen, hav been made.

Not only will Ingersoll be with us at the Freethought Convention at Albany, but also Elizabeth Cady Stanton, that noble and famous reformer, who will speak from her standpoint in regard to the most vital question of the day, the liberty and equality of woman. It will add greatly to the interest and importance of our Convention to hav this clear minded and eloquent advocate upon our platform. Let there be a vast congregation of Liberals to welcome this brave, sincere, gifted, and thoughtful woman. Fraternally yours,

SAMUEL P. PUTNAM.

The Scattering That Increaseth!

Respectfully inscribed to the Friends of the American Secular Union.

Just on the outskirts of a busy town,
As Evening drew her dusky mantle down,
A wandering minstrel, so the story goes,
Once sought a cottage for a night's repose,
Where dwelt—consistent with their humble state—
An aged couple, unto whom stern fate,
Through years of toil and hard experience driven,
Had scant allowance of life's comforts given;
And left them, burdened with increasing age,
Still with each want unequal strife to wage.
Though illy fitted to receive a guest,
They warmly greeted him and heard his quest,
And, moved impulsivly toward kindness's part,
Sat half-way halted between head and heart;
A moment hesitating, as they pondered o'er
The added tax upon their scanty store;
But feeling triumphed, and let kindness win,
And generous welcome bade the stranger in.

"Friends," said the minstrel, as, the supper through,
They sat in social converse, "it is true,
Almost invariably, that the wandering poor
Find warmest welcome at the poor man's door,
Who, freely furnishing his slender means
To aid another on life's journey, gleans
A slight addition to his stock of sense,
But seldom aught else as a recompense.
I would 'twere otherwise, and that reward
Came oftener to those who their means hav shared
In pay commensurate; and though my purse
For lack of lucre could not well be worse,
Yet hav I with me," and he touched his lyre,
"What sometimes gains me shelter, food, and fire,
And on the morrow, ere I take my leave,
You, for your open kindness, shall receive
Whate'er it brings me, be it more or less,
As some expression of my thankfulness."

The morrow came, and when the guest had shared
The simple meal that humble life prepared,
He took his harp, and as the morn advanced
Swept o'er the strings, when lo! they heard entranced
Such strains delightful, ravishing, and clear,
As ne'er before did listening mortals hear;
And soon, attracted to the minstrel's side,
The wondering villagers from every side
Stood round him charmed, and as the moments flew,
In rapture gathered, still their numbers grew.
Nor gave they heed to time or work deferred,
While, Orpheus-like, the minstrel's notes were heard.
Meanwhile beside him, as it was his wish,
The obedient host had placed an ample dish,
And in it, as the hours in joy went past,
Each grateful listener an offering cast,
Till, with the increase, when the morn had flown,
The shining coin a wondrous heap had grown!
The minstrel ceased, and pointing to it, then
Bowed to his host: "'Tis yours," he said, and when
The astonished host, whose eyes were brimming o'er
With tears of gratitude at increased store,
Would vainly have protested against such pay,
For his poor service, he had gone his way.

Friends, there's a moral woven with my rhyme
Which we may well heed at the present time.
'Tis—and experience may attest it more—
Sometimes by scattering we increase our store!
And when of generous deeds we count the cost,
We find we've garnered more than we hav lost.
Among our numbers there are those from whom
A scanty purse indeed claims little room
For all its contents, and who hardly feel
That they can answer to the League's appeal
For means to help along this cherished plan,
Our glorious battle for the Rights of Man!
To such I earnestly would say: My friends,
The coming victory upon you depends.
This is *your* struggle with a tyrant power,
Whose bearing grows more insolent each hour,
And would, between the walls of church and state
United, crush the victims of its hate!
O you who, seeing, would avert the same,
Be not through apathy henceforth to blame;
But in each district new "Auxiliaries" start,
Resolving now to take an activ part.
Let not the cost of it, however dear,
Prevent, at least, one gathering this year;
Nor hesitate—for fear of tax upon
Your slender means, whence many calls have drawn—
To, with new energy, the good work begin
And call our leaders, Watts and Putnam, in,
And genial Reynolds, who, equipped with tent,
Will to the gathered multitude present
More and more fully, as the cause expands,
The righteous nature of the Nine Demands.
Only by effort can the prize be won,
And the grand labor by these heroes done
Will recompense you; for where'er they go
I promis—and I speak whereof I know—
That, like the old-time minstrel of my lay,
They'll leave you far more than they take away!—
Leave you the pleasure of a good deed done,
And higher hopes for life to build upon;
Leave you the vision wherewith men can see
Humanity's grand temple, yet to be;
A wealth of rare thought, and a broader view
Of the vast change the world is passing through;
Leave you the spirit that for freedom's weal
Givs brighter promise and inspires new zeal.
And seeds that, scattered in some friendly mind,
Which now, perhaps, is to the church inclined,
Will in the future, under Truth's warm ray,
Leaving false doctrins, grow towards perfect day;
And thus expanding, when the horizon clears,
Shall blossom and bear fruit in after years.

Greenwich, N. Y., April 14. D. L. B.

Communications.

The Pope's Curses, and Those of God.

Some months since, I was horribly impressed on reading the pope's bull of excommunication against Spiritualists, and, although it seemed more especially aimed at those in the Spiritual ranks, it applies to unbelievers generally.

The curses and maledictions it contains are terrible, and the reader is inclined to wonder why such a spirit exists among Christians, and from whence comes their authority to promulgate anathemas that good people shudder to contemplate.

I remembered having read something very similar in a book that Christian people venerate, and went to searching the scriptures, as our religious teachers request us to do. I knew there were curses in that "blessed book" (perhaps it might not be out of place to say cursed book), but on looking up the matter I confess I was astonished, and came to the conclusion that the pope's bull is short and mild when compared with what is in the Bible, from which he evidently derived his authority for the curses he uttered.

From the third chapter of Genesis to the last one in Malachi, which ends with a curse, I find the Bible abounds with them; but God seems to hav concentrated his efforts in that line in the twenty-eighth chapter of Deuteronomy. It contains sixty-eight verses, and all but fourteen are devoted to expressing the most horrid imprecations that the English language can be made to utter. I wish every person to read and ponder that chapter of the "blessed book."

Fourteen verses of the chapter referred to contain the blessings that God will confer on his people if they "go not after other gods to serve them;" the remaining fifty-four verses are devoted to the curses that shall come upon them if they do not "observe all his commandments and his statutes." Such are the *few* blessings that this infinit God will confer on *his people*, and the *many* curses that they receive if they go after other gods; and yet we are told that he is more kind than any earthly parent.

What would be thought of the earthly parent who should thrust children unbidden into the world, without any power or volition on their part, knowing positivly beforehand that they would be disobedient to his commands; put upon them all the curses mentioned in this book; allow them to liv here a few short years, enduring all the suffering that such curses would bring, and then transfer them to an *eternal* future life where they "shall be tormented day and night forever and ever," and be compelled to tread "the wine-press of the fierceness and wrath of almighty God?" If an earthly parent could hav the power and so do, with the foreknowledge to perceive such suffering to be the result of exercising his attributes, the word demon branded on his forehead would but faintly express the malignity of his character.

I aware that by some this may be thought blasphemous, but I respectfully claim and assert that it does not fully express the horror and loathing that good people should hav for such sentiments, come from where they may.

The important point for consideration, and the one that I hope every reader will thoughtfully ponder, is that, according to the Bible theory, God is infinit in power and foreknowledge, and therefore foresaw before exercising the first act of creativ power that a vast majority of mankind would go "after other gods," and as a consequence all those curses would be upon them in this life, and an eternity of misery in a future life. Is it possible that duty and justice call us to love and worship a creator who would conceive and consummate such a result of almighty power? Every sense of justice and kindness must cause reasonably thinking persons to discard such a belief. It will not do for our Bible friends to endeavor to evade the correctness of these conclusions. In further proof, I refer to Deut. xxxi, 16, 17, where God expressly declares unto Moses that "this people will rise up and go a whoring after the gods of the strangers of the land whither they go," etc., and in the twentieth and twenty-first verses he reiterates that he knew beforehand the course they would pursue. Is it incumbent on mankind to love and worship such a God—one who declares that he before knew his creatures would not comply with his requirements, and still had all power to create them with just such dispositions, passions, and propensities as he chose? These are some of the teachings of a book we are taught to revere, and which its votaries seek to set up as a standard of moral rectitude and endeavor to force into our public schools as a text-book for our children.

And I here affirm that this "book of books" contains more that is vile, cruel, and obscene than any other book in general circulation, and were it not for the halo of respectability and ancient reverence that priestcraft has thrown around it, instead of our good people wishing to make it a moral guide and text-book for the young, it would not be allowed to circulate, and Mr. Comstock might find it a proper object for his most earnest efforts in suppressing immoral and obscene literature.

It may be claimed that all these objectionable features are found in the Old Testament, and were only for a people who were in a semi-barbarous state, but that Christ taught a new and better way. This will not do, for he repeatedly and emphatically affirms that he came not to destroy the old law. Many quotations and illustrations might be given in proof, but the intelligent reader well knows that the New is but a counterpart of the Old Testament. The same general principle pervades the whole, except that the New Testament teaches a future life, which the Old does not, and according to Christ's own words the great majority go to endless torment. For "strait is the gate and narrow the way that leads to life, and few there be that find it," while "broad is the road that leadeth to destruction and many there be that go in thereat." "And these shall go away into everlasting fire prepared for the devil and his angels."

In regard to Bible curses, the consideration of which caused this article to be written, the New Testament abounds with them as well as the Old. One illustration may be given to show that in this Christ's teachings are as inconsistent and void of good moral application as those found in the Old Testament. After his triumphant entry into Jerusalem, he, with his disciples, went to Bethany to stay over-night. In the morning, being hungry and seeing a fig-tree afar off, on coming to it "he found nothing but leaves, for the time of figs was not yet." So he cursed it and it died. "Peter said, Behold, the fig-tree which thou cursedst is withered away." If he had caused it to bear fruit instead, so that their hunger might hav been appeased, it might hav seemed sensible, but to curse a tree because it did not bear fruit out of season is only on a par with many other foolish things that the book contains.

Whatever we find in the Bible, as well as in other books, that will make us wiser and better, we should remember, teach, and practice. But the claim that all which is found in the Bible is true, and proper to be taught and practiced, is so obviously improper and wrong that it seems passing strange how intelligent people can be induced to call it all correct and good. It is emphatically a book of many books, and contains so much that is contradictory, and liable to different construction, that intelligent, unscrupulous persons may sing from its pages any tune they choose, and find the notes therein. C. Close.

Grattan, Mich., April 14, 1885.

What is Right and What is Wrong?

In all the writing, editorial or otherwise, on the subject of morality, I am surprised that no one refers to the etymology of the term. It comes from the Latin *mos*—a manner, a custom, a habit; plural, *mores*—the fashions, customs, manners, or morals of any given time or country.

I was personally acquainted, many years ago, with a great big fat Presbyterian minister in the state of Maryland who tied a woman slave, for some fault or other, to the pillar of his porch, and beat her till he was exhausted. And it was on a Sunday morning, too, before going to church to preach the everlasting "gauspel." He did not lose caste among his church brethren and fellow-citizens, either South or North, for his barbarous conduct. It was the fashion, the custom, the *morals* of the time and country, to do what he did. Every slaveholder whipped his negro when he pleased, and as much as he pleased, because his negro was his property, the same as his horse; and power, when angry, either with or without cause, never yet refused to assert itself over its victim. But the customs, manners, morals of our people, superinduced by long generations of slaveholding, hav all changed since 1863, and their opposits are now in vogue. That clergyman's conduct would now be deemed outrageous.

Lord Campbell and the Duke of Marlborough, proved in the courts of justice to be two of the most infamous scoundrels in England, sit in the House of Lords and hobnob with others of like kidney, in company with those right reverend fathers in God, the bishops. The Prince of Wales, who is soon to be king of England, "by the grace of God," is notoriously a bad egg, running himself constantly in debt by his vices, and asking Parliament to pay the same out of the national treasury. Gambling, whoremongering, and their kindred practices are no bar to fellowship in "the best society" of England, as may be seen in the Durham divorce suit now attracting public attention. In Cromwell's time they would hav been considered sins of the first magnitude.

If we read history we will see that morals change character, virtues becoming vices, and vices becoming virtues, just as fashions in dress change—wide hoops being considered beautiful and comely this year, and narrow skirts the next. Hence the necessary distinction between good and bad morals. We are told by travelers that it is fashionable, and quite moral, among the Fejee Islanders, to eat barbecued missionaries. Such diet would not be considered either toothsome or wholesome in this country. Delmonico would shudder at the idea of offering missionary soup or steak to his guests.

Then, hav we no infallible standard of morals, suited to all ages and countries? Yes. If we could only get out from under the upas shadow of the church, which blights everything beneath it, we would see that whatever is injurious, either to ourselvs or others, is inherently and essentially wrong, *malum in se*, a crime against the life of the body and the soul; and on the contrary, whatever does *not* injure either ourselvs or others is right and proper to be done—the laws of the state, the church, and the customs of society to the contrary notwithstanding. The grandest of all the virtues is that of *moderation* in our enjoyments; for such is the chemistry of things that the most innocent and wholesome pleasures of the mind, the affections, and the body become rank poisons and a curse if carried to excess. This virtue makes a man a law unto himself, and when one is able to govern himself he becomes an out-and-out man. Otherwise he is only a *simulacrum*—the mere image of a man.

If anyone think I hav put it too strong in saying that injury inflicted on ourselvs or others is *malum in se*—an intrinsic sin that never can be forgiven—let me remind him that nature, our mother, so regards it. I once knew a beautiful and faultless woman who went to a funeral, and during the long, out-of-place religious services stood in an open doorway where there was a draught of cold, damp air. Within twenty-four hours afterward she took erysipelas, and after lauguishing in agony for some days died, and her beauty was so transformed into loathsome ugliness that her family would not allow her remains to be seen, but hurried them off to the grave as soon as possible. She had ignorantly and unconsciously injured herself by violating the inexorable law of prudence, and death was the penalty. Neither has nature, our mother, any pity on one who knowingly and wilfully inflicts injury on another and makes no atonement for the same. Such a one suffers the bull dog bite of remorse, and there is no word in the English language so terrible in its meaning as that. It means *hell*, and if it were eternal existence in such a world as this would be the direst curse. Then, must not acts so fearfully punished by nature be *mala in se?*

Enon Valley, Pa., April 19, 1885. A. B. B.

Career of a Noted Italian Freethinker.

On Friday, April 17th, A. Snider de Pellegrini died. For the past five months he had been under the care of Dr. O. Abruzzo, of 223 Center street, this city, at whose residence Mr. Pellegrini's death occurred. Although in his eighty-fourth year, Mr. Pellegrini had lost none of his mental powers. He was tall, with clear blue eyes, a square intellectual forehead, set off by a full head of iron-gray hair. His face was surrounded by a full gray beard. For some years he had suffered with bladder troubles, and on the last of his periodical trips to this country—he came here every summer to visit Saratoga Springs—he was unable to return. Dr. Abruzzo was his friend, and when he at last needed constant attendance he went to the doctor's house. For several days before his death, Professor Hudson and other physicians were associated with Dr. Abruzzo in the treatment, but Mr. Pellegrini's ailment was beyond medical skill. His career is thus sketched by the *Sun* of this city:

Mr. Pellegrini was born in Trieste in 1802, and when twelve years old was placed in the banking house of Joseph La Brosse. La Brosse was of noble family, and was driven from France during the revolution of 1879. He was not a man of much commercial enterprise, and the great success of his banking house was owing to the enterprise of his wife, who, though old, possessed rare business talent. Madam La Brosse took much interest in young Pellegrini, and he became her private secretary. In one of his numerous books, in alluding to her, Pellegrini says:

"She was a woman of rare ability, and many exiles came to Trieste and to the house. . . . They had money transactions with her banking house, many of which had to be conducted with secrecy, and I conducted them. It was thus that I became the friend of Jerome Bonaparte, ex-King of Westphalia, and met Gustave Wasa, of Sweden."

Pellegrini was eight years in the maison La Brosse. The husband and wife died, and Pellegrini started a banking house for himself, and engaged in enterprises that were gigantic for those times. When twenty-two years old he owned five large ships, and had an income of 80,000 francs a year. When the famin came in Trieste, in 1829, he gave liberally, and in order to keep the people employed he offered to giv a kreutzer for every two pounds of bones brought to him. They quickly accumulated, and filled four great storehouses. He shipped them to France, where they were used to refine sugar. His charitable act was rewarded by a large profit.

In 1841, while in Paris, Pellegrini was induced to engage in shipping merchandise and colonists to Texas. A penniless young Frenchman gained his confidence, and he put him in charge of the scheme, giving him thirty thousand francs. On April 1, 1842, after sending out a cargo of merchandise and emi-

grants, Pellegrini started for New York, intending to travel by land to Texas. In his diary he says:

"I found Texas a desert, without population or money, but beautiful in geographical parts and climate. I could only sell parts of the goods in exchange for lands and lots. . . . I remained there two years."

Before he left the young Frenchman arrived. Pellegrini left with him property worth $40,000 and went back to France. There he found that he had been swindled by him and that large amounts of money had been obtained on his credit. Pellegrini paid these debts. The young Frenchman also gained possession of the property in Texas. It was at this time that he engaged with Peabody in sending emigrants to this country. His diary says:

"In 1848 the revolutions in France compelled me to attend strictly to my business houses in London and in Civita Vecchia, Italy. In 1849 the revolution at Rome compelled me to reside in Civita Vecchia. There I saved the lives of many priests, and the life of Guiseppe Mazzini."

Another document left by Mr. Pellegrini givs an unpublished account of how he saved the life of Mazzini:

"I was in my house in Place San Francisco in Civita Vecchia in September, 1849, when someone knocked at my door. Three persons came in. They were Frederick Campanella, Lawyer Camponi, and another. Camponi said: 'Here is Mazzini. Save him. A price is placed upon his head, either dead or alive.' I had known Mazzini for many years, and recognized him. Campanella and Camponi left. Mazzini remained with me for three days. Some of the time he lay on my bed, and sometimes was concealed under it. I brought him food myself, as I could not trust anyone else to do it. On the third day a steamer from Sicily bound for Marseilles arrived. I sent Accursi (ex-Director of Police in Rome, expelled, but with passport of exile), to find out who was the captain of the steamer, and to pay for a passage on condition that no name was to be asked, and that the passenger was to be dressed as a fireman and to be kept at the furnaces.

"To get Mazzini from the house without exciting suspicion, I put a torn overcoat on him. I placed a rough-looking cap on his head and a great bundle under his arm. I ordered him to follow me as if he were a servant. Guards of police and custom house officers were on each side of us as we walked along. My own boat was at the water's edge. We climbed into it, and the men rowed us to one of my three vessels, which I had in the port loaded with coal. To allay suspicion, we went on board one of these, climbed down the other side, and thence were rowed to the steamer.

"An hour afterward the commissioners came on board the steamer to call the roll of passengers. As I was well known to them they accepted my invitation to go back to shore in my boat. The steamer started on her voyage, and Mazzini was saved."

His narrativ, which is written in Italian, goes on to say that Mazzini left the steamer before Marseilles was reached, and that Mazzini wrote to him from Switzerland. Mazzini's letters are attached to the document containing the account of the escape.

Among Pelligrini's works is a large volume printed in French, and entitled "Justice in Austria." It relates to the confiscation of his property, which, with interest up to 1860, when the book was printed, amounts to $2,179,675. The book refers to corroborativ documents, of which there are 2,645 in an iron trunk. Pellegrini's will orders them to be sent to a public library in Italy.

Mr. Pellegrini established the Snider Hospital, which accommodated 800 patients. It was the first public hospital in Trieste. He was once offered the Treasury portfolio of Italy by Cavour, and it is said that he could hav once had the Treasury portfolio of France.

He was a Freethinker, and wrote a number of works on Infidelity in English, French, and Italian. Among them are "The Mortality of the Soul, and the Immortality of Its Elements," "The Mysteries of Creation," and "Man, and the Cause of his Existence."

Compared with the wealth that he once possessed Pellegrini died in comparativly poor circumstances. He leaves 4,000 acres of land in Texas, some personal property, and a collection of paintings that he valued at $50,000. The pictures were once exhibited for the benefit of the Peabody Home. One of them Pellegrini asserted was a Titian. It is called "Leda and the Swan." He refused $15,000 for it, having paid for it nearly that amount. "The Good Fairy," by Picou, another of the paintings, cost $6,000, and the "Troubadour," by Picou, is also very valuable. These three paintings the will directs shall be sent to a nephew in Austria.

The will also directs that three works in manuscript left by Mr. Pellegrini shall be edited and published by Dr. Abruzzo. They are: "A Letter to the Emperor of Austria;" a "Letter to the Citizens of Trieste;" and a "Treatise on the Human Moral Fluid."

Another Break in Our Ranks.

Died, April 15, 285, at the age of nearly sixty-eight years, Mrs. Thurston, wife of M. P. Thurston, of Colon township, St. Joseph county, Mich. Her maiden name was Lovina Washburn, and she was born in Clintonville, Onondaga county, N. Y. She was married in 1836, and lived from that time till her death on the same farm where she and her husband began the battle of life together. She was a woman of rare tenderness of heart, evenness of temper, and honesty of purpose. In adding to the sum of human happiness, in doing something daily for her family and friends, she found her chief delight, and she never wearied of her task. Her death is nothing less than a calamity to her family, and a deeply-felt loss to the community. Though not carried away suddenly, her last illness was of short duration, and she suffered but little pain. Her mind being wholly free from superstition, she met death without a tremor of fear, and the neighboring Christians hav learned how an Infidel can die. Six sons of the deceased were present at the funeral, and they acted as pall-bearers. I was called upon to perform the sad duty of delivering the funeral discourse, and the occasion was made more depressing by the cold, continuous rain that fell nearly all day. Many relativs, friends, and Liberals were kept at home by the storm.

To the deceased and her husband twelve children were born, eight of whom are still living, all Freethinkers except one, a daughter. All are respected, industrious, and intelligent citizens, and this fact shows the utter falsity of the claim that some sort of religion is necessary to insure rectitude of conduct. Mr. Green gave a short sketch of this remarkable family in the last number of his *Magazine*.

N. G. WATKINS.

Bigotry in Masonry.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I noticed in this week's TRUTH SEEKER an article in reference to my expulsion from a Masonic lodge, quoted from the New York *Sun*, and also a request to your Toronto correspondent to throw further light upon the affair; as the correspondent refered to is, at present, seriously ill, and as the article quoted from the *Sun* is somewhat misleading, I thought, perhaps, a statement from myself on the matter would be in order.

The story, as told in the *Sun*, has a foundation of truth, but the writer has evidently drawn upon his imagination for the particulars.

It is quite true that I hav been expelled from my lodge, but not on a charge of "Atheism." I was charged with being an Agnostic, a Secularist, and Freethinker, and I admitted at once that I was either, or all three, and defended myself on the ground of the charge being unconstitutional.

It is further stated that "I did not know that the members of the committee were watching me, and that, although a strong Agnostic, I had never openly declared my views." Neither of these statements is correct. On the contrary, I hav been an open and activ member of the Toronto Secular Society for over four years (ask Mr. Watts about this). I hav never made a secret of my views on religious matters, nor hav I made any parade of them in the lodge, or in the company of Masons.

The charge was worked up against me by the placing of spies upon my movements in public. I was quite cognizant of the fact that I was being watched by men who, although sworn brothers, hav done their best (or rather, worst) to injure me, but I hav not allowed that fact to interfere with my pleasure in listening to the lectures of Mr. Watts, Mr. Putnam, Mr. Reynolds, our friend (who is here at present) Mr. Burnham, and others.

For the other statements, as given in *Sun*, I may say that I hav not threatened to bring an action against the lodge. I hav never mentioned the name of Mr. Bradlaugh in connection with the affair (in fact, I am rather in the dark as to what Mr. Bradlaugh's views really are), and the officers of the lodge *did not* contend that their action in expelling me was in accord with the rite or constitution of the order; on the contrary, I depended almost entirely upon the constitution for my defense.

So much for the *Sun's* account of the matter. The "true inwardness" of the case is this: Three years ago I was a candidate for one of the electiv offices of the lodge. At this time I was too popular in the lodge to be defeated by anything like fair means, and my opponents, hearing that I was connected with the Secular Society, organized a sort of smelling committee for the purpose of watching my movements, and working up something by which they could defeat me in the election, and by circulating reports of my being an Atheist, Infidel, Agnostic, etc., and thereby arousing the religious bigotry of the more ignorant of the members, they succeeded in defeating me by a very small majority.

The following year, by the same means, they brought about a similar result. Last year I was again a candidate for office, being determined to win if possible in spite of them, and they again used the same weapons, with so much vigor and undisguised malice that I brought a charge against one of them for unmasonic conduct, and, although he was compelled to acknowledge the offense, the lodge, by a majority vote, decided that he was innocent, which means practically that, according to their belief, I will be damned to all eternity, and that any member who don't think as I do has the right to damn me here till further notice.

As soon as the trial was over, the innocent brother brought the charge against me as stated above, the result of which is that I am indefinitly suspended from the rights and privileges of Freemasonry. I might also state that, taking my case as a precedent, a lodge in Drayton, Ont., has brought a charge of the same nature against no less than seven of its members, and there are rumors of more to follow.

The cry has gone abroad that the craft is honeycombed with Infidelity, and it must be driven out root and branch. They hav locked their doors against the intellect of the world, and are determined to drive out what little brains they hav among them.

Toronto, Ont., April 18, 1885. J. HARRISON.

Bacon before Shakspere.

Your correspondent "Holt" speaks of the edition of 1623, meaning the Shakspere Folio, as differing much from former editions. He seems not to know that that was the first collection of the Shakspere plays. Only about half of them had ever before been printed. The Folio contained seventeen new plays, some of which had never been acted.

"Holt" seeks to disparage Bacon as a writer. In my judgment Bacon's Essays are better and far more profitable reading than any play of Shakspere's, and if in the voluminous writings of Bacon there is much that is dull, I affirm that the greater part of the plays are likewise dull to modern readers. The fact is that Shakspere was scarcely known to the literary world for 150 years after his death. It was the pit only that appreciated his plays, until at last the German scholars began to discover his extraordinary merits as a poet, which are now perhaps unduly magnified by his worshipers. W. H. B.

How the Liquor Business Might be Managed.

It is more than thirty years since we commenced trying to suppress the liquor business by prohibitory laws, and still we seem no nearer success than we did then. It is true, we hav, in numerous states, passed prohibitory laws; but it is also true that these laws do not prohibit. Sensible people should now be willing to admit that neither the evils of intemperance, nor any other evils, can be cured by depriving people of their individual liberties. It is not less, but more liberty that we need.

For the consideration of your numerous readers throughout the length and breadth of this land, I wish to outline a method of dealing with this question.

The government—state or national, but the latter would be preferable—should embark in the business. It should manufacture pure liquors in quantities as large as may be required. We should hav a liquor department at Washington, just as we now hav a postal; and we should hav branches in all our business centers as we now hav post-offices. Respectable men should be appointed by government on salaries to manage these institutions. They should be furnished with certain rules regulating the sale of the liquors; among these they should be forbidden to sell to habitual drunkards, or even to one who has been known to hav been drunk. The name of each purchaser, with the amount of liquor sold to him, should be kept in a book, and a limit might be placed upon the amount. They should be forbidden to sell to anyone who bought and sold again. This would compel all to buy direct from the government.

We should supply the liquor to the people at the cost of manufacture and sale, or as near that as possible. This would drive out all competition, and make it impossible for private individuals to make anything in the business. It is not necessery for me to go further into detail.

Some will object to the above on the ground that private individuals would still sell to drunkards, and to those to whom the government would not sell, and thus perpetuate the business; but if the government would supply a moderate quantity to people on low terms, it would spoil the business for others to a great extent. Then, if we would establish large workhouses in each state, and send all those there who got drunk and disorderly, on long terms of from one to five or ten years at a time, we could make the liquor business still less profitable. Persons sent to the workhouse should be given employment and paid salaries as much as they could earn. This should be saved up for them at the end of their term, or paid toward the support of their wives and children. This plan would prevent drunkards from having large families, one of the most important features.

The average Christian will object to this plan because we would not get any revenue out of the business. But I cannot see that we hav any right to raise revenue out of it. The raising of our revenue out of intoxicating liquors is, in my opinion, as great a stain on our national banner as was slavery.

I do not pretend that the evils of intemperance could be entirely abolished in this way, but believe they could be reduced to a minimum.

J. G. MALCOLM.

A SPECIAL to the Dallas Texas *Herald* says that a few weeks ago Rev. Mr. Wisner, a Methodist preacher, moved from Houston and located at Garrett to preach for the church at that place. Two weeks later a deputy sheriff appeared on the scene and arrested the Rev. Mr. Wisner on a charge of theft and took him back to Houston to answer. Mr. Wisner claims that he is innocent and that he can establish the fact.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - MAY 2, 1885.

WE giv this week a symbolical representation of the modern Balaam's ass and the nineteenth century angel. Particular attention is called to the tired expression on the ass's face. This expression indicates that Balaam has got to go. We hav some more illustrations in preparation, and shall bring them out from time to time as circumstances will allow. Pictures are expensiv, and we are forced to go slow. But we are going sure.

For the Labor Reformers.

Recent inquiries among about one hundred churches of this city of all denominations develops the fact that in the lower portions of this city the working people make up "all," or "nearly all," of the church congregations.

Such being the case, it is not a matter for wonder that labor reform makes slow progress among the very people who should be most ready to receive new social ideas. Christianity teaches that the laborer should be content in the station in life in which it has pleased God to place him; Catholicism (the religion of a large proportion of workingmen) asserts that some are born to rule and others to be ruled; Protestantism would only lift the worker by a parental charity that is an insult to manhood, teaching him that this life is only a probationary vale of tears through which he must swim to reach the golden gate. God rules and it is wicked to revolt against his decrees. Suffer and be strong; the reward will come in heaven.

When workingmen support such doctrins, it is not surprising that the cause of labor lags. The first thing to be done is to get this other-worldism out of the pates of the poor victims of ecclesiastical greed, and get into them the idea that nothing is right that does not help to happiness. The master spirits of the labor movement should see to this.

Christianity at Harvard.

The question of prayers at Harvard is agitating the religious part of the community. It was proposed to abolish morning prayers in that institution, but the overseers hav exercised their authority to retain the custom, on the ground that prayer is a good thing for colleges, and its abolition would injure Harvard in the estimation of Christians. This reason smacks too largely of worldliness to suit the religious press, and the doubt exists among them that religion is materially advanced by the decision. One paper complains that these morning prayers and the motto, *Christo et Ecclesiæ*, on the college seal, are the only officially Christian things that cling to the university. Attendance on divine service, it says, on Sunday in the chapel is no longer exacted. There are no regular Sunday services in the chapel. Attendance at some church on Sunday is no longer required, and the policy of the administration seems to be to bring the recognition of religion down to the lowest point, and, without actually proceeding against it, or restricting its freedom, to giv it no distinct recognition, but to leave it wholly to be, both with the students and the instructors, a matter of personal preference and voluntariness, so that the only creed of the university is the individual opinion of its professors, and the only obligation they respect is to teach what they believe.

Naturally, Christians do not like this system of freedom. They never do like freedom, except that freedom which allows them to worship as they please and force others to worship with them. That is what freedom means to Christians, and they stoutly resist any broadening of their definition.

The orthodox party maintains that if Christianity be not dogmatically taught in colleges, "fatal skepticism, or some kindred phase of Secularism," will inevitably obtain. "It is not so much the teaching of Protestant doctrins in the public schools that the Catholic church objects to," said Mgr. Capel in one of his lectures, "but the general tendency manifest to make the schools secular." This appears to be precisely the fear of the orthodox Protestant press. Though one denomination may hate another with holy zeal, it still hates Secular ideas infinitly more.

The course of the Harvard faculty is, however, no cause for alarm. The stranger thing would be a refusal on their part to recognize the trend of the age, which is unmistakably toward secularization. The college that refuses to acknowledge this would soon be distanced in the keen competition for students. The decision of Harvard's overseers amounts to little beside the conduct of the faculty. Freedom to worship or not worship is bound to obtain, for it is the true American principle.

What it May Come To.

Before the next issue of THE TRUTH SEEKER it is likely that our legislature will hav disposed of the Freedom of Worship bill for this session. But, in any event, the bill will be up at the next. If it is defeated, the Catholics will undoubtedly introduce it again; if it passes, there is likely to be a triangular fight over its repeal, and not only over that, but over the practical unity of church and state which exists in New York in defiance of the Constitutional prohibition of any preference in religion. Several Protestant forces hav given notice that if this Freedom of Worship bill passes they will unite to overhaul the laws relating to subsidies to sectarian institutions, and it is quite probable the Freethinkers will also be heard in that event. The Catholics we hav always with us, fighting for the possession of the government.

At a Protestant meeting, held a week or two ago, to protest against the passage of the Freedom of Worship bill, it was divulged that during the past year various church institutions had received from the public treasury sums as follows:

Unsectarian (but Christian), - - -	$220,125
Hebrew, - - - - -	92,539
Protestant sectarian, - - - -	358,743
Catholic, - - - - -	940,190
Total, - - - -	$1,611,597

If the Catholics now receive over one-half of the state aid of "charities," and if Rome finds herself strong enough to pass the pending bill, it will not be long ere she demands and receives more. In view of this, we ask the Protestants whether they will not do well to join with the Freethinkers in so amending our Constitution that hereafter no religious institution of any sort whatever will be enabled to make recruits at the expense of the general community. The Catholics hav as much right to their million dollars as the Hebrews to their ninety thousand, and a clearing out of the whole lot is the only safe and sure way to check a greed that has devoured empires in its time, and still retains an appetite keen enough to swallow a republic as large as the United States.

The Apostasy of a Christian Freelover.

Nearly ten years ago Martha Strickland, of St. Johns, Mich., and Leo Miller, then of New York, entered into illegal marital relations. That is, they married themselvs. Mr. Miller had at the time a living legal wife, and this form of marriage was the only one possible to him. Through all these years the couple hav lived together.

In the *Sun* of this city of April 24th, Mr. Miller has a letter dissolving this union, and indorsing the institution of marriage as divine. He says:

"Years of reflection and experience hav brought with them the conviction that the step we took was ill-advised and wrong; that it would hav been wiser and nobler to hav sacrificed our own personal happiness, and what we deemed to be our natural rights, than to hav made this revolutionary assault upon the marriage institution. Marriage is of divine origin, an outgrowth of the higher moral sentiments, not of the lower propensities. In the early animal life of the race, before the moral and spiritual nature had attained any very considerable degree of development, we know that polygamy, polyandry, and general promiscuousness characterize the relations of the sexes. But with the evolution of the higher nature comes the voice of the divine, revealing the ultimate intentions of the creator respecting the proper social relations of man and woman. The whole tendency of civilization, marked especially by the sentiments, aspirations, and longings of the noblest and purest specimens of the race, point conclusivly to the fact that monogamy—the union for life of one man and one woman—constitutes the only true marriage ordained by nature and by nature's God for noble, rational beings; and it is undeniably the right and duty of the earthly legislator to transcribe this higher marriage law to his statute books and enjoin its observance. Just and discriminating provisions should be made to release parties from the marriage bonds where, from any cause, they defeat the ends of marriage, and work evil rather than good, misery rather than happiness; but to strike down all law would lead to universal social anarchy. While the race has made great advancement from its primitiv state, average human nature is still crude and disorderly, and needs direction and restraint. The few might be a law unto themselvs, and observe all the requirements and proprieties of true marriage, but the masses, left wholly to their own undisciplined impulses, would run riot in social excesses. But the law can make no discrimination in favor of the few, all must observe its requirements, and if it be found in any way imperfect and oppressiv, we should seek to reform it, not abolish it."

When Luther wrote against the practice of celibacy for the clergy, the churchmen generally held that his inspiring motiv was a desire to marry. We would not say that Mr. Miller's objections to legal marriage were founded on his dislike of divorce proceedings, and his desire to marry another woman; but there are those uncharitable enough to intimate that he has now construed his wish to be divorced into respect for the marriage laws. We fancy, too, that those reformers who all but canonized him and Miss Strickland for what they termed their fight for a principle will be disappointed at their present course, and inclined to say that it is but another instance of how seldom principle permanently stands against personal greed, ambition, or even inclination.

Anyhow, we are glad Mr. Miller is a Christian.

Information for a Contemporary.

The *Independent* says:

"Missionaries in far-off countries, like Burmah, say that a great deal of Infidel literature is being distributed among the nativs, especially among teachers. Bundles of documents, including Ingersoll's lectures, in the nativ tongues, are sent into towns and villages for free circulation. It would be interesting to know what man or society is so anxious to spread unbelief as to giv money for this purpose. In this country, Infidel lectures are a source of profit, and shallow-minded youth are their patrons, and we find little that is unselfish in Infidelity."

For the enlightenment of the *Independent* we vouchsafe the information that the Infidels engaged in this work are those of the United States and England, the translations are done by scholars of India, and the money is furnished principally by wealthy Freethinkers of that country. There are also several Freethought papers in Asia, of small pretensions as yet, but edited and published by self-sacrificing men who do not wish to see their countrymen deluded by missionaries. When Mr. Bennett traveled through India, he, with the aid of an interpreter, spoke to thousands of the nativs, and his speeches were printed in the languages of the different countries. Japan especially is saturated with Infidelity. THE TRUTH SEEKER has upon its subscription book the names of many Freethinkers, officers and dignitaries of India, and one address is prefixed, "His Highness." The writings of Ingersoll, Remsburg, Babcock, Mrs. Besant, Bradlaugh, Aveling, Foote, and others hav been translated into several Asiatic languages. The good work is going on brisker and brisker every month, Freethought spreading much faster, we were informed recently, than Christianity. If the church imagins she has "heathendom" all to herself, she is greatly mistaken. The motiv actuating those concerned in this work is the desire for good of humanity. Christianity has been such a blight and curse upon those parts of the world in which it has had full sway, that it is desired to save those peoples upon which it is not yet fastened from ever becoming slaves to its priests. There are thousands of people willing to giv of their substance to aid in this. If they are "shallow-minded youths," an extensiv acquaintance with them has left us utterly oblivious of the fact.

The Charges Against Madam Blavatsky.

The *Philosophic Inquirer* of Madras, India, announces that the report of the special committee appointed by the ninth annual convention of the Theosophical Society to investigate the charges against Madam Blavatsky made by the *Christian College Magazine* has been published, and that it completely exonerates the madam.

The *Christian College Magazine* founded its assertions that Madam Blavatsky is a fraud upon the statements of a Madam Coulomb, who, with her husband, was employed by the conductors of the *Theos-*

tphist. The nature of the charges, as also one point of the evidence strongly relied upon to clear her, appears in the following extract from one of Madam Coulomb's letters to Madam Blavatsky:

"I may hav said something in my rage, but I swear on all that is sacred *for me* that I never said *fraud, secret passages, traps,* nor that my husband had helped you in any way. If *my mouth has uttered these words, I pray to the almighty to shower on my head the worst maledictions in nature.*"

Many of Madam Blavatsky's friends urged the Theosophical Society to proceed legally against the *Magazine,* but this report givs various reasons why this would be inexpedient, the chief of which is the great difficulty in getting justice done to spirits, or the "Mahatmas." The trial of Slade is cited, in which, "though the judge saw a genuin phenomenon of slate-writing in the open court under test conditions, and though eminent professors and scientists gave evidence as to the possibility of such phenomena, the court would not be convinced." The fear that this obduracy of the bench would be a precedent for the Indian judge prevented the Theosophical Society from appealing to the law, though "there are witnesses who hav come forward to prove the existence of Mahatmas as living men." These are "two leading gentlemen who came from Bengal as delegates of the last Anniversary, that declare they hav seen one of the Adepts in his physical body." Therefore, says the *Philosophic Inquirer,* "those who can read between the lines will see that the Theosophical Society will not condescend to answer any more of such gratuitously stupid attacks."

The Theosophical Society has done well in not going to law for the justification of Madam Blavatsky. A committee from the ranks of the society was much more likely to effect the same thing.

Editorial Notes.

THE question now paramount in Chicago is, Did the janitor of the hall hav a poker in his hand at that dynamite meeting?

MGR. CAPEL turned up at the Spiritualist convention in New Orleans and wanted to answer the mediums. Permission was refused.

E. C. WALKER has severed his editorial and publishing connection with *Lucifer.* Mr. Harman continues to disseminate the principles of freedom.

OUR English readers in this country will be glad to learn that the Camberwell branch of the National Secular Society has opened a hall upon ground owned by the society. The hall is a solid and handsome structure, seating between six and seven hundred.

THE Rev. N. B. Thompson, of this city, says that dancing is not a sin, because "David danced before the ark with all his might." Dancing is all right, but if the reverend gentleman is going to take David as a pattern, there will probably be some police interference. Times hav changed since David danced before the ark.

GENERAL GRANT, at the present writing, is reported to be in a fair way to recover his former health. A noticeable feature in his case is the fact that he has not been made the object of the public prayer performance which was followed by such disastrous results in the case of Garfield. Indeed, with the fate of the latter before them, it is doubtful whether anyone suggesting a day of public prayer for Grant would not be promptly suppressed by a rising vote of the populace.

IN *Puck* of April 22d there is an admirable cartoon illustrating the designs of the Catholics. The picture is supplemented by these words:

"The attempt to pass the so-called 'Freedom of Worship' bill is clearly one of the crimes committed in the name of Liberty. It is an attempt likely to fail of its own weakness. The fact that Americans love freedom does not imply that they will accept every sham that tries to masquerade in the guise of freedom. Demagogs hav a great power in every republic; the wisest of peoples may be hoodwinked and led astray; but there are a few things which this American people, after more than a century of education in independence, can see clearly for themselvs. As Americans, we hav nothing to do with the contest between the Roman church on the one hand and Protestism, Judaism, and Freethought on the other. So far as the citizen is concerned, it is simply a question of a combat in which the best man ought to win. If all the world decides to be of Roman Catholic faith, well and good. No government has the right—the moral right—to throw a single obstacle in the way of any man who, following the dictates of his conscience, chooses to accept that or any other religion. But if the converted or perverted citizen, having become a Roman Catholic, tries to force others to become Roman Catholics, or attempts to turn the temporal power of the state over to the Roman Catholic church—then it is time for the state to assert its authority. And the American knows that much, in spite of the demagogs. Unfortunately, there is no denying it: the Roman Catholic—at least, the Roman Catholic of the old school—has an unholy desire to combine the spiritual power of his church and the temporal power of his state. This was well enough in Italy in the Middle Ages; but it will not do in American republic of the nineteenth century. This has been said over and over again. The truth is well worn, but it can never be worn so thin as to be anything but a truth. It sounds anachronistic to talk, here in 1885, of the Roman church attempting to meddle with the government of the United States; but it is simply a plain, clear, every-day fact that the Roman church holds tools enough left over from the medieval period to make just such an attempt, and that they are making it in the 'Freedom of Worship' bill. This is only a local skirmish; but Washington is the objectiv point of the strategists of Romanism."

THE "Very Rev. Canon" Hegarty has been trying to damage Mr. Parnell in the estimation of the Irish people by reporting that Mr. Parnell visited Mr. Bradlaugh when he was confined in the Clock Tower. A paper partly owned by Mr. Parnell denies that Mr. Parnell visited Mr. Bradlaugh in the Clock Tower, or anywhere else. Upon this Mr. Bradlaugh says in the *National Reformer:* "Charles Stewart Parnell, M.P., uninvited by me, visited me in my bedroom at the Queen's Hotel, Glasgow, about the same date that J. G. Biggar, M.P., uninvited by me, took the chair at one of my lectures at Glasgow, and publicly announced that he did so "as a skeptic." Mr. Parnell again visited me at a Freethought lecture delivered by me at the Hall of Science, and, after the lecture, came up to a private room in the building to speak to me. This was about the time I met in public debate the 'honorable' member who now calls himself F. H. O'Donnell, M.P., and who then, as a Roman Catholic, publicly advocated Socialism, which I opposed. I do not personally attach any kind of importance to Mr. Parnell's visit to me in the Clock Tower, although he said then he came as a friend, because I know that Mr. Parnell was brought by Mr. O'Kelly, M.P., who probably looked on me as interesting copy for the New York *Herald.*"

EVIDENTLY the *Sun* is not a believer in prayer. The surprising improvement in the health of General Grant has called from the pulpit the regular amount of bosh about the interference of God. "It is God who has done it in answer to the earnest prayers of his people," says the Rev. Dr. Talmage; "it is prayer that has done it." And the Rev. Dr. Newman expresses the same opinion; while at a meeting of Baptist ministers on Monday General Grant's restoration was referred to as miraculous. To this silly talk the *Sun* sneeringly says: "But suppose that all the praying was done on a mistaken assumption; that God was asked to save General Grant from a danger which did not exist; that the physicians were wrong in their diagnosis of his disease; that his trouble was not cancer, but something which was curable and really never endangered his life, provided it was properly treated? The prayers which hav ascended for him were occasioned by reports sent out from his sick chamber by his physicians, and they would not hav gone up if the people had generally understood that he was suffering from a disease which did not imperil his life, but from which he might recover in the ordinary course of things. It seems probable now that there was no real justification for alarm at any time, that the physicians merely advertised their own mistaken diagnosis, and that therefore the case of General Grant proves nothing in regard to prayer either one way or the other. It has afforded no chance for the prayer test. If he gets well, it will be because he was bound to recover from a curable disease as soon as the physicians recognized it for what it was. But perhaps it may be said that their eyes were opened in answer to prayer."

WHEN the missionary collection is taken up in our churches the congregations are regaled with heartrending and purse-opening accounts of the hardships of those brave men and women who penetrate heathendom to spread the glad tidings of great joy by carrying to the benighted pagans the blessed gospel whereby men only can be saved. An Indian government official, in a letter to Mrs. Besant, explains the real state of those self-sacrificing missionaries The fellow is an American Methodist. "Of this man's income," says Mrs. Besant's correspondent, "I shall try and giv you as near an account as possible, though it will fall short of what it actually is. He gets a salary equivalent to £300 per year of English money, his wife one of £96, and he has three children, for each of whom he is allowed £30. Thus you will see his income amounts, in cash only, to £486. Besides this he is found a house, and this is without exception the most commodious in the station, and has a large kitchen garden and fruit orchard attached. He is supplied with servants and a horse and phaeton. When he goes out in the winter months, ostensibly to preach to the poor benighted heathen in the surrounding districts, but really to hav one constant picnic, for camp-life in the winter in India is nothing else, his considerate employers giv him, in addition to his salary, one shilling per mile as traveling allowance, besides finding for him all the carriage he may require for his camp equipages. This is a station with about, at most, a population of twenty Europeans, and has a grand edifice in the shape of a church. This, by some oversight, has never been consecrated, and I hav heard it said, and that with every assurance of the truth of the statement, that were it not for this church being, as it is, unconsecrated, the Wesleyan Methodist would not be allowed to preach therein, as at present he does every Sunday. Bigotry could not go very much farther. Collections are taken up every Sunday evening, but I will leave you to make a tolerably correct guess of how they are disposed of when I tell you that the services in the evening are held at four in the afternoon, because the church cannot afford lights to hold them later. It is needless to tell you that this hour, in our Indian climate, is almost without exception the most unpleasant of all the twenty-four. The Wesleyan to whom I refer was originally a cowboy, in Texas, and then was called to the ministry. He has made a good investment, though the two former, as being more useful, were the more respectable callings of the three." Does Dr. Buckley know this man?

Lectures and Meetings.

THE fifteenth annual convention of the American Labor Reform League meets in Labor Lyceum Rooms, 295 Bowery, New York, Sunday and Monday, May 10th and 11th—three sessions each day. R. W. Hume, J. K. Ingalls, Wm. Rowe, Dr. C. S. Weeks, S. Mira Hall, Lewis Masquerier, E. H. Heywood, and other speakers are expected.

W. F. JAMIESON is now resting at his home in Lake City, Minn., for a couple of weeks, having turned over his *Republic* to his son, who will conduct it hereafter as a county newspaper, in Delavan, Minn. Mr. Jamieson will accept calls to lecture all summer at grove meetings, and for courses of lectures address him at Lake City, Minn.

The Bruno Statue.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The following letter and authorization will be read with interest by all Liberals. I am sorry to be compelled to add that none of the papers referred to therein hav been received by me, and they hav probably been lost. Therefore I cannot as yet giv the desired information as to the cost and style of the proposed statue. As soon as the papers come to hand the substance of them will be laid before your readers. No contributions hav been received since the last acknowledgment. They should be sent to me as the authorized agent. Yours truly,

New York, April 24, 285. T. B. WAKEMAN.

[*Letter translated from the French.*]

ROME, March 30, 1885.

HONORABLE SIR: I write you in the name of the Central Committee of the University which has for its object the raising of a monument at Rome to our great predecessor and compatriot, Giordano Bruno. To you, a champion of Freethought, we do not need to recommend our cause, as we see by the copies of THE TRUTH SEEKER forwarded us by Mr. Bradlaugh how much trouble you hav already taken for this end.

I write to inform you what we hav already done and what we propose to do towards this object. But first a little history. Perhaps you already know that in 1876 the students of this same University of Rome took the initiativ and opened up a subscription to raise this monument. A collection was started which brought together the sum or about the sum of 7,500 francs, and which at present, with the interest, represents 8,500 francs.

Of course, with such a small amount it was impossible to raise a suitable statue. In the mean time the committee, discouraged by its non-success, desisted, and all hope of succeeding was lost until a few months since, when we took up the idea of our predecessors, and in a general assembly of our University, the present committee was elected, in whose name I write, and of which I hav the honor of being a member.

In the first place, as Mr. Bradlaugh may hav informed you, we sought to join to our humble efforts the suffrage of the most eminent savants and philosophers of Europe. We hav offered to these noted Liberals (among whose names we take the liberty of putting yours), and they hav accepted the proposition, to form an International Committee of Honor which will render more solemn and important this tardy reparation to Bruno. In the manifesto which we hav published, and several copies of which we send you, you will find that we hav been able to unite under the name of Bruno the most celebrated names of Europe. The names of Hon. Elizur Wright and Colonel Ingersoll were suggested to us by Mr. Bradlaugh, who has always favored us with his advice and assistance.

We hav been able to establish in all the provinces and cities of Italy local committees charged with collecting the subscriptions, distributing the manifestos, holding conferences, etc. North America we left with Mr. Bradlaugh, and we are very glad indeed that it is you who hav graciously taken upon yourself this propaganda in the United States, and the forwarding to us of your compatriots' contributions. As perhaps you already know, or as you can read in our manifesto, the sums collected should be given in charge of the "Banca Generale," under the head of M. le Prof. Comin, B. E. Maineri, Librarian in the Ministry of Public Works.

In honor of Bruno we hav also published a "First Number," which contains some of the writings and autographs of the most noted philosophers and historians of Italy and other countries. These copies are sold at one franc apiece for the benefit of the monument. If you think they can be sold in America, you hav only to demand the quantity you wish; but we doubt this, as the Italian language is but little known in your country. You will find on the third page of the cover a translation of your article of January 1st on Bruno. In reference to this we congratulate you on your happy idea of dating from 1600, a new era, and we sincerely hope that you will be imitated in Europe.

On the front page of our "First Number" you will find a sketch of the monument, which the celebrated sculptor, Mr. Ettore Ferrari, deputy of the Italian Parliament, offered us *gratis.* Nevertheless, if the money's received will permit, we shall open up a competition as to the plans proposed.

We also send you subscription papers, which you can use as you think best. Mr. Bradlaugh tells us that you hav collected among your compatriots a considerable sum. We would like you to send this to the "Banca Generale," addressed to Mr. Maineri, as we hav directed, for we wish the monument to Bruno to be finished by the 17th of February of next year, and to do this the necessary work should be begun without delay.

We hope to hear soon from you in reply (address, Via della Lupa, No. 8, Rome).

We hav already surmounted many difficulties, and with constancy and patience we hope to succeed. It is for you, it is for all advocates of Freethought, to help us. With many thanks for all you hav already done for us, accept our assurances of esteem and regard.

DR. MARCELLO CAMPODONICO,
Student of Philosophy,
for the Central Committee.

G. AMICI, Secretary,
Student-at-law.

AUTHORIZATION.

The Central Committee of the University of Rome, for the purpose of erecting the monument to Giordano Bruno in the Piazza Campo de Fiori, hav appointed and authorized T. B. Wakeman, residing in New York (No. 93 Nassau street), to receive contributions for the said monument to Giordano Bruno, and to remit them in the mode and manner he may deem best. { Official Seal. }

Dated at Rome the 2d of April, 1885.

G. AMICI, Secretary. By order of the Directive Council. V. RISO.

Mr. Reynolds's Tent Fund.

Previously acknowledged,	$145.30
R. W. Barcrott,	1.50
F. C. Steingraver,	1 40
Henry Berger,	1.00
Total,	$149.20

C. B. Reynolds will lecture at Philadelphia, May 3d, in Memorial Hall, Ninth street and Girard avenue. Subject in the afternoon (2:30), "Salvation;" in the evening (7:30), "Why I Left the Pulpit." The public are cordially invited, and the seats are free.

Letters from Friends.

PARAWAN, March 18, 1885.

MR. EDITOR: Various motivs prompt this letter, the chief of which is the wish to forward the interests of truth, the second, to get you to do me a favor.

It is never too late to vindicate a truth or correct an error. As THE TRUTH SEEKER is the grandest representativ of truth we hav it will be as ready to correct an error as to expose a pious fraud. At least, I take this for granted. In your issue of December 8, 1883, you copy an article on Mormon polygamy from the Sunday *Mercury*. You say that Mormon women are buried with a black cloth over their face, and this it not true. By copying the article you become accessory to propagating a Christian lie.

This error may hav been corrected for all I know, as I do not take THE TRUTH SEEKER, and just chanced to meet with this old copy yesterday, and as a lover of truth, I hasten to kindly correct such an utter falsehood.

A Christian preacher came to Utah a few years ago, stayed two weeks, so I am told, and returning East, told this among other falsehoods, about the Mormons. Mormonism is bad enough and nasty enough without lying about it. True, the Mormons practice polygamy, but the Bible teaches it. It is ill-becoming the Christian fanatics East to worship the vulgar old book, and demand Congress to pass laws to imprison a man for practicing its nasty teachings. Cleveland kissed his mother's old Bible, aud with the next breath declared its teachings must be repressed. Consistency would hav made him say the old Bible must be repressed.

Mormon women are not compelled to go into polygamy, but most of them do so for the same reason nuns immure themselves in a convent—for glory hereafter. The Catholic convent system—established that priests may gratify their lust—is an evil ten thousand times worse than polygamy. Polygamy is a wart on the nose of the Goddess of Liberty, but the nunneries are a deep-seated cancer on her fair breast.

I *know* if a woman does not like to liv in polygamy she can leave it. Can the poor nun leave the convent? The women of Utah hav the franchise of the ballot. That is a right they are denied in New York. But it is for the love of Jesus and to, as they think, please that old bachelor God, that the women of this territory defy the law, and liv in a hell on earth for the sake of glory hereafter. All the women look upon it as a great trial, and none like it, but the amorous old elders knock them over the head with, "The greater the cross the greater the crown," and whip them into the traces with, "I will hav a tried people," and, "This is the Lord's way of *trying* you women;" and the foolish fair ones don't know any better than to submit for Christ's sake.

What I tell you is truth, without lies or prejudice. Though I was born and raised in the Mormon church I wear the Truth Seeker badge for a scarf-pin, and am the only man in this whole Southern country, that I know of, that has one at all. I would take THE TRUTH SEEKER, but I am traveling all the time. I wish it well, and may it long continue its good work.

H. H. ELDRIDGE.

ST. JOHNS, ILL., March 22, 1885.

MR. EDITOR: It is a pity that so many professing to be Liberals are possessed of a spirit of ostracism on account of difference of opinion. It does seem to me that all those who hav arrived at the status of Liberalism ought to know that we can not all agree in every particular, from the fact that we can not hav the same surroundings and evidences; but alas! it is hard to be emancipated from our early prejudices, which hav been instilled by superstitious training. When I was a member of the church, there was nothing troubled my mind more than to see turmoil and strife among the Christians. Since I hav emerged from the slavery of Christianity to the higher plane of Liberalism I hoped to be identified among a class who would not lower themselvs to such inhumane practice, but I am somewhat disappointed. I hope in time they will learn better. Mind you, I like discussion that is proper; but we should never condescend to giv way to our passions so as to let anger control us in such a manner as not to discuss questions of importance with our fellow-men and women of all shades of belief with kind words. Oh, no, Brother Materialist and Spiritualist, if you will consult our best interest you will plainly discover that we cannot well afford to be engaged in this childish business. We hav thrown off the fetichism of Christianity, and let us now be men and women who hav a work more noble to perform than wrangling over the subject whether death ends all, as T. Winter and Elmina think, or that spirits communicate and testify that there is a future. It is all very nice to exchange thoughts on these subjects, but what I contend for is for us to tolerate the opinions of those who differ with us. Abuse is not calculated to convince anyone of error. Worst of all the pitiful, weak brothers among us are those who get mad at the editor of THE TRUTH SEEKER for giving space to those who wish to ventilate their peculiar views on Spiritualism, or Materialism, or Temperance, or Communism, as the case may be. One grand trait of the editor, among many others, is to giv everyone a fair hearing. If this is not Liberalism, I know not its meaning; and for this kind principle some write, "Stop my paper!" What a pity! If I had not found out there was no use in prayer, and ceased the practice, I would pray for those weak Liberals. But they need something besides prayer; that will never save them. Nothing short of evolution will reach their case. But even the evil—if it is one—is seeming to terminate in good results. Just see what Brother Kelso did—sent four subscribers for one who said, "Stop my paper!" I will venture one assertion—I think our friend Kelso has a large and useful soul while he is alive and among us. Whether he is able to retain it after death, deponent saith not.

Inclosed you will find $3.60, for which apply $3 to subscription, 25 cents for the ANNUAL, 25 cents for "Bible Morals," and 10 cents for "False Claims." I hav been taking THE TRUTH SEEKER over eleven years, and do not wish to be without it.

Wishing you prosperity and happiness, and a rapid progress of Liberalism, I subscribe myself,

Yours fraternally, WM. A. THOMPSON.

ORANGE, CAL., March 1, 1885.

MR. EDITOR: The TRUTH SEEKER ANNUAL is all that is claimed for it, and its new feature that of introducing portraits, adds much to its value. Through the pen thousands of the readers of THE TRUTH SEEKER and *Investigator* hav become acquainted with the character and individuality of prominent Liberals in all parts of the country, but their facial features, in many cases, are not familiar to the eye, for person or picture hav never been seen. I think all are more or less apt to create pictures in the imagination of persons whose writings hav made a lasting impression, and these imaginary pictures, like ideas formed of an unseen city or country, are not always correct, if ever; but they exist until the real supplants the imaginary.

In your choice collection I see the portraits of quite a number I hav had the pleasure of seeing and hearing on the rostrum, and if those I havn't seen are as accurately represented there is little room for criticism. Well may the Freethinkers of this country feel proud of their leaders, for a nobler band of humanity's friends were never grouped together by portraits. What radical thought, what sound logic, clear reason, and common sense hav gone forth to the world from the brains of these individuals represented by the artist in the ANNUAL! How many hav been led up out of the depths of ignorance, fear, and superstition by their untiring efforts, and what an impetus Freethought has gained in this country from their continued perseverance! All hail, bold men and brave women! This world is better than you found it, and you hav not lived in vain, as future generations will testify, though condemned and opposed by the intolerant and bigoted of this.

The reading contents of the ANNUAL is excellent, and to George Macdonald must be given credit for one of the ablest and most finished contributions contained therein. Should young men with his ability continue to rise from the Freethought ranks we need not fear for the advance guard as the old and tried pass from the scene of action. Messrs. Seaver and Wright apparently retain their pristine vigor, and what they say is earnest and sensible, as usual. Each and every article is interesting, and no better investment for a like sum can be made than the purchase of a TRUTH SEEKER ANNUAL.

C. SEVERANCE.

THE CHICAGO GHOST.

CHICAGO, April 20, 1885.

MR. EDITOR: Unfortunately I did not see THE TRUTH SEEKER of March 28th until to-day; I ought to hav seen it before, or not at all. I do not know what can be said to people who resort to deliberate falsehood to exonerate themselvs, since readers hav no means of knowing who speaks the truth, but at least I shall protest, in duty to myself and twelve other good members, and many other people who believe in free speech and the truth. I shall count the "misstatements" and deny them, then I hav done with the Liberal League of Chicago forever; they may hav it all their own sweet way hereafter.

To use plain and exact English, there are, in the "official" letter, just twenty-two lies, and in Mr. Stevens's letter, five. I will not take space to refer to each one, but will notice the most glarin g.

The debates were not constantly on dynamite, the papers did not so report, the League was not called "Dynamite Hall." It is an uncalled-for insult to say "dynamiters monopolized the hall, night after night, without contributing so much as a nickel." No lecture, whether theological or otherwise, had called out a collection of more than five dollars for a long time, and the subject cut no figure in the amount raised. The debates were never "disgraceful;" the nearest they came to it was when that paragon of learning, Mr. Vickers, in a lecture, called members of the audience "monkeys" and "jackasses," and said all Spiritualists were either "knaves or fools." Naturally this was resented.

This is the first time I hav learned with certainty there was a meeting Thursday evening. They hav hardly had the audacity to own before that there *was* a meeting, for it was a secret one, only those being invited who were known to favor their side. At that meeting, I presume, the whole scheme was planned.

A real majority of *bona fide* members did want Spies to lecture, and there were many more than ten to hear him lecture. There was nothing underhanded in securing him, or in having the hall opened, as it had always been open on every Sunday evening for three years, and there had been no majority or rightful authority from any quarter to close it.

The charges against Mr. Stevens were signed by twelve members in good standing. It is a gratuitous insult, as well as falsehood, to say that half were not in good standing, as they were all old members who had stood by the League from its commencement, and tided it over its neediest time with their hard-earned money. Nothing could be more like black ingratitude than to say "several of the ten had no right to vote, as they had not paid their dues in two years." Not one of the *twelve* but had more than quadrupled their "dues" during their membership with their contributions. The books were "crooked," or fixed to suit the crowd, because they took new members on that Thursday evening, and at other times during the week, and I don't know that they even paid twenty-five cents. They refused to accept fifteen members whom they knew would vote with us, and who had joined at the usual invitation given out every Sunday evening and in the usual manner. Either Mr. Freeman is a very incompetent secretary, or dues were deliberately scratched, for credit was not found on the books where the money was known and proved to hav been paid.

I hav never spoken bitterly of Ingersoll, or half as much against him as Mr. Stevens has. I admire him in a great many things, and not in other respects. Mr. Simpson did not go to different societies and get members by paying twenty-five cents.

I was not in favor of holding the "board of directors" meeting. I scarcely understood what they were getting at, till they were passing "resolutions," one after another, that had been all arranged beforehand. Mr. Furey is first vice-president, and was not notified of the meeting. I ask Mr. William Johnson to face me and say he did not hav an iron poker in his hand. He held it raised over Mr. Simpson's head not three feet from my own.

Mr. Stevens well understands how the press misrepresents everything said by a Radical, and yet he resorts to the trick of sending a newspaper clipping to prove my sentiments. Why does he not tell what he has heard me say, or someone else who knows me?

There are but very few old members now. The audience, when I looked in one evening, was an entirely new one. They may laugh, but they well know that debates drag now since the old, well-known members left, and that what I say is true. Mr. Hinkley did not say what he is accused of; and Mr. Simpson is recognized by abler men than Stevens as a very intelligent, well-informed speaker. My tears are dried, for I am done weeping over the degeneracy of the Chicago League.

LIZZIE M. SWANK.

MAN'S NATURAL RIGHTS ARE THE GUARANTEE OF HIS SOCIAL HAPPINESS.

CAMPTON, March 3, 1885.

MR. EDITOR: Man's natural rights are founded on his natural wants. All hav an equal right to life, liberty, knowledge, happiness; happiness rests on knowledge, knowledge on liberty, liberty on life; life contemplates, liberty investigates, knowledge decides that man is nativ to earth, air, and water; and in this he claims no more than the humblest shrub. He constructs a garment to protect himself from cold, a shed to shield from storms; he plants, cultivates, and grows a hill of corn; he contemplates these and concludes that he is sole owner of his own productions; he sees no natural relation between them and any other being; here he rests in happiness. Man is also a social being; has a nativ right to associate with his kind, for the happiness of all; society has a right to formulate laws for the good of all; but looking back over society as it is, how inharmonious has it become! Selfishness and greed hav ruled the world; natural rights are violated, until earth is a pandemonium. The few hav absorbed the wealth, and the many are disinherited.

Man evidently began association in the childhood of the race; his experience and knowledge were limited, but his imagination seems to hav been prolific; he imagined all phenomena ruled by unseen personalities. That is the lingering discord in the world to-day. The race is advancing toward manhood, and has learned by experience that nature is the only apparent ruler. Our social savants hav taught from "way back" that nature and social man stand at crosss-words, parleying for compromise; they teach man must surrender some of his natural rights for the public good, without which we can hav no society. I totally repudiate this idea, and brand it as a libel on nature, a slander against humanity; and challenge scientists to produce one necessary social law that conflicts with nativ rights. Nature will never surrender; she never is in conflict with herself; and what are we but a part of nature? She will conquer all errors with men for her soldiers. We know that if we obey nature she doubly rewards us, we obtain harmony with her and with ourselvs; but violations of her laws produce discord; discord produces disease, and misery, and death. Man's province, like the humblest plant, is to seek the harmony of his environment; his highest happiness to attain it; this is nature's law for all that livs; she spreads for our admiring gaze one vast system of harmonious differentiation, and bids us imitate in our new structure of government for our social life. Let us take nature as architect and guide; let us build our government, from foundation to dome, of nativ timber, and embellish it with nature's harmonious differentiations of order and beauty, and we shall hav a home of this world which is fitting for its growing life.

"And then we'll raise on Liberty's broad base
A structure of wise government; and show
In our new world a glorious spectacle
Of social order. Freemen, equals all,
By reason swayed, self-governed, self-improved;
And the electric chain of public good
Twined round the private happiness of each."

J. S. THOMSON.

WANSHIP, UTAH, Feb. 10 1885.

MR. EDITOR: The shape of things in Utah to-day makes polygamy an interesting question. A son of the late Brigham (Alfales) and a son of a leading bishop, Rawlings, and quite a number of other leading young men, hav organized under the name of Democratic Club, to oppose the Mormon leaders, by lecturing the people to renounce polygamy and such strict obedience to the priesthood. The government officials seem determined to prosecute polygamists. "Prophet Taylor," several of the "twelve apostles," our women, children, and all Mormons, when under oath to prosecute polygamy, will lie outrageously, or "don't know." So we cannot successfully prosecute them, but hav got several hundred indicted for unlawful cohabitation. So great numbers of our leading men hav run the country, or are hid so the officers cannot find them (our bishop here among them). You'd think the people would see that there was no deity protecting them when their leaders had to hide like felons; but, no, it makes them all the more zealous, and it is said that hundreds are entering polygamous relations just to show their zeal, and hav to sneak to their wives' rooms after dark. It is my conviction that the majority of the people here are really in earnest, and think the absurd things they claim are true. But the leaders, who are well educated men, must know they are humbugs and frauds, and, as they hav immense wealth, they rely upon some political intrigue to help them out. The leader can

handle this entire community as easily as I can turn my hand over. They will implicitly obey any command he givs, either to fight, run, lie, steal, or vote any ticket he givs them, and swear they did so of their own choice. They are the best organized people on earth. Nearly, or quite, all hold some office, which, attended to well, leads to promotion, and one village matched against another to see who can learn the most history of Prophet Joseph, and other absurd church creeds, some history and Bible interwoven so as to season it, and for one to dispute it they think you are bereft of sense. They are taught to believe that all but Mormons sustain prostitution, hence the superiority of polygamy, and the rough men and lewd women that follow our mining camps are positiv proof, so a girl would rather be a fifth or tenth wife of a "virtuous" man than—as they call non-Mormons—a gentile.

WM. REYNOLDS.

ITHACA, MICH., April 17, 1885.

MR. EDITOR: I hav been thinking of writing to THE TRUTH SEEKER for some time, but hav been waiting to get some money to renew my subscription, and try to get some new subscribers. I hav succeeded in getting two new subscribers and one renewal. I think I shall be able to send you two or three more subscribers before long. I hav read the article in THE TRUTH SEEKER of March 28th, from B. A. Peet, on finance, on the streets of Ithaca, which was indorsed by many, and several promised to subscribe for the paper as soon as they could get the money. Many of these people had never heard of THE TRUTH SEEKER before. Mr. Peet is a fine business man, a great thinker, and true reformer. We hav good material here for a Liberal League if we could hav Messrs. Watts, Putnam, or Reynolds to come and wake them up and organize. We need some good speaker from abroad to awaken the latent energies of the Liberally inclined. Then, I think, we hav home talent sufficient to keep up a good organization.

Well, I would like to tell my experience in protracted meetings this winter. Rev. John D. Potter, of Boston, Mass., was sent for by the clergy of this place to help convert the heathen. I went to hear him. He preached in the Opera Hall, as the churches were not large enough to accommodate the great crowd that came to hear the great revivalist. He made a great spread; he had all the children seated right in front of the rostrum, the Sunday-school teachers next. Then he told wonderful stories about Jesus and the devil, and all about heaven and hell, and just what kind of people would inhabit each place. He made some awful faces when he pictured out the torments of hell, but he would suddenly brighten up and he would try to show how beautiful the saints would look in heaven when they saw their wicked neighbors writhing in hell. He said all Sabbath-breakers would go to hell; he said he knew this was so, for the Bible declared it. He said the Bible was the infallible word of an infallible God, and God would do all he had promised to do. After meeting was out, while the hall was nearly full, I had a talk with him. He overheard one of the ministers asking me questions and heard my answers, so he thought he would try his hand in. He asked me if I ever made a profession of religion. I told him I had, and had been a Methodist a good many years. He then asked me if I now believed the Bible to be God's word, and took it for my moral guide. I told him I did not. He then said I never knew God. I then asked him if he knew God. He said he did. I asked him how he looked, and asked him to show him to me, so I would know him. He then said he would giv me $100 if I would go before a college of ministers and prove I ever had any religion. I told him I would giv him $100 if he would prove that Sunday or the first day of the week was the Sabbath that God sanctified and blessed, and I would giv him $100 if he would prove the Bible was the infallible word of God.

He said I had better go out into the streets and let a mule talk to me. I told him I did not like to blackguard a minister, but if that was his best argument, I would pay him in his own coin. I told him I did not hav to go into the streets to get a mule to talk to me, as I had found a mule in the hall. I told him I would admit I could find out as much about God from a mule as I could from him. At this one of the sisters screeched out, "Let us pray for that man." I told them, "All right; let the ministers come down off the rostrum and form a prayer-circle, and I will remain in the midst and pay respectful attention to your prayers, and await the result; that if the Bible was what Mr. Potter claimed for it, and God would do what he had promised in Matt. xviii, 19, they could convert me in five minutes;" but they refused to pray and requested me to vacate the hall. There were four ministers present, but they hadn't faith enough to try the experiment. I told them I would vacate when the rest did. Brother Potter came to me and said he was going to pray for me to become a Christian, and he wanted me to pray for him to become an Infidel. I told him I had some hopes of a priest when he called on Infidels to pray for him. I told him when he wanted to convert an unbeliever, or an Infidel, not to try to do it by blackguardism. There is much more I would like to write, but I am making this letter too long already. One thing I must say. I love THE TRUTH SEEKER for its Liberal spirit. I fully indorse Brother George Lynn's letter in THE TRUTH SEEKER of April 4th. I shall never stop my paper because its columns are open to Christians, Materialists, and Spiritualists alike. When I get so far gone that I am not willing to grant to others the same rights and privileges that I ask for myself, I will join Brother Potter's church and become an intolerant. Thanking you for sending my paper so long after my subscription had expired, I remain,

Yours for universal mental liberty, ISAAC GABRION.

MARIPOSA, CAL., March 3, 1885.

MR. EDITOR: Inclosed you will find $7.25, $3 to renew my subscription for one year, 1886, the balance for books, as elsewhere directed.

I want to say to you I am well pleased with the action of the last Liberal Congress in every way. The Nine Demands of Liberalism are enough for Liberalism to be cumbered with at one time, and the change of name is, I think, a good thing for the cause, and then the officers rank as high as any like number of men in this country in everything that makes men honored by all good people. Our cause will surely prosper under the leadership of such men, and the glorious old TRUTH SEEKER to back them. It seems to me the Liberals of this country should form an independent political party before the next presidential election, and show our strength. I would like to liv to see this country governed strictly by the old Jeffersonian principle once more.

Yours for the cause, S. L. HOGAN.

PROHIBITION RUN MAD.

LEAVENWORTH, KAN., March 1, 1885.

MR. EDITOR AND TRUTH SEEKERS: I wish to intrude upon your valuable space once more to tell you and the TRUTH SEEKER family the good (or maybe bad) news. The Prohibitionists hav succeeded in passing a new temperance bill through both houses of our legislature, and with the aid of another they are about to pass will probably be able to enforce the Prohibitory law in Kansas. Then, according to their promis, we will get rid of all the evil that has been annoying our good people so long — as a majority of our voters were sober saints before the law was enacted, and, of course, all the women besides. Now that they hav removed all temptation to commit crimes from the rest, it is not reasonable to suppose they will soon be able to banish all vice and crime by law, and legislate us all right into heaven in spite of old Splitfoot. Then the song,

"There's a land that is fairer than this,
And by faith we can see it afar"

will be sung and played out, for we will hav it right here. This will certainly be glorious news to Sister Lou Leath Snyder, of Mt. Summit, Ind., to whom I wish to say a few words in reply to hers in THE TRUTH SEEKER of February 28th. But first let me say once for all that I am not in sympathy with the rum traffic or saloon, at least, not as they are conducted, and would be heartily glad to know that every saloon had closed up (both front and back doors), and the bartenders gone to some better business. I am not a "poor, miserable, drunken sot," nor do I find Anti-Prohibitionists drunkards as a rule, while, as a rule, men that sign the temperance pledge are (or claim to be) reformed drunkards. The idea that all who are opposed to the Prohibitory law are also opposed to temperance, and are in favor of the saloon and drunkards, is absurd and untrue. I, as much as anybody, wish to get rid of the rum traffic. What I am opposed to is the way they (the Prohibitionists) are working at it, as they hav so far only made it worse. The more they stir the hateful thing the worse it will stink. Their remedy is impracticable, and will never succeed while man's nature is what it is at present. Lovers of liberty will not be coerced. It is not always the best way to cure a sore thumb to cut it off, as it would only make a bad matter worse. I believe our temperance law to be intemperate in the extreme.

Mrs. Snyder says, "He [I] seems to ignore the fact that intoxicants contain within themselvs the very cause of intemperance." No, not the fact, but the assertion, I do. Intoxicants are not the cause of intemperance, but the means by which it is indulged. The real cause lies far back of drink. The desire for liquor erected the distillery, and will always continue to do so—if not legally, then illegally. "He who opposes Prohibition is apt to show by his conduct that his appetite is stronger than his principle." Wrong again; it is they that hav little moral principle or will-power, that want law and depend on it to keep them right, that so often go wrong in spite of law and fall a "victim to the snares set at every corner by the rumseller," and, as I hav said before, the more we try to prop such men up by law, the weaker they get.

"Would Mr. Hutcheson's manhood be gratified by having a privilege spared him because he can use and not abuse it?" Yes, ma'am; and I wish to say for my neighbors that two-thirds of them are not "drunken sots," and going "to utter degradation." No, two-thirds, yes, nine-tenths, of them are sober men (moderate drinkers), and do not want their liberties taken from them because the tenth one abuses his. Thanks for the timely warning. I shall still depend on myself to keep sober, and not on law, and thereby hope to steer clear.

The personal fling at my manhood is excused. I will say in conclusion that I am opposed to the Prohibitory law because I consider it an intermeddling with liberty to no effect, save to aggravate and make a bad matter worse.

The drinking too much whisky is but one phase of intemperance, and education, not law, will make men sober and better. It is impossible to prohibit all that has evil in it, as nothing is either all good or all evil. Money is a great temptation to do evil, but I hardly think we could do as well without it. Horses, too, tempt thieves to steal them; shall we prohibit the raising and use of them on that account? No, if we persist in prohibiting all that has evil in it, we may as well petition the Great I Am to blot this little sin-stricken earth out of the universe—and we would be as apt to succeed.

H. H. HUTCHESON.

CENTERVILLE, UTAH, March 22, 1885.

MR. EDITOR: As others hav given their views of the TRUTH SEEKER ANNUAL, I must say a little in its praise, as I hav received it all right, and how you got up such a handsome pamphlet for the small sum of twenty-five cents it puzzles me to know, with the intelligent likenesses of so many brave men and women that are come to the front in the Freethought ranks, speaking their minds clear and free against all theological humbug. Yes, I admire the likenesses of them all, and I defy all the holy critters of Christendom to produce a better lot of intelligent, good-looking people in all their outfit, with Jesus Christ into the bargain.

Well, Mr. Editor, I must tell you I admire the letter in THE TRUTH SEEKER of March 7th from Mr. Charles F. Blackburn, of Salt Lake City. It has the true and proper ring with it, and what he has said is true and correct. Old Taylor, the great Mormon mogul, is hiding and skulking in various places now to evade the law, and other Mormon lights are lighting out by the underground route, as Uncle Sam's deputy marshals are making times somewhat lively for the old debauching, lecherous, and adulterous brutes, and I hope the officers of this mighty nation will shortly wipe the nasty, treasonable concern out of existence, for this beastly animal outfit is a sore curse to this delightful territory, and a standing reproach to the nation, for there is not a polygamous cuss in the whole territory but what is a traitor to the government, and their everyday acts show it. But, then, you see, the infernal old Jew book sanctions all this beastly rascality and murder as well. Well, Mr. Editor, my neighbor came to me the other day and asked me to write a few lines to you to see if you could in any way use your influence with Col R. G. Ingersoll, and see if he would use his influence with the heads of the nation to wipe out this abominable practice of polygamy in this territory. And if you or Colonel Ingersoll should wish to hav that pretended revelation on polygamy, we can procure it and send it to you.

I will say there will be thousands of women here that will rejoice and be thankful for Mr. Cleveland and his cabinet to giv orders to wipe out this beastly animal concern, for many poor women are bound in fetters that are far worse than iron. In fact, they are fast bound in mental slavery, and many hav been put in the grave with a broken heart. And I hope Mr. Blackburn will write again in THE TRUTH SEEKER, also Mr. Andrew Cahoos, as he has been in this territory many years, and, of course, he knows a thing or two of the horrid past

WM. WILLIAMS.

POTTSVILLE, PA., March 8, 1885

MR. EDITOR: Will you please send to my address the TRUTH SEEKER ANNUAL, advertised in your paper. I hav inclosed the required amount.

I hav received four numbers of THE TRUTH SEEKER, and am too well pleased to wish to drop it when my three months shall expire.

I see there hav been Liberal lectures delivered in Altoona, Frackville, and in other sections about here. Can we not hav a few in Pottsville as well? There are not many Liberals residing here, but we might add to the number if something of that kind were started. We hav the usual amount of intelligence here that is found in all towns where religion and superstition predominate. Please giv the matter a thought and oblige Yours, MRS. M. S. CLOWES.

MURRAY, IDAHO, March 25, 1885.

MR. EDITOR: Inclosed find $12.50, which you will apply as directed. I will do what I can to get more subscribers for THE TRUTH SEEKER and to help the Campaign Fund. I think if a good lecturer would come here about June or July we could organize a Liberal club and get many more subscribers to THE TRUTH SEEKER. It would not cost much if they were coming along the North Temple Railroad to stop at Thompson Falls and come in the mines and deliver two or three lectures. Besides, I think that they could get more than their expenses from the Liberals, as there are a good many here. I would do what I could to help them out. If any lecturer will write me in May—about the first of the month—I will answer and see what I can do for them. Your friend, A. ERVIN.

JORDAN, MINN., March 23, 1885.

MR. EDITOR: Is it not most deliciously refreshing to think that in this enlightened age of the world men can be found claiming to be not only sane, but to be possessed of superior intelligence, and yet they never seem to tire of carping and prating about something they call "blasphemy?" Now, is it not a self-evident fact that before there can be any blasphemy there must be something to blaspheme? And the question naturally arises, What is that something? I maintain that the whole fabric of the Christian religion is founded and rests on five mere superstitions: (1) that there is a God; (2) that there is a devil; (3) that there is a heaven; (4) that there is a hell; and (5) that man has a soul. And I further maintain that all the metaphysical speculations, and all the theological creeds and dogmas, and all the fanciful theories in regard to the creation, the fall of man, total depravity, the atonement, immortality, and the resurrection of the body, are all based, root and branch, on those five superstitions.

Now, without the slightest fear of successful contradiction, I unhesitatingly assert that there is not a man in existence who knows anything whatever in regard to any one of these five suppositions. And I further assert that there is not a man in existence, to-day, who can giv us a clear and intelligible explanation, or description, or even a sensible idea, of what God is. This being the case, I demand to know how it was ascertained that God is a trinity, or that God had a son, or that God has said and done thus and so, or that there is any God at all. Will some of those babbling, sanctimonious persons be good enough to answer these very proper and and pertinent questions?

Now, it does seem to me that a little impartial investigation and a little calm and dispassionate reflection, ought to be sufficient to convince any intelligent person of the fact that all the theological absurdities, and all the fanciful and superstitious notions and theories in regard to gods, ghosts, devils, saints, angels, and miracles are nothing more than mere creatures of the human imagination, and the inventions of a crafty and unscrupulous priesthood for their own benefit and advantage, which enable them to liv in princely ease and luxury on the credulity and at the expense of their simpleton dupes.

Now, in view of the foregoing facts, what an outrage against common sense it is that anyone should be imprisoned and punished on such a shallow pretense as blasphemy! I look upon the simple idea of blasphemy as being one of the most detestable and outrageous absurdities of which the human mind can conceive, and I hope that the time is not very far distant when if a judge can be found who would condescend to pander to the minions of superstition, and thereby degrade the dignity of his office, by pronouncing sentence to inflict actual punishment for a supposed insult to an imaginary deity, he will find, Othello-like, his occupation gone. Yours, for truth and THE TRUTH SEEKER, THOMAS KNOTT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

There's Danger.

Write it on the liquor store,
Write it on the prison door,
Write it on the gin shop fine,
Write—aye, write this truthful line:
"Where there's drink, there's danger."

Write it on the work-house gate,
Write it on the schoolboy's slate,
Write it in the copy-book,
That the young may on it look;
"Where there's drink there's danger."

Write it on the church-yard mound,
Where the drink-slain dead are found;
Write it on the gallows high,
Write it for all passers-by:
"Where there's drink there's danger."

Write it underneath your feet,
Up and down the busy street;
Write it for the great and small,
In the mansion, cot, and hall:
"Where there's drink there's danger."

Write it on the ships which sail,
Borne along by storm and gale,
Write it in large letters plain,
O'er our land and past the main:
"Where there's drink there's danger."

The Lark's Midnight Melody.

'Twas not a nightingale singing
Awaking me out of my sleep,
Though far I had been in my dreaming
The dreams no mortals may keep;
The dreams that reveal but the shadow,
The night-side of noon and its flow'rs,
But the lark with songs of the morning
Came lighting that midnight of ours.

The clock was scarcely done chiming
The lone solemn bell striking one,
When from her low nest on the prairie,
And ere the faint dawn was begun,
Rehearsing again and repeating,
Her songs enchanting the air;
Such heart with rapture o'erflowing
Might hasten the morning so fair.

When the gray, the pink, and the golden
Were blent in the gates of the morn;
And many sweet songsters were coming
O'er fields newly plowed for the corn,
O'er the young wheat glad in its freshness,
And prairie land dewy and sweet,
The lark's speckled treasures were hiding
In the blue flowing grass at our feet.

O sweet mother-bird in your nesting!
What wonder your music has filled
Every hour the sunlight has woven,
And the ebon of midnight has thrilled?
I shall listen to-night for your singing
That heralds the beauty of morn,
In the elm-tree close to my window,
And in the long rows of the corn.

My baby was moaning and restless,
And my heart seemed broken with pain;
And I welcomed the gush of your warble
That fell as the sun on the rain.
Sweet messenger, ever to heed thee,
Thy lesson is better than gold;
No mother should harbor a sorrow
Whose own arms her nestlings enfold.

Clearwater, Neb. MARY BAIRD-FINCH.

Grandmother's Drawer.

In the home of my childhood, in what was called the "spare room," stood the high, old-fashioned bureau, or chest of drawers, which belonged to my grandmother.

Often had I pulled with all my might at the brass handles, trying in vain to open them, that I might explore the secrets I believed they contained; but they were securely locked, and the key in the bottom of grandmother's capacious pocket.

One day, on going into the room for something, I found grandmother sitting in a chair by the bureau, with one of the drawers open before her, and her lap filled with its mysterious contents.

My curiosity was only increased by the careful manner in which she was handling them, and she gave a little start as I asked her if I might come and see her pretty things.

"Yes, dear," she said with a sigh, "come and sit down on this low stool, and I will show them to you."

Had I been seated at the feet of the genie of Aladdin's lamp, I should not hav expected to hav seen more wonderful revelations.

First, she took up from the bundle in her lap a dingy-looking piece of paper, and, slowly unfolding it, showed me a lock of hair, and from its fineness I knew it was that of a child.

"This," said she, "is little Nettie's hair. She was two years and ten days old when she died. She was next older than your mother, and the brightest and best child I ever knew; and when the doctor told me she could not liv I wept bitterly, when she looked up, and, seeing my tears, she said, 'Don't cry, mamma, I will be well in the morning.'

"Just as the sun was rising, flooding the world with light, she died, while I heard a peculiar ringing in my ears that sounded like beautiful music. She is still my little girl, for time does not change her to me as it has the others that hav lived and grown up."

After kissing the golden curl, while a tear fell upon it from her cheek, she gently replaced it in the little box, and then took up another paper, with the word "present" on the outside. When opened, it had only a few lines in verse that ran thus:

"O my Annette, my charming Annette,
Your face is as fair, and your diction as pretty,
As any fair lady that livs in the city."

I saw it was signed by a man's name that was not grandfather's, and I asked, half indignantly, "Did anyone ever love you but grandpa?"

She looked at me, while a blush suffused her faded cheek, as modest as ever tinged a young maiden's face, and replied: "That was given me by Colonel Walters when we were school-children together; we liked each other, for he would always take my part if any of the boys would try to impose upon me; and, in later years, I could hav married him, but he went West and died there many years ago."

"Ought you not to hav married him?" I ventured to ask. "I thought we ought to marry the first one that loves us."

"That is not so, child; true love is a union of hearts and minds, at first but a beautiful flower, that takes years to perfect."

"What is this, grandma?" I asked, taking up a piece of changeable silk.

"That's a piece of my wedding-dress, and," she added, with a look of honest pride, "it was said at the time that we were the best looking couple ever married in Trinity church. Your grandfather's hair was black as a coal, and I wore mine in ringlets, and looked almost as young as you do now," but I saw a beauty in her face that had been put there since by the loving smiles of many years.

She next unrolled a piece of book-muslin, containing a lock of light brown hair, that I recognized as being my aunt's, who had died when I was quite a child, and was first brought face to face with death's dread mystery. I remembered her as a pale young woman, to whom I used to carry wild flowers from the woods and fields, and was repaid with her sweet smile and gentle thanks as she would take them in her white hand and inhale their fragrance, her life going out as fast as theirs.

After looking at these mementoes for a short time, speaking to herself in a low tone, she replaced them all in the drawer again, then turning to me, she said: "You may keep the key now, and when I am gone, remember the lesson of Grandmother's Drawer."

L. HUTCHINSON.

Our Puzzle Box.

1.—ENIGMA.

In night not in day.
In train not in coach.
In pear not in plum.
In month not in year.
In grand not in great.
In water not in wine.
In right not in left.
In hive not in honey.
In blue not in black.
In dirt not in dust.
My whole is a large river in Michigan.

GEO. H. HALE.

2.—AN ARMY PROBLEM.

Well, here's a sort of soft-shelled nut,
'Gainst which the rodents all may butt;
I'll keep the kernel 'till they try,
And send it to you by and by.
Twenty-five miles an army corps
Across the country stretches o'er.
The general, who bears the brunt
Of all its cares, is at the front,
Camping at night. When morning comes,
They move with bugles, fifes, and drums,
En masse, just fifteen miles away,
And camp again at close of day;
While down the line, observing all,
To where the army's foot shall fall,
The general rides in grand review;
Precisely to the moment true,
Returns in time to join the head,
When they with him incline to bed.
Twenty-five miles long the corps abides;
Tell me how far the general rides.

Escanaba, Mich. ISAAC A. POOL.

3.—NUMERICAL ENIGMA.

My whole is composed of seven letters.
My 7, 2, 4 is a small animal.
My 5, 6, 3 is a fowl.
My 1, 6, 2 is a garden vegetable.
My whole is the name of a wild beast.

KATIE BAKER.

4.—NUMERICAL ENIGMA.

My 9, 2, 1, 4, 12, 13 is the feast of "Christ's resurrection."
My 10, 12, 8, 11, 9, 13 is found on the islands south of India.
My 11, 12, 4 is to fondle.
My 12, 5, 13, 3 is a boy's name.
My 13, 2, 10 is a blow.
The whole is a snake very common in Kansas.

Aliceville, Kan. SAM. B. REED.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, APRIL 18, 1885.

1.—Noah. 2.—Alexander Hamilton. 3.—Springfield. 4.—Davenport.

Solvers, Sam B. Reed, H. E. Juergens.

Correspondence.

CLEARWATER, NEB, April 12, 1885.

DEAR MISS WIXON: I hav wanted to thank you for the trouble you must hav had with my story of "Aunt Patty and the Wolves," and for its neat appearance in THE TRUTH SEEKER.

I now send you a little poem, which was suggested by hearing a lark singing in the night, which our Nebraska larks often do. I do not remember that I ever heard them sing in Illinois or Iowa in the night time. There are other birds in this state that sing after nightfall, but I don't know what species they are.

Can you excuse my ink, which has so nearly failed along with the paper, and my only gold pen, too, at the same time? Truly "misfortunes never come single."

If it will not sound like egotism, allow me to congratulate you on the beautiful stories and poems in the Children's Corner. Can't we hav one soon telling about the beautiful scenery around Fall River?

Sometime, perhaps, I shall try to tell the children how our dog Ponto came to hav such a queer crown; but I wish you could hav the facts, and tell it in your own charming manner.

With much love and respect, I am
Yours truly, MARY B. FINCH.

LAURA, O., April 18, 1886

DEAR MISS WIXON: I see there is no letter in the Children's Corner this week, so I thought I would write one. I am a little girl eleven years old—the oldest child and the baby. I go to school. I learned "Guilty or Not Guilty," and spoke it on the last day of school. I hav the "Story Hour." I like to read it very much. I go to Sunday-school to learn to sing. Mr. Remsburg lectured at our place and at the Ludlow Falls last summer. He stayed all night with us. I did not know much about the lectures, but I enjoyed going to the grove; and mamma says she hopes Mr. Reynolds will pitch his tent there about two weeks next summer, and I hope he will, too; for I know papa and mamma will go every day if they like him as much as they do Mr. Remsburg. CLARA A. BRANDON.

EXTRACT FROM LETTER TO MISS WIXON.
April 12, 1885.

MY DEAR MISS WIXON: I am well pleased with "Story Hour," it is so natural and child-like in its tone and simplicity. No trail of the serpent on its fair pages, or reference to a bloody cross or angry deity, to fill the minds of children with fear and dread. How much better than most literature for the young! With love, L. HUTCHINSON.

PETROLIA, CAL., March 29, 1885.

DEAR MISS WIXON: My father takes THE TRUTH SEEKER. I read the Children's Corner, and I think it is very nice. I will be thirteen years old the 26th of April, and weigh ninety-eight pounds. Our school begins the 6th of April, with Miss Nancy Stephenson for teacher. I hav read "Apples of Gold," and I think it is a very nice book. I hav read every Corner in THE TRUTH SEEKER.

Yours sincerely, ANNA M. DUDLEY.

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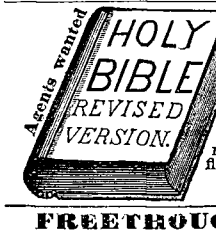
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Above, beyond, no mortal mind can reach—
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THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. By M. Babcock. The Truth Seeker Company: New York, 33 Clinton Place. Price 10 cents.

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"Ever since the time of Chaucer, English spelling has been the anxiety of writers, the butt of wits, and the care of reformers. The little book which bears the above ludicrous title is a collection of verses, anecdotes, and extracts, illustrating the oddities of the current and former styles of spelling. It contains letters from 'fourth class' postmasters and others, in which are the wildest of guesses at the customary spelling, and a list of spellings of place-names taken from letters which passed through the Boston post-office. The uncertainty as to what *ough* spells is the theme of several poems, one by J. R. Planche on the pronunciation of the name Houghton being especially witty. A series of extracts is given, showing the condition of English spelling at intervals of about fifty years, from Chaucer to Samuel Johnson, with other items of historical interest. There are also ingenious letters by Professor Gregory and President Barnard, presentiug some spellings, justifiable on the principle that if k-n-o-w spells *know*, k-g-o-w should spell *go*. Those erratic spellers, Artemus Ward, Josh Billings, and Petroleum V. Nasby, are represented by passages dealing in a humorous way with spelling and other literary matters. The columns of *Puck* and other comic papers hav been laid under contribution, and a wide variety of selections has been secured. without including any of those labored and pointless jokes which are so painfully familiar. The book is a thoroughly amusing one, and the reader who cannot laugh over it would need to be tickled with a club."

To which we may add that this book is a first-rate document in favor of spelling reform, as showing the steady growth toward simplicity of the English language, and the absurdity of still clinging to orthographic pedantries fully as ridiculous as many long since given up.

IMMORTALITY INHERENT IN NATURE. By Warren Sumner Barlow, author of The Voices; Orthodox Hash; If, Then, and When. With a steel-plate engraving of the author. Cloth, beveled edges, price 60 cents. Sold at this office.

Mr. Barlow is a pleasant versifier, and all his poems read well. He is a Spiritualist, and, we should judge by this book, also a Theist. There is a superabundance of Theistic—not to say Christian—expressions in this work, a superabundance that palls upon the Agnostic or Atheistic reader. The first poem, "God is All in All," begins,

"Eternal Father—Life divine,
Thou boundless Evermore,"

and ends,

"We feel thou art the central source
Of Being, Life, and Thought."

Another poem, "Design versus Chance," is a total misapprehension of the *versus*, for no opponent of the design theory holds, admits, or thinks that the universe is governed by chance any more than it is by "Jehovah's Fatherhood." As an argument for God and immortality Mr. Barlow's book is of no great value. As an assumption of these, we hav no quarrel with it, if the fact that it is an assumption be admitted. As poetry from his standpoint, it is superior to many more pretentious works.

CHRIST AND CHRISTIANITY. An Essay. London: 32 Fleet street. Price threepence.

A Christian document of 34 octavo pages. It is not orthodox, but is as unreasonable in many parts as though it were. There are, however, a few good paragraphs in it denying the accepted theories of the atonement and the resurrection, and asserting the uselessness of miracles.

ROMER, KING OF NORWAY, and Other Dramas. By Adair Welcker. Cloth, $1.50. Sold by the author at Sacramento, Cal.

"These works," the author says, "are placed in book form in order that the people of a future age may hav the opportunity to open their mouths with wonder at the utterances of a very ordinary dead man, and that commentators in that day may hav a method of making a living. By a strange unanimity of opinion," he adds, "they hav been pronounced to be made of the same material as the writings of the greatest of dramatists. The humble hope of the writer is that they hav been put into such a shape that they will take part against wrong and wage war for the right." As we hav not had time to read the book, we hav taken the foregoing "review," from the preface of the work itself.

SCIENCE VERSUS THEOLOGY. By J. J. McCabe. Price 10 cents. Sold at this office.

This lecture, delivered before the Ingersoll Secular Society of Boston, is a review of many of the absurd statements of the Christian Bible and theology. The lecture is bright, oftentimes witty, sometimes eloquent, and the pamphlet is a good one to disseminate in the interest of Freethought.

OUR NATURAL RIGHTS. By Thomas Ainge Devyr. Price 25 cents. Sold by the author at Station G, Brooklyn, N. Y.

Mr. Devyr is an Irish literary gentleman well known in Brooklyn. He is a reformer, and claims that "Our Natural Rights" is the first consecutiv treatis on land reform ever published, having been first brought out in Belfast, Ireland, forty-six years ago. His contention is that absolute ownership of land must ever bring "criminal luxury on the one side, and gnawing famin on the other." Mr. Devyr's arguments to show this are drawn from Irish history.

In this pamphlet Mr. Devyr has bound his poem on the "Deserted Village," and a review of his "Odd Book of the Nineteenth Century," from the *Irish World*. Two pictures are also included, which might be called the "parting of the ways." One is to a factory in front of which a man stands holding a banner lettered "80 cents a day or fall back," with the poorhouse and prison close at hand. The other is a landscape dotted with houses and forty acre farms, in the road leading to which is another gentleman with a banner saying, "$3 a day or fall back." There are no poorhouses or prisons seen in this picture.

FOR GROPING THRALLS, A SHIELD. A Supplement to "Freedom's Factor, Hail." Published by the *United Irishman*, 12 Chambers street, this city.

A thin pamphlet of twenty-four 12mo pages, bristling with small capitals, exclamation points, and italics, the animus of which is developed in the following stanzas:

"Behold slaves thonged to rail and wheel—
To steam and wire bowed—
To swell their Millions, who can feel
No thought akin the crowd!—
Behold fruition checked—held down
By "tenures"—not by God,
True Lord in Fee; but of some clown
Last born upon the sod

"*Dread dangers menace Truth's estate!*
YET GOD HATH RAISED A SHIELD
FOR GROPING THRALLS—A FACTOR GREAT—
When hunger may hav reeled
Man's craving stomach for so long,
The angry wail shall burst:
IN DYNAMITE OUR HOPE!—THE SONG
LOUD CHORUS: CLASS BE CURSED!

"A Thrall may wear it in his vest!
As Thralls WILL *shortly wear—*
To cast athwort the powers encrest
By wrongs Truth will not bear!—
SAVE BASTARD CLIQUES HEED THE APPROACH
OF THAT RED HOUR SHALL BLIGHT,
ON TREMBLING SOIL, THEIR RASH ENCROACH!
THAT HOUR, SWEET DYNAMITE!

THE JURNAL OV AMERICAN ORTHOEPY. Fonic Speling, Eufonic Wurds, Fitness ov Wurds.

A practical illustration of reformed spelling by means of new typographical characters. It is published by C. W. Larison, Ringos, N. J. Its motto is, "The environz ov a Pepul mold thar Langwag." Those interested should send for a copy, as we hav not the type to illustrate this particular reform.

C. A. Watts's *Agnostic* for April is at hand. The contents are: "The Confession of Agnosticism, Faith and Manuers," Herbert Spencer's Philosophy, An Exposition," "The Evangel of Panontism," "George Eliot's Life," "Enigma," "The Popular Religious Faith," "Man, Whence and Whither?" "Sacred Times," "A.D. 2500, Antipodean Agnosticism," "Agnosticism Briefly Reviewed," "Agnosticism and Education." The price of the *Agnostic* is 15 cents.

The *Present Day* is the name of the monthly journal edited by George Jacob Holyoake, and published by the "Crown Publishing Co.," 267 Strand, W. C., London. Its object is to discuss the principles and methods of movements. The contents of the April number are, "Common Misconceptions of Luxury," "Patriotism by Charity," "Bye-Way Topics," "The Indian Candidate at Greenwich," "The Canadian Secular Union," "A Secular Anniversary in Leicester," "The Neutral Deity," "South Place Pulpit," "The Birthplace of

Burns," and "Pretended Shaksperes." Of the Liberal movement in this country Mr. Holyoake says he thinks "it very fortunate that the Secular forces of America can be united under the presidency of Colonel Ingersoll, who is as genial as brilliant, and whose judgments are always tolerant." The price of the *Present Day* is twopence, English money.

G. W. Foote's *Progress* for April has articles as follows: The Ogre, Seen Thrice, A London Study, Christian Schools, Easy as A B C, Is Shelley a Great Poet, Church Property, The Sun, Man's Manufacture of Organic Substances, The Future of Marriage, and a continuation of G. W. Foote's Prisoner for Blasphemy. *Progress* is a straighout Freethought magazine. Published at 28 Stonecutter street, London. Price about 10 cents, American money.

Spirit Voices is a monthly magazine, $1.50 per year, published by the National "Developing Circle" at 121 West Concord street, Boston, Mass. George A. Fuller is editor, Mrs. G. Davenport Adams assistant editor, Dr. James A. Bliss, business manager. *Spirit Voices* holds that "enlightened mediumship is the salvation of humanity." The magazine is conducted with ability, printed neatly, and will interest those anxious to become mediums, or who can accept the statements of others in place of personal investigation of Spiritual phenomena.

"German Simplified," No, 6, is just out, leading the student deeper into the mystery of *Sprachen sie deutsch.* Price 10 cents.

The *Liberal Age* is the name of a new paper intended to be issued every Saturday at 315 North 10th st., Philadelphia, by Wright & Rhodes, in the interest of Spiritualism, Science, Philosophy, Temperance, and Health. The prospectus sets forth that "the *Liberal Age* is a first-class family newspaper, containing eight pages of interesting matter, embracing a lecture by Mr. J. Clegg Wright each week; pungent editorials; literary and temperance departments specially edited; original essays upon Spiritual, philosophical, and scientific subjects; Spirit Message department; and contributions by talented writers." Mr. Rhodes has heretofore been prominent in Spiritual circles as a clairvoyant and magnetic healer, and agent for Spiritual publications. Mr. J. Clegg Wright is an English gentleman who has decided to make this country his home. The price of the paper is $1.50 per year. New Yorkers wishing a copy can obtain one at this office.

Mrs. Charlotte Bendall, of Billings Bridge, Can., writes to Mrs. Slenker: "'John's Way' is splendid. I am trying to imitate him as nearly as I can with my children." Imitation is said to be the sincerest praise, and Mrs. Slenker should therefore feel proud of the influence of her little book. Of "The Darwins" the same lady writes: "'The Darwins' is grand. I like it very much, as it treats upon subjects that are so important to everyone."

For the convenience of editors who hav not time to prepare notices the *North American Review* sends the following, to which we can say Amen:

"It is a curious fact that one of the most famous poems in our language appeared originally in a magazine that seldom touches poetry at all, and the same periodical, after an interval of sixty-six years, now brings out another poem very similar in theme. Bryant's 'Thanatopsis' was first printed in the *North American Review* for September, 1817. The May number of the *Review*, just out, has a poem by Robert Buchanan on 'The New Buddha.' The critics found fault with Mr. Bryant's poem on the ground that it was un-Christian; it remains to be seen what they will say of Mr. Buchanan's. The question, 'Has Christianity Benefited Woman?' is ably discussed in this number by Mrs. Elizabeth Cady Stanton and Bishop J. L. Spalding. President J. L. Pickard writes on 'Why Crime is Increasing,' and David Dudley Field on 'Industrial Co-operation,' while Prof. Andrew F. West, of Princeton, contributes an article of great clearness and strength on 'What is Academic Freedom?' James Payn, the English novelist, discusses 'Success in Fiction,' and T. F. Thiselton-Dyer, 'Superstition in English Life.' The new department of Comments keeps well up to the standard with which it started."

In a recent number of the Shelbyville, Ill., *Labor Advocate*, Arthur C. Everett editor, we find this notice of THE TRUTH SEEKER:

"With the first issue of this paper went out a proclamation that it was published in the interest of labor against monopolies both of church and state. And I wish to call the attention of the readers of this paper to the advertisment, in another column, of THE TRUTH SEEKER of New York city, a fearless advocate of Freethought and the National Liberal League, which, as such, not only shows that there is such a thing as church monopoly, but that superstition, in its varied forms, primordially is the protoplasm from which was evolved' the present unequal situation of the human family, and that to Freethought are we indebted for any advancement we hav made. Read it and begin to liv."

Among the books received by the Tennessee *Sociologist* is THE TRUTH SEEKER ANNUAL. Of this publication Mr. Chavannes says:

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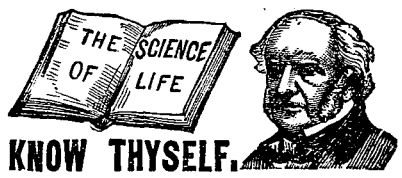
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TALK not of this or that subject being too sacred for investigation! Is it too much to assert that there is but one object beneath the skies that is sacred, and that is Man? Surely there is no government, no institution, no order, rite, day, place, building, creed, or book, so sacred as he who was before every government, institution, order, rite, day, place, building, creed, and book, and by whom all these things are to be regarded as nothing higher or better than means to an end, and that end his own elevation and happiness; and he is to discard each and all of them, when they fail to do him service or to minister to his necessities.—*W. L. Garrison.*

WHAT a piece of work is man! How noble in reason! how infinit in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of this world—the paragon of animals!—*Shakspere.*

DO ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life.—1 *Corinthians* vi, 2, 3.

IF a man is very good we do not look to see him go to a Christian church on Sunday, but he may take some sick neighbor out for a ride. We cannot estimate the religion of men by holding them up by their belief or their disbelief of the Christian dogmas. I prefer to hav men say of me when I am gone, "He helped to make the world a brighter and better place for men to liv in," than to hav it said, "He called the Bible the best book in the world and believed Jesus to be divine."—*L. K. Washburn.*

AND Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 *Samuel* xv, 22.

THOUGH your ancestors hav left you in a condition above the ordinary rank, yet it's yourself alone that can advance yourself; for it's not either your going upon two legs, or living in a great house, or possessing many acres, that gives you advantage over beasts or over other men, but the being either wiser or better. I speak not this to make you careless of your estate; for, though riches be not virtue, it's a great instrument of it, wherein lies a great part of the usefulness and comfort of life. In the right management of this lies a great part of prudence; and about money is the great mistake of men, whilst they are either too covetous or too careless of it. If you throw it away idly, you lose your great support and best friend. If you hug it too closely, you lose it and yourself too.—*Locke's Familiar Letters.*

IT is only by the exercise of reason that man can discover God. Take away that reason and he would be incapable of understanding anything; and in this case it would be just as consistent to read even the book called the Bible to a horse as to a man. How, then, is it that these people pretend to reject reason?—*Paine's Age of Reason.* They who oppung [*i. e.*, call in question and oppose] the force and certainty of reason as a chimera, must argue against reason, either with reason or without reason. In the latter way they do nothing; and in the former, they betray their own cause and establish that which they labor to dethrone. To prove that there is no such thing as *right reason*, by any good argument, is indeed impossible; because that must be to show there is such a thing, by the manner of proving that there is not—*Wollaston's Religion of Nature.*

BENEVOLENT intention and beneficial tendency must combine to constitute the moral goodness of an action.—*Sharpe's Letters and Essays.* If a brother or a sister be naked and destitute of daily food and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye giv them not those things that are needful to the body; what doth it profit!—*James* ii, 15, 16.

WE cannot serve God in the manner we serve those who cannot do without such service; and, therefore, the only idea we can hav of serving God, is that of contributing to the happiness of the living creation that God has made. This cannot be done by retiring ourselvs from the society of the world and spending a recluse life in selfish devotion.—*Paine's Age of Reason.*

THERE is such a recommendation by nature of one man to another, that one man ought never to appear unfriendly to another for the simple reason that he is a man.—*Cicero.*

AND, as a hare whom hounds and horse pursue
Pants to the place from whence at first he flew,
I still had hopes, my long vexations past,
Here to return—and die at home at last.
—*Goldsmith's Deserted Village.*

WE still pray for a fine harvest; but we really consult the barometer, and believe more in the prophecies of meteorologists than in an answer to our prayers; *Te Deums* for victories excite more ridicule than sympathy; and we encounter the cholera by improved systems of drainage without attributing much value to fasting and processions.—*Leslie Stephen.*

WHEN man grows wiser than his creed allows,
And nobler than the church he has outgrown;
When that which was his old familiar house
No longer is a home, but all alone,
Alone with God, he dares to lift the stone
From off the skylight between heaven and him—
Then shines a grander day, then fade the specters dim.
—*The Church, by O. P. Cranch.*

A SUPERHUMAN creed may pretend to tell man his relation to the infinit, and to prepare him for eternal bliss; but what is wanted here is something to tell him his relations to the finite where he now is, and how he is to do his work honorably in this transitory but very ungentle and very difficult bodily life on earth.—*Frederic Harrison.*

IT is vain to say that questions of religion and politics are above the understanding of the poorer classes; politics and religion are not above their understanding, and they will think and talk about them.—*Dr. Arnold.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

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Odds and Ends.

IF fish is good for the brain Jonah ought to hav developed ability.

THERE is nothing that so takes the starch out of a young man who has been wedded about a year as to hav to go to a store where there is a girl clerk with whom he used to keep company and inquire for a packet of those large safety pins.

"Do they hav house-cleaning days in heaven, ma?" a little Somerville girl inquired the other day. "Why, certainly not, dear; what put that into your head?" "Because the angels sweep, don't they?" "What gave you such a notion as that?" "Pa did. He said you were a spectacle in a Mother Hubbard that would make the angels sweep."

MRS. SLIMDIET: "You seem to know everything about horses. Won't you explain to me how you tell a horse's age?" Thin boarder: "Certainly; by the teeth." "Oh, yes; I had heard of that, but I had forgotten it. Can the ages of all animals be known in the same way?" "Yes: I can tell a chicken's age by the teeth." "A chicken has no teeth." "No, but I hav."

THEY were parting on the door-step. Her head was resting on his shoulder and he was looking down into her upturned eyes, etc., ad nauseam. A bulldog swung slowly around the corner and bit great chunks out of his legs. He never noticed the ravages of the animal until he was half-way home, so absorbed was he in the crowding chaos of his blissful dreams. This givs one a faint idea of how deep-seated and abiding his passion for the girl must necessarily hav been.

BROWN (to minister): "Mr. R., Smith and I were talking about the possibility of cholera this summer, and I bet him $300 that we wouldn't hav it. Do you think I am likely to win the"—— Minister (horrified): "My dear sir, I am shocked at the idea of you and Mr. Smith making a bet. It is sinful, and bad in every"—— Brown: "The one who wins is to put a stained glass memorial window in the church, and"—— Minister: "You bet that the cholera won't come?" Brown: "Yes, sir." Minister: "Well, I think you will win, Brother Brown."

A YEAR or two ago a certain neighborhood in Dakota got crazy over futures in wheat, and even the clergyman was carried away for the time being and took a hand in. The craze came to a climax, however, before any great amount of money had changed hands. The clergyman returned from a three days' trip to Fargo to find one-half his congregation holding a prayer-meeting for rain and the other half praying equally as hard for the drouth to continue. "Brothers and sisters," said the good man in his next sermon, "all who love the Lord will let go of wheat with me and turn to silver stock. It is giving the devil too much of a show here when we are divided upon prayers and the weather too."

THE POETS'S LOT.

When the editor's a prey to indigestion, indigestion,
And his liver isn't working worth a cent, worth a cent,
When he givs a gruff reply to every question, every question,
And in grumbling o'er his woes his time is spent, time is spent—

Then the poet makes some verses, and he writes 'em, and he writes 'em,
And he brings them to the office when they're done, when they're done,
And the editor he takes a club and smites 'im, club and smites 'im—
Oh, the poet's lot is not a happy one, happy one,
Oh, the poet's life is not a happy one!

SHE came into the sanctum of the Minnesota *Bazoo* selling letter files and patent bill holders. She was pretty and sweet, and somewhat talkativ. "My life is hard," she said, "but I hav a jolly lot of fun. When I was at St. Paul I stopped at the Science Hotel. My husband is a traveling man and was in town at the same time. I happened to meet a Bible agent, who was determined I should go to work for him—got mashed a little, I think. Anyway, he followed me about until I got rather tired of it. He wanted to call and see me at the hotel, and I let him come. Now, my husband stands six feet two and is built like John L. Sullivan, and when that little Bible peddler got into our room the sweet, sunny smile died out of his face, and when my husband took him on his knee and told him sweet little stories about good little children that had gone to heaven and had their pictures preserved in Sunday-school books, I thought he would die. My husband told him he was real glad he found such a nice little fellow, and was so glad he liked me, and that when we got rich we would adopt him—but I must go. No, I don't flirt; but it is impossible to keep some conceited puppies from making fools of themselvs," and gathering up her samples she went away.

HE slept, and dreamed that the kangaroo
Had given a fancy ball;
The elephant came with the festiv gnu,
The mouse with the ostrich tall.
A funny giraffe, that did nothing but laugh,
Dropped in with a centipede;
And a cricket and flea, that had just been to tea,
Waltzed round with remarkable speed.

A wasp and a bumblebee had a chat
Just over his little nose;
And a boa constrictor, upon the mat,
Dressed up in his Sunday clothes.
A crow and raccoon, in a fire balloon,
Paused over his bed to sing;
And a neat armadillo crept up on his pillow
To dance the Highland Fling.

Then all, ere they left, made a graceful bow,
And out in the moonlight sped;
Except a ponderous brindle cow,
Which stopped to stand on its head.
The little boy woke, and grinned at the joke,
Sprang out of bed with a lilt—
"I will dream it over," said he, "if they cover
Me up with a crazy-quilt."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 19. | PUBLISHED WEEKLY. | New York, Saturday, May 9, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

"WHAT must we do to be saved?" asked the Sunday-school teacher of her new pupil. "Git lost," was the very suggestiv but incorrect reply.

IT is believed there is great rejoicing in heaven. Ike Buzzard, one of the celebrated family, who is in prison at Lancaster, Pa., professed conversion at a prison service Sunday afternoon and made a speech from his cell.

A ZEALOUS Christian woman in Lowell has left her husband's bed and board because he will not be converted. She has reached the "perfect state," and is so outraged that her husband, otherwise an exemplary man, will not come to her way of thinking that she will no longer liv with him.

WILLIAM WASHBURN, in *John Swinton's Paper*, says that "the Young Men's Christian Association is one of the most attractiv features of New England village life. By simply paying a dollar a year you are entitled to the privilege for a whole year of making as many contributions to the society as you wish."

A TEXAS paper remarks: "The names of Jesus and Christ sound very sacred to English-speaking people, but among the Spanish both are very common names—given and surnames. At Laredo the other day Jesus H. Christ was registered at one of the hotels. We remember noting a few years ago that a Mexican named Jesus Christ had been hung for horse-stealing."

IT is reported that Miss Effie Irons, of Salem church, near Jarvis, O, who had been bedridden for three years, began praying recently, and kept up her supplications for relief for fourteen hours, when she suddenly arose from her bed, cured, and attended a revival meeting the same night. If it takes fourteen hours to make the Lord hear, no wonder so many prayers fail.

A COLORED preacher in the outskirts of Columbia, S. C., notified his congregation on a recent Sunday that he would not preach until he had $5.00 The hat was passed round, and when returns were made $3.50 was in the pot, whereupon the preacher said he must hav $1.50 more before he would preach. The hat was passed around the second time, and the $5 00 made up, when the congregation was treated to one of the pastor's happiest efforts.

A NOTORIOUS scamp, much affected in a revival, went to Henry Ward Beecher's father and said to him, in the religious parlance of the time: "I realize that I am the chief of sinners." "Glad to hear it," replied the dominie; "your neighbors hav long realized it." "I feel," persisted the whining penitent, "that I am willing to be damned for the glory of God." "Well," responded the hard-hearted preacher, "I don't know anybody around here that would hav the slightest objection."

THE Salvation Army finds a powerful and avowed rival at Portland, Me., in the shape of the "Gideon's Band," which the Rev. Mr. Pearson has organized as an attraction of his mission. The instruments of the band are plainly of scriptural origin and throw the bass drum and tambourine quite into the shade. The twelve men are armed with toy squawking trumpets, an equal number of women shake in the air pitchers containing loose beans, while the Rev. Pearson leads the chorus with a policeman's rattle. The din occasioned by the opposition orchestra when in full blast near by one another is said to be distracting.

THE *Christian Advocate* says: "The *Catholic Review* charges the Methodists who oppose the Freedom of Worship bill with 'boundless cheek.' This may truly be called an 'elegant extract.' For Roman Catholics, who in every city hav stood with open hands to receive money from the public treasury, who hav massed their votes and delivered them to those who would favor their plans, and who hav tried to break up the public school system, to accuse those who endeavor to frustrate their Jesuitical schemes, of 'boundless cheek,' proves that they know by experience what the qualities are which the refined figure they hav employed suggests. They are doing all they can to bring on a bitter sectarian war in this country. They hav been let alone in their grasping and undermining policy until they hav come to think they can do anything. Perhaps they hav thrown off the mask too soon."

A GEORGIA paper relates the following as having happened at a church in Alabama: In the Sabbath-school the teacher asked who was the first man. A little boy answered, "Adam." "Who was the first woman?" "Mrs. Adam." After Sunday-school was over they began to prepare for sacrament. Their bread and wine was laid upon the table, and there was a man present by the name of Bill Brown—they call him "Brother" for short. The preacher gave out a song, and said: "Sing, Brother Brown, common meter." Brother Brown, who was hard of hearing, thought the minister said "Brother Brown, come and eat," and rose up and said, "I ain't very hungry;" and had it not been for the interference of the deacon, would hav stopped the sacrament.

THE *Christian Intelligencer* says: "The Romanists in this vicinity receive from the state and city treasuries for charitable and reformativ institutions in round numbers $940,000 yearly, and other similar institutions under the care of Christian and Jewish societies, such as may be called sectarian charities, receive about $350,000, and non-sectarian institutions $220,000. These are about the proportions in which state and civic aid is given. But such a statement is only a part of the story. The fact is that Romanists giv very moderately to the institutions they control—do not giv, we believe, half as much as they draw from the public treasuries. Yet the papal church here is endeavoring to force through the legislature a bill that will compel everyone of these institutions to supply facilities for the performance of the popish mass—in other words, to make each one a papistical institution."

"RUSSELL (Hampden Co.) is considerably worked up over the result of an order issued by the selectmen acting as a board of health. George Washington Williams is a dudish old man living at the poorhouse, who has taken great pride in his flowing locks. For sanitary reasons the selectmen ordered Constable Chapman to shear him. When the job was done Williams had the constable arrested for assault, and Justice Fuller of Westfield has fined him $2 and costs."——"Several arrests hav been made in Waltham for unlawful work on the Lord's Day. Two men were arrested for painting the inside of a provision store, one for engaging in athletic sports, and two for moving scenery from the station to the Music Hall." The above items are cut from the *Spy* of last week, a local paper published in Worcester, Mass. The best comment to be made is the statement of the following fact: The past winter a man in this city advertised for the purchase of a farm in Massachusetts, and in less than two months he received two hundred and sixty-three invitations to come and buy.

THE lower house of the Prussian Landtag rejected, April 23d, by a vote of 182 to 128, the proposal of Dr. Windthorst, the Ultramontane leader, to repeal the law stopping the temporalities of the Catholic clergy. The proposal was opposed by Herr von Gossler, minister of ecclesiastical affairs. The latter said that since 1884 nothing had occurred at Posen to induce the Prussian government to abandon the negativ attitude which it had hitherto observed toward the clergy. The only way to effect the repeal of the law was by the Vatican making a fresh appointment to the vacant archbishopric of Posen. This, he said, was almost a *fait accompli*, but Polish and other influences prevented its fulfilment. It was necessary for the archbishop of Posen to feel himself a Prussian prelate, and a Prussian subject, to confine himself to church matters, and avoid the rocks upon which his predecessor had been wrecked. As long as the title of primate of Poland, applied to the archbishop of Posen by the Vatican, had real meaning, it would be the duty of the Prussian government to see that the claim implied should not be conceded. A motion to exempt from punishment priests who say mass and administer the sacraments without authority was rejected by a vote of 169 to 127.

RICHARD A. PROCTOR, the astronomer, says of those who practice tight-lacing: "No one can reasonably hope that those women who are foolish enough to compress their waists by tight-lacing (I am not here speaking merely of corset wearing) will ever be persuaded to change their ways, or their waists, if they can help it. A woman of this sort will not giv up tight-lacing until she has given up all idea of attracting the attention of men, and few women of this sort giv up their idea until long after they hav passed the time when it can make the least difference whether their waists look large or small. So far as I can judge, the only real advantage which this world is likely to derive from tight-lacing resides in the circumstance that tight-lacing is killing; even when it fails to kill the woman, it tends to kill her offspring. And as the woman who laces tightly is of neeessity foolish, and her offspring is likely to inherit her folly, there is a cause here steadily at work to remove the more foolish sort, and so to relativly increase the wisdom of the world. There is always a germ of comfort even in things evil—they tend by their very evilness to cause their own elimination."

"WHILE I speak of the loveliness of peace I do not propose to protest against war," said Professor Adler last Sunday. "Visions of battlefields red with the harvest of the slain, of burning cities and ruined commerce, are all too horrible to be even thought of on this bright May morning, with its soft blue skies and gentle breath of flowering nature. But the very fact that war is still possible between nations that hold to the Christian religion is a crushing argument against Christianity as a final religion. Whatever it has done to purify private life, Christianity has not purified public life nor provided a power with which to grapple the ethics of nations. It teaches people to look upon the state and its affairs with disdain. The church has never duly recognized that the state has moral functions to perform independent of religion, and these functions in one sense may be far more high and sacred than those of the church. Christianity has not proposed any saving principle to rescue the state from moral chaos and exalt it into moral order. It has allowed intrigue and falsehood and hypocrisy and injustice to go on in the national life. The end is war. We shall hav to wait for a new ethical view of the world to supplant Christianity before war will be abolished, and it may take centuries to become rooted."

THE Mormon authorities hav forwarded to the president a declaration of grievances and protest against the arrest and conviction of Mormons on the charge of unlawful cohabitation. The declaration is addressed to the president and the people of the United States, and is throughout a defense of polygamy. The document, which is a long one, concludes as follows: "We protest against unfair treatment on the part of the general government. We protest against a continuance of territorial bondage, subversiv of the rights of freemen, and contrary to the spirit of American institutions. We protest against special legislation, the result of popular prejudice and religious interference. We protest against the conscience of one class of citizens being made the criterion by which to judge another. We protest against the tyranny of federal officials and the continuance in office of men who disgrace their positions and use their official powers as a means of oppression. We protest against the partial administration of the Edmunds law—the punishment of one class for practicing their religion, and exempting from prosecution the votaries of lust and crime. We protest against the breaking up of family relations formed previous to the passage of the Edmunds law, and the depriving of women and children of the support and protection of their husbands and fathers. We protest against the prosecution of persons, many of whom are infirm and aged, who entered into plural marriage before it was declared a crime, and hav never violated any law. We respectfully ask for the appointment by the president of a commission to fairly and thoroughly investigate the Utah situation, and, pending its report, we solemnly protest against the continuance of this merciless crusade.'

News of the Week.

FOUR thousand immigrants landed at this port last Saturday.

FOUR German citizens of New York committed suicide on May day.

TWENTY-EIGHT poor families lost their homes by a fire in Hoboken, N. J., on the 3d.

THE people of Maine were treated to fifteen inches of snow and a northeast gale May 2d.

A NEW YORK police sergeant is in jail charged with criminal assault on a fifteen-year-old girl.

THE typhus-fever epidemic at Plymouth, Pa., seems to be increasing in virulence, and is spreading to adjoining towns.

SLOSSON won the billiard tourney held in New York last week. Many thousands of dollars changed hands on the result.

THERE is talk of offering James Russell Lowell, ex-minister to England, the Merton professorship of Oxford College. The salary is $4,500 per year.

J. HARVEY MOTT, the Spiritual medium, arrested at Kansas City, Mo., on a charge of obtaining money under false pretenses, was tried and acquitted on the 2d inst.

THE Chinese generals in Tonquin refuse to retire from the positions they hav gained, and new complications in the relations between China and France are feared.

EIGHT lives were lost by a tenement-house fire in First Avenue, this city, last Saturday night. Suspicion points to one of the dead tenants as the probable incendiary.

PRESIDENT CLEVELAND neglected the means of grace and did not attend divine service last Sunday. Many visitors were accordingly disappointed at not seeing him in his pew.

NOTICE was sent to all the Protestant ministers of this state asking them to preach against the Freedom of Worship bill on May 3d. The request emanated from the Evangelical Alliance.

THE outlook for peace between England and Russia is considered more favorable. It seems that England is willing to grant valuable concessions, and Russia is not slow to ask them. There may be no war.

DISGRACEFUL demonstrations, brought about through incendiary speeches by Anarchists, are reported to hav occurred at Chicago on the 29th ult. A carriage was mobbed and a lady occupant severely injured.

A BREWERY in Pittsburgh, Pa., containing 10,000 barrels of beer caved in last Sunday, spilling all the contents. It is reported that many persons improved the opportunity to get drunk on the fluid, with which the streets were flooded.

GENERAL GRANT keeps on improving, and is at work on his book. He is writing now about Appomattox. The physicians continue to meet occasionally in counsel, but hav given up issuing bulletins informing the outside world how long their patient may be expected to liv.

COMSTOCK's society for the Suppression of Vice is at work in Toronto. Their aim is to suppress Sunday papers. Three boys were fined $5 each for selling papers on the alleged Lord's alleged day. The police commissioners of the city appear ready to become the tools of the fanatics.

A DISPATCH received at Montreal, Can., says that General Middleton, who went into the Northwest to suppress the Riel rebellion, was, at last accounts, unable to find the enemy and was fearful of an unexpected attack in the rear. A newspaper advocating the cause of the half-breeds has been started at Montreal.

THE Russian war vessel, Strelok, and the English corvet, Garnet, are both lying at anchor in New York harbor. If war is declared between the two countries, these vessels will probably leave the harbor and fight at sea. They must go out nine miles before firing a shot, so that New Yorkers will get no more of the fight than the noise.

Communications.

The Catholicism of the Ancient Mexicans:

ITS PARALLELS IN THE ROMAN CATHOLIC CHURCH.

I.

No doubt this heading will be a source of surprise to some, but I propose to demonstrate that all the essentials of the Roman Catholic—the Mother Christian—church were known to the ancient Mexicans, and her various rites and ceremonies were in practice among them for nearly, if not more than, three thousand years before the Christian era. I will divide my proposition into three parts—the first, to prove the above; the second, to giv a short account of Mexican civilization, their arts and sciences, which had attained to a flourishing state prior to the conquest, and compare the moral status of the two nations, conquered and conquerors; and the third, to prove conclusivly, from Spanish sources, that the welfare of the church, and its hold on the credulity of its followers, necessitated the extinction of the Mexicans, and the destruction of their monuments, symbols, and traditions.

After Cortez had conquered Mexico, and despoiled that gentle and refined people of their material wealth, the pope undertook to care for their spiritual welfare. Cortez had written a secret letter to Charles V. (which has very mysteriously disappeared from the archives), and in answer to it Pope Alexander VI. annexed Mexico to Spain. In his "bull" he commanded that none but Spaniards should be allowed to visit the conquered country, and even they had first to register at Seville. All "lawyers, surgeons, students, or people of an inquiring mind," were especially prohibited; also all heretics or persons suspected by the Inquisition, and their descendants to the third generation. Even secular priests were excluded, and only Dominicans and Franciscans were allowed to go. This law remained in force for over thirty years.

The Dominicans, founded by St. Dominic, who caused the slaughter of the Albigenses in the south of France because they refused to receive the Catholic version of "the glad tidings of great joy," and who is credited with having founded the Inquisition there, were notorious for their intolerance and cruelty. The Inquisition was under their control.

The Franciscans, a body of mendicant friars, owed their origin to St. Francis, a man who had been of "dissolute habits," and who had been "confined for insanity." They followed the example of "James the Just, Brother of the Lord," as described by Eusebius: "A razor never came upon his head; he never anointed with oil; and never used a bath." So they vowed poverty, humility, and chastity, and, from obvious reasons, it is a fair presumption that they kept the last vow, enforced or otherwise.

Father Joseph De Acosta, a learned Jesuit, who visited Mexico in 1586, has left us a valuable work, "Natural and Moral History of the Indies," which will be quoted, together with the "Conquest of Mexico," by Prescott, the histories by Diaz, Martyr, Garcia, Torquemada, Sahagun, and other Spanish writers, and the "Antiquities of Mexico," by Lord Kingsborough, who, if I understand matters correctly, was elevated to the peerage as a recompense for his work. It is very extensiv, and explains the facsimiles of the Mexican paintings and hieroglyphics in the various royal libraries of Europe.

I hav been obliged to confine my researches almost entirely to Christian writers, but, by gathering an admission here and a concession there, I hope to prove my proposition.

In reviewing the "bull" above referred to, which he givs in full, Kingsborough says: "It would appear that, whether or no she (the church) wished to conceal from Europe a *fact* which she feared might *shake its institutions, shock and confound the prejudices of ages, and unmodel its laws, she took all the precautions* which she could hav done if she really had entertained such a fear."

When the missionaries went among the Mexicans they found them a highly cultured and intelligent race, who in their religious rites and beliefs so closely resembled their own that the difference was hardly perceptible. They claimed to hav originated in a far distant Eastern land, and had emigrated by *express command* of their God, who promised them a *new and beautiful country*; and they divided their time, since their emigration, into four periods, and they exhibited their *proofs*, copies of which are now preserved in the "Codex Vaticanus."

Humboldt claims that the first period covered 5,206 years; the second, 4,804; the third, 4,010; and the fourth, up to the time of the conquest, 4,008; in all 18,028 years, "being 6,000 years more than the Persian Ages, described in the Zend Avesta." All historians admit this sum total, and many who had facilities for examining the subject say that their fourth period covered more than 5,000 years.

They worshiped a trinity of Father, Son, and Holy Ghost; the Father had created man after his own image and likeness; the Son was co-equal with him; and the Holy Ghost sprang from the love existing between them, and called them three in one and one in three. The Holy Ghost was represented under the form of an eagle.

Their devil had been turned out of heaven for conspiracy. They had their Eve, who committed the first sin by eating the fruit of a tree; and several paintings represent the devil in the guise of a male serpent tempting her; she is also pictured as the woman "whose seed was to bruise the serpent's head," and was known as "she by whom sin came into the world." Veytia says he saw one painting, "representing a garden with a single tree in it, round which was coiled a serpent with a human face." In speaking of Torquemada not entering fully into this subject, Kingsborough says that he did not do it, "lest he should too clearly prove that the Mexicans were acquainted with the history of Adam and Eve." But Torquemada admits that their Eve "had two sons," whom he compares with Cain and Abel; and on page 48 of the Vatican Paintings I find their Eve with two children; they hav been fighting and one of them has been killed. Humboldt, in speaking of this, remarks: "We might be led to suppose that the two vases which we see at the bottom of the picture, one of which is overturned, is the cause of this contention."

Their fourth period shows the world destroyed by water, and although Humboldt is not inclined to grant them the antiquity they claim, he admits that "it is, nevertheless, remarkable that we find an American people who, according to the same calendar in use among them on the arrival of Cortez, indicate the days and the years in which the world underwent great catastrophes, further back than twenty ages."

Their Noah, with six others, was saved in an ark. His decendants built the tower of Tulan Cholula in order to see what was going on in heaven, and its ruins were pointed out to the Spaniards. Kingsborough says: "The base of this tower is, at the present day, still remaining, and its circumference is 1,800 feet." Humboldt holds that their account of the deluge and the subsequent events, even to the sending out of the raven and dove (only they substituted a humming bird for the dove), which returned with a leafy branch, is identical with the Old Testament, and "they showed Mount Colhuacan as the place where the ark rested." Prescott says that "the boat in which he (their Noah) escaped was filled with various kinds of animals and birds."

They also had the legend of the "confusion of tongues," saying "that the gods, angry at the audacity of man, set fire to the tower, and then each family received a language of its own." The Spaniards found over thirty different and distinct languages between Florida and Panama, and one hundred and twenty dialects on the continent. In eighty-three of them, examined by Barton and Vater, only one hundred and seventy words were found the roots of which appear to be the same.

The 11th, 12th, and 19th pages of the Borgian manuscript describes the plagues. "A man is represented holding up in his left hand a rod, which became a serpent. The plagues, consisting of frogs, locusts, lice, flies, etc., were also represented, and the thick darkness which overspread the land for three days, and the slaughter of the first-born, and the curious symbol of one serpent swallowing another."

Their God the Father, Tezcatlipoca, once appeared on a mountain. "No one ever saw his face;" and "a figure with eyes bandaged, or a veil over his face (like Moses), frequently occurs in these paintings." They practiced circumcision, and had a legend that one of their holy men once caused the sun to stand still.

In regard to their God, Herrera says: "The Mexicans confessed a supreme God and Lord and framer of the universe, . . . and he was the principal object whom they adored, looking up to heaven and calling him the creator of heaven and earth," and Martyr admits that "they believed in the immortality of the soul and a future state of rewards and punishments."

In regard to the second person of their trinity, they informed the missionaries that, while the virgin Chimalman was seated in her house, with her two sisters, an angel appeared and announced that she was to conceive a son. The two sisters died of fright, but the virgin conceived a son and he was called Quetzalcoatl. Plate 10 in the Codex Vaticanus represents the annunciation. The devotion to the virgin was universal. They designated her "Queen of Heaven," and she was their chief intercessor before the throne of their God.

The vicar of St. Dominic, a Dominican monastery, relates that, in proof of this annunciation, he was shown sheets of paper containing drawings, copied from some extremely ancient paintings, and adds: "She who was represented as our lady had her hair tied up in the manner in which Mexican women tie and fasten their hair, and in a knot behind was inserted a small cross, by which it was intended to show that she was the most holy, and that a great prophet would be born of her, who would come from heaven, and whom she would bring forth without connection with man, still remaining a virgin; and that his own people would persecute that great prophet and meditate evil against him and would put him to death, crucifying him upon a cross; and, accordingly, he was represented in the painting as crucified with his hands and feet tied to the cross and without nails. The article of the resurrection, how he had to return again to life and ascend to heaven, were likewise painted."

When Bishop Las Casas took possession of his bishopric in Yucatan in 1545, he delegated Father Francis Hermandez, who was well acquainted with the language of the country, to visit and preach to the nativs. A year afterward, the father wrote him of a conversation he had held with one of the nobles, in which he received proof that the nativs believed in one God, who was in heaven, three in one, one in three; God the Father, God the Son, and God the Holy Ghost; that the Father had created man; that the Son was born of a virgin, was scourged and crowned with thorns, and placed, with his arms extended, upon a beam of wood, to which he was tied, and where he died for the sins of mankind; that he remained dead three days, and on the third day came to life and ascended into heaven, where he is with his Father; that immediately afterward the Holy Ghost came and filled the earth with whatsoever it stood in need of; and adds: "I remember that, being in Chuquisaca, an honorable priest showed me an information which I had long in my hands, where it was proved that there was a certain Oratory whereat the Mexicans did worship an idol which they said was one in three and three in one; and as this priest stood amazed thereat, I said that the devil, by his infernal and obstinate pride (whereby he always pretends to make himself God), did steal all that he could from the truth to employ it in his lyings and deceits."

Prescott says: "The Spaniards met with the cross in various places, and the image of a cross may be seen at this day, sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure, bearing some resemblance to that of a child, is held up to it as if in adoration."

Concerning the birthday of Quetzalcoatl we learn from Acosta that, "in their first month, answering to our December, they celebrated a solemn feast called Capacrayme, wherein they made many sacrifices and ceremonies, which continued many days. Humboldt thinks he was born during the third cycle, as he saw a painting representing him appeasing the wrath of the gods, when, 13,060 years after the creation of the world, a great famin prevailed in the province of Culau."

Of his life few records hav been left to us, though all the historians agree that there had been a complete history. There are many incidents of his manhood that would appear familiar to a reader of the New Testament, but space forbids my mentioning all. The Mexicans believed that their supreme deity, who punished them for their sins, was the one who tempted them, and he it was who tempted Quetzalcoatl. Kingsborough remarks: "The temptation of Quetzalcoatl, the fast of forty days, the cup with which he was presented to drink, with many others relating to him, which are here omitted, are very curious and mysterious."

Torquemada, in his history, speaks as follows of one of his journeys: "Coming to a place called Quauhtitlau, where was a large, thick, and lofty tree, he leaned against its trunk and desired one of his pages to giv him a mirror, which looking into, and perceiving himself older than he was before, he exclaimed, 'I hav become old,' and gathering up stones from the ground flung them at the tree. From this place he passed on and was accompanied the whole of the way by a great multitude of people playing flutes and other instruments. He arrived at another place, which was a hill adjoining the city, where he sat down on a stone, and laid his hands upon it, and left their impression there, the marks of which are at the present day quite visible." On this journey he is also credited with having cured the blind and lame. Now, Sahagun says that the tree referred to was called Pochult, which means barren, and the orthodox Kingsborough, commenting on it, remarks: "How many incidents analagous to those which are related in the gospels of Christ occur in this short passage. The withered fig-tree; the crowd which followed him strewing branches in his way, singing hosannas; his custom of sitting on the ground and discoursing with the people and the disciples by whom he was attended. . . If more of his history and of the actions of his life had been preserved, we cannot tell where these analogies would hav ceased."

In one painting he is represented as crucified between two persons who are in the act of reviling him, and who hold, as it would appear, halters in their hands, "the symbols, perhaps, of some crime for which they themselvs were going to suffer." On page 73 of the same MS. (the Borgian) he is crucified on a cross of the Greek form, as also his burial and descent into hell. On the 4th, 72d, 73d, and 75th pages of the same MS. he is represented as nailed to the cross as an atonement for the sins of mankind. And the 61st page of the same, and the 9th in the library at Bologna, show him with his side pierced

by a spear, and water flowing from the wound. Various paintings show their claims that the sun was darkened at his crucifixion.

He was also called Christ, and Kingsborough is surprised into saying: "With respect to the appellation Mesi, or Mesitli, the name by which he was known among the Mexicans, it is remarkable that it is precisely the same as anointed, which is applied by Christians to Christ." He was also called our dearly beloved son, and it has been clearly demonstrated that for obvious reasons the missionaries changed another of his names from Teopiltzin—the son of God—to Topiltzin—our son. As it is claimed that Jesus is shadowed in the Bible under many types, Kingsborough thinks "it very strange" that Quetzalcoatl should also be named "The Morning Star," "Light," "The Vine," "The Heart," "Our Bread," and others.

The Mexicans believed in a second advent. All the historians agree on this point, and Kingsborough comments: "But his (Quetzalcoatl's) second coming, after the lapse of a long period of time, is an enigmatical piece of history, which it is not probable will speedily be explained." As it is generally admitted that this God had been born during the latter part of their third cycle, he had been dead considerably over four thousand and possibly over five thousand years.

After the advent they taught the total destruction of the world, and the resurrection of the physical body. One historian informs us that "when the Spaniards opened the graves (looking for treasure) and scattered the bones, the Mexicans entreated them not to do so, assuring them that the bones would be united in the resurrection." Page 76 of the Borgian MS. represents the scene of the last day, and the dead awakened by the sound of a trumpet.

In reference to the teachings and example of this god, Torquemada is forced to say: "In truth, the dominion of Quetzalcoatl was sweet, and he exacted no service from them but easy and light things, instructing them in such as were virtuous, and prohibiting such as were wicked, evil, or injurious, teaching them likewise to abhor them." Dr. Brinton in his admirable work pays him this tribute: "He was represented of majestic stature and dignified demeanor. In his train came skilled artificers and men of learning. He was chaste and temperate in his life, wise in council; generous of gifts; conquering rather by arts of peace than by war; delighting in music, flowers, and brilliant colors, and so averse to human sacrifices that he shut his ears with both hands when they were even mentioned. Such was the ideal man or supreme god of a people, who even a Spanish monk (Sahagun) of the sixteenth century felt constrained to confess were 'a good people, attached to virtue; urbane and simple in social intercourse; shunning lies; skilful in arts, pious toward their God.' Is it likely, is it possible, that with such a model before their minds, they received no benefit from it? Was not this a lever, and a mighty one, lifting the race toward civilization and a purer faith?"

As the fundamentals of this creed are an exact counterpart of the Roman Catholic, it is by no means strange to find that the two approximate in their various ceremonials.

Father Acosta admits that "the Mexicans had an infinit number of ceremonies and customs which resembled to the ancient law of Moses, and some approached near to the law of the gospel; as the baths, or *opacuna*, as they call them; they did wash themselvs in water to cleanse themfrom their sins." It was called the "water of regeneration," and Martyr says: "The priests seem to baptize children with holy ceremonies, pouring water cross-wise out of a cruet upon their heads, saying, 'May this bath wash away and remove the stain of defilement which thou derivest from thy parents.'" It was also called "to be born again," and during the ceremony the child was named, several sponsors vouching for its future good conduct.

They also had auricular confession. Acosta remarks: "The father of lies would likewise counterfeit the sacrament of confession, and in his idolatries seek to be honored by ceremonies very like to the manner of Christians." The priest becomes exceedingly wroth as he finds how "very like" this is to the sacrament of the "holy church;" calls their confessors sorcerers and penitents dupes; scouts the idea that "the confession was held a secret;" wonders how his satanic majesty managed to impress on these poor, deluded people that the most grievous sins were "to be forgetful in reverence to their priests, and not to obey them, and not to observe the fasts and feasts of the church," and concludes by saying, as if astonished at the information: "They (the penitents) received penance; yea, sometimes very sharply, especially when the offender was a poor man, and had nothing to giv his confessor."

This confession carried with it an absolution, which was in reality an indulgence, and was received in place of the legal punishment for offenses, and authorized an acquittal in case of arrest. But it was granted only once during a lifetime, which seems to be an improvement on the "holy mother," who is always lavish in her favors for a small consideration. Prescott informs us that "long after the conquest the simple nativs, when they came under the arm of the law, sought to escape by producing a certificate of their confession."

In treating of the Lord's Supper—which is a misnomer, as it is partaken in the morning—we learn that "the virgins came out of their convent, bringing pieces of paste, ... then placing themselvs in order about these morsels, they performed certain ceremonies with singing and dancing, by means whereof the pieces were blessed and consecrated for the flesh and bones of this idol." The people then gathered together, morsels of this paste were given them, and they declared "that they did eat the flesh and bones of God." On the feast day every one fasted till noon, as this sacrament had to be taken on an empty stomach.

In the Codex Vaticanus there is a plate showing this ceremony, and it is so life-like and exact that the commentator, after vainly endeavoring to explain away the similarity, adds: "I am disposed to believe that these poor people hav had the knowledge of our mode of communion or the annunciation of the gospel; or perhaps the devil, most envious of the honor of God, may hav led them into this superstition, in order that by this ceremony he might be adored and served as Christ our Lord." The 4th and 74th pages of the Borgian MS. also represent the ceremony of "eating the body and drinking the blood of their God."

"The rites of marriage," says Prescott, "were celebrated with as much formality as in any Christian church, and the institution was held in such reverence that a tribunal was instituted for the sole purpose of determining questions relating to it. Divorces could not be obtained until authorized by a sentence of this court, after a patient hearing of the parties." As in their political economy marriages were considered to be for the convenience of the interested parties and the ultimate benefit of the state, no fee was charged for the ceremony, and Acosta ruminates: "Although it seems that many of their ceremonies agree with ours, yet differ they much."

They had many feasts. One, celebrated in May, was called the "Jubilee," at which they were granted "full indulgence and remission of sins." On August 23d was the "festival of all the dead," for the purpose of securing their souls a "safe passage through purgatory." September 12th was the "purification of their Virgin Mother;" September 13th the festival of "the woman who sinned by eating the fruit of the tree," and November 11th was dedicated to the gods "who fell from heaven;" and every day had its particular saint.

They fasted before their feasts, and "these fasts were the same unto them as our four ember weeks." They fasted forty days in memory of Quetzalcoatl, who was tempted forty days on a mountain, and Bishop Las Casas says that they fasted one day in the week, "like unto our Friday, in commemoration of the crucifixion.

Their purgatory was for the souls of children who died before attaining the age of reason, and for adults who had been guilty of minor offenses. Of this Kingsborough says: "In the same way as our holy doctors teach the existence of Limbo for children who died without baptism." Women dying in child-bed were exempted from purgatory and went straight to heaven. Their hell was a place of darkness, and situated in the center of the earth; and "the absence of all physical torture," says Prescott, "forms a striking contrast to the schemes of suffering so ingeniously devised by the fancies of the most enlightened nations."

They had their penates or household gods, whose little images were to be found in the humblest dwelling, and at their funerals, Acosta says, "The priests did sing the funeral offices like to our answers. At these mortuaries they ate and drank." This seems like a "wake."

The same writer says, "The devil has even in Mexico some kind of religious women." They were virgins; were closely immured; dressed in a peculiar habit; cut their hair close; rose at midnight to perform the same offices as the priests; the elder ones were called mothers; and they had their abbesses, who employed them in making cloth for the adornment of the idols and temples.

Before describing the priests, he says, "What made me wonder was that the devil would usurp to himself the service of God, yea, and use the same name; for they hav their Acolytes and Levites, and call their high priest pope." He then describes a monastery having cells for the monks; that their daily duty was to swing a censer full of incense before the idol; and that the acolytes (altar-boys) assisted in these ceremonies by handing them the incense, garments, lights, etc., with many bowings and genuflexions. Humboldt describes one painting that he examined, which portrayed these genuflexions.

The monks rose at midnight, went into the chapel, and there did penance. They were divided into two classes: seculars and regulars. To every large city there was delegated a priest of superior rank (bishop) who acted as the head and was obeyed by all others within a certain jurisdiction; but he was answerable only to the pope. All the clergy dressed in black cotton mantles.

On taking holy orders they were anointed, but the oil used is described as being unsavory and unlike "that sweet composition, which God defend should be employed in any other thing than in his divine service." The rosaries or beads are fully depicted in several plates, but more especially in one now in the Codex Vaticanus. Gomara says that they had a cross like that of St. Andrew and used it like us Catholics, to defend themselvs against nightly specters, and also placed it over new-born children." Martyr indorses this statement, and also that crosses of copper or wood were placed over their graves. Prayers were uttered at these ceremonies, in a language unknown even to the priests, thus proving the antiquity of these rites.

In the Mendoza collection is a curious symbol called Yxcoymec, a beast with an eye in the middle of his body, and on the 10th page of the Vatican MS. is another with five eyes on its back. A peculiar figure is also depicted, throwing off rays of light, and a stone in the Vienna collection has seven eyes. Speaking of these and others, Kingsborough remarks, "It cannot be denied that a passage in the twelfth chapter of Revelation which has perplexed all commentators on scripture, 'and there appeared a great wonder in heaven, a woman clothed with the sun,' receives considerable elucidation from some of the figures contained in the Mexican paintings."

Owing to the great and almost total destruction of their symbols, which will be shown hereafter, it would be difficult to follow the comparisons further, with the means at my present command. As all these verbal admissions hav been collected from Christian authorities, and are fully corroborated by those paintings which escaped the hands of the conquerors, I think enough has been presented to entitle me to claim that my first proposition has been sustained. Moreover, the secret letter of Cortez and its mysterious disappearance hav been explained, and also why the bull allowed only the fanatical Dominicans and Franciscans to attend to the spiritual welfare of the Mexicans.

It may easily be conceived that Christian Europe would hav been shaken "from center to circumference" had the news been spread broadcast that the Mexicans worshiped a trinity, had their virgin-born, crucified Christ, and indulged in all the feasts, fasts, and ceremonies of the church, and could date the foundation of these institutions back almost to the time of the Mosaic creation.

The only difference that I hav been able to discover between the ancient Mexican and Roman Catholic faiths is the absence of physical torture to the wicked in the first, which is a prominent feature in the last. But I feel to say that when the true state of ancient Mexican civilization becomes better known, and they are recognized as having been a gentle and refined people, we will be better able to understand why they did not engraft on their religious system a doctrin which could only hav emanated from a Jewish Jehovah or a dyspeptic saint of the Dark Ages.

McARTHUR.

Brooklynite Ideas of Church and State.

At the meeting of the Constitution Club, on the 15th ult., the question of the relations of the church to the municipality and the state were again discussed. Mr. Duryea brought up the matter of the bill to place the management of the money for reformatory institutions in control of the city, and the bill exempting clergymen from taxation in real or personal estate after reaching a certain age. He commended the former, but the latter he regarded as very objectionable, as he also did the bill exempting the property of religious and charitable organizations from taxation. Mr. Duryea went back to 359 A.D., when the first effort was made to free church property from taxation. It was the result of the union of church and state. The growth of the world had favored their entire and absolute separation. The only relic was the exemption from taxation of religious bodies. It was the belief of many that a republican state should not exempt any religious body from tax. Charitable and educational institutions, free to all, should not be taxed. Here in this city was unimproved property on a street, and building materials for banks, churches, factories, and dwellings. Why should the one be taxed and the other go free? The church had all the protection of government, and on what ground should it be exempted? Was it more the house of God than a cottage of love and peace? It was a luxury, and should be taxed at its full value as such. All private institutions should be taxed, but public ones, working for the public, should not be taxed. Much danger is accruing in the country from the vast wealth in incorporated institutions which are not taxed. The farms and homes of citizens of the state were jeopardized. There were already too many eleemosynary institutions. The flat and the tenement broke down the privacy of home life and made these institutions necessary. While all institutions of charity should be fairly regarded, it would be for their ad-

vantage if all others were taxed. Instead of exempting these it would be better to giv them public support according to their merits. The recent bill to exempt the Young Men's Christian Association from taxation on religious grounds was defeated, but it claimed exemption on the ground of having a library, nothing being said of the value of it. Every man might seek freedom from taxation on the same ground if he had a few books.

Colonel Hemstreet said that in 1880 church property and sectarian schools worth $9,276,500 were exempted from taxation. The Roman Catholic church owned one-fourth, the Episcopal one-seventh, the Methodist one-seventh, and other property exempted was over $6,000,000, equaling about one-fourteenth of the entire realty in the city. There was a covert design in the mind of every man who favored this exemption. A great many influential Roman Catholics did not want their churches to be free, but wanted their charities and asylums exempted, as otherwise the beneficiaries would fall back on the community for support. The issue should be squarely met.

Mr. Douglass urged that the great property-owners felt that they were paying for the protection of their property. But it was really paid by the men who did not own the property, but paid rent. In whose interest were any exemptions made? When the state supported the church there was reason for the exemption. And more recently, when the governing classes had control in municipal affairs, it was easy to exempt the churches. Now society was entirely different. Many thousands held no religious tenets, and were as good citizens as those who supported churches. Those men who supported churches felt like freeing them from taxes, others did not. No one institution should be freed from taxation, as it would be unequal and unjust. It would bring down the government on our heads and end in revolution unless the wrong was righted. The whole matter of exemption was unconstitutional. If men could afford to build churches they could afford to pay taxes upon them.

Mr. Dumont urged the blotting out of the exemption law for the benefit of the entire city.

The Liberal Club.

Friday evening, May 1st, was what Mr. Mantalini might call "demd damp, moist, and unpleasant." The rain fell in a dreary, disconsolate way, and dripped from the umbrellas of about one hundred persons who attended the 377th regular meeting of the Manhattan Liberal Club. The torch of reason on the reporter's badge pin flared but dimly as he seated himself at the secretary's table to make the following notes of the proceedings.

At 8 o'clock Mr. Wakeman called the scattered assemblage to order, and the secretary read the minutes of the previous meeting and the business thereat transacted. Then the usual notices were read, and Mr. Henry O. Cherouny was introduced as the speaker of the evening, and a man who was better known than people generally supposed. Mr. Cherouny said that his subject was "Free Competition," and that he would take a retrospectiv view of history, which he proceeded to do. This gentleman is a foreigner, apparently of Germanic nativity, and his English is modified accordingly. This as regards his accent. The matter of the lecture was ably and grammatically arranged. As far as this writer caught the speaker's words and meaning, something was considered to be wrong in our economical system. The laborer was worse off in some respects than he was a thousand years ago. Free competition was selfishness and egotism, and logically called for the extinction of all opponents. Its results had not been altogether salutary. Mr. Cherouny deprecated the American tendency toward individualism. The decline of the powers of the state was the beginning of evil. Common sense was sense of common weal, and justice was far more important than liberty.

By virtue of its great staying powers, acquired through previous severe disciplin, the audience were enabled to listen patiently to the lecture for an hour and a half. Librarian King remarked that the duration of the discourse gav him quite a comprehensiv idea of what was meant by eternity. It is really a lamentable misfortune for an orator addressing an American audience not to be able to speak in intelligible English; but, after all, compared with the affliction which his audience suffer, he is to be felicitated.

Dr. Eccles, who was urged to go forward and make a speech, observed as he did so that he supposed it was necessary for him to say something in order that the rest of the critics might hav a basis for their remarks. He would say that the lecture was too long and too prosy for such an audience and such a night. Continuing, Dr. Eccles held that Socialism on the one side ought to go to the bottomless pit, and that Anarchism, on the other, ought to be sent after it. This country, he said, needed more competition among the rich, and less combination among the poor.

Mr. Langerfeld gave Dr. Eccles about a stickful of advice, urging him, by a proper course of study of the literature of Socialism, to gain such a knowledge of its aims and methods as would qualify him to express himself intelligently upon the subject. To this end Mr. Langerfeld recommended that Dr. Eccles should purchase a copy of a pamphlet entitled "The Reporter and Socialist," by Alexander Jonas, to be found on the table, price ten cents.

It seemed to be the sense of the meeting that Mr. Wakeman should offer some suggestions. The chairman compared Mr. Cherouny's ideas to some of those mysterious rivers in South America or elsewhere that vanish in the sand. The lecturer's expression was too elaborate, and his thoughts were lost in a multitude of words. Mr. Wakeman then sketched his plan for a reconstruction of society. It included salaries for professional men, with pensions for the same when superannuated, support guaranteed to females, and other pleasant things which the author hopes one day to put in print.

Mr. Cherouny did not care to offer any further remarks. The chairman warned all present to attend the Wednesday night meeting of the Institute of Social Science at the hall of the Young Men's Christian Association. On that occasion, they were assured, the lion and the lamb would lie together. The card of invitation bears the names of upward of a dozen ministers, about an equal number of Atheists, five doctors, four professors, one honorable, two governors, one general, and other gentlemen whose professions are peace or war as the case may be. Parke Godwin was president of the institute and would giv the inaugural address, and other eminent gentlemen would make brief addresses.

Next Friday evening the lecture will be upon "Socialism in the United States" by S. E. Shevitch, editor of the *Volks Zeitung*. The name sounds of Russia. It is hoped the lecture will be free from its accent. Some of the audience are growing weary of dialect artists, however accomplished, and would suggest that these non-English-speaking gentlemen be allowed to put their remarks in print.

Mrs. Slenker's Ghost-Hunting.

I hav been purposing for some time to write a note for THE TRUTH SEEKER concerning this much-talked-of affair, not because I think I can convince anyone of the truth of Spiritualism or prove to them that the whole thing is a fraud, as I know that there is no saying more certain than the oft-repeated one that "a man convinced against his will is of the same opinion still," but to ask our friends if it is fair treatment to accuse Mrs. Slenker of being false to her convictions, avoiding the Spiritualists and hobnobbing with us in Syracuse, so as to help the author of "Bottom Facts." I think the trip was taken in good faith, and surely those of us who paid nothing toward it lost nothing, and if we gained nothing we need not complain. It may be our own fault. Would it not be something gained to open our eyes, by the help of another, and see how we are imposed upon by the trickery of public mediums? Spiritualists are not slow to discover and make public the frauds practiced by Christians upon the believing people. Why will they not listen to criticism of their own faith? I hav studied all phases of Spiritualism; commenced with the revelations and prophecies of A. J. Davis (how false they hav proved!); listened to the "Rochester knockings;" hav seen materialization, slate-writing, etc.; hav been shown the goods, pieces of dresses, shawls, even the hair, which were said to be produced in a dimly lighted room in the course of an hour; and I hav always found that though it was easy to do all this, the money to pay for seeing the show could never be produced by any medium, however clever in his trade. I hav nothing to say at this time about a continued life; I am dealing with the tricks of public mediums, such as our friend Elmina met, and such as the Spiritualists support and defend. I attended several seances with Mrs. Slenker in Syracuse, not because I hav any interest in them, but because I believe in Mrs. Slenker, and know she is trying to help humanity to advance in knowledge and righteousness, and I can testify to the truthfulness of her statement. Mr. Truesdell is my neighbor; I hav known him many years, and like him. I once told the readers of THE TRUTH SEEKER that as a medium he was a fraud, but they would not believe me, and some of them said of me what they say now of Mrs. Slenker, that I was not honest, but was trying to hurt mediums. I am very glad that "Bottom Facts" is published. I know the statements are true. I wish all Spiritualists would read it, and then rely upon themselvs to find out the "hidden things of the spirit," if such there are. I repeat, I hav no argument to make concerning a world beyond—"sufficient unto the day" is this life—I took my pen to testify to Mrs. Slenker's honesty and fidelity.

As I am in a critical mood, I wish to say that I wholly dissent from the article—I should say from the spirit of the article—of a correspondent from Syracuse who says, "There are women (in the judgment of the writer) whose writings are superior to Miss Helen H. Gardener's, and who were not introduced by Colonel Ingersoll to the platform." Cannot one be glad for another that she may hav had that advantage, even though she may be alone in the honor? I do not know the sex of the writer, but should be sorry to know it to be a woman.

Let us be glad for all good that comes to the advocates of Liberalism, not saying paltry things that may hurt their feelings.

Are we never to hear again from T. B. Wakeman and T. C. Leland? How much we miss them, even with all the good things which Watts, Putnam, and Reynolds giv us! LUCY N. COLEMAN.

Syracuse, N. Y., April 27, 1885.

Some Reflections by a Farmer.

I am a practical farmer on the last decade of life. I made my *debut* into this world in total ignorance of what should come after, and if I could hav known beforehand that the odds were ninety-nine to one that I should suffer for my brief stay *forever* in another life, which life could hav had no being if I had not been drafted into this, I certainly would hav entered my protest against being compelled to hazard so much with such fearful odds against me. As I hav had a beginning, so shall I hav an ending—a fact I cannot ignore, daily witnessing the coming and going of my fellows the past seventy years. We now, when thinking of a change, naturally wish to know where we will bring up. Some tell us, in words more laconic than polite, we'll bring up in a place we would not like to think about until later in the season. Presuming we might get habituated to the heat of its fires, the monotony from everlasting to everlasting would be intolerable. Others tell us that upon certain conditions we will migrate to another country whose climate is much preferable, yet subject to the same objectionable monotony.

The conditions upon which we secure a home that knows no eviction, in either place, we are told, lie between two personages, God and the devil; that God created this latter person so much astuter than himself that he gets ninety and nine per cent of all of us; that God, in order to get any of his own creation, was compelled to sacrifice his only begotten son to save, by proxy, those who believe in the marvelous feats performed by this son eighteen hundred years since. But as we are always believing, and as often find our credulity imposed upon, we are becoming skeptical except where we are actually cognizant of a fact, either from personal knowledge or some reliable source consistent within itself.

Now to the point. We are told that the son of God (which we are informed embodies God himself) gave his life for the saving of the *world*, yet I cannot learn that any but the Jews at the time of sacrifice had knowledge of this grave and certainly important fact, and the entire Jewish nation consisted of less than two millions, and the other Asiatic nations, numbering over four hundred and sixty millions, letting alone Western Europe and the American continent, were all ignorant of the means whereby they could be saved from the undesirable place. Of course, they could not hav been able to obtain this knowledge in the barbarous period of that time, no telegraph system or other means of rapid communication being known (waiving the fact that if God could make a world in six days he should be competent to hav transmitted these glad tidings to all his creatures in less time than eighteen hundred years), for at this moment sixty-seven per cent of the population of the world hav not heard of this plan of redemption, and of the thirty-three per cent called Christian the larger portion take no stock in the story when they do hear it.

We should much like you or some of the teachers of this business called Theology (for it is a business as much as the profession of law, fortune-telling, rum selling, or lottery dealing), to giv us a clearer view of this plan of redemption. Our question is asked in all honesty and sincerity. PAXTON.

The Prospect.

Are we living in the nineteenth century, or the ninth? Is the light of science still shining upon us, or are we still enveloped in the midnight gloom of superstition? How much hav the murky clouds of ignorance lifted since the dark day when the Christian church held the world in the death-dealing clutch of anti-naturalism?

Reading Silas J. Chesebrough's article in THE TRUTH SEEKER of April 18th, I am carried in imagination back to the time when not one man in a thousand in Europe could write his name, and when, consequently, diakkism was a popular belief. That the gross superstition has survived the age that was stained with the bloodshed in the saturnalias of its power is the saddest fact that confronts us, for it shows us how slowly, how very slowly, the human intellect emerges from the chaos and night, the weakness and erraticism, of its infancy.

Mr. Wakeman's masterly review of Frederic May Holland's latest work is very timely, especially those portions of it wherein he points out the causes which may lead to a relapse into the barbarism of universal Catholicism and despotism. The very fact that there are among Freethinkers large numbers of people who read with eagerness and assent to such stuff as that written by Chesebrough, is proof positiv that our

camp is yet good recruiting-ground for holy mother church.

Mr. Holland's work is a good one, but it has the defect that Mr. Wakeman has pointed out. But Dr. Felix Oswald's "Secret of the East" should be in the hands of every Freethinker in the world. It truly estimates the effect of the teachings credited to the mythical Nazarene. Publish Mr. Wakeman's review as a tract. EDWIN C. WALKER.

New Fields in Old Lands.

It seems to me that our philosophers and literati hav never enough studied the lives of Asiatic races and nations. All our considerations are confined to a few pages of history of Greek races and Egypt, Rome, and Carthage before Christ, and to what has occurred since in certain small territories of Europe, most of which, until within the past three or four centuries, hav been occupied by semi-barbarous races.

Meanwhile India, China, Japan, and Thibet, with all Mongolia, hav been neglected comparativly. A few scholars hav delved a little, a few travelers hav passed through portions of these countries and given us reports enough only to show the vast importance of the subject.

We hav volumes on volumes about what a few million people hav done in Western Europe during the past few hundred years. Meanwhile some six hundred millions living in the very highest states of civilization, with a religion superior in many respects to our own, hav led their lives for thousands of years, and all we know of them can be comprised in two or three volumes. Admitted that more has been written, but not popularized. A hundred years ago the learned world began to take a profound interest in the life of these nations, and it was predicted by the most brilliant Oriental scholars that great results must follow. Suddenly, as it seemed, and with one accord, the leaders of scientific research, the heads of schools, dropped the subject. Why? The writer of this believes this is due to the reaction from the old French Revolution. For just consider what would be the effect upon the popular mind if it were once thoroughly apprized of and familiarized with the fact that this comparativly little stream of history that has its source in and around Palestine, Greece, and Egypt, and has run through Italy and up through Western Europe, is a mere brooklet: that a vast, mightily-tided ocean exists all round it. To one who has a conception of the magnitude of this other, how ridiculous seem some of the ideas and plans by which the story of the human race is illustrated in the schools. A little chart that used to be popular will giv one an idea how the human mind is dwarfed on this subject. It was called the "Stream of Time." It was based on the Bible story, of course. The human race began with Adam. Two-thirds of the subject was filled by England, France, and the United States. It would not do to tell the truth. The fact would burst upon the mind that when Adam was created mighty nations existed, whose civilization, save in two or three respects of rapid transport, labor-saving and life-destroying inventions, lately made, too, was equal to anything the imagination of the modern man can conceive. But there is another condition of life, very different from that of a land covered with cities and villages, equally civilized, more natural, subject to few fluctuations or changes, that has been lived by great races from immemorial time. I mean the nomadic pastoral. It lacks the refinements, corruptions, and vices of city life, even as does our own country life to-day, but is none the less a life of the very highest civilization, as it is and has been led by mighty races of Western Asia and Eastern Europe. Its religion is its main feature. Here for countless ages man has led the same life, following the sun within certain degrees of latitude. Here the race maintains eternal youth because it livs in harmony with the divine laws of nature. Effete, dying races are unknown, and age on age may pass, seeing little alteration in its external life. Like all others, it is profoundly stirred by moral causes; singular religious developments hav followed on this life. Here is a vast and comparativly new field for the explorer. HOLT.

Mr. Reynolds's Tent Fund.

Previously acknowledged,	$149.20
L. De Witt Griswold,	1.00
William Reynolds,	2.00
Henry Beichling,	50
Henry Berger, $2—$1 previously acknowledged,	1.00
Total,	$153.70

C. B. Reynolds will lecture at Scranton, Pa., Sunday, May 10th, afternoon and evening. Subjects: Afternoon, "What Liberalism Teaches;" evening, "Why I left the Pulpit."

A MEXICAN historian makes a new attempt to show that America was discovered in the fifth century A.D. by a party of Buddhist monks from Afghanistan, of whom one, Hwui Shan, returned to Asia after an absence of forty-one years. A short account of the land which he visited, supposed to be Mexico, was included in the official history of China. There is proof that Hwui Shan actually visited some unknown Eastern region, and the traditions of Mexico contain an account of the arrival of monks.

The National Liberal League.

The Campaign Fund.

Previously acknowledged,	$4,091.26
W. J. Tobin,	1.00
S. H. Carpenter (annual member),	1.00
John Wolf (annual member),	5.00
Wichita, Kan., Liberal League Charter, per G. W. Collings,	5.00
Total,	$4,103.26

News and Notes from the Field.

The meeting on Monday evening, April 20th, at Dodge City, in spite of stormy weather was a success. Dodge City is destined to occupy a central position in the growth of this Western frontier, and its unconventional life is favorable to the development of Freethought. The grip of the church is not so firmly fixed here as in older societies. Its prominent and leading business men are interested in our movement, and the organization formed will be activly indorsed by the best intelligence of the place. Dodge City will be one of the banner towns of Liberalism.

On our way to Wichita, we ran around the edge of a waterspout which did an immense amount of injury in southwestern Kansas. The papers reported that the survivors of this terrible flood gave thanks to God that it came in the day-time instead of at night, when twice as many lives would hav been lost. How very accommodating the deity was! It is to be hoped that he will be always be as obliging to his children, and if he must send a cyclone, send it in the day-time and giv people some chance to escape.

Through the energetic efforts of G. W. Collings, a very good audience greeted us at the Opera House on Wednesday evening, April 22d, although the weather was quite unfavorable. The lectures were received with enthusiasm, and an auxiliary society was established. G. W. Collings was elected temporary secretary, and through his persistent and able management the Freethought element will no doubt be prominent and influential in this rapidly growing country.

Mr. John Fisher, the sheriff of the county, Fred Sowers, Mr. Mathewson, and others, leading professional men and merchants of the city, will co-operate with Mr. Collings for the advancement of the Secular Union. With such pronounced elements of ability and energy in our cause a very marked success will be achieved, and the thoroughgoing Radical spirit of the West will show how effectually it can progress to the highest civilization. There is, indeed, a freshness and intensity in Western life that givs vast opportunity for the attainment of our noblest ideals. Mr. Mathewson, of Wichita, has had a remarkable experience of frontier adventure. He was the first white man that ever set foot in Kansas. He has been scout, hunter, fighter; has lived among the Indians, and has traversed nearly every part of this Western country. He has witnessed from the beginning the magnificent growth of the American nation in this once almost untrodden wilderness. He has seen humanity in many and wonderful changes, and has acquired that sturdy education from actual life which givs one confidence in his fellow-man and but little faith in deity. He is a specimen of that valuable and trustworthy material out of which scientific Liberalism will build in this new world a genuin humanitarian republic.

The cyclones and waterspouts sweeping up and down the plains in reckless fashion almost prevented us reaching Fort Scott in time for a lecture on Thursday evening, but the audience waited, and w arrived at half-past eight and went immediately to the platform. The Opera House was well filled on the first evening, and on the second was crowded. Our reception at Fort Scott, both by the press and the people, was one of the most pleasant we hav received in our whole tour. The following notices and comments from the papers of the city demonstrate the liberal sentiment that is in the community, and the promising field opened to our campaign work. The daily *Tribune* says:

"Mr. Charles Watts is an earnest and forcible speaker. His address was a fine intellectual effort, sparkling with rhetorical gems and at times intensely eloquent. He was also scathing at times, and unsparing to what the speaker considered the weakness of the Bible and Christianity. Mr. S. P. Putnam is a gentleman of pleasing presence and manner, and is evidently a scholar of considerable research. Both gentlemen more than sustained their well-earned fame on the rostrum. None could deny their earnestness, their courteous bearing, their high intelligence, or their logical and oratorical powers. In all these respects they are on a level with the very best lecturers in the country. They are polished speakers, and evidently sincere in their utterances."

And the daily *Monitor* observes:

"The audience which faced the Secularist lecturers, Messrs. Watts and Putnam, at the Opera House last night was certainly one which was decidedly complimentary to these gentlemen. It was a representativ gathering of the intelligence and culture of Fort Scott, and the attention paid the speakers was such as is always dictated by refinement. Many ladies graced the occasion, and at least two of the prominent ministers of the city were present."

In speaking of these gentlemen, Governor McComas said to the *Tribune* reporter: "Yes, they did me the honor of calling upon me, and of giving me a most agreeable surprise by more than filling my conception of them by their well-known reputation. They passed several hours of most animated intercourse with several of my Liberal neighbors and myself, both to our pleasure and profit. It was not difficult to perceive at once that they were gentlemen, and further intercourse gave us ample assurance that they well deserved their high reputation for talent and culture. Both hav the social qualities. Watts is an excellent specimen of the best type of Englishman in form, feature, and style, and has that portly and commanding presence and self-possession which are so essential and effectiv on the rostrum. Putnam is rather gracious and pleasing than commanding, but not less interesting and engaging."

I quite enjoyed my visit with Governor McComas. He is the author of those well-known books, "The Divine Problem" and "The Religion of Christ." In the latter book the remarkable theory is propounded that Jesus did not die upon the cross, but survived for many years. The analysis of evidence is exceedingly clear, and is one of the finest exhibitions of legal ability in the language. Mr. Watts has delivered many lectures on this book in England, and it was a gratifying surprise to meet its author unexpectedly in this remote country. I read "The Divine Problem" with great interest. It is somewhat Platonic and Pantheistic in its philosophy, but original both in language and method of illustration. His processes of reasoning are very subtle, and if it be allowed that the mind can pass beyond the boundary of phenomena into the world of being or substance, and formulate a science of ontology, I think Governor McComas has done this with a grasp of mind and felicity of expression that is surpassingly entertaining. It could not be better done, with a more genial spirit or brilliancy of logical deduction. His deduction is correct. Allowing his premises, I find no fault with his conclusion. His three unities are admirably correlated—the unity of the ultimate atom, the unity of the finite organization, and the absolute unity, or the unity of the whole. But, after all, these beautiful pictures of the play and interplay of the eternal force in these correlated unities are, to my mind, philosophy, and not strictly science—but a philosophy that it is well worth our while to contemplate. Mr. McComas's system of thought, like that of Universology, is one that no student should neglect, for though it may never become a certainty, it unfolds a splendid and fascinating possibility. It is a wondrous and delightful dream, not of superstition, but of that exultant thought which sweeps beyond the bounds of space and time.

I was glad to meet John Farnsworth also, an old-time valiant Freethinker, who has always been ready to do his share of work, and who has never yet been afraid to express the honest convictions of his mind, and who has won and retained the thorough respect of the community. M. S. Fox is also a valuable promoter of the Freethought cause. He has quite an inventiv genius. He has already secured patents on some of his mechanical appliances which promis practical success, and I hope fortune. In every respect our work at Fort Scott was encouraging. We came in contact with hearts and minds that furnished fresh intellectual and moral equipment.

From Fort Scott we came to Kansas City, where one of the most difficult fields of work in the whole country had been prepared by that faithful officer of the American Secular Union. Mrs. Mattie P. Krekel. The following from the Kansas City *News* shows how earnestly she is enlisted in this movement:

"THE GOSPEL OF RIGHT LIVING.

"EDITOR *Daily News*: Will you allow me, as matter of public interest, to call attention to the fact that we are to hav in this city during the next few days two public teachers of exceptional excellence, Mr. Charles Watts, of London, England, for many years editor of the *Secular Review*, and co-worker with Bradlaugh, Holyoake, Renan, and Victor Hugo, at present vice-president of the American Secular Union, of which Colonel Ingersoll is president, and Mr. Samuel P. Putnam, secretary of the same society, also a fine speaker and writer as well as poet of acknowledged ability. These gentlemen come among us to voice the new gospel of that already large and rapidly increasing army of truth seekers who believe in the *authority of truth and that alone*, whether in the old or new creed, whether founded on religious or scientific ground.

"An opportunity is now presented Christians to hear for themselvs (not by proxies, of whom we hav had many, in pulpit and press, during the last year) what the outcome of the scientific gospel of right living is. I, for one, most earnestly hope the courage of our orthodox friends will be equal to the occasion, and that our Secular friends will call as large and attentiv audiences to listen to their presentation of Constructiv Rationalism as do their opponents to hear the demolishing of these gentlemen and their views, when they are at a safe and comfortable distance from the attack. A free platform will be offered—no firing from an entrenched and sheltered position, but a fair, open, available field. It is proposed while these gentlemen are with us to organize a chapter, or auxiliary, to the National Secular Society, which this year comes into fellowship with the European Secular Society, organizing the Universal Brotherhood of Man, the Religion of Humanity.

"Yours in the interest of truth, MATTIE P. KREKEL."

We had a meeting Sunday morning at Turner Hall, and after addresses by Judge Krekel, Mrs. Mattie Krekel, Dr. Bowker, Charles Watts, and others, an organization was formed auxiliary to the American Secular Union. In the afternoon Mr. Watts lectured on "Secularism and Christianity." In the evening a reception was held at the residence of Mrs. Krekel. On Monday evening Mr. Watts lectured on "Agnosticism and Theism," and myself on "The Demands of Humanity." Good reports of these lectures hav been published in the daily papers. We lecture at the same place on Wednesday and Thursday evening of this week. Next Sunday we shall lecture at Chicago; May 10th at Grand Rapids; May 12th and 13th at Springport, Mich.; May 14th and 15th at Auburn, Ind.; May 24th at Louisville, Ky., and I hope at New Albany, Ind., and again at Nashville, Tenn., May 31st at Cleveland, June 7th and 14th at Canton, Ohio, and vicinity; June 21st at Pittsburgh; and June 28th at Salamanca. There is a prospect of a debate at Waynesburg, Pa., and if the Christians are sufficiently valiant it will certainly come off about the middle of June. We are now enjoying the hospitality of Mrs. Krekel with her happy and beautiful family. Mrs. Krekel is one of our most brilliant speakers, but she has also a pre-eminent practical ability, and is a wonderful housekeeper, and so we are really in a paradise of Freethought, and find invigoration both for mind and body. Judge Krekel is a man of deep and comprehensiv views, a thorough student, a brave thinker, and one who understands and applies the philosophy of law with the genius of originality. In the progress of our work he will render valuable assistance in spreading abroad a true understanding of the spirit of our government, and what should be the scope of its laws. This is a subject upon which he has spent years of study, and his theory of legislation is, to my mind, just, profound, and in harmony with natural liberty. His contributions to the literature of Freethought in this direction will be of vast importance, for surely there is no question so difficult to settle as the harmonizing of the rights of the individual with the happiness of society; and the efforts of a mind trained in legal lore and precedent, but which has never lost the philosophic spirit and insight, will be recognized as of priceless service in the cause of liberty and order.

Kansas City, April 28th, 285. SAMUEL P. PUTNAM.

Communications.

Matter—Man—Mind.

The infinit universe, from atoms to astral worlds, is a material unity. All matter is essentially the same. It varies only in its forms. They are changing constantly. No two are ever exactly alike; nature never repeats herself. Leibnitz once picked up a leaf, declaring there was but one such leaf in existence; that whatever might be the resemblance between the leaves of one tree and another, each had its own distinguishing tint—each its wave-like surface.

All bodies are being constantly decomposed and recomposed, but their constituents are indestructible. These admit of infinit combination and assume an infinit diversity of forms, but not an atom can be created or annihilated; so that the same elemental matter is everywhere eternally existent. There is never a grain more nor one less at one time than another.

Matter in all its myriad forms may be resolved into primal elements. These admit of no further reduction; they are the simples of existence. These elements compose the world. Their number is about sixty; some scientists say sixty-four. Only about sixteen of these enter into the human organization; these same elements also compose all other animal bodies. All the materials in man are common to the whole world: there is no especial human element.

There is a nonsensical notion that there are two totally different kinds of matter—dead and living; the eye of science has never detected a dust of dead or inert matter. This distinction without a difference was devised by theologians to giv a need for a God. If matter were dead, then there would be a demand for a deity to breathe into it the breath of life. An animal body is declared dead when it commences to decay; but, as science sees it, it was never more alive. Every atom of it is activ; every part is energetically engaged in picking itself to pieces. Chemical action is even more potent in the process of pulling to pieces than in putting together.

Force is an attribute of matter; it is one of its principal inherent properties, and is manifested in all its forms. Force and matter are inseparable; one cannot exist without the other. The mind of man is merely a modification of nervous force belonging to his bodily structure. What we term death is but a transformation of material elements and forces.

These processes of decomposition and recomposition, of growth and decay, are ceaseless. In inorganic bodies, or those without regular form or parts, such as stone, these processes are much slower than in organized bodies, or those with definit form and functional parts. This is owing to the more complex combination of elements in the latter.

In animal bodies are found but few of the metallic elements, such as iron, copper, calcium, etc., which impart to inorganic matter its immobility and fixedness of form. Say that the standard weight of the human body is 154 pounds. Of this weight 88 pounds are water; the metallic compounds weigh less than five pounds; the weight of one of the gaseous elements, oxygen, is 109 pounds, while that of some of the metals is but a few grains. It is this large preponderance of liquid and small proportion of solid substances that renders the body soft and supple, and causes it to so decompose much sooner than inorganic or more metallic matter.

These observations are pitted against the prevalent opinion that man is a distinct order of being by himself, apart from all other animated entities. The absurdity of such an assumption is apparent when it is ascertained that, scientifically considered, he does not materially differ from the rest of the animal world, or even the vegetable.

Like all other bodies, man is but one of the many manifestations of matter. The same elements that make up a man would, were they put in different proportion and arranged differently, produce a plant or a quadruped, just as from the same brick may be constructed a crypt or a cathedral. The rock and the rose, the babe and the butterfly, and all the infinit diversity of forms the objectiv world presents, are only different states or conditions of the same, original, universal matter.

The carbon in the air we breathe also constitutes the solid structure of the corrugated oak. Chop down the oak and burn it to ashes; the same matter still exists, chiefly in the form of gas and water. If consumed under proper conditions, every particle can, weight for weight, be chemically accounted for.

So with the forces of matter. They can be changed, be converted into each other, but can never be destroyed. In the course of centuries the oak becomes a carboniferous deposit deep down in the earth. The light and heat of every sun ray that ever fell upon it is still retained, and can be given out again in light and heat from the combustion of the coal into which it changed.

As before remarked, matter, in all states and under all conditions, is endowed with energy or force. It could not exist without it. And as far as human knowledge ranges, there is no force apart from matter. Motion, light, heat, electricity, are merely modifications of the one, original, primal force inherent in all matter. Motion, change, is the eternal order of existence. Nothing is stationary. Grow or decay, is the decree of nature. Matter is ever on the march. Atoms attract or repel each other. Associated atoms form organizations. Through organizations are elaborated the higher forms and finer forces of life.

So we see that the character of bodies, their modes and capacities of action, always correspond to their structure. The complex, mysterious mechanism of man is capable of converting the chemical and electrical forces of his being into nervous influence, and, through this, of transmuting them into thought. Every atom has an aspiration upward, an ambition for the highest office that matter can assume. It serves its apprenticeship in the mineral, vegetable, and animal, to fit it for its finer duties in the human economy. The world is as a mighty mill for the grinding up of granit and gross matter, and refining it through a gradation of forms and forces for its mission in making perfect man.

Through the marvelous mechanism of man's organism, matter finally attains a form so fine that it eludes further chemical analysis—mind. Is that, too, material? It must be, as we hav no knowledge of it apart from organization, no manifestation of it except through matter. The brain is its organ. We think through that. Thought tires us. The thing that thinks requires rest, recuperation, sustenance, the same as an exhausted muscle. There is a throwing off of something in thought, a tangible loss to be replenished. The brain ceases its action, and there is a termination to thought. There is not a trace of thought beyond brain. A boy with a big brain is said to be "bright." Brightness is also an attribute of polished steel. A drop of water will rust the steel, a pistol-ball put out the brightness of the brain.

So that the prime product of man's organism is nervous force, the product of that brain, and of brain, mind. Like always produces like. The mind is the extremest measure of man, and all the antecedents of that are material.

The flower givs forth a fragrance that fills the atmosphere. This perfume is formed of imperceptible particles of matter. These attenuated atoms act upon but one of our senses. Without smell we would know no more of this fragrant emanation from the flower than of man's mental forces. We know that these forces are evolved from the operation of certain organs—that they are an effect from purely physical functions. We also know that the minds of men act and react upon each other, that they are subject to material conditions and produce material effects, and that therefore they must be material.

S. H. Preston.

A Few Remarks by Colonel Ingersoll.

Colonel Ingersoll lectured in Boston on the evening of April 19th. In the afternoon he attended the meeting of the Ingersoll Secular Society, and in response to a most enthusiastic welcome spoke as follows. We take the report from the *Investigator:*

Ladies and Gentlemen: To tell you the truth, I felt a certain delicacy about coming here this afternoon—a little delicacy about coming to a meeting of a society that had done me the honor to bear my name; but I'll be as frank with you as you hav been with me. I'm glad I did come. We hav heard a very excellent discourse, and hav heard reasons given why a man is called a Freethinker.

I'm disposed to think that this world has been reasonably honest. I'm disposed to believe that, generally speaking, the founders of all religions, and nearly all the followers of those religions—especially those who hav been paying members—hav been reasonably honest. You know that this is not a very good world. I hav heard a great deal of flattery addressed to God for the wisdom he manifested in making it. I hav never been able to see it. I do not think that human life has been, in the history of this poor world, a very great blessing, but we must take into consideration the condition of our poor ancestors when we pass judgment upon their superstitions.

We must think of the huts and holes and miserable dens in which they lived, surrounded by heat, and frost, and storm, attacked by all the diseases we now know. Just for one moment imagin this world at that time. Poor mothers, clasping naked infants to naked breasts; famin, disease, and war! Just think of the condition of our ancestors when they laid the foundations of orthodox religion!

I also take another step and say that everybody does as *he must.* He is the product of all that has gone before, so that he is entitled to a certain degree of charity. I want some charity myself, and so I say of these others, I presume they did as they must, which, as a rule, is bad enough. So, taking into consideration the circumstances, with the idea that they did as they must, I find charity even for those who conceived of the doctrin of eternal pain; and that, in my judgment, is the worst thing the human mind ever has conceived.

Another thing we must bear in mind: In those things that touch human nature the closest, progress is the slowest. We made considerable progress in astrology before we began to teach astronomy; we knew all about heaven before we knew anything of this world; we had made theology a science before we knew anything about human nature. Now, there has been a little progress in every direction, even in the direction of mistakes. You can hardly imagin the debt we owe to the mistakes of the world. The mistakes we hav forgotten hav almost made us rich.

I say there has been a little advance. Take, for instance, music. At one time the little pipe of Pan was all the music there was. One poor little flute, the sound varied by stopping the aperture with the fingers. But there was one good thing about that little flute—it excited the love for music, it increased the desire for harmony, until finally the orchestra was born, and the opera, with all its expression of human emotion. Growth is a very slow process. I tell you it is a long way from the first whisper to Lohengrin. But we hav traveled all that distance.

Now, I find this not only in music, but in everything else. The savage eye takes cognizance of a very few colors—nowhere near the colors we see. Now, I hav said of music a great many times, that the first music of the world was the music of time, the music of the feet. That is all. Joy is time and tune, with emphasis added. This is what I call the music of the heart. It produces states of feeling. Now, there is another kind of music, such as is produced by Wagner, the Shakspere of music (you may not all agree with me, but you will some day), that produces not simply states of feeling, but trains of thought.

So our religion, at first, played only upon the single string of feeling. That harp of God never had but *two strings*—one of fear, and the other that of selfish joy, that you had escaped eternal pain, no matter who had failed. Now, this was a religion born in what you might call the caves of the soul. That religion no longer suffices the cultivated brain or the cultivated heart.

Now, millions imagin that if you take away the doctrin of eternal pain nothing is left, but the consequences of all actions still remain; the absolute fruit of all the seed you sow is still saved. And some people imagin if you do not love God there is no goodness in you, but I do not see why you will not love your children just as well, and why you will not feel under the same obligation to your friend or neighbor.

In the early stages of civilization each tribe had its own god, and when these tribes became a nation, the god of the tribe that conquered the other tribes, became the god of that nation, and the reality of that god was established by the club of barbarism. Now, this national god hated with all his heart all other nations. But it is gradually dawning upon orthodoxy that if there is any god at all he is the God of humanity; that he does not like the Englishman any better than he does the Russian; that he does not absolutely love the American and hold in detestation all other nations.

So we are gradually widening and finding that the whole human race must permanently rise or permanently fall together. In other words, we are getting philosophy in the place of religion, and philosophy is only a higher form; that is all, and whatever we are endeavoring to do we ought to try to make ourselvs happy. There is no other good. The gods can do me no good but to add to my happiness. Let them put all their heads together, let them hold a divine caucus in every star. There is nothing they can do but that.

There is only one good—that is happiness; and by happiness I mean the fruit that a decent action bears; the result of trying to make somebody else happy. Now, if happiness is the only good, the man who makes the most people happy is the best man, and the man to commence with is himself, so that he will not become a burden to others. He must see to it, if possible, that some time in his life he shall be able to stand alone, and not go through the world on crutches and a pain to other people.

The next thing to do is to help somebody else. That, to my mind, is all there can possibly be to any religion. I am a believer in the family. This is the only society I hav any great confidence in. The man who makes a happy home is fit society in this world, or any other, for man or gods. No god can disgrace himself by associating with a man who has been devoted to making a happy fireside. This is what I call religion; and a young man instead of getting in love with God, had better get in love with some good, sweet girl that he is willing to giv his life for. It is a thousand times better than the worship of any imaginary or of any real being.

If there be a God, I certainly can do him no particular good. The only way I can help him is to help him to make his universe a success; and it can only be a success by making the creatures into which he has breathed life happy, making their lives better.

Now the first thing for a young man to do is to make a home. This is the real temple, and you will understand the worship of this religion. There is no mystery about it, and yet nobody has ever understood it. There is no mystery about human affection, and yet it is infinitly beyond our conception.

Now, if we hav a child and allow it to grow up in the sunshine of affection, in the perfume of love, and see that little bud of humanity burst into flower and giv back joy for joy, that is success; and whoever has raised such a child, has lived a truly religious life; and when men and women hav gathered about them such ties, and when they truly love each other, there is real worship.

I understand the name you hav taken for this society is the "Secular Society." What does that mean? I understand it to mean to attend to the affairs of this world? But are you never to hav any thought about another world? Yes, dream about it, think about it, build your castles in a future Spain, if you will, and when one dies that you love, hope to meet that one again. Nobody can object to that; but when you say your neighbor has not the same right to look into the stars and *guess* that you hav, then you hav become an intellectual tyrant.

I believe in Freethought. Fear is the jailer of the mind; and you can take a little child before it has left the cradle, and make its poor little soul the slave of fear. Fear is the only thing that can forge chains for the mind. You may finally get people so they will not think, simply because their minds are imprisoned by this tyrant.

We not only want Freethought, but in addition we want free speech. Now I do not mean by this, anything offensiv. If I know myself, I hav been driven to the position I now occupy by the cruelty of religion. When I was a little boy, sitting by the jamb of the fireside, watching the sparks, hearing my good old father read the Old Testament, I do not remember the time when I did not, with all my heart, hate his God, and so I hav broken away from all religions.

We want not only Freethought, but we want every Freethinker to do what he can to cultivate tenderness, kindness, especially at home. That is the real church, and it is about the only church worth preserving, and it is the only religion.

Think how many religions this world has outlived! Hundreds and hundreds of religions are dead, and we love one another still. Thousands and millions of gods hav grown old, and deaf, and wrinkled, and toothless, and finally joined that shadowy throng; yet there are husbands and wives, lovers, firesides, and little children; so this is really the religion in which I believe.

I'm satisfied (but about that I may be mistaken) that these questions which we hav always been asking of the sphinx, in the desert of time: "Where did we come from?—Whither are we going?—What is all this for?" will never be answered by the intellect of man, and in my judgment cannot be answered. I believe, then, in spending time in asking questions that can be. What is the best way to prevent poverty? What is the best way to prevent crime? How can we increase the sum of human happiness? And without having the egotism to think, or to imagin, that what the speaker of the day has been kind enough to say about me, is true, without even dreaming that I hav ever accomplished anything worth speaking of—because I know, after all, how little he can do without somebody to help him—so, I say, knowing how little one man is, and knowing that he can only succeed when he givs utterance to the thoughts that others think, I want to thank, here and now, every man who has, either publicly or privately, sympathized with the efforts, no matter how feeble, that I hav made, knowing that without them, all I hav done, which is little enough, would be absolutely nothing.

And now, thanking the gentlemen who hav done me the great honor to call this society by my name, and thanking you for your kindness and attention, and hoping, as I now do, that the lives of every one of you from this day until the last may be rich with human affection, with love given and love returned, and that you may be happy husbands and fathers, happy wives and mothers, and happy children, with this wish I bid you good-bye.

Doctor Severance Retorts.

To the Editor of The Truth Seeker, *Sir:* As you hav taken occasion to criticise in no very tender manner my article, "What Has Been Done?" of course you will publish a brief reply.

You say, "Mrs. Severance is in error in regard to what has been done?" I do not see how you can justly come to any such conclusion, as I did not state what had been done, as I did not know, but did ask for information. It seems to me, with a department especially devoted to that subject in The Truth Seeker, if organic work is done, it should be reported, as encouragement to all of us who are working in season and out, through evil as well as good report, for Liberalism.

No one would be more rejoiced than myself to see a mighty organizing of Liberals throughout the country, and if it is being done, I want to be informed thereof. Last year in two weeks I helped organize four Leagues. I think they still liv—at least, I hav seen no obituary notice. Now, three able agents such as we hav in the field, backed by money and influence, it appears to me, should be able to report by this time at least a hundred societies. You say:

"Touching Colonel Ingersoll, Mrs. Severance is very far astray. He did not ask for the presidency of the League, and now that he has accepted it, that the work may not be impeded by any action of his, it is in the very worst possible taste to slur him as Mrs. Severance does by her quotation of "our noble leader." Whether Mr. Ingersoll believes in self-sacrifice or not, we know that he lectured for years in the West and footed his own bills. We know, too, that he could hav been governor of Illinois had he been willing to keep his opinions to himself."

I never intimated he wanted the presidency; on the contrary, I had no reason to believe he would accept it; and you as well as I know that his letter, published in the same issue, dated April 2d, was written two months after my article was written, and that this was the first word of his that was given the public on the subject. My quotation "of our noble leader" was no slur upon him, but a quotation from those that were ringing the changes upon it when he had not manifested enough interest in the matter to even notice the fact of his election, or whether he would accept or not. I hav always admired Colonel Ingersoll as the eloquent opponent of the churches' ideas of Bible inspiration, and that I consider his especial *role*. That he has always "paid his bills" while lecturing I hav no reason to doubt. We all generally do that, and especially would we be able to if we could command the prices for speaking he does. But it seems to me, Mr. Editor, when you say you *know* he could hav been governor of Illinois had he been willing to keep his opinions to himself, you must hav had a special revelation, for you could not prove any such thing certainly.

Was it not a little far-fetched to assume that I was "throwing a stone in the way of the League," or planting thorns along the paths of workers, because I saw fit to offer some opinions or even criticisms? I think I hav manifested by my works my interest in the League in the past, which, I assure you, is no whit abated; but as a worker and life member I feel I hav a right to express my opinions, even if they differ from some others, whose opinions, of course, differ just as much from mine.

In conclusion, is it incompatible with the "Nine Demands" to giv to women as well as to men their justly earned titles? It requires one letter less to spell Dr. Knapp than Mrs. Knapp.

Yours for Liberty, Equality, and Fraternity,

Juliet H. Severance, M. D.

Milwaukee, April 25th.

Canadian Notes.

Ex-Rev. J. H. Burnham, of Saginaw City, Mich., gave his last lecture on Sunday evening last, in Albert Hall, to a crowded house, his subject being "The Philosophy of the Religious Emotions." The Ex-Rev. riveted the attention of his audience so that you might hav heard a pin drop. The wily and wary clergy of the present day, being conscious that Christianity is nothing but a ridiculous piece of tomfoolery, which is incapable of being defended or tested by examination, warn their flocks not to enter into disputations with Freethinkers; to use no arguments on the Christian side, but to oppose the arguments of Freethinkers with Christian experience. To such a lame and impotent conclusion has the boasted religion revealed by God arrived at last—the clergy are so conscious of the rottenness and idiotic imbecility of Christianity—that they dare not defend it. They enjoin their flocks to trust to experience only, knowing all the time that the devotees of all the other religions of the world pass through an experience precisely similar to that of the Christian. "As the fool thinketh so the bell tinketh." The whole thing is a "will-o'-the-wisp"—an *ignis-fatuus* of the mind.

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In noticing a Secular reunion, the Toronto *Daily World* remarks:

"A concert and social took place last night at the rooms of the Secular Union, under the management of the ladies of the society. The rooms were crowded with members and their friends. Miss Nellie Stewart sang 'Jessie's Dream' in a very pleasing manner. Arthur Tilney sang an old plantation song, to his own accompaniment on the banjo, very effectivly. Mrs. Stevens sang in an artistic style 'Jock o' Hazeldean.' D. Richmond gave a negro sermon in character, and produced much merriment.

"Charles Peters, an old member of the society, who is about to leave the city, was presented with a gold-headed cane by Ex-Rev. J. H. Burnham, on behalf of the society. The evening's entertainment terminated by a grand ball in the Opera House lecture hall."

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Julian the apostate was born at Constantinople 331. When he became emperor he shook off the yoke of Christianity that had been imposed upon him; he attempted to arrest the old civilization in its headlong career and to restore the edifice with the fragments of universal ruin. This was his glory, and his premature death was a real calamity. His chimeras might not indeed hav got the better of those of Christianity, but during the respit afforded by them some half rational heresy, whether of Arius, Pelagius, or Manes, might hav succeeded in breaking Catholic unity and thus hastening the hour of a general return to common sense. Towards the end of the fourth century the Alexandrian had taken the name of the Athenian school. Passing mention may be made of a famous woman, Hypatia, pathetic victim of Christian fanaticism, daughter of the famous mathematician Theon. Pupil of Plutarch, the Athenian inspirer of the poet-bishop Synesius, Hypatia, beautiful, chaste, and eloquent, became the vindicator of the rights of Freethought and science in the midst of the Jewish, Pagan, and Christian sects, whose sanguinary dissensions were desolating Alexandria. Everywhere in those unhappy days of the opening of the fifth century, but nowhere more than in Alexandria, where the most senseless and wild docrins, adding the chaos of internecine strife to the confusion of the barbaric invasions, the old world was devouring its own vitals, and was falling a prey to its savage progeny. The jealousy of a Bishop Cyril of Alexandria, combining with the ferocity of frenzied monks, let loose the blind hatred of the populace against Hypatia, dragged from her pulpit, stoned and torn to pieces. Hypatia, whose lessons had inspired the enthusiasm of the few surviving noble and enlightened minds, sealed with her blood the triumph of Christianity. The school that she had restored perished with her, and Hypatia was the last Alexandrian philosopher in Alexandria. The schools of Athens were closed by a decree of Justinian in the year 519, and the philosophers who remained took refuge in the court of Chosroes, emperor of Persia, in order to escape being murdered by the bloodthirsty Christians. The fourth century was one of the most troubled, one of the most sanguinary and disastrous, that mankind has outlived. But it is celebrated by the church because it ushers in the era of her political and social supremacy. Yet, for all the ostentatious pride she may take in her great men Athanasius, Jerome, Hillary, Ambrose, Augustine, she cannot conceal from history the wrangling of her dignitaries, the furies of the sects, the fooleries of monasticism, the ruin of the arts, the proscription of thought, the disembodiment of the Roman world, that crowning work of a religion in league with a truculent barbarism. What characterizes the fourth century is the divorce of faith and reason, the substitution of faith for philosophy, causing thereby the debasement, degradation, and wild insanity of human thought and human morals. We get an insight into the extent to which Christianity had debased the human intellect by the two councils of Nice and Constantinople, whose chief labors were to define the nature and persons of the trinity. To what a state of degradation was humanity brought by Christian superstition. There is no more abject humiliation than a belief in such idiocies as a god conceived in the womb of a virgin, the death and resurrection of a God, and such insane logomachies as the trinity, with its attendant idiocy, transubstantiation. St. Augustine, after writing fifteen books explanatory of the doctrin of trinity, was fain to confess that he had explained nothing, but he adds, "We must always make believe to say something."

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Eschylus's Tragedies including Prometheus, translated by Buckley, in Bohn's Classical Library, published by Harper, is as good as any other. I believe it is published at 3s. 6d. English—$1.25 United States. It can be had at any book store, or, still better, send $1.25 to The Truth Seeker office, and you will get Prometheus by return mail. Taylor was a very learned man. I believe he translated Prometheus for his own use and never published it. He also translated, for his own use, many hymns addressed to Prometheus, and various fragments of ancient Greek poetry on the subject of Prometheus. After Taylor left the church he set up a church of his own, and published his sermons under the name of the "Devil's Pulpit." He also published a work on theology called "The Syntagmia," and, best of all, another entitled "The Diegesis." Send $2.00 to The Truth Seeker office. On receipt of $2.00 for each of these works, we can post them by return mail. "The Diegesis" is a perfect mine of wealth of anti-theological ideas. The Rev. Robert Taylor, M.A. and M.R.C.S., while at the University of Cambridge, won double first-class honors and gold medals, and, altogether, achieved extraordinary honors for his learning and literary attainments. His writings should be in the possession of everyone. R. B. Butland.

Several new facts will be brought forth by the American Association for the Advancement of Science. Among new and valuable discoveries were Professor Hildgard's communication regarding the difference of the sea level between the mouth of the Mississippi and Sandy Hook, Professor Cope's discovery of a human tooth in a stratum which would demonstrate the antiquity of man on this continent, and Professor Morse's collection of facts regarding the habits and customs of the Coreans.

Pope Pius IX. has been dead seven years, yet he is still in purgatory. At least, we judge so from the Catholic churches offering on the anniversary of his death solemn requiem masses for the repose of his soul. If it takes seven years to pray a pope's soul out of purgatory, how long does an ordinary sinner stay there?—*Sunday Gazetteer.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - MAY 9, 1885.

New England Superstition.

Since the culmination of the Millerite excitement in 1843, in which year Miller predicted the final collapse of the world, but little has been heard of the Adventists. They then wisely concluded not to set definit dates, which led to disappointment and afforded the ungodly opportunities to scoff, and confined themselvs to preaching the near destruction of the world in a general way. Mr. Miller, it will be recollected, was a Massachusetts man, and his doctrins found numerous believers in New England. In Maine, especially, Miller found devout followers who went so far as to giv away property and prepare their ascension robes. Since the subsidence of this craze, Miller has had but few imitators, though there are some twenty or thirty thousand Adventists in the country.

During the last two or three months, however, there has been a revival of the delusion in the towns of Corinna, Newport, Orrington, and one or two others. A "prophet" named Nickerson has been laboring there and has made many converts. The end of the world was set for April 29th. This prophecy was based on the seventh chapter of Daniel, Nickerson declaring that all the things which Daniel saw in his dream had come to pass except that described in the thirteenth verse—"And behold one like the son of man came with the cloud of heaven, and came to the Ancient of days." The previous sights of Daniel—the four great beasts which came up from the sea—the lion with eagle's wings, who stood upon its feet like a man, and had a man's heart given it—the bear which had three of its own ribs "between the teeth of it"—the leopard, which had four wings and four heads—the fourth beast, dreadful and terrible, with iron teeth and ten horns, with a little horn with eyes and mouth—all these sights hav been symbolically fulfilled and are clear to the eyes of the faithful who look over the world's history. One of the brethren, in conversation recently with a correspondent of a Boston daily, averred that Napoleon was one of these beasts. The correspondent suggested that perhaps O'Donavan Rossa was he of the iron teeth and ten horns, and the brother thought the suggestion worthy of consideration. In an interview with the prophet Nickerson just before the 29th he said that "the time included in the vision of Daniel is 2,300 years. We hav passed that time. The last great day is at hand. The seventh seal is about to be opened. There will be silence in heaven about the space of half an hour. Then the ten thousand times ten thousand will be gathered before the Ancient of days. So it was with Noah. He was given the year (120) and then he was ordered to move into the ark. He obeyed instructions. After that, seven days and then the awful flood."

The correspondent visited one of their meetings and thus describes it:

"It was a weird scene. There were about one hundred people in a small room lighted by two kerosene lamps. On the wall where all could see it was a large chart on which the allegory of Daniel was illustrated and explained with realistic pictures and mathematical demonstrations. The dragons, horned beasts, and impossible monsters, frolicking over this great map in red, yellow, and green colors, looked partly ferocious and partly fantastic, in the dim light. There were the lion with eagle's wings, and the bear munching his own ribs, and the other monstrosities prancing in bright paint before the Ancient of days with his throne of flame and chariot of fire. It was a spectacle well calculated to appeal to credulity and superstition, and the application of these pictures to the tragic events in the career of the world by the prophet who was speaking was ingenious; but his addition, subtraction, multiplication, and division, by which he made the world end on the 29th o April, 1885, was tedious, and not very lucid.

"Some of the leading disciples, as well as the prophet, took part in the meeting, and one or two brethren, who agree in the substance of the doctrin, but differ slightly from the chief priest in their arithmetic, also lifted up their voices. These men are called by the others 'opposers.' They argue that the judgment day should be postponed till 1889. A debate was kept up for an hour between the two sects, with seriousness and good temper. The 1885 people seemed to get the better of it."

As April 29th approached the sect got their robes ready. The same kind of robe was put on by all, men, women, and children. It was a flowing garment of white cotton cloth, "something like a priest's surplice, something like a butcher's frock, and most like a nightgown." The farmers who had been drawn into the craze did not get out any wood last winter, and neglected all their usual spring preparations. Some of them sold their cattle.

The proceedings of these Christian fanatics during the past winter hav been barbaric in the extreme. When the prophet baptized a convert he cut a hole through the ice in some pond or stream, and doused the man or woman into the frigid water. "It has not been an unusual spectacle," says the correspondent, "to see the disciples kneel and pray on the street corners in loud voices. Sometimes they hav gathered groups of people around them in the open air. Their favorit mode of self-disciplin has been to crawl through the streets in the mud and slush. One woman crept half a mile in this way, singing and groaning alternately. Strangest of all, one of the believers declared last week that nothing would mortify his pride but to sink him in the ground like a fence post, with nothing but his head out. He induced two of his brethren to dig a circular hole in the ground, and he jumped in and prayed while they shoveled the dirt around him up to his neck and shoulders. He remained in this position several hours."

If all this had happened in the infancy of the race, when our ancestors wore necklaces of snakes and ornaments made from their enemies' bones, or even in the days when Cotton Mather and his fellows were whipping Quakers and accusing old women of occasionally appearing as toads, or of changing themselvs into black cats and flying through the air on broomsticks, it would not be a matter for much surprise. But this is commonly supposed to be a civilized era, when people are accustomed to reason, and are credited with knowing a little something concerning the laws governing the earth and its immediate planetary neighbors. Twenty-three hundred years ago the Ancient of days might hav existed for the barbaric tribes wandering over the Eastern deserts, and Daniel's picturesque jim-jams might hav been thought, by a people feasting on horrors, symbolical of something or other, but one would think that the prophet who should preach them now would find his audience limited to the insane asylum in which he was confined. It is certain that these delusions can spread only among devout Bible-believers, and the pernicious influence of that book can scarcely be seen plainer than in the hallucination of these semi-lunatics. And, after all, the Millerites' faith is no more ridiculous than the story of the incarnation, the resurrection, or even the Athanasian creed, to which most of the Christian world subscribes.

Hear Them Talk.

Mr. Keiley, the pope-supporting gentleman who was appointed minister to Italy, has resigned that mission and been appointed to Austro-Hungary. His resignation was due to a gentle hint from the Quirinal that his reception in Rome would not be over cordial. Speaking of this gentleman's appointment to the Italian mission, the *Catholic Union and Times* says:

"We think it a mistake on the part of our esteemed Catholic contemporaries to hav dragged in Mr. Keiley's religion into this appointment. The subject of a man's religion is entirely foreign in such connection. The only pertinent question is one of fitness. All creeds are equally free in this republic. But they hav no rights before the law. It is only American *citizens* who profess them that hav *rights;* and among these is the right to profess the religion of their choice without citizen detriment. Therefore, neither the Catholicity nor the Protestantism nor the Judaism of an American citizen should exercise any influence in his selection or rejection for political honors."

This is square, all-wool-and-a-yard-wide talk, so far as it goes, and if it only were sincere it might giv us some hope of the reformation of the Jesuits. But it will not wash. The idea of Catholics now is, keep mum, get our men into office, extend the power of the Catholic church, and then seize the opportunity. This talk about freedom, and American citizenship, is only a blind. In the days of church power, heretics were turned over to the "secular" government "to be punished without shedding of blood." This meant the stake. And the burning by the government officials enabled Catholics to claim that the church never murdered. With the same sinister hypocrisy the church now strokes the Eagle's head and cries, "Glorious bird!" but let her get a firm grip on the eagle's neck and she would choke him to death and laugh at the impotent flapping of his wings.

By the way, were the Infidels intentionally omitted from the list of citizens whose religious opinions should be no bar to political preferment?

A Defense of Herbert Spencer.

E. L. Youmans has edited and the Appletons hav published the controversy on Religion held recently between Frederic Harrison and Herbert Spencer. Professor Youmans has given the work a Preface and Introduction, and has appended an article by Count Goblet D'Alviella on "The Religious Value of the Unknowable," the "Cardinal Principles of the Synthetic Philosophy," and "A Positivist Religious Service."

The book might very properly be called a defense of Mr. Spencer. By its heat and, in one instance at least, unfairness, it indicates that the editor almost concurs in Harrison's characterization of Mr. Spencer's "The Man versus the State," namely, that it is Spencer against all England. The papers which make make up the work, with the exception of Count D'Alviella's, hav been published in THE TRUTH SEEKER, and reviewed at the time by Stephen Pearl Andrews; and we are further promised a comparison of the two philosophers from the pen of T. B. Wakeman, himself a Positivist, but a "follower" neither of Comte, Congreve, nor Harrison. Frothingham, though educated as a Christian, once said that he was willing to be known through life as a Frothinghamite. In the same way Mr. Wakeman, though a Comtist, is a Wakemanian one.

The controversy between Messrs. Harrison and Spencer, though incidentally touching many points, has for its main theses: (1) the origin of religious feeling; (2) the value of Mr. Spencer's Unknowable or "Infinit Eternal Energy from which all things proceed" as a substitute for deity, and (3) the reasonableness of adopting humanity as an adequate object of religion. Mr. Spencer finds the origin of religious feeling in the ghost-theory; Mr. Harrison, following Comte, finds it in fetichism, or, as Mr. Harrison prefers to call it, nature-worship, before spirits, ghosts, or gods ever took definit form in the human mind. Upon this point it is admitted by some Positivists that Mr. Spencer has the best of the argument. Upon the question of the religious value of the Unknowable, it is generally held, and rightly, we think, that Mr. Harrison has shown the logical impossibility of depressing the unknowable to the uses of religious conjuration, or of its forming the basis, as Count D'Alviella has put it in his paper, of the religion of evolution. Upon the remaining point—that of adopting humanity as an adequate object of religion—opinions will differ, as the bias or studies of the readers incline. But we dislike the unfairness of the editor of this volume in quoting a Positivistic service held by Richard Congreve, of London, and thus implying that that was Harrison's doctrin and ritual. Mr. Harrison has time and again disavowed the "worship" of humanity in any sense, and in his second paper in this very controversy he takes pains to repudiate any addressing of prayers to "holy" humanity, or the use of the banners which in the religious service of Comte is a prominent object for ridicule. Mr. Harrison is no blind devotee of Comte; he regards much that that individual threw out as tentativ and utopian; he has no sympathy with the theological parodying of Comte's more Romish followers, and it is, therefore, rank injustice to Mr. Harrison to endeavor to make him responsible for them. The special pleading in Mr. Youmans's notes to Mr. Harrison's side of the dispute is also in bad taste. It is well known that Spencer is Professor Youmans's philosophical deity; his notes therefore hav the same value as the ministerial instruction offered Jehovah in the prayers going up from the Christian pulpits. This partiality of Mr. Youmans is further shown by the editing into the book of Count D'Alviella's paper, which is entirely in favor of Mr. Spencer. It seems to a lover of fair play in philosophy as well as in religion that a spirit of strict justice would hav enforced silence upon the part of outsid-

ers, or the admission of an equal amount of expert testimony upon either side.

With these criticisms of the make-up of the book we shall turn it over to our legal and philosophical friend Wakeman, who has something to say upon the subjects discussed by the two great heretics.

Dr Severance and the League.

Except for one or two errors she makes, we are disposed to let Dr. Severance hav the last word.

The tenor of Dr. Severance's "What has been done?" was to the effect that nothing had been done. In assuming this by ill-concealed implication we thought the doctor erred, and said so. Mr. Putnam and Mr. Reynolds hav reported from many places that "a League was formed here after the lecture." The Campaign Fund and the efforts made by the League officers hav been published from week to week, and Dr. Severance has probably seen them. In the secretary's report to the next Congress we presume the number of new Leagues will be given, their condition stated, and other information afforded. Perhaps the secretary may enlighten us sooner.

We do not care to discuss Colonel Ingersoll. Admiration of his powers must be second to respect for him as a man with those who know of his many noble acts. In saying he paid his bills we meant that in his early lecturing days he went into his own pocket to foot advertising bills, hall rent, etc. There is a story current among the colonel's acquaintances that upon being applied to once by a lecture agent to make a contract for a series of lectures, he refused. "No," he said, "I lectured for years and paid all my own expenses; now I am going to hav for myself whatever I make," or words to that effect. It did not require any special revelation to *know* about the governorship of Illinois. Mr. Ingersoll could hav had the Republican nomination for that office had he kept his heretical opinions to himself. A nomination by the Republican party in Illinois meant election as surely as in Vermont, as any one conversant with politics knows.

We cheerfully acquit Dr. Severance of any intention to roll a stone in the way of the League, though her letter seemed a trifle sharp and premature. She certainly has a right to express her opinion, and the columns of THE TRUTH SEEKER are open to her in which to do it.

In conclusion, if we hav done Dr. Knapp any injustice by printing "Mrs." instead of "Dr.," we humbly apologize. We hav great esteem for Dr. Knapp, and no less for the wife than for the physician.

Editorial Notes.

THE Freedom of Worship bill is probably dead for this session. It came up last week on a motion to discuss in committee of the whole, which was defeated, fifty-eight to fifty-eight, the Republicans of the Assembly voting almost solidly against it. Unless the bill is called from the committee and rushed through in the closing hours of the session, when the Assemblymen are more or less excited and careless, we hav heard the last of it till next session.

A METHODIST paper says: "The cry against Sunday laws does not come naturally or directly from the workingman. The clamor for larger liberty does not come so much from those who desire the convenience or the amusement, as from those who hope to *enrich themselvs by supplying it.*" The reverse of this is nearer the truth. The people are not clamoring for the re-enactment of the Blue laws. It is the preachers who desire to enrich themselvs by forcing everybody to support the churches.

MR. TUCKER has resumed the regular fortnightly publication of *Liberty*. Tucker is doing solid work for individualism, but Anarchy is too one-sided and extreme a philosophy to contain the whole of truth, and is unfitted to replace the present order of society, as we took considerable pains recently to show. We hav heard the wish expressed that Mr. Tucker would throw out some of his novels and giv more of himself and Kelly and Appleton. "Edgeworth," also, one of our own correspondents, is a trifle too obscure for ordinary human minds, but he means well, and occasionally reaches the level of his readers.

CONSIDERING the differences between Mr. J. Harrison and his Freemason lodge, the story of which was told by Mr. Harrison himself in the last TRUTH SEEKER, the *Town Talk* of Toronto says: "Now, if the religious test required to be passed by Masonic candidates amounts simply to belief in a supreme being, it stands to reason that no initiated member can be required to believe in anything more. Even were the defendant all that he is charged with being—a Secularist, a Freethinker, and an Agnostic—this would not go one inch to prove his disbelief in a God. Many eminent Unitarians hav been Secularists; there are Freethinkers in every enlightened and progressiv body of Christians. As to the charge of Agnosticism, that sounds more formidable on account of the word being generally misapplied. An Agnostic may—thousands of them do—believe in the existence of a supreme being, but he can not affirm that existence to be a part of his own positiv intellectua knowledge. The matter is one which has been prett openly discussed of late, both by members and by non-members of the craft. It is urged that the expulsion of Mr. Harrison under such circumstances would be a glaring scandal and a lasting disgrace to the Masonic order. It is freely asserted that, while impure livers and convicted offenders against justice are permitted to sit unimpeached night after night in their lodge rooms, this prosecution of a man who has ever worn 'the white flower of a blameless life' is a monstrous mockery of the principles on which the order was founded."

MR. EVERETT, editor and publisher of the *Labor Advocate* at Shelbyville, Ill., is having a lively time in his town. In his issue of April 28th he thus explains:

"Since I commenced running this office every expedient has been resorted to to run me out of this place, by ridicule, defaming, and every other way they could devise, but Monday morning as I came to the office I found on the door the infamous initials, K. K. K., with a skull and cross-bones depicted thereon, with the word 'Warning' underneath, and in another place written 'a word to the wise,' which is going one step too far, and I wish it distinctly understood that the mob that waits on me with any Ku-Klux designs I will see that subjects for six funerals are prepared from out of the mob, for this editor don't scare worth a damn."

ALEXANDER LONGLEY has changed the name of his *Communist* to *Altruist*, and moved from Glen Allen to St. Louis. Mr. Longley appears to hav left his common sense on the farm at Glen Allen, if we may judge from these comments upon the recent lectures of Messrs. Putnam and Watts at St. Louis:

"Well, if these men make a living by lecturing against religion, it is doing the same as the preachers, who also make their living by upholding it. These Secularists are generally strenuously opposed to liquor prohibition, while at the same time they zealously advocate religion prohibition. A free country should allow of the greatest personal liberty that is compatible with the public good, but at the same time should restrict its citizens in doing anything to the injury of others."

We should like to hav Mr. Longley point out the Secularist who advocates the prohibition of religion.

THE American hierarchy, during the late Plenary Council, addressed a letter to the German bishops. Its import was "How d'ye do?" By the following sentences from the reply it will be seen they do not do very well:

"Far off as yet appears the end and our delivery from affliction, the chain of the May laws by which the liberties and the rights of the church are fettered still binds and galls us. Our seminaries and monasteries are suppressed; thousands of parishes still remain desolate, bereft of pastors. The religious orders and congregations are still expelled and exiled from their nativ land. Still are the church's disciplin, the functions of the episcopacy, and the mangement of the church's good subjected in many things to the jurisdiction and control of the government, which, moreover, arrogates to itself the management of our schools. Clerics and even priests are still impressed into the military services. The archbishops of Prussia continue to languish in exile beneath alien skies."

What a pity that a priest should be put on the same footing as a peasant in the defense of his country! What a shame that the church cannot govern Germany, and her ecclesiastics wax fat and rich at the expense of the state, and be exempt from all disagreeable duties of citizenship! Too bad, too bad!

THE *Boycotter*, which is supposed to be published in the interest of labor, but which, we are afraid, is being prostituted to advancing the political ambitions of a few men, doubleleads the following sentiments:

"We hav never had the slightest sympathy for the woman politician, or the advocates of woman suffrage, so-called. We do not believe it to be any part of a woman's business to engage in politics—and usually she don't, unless she is so ugly that she fails, or is unable, to 'engage' herself in a more congenial direction. Short-haired women and long-haired men instinctivly excite our inherent abhorrence. And we hav no hesitation in asserting that the woman suffrage movement is largely responsible for the loose divorce system that is now so prevalent all over the country, and particularly in New England."

If the *Boycotter* allows itself to indulge in this antediluvian slang, its days of usefulness are over, and the sooner the workingmen withhold support from it the better. While such senseless talk will not alienate from the labor movement the people abused, it will alienate them from the self-assumed leaders of that movement in this city. The *Boycotter* and other labor journals hav received a large proportion of their support from those who also believe in and work for woman suffrage; but if the present style of editorial is to continue, we think that support will soon be withdrawn.

THE *Day Star* is a semi-Christiau paper published in this city, in which often appear common-sense articles. Speaking of doctors, ministers, miracles, the prayer business generally, and especially of the claim that General Grant's convalescence is due to the free use of prayer on the part of the general's friends, the *Day Star* observes:

"If he did anything of this kind for Ex-President Grant, why did he not do it in answer to the universal petitions sent up for the recovery of President Garfield? Why should he be deaf to the prayers of the same people in the one case and answer them by a life-sparing miracle in the other? Why, also, does he allow the ex-secretary of state, F. T. Frelinghuysen, to sink day by day and remain unconscious, in spite of numerous and earnest prayers, and permit General Grant to go out riding in Central Park these beautiful spring days? Is it just for God to permit thousands to daily pass away amid weeping friends and pious prayers for their recovery, leaving helpless widows and friendless orphans, and yet perform a miracle in violation of every law of nature, and contradictory to all reason, for the sole purpose of gratifying the friends of General Grant? If, as the Bible declares, 'God is no respecter of persons,' and to him all his creatures are equally precious, then why should we believe that Dr. Talmage and Parson Newman and the Baptist ministers were permitted to come in and reverse God's decree that General Grant should die of cancer some time since? If it was not decreed by the Almighty that he should die, then his recovery was no miracle. If it was so decreed, then the Bible is false, and God is a respecter of persons. Is it not clear enough that the talk of these men who say that General Grant's life was saved by their interference with 'God's management of the universe' is inexcusable nonsense—is it not worse than that?—indeed, what is it but irreverence and self-assumption? If they insist that the world shall believe that their prayers hav induced a miracle for this case, they must establish: 1. That the general had a cancer. 2. That it was decreed by the almighty that he must die of that disease at a certain time *past*, which they shall exactly fix to an instant. 3. That having that disease, and that God had decreed his death from it at a certain moment, he did not die. All of these three propositions being each established beyond question, we may then, and never before, reasonably conclude that the survival of General Grant is because of a miracle performed by the Almighty in response to the prayers of Drs. Talmage, Newman, and others. Thus far it does not appear that General Grant has now, or ever had, a cancer."

THE Rev. F. J. Fisher, of the First Methodist church, of St. Paul, Minn., is in trouble. Cause: heresy. At a "pastor's meeting," held on the evening of April 13th, Mr. Fisher read a paper on "The Use and Abuse of the Old Testament." This paper was so radical that the *Pioneer Press* reported the listening pastors as being "all torn up" over it. Some of his sentences are as follows:

"Thirty-nine so-called books, containing the larger part of the ancient Jewish literature, hav been translated by the church and bound together in a single volume called the Old Testament. The dates and authorship of most of the manuscripts are unknown. They cover a period of a thousand years and comprise history, legend, laws, poems, prophecies, genealogies. By the philologist and antiquary they are placed in the same class as the Vedas, Shastas, and Greek and Roman classics. The tendency to-day is to place them on the same basis. Is this tendency right, or must it be resisted as pernicious? We may define the Old Testament as the literature naturally produced and preserved of a people in whose national life God had gradually revealed his holiness and his law of human liie. The right use of this literature is the discovery of the unfolding of divine truth in the life of the people. There also are two additional uses of the Old Testament—the devotional and literary. The Old Testament is abused, first, when it is used as a text-book of morality. Neither its precepts nor examples exhibit the highest moral law. Many people still cling to the old Ten Commandments. Excruciating attempts hav been made to prove that Jesus did not supersede the moral precepts of Moses. High and lofty tumbling has been performed by the skilful theological acrobats in this arena. Their failure has been pitiable. In his Sermon on the Mount Christ distinctly put his teachings in opposition to those of the Mosaic law. The Christian morality has outgrown the precepts of the Old Testament, even the Ten Commandments. Polygamy is not only not condemned but inferentially, at least, approved in the Old Testament. If the Old Testament be taken as a statute-book of marriage law, then the Mormon apostle has the divine sanction. Laws claiming the divine sanction legalized the buying and selling of men and women. The condition of woman and the training of children presents facts painful to us. and the ethics, or rather vices, of war which assert a 'Thus saith the Lord' shock the highest moral sense of to-day. Thus there are many things that make any attempt to use the Old Testament as a text-book of morality an insult to him whose life was law and whose law is life. In the second place, the use of the Old Testament as a text-book of religion is an abuse. To treat those ancient writings as collections of aphoristic sayings of unchangeable truth indicates puerility or hypocrisy. The careless use of the Old Testament for illustration is often dangerous and delusiv. Mr. Moody cited Samson's terrible slaughter of men and beasts as an illustration of what the holy spirit can accomplish. To what strange work the Holy Spirit had come! Abraham's intended offering of Isaac, Jephthah's actual offering of his daughter, Jacob's deceit and treachery, and many other instauces of dubious morality and piety, when regarded as unequivocal divine teachings, only by logical jugglery can be given the semblance of righteousness. The further attempt to teach the great doctrin of the atonement by the crude sacrificial notions of early Judaism is not only misleading, reading into the doctrin much of bloody cruelty, but truly blasphemous, by ascribing to deity a disposition that would shame a savage parent. In the third place, it is an abuse to read the Old Testament indiscriminately. Much of its history and legends cannot be read before promiscuous audiences. We purge our editions of Shakspere for general use; there are many chapters of the Old Testament equally unfit for general reading as anything in Shakspere. Many beautiful and inspiring passages are to be found in the Old Testament by judicious selection, but the wisdom of the serpent and the harmlessness of the dove are necessary to such selection. It is an abuse of the Old Testament to regard its utterances in morality and religion as final and place it on an equality with the New Testament."

Mr. Eckler Sees the Point of the Cartoon.

MY DEAR MR. MACDONALD: Allow me to thank you for your very flattering notice of "Voltaire's Romances." The extract from the circular which you credit to me was written by our mutual friend, Mr. C. P. Farrell, the Liberal publisher of Washington, D. C., and it is his criticism of the book.

Allow me also to thank you for publishing that splendid cartoon, "The Modern Balaam," in the last number of THE TRUTH SEEKER. The artist has truly shown the people under the form of the patient ass, wearing the collar of subjection, held by the bit of faith, guided by the reins of credulity, goaded by the whip of hell, and ridden by barefaced priestcraft. But the absurd animal seems to be thinking and reasoning. He has seen before him the spirit of liberty illumined with the torch of truth, and armed with the sword of reason. He has read the glorious names inscribed on her soaring pinions: the noble TRUTH SEEKER, the grand old *Investigator*, that for over half a century has borne aloft untarnished the sacred flag of mental liberty, the young and energetic *Iron Clad Age*, the *Nonconformist*, the *Angostic*, the *Liberal, Liberty; Lucifer, Banner of Light, Secular Review*, London *Freethinker*, etc., all of them brave and brilliant names that form the wings and bear aloft the genius of liberty. Seeing before him this brilliant host, the beast of the modern Balaam turns toward his cruel tyrant a questioning look. He even dreams of justice, and begins to doubt whether the people were really "born with saddles on their backs," and the favored priesthood "booted and spurred to ride them by the grace of God." PETER ECKLER.

New York, April 30, 1885.

Letters from Friends.

CENTRAL CITY, COL., April 14, 1885.

MR. EDITOR: "The Bible Analyzed" came some days ago. The paper, printing, and binding are lovely. Colonel Kelso knew what hardships and warfare were in the late Rebellion, having fought for freedom in no less than sixty battles. It seems now in his war on superstition, as I read from his preface, he fights in a soldier-like manner, exercising a brave soldier's self-denial. Such a book as this, written so clearly, so tersely, by such a man, ought to sell by thousands. I trust our Liberal friends will add it to their libraries.

Inclosed you will find money order for $10.00. I wish $2.00 to go to the Campaign Fund, $2.00 to Tent Fund, $1.00 to Bruno Statue, $2.00 to Brother Hacker, $1.50 for "All in a Lifetime;" the remainder will pay for placing the donations where they belong. I giv away my TRUTH SEEKERS as fast as I read them, so I hav none by me at this writing to get the addresses for these gifts, therefore you will pardon me for troubling you.

I believe THE TRUTH SEEKER grows better as it grows older, though it was hard to tell some years ago how it could be any better. Should it ever get in a hard place it can call on me to help it over with a few dollars. Hoping, however, it may flourish while my head is above the sod and long after I go to my rest, I am Yours truly,

MRS. BUCKNER-JOHNSON, M.D.

PALATKA, FLA., April 16, 1885.

MR. EDITOR: Inclosed you will find five dollars, to be appropriated as below directed. I look upon THE TRUTH SEEKER as the very best paper now published on the "footstool." That is to say, it is doubtless benefiting humanity more than any one of the many excellent Liberal journals now published. I should feel lost were I to miss it from my table. I hav just passed the sixtieth "mile-post" on the journey of life, and certify that it is the most liberally and fairly conducted exponent of Liberal thought that has come to my knowledge during nearly half a century, and, withal, I doubt very seriously if another journal of any ilk can boast of a greater amount of well-written, logical, and educational (education in the larger sense) editorial matter than is from week to week found within its columns. This is not intended for taffy, but penned only in testimony of what every Liberal reader of the great and grand mouthpiece of the truly Liberal ranks of America must admit; and should L. L. Northrup, Materialist's, "fear [see pp. 202-3 current vol. TRUTH SEEKER] that you will, like its former editor, finally bring up within the fold of the semi-religious society commonly called Spiritualism" some day become fully realized, then, in my humble judgment, will you hav mounted another rung higher up on the ladder of progressiv development, enlarging your mental horizon and adding much to the already almost inestimable usefulness of the journal you so ably edit.

I, like Mr. Northrup, "hav never seen any of the remarkable mediums," neither hav I any doubt but a very large per cent of what goes for spiritual phenomena is only fraud and deceit; and yet *I know*, even with more certainty of conviction than I know the earth is globular, that life, individualized human life, survives the grave. For, while all the evidence *I* hav of the rotundity of the earth comes to me second-hand, from the mathematicians and other *savans*, directly through my own senses I hav both seen the forms, including size, complexion, and features, and heard the voices (observing the motions of the lips meanwhile) of, and held intelligent intercourse with, friends and acquaintances whose grosser organizations I had followed to the sepulcher. Also hav I been visited by the so-called spirit (a misnomer) before I had otherwise received the slightest intimation of its dissolution.

I wish in this connection to mention a fact of which all self-styled Materialists, so far as I hav observed, are either supremely ignorant or wholly ignore it, to wit, that a very small proportion of the representativ Spiritualists (probably not more than five per cent) hold to the doctrin of the existence of "pure spirit" any more than the veteran and venerable T. Winter does. The most of them assent to all the demonstrations of science, and on doubtful matters are eminently Agnostic. (This last fact probably indicates the only real difference between them and the pronounced Materialist. He knows what is not; they only know what is—what has been shown to be.)

The intelligent and well-posted Spiritualist does not believe in *super*naturalism of any kind; nor has he any faith in the existence of either entity or phenomenon wholly independent of matter. With very few exceptions, they think as little of Yahweh as Winter and Northrup possibly can, and with most of them even Spencer's "Eternal Energy" is vague and apocryphal.

The facility with which some Liberals are able to "set up straw men" of their own creation and then demolish them is, to say the least, very remarkable, and would be amusing were it not a habit so fraught with mischief to the Liberal cause itself. They will persist, among other errors, in calling Spiritualism a "religion," and so treating it, when in fact it claims to be, and is, a system, a genuin philosophy, based wholly upon the phenomena of nature, and evolved under the scrutiny of pure science, and by scientific methods only. I speak now of what Spirtualism really is, and not of what mountebanks and unprincipled jugglers make it appear to be to many honest and earnest truth seekers.

It is my humble but most candid opinion, Mr. Editor, that gentlemen (and ladies too) of the "death ends all" school would do well before they make an attack upon "modern Spiritualism" (so-called) to learn something of it, to accurately acquaint themselvs with its real claims, and, at least moderately, look into the grounds of its pretensions, and thereby save themselvs the mortification of some day discovering they had been fighting windmills and giants having little or no existence outside their own brains. MARY A. VORE.

ATLANTA, GA., April 8, 1885.

MR. EDITOR: The ladies of this city hav been spending their energies in getting up an entertainment for the benefit of the widows and orphans of this city, and from the first, because the young folks wanted to hav dancing, the pious, hypocritical preachers hav been violently opposed to it. I hand you a few samples of their charity. If ever the sword is beaten into the plowshare and the spear into the pruning-hook, it will hav to be done by us Infidels, for the priests of the orthodox God hav been working at it for these eighteen hundred years with fire and sword, and all they want to-day is the power and they would keep on in the same. Oh, for an Ingersoll to wake up their dry bones. GEO. W. PRICE.

COMMON SENSE AND CHRISTIANITY.

JERSEY CITY, N. J., April 13, 285.

MR. EDITOR: Trinity Church, M.E., this city, has a new sky-pilot who expatiated last evening on the theme of theological therapeutics, or prayer cure.

He said: "Christ commanded men everywhere to pray. The model prayer which Christ gave transcended human power to think. Lincoln's Gettysburg oration was much the best human speech ever made, but the Lord's Prayer was far above that. The order to pray is accompanied with the direction to use means. 'Pray and anoint with oil, and the prayer of faith shall heal the sick.' I think the man was 'cranky' who went to Memphis on a mission to the yellow fever sufferers and would not hav a physician when he took the disease. Common sense is a good thing in Christianity. I hav my doubts about those who go about the country—'faith-healers,' so-called. God sometimes curses men by his own will, as he also takes them away."

Mr. Editor, it strikes me that a little more *un*common logical consistency, which this preacher calls common sense, would be an improvement in his utterances. If, short of the so-called Lord's Prayer, the best literary production were Lincoln's oration, would its unparalleled excellence hav proven Old Abe to hav been a God or a son of a God, had there been no Lord's Prayer or any other superior production? Does the fact of pre-eminence prove preternaturalism? What real excellence is there in a person who himself declares that "God is not tempted, neither tempteth he any man" when he begs God to "lead us not into temptation?" If prayer and oil together is what the prescription of Dr. Paul calls for, why does he not giv credit to the oil as well as to the prayer when he says the prayer of faith shall heal the sick? Because men die without known ailment, and get well without known manner, is no more evidence of a supposed God's work than it is of the art of the devil or any other hobgoblin.

JOHN P. GUILD.

LEAVENWORTH, KAN., April 20, 285.

MR. EDITOR: As Geo. N. Hill is very anxious to hav his "blunt and (to him) practical question concerning the rum-beverage traffic" answered, and seems to be liberal enough to accept an answer from almost anybody, I wish to giv what I consider as practical an answer as the question is blunt. His question is: "If the drunken stabbing of three innocent people upon the public street does not giv me a right to vote against the further sale of alcoholic liquor as a beverage, what would?"

Our answer is: "Nothing will ever giv you a right to meddle with other people's rights, or set yourself up as censor for other people's morals or appetites, business or pleasure, so long as they do not interfere with your rights or privileges, and then the one guilty of the offense should alone be held responsible, and not another or all others be punished on the vicarious atonement plan." As well might Mr. Hill ask: If the recent stabbing, clubbing, murdering, and numerous other crimes caused by over-religious excitement does not giv me a right to vote against the holding of revivals and preaching, what would? Or, if the disasters and deaths caused by coal mines does not giv me a right to vote against coal mining, what would? and many other equally "blunt (dull) questions," the bluntness of which is quite apparent, but where the practicability? No, Mr. Hill, the "stabbing of three or three hundred times three people" will not giv you a right to prevent the sale of alcohol more than it would the sale of knives, as neither the sellers of the alcohol or the knife are to blame; but the one that did the stabbing, and he and no other should be punished. I claim the right to eat meat, if the eating of meat does giv some one else dyspepsia; the right to hav money and horses, if some others do steal theirs; and the right to make and drink wine, if some one else does get drunk, and do not think it right to hav my rights and liberties curtailed because a few others abuse theirs.

Yours for freedom, H. H. HUTCHESON.

NEW VALLEY, N. Y., April 20, 1885.

MR. EDITOR: We hav looked in vain for some more able pen than mine to make favorable mention in THE TRUTH SEEKER of John R. Kelso's works, especially "The Bible Analyzed." His attack upon the idolized book of the Christians is like the storming of a fortress from every quarter at once. Its absurdities, contradictions, and unscientific teaching, under his scathing irony, keen witticisms, cutting sarcasms, and convincing logic, seem to collapse from every side. In my humble opinion, this grand work ranks among Liberal literature as does "The Origin of Species" among scientific works; and I do not think I am putting it too strongly when I consider John R. Kelso the Darwin of Secularism. His language is simple and plain, yet scholarly and dignified, so that anyone of ordinary attainments can understand and comprehend him. Each of his works is well suited to the mass of readers. It is a misfortune that each one—"Bible Analyzed," "Deity Analyzed, and The Devil's Defense," and "The Real Blasphemers"—could not be in every household; and had I the fortune of a Vanderbilt or Gould, it should be the crowning work of my life to place these grand books in the reach of every one that would read them. We hav the eloquence and reasoning of an Ingersoll to vanquish the Judge Blacks; We hav the keen debater in the person of Charles Watts, ready for every opponent; we hav the dignified lectures of Wakeman; we hav the sledge-hammer blows of John Peck to knock out of time all such mountebanks as Talmage; we hav the poetical flights of Chainey; yet it is left for Kelso to attack the citadel of superstition and the whole army of bigots, and with the pruning-knife of science and common sense cut off every root and branch of the Bohun-upas of civilization—the Christian Bible, and the false teachings of the Christian religion. I write this as a eulogy on no man, but simply to do justice to and bring prominently to the notice of all friends of Secularism these splendid books, and to induce each and every one to use his best endeavor to place these books in the hands o every one who has independence and courage enough to inve tigate the errors of his own early religious teaching and training. E. W. COUNCILMAN.

A MYSTERIOUS LETTER.

SAUVIE'S, OR., March 22, 285

MR. EDITOR: With your permission, I would like to tell Mr T. Winter and Aunt Elmina how they can convince themselvs that spirits do exist. They can do so by making the following "favorable conditions:" Stretch your arm out at full length from your body, let your thumb stick up and in line with some object like a post, tree, or man, say four or five rods from you, and look direct at your thumb and you can see two objects of the man, tree, or whatever your thumb is in line with one side. One is the exact counterpart of the other, so one must be the spirit of the object split out of it by your thumb. Next look direct at the tree, man, or whatever it is; its spirit jumps inside of it, but you can see a shadowy spirit thumb—can see clear through it; and what can it be if it is not the spirit thumb of your own spirit? Now, I want to show you how an "endless life" is possible by referring you to common objects. Take a rail, for example. Can't a rail be split out in the endless future that will hav one end (the first end) and no more. Can't you see what an easy task it would be for some "infinit being" to commence making a rope now that has a beginning, or first end, but will never hav the other end? If you can understand arithmetic you can work it out by the following example. Six thousand years ago a Jew commenced making an endless rope, and in A.D. 1885, a Christian commenced making an endless rope also. Which will have the longest rope—each rope to hav but one end? Again—you can see into it by studying geography—six thousand years ago Abel landed at the "Summer-Land," and has been advancing and progressing ever since, and in 1885 a Methodist preacher landed there also. When Abel landed there were no cars, as there now are. Won't the preacher progress or travel faster than Abel does? Now, if the Summer-Land progresses both before and behind Abel, is there not a chance for him to progress by turning about and coming back? Hav not Washington, Greeley, Alexander the Great progressed so far that they hav got back to the same place they started from? Don't you know that the farther you get away from the earth when you get to be a "spirit," the apter you are to land in somebody's box, or under the table of some one on earth you never saw, but are well acquainted with?

Get you a little box, a table, and a few slates, and take your thumbs out of your mouth and go to work as I hav directed, and if you are then not convinced, there is no show for you. "Spiritualism" must be true, because it is so plain and easy to prove. My thumb proves to me that even a little doll-baby and a brass monkey hav a spirit. THUMB MEDIUM.

SAN JOSE, CAL., April 14, 1885.

TO MY GOOD BROTHER-LIBERALS OF THE TRUTH SEEKER OFFICE: I see by the tab on my last paper that I am a few days behind, but here is your money for another year's subscription, and I ought to send for a whole pile of your good pamphlets for general distribution, but just now I am "short," and must wait till I pay my $40 subscription to the League fund. I hav sent in $20 of it already; the rest will come in the course of time, and I am looking every week for names to the League fund which I know ought to be there, but they do not come in yet. I saw a rich man's name down for only $1. Well, well; that is like a stockholder taking $5 stock in the Panama Canal! If they wish to see good lecturers kept in the field, let them take for a pattern Courtlandt Palmer and Dr. Foote's subscription, and such as gave the thing a good start.

By the by, good Dr. Foote was at our house in this San Jose valley a few days ago, and we had a good time with him. Success to him on his journey back to New York. George Lynn, of Lockport, Ill., in my last TRUTH SEEKER, writes well of subscribers growling about not having everything in the paper just to suit them. The poet says:

"Or fast or slow, or bold or lame,
Lofty or low, 'tis all the same;
Too haughty or too humble.
And every editorial wight
Has naught to do but what is right.
And let the grumblers grumble."

SAMOS PARSONS.

HAGERSTOWN, MD., March 6, 285.

MR. EDITOR: Inclosed find twenty-five cents for a copy of the "Bible Morals." I get a copy of your valuable paper weekly, and by its influence and masterly arguments hav convinced several of my enslaved friends, who hav always looked upon the Bible as an inspired work, that it is no more than a mythical work devised by the crafty priests of former ages. May the work of liberating those poor souls who hav been drawn into the maelstrom of superstition continue successfully. I am only seventeen years of age, but I shall do all in my power to increase the circulation of THE TRUTH SEEKER and to spread the flames of Freethought through the youth of the land, so that, by the time I shall hav reached manhood, I may see this country a grand republic of Freethought.

Yours, etc., B. B. SHRIEVER.

THE CHURCH HAS MISSED A GREAT OPPORTUNITY!

NEW YORK, April 18, 1884.

MR. EDITOR: When Garfield was shot by the saintly Guiteau, a lot of wise doctors pronounced his case very uncertain, but still left some hope that he might get well. Then the churches, as with one voice, went before the throne of God to ask for his almighty aid to make the president whole again; but he could or would not hear or do it. Anyhow, he left them in the lurch, and Garfield had to die.

Now here is ex-president Grant sick, and another group of the most renowned doctors gave him up to incurable cancer, but not a cry from any church through the land we hear, to supplicate their God's help to restore Grant to his health, or even to assuage in some degree his terrible sufferings. What is the cause of this?

Evidently they must hav lost all confidence in their God, or themselvs either, or in the doctors, and their last farce played at Garfield's sickness must hav discouraged them entirely.

Garfield died contrary to all prayers and doctors, and General Grant gets well without prayers, and in spite of doctors. What a great opportunity the churches hav lost for their glorification!

Now, how many cases do not happen where doctors giv up all hope and abandon their cases, and the patient takes refuge in any and all remedies next handy, or in prayers, and gets well, because he would get well anyhow, and then we hear how his, or somebody else's, prayers had worked a wonder.

F. KOEZLY.

BRONSTON, KY., April 11, 1885.

MR. EDITOR: Please continue to publish everything from every quarter that you may think worthy of a place in the columns of THE TRUTH SEEKER. Let the Spiritualists prove their position true if they can. Don't muzzle Brother Winter. Brother Winter's position is a great deal more tolerable than "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matthew vii, 13–14).

Inclosed find twenty-five cents, for which send me the TRUTH SEEKER ANNUAL for 1885. J. N. BROWN.

A LETTER TO MR. REYNOLDS.

AUBURN, N. Y., (Sunday) April 19, 1885.

DEAR BROTHER REYNOLDS: To day is the Christian Sabbath, so-called. You hav shown, however (in "Facts and Fallacies"), that this day is not intended by Bible authority for rest; that it is explicitly commanded us to rest, not on the first, but seventh day (Saturday). One has only to refer to the old Jewish scriptures and be convinced. It will be difficult for the Christian church to show by what authority it calls this first day of the week "holy." The Christians themselvs are the breakers in the fullest extremity, and it will be a long day, I fear, before they can extricate themselvs from the Sabbath-breaking position in which you hav placed them. I would like to see just one effort set forth to show why this day (Sunday) is God's day, so-called by Christians. Why it is more "holy" than any other day. The Christians will never learn that the Sabbath had its origin in the fact arising from a needful day of rest instead of worship, that mankind hav always required one-seventh of the time for rest, but never is it necessary for worship.

Sometime ago I promised you $1 for the Tent Fund, and as I am now "flush," I, on this day of rest, forward it to THE TRUTH SEEKER, whose columns will acknowledge it. Yours for truth, liberty, and reason, L. DE WITT GRISWOLD.

SACO, ME., April 20, 1885.

MR. EDITOR: You will see by glancing at your list my name as a subscriber is of only a recent date and that in my first letter it was intimated that I would take the paper on trial.

On quite a number of perhaps our best citizens, church going people and some members for thirty years or more, THE TRUTH SEEKER has had the same test as with me, and although they hav had far more education and experience in years than myself, when these papers are returned to me there is an inquiry as to how I came with them and if that was the only one I had, and on finding that I had them supplied every week, will naturally ask for the loan of another. Some of these gentlemen hav said to me that reason is, or should be, one of our best advisers, and they would hav said more about it years before only it would hav a tendency to hurt their business.

I hav a copy of "Bible Morals" in my possession, or hav had it, and now when it is returned to me it makes me think of the story I hav read somewhere about an old soldier that carried his Bible concealed in his coat over his heart, and the bullets were so thick that they at last completely destroyed the covers. "Bible Morals," in my opinion, does not cover the heart, but there are pages in it that cause a man, if he has a heart, not to try to conceal it, but use his reason rather than to exercise his superstition. C. E. SAWYER.

BARRE, MASS., April 18, 1885.

MR. EDITOR: Your correspondent, Wm. Hart, has entirely misunderstood me in your issue of April 18th. My questions had reference, as will be seen by turning to THE TRUTH SEEKER of March 14th, to an article published December 6, 1884, in which the writer suspects that "Mr. Truesdell possesses the power called mediumship, can answer unknown questions, and write upon slates," and to refute this suspicion and implication of fraud and liar, I inquired: "Mr. Truesdell says that he does the writing on the slate himself, etc. Does he? If he does he does not lie, neither is he a fraud. If he does not do it, then is he a liar and a fraud. Will his accusers show that he does not do it, by proving who does do it?"

Instead of answering my question whether Mr. Truesdell does or does not perform the tricks which he says he does, and which if proved he does not do, I will admit he is a fraud and liar, Mr. Hart substitutes a statement and another question thus: "If practicing tricks for years, and passing them off for genuin phenomena, which I believe he admits having done, does not constitute him a fraud, what would?" which amounts to inquiring whether a detectiv is a fraud and a liar when deceiving for the purpose of discovering and capturing a criminal. Now this introduces another question, viz: If Mr. Truesdell assumed the role of mediumship for years in order to discover the tricks of mediums by performing those tricks himself, and to show how far he could deceive the very elect for the purpose of exposing the frauds in Spiritualism, and when thoroughly posted attempted to expose them by publishing a book in which he givs names, dates, and places, should he be stigmatized any more as a fraud and liar than any other detectiv who plays a similar role for the same purpose? If Mr. Truesdell has been thus disguised as a detectiv all these years for this purpose only, and has, when satisfied with his discoveries, given to the world his conclusions, every Spiritualist and lover of truth should rise up and call him blessed instead of denouncing him. The question is, was it legitimate in him to employ his arts, under deception, to expose bogus mediums by witnessing their frauds and giving their names to the public. In other criminal cases detectivs are hired and paid by individuals, corporations, governments, etc., to pretend to be what they are not, sail under false colors, and bring the guilty rascals to justice. Mr. Truesdell was self-appointed, had no pay, took no fees, did his own work, and kept his own secrets until he considered the time ripe for him to disclose, so it appears.

When in the army, I became acquainted with a secret service detectiv. At one time he was stealing the Union army horses with the other thieves, running them through the lines, selling them to the rebels, and taking his share of the booty, and he informed me that, had he been caught, he would hav shared the fate of the thieves he was sent to detect and bring to justice, providing he could not hav reached his superior officer with a cipher dispatch—yes, been hanged by the very party and government he was risking his life to serve. Was he a fraud, liar, and thief when he stole horses, sold them, and pocketed the money with the rest, in order to detect them? Was this legitimate business to catch horsethieves and deceive while doing so? Is there justification in employing detectivs to lie, steal, and thus apparently becoming frauds to recover horses, ferret out burglars, and bring to justice murderers and other criminals? If so, why not to catch bogus mediums, who, under false pretenses, are swindling people out of their money under advertisments of being able to giv them information from the dead? Why, then, should Spiritualists hang Mr. Truesdell for exposing impostors within their ranks? He was a self-appointed detectiv; his tricks, his exposures, hav nothing to do with honest mediums; they need not fear any more than any honest man or woman, any other detectiv or sheriff.

Mr. Truesdell's exposures hav nothing to do with genuin phenomena; he only exposes those he has proven as frauds. This is where the great mistake has been made by Spiritualists, many of whom hav become his foes. No one need fear him but impostors, for it is as true in this instance as in any other:

"No rogue e'er felt the halter draw
With good opinion of the law."

ELLA E. GIBSON.

COLON, MICH., March 15, 285.

MR. EDITOR: It is with pleasure I again address you. I received the ANNUAL and monument all safe and sound; the monument, I must say, is very nice, and a very fitting tribute to the memory of one of nature's noblemen. It shows that his friends are many and true. The ANNUAL also is full of good. Long may the hands that furnish such instruction be held up and supported, that more may be done and more may see the light. I met an old friend, J. W. Turner, of Mattison, yesterday. After a pleasant greeting he handed us a two dollar bill and said: "Will you send this to THE TRUTH SEEKER office for me? I must hav the paper, can't do without it. I will hav it while I liv if money will buy it. When this is up I will giv more. The correspondence is of great interest. One gets the views of the many, and much food for thought." With thanks for sending to him so long after the money last sent is used up, etc. There are but few outspoken Liberals here in our little town, but many that are of us. If that old block, fear of being unpopular, could be removed, much good would be done, and many would come to the front who now are led, by fear of others' opinions, to stand still.

Yours fraternally, B. B. POWERS.

BREWER, ME., April 12, 1885.

MR. EDITOR: Inclosed please find one dollar, for which please send books of your own selection from those advertised in "False Claims." I would like something to assist me in argument against the Bible religion and the whole of Christian creeds. I sometimes argue on these points. I was brought up in the Christian faith, but when a boy I happened to leave this belt of commerce and trade, and for a time traveled outside of civilization, where people knew nothing of arts, education, commerce, or trade. None among them could read or write, but the priest had been there before me and taught them of Christ and his mother, and all believed that either mother or boy could forgiv all sins, if they believed the story. So all believed. And now let me say that here I found the pure, undefiled Christian, the man of God, the most devoted, pious, best Christian that I ever met.

None ever slept without first asking God to care for them while they did so. None ever went out hunting or fishing without first telling Christ or his mother to be sure and prosper their undertaking. If lucky, they thought that God helped them; if not, they said he was angry and punished them. Nevertheless, they were the best Christians I ever saw on top of this globe; at the same time as citizens they were the most degraded cursed scoundrels that ever cursed the world. They would kill you, if they could, for a tin plate or a red ribbon, and hide you in the sand, pray for forgivness, and the next day be all right and ready for heaven and Christ. That is forty years ago. But since that time I hav never believed that the Christian religion helped in any way to civilize or benefit the world. W. H. MALING.

MORRILL, KAN., April 19, 1885.

MR. EDITOR: I hav taken your paper for nearly two years, and think it is improving with age. It is all the Bible I hav or want. I keep it and other Freethought papers in my rooms, and giv back numbers to all that ask for them. Liberals are scarce here, yet we manage to hav a lecture once in a while. J. E. Remsburg, who, by the way, is an old friend and acquaintance, gave us his lecture on "Bible Morals" on the 17th inst. We had a good crowd, and John told them some things that did not seem to set very well with the Christians. But not until he was gone did they hav aught to say. Now they are anxious to discuss the question of "Bible Morals," or any other, with him, finally concluding that the divinity of the Bible should be the question. I told them to get their best representativ, name time and place, and I would get Remsburg or Jamieson to represent the Liberal cause. I shall do all I can to bring about the discussion, as many would no doubt come out to hear it that would not go to hear a Freethought lecture. But whether or not the Christians will come to the scratch remains to be seen. JAKE HOFFMAN.

PIERRE, DAK., March 2, 285.

MR. EDITOR: I am pleased to learn by the last TRUTH SEEKER that you hav made the Rev. L. A. Lambert a fair offer to discuss the question. But I am afraid that Lambert will not accept your offer. But it is certainly a fair and square offer.

W. D. CURTIS, JR.

NEWARK, N. J., April 12, 1885.

MR. EDITOR: In your issue of April 11th, I see an article on Spiritualism signed Henry Charles, saying, "I hav myself investigated Spiritualism for thirty years, and am well acquainted with nearly all the celebrated mediums from the Fox girls, and hav yet to find the medium that has ever accomplished any good for himself or anyone else." He says every one of the celebrated mediums has been caught in trickery, Foster, Slade, Davenports, Fox girls, and Eddy brothers, and goes on to say, "Why don't they tell us at once who Cleveland will appoint to his cabinet?" and such nonsense. He says he should like very much to be convinced of the truth of Spiritualism, so much so that he will giv $1,000 to any medium that will answer him three questions correctly, or will giv to any medium $500 who will move a table one inch, or produce a rap upon the table, without contact, either public or private, before a committee of six persons, three to be selected by himself and three by the medium, money payable before the medium leaves the room. Now, for him to say that all these mediums hav been caught in trickery is a falsehood of the first water, as I am acquainted with most of them and know there is not one word of truth in all he says, and it is only put in print to injure a cause that, after thirty years' investigation, he knows nothing about; and I am prepared to say that he never caught Slade, nor Fox sisters, nor Eddy brothers, in any tricks. And I am prepared to meet him any time and will prove that all he says is false, for we hav plenty of mediums here, or near by, that can move tables without contact, and write more than three words in the presence of anyone that is not evil disposed, and if I should fail it would only prove the same that Christ taught when on earth. He could not heal the sick nor do any mighty works where they would not believe. Charles is evidently one of this kind. One dozen or twenty of such unbelievers would break up the best spiritual meeting of any kind. I will meet Mr. Henry Charles at any time he givs me one week's notice. A. BRASS.

MAYNARDVILLE, TENN., April 5, 285.

MR. EDITOR: THE TRUTH SEEKER comes to me as regular as pig-tracks, and I am always eager to get it. "It is a fault-finder," as one told me after examining a sample copy, "and, therefore, I can't take it," said he. This is the reason why I like it; it finds the fault and exposes it. Bible superstition as a religion is nothing but a bundle of faults and errors held together by church organization under the influence of the clergy. THE TRUTH SEEKER exposes all this; knocks out all their slender, rotten props, and lets their fabrics tumble. Take away the idea of fault-finding from all governments, religions of all sects, and all organized political bodies, and then think of the condition in which we to-day would find ourselvs. There can be no reform in any nation, in any organized body of any sect, except we find fault and expose it.

T. H. BUTCHER.

KEOTA, IOWA, March 15, 1885.

MR. EDITOR: Do we want a free paper? Yes, sir! Yes, sir! we do, and you are the one best qualified to sail between all these rocks, and keep the good TRUTH SEEKER afloat. It is natural, however, that ever reader would like to see you dwell on the same rock with him, but as long as all may throw in a shovel or two of coal none should complain.

I stand in line with E. C. Walker and Bell on prohibition, and with Wettstein and Winter on the eternal question, but read with much interest contributions by all sides, such as E. A Chapman, the Spiritist, gave us in former years, full of thought.

All visions between Damascus and Cassadaga, between Paul I.'s casket of unclean animals and Paul II., Lilly Dove, with heavenly lights surrounding, prove that their irritated brains are overworked, and need rest.

I did read the *R-P Journal* and *Light for Thinkers* on three months' trials, but could not continue. A variety of diet, physical and mental, is wholesome, and healthy, and preferable to any one-sided paper. H. Heine said: "One of the devil's latest inventions, surpassing all former cruel torments, is this, one of the sinners has to read, and all others to listen to, every silly sermon that has been preached on this earth." Think of this, truth seekers, and be thankful to our editor.

CHARLES NAUMAN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Farmer's Three Boys,

AND HOW THEY TURNED OUT.

"'Tis plain to me," said the farmer's wife,
"These boys will make their marks in life!
They never were made to handle a hoe,
And at once to college ought to go;
Yes, John and Henry, 'tis clear to me,
Great men in this world are sure to be;
But Tom, he's little above a fool;
So John and Henry must go to school."

"Now, really, wife," quoth Farmer Brown,
As he set his mug of cider down,
"Tom does more work in a day, for me,
Than both of his brothers do in three.
Book learning will never plant beans or corn,
Nor hoe potatoes—sure as you're born—
Nor mend a rood of broken fence;
For my part, giv me common sense."

But his wife the roost was bound to rule,
And so "the boys" were sent to school,
While Tom, of course, was left behind,
For his mother said he had no mind.

Five years at school the students spent,
Then each one into business went;
John learned to play the flute and fiddle,
And parted his hair (of course) in the middle,
Though his brother looked rather higher than he,
And hung out his shingle—"H. Brown, M.D."
Meanwhile, at home, their brother Tom
Had taken a "notion" into his head,
Though he said not a word, but trimmed his trees,
And hoed his corn and sowed his peas;
But somehow, either by hook or by crook,
He managed to read full many a book.

Well, the war broke out; and "Captain Tom"
To battle a hundred soldiers led;
And when the rebel flag went down
Came marching home as "*General* Brown."
But he went to work on the farm again,
Planted his corn and sowed his grain,
Repaired the house and broken fence,
And people said he had common sense.

Now, common sense was rather rare,
And the state house needed a portion there,
So our "family dunce" moved into town,
And people called him "*Governor* Brown."
And his brothers that went to the city school
Came home to liv with mother's fool!

A Box of Flowers—

WHERE THEY WENT AND WHAT THEY DID.

A large number of people from several cities and towns met in convention. The last day of the meetings, a collation was served in a lower room, in which were fifteen long tables, and each table was adorned with a beautiful bouquet. One of the largest bouquets was contributed by a lovely and intelligent lady whose father is owner of a conservatory. The one who solicited these flowers did not expect to receive so many as came in the box, and would hav been thankful for a much smaller number.

Hence she was very much surprised, as well as delighted, at the abundance of rare and elegant blossoms, roses, large and fragrant, geraniums whose scarlet hues and scented leaves filled the room with beauty, brightness, and perfume, fuchsias in graceful, drooping clusters and crimson plumes fit to adorn the cap of some noble knight of olden legend lore, besides many other buds and sprays of blossoms that seemed like fairies straying from some elfin home to foretell the sunny hours that soon will make the earth a lovely summer garden.

The flowers when properly arranged made the handsomest bouquet in the room, and excited much comment, and, possibly, a little envy. Everybody present admired the flowers, and one visitor from abroad said, "The richness and luxuriance of these flowers remind me of the sunny South—their beauty is almost tropical!"

After the collation was over the flowers still drew many admiring glances, and the eyes continued to be feasted by their presence.

Presently a lady timidly approached and, in a low tone, said, "I hav a sick friend—a flower would brighten up her room amazingly. Won't you giv me one flower for my friend?"

"Certainly, I will," instantly responded the one who presided at the table, and she gave, not only one, but several bright buds, and leaves of the scented geranium.

By and by, another lady lingered, and looked longingly at the bouquet, then sighed and was passing on, when she was recalled. "Would you like a flower? You looked at them so tenderly."

"Oh, I would, indeed," she replied. "My mother is an invalid these many years; she can never be well again, and she loves flowers." So she was made glad by a nosegay, and went away smiling and happy.

"Won't you please giv me a rose for my babies?" and a fond mother paused and blushed, as if she half expected to be refused.

"Of course I will," was the answer. "How many babies are there at home?"

"Only two."

"Well, here are two handsome buds. Put them in water, and they will unfold tomorrow. They are pure and sweet like the babies," and the mother smiled her thanks as she received the buds.

The remainder of the flowers were then gathered up and taken away. News came to the one who held them of the death of an aged woman whom she had known a long time. She had died, like so many others, poor, old, and uncared-for. "No one will think to lay a flower upon her breast," said the one who possessed the flowers. So she took some of the fairest and freshest of the flowers, put them in a little box, and went to the house where the aged woman lay in the stillness of death, plainly robed, and lying in a hard, plain casket unsoftened by drapery or flower, waiting burial. The little orphan granddaughter, herself an invalid, clasped her little hands with joy at sight of the flowers.

"I am so glad you brought flowers!" she whispered. "My grandma thought flowers were so pretty. She used always to bring me one when they bloomed. I wanted to get some for her to-day, but there are none in bloom yet, only the pussy willows. If the daisies had only come, I would get daisies for her; and blue violets, too—they grow in the fields, you know. But these are *so* beautiful, and just the same as rich people hav! And did you really bring these for my poor dead grandma! Poor grandma! she would be so pleased! and she would thank you so much! But she can't speak now! Poor grandma!" and the little lips trembled, while the tears gathered in her eyes.

The lady soothed and comforted the little one, as she placed white rosebuds, and a green leaf or two, at the neck of the dead grandmother.

"Won't you put a white rose in grandma's hand?" pleaded the little one. "She used to bring me the first rose she found."

So the white rose was placed in the lifeless fingers, and the other flowers arranged in vases seemed to smile upon the little mourner, and point to brighter hours.

Still there were blossoms left from that wonderful box of flowers. And some were arranged in a little vase that had belonged to a dear child, whose sweet face grew suddenly gray and grave with the chill that closed her dear eyes forever nearly one year ago this time of the year, and buds were placed beneath her picture. Then her mamma took the slips of scented geranium and put them in pots to grow, so, by and by, there will be some new plants and blooms from these old ones to make more beauty and adornment in garden and home.

"And were these the last of the flowers?" you inquire.

Not quite. There were still some clusters of scarlet and crimson geraniums, plenty of green leaves, and a few little bell-like flowers left. Some of these, with the leaves that were cut from the geranium-slips, were placed by loving hands upon a child's grave in Oak Grove Cemetery, and the remainder, a few tea-rose buds that in water hav bloomed into roses, and hav kept fresh by care, are now before me, although it is more than a week since they were cut from the parent stem. They cheer me by their fragrance and convey many lessons of love, purity, and contentment.

Now, do you not think that box of blossoms bore many blessings in it? How they brought smiles and gladness into the eyes of the weary sufferers languishing on beds of pain! How they brightened the sick-room and perfumed the air with sweetness! How they whispered of warm sunshine and balmy skies! How the little children laughed and chattered their baby-talk when they saw the lovely buds with the delicate petals just opening to the light of day! And how pleased was the little bereaved granddaughter to hav the flowers put inside the casket that contained all that remained of her best and dearest friend! She will always think of her dear grandmother asleep with roses in her hand and sweet buds on her breast. And the sweet child who went away in the springtime of her life, ere she had known the trials and sorrows of life, has her memory shrined in roses and evergreen, and livs daily and hourly in the hearts of those who will love her to the end of time. The flowers in the vase beneath her portrait and that lie on her grave to-night but speak of her loveliness and purity, for she was herself a fair flower of our human kind.

The sweet-faced woman who so willingly gave the flowers from her father's conservatory little thought how far their influence would extend, nor how many hearts they would cheer and help. Just in this way does the influence of act and word reach out and on. How careful, then, should we all be that thought, act, and word be as sweet and fragrant as the flowers.

"There is a tongue in every leaf,
A voice in every rill—
A voice that speaketh everywhere—
In flood and fire, through earth and air,
A tongue that is never still."

And so we are all talking by our acts, our thoughts, and the expression of our faces, even when we utter no word, and our influence is always being felt in one way or another.

"Our acts our angels are, if good; if ill,
Our fatal shadows that walk by us still."

We should endeavor to hav them always good and true, in order that they may bless others as well as ourselvs, for

"Only the actions of the just
Smell sweet and blossom in the dust."

Who does not know how a smiling face brightens and beautifies a whole household?—how a loving word gladdens everyone that hears it?—how a warm clasp of the hand carries strength and courage with it? We may think, sometimes, such little dots as we hav only slight weight in this world, where there is so much pushing, jostling, and striving for place and preferment, but the slightest and smallest child has influence untold. Nothing is truer than that we cannot liv to ourselvs alone.

"'Not to myself alone,'
The little flower transported cries,
'Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes.'"

And since we can no more liv to ourselvs alone than can the flowers, let us try to liv nobly and well, that the influence radiating from us may be as sweet aud generous as the fragrance of the flowers, and as wide-reaching.

S. H. W.

Rapatap.

Two little Moody boys with two little drums.
Rapatap, rapatap, tap.
To hav seen them you'd thought they were
General Tom Thumbs,
Rapatap, rapatap, tap.
Then the music, how charming, from such little toys,
In the hands of such brave and athletic boys!
Their music consists in making a noise.
Rapatap, rapatap, tap.

Oh, the drums, the drums, the little snare-drums,
Rapatap, rapatap, tap.
Stand by to be ready when the little band comes,
Rapatap, rapatap, tap.
They march here and there, and all round the square,
They march across lots, and make music so rare,
Oh, what shall be done for the musical pair
Of rapataps, rapatap, tap?

"To the fields we'll hie, and the drumsticks shall fly
To the tune of rapatap, tap.
And all other bands we will knock sky-high,
Rapatap, rapatap, tap."
So they marched all day and were greatly admired,
But then the little Rapataps 'gan to grow tired,
And to march any longer they couldn't be hired,
Rapatap, rapatap, tap.

Our Puzzle Box.

1.—AN INVOLVED CHARADE.

AN ESTATE IN REVERSION.

He died one day and so did his bird,
As all must die that hav life;
So *in a will, in a single word,*
He left its *cage* to his wife.
An *empty* cage or purse is bad,
But this an uglier feature had—
If, indeed, there could be a worse one—
For he left it to her "*in reversion.*"
His was the death of a sailor lad,
His *elegy a sea wide* must tell;
Its surge, a dirge, a requiem sad,
Murmurs and moans in every swell;
But you who read this, let me add,
Must, letter by letter, my answer spell.

Irwin, Ia. J. K. P. BAKER.

2.—INVOLVED REBUS.

A happy family were they,
I knew them passing well,
They camped beside a sparkling brook
Within a quiet dell.
They had no wish for worldly gain,
They cared not for its strife,
They wanted nothing on this earth,
They led a happy life.
Above their door a letter stood,
It *might* hav meant a hundred,
What they had it painted *for*
Us tourists often wondered.
I asked them one day what it *meant*,
This symbol, so conspicuous,
The answer was *so* simple,
It really was ridiculous.

Grand Rapids, Mich. ESPRIT FORT.

3.—ENIGMA.

I am composed of thirteen letters;
My 1, 3, 7, 2, 5, 8, 4, 6 is something the girls all like;
My 13, 3, 7, 9, 9 is something that is indispensable to a girls happiness;
My 13, 7, 10 is something the girls do;
My 13, 7, 8 is something that the girls are;
My 1, 11, 13 is something that the girls never object to;
My 9, 7, 9, 1 is something that the girls wear;
My 10, 5, 6, 6, 8 is a girl's name;
My whole is a place in one of the Middle States long noted for its holidays and pretty girls. WILLIAM J. BURNS.

Altoona, Pa.

4.—A BATCH OF PI'S.

I ese het givlin dite lorl no,
Ti srowne whit yierf rowets
Het yic sepac fo braraldo,
The driansaps dnal fo lowfers
Ti mearsts boyend het redtinsple dirge,
Thta prats het hernostn rowshes.
Romf ternsea cork ot tensus eavw,
Hte tincenton si ruos.

Newburgh, N. Y. ROBERT BERNHEIM.

5.—PALINDROMIC ANAGRAM.

Young Edward was a gallant swain;
With Rose his courtship well begun,
He asked her, and she answered plain—
(Backward or forward it must run)—
"*Win, Ned, I am a woman done.*"

BILLY DOUX.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, APRIL 25, 1885.

1. Massachusetts. 2. United States.

Correspondence.

DEAR MISS WIXON: Will you pardon an old, old lady, nearing her fourscore years, for contributing an idea to your Children's Corner, with which she is well pleased, by saying that I was delighted hearing one of my grandchildren reading "Going Strawberrying," when I noticed the puzzled expression on the face of little Willie, eight years old, as he burst out with: "Why, grandma, you and grandpa don't eat so—with such a noise." "No, my child," I replied, "but many other people do—and very good people, too. Lida is just right, Willie; and I am glad Miss Wixon published her letter in the Children's Corner, for you all to read."

But, Miss Wixon, lest other children get a false impression, as did my little grandson, and a prejudice against the aged, I want to say to them that all old people were once young like themselvs, and full of play, fun, hope, and vigor, and that their lives hav been spent in caring for their children, grandchildren, and others, and when they grow old and feeble, and can no longer care for others, or even for themselvs, that those younger, whom they hav toiled for and hav instructed, should be kind to them and wait on them in return, and should never despise and insult them by calling them "old man," or "old woman," or "old granny," or in any other way ridicule or ill-treat them, for it is very wrong and improper. They should be respected and honored, and their faults and old-fashioned ways pardoned and overlooked, for you can learn much from your elders and superiors, if you will but listen and take heed to their advice, for they hav been young and hav experienced during a long life what you you are ignorant of and must learn. But remember above all, dear children, that if you liv you, too, will be old and infirm, and hav to be taken care of, even as are the aged and feeble that you see around you

GRANDMA CRAGGIN

DUNKIRK, N. Y., April 25, 1885.

DEAR MISS WIXON: Please accept my hearty congratulations for your success in so well conducting the Children's Corner. The fact that the little ones should not be neglected is doubly impressiv when we realize that in them we hav our future women and men.

I conceive that you in your work hav commenced nearer the base of the future reformation of society than anyone has yet done. Our best and smartest women and men of the present hav spent the better part of their lives in outgrowing the superstitious teachings of childhood, and now, when the pleasures of mental freedom hav dawned upon them, they must step into the grave.

Your Liberal teachings will save for your present little readers this needless loss of time, and will help them to begin life with a free mind, one without the taint of superstition to spoil their future pleasure and usefulness. To my mind there seems but one step more to insure a more perfect reformation of society, and that is to properly educate the girls, the mothers of the future generation.

This done, children will be born Liberals and born temperate; then there will be no necessity for fighting superstition nor voting for Prohibition.

Wishing you unbounded success in your good and useful work, I remain

Yours very truly, ROSE E. PHILLIPS.

DEAR MISS WIXON: Like "Silly Lida" (and not so very silly, either), I, too, hav my grievances, but unlike hers, mine do not especially arise from bad habits in the grandfathers and grandmothers, but from my young friends. And if you please, I will state some of them as

briefly as possible, which will giv you a sample of what I hav to contend with.

I am fifteen years old, attend high school, and hope soon to graduate. Therefore I am striving to perfect myself not only in every branch of my studies, but in manners also, hence endeavor to use correct language in writing and speaking, invariably, as I hav learned that habit becomes second nature, and that I must never permit myself to depart, knowingly, from strict grammatical rules, misplace or mispronounce words, unless I am willing to be considered by scholars and critics as ignorant, careless, or foolish.

I do not include here "slang phrases," which no lady, miss, or well-educated boy will ever use, but such gross inaccuracies as I hear every day from my schoolmates, young people generally, and adults even, those whose education, social position, and profession should elevate them far above such flagrant transgressions of the king's English as I will point out to you; and if you discover any errors in my composition please specify them, for I shall always be a learner.

But to my grievances. My ears are constantly assailed with such expressions as: "I aint-er gont-er," for "I am not going to." "I haint got none," for "I havn't any." "Taint nuther," for "It isn't neither" "I'd druther not," for "I had rather not." "I wont touch-ter," for "I will not touch it." "Less go," for "let us go." "I haint-er min-ter," for "I havn't a mind to." "I see," for "I saw." "Come," for "came." "Sot" and "set," for "sat" and "sit." "Jes-so," for "just so." "Great big apple." "Sunthin,' for "something," etc.

Now, Miss Wixon, I could fill the whole Children's Corner with similar offensiv errors, perhaps, every week, but hav I not given sufficient to call the attention of your readers to the subject, who will surely desire to improve and overcome any bad habit they may hav fallen into, lest in maturer years they find it impossible to change, and when they might otherwise be sweet and affable parents and grandparents, they disgust and repel by their uncouth manners, inelegant conversation, and gross habits incurred in youth, which might hav been easily avoided or corrected by taking pains as Lida suggests, and proposes for us all to practice. GEORGIE M——.

CLEOPATRA Mo., April 17, 285.

DEAR MISS WIXON: My parents take THE TRUTH SEEKER and we think it is a very nice paper. I read the Children's Corner and see many nice letters from the girls and boys, so I thought I would write. I never did write any for a paper before, so I cannot write a very good letter. I am a little girl twelve years of age. I hav two sisters, one younger and one older than myself. Pa got us "The Darwins" and "John's Way" for us to read, and we think they are so nice. We got the FREETHINKERS' ALMANAC for 1885, and I saw your picture in it; you looked so nice with your hair shingled that I had my hair shingled. Well, I will close, hoping you will hav room in the Corner for my letter.

Your friend, FANNIE F. DAY.

Saturday, April 18, 1885

DEAR MISS WIXON: My mamma says you wish me to write a letter for your Children's Corner. I can't write very good, as I hav just begun to learn. I go to school, study spelling, reading, and writing. I hav a lovely teacher; she is so kind, we all love her, and try to learn and please her. I hav a sick mamma—she has been sick for a long time. I wish she could get well. But she is so kind, and tries to make us happy. Mamma's room is the pleasantest in the house.

I hav one sister and two brothers; hav a pet canary that will sit on my finger and sing, eat from my mouth, scolds me, and is, oh, so sweet and cunning! Hav a pet rabbit, too. I love flowers. My grandma has a conservatory full of lovely flowers, and sends my sick mamma some. She loves them, and says they teach her lessons of patience.

I am eight years old, and am going to study and learn as fast as I can, so as to be a help to my mamma.

Good-by from CORA.

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Poetry.

Thomas Paine.

The mighty debt this world owes Thomas Paine
Has grown no less, though church and state disdain
Officially to pay it—sore afraid
Mankind might thus learn how it was betrayed
And outraged by the wickedness of those
Son's of perdition, liberty's worst foes—

Priests, princes, presidents, and kindred knaves
Around the world, whose dupes are always slaves;
Inspired by malice, quick to stab or stain.
Now where are they? Their crimes are all in vain;
Enlightened freedom honors Thomas Paine.

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A Useful and Interesting Book.

During one of my recent tours I sought to destroy the monotony of the long railway journeys by reading Mr. S. P. Putnam's new novel, "Waifs and Wanderings." As a rule, I hav neither time nor inclination for much novel reading, but having heard so much from different sources in praise of Mr. Putnam's latest effort, I was induced to read it for myself. Having commenced the little volume I became so thoroughly interested in its varied and graphic contents that I read the whole with eagerness and delight. The plot is clever in design, and for the most part masterly in its working out. Two or three of the chapters are really grand, and I fully indorse the opinion of Colonel Ingersoll, who told me that he considered some parts of the book more worthy of Charles Dickens himself. The object of the story is to show that humanity is essentially good under all conditions, and that creeds and dogmas are no real help to kindly feelings and generous actions. Cupples, one of the heroes of the book, is a man in a humble situation of life, given to drink rather freely and to swearing too frequently. He finds a strange infant thrust upon his care much against his will, and he tries to get rid of it, but is unable to discover anyone to take charge of the little stranger. Various characters—many of them original in conception—are introduced in his endeavors to obtain a home for the waif. Mr. Putnam has here availed himself of a good opportunity to delineate the hypocrisies of the church and many of its pious members. Cupples is compelled to keep the baby, and ultimately he learns to love it as his own.

After a while the child is lost, and then the reader is introduced to many thrilling adventures, and devotion and heroism of character, in the endeavor to find the lost one. The story runs through the Civil War, and is of a most exciting nature, with its accounts of romantic incidents, narrow escapes, and charming love scenes. Some of the pictures of human nature are exceedingly accurate, showing that Mr. Putnam has studied mankind very closely. In my opinion the earlier chapters are superior to the later; still, with this trifling drawback, an unflagging interest is kept up to the close, and noble lessons of liberty, justice, love, and heroism are inculcated throughout. Persons who desire to see these virtues couched in choice language, and presented in a lofty and charming manner, should read "Waifs and Wanderings." CHARLES WATTS.

"All in a Lifetime."

(Extract from a letter to the Author)

MISS SUSAN H. WIXON: If I am a competent judge of fictional literature—and I hav read tons of it—you may safely rest your reputation as an author on "All in a Lifetime." You surprise me with your vivid delineation of intense human passions. Is it possible that this is the result of cool, calculating art? Or did the irresistible current of an inspired fancy drive you out upon the wild, tempestuous ocean of human life? Did you really weep in sympathy with poor Regina and Donald Stewart? How could you help dispatching that villain Kaslar at his first appearance? And how could you let Falsun liv till the very last chapter? The answer must be that you were but the helpless spectator of life's panorama as it passed before you. It is a thrilling story, and the interest increases from the beginning to the close.

The view of Somerset and Mount Hope Bay from Kissen Bridge, beneath an autumn sunset (two pictures in one), are so well presented in less than a quarter page that, although I generally skip the stereotyped landscapes that are so often borrowed from guide-books and other works, yet here upon Kissen Bridge I stood and drank in the ripe, mellow glory of the scene, and for the first time wished for more scenery. If you had not given me this pleasant glimpse from Kissen Bridge, I might hav thought it a grand merit that you were free from landscapes. But with this very delightful little sketch, my appetite was whetted for more.

Your book furnishes more plain instruction in Constructiv Liberalism than most works of the same size devoted exclusivly to the subject. It will answer the question, "What will you giv me in the place of Christianity?" more to the satisfaction of the average inquirer than any work I ever saw. Your ghost is as near an approach to one as you can probably find in fact; but old Peter and the whole Commikle outfit are more interesting than any ghost could be. Mrs. Nancy did well to keep Christopher "under her thumb." In that court scene, when he was asked about those letters—if he could produce them—and replied, "Wall, I dunno' 'bout that; I—I rather guess I lost them 'ere letters!" and when Mrs. Nancy arose in her seat, and, pointing her umbrella at him, exclaimed, "Christopher!" I smiled. At his startled look and hung head my smile became audible; but when she continued, still pointing at him, in her emphatic, commanding tone, as if she knew both the master and the man, "Christopher! feel in the right-hand pocket of your coat," as he obeyed her I snorted right in court, at the risk of having a fine imposed by "his honor" for "contempt." I wish everybody and his wife and children, too, would read "All in a Lifetime." Yours sincerely,

J. K. P. BAKER.

P. S.—I am glad to notice that your book is stereotyped, for I predict it will "wear,' and I suppose that, being stereotyped, we can depend upon any future demand being supplied. J. K. P. B.

Irwin, Iowa.

Stray Scraps.

"The Freedom of Worship bill reappears in the New York legislature this year for the seventh time."

I hope it will reappear the seventy-seventh time before it will pass. [See TRUTH SEEKER, March 21st.]

Dr. Howard Crosby made the statement in Boston a few years ago, that he could not call that poison which Christ blessed. Would it make poison innocuous, *because* Christ blessed it? To be consistent, no Christian should prohibit the sale or use of an article that his divine Lord and master not only blessed and drank, but actually manufactured (?) at a wedding carnival for the use of the company, drunkards included.

"Here is a pretty conceit of a child, noted by an exchange: 'What does God send the snow for?' asked one little girl of another. 'Why, the snow flakes are the umbrellas he covers his flowers with,' was the answer."

"Pretty conceit," we should think! What had those parents and teachers, who had instructed the poor child in such nonsense and falsity, to do but to correct it? Instead, they parade it in print as if something *smart*.

And here is another, much more sensible than the former, for, really, there is not as much difference between baptism and vaccination as might at first be supposed:

"A Sunday-school teacher asked a little girl of her class if she had been baptized. 'Yes,' said the little girl, 'two times.' 'Two times! Why, how could that be?' exclaimed the teacher. 'It didn't take the first time,' said the little girl.—*The Independent.*"

"A bright wife whose husband had contracted a club fever hit upon a brilliant scheme recently. She procured a partly-worn gentleman's glove and left it on the parlor sofa when she retired, after sitting up until 12 o'clock for her derelict lord. He does not go out in the evenings now."

This plan will not work a second time with the same husband, nor yet with this wife's husband who reads this, therefore, a "partly-worn" boot, hat, overcoat, or some other relic of masculin wearing apparel will hav to be substituted. Wives, take note, for husbands will henceforth be on the alert.

"An Anti-Deist society has just been formed in Paris, the object of which is to combat religious dogmas of every description. Members are bound to labor to suppress the word God and all its equivalents in all languages, and are pledged never to use it in conversation or correspondence."

Good! I wish a similar society could be formed in this country. We need new names, terms, and phrases wherewith to express our Agnostic, Deistical, Atheistical, or even Liberal views, and giv theology and Christianity the go-by. Who will set the ball rolling?

"THE PRINCE OF WALES ON GENUIN FREEMASONRY.—*London*, Feb. 17th: The troubles between the English Freemasons and the grand orient of France continue. The Prince of Wales, replying to a recent letter of the French grand master, says: 'English Masons hav always held to the belief that God is the first and great landmark of genuin Freemasonry. Without such belief nobody can rightly claim to inherit the traditions of true Freemasonry.' It is expected that the grand orient will convene a meeting in London in order to explain the attitude of the Orient, which intended to allow the fullest liberty of conscience."

Liberal and Infidel Masons, is this true? If so, when the great inevitable struggle approaches between Christianity and liberty of conscience, speech, and action, or national Secularism in its entirety, where will you be found? Even a Good Templar must bow his head to the sacred shibboleth of God's word before he can be initiated. Come ye out from among them, and touch not the unclean thing of Bible authority or theology.

Mrs. Kate Gannett Wells spoke on the "Relations of the Minister to the Sunday-school." at the monthly meeting of the Unitarian Sunday-school Union, in Boston, March 16th. She said: "The minister has a great desire to make them [children] God's children, . . even if at variance with those taught at home, or by the teacher. . . In the highest relation of the minister to the school, he should be the ordained mediator between the child and God." Come, Liberals, now send your children to Sunday-school to be taught doctrins at variance with yours, with the pastor or superintendent a mediator between the child and God, with yourself thrust out just nowhere, for that is the way "to make them God's children." Do you want them thus made God's children?

"A French traveler who has just returned from Terra del Fuego says the Fuegians are the lowest human beings in the scale of existence. They hav no word for any number above three; they are unable to distinguish one color from another; they hav *no religion* and no funeral rites, and they possess neither chiefs nor slaves. Their only weapons are bone-pointed spears; they grow neither fruit nor vegetables, and, as their country is naturally barren, they are obliged to liv entirely on animal food. But they are not cannibals; they ill-treat neither their *women* nor their old people, and they are monogamous."

Now, Christians, send on your missionaries with your woman-degrading, polygamous God, Bible, and religion, and convert these heathen to a Christianity of which you boast to your own disgrace.

"A nativ paper of Japan has advanced the proposition that the nation should become nominally Christian, regarding it as a stroke of policy to enter the number of Christian nations, at least in name. This is a new idea, or rather a very old one, recalling the time when tribes were baptized at once."

Behold the fulfilment of prophecy—"a nation shall be born in a day!" Is not this a nice way to increase numerical Christianity in Japan, or any other country? Whole nations turn at once when an Emperor Constantine is converted, all his subjects following suit, or being reckoned Christians, as all the employees in a boot shop vote as does their master on election day, or else are turned out in the cold. All who will not embrace Christianity are thus whipped into the traces, as Jesus commanded, "Compel them to come in." And so Christianity is regarded as *politic* already in Japan! Liberals, are you asleep or awake? and do you realize what is being done in in the proselytizing of whole nations from an honest belief to to the most absurd, tyrannous, cruel, false, and demoralizing religion on the face of the globe?

EVANGELICAL MINISTERS.—On Monday, March 9th, at the regular meeting of the Evangelical Ministers' Association in Wesleyan Hall, Bos-Boston, Rev. V. A. Lewis, of the Columbus Avenue Presbyterian church, for the Special Committee on Indecent Pictures on Bill Boards, reported that there is sufficient law to meet this evil, and that the society for the Suppression of Vice and other like organizations be requested to move and be supported in moving against it. Mr. Lewis said that in this city there is civilized degradation. In proof of this he cited the criticisms which the erection of the Cogswell fountain evoked, asserting that this came not from true artistic feeling, but because the fountain has a temperance element behind it. He declared that the posters on the walls opposite the Providence Railroad station are fit "*wall-paper for hell*," and that pictures of ballet dancers shown in the windows of the piano warerooms are of such character that he would sooner bury his children in the years of their innocency than hav them exposed to the contamination of such vileness. In fact he is of the opinion that Boston in this way is Sodom and Gomorrah, and that unless something radical be done this city will meet with the fate of the cities of the plain. He would hav the bill-posters and the piano manufacturers proceeded against if they do not heed a suitable warning, and put in state prison. Mr. Lewis's words were warmly applauded. The report of his committee, with its recommendation, was adopted, and Rev. J. L. Withrow, D.D, was selected to represent the Alliance before the Legislativ Judiciary Committee, to urge upon its attention, in connection with the Grand Army lottery question (so-called), this special subject, if perchance the laws relating to it require modification. The committee was continued, and instructed to call the attention of the mayor to the subject. And yet all these reverends believe in the divinity of the obscene old sacred Bible, and at this very meeting Prof. H. C. Sheldon, of Boston University, read a paper on "John Wycliffe and the English Bible." "Wall-paper for hell!" "Sodom and Gomorrah!" Please illustrate some of the Bible scenes, in which, it is assumed, God took a part, and see if the bulletin boards are not moral by their side! While we do not believe in indecent posters, literature, etc., we would beg these clergymen to purify their Bible and their lives before they make war on ballet dancer pictures, posters, etc. "Would sooner bury his children in their innocency than hav them exposed to the contamination of such vileness?" Would not many a parent echo "ditto" rather than hav *their* children exposed to Bible, and Christian, and ministerial vileness, did they fully realize the extent of this influence? ELLA E. GIBSON.

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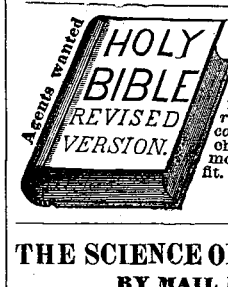
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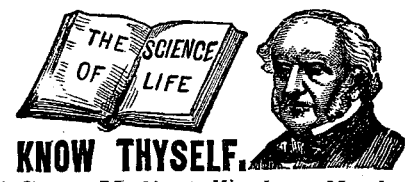
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MEN of great and stirring powers who are destined to mold the age in which they are born must first mold themselvs upon it.—*S. T. Coleridge.*

GIVEN your man of genius—your Shakspere or Dante—we can dimly see how he was created by the conditions of the time. He is great in virtue of his capacity for gathering into one focus and uttering in articulate language the thoughts and emotions indistinctly fermenting in the minds of innumerable contemporaries. Yet no one can predict the appearance of a man of genius, or show deductivly that a Shakspere must hav arisen in the time of Elizabeth. The founder of a religion belongs to an order still more exalted than that of poets, philosophers, or statesmen. When he has solved the problem, the answer is simple enough. Till he has solved it, we are still blindly groping in the dark, conscious of a want, but totally unable to giv it distinct utterance or to predict what will satisfy it.—*Leslie Stephen.*

O YE who pined in dungeons for the sake
Of truths which tyrants shadowed with their hate;
Whose only crime was that ye were awake
Too soon, or that your brothers slept too late;
Mountainous minds!—upon whose tops the great
Sunrise of knowledge came, long ere its glance
Fell on the foggy swamps of fear and ignorance—

The time shall come when from your hights serene
Beyond the dark, ye will look back and smile
To see the steril earth all growing green,
When science, art, and love repeat heaven's style
In crowded city and in desert isle,
Till Eden blooms where martyr-fires hav burned,
And to the lord of life all hearts and minds are turned. —*The Church, by C. P. Cranch.*

LOCKE was opposed to the dogmas of Puritans and Episcopalians, Presbyterians and Catholics alike. Let each man, he said, do his utmost try to liv up to the ideal of a Christian life as set forth in the Bible, and let no man dare to force upon another his own notions as to what even the Bible teaches.—*Browne's Life of Locke.*

I BELONG to the republic of intellectual liberty, and only those are good citizens of that republic who depend upon reason and persuasion; and only those are traitors who resort to brute force. Now, I beg of you to forget, just for a few moments, that you are Methodists, or Baptists, or Catholics, or Presbyterians, and let us, for an hour or two, remember only that we are men and women.—*Ingersoll's What Must We Do to be Saved?*

I THINK that in life not to be cheerful is to blaspheme against God.—*Mumford.*

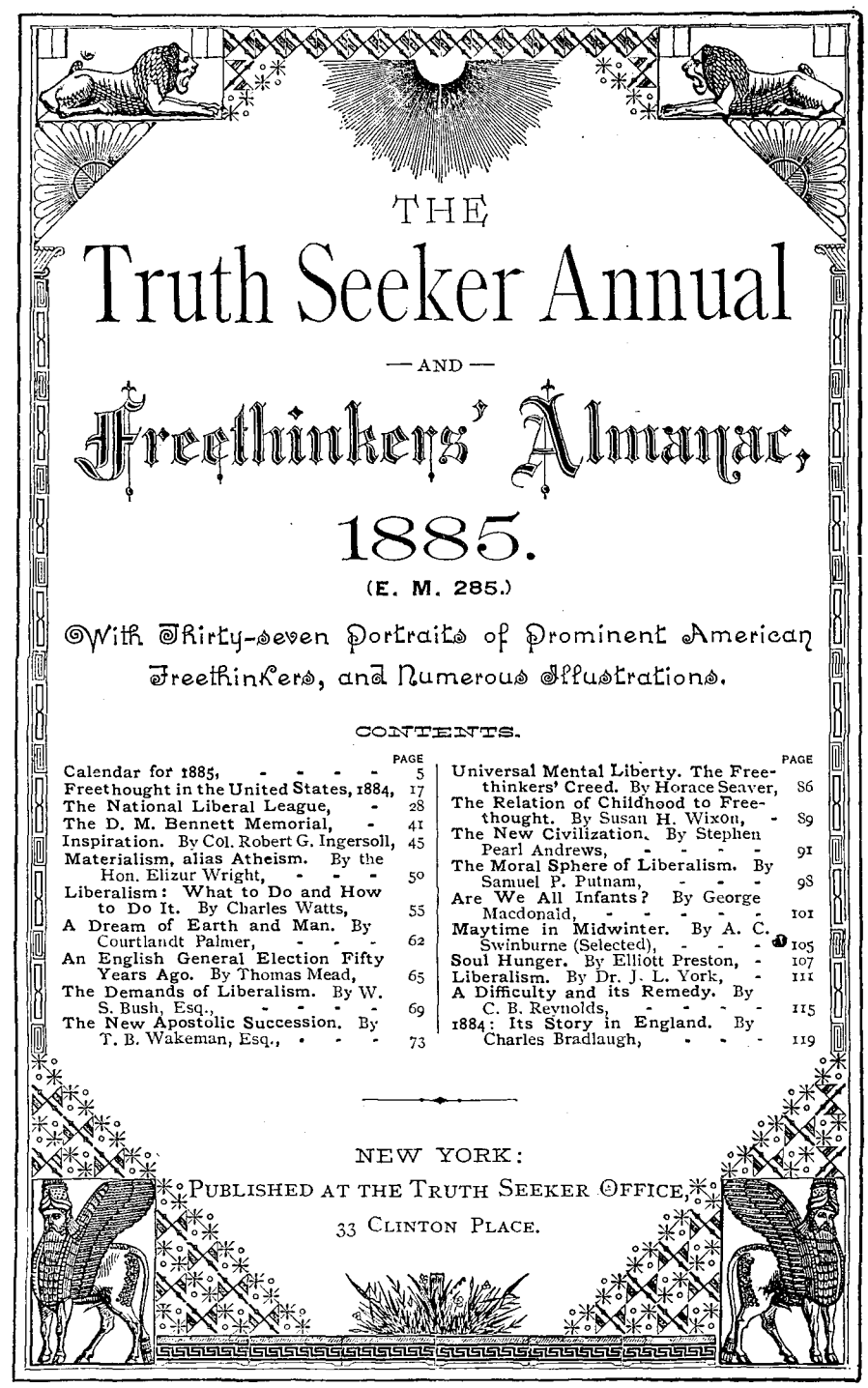
IT is now becoming a religious duty to enjoy life. A man ought to be ashamed to say, in the face of nature, that "life protracted is protracted woe." I venture to say that, nine times out of ten, the man that declares life to be only "vanity and vexation of spirit" would not be the man to start a subscription to buy the winter's coal for a poor widow. The world is finding out that the people who call life so hard and undesirable are the ones that make it hard and undesirable for others. We do not take a man for a saint because he reads the Bible, nor for a sinner because he does not read the Bible. We no longer weigh men in the scales of orthodox piety.—*L. K. Washburn.*

IT is the nature of extreme self-lovers as they will set a house on fire an it were but to roast their eggs. —*Bacon's Essays.*

EVEN doves hav their little differences of opinion, as anyone who has kept a wedded pair of them in a wicker cage can safely avouch.—*Rhoda Broughton.*

A YOUNG man named Joshua, or Jesus, a carpenter by trade, believed that the world belonged to the devil, and that God would shortly take it from him, and that he, the Christ or the Anointed, would be appointed by God to judge the souls of men and to reign over them on earth. In politics he was a leveler and Communist; in morals he was a monk. He believed that only the poor and the despised would inherit the kingdom of God. All men who had riches or reputations would follow their dethroned master into everlasting pain. He attacked the church-going, Sabbatarian, ever-praying Pharisees; he declared that piety was worthless if it were praised on earth. It was his belief that earthly happiness was a gift from Satan, and should therefore be refused. If a man were poor in this world, that was good; he would be rich in the world to come. If he were miserable and despised, he had reason to rejoice; he was out of favor with the ruler of this world, namely, Satan, and therefore he would be favored by the new dynasty.—*Reade's Martyrdom of Man.*

As for our mis-education, make not bad worse; waste not the time yet ours in trampling on thistles because they hav yielded us no fruit. Here are books and we hav brains to read them; here is a whole earth and a whole heaven and we hav eyes to look on them.—*Carlyle's Sartor Resartus.*



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I THOUGHT you said the Rev. T. DeWitt Talmage was such a great preacher," said a visitor to Brooklyn. "I heard him yesterday, and cannot agree with you." "My dear sir, Talmage is the finest pulpit orator in America. You ought to hear him preach when he isn't wearing new boots." "Why so?" "Because new boots hurt his corns so badly that he cannot gesticulate with his legs."

"MR. MOODY says that if a person prays while roller-skating he is all right," said a little Brooklyn girl to her mother. "Well, my child, did you ever hear anybody pray while at the rink?" "Oh, yes! Papa did last night when he sat down so hard that the gas went out." "What did he say?" "He said, 'Merciful heavens!' and lots of other things, just like a minister does when he pounds the pulpit."

SUBSCRIPTION agent: "I would like to get you to subscribe for our handsomely-bound, elegantly-printed, profusely-illustrated edition of the revised Old Testament, just—" Chicago man: "We've got an Old Testament somewhere about and don't want no more." "But this is not the same. It's the revised edition, and has a lot of things out of it, and ever so many changes, and—" "Eh? I hadn't heard of that. Is the Ten Commandments taken out?" "Oh, no." "I don't want it."

WHEN France was threatened with the cholera, the board of health telegraphed to every town in the country: "Cholera is coming; prepare for it." From a certain interior town came back the answer "We are quite ready." The board of health, thinking that perhaps a new scheme of sanitation had been discovered and applied in the town referred to, that so prompt an answer was received, wired to the mayor, "What hav you done?" His reply was, "We estimate that about four hundred people will die here of cholera, and we hav graves dug for the whole of them."

SMALL boy (to young minister): "Mr. Watergruel, were you a ball player before you got good?" Young minister: "Yes, my boy, I belonged to a ball club when I was at college." Small boy: "Did you—" Anxious mother: "Johnnie, don't bother Mr. Watergruel any more. Run out and play with your sister." Small boy: "All right, maw. Did you play on a base, Mr. Watergruel?" Young minister: "No, I generally played right field." Anxious mother (very anxiously): "Now run along, Johnnie." Small boy (with great unction): "Well, I thought you played on one of the bases 'cause father says you're off your base." Anxious mother sinks through the floor.

THREE SIZES.

Maud watched Si's ship with streaming eyes
And aching heart sail out the bay;
And watching there that dismal day
Her bosom rose and fell—with sighs.

Great giant cliffs in warrior guise
Threw up the spray with mighty hand,
And all the while old ocean's grand,
Great bosom rose and fell—with size.

Yet when to port Maud's eager eyes
His ship discerned, and Si with grace
Did leap ashore, in stout embrace
Her bosom rose and fell—with Si's.

A FEW Sundays ago, a minister preached a sermon on the evils of mendacity to a congregation in the backwoods near Fipandtuck. In the course of his remarks he alluded to the tragic death of Ananias. At the close of the sermon an old deacon took the minister aside and informed the reverend gentleman that he had made a mistake in regard to Ananias. "How so?" asked the astonished divine, "Why, by telling the congregation that Ananias is dead," said the deacon. "I—I don't understand," said the minister in some confusion. "Please explain." "Dang it!" said the deacon, "nearly every man in the congregation is an office seeker, and when they learn that Ananias is dead the whole durned mob will want to fill his place!"

THIS is given by *Snap* as a bachelor's reverie: "Somehow I never weary of watching the girl I am going to marry. It is so odd to think that she and I are to pass the greater part of our lives together. As I watch her close her eyes in a moment of reverie, I wonder if she will wake me in the morning with a sweet kiss, or whether she will pull the pillow from under my head with a jerk, and make me dream I hav fallen down a precipice 19,000 feet high. Will she be ready to open the door and receive me kindly when I come home late, or will she call me hard names and threaten to go home to her mother? As I take her soft palm in mine and kiss the tips of her pink fingers, I wonder if they will ever giv me a box that may make my ears tingle. She has a pretty little mouth and pearly teeth; and will she ever put them to bad use by reading me Caudle lectures? Will those mild blue eyes ever flash in anger at me, and will that wealth of auburn hair, so neatly coiled, ever hang in frowsy disorder down her back? She has cunning little feet. She says they get cold very easily. Horror! Will she ever put them on me when they are cold? No; my darling will do none of these things. She is a little lady, and I know that her greatest happiness will be to make me happy. If I began married life by anticipating so many sad things, I should deserve any fate which might befall me."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 20. | PUBLISHED WEEKLY. | New York, Saturday, May 16, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

PROFESSOR HUXLEY is in feeble health and has been obliged to cease work.

THE Mormon church, it is said, has more missionaries than the American board of foreign missions.

AN applicant to St. Peter, being refused admission into heaven, looked him steadily in the eye and crowed three times. The apostle, coloring, and fumbling his key, said, "You may go in, but don't do that to me again."

CANON FARRAR'S latest work, on the "Message of the Books," contains the statement that "the number of competent critics who still believe Mark xvi, 9-20 to be genuin is diminishing." These passages, as reference to the gospel of Mark will show, are rather difficult of defense, and it is no wonder that the Christians are anxious to be rid of them.

THE following blasphemous rhymes appeared in the *Pall Mall Gazette:*

We don't want to fight;
But, by Jingo, if we do—
We've Protestant and Catholic,
Turk, Infidel, and Jew;
We've God and Mammon, Allah,
Buddha, Brahma, and Vishnu;
We've collared all the Deities, so what *can*
Russia do?

MR. MOODY declined to commit himself when a Milwaukee brother asked him if he had grace enough to die at the stake. All he wanted, he said, was "just grace enough to hold this convention for three days in Milwaukee." Mr. Moody is a sensible man. There are plenty of people who will, as Poe said, suffer for religion and die for it—anything but liv for it.—*Leavenworth (Kan.) Times.*

IT would appear that the study of Shakspere in Sunday-schools fatally affects Bible research. The *Christian Union* says: "In one of our church papers, not long ago, was a communication from a Methodist preacher, in which he makes the sweeping declaration that 'the plan of furnishing every teacher a *Journal*, and every scholar a "Lear," has resulted in banishing all Bibles and Testaments from the Sunday-school.'"

SAID Richard Grant White: "When at last it dawned upon the pedagogs that English was a language, or rather, in their significant phrase, a vulgar tongue, and they set themselvs to giving rules for the art of writing and speaking it correctly, they attempted to form these rules upon models furnished by the Latin language. From this heterogeneous union sprang that hybrid monster known as English grammar, before whose fruitless loins we hav sacrificed for nearly three hundred years our children and the strangers within our gates."

SAYS the Brooklyn *Eagle* of May 4th: "Mr. Anthony Comstock, whose statement before a convention of clergymen that Kings county is a paradise of gamblers the *Eagle* took occasion to contradict a day or two ago, has thought fit to write a communication to the *Eagle*, which was published on Saturday. The general tenor of this epistle is characteristic. Brought face to face with facts, the writer informs us, among other things, that the laws against gambling are enforced in Brooklyn, and consequently that Kings county, which is mainly Brooklyn, is not a paradise of gamblers. The insignificant foundation of fact, namely, that there has been some gambling at Coney Island in the past, is reluctantly put forward as the best he can do for his case. Had Mr. Comstock exhibited the courage and candor to tell the listening clergymen that Coney Island was one among many places in this country at which gentlemen bet money through pools on horse races he would hav told all the truth there was to tell; but it would hardly hav served his purpose of self-glorification. Solely on account of the fact thas he is, ostensibly at least, connected with certain moral and religious organizations this community will be satisfied by characterizing his statement as a sheer falsehood and himself as a falsifier. If a mere unsanctified layman had done as much he would hav been open to the charge of lying and being a liar."

REGARDING the incomprehensibilities in the form of slang and local expressions daily making their appearance among the words which go to form the English language, George A. Sala suggests that it is about time we had a society for the protection of that tongue. He is moved just at present to this conviction by the introduction of such an uncouth piece of verbal coinage as "vestrify," by Mr. Chaplin, in the House of Commons. It is as abhorrent a word, Sala says, as "interviewer." The first thing to be done by the society should be the publication of an "Index Expurgatorius," in which such detestable innovations as "vestrify," "interview" (as a verb), "collide" (for to come into collision with), "cloture" (for closure), etc., should be gibbeted with the names of the offenders who most persistently coin words or seek to familiarize the public with unauthorized expressions.

A METHODIST clergyman, recently in England, visited Westminster Abbey, and in the *Independent* givs a quite interesting account of the graves of distinguished men which he saw in that vicinity. Then he goes on: "Yet there is one tomb which attracts more visitors than the novelist, the theologian, the chemist, the philosopher, or the sociologist. Mysterious are the vagaries of human nature. It is a large marble closet on whose doors is carved a head of the deceased, and lying in front of it is a marble figure, life size, of a huge English mastiff, the companion of the deceased in life. Does the reader wonder whose grave it is that attracts more visitors than any other whose tenant has been so long buried? Let the marble tell its own story:

"Sacred to the memory
of
THOMAS SAYERS,
England's famous prize-fighter."

AN English country dentist recently made a set of teeth for the bishop of his diocese. He anxiously watched the prelate as he examined himself and his new teeth in the pier-glass, and was startled when he heard the bishop utter language ending with that fearful word, "damnation." The dentist ventured to suggest that his lordship might feel them rather uncomfortable at first, but in a little time he would get used to them. Without appearing to notice the dentist his lordship exclaimed with vehemence, "Without doubt he shall perish everlastingly." "But, indeed, my lord, if you hav patience," pleaded the dentist, "in a week's time or so——" "What do you mean?" inquired the prelate, turning round with an apostolic smile; "why should I hav patience? The teeth fit me beautifully; it is the first time I hav found myself able to pronounce the Athanasian creed with distinctness for these twenty years."

WAR is, of course, economically purely destructiv. The men employed produce nothing; the engins prepared are useless, except for killing; the money expended is most of it consumed on objects which can yield no direct return. Enormous quantities of food are wasted in transport, domestic animals are used up in unproductiv labor, and the men slain are necessarily among the strongest in the nation. Nevertheless, the economic loss of war is often not felt for a time; and it is probable that in the war supposed to be coming with Russia this will be the case to an unusual degree. It is by degrees that the economic effect of war comes to be felt, through the agency usually of taxation. No nation can throw away perhaps two years' revenue in one on unproductiv effort without becoming gradually poorer—that is, without having less to spend in giving good wages to great multitudes of men. Suppose a war to cost £50,000,000 a year—and the American war cost £120,000,000—though much of that is spent in wages, the whole is loss, for even the wages are paid, from the economic point of view, for doing nothing. When the war stops, therefore, there will be distress, great or little, in proportion to the expenditure, but great or little, equally inevitable, not to be kept off by any financial arrangement. It may be rendered short, of course, or even innocuous, by other causes, such as a sudden discovery of a new and cheaper motor, which, by reducing the energy to be expended on producing a result, positivly adds to the national force, and therefore to the national producing power, or by the opening up of new channels of industry; but apart from these there is no avoiding the economic consequences of war. War is waste; the nation pays for the waste by taxation, and therefore every individual in the nation must, *pro tanto*, suffer. The particular war may be right, or unavoidable, or purely self-defensiv, but one of its consequences must be this; and it is never wise to conceal what must inevitably happen.—*London Spectator.*

THE following letter, written nearly forty-one years ago to Mr. Curtis Whipples, of New Britain, proposes to hav a debt canceled, in view of the coming of the Lord "in the clouds of heaven:" "WALLINGFORD, Oct. 12, 1844. MR. WHIPPLES: *Sir:* I take this favorable opportunity of writing a line or two. I am indebted to you and Mr. Stanley some considerable amount, and hav been for nearly or quite twelve years, but hav never been able to pay without distressing myself and family, and am not able to pay you now, but hav always had the disposition to pay you, if I had the means. I must therefore beg you to forgiv the debt, trusting that God may incline you so to do, for if ye forgiv not men their trespasses, neither will your Father which is in heaven forgiv you yours. In expectation of meeting the Son of Man in the clouds of heaven on the tenth day of the seventh month of this Jewish year, prepare to meet thy God in judgment.—LYMAN CURTIS."

GOPAL VENAYAK JOSHEE is a Hindoo and a nativ of Sangamner county, in the Bombay presidency. He left Bombay more than nine months ago and traveled hither, via Burmah, Siam, China, and Japan. Joshee was visited by a *Chronicle* reporter in his rooms, on Bush street, and having placed a lighted candle on a small table, with his legs crossed under him on his chair, his small bronzed hands clasping his small bare feet, he proceeded to explain that the communications he was about to make were not voluntary, but only in answer to questions. "I travel for my pleasure and instruction, and to find out for myself if all that English missionaries say is true; they make attacks on my religion and customs, and I want to find out what is fact and what is falsehood." "Are you a Brahman or a Buddhist?" "I am a Brahman. There are very few Buddhists, but hundreds of thousands of Brahmans. We are all idolaters, and we are proud of it. We do not respect the images, but the holy men whom they represent." "Do you believe in a Supreme Being?" "Yes. But we do not worship him. Of course not. A Supreme Being does not want any worship. People cannot worship what they cannot conceive." "Tell me about your religion." "People in this country respect the memory of their dead relativs; they worship insignificant beings such as their fathers and mothers. We worship those who hav been worthy men and hav left records behind them, and who are God incarnate like your Christ. Our religion is not idolatry; we do not worship gods, but godlike men." "You seem to hav studied different religions." "I believe I hav studied well, and maintain my ground. Our aim is to destroy our individuality. We should be above our passions, else we are only animals." "But you worship animals," remarked the reporter. The Brahman, however, was not to be cornered. "We do not worship the serpent, but the extraordiuary power it possesses. A serpent with us is the symbol of eternity, because with a single sting he can pass a man into eternity." "What other animals do you thus revere, since we must not say worship?" "The cow is very divine. We respect it the same as our mother, because it givs milk to all, as our mother to us. I must tell you we do not worship animals themselvs, but their powers. I am a Hindoo—a so-called idolater; our religion is superior to yours. We strive to look on all things with even eyes. A man who says 'this thing is good and that thing is bad' is not fit for absorption in God, because he is selfish. Nothing is bad in this world. If a man hits me I must bear it, or I am selfish, for I am the one hurt."—*San Francisco Chronicle.*

News of the Week.

FRANCE and China are still negotiating for peace.

THERE is no prospect of immediate war between Russia and England.

IMMIGRANTS landed at this port average about four thousand per week.

GENERAL GRANT takes short walks on pleasant days, and works industriously upon his book.

THE scourge of typhoid fever which recently struck Plymouth, Pa., remains unabated.

FIFTEEN roller skaters started on a six-day race at Madison Square Garden in this city last Sunday night.

QUEEN VICTORIA will be 66 years old on the 24th inst. Her health is good and she enjoys an income of $1,925,000 a year.

THE revised Old Testament did not appear May 1st, as promised. May 19th is the day now set for putting it upon the market.

SHORT, the dynamiter, who attempted to assassinate Phelan in Rossa's newspaper office, has been acquitted. Everybody except Short's friends believes that the verdict is an unjust one.

"OUR Duties Toward the Dead" was the subject of the Rev. Heber Newton's sermon last Sunday. He considered the present mode of interment revolting, and hoped to see the introduction of cremation.

THE Rev. J. H. Dally, formerly of Jersey City, N. J., committed suicide last week by jumping from a Mississippi steamboat. He recently left the pulpit confessing that he had been unduly intimate with a woman not his wife.

GENERAL MIDDLETON'S forces attacked the rebel army in the Northwest last Sunday, and defeated them with heavy loss, capturing Batouche. One Canadian was killed. It is believed that the rebels are nearly out of ammunition.

LOUIS KELLMER, of Newburgh, N. Y., went to the Catholic church one day last week and was developed into a lunatic. While insane he jumped over the rail and tore the cloth from the altar, creating a panic. The man was locked up.

THE pious banker, Fish, ex-president of the Marine Bank, in jail for embezzlement, is still further disgraced by the discovery that a woman with whom he lived, and who was not known as his wife, has recently died under suspicious circumstances, after giving birth to a child.

REPORT says that Elder Thomas Smith, a prominent Shaker, is married. Elder Smith was talked of as successor to Elder F. W. Evans, and his apostasy has caused much sorrow at Mount Lebanon, N.Y., where the ministry and highest authority of the Shaker church is located.

VINELAND, N. J., began with prohibition, and has grown up that way. It is surprising, therefore, to learn that out of seventeen indictments just found in the county court, nine were against citizens for illegal liquor-selling, and that eight of the nine pleaded guilty, and paid $40 fine apiece.

THE congregation of the new Methodist church at Fair Haven, N. J., were considerably worked up on the 7th inst. by the downfall of their pastor, the Rev. Charles D. Lupple. The minister was on the first tower of the edifice and fell off. It was forty feet to the ground, but he landed in a pile of sand and was not much hurt.

THE Russian and British war vessels remain in New York Harbor. Last Sunday "divine" service was held on both ships. The Russians are Greek Catholics and the Englishmen are Episcopalians. A New York man swam out and placed a dummy torpedo under the bow of the Garnet the other night, and frightened the marines somewhat. Since that time the visitors hav kept out a torpedo net.

Communications.

The Civilization and Moral Status of the Ancient Mexicans.

II.

There can be little doubt as to the intelligence and civilization of the ancient Mexicans; indeed, all who hav written on the subject admit it either openly or by implication. Acosta devotes much space to proving it, cites many instances, and concludes by saying: "For my part, I think they surpass us (Spaniards) in those things whereunto they do apply themselvs." Zurita, an eminent jurist, who lived among them nineteen years, is indignant at the epithet "barbarians" being applied to them, which, he says, "would come from no one who had personal knowledge of the capacity of the people or their institutions."

But it was obligatory on all the earlier writers to picture them in conformity with the behests of the "church," and even Prescott felt constrained to follow in the same path and failed to render justice when it was in his power to do so. Few, if any, hav had his facilities, as various unpublished MSS. were freely loaned him, and gratitude for these favors may possibly account for the eminently Christian view he takes of the subject; or perhaps it paid better. But, as in the former article on their religion, by gathering an admission here, and a concession there, together with the *fact* that many of their monuments still exist, having defied both time and the "church," enough may be gleaned to prove the second part of my proposition.

The government was an electiv monarchy—"The scheme of election, howevér defectiv, argues a more refined and calculating policy than was to hav been expected from a barbarous (?) nation;" and one of England's great claims to civilization, "the law of entail," was recognized as one of the bulwarks of their constitution.

They had a council devoted to the "encouragement of science and art." Works on astronomy, chronology, history, or any science, had to be submitted to its judgment; and wilful perversion of the truth was a capital offense. This council was drawn from the best instructed men in the kingdom, and they decided on the qualification of the various professors and the fidelity of their instructions to their pupils. On stated days, historical compositions and poems on moral and traditional topics were recited. Seats were provided for eminent persons, who distributed prizes to the successful competitors.

One academy in particular was, par excellence, the nursery of all their sciences and various useful and ornamental arts, and its archives were stored with the records of primitiv ages. Clavigero mentions four of its historians. Even kings appeared as competitors for its prizes, and Prescott mentions one essay in particular which "reminds one of the rich breathings of Spanish-Arab poetry, in which an ardent imagination is tempered by a not unpleasing and moral melancholy." Sahagun has furnished translations of their more elaborate prose, "consisting of prayers and public discourses, which giv a favorable idea of their eloquence, showing that they paid much attention to rhetorical effect." A collection of sixty odes, composed by one of their kings, and consisting of prayers and thankgivings, written in Iambic meter, were destroyed, because the missionaries "might hav feared the possibility of parallel being made between them and the Psalms of David." "Such," says Prescott, "are the marvelous accounts transmitted to us of this institution; an institution certainly not to hav been expected among the aborigines of America."

Of the education of the priests, Dr. Brinton says: "It was completed at the Calmecac, a sort of ecclesiastical college where instruction was given in all the wisdom of their ancients, and the esoteric lore of their craft. The art of mixing colors and tracing designs; the ideographic writing and phonetic hieroglyphs; the songs and prayers used in public worship; the national traditions; principles of astronomy; hidden meaning of symbols and the use of musical instruments, all formed parts of the really extensiv course of instruction they there received." The boys were likewise instructed, and the girls learned to weave and embroider and practice other feminin accomplishments. Torquemada admits that the youth were taught "to abstain from wrath, to offer violence and do wrong to no man; in short, to perform the duties plainly pointed out by natural religion."

Their MSS. were of four kinds — cotton cloth, leather, a composition of silk and gum, and a sort of paper much resembling the Egyptian papyrus. Some of the specimens of the latter even now "exhibit their original freshness, and the paintings on them retain their brilliancy of color." The books closed like a folding screen, with a leaf of wood at each end, and had the appearance of "one of our bound books." Martyr says they gave evidence of a "positiv civilization," and we are informed that their method of computation was "a more simple arrangement, probably, than any existing among Europeans." Humboldt claims that the few annals he saw, "exhibit the greatest method and astonishing minuteness," which differs from the methods of the monkish historians of the Middle Ages, who "often dispose of years in a few brief sentences."

The Mexicans divided their year into eighteen months of twenty days each and then added five days. A month was four weeks of five days each, and as the year has nearly six hours more than three hundred and sixty-five days, they provided for it by intercalation, adding twelve days at the expiration of fifty-two years and carrying the odd half day over to the next cycle of fifty-two years, "which brought them within an almost inappreciable fraction to the exact length of the tropical year, as established by the most accurate observations. Indeed the intercalation of twenty-five days in every one hundred and four years shows a nicer adjustment of civil to solar time than is presented by any European calendar. Such was the astonishing precision displayed by the Mexicans in these computations so difficult as to hav baffled till a comparativly recent period the most enlightened nations of Christendom." Humboldt claims that they lost only one minute and twenty-six seconds every year. So, when the Spaniards, who had adopted the Julian reform, landed in Mexico, their reckoning was eleven days in advance of the exact time, the time of these barbarous (?) Mexicans.

Humboldt says they knew "the real causes of the eclipses," and Professor Draper that "they had sundials for determining the hour and also instruments for the solstices and equinoxes, and had ascertained the globular form of the earth and the obliquity of the ecliptic." Representations on their maps show the disk of the moon projected on that of the sun and an immense circular block of carved stone which was disinterred in 1790 "shows from the calendar engraved on it that they had the means of settling the hours of the day with precision; the periods of the solstices and of the equinoxes and the transit of the sun over the zenith of Mexico."

Kingsborough remarks: "It can hardly be doubted that they were acquainted with many scientific instruments of strange invention, compared with our own; whether the telescope may not hav been of the number is uncertain; but the thirteenth plate of M. Dupaix's 'Monuments,' which represents a man holding something of a similar nature to his eye, affords reason for supposing that they knew how to improve the power of vision. Torquemada admits that Montezuma was a skilled astronomer, and several others mention that observatories were built on the palaces and public buildings; and Dr. McCullogh allows their superiority to the Europeans in this science.

Their code of laws were simple and well administered. Over each of the principal cities was placed a supreme judge, appointed by the crown, and he was endowed with "original and final jurisdiction in both civil and criminal cases." They were independent of the king, and there is no record of any conflict between the crown and them. Below these superior judges were lower courts, from whose decision an appeal could be made to the higher. These lower magistrates were elected by the people. All the judges were hedged around by very severe laws. A bribe was death. Just prior to the conquest, one of them was put to death "for deciding a case in his own house." Great crimes were punished by death —even the murder of a slave. The penalty of thieving was slavery; yet they could hav been under no great apprehension of this crime, since "the entrances to their dwellings were not secured by bolts or fastenings of any kind."

All the judges, presided over by the king, met every eighty days. Officials attended to preserve order. There were no lawyers. Under no pretext was a case allowed to go over for more than one term. Each party stated his case, supported by witnesses, and the testimony was taken down by a clerk in hieroglyphics. These were executed with so much accuracy that in suits respecting real property they were allowed to be produced as good testimony in the Spanish tribunals, very long after the conquest.

Their palaces and public buildings were numerous. One is described as 1,224 yards long and 978 yards wide; surrounded by a wall of unburnt bricks and cement six feet wide and nine feet high. Within it were two courts, which contained the great market of the city, and the council chambers and halls of justice. The walls of the rooms were incrusted with alabasters and richly tinted stucco and hung with gorgeous tapestry of variegated feather-work. Aquariums and aviaries abounded, and many birds and animals which could not be obtained alive were represented in gold and silver so skilfully as "to hav furnished the naturalist Hernandez with models for his work." This lordly pile contained three hundred apartments, and it was pulled down and utilized for the building of churches by the Spaniards.

A summer retreat is described as being laid out in terraces or hanging gardens, with 520 steps reaching to them, many hewn in natural porphyry. It had three reservoirs which distributed water through the gardens. The baths were excavated in solid porphyry, and are still shown as the "baths of Montezuma."

Their gardens were subjects of great wonderment to the conquerors; and in describing the city of Huaxtepu it is stated that "Sandoval took up his quarters in the dwelling of the lord of the place, surrounded by gardens which rivaled those of Iztapalapan in magnificence and surpassed them in extent. They are said to hav been two leagues in circumference, having pleasure-houses and numerous tanks stocked with various kinds of fish, and they were embellished with trees, shrubs, and plants, nativ and exotic, some selected for their beauty and fragrance, others for their medicinal properties. They were scientifically arranged, and the whole establishment displayed a degree of horticultural taste and knowledge of which it would not hav been easy to find a counterpart, at that day, in the most scientific communities of Europe. Such is the testimony, not only of the conquerors, but of men of science who visited these beautiful repositories in the day of their glory." "But a generation had scarcely passed away after the conquest, before a change came over these scenes so beautiful. The town itself was deserted, and the shore of the lake was strewed with the wrecks of buildings which were once its ornament and glory. The gardens shared the fate of the city. The retreating waters withdrew the means of nourishment, converting the flourishing plains into a foul and unsightly morass, the haunt of loathsome reptils; and the waterfowl built her nest in what had once been the palaces of princes."

The kingdom of Mexico was over 1,200 miles long, and contained about twenty millions of people. Its breadth is a disputed point. The collection of Mendoza gives the tribute roll or revenue of the government, as paid by each city. It is too lengthy to enter into here, and should be examined to be appreciated. But the wealth of the country must hav been enormous.

There were thirty high officers under the crown; and as each had his district, and one vied with the other to beautify his immediate surroundings, it resulted in a scene of picturesque beauty which, if only a fraction of the records be true, far surpassed Moorish Granada, which was despoiled only a few years previously by Ferdinand and Isabella. Clavigero says that besides the three principal cities, Mexico, Acolhuacan, and Tlacopan, there were "forty eminent cities in the valley of Mexico alone." In describing a minor city, one writer remarks, "The Spaniards were particularly struck with the style and commodious structure of the houses, built chiefly of stone, and with the general aspect of wealth and even elegance which prevailed there;" and that all the houses, except those of the extremely poor, were large, and attached to each "were a chapel, a vapor bath, and a granary."

Having read the description which Cortez gave Charles V. of the city of Tlascala, in which he pictured it as larger, more populous, and better built than Granada, Humboldt paid it a visit and found it dwindled to "a miserable village of 3,400 inhabitants."

Every city had police to provide for its health and cleanliness; the streets were watered and swept daily, and pure water was conducted to the most convenient places by earthen pipes. Hospitals were established at given points, for the cure of the sick and permanent refuge of disabled soldiers; "and surgeons were placed over them who were so far better than those in Europe that they did not protract the cure in order to increase the pay."

Their public works were on a scale of grand magnificence, and their canals and aqueducts of stone were subjects of surprise to the Spaniard. The pyramid at Cholula was 177 feet high and 1,423 feet square at its base, covering 44 acres, and on the summit stood a sumptuous temple dedicated to Quetzalcoatl. This pyramid was twice as long as the great one at Cheops. Another, dedicated to Tonatiuh, was 682 feet square at the base and 180 feet high. As they were built of large stones, sometimes of over 50 tons weight, and as the Mexicans had no beasts of burden, it has been a serious question as to what extent their mechanical ingenuity was developed, in view of the fact that they were quarried, in some instances, many leagues from where they were used, and had to be transported over streams and rivers. Of their antiquity there can be no doubt, and the orthodox Siguenza, having all the proofs before him, feels that if it were not a matter of faith to believe the Bible stories he would allow that these monuments were contemporaneous with the deluge.

Several years ago I inspected a ruin which at that time was much commented on. The two walls were supported by a solid piece of masonry, about a foot square, fifty feet long, and perfectly level—no arch being used. Colonel Totten, who built the Panama railroad after it had been decided as impracticable by the best English, French, and German engineers, declared that it could not be duplicated by any modern contrivance, except a beam of wood. Yet the Mexicans knew the use of an arch, also, and had four different words to express its various shapes.

Speaking of their manufactures and commerce, one writer says: "The circumstance of the Mexicans having an extensiv internal commerce among themselvs

presents their state of civilization in a strong light." But Prof. J. W. Draper, than whom it is impossible to find a more painstaking and conscientious investigator, givs in his inimitable style the result of his researches, and I can do no better than giv the quotation *in extenso:* "They practiced with no inconsiderable skill the more delicate mechanical arts, such as those of jeweler and enameler. From the aloe they obtained pins and needles, thread, cord, paper, food, and an intoxicating drink. They made earthenware, knew how to lacquer wood, employed cochineal as a scarlet dye. They were skilled weavers of fine cloth, and excelled in the production of feather-work, their gorgeous humming-birds furnishing materials for that purpose. In metallurgy they were behind the old world, not having the use of iron; but, as the old world had formerly done, they employed bronze in its stead. They knew how to move immense masses of rock; their great calendar stone, of porphyry, weighed more than fifty tons, and was brought a distance of many miles. Their trade was carried on, not in shops, but by markets, or fairs, held on the fifth day. They employed a currency of gold dust, pieces of tin, and bags of cocoa. The women did not work abroad, but occupied themselvs in spinning, embroidering, feather-work, music. Ablution was resorted to both before and after meals; perfumes were used at the toilet. The Mexicans gave to Europe tobacco, snuff, the turkey, chocolate, cochineal. Like us, they had in their entertainments solid dishes, with suitable condiments, gravies, sauces, and desserts of pastries, confections, fruits, both fresh and preserved. They had chafing-dishes of silver or gold. Like us, they knew the use of intoxicating drinks; like us, they not unfrequently took them to excess; like us, they hightened their festivities with dancing and music. They had theatrical and pantomimic shows. At Tezcuco there was a council of music, which, moreover, exercised a censorship on philosophical works, as well as those of astronomy and history."

Their trades were divided into guilds, and the merchants reminded Sahagun of the "merchant princes of an Italian republic." Clavigero says their cotton cloths were as fine as the linen of Holland; that they wove them with various-colored pictures, and by intermixing feathers made a serviceable carpet; and from the maguey they made a strong hempen cloth, and a fine one, like linen. They also interwove the delicate hair of rabbits with the cotton, and embroidered it with birds and flowers. Count Carli, speaking of their work in feathers, says: "Never did I behold anything so exqisit for brilliancy and nice gradation of color, and for beauty of design. No European artist could hav made such a thing."

They manufactured silk from the thread of a caterpillar indigenous to their soil, and Humboldt has collected many interesting facts in regard to it, but for political causes the rearing of the worm was prohibited after the conquest. From obsidian they made mirrors, knives, lancets, etc., and their culinary utensils and agricultural implements from an alloy of tin and copper. They could harden it, for Herrero says "it cuts like steel." With tools made of it they could cut any metal, by the use of a siliceous dust, "even basalt, porphyry, amethysts, and emeralds." They had both mineral and vegetable paints and dyes, and their cups and vases of lacquered wood were impervious to water. "Some of their silver vases were so large that a man could not encircle them with his arms. They imitated very nicely the figures of animals, and, what was extraordinary, could mix the metals in such a manner that the feathers of a bird or the scales of a fish should be alternately of gold or silver. The Spanish goldsmiths admitted their superiority." Humboldt had in his collection "a well-cast brass bell, dug from one of their graves."

They understood surveying, as Cortez says that a map of the city of Mexico was prepared expressly for him by Montezuma, which was perfectly correct in every respect, and equal to any he had ever seen, and Martyr describes the "great map of the city of Tennstitan, containing all its temples, bridges, and lakes." Humboldt says that, though not deemed very civilized, "yet they had executed drawings the just proportions of which hav been admired by English navigators."

They also painted, for Cortez relates that while he was interviewing one of the nobles he noticed an attendant busy with a brush, and on loooking at the work, "found that it was a sketch on canvas of the Spaniards, their costumes, arms, and, in short, different objects of interest, giving to each its appropriate form and color." And in a letter to Charles V. he also states that Montezuma presented him with a hunting tube which was so exquisitly painted with birds and flowers that "language fails to describe their beauty of finish and accuracy." Martyr, Camargo, and Oviedo agree "that they pecuilarly excelled in pottery, which was considered as equal to the best in Europe," and Acosta mentions approvingly some of their works of basso-relievo in stone.

As the Mexicans are admitted to hav been a religious people, their customs were of necessity interwoven with their religion, of which we hav the counterpart in the church of Rome. Yet, as the basis of a true civilization rests on the relations of the sexes, enough has been preserved to enable us to form a fair estimate of their character, which, I think, will compare favorably with that of the average Christian of the present day. I hav already shown that the marriage tie was considered so sacred that a special tribunal was instituted to determin all matters relating to it, and all the early writers agree that the Mexican women were treated with consideration, "partook equally with the men in social festivities and entertainments," and that "when she had come to a mature age, the maiden was treated by her parents with a tenderness from which all reserve seemed banished." She was taught to preserve "simplicity in her manners and conversation, neatness in her attire, with strict attention to personal cleanliness, and modesty was inculcated as the greatest ornament of a woman." Cousins were allowed to marry, but none of a nearer degree; thus they were more enlightened in this respect than the English of today, as a man could marry his deceased wife's sister. Sahagun (a monk) says that polygamy was not practiced, and givs in detail the advice of a father to his son, about to marry, in which the one-wife principle is distinctly laid down.

They are accused of being intemperate, but "intemperance, which was the burthen of their religious homilies, was visited with severe penalties, and Zurita, who lived among them nineteen years, "bears testimony that those Spaniards who thought they were addicted to it, greatly erred."

They had several kinds of slaves; prisoners of war, public debtors, and persons who, from extreme poverty, sold themselvs. But the contract of sale, in order to be binding, was executed "in the presence of at least four persons, and the services to be exacted were limited with great precision." The slave was allowed to hav his own family and hold property, and his children were free. No one could be born to slavery, "an honorable distinction not known in any civilized community where slavery has been sanctioned."

Agriculture was encouraged, and "there was scarcely a spot so rude, or a strip so inaccessible, as not to confess the power of cultivation;" and Cortez tells us "there is not a hand's breadth of land that is not cultivated." Draper remarks, "Their agriculture was superior to that of Europe; there was nothing in the Old World to compare with their menageries and botanical gardens." The description given of their haciendas reminds one of a well-stocked and well-cared-for farm of a thrifty New Englander—except they had no cattle. But every farmer had large droves of turkeys, which fowl, so it seems, was introduced into Europe from Mexico. Humboldt informs us that they made syrups and sugar from the maize stalks, and Cortez mentions that both these articles were sold in their markets.

One could go on indefinitly describing their products, but enough has been given to prove that they were as civilized as their conquerors, and I hav entered thus in detail to disprove the charge that they were barbarous, and at the same time to compare the civilizations of the two countries.

Cortez givs three reasons why they were barbarians: "They do not know the use of iron or milk, and hav no written language like ours." Yet their alloy of tin and copper would perform work that tried the best iron of Europe. In regard to the second charge, we can take it home to ourselvs, as within a decade Mrs. Stowe, writing from her Florida home, said that, with thousands of cattle in her immediate neighborhood she could not obtain a pint of fresh milk, and depended on the condensed article put up for exportation. As for the third, I refer to the signature of Cortez in the third volume of Prescott, which, in order to prevent mistakes, is very properly labeled "this is the signature of Don Hernando Cortez." No sane man would hesitate between that signature and the Mexican phonetics, a system we hav engrafted on our civilization, and consider an art, and which enables many thousands of our citizens to earn an honorable livelihood.

It has often been queried how a handful of Spaniards could hav conquered this populous and wealthy kingdom, and this fact is cited by the Spanish historians as a "direct interposition of God in their favor." This might answer for the times in which it was written, but our intelligence revolts at the idea of a Catholic archbishop, in enlightened America, using these same arguments to prove the care his God has always had for the church. Archbishop Spaulding believed it, so he says. He is entitled to his belief, but I prefer facts.

The Mexicans were surrounded by many uncivilized nations, who banded themselvs with the invaders, one tribe alone furnishing 100,000 warriors. The use of horses and firearms, together with men clad in steel, all novelties to the Mexicans, performed the work; and if God had any hand in the business, I think he might hav been better engaged. Whoever it was that did it, God or the Spaniard, the brutality is unquestioned, as the pages of history teem with recitals which vie in horror with anything recorded to hav happened in any other part of the world. But two instances will serve to illustrate. Describing one scene, the historian says: "The struggle was short but desperate. Most of the Mexicans were put to the sword. Some were thrown headlong over the battlements, and others, letting themselvs down the precipice, were killed on the borders of a stream that wound round its base, the waters of which were so polluted with blood that the victors were unable to slake their thirst with them for a full hour." On another occasion a large number were lured into the Spanish camps, ostensibly to carry the baggage, but in reality to be murdered, so as to strike terror into the balance. After charging the chiefs with conspiracy, "the fatal signal, the discharge of an arquebuse, was then given. In an instant every musket and cross-bow was leveled at the unfortunate Mexicans in the court-yard and a frightful volley poured into them as they stood together like a herd of deer in the center. They made scarcely any resistance to the Spaniards, who followed up the discharge of their pieces by rushing on them with their swords; and, as the unprotected bodies of the nativs afforded no protection, they hewed them down with as much ease as the reaper mows down the ripe corn." All were killed except a few who hid under the heaps of slain.

This was most certainly a war of extermination, and it had the sanction of the "church," for "there was a Dominican friar who brought a quantity of pontifical 'bulls,' offering indulgences to those engaged in the war against the Infidel." He drove a prosperous trade with his wares and returned home "well freighted, in exchange, with the more substantial treasures of Mexico;" and "his holiness, the pope, who, it may be added, received at the same time from Cortez a substantial donation of gold and jewels, publicly testified, by prayers and solemn processions, his great sense of the services rendered to Christianity by the conquerors of Mexico, and generously requited them by bulls granting plenary absolution for their sins." This gentleman is known in history as Alexander VI., the father of Cæsar and Lucretia Borgia. These "bulls" were a merchantable article, and the price fluctuated according to the needs of the papal treasury. During the reign of Elizabeth, Capt. Thos. White, a Londoner, captured two Spanish ships having on board two millions of "bulls." They had cost the Spanish king 300,000 florins, and were marked to sell at such prices as would hav netted him a profit of 5,000,000 of florins. The profits on such a transaction leave the realm of simple interest and enter that of larceny.

Wondrous tales are told of the exploits and providential escapes of the Spaniards, who are always engaged against from ten to one hundred times their number, the principal authority being one Cabeza de Vaca (cow's head). Why not ass's head? Prescott says that "more than one grave historian refers the preservation of the Spaniards to the watchful care of their patron apostle, St. James, who in these dreadful conflicts was beheld careering on his milk-white steed [possibly like Lord Lovell in the old song] at the head of the Christian squadrons, with his sword flashing lightning, while a lady, robed in white, supposed to be the Virgin, was distinctly seen by his side throwing dust in the eyes of the Infidel. The fact is attested both by Spaniards and Mexicans—by the latter, after their conversion to Christianity." This St. Jago, or James, made his first well-authenticated appearance at the battle of Clavijo, A.D. 844, and in honor of it the "church" was allowed, by King Ramiro I. an extra annual tribute of corn and wine from every town. He was the patron of the Franciscans, and from the amount of tribute they drew from the conquered country, I shrewdly suspect that, like Joe Bagstock, they were "sly, devilish sly."

Well, Mexico was conquered, "and the conqueror, as he strode among the smoking embers on the summit, calmly surveyed the scene of desolation below. The palaces, the temples, the busy marts of industry and trade, the glittering canals covered with their rich freights from the surrounding country, the royal pomp of groves and gardens, all the splendors of the imperial city, the capital of the western world, forever gone, and in their place a barren wilderness."

I had made an extract of Spanish civilization, to be used as a comparison with the Mexican, but as it is mislaid, I will substitute Draper's description of the condition of the English. It will answer equally as well to illustrate my point. "The peasant's cabin," says he, "was made of reeds and sticks plastered over with mud. His fire was chimneyless; often it was made of peat. In the objects and manner of his existence he was but a step above the industrious beaver who was building his dam in the adjacent stream. There were highwaymen on the road, pirates on the rivers, vermin in abundance in the clothing and beds. The common food was peas, vetches, fern roots, and even the bark of trees. . . . . Nor was the state of the townsman better than that of the rustic; his bed was a bag of straw, with a fair round log for his pillow. If he were in easy circumstances, his clothing was of leather; if poor, a wisp of straw wrapped round his limbs kept off the

cold." It is a well conceded fact that the majority of the intelligence of the Spanish Peninsula was centered in the Moors and Jews. The Spaniard wasted his time in disputing whether "promises made to an Infidel were obligatory on a Christian." Although the art of printing was invented in 1440, it was thirty-four years before it was taken to Spain, and the first book ever printed in that country was on "The Immaculate Conception of the Virgin." At all their academic celebrations the principal topics were praises to that lady; and as late as 1771 the "University of Salamanca, being urged to teach physical science, refused, and this was its answer: 'Newton teaches nothing that would make a good logician or metaphysician, and Gassendi and Descartes do not agree so well with revealed truth as Aristotle does.'"

Prescott says that lawlessness was in full sway: "Every man's hand seemed to be lifted against his neighbor. Property was plundered; persons were violated; the most holy sanctuaries profaned, and the numerous sanctuaries scattered throughout the country, instead of sheltering the weak, were converted into dens of robbers." The penalties for theft were literally written in blood. "The most petty larceny was punished with stripes, the loss of a member, or of life itself, and the law was admin stered with an unsparing rigor. Capital executions were conducted by shooting the criminals with arrows. The enactment relating to this provides that 'the convict shall receive the sacrament like a Catholic Christian,' and after that be executed as speedily as possible, in order that his soul may pass the more easily." Speaking of the execution of Alvaro de Luna, constable of Spain, the highest officer under the crown, the historian says: "As he ascended the scaffold he surveyed the apparatus of death with composure, and calmly submitted himself to the stroke of the executioner, who, in the savage style of the executions of that day, plunged his knife into the throat of his victim, and deliberately severed his head from his body." The rich paid no taxes. The workingman supplied everything, and the church received her tithes. The papal bulls of indulgences were sold for two hundred maravedis each, and in four years Castile alone spent four million maravedis for these luxuries. As some doubted their efficacy, it was decided by a council that "as the holy father possessed plenary power of absolution of all offenses committed upon earth, and as purgatory is situated upon the earth, it properly fell within his jurisdiction." One painting made after the conquest, by special request, I suppose, represents the Virgin appearing to a Franciscan monk living in Rome, ordering him to go to Mexico and place her image on the pyramid of Cholula, and Humboldt was solemnly assured that a certain extinct volcano had formerly been in flames, "but that a very pious man, vicar of the village, had succeeded by his frequent aspersions of holy water in extinguishing the subterraneous fire." The present liberal government does not place much importance on these monkish stories, as, under the law, all the property of the church, which cost so many millions of lives, has been confiscated to the state, and, unfortunate to relate, neither Archbishop Spaulding's deity, nor St. Jago, nor the Virgin, after all their trouble, and exposure, and throwing dust, has been able to prevent it. I cannot close this already too long article better than by quoting from a letter of Fannie Brigham Ward, published in the Springfield *Republican*, March 11, 1884. It will giv the reader an insight into the true character of these divinely protected gentlemen.

She says: "The other day, in removing a portion of the old wall in this church for the purpose of putting in side-lights, the workmen came upon several skeletons embedded in a standing position, each blackened skull showing a small round hole above the left eye. I hav one of these skulls now on my desk before me, with a few of the slender bones belonging to it, this smallness indicating that the owner must hav been a woman or a very slight young man. The theory, gleaned from the ancient records of San Augustine (the name of the church) is this: In the days of the Inquisition one mode of punishment for certain offenses against the church was to wall the victims up to the chin, and keep them as horrid examples, in full view of the congregation, till death by starvation was at hand. Then the torture was concluded by driving a small nail into the forehead, and the wall was closed up, hiding the crime, as it was supposed, forever. Other things hav been discovered within the walls of this same San Augustine, which do not tally well with the tale of the pious monks who tore up the pavements because a woman's feet had touched them. For example, when the great high altar was removed to make place for a Protestant pulpit, a square aperture, evidently prepared with care, was discovered piled to the brim with hundreds of tiny skeletons, 'infants bones not a span long,' like those old-time orthodoxy used to describe as the accepted flooring material of hell. What crimes that mysterious vault concealed, by whom committed, and why the evidences were hidden beneath the very holy of holies, instead of being destroyed by fire or acids, none can tell, since both sinned against and sinners hav been dead these many years. But the opinion is beginning to prevail in Zacatecas that these early Frailies were rather jolly old fellows after all, despite the rigors which they exacted from the uninitiated."

McARTHUR.

The Liberal Club.

Whereas, on sundry boughs and sprays
Now divers birds are heard to sing;
And sundry flowers their heads upraise—
Hail to the coming of the spring.
The songs of the said birds arouse
The memory of our youthful years,
As young and green as the said boughs,
As fresh and fair as the said flowers.
The birds aforesaid, happy pairs,
Love 'midst the aforesaid boughs enshrines
In household nests, themselvs, their heirs,
Administrators and assigns.
Oh, busiest term of Cupid's court!
When tender plaintiffs actions bring,
Season of frolic and of sport,
Hail, as aforesaid, coming spring!

The above, attributed to a prominent legal member of the club, is called out by the fact that Friday evening, the 8th inst., was fair, and gave promis of spring-like weather. As the clock on St. George's Episcopal church was striking eight, the man with the badge pin handed Treasurer Morris ten cents and passed into the hall, where the Three Hundred and Seventy-eighth Regular Meeting of the Manhattan Liberal Club was about to be held. The hall was crowded, and President Wakeman was reading some notices to the large and intelligent audience. Among other things he said the report in THE TRUTH SEEKER of the last meeting was a remarkable one, and deserved careful consideration. He then introduced Mr. S. E. Shevitch, editor of *Volks Zeitung*, who was to be the speaker of the evening, and who would speak as one having authority. The subject was "Socialism in the United States." It was feared that the relations between the lecturer and the American language would be dissevered, discordant, and belligerent, but when Mr. Shevitch began to speak it was at once seen that the contest was to be a friendly one. The speaker said that the representations of Socialism that had sometimes been presented to the club were made from the standpoint of blissful and absolute ignorance. This remark was understood to be aimed at Dr. Eccles, and was received with much satisfaction by many persons in the hall. Mr. Shevitch then proceeded to examin the many remedies recommended for the troubles of the world. Competition, co-operation, religion, charity, and trades unions were all condemned as inefficacious. Socialism alone offered an adequate refuge. Mr. Shevitch called *clerk* "clark," and used the words fool and liar, which, together with their synonyms, had been decided to be unparliamentary at the last meeting of the club. The lecture was very long, and if printed in THE TRUTH SEEKER would fill this paper and reach far into next week.

Dr. Eccles was called for to reply to the lecture, but he was not in the room. Mr. Cohen was there, however, and having attained the platform, he made the greatest effort of his life. He said something was wrong. Things must be changed as they are. The laborer is worthy of his hire. If any one knew of something better than Socialism, they were invited to bring it out for examination. Mr. Cohen's speech was spoken of by a lady visitor as somewhat staccato.

Madam Delescluze followed and made a fierce attack upon Mr. Shevitch. His reference to the church and the board of New York alderman had excited her sympathy for these two honored institutions. She accused the lecturer, in effect, of being a foreigner—aye, a German. He was merely a guest of the American people, and he had outraged the hospitality which they had so generously extended to him

Mr. Sutherland said it took a foreigner to point out the defects of this country. Americans were pretty well satisfied with America, but it didn't seem to suit the gentlemen from Europe. He did not think the lecture had been consistent, and proceeded to call attention to some of the portions wherein it did not consist.

Mrs. Norton spoke by invitation. She said she had come there that evening full of great thoughts, but the lecturer had expressed them. She would therefore only say that people must be born right in order to be happy. Preliminary to this, women must be cared for and made wards of the state.

At the close of Mrs. Norton's observations, somebody said "King!" Then everybody else said King also. This was to convey to Mr. Edward King, there present, the intimation that a speech by him would be appreciated. Borne on a blast of applause that nearly swept him off his feet Mr. King reached the platform, made his manners, and followed them up with the liveliest series of remarks of the evening. He supported Mr. Shevitch in his strictures on the church, and said that Madam Delescluze rushed to the defense of Christianity without pausing to consider whether the charges against it were true or false. Mr. King thought that religion and economics should be kept separate.

Mrs. Leonard arose to say that, speaking of foreigners, we were all foreigners except the North American Indians. Mr. Shevitch then closed the discussion. The lecture is the last one on Socialism for this season. The subject has proved prolific, because it includes all the various economic reforms; and there are very few persons so far behind the age as not to hav some scheme for the reconstruction of society. Next Friday night Courtlandt Palmer will talk about "The New Education: Manual Training an Indispensable Department of It," and everybody knows without being so informed that the lecture will be interesting and valuable.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the president of the League, Robert G. Ingersoll, and of its secretary, Samuel P. Putnam; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain.

A. C. MACDONALD,
Chairman of the Finance Committee.
33 Clinton Place, New York city.

The Campaign Fund.

Previously acknowledged,	$4,103.26
Fort Scott, Kan., per John Farnsworth,	50.00
Kansas City, Mo., per Mrs. Mattie P. Krekel,	30 00
Chicago. per E. A. Stevens,	50.00
George Krahmer,	1.00
N. S. Burnham (ann. mem.)	1.00
E. Carpenter,	1 00
Total,	$4,236.26

Executiv Committee of the League.

By resolution of the last Congress of the National Liberal League the chairman of the Executiv Committee was authorized to appoint his associates on the committee—one in each state. In accordance therewith I hav nominated the following ladies and gentlemen:

ALABAMA.—E. W. Smith, Massilon.
ARIZONA.—S. C. Rogers, Charmingdale.
ARKANSAS.—J. Victor Pedron, Camden.
CALIFORNIA.—Dr. J. L. York, San Jose.
COLORADO.—Jervis Joslin, Leadville.
CONNECTICUT.—Byron Boardman, 63 High street, Norwich.
DAKOTA.—N. S. JOHNSON, Sioux Falls.
DELAWARE.—James Dykes, 2 E. 7th street, Wilmington.
DISTRICT OF COLUMBIA.—W. H. Burr, Washington.
FLORIDA.—Evald Hammar, Grahamville.
GEORGIA.—A. A. Bell, M.D., Madison.
IDAHO.—A. Ervin, Murray.
ILLINOIS.—F. F. Follet, 302 State street, Chicago.
INDIANA.—J. R. Monroe. Indianapolis.
IOWA.—M. Farrington, Denver.
KANSAS.—J. E. Remsburg, Atchison.
KENTUCKY.—D. B. Cozine, Lexington.
LOUISIANA.—R. Glennon, Arbroth.
MAINE.—Albert Lewis, 11 Jefferson street, Bangor.
MARYLAND.—C. Garwood, 103 Fairmount ave, Baltimore.
MASSACHUSETTS.—Horace Seaver, Paine Building, Appleton street, Boston.
MICHIGAN.—J. H. Burnham, Saginaw City.
MINNESOTA.—W. F. Jamieson, Lake City.
MISSOURI.—Mrs. Mattie Krekel, Kansas City.
MONTANA.—Thomas Burk, Salesville.
NEBRASKA.—A. Jacobson, 2022 Harney street, Omaha.
NEVADA.—G. L. Green, Eureka.
NEW HAMPSHIRE.—N. Monroe, North Walpole.
NEW JERSEY.—J. W. Frankel, Press Club, Newark.
NEW YORK.—C. B. Reynolds, North Parma.
NORTH CAROLINA.—Joseph Fritts, Highlands.
OHIO.—W. J. Irvine, 243 Superior street, Cleveland.
OREGON.—Lee Laughlin, North Yamhill.
PENNSYLVANIA.—Wm. Seymour, 231 Vine st., Philadelphia.
RHODE ISLAND.—L. L. Northup, 25 Page st., Providence.
SOUTH CAROLINA.—J. S. Thomason, Pacolet.
TENNESSEE.—W. S. Bailey, Nashville.
TEXAS.—Jas. D. Shaw, Waco.
UTAH.—Wm. Reynolds, Wanship.
VERMONT.—John Belknap, St. Johnsbury.
VIRGINIA.—Mrs. Elmina D. Slenker, Snowville.
WASHINGTON TERRITORY.—S. F. Albert, Cathlamet.
WEST VIRGINIA.—C. Ornold, 748 Main street, Wheeling.
WISCONSIN.—Dr. Juliet H. Severance. Milwaukee.
WYOMING.—Albert Meredith, Rock Spring.
CANADA.—J. A. Risser, 9 Opera House Building, Toronto.

To the Members of the Executiv Committee, National Liberal League,

LADIES AND GENTLEMEN: The Congress of the National Liberal League will probably be held at Cleveland, Ohio, in October. It is very necessary that the Executiv Committee at once proceed to devise and carefully consider plans and methods for carrying on the work, and be ready to submit such plans to the consideration of the Congress at its coming sessions.

The need of this work being done by our committee is threefold:

1. Because such plans or methods may require to be advertised with the call of the Congress, in accordance with Article XVIII. of the Constitution;

2. Because members of the Executiv Committee, being representativs of their respectiv states or provinces thus officially invited to make suggestions, propose plans and methods, and

being afforded opportunity to consider, criticise, amend, object to, or approve, all plans offered by others, would inspire mutual confidence, prompt mutual forbearance and concessions. And the plans, finally so agreed on, would be sure of hearty co-operation and approval of all sections;

3. Because, if the Congress convenes and then appoints committee for this work, there will not be time to consult all interests—there is liability of grave mistakes from undue haste. And if no practical plans are laid before the Congress at its early sessions, all opportunity for calm consideration will be lost.

You will doubtless agree with me as to the imperativ necessity that the Congress should take such action, and adopt such plans, as shall meet the views and needs, and, as far as possible, unite in harmonious action, the Liberals of all sections, alike in the United States and Canada. We must adopt practical plans to expedite efficient organization; popularize Secularism; decide best methods to raise propaganda fund, to be devoted to extensiv, yet judicious, circulation of Liberal literature and periodicals; open up new fields, and supply needed lecturers; provide facilities for all—especially the women and children—to attain more thorough and scientific education; increase sociability; publish the facts so extensivly that the general public shall realize the necessity of vigilance, and persistent and wisely-directed endeavors to defeat the efforts of the God in-the-Constitution party, calling themselvs the National Reform Association.

A party embracing leading ministers, and the most wealthy and zealous fanatics of the Protestant churches, at their recent convention held at Pittsburgh, Pa., most solemnly pledged themselvs to devote time and means to enforce rigid religious observance of Sunday, which they boldly avowed they "regard as the entering-wedge to secure enforcement of other religious observances, and would help in their great work of making the government entirely subservient to the church."

How shall the aims and objects of the American Secular Union be most speedily accomplished? Your earnest consideration and suggestions are solicited. Too long hav we tamely submitted to oppression, ostracism, and denunciation by religious intolerants—too long tamely sanctioned, by our lack of real, vigorous, united opposition, legislation in favor of special religion. If we believe in the justice of the Nine Demands, if we really desire the secularization of our government, securing equal rights and privileges to all, regardless of religious faith, or the lack of it, then it behooves us to do something more than quietly wish for it, or simply vote "Aye" to high-sounding, euphonious resolutions. We must up and to work. Our adoption of well-expressed resolutions must be backed up by united endeavor.

Will each of you, at your very earliest convenience, write me your suggestions, plans, methods, etc., for carrying on the work?

I will send copies of all suggestions or plans received to each member of the committee, for each one to carefully consider and then return to me with their criticism, objection, or amendments. And such plans or methods as finally meet the approval of the majority, the Executiv Committee will lay before the Congress for its consideration—thus greatly facilitating its work, insuring perfect harmony and consequent triumphant success.

I giv a list of the names and post-office addresses of the members of the Executiv Committee, and respectfully urge your corresponding with each other in regard to this most important matter, and remain Your faithful co-worker,

CHAS. B. REYNOLDS, Ch. Ex. Com. N. L. L.

News and Notes from the Field.

KANSAS CITY AND CHICAGO.

Both at Kansas City and Chicago, in spite of many difficulties, the outlook is exceedingly favorable. An organization has been formed at Kansas City in which many prominent citizens will take an activ part. Our earnest, hard-working, and gifted vice-president, Mrs. Mattie P. Krekel, with her husband, Judge Arnold Krekel, Dr. Bowker, Dr. Hayden, and others, make success assured. Judge Krekel will deliver from Sunday to Sunday lectures upon civil government, which will be of surpassing interest to all those who desire to see an interpretation of our laws in the light of a real American democracy. Judge Krekel has been for half a century a most painstaking student; his information is wide and accurate, his judgment keen, and his ideas philosophical. He is not warped by precedent. Law to his mind is not the arbitrary creation of the majority, but the just expression of a natural right and custom. The judge is about to publish a student's manual for use in schools, etc., concerning the Constitution, government, and legislation, which will be a most valuable addition to legal literature. Our movement is fortunate in having the aid of such a well-furnished and progressiv representativ of law and order, for certainly no problem is so vast, so interesting, as that of the relation of the individual and society. We must recognize the limitations of freedom, but just what those limitations shall be is the question. The answer requires not only wonderful insight, but patient investigation and adaptation of the wealth of human experience.

Our cause will suffer no defeat in the West while we hav such a standard bearer as Mrs. Krekel. She is not simply an eloquent speaker, but a sagacious and undaunted worker. She has a comprehensiv view of what should now be accomplished for human progress. She is not a dreamer, but a woman whose battle with life has made her strong and independent, yet most tender in feeling, and wise and generous in her judgments. The visit of Mr. Watts and myself in this beautiful, bright, cheery Liberal home, where ten or a dozen gathered daily about the table, and thought flowed in varied contact like sparkling light, will not soon pass from our memory. It givs courage, zeal, and faith in the happy future. Surely the whole race will some time come to this hight of excellence. If one home can be so free from superstition, and yet so gracious, a thousand, a million, will rejoice in the same glory of humanity.

Mr. Watts and myself gave several lectures at Kansas City, and though the weather was stormy, good audiences greeted us at the last. Over thirty names were enrolled for the new organization. The daily papers gave favorable notices, and a wide interest has been created. Both Mr. and Mrs. Krekel made addresses which added greatly to the practical result of the meetings.

We are now in Chicago, and a live League we find, and noble Liberals. Our meetings on Sunday were quite successful; in the evening especially the hall was filled, and Mr. Watts made one of his most eloquent addresses, which was greeted with most enthusiastic applause. Some came from fifty to seventy-five miles to hear these lectures. There was a representativ assembly of thoughtful men and women. Chicago cannot fail to do nobly in the work of the future. All the daily papers gave good reports of the lectures, and thus they reached hundreds of thousands of readers.

Mr. E. A. Stevens, the president of the League, is well known to the readers of THE TRUTH SEEKER. He is one of our ablest workers. I am sorry that he feels the necessity of declining the presidency of the League after this year on account of private business. His aid has been invaluable. He is persevering, self-sacrificing, and ardent. He is thoroughly loyal to his own convictions, and is heartily in favor of the present method of national work. I trust that he will still see his way clear to remain an officer of the League, for though he has noble co-workers, he himself has an admirable capacity for leadership. However, even if he chooses to be a private in the ranks, we know he has too much energy, and too much generosity of spirit, not to be still a most efficient laborer for human advancement.

Mrs. M. A Freeman made a brilliant and eloquent address of welcome and introduction on Sunday evening. She is a gifted lady, and only her modesty has hitherto prevented her from being better known to the Liberal world. She is author of many stories and dramas, and has a rare facility for literary expression. She has been presented recently, by the Chicago Liberal League, with a beautiful gold watch and chain in appreciation of her generous services. She always has crowded houses when she lectures. Mrs. Freeman is, indeed, a graceful orator. I hope the brilliancy of this star will not always be confined even to the mighty city of Chicago. We need her in the national field.

General Trumbull, General Stiles, Van Buren Denslow, Dr. Randall, and others, are able and interesting speakers, and the Chicago League has rich material for its Sunday lectures, which are kept up all the year round, both summer and winter, with full and sometimes overflowing houses.

The thanks of the Liberals of Chicago are due to Messrs. Hannah and Hogg for the generous manner in which they gave the use of Hershey's Hall for the lectures. These gentlemen are in sympathy, I believe, with advanced thought, and so they themselvs will appreciate the value of the gift to our work in this city.

I had the pleasure of meeting with Mr. Otis Favor, one of the prominent members of the Ethical Society in this place, but who is heartily in sympathy with what he deems the somewhat different method and work of the National League. Like Mr. Adler's Society in New York, the Ethical Society here is doing valuable service in the domain of practical morality, but the impression among some of its members seems to be that the National Liberal League is entirely negativ; but there is not a principle or method in the Ethical Society that is not emphasized by the League, and, in every respect, the latter is as constructiv as the former. Therefore, there can be only harmony between these advance movements, for surely scientific ethics are one, and what is based upon human reason and experience cannot lead to diversity, but to unity.

Mr. D. A. Blodgett, of Grand Rapids, came to Chicago to attend the meeting and to complete arrangements for lectures to be given at Grand Rapids next Sunday. Mr. Blodgett is one of the most enthusiastic of Liberals, and is ready with both time and money to advance the interests of the National League.

A Rev. Mr. Gilbert, of Grand Rapids, has taken it upon himself to attack Ingersoll, for which effort he has received many compliments from the friends of the church. His lecture has been published. Mr. Watts will review it next Monday evening, and it is to be hoped that the reverend gentleman and his friends will be present. Mr. Watts has also challenged Mr. Gilbert to a three nights' debate. If I were a believer in prayer, I should certainly pray that this preacher may hav the courage of his convictions and meet his foe in all the brightness of his Christian armor. There can be no better way of spreading the gospel.

Besides our engagements at Grand Rapids on Sunday and Monday, Mr. Watts and myself lecture at Springport Mich., May 12th and 13th; Auburn, Ind., May 15th and 16th; at Louisville, May 24th, and near this date at New Albany, Ind., and Nashville, Tenn.; May 31st, at Cleveland, O.; June 7th, at Canton (the engagement for June 14th is not definitly fixed); June 21st, at Pittsburgh and vicinity; June 28th, at Salamanca. I wish all friends along the route who desire any lectures during this season to make arrangements at the earliest possible moment.

W. S. Bell, who has been laboring in the lecture field this winter, is now in Chicago, and we had the pleasure of meeting him. Like ourselvs, he finds plenty of difficulties, but his courage does not desert him. He still rings for liberty.

Mr. Watts and myself expect to meet our president, Robert G. Ingersoll, to-day, and confer in regard to the future work of Liberalism, and the Conventions of September and October. Fraternally yours,

Chicago, May 6th. SAMUEL P. PUTNAM.

Mr. Reynolds's Tent Fund.

Previously acknowledged, - - - - -	$153.70
John Cosgrove - - - - - -	1.00
Total, - - - - - -	$154.70

Encouraging Items.

When will Mr. Watts and the activ secretary of the League be able to visit California for a course of lectures? If they can make a tour so far West they shall hav a hearty reception. —B. FORD.

Colonel Ingersoll's letter to Mr. Watts, accepting the office of president to the League, should fill all Liberals with hope for the future. The noble colonel having done his duty, let us do ours and render the League all support possible.—J. WILSON.

SANTA ANA, CAL., May 3, 1885.—At the annual meeting of the Santa Ana Liberal League (268), held to-day, Wm. Chestnut was chosen president, and D. Edson Smith secretary and treasurer for the ensuing year. The meetings of this society will be held the first Sunday of each month.—D. EDSON SMITH.

CHICAGO, May 11th.—Yesterday (Sunday), passing through this city, I happened to see a lecture announced by Charles Watts, of England. I attended and was delighted with the large audience and the excellent lecture, with its powerful delivery and the marked influence it had on those present. To me, an old Liberal, it was really gratifying to see our movement in such a flourishing condition. I shall certainly make an effort to be present at the Cleveland Convention in October next.—A. JACKSON, Prescott, Iowa.

John Wilson writes: "The work being done by Mr. Charles Watts and Samuel Putnam in the lecturing field is, to my mind, truly grand. Never before do I remember so much activity being displayed in the Liberal ranks of America. Mr. Watts seems fitted in every particular for the important position he fills. He is as amiable in private as he is ready and powerful in public, while Mr. Putnam's gentle and kind manner wins for him general respect. With such gentlemen on the platform, and such able papers as THE TRUTH SEEKER and *Investigator*, our grand cause must triumph."

CATHLAMET, W. T., April 28, 1885.—The Wahkiakum Liberal League held its first meeting the 26th of April, 1885, and the following officers were chosen: President, S. F. Albert; vice-president, W. Y. Thornberg; secretary, Mrs. Lida I. Albert; treasurer, W. Andrews; trustees, J. J. Foster, Charles Stannard, H. M. Bownan. Think we shall adopt the constitution and by-laws as given in the "Truth Seeker Collection." We start with twenty members, but think we shall get nearly all in the place, as there is a strong Liberal element here. Wishing you every success in spreading Freethought over the country.—LIDA I. ALBERT, Secretary.

The following is from Mr. Goodmond, Buffalo: "I am delighted that Colonel Ingersoll has accepted the presidency of our Liberal organization and that he has promised Mr. Watts to be present at the coming Conventions. This is good news, and ought to giv an impetus to our movement. It is to be expected that all friends will do their best to be present, and those who can subscribe to the Campaign Fund should do so at once and thereby show an appreciation of the extensiv work which is being done by that able lecturer and debater, Charles Watts, and by our genial and efficient secretary, S. P. Putnam, to whom I shall shortly send my mite."

Lectures and Meetings.

COLONEL INGERSOLL is delivering his lecture on "Blasphemy" throughout the West. He has lectured at Cleveland, Detroit, Chicago, and will lecture on Sunday next in St. Louis, afternoon and evening.

J. E. REMSBURG is still at work in northern Kansas. Friday evening, May 1st, he spoke in Concordia to an audience of five hundred. Saturday evening and Sunday morning he addressed large audiences at Centralia; Sunday afternoon he spoke to a good house in Seneca, and again in the evening to an audience of six hundred. Monday night he lectured at Axtell.

W. F. JAMIESON is engaged by the Liberals of Alexandria, Minn., to deliver a course of lectures on the Sundays of May 17th, 24th, and 31st. Other towns in that part of the state, St. Cloud, Sauk Rapids, Fergus Falls, Breckenridge, Moorhead, Glyndon, Herman, Morris, and intermediate points, can secure lectures by Mr. Jamieson by writing to him at Lake City, Minn.

SPEAKING of the approaching publication of the revised Old Testament, and comparing the influence it is likely to exert with the influence of the revised New Testament, the *Sun* says of the latter: "So far as the doctrins of the church in all its branches are concerned, the revised New Testament has produced no change whatever, and it seems to hav had little or no effect in spreading the faith in the religion it proclaims. Perhaps it has rather tended to increase the modern disposition to weigh and criticize the teachings of Christ, not as the utterances of divinity, but as the words of a religious enthusiast, excited by the contemplation of the sorrows and inequalities of human existence and the awful mysteries of life and destiny. The reader of the revised New Testament approached it with a very different feeling from that with which he opened the pages of the old version. His mood was no longer reverential, but critical."

THE first page of THE TRUTH SEEKER is graced with a well executed cut of the "Modern Balaam," who is confronted by the angel of truth, with the sword of reason in one hand and a scroll of Freethought in the other, while the quill feathers of the wings each represent one of the leading Freethought papers. The ass is a human form with an ass's head, the face of which wears a very tired expression, and is mounted by a dominie who guides it with the rein of credulity and, unconscious of truth's presence, with spurs and the club of hell attempts to drive it past the angel. THE TRUTH SEEKER is a success at the picture business and promises to follow it up. If any more as good as this are to follow, it will pay to take it for this alone, to say nothing of its other excellent qualities.—*Missouri Liberal.*

THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC for 1885. A pamphlet of 120 large octavo pages, filled with useful, interesting, and instructiv information, and illustrated with portraits of prominent Liberals. It should be on the table of every Freethinker, as a reference for dates. This useful work will be found in our list of advertised books, and can be had through our agency. It is all that it purports to be, and the price is only 25 cents. The Truth Seeker Company hav displayed commendable enterprise in the publication of such a work. Every Liberal family ought to hav a copy. The engravings are worth the money.—*Independent Pulpit.*

Communications.

"Social Problems.—No. III."

Shows, mermaid like, the bust of a fair maiden, but which tapers off below into the fish-tail of our old enemy—government. Certainly, the evil of lands lying idle, while starving labor is kept off of them either by individual or corporate speculators, or by government itself, as now at Oklahoma, is a symptom of social disease that he that runs may read; but the fallacy of expecting the cure of it at the hands of its creator and maintainer, the very axis of all privileges, the power whose betrayal of the people's trust is the sole efficient cause of this disease, is a curious folly, not original with Mr. Malcolm, but which almost confounds him with the George school. Suppose government were, like "existence, though a great misfortune, yet too late to be helped." Why need you ask of its authority more than to make the industrial occupation and use of land essential to titles of proprietorship? Unless, to be still nearer the ideal of justice, you exclude *hireling* labor from the title of property by use; thus limiting this to small farmers who work it themselvs. Waving the consideration that the *privilege to levy taxes* lies at the root of others, and of government itself, and pauperizes labor all over the world, let us confine our study to the bearings of a land tax. As a friend of labor, who would leave the "house and barn, clothing and food," untaxed, why do you not exempt also the land within a homestead limitation? Otherwise, your aim will be frustrated by the fact that capitalists owning machinery, as well as land, and employing skilled labor with the steam-plow, reaper, etc., can distance the competition of small farmers and pay much higher rents. Long before our thick-headed clodhoppers could learn to co-operate with machinery, they would be outbidden, exiled, or enslaved, so that the adoption by government of Mr. Malcolm's plan would hasten the advent and intensify the evil of that monopoly which he deplores. Face the figures, will you? Twenty-five acres is the largest average of culture by a man and horse; while, twelve years ago, machinery had reached the point at which three men and a horse plowed two hundred acres per week. Reduce the difference, in consideration of other works incidental to crops, in which such machinery cannot intervene, still the balance in favor of the capitalist employer remains enormous, and will suffice, under a tax of so much per acre, to expel small farmers from the arable surface of the globe. A few of them only may pick up a living among rocks, or where natural obstacles prevent the introduction of machinery, which a few more may tend as hirelings.

Friends of labor, by the help of government and taxes, you draw water like the Danaides, in buckets full of holes. Economic reformers, your wrigglings, within the grasp of the governmental eagle, only serve to bury his talons deeper in your quivering flesh.

What a fine thing, and how superior to the censorship of despotisms, is this freedom of a press, which spontaneously employs itself, under guise of Liberalism, in advocating the measures most favorable to capitalist tyranny!

Monopolists hav swindled labor out of its inventions and machinery for great production by their own cunning, but it is through their willing tool, government, that they wrest the soil from labor, and by a *faith* currency tax it upon every exchange of productions, in addition to the ostensible revenue. So long as political schemers amuse themselvs with belaboring the national banks, which are paid to grin and bear it, without changing aught in the current superstition that government is a sort of gland whose proper function is to secrete money, they leave us, in our poverty, the consolation of a livelihood by labor independent of money. But when they would vest in the same government, identified with moneyed privilege, the title of proprietorship in the soil, they strike at the laborer's very life. And a high tax on land amounts to the same thing as rent. Either will force him into debt, which, with interest, or even without it in some cases, is ruin and slavery.

Local taxes, for the support of schools, for roads and other public uses, farmers freely contribute without government. A local autonomy, like its component farms, is self-fertilizing; for its local taxes supply local wants, and generally return a profit to the payer, as manure does to the soil. But when local autonomies cede to general governments the taxing power, they commit moral suicide, which is not seldom followed by physical ruin. For here no physiological circuit is formed. Farms and farmers are drained of their substance to glut the insatiable maw of parasites.

But for government taxation any able-bodied man and woman, with common farm tools, dog, and gun, can liv comfortably by moderate labor, without money or merchants, and all the wholesomer for lack of store goods. This I know by experience and observation. But make this primitiv and self-reliant couple tributary to a civil army of chatterboxes and quill-drivers, the pick of the country for knavery, set on them your state hounds, the land agent and the tax collector, and you shall presently hav, as in Europe, a pauperized peasantry with crime for its amusement.

EDGEWORTH.

Canadian Notes.

Nearly every family in Toronto hav relativs and friends among the troops who hav marched to the Northwest to fight the rebel half-breeds and Indians. To relieve the anxiety of loving mothers and sisters, the Toronto daily papers issued Sunday editions when any particular telegrams arrived with important news—these issues being frequently gratuitous. Our modern pharisees, the Christian clergy of Toronto, in honor of the imaginary fiend which they nickname God, arrested the poor little helpless newsboys and put them in jail. Edmund E. Sheppard, of the Toronto *News*, has published "A Sermon to the Preachers." He says:

DEARLY BELOVED BRETHREN: It seems to me eminently proper that you who preach so much, and express so freely your opinion of other people, should occasionally be preached to yourselvs and hear other people's opinion of you. Permit me to use as a text a passage from the sacred word, though I do not make my living by expounding it, and, perhaps, may interpret more liberally than you do: Matt. xviii, 15-16, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." In view of these teachings, and the divine method of remonstrating with an erring brother, it seems to me that you hav made a grave mistake in denouncing the publishers of Sunday newspapers as beyond redemption. Hav you done as your master did when he went about doing good, healing the sick, and opening the eyes of the blind? Did you come to us as to other offenders and reason with us, and, with charity for our mistakes and a desire for our well-doing, ask us to to desist from practices which you deemed sinful and likely to do harm to the people? Never! No Christian word of remonstrance was ever spoken to the offending publishers as far as I know. At once you set the police upon us, and by the might of law you sought to crush what you claim is wrong. You had reasonable and fairly intelligent men to deal with, men whose every interest is allied with the good conduct of the people, and who hav no profit which does not come from the support of the best citizens. You knew this, and yet you preferred to set the dogs of war loose, rather than personally, or collectivly, ask us to desist. "Rev." "Dr." Rose, who is presumably a Christian minister, but who is wearing carnal titles and asking "reverence" which is due alone to the one above, said it would be humiliating to remonstrate with the publishers. In those days when thousands were converted in one day by the preaching of an apostle, the ministers did not hesitate to humble themselvs that the cause of Christ might be exalted. Yet you, who would not humble yourselvs by making a simple request which, as far as I am concerned, would hav been granted, seek to teach us the humility and self-abnegation which you refuse to practice.

Ye preachers of glorious tidings of love to God and good-will toward men, take heed lest in your pride you hav the fall which in Satan's case was from heaven into the deep and gloom-clad valley of darkness! Ye who follow the meek and lowly Nazarene at so much per annum, hav a care! Mind ye that in this wide and so-called wicked world there are men who follow the master afar off, and do deeds far grander than yours.

Those who preach from paneled pulpits to the sinners in cushioned pews hav no monopoly of grace and no mortgage on heaven. Ye who hold fast to forms, and forget to raise the fallen or to strengthen the weak or comfort the suffering, look you that though with flowing diction you speak, with tongues of men and of angels, that, lacking charity, you become as a sounding brass and tinkling cymbal.

It is possible for even "reverend" gentlemen to go too far. It is possible that people may dread the return of a time when priestcraft ruled the world. Elated with victories over the anti-temperance people, some of the clergy hav become a little too overbearing for their own good. Are you sure you are not like Demetrius the silversmith, who, alarmed lest his craft was in danger, persecuted a great teacher, and cried, "Great is Diana of the Ephesians?" "Sirs, ye know by this craft we hav our wealth." Are you afraid that Sunday newspapers will ruin your congregations and deplete your collections? If not, why this bitter crusade? You know that the newspapers are the great teachers of the present age, and you hav no reason to think that they are not actuated by as noble motivs as your own. If, then, you recognize the power of the press for evil or for good, why do you not seek to lead the publishers aright instead of trying to drive them? You are manifesting the same spirit which in olden times consigned men to the dungeons of the Inquisition and stretched agonized sufferers on the rack. You know right well, "reverend" sirs, that you hav lost both the methods and the power of the apostolic faith. You know that your business is as secular as that of the editor, your efforts as mercenary, your lives as cold, and your hearts as unwarmed by divine grace. You know that the tinsel of the show, the carpets and the cushions, the fashionable ushers, and the costly choir, repel the poor worshiper, and the poor no longer hav the gospel preached to them except in shabby missions by volunteer evangelists, who, unlike you, giv their toil as a love offering to the master, while you in riches, and often in comparativ idleness, seek to appear busy, faithful, and zealous by a noisy clamor and a pursuit of Sunday newspapers, knowing that the world will hear of your "Society for the Suppression of Vice," though it never learns that you are possessed of that charity that envieth not, charity which vaunteth not itself, is not puffed up, doth not behave itself unseemly, is not easily provoked, and thinketh no evil.

You draw your salaries and preach, but you convert few sinners; you do not pay taxes, and yet seek to dictate the taxes of others; you toil less than the painstaking editor, and are paid better though you do less good; you say, "Let brotherly love continue," and yet you count all that are not with you as an enemy, and refuse to admonish him as a brother; you can manipulate the dead languages, but you cannot manipulate live human hearts unless behind your oratory there shines the light of a manly heart which burns with zeal, and is warmed with love. You preach for money, and you know it. If your salaries were stopped your sermons would cease, even though you know "ye were not redeemed with corruptible things such as silver and gold."

Remember these things, reverend sirs. You should in future conduct yourselvs more scripturally; resign your salaries and fat livings, and liv the life of self-abnegation, the noble example of which was set you by the master, or else be less violent in your intolerant bigotry.

Reverend sirs, you hav much to reform within yourselvs and your churches, where the flesh and pride of life are of rank growth. If the good work is never retarded by more serious stumbling-blocks than Sunday newspapers, you will hav reason to be happy, and your flocks will no longer need your services.

EDMUND E. SHEPPARD,
Editor Toronto *Daily News*.

On Sunday evening last Mr. J. Ick Evans lectured in Albert Hall on the subject, "What is Christianity, and Who are Christians?" Applause and laughter were loud and frequent from the crowded audience. A piano solo, "The Mermaid's Song," from the opera "Oberon," by Carl Muria Von Weber, was played by a little girl nine years of age. A reading was given, "A Sermon to Preachers," by Edmund E. Sheppard, the editor of the Toronto *Daily News*. The entertainment was a most successful one.

Toronto, Can., May 6, 1885. R. B. BUTLAND.

"Only Wait a Little Longer."

That is what is being repeated to woman suffragists on all sides, by all parties.

That was the admonition of the old Antislavery veterans, when the Republican party was formed. When at last victorious, did it fulfil its promis?

No. Pre-eminently a party of a broken pledge, it went on its highhanded way to defeat.

Had it kept its pledge at the time of Grant's second nomination, he might hav held a third term, and the party hav still been in power.

Woman suffragists all over the country fought for Grant's election by every means in their power (thus helping to bring him an overwhelming victory) as valiantly as ever he fought for the country. Alas! to what purpose?

Now the Prohibition party hav arisen to re-repeat, "Only wait a little longer."

They hav remanded woman back to the states for suffrage while they are attempting to "steal our thunder"—our sixteenth amendment.

"Only wait a little longer, till we hav scotched the whisky-demon, then We [with a big *W*] will giv you the ballot."

Do you believe them? Are men so magnanimous in politics that they do not find some ready excuse, some apology better than none, for not keeping their promis?

Now a bomb has exploded in their camp. Miss Willard has had "a divine revelation" that all women are to work especially for suffrage, this "revelation" undoubtedly originating from the conviction which the suffragists hav all along entertained that Prohibition will never become national without the ballot in woman's hand.

Of this the liquor-dealers, also, hav all along been convicted; hence their bitter hostility to woman's political freedom.

Could not the new party in their blindness see that ere the end they might, like the old party, hav to make a "military necessity" of the emancipation of woman?

And the Liberalists. "What has been done?" Dr. Juliet Severance pertinently asks in THE TRUTH SEEKER for April 25th. They hav made "Nine Demands" for the secularization of the government. Supposing they had included a Tenth Demand for the enfranchisment of woman. You think they would hav been "overloaded?" The "perfect love" of liberty, like the perfect love of anything else, "casts out all fear." Do you expect the majority of intelligent, liberty-loving, long-suffering women to do aught else but let you work out your own salvation, with fear and trembling? Hav not the white-haired veterans in the cause "possessed their souls in patience" for lo! these many years?

How many dollars more do you suppose you would get for that much-coveted tent if you had a woman suffrage plank in your platform? How many more glad voices would be heard by tongue and pen for your party. Just imagin all the woman suffragists on your side! Perhaps you would be scared. Perhaps that is why these wondrous Liberals never so much as thought or dreamed of a Tenth Demand.

But no; "woman should not invade man's domain." Poor man! What a helpless being he is! He cannot liv without invading woman's domain, as man-milliner, dressmaker, corset-mender, tape-measurer, teacher of A B C's, etc. Well, let him. The more the merrier. Woman cares to invade his domain only to put things to rights, to clear up the filth and purify the atmosphere.

LEWISE OLIVER.

What Mr. Bell Has Been Doing.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I regret to report that Liberals are not activ in this state in organizing new Leagues or in reviving old ones. It is with great difficulty that the Freethought lecturer finds opportunities to talk about liberty and justice. However, I hav found a few chances to giv public lessons on these grand themes. On the 20th inst. I spoke twice in Elgin, Ill., where some years ago there was a very flourishing League. As in other places, the Elgin Liberals, or rather half-liberals, hav ceased to take any interest in carrying on the League work, and hav left the burden to fall upon a few who are not able to shoulder it alone. I find in many places the very best Liberals saddled with the expenses, while scores of others, calling them-

selvs Liberals, will do nothing. The man who has not enthusiasm enough to support the Liberal papers and occasionally do his share in defraying the expenses of a Liberal lecture, is not much of a Liberal. I stopped with our good friends I. W. Archibald and wife, who are Liberals of the right stripe. Mrs. Archibald is an artist, and paints very handsome oil pictures. Mr. Archibald deals in sewing machines and organs, and the Liberals who can will find it to their advantage to deal with him.

Yesterday I returned from Rochelle, Ill., where I gave three lectures. The people of that city had never had the tranquil air of their town disturbed by such teaching, and consequently to some of them it was not so delectable as the glorious gospel, which so cheers the heart of God and man by the sweet doctrin of total depravity, that hell is crammed with infants damned, without a day of grace—the good news which informs us that the whole race deserves to roll in the eternal fires of hell; the glad tidings that assure us that nine-tenths of the human family will get there. My audiences were, however, on the whole pleased with the lectures, and as an evidence of the fact, I am happy to say that on the 24th of May I am to go there again to giv my lecture on Anti-Prohibition.

I was very kindly entertained by our well-known Liberal writer, Otto Wettstein, who is certainly a man of large and Liberal ideas, having a head which measures twenty-six inches, in good working order.

Mr. Wettstein is a jeweler, and carries a large stock of excellent goods, and I can confidently recommend the Liberals of the country to trade with him, not only on the ground of his being an honorable man, but because I am quite confident that he sells genuin, first-class goods at lowest possible rates. His new badge pin is something any Liberal may be proud to wear, as it is a gem of art. Mrs. Wettstein was ill, temporarily I trust, and I was much disappointed in not having the pleasure of meeting her.

Chicago, Ill., April 27, 1885. W. S. Bell.

The Michigan State Association.

The State Association of Spiritualists and Liberalists concluded its nineteenth annual meeting at this place yesterday. All things considered, it was one of the most successful ever held. At the closing exercises last evening an audience of fully 500 was present. The exercises throughout were marked by harmony, earnestness, and determination. The speakers from the state were J. H. Burnham and Mrs. L. A. Pearsall, while Mr. Babcock, as a citizen of St. Johns, was cordially and enthusiastically received, and attentivly listened to, by his fellow-townsmen and those from other parts of the state. The addresses were all of the high order characteristic of the speakers. W. A. Mansfield, the state writing medium, was present, and gave good satisfaction by his tests. Mr. Garnsey, editor of the *New Era*, the new Spiritualist and Liberal paper at Grand Rapids, together with the Misses Shaw and others, rendered excellent music. The friends in St. Johns entertained with a most cordial hospitality, and nothing was wanting to round out the general satisfaction of the occasion. The expenses were all liberally met, and the Association has no financial obligation hanging over it.

The following officers were elected: President, J. H. Burnham, of Saginaw; secretary, Mrs. M. Babcock, St. Johns; treasurer, Mrs. M. A. Jewett, Lyons; director, Mrs. Ida A. McLin, Battle Creek. S. L. Shaw, of Saranac, was chosen director to fill the vacancy caused by the advancement of Mr. Burnham to the presidency. Acting Secretary.

St. Johns, Mich., May 4, 1885.

Christianity and Business.

The Christian church relies but little upon argument for victory over the Freethought movement of our day. Its methods are becoming more Jesuitical every year. At my home here, Lake City, Minn., I attended a Congregational conference of ministers. One "divine" insisted that it is the duty of Christians to see to it that none but Christian men and women should be permitted to teach in our common schools or higher institutions of learning. Even if the teacher does not teach Infidelity, it is enough that he or she is an Infidel. The influence is bad.

That is an indication of how the church respects honest conviction.

Last Monday the Congregational Club met in the Pilgrim church, Minneapolis, and the *Tribune* reports the following:

"Rev. M. W. Montgomery presented certain statistics as to the religious attitude of Minneapolis business men which elicited some surprise. Inquiries had been made at his instance in regard to the church membership of the proprietors and official heads of various leading business houses of this city. The first line of manufacture investigated included 20 proprietors and officers, so far as the inquiry went, 18 of whom were church-members, and the other 2 nominal Christians, *i.e.*, believers in the Christian religion. Of 23 proprietors and officers of sash, door, and blind manufactories, 20 are Christian men (*i.e.*, members of churches), and 3 are nominally Christian. Of 30 proprietors and heads of sawmills, 25 are professing Christians, and five nominal Christians. Of 47 proprietors and officers of 17 flour mills, 32 are professed Christians, 14 nominal Christians, and 1 opposed to Christianity. The millers' association thus proves to be almost as religious a body as the Monday ministers' meeting. The wholesale men make an excellent showing also. Of 46 proprietors and managers of 18 wholesale houses, 37 are professing Christians, 7 are nominal Christians, and 2 are opposed to Christianity. Of 182 directors and officers of 15 banks, 127 are professed Christians, 47 are nominal Christians, and 8 are opposed to Christianity. Summing up these figures, a total of 82 of the largest business establishments of Minneapolis hav 391 proprietors and leading officers, 286 of whom are church members (all Protestant), 94 are nominally Christian, and 11 are not believers in the Christian religion. A member of the club interposed a query as to the religious condition of the real estate men; but the gentleman who had gleaned the figures had not ventured to look up the dealers in Minneapolis dirt. It was understood that in making his figures he had not attempted to cull out the religious firms."

Like nearly all Jesuitic maneuvers, it is harmless in appearance to the casual observer. The list of pious firms is not published, but who will say that the list is not preserved for the use of the saints? It is surprising, if the Rev. Mr. Montgomery's statistics are designed to show the general drift of thought among Minneapolis manufacturers, that nearly all of them are Christians, nominal or actual. Antichristians cut a very small figure. Materialists and Spiritualists are not mentioned. Yet, strange to say, Minneapolis, above any city on the continent, according to size, is saturated with Spiritualism and scientific Materialism.

Why was that clerical tour of inquiry made? Has it no bearing on trade? Why should the investigation of manufacturers stop with "twenty proprietors and officers?" He confesses this is as far as the inquiry went. Does the Congregational Club mean nothing by its investigation into the piety of business men? The church already has its thumb on the free school system of this nation. The shepherds notify their sheep to hire no Freethinking wolf to teach their children. I hav met with several instances where excellent teachers were denounced and discharged on no other ground than because they are Freethinkers. Some of those Liberals stood high in state universities. I know an able teacher who was compelled to adopt the law as his profession. I know another who was forced out of a university (he was one of its most gifted professors) into insurance business. All because those teachers are not loving Christians.

When all Infidels are quietly weeded out of our institutions of learning, it will giv Christianity prestige as its devotees proudly inquire, "Where are your Infidel schools, colleges, teachers?" It will soon be supplemented with the Congregational Club chorus, "Where are the Freethinking merchants?" Piety and profit, friends.

Well, let them whistle their courage up. They will need it. W. F. Jamieson.

Lake City, Minn.

Mr. Perry—Mr. Truesdell.

To the Editor of The Truth Seeker, *Sir:* When I first read in your paper Mr. J. R. Perry's statement that members of the Seybert Commission had expressed an opinion favorable to the Spiritualistic theory regarding the exhibitions of Dr. Henry Slade, I was charitable enough to believe that when corrected, Mr. Perry would hav the fairness to acknowledge his error; but I was mistaken in my estimate of the man.

In your issue of the 18th inst. Mr. Perry not only fails to do this simple act of justice to those he has traduced, but adds insult to injury by repeating the slander, and further stating that he has "direct information from those who know," in substance, that members of the commission hav privately violated their pledge to themselvs and to the public. On the 23d instant I addressed a copy of the inclosed letter to the various members of the commission, and received in every case a reply denying most emphatically the truth of the charges made by Mr. Perry. Among these letters is one written on a postal card, which I feel at liberty to publish. Below is the correspondence:

Syracuse, April 23, 1885.

Dr. Joseph Leidy, *My Dear Sir:* Various statements hav recently appeared in Spiritual and Secular papers, to the effect that members of the "Seybert Commission" hav acknowledged their inability to account for certain phenomena exhibited through Dr. Henry Slade, except upon the hypothesis of spirit power. I had supposed that no intimation of an opinion would be made, either *pro* or *con*, by any member of the commission until their official report is rendered. Will you kindly inform me if there is any truth whatever in the reports referred to? Respectfully, John W. Truesdell.

Philadelphia, April 25, 1885.

John W. Truesdell, *Dear Sir:* In answer to your letter of yesterday, there is no truth in the report that the Seybert Commission hav given expression to their opinion as to the exhibitions of Dr. Henry Slade or any other professed Spiritual medium. As you hav supposed, all that is learned by the commission in relation to Spiritualism will be reserved for a final report. Respectfully, Joseph Leidy.

Unless Mr. Perry can giv to the public the name of one member of the commission who has expressed an opinion that Dr. Slade's tricks are of spiritual origin, let him at this late day apologize, or stand convicted in the eyes of the people of circulating a report which he knows to be untruthful in every particular.

After explicitly stating that he has never read "Bottom Facts," and has no intention to do so, Mr. Perry at once proceeds to unequivocally condemn the work and ventilate his entire ignorance of its contents.

Regarding the $500 reward offered in said book, Mr. Perry says: "If John W. had offered $500 for any writing upon a closed slate of his own selection, without the contact of any part of the medium's body in the manipulation of the slate, that would be a fair proposition, but he knows better than that."

If Mr. Perry had read the book which he so bitterly denounces, he would hav discovered that this "fair proposition" made by him is in substance the very one I hav had standing—unaccepted by Spiritual mediums—before the public during the last two years. As he has been pleased to change the wording without destroying the substance, I will accept his proposition verbatim. If Mr. Perry will bring any medium in the world to this city and cause writing to appear in my presence *as worded by himself above*, I will reward him with $500.

Again Mr. Perry says, "Mr. Truesdell bets on his own game and is sure to win." This I deny. I am not a betting man, and I defy Mr. Perry to point out a single statement in all my writings upon the subject of Spiritualism which can be tortured into the nature of a bet. It is a hard thing to tell any man that "he knows better," but if Mr. Perry does not know better than to thus misrepresent me, he has read press notices of my book, and my own writings during the last two years, to little purpose. *One of his own correspondents writes me that she has repeatedly informed him that my offer is not in the nature of a bet, but a reward.*

To show that Mr. Perry is not so ignorant of the nature of my offer as appears, also his unfairness as an investigator, I quote—with permission—from his autograph letter before me, dated Nov. 4, 1884, in which, after stating that "Mr. Truesdell must not be present at the sitting" (!), he continues, "In this way, free from all mental and magnetic and *spiritual excitement* and opposition, Mr. Truesdell can be relieved of his $500 as easily '*as a piece of greasy pork will slide down a lightning rod.*'"

Again Mr. Perry says: "Then the writing must be from the dead. Here is his loophole of escape. If a dozen spirits should write as many words upon a slate, he could easily insist that they were not written by the dead." I most certainly should deny that spirits of the dead did the writing, provided I detected—as I hav repeatedly upon similar occasions—spirits of the living in the act of producing the phenomena through the physical hand of the so-called medium.

No one will deny that the living can write upon a slate. It is the dead that skeptics want to hear from. If Mr. Perry is willing to admit that slate-writing *is not* executed by the dead, then further argument upon the subject is useless.

I do not believe that spirits of the dead can communicate by writing with the living, because I hav never witnessed any genuin phenomena of the kind during more than thirty years of careful investigation.

I am called by hundreds of people a slate-writing medium myself. I hav "developed" (!) a good many slate-writers—jugglers—like Watkins and Caffray, who now sell their tricks to the credulous as genuin spirit phenomena. Since the appearance of "Bottom Facts," in which is explained how slate-writing is done, I hav received letters by the score from prominent mediums and laymen asking to be "developed" for slate-writing. Nevertheless, if our dead friends can write, I am willing and anxious to be convinced of the fact.

Is it reasonable to suppose that I would, if I could, exert any "will-power" over the spirit world to defeat the object of my offer? Is there a person in the world who would not be happy to know for a certainty that life continues beyond the cold, cheerless grave? Is it fair to insinuate that any sane individual can be found who would refuse to part with any number of paltry dollars he might possess for proof positiv that he would sometime inherit that immeasurable boon called immortality?

We all want to believe in future life, but we are not willing to quietly shut our eyes and ears to fraud, and, "lamb-like," innocently swallow with a relish all the senseless gush and sickening "Lily Dove" twaddle prepared for the credulous by professional sharpers. As I hav before written upon this point, I may be pardoned for rewriting the following: Thers is hardly one among us who does not crave positiv proof of continued existence and identity of loved ones gone before; but when evidence is offered to us in the dark circle, or in very dim light, surrounded by such conditions—invariably exacted—as preclude fair investigation; when our pure and loving mothers, our fair daughters, or guiltless babes, appear at the cabinet window and regale us with mixed odors of onions and tobacco, unclean teeth and poor whisky, we should, at least, be treated courteously by our opponents if we are skeptical as to the identity of our friends. John W. Truesdell.

Syracuse, N. Y., April 29, 1885.

Catalog of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - MAY 16, 1885.

A Bill To Be Defeated.

Mr. Daggett, commonly known as "Al.," has introduced in the Senate of this state a bill to set aside three-one-hundredths of the annual expenses of the city of Brooklyn to form a charity fund to be divided among the institutions of that city.

This is another attempted church steal. The attempt is made in the interest of Catholics, who, from the fact that they furnish the most paupers, possess the greatest number of charities. Though progressed to the third reading, the bill should be defeated. Brooklyn can support her poor in her own institutions cheaper than in those of any of the churches.

"I Came Not to Bring Peace but a Sword."

The distressing spectacle of two of the mightiest nations of the world plunging at each other's throat will probably be witnessed within a year. Russia and England seem bound to fight, and the fight will be desperate and bloody. Hundreds of thousands of men will be arrayed in the field, and in every battle thousands will die. Heaven will be filled up fast.

It is noticeable in this case that the parties are all Christians, and that the more orthodox nation—the one closer to the primitiv barbarity called Christianity—is the more eager for the contest. Russian piety takes the form of Greek Catholicism, the oldest of the Christian divisions, and for several centuries the chief supporter of its claims. The Greek church produced the first Christian literature, the first apologies of the Christian faith, the first refutations of heretics, the earliest commentaries of the Bible, sermons, homilies, and ascetic treatises. Polycarp, Ignatius, Clement of Alexandria, Origen, Eusebius, Athanasius, Chrysostom, Constantine the Great, and all the great lights of the early church belonged to the Greek communion. The Greek church elaborated the dogma of the trinity, and ruled the first seven ecumenical councils of the church. There can be no question of the soundness of its orthodoxy. The czar is the head of the church as well as of the empire.

England, too, has a state religion, established, say the Catholics, through Henry the Eighth's desire to marry Annie Boleyn. The Church of England's Thirty-Nine Articles are the essence of Christianity, "except which a man believe he cannot be saved." England has, it is true, a large amount of religious heresy within her borders, and a large number of Secularists, but these with one accord cry for peace and the submission of national differences to arbitration. But peace societies and advocates are powerless before the Christian thirst for Christian blood in response to Russia's challenge to fight or lose the practical protectorate over territory the occupation of which might be dangerous to English supremacy in India. Russia is a country of some eighty millions of Christians, England of some thirty-five millions, with a vast province of some three hundred millions of Mohammedans, Parsees, Buddhists, and other sects as a tributary.

We are told that God is love, that Christ is the very apostle of peace, that all men are brethren, but yet the very nations loudest in these professions, and supporting thousands upon thousands of priests and ministers to iterate and reiterate them, are the promptest to threaten a resort to the sword when affronted. Though the Chinese may hav invented gunpowder, the Christians hav improved vastly in its use. Krupp cannon, Gattling guns, repeating rifles, torpedoes, and all the horrible instruments of modern warfare are Christian inventions, and are used by Christian nations. The Infidels who are protesting against their use are laughed at, and their doctrins sneeringly termed "uncanny" and too good for this world. And so they may be for the present attainment of Christians to civilization. But it is a curious and not very flattering commentary upon some seventeen centuries of Christian preaching, and would seem to indicate that an enormous mistake had been made in the claims for the "only divine religion."

The Foolishness of Methodism.

"In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it; and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

From these words of John and Charles Wesley and their subsequent labors sprang the Methodist Episcopal church. The Methodists hav "ten doctrins of grace," the first of which is,

"I believe that all men are sinners."

Supposing this to be so, whose fault is it? Holding, as the Methodists do, that the condition of man, "after the fall of Adam," is such that he cannot redeem himself from the charge of being a sinner, but must hav the "grace of God by Christ" in his heart, we fail to see how men are in any way censurable for being sinners, because Christ is known to but a very small proportion of the human world. If every man is corrupt in his nature, and very far gone from original righteousness, inclined to evil and that continually, God must hav made him so, and this first doctrin of grace is a reflection upon God. If the second doctrin is true, that

"God loves all men and hates all sin,"

Why did he make all men sinners? It would hav been as easy for a "God of infinit power, wisdom, and goodness" to hav kept man up to the highwater mark of original righteousness, as to make him corrupt in his very nature, and thus eternally damn him for what is in no wise his fault. Would it not hav been more just for this God to hav damned himself?

The third "doctrin of grace" is:

"I believe that Jesus Christ died for all men, to make possible their salvation from sin, and to make sure the salvation of all who believe in him."

How can Christ's death make possible the salvation of the two-thirds of the human race who never heard of him? If their salvation from sin depends upon the "grace of God by Christ," as we are assured it does, was it not an act of injustice upon God's part not to hav informed the people of that fact? He might at least hav started a newspaper, printed in all the languages chattered since the fall of the tower of Babel, to let the heathen know of it. If Christ can take upon himself the sins of those who believe in him, they thus escaping hell; if God loves all men and wishes to meet them in heaven, why was Christ's visit to the earth cut short before he had time to take the trip around the world? And if his suffering redeems men, why should he not go to the lower regions, take the sins of the occupants upon himself, and suffer in their stead? He would benefit a billion times more souls than he did in his short career upon the earth.

The fourth doctrin of grace affirms:

"That the holy spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ."

How can the holy spirit be given to all men when "all men" never saw, felt, or heard of such a thing? Do the Methodists think that all men are Christians?

The fifth doctrin also affirms that:

"All who repent of their sins and believe in the Lord Jesus Christ receive the forgivness of sin."

The technical term for this is "justification." In following this out we must come to the inevitable conclusion that all who do not believe in the "Lord Jesus Christ" are not forgiven, and the consequences of such unbelief are unhealthy, and dangerous to their future welfare. But what injustice lurks here! God made man, and gave him a brain. To operate upon this brain requires certain phenomena, or evidences, which God withholds, and consequently the man is damned. Then who is to blame? Surely not the man. No matter how hard he may try, he cannot believe unless something takes place to convince him. But the holy spirit, we are told, is given to all men to incline them to believe. Then why does the holy spirit not make itself manifest?

But this fifth doctrin is the beginning of a line of reasoning which seems to shut the holy spirit out from all. Although the holy spirit is given to all men, yet by implication only those can receive assurance of its presence who hav first been made children of God.

The sixth doctrin goes on to say that,

"All who receive the forgivness of sin are at the same time made new creatures in Christ Jesus."

And then,

"All who are made new creatures in Christ Jesus are accepted as the children of God."

And then,

"All who are accepted as the children of God may receive the inward assurance of the holy spirit to that fact."

First we are told that the holy spirit is given to incline men to God, but at last, that in order to receive assurance of the presence of the holy spirit we must be children of God. This is reasoning in a circle, and to most people the difficulty is to know how to get into that circle. Where is the beginning of this golden thread?

The ninth doctrin is:

"That all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselvs."

We think we see in this doctrin the reason why so many Methodist parsons adorn our penitentiaries. A man and his wife are one. This, we believe, there is scripture for. The ministers truly desire and seek to love their neighbors as themselves. The man being away from home a good deal, the minister is unable to love him, and so loves the wife, which, according to scripture, is all the same. This leads to trouble, and trouble of a certain kind leads to the penitentiary.

But why should this doctrin be necessary? Does everybody in the world naturally hate God, and hav to make a strenuous effort to abate their hatred? Then there must be some good reason for it, and perhaps the reason is found in this very idea of total depravity. Ought not people to hate the God that made them totally depraved, inclined continually to evil, when he could just as easily hav made them perfect? If their wills were free, they certainly should choose to hate him; and if their wills are not free, and their minds controled by the strongest influences, God's action in this respect would be strong grounds for enmity.

But the crowning "doctrin" is the tenth. If the nine are foolish, the tenth is fiendish. It is eternal damnation for all but the saints:

"I believe that all who persevere to the end, *and only those*, shall be saved in heaven forever."

Presbyterians call this doctrin "perseverance of the saints." In Methodist nomenclature, it is "the true final perseverance." About the only real difference between the two is that in Presbyterianism the saints are entitled to no credit for persevering, God ordaining who shall and who shall not attain celestial bliss, while the Methodists maintain that a man can be sanctified through his own efforts, and that those attaining sanctification stand a chance of persevering to the end. But if they backslide, they are lost, for only those who so persevere shall be saved in heaven forever. This doctrin is a premium on late repentance. Suppose a man gets converted at twenty. He perseveres for a few years, and then backslides from grace; though he may liv a life worthy of all praise, yet he is condemned. On the other hand, a man leads the wickedest kind of a life till he comes finally to the edge of the grave. Then he repents, and, being too weak to be wicked, he perseveres to the end. He is saved in heaven forever. If this doctrin be true, a very small proportion of the people of the world will get to heaven—principally murderers who are hung, and others passing away without time to fall from grace. Late repentance should be the rule, for very few can hold out for a term of years against the temptations of the world, the flesh, and the devil. This trinity is altogether too much for the average person, and even frequent revivals are inadequate to attract from the broad road that leadeth to destruction. What an impotent or a wicked God that cannot, or will not, keep his children out of hell! What a foolish scheme that depends upon impossibilities for its success! What a humbug is the church that sells tickets to heaven, and leaves ninety-nine of every hundred passengers a million miles from the gates! Presbyterianism has no chance for the failure of the elect. Methodism has stolen the retributiv terrors of Presbyterianism, but has made the possibility of avoiding them infinitly smaller.

More Information for a Contemporary.

To our revealment for its benefit of the sources of the Freethought literature circulated so extensivly in Asia as to cause the missionaries alarm, the *Independent* replies:

"We are informed by THE TRUTH SEEKER that the translation, publication, and circulation of Infidel literature in Asia, to which we referred recently, is done by Asiatic Freethinkers, chiefly at their own expense. We could hardly credit such benevolence to English and American Infidels. But the organ of Infidelity assures us that 'thousands of people are willing to giv of their substance' to save those nations which are not Christian from the 'blight and curse' of Christianity. It evidently prefers the civilization of India and China to that of the United States and Great Britain."

With whatever sense or nonsense there may be in the first part of this paragraph, we hav no concern at present. In the last sentence, however, there is a glaring *non sequitur*. Only on the assumption that the civilization of the United States and Great Britain is the result solely of Christianity can our contemporary say that we prefer the civilization of India and China. But civilization is in no manner the result of Christianity. On the contrary, it has taken centuries for the civilized people to get Christianity up to their own level, and the task is scarcely complete.

Christianity, for decades upon decades, dragged Great Britain through the blood and flame of religious persecutions, and the early settlers of this country, though a good deal nearer being orthodox Christians than the editor of the *Independent*, were not half so civilized as that gentleman. Christianity has been, and is, an obstacle to civilization. Leaving out of sight for a moment the wars it has waged, the inquisitions and star chambers it has established, the thousands of autos-da-fé its priests hav held—letting all these go, yet history's indictment against the church is terrible in its compact showing of her opposition to progress in every science and in almost every art. Priestly opposers hav barricaded with Bibles the path of almost every special science from Bruno to Lyell, from Servetus to Darwin. And even to-day, in our own city, when it is proposed to further civilize the laboring people by opening to them new sources of inspiration, instruction, and delight, the church is the one opponent.

India and China can hav carried to them whatever is good in the civilization of the western world unburdened by an irrational and absurd theology—infinitly more irrational and absurd than their own—which the best and most civilized people of the Western world are struggling against and endeavoring to shake off. The *Independent* itself is a protest against the Christianity of John Wesley and Jonathan Edwards, and in their time would hav been considered as heterodox to simon-pure, hell-fire Christianity as the pantheistic Bruno was to Catholicism. Universalism, Unitarianism, Beecherism, Newtonism, the recent split in New England Congregationalism over matters of eschatology, are all endeavors to civilize the very Christianity whose advocates, in intemperate moments, claim it as the source of all civilization. A great many absurd, irrational, and ridiculous dogmas hav been civilized out of it already—many more must be. As fast as people grow in the grace of knowledge they backslide in the "grace of God" as contained in the Christian church. It is a most fallacious idea that Christianity is the parent of civilization, or that the Christianizing of "heathen" nations must precede their elevation. The climate of a country has more to do with the welfare of its people than all the sermons or prayer-meetings that could be preached or held between now and the crack of doom. And our esteemed contemporary should not forget to store that fact away among the gray matter of its brain. It will be handy to know.

The Opening of Our City Museums

The Park Commissioners of this city hav passed a resolution to open the Museums of Art and Natural History in Central Park to the free use of the public on Sundays. But there is to be the usual fight on the matter. As soon as the action of the commissioners became publicly known the church people made it their business to see the Board of Trustees of the Art and Natural History Museums, and hav since been exerting their utmost influence to get the trustees to refuse to allow the request of the Park Commissioners for the opening of the buildings on Sunday. Among the trustees of the art building are Soapfatman Colgate, who livs in Orange, N. J Morris K. Jessup, Colgate's right bower in bigotry; Dr. John Hall, ministerial supporter of both, and others equally set in their determination to prescribe what other people may do. Against them are Benjamin H. Field, James M. Constable, of the well-known firm of Arnold, Constable & Co., and a majority of the Park Commissioners. The city pays $5,000 a year to support the Art Museum, and certainly the people hav some right to see the treasures contained therein. But if the church can prevent it they will not be allowed to do so. Even one of the gentlemen in favor of opening the building on Sundays wishes the hours restricted to between two P.M. and sunset, "so all who desire to attend church can do so in the morning, and can spend the evening as they see fit." One would suppose by this that the opening of the museum would be accompanied by the enacting of an ordinance compelling people to visit it. Or is Mr. Field, who expressed these sentiments, painfully aware that, as between the church and museums as attractions, the former would hav no chance? Park Commissioner Crimmins's sentiments are more worthy of a New Yorker. When appealed to for his opinion on this subject he said:

"There is no doubt about this thing meeting with success, I think. Of course, it may encounter some opposition, but in the end popular opinion will prevail. Just as when Sunday music was first broached, some church people were up and in arms against it, but so soon as it was allowed they came over, and besides some of the most prominent members of the clergy applauding the idea, our leading citizens were only too willing to follow in the same line and approve of all. So with the opening of the museums, just as soon as the benefits are seen, just so soon will these straitlaced fellows come over, and be glad the resolution was carried out. In England, it is true, the opposition to the opening of the museums on Sunday was carried to almost serious consequences, but even with this the masses were successful in their demands after all. I hav always thought it a pity the working people of this city were not given the chance to visit the museums, and now that the opportunity has come, if the trustees of the museum of Art hav any consideration for humanity and justice they will grant our request."

One of the objections that the trustees advance is that the additional expense would seriously embarrass them. This can easily be overcome by the city appropriating the money needed, and it would undoubtedly be done with alacrity. Another objection is that many bequests hav been made to the museums on condition that they shall not be opened on Sundays. This objection is hardly worthy of consideration. Such bequests constitute but an infinitesimal part of the exhibit, and might safely be returned to the donors or their heirs. The value of the museum is measured solely by the use that is made of it. Accessibility on Sunday would certainly increase its value to the people who pay for it, and far outweigh the value of the specially-conditioned bequests. And an exhibit not fit to be seen on Sunday is not fit to be seen any day, and might, advantageously to the morals of the visitors, be immediately withdrawn.

Another thing the straitlaced fanatics of the church may well consider, and that is that the closing of these instructiv places of resort drives the people to beer saloons, which in this city can no more be closed than miracles can be performed by ministers. Are they willing to take the responsibility of making drunkards for the sake of "respecting" a Sabbath for the appointing of which a pagan politician is responsible?

Editorial Notes.

THE attitude of Catholicism toward our public schools—a problem of grave concern at the present time—is to be discussed from opposit premises in the June number of the *North American Review*, by M. C. O'Byrne, of North Carolina, against the Roman Catholic church, and Bishop Keane, of Virginia, in defense of its policy.

A SAN FRANCISCO Chinaman remarked to a Christian the other day that the church sent thousands of dollars to China to "prepare her people for a home in heaven, but refused them a home in the United States." This indicates that the Christians consider the United States a better country than heaven. They are right for once.

Our neighbor *Truth*, of Pittsburgh, has done a good thing in copying from the TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC FOR 1885 Dr. J. L. York's article on Liberalism. We mention this to assure those who read the article, and do not know where *Truth* got it, that the ANNUAL contains other contributions of equal value. Everybody should hav the ANNUAL.

WE hav received a number of papers containing Clark Braden's fulminations against the town of Liberal, and hav forwarded a copy to Mr. Walser, who is the proper person to prosecute the parties. Every paper publishing the stuff should be made co-respondent in a suit for libel. As for the fellow Braden, he is just out of jail for swindling, and should be sent back for slander.

A CHURCH congress is in session at Hartford, Conn., the avowed object of which is to unite all Protestant Christendom upon some common basis. It is hoped that before this congress adjourns it will see its way clear to appoint a few champions of the cause to meet in debate the advocates of Freethought. Just now there seems to be a dearth of representativ Christians of this sort.

WE regret the death of James D. Wait, of Antwerp, N. Y., which occurred May 1st, after a short illness. Mr. Wait was a warm friend of THE TRUTH SEEKER'S founder. No man in his town had more friends than Mr. Wait, and his funeral was a large gathering of the prominent citizens of Antwerp. Mr. Wait was quite wealthy. He leaves three children and several grandchildren. He will long be mourned by them, and remembered by all who became acquainted with him.

THERE is a Christian down in Waco, Texas, who is praying for the "removal" of Mr. Shaw. On a former occasion when a minister prayed for the removal of all Liberals in Waco the object was apparent, the minister being in debt to some of them. Just now, however, Mr. Shaw says he is unable to fathom the Christian's motiv. It occurs to us that it may be that the glory of God may more abound, for Mr. Shaw's persistent fight against Christianity is making that commodity scarce in Waco.

A GREAT number of letters commending our picture of "The Modern Balaam" hav been received, and many of them ask for copies printed separately. The difficulty of complying with these requests is great, inasmuch as some wish the picture as a chromo, some just enlarged, others want something added, and so on. We cannot change the picture without making a new one at large expense, and we are afraid enough would not be sold to defray the cost. We can, however, print the picture, just as it is, on heavy paper, and in that form can mail it for 10 cents—the principal expense in that shape being the cost of mailing tube and postage. If our friends wish it in that form and will immediately notify us, it will be furnished.

DR. A. A. BELL asks in *Light for Thinkers*: "I see Mr. Hanson in the last issue of *Light for Thinkers*, in reply to Mr. Brown, quotes Mr. Darwin as saying: 'That God miraculously formed the first organism and breathed into it the vital spark, which constituted it a living creature.' Did Darwin say so? I think the writer has been led into error by using a second-hand quotation." Not having Darwin's works by him, the editor of *Light for Thinkers* sends the inquiry along. As it always givs us pleasure to help as good a friend as Dr. Bell and enlighten as well-meaning a paper as *Light for Thinkers*, we refer both to Darwin's "Origin of Species," of the last sentence of which the above is a gross distortion. Darwin's sentence is: "There is a grandeur in this view of life [Natural Selection], with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful hav been and are being evolved." Since writing this, Darwin avowed himself an Agnostic.

JOHN SWINTON has been hearing some hard reports from the Bible House of this city, where Bibles are manufactured. He is told "of women working there on wages that won't even moisten their bones, and of some who can't earn over $1.25 a week. At the same time it appears from the annual accounts of the Bible society that the managers of the Bible House enjoy incomes that compare with these as the Nova Scotia giant compares with the living skeleton." Mr. Swinton expresses no surprise at this. He is probably old enough to know that Christianity makes little claim to consistency. The men who "grind the faces of the poor" are always Christian capitalists, and the manufacture of Bibles affords as good an opportunity for this grinding as does the manufacture of bricks. And, for the heathen, the glories of heaven are in nowise dimmed by the fact that the people who set the type, print and bind the Bibles brought to them by self-seeking missionaries, are slowly starving to death. Besides, if the working women in the Bible House believe all they read in the book they make, they ought to be thankful to the managers of the Bible Society for speeding their journey to the blissful shore.

AFTER months of patient and persistent work the Albany Liberal Association is enabled to meet in commodious quarters. The removal to their new place (No. 69 No. Pearl street) was celebrated, May 3d, by an entertainment of a miscellaneous but exceedingly entertaining character. The association is now prosperous, and proposes to repeat these entertainments every month. Mr. McDonough delivered the inaugural address, welcoming those present and congratulating the members upon the prosperity that enabled them to so greatly improve upon their place of meeting. Mr. McDonough invited all to join the association who were earnestly inquiring for the means of human progress. He did not believe that men and women should be bound by creeds invented by our ignorant ancestors. The effort spent in appealing to the clouds he considered misdirected, when there were so many questions that needed the entire energies of all. A most interesting branch of this association, and one that ought to be imitated by every League in the country, is the Sunday-school. This was started a short time ago by Mrs. Iliohan with but three or four scholars, and now numbers over thirty, with constant accessions, the young people of Albany coming out in large numbers, some deserting church Sunday-schools for this of the Liberal Association. Mrs. Iliohan attracts children by her lovable character, and the association is most fortunate in having her services as superintendent of the school. When first begun the association obtained no recognition from the Albany press, but the papers are slowly coming over to the Secular side, and the Albany *Express* of the day after the entertainment contained a very good and encouraging report. The Albany Liberals are anticipating a grand time at the New York State Freethought Convention, to be held there in September, and at which Colonel Ingersoll and Elizabeth Cady Stanton will be present. The visiting friends will do well to attend Mrs. Iliohan's Sunday-school, and then go home and found one just like it.

Letters from Friends.

ST. CATHARINE'S, ONT. CAN., May 2, 1885.

MR. EDITOR: Inclosed find $1, for which send me the TRUTH SEEKER ANNUAL, "Bible Morals," a couple of "What Liberalism Offers in Place of Christianity," and Ingersoll's answer to his critics.

I had the pleasure of hearing Mr. Reynolds lecture in Thorold last March. In my opinion he is the best missionary that ever came into Canada. He not only shows up the shams and absurdities of Christianity in the most amusing style, but points out very clearly how something better can be adopted in its place. The churches got up tea meetings and socials and other attractions, but in spite of all this Mr. Reynolds had the pleasure of addressing a full house. Upon closing, Mr. Reynolds invited any clergyman, or other representativ of the church, to reply. After waiting about five minutes, one arose, who appeared to me a cross between a Salvation Army crank and a Methodist preacher. He rose up bold as a lion, exclaiming, "Well, my good fellow, if no one else will tackle you, I'm your man!" Whereupon the audience began to call him to the platform. After a great deal of encouragement he got there. His nerves began to weaken about this time, and, scratching his head, he announced that he was not in the habit of speaking. After gaping around for some time he managed to ask this question, "How did evil get into this world?" Then he began to grow very weak, and, reaching for a chair, dropped into it, wiping the cold sweat from his forehead and looking around with a sickening smile, as much as to say "Ain't I brave?" Mr. Reynolds explained in a very plain and so-that-any-one-might-understand sort of a way how science accounted for the evil spoken of, but this did not satisfy Mr. Christian, who shouted, "I've been in this world and every other world and never found out yet." The audience by this time were tired of his nonsense, and made a rush for the platform to secure some of the books Mr. Reynolds had for sale. If he had had twice as many of "Bible Morals" and Paine's "Age of Reason," he would hav sold them all. Mr. Christian did not seem to like this, and began to shout, "All he wants is your money." As the lecture was free some gentleman asked him how much it cost him to come in. This had the effect of stopping his mouth. About the middle of the lecture, as Mr. Reynolds was giving a quotation from the Bible, some Christian, moved by the Holy Ghost probably, shouted out, "You're a liar!" No one paid any attention to him, however, and everything ended quietly. Mr. Reynolds invited all Liberals to meet him at the hotel, where he organized a Secular Society, electing Mr. McPherson president.

I had the pleasure of hearing three sessions of the Watts and Walker debate. It has done more good for Freethought than a dozen lectures would hav done. It has started local discussions here, and, in fact, everywhere around Welland. The only fault that I could find is that the debating was all one-sided, Mr. Walker taking up a greater part of his time in telling little anecdotes about the love of Jesus that can be heard from any pulpit every Sunday, and giving quotations from Voltaire to show that Mr. Watts differed in some things from him. In fact, if he had not been surrounded with four clergymen writing up something for him to say, together with a small book that he had to continually refer to, he would hav been completely lost. As it was, between dodging and quibbling and misrepresenting, he managed to worry through. The general verdict is that he had no business with Mr. Watts. The Liberals of Welland are more than satisfied with the result, while the Christians do not like to say anything about it. I hav just finished reading Mr. Ingersoll's "Which Way?" and I think that if I was not already decided that would settle it. Yours truly, J. LOVELL.

FRENCH CREEK, IA., March 7, 1885.

MR. EDITOR: I was somewhat amused at John McCrory's remarks about a school-teacher drawing pay for legal holidays on which he did not teach, hence these few remarks.

Last winter, finding I had a few leisure months before me, I engaged a four months' term of school. I do not know the law regarding holidays in this state, but the contract does not exempt them, therefore I think they should be taught. I offered to teach on those days if the scholars would come, who, with an air of "What do you take us for?" said they would not; and since I did not want to spend my time making up for those days after the expiration of the term, I drew my pay in full; nor do I find my conscience troubling me for having received pay for days I did not teach. It was not my fault that we hav "legal holidays." JOHN H. HIRT.

DIAMOND, MO., May 2, 1885.

MR. EDITOR: After much delay and rash promises, I send this Janus-faced inclosure. The term seems appropriate, inasmuch as it looks into the past as well as the future. Send me the TRUTH SEEKER ANNUAL for 1885, and credit the balance on my subscription to THE TRUTH SEEKER. Money is exceedingly coy, uncertain, hard to corner in this occidental retreat. Like the Irishman's flea, when I get my thumb on it, it is not there. Like an ignis-fatuus, it has led me many a weary, fruitless chase during the past year. A few minutes tardy in catching that "tide that leads on to fortune," leaves a man everlastingly in the lurch. I hav been on the most intimate, confidential, sub-rosa terms with destitution. Being a bachelor, and prone to help "the dog that's down," my solicitude for other people's welfare has quite submerged my own interest, while others, for equal services at the same time and place, hav received full compensation. Jozif has had to use his wonted patience and wait; and he's waiting yet, and liable to wait till doom's-day in the afternoon, and his due-bill on the world is assuming vast proportions. Ah! well, T. B. Wakeman, in nis noble lecture, "Liberalism—Its mission," "points to the glorious goal of Infidel aspiration as that of utter abnegation, and the merging of our own interests in the happiness of others." Accept my thanks, Brother Wakeman, for that splendid admonition. It is grand! Would do honor to Mohammed or Lord Buddha. It reminds me of Goldsmith's preacher who "allured to brighter worlds and led the way." It is certain to redound to your honor. It is a great solace to a man's declining years to know that through no act of his has a pang been added to the woes of poverty; that the widow and the orphan remember him with kindness and gratitude; that the gentle horse and patient ox hav not fled at his approach; and that he has interposed between the persecutor and the oppressed, the extortioner and his victim. Well, this is beginning to look devilishly like a sermon. Whistle! down brakes. Yours truly, JOSEPH TOWSLEY.

WICHITA, KAN., April 25, 285.

MR. EDITOR: The renowned Watts and Putnam lectured at Turner's Opera House, in this Christian city, on last Wednesday evening, and in spite of the combined opposition of the elements, and open, lighted gospel-shops, there was a good audience of ladies and gentlemen, who seemed more than pleased with these energetic workers.

Mr. Watts spoke with a wonderful force, and his logic swept everything pell-mell before it. His closing prayer to nature was simply grand, and elicited a hearty "Amen" from every listener.

Mr. Putnam, the poet-orator, is a perfect poem of himself. His form is symmetrical, his voice his musical, and his words are thoughtful and wise. The audience was delighted and gave rapt attention to his discourse. He is as clever a speaker as I ever heard.

There was not a "defender of the faith" in all that audience. Christ's mission was to save sinners, and his chosen leaders stayed cautiously back to preach to the saints. Why? May be for fear "that at anytime they might be converted and their sins be forgiven them." And the "Eds.," oh, where were they? Go ask of the night wind and "Deacon Smith." But I forget. There was one. Out of a round baker's dozen, there was just one. His soul was a little larger than the latest approved and adopted spring style of editor's soul.

Liberals are in a fine minority here, and before the opportune coming of the great organizer, they were "without form and void." Now there is a League here. I did not learn the number of members, as I was not able to join, and I hurried away that I might feel my misfortune less keenly. It is the old story. Those who will, cannot; and those who can, will not. Nevertheless, I say, with a full heart, Success to the newly-formed League, and success to the gallant workers who are so earnestly and zealously spreading the gospel of liberty and light. Fraternally yours, S. V. M.

WELLAND, ONT., CAN., April 13, 1885.

MR. EDITOR: All systems of religion that I know anything of are founded upon the worship of some mythical or imaginary being they call God, and some hav many gods—a god for every special object; and one religious body knows just as much about their god or gods as the other, and that in reality is nothing, All we know about gods is what has been conveyed or told from one generation to another to children in their infancy, before their minds had developed to know the difference between truth and untruth, and accepted as truth all that was told us by our dear parents, whom we knew loved us, as we loved them, and had full confidence in them that they would not deceive us. And so far we were right; they would not had they known better; but they, like ourselvs, had been trained in an ignorant superstition from a time when ignorance was supreme. And those false teachings were taken up by a class of men more cunning than the rest, who assumed to know something about gods and the wills of gods, and got up religious creeds and doctrins to blind the people and keep them in a state of mental darkness, so that they could be the more easily controled and made to contribute to their support, and in this they hav been very successful. Every religious order can see the folly and absurdity of every other, but none of them can see their own. But those whose minds hav became illuminated by a knowledge of nature's laws, as revealed by the sciences, are enabled to rise to an eminence above all religious creeds, and look down upon them all, and see they were founded in ignorance and superstition, and advocated and perpetuated by this class of cunning priests, and made to contribute its millions of money to support in luxury this godly aristocracy of popes, bishops, cardinals, and priests of every grade and description, down to the very Amen man who, in response to the prayers of the clerk or white-surpliced pri est, drawls out "Glory be to the Father, to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen." How long is this silly cant and nonsense to be indulged in? Are we to remain children, or even worse, idiots, for all time to come?

Is it not degrading to the human intellect to be so easily gulled? There is much said about this personal God and his designs. Now, if this God is what Christianity claims for him, infinit in power, wisdom, mercy, and other good attributes, how is it that his design plan is such a failure? See the amount of cruelty and suffering that millions of his poor and helpless children hav to endure from disease, starvation, and untold miseries.

Which of us, if we had the power, would not relieve the sufferings of our brothers and sisters? And if we did not, would we deserve to be called good or God? No, but the whole God pretense is a myth, and if brothers and sisters are helped, it is brothers and sisters must do the helping.

Prayers are ineffectual, and it is well they are so, for, among so many conflicting interests, a God would be sorely puzzled to know how to act, and would be likely to arrive at the sensible conclusion to say: "I hav given you the world and endowed you with the faculty of reason to enable you to investigate into nature's laws, into cause and effect, and if you do so to the extent you are able you hav no need to call upon me for any special act or favor. My laws are the same to all; if you hav got into a jangle among yourselves, that is your doing, not mine, and I would advise you to seek for more light and try to introduce a better state of things for the general good of your race. And from this time forward my laws are fixed, and will not change. The earth will continue to yield its increase when properly attended to. I shall hold everyone responsible for his own acts. I do not want to hear any more complaints, or to be solicited for any more special favors from any of you; so take this, my last advice, this 12th day of April, 1885." JOHN RAY.

MINNEAPOLIS, MINN., April 20, 1885.

MR. EDITOR: The 1st of May is near at hand. The date on the tab of The TRUTH SEEKER to my address needs to be changed from May 1, 1885, to May 1, 1886, for which change you will find inclosed the necessary paper. Please send a copy of THE TRUTH SEEKER ANNUAL to my address for the balance.

It amuses me to see how Liberal some people are who would like to be called or do call themselvs Liberals. Why, bless you, they are so Liberal they are perfectly willing everybody should believe just as they want to believe on any and all subjects. But, mind you, everybody must believe as they do, or friendship is withdrawn, and the poor unbeliever is cast away as rubbish of the earth. Can you tell me the difference between these Liberals and the Christians whom these Liberals call bigoted and superstitious? I pity such Liberals, for I know they cannot enjoy life. A man or woman who is so narrow-minded as to want all people to believe as he or she does on any subject, has failed to learn the lessons taught by nature. Why not hav flowers, animals, people all one color? Why not all one size? Trace to the cause all this great variety in color, size, etc., then I think we all will be willing to let others think and believe as they can, and feel glad that there is variety in thoughts and beliefs. If the time comes when all think and believe alike, what will become of progress? Shall we hav arrived at perfection? It seems to me that through all the endless eternity progression will be the law of nature. Eternal change of forms; perfection only in the whole. Let all try to find a grain of truth in every thought expressed by others, and treat them as we would hav them treat us for the difference in thought and belief. I fear no one of us holds all truth, or believes all that would be best for us to believe. Shall I condemn one for believing in Spiritualism, another for being a Materialist, another for being a Christian? No; our bodies are formed of the same elements, but in different proportions in the different bodies, resulting in the different sizes, forms, colors, etc. The surroundings of each person hav much to do with the difference in our thoughts and beliefs. I read articles in THE TRUTH SEEKER which are not in harmony with my mind, but I cannot afford to say "Stop my paper!" That would be putting out my eyes to hide a hideous object from view. Better turn the eyes from the object.

Let us try to be honest with ourselves, then we shall find little to condemn in others. Success to THE TRUTH SEEKER and to all truth seekers. If there is a thought in this that is worth sending over the world, by clothing it in better language, start it on its mission. If not, trot it to the yawning waste basket. Yours for more Liberality in Liberals,

J. F. MACOMBER.

A LETTER FROM AN OLD FRIEND.

ORTONVILLE, MICH.

MR. EDITOR: We old stagers are becoming mute. I hav felt discouraged for a long time about ever offering another note for your columns, and am not now sure that you will publish this. But the fact is, Mrs. Severance's noble, ringing article that appears in your columns April 25th, entitled, "What has been Done?" which I hav just perused with deepest interest, inspires me to grasp right hold of pencil and say to her, Grand! noble! and to thank her from my heart for thus stirring the live coals of the earlier inspirations of true Liberalism. You are just right, Mrs. Dr. Severance—thirty years ago the workers in the cause went by their own inspirations, like Bennett, and leading-strings and leaders were unknown. I recollect visiting the flourishing village of McHenry, Ill., twenty-five or thirty years ago, to giv lectures on physiology, health, and human character, and upon my arrival at the town I learned there was a Universalist church there, and it made me feel hopeful, for I felt that I could not only get use of the church but get hearers also. I inquired out the trustee—there was but one—and he said, "Oh, yes, you can hav that or any of the other churches of the place for that purpose." I was surprised at his reply, and thought him jesting, for I had gloomily peered at two or three tall church spires as I had passed along. "Why, sir," inquired I, "what do you mean?" "Oh," said he, "Mrs. Britt, Spiritualist, of St. Louis, has been here lecturing and converted all the people of the town, including all of the preachers, to Spiritualism, and all is free to you." And, sure enough, I had crowded houses, and they invited me to each of the churches to speak, and the three converted orthodox ministers were among my very best listeners. "But, oh! that was Spiritualism!" Yes, sir; and I want to assure you younger workers of to-day that it was Spiritualism, with its noble humanitarian doctrins, that compassed all the needs of the people, and the reform which made the way possible for the more conservativ Material teachers of to-day. I miss the inspiration, I miss the sparkling articles of T. C. Leland and H. L. Green that we used to hav in Mr. Bennett's time, while the space is used up with praise of the leaders and new workers in the Liberal field. I went with Mr. Bennett to call upon Mr. Charles Watts, at his little publishing house on the Strand in London, the first time Mr. Bennett saw him, and we found Mr. Watts all tinctured full of the conservativ Abbot-Underwood prejudice against Mr. Bennett and the acts of the League against the Comstock laws. But Mr. Bennett made it up with him after great patience, explaining the whole matter. We were then on our way to the Brussells convention, to which Mr. Watts was also a delegate, and put in good work. This article I fear will be too long, but I don't plague you with them often, and so let me ooze off a little more of my pent-up impulse, and if it goes to the waste-basket, all right.

But I want a word about your great enterprise, the beautiful TRUTH SEEKER ANNUAL. It's "just nice," and the likenesses of the grand workers in the cause are a prize. What a privilege to look and see what manner of physical make-up they possess, after reading about them! Mrs. Severance, to me, is very like Mrs. D. M. Bennett in her picture, and John Peck very like old John Brown of Ossowatomie. The likeness of Mr. Bennett is perfection. But it amazed me to read a discourse upon the general make-up of those characters by a physiognomist in your columns not very long since. He made Thomas Paine's mouth everything that bespoke courtesy and agreeableness, while I see in that face sarcastic shrewdness, an expression as if to say, "I've got 'em." But in the mouth, and especially the upper lip, I see the eagle and vulture combined, but happily the tearing nature all under control of an absolute benevolence which would tear to pieces thrones and all false, tyrannical powers which oppress humanity, not even sparing the hell-hound structures of ecclesiasticism. His analogy (comparison), memory, and language (use of words) are his three greatest mental talents, while his nose indicates a great fearless leader of men. But Mrs. Severance is right. The great old genial and thoroughly intellectual Colonel Ingersoll is not adapted for a leader. Contrast the "bridge" of his nose (as seen by side-view in the ANNUAL) with that of Paine, or better, John Peck, who is a natural leader, only too much so, as his nose indicates rashness. Colonel Ingersoll's nose is too much like Kossuth's—a thinker, scholar, orator, or statesman, but not a leader. But enough. Let us pray. That is, pray for the fearless, non-speculativ inspirations of the earlier workers in Liberalism, DR. T. S. ANDREWS.

P.S.—I must just say right here that I like Mr. Somerby's likeness in the ANNUAL tip-top, also that yours, Eugene, makes you look like an old liner. I wish I could exhibit to your readers a likeness I hav of you a few years ago when a boy. You're a regular singed cat. Can jump farther than anybody ever thought, save D. M. Bennett. He knew, and kept his hold on you. T. S. A.

CLIFTON, KAN., April 8, 1885.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER since the second year of its birth, and of other reform papers as well. The motiv that prompts me to write at present is the agitation of the Liberal Tent Army of Music and Reform. To show you that I hav been in the field with the same incentiv before I heard it spoken of in THE TRUTH SEEKER or elsewhere, I will inclose copies of my bills. I am a teacher of vocal music, but cannot consistently produce any more music that will serve to draw people to an intellectual dungeon. Should such a troupe be formed it must be of first-class timber in many respects—those who do not use tobacco or liquor and those who feel within their souls the necessity of a correct understanding of the principles of vocal and instrumental harmony. I would be pleased to open a personal correspondence with those who feel favorable to the movement.

Respectfully, FRANK HANAN.

PAINTED POST, N. Y., April 13, 1885.

MR. EDITOR: Please find inclosed a draft for $3.25 for THE TRUTH SEEKER for another year, and for the ANNUAL. I hav tried to get some subscribers for THE TRUTH SEEKER, but find it impossible. In this little town of eight or nine hundred inhabitants there are but three or four of my way of thinking, and they are too cowardly to think aloud. I count them worth nothing in the cause of Secularism.

We hav three churches here. Some of the members are good, honest people, and some are as great hypocrits as I know of. The ministers treat me with respect and appear to be friendly, though one of them, a Presbyterian D.D., took me to task for my attendance at the last state League meeting that was held at Hornellsville. We talked about two hours; the main subject, the truth and inspiration of the Bible. I think the doctor had more conundrums to solve than hard words to spell when a pupil at school. The doctor finally concluded that our arguments were of no use, for neither of us could convince the other; so we would drop the argument and be friends as usual. I thought if he was as little interested financially as I, and had the moral courage, he would hav owned up convinced.

The worst conflict I ever had with a minister was about six years ago. There was located here an ignorant, bigoted Methodist minister. He was a stranger here, and I suppose wanted to do something to bring himself into notice. So nearly every Sunday he would bring up the Infidel and (figurativly speaking) knock him down, mop the floor with him, etc. The Infidel bore it patiently until "patience ceased to be a virtue." Finally, one Sunday evening he brought up the case of the Infidel again, and said the Infidel kept a Bible in his shop, and was in the habit of reading and ridiculing it to anyone that would listen to him (there he lied), and that hell was not hot enough for him. It was reported to the Infidel, and I think the Infidel got somewhat wroth, but not so much so as Moses when he broke all the Commandments. The Infidel lay in wait for him till he caught him in the store with a number of others. He was then asked if he had made such assertions, or similar ones, about the complainant. He, putting on much holy indignation, denied making any such or similar assertions. After being informed that there could be ample proof brought that he did, he then admitted that he did say something like this, that there was a man in town that kept a Bible in his shop and would read and ridicule it, etc., and if there was one corner in hell hotter than the rest, he would find his way there. The Infidel told him he had better get conversant with some of the first principles of Christianity before attempting to preach the gospel. He would find where Christ said, "Judge not." He had judged and condemned me to the hottest corner in hell. He had likewise lied in making the statement he did, and again lied in denying it; and if I had no more charity than he, I should condemn him to the place where the Bible says all liars go. He had something more to say about ridiculing God's holy word. He was informed by the Infidel that he would be glad to meet him and discuss the question from the Bible standpoint whether or no it was God's holy word. He promised to do so, but never kept his word. He shunned the Infidel for some time, but afterward began to speak on meeting him, and to shake hands, and from that time for a year, as long as he stayed here, he treated the Infidel with all the respect he could hav asked.

Mr. Editor, I hav written the above simple statement of facts merely to show that my treatment of the minister was beneficial to him. Some ministers, especially young ones, outgrow their clothes. They think nobody must contradict them. Their hearers mostly think the same, and, having a good deal of egotism, they get to be almost unbearable. They should be let to know sometimes that truth will not die with them.

I am now an old man of sixty-seven, and last summer I lost half of my life's hard earnings by fire; but as long as I can raise enough to pay for THE TRUTH SEEKER I must hav it.

Yours for Secularism, etc., B. C. WOOD.

OCCULTISM.

BISHOP CREEK, CAL., April 20, 1884.

MR. EDITOR: This occult or hidden force, called in the East *Akaz*, and *Odic* in the West, is the means by which its adepts prove that man has a soul that survives the dissolution of the bodily form.

Modern philosopby deals only with the material or visible side of nature, while the occultist is, and has been for ages, studying the forces that underlie all life and its phenomena.

As Mr. Beck prefers to hav this subject discussed publicly, I will throw what light I can upon it, as no knowledge is more needed than the demonstration of whether or not we liv after death.

I know not if Occultism can sustain its claims to the solution of this momentous subject, but I will quote from Sinnett, who seems to be well versed on the powers of its adepts. He says: "The importance of occult knowledge turns on the manner in which it affords exact and experimental facts concerning spiritual things, which, under all other systems, must remain the subject of speculation or blind religious faith; and who can realize the bearing on ethics of certain knowledge concerning man's survival after death? Ordinary science knows nothing of that power by which those versed in Occultism can hold converse with other adepts, no matter what distance may lie between them. The whole science is so utterly strange to ordinary conceptions that it is difficult to know how to make explanations. It proves that man has a soul as clearly as that he has an overcoat, and it is substance, but when he projects it from his body—which he is able to do and sometimes for others—his soul is the man and his body the overcoat; he can go out at will and return even from distant planets with lessons of wisdom not expedient to utter. If there is ever to be a science of religion or knowledge of a future state, it must come through Occultism. The majority of civilized people believe that man has a soul which will somehow survive the dissolution of the body, but they hav to confess that they do not know very much about it."

The whole burden of Christian teachings are:

"A charge to keep I hav;
A God to glorify;
A never-dying soul to save,
And fit it for the sky;"

While the proof is wanting, and cannot, from their standpoint, be given, that we hav a soul, or who, what, and where is God or heaven.

The secrecy Mr. Beck objects to is nothing more than the waiting for the fitness of minds to receive the light, as we do not think it wise to explain to children the mysteries of generation until they hav reached mature years.

The tree of life has been symbolically guarded by a flaming sword, and few hav had the courage to pluck its leaves and know that they would liv forever. But the time is fast approaching when these leaves for the healing of the nations will be freely gathered from both sides of the river of life, and its twelve kinds of fruits banish disease and death from the world. Light is in the world, but the people choose darkness because they love evil, or are not yet ready for the new day. When the light of Occultism or spirit power shall shine brightly on the cloudy mists of Materialism and religious faith, then will shine forth the rainbow of hope, spanning the dark gulf of death, and the morning stars—children of the light—sing the anthem of a new creation and revelation.

L. HUTCHINSON.

SNOWVILLE, VA., April 30, 1885.

MR. EDITOR: In THE TRUTH SEEKER of April 25th, Dr. Dillingham accuses Elmina of untruthfulness, or words to that effect. Perhaps *he* does not liv in a "glass house." Anyhow, I do not think I should better my own standing by trying to lower his, nor do I believe in people needlessly aspersing one another. Yet he has placed me where I am compelled to say a few things in self-defense.

The doctor did invite me to make his house my home while I was in Boston the first time, and I went directly there from the railroad depot, and met with a cordial reception from him and his kind little wife.

I found them living in grand style, and supposed that, as the doctor was such an enthusiastic Spiritualist, he would introduce me into some of the mysteries of the ism, or take me where I could see something of the wonderful phenomena. He assured me he had been lifted in his chair to the ceiling of the room by spirits many times, and set down hard or lightly, just as he willed it. I asked to see something of this, but he said he had long ago given up experimenting. I hinted to him strongly my desire to see some medium. He simply advised me to go into his office and read A. J. Davis's works. But I *had* read them, and had read piles and piles of similar things, and I now wanted to see something. I had no money to pay a medium then, but supposed, as he seemed so wealthy, he would at least take me once, out of courtesy. I waited for days, but found I was wasting time, so when I saw I was to see nothing of phenomena or of spirits I gave it up, and visited my Materialistic friends. Then Dr. Dillingham wrote me he had intended having a seance for me had I stayed a day or two longer! Why did he not tell me so before I left? He is mistaken about saying "he would giv me an opportunity as soon as he had time to make arrangements." I had intended calling on him again before I left, but my other friends were so kind in taking me to see the "lions" that my time was up, and I had to leave before getting around to the doctor's again. When I got home he wrote me very huffily because I did not mention him in the report of my trip. It was an oversight in me; but really he merely gave me food and shelter, and a few moments now and then, of his society, and walked with me once to Paine Hall, so I had nothing to say of him that I thought would interest the public. I wrote him several times afterward, but not a line hav I ever received in return; so is it strange I did not call there on my last trip?

I seldom reply to such personalities. We hav a more important work to do than to bicker among one another. I would not hav noticed this attack at all only I hav had several similar experiences, till I begin to wonder if believers are all talk and no do, or if it only happens so that I meet most with this class whose experience is all in the past, and who hav nothing new to show. Respectfully, ELMINA.

ONEIDA, N. Y., May 6, 1885.

MR. EDITOR: Find inclosed twenty cents, for which please send me two copies of THE TRUTH SEEKER, No. 18, dated May 2, 1885. The illustration on the first page is the most appropriate thing I hav seen. I would like a lithograph picture of it to frame and hang up in the parlor. I received the TRUTH SEEKER ANEUAL all right, and "Bible Morals also. I am very much pleased with both. G. BEEBEE.

MARYVILLE, MO., May 4, 1885.

MR. EDITOR: Inclosed find postal note for one dollar, for which you will please send me publications as ordered. I send for some of these to giv to my friends. Your ANNUAL I consider a gem of the first water, and your copy of THE TRUTH SEEKER of the 2d inst., with picture, is unsurpassed. I sent my copy to a friend in Colorado. JOSEPH E. ALEXANDER.

WHITELAND, IND., May 5, 285.

MR. EDITOR: "The Modern Balaam" in the last TRUTH SEEKER is decidedly the best hit in the way of a cartoon I ever saw. It is to be hoped the ass, like his mythical prototype, will see the angel of reason, crush the foot of his rider against the wall of superstition with which he has been hedged in, and turn aside into the green fields of truth. Giv us more pictures like this, they speak more forcibly than words.

S. E. BREWER.

CENTRALIA, ILL., May 4, 1885.

MR. EDITOR: The picture representing priestcraft seated on the people is the truest likeness that has ever been got up. It is simply immense. It speaks volumes. If ever there was a man inspired of God to giv a faithful representation of his servants, it was the fellow that got up that picture. If it were a little larger, and the letters showing plainer, so as to be read when the picture was framed, it would sell fast. Some four or five persons (all so far who hav seen it) said they wanted it. I want one ranging in price from fifty cents to one dollar or more, if larger and well executed, with this addition: I want "justice" in plain letters on the bare arm holding the sword of reason. It needs that to make it complete.

G. W. BIDDLE.

KOMOFFDERUFF, April 26, 1885.

MR. EDITOR: Please accept the money you find in this letter, be thankful, and giv me credit for the same.

Allow me to say I appreciate and enjoyed your criticism on Mrs. Severance's article. The car of Liberalism is moving; don't let the boulders and landslides remain on the track. If we will not lend a helping, we certainly must not be allowed to convert ourselvs into a pull-back. And will you giv me permission to run my nimble fingers over the cranium of "Fair Play," and I'll tell you that I find conscientiousness and benevolence not quite as prominent as could be desired. If you don't believe it, look over the article "Fair Play" in the *Investigator* of the 22d. She has borrowed a boomerang from Australia, and gone after the majestic Putnam and our friend Miss Gardener.

Envy and jealousy are words that should be uprooted from the hearts of Liberals. Miss Helen had the good luck to be introduced to the world by our worthy president, Robert G. Ingersoll. It was certainly a send-off, a protection that few receive. But as Miss Helen is good and true, a friend and advocate of women, a star of the first magnitude, brilliant and fascinating, and admired by our Liberal lords, let us not throw missils of vengeance to drive her from the hights, but send up a fresh bouquet from nature's bowers, with messages of love and kindness, for there's no telling the great good she yet may do.

Hav charity for our worthy secretary if he blundered. For there are stars that dazzle and bewilder us with their mystery and beauty, and if in this spiritual condition he erred, I hardly think it human to wake him from this blissful dream with such a double-headed arrow dipped in gall. He may hav been studying that interesting but horrible unity question just to get rid of the monotony of gods and devils. Let the scintillating diamonds send forth their sparks of fire, and we of the leaden hue must be content with existence as it is, knowing that the fates hav willed it so.

We cannot all be stars in this Liberal sky, or presidents, or secretaries, or even conductors on this great Liberal railroad. But to be even a track-man, yard-master, anything that comes within our capacity, is honorable, and each and every place must hav some worthy and trusty hand.

Fraternally your friend, THERESA SOBIESKI.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Baby.

Oh! what art thou thinking of, darling,
That thine eyes look so far away
From 'neath the soft fringe of their lashes?
Why is baby so thoughtful to-day?

Thine eyes are like soft woodland shadows,
So thoughtful and pensiv are they,
And gone is their bright, eager sparkle;
Oh! what art thou thinking of, pray?

Thy hands, like a breeze-startled blossom,
Were fluttering a moment ago,
Thy face was all flushing and smiling,
Thy cheeks were all dimpling aglow.

What sweet, solemn thoughts stealeth o'er thee
And changes thy bonny face so?
Why motionless lieth thy wee hands?
What caused thine eyes' laughter to go?

What sweet baby-thoughts art thou thinking,
That leave on thy features their trace?
Thou'lt forget, when thou'st power to tell us
What made so divine thy sweet face.

Irwin, Ia. M. LOUISE BAKER.

Peppercorn Stories.

WHAT ARE WE MADE OF.

The children were gathered in a semicircle in front of Polly Peppercorn, who had just deposited a basket upon the table at her side. Tommy Clovertop stood on tiptoe trying to see what the basket contained, and they all whispered together, and wondered if Polly was intending to giv them a treat.

"She always does that," said Daisy Dewdrop. "She says things in such a way that we learn, my mamma says, when we don't know it, and so it is a treat to hear her talk."

"Peggy Primrose!"

"Ma'am!" answered that little lady, looking straight in Polly Peppercorn's eyes.

"What did you say the other day that you were made of?"

"I thed I wath made oth thugar and latheth!"

"Do you believe that, Sammy Stripedgrass?" asked Polly.

"No-sir-ee!"

"Why, Sammy!" and Polly looked at him amazed.

Sammy blushed very red, while he stammered, "No, ma'am, then. If Peggy was all sugar and 'lasses, she wouldn't be around here very long—that's one thing."

"Why not, Sammy?'

"We should eat her up in no time!"

"I'd hav her thumbs!" said Frankie Muttonchops.

"And I'd take a sugar finger," laughed Molly Mulleinleaf.

"I guess I would sop out her molasses eyes!" said Johnny Gotobed, and while they tittered and laughed, Peggy Primrose began to cry.

"Now, you've made Peggy cry, you had better stop," and Polly drew down the corners of her mouth demurely. "Perhaps Master Johnny Gotobed will tell us what he is composed of."

"Dust!" spoke up Johnny very promptly.

"Oho!" said Polly, "coal dust, street dust, or what?"

"No, dust of the earth—all the same kind—black mud, or red clay—one."

"Now, you do not know as much as you think you do, Johnny Gotobed. Perhaps I do not, either, but I think I can enlighten you a little," and Polly proceeded to take several small parcels from the basket on the table. "These are a few specimens of the composition of our bodies. We are of the earth, earthy, that is true, and we can be reduced to a little heap of ashes, or a quart of water, and in either case that would be all there was of the fluids and solids of these bodies of ours."

"Queer, isn't it?" whispered Molly Mulleinleaf to Daisy Dewdrop. "Do you believe it?"

"Daisy made no reply, and Polly proceeded.

"In this paper are some slivers of iron," and she passed them around for inspection.

"Iron is found in the blood—it makes it that beautiful bright-red color."

"Oh-h-h!" exclaimed Tommy Clovertop. "I'm an iron boy, then!"

"Please be quiet, Tommy. In this package is potash. That is found in the blood, too, and in the perspiration, the bile, etc. And here is a little magnesia, real magnesia—you'll find it in the bones and in your brains. Here it is—examin it. And here is some sulphur—see!" and she held up the vial it was in that all might observe. "Sulphur exists in the bones, also in the hair and nails and muscles. This is a piece of lime, and maybe some of you can tell me where that is found in the human system."

"I can," said Harry Coalskuttle. "It is in the bones."

"Right; and I am glad you remember so well our previous talks," and Polly Peppercorn patted his head gently. "Here is a package of saleratus, or soda, and that you may find in the muscles, and in the same fluids where potash is found. This is a box of sand."

"And are we made of sand, too?" inquired Tommy Clovertop, opening his eyes wildly.

"Yes; it is in the hair. Of course it is combined, as are all the substances before named, with gases, like oxygen, hydrogen, and nitrogen."

"I—jolly! but they're big words," said Sammy Stripedgrass.

"I suppose they sound so to you," remarked Polly. "And of course you don't know what they mean. I'll tell you, briefly. Oxygen is the best part of air, the vital or life part, and we could not breathe without it. Hydrogen is the name of one of the gases contained in water, and nitrogen is the other part of the air; with oxygen it makes the atmosphere. It is a kind of potash or saltpeter—you've all seen saltpeter?"

"I hav never seen Salt Peter," and Molly Mulleinleaf giggled.

"Well, take a look at this, then," and Polly held up a lump of niter," which is another name for the same substance. When we were out for a walk yesterday, what was it we smelled when we went by Farmer Watkins's house.

"Singed hens!" shouted Johnny Gotobed.

"What was the cause of that bad smell?"

"Dunno!"

"What! Which sounds better, 'dunno,' or, 'I do not know?'"

"I do not know."

"Certainly. I will tell you what was the cause of the bad odor. Is was the nitrogen in the animal matter that caused it. And when this same material is decayed, it forms what is known as hartshorn or ammonia. Then there is carbon, another substance found in bodies; in fat people, like Frankie Muttonchops, for instance, there is a lot of it, as it exists in fat, oil, etc. We get it from the food we eat Now, these substances and gases, united, blended in a beautiful manner, make up our bodies. There is phosphorus, too, and some other substances in the make-up of our bodies. As we liv on and on, we shall learn more and more about ourselvs, and you will understand the composition of your little forms, and know much more about the matter than your grandfathers and grandmothers did. What we do *not* know is a mystery, but just as soon as we know all about a subject it is no mystery at all."

"I am glad I'm not thugar and latheth, any way," said Peggy Primrose, "for I wath afraid I would melt in the thun or the wain!"

"You're a very solid girl," said Polly Peppercorn. "And now let us hav a game of tag."

And such a scramble as there was. "Higglety, pigglety!" "catch me if you can," and away ran Polly as fast as her lame little legs would carry her. Peggy Primrose stumbled and fell, and Sammy Stripedgrass went head over heels on the ground, and Pussy Whitefoot distanced them all. And then they had a merry chase after her, around and around the yard, over fences and hedges, until finally she climbed away up in the wild cherry-tree, and looking down upon them, whisked her tail merrily, and looked as if she would like to laugh if she only knew how.

Wonders of the Ocean.

SPONGE.

How very nice it is to know something about the common things that we see and use every day; often, however, things seem so familiar to us because we hav always used them that we fail to think of their wonderful history.

As an example of this statement, we will take sponge. Perhaps you hav, this very morning, employed one in taking your bath; one so large that it would hold clear, sparkling water enough to giv you a shower bath. And do you not feel, after you hav rubbed yourself all aglow, just like a real new boy or girl? Does it not pay 100 per cent to be good to the covering, or, in other words, the skin, of these magnificent bodies of ours? My word for it, if we take better care of the outside and inside of these pretty houses that our minds liv in, we would not worry about our souls. These, through a healthful body, would grow strong enough to care for themselvs.

There is the small sponge for cleaning the slate, well washed before starting for school, leaving it just moist enough not to drip as you snugly tuck it away in the little oil-cloth pocket fastened to the inside of your book-satchel; I am sure, if you use it carefully, you will not disturb your teacher during the day by saying, "Please, may I wet my sponge?"

Now, I must tell you that sponge is the frame-work or skeleton of an animal. It was, for a long time, a question with naturalists whether this curious substance was of vegetable or animal origin. Some wise persons thought it was a plant; the ancients supposed it to be the connecting link between the two organic kingdoms. Modern students are pretty well agreed as to its animal nature.

As you all know, it is a product of the sea. When undisturbed in its ocean home it is covered with a substance much like the white of an egg in appearance. This is the flesh of the sponge, and is so delicate that drawing it from the water washes it off the skeleton. The strange animal is very sensitiv, and perceivably shrinks from the hand that reaches forth to tear it from the rocks to which it is attached.

The slimy flesh covers the outside of the frame-work and extends into all its curious pores, which givs it its great capacity for moisture. This flesh is made up of little points or cells too minute to be examined without a microscope. Each cell is constantly taking up nourishing particles from the water and appropriating them for the growth and sustenance of the animal.

There are many species of sponge found in different parts of the ocean, but the principal fisheries are in the Mediterranean Sea, around the Grecian Isles, and near the Syrian coast, A fishing boat generally contains a crew of four or five men, who search along the coast under the shelving rock, for sponge. Those found in shallow waters are torn from their rocky dwelling places by three-pronged harpoons. Those found in deep waters are procured by diving. When a great many are gathered, they are cleansed and sent to all parts of the world. I hardly know what children would do without sponge for bathing and cleaning their slates.

MRS. BUCKNER-JOHNSON, M.D.

Our Puzzle Box.

1.—EASY POETICAL ENIGMA.

1, 5, 6, 7, 8, 16, 23, 3 was a prophet who lamented and wailed;
1, 2, 4, 23, 3 was another prophet who preached and got whaled;
23, 15, 16, 14, 3, 23, 13 was a virgin, who an aged king cherished;
1, 23, 19, 24 was a murderess by whom Sisera perished;
1, 23, 8, 7, 9 condemned faith without works;
9. 7, 8, 23, 1 is a chief of our Infidel Turks;
22, 21, 20, 19 in an ancient city for superstition famed;
19, 18, 4, 21, 22, 23 many a fair damsel has been named;
13, 5, 4, 7, 9, 16, 25 in conflict with science doth stand;
20, 21, 25, 19, 14 by magic brought frogs on the land;
1, 2, 9, 3, 11, 23 to slaughter his foes in bloody affray
9, 11, 4, and 20, 21, 21, 4 commanded to stop a whole day;
17, 11, 12, 13 is a suffix for many a town;
6, 7, 8, 5, 8, 17, 19, 22 each letter, in order, note down;
13, 12, 11, 10, 9 is what Freethought does with error;
My whole is a regular orthodox terror.

West Union, Ohio. J. F. BECK.

2.—ENIGMA.

I am composed of thirteen letters.
My 6, 2, 11 is an animal;
My 1, 7, 11 is a part of the head;
My 8, 12, 11 is a part of household work;
My 4, 7, 6 is to pinch;
My 7, 12, 13, 6 is to cry;
3, 10, 1 is not then;
My 1, 5, 8, 9 is not simple;
My whole is a lake in United States.

Alicevile, Kansas. SAM B. REED.

3.—NUMERICAL SUGAR-TONGS.

Sweetness to the sweet belongs,
So, children, try our sugar-tongs.

```
          1
          2
          3
          4
1 2 3 4 5 6 7 8 9
          6       10
          7       11
          8       12
  9 10 11 12 13 14 15 16 17
                  14
                  15
                  16
                  17
```

1, 2, 3 the handles make,
Ornamented with a *snake;*
1–5 is quite *a beam;*
4–7 a *shred* must seem;
"At 3–5" if "stocks" be sold,
That's their *face va ue,* we are told—
But here, as with the human race,
No certain index is the face;
A *coin* by 3–6 is meant—
Turkish, and worth one-quarter cent;
9–5 so sweet appears
That my impatient teeth shed tears—
From 9 around in either way,
From joint to joint the sweet grains lay;
From 1–9, in early spring,
For table use is the thing;
And now 11, 12, 13,
A curious kind of *fish* is seen;
14, 15, 16 spells plain
A *vessel liquors to contain;*
14–17, the sick,
Lame, old will find a *walking-stick;*
The 9–17 produces
Sugar and syrup from its juices.

UNCLE JAMES.

4.—CHARADE.

The whole I hav no doubt you wear,
As it is a slipper for the foot.
'Tis often placed in the corner there,
And often under *second* stood.
The *first* a shallow vessel means,
Though seldom *under second's* found,
The answer to the *whole* now glean,
A prize you win that is whole and sound.

Pittsburgh, Pa., H. E. JUERGENS.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, MAY 2, 1885.

1.—Grand River. 3.—Panther. 4.—Salt and pepper.

Solvers, Jenine Kerns, A. C. Vaughan.

The Army Problem is still open for solution.

Correspondence.

LAURA, O., May 3, 1885.

DEAR MISS WIXON: I am a little boy ten years old. I go to school most of the time. I cut wood Saturday forenoon, and went a-fishing afternoon, but did not catch any. I hav a little pony; I call her Dolly. My pa bought a house and lot, and we moved into it. I went to the young folks' meeting. The preacher said he could not tell why he could raise his arm. Dear Miss Wixon, can you explain it? And he said (the minister), if you would open your mouth the word would come out. I hav three sisters living and one dead. I like to write to THE TRUTH SEEKER, I go to Sunday-school to learn singing. My pa is a mechanic. We hav a good school. I hav lots of fun with the boys. Miss Wixon, come over and see my pets. OTTIE L. HALL.

P.S.—How will this do for my first?

[All motions of the human body, and, in fact, the movements of all animals, are caused by contraction of the muscles. The act of raising the arm, lifting the foot, bowing the head, etc., are voluntary motions; that is, they are under control of the will, and are produced by contracting or drawing nearer together the muscles of the limbs, neck, etc. Other motions are independent, not only of the will, but also of the consciousness, as, for instance, the motion of the heart and stomach. Our bright correspondent will readily understand this brief explanation of how the arm is raised, and may perhaps explain in turn to the preacher he refers to in his letter above, which is a very good one for the first.—ED. C. C.]

SPECIAL NOTICE!

On Sunday, May 31st, inst.,

Miss H. H. Gardener

WILL

LECTURE

FOR

Friendship Liberal League,

7:30 p. m., in

MEMORIAL HALL,

9th and Girard Avenues, - - Philadelphia.

Subject—"Man, Woman, and Gods."

All Liberals and the public in general are cordially invited. Seats free. 3t20

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Poetry.

To the Late D. M. Bennett, Freethought's Martyr.

[Died, a victim to Christian tyranny and persecution, Dec. 6, A.S. 282.]

"The founder of THE TRUTH SEEKER; the defender of liberty, and its martyr; the editor tireless and fearless; the enemy of Superstition, as of Ignorance, its mother; the teacher of multitudes; the friend faithful and kind; the man honest and true—rests here. Though dead he still speaks to us and asks that we continue the work he left unfinished.

"'When the innocent is convicted, the court is condemned.'"

—*From the inscription upon his monument in Greenwood Cemetery, erected by one thousand friends.*

"Truth crushed to earth shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshipers."—*Bryant.*

We know not where thy soul doth dwell,
O brother brave and true!
Perchance in earth—perchance where waits
Yet grander work to do.

We know not if again our eyes
May see thee, face to face,
Nor if in spangled fields of light
Thou still hast dwelling-place.

If we but knew beyond the tomb
That we should see thy form,
What matter how the tempest smote,
How roared the wintry storm?

We ne'er may know; we can but do
The task thy hand begun,
The plowshare seize that hand forsook,
And guide it grandly on.

Thy hand did sow truth's quickening seed
For all the sons of earth;
'Tis left for us, who loved thee well,
To shield from drouth and dearth.

Then join we, brothers, one and all,
Forgetting each his creed,
Nor let weak discords sap our strength
In this, our time of need.

What matter though a brother's faith
Be other than mine own?
Shall either, for so slight a cause,
Fight the good fight alone?

Oh, shame! Oh, let not Christians point
To us in righteous scorn!
No true reformer of his race
Hath aught of malice borne.

Then rally, brothers, as his soul
Were marching in the van—
Our martyred hero, well beloved,
The steadfast friend of man!

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The New Books.

Of Voltaire's Romances, just brought out by Mr. Eckler, the *Index* says:

"Mr. Eckler seems to be editor as well as publisher of this excellent collection of some of Voltaire's most charming stories; for he givs in the preface a short sketch of the life of the famous wit, author, and politician, has embellished it with sixty-seven fine illustrations, and has added copious notes to enable the reader of to-day to understand more thoroughly the purport of these romances. He has been discriminating in his selection, declaring in his preface that 'the romances and tales in this publication hav been selected for their graceful and sprightly wit, as well as genial humor and keen satire; and, further, because they are free from even a suspicion of impropriety. They each teach a lesson of wisdom and morality; they teach courage, fortitude, and resignation; and, what is perhaps of even greater importance, they also tend to free the mind from the baneful errors of priestcraft and superstition." Among the illustrations are three portraits of Voltaire; one, the frontispiece, is from a bust by Houdon, representing him as he appeared in his eighty-third year; a full-length portrait shows him in his seventieth year; and the third, copied from a French edition of his works published in 1746, was taken in his early manhood. The full-length likeness givs a much kindlier expression to his face, while preserving all its marked characteristics, than any other picture of him we hav ever seen.

Moses Hull's *New Thought* likes Mr. Babcock's "Religion of Humanity:"

"A cursory perusal of the above mentioned pamphlet satisfies us that it ought to be circulated among Christians as a kind of missionary document. The author says:

"'If I shall ever arrive at heaven's gate, when St. Peter shall open the great book, if he has a correct account of all the facts, it will show that I hav sometimes given a little to the poor, and hav been good to dogs and cats, and hav always been merciful to my cattle and horses, and in my anger never struck my children a blow in my life. And if there is a God, it seems to me that when he examins the book he will say: "Peter, never mind about this man's faith account, but let him in, for the book shows that he has been merciful to animals and merciful to his children. A father who has been merciful to his children shall never hav it said that I hav not been merciful to my children."'

"The author pours his red-hot shot into the Christian castle. To those wanting that kind of reading the book is worth three times the price, which we believe to be 10 cents. To be had of the publishers."

Putnam's "Why Don't He Lend a Hand?" also meets Moses's approval:

"This little poetic brochure gets its name from its first poem, which, by the way, is a very good one. In it the author says:

"'Behold, injustice conquers;
Pain curses every hour;
The good and true and beautiful
Are trampled like the flower.
You say he is our father,
That what he wills doth stand;
If he is thus almighty,
Why don't he lend a hand?'"

"In the same poem he says:

"'Alas! I fear he's sleeping,
Or is himself a dream—
A bubble on thought's ocean,
Our fancy's fading gleam.
We look in vain to find him
Upon his throne so grand;
Then turn your vision earthward,
'Tis we must lend a hand.'"

"This is followed by several fine poems, the sweetest of which are "Nature's Gospel" and an "Address to Deity." On the last page is a selection, "Giv us Light," which is worth more than the price of the book. Send to the Truth Seeker Company for it.

Of the same pamphlet Mrs. Slenker writes: The collection of poems embraced in the little pamphlet, "Why Don't He Lend a Hand?" is excellent. The sentiments are not only beautiful, but the true soul of a poet breathes in every line. The pure philosophy of Nature is dressed in the garb of the Muse, and right royally does she become her robes. The poems are full of enthusiastic romance, and of beauty, light, life, and love. They are materialistic and practical, and are full of golden truths based upon "this word" and its ecstatic joys and sweet delights.

Putnam's poems are always something more and better than mere rhymes. They are the full outpouring of the mind, heart, and spirit of the man. You see hope, love, joy, and bliss everywhere waiting for the earnest laborer in the vinyard of humanity.

I open the book, seeking for a specimen of its gems of thought. They bestrew its pages so thickly, I pause bewildered which to choose where all are so perfect:

"Weave then the golden future of your race,
With heart, hand, hope, and all your actions grace;
In sorrow labor, for the joy will burst;
Still bear the burden, and endure the worst;
For evil passes, while the good remains,
The seed we plant will laugh along the plains."

Isn't that beautiful, hopeful, and jubilant? No one can read Putnam's poems and say there is no poetry in Materialism!

"The poems [in Why Don't He Lend a Hand?] are written in Mr. Putnam's incomparable style, and are exquisit productions."—*Pittsburgh Truth.*

In "The Religion of Humanity Better than Eternal Punishment" "the writer has thoroughly but concisely dealt with all the principal portions of the Christian religion that are false, and shows the Bible up in its true but horrid light. The book is written in a very pleasing style."—*Pittsburgh Truth.*

He Will Get Drunk in Hell.

There is a fellow working the evangelizing "racket" in Tennessee named Sam Jones. Here are a few samples of his talk as clipped from a report of one of his harangs at Nashville:

I believe that the whale swallowed Jonah, and the only reason I don't believe that Jonah swallowed the whale is because the Bible don't say so.

You don't believe what you don't understand. Do you understand why some cows hav horns and some are muley?

You don't believe what you don't see. Did you ever see your backbone?

Custom is the law of fools, and is running this country.

God pity the man that can't run his home without a deck of cards. He ought to hav been in hell long before he had children born unto him.

I used to dance, but when I wanted a wife I went to the prayer-meeting, and I beat your sort, too.

You dance with this world and you'll go to hell with this world.

Some men think they hav backbone, but it is nothing but a cotton string run up their backs.

Any man who pretends to be a Christian and drinks whisky is a great big old humbug—a two-legged hypocrit.

Society is a heartless old wretch, and if you don't get out of it you will go to hell with it.

If anyone of you don't like the way these services are going, there are three doors—you are cordially invited to leave now.

Whisky is a good thing in its place, and that place is in hell. If I get there I will drink all I can get.

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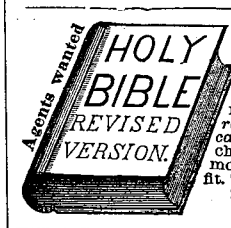
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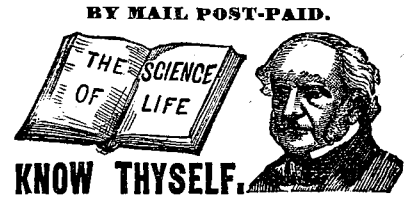
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WHY trouble ourselvs about matters of which, however important they may be, we know nothing and can know nothing? We liv in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it. To do this effectually it is necessary to be possessed of only two beliefs—the first is that the order of nature is ascertainable by our faculties to an extent that is practically unlimited; the second, that our volition counts for something as a condition of the course of events.—*Huxley.*

THE lazy, the dissipated, and the fearful should patiently see the activ and the bold pass them in the course. They must bring down their pretensions to the level of their talents. They who hav not energy to work must learn to be humble and should not vainly hope to unite the incompatible enjoyments of indolence and enterprise, of ambition and self-indulgence.—*Sharpe's Letters and Essays.*

PAN is avenged! The fair dethroned gods
Whose awful wail, "Great Pan is dead!" proclaimed
The victory of the dying Nazarene—
The gods who, pale with fear and wonderment,
Were stricken on a sudden from their seats—
Who through the years hav seen man slaughter man
For the sweet sake of Pan's great conqueror—
Are all avenged. Their memory has been kept
That men may tell their children how of old
Their ancestors were strangely credulous;
They may go now—their places in the past
Are needed for a mightier form than theirs.
Pan is avenged! The cry, 'Great Pan is dead!"
Was but the prelude to a deeper wail;
For one whose form doth cover half the world,
Whose strength has gathered with the centuries—
Pan's conqueror—hath met a plain-faced foe,
Lacking in subtlety and outward grace,
But with an eye that pierceth through the veil
Of mystery the conqueror holds up
To daze men's sight, and with an arm that makes
A mortal wound at every blow it strikes,
And with a stride that moves but slowly, true,
But never draweth back, and with a heart
That dareth all, so that it find the truth.
Pan is avenged! The veil is rent in twain;
Serene-eyed Science standeth in the breach;
The Holy Place, forbidden unto men,
Unknown and unexplored, yet held in awe,
Proves but a vacant chamber. One step more,
Another blow like that which rent the veil,
And through the very wall light shall come in.
—*Overland Monthly.*

WHAT think you of St. Athanasius's creed? Is the sense of that so obvious and exposed to everyone who seeks it which so many learned men hav explained so different ways, and which yet a great many profess they cannot understand? Or is it necessary to your or my salvation that you or I should believe and pronounce all those damned who do not believe that creed. That is, every proposition in it?—which I fear would extend to not a few of the Church of England, unless we can think that people believe, that is, assent to the truth of propositions they do not at all understand —*Locke on Toleration*

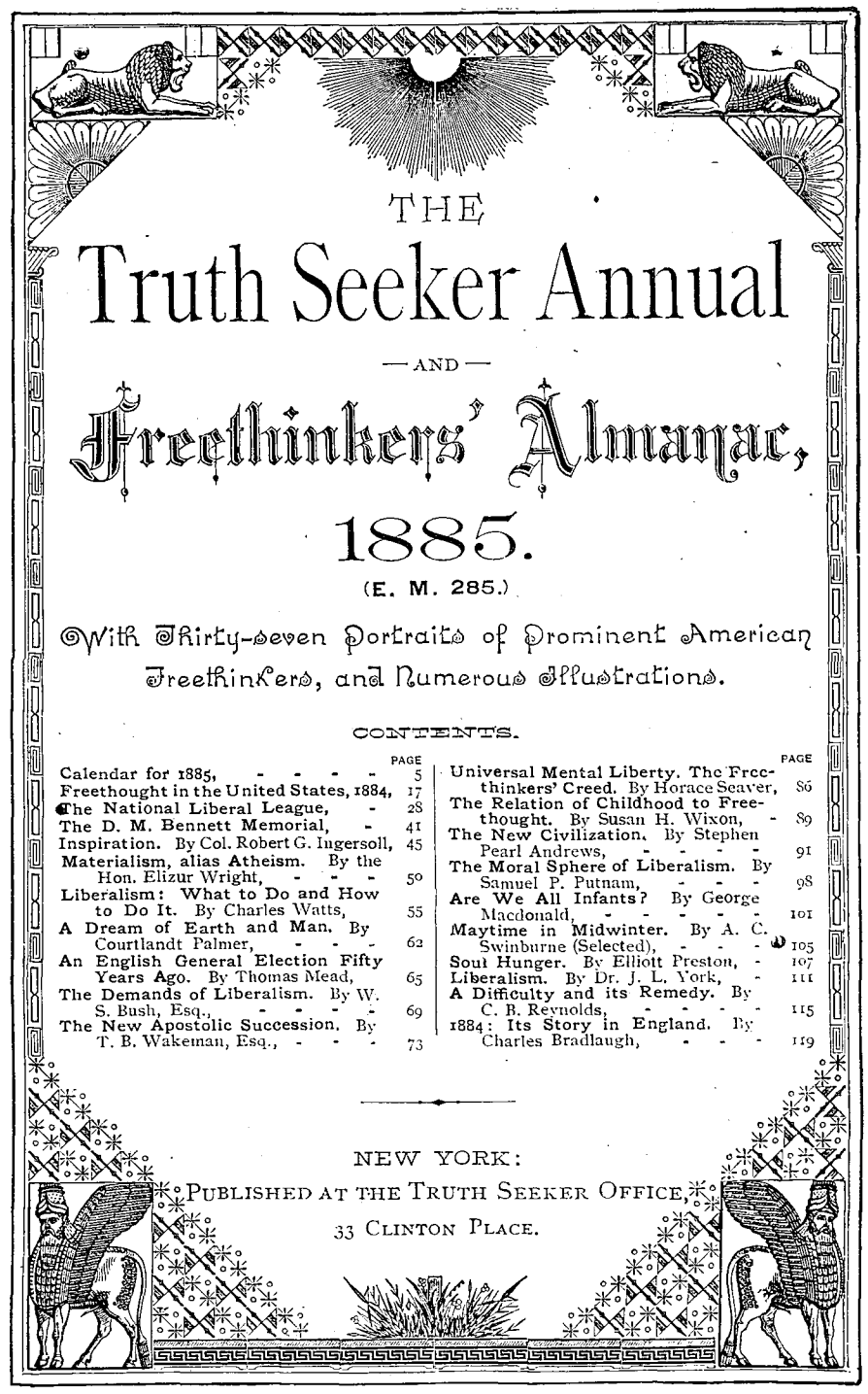
COULD the thunders and lightnings of excommunication hav corrected the atmosphere of the church, not one pestilential vapor would hav loaded it for ages. The air of paradise would not hav been more pure, more refreshing. But what does history tell us? It tells us that the spirit of exclusion and denunciation has contributed more than all other causes to the corruption of the church, to the diffusion of error; and has rendered the records of the Christian community as black, as bloody, as revolting to humanity, as the records of empires founded on conquest and guilt.—*Dr. Channing on Creeds, Intolerance, etc.*

CANDID persons of all creeds may be willing to admit that if a person has an ideal object, his attachment and sense of duty toward which are able to control and disciplin all his other sentiments and propensities, and prescribe to him a rule of life, that person has a religion; and though everyone naturally prefers his own religion to any other, all must admit that if the object of this attachment and of this feeling of duty is the aggregate of our fellow-creatures, this religion of the Infidel cannot, in honesty and conscience, be called an intrinsically bad one.—*J. S. Mill.*

REFORMS are not so often carried by pitched battles as by an unconscious change of habits, an insensible abandonment of prejudices, a new atmosphere of thought You can no more replace the American woman in the position occupied by the Turkish or Hindoo woman than you can put the bird back into the egg. All that you can do is to recognize that proposition and accept the consequences. —*T. W. Higginson.*

TO everyone of us the world was once as fresh and as new as to Adam. And then, long before we were susceptible of any other mode of instruction, Nature took us in hand and every minute of waking life brought its educational influence, shaping our actions into rough accordance with Nature's laws so that we might not be ended untimely by too gross disobedience. Nor should I speak of this process of education as past for anyone, be he as old as he may. For every man the world is as fresh as it was at the first day and as full of untold novelties for him who has the eyes to see them. And Nature is still continuing her patient education of us in that great university of which we are all members—Nature having no Test acts.—*Huxley.*

NO man can giv another man power (and it would be to no purpose if God should) over that over which he has no power himself. Now that a man cannot command his own understanding, or positivly determin to-day which opinion he will be of to morrow, is evident from experience and the nature of the understanding, which cannot more apprehend things otherwise than they appear to it than the eye see other colors in the rainbow than it doth, whether these colors be really there or not.—*Locke's Toleration.*



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"PAT, what time is it?" "Oi don't know, Mike; but let's guess at it and then, begorra, the man as comes furthest off can go out to the kitchen and look."

A RECIPE for lemon pie vaguely adds: "Then sit on a hot stove and stir constantly." Just as if anybody could sit on a hot stove without stirring constantly.

IN the cemetery in the town of Duxbury, Mass., is this inscription on a headstone erected by a loving son in honor of his mother: "The chisel can't help her any."

I LIKE the mild spring air," said Deacon Gilpin as he sat down on Squire McGill's porch floor the other morning for a friendly chat. "How fresh it makes everything seem. Do you know of anything fresher than the gentle spring zephyr?" "No, I don't know as I does," replied the squire, "unless it is that ere paint you'r sitting in. 'Tain't been on the floor over two hours."

THE minister was struggling to put on a new fourply collar, and the perspiration was starting from every pore. "Bless the collar," he ejaculated, "oh, yes, bless it. Bless the blessed collar!" "My dear," said his wife, "what is your text for this morning's sermon?" "F-fourteenth verse, f-fifty-fifth Psalm," he replied in short gasps. "The w-words of his m-mouth were s-smoother than b-butter, but w-war was in his h-heart."

SHE had a voice like a siren when she sang:

"'Mid play sure, sand pal aces, though heam a Rome,
Be it averse, oh wum bull there, snow play sly comb.
H, arm from thesk eyeseam stew wallow a sheer,
Witch seek through the whirl disneerm et twithel swear!"

There wasn't a dry eye in the tabernacle, but if the program hadn't said in clear, unmistakable print that she was going to sing "Sweet Home," a man might hav thought his teeth loose without ever guessing it.

"THERE'S a great difference in people, isn't there?" "Yes; there is that." "Now, there's Deacon Parifer. You know what a mild-maunered man he is. When he asks a blessing, for instance, he does it so quiet and timid like that he seems to beg pardon for venturing to do it at all; but with Elder Rhoret it is altogether different." "How does he do it?" "Why, he humps himself over his plate, and he goes at it as though it was business that couldn't be put off, and he wanted it attended to right away. When he mentions the name of the Lord he don't do it with reverence and timidity, as Deacon Parifer does, but he blurts it out as though he had just hit his thumb with a hammer."

A PREACHER in Southern Missouri, after sending his hat around among the brethren and vainly asking them to contribute, clasped his hands, raised his eyes, and sai l: "Lord, this is the toughest crowd I hav ever found. I hav preached in the Black Jack neighborhood, and hav ridden the Red Range circuit; but this congregation occupies a place a little further removed from the giving spout than any people I ever saw. Amen." Then, turning to the sexton, he said: "I've got two gallons of whisky stored away not far from here. As I don't use liquor myself, I am going to giv it to some worthy man. Carry the hat around once more." The hat came back full of silver. The preacher went into the woods to look for the whisky. Up to a few hours ago he had not returned.

"How queer it is," said Jim to Jack,
"That it should be man's wont
To think things said behind his back
Are meant as an affront."

Jack's answer came quick, sharp, and blunt,
"It's more strange," he replied,
"That man should take as an affront
What's said as an aside."

"Yet you'll concede," said Jim at once,
"Much stranger it appears,
That one should ever get affronts
From debtors in arrears."

"You're right; but, after all, I don't
Think that's so queer," said Jack,
"As this—that ever an affront
Should take a man aback."

ELLA WHEELER, describing the meeting of two fond young lovers, sings in her own sweet, wild way, "Love, when we met, 'twas like two planets meeting." I never saw two planets meet, says Bob Burdette, and always had an impression that the ceremony of introduction would be marred by the presence of a large acreage of cold and formal chaos. But if they only smile in a rapturous, over-the-garden-wall sort of a way, and look nervously up and down the street, and then go giggling off to the skating rink, where they can go sliding around on casters and lean up against each other and think—why I believe I don't care to see a whole reception of planets. It would be ten times more exciting to watch a man turn round a crowded corner with a long ladder on his shoulder.

FLIRTATION.

Flirtation is damnation.—*Talmage.*

Well, if flirtation
Is damnation,
Our fears away we'll fling;
For, if he's right,
Damnation's quite
A pleasing kind of thing.

And, by the way,
We here may say
That past experience teaches
There'll be once more,
Just as of yore,
Damnation at the beaches.

And sad to tell,
He knows full well
Who his experience searches,
There's often been,
Plain to be seen,
Damnation in the churches.

—*Boston Courier.*

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Notes and Clippings.

BOYD WINCHESTER, the best poker-player in Kentucky, is said to hav purchased four sets of poker chips as a most necessary equipment in connection with the consulship at Nice. He proposes to make some innovations in the "Nicene creed."

OLD Mr. Bently: "I see by the paper that a revised edition of the Old Testament is to be published soon." Old Mrs. Bently: "Does it say who writ it?" Old Mr. Bently: "No." Old Mrs. Bently: "Well, it's perfectly scandalous. I s'pose it was that man Ingersoll."

THE original manuscript of "Tam o' Shanter" was sold in London the other day for $760. This is the highest price ever paid for a manuscript of Burns's. It consists of six leaves, foolscap folio, and on the last page there is also the whole of "Queen Mary's Lament," and a fragment of another poem.

THE following sentences were passed by the Recorder of Liverpool on the same day at the late Sessions: 1. Eugene Quinn, for stealing from his employer £862, eight months' imprisonment. 2. Bridget C. Thompson, for stealing a pair of boots, twelve months' imprisonment. 3. Samuel Purcell, for stealing a fowl, twelve months.

THE elaborate "icing" used on cards where a frosted surface is desired is said by the *Midland Medical Miscellany* to consist of powdered glass. It is dangerous material to hav about the house, especially where there are children. The girls who manufacture the cards and breathe the sharp particles of glass die early, or soon become helpless invalids.

IT is said that in the criticisms of the revised version of the Old Testament much comment is heard over the new translation of Ecclesiastes ii, 17, which instead of "Vanity and vexation of spirit" reads "Vanity and a striving after wind." This certainly is not a literary improvement. Yet in some pulpits it will be found a truthful and appropriate change.—*New York World.*

THE story is told that a certain man in Alabama desired to join the Episcopal church. The rector questioned him as to his religious views, and finding that he had no adequate idea of the obligations he was about to assume, advised him to wait until he had more fully studied the subject, whereupon the man turned away with the remark: "Very good; then I'll jine the Free Masons."

A NUMBER of wicked little boys were playing base ball in a vacant lot up town last Sunday morning. "This is scandalous," remarked a gentleman on his way to church. "I wonder there is no policeman about to stop it." "He'll be here purty soon," said a small boy; "I'm watchin' out for him." "Watching out for him!" "Yes, he's over at de beer saloon, playin' seven up wid de boss."

THE immediate publication of the manuscript diary of Shakspere's cousin, the town clerk of Stratford-on-Avon, is announced. The diary extends from 1613 to 1616—the years of Shakspere's residence at Stratford previous to his death on the 5th of May (April 23d, o.s.) of the latter year. From beginning to end it is a record of the attempts made to inclose, and of the resistance offered to the inclosure of, the common fields of Stratford, in which Shakspere was interested, not only as a freeholder, but also as the owner of a moiety of the tithes.

A MINISTER well known by name throughout the land, who has one of the best equipped houses of worship, says the Boston *Journal*, was showing a friend not long since, through its various rooms, when they came to the kitchen, which was connected by a speaking tube with the pastor's study. On the wall was printed in large letters, "The Lord will provide," while in smaller letters on the wall near the mouthpiece of the tube was the direction, "Blow and wait for an answer." The visitor naturally asked if the two inscriptions had any particular connection with one another; and a change was soon made in the lettering.

A MISSIONARY paper tells us, "It is one of the most hopeful features of our Christianity, at the present day, that she no longer treats the Jew with cold indifference." To which the Aberdeen *Standard* replies: "Judging from the Jewish homes that hav been destroyed by fire, at the hands of Russian, Hungarian, and Roumanian Christians, we should infer that they take a warm, nay, a burning interest in the Jew."

A LONDON crank, who assumes to be prophetically inspired, predicts that the queen of England will die a violent death, either during a fire, or in consequence of a fire, on the 10th of September, 1889, while the Prince of Wales will lose his life through some revolutionary movement on the 20th of January, 1891. The emperor of Germany will survive till the 10th of July, 1890; Prince Bismarck will probably be assassinated May 30, 1890.

A NEW YORK Sunday-school teacher told her pupils that when they put their pennies into the contribution box she wanted each one to repeat a Bible verse suitable for the occasion. The first boy dropped in his cent, saying, "The Lord loveth a cheerful giver." The next boy dropped his penny into the box saying, "He that giveth to the poor lendeth to the Lord." The third and youngest boy dropped in his penny saying, "A fool and his money are soon parted."

THE publication of the "Life" of George Eliot, says the London *Truth*, has brought forth numerous biographical sketches of her husband, Mr. J. Cross, and in one of them, which has appeared in a great number of newspapers, it is asserted that his relativs "were strongly opposed to his marriage, and used all their influence to prevent it." This is pure fiction; there is not a shadow of foundation for any such allegations, which, of course, are most painful to Mr. Cross and his family.

THE salary of the occupant of the White House is never applied for by the president, but is made out in the form of a voucher at the end of each month and signed by the treasurer of the United States in regular order with hundreds of other vouchers. The private secretary receives the money, but the department requires the receipt to be signed by the president personally. The monthly voucher is $4,166,66; but for March, the month just closed, Mr. Cleveland drew $3,888,87, and Mr. Arthur $277.79.

AFTER communion the minister called a member of the church aside and said to him: "Brother R., a little matter occurred in the course of the communion services this morning to which I think it best to call your attention. I do not think anybody else noticed it, and it's a matter of small importance anyway, but the force of habit is stronger in some men than others, and—and—" "Force of habit?" interrupted Brother R., considerably nonplused. "I am utterly at a loss to know what you mean." "Why—er—I noticed that after sipping the wine you surreptitiously conveyed a clove to your mouth, Brother R."

AN eminent scientific man lately paid a visit to an old college chum, a minister in Perthshire. The minister, being asked about the visit, said: "He came to see me here some time ago, and stayed a day or two. He is terribly unsound." "You had a tough argument, I dare say." "'Deed had we; he is awful clever, and we sat up half the night debating. He is very unsound." "But you felt you had the best of the argument, didn't you?" "Weel, I am not verra sure that I made much impression—he is awful clever; but I was upsides in the mornin'." "How?" "I pat him intil my prayer."

THE *Evening Post* does not fancy the Ladies' Association undertaking "to help the Rev. R. W. McAll fight Infidelity in France." It does not pretend to know who Mr. McAll is, but it has a "profound conviction" that he cannot show "$20 worth of vanquished Infidelity" for the $20,000 he received from this country last year. It says that "the French Infidels are exceedingly tough customers," and that they hav gone over the ground so often that they are hardly likely to be willing to go over it again with Mr. McAll," who, "if he was the man these good ladies take him to be," would hav a great church somewhere, instead of doing the work he does at Paris.

THE last blast against divorce is by Bishop Stevens, of Pennsylvania, and the Diocesan Convention immediately appointed a committee to confer with other committees in the several states to abate "the evils of divorce by public sentiment and legislation." These anti-divorce screamers hav become nuisances. They would practically stop marriages by preventing the application of a ready remedy in cases of unhappiness. The more stringent the divorce laws, and the more ceremonial impediments are thrown in the way of lovers, the fewer weddings. Bishop Stevens should call off his preachers and puritanic laymen.—*Sunday Mercury.*

FAITH may remove mountains, and make other changes in the landscape, but it can't take the chill out of a Texas norther. Three negroes died at Palestine lately of pneumonia contracted by being baptized during the cold weather. The telegraph editor of the Galveston *News* consoles himself by heading the dispatch: "They are angels now—perhaps." The doubt expressed in that little "perhaps" is a very reasonable doubt. The only negro about whose condition there can be no doubt, who is absolutely safe, is the one who just before being swung up for some horrible crime "gits 'ligion." Heaven must be crowded with that class of cherubim.—*Texas Siftings.*

THE Penitentes of New Mexico are said by Birge Harrison, a fresh writer on the subject, to number 20,000. A statue of the Virgin was lately placed in the centre of a church, and the floor in front of it is strewn knee-deep with cactus, whose poisonous spines will sometimes pierce the heaviest soled shoes. Through this bed of thorns the Penitentes march with naked feet or crawl along on bare knees, calling piteously the while to the Virgin for forgivness of their sins. As if this were not sufficient, they scourge themselvs with great bunches of cactus tied together on a thong and slash themselvs with knives. The natural result of these horrible exercises is a death now and then, and many maimed and pitiable creatures who drag out a miserable existence for the remainder of their days.

A JAPANESE superstition has just been brought to light by the working of the conscription law. The head of a certain family was instructed that the time had come for his son, whose name appeared on the census list, to undergo medical examination prior to enlistment. The father lost no time in informing the authorities that the individual referred to, though bearing a male name, was his daughter. He explained that, having lost two daughters, both about one year old, he had been driven to this expedient to keep the third alive. In many districts of Japan people resort, in their anxiety to prolong the lives of their children, to the custom of bestowing upon their offspring names ordinarily given to infants of the opposit sex, whenever death has made frequent visits to their households.

THE *Star's* "Man About Town" says: There is a terrible break-up imminent in Beecher's congregation. And over what, of all things, do you think it is? Why, the pool-selling on the race course. A great proportion of the church-going Brooklynites are race-goers on the secular days of the week. And they bet their little pile, too, and they insist it is perfectly proper and moral and religious to do so. Beecher's son is counsel for Comstock, who has begun war on the pool selling, and Beecher comes out flat-footed to aid his son win his case. This is not "all in the family," though. It affects the deacons who amuse themselvs by scooping in the dollars of the suckers on the red-hot summer days when the dominie is "taking of his *dolce far niente*" at Peekskill. They kick against the parson and his forensic kid so vigorously that they threaten to take the roof off Plymouth and knock the salary props from beneath their "beloved pastor." When you touch a Brooklyn deacon on the pool box you hit him in the most vital spot.

News of the Week.

THE "Freedom of Worship" bill is dead.

MOODY and Sankey are at their old tricks in Brooklyn.

THERE were 15,454 immigrants landed at New York last week.

THE skater who won the six-day contest in this city last week made 1,166 miles.

GRANT'S physicians, in their latest report, announced that the patient's "general condition is pretty fair."

THE rebellion in the Northwest is practically ended, Riel, the leader, having been captured by Middleton's scouts.

OUT of the many thousands of persons who broke the law by selling liquor in New York last Sunday, sixteen were arrested.

BEECHER preached last Sunday on the progress of religious change. The sermon will be followed by others on evolution as it affects religion.

THE English war vessels hav left this port, and the Russian corvet will go next week. Her officers say there is no prospect of war this year.

MATILDA AVERECK, a nun, escaped from a convent at Milwaukee, Wis., and drowned herself last Sunday evening. The coroner promises to make a rigid investigation.

SERJEANT CROWLEY, the policeman charged with criminal assault on a sixteen-year-old girl, was found guilty and sentenced to Sing Sing prison for seventeen years and six months.

THE English government will send a medical mission to Spain to test the results of the system of inoculation with cholera microbes, which is claimed to hav proved beneficial where tried.

MILLIONS of feet of lumber were burnt last Sunday in a yard at Oscodo, Mich., and also at Lakeside in the same state. The loss is about $200,000. There are forest fires in parts of Wisconsin.

WHEN the new administration came to count the cash in the United States Treasury at Washington, there were two cents missing out of about $584,000,000. These are said to hav since been found.

BURTON and Cunningham, the Irish dynamiters who made several attempts to destroy government property in London with explosivs, were found guilty on Monday last, and sentenced to penal servitude for life.

BESSIE WEED, a fourteen-year-old member of a Methodist church in Chicago, committed suicide a few days ago by drowning. She was deeply religious, and left letters saying that she had long intended to leave this world for the glories of the next.

THE legislature of Tennessee has made it a misdemeanor to preach polygamy in that state. Under the provisions of this act three Mormon elders were arrested on the 16th and held for trial. Mormonism is gaining many proselytes in Tennessee.

NEGRO RUGG, who committed some half-dozen murderous assaults on people of Long Island, and murdered the Maybee women, was hanged last Friday. He had accepted a ticket to heaven by the Catholic route, and died in the hope of a glorious resurrection.

A THIEF has been working the Brooklyn churches for the past two weeks. Last Saturday night he robbed one contribution box in St. Luke's Protestant church, and six in St. Patrick's Catholic church. The name and denomination of the thief are unknown.

LARRY O'BRIEN was once an alderman of New York. George T. Truman was formerly a druggist in Chicago. Both are now toughs and bad men generally. They met each other on Broadway one day last week and had a quarrel. Truman slashed O'Brien across the stomach with a bowie knife, and O'Brien fired two bullets into the person of Truman. It is feared that both will recover.

Communications.

The Destruction of the Mexicans a Necessity for the Church.

III.

Having, in my previous articles, substantiated by incontrovertible testimony and existing evidence that the religion of the ancient Mexicans was similar in almost every respect to that of the Roman Catholic church, and that a degree of civilization existed among them superior in many respects not only to their conquerors, but to the most enlightened nations of Europe, I propose to consider in this article their antiquity, and the direct necessity the church felt for their complete extinction.

As to the former, no better authority can be found than Humboldt, who observes that their traditions remind him "of others of high and venerable antiquity; that it is impossible to read the descriptions which Herodotus and Diodorus Siculus hav left us of the temple of Jupiter Belus, without being struck with the resemblance of that Babylonian monument to the teocallis of Anahuac;" and in describing one of their ancient pictures, he says: "We distinguish in the relief represented in the eleventh plate, a group of three figures of slender form, and drawn too correctly for the infancy of art." He considers their calendar to be "one of the most ingenious to be found in the history of astronomy," that nothing in the "denominations and hieroglyphics of their months indicates that they hav taken birth in a more northerly clime;" and in regard to their knowledge of the elephant, which is represented in many of their pictures, he wonders if they sprang from Asiatic origin, or if their traditions (burnt by the monks) went back to a period when America was peopled with those animals whose petrified remains are found even on the ridges of the Mexican Cordilleras," and that the analogies which are apparent between the Mexicans and Asiatics "perhaps preceded the present division of Asiatics into Chinese, Moguls, Hindoos, and Tungooses." "It cannot be doubted," says he, "that the greater part of the nations of America belong to a race of men who, isolated ever since the infancy of the world from the rest of mankind, exhibit in the nature and diversity of language, in their features and the conformation of their skulls, incontestable proof of an early and complete separation."

Professor Draper scouts at the monkish stories, and says that the student "will find himself constrained to cast aside such idle assertions as altogether unworthy of con utation, or even of attention." The celebrated Count Galindo, "fired with the contemplation of the Mexican ruins, pronounces that country the true cradle of civilization, whence it passed over to China, thence to Europe."

Prof. John Fiske, in reviewing this subject, says: "Now the Aborigines of this continent were made out to be Kamtchatkans, and now Chinamen, and again they were shown, with quaint erudition, to be remnants of the ten tribes of Israel. Perhaps none of these theories has been exactly disproved, but they hav been superseded and hav lost their interest. We now know that in the earliest post-Pliocene times, if not in the Pliocene age itself, at least four hundred thousand years ago, the American continent was inhabited by human beings."

Some of the early writers take a semi-enlightened view of this matter, but the Inquisition placed its iron hand on all works tending to disprove the Christian theory, and they were prohibited being published.

Boturini spent eight years in his researches, procured many ancient pictures and valuable manuscripts, and his museum was declared to be the most perfect in existence. But just as he was about to commence his work, he fell under the suspicion of the Inquisition, was sent to Spain, and his museum destroyed. He published a simple sketch from memory.

Although thoroughly Catholic, he seems to hav been enthusiastic on this subject, and in his eagerness to make the Mexican and Christian traditions correspond, says: "No pagan nation refers primitiv events to fixed dates like the Mexicans, . . and the first who were converted to Christianity, who were at that time perfectly well aware of their own chronology, and applied themselvs with the utmost diligence to ours, hav transmitted to us the information that from the creation of the world to the happy nativity of Christ, 5,199 years had elapsed, which is the opinion or computation of the committee of seventy." Or, in other words, as the Mexican fixed dates would not fit exactly into the Christian legend, the legend was made to fit the fixed dates, and the barbarous Mexicans, supported by the learned committee of seventy, hav given Christianity a new date for their Mosaic creation. But, as these Catholicized Mexicans were asked to compute from the birth of Quetzalcoatl to the commencement of the Christian era, it is evident that they must hav had a fixed date for the birth of their god, who was supposed by the Spaniards to hav been Adam, but it does not account for their other three periods of time, amounting to over thirteen thousand years, and for which they also had fixed dates. These three periods were pronounced myths by all Christian historians, yet, if one be true, why not the others? But, under the paternal care of the Inquisition, it would not be surprising if the Mexicans had made the date fit any groove demanded.

There seems to hav been some discontent pervading European circles at the awful slaughter of the Mexicans, and, in order to exculpate herself and show that there was a necessity for these severe measures, it was given out by the church that they were cruel to their prisoners, and were also cannibals. These charges were made principally by Torquemada —a very unsavory name. History records three of this family: Juan, a papal theologian who procured the condemnation of Wickliffe and Huss; Tomás, the first inquisitor-general of Spain, a man of bloody memory; and this historian. They were all members of the Dominicans, who sought "to merit heaven by making earth a hell."

Bishop Zumarraga, in a letter written a few years after the conquest, states that "twenty thousand victims were yearly slaughtered in the capital." Torquemada improves on this, and makes it "twenty thousand infants," and Herrera, "that twenty thousand were slaughtered on a specified day in the year." But Bishop las Casas says: "This is the testimony of brigands who wish to find an apology for their own atrocities."

Some of these veracious historians also state that at a dedication of a temple in 1486, the Mexicans sacrificed 70,000 slaves; Torquemada givs the number at exactly 72,344, another at 80,400, and still another rounds it off with an even 100,000; and all claim that the Mexicans feasted on the dead bodies. "But who can believe that so numerous a body would hav suffered themselvs to be led unresistingly like sheep to the slaughter? Or how could their remains, too great for consumption in the ordinary way, be disposed of without breeding a pestilence in the capital?" Yet this statement was accepted as a fact on the testimony of two common soldiers, who claim to hav counted 136,000 skulls in one temple.

In the educational statistics of Spain, published in 1880, it was noted as a lamentable fact that less than one in forty-seven of the population could read and write, and as at the time of the conquest, 365 years ago, this ignorance was even more widely spread, it is hard to credit that two common soldiers of that day could count 136,000 skulls in one heap.

As the Mexicans had all the ceremonies of the "holy church," is it not more probable that these skulls and bones belonged to their saints and holy martyrs? One of the wonders of the cathedral of Cologne is the chapel of the three magi, which contains the skulls of the three wise men who came to worship the infant Jesus; and any historian who will vouch for the genuinness of a "bottle of milk of the Virgin Mary" and "a finger of the Holy Ghost" is not, in my opinion, entitled to credit on any subject, not even his own personal identity.

One writer assures us, as a fact beyond dispute, that the devil introduced himself into the bodies of the idols and persuaded the priests that his only diet was human hearts. "It furnished a very satisfactory solution, to his mind, of the frequency of sacrifices in Mexico." Yet these slaughters and cannibalistic habits are not in keeping with the character of the king, who is recorded by these same historians as a man "of a mild and moderate disposition;" and of whom Diaz says: "On our way home [after the first interview with Montezuma] we could discourse of nothing but the gentle breeding and courtesy of the Mexican monarch;" nor with the account of the siege of the city of Mexico, where all admit that no suffering from famin could induce the Mexicans to eat the flesh of the killed, but is in better keeping with the reports of the siege of Roussillon, a city in Aragon, in 1475, where the Spaniards "did eat their own dead."

The United States hav been dedicated by the church to the "Sacred Heart," and cheap prints, showing the Virgin and Jesus with their exposed hearts pierced with a knife, are for sale in all Catholic book-stores. This custom seems to hav been taken from the Mexicans, as their pictures show that they were particularly fond of bleeding hearts; and the church must hav adopted it, after having condemned it as an emanation from the devil. This is not the only custom which she now indorses that could be traced to a similar source.

As far as the teachings and practices of Christianity are concerned, I hav shown that the Mexicans far antedated the present scheme, differing only in name, and they proudly pointed to their monuments and fixed dates as unquestionable evidences of their acquaintance with these things for thousands of years; so, finding it necessary to Catholicize what were left of them, the conquerors commenced by destroying their symbols and perverting their history. The first archbishop, Juan de Zumarraga, collected all their paintings, etc., from every quarter, piled them in a "mountain heap," and reduced them to ashes. Even the common soldiers destroyed every chart and volume that fell into their hands. McCulloh, possibly the most irrational of the later historians, admits this, and remarks, "But indignation is qualified with contempt when we see them thus ruthlessly trampling out the spark of knowledge, the common boon and property of mankind. We may well doubt which has the stronger claims to civilization, the victor or the vanquished."

Another says: "The war has never ceased against the monuments of the country, and the few that fanaticism has spared hav been nearly all demolished to serve the purposes of utility." From Cogolludo we learn that "the ecclesiastics whose *care* accelerated the conversion of the Mexicans to our holy Catholic faith, animated with a zeal which they felt for their interests, not only destroyed and burnt all the idols which they worshiped, but likewise all the books which they possessed and whatever else they imagined might furnish occasion for the practice of superstition or any pagan rites." Even those which escaped the hands of the conquerors and were carried to Spain as curiosities suffered in like manner. One valuable MS. belonging to the family of Giustiniani was given to the children as a plaything for the nursery, and on several occasions they tried to burn it, but, being painted on tough deer-skin, it was preserved, though badly scorched. This feeling against the Mexican evidences seems to hav been indulged in up to a recent period, as an attempt was made to erase several passages in the Codex-Telleriano-Remensis, by crossing out some lines with a pen and totally obliterating others.

Kingsborough informs us that in Mexico it is probable that great pains were taken by the monks and clergy to root out all remembrance of Quetzalcoatl, and that legendary tales relating to his life were not allowed to be inserted in books published either in Mexico or in Spain, and adds: "It is very remarkable that Bernal Diaz, who wrote a circumstantial account of the conquest of New Spain (Mexico), and whose memory seems scarcely ever to hav failed him, should, in describing the city of Cholula and its famous temple, hav declared that he had forgotten the name of the idol (Quetzalcoatl) to whom it was dedicated; although it appears, from what he says a few chapters afterward, that he had not forgotten the number of steps of which the staircase leading to the upper area of that temple consisted." The original MSS. of Torquemada's "Indian Monarchy" were mutilated by command of the church, and when the second edition was about to be printed the editor admitted that the entire first chapter of the second book, which he calls "the key," was omitted, and appealed for permission to publish it, saying that "the reasons for secrecy seemed no longer to exist." But this permission was refused, and had it not been for the "preservation of a chance copy of the first edition, from which a second was printed in 1723, the name of Quetzalcoatl would scarcely hav been handed down to us."

Don Martin Fernandez de Navarrette tells us that when the publication of the "last will" of Bishop las Casas was referred to the Academy of History at Madrid their decision was that they did not think it convenient to allow it to be published. This bishop had spent fifty years of his life trying to ameliorate the condition of the Mexicans, and crossed the Atlantic twelve times to plead their cause. In vain had he shown that whole provinces were depopulated for the sake of working the mines; that thousands were perishing in the pearl fisheries, sugar plantations, and other laborious and unaccustomed work, and beg for mercy for the remaining few. The fiat of the church had gone forth; the secret must be kept; legends could not contend with fixed dates, and Europe trembled in the balance so long as one educated, un-Catholicized Mexican lived. Humboldt speaks of a picture painted after the conquest, showing a number of Mexicans being driven to the banks of a river, where they were first baptized and then drowned.

We find a peculiar reason given for the extermination of the Mexicans, in the following: "The clergy who first proceeded to the New World were extremely desirous to discover the fulfilment of the prophecy in the history of the Mexicans; nor did some of them scruple to affirm that they had discovered the beast mentioned in the Revelation, and pious enthusiasts like Rev. Edward Irving easily persuaded themselvs, from the shape of the Mexican lake, that Mexico must be the beast spoken of in the prophecies, since nothing in their opinion could be more clear than that a beast must mean a state or city, and Mexico being situated on the shores of two lakes which presented in their shape a mysterious combination of the seven component parts of an animal, and the sign of the beast was indicated by the licentious (?) manners of the Mexicans, therefore the church should crush this sanguinary monster."

Could fanaticism go further? Simply because the peculiar conformation of their lake, with its outlets and supply streams, could be magnified into something resembling the component parts of a camel—head, neck, body, and four legs—the inhabitants should be slaughtered! What a pity that the "lunatic of Patmos" had visions, was inspired to write Revelation, and left no key for their elucidation!

Another writer justifies the "church" in her conduct and gravely insists that the Mexicans were barbarians and deserved the most extreme measures, because they called their devil "the rational owl;" for, says he, "How can the devil be rational?" Yet he forgot that the Christian devil, their "Prince of Darkness," is called "Lucifer" (light).

But "the business of conversion went on prosperously. It was not difficult to pass from the feasts and festivals of one religion to the feasts and festivals of the other." It was simply a change of name. Drop Quetzalcoatl and insert Jesus. A few years ago, while in South America, on one occasion I attended a public gathering, and being then very orthodox, was greatly shocked at hearing a man, calling for one of his companions, cry out: "Jesus! Jesus!" but I almost had a paralytic stroke when I saw the homeliest negro in the world, as I then thought, come forward and answer to the name. Before many months had elapsed, I found that Jesus was a very common name, and that many a pretty girl delighted in the euphonious title of "Jesucita" —little female Jesus. This was the direct result of the system adopted by the missionaries. If there were a Jesus in every family, there would be no fear of his being forgotten.

Having destroyed, as they thought, everything that could militate against the "Holy Mother," the monks proceeded to make a history for the Mexicans, and it was duly given to the world that they were "the ten lost tribes of Israel."

Acosta devotes several chapters to a description of their wanderings, for it is an unquestioned fact that in remote antiquity the Mexicans had been a nomadic race. He says: "This going forth and perigrination of the Mexicans will happily seem like to that of Egypt, and to the way the children of Israel made, seeing that they, as well as those, were warned to go forth and seek the land of promis, and both the one and the other carried their God for their guide; consulted with the ark and made him a tabernacle; and he advised them, giving them laws and ceremonies, and both the one and the other spoke many years in their voyage to the promised land, where we observe the resemblance of many other things as the histories of the Mexicans do report and the holy scriptures testify of the Israelites." But "the ingenuity of the chronicler was taxed to find out analogies between the Mexican and scripture histories. The migration from Aztlau to Anahuac was made typical of the Jewish exodus. The places where the Mexicans halted on the march were identified with those in the journey of the Israelites, and the name of Mexico itself was found to be nearly identical with the Hebrew name of the Messiah. This parallel was so closely pressed by Torquemada that he was compelled to suppress the chapter containing it on the publication of his book."

While the Dominicans were so busily engaged trying to find Jews in America, the Inquisition in Spain, under the control of the same order, was equally busy in trying to turn Jews out of that kingdom.

This Jewish craze lasted down to the time of Lord Kingsborough, whose work, published in 1830, is devoted to the proving of this hypothesis. It is possibly the most elaborate of its kind in existence, and was so expensiv that the publishers were obliged to ask $875 for the nine volumes. Much midnight oil was wasted and many learned treatises written to sustain the above proposition. The Mexican writings were twisted and turned into every possible shape and position, and some wonderful discoveries were made, as the similarity between Quetzalcoatl and Jesus, and the similar observances in their respectiv religions, had to be accounted for.

Boturini assumes that Quetzalcoatl was Adam, and admits that the Mexican's fixed dates proved that he had been born 5,199 years before the Christian era; another historian, finding in one of the Mexican writings an adjuration commencing, "O Sun and Earth," insists that he was Moses, because Moses is reported, in Deuteronomy xxx, 19, to hav said, "I call the heavens and earth to record this day," etc.; Kingsborough maintains the same opinion and claims that the Mexican Bible, which was called Teoamoxtli, was in reality the "Pentateuch," for, says he, "*Teo* means divine and *amolt* is book, and *moxli* must mean Moses; therefore the true meaning is 'divine book of Moses.'" Bnt Dr. McCulloh brings many labored and equally sane arguments to prove that he was Noah. Another scouts at the rest and claims him to hav been Job, "for the Mexicans having a great predilection for sculpturing figures, Quetzalcoatl must hav been Job, as it is plainly set forth in the nineteenth chapter of his book, 'were graven with an iron pen and lead in the rock forever.'" As one of their paintings represented something like a jaw-bone with grass growing out of it, another enthusiast presents the claims of Isaiah to that honor by triumphantly pointing to chapter lxvi where it says, "Your bones shall flourish like an herb."

Every custom of the Mexicans was closely scanned and, if possible, forced into a Jewish groove. They offered their children in the temple; so did the Jews. They held their naming as an important ceremony; so did the Jews. Cholula, one of their principal cities, had for its symbol "a deer's foot." So it was claimed that the name was originally Churula—and an analogy between that and Jerusalem being arrived at; the song of Solomon, "The voice of my beloved! Behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart," was quoted in connection with the deer-foot symbol, to prove that Cholula was named after Jerusalem. But by far the most ingenious reasoning is to be credited to Boturini. He says that he was able to prove by the Mexican records that the eclipse claimed to hav taken place at the death of Jesus actually did occur, and as the Mexicans divided their time into cycles of fifty-two years, which was nearly the age attained by Christ when he was crucified, they must hav been Jews. Moreover, as Bar Chocoba, the Jewish messiab, came to the front exactly fifty-two years after the death of Christ, they divided their time in cycles of fifty-two years in his honor. This reasoning had such weight with the Dominicans and Franciscans that their authorized representativ, Friar Thomas Ortizius, in addressing the "council of the Indies," urged it as a principal reason why the Mexicans should be made slaves.

Whole columns could be filled with these comparisons, each writer seeming to hav some particular friend whom he wished to nominate for the position; but all agreed that the Mexicans were the "lost ten tribes of Israel," and although no two could agree on any one person to substitute for Quetzalcoatl, yet, because the Mexicans practiced circumcision, did not eat pork, presented their guests with water to wash their feet, and their paintings represented their gods with long noses, it was unanimously conceded that these eastern customs and exhibit of long noses were indubitable evidences of the truth of the Jewish theory. But Garcia, after vainly trying to make the Jew fit into the Mexican groove, givs it up in disgust, and remarks: "There are not wanting those who affirm that the Mexicans *feigned* their own early history after having heard the early history of the Jews." And Prescott passes over "some remarkable traditions bearing a singular resemblance to those found in the scriptures."

After a while it dawned upon these commentators that as the so-called "lost tribes" were conquered by Shalmaneser, king of Assyria, and carried captivs into Mesopotamia in the year 721 B.C., it was not clear how they could be identified with the Mexicans, in vew of the latter possessing a knowledge of all the fundamentals of Christianity; and then the war broke out afresh. "The eye of faith could trace in the Mexican paintings the whole story of the passion, the savior suspended from the cross, and the Virgin Mary with her attendant angels." As all the knowledge of the Mexicans had evidently been imparted to them by the devil, and it was not within the providence of God that the evil one should be allowed to utilize true Christians, it was determined that in some unaccountable manner he managed to transport some of the Manicheans over to Mexico, and thus a perverted knowledge of the truth was spread in America. As, for obvious reasons, it was not stated how the transportation of these early schismatics took place, this theory did not long hold sway, though all conceded the power of levitation to the devil, for he had carried Jesus up to the pinnacle of the temple. But the levitated Manichean would hav equal rights to canonization with the levitated St. Theresa. Therefore they looked further, and it was demonstrated this time, beyond the peradventure of a doubt, that Quetzalcoatl and Jesus were the self-same persons.

The former, being described as ugly, was compared with Jesus, according to Isaiah: "His visage was so marred more than any man." And as the same prophet predicted, "Butter and honey shall he eat," accordingly the Mexicans ate cakes of honey at the feast of Quetzalcoatl; and as one of the favorit Mexican dishes was fish and honey, this custom originated in the tradition that Christ ate broiled fish and honeycomb after the resurrection, as recorded in Luke. Their writings were overhauled again, and one historian, having found the following, "Behold the king himself present, whose words thou shouldst receive and store up in thine heart," triumphantly quotes them as proof positiv of this god being Jesus; "for," says he, "the Virgin Mary is said in Luke ii, 51, to hav kept the sayings of her son *in her heart*."

Notwithstanding the undoubted sanity of the writers, and thorough conclusivness of these arguments, they did not suit all; so another ingenious gentleman discovered that the Mexicans received their knowledge of Christianity from some of the early saints. He informs us that their language did not hav the letters *B, D, F, G, R,* and *S,* and that therefore "the approximation in sound of Jesus Christ to Quetzalcoatl will appear as a near attempt at the assimilation of these two proper names." For *J* they would use *Qu*, the vowel *e* necessarily following, and the letter *s* by an easy transition became *tz*, and we then hav *Quetz* for *Jes;* the Latin termination *us* being changed into *al,* as better adapted to the Mexican language, we then hav "*Jesus* transformed by this easy and simple method into *Quetzal.*" Now, as Christ said to his disciples, "Be ye wise as serpents and harmless as doves," therefore the saints who converted the Mexicans called themselvs *serpents,* which is the meaning of the word *coatl*"

Kingsborough elaborates many theories, but always keeps in view his Jewish theory. Yet he cannot help wondering at the accuracy displayed by the Mexicans in reporting the actions in the daily life of their god, and compares it with the few accounts transmitted to us of Jesus; for, "deducting the three last gospels, which are simply a repetition of Matthew, his (Jesus's) biography is reduced to a few pages. But possibly the four evangelists were the only primitiv Christians acquainted with the art of writing."

Having ransacked the Bible to find a "type" for Quetzalcoatl, and closely scanned the claims of all the saints from Adam to Jesus, including Judas, the Dominicans, headed by Torquemada, gravely inform us that the missionaries supposed him to hav been an Irishman, because he was called Cuculan in Yutucan, wore a hood and vest covered with red crosses, and ate raw meat. This certainly is a libel, and can only be accounted for by the fact that the missionaries were Spaniards, and presumably at that day, as now, were, like all foreigners, opposed to the Irish.

But Dr. Siguenza, supported by other learned Spaniards, unwilling that all the credit should go to the "Isle of Saints," insists that Quetzalcoatl was St. Thomas, giving the following reason: The Mexican God was named Topiltzin Quetzalcoatl and that of the saint was Thomas Didymus. The "To" in the Mexican name was an abbreviation of Thomas (in Spanish spelled Tomas); piltzin means son or disciple, and Quetzalcoatl corresponds with Didymus, and means a twin. Therefore, as Quetzalcoatl was a twin and St. Thomas also, they must be the same person. I respectfully protest against this style of reasoning, for, if it be allowed, it might be productiv of unpleasant results, as the only escape from canonization I can now see for a modest, retiring man would be to bring evidence that he was a triplet.

The admirers of St. Patrick, however, were not inclined to allow his claims to be disposed of in such a summary manner, so another learned man insists that the Mexican god was the Irish saint, because when in Palenque he (the learned man) saw an idol with three heads, and this was St. Patrick's emblem, for he had converted Ireland by exhibiting the three-leaved clover. This shrewd exhibit of the first recorded patent seems to hav carried the day, and St. Patrick now stands as the patron of Mexico. If I were indulging in surmises I might be led into speculations, but being simply a compiler, I will only add, *palmam qui meruit ferat.*

The Abbé Clavigero, who wrote a complete history of Mexico, in three volumes, undertakes to defend them from all charges, and at the same time to reconcile the two records. He admits their deluge, and claims the total destruction of all life on this continent. A considerable portion of one volume is devoted to proving that it was possible for animal life to cross the ocean or by way of Asia to repeople America, and he enters into an exhaustiv argument to prove that though a sloth can move only seven feet a day, yet by the assistance of divine providence he would arrive in time. Then, as if dissatisfied with his own premises, he intimates that the angels might hav assisted in the work of transportation. He is careful not to assign any given one to any particular part, but leaves to the imagination of the reader the beautiful sight of Gabriel or Michael flying toward the American shore with a skunk under either wing.

He also defends the Mexicans against the charge of having introduced into Europe a nameless disease, which, if history records truly, "attacked the pope on his throne and the peasant in his cabin"—a sad commentary, by the way, on the vow of "perpetual chastity" of the holy father.

In order not to tire the reader, I will cite only one more instance in respect to the making of a history for the Mexicans.

One Fernando de Alva Ixtlilxochitl, a Mexican, born in 1568, nearly half a century after the conquest, was educated by the priests, and being somewhat precocious, a bright idea took possession of the clergy, and he was set to work to write a history of Mexico. It was duly announced that he was of royal blood, and had every facility for treating the subject in a truthful manner. He estimates the duration of the Mexicans as a nation at 1,417 years; the foundation of their city in A.D. 1325; that they did not begin to wear clothes until A.D. 1390, or just thirty years before the conquest, and differs with Torquemada, who, in order to reconcile the two records, frequently makes a king reign one hundred years, and in one case one hundred and eighty years.

But, taking into consideration his royal blood, the tale runs smoothly enough till he begins to treat of King Nezabualcoytl, whose early history is a perfect romance, and reminds me very forcibly of the various adventures of Alfred the Great of England. Having conquered his enemies, like Alfred, this king mounted the throne, and then we hav the story of David and Uriah, only in this case the woman is simply betrothed; but otherwise it is the scriptural tale *verbatim et literatim.* Not being blessed with children,

the king retired to his country seat and fasted forty days, and was then soothed by a vision showing him that he would hav a son to comfort his old age. When this became a fact, he built a temple and dedicated it to the "unknown god, the cause of causes," and spent the rest of his days in meditation on the future. When on his dying bed he called his son, and besought him not to neglect the worship of the unknown god, and assured him that "the time would shortly come when this God would be known and worshiped throughout the land." This king died 1470, about fifty years before the conquest. The royal historian, being under the direct control of the Dominicans, is thereby shielded from being considered either a plagiarist or a liar, or both.

Had these various historians been better acquainted with church history, or somewhat less of zealots, they might hav found an easier solution to the problem than any of the above theories. "Bible Myths," page 409, givs the key in this one short paragraph: "Melito (a Christian bishop of Sardis), in an apology delivered to the Emperor Marcus Antoninus, in the year 170, claims the patronage of the emperor for the now-called Christian religion, which he calls 'our philosophy,' on account of its high antiquity, as having been imported from countries lying beyond the limits of the Roman empire, in the reign of his ancestor Augustus, who found its importation ominous of good fortune to his government. This is an elaborate demonstration that Christianity did *not* originate in Judea, which was a Roman province, but really was an exotic oriental fable, imported from India, and that Paul was doing as he claimed, viz., preaching a God, manifest in the flesh, who had been 'believed on in the world' centuries before his time, and a doctrin that had been already preached 'unto every creature under heaven.'"

So the Mexicans were Catholicized, and "under the Spanish domination their numbers hav been silently melted away; their energies are broken. In their faltering step and meek and melancholy aspect we read the sad character of the conquered race." Yet only a short time ago Mgr. Capel informed the American people that "my church" was the only one that had converted and civilized a nation. If he would compare the present state of Mexican civilization with that which obtained under Montezuma, he would see what Roman Catholicizing her has produced. Let him open a telescope before one of the peons of the present day, and he will find that the fellow will hasten before the nearest alcalde and swear out an indictment claiming that Capel had tried to shoot him with a Gatling gun.

In these articles, all my information is derived from what might be termed eminent Christian authority, and I hav quoted but three times from opposers of the church. The inferences are my own, and being given as natural deductions, hav simply the weight of an individual opinion. Much more could hav been said, but lengthy articles are not for newspapers. If inquiry be started, my object will hav been attained, and I hope, in the near future, that some activ, intelligent mind, such as Prof. John Fiske, will become interested in the subject, giv it a thorough investigation, and place the results before the public; in that event, I think I will be supported in my claim that to fully appreciate the true history of the Mexican people, it is necessary to read the various accounts carefully, and not to accept as a fact any statement that is not fully proven, and which does not commend itself to one's intelligence.

I think that the antiquity of this people has been proven; also, that they were kind, gentle, and refined; possessed many of the arts and sciences, and had a thorough knowledge of what we call the Christian religion. That they were annihilated needs no effort on my part to sustain; it rests with each reader to determin for himself the reason why. The Dominicans, who "armed the hand of brother against brother, and, setting their burning seal upon the lip, did more to stay the march of improvement than any other scheme devised by human cunning, and, having branded their victims with infamy in this world, consigned them to everlasting perdition in the next," are no longer a factor, and the inevitable law of compensation will mete out to them their just reward.

To the student of comparativ mythology, the history of Quetzalcoatl is of great importance, as it will enable him, in a measure, to trace the course of the great Trinitarian myth, which was first conceived in the East, and thence spread over the world. He will also be able to determin that this Mexican god, like all of similar description, loses all personal existence and becomes a creation of that primitiv religious sentiment which clothed "the uncomprehended powers of nature with the attributes of divinity."

Some may feel satisfied with the "devil theory;" others that Quetzalcoatl was the "type of Jesus Christ;" few, I hope, that he was either an "Irishman" or a "twin." The many will say:

'Tis strange such difference should be
'Twixt tweedledum and tweedledee.

If there be any others who really believe that our civilization needs a distinguishing adjectiv, I hope that, before becoming too deeply compromised with any existing form or name, they will carefully consider the claims of Quetzalcoatl. He was a virgin-born crucified savior and Christ; was born, according to the Mexican fixed dates, before that eventful day when the Lord God turned tailor for the benefit of Adam and Eve, and comes to us well vouched for both by the records of his own people and high Christian authority. Moreover, he is, so speak, "to the manner born," having been a nativ of this continent.

McARTHUR.

The Liberal Club.

At the second-story window of a house on Third avenue, on the evening of Friday, the 15th, sat a large and contemplativ German in his shirt-sleeeves, gazing down the street in a dreamy way. He was baldheaded, and was smoking a pipe that had a long stem.

"'Ach!' spricht er, 'die grosste Freud'
Ist doch die Zufriedenheit!'"

The match with which the pipe had been lighted fell upon an awning below, which began to burn. The contemplativ German smoked on. Somebody on the street let go the awning halliards and the awning spread itself with a snap. A round hole big as a peck measure was seen to hav been burnt in the cloth, and was surrounded with a narrow rim of fire. A dapper man in a high hat came along and poked at the fire with his cane. Then the contemplativ German aroused himself. Laying down his pipe, he procured a pail of water, brought it to the window, and, taking a careful aim, discharged it at the hole in the awning. The water went through the hole in a solid volume, put out the fire, and struck the dapper man fair in his upturned face. He sat suddenly and unexpectedly down. When he got up he was swearing mad and made derogatory observations about the average intelligence of Germans as a people. Then he walked away, looking savagely back to fire a scathing remark at the contemplativ German. The German relit his pipe, spread a handkerchief upon the top of his bald head to keep off the draft, and still gazed down the avenue in a dreamy and contemplativ way.

With his mind cheered and enlivened by this incident a man wearing a badge pin with a torch on it sought the Three Hundred and Seventy-ninth Regular Meeting of the Manhattan Liberal Club. The hall was full. There were no copies of THE TRUTH SEEKER upon the secretary's table, as the supply had not been equal to the demand. Numerous people had to go without it, which should impress upon all the fact that now is the time to subscribe. President Wakeman sat on a front seat looking over a proof-slip upon which marks had been made regardless of the sensibilities of the printer. A member near by looked at his watch and saw that it was eight o'clock. He therefore told the president that it was quarter past eight, and that he had better open the meeting.

The lecturer for the evening was Mr. Courtlandt Palmer, whom the chairman introduced with remarks of a flattering character. Mr. Palmer's subject was "The New Education." To avoid any error being made in this report the lecture had been printed and was handed the writer by the secretary.

It appears that in the rear of All Souls' church on East 20th street in this city there is established a school and tool-house where children are given an industrial education along with the common sort. Herr G. von Taube, a member of the Liberal Club, is principal of the school, and this lecture was an explanation of its methods, written at the request of several well-known gentlemen. The primal necessity of life, Mr. Palmer said, was to be a good animal. A sound body must be taken as the desirable basis of a sound mind and of a clear conscience. Therefore they had physical training first at this school. Next, on the theory that it is better to learn things than to learn words, the powers of observation were assiduously cultivated. The speaker went to some extent into the question of sensations and perceptions and the power of the sensory organs, and their susceptibility to improvement. The mode of punishment adopted in this school was to send the refractory pupil home, which usually broke him up completely. The tool-house played an important part in teaching the scholar to apply his knowledge, besides having a good moral influence. Morality Mr. Palmer defined as the science of right living. Education here was strictly secular. But if a secular, in no sense can the school be called an irreligious one. As Mr. Von Taube had eloquently said, "a fully developed and educated mind cannot possibly be irreligious in the higher acceptation of the word." The lecture was attentivly regarded, and everybody said it was a good one.

It was then announced that the able and instructiv discourse to which we had listened was open to discussion in speeches of ten minutes each. Members of the club had the preference.

Mr. Leipsicker said that the present system of schools generated dudes who were fit for bookkeepers and clerks, but were not workers. Our schools are a relic of the past. Teaching has not been reduced to a science as it should be.

Dr. Eccles agreed with the speaker. Education was all there is of life. Education, acquired through superior means of observation, constituted the difference intellectually between the frog and the oyster; and the amount of information which man obtains, as compared with the limited educational advantages enjoyed by the monkey, gave the human individual the bulge on the simian.

Herr von Taube spoke next. Persons at the back part of the hall could not hear what he said. Those forward understood him to recommend manual training as the solution of the labor and social question. Besides this he would hav a friendly feeling of equality cultivated, and the spirit of caste exorcised. It was hoped Herr von Taube would add a word on the subject of religion and education, and dispel the doubts raised by Mr. Palmer's reference to "irreligious in the higher acceptation of the word," but the audience were left to work out the problem unaided. It must be admitted that the phrase contains vast possibilities of construction.

Mr. Blissert inquired fervidly how the waifs of Baxter street were to be benefited by the Gramercy Park School and Tool-house in the rear of All Souls' church. Mr. Blissert is a bloody dynamitard, and doesn't believe any of New York except the Catholic churches and the poorer quarters is worth saving. The rest might as well be loaded with dynamite and fired off.

Mr. Palmer had very little to add in closing the discussion, except to return his acknowledgments for the kindness of his hearers.

It is useless to disguise the fact that the next meeting will be one of absorbing interest. The lecture is to be delivered by Hermon Shook, Esq., of the New York bar. His name has been previously mentioned in these reports, more latterly in order to express regret at his absence from the meetings. His subject is "Wisdom Traps," and those who hav allowed themselvs to be led astray by the allurements of philosophy or the delusions of science will be warned to return to the fold while it is the accepted time and during business hours.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

The Campaign Fund.

Previously acknowledged,	$4,236 26
O. S. Chessman,	1 00
Henry Allen,	2 00
Dodge City, Kan., League, per M. Collar,	5.00
J. J. Taylor,	2 00
John Riggins (ann. mem.),	1.00
E. Livezey,	2 00
Grand Rapids, Mich, per D. A. Blodgett,	50 00
Springport, Mich., per W. L. Day,	35 00
Auburn, Ind., per W. H. Rakestraw,	35 00
Total,	$4,369.26

News and Notes from the Field.

GRAND RAPIDS, MICH.

The noble generosity of D. A. Blodgett resulted in a splendid series of meetings at Grand Rapids, among the most successful of the campaign. From twelve hundred to sixteen hundred people attended. They were held at the Opera House on Sunday afternoon and evening, May 10th, and Monday evening, May 11th. J. M. Jamieson, a pronounced Liberal and earnest worker, editor of the *German-American*, and a prominent lawyer, presided.

On Monday evening Mr. Watts reviewed a lecture by the Rev. Mr. Gilbert, who had taken it upon himself to attack Ingersoll, and had proudly vaunted his ability to debate with the Infidels. But when the challenge really came, as usual with his cloth, he pleaded other duties and refused to defend his faith upon a free platform. Evidently he is as wise as the serpent, who knows how to wriggle away when he finds an enemy too strong for his poisonous fang. He was, however, brought squarely to the book by Mr. Watts, before one of the most brilliant audiences of the season, and his absurdities, ignorance, and cowardice were thoroughly shown.

All the local papers spoke in the highest terms of the meetings. Alluding to the Sunday evening meeting the *Morning Telegram* observes:

"A large audience listened to the lecture, nearly every seat on the two lower floors being occupied, and a number of persons on the third floor. The audience was evidently composed largely of people who think favorably of Liberalism, as shown by the fact that the name of Thomas Paine was received with hearty applause when mentioned. Samuel P. Putnam, of New York, also made a few remarks before Mr. Watts appeared, urging upon Liberalists and Freethinkers the importance of organization.

"Mr. Watts is an orator, and his discourse was interspersed with many anecdotes and witty sayings like Ingersoll's."

The *Daily Eagle* remarks: "Mr. Charles Watts spoke before a crowded audience in Ponier's Opera House. He is a very eloquent and powerful as well as a pleasing speaker, and the audience manifested their approval by frequent applause."

Referring to the Monday evening lecture the *Times* says: "Redmond's Opera House was literally packed last evening with an attentiv audience to hear Mr. Charles Watts." The *Morning Telegram* observes: "Mr. Watts handled his subject

in an exhaustiv manner. He is a scholar and orator, and deals with his opponents with fairness. He leaves an impression that he is thoroughly in earnest and anxious to discover truth."

The thanks of Liberals throughout the country are due to Mr. D. A. Blodgett for the energy, the self-sacrifice, and generosity with which he inaugurated and conducted this magnificent enterprise in behalf of Freethought.

An organization has been started, and under the management of such ardent Liberals as Mr. and Mrs. Bayne, Mr. and Mrs. Colestock, Mr. Jamieson, and others, both ladies and gentlemen, no doubt a most successful society will be established.

To our surprise and delight, we met our undaunted coadjutor, C. B. Reynolds, at Grand Rapids. He is busy laying out plans for a snmmer campaign. He has almost concluded arrangements for the purchase of a tent, and soon his banners will be floating in the air and orthodoxy will be attacked in its strongholds. Mr. Reynolds has rare gifts for an undertaking of this sort, and undoubtedly will carry it forward to fruitful results. He has had years of experience; he thoroughly understands what is to be done and the best methods to do it; he is plucky, energetic, enthusiastic, and, above all, he has faith in his work! The manifold life of Liberalism to-day, which touches the highest hights of the intellect and must meet the wants of the humblest toiler, can hav no one particular way by which to unfold its resources and power. The very breadth and importance of our cause demand the trial of different methods in order that all paths of progress may be found. Our movement is thoroughly democratic, and cannot attain its sublimest excellence unless it answers to each form of life. On the broad bosom of nature we recognize not only the glory of the star but of the rock and sod.

Our bright and genial co-worker from Chicago, E. A. Stevens, was again with us, having the good fortune to tarry for a "Sabbath day's journey" at Grand Rapids. We also enjoyed the companionship of Professor Orchardson, the well-known artist and dashing Liberal campaigner who bearded the lion in his den and defied the bishop even in his church and flung the lie back into his face. With all these congenial spirits present, Reynolds, Stevens, the professor, Mr. Blodgett, and others, we might say that we hav had an impromptu Liberal convention of the raciest sort, and it has been a sparkling inspiration indeed. These hav been bright days in the midst of difficult labors; and our heart takes to itself new courage, new hope, and exultation in the progress of mankind.

Not among the least of our delights at Grand Rapids was fellowship and acquaintance with Mr. Powers of the Unitarian church. In common parlance, he is a "Rev.," but as he does not like the handle I shall not giv it to him, for I know by experience what an uncomfortable appendage it is. It always sounded to me as if it were the alias for humbug. Mr. Powers stands, like Mr. Savage and Mr. Chadwick, upon the extremest verge of the Unitarian movement where it almost blends with Liberalism itself, and one can scarcely see the difference. I suppose there is a difference, but, perhaps, more in method than intellectual conception. The question, of course, is a practical one. At what point can this or that radical thinker best advance the cause of humanity? There must be some limitations of course. Absolute freedom is impossible. Therefore each must choose his limitation as well as liberty, only one must choose not for worldly advantage, but for moral power and opportunity to himself.

I recognize the invaluable service of the advanced Unitarian movement of the West, and the manliness of Mr. Powers and others, who, choosing a different point of vantage from ourselvs, labor with such courage, and charity, and wholehearted conviction. Mr. Powers gave us a ringing discourse on Sunday morning on the value of truth. I wish every Liberal could hear it, and read it too. I would like to see it published in the columns of THE TRUTH SEEKER. It was an eloquent exposition of the truth as we hold it. It was a trnmpet call to the duty of the hour. The imperishable truth is that truth which we can practice, which we can put into the life of humanity, which is available for its happiness. Buy this truth. Possess it at any sacrifice, and then sell it not, but liv it forth so that it makes more beautiful the path of human endeavor.

The best of friends must part, they say, and the happiest day will come to a close, and change is the law of life; and so, having hung our banners on the outward walls, and driven the clerical fox but would-be lion into his hole, we strike our tents and seek fresh adventure and other fields of conflict.

We cannot complain of our present lot. How delightful it is here at Springport! It is a fresh May morning. The beautiful birds are singing in the sky. The air is balmy with the sweet wings of spring that float and glitter in the azure heavens; the bosom of the earth seems to thrill with a sense of coming glory, and the clouds drop music.

This is a small village of about five hundred inhabitants, but there is a rich and flourishing farming country about it, and material prosperity, of course, makes Liberals. Mr. M. L. Day is the leading Freethinker in this place, and with the like generosity of Mr. Blodgett, planned the series of lectures to be given here, the first Freethought lectures in Springport. From five to ten miles around whole families of Liberals came in last evening, with a sprinkling of Christians, and the Opera House was well filled with an attentiv audience. As Mr. Watts arraigned the errors of Christianity, some who perhaps did not know exactly what might happen, and fearing the wrath of God, took their departure. The majority, however, evidently sympathized with the glowing and bold utterances of the orator.

We lecture here again this evening, May 13th; at Auburn, Ind., 14th and 15th; at Sturgis, Mich., May 17th; at Louisville and vicinity, May 24th; at Alliance, O., May 31st; at Massilon, June 2d and 3d; at Medina June 4th and 5th; at Canton June 7th; at Pittsburgh, Pa., June 14th, and from thence return to New York. There is probability of a debate at Waynesburg, Pa., between June 7th and 14th. We hav been compelled to change our dates on account of unforeseen circumstances, but whether here or there the work will still go on.

Fraternally yours, SAMUEL P. PUTNAM.

May 13th, 1885.

The League Executiv Committee.

Mr. C. B. Reynolds, having appointed the Executiv Committee of the League, it may not be amiss to call the attention of the members to the duties attached to the office. Article XI. of the League Constitution is:

The Executiv Committee shall be composed of one member from each state and territory of the Union, and shall act under the instruction of the Board of Directors. It shall be the duty of each member of the Executiv Committee to select and associate with himself four other good citizens of his own state or territory, as the Executiv Sub-Committee for that state or territory, and he shall himself be chairman of the same, and promptly report its organization to the Secretary of the Liberal League. Each Sub-Committee shall appoint a Local Agent in as many of the cities and towns of its own state or territory as possible; it shall be the duty of each Local Agent, with the help and co-operation of the state Sub-Committee, to organize, if possible, a local auxiliary Liberal League in his own city or town; to report its organization promptly to the Chairman of the state Sub-Committee, and to promote by its means the general objects of the National Liberal League.

Mr. Reynolds's Work in the Field.

The indomitable energy and wisely directed enthusiasm and zeal of the trinity, Roman Staley, S. F. DeJones, and Harry Hoover, backed by the ready aid of the band of real workers, preserves for the Pittsburgh League the honor of being the banner League of Pennsylvania.

We lectured before the League on April 5th on "Facts and Fallacies" to a large and attentiv audience; on April 12th on "Biblical Ghostology," and, notwithstanding the bright warm sunshine made outdoors so attractiv, the hall was crowded, and the interest so great that urgent requests were made that the subject be continued next Sunday, which were complied with, and we are encouraged by the conviction that not alone was new and effectiv ammunition supplied our friends that would do good service against the enemy, but the shackles of superstition that bound many honest hearts in the dark dungeons of fear and doubt were shattered.

The work is making good progress in Pittsburgh. It is to be regretted that a more suitable hall cannot be obtained. Many are kept away, especially ladies, on this account. Then, too, there is need of a library and a suitable room for science school, elocution, music, and other classes.

We respectfully suggest to those who most complain of these lacks that they at once go earnestly to work and induce the wealthy members to form a stock company and erect a suitable building for the Pittsburgh Secular Society.

The lower floor could be fitted for stores, the upper front rooms for offices, and would rent for sufficient to pay handsome dividends on the capital invested; while the League would be provided with suitable hall (which could be rented to other societies when not used by the League), library, class rooms, etc., at mere nominal rent.

It must be admitted that the present workers hav all and much more than their share of burden and responsibility to carry. Here is opportunity to supply an urgent need, greatly advance the cause, and erect an enduring monument to the memory of those who will take the initiativ in this work. There are plenty of wealthy members ready and willing to invest if the plan is made feasible and promises profit. An earnest, persistent effort will insure success.

A large number of the members of the Pittsburgh League reside in Allegheny, but are somewhat dilatory in crossing the river to attend the League meetings. In company with the indefatigable Roman Staley ("the noblest Roman of them all"), we waited on Brother J. H. Ebeck, of Ohio street, and found a kindred spirit, who readily entered into our plans, and, regardless of pressing business calls, secured the German Bank Hall for Sunday, April 19th, and so aroused the enthusiasm of the Liberals and people in his vicinity that we were greeted with a crowded hall of most intelligent ladies and gentlemen. We spoke on "Heaven and the Angels." All were deeply interested. And thus was inaugurated what we hope will prove a long-continued series of lectures in Allegheny that cannot fail of most glorious results.

The eloquent, able, and energetic president of the Pennsylvania State League, Prof. Wm. Seymour, will lecture there May 3d and 10th.

There is good prospect of the hall being rented for the year; this will afford opportunity for establishing science school, elocution and music classes on each Sunday evening when no regular lecturer is engaged.

The work in the two cities is booming. A spirit of fraternity, generous hospitality, and deep interest in all that pertains to the advancement of the cause is a marked peculiarity of the Liberals of the Pittsburgh League. May this spirit permeate our ranks and thus lighten the labors of the workers until glorious victory shall crown our endeavors.

On Sunday afternoon, May 3d, we had the honor of making our debut before a Philadelphia audience. The large upper hall had been engaged, and was about two-thirds filled. We were very much pleased to find a large and efficient choir of some fifteen ladies and gentlemen, under the leadership of Brother King. They gave a delightsome concert as prelude to our lecture on "Salvation."

The indefatigable secretary, Geo. Longford, did a thriving business at the book stand. THE TRUTH SEEKER, with its admirable cartoon, was in great demand. Immediately after our lecture the supply was exhausted, much to the chagrin of Brother Longford, and the great disappointment of a large number.

The noble example of Brother Longford in devoting himself to the circulation of Liberal literature is worthy of all commendation and emulation by all League secretaries. Every Liberal publication sold is read by many persons. The ideas and arguments advanced by lecturers are all forgotten or distorted. Those contained in the little publication at every reading repeat and reiterate with the same calm, quiet earnestness, the same plain truths which, at first angrily rejected, are studied, then endured, and finally embraced.

Securing subscribers to THE TRUTH SEEKER invariably adds honest-hearted, intelligent men and women to our ranks, and paves the way for the lecturer, not alone securing hearers, but inducing contributions to defray the cost.

The Philadelphia League, in addition to its music class, resulting in its accomplished choir, hav instituted a series of social festivals. On the first Sunday of the month they provide not alone a feast of reason, and sweet melodies to exhilarate the mind, but a substantial banquet—under the modest name of supper—so that all can stay through the interval between afternoon and evening lectures and enjoy a social visit.

It is well to cultivate a spirit of sociability and hospitality so that visiting friends will not be so forcibly impressed with the fact that they are strangers in a strange city—the City of Brotherly Love with the love and brotherhood dropped out.

Sunday evening the hall was crowded, extra chairs till there was no spot to crowd another in—standing-room was at a premium. We, by request, told "Why I Left the Pulpit,' and for an hour and thirty minutes, despite the heat and discomfort from their overcrowded condition, the audience gave most earnest attention.

Our sojourn at Philadelphia was rendered most pleasant and enjoyable by the great kindness and genuin whole-hearted hospitality of the family of the energetic and able president of the Philadelphia State League, Prof. Wm. Seymour.

The Philadelphia League is a power for good. We trust one and all will realize in unity there is strength, and that only through efficient organization can we hope for salvation.

CHAS. B. REYNOLDS,
Secretary Pennsylvania State Liberal League.

Mr. Reynolds's Tent Fund.

Previously acknowledged,	$154.70
D. A. Blodgett,	5.00
J. J. Taylor,	1.00
J. M. Cosad,	5.00
Dennis Jacobs,	5.00
R. B. Jackson,	5.00
Chas. Laperche,	1.00
John Riggins,	1.00
D. Higbie, M.D.,	1.00
Total,	$178.70

The Kansas City, Mo., League

From the Kansas City Journal of May 4th.

The first regular meeting of the Kansas City branch of the National Liberal League took place yesterday afternoon at Turner Hall, 12th and Oak streets. Mr. David Eccles, who filled the position of temporary chairman, opened the meeting. Mrs. Judge Krekel was suggested as the first regular president of the society. She refused to be a candidate for that position. Judge Krekel was then unanimously elected president. Mr. Eccles and Mrs. Krekel were named as candidates for the secretaryship, but Mrs. Krekel, not believing in having too many representativs of the same family among the officers, again declined, and Mr. Eccles was elected. Mr. J. W. Weirt was elected vice-president, and Mr. Ebenold, treasurer. A committee of three, consisting of Mr. Eccles, Mr. Ebenold, and Mrs. Judge Krekel, were appointed to make arrangements for getting a hall. It was decided to meet next Sunday evening.

Mr. Eccles said that they must begin right or the whole undertaking would be a dismal failure. A very little is enough to turn the direction of a stream, and a very little might result very seriously for the society. He stated that it is proposed to form the society on the Nine Demands for humanity.

Judge Krekel delivered a short lecture on "Civil Government." "My lecture," he said, "will be the first of a series showing the objects and benefits of government. I hav found by an experience of many years the great advantage a person gains by knowing something about the government in which he livs. If any one goes to the polls to vote for, say a member of Congress, this candidate being one out of fourteen or fifteen aspirants for similar positions in the state, could he explain the law of his voting for this one candidate? When you see a policeman arresting a man, and claiming him as a prisoner, can you tell why and how he has this right that no ordinary man has? Thus we may run over the whole system of government. If we were asked what rights hav certain men to do certain acts and duties, we should be able to answer intelligently. Men say often that they hav not time to examin into these affairs. Our republican government is made of the smallest links, each one not too large for a child to grasp at. Other countries intend to keep their government a mystery, so that their people will hesitate to act. Here it is desirable that every man should know the workings of the government. Does a man by his vote act directly upon the government itself? For the want of knowledge, men will attribute the shortcomings of the government to others. It is said that rascals liv in Washington. They are, however, our agents. What right hav we to complain when we hav the power to remedy the evil in our hands. I propose, during my course of lectures, to take the government of this country link by link, part by part, and show, when our duty is fully comprehended, the corruption of the government must cease. When we know that we erred in depositing our votes, we see the way to correct our error next time. The family is a government in itself. The parents are the lawgivers. The father says do this or that, and when the child refuses to obey he is punished. In judging if a child has made a mistake the father or mother acts as judge. When a person has examined into family laws he knows the principles of government. In civil society everything may be called government. When there was no law men agreed to do so and so. In small communities then agreements became usages. When two communities come together they compare usages and adopt the best. Finally they become laws."

The following are the names of those who are regular members of the society in this city: Judge and Mrs. Krekel, Mr. S. D. Bowker, Miss Mattie V. Krekel, Mr. L. Wiener, Mr. Louis Ehntich, Miss Mattie Parry, Mr. Z. T. Hulett, Mr. John Hadlon, Mr. Charles C. Morin, Mr. Michael M. Garry, Mr. Henry Ebenold, Mr. A. P. Wicks, Mr. Harry Locam, Mr. Richard Fuller, Mr. John Koestner, Mr. Benjamin Ganz, Dr. G. E. Heydon, Mr. David Eccles, Mr. John W. Worth, Mr. E. Jaserich, Mr. Charles B. Earnes, Mr. Henry Paar, Mr. Man Grossner, Mr. Joseph Bestman, Mr. Charles Baum, Mr. Ed. G. Pueschl, Mr. John Larson, and others.

Communications.

The Relocation of Religion; or, Harrison versus Spencer.

This book* is important and interesting, and yet in some respects bad and regrettable. It is made up of the articles with which Messrs. Harrison and Spencer hav of late wildly belabored each other in English magazines and newspapers on the subject of Religion. The editing has been done by Prof. E. L. Youmans in the manifest interest of the Spencerian philosophy.

"The lions were not painters," said the noble brute, when shown the picture of a man slaying the king of the forest. The Spencerian editor has taken equally good care to picture his hero as the victor, and so he is, on the defensiv, but not over his opponent. In this controversy both parties are victors, because each is successful in defending his own position, but each is signally defeated in his attack upon the other. Each, in claiming too much for his own position and rejecting all religious value as to the position of his opponent, has left himself and his cause, and indeed the whole subject, in an unfortunate position. Let us see how and why this is true.

The bottom trouble is that science has swept the foundations from under our old religion and its sentiments and morality. The business of modern philosophy, represented by Comte and Spencer, is to relocate religion and its substitutes and belongings in the new world into which we hav drifted since Copernicus and Bruno, *i. e.*, since A D. 1600. Let us take the question in its simplest form. The original condition of consciousness and of all philosophy is simply that of the two factors: *I=not I*—that is, myself related to the external world about me. Now, this world was originally identical with god or gods, and is so still with the fetichist or nature-worshiper. The relation of man to these world-deities was therefore the sum and substance of religion. But these gods hav passed from fetichism to astrolatry, to polytheism, and thence to monotheism, and now under Spencer there is no dwelling-place for the last stage of theism but the Infinit or "Unknowable," where God dwells as an "Infinit Eternal Energy." In a word, the Not I, or God, is but another and the last way of construing our *World*. Now, this world has been divided up or differentiated into five grand divisions by the progress of science, viz:

1. The Unknowable: Infinit absolute existence beyond the relations by which human knowledge is possible. On this Mr. Spencer lays his religious emphasis.

2. The world of Matter extending from each brain to the farthest star. On this world the Materialist lays his religious emphasis.

3. The Vital world of living, organic, growing things, viz., plants, animals, and man. On this world naturalists lay religious emphasis. So that Nature is the God of biologists.

4. The Social organic world of the whole succession of mankind. On this world the Sociologist or Positivist lays his religious emphasis. To him Humanity becomes the Christ-God; to them, the ideal "Son of Man," as we find in Comte, Congreve, and Harrison.

5. The Ideal world of ideas, thoughts, and feelings within men. This becomes to the Positivist a true spiritual world—the "kingdom of heaven within you," and your race, continued and continuing for countless generations.

These five grand departments hav been worked out of the original confused world which was all *one* confusion to the savage. Now, it must be borne in mind that the religious ideas of the race hav grown and been divided and differentiated so that a part of them has to be found and relocated in each of these grand divisions of the world. Religion is the sum of man's relation to the whole world, including his fellows and race. Therefore, as the world has been divided, these relations, and the consequent sentiments and duties connected with religion, hav been gradually differentiated and distributed to and among these several five grand divisions.

The scientific relocation of religion consists in the truthful recognition of this fact, and the finding of the relations in thought, sentiment, and action which modern life bears to man in each of these five grand departments. Evolution has caused this differentiation of both world and religion to occur as counterparts of each other. All of this immense change of world-viewing has come about as naturally, too, in the sublime progress of humanity as in the unfolding of the petals of a lily.

With this hint we can see plainly how that Spencer and Harrison are both right and both wrong. Spencer lays the religious emphasis on the Unknowable, because it is, and always has been, the source of wonder, awe, and the feeling of dependence and resignation before the Infinit, which is a *plenum*, back of all conceivable relations and correlations of the knowable world. These overwhelming sentiments hav always been present in religion as its backlog. His doughty assertion of this truth is well, but when he goes, or seems to go, farther, and claims that these ultimate thoughts and sentiments are, and always hav been, the *all* of religion, he is manifestly in error. The practical part of all religions has rested, and always must rest, upon the knowable, or that which man believes to be knowable and known.

Thus the Materialist is right in his emphasis upon the laws, necessity, order, and grandeur of the material world as the basis of all practical religion and life, as Buechner teaches us. So, too, the Naturalist may claim that man is but the feeder upon plants and animals, through which need he is compelled to cultivate, and to catch and domesticate them, with the consequent enlargement of his intellect and affections. He finally includes the whole world as alive—as Goethe did.

Then the Positivist proves that the whole human race is *the* sublime organism growing by generations through the centuries, as to which Niagara is nothing, and old ocean hardly worth a comparison. Here, as Comte has shown, the moralities, duties, and spiritual aspirations of man took their rise, and must ever hav their culture and fruition. Therefore the Positivist seizes this flower and fruit of all the world and all men and all time as the practical religion—and why is he not right?

Our modern harp must hav all of these five strings, and all that there was of good in any old religion will be found to echo from one or the other of these strings. The true philosopher and religionist will play them all harmoniously, and instead of losing sight of any, will rejoice that the division into separate strings has given mankind the power to rise to higher integrations of truth and harmony than the past of any religion or philosophy had ever conceived as possible. Nor less true is it that he who keeps harping upon one string only, and especially if in defiance of all the others, will make sad discord, and spoil the religion which is the music of life.

Now, this is just what Spencer and Harrison hav been doing in their foolish and short-sighted quarrel. Spencer should hav known better, for he dares not say that the unknowable will fill the bill of religion, old, or new, or practical. He admits defeat when in this very book he repeatedly refuses to say this. (pp. 162, 163.)

"Awe and wonder" as to the Unknowable make a good foundation of religion, but plainly that is of little use unless followed up by culture, disciplin, and worship necessarily based on the knowable laws of the Cosmos and of Man, and inspired by enthusiasm for an Ideal which will prompt to action, and make life worth living.

Now, as the old creeds fall away or change, the Positivists bring forward the motivs of Altruism based upon the Cosmos and Humanity to inspire, console, and reward. From this point of view Mr. Harrison is not only impregnable, but fitly supplements Mr. Spencer. Could they but see that one is playing upon the bass and the other the alto string of the same harp, how sweet the music! Instead of that, they strike the bitter jangle that rises from this book unworthy of them both.

The effect of the whole book would be bad and regrettable indeed for the reasons above given, but for the insertion in it of the admirable review of this very controversy by *Count Goblet D'Alviel'a*, the distinguished author of "The Contemporary Religious History of Europe," and the professor of the History of Religions in the University of Brussels. This scholar, from his habit of comparing religions, could not but see that each of our disputants was but emphasizing his own part of the same world story, of The Infinit, The Cosmos, and Man; and that they were doing it so earnestly that they could not take time to listen to and to understand each other. This duty of listening, comparing, and understanding, which our chiefs are too busy in battle to heed, we, as their followers, must all the more carefully attend to. In this regard, Mr. Wm. Frey, a member of the Society of Humanity in the city of New York, has worthily led the way in some articles, entitled "The Religion of Humanity," which were originally published in the *Index* of Boston. Count D'Alviella refers to these articles as noteworthy and coming from a Positivist of the Liberal school. Could they be largely read, as they should be, we should hav no more of this blind work of setting up one part of the world as excluding the other, or supplying its place in science or religion. The Truth Seeker could not do better than to reprint these articles of Mr. Frey, and send a copy to Mr. Spencer, Mr. Harrison, and, above all, to our friend Professor Youmans. We say to the Professor last named, for he should be, if possible, brought to see that the Positivists hav the flower and fruit of the new scientific Tree of Life, whose roots, indeed, are hidden in the Unknowable, where it is useless to dig after them, or to worry over or to wonder at them. They will take care of themselvs beyond our knowable world. The man concern is to make the human will, in Comte's happy phrase, the complement of the laws of the Cosmos and of Man, so that the estate of mankind shall be constantly increased and bettered on earth. The humblest Positivist who works and aspires and "prays" for this result is not a safe subject for ridicule.

Prof. Youmans has seen fit to close this book with "A Positivist's Religious Service," evidently with the purpose of raising a laugh at all Positivists, and particularly Dr. Congreve, the leader of one of the Societies of English Positivists referred to. This is quite unfair and will not aid the cause for which it was inserted. For, first, it is well-known that Dr. Congreve has separated from Mr. Harrison's society and phase of Positivism expressly on this ground of "formal" religious worship. Mr. Harrison, in this very controversy, declines even to apply the word "holy" to Humanity, and would not, and, therefore, should not, be measured or ridiculed by any doings of Dr. Congreve's society. Then, too, the account itself is evidently the caricature of some sensational visitor or reporter, who knew about as much of the true inwardness of what Dr. Congreve and his fellow-worshipers were about as a Hottentot does of the solar system. No scientist should allow himself or his readers to be imposed upon by such an account, much less use it to excite the mirth of the ignorant, the vulgar, or the prejudiced.

Every sociologist knows that nothing is more absurd than a new religion, except an old one. But veneration and fear of consequences keep him from ridiculing the old theological egoistic religions. The time has come to let curiosity and hope treat with the same respect the first lispings of the only scientific and altruistic religion that has come to voice on our planet. That its infancy will seem meaningless, strange, absurd, and uncouth is to be expected, but only to a surface observer. For if, as Count D'Alviella, the expert critic, intimates, and as Mr. Frey proves, the *Infinit*, the *Cosmos, und Man* are back of that simple worship, and can by it console, disciplin, and inspire men into living a truer, better, and higher life than they could without it, the judicious will grieve at this groundling's laugh. No great religion has come to mankind except by upheavals of the human soul that hav to others appeared only as folly, absurdity, and generally insanity. So was it with Buddha, St. Paul, Mohammed, Swedenborg, and George Fox. But the real blessing comes after the volcano and the storm. Read Macaulay's account of the rise of the Quakers—could folly and insanity go further? But what hav not "the Friends" done for philanthropy, science, and humanity?

The time may come when the self-made philosopher, Herbert Spencer, will appear to hav been but little more than a useful scientific critic and commentator of and upon the scientific and religious movement inaugurated by the foolish, absurd, and insane Auguste Comte, who taught Mr. Spencer, and the world, the two new and most "religious" of words, Sociology and Altruism, realizable only by the Religion of Humanity.

We must try to do justice to the founder of this religion, and of the philosophy of science upon which it rests. He first clearly conceived the classification of the sciences on the scientific law of correlation; he first seized the law of progress and evolution in sociology, and taught us the word; he first conceived of the human race as a grand organic being, as the test of law, morals, and of all human conduct—the basis indeed of all human welfare and progress; he first developed the ideal kingdom of heaven out of the hopes and aspirations of the human heart based, upon the truth and the sublimest and purest devotion of altruism. His personal idiosyncrasies, his Utopias and Clothilde-worship, and even his papacy, with all it implies, will fall away before the great truths and impulses for good which he impressed upon his fellow-men by a religious life of singular devotion and eccentricity—eccentricity natural enough, as we hav remarked, in the founder of a new view of life and destiny commonly and properly enough called a practical religion. Out of this new order of human conceptions has begun to grow, and finally out of it the republic of mankind is surely destined to arise, for he builded wiser than he knew—wiser and grander than the papistic dream he thought he was born to realize.

This new view of human lot and fate may, in its intellectual phase, be called the Positiv, the Synthetic, the Cosmic, or the Integral philosophy. The names matter not. They hav a common method, test, and object. They are all varieties of the scientific species of philosophy which came to us three hundred years ago. All who are of it should recognize their brethren as working in different fields of the same great domain, and learn to co-ordinate instead of antagonizing their efforts. May books of controversy, like the one before us, be henceforth of the past!

New York, May 10, 285. T. B. Wakeman.

*"The Nature and Reality of Religion." A Controversy between Frederic Harrison and Herbert Spencer. With an Introduction, Notes, and an Appendix on "The Religious Value of the Unknowable," by Count D'Alviella. Appleton & Co., New York. 12mo, pp. 228; price, $1. (Order through The Truth Seeker Co.).

Inductiv Science and Theology.—The rise of the Baconian philosophy, with its determination to subordinate ancient principles to modern experience, was the heaviest blow which has ever been inflicted on the theologians, whose method is to begin, not with experience, but with principles which are said to be inscrutable, and which we are bound to believe without further difficulty.—*Buckle*..

Some Christian Superstitions.

[The following article, from the lecture of a Hindoo pundit, apart from its other merits, is valuable as showing something of what the Hindoos hav for a religion as well as what they think of Christianity. It is from the Bengalee, translated for THE TRUTH SEEKER by Amrita Lal Roy.—ED. T. S.]

Twenty-five miles north of Calcutta, on the river Hugli, is the village of Bhatpara. This place shares with the town of Nuddea the distinction of being one of the two chief seats of Hindoo learning in Bengal. Some time ago Pundit Maheswar Vidyaratna, thereof, delivered a series of lectures on the "Merits of the Different Religions Existing in India," vindicating the superiority of Hindooism over the rest. During this course he made some pertinent remarks on "Certain Christian Superstitions." The lectures were widely noticed in the Hindoo papers, and the following account is taken from one of these reports and put in shape for American readers:

Pundit Vidyaratna (Learning-Gemmed) is fifty years of age, a little over the middle hight, and of light build. His features are sharp and aquiline, his face is clean shaven, and on his shaven head he wears a slight tonsure. He is perfectly healthy in body, and possesses that companion of good health, a fund of good spirits. The pundit's reading is vast and industrious, and has lain specially in the field of exegesis, both of his own and foreign religions. His views are rather optimistic, though he holds that however hopeful and happy human aims and ends may be, our methods should always be serious—not reckless from mere buoyancy. Since the death of his wife, fifteen years ago, Pundit Maheswar has remained a widower, and has taken up the championship of true religion, and the combating of what he calls "western errors" as his vocation for life. "We hav enough of our own old mistakes," says he, "without being deluged by new accessions. Let us be ever on the watch that, duped by gilded titles, we take no tinsel for gold."

"The first fact, my children," said the professor, in one of his lectures, "the first fact that you ought always to bear in mind in connection with this new-fangled nostrum of Christianity is that our wise forefathers hav taught again and again that the principle of 'atonement' is good and useful so far as it goes, but that it does not go all the way; and that 'incarnations' show to deluded mortals only one step farther on the road. This so-called atonement, rightly viewed, is nothing more nor less than the *expression*—the *promis*, so to say—of the ultimate reunion of God and man in the lives of men who form, as it were, a link between the higher and the lower world, and whose noble seif-sacrifice cannot fail to make the world cleaner and lift it higher, as all good actions of necessity do. The sacrificed lives of God's true children do, indeed, purchase salvation for the human race, but only in so far as they are the earnest of other good lives among mortals of humbler pretensions.

"The lesson of the life of a Buddha (seer), or of a yogin (devotee) who givs up his life to high meditation and sacrifice for his fellow-men, is that the yearning after the Ideal Being and self-abnegation are the primary stepping-stones towards regeneration. The 'incarnate' is only one *after* whom, not *in* whom, we shall liv. The final beatitude of *nirvana* may be attained only by the continuous efforts of the seeking self toward the Central or Ideal Soul. Good works (*karman*) and self-culture (*jnanam*) are the only means for that purpose. The great superiority of our religion over all others is that we do not try to sneak behind a Mediator. Our own selves are our mediators at every stage in the long chain of transmigratory existence from the time when we were incased in the body of a dog to when we shall be one with God; and we are liable to advance or slide back according as we do well or ill in the present life. The great lights of the world only show us the way, but we stand or fall by ourselvs. There is no high morals in escaping upon another's shoulders.

"Yes, my friends," he concluded with a triumphant wave of his right hand, "we hav reason to glory that ours is no passport system to pack off deadheads with a Tract Society's waste papers.

"What a self-contradictory, unintelligible riddle is the triune God of the Christians! Men distinguish *persons* by their respectiv individualities. The Father, the Son, and the Holy Ghost must each hav a distinct individuality, otherwise they could not be persons; and so they must hav their wills and affections separate from one another. And how could any sane Hindoo be expected to believe in an absurd confusion of one into three and of three into one, when his own religion offers a trinity far more logically and clearly defined? Our triad of the Creator (Brahma), the Providence or Sustainer (Vishnu), and the Destroyer (Siva), instead of being a trinity of persons, is the trinity of the *attributes* of the same, one, great being. Perfect equality prevails between these attributes, whose personifications we worship. In our sacred history Brahma offers prayer to Vishnu, Vishnu pays homage to Siva, both Vishnu and Siva worship Brahma, and so on. Whereas, far from there being an equality between the three persons of the Christian godhead, there are numerous places in the New Testament where the subordination of the Son is indisputably and clearly set forth.

"The Christian Bible teaches us that 'God created man in his own image.' In what sense is man the image of God? Clearly, not in his person? If Christians admitted that, they would be guilty of very bad paganism in giving a physical form to God. The only answer is, then, that man is the image of God's nature, spirit, and love; because we recognize glimpses of these godly attributes in him, more or less. And if God's nature is infinitly pure, holy, and perfect, how, then, could his image, man, be totally depraved in his nature, as these same Christians tell us? How, also, could an utterly and inherently depraved creature follow up Christ's commission, 'Be ye perfect, even as your father in heaven is perfect?'

"What is the logic of the prayer over the 'heathen soul' of the poor hungry man who is decoyed into the mission-room by means of rice and soup? Are the chances not that the ignorant man, who has not the remotest idea of self-culture, would come to believe from all he hears and sees, as we know he generally does, that everything in the Christian scheme was to be got vicariously—the soup, the salvation, and the prayer too—and that all one had to do was to mutter 'Amen' at the end of each mouthful of grub or prayer? 'Struggle is the law of life,' so our Christian rulers and merchants tell us as they giv another turn to the screw by which to wring out our every means of subsistence. Very well. But if one must toil from morn to night for a loaf of bread, must he not strive of himself all the greater for purchasing eternal bliss for the soul? Or is this prayer system a contrivance by which missionaries make their own struggle in life pretty easy? Or is it rather a scheme suggested by the banking system of trading peoples, of drawing checks upon the deity on behalf of themselvs and their converts—checks, whose worth must, of course, depend upon the real claims of the payee and the solvency of the payer? What if either of these be found unsubstantial on the appointed day, and if prayers don't draw? Wouldn't our enthusiastic friends, then, be in a bad fix and sorely vexed—the more so because their want of forethought and their practice of speculating in morals had left them complete bankrupts?

"In regard to the threat of eternal condemnation to hell-fire, I find it difficult to admit that sensible Christians can believe in such a monstrous doctrin. It carries absurdity on the very face. It would imply that, after all, God's plans ended in disastrous failure, and that an 'all-wise and merciful Providence' must see that the greater part of the creatures of his handiwork were absolutely worthless and fit only for everlasting tribulation. It would also imply that the future world was only a great deal worse than the present, and, if generally indorsed as true, this doctrin would strengthen the position of the Materialists who want to make the best of this existence. On this supposition I can appreciate the wisdom of our jolly folks' song, 'Let us eat, drink, and lose our brains; he that will retain sight or sense shall go straight to hell.' For doubt being, in our mental constitution, the root of knowledge, sensible men will always doubt. Christians, least of all, ought even to be suspected of such a belief, since in their system the whole idea of providence, from the creation of man, is the restoration from the fall. What a pity it must be if, after repeated interferences and plans to keep his men in the right road, and after giving up the son of his bosom as the atoning sacrifice, poor Jehovah had to confess, alike with his insignificant mortal creatures, that all was but vanity and vexation of spirit. In fact, whichever way you look, this theory of eternal damnation is a *reductio ad absurdum* of the whole Christian scheme, and is altogether suicidal.

"No, my children, it seems to me that this brimstone and fire business is only a missionary dodge to frighten the timid and superstitious into the mission folds. The lay Christians, we are well aware, giv heathens the choice between 'civilization' and buck-shot; and as long as we are weak-kneed enough to retain a clinging to an unworthy life, we hav to put up with the Christian's civilization and its peculiar 'resources,' which famish the body and harden the soul. Thank God, however, that brimstone and hell-fire are not as real objects as buck-shot and gunpowder.

"Let us hope, my friends, that our Christian brethren, as they grow older in the experience of human life, will gain broader conceptions and outliv their superstitions."

This is Terrible!

From the Catholic Union and Times.

We hear much of the conversion of England. There is not the shadow of a hope for such an event until she is smitten into the dust of national humiliation by the mighty hand of God. England must do penance in sackcloth and ashes for those dark centuries of Ireland's bondage and slaughter. She has fattened on the spoils of the poor, and grown drunk upon the blood of martyrs; and she shall not escape the sword of the vengeful angel who will make her eat bread mingled with tears, and scourge her with the lash of scorpions. When the nations of the earth shall see the once proud Babylon thus prostrate in the bitterness of humiliation, and wag their heads in derision as they pass by, then we shall hope for England's conversion to the God of her fathers—not before.

Canadian Notes.

Mr. J. A. Risser lectured in Albert Hall on Sunday last on the "Coming Man's Religion." Mr. Harrison gave a reading on the "Telephone; and Recent Discoveries in Science." A little girl nine years of age played on the piano forte selections from Balfe's opera, the "Bohemian Girl," with variations by Czerny, and in response to an encore, performed "La Chatelaine," by Alphonse Leduc.

Concerning the Rev. T. W. Jeffery, the Toronto *Daily News* of May 5, 1885, contains the following: "We hav had any amount of vulgar abuse, irrational maundering, and hypocritical denunciation from certain reverend gentlemen lately, but the person whose name heads this article must be credited with an entirely new method of bringing his profession into contempt, and bespattering the cloth which he wears. For years past Toronto has been content with the efforts of the Bond street pastor (Dr. Wild) as ministerial pantaloon. Mr. Jeffery, it seems, is anxious to augment the circus by appearing as clerical clown. He is said to hav succeeded in making his congregation laugh, but it is well known that people who hav assembled ostensibly to worship God titter on the slightest provocation. Besides, the cap and bells, when they surmount a reverend brow, hav often an irresistibly ludicrous effect. Newspaper reports do not inform us whether this buffoon in broadcloth began his discourse with the time-honored saying, 'Here we are again,' or that he performed a handspring on entering the pulpit. Perhaps he thought his wealth of original holy humor would make up for the want of such accessories. Nobody criticises an ordinary clown's jokes, but a reverend clown, from the fact that he is fortunately rather more of a rarity, may be worthy or unworthy enough to be the subject of a passing note or two.

"Ignorance and falsehood. One is often the parent of the other, and let it be hoped it is so in the Rev. Jeffery's case—from the gist of his jokes. Rev. Jeffery said, 'It is all very well for editors to get behind the walls and write about the preachers, but has one editor volunteered his services in the Northwest? (Laughter). Not one.' For the benefit of the Queen street Methodist congregation, not for that of the Rev. Joker Jeffery, it may be stated that the editor of the *News* long since volunteered his personal services to the government, offering also to organize an irregular troop of cavalry. But the congregation should understand, also, that the word 'editor' is often used in a misleading way.

"An editor is, compared to an ordinary newspaper man, what a bishop is, compared to an ordinary parson, and can just as easily leave his charge. But probably the Rev. Jester Jeffreys has a child-like belief that the editor writes the whole of the paper, from the quack advertisments to the death notices. Now, for the still further information of the Queen street congregation, it may be added that there are no less than eight newspaper men, who correspond to ordinary parsons, at present fighting for their country in the Northwest. But the duties of the chaplain, after all, are not to fight; they are scarcely as dangerous as those of the war correspondent, and we would not like to say, within a dozen or so, how many journalists are at present on the march with our troops. Rev. Jeffery says: 'Half a dozen ministers volunteered to accompany the troops to the Northwest.' If, gentle and consecrated Joker, these men volunteered their services before the government proclamation was issued, you are hereby challenged to name them. Your previous assertions too plainly show your want of knowledge or your lack of veracity to allow any one to accept such a statement on your own unsupported word.

"This mirthful Methodist, after alleging that he would be willing to ride on a broomstick and fire a pop-gun in order to get to the Northwest, says that ministers didn't go to the front because their conference didn't order them. Here is ecclesiastical tyranny with a vengeance! The men's consciences impelled them to go forward, the dread of the conference held them back. Was priest ever in worse bondage to his spiritual superiors? They dared not go. They were not afraid of half-breed cannon, but of Methodist canons. Oh, mighty and enlightened Methodist church, which hast so inculcated the spirit of obedience in thy disciples that they had rather witness a thousand heroes fight for their country a whole month without a word of the gospel spoken to cheer them than break a single rule of their awful disciplin. We don't see much chance of escape from the alternativ of calling Mr. Jeffery untruthful or a fool. But he has solved the difficulty for himself. He remarks, with unmistakable emphasis: 'I will not let every fool in the country hav his say without raising my voice.'"

Toronto, May 16, 1885. R. B. BUTLAND.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - MAY 23, 1885.

Did God Send a "Savior" to the Aztecs?

The series of articles on Mexico completed in this number of The Truth Seeker possesses more than ordinary interest for Freethinkers—and should for Christians—as involving Christianity in a still more impenetrable mist of doubt and uncertainty as to its origin. The points made by the writer are: 1. That the veneered paganism now known as Christianity was fully developed in Mexico several thousands of years prior to the supposititious advent of Christ, every rite and ceremony in the Catholic church, from baptism to extreme unction, being practiced by the Mexican priests; also that the principal events in the life of Christ were duplicated in the career of the Mexican God; 2. That the Mexicans were highly civilized centuries and centuries before the Spanish adventurers landed on their shores; and, 3. That it was necessary for the church to destroy the Aztec monuments and evidences of civilization, and murder the people, lest the resemblance between the two forms of religion and the acknowledged antiquity of the Aztecs should destroy Christianity. The writer has pursued his researches into this subject for years, aided by one of the best public libraries in America. His information is derived almost wholly from Catholic sources, both in English and Spanish, and there is not a point made, he assures us, that cannot be incontestably proven by authorities which no one can question.

If this be so, what becomes of Christianity? Did God repeat in several countries the theological scheme with which our priests and ministers hav burdened this country? There is not a shadow of doubt that Constantine's Christianity was but revamped paganism—that Catholicism especially is in all its material essentials patterned after the religion of the Roman empire. Felix Oswald finds, too, the roots of Christianity in the dirt of Buddhistic pessimism. Now again we hav it in another country separated from the East by thousands of miles of sea—and hav it, too, with all its wealth of ritual and elaborate mummery. If all but the Judean savior were frauds, how are we to know it? Every argument for the divinity of Christianity supports with precisely the same pertinence and force its eastern and western prototypes. The science and reason that destroy their pretensions also demolish the claims of Christendom. If, on the other hand, all are divine and God-given, the world might as well put its trust in the ancient gods of Mexico as in the more modern one from Asia.

We invite the Christians to explain how it is that Mexico possessed Christianity before Christ was born.

A Foe of the League.

In most of the states the churches are already granted extraordinary privileges, and are in much closer relation to the government than is consistent with our national constitution. Church edifices are tax free, absurd Sunday laws are upon the statute books, the oath which recognizes the Christian deity is administered in all the courts, Christian fast and holidays are observed by official appointment, the Christian gospels are daily dinned into the ears of the school children, the government remunerates chaplains for their useless services, and the different states are unconstitutionally and unwisely liberal in granting subsidies to sectarian "charities." One would suppose that with all these concessions and favors the church might be content. But that she is not is evidenced by the flourishing existence of the National Reform Association, a society laboring to secure in both state and national constitution "an explicit recognition of the moral laws of the Christian religion as the standard of all legislation." Tacitly this association has the support of all orthodox Christians, and openly of a great portion of the preachers and papers. The headquarters of the plotters are in Pittsburgh, where on April 21st and 22d they held their annual meeting. The titles of the speeches delivered there outline the work of the organization. The opening address was a defense of the Bible in the public schools, the speaker holding that, the actual character of the nation being Christian, its use is justified. Another speaker took for his subject, "The Rights of Christian Citizens;" another, "The State and the Sabbath." One reverend's discourse bore the title of "The United States Mail Service and Sabbath," in which it was argued that the whole mail service should be discontinued on the "Lord's day." This preacher lamented that this form of Sabbath desecration was alarmingly increasing, facts and figures showing that the number of towns in which the mail is delivered and the post-office kept open is increasing every year, and that the post-office is increasingly resorted to even by Christian people. Some hundreds of thousands of officials and employees, the discourse recited, are compelled by the regulations of the postal service to labor on Sunday. Another minister set forth what he considered to be "The Duty of the State to Christ." The "Christian Amendment to the National Constitution," was the subject of another address. The "National Divorce Reform League" was represented at the meeting, and the constitution of the association so amended as to recognize and aid it in its efforts to repeal divorce laws. Prohibition was also made part of the work of the association, as was the abolition of "other kindred evils."

"The existence of this association," said one of the speakers, "is one of the noteworthy signs of the times." We think so, too; but it is noteworthy principally for the openly arrogant claims it puts forth, and as a forewarning of what we might expect should the church obtain that power in legislation she is seeking. The narrow margin by which Edmunds's Christian amendment to the United States Constitution was defeated should make patriots careful, for that amendment was prompted, and urged upon the Senate, by this very association. Say what they may, the people now indifferent to the machinations of the church are foolish. The Freedom of Worship bill about which so much has been said this winter was a good test of the power of the church. Catholicism passed the bill through the state senate, Protestanism defeated it in the assembly. In the first instance the Jesuits showed what they could do with the city Catholic vote at their backs; in the second, the Evangelical Alliance displayed the power it possesses through being sustained by the country Protestant vote.

The only force in the country directly and organically opposed to the National Reform Association is the National Liberal League. The Nine Demands are the affirmations of political Freethought, as the constitution of the Reform Association is the political affirmation of Christianity in this country. The one is for practical as well as theoretical religious freedom; the other the expression of organized religious tyranny. It is not too harsh to say that every supporter of the Reform Association is a traitor to the country, for the Constitution of the United States, from beginning to end, in spirit and in letter, is framed in accordance with the principle of the total and complete separation of church and state. The Reform Association is not only an open enemy of this Constitution, frankly avowing the desire to substitute for it an organic law which shall recognize Christianity, but is traitorous inasmuch as it seeks to make that document null and void so far as religion is concerned. Every practical connection of the several state governments with the church is in contravention of the national charter, violating its spirit and letter, and antagonistic to the unwritten law which dedicates this country to the natural rights of man in matters of religion as well as of politics.

We think that in view of the openly exercised influence of the church upon our legislatures, it would be well for the National Liberal League to turn its attention a little more to politics. This Reform Association maintains four district secretaries in the field, lecturing and organizing societies to work for their avowed objects, and if the League lecturers could make a point of following them occasionally setting the people right upon their duties to the government (in reality themselvs), and expounding the principles and making plain the motivs which influenced the men who drafted our Constitution, a great deal of practical good might be accomplished. We are glad to see that Judge Krekel has announced his determination to deliver in his city a course of such lectures, and we hope his example will be followed by all the lecturers in the field. Especially is it the duty of the League lecturers to do this, as the organization is nothing if not political. As soon as the League can bear the expense, pamphlets by able jurists (and there are several in the League) upon all the Nine Demands should be prepared and circulated extensivly, thus counteracting the efforts of the secretaries of the National Reform Association. The petition to stop all Sunday trains, recently sent by the Presbyterians to Washington; the persistent efforts of the church everywhere to close all places of decent amusement on Sundays; the constant lobbying and log-rolling of religious bodies for grants of money from the states, are all part of the program to make this a "Christian" nation, and should be met and thwarted at every turn by the true friends of religious reform—the Freethinkers. It will be well for the League directors to bear this in mind, and act upon the suggestion. Our Christian opponents need the closest kind of watching.

Changes in the Unchangeable.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."—*Rev. xxii*, 18-20.

The revised version of the Old Testament has been made public in England, and a semi-official article prepared explaining the changes made. The revision involves, the revisers explain, "no changes of the Hebrew text—no older manuscripts than the Masoretic having been discovered—and the idiom of the authorized versions is most carefully preserved, out of regard for the conservativ feeling of the church in its attachment for the language of the old version." Whether this is the case or not, those familiar with the Bible will hav to judge for themselvs. For it is not for Hebrew scholars alone that the Old Testament is supposed to be written. A word, even in our mother-English, cannot and does not convey the same shade of meaning to everybody, and the words substituted in the new version as given in the incomplete list telegraphed to this country will not convey the ideas now received from the King James translation. Who that sees the poetical passages of Psalms in poetical form will recognize them as the same rugged rhapsodies and lamentations he is used to? "For thou hast made him a little lower than the angels," has been changed to, "For thou hast made him a little lower than God." Surely there is an important change in that, unless God and the angels are one, and the words synonymous, which supposition would involve extensiv alteration in the text of both the Old and New Testaments. The revisers hav proved unable to reconcile the two accounts of creation in Genesis with the latest words of science, but a lame attempt is made by putting some "good whiles" between the days: "And there was evening and there was morning one day;" "there was evening and there was morning a second day," a third day, and so on. Instead of there being "giants in the earth in those days," we are now told "the nephelim were in the earth in those days." Job's desire that "mine adversary had written a book" is now the wish "that I had the indictment which my adversary hath written." A glance at the following more important "corrections and amendments" of the Testament will disclose that, including the changes mentioned, the Christian world has heretofore been blindly misled as to the meaning of certain minor but not altogether unimportant particulars:

"Tabernacle of the Congregation" has been everywhere changed to "Tent of Meeting." In regard to the word "Jehovah" the usage of the authorized version is followed, the revisers not thinking it advisable to insert it uniformly in place of "Lord" or "God," which, when printed in small capitals, represent the words substituted by Jewish custom for the ineffable name. Of technical terms from the Hebrew, one in three seems to hav been generally introduced. The word "grove" (Judges vi, 28) has been replaced by "ashera," with its plurals, "asherim" and "asheroth." In the poetical

books "sheol" replaces "hell," which has been changed in prose passages to "the grave" and "the pit," with "sheol" in the margin. "Of these renderings, 'hell,'" says the preface, "if it could be taken in its original sense as used in the creeds, would be a fairly adequate equivalent for the Hebrew word, but it is so commonly understood as the place of torment that to employ it frequently would lead to inevitable misunderstanding." In Isaiah xiv, where "hell" is used in more of its original sense, the revisers hav left "hell" in the text, putting "sheol" in the margin. "Abaddon," which has hitherto been known to English readers of the Bible only from the New Testament (Revelation ix, 11), has been introduced in three passages—once in Job, and twice in Proverbs. The term "meat offering" has been changed into "meal offering," the former term having ceased to be the generic name for all food. A new plural—peoples—has been introduced, although sometimes this becomes "Gentiles" when the contrast to the Chosen People is marked. All headings o chapters hav been dropped, as in the revised New Testament, and the text has been divided into paragraphs, but the old chapter and verse divisions hav been retained in the margin for convenience of reference. By this means the revisers hav been enabled to rejoin Psalm x to Psalm ix, and Psalm xiii to Psalm xii, and to begin Isaiah liii at chapter lii, verse 13. The several days of the creation are made more prominent by breaks of a line between the verses. This expedient has enabled the revisers to make use of the dialog form and to show the dramatic character of the Song of Songs, the first chapter of which, for example, is divided into seven speeches. The Psalms are definitly divided into five books, the last four beginning respectivly at Psalms xlii, lxiii, xc, and cvii. A striking improvement is the printing of all poetical passages in poetical form. This has been done in the Psalms, Proverbs, Job, and the Canticles, but the Prophets hav been left in prose, however passionate their oratory. The songs of Lamech, Jacob, Miriam, Moses, Deborah, and Hannah; the Psalms of Jonah and Habakkuk, and David's Lament (in Second Samuel, i) appear in versified ballad. The origin of Joshua's miracle, "Sun, st nd thou still upon Gideon," is indicated by its verse character; so, also, is the triumphal cry of Samson (Judges xv, 16).

The high priest no longer casts lots for the scapegoat; he does so for Azazel. The summary of each day's work at the creation now runs according to the formula:

"And there was evening and there was morning one day;" "there was evening and there was morning a second day;" a third day, and so on, giving a suggestion of successiv stages with long intervals.

The "apples of gold" of Proverbs xxv, 11, are now incased in "figured work" of silver, not in "pictures."

"Vanity and vexation of spirit," Ecclesiastes ii, 17, has become "vanity and a striving after wind."

"Happy is the man that hath his quiver full of them," Psalms cxxvii, 5, has been changed into "Happy is the man that hath filled his quiver with them."

Reuben's curse, Gen. xlix, 4, "Unstable as water, thou shalt not excel," now reads, "Unstable as water, hav not thou the excellency."

The following changes also grate against associations: The authorized Genesis, vi, 4: "There were giants in the earth in those days," is revised: "The nephelim were in the earth in those days."

In the authorized edition, Job xxxi, 35: "Oh, that one would hear me! Behold, my desire is that the almighty would answer me, and that mine adversary had written a book," is revised: "Oh, that one would hear me! Behold, my desire is that the almighty would answer me, and that I had the indictment which my adversary hath written."

The authorized Psalm viii, 5: "For thou hast made him a little lower than the angels," is revised: "For thou hast made him a little lower than God."

The authorized Psalm cxvi, 11: "I said in my haste all men are liars," is revised: "I said when I made haste to escape all men are a lie."

Ecclesiastes xii, 13: "Let us hear the conclusion of the whole matter. Fear God," etc., has been revised to read: "This is the end of the matter; all has been heard. Fear God," etc.

Proverbs xiv, 9: "Fools make a mock at sin, but among the righteous there is favor," revised reads: "The foolish scorn the guilt offering, but among the upright there is good will."

The above are nearly all of the passages in which a shock is given to old associations. In other passages there are found variations which cannot be called rash alterations. For instance, in Isaiah lii, 13, in the authorized version, reads: "Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high." The revised reads: "Behold, my servant shall deal wisely; he shall be lifted up and shall be very high."

Isaiah, liii, 3, in the authorized version is: "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him; he was despised and we esteemed him not." In the revised this reads: "He is despised and rejected of men; a man of sorrows acquainted with grief; and as one from whom men hide their faces; he was despised, and we esteemed him not."

The same chapter, verse 7, is changed to read: "He was afflicted, yet he opened not his mouth; as a lanb that he led to the slaughter," etc.

Same chapter, verse 8: "He was taken from prison and from judgment, and who shall declare his generation," is revised to read: "By oppression and judgment he was taken away; and who considereth his generation."

The Christology of the Old Testament is almost entirely unaffected by the revision. The crucial passage, Isaiah vii, 14, "Behold, a virgin shall conceive and bear a son," remains unchanged, except that the margin suggests, "The virgin is with child and beareth.'"

In the fifth commandment, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," becomes: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

The following are examples in which the actual task of revision is distinctly seen:

Authorized version—Genesis xxii, 14: "In the mount of the Lord it shall be seen." Revised version—"In the mount of the Lord it shall be provided."

Authorized version—Exodus xix, 20: "And it was a cloud and a darkness to them, but it gave light by night to these." Revised—"And there was the cloud and the darkness, yet gave it light by night."

Authorized—Job xxviii, 4: "The flood that breaketh out from the inhabitants; even the waters forgotten of the foot they are dried up, they are gone away from men." Revised—"He breaketh open a shaft; away from where men sojourn they are forgotten of the foot that passeth by, they hang afar from men, they swing to and from."

Authorized—Job xxxi, 35: "Behold, my desire is that the Almighty would answer me." Revised—"Lo, here is my sign above, let the almighty answer me."

Authorized—Job xxxvi, 18: "Beware lest he take thee away from his stroke." Revised—"Beware lest thou be led away with thy sufficiency."

The most striking part of the revision is, of course, the intimation that long periods elapsed between the successiv stages of creation. It is a concession to evolution forced from unwilling ecclesiastics by the recently acquired knowledge of the age. The attempt, however, is likely to bring no peace to the church, for the orthodox Christians will not accept it, and the scientific men and the Infidels will laugh at the spectacle of a body of churchmen trying to catch up with the times by such an oft-exploded expedient. The very fact of the revision is an open confession that the Bible is the work of fallible men, full of errors, and needing correction. Now that both the New and Old Testaments hav been changed, what becomes of the doctrin of plenary inspiration? Into what corner of what church has it gone? And who insures the accuracy of the Bible as now left? The American revision committee recommended many more changes than were made in the New Testament; we are told now that many phrases are left intact that might hav been changed had the revisers not been constrained by the "sacred" feeling in which the old literary form is held by the people who pay these gentlemen for their erudite services. But with how much respect can a revision influenced by such fear of "sacred" feelings be regarded? And, too, the old unanswered questions are bound to be asked again and again, If God wrote the Bible, why did he not write it right? Or if he inspired its writing, why did he not guide aright the pens of his amanuenses, or else inspire the readers so they would know what he meant? This may be the "coarse criticism of the Paine school," as the milk-and-water critics say, but these questions are those that come naturally to the lips of doubt, and must be answered if the church is to be longer regarded as a believer in her own dogmas. Every revision widens the breach between the inquirer and Christianity and renders faith in the gospels less and less possible. The dogmatic attitude of Catholicism is the only logical one to assume. Truth is truth; and if the church had the truth eighteen hundred years ago, what was then truth must be truth now. A change in attitude admits error; a revision is a confession that mistake has been made. Every change in the Bible is a humanizing of the book, bringing it nearer to men and familiarizing them with the manner of its production. The world has no reverence for familiar things; they must come from the dusty past and be unexplainable to inspire awe and reverence in the minds of the common people. As Denslow says, a cause, to admit of perpetual advocacy, must be one that cannot be subjected to the analysis of experiment; it must relate to that which is both unknown and unknowable. This revision, so far as it makes the Bible better known, so far as it reduces the unknowableness of it, destroys the reverence for it and shortens the period in which it will find advocacy and allegiance. The good of this last Protestant struggle with early mistakes will be exactly the reverse of what was intended. Orthodox Christians can but regret the remodeling of their idol; Freethinkers will rejoice that it shows to the world of what common stuff are holy things. It is admitted by all impartial men that the revision of the New Testament bred a critical spirit among those who previously had nought but reverence for the book. The gospels were put upon the level of profane history, and searched and weighed and criticised as human productions and not as the utterances of divinity. This criticism led to skepticism in thousands upon thousands of cases, and Infidelity flourished apace. The Protestants seem to hav forgotten this, for which we rejoice, for the discussion that must follow the production of this new Old Testament will familiarize many more people with the text-book of the church, and destroy, for them at least, all sacred feeling for it. Only in the starless night of faith is the Christian safe.

The Slanderer of Liberal, Mo.

One or two of our friends refer in this week's issue to the recent abuse by Clark Braden of the people of Liberal, Mo. Incidentally Braden refers to Mr. Bennett in these words:

"Before the war there was a little knot of Infidels in the town of Paris, in Eastern Illinois. Their leader was the notorious D. M. Bennett, a renegade preacher, who had been kicked out of the church for misconduct. Bennett started an Infidel sheet, which he afterward moved to New York City, where it became notorious as THE TRUTH SEEKER, and Bennett became infamous for spending nineteen months in the penitentiary for circulating obscene literature."

Braden also refers to Mr. Walser as one of Mr. Bennett's associates at Paris. To show just how much the fellow knows about the history of Mr. Bennett, we will say: 1. Mr. Bennett did not liv in Paris, Ill., before the war; 2. Mr. Bennett was never a preacher; 3. He never was kicked out of the church; 4. His sentence was thirteen months. We do not think Mr. Walser and Mr. Bennett were acquainted in Paris. Every Liberal in the country knows why Mr. Bennett was imprisoned, and how infamously false was the charge, and there is no occasion to defend his fame against the assaults of such a mongrel cur as Clark Braden, who has slandered nearly every prominent Freethinker in the country. Mr. Underwood once thought it necessary to print a pamphlet describing "The Kind of Man Clark Braden Is," but Col. Ingersoll declined to befoul his boot by kicking him. Braden's notoriety has recently been helped by his arrest in Missouri for swindling a man in Nebraska out of several hundred dollars.

Mr. Walser has had him arrested now for criminal libel and the trial was set down for May 18th, at Lamar, Mo. The papers publishing the libel will also be prosecuted. In the next TRUTH SEEKER Mr. Walser will present the statements of the treasurer of Barton county, of the circuit clerk, of the sheriff and deputy sheriff, of the recorder of deeds, and of some Christians, that Braden's story is a lie manufactured from whole cloth. This ought to be satisfactory to even the most prejudiced Christian, and if the people of Liberal can also get Braden sent to the penitentiary for a few years they will hav done a good service to the country.

A Statesman and His Virtue are Soon Parted.

While the labor leaders are urging the workingmen to unite and right their wrongs by means of the legislature at Albany, a notice has been posted in the depot at Frankfort which cannot but hav a discouraging effect upon such efforts. The notice reads:

"To conductors: Annual pass No 130, in favor of the Hon. Lewis B. Sherman is lost. If presented for passage, take up, collect full fare, and return to this office."

The Hon. Lewis B. Sherman is the Democratic Workingmen's Anti-Monopoly Assemblyman from the second Oneida district. It looks as though the first step necessary to insure reform through legislation is to relight Diogenes's lantern and continue his search.

Lectures and Meetings.

MRS. C. FANNIE ALLYN has been lecturing lately in Springfield, Mass., to good audiences. Her address is Stoneham, Mass.

E. C. WALKER lectures at Friend, Neb., May 16th, 17th, and 18th. Going thence to Omaha, he will proceed from that point through Northern Nebraska, Dakota, Iowa, and Minnesota. For lectures, etc., address him at Valley Falls, Kan., until June 10th; later than that at Sioux City, Ia.

THE president of the Ingersoll Secular Society, G. N. Hill, Esq., will be one of the speakers at the festival of the Free Religious Association, in the Meionaon, Boston, Friday evening, May 29th. There will be discussions of the possibility of scientific religion that forenoon, and Socialism that afternoon in Parker Memorial Hall.

TUESDAY evening, May 5th, a reception was tendered Mrs. Amelia H. Colby by Mesdames Smith and Randolph, at their home for "Light and Color Cure," 729 Tremont street, Boston, as a farewell greeting from her many friends ere her departure for the West. Mrs. Colby's lectures in Boston hav been highly successful, as they deserve to be everywhere.

EVERYBODY is cordially invited to attend the annual picnic and Sunday assembly of the Cassadaga Lake Free Association at Cassadaga Camp grounds, Chautauqua county, N. Y., June 6th and 7th. Mrs. Elizabeth L. Watson, of California, will be the speaker. Damon's band will furnish the music for the two days. There will be dancing on the Saturday evening, the 6th. For further information address T. J. Skidmore, president, or Ida M. Lang, secretary, Fredonia, N. Y.

Letters from Friends.

BRATTLEBORO, VT., May 8, 1885.

MR. EDITOR: Your illustration of a "Modern Balaam," in THE TRUTH SEEKER of May 2d, contained volumes, and speaks plainer than words; in fact, it is the best illustration of priestly tyranny I hav ever seen. Now, I would like to make a suggestion. Why not strike off several thousands of that cut by itself, suitable for posting or framing, at a nominal cost, and scatter them broadcast? Such a move would be the means of opening the eyes of a certain class which it is impossible to reach in any other way, for people who will not spend time to read a book or paper will invariably pause to look at a picture or engraving.

I will agree to take one hundred or more of them, to begin with, provided you conclude to do as herein suggested. I will also see that they are put where they will do the most good. Please giv this matter consideration, and to those who are subscribers to THE TRUTH SEEKER, I would say send in your order at once, and by so doing give the publisher an idea of the number wanted.

I inclose an article from the Boston *Globe* of to-day, purporting to be a statement in regard to the town of Liberal, Mo., by the notorious Clark Braden, minister of the gospel and alleged forger of notes, which rather reflects on the place and its inhabitants. Can you throw any light on the subject? Seems as though something ought to be done to counteract such a damnable lie.

Being an outspoken Infidel myself, I feel rather hard to read such a torrent of abuse as this ass Braden has seen fit to pour out on the heads of the people of Liberal.

Yours, for truth and justice, A L. FRISBIE.

DETROIT, MICH , May 10, 1885.

MR. EDITOR: I wish you could hav been with me on Sunday last. I took that "Modern Balaam" with me, and called on a friend who is the one lost sheep in a French Catholic family. I showed him the paper, and he called his father, and sisters, and mother, and a lot of visitors around him, and then gave them an explanation in French, and there was fun alive for awhile. "There you are," said he, "and there is your boss with his club," and then he pointed to the patches. I wish you would get the picture up in good shape in a chro mo, and then I want one to hang up in a frame where everybody can see it, and I think I could get places for five or six at least. They will just be a grand thing. Get them up nice and every real Freethinker will want one as a challenge to bigotry and superstition. It is the very best thing I hav seen

Yours truly, J. H. WOOD.

PALATKA, FLA., April 8, 1885.

MR. EDITOR: Please send me one copy of THE TRUTH SEEKER of April 18th, and balance of stamps in issue of May 2d. You hav never issued a positivly inferior number of the great Liberal periodical, but May 2d, according to my way of thinking, is the best one you ever printed. I first thought of marking the worthy articles and items therein, preparatory to sending it to a friend, but soon found that I would hav to make an index at every heading, and so covered every page with a single ☞. Any man who can put, by selection or otherwise, a like amount of instructiv, newsy, and readable matter in each of the fifty-two numbers of any periodical in one year, would be peerless in the arena of journalism.

LEWIS MORRIS.

BOSTON, MASS., April 30, 285.

MR. EDITOR: I am unable to understand how Brother Chapel can find fault with my short way of figuring up our glorious Freethought calendar, but here is another and a longer way that may suit him better. I made the first year to begin on Jan. 1, "A.D." 1600, and, as is mathematically necessary at the beginning of all first years, I write the figure 0 for that day, the new era having but just commenced and having no time as yet to its credit. The following Jan. 1st (1601) I write the figure 1, and so on down to the very last January, when I write 285, as is mathematically correct for me to do.

The result is the same as by the shorter method of deducting 1600 from 1885, but possibly may seem clearer to some friends.

A calendar is simply a register of the age at last birthday, of the era it stands for. GEORGE N. HILL.

NATIONAL CITY, CAL., April 20, 1885.

MR EDITOR: Inclosed find 25 cents for your ALMANAC. In this locality we hav intelligent people, a great many Freethought and free speech, men and women both. I hav heard Liberal League spoken of, but nothing has been done to speak of. Why can't San Diego hav the pleasure of hearing and seeing that noble man, Colonel Ingersoll? What hav we done that he will not come in our midst? We believe he would make it financially, and our people are hospitable and generous, and finer climate and place to sojourn for a time is very hard to find. I believe he could be induced to make his home in view of our beautiful bay, ocean, and environments. You hav many other speakers that we should also be glad to hear.

A. N. BURGESS.

BANGOR, ME., April 27, 1885.

MR. EDITOR: The ANNUAL for 1885 reached me in due time. I am more than satisfied with it. Every lover of freedom and reform should hav a copy. I could wish it were in every household in the land. The reading matter is instructiv, and the articles are well written. To me, however, its chief attraction lies in the fraternal spirit it awakens, the companionship it inspires with the noble men and women whose portraits adorn its pages. One almost feels in looking upon these faces, many of them bearing well-known names, that he is receiving a personal introduction. How isolated soever his locality, and how much soever the community in which he livs may be permeated by the old superstitions, and hedged in by priestly power, it is a gratifying reflection that in the great warfare against the most gigantic system of wrong the world has ever seen he is not alone.

Send me four copies for distribution. Reform in these days can, I think, be best promoted by the dissemination of books and papers, and everyone interested should lend a hand to the extent of his ability. People that now for various reasons refuse to commit themselvs will quietly read and think, and in due time, when the pressure of bigotry and intolerance begins to giv way, the humor and innuendo so freely indulged in in relation to some of the fundamental doctrins of the church, and which everywhere indicate the prevailing skepticism among the common people, as well as those in higher life, even in orthodox circles and under orthodox influences, will ripen into bold and earnest arraignment. N. L. PERKINS.

SOLDIERS' HOME, WIS., May 3, 285.

"WASHINGTON, D. C.—*Whereas*, It has pleased God to afflict, almost unto the door of death, that great and exemplary man, the successful leader of the Union hosts," etc., etc.—*Union Soldiers' Alliance.*

MR. EDITOR: If this is not blasphemy in every sense of the term, then no such thing as blasphemy has ever existed. Would it not be in order with good Christian propriety to bring charges of blasphemy against this Union Soldiers' Alliance for accusing our "God" of such inhuman barbarity. Afflicted almost unto death's door—what for? And one of the followers of the Right Rev. Mr. Newman, and possibly one of the elect! They even accuse God of being pleased while engaged in that most damnable outrage upon General Grant. And for no cause whatever, except, possibly, for leading successfully the Union hosts. Surely if God is responsible for this fiendish outrage the courts should be open to giv his accusers a chance to prove it. If this case of blasphemy gets into the courts, I suggest that Robert G. Ingersoll be employed as counsel for Grant. Robert has always spoken well of the gods, and I know that he would do his level best for our God.

Yours, NELSON HUNT.

PEM, IND., May 7, 1885.

MR. EDITOR: A gentleman by the name of Reynolds—Professor Reynolds—has been giving entertainments here for the past week on mesmerism or animal magnetism, and has created quite an excitement. There are not so many believers in Spiritualism as there were prior to his landing here. I think his entertainments a great benefit in enlightening the people You would be surprised to learn the number of people who are ignorant in regard to animal magnetism and its power—who were ready to attribute such phenomena to the supernatural.

Professor Reynolds demonstrated the fact that such power was derived from the natural only, and any person possessing a certain amount of animal magnetism could control the minds of others.

I am in receipt of the last ANNUAL you sent me, and I must say I hav not words to express my gratitude for the estimation and value of such a book. Several years hav I been reading from the pens of the illustrious authors whose grand intellectual physiognomies adorn the pages of the ANNUAL, but never having the good fortune to meet with one of them, I find my ideal conception of my brother-Freethinkers greatly inferior to the noble portraits presented in the ANNUAL. I take great pleasure in looking at the pictures every day, and showing them to others, explaining to them the great object of those indefatigable workers. Since receiving the ANNUAL and looking at those portraits so often, I feel as though I were intimately acquainted, and long to grasp their hand and giv a hearty shake. The ANNUAL cannot be prized too highly, as it will be the means of bringing Freethinkers closer together more intimately related, as every Liberal in the land can hav the ineffable pleasure of seeing the great leaders who are trying to blot out superstition and supersede it with the grand religion of science and humanity.

Friend Macdonald, I will send you the Indianapolis *Journal*, which contains a couple of articles, one from the pen of the editor on "The Mormon Deliverance," and one from Rev. Clark Braden—or the proper name to designate him would be "the Boss Liar," or "Jo Cook No. 2." If any person wants to make me hot, let them slander that noble, generous-hearted D. M. Bennett. Oh, how I wish I was an Ingersoll or a Watts! I would go down there and drive that ground-hog in his hole and make him take his hole in after him. State your opinion in regard to the veracity of the article by Braden, and what you think of the Christian editor who believes the Bible to be God's word and denounces the Mormons for practicing its teachings. Let us hear from you in THE TRUTH SEEKER. As I am in Indianapolis every day or so, I would like to show to the editor of the *Journal* an article from your pen relating to those subjects. W. A. HATHAWAY.

TRAPPE, PA., April 22, 1885.

MR. EDITOR: Inclosed please find $3, due you for that best of all papers, THE TRUTH SEEKER. Papa has returned from the West, having closed up affairs there for the present. Times are hard, and the needful is scarce with us, but calling together a council, consisting of the members of our own family, we unanimously came to the conclusion that THE TRUTH SEEKER was indispensable, and we must hav it; for what would the children do without the Corner—papa without those discourses on Freethought subjects? And as for myself, a sorry plight I would be in had I no TRUTH SEEKERS to accidentally lay upon the table when the clergymen call to turn me from my ways; and call they do.

Why, only a short time ago, one talked to me for nearly two hours and a half on the sin I was committing in not coming to the Bible God; and when he paused to take breath once or twice, I very demurely offered a few of my thoughts and opinions on the Bible God, using as a reference Remsburg's "Bible Morals," and we all know that facts are found there. He, however, commenced talking on something else, telling me that blind obedience was better than none at all; that I should join the church, do the will of God, and afterwards reason.

I told him I preferred to go on investigating yet a while, whereupon he shook his head very solemnly and mournfully and prepared to go, not, however, without charging me that whenever I came to a knotty question to bring it to him, and he would endeavor to enlighten me. Now, I thank the man for his kindly interest, but *endeavor* to answer such knotty questions is all he can do. No satisfactory answers are ever given.

Hoping you will excuse my delay, and thanking you for your leniency, CLARENE RHOADES.

RACINE, WIS., May 8, 1885.

MR. EDITOR: My subscription is about to expire, and I wish to renew, for I cannot think of doing without the paper, which I hav had from the first number. And I wish to do a little, if possible, to extend its circulation and usefulness. I shall therefore take advantage of one of your advertised terms, to wit: "One subscription with four new subscribers in one remittance, $10." I trust that if the cash is sent in one remittance the names and addresses of subscribers may be sent subsequently as they are obtained.

I hav room here to say that I hav the honor to be a life member of the National Liberal League, and am in hearty sympathy with its objects and its course in the past, and like the name; but if I am able to attend its next Congress I shall cheerfully vote to change its title to "The American Secular Union," thus fraternizing with and including our brethren of Canada and all the British provinces, and making it a continental instead of a national institution.

ALMOND OWEN.

BAKERSFIELD, CAL., April 25, 1885.

MR. EDITOR: After reading THE TRUTH SEEKER, I send it on its rounds, and I hav found quite a number that are willing to read it. Others, too prejudiced to read it, only assert that it contains nothing but lies. There is quite a Liberal idea about Bakersfield, if we only had some stirring lecturer here to giv it a start or set it afloat. For the past six months there hav been several church sociables and concerts, or something of the kind. The lady members are selling tickets of admission for their grand raffling-off of some of their scarfs, and the proceeds to go to the church, which reminds me of an occurrence at San Luis Obispo, in this state. The Methodist minister there was transferred to a place further south, and previous to his going the members got up a sociable for his benefit, and as the proceeds were small some of the young people said if the members would giv the use of the hall they would turn it into a ball and giv the proceeds to the minister, and some of the members saw the minister and asked him if he had any scruples as to how they raised the money. His reply was, "No; any way to get the money—any way to get the money." ISAAC GAMBEL.

LEXINGTON, KY., April 26, 285.

MR. EDITOR: Recently, in the *Ironclad Age*, Dr. Monroe published an exceedingly interesting editorial advocating the death of that artful old serpent of wickedness, Satan. All who hav the cause of Christ at heart will, I know, concur in the doctor's views, and none more so than the good ministers and myself. The "old boy" has always been a disturbing element in the godly plan of salvation, and as long as he's allowed to run at large and tempt us poor weak mortals, just that long are we prone to do evil and to commit all manner of sin. This is no idle question, but a practicable one—one that should receive respectful consideration at the hands of the pulpit preachers and all others who place explicit faith in the atoning blood of the "crucified Lamb." Christ can never carry out successfully his "father's" will as long as Satan has a free pass from the same father to go to and fro in the earth counteracting the elevating influence of the "spirit" (not a Spiritualist's spirit, but the "holy spirit") with his wicked whisperings. It's just as Dr. Monroe says, if we wish to remove sin from the world, we must first destroy the author of sin, and the rest will come easy.

But the questions arise, How can it best be done, and in what manner? And who will undertake the job? Even the good doctor, with all his qualifications as a literary genius, and his fidelity to truth and humanity, not to mention his acquaintance with the God family, and his vast knowledge of the "divine plan," is powerless, as it were. What we need is the assistance of preachers. What we want of them is to petition the "savior" in behalf of us poor heathens to adopt radical measures for the final removal of the enemy of souls. And inasmuch as the savior is a member of the all-powerful "trinity," it could easily be done, and the hard, overworked moral guides would hav no more opposition, and, what is infinitly better, they would be enabled to rest from their labors in the "vinyard." It would practically settle the whole issue, and everlastingly end the unequal war, and mammon and all wicked flesh would be overthrown, and righteousness reign supreme.

I am so interested in the wondrous beauties of the Christian religion that God's lieutenants and Dr. Monroe, if they need help in the work of curtailing the power of his Satanic nibs, they can count upon me to render all the assistance I possibly can.

Right here a somewhat delicate question presents itself. What if the watchers of Zion don't want the evil one to "go dead?" Suppose they are in partnership with his nibs in the soul redemption business? What then? And suppose the "pards" will "divide up" in that "great day" when the Lord of lords comes in the white cloud to judge the wicked flesh? Oh, won't there be groaning and grinding of teeth? What will become of us poor Liberals? Doubtless we will be cast into the bottomless pit so kindly prepared for our reception by our heavenly father, there to roast and broil throughout all eternity. Perish, horrible thought! Think of our awful fate, all ye who aspire to Infidel honors, and seek safety in the protecting shadow of the "cross" if ye would liv and escape eter-

nal death. Seeing, then, that God will dispense impartial justice and injustice to the righteous and wicked alike, I hav to, in such an emergency, console myself by singing;

"What will befall us below,
Is something I do not know;
Or what dangers are waiting—
What troubles are brewing
In the hot country called hell,
Only the devil and priest can tell."

DAVID B. COZINE.

PAOLO, IA., April 29, 285.

MR. EDITOR: I hav received the books all right. I am well pleased with them. I wish that every family had that kind of reading; it would open their mental eyes and show them where they stand. I feel well fortified now to meet any one that attacks me on any of their creeds and dogmas. This is a priest-ridden people, and it is hard to do anything with them. They will not read any books that will teach them better; they do not want to learn that they hav been deceived all their lives. But I think it is better to do it late in life than never. I was almost sixty years old before I had my eyes opened. But if I had been where I could hav had the books and papers that I hav now I should now be far ahead of where I am. I am well pleased that the cause is doing so well. I hope our great champions will be kept busy in the field, and those that hav money to spare will shell it out to keep the ball a-rolling. I will now close this by wishing you all well. I remain, as ever,

Yours, in the cause of truth, J. STRATFORD.

ONTONAGON, MICH., April 2, 1885.

MR. EDITOR: Your splendidly godless paper comes to hand regularly. But although it is godless, it is not without its share of other spooks. Can you, Mr. Editor, tell me what Dr. Cheseborough means in his article in THE TRUTH SEEKER of March 21st? Do you know if he meant it for a ghost story for children? If so, I would humbly suggest that it should be published in the Children's department, unless Miss Wixon would object to such trash to corrupt the minds of her young pupils. How does the doctor know that there was a "stupendous battle raging in the spirit world for many years?" It is the old story of God and Lucifer fighting. The diakka is a good substitute for the devil. It is very convenient to hav a few of the diakkas on hand to lay the blame on them for everything that goes crooked. Why not stick to the devil of our forefathers, doctor? If we must hav a devil, I, for one, would prefer to stick to the old one, than to hav a Tiger-faced Jim and all the other diakkas in his place.

Yours truly, DON D. MCLEOD.

ANAHEIM, CAL, March 26, 1885.

MR. EDITOR: I am much encouraged about the position of our League at Santa Ana, California. We hav quite a library of Liberal literature, with a promis of more books from friends of the cause. If the League changes its name, as proposed, to the American Secular Union, and gets the big tent to use in the East summers, and come here to winter, there is no doubt but a rich harvest could be reaped of dollars, besides convincing the wavering of the worse than useless expenditure of money and time in upholding the worn-out myths of Christianity.

When such eloquent speakers as Putnam, Remsburg, Ingersoll, Watts, Reynolds, Jamieson, and others can hold forth the light of reason to the minds of the masses without being arrested for blasphemy, it shows that human minds are growing, and that in time the laws of our land will hav to conform to the advancement. May the good work go on; and as this climate is so well adapted to tent and grove meetings, I hope to see our brave brothers in this section. The harvest is ripe.

MRS. KATE PARKER.

ROCHELLE, ILL., May 1, 1885.

MR. EDITOR: Permit me to say a few words in behalf of Professor Bell, who has just completed a course of three lectures here. I think it is a pity that a worker so efficient, so enthusiastic, scholarly, genial, and good a speaker and companion, should be out of a "job" at any time. There are not in any town in the country a half-dozen Liberals who could invest the few dollars a course of two or three lectures would cost them to better advantage, and who would be better compensated on any other investment than this. Every lecture of this kind attracts at least a few of our pious friends, and every "sermon" of the professor they listen to broadens their heart, mellows their prejudice, awakens their intellect, and in like degree makes them fraternal and tolerant toward us. As it is, they are ignorant of the many claims and unanswerable arguments we can advance in the establishment of our belief, and they go home from the lecture meditating and perplexed over the many new thoughts and startling truths revealed to them, and which often may become the germ destined to evolve them from the darkness and misery of superstition to a glorious state of enlightenment, Freethought, and reason. Therefore all Liberal lectures as an investment—if for no other purpose—decidedly pay. Fraternally,

OTTO WETTSTEIN.

ASHLEY, O.

MR. EDITOR: Your postal card notice of my time expiring as a trial subscriber was duly received. I inclose you $4, for which you wil please giv me THE TRUTH SEEKER for six months, and you will also send me two "Story Hours," one TRUTH SEEKER ANNUAL, and one "Bible Morals." The half-dozen "Bible Morals" I got of you are all nicely disposed of, and I think they are doing much good. I make my subscription to your great and good paper, THE TRUTH SEEKER, believing it to be the best. Its pages are full of food for the inquiring mind. I spend many happy hours in reading it. Keep on in the good work and your name will be handed down to posterity as one having done a great and good work. Oh, if every one would only stop for one moment and exercise that grand gift which nature has given some of us—reason—what a change there would be! But no; they go to church Sunday after Sunday, and swallow down without tasting whatever the minister says, just as a young robin with closed eyes and ears gobbles the worm down, and say, "What a grand sermon we had to-day!"

CHAS. F. OLMSTED.

ADRIAN, MICH., May 11, 1885.

MR. EDITOR: The saints hav been having a lively time here lately, as you will see by the slips I send you from the daily *Times* of this city. For the past two months or more a small squad of the Salvation Army has been here making the nights hideous with their howlings and raving. There has been here at the same time a company of equally fanatical Free Methodists; you may well believe that between them both we [illegible] wild music. The city authorities hav now forbid them to parade the streets, as it had become an intolerable nuisance. If the authorities had waited but an hour or two longer they would hav had the godly sinner behind the prison bars for bigamy

I heartily indorse all your correspondent Councilman says about Colonel Kelso's "Bible Analyzed," as too much cannot be said in praise of that great work. The more I read it the more strongly am I impressed with its great power. I hav never yet seen anything to equal it. It is hard indeed to select any particular chapter as the best where there is so much that is good, but, for a blind, fanatical God-worshiper, I think the chapter on the God of the Bible is the most powerful of all. I hope every Liberal in the United States and Canada will buy a copy, and persuade his Christian neighbors to read it. If a fair-minded, intelligent Christian has read it carefully, he is of no more good to the church. I hav persuaded three Bible believers to read it, and it has fixed them all. They hav lost all faith in the Bible as the infallible word of God. Please send me Brother Babcock's last little book.

Yours fraternally, P. B. REASONER.

FORT WORTH, TEXAS, May 10, 1885.

MR. EDITOR: Please find inclosed some clippings taken from one of our daily papers, with accompanying comments, which will serve to show you the state of the spiritual thermometer in this important city of the Southwest.

An ecclesiastical sky-scraper, a veritable meteor, a wandering star of the first magnitude, has been here for quite awhile haranging the multitudes, averaging from two thousand to four thousand nightly, and the sensible and silly are being treated to a wholesale regimen such as this town never knew. It would perhaps be a terror to the place where your heart is supposed to be to hear his impassioned philippic anent Gehenna, with all its brimstone, blood, and thunder. The crotchety gospel pedler, to whom reference is made, goes by the title and cognomen of Rev. R. G. Pearson. He is of the Cumberland Presbyterian order of faith, I believe, and has a capital dome above his shoulders somewhat larger than a croquet ball—let's see, it may be near the size of a ten cent cabbage, with pedal extremities that will mash all the vacancy out of a number nine boot. His voice is a "still small voice," what I would denominate feminin, but the press calls it "Randolphian." Some pronounce him a Guiteau II., while all of us gentiles agree that he bids fair to add largely to the insane list for this county. A considerable sensation was aroused by the distribution of a large number of TRUTH SEEKERS and Truth Seeker Tracts throughout the immense tabernacle of the faithful. The person who did this must hav been some reckless ingrate, with no fear of Jehovah or the reverend before his eyes. It seems that the aim was good, and that the shot struck true, if we may judge from the "fine firenzy rolling" into which the reverend gentleman was precipitated upon learning of their pernicious presence.

To say nothing about other results, the hippodrome seems quite a success in a monetary point, as United States currency is turned in by the hatful.

Now, Mr. Editor, I'll approach the primary object of this writing. My request is for some information, if you can glean it, touching the ante-career of this itinerant "moral policeman," a number of us heathens being quite anxious to get the "scales" off our vision in regard to such history, because we can't help thinking that there is one of the usual "bugs under the ship." FRANCIS W. BRADLEY.

[We hav no knowledge of the revivalist referred to. Perhaps some of our readers may. Circulation of Truth Seeker Tracts and other Liberal literature ought to do some good—though the people may be too crazy to read.—ED. T. S.]

NEW YORK, May 12, 1885.

MR. EDITOR: Mrs. E. Cady Stanton thinks that Christianity has not been of any benefit to women. She might go further and say with truth that it has always been a curse and a stumbling-block to reasonable progressiv reform, being used as a weapon of menace to stem the tide of free speech, thought, and action. While these good Christians are praying and exhorting, holding out promises of future reward and eternal joys for a mere belief in a senseless dogma, the earth is being despoiled, murder is rampant (dignified by the name of war), exiles are undergoing penal servitude and brutal treatment, for protesting against monarchical government; the poor all over the world are becoming poorer, many dying of starvation; wages for the workers are scarcely above the starving point; misery, degradation, want, and suffering has never been so painfully visible as it is at the present day.

The present day! day of civilization, day of Christian beneficence, with millions for *ourselvs* and pennies for the poor. On one side piled up, garnered in safe places, the kindly fruits of the earth, with a Christian standing guard over them, protected by Christian laws, claiming and receiving obeisance from Christian ministers, safe from invasion by the starving multitude, who bow before the words "thou shalt not steal," in their simple honesty forgetting that the "second thief is the best owner."

For what is that man but a thief who, either by cunning or by tricks, or "financial genius," absorbs unto himself more than he or his family can hav any earthly use for, and who, holding it tight in his avaricous hand, calmly sleeps under the mild admonition of his pastor, while upon the air is borne the wail of the dying who die for the want of a morsel of the waste from his abundant table? This is the old, old story. We are told it has always been so, will always be so. Why has it always been so? Because of a wrong conception of the relations between man and his creator. Instead of looking forward to a life beyond the grave, instead of flattering and cajoling God and trying to let him see what a tremendous being we think he is, we should hav turned our attention entirely to his gift of life and the use of the earth which he has given us, and shown godly qualities by equal dispensation of benefits, of love for our fellow-tenants on the earth, and a kindly and generous heart and solicitude for others which it is said Christ alone has shown. Of the future we know nothing, of the past we can hav nothing, but of the present we can do something to drive out of the minds of the ignorant and superstitious the nightmare of an avenging God who exists only in the idle vaporings of ministerial leeches on the body of the people.

WM. ALLEN SMITH.

BLUFFTON, O., April 25, 285.

MR. EDITOR: Inclosed find $5, for which please credit me for one year's subscription, and send me the ANNUAL and one copy each of "Bible Morals" and "False Claims," and turn the balance over to the Tent Fund, and oblige.

I am well pleased with THE TRUTH SEEKER, and your plan of giving all sides a hearing. This makes it interesting and is the only way to arrive at the truth.

Of course I heartily wish that everybody (especially Liberals) could get rid of superstition in all its forms and be content with "one world at a time," and use all their best energies toward making it better. And when I see people (apparently rational and intelligent in everything else) spending their time in writing about the "diakka" and their doings, and other (to me) foolishness of a like nature, it makes me sick, and I think "what fools these mortals be!' But then, there are many true and noble souls among Spiritualists, and they hav done much to loosen the bonds of priestcraft. Indeed, it is to them that I myself owe the mental liberty that I now enjoy. Hoping that all Liberals will continue to giv all sides a respectful hearing, and that the glorious old TRUTH SEEKER will continue to be the medium through which it can be done,

Yours for universal mental liberty, F. C. S.

ITHACA, N. Y., May 11, 1885.

MR. EDITOR: I send you one dollar to continue your Liberal paper.

In No. 19 this volume, May 9, 1885, I see a communication from the pen of S. H. Preston, whose subject is "Matter—Man—Mind," which to my mind, observation, and experience is worth more than all others put together upon matter, its forms, and the science of mind, which subject has engrossed my attention for many years. It encircles the whole of material nature, with the embodiment of man, and his animal and intellectual mind. He says the infinit universe, from atoms to astral worlds, is a material unity; that all matter is essentially the same, and varies only in its forms; and all the material in man is common to the whole world, and there is no especial human element, and no distinction between the elements of the living and the dead; that is to say, only a change of chemical conditions in operation in the perpetual evolution of nature; that the prime product of man's organism is nervous force, the product of the brain, and of brain, mind; like will always produce like. The mind is the extremest measure of man, and all the antecedents of that are material.

I hav long since noted the truth of this assertion, and waited for some one to giv it expression; and now we hav it in elegant and scientific language from our friend S. H. Preston. This brings to my mind the logic I tried to get into the papers some time since, that no one had the capacity to trace form to its beginning, that form was eternal, and begot its own likeness; that man did not originate from protoplasm, and thus through a long line of successiv forms up to monkey and to man; that matter in form and mind cannot be traced to its beginning collectivly. Individuals hav a beginning and ending in human form and mind, but no extinction in elemental life. Water is productiv of animal life and form. All animal forms hav minds. Nature in male and female order produces form and mind, and they grow and expand together from the earthly production of material element until maturity; when the form decays, and the mind correspondingly, and by chemical action returns to mold in successiv reaction, to sustain animal form again. Thus form succeeds form in the order of the law of nature. I heartily indorse Mr. S. H. Preston.

Yours fraternally, ZENAS KENT.

THE MYSTERY DEEPENS.

STRASBURG, ILL, May 11, 285.

MR. EDITOR: I hav always been interested in Spiritualism; and when I read "A Mysterious Letter" by "Thumb Medium" I got a slate and pencil, and sat holding them, expecting every moment a message from the other world. Every little while one of the children would say, "Keep still, pa is going to cipher directly." Then I would hold my thumb up, and see two thumbs, or two door-knobs. The children would then say, "Ready—bang," and giggle, while I tried the slate trick again. Presently my wife brought the baby to me, saying it had the ear-ache. I told her I did not believe it, and would prove it. I made a tube out of a piece of paper, and placed it at the back of baby's head; and with one eye to the tube, the other opposit the ear, I looked at the door-knob with both eyes, and could see right through the baby's head. I told her there was no ache about that ear—to look for herself. She looked and jumped back, thinking there was a hole clear through the baby's head, and asked what made it. I told her that was a spiritual sight—that under the influence of spirits a person could see through anything.

TUBE MEDIUM.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The World and All.

She was ready for bed and lay on my arm,
In her little frill cap so fine,
With her golden hair falling out at the edge
Like a circle of noon sunshine.
And I hummed the old tune of "Banbury Cross,"
And "Three men who put out to sea,"
When she sleepily said, as she c'osed her blue eyes,
"Papa, fot would you take for me?"

And I answered "A dollar, dear little heart,"
And she slept, baby weary with play,
But I held her warm in my love strong arms,
And rocked and rocked away.
Oh, the dollar meant all the world to me,
The land and the sea and sky,
The lowest depths of the lowest place,
And the highest of all that's high.

The cities with streets and palaces,
Their pictures and works of art,
I would not take for one low, soft throb
Of my little one's loving heart.
Nor all the gold that ever was found
In the busy, wealth-finding past,
Would I take for one smile of my darling's face,
Did I know it must be the last.

So I rocked my baby and rocked away,
And I felt such a sweet content,
For the words of the song expressed to me more
Than they ever before had meant.
And the night came on and I slept and dreamed
Of things far too glad to be.
And I wakened with lips saying close to my ear,
"Papa, fot would you take for me?"

Stay with Mother.

We stood in the press at the ferry gate,
Breathless, weary, and just too late,
Watching the great boat plunge and strain
Through a roaring chaos of ice and rain.
And over the sullen crash and din,
O'er the turbulent tide thundering in,
Over the feet of the restless crowd,
A young voice carolling sweet and loud
Rose for a moment and beat the air
Like the strong white wings of the angel Prayer:
"O feet that are fain to go astray,
Stay with mother when her hair turns gray."

Only the words of a worn quatrain,
With a pitiful plea in its sad refrain.
Only a lad's voice sweet and strong,
Trolling the catch of a threadbare song;
As the tired and shivering crowd made way
For the pale little woman whose hair was gray.
The world may be crowded with sorrow and care,
But sweet human nature still thrives everywhere.
There's an instrument locked in each hardened breast
Whose compass may never be proven or guessed,
As the heart of the multi ude echoed that day,
"Stay with the mother when her hair turns gray."

DORA.

Slovenly Speaking.

I hav read with deep interest in Children's Corner in April 4th, "Going Strawberrying," and on May 9th "Grandma Craggin's" and "Georgia M—'s" letters, and think all three may be ranged under the general head, "Bad Habits;" and though I am not a critic, nor a philologist, but hav suffered all my life from the defect I deplore, viz., imperfection of language from lack of privileges in youth, yet I wish to notice, for the benefit of children, some errors of speech that are so universal, and yet such flagrant violations of the simplest grammatical and orthoepical rules that I think they may be classed under my title, "Slovenly Speaking."

"Georgia M—" (see TRUTH SEEKER, May 9th) points out one set of outrages. Permit me to supplement them with others no less offensiv to refined ears and cultivated tastes—that is, clipping a class of words ending with "ing," of which there may be hundreds, as hearing, seeing, feeling, touching, eating, smelling, asking, giving, going, coming, walking, talking, speaking, and so on, almost indefinitly. Children, you can search these words all out, and then tell me if I am correct in sayin' that one-half of the time in speakin' the soundin' of the *g* is unheard, which is a burnin' shame when so much is bein' done toward educatin' the risin' generation against the cryin' evil of ignorance. Parents are standin' in their own light by refrainin' from trainin' and teachin' their children in speakin readin', and writin' properly, and they are not doin' their duty by them in settin' bad examples before them, by themselvs utterin' improper language. Therefore, parents and teachers should always be seekin' opportunities for instructin' youths against omittin' the final *g*, as I hav done in this sentence in order to show you that the erroneous habit has become so common as to be scarcely perceived, and yet all these words we hear daily, and many others.

When a teacher, over forty years ago, I exercised the pupils on these words, compelling them to prolong the final *g* until the habit was formed and could not be eradicated. The words were written upon the blackboard and the whole school pronounced them in concert as I designated each with my pointer, and, children, it was an exercise they loved better than play, and I myself would like to liv it over again to-day with the same dear children, many of whom are now parents and grandparents, while some we shall never see more. My young friends, you can make a play of this yourselvs far more useful than silly games in which there is no profit, and not half the fun.

Those persons who clip the *g* from off the words I hav mentioned, almost always add it to words where it does not belong, as "Havin' been out in the garding, hangin' out my washin', on comin' in and pullin' down the curting (curtain), and shuttin' out the shinin' mornin' sun, and standin' there by the winder, hopin' the coolin' air of the evenin' would be revivin', askin',' etc., etc. Here is the cockney style: "My 'and haches clear up to my helbow" (my hand aches clear up to my elbow); which misplacing *h* sounds no worse to me than misplacing *g*. We would suppose that some persons took pains to misplace *g* did we not know that it arises from thoughtlessness.

In 1882, when visiting in Winchendon, Mass. (my birth-place), I was surprised to hear nearly all its residents, nativ or otherwise, separating the syllables of the name of their own town, and inserting *g*, thus Winchingdon, and accentuating the interpolation *g* as if their reputation depended upon their making that letter the most prominent in the word. What but the most inexcusable carelessness could account for such a palpable blunder?

Others seem to hav a dread of the letter *r*, and with them it is hoss, cuss, pus (purse), fust, wust, dassent, for dare not, etc., while some court the *r* with "this here," "that ar," kinder, sorter, hern, yourn, hisn, barlance (balance), and prehaps.

I shall never forget my mortification when a young girl teaching school in the now city of Fitchburg, Mass., at being introduced very emphatically by the head of the house where I was boarding as "*Mrs.*" Gibson. Possibly this may account for my hatred of substituting Miss for Mrs., so common with many when speaking of or to married women or widows, just the reverse of my girlish experience, you perceive.

Now, my young readers, I call all this slovenly language—as slovenly and loose as for you to appear in company with your hair disarranged, your face dirty, dress soiled or torn, shoes and gloves ragged, and in a general appearance of confusion and untidiness; and yet many young persons, and even adults, who would scorn to be caught thus dressed at *home*, do not hesitate entering society using language in contravention of all known rules, even more objectionable than any I hav hinted at, interlarding their conversation with slang and with substitutes for oaths and profanity.

Now, children, it is as necessary that you should be proper and clean in your language as in your attire; there is a fashion in the one as well as in the other, and any departure from the rules of the former is noticed as readily by educated, well-bred people as is unfashionable, threadbare, and soiled apparel by the crowds of fashionable people you may meet; so I hope, my young friends, you will hav as great a dread of being heard or seen using improper language in speaking or writing as you hav of being caught in shabby garments; then you will take pains to form good habits and correct bad ones in all directions, as Lida suggested, and which is so very important to your success in life.

If your editor, Miss Wixon, will pardon this long letter, and desires it, and you are pleased with my lecture, I will write you again on some other topic more lively, and, perhaps, more interesting—how I kept school when a little girl, wrote sermons and preached for play. Your friend, ELLA E. GIBSON.

Barre, Mass., May 8, 285.

[We thank dear Miss Gibson for her timely and instructiv lesson, and for her kind interest in our Corner. We shall be delighted to hear how she kept school, wrote sermons and preached for play, when a little girl, and we think she never taught a lovelier class, or preached to a more appreciativ audience, than she will always find in the Children's Corner. —ED. C. C.]

The following from the Nashville *Banner* may appropriately follow Miss Gibson's article:

The writer was conversing with a very intelligent gentleman the other day, and he was surprised at the number of ungrammatical expressions used by him. It was not because he did not know better and could not use the most elegant language, but he had fallen into the bad habit of speaking carelessly. We all do it, and we all ought to do better. There is nothing which is more charming than correct speaking. When you find men or women who use the best language in speaking, you like to hear them talk. It is like good music. Why should not all who can write correctly also speak correctly, and avoid those slips of grammar and the slang expressions which so generally mar our intercourse with each other. The *Banner* has a great mind to take up the subject at length and point out many expressions which should be dropped forever from our speech. But [illegible]y.

Instead, it givs a [illegible] spelling and pronunciation below. [illegible]any of our young readers can correctly pronounce the words given in this jumble, and again, how many can spell all these words? Suppose you try it? Let some one in the family call out the words, and let the others spell. Here is the lesson:

The most skilful gauger I ever knew was a maligned cobbler, armed with a poniard, who drove a pedler's wagon, using a mullein stalk as an instrument of coercion to tyrannize over his pony shod with calks. He was a Galilean Sadducee, and he had a phthisicky catarrh, diphtheria, and the bilious intermittent erysipelas. A certain sibyl, with the soubriquet of "Gypsy," went into ecstasies of cachination at seeing him measure a bushel of pease, and separate saccharine tomatoes from a heap of peeled potatoes, without dyeing or singeing the ignitible queue which he wore, or becoming paralyzed with a hemorrhage. Lifting her eyes to the ceiling of the cupola of the capitol to conceal her unparalleled embarrassment, making a rough courtesy, and not harassing with mystifying, rarefying and stupefying innuendoes, she gave him a conch, a bouquet of lilies, mignonette, and fuchsias, a treatis on pneumonics, a copy of Apocrypha in hieroglyphics, daguerreotypes of Mendelssohn and Kosciusko, a kaleidoscope, a dram-phial of ipecacuanha, a teaspoonful of naphtha for deleble purposes, a ferrule, a clarionet, some licorice, a surcingle, a carnelian of symmetrical proportions, a chronometer with a movable balance-wheel, a box of dominoes and a catechism.

The gauger, who was also a trafficking rectifier and parishioner of mine, preferring a surtout (his choice was referable to a vacillating, occasionally-occurring idiosyncrasy), wofully uttered this apothegm; "Life is checkered; but schism, apostasy, heresy, and villainy shall be punished." The sibyl apologizingly answered: "There is a ratable, allegeable difference between conferrable ellipse and a trisyllable diaresis." We replied in trochees, not impugning her suspicion.

Our Puzzle Box.

1.—POETICAL ENIGMA.

My 6 and 4, and 3 and 2 is named a forest tree,
While 12 and 5, and also 1 is called the deep blue sea;
My 15, 6, and also 11 spell a famous general's name,
While 16, 6, 12, 10 and 8 is a king well known to fame;
My 6 and 10, 11, and 12 is something all should hate,
While 6 and 7 as initials stand for a great and sovereign state;
Of 17 letters I am composed,
Now do your very best;
For my whole is a lady Liberal
In the great and boundless West.

Altoona, Pa. WM. J. BURNS.

2.—NUMERICAL ENIGMA.

The whole composed of eleven letters is a valuable species of grapes.
The 1, 2, 3, 4 is a swing;
The 5, 7, 9, 10, 11 is a pointed projection;
The 6, 8 is a prefix.

Pittsburgh, Pa., H. E. JUERGENS.

3.—ENIGMA.

I am composed of four letters.
My 1, 2, 3, 4 names my child;
My 2, 1, 4, 3 is to go;
My 3, 4, 2, 1 is a female name;
My 4, 3, 1, 2 is a valley;
My whole is the name of a good little girl.

HOMER A. BILLINGS.

4.—INVOLVED REVERSED CHARADE.

Oh, *thou of the early Ionic school,*
Permit a poor puzzler to call thee a fool;
For if *matter is evil*, and the cause of all harms,
Say why fold that *island* so close in thy arms.
No wonder her "mountain of fire" is aflame,
Indignant that thou hast *reversed her good name.*

REKAB SEMAJ.

COMPOUND ACROSTIC.

1.—Jolly; 2.—Radical; 3.—A game; 4.—A Russian punishment; primals, to steep in lye; finals, acorns; combined, the fruit of a tree.

Newburgh, N. Y. ROBERT BERNHEIM.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, MAY 9, 1885.

1.—L-egac-y spelled, L(el)-e-g(gy)-a-c(sea)-y(wide). 2.—C-on-tent-meant, contentment. 3.—Hollidaysburg.

4.—I see the living tide roll on,
It crowns with fiery towers
The icy capes of Labrador,
The Spaniards "land of flowers!"
It streams beyond the splintered ridge
That parts the northern showers.
From eastern rock to sunset wave,
The continent is ours.

5.—"Now, Ned, I am a maiden won."

Solvers, E. A. Richards, David Stanley, Homer A. Billings.

Correspondence.

FABIUS, N. Y., May 10, 1885.

DEAR MISS WIXON: We read THE TRUTH SEEKER with pleasure. My child, aged nine, givs us no peace until the Children's Corner is read first, and also thanks Miss Wixon for Children's Corner. We hav taken THE TRUTH SEEKER from its commencement.

HOMER A. BILLINGS.

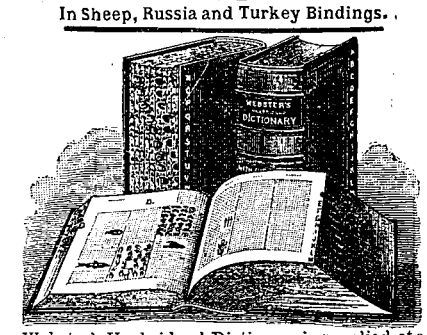
SUNDAY, May 10, 1885.

DEAR MISS WIXON: I hav just come from Sunday school and found my mamma writing to you, so I thought I would write too, and tell you about how I came to go. All my little playmates go, and mamma says it will do me no harm. We hav a lovely minister, he tells us stories, and we hav singing, and I hav a nice time. I hav a little friend, her name is Carrie, she is a Spiritualist, and I laugh at her when she tells me about Spirits coming back here to see us. My mamma tells me that this belief is just as foolish as the other. I am so glad that I hav a Liberal mamma, and I am her little girl. Good bye. From CORA.

[Cora's letter is good, but we must ask her not to laugh at her little playmate on account of her belief. We must not ridicule those who believe differently from ourselvs, but try to convince them of their errors, and do all we can to make them see things in their true light. We know a good many very kind, intelligent people who are Spiritualists, who devote much time to doing good in the world; and while we may not understand all things as they do, we can imitate their example of goodness. Cora's dear mamma will tell her this is the better way to do.—ED. C. C.]

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Selections.

Sociology of the South.

Extract from Correspondence of the New York Times of May 10, 1885.

Of all the obstacles, however, in the way of our development, the most formidable is our theological status. I know no people so dominated by their clergy, no clergy such resolute and consistent foes of progress. The clergy upheld slavery to the last gasp, and still often defend the system. The clergy sounded the tocsin of war from hundreds of pulpits. Of a large portion of the church the clergy are even now engaged in thrusting back the too eagerly proffered fraternal grasp of their Northern brethren. The clergy oppose to scientific investigation an unelastic system of dogma, and stigmatize as heretics, not those of their number who fail to preach the great precepts of love to God and love to man, but those who doubt the identity of the laws of the Christian and the Jewish Sabbath or who venture the assertion that "evolution is probably true." The influence of the so-called religious press is scarcely less at the South than that of the pulpit. A man who reads nothing else reads his "church paper"—and what does it teach him? I can speak from accurate knowledge of but one such publication. It is issued from the most prominent city of the South; it is the leading organ of its denomination; it receives only encomiums from the clergy and allegiance from the laity. But if, indeed, it be true that to "call evil good and good evil" is the "unpardonable sin," there are not many successiv weeks wherein this sheet is not guilty. A man scarcely receives his *imprimatur* as a lofty and noble spirit until canonized by the abuse of these religious columns. They hav denounced nearly every man proclaimed good and great by the consensus of humanity. Even such men as Longfellow, Phillips Brookes, Dean Stanley himself—that Christlike "bigot only of intolerance"—hav not escaped. This paper silently ignores public vices of our political partisans, while in article after article the one lamentable error of a great and conscientious woman is so coarsely interpreted and so unceasingly reiterated, that her high personal qualities and the unswerving rectitude of her teaching are buried beneath the stones which her accusers, themselvs presumably "without sin," hav cast upon her.

A duel of peculiar atrocity agitates the entire community. But for dueling our religious paper has no denunciation. Drunkenness defiles the church, but the liquor-sellers are generous to the clergy, and for their traffic the church's organ has condemnatory words very few and faint. It is vigorous, however, on the subject of dancing, encouraging purity of thought by an imputation of unspeakable evil inherent in this universal impulse of light-hearted youth. It is silent in regard to infidelities of conduct, but it makes haste to brand as "a thesaurus of Infidelity" the new edition of the Encyclopedia Britannica. It rejects, on the ground of "a want of Christian courtesy," a wholly impersonal article which chances to be opposed to its own scientific views, and prints an attack upon the *Century Magazine*—the wisest and stanchest friend the South possesses—an attack which for vindictivness, contumely, and mendacity might hav been penned, as it was inspired, by the very spirit of evil! The *Century* may well exclaim, as did Frederick Robertson of his similar persecutor: "The 'Record' has done me the honor to abuse me for some time past, for which I thank them gratefully. God forbid they should ever praise me!" The "pity of it" all is that these are our guides in the most important issues of life.

Stuart Mill tells us that "the evidence of history and that of human nature combine by a striking instance of consilience to show that there is one social element predominant and almost paramount among the agents of the social progression." This is "speculation, intellectual activity, the pursuit of truth." We hav seen that our isolation, in part unavoidable, but largely wilful, our lack of a "noble discontent," our impatience of criticism, our inhospitable "climate of opinion," our dogmatic and intolerant theology, all militate "against the main determining cause of social progress." If our opinions and modes of thinking never change, our advance is impossible.

Are we of the South willing that it should be so? Are we content to be a people without a literature; without an intellectual and moral influence; without a part in the great task of the future, that "of rendering life, not what it now is, almost universally pueril and insignificant, but such as human beings, with highly developed faculties, can care to hav?" Are we willing to be of interest only as a unique people, a sort of modern Aztec, a type left behind by the current of civilization? Above all, are we willing to hav the vitality crushed from our religious faith, and to substitute pharisaic formulas and ferocities for the Christian ideal of the brotherhood of man? No political changes, no material prosperity, will giv us the life we need. The impetus must come from within, from a change in the very "ply and tendency" of our minds.

Happy for us is it that "sociology is not a science of positiv predictions, but of tendencies only." Another generation may reverse the horoscope of this? We of the old, look to the young South, believing in its possibilities, hopeful of its achievements. If this paper helps to show even one whose career is yet before him "the way not to go," it will not hav been written in vain. And yet, ever before my too adventurous pen has seemed to rise the warning:

"Truths would you teach, and save a sinking land,
All fear, none aid you, and few understand."

A SOUTHERNER.

The Liberal South Holds Out Her Hand.

From the Independent Pulpit for May.

The New York TRUTH SEEKER is perhaps the most vigorous and effectiv Liberal journal in this country; Agnostic in regard to the future, but duly alive and aggressiv in its opposition to bigotry, ignorance, and superstition. In replying to a criticism by our correspondent, "Independent Thinker," in the April *Pulpit*, the editor disavows any spirit of bitterness toward the people of the South, which we are inclined to accept as true, notwithstanding, now and then, there appears a reflection that to Southern ears sounds harsh and unkind. As to his remark that the South is a "long way behind the East and West in development, both physically and mentally," we may admit its partial truth, without suffering any disparagement whatever, since circumstances that are painfully sensible to every one hav conspired to confer upon the East and West many great advantages. As to the mental and moral condition of the white people of the two sections, statistics giv the superiority to the South; and but for the disasters consequent upon the late war, she might hav been equal to the other sections in physical development. Liberalism has not been urged upon the Southern people as long and as vigorously as it has upon those of the North; but a brief experience and opportunity for observation teaches us that the people, where tested by agitation, are about as Liberal as those of any other section. The condition of the negroes is to be deplored, and the Southern people are striving with all their power to elevate these unfortunate people, who, in their turn, are making some improvement. Our contemporary evinces a manly spirit of candor and conciliation in his reply, and we rejoice that among Liberals these sectional animosities are handled with a great deal more charity than among Christians. The following part of Mr. Macdonald's reply is so manly and conciliatory that we reproduce it with pleasure, as an example of a truly Liberal spirit:

"Our remark that 'all the old Abolitionists are now Liberals,' was in response to an inquiry, and is strictly true, with not the slightest shade of sectionalism concealed therein. Though a soldier's grave at Manassas Junction is a sacred spot, we hav no hatred of the foemen who took a father's life. All fought for what they considered right. The cry against the South, raised even now by certain political papers, is, in our opinion, not only totally unfounded, but criminally unwise as regards the future of the United States. Let the dead past bury its dead. We believe that, with the exception of a few of the older generation, the people south of Mason and Dixon's line are glad that slavery has been abolished, and are willing to forget and forgiv, and strive now as mightily as their Northern brethren for the upbuilding of the common republic. And certainly Liberals should be among the first to help heal the wounds of war, and we believe they are. There is more tolerance expressed by the old soldiers and the old Abolitionists than by those who never went to war, or the politicians who profited by the war, and would profit by a continuance of the sectional feeling. We are sure that our Independent Thinker has drawn wrong conclusions from premises wholly insufficient. Let the Liberal South hold out her hand, and the Liberal North will leap clear across the bloody chasm to grasp it."

SAID a geological girl to an apple merchant: "Giv me some gneiss apples, that's schist what I want; giv me two quartz, strata way, so I may catch mica."

Christian Persecution of Jews.

A correspondent of the *Telegram*, under date of April 25th, writes from Constantinople: "An incident has just occurred here which serves to show how the fire of religious fanaticism still lingers in the heart of the Eastern Christian, and what scenes of persecution would doubtless be witnessed from time to time but for the controling presence of the Mohammedan Turk. A whole Jewish quarter on the Asiatic side of the Bosphorus has been depopulated, the inhabitants being dispersed among the other villages by the care of the police, in order to preserve them from the furious attacks of their Greek neighbors. It is the old story, 'Giv a dog a bad name and then hang him.' Some one started the idea during Holy Week that the Jews of Deirmen had wantonly insulted the emblem of Christianity, and the ill-feeling this engendered, intensified by a subsequent incident, culminated on Saturday last in a serious riot which, but for the wise forbearance of the Turks coupled with great firmness, would undoubtedly hav had a most sanguinary ending. That the feelings of the Greeks hav been cruelly outraged cannot be denied, but there is not the slightest evidence to show that the Jews are in any way responsible for this. It is more than probable that the real authors of the evil deeds by which a whole population was set by the ears are Greek robbers, who were looking to profit from the row they knew would take place. The opening scene in this chapter of religious strife was the appearance in a Jewish garden at Deirmen on the morning of Good Friday, of a wooden cross, with a cock in a high state of decomposition nailed upon it. This naturally excited the wrath of the Greeks living in the vicinity, but they contented themselvs for that time with an appeal to the police. Six Jews were arrested on suspicion, and in order to calm the excitement that prevailed, the owner of the garden and his family were moved off to Constantinople.

"The Jews indignantly denied having had any hand in the outrage, and the affair was being forgotten, when fresh provocation gave a new impetus to the fury of the Greeks. A Christian grocer, called Stepan, living at Deirmen, found on Saturday morning, nailed to the door of his shop, a cross covered with filth. This, like the former deed, was at once attributed to the Jews, and the news, flying rapidly from mouth to mouth, in an incredibly short time a vast crowd of men and women had collected in the streets, crying out for vengeance. A voice in the crowd suggested that they should take the law into their own hands, and siege was immediately laid to the Jewish houses, the owners of which had immediately proceeded to barricade themselvs at the first sign of danger. Stones began to rattle at the windows, and finding it difficult to force an entrance, preparations were being made to set the houses on fire, when, fortunately, a strong detachment of cavalry from the Scutari barracks made its appearance on the scene. The police had been unable to do anything, and even the presence of the soldiers, although it served to put an end to the incendiary proceedings, did not suffice to make the crowd disperse. All the efforts of the 'Ephors' of the Greek and Armenian churches to induce the people to leave the matter to the authorities were of no avail. The summary punishment of the Jews they would hav, for nothing could convince them that they were not the authors of the outrage, although a gendarme stationed at Deirmen had been arrested on suspicion. Not until they received a solemn promis that the whole of the Jewish families would be cleared out of Deirmen would the incensed Greeks think of retiring. It was well that the authorities kept watch and ward during the night, for the fury of the populace had in no wise abated by morning, although it was the day of peace among Christians. A vast crowd collected, clamoring for the fulfilment of the promis given by the authorities, who saw no way of calming the excitement but by the removal of the Hebrews. Escorted by cavalry and police they were marched off to where the Jewish communities are strong enough to hold their own against any ebullition of Christian fanaticism."

Mexico's Wasted Wealth.

Emily Pierce in Frank Leslie's.

It is a fact, frankly acknowledged, that the Roman Catholic church in Mexico is now surrounded by the ruins only of its former greatness. Fifty years ago this opulent institution owned over three-fifths of the city of Mexico. The income of the archbishop was greater than that of the queen of England. In 1827 there were 150 convents and monasteries in Mexico. One-tenth of the products of the country went to the clergy as tithes. The estimated value of church property in 1850 was $300,000,000, one-third of the entire property of the nation. In the city of Mexico there were 5,000 houses, valued at $80,000,000, of which the church owned more than one-half. Domes rose in every block, the cross was lifted upon every hand. The annual income of the church in the city of Mexico was $20,000,000, while that of the republic was only $18,000,000. The clergy in the city of Puebla held mortgages on farms, in that state alone, to the amount of $40,000,000. Between Puebla and Apizaco, a distance of thirty miles, were 124 churches, and the valley of Puebla numbered 365—one for each day in the year.

The grand cathedral stands upon the site of the Aztec Teocalli; it covers a space of 426 by 500 feet, and its high altar, which is in the center of the edifice, is above the spot once occupied by the sacrificial stone. The choir is one mass of elaborate carvings. Extending around it, and leading to the high altar, probably 200 feet, is a railing of lumbago, manufactured in China, and weighing twenty-six tons. It is a brassy-looking metal, composed of gold, silver, and a small alloy of copper, but containing so much gold that an offer has been made to replace it with pure silver, and giv many thousand dollars in addition. The altar itself, placed upon a marble platform, is of wrought and polished silver, and the whole surmounted by a small temple, in which formerly rested the figure of the Virgin of Remedios, who was dressed in three petticoats—one embroidered with pearls, another with emeralds, and a third with diamonds, the value of which was over $3,000,000. This was only one part of one church in Mexico, and that said not to be the richest.

I dropped into the sacristy one day, and found two or three padres indulging in a quiet chat after mass. They politely volunteered to show me the magnificent set of vestments worked for the cathedral by command of Isabella of Spain. They are of cloth-of-gold, incrusted with gems, and with passages of holy writ, so exquisitly worked in silk that it required the closest inspection for my woman's eyes to discover traces of the needle. These gorgeous vestments are useless for practical purposes, being so heavy that no man of ordinary dimensions could sustain their enormous weight during mass, or even long enough to pronounce benediction.

The cathedral of Puebla is the best specimen of architecture I hav seen in Mexico. The material is blue basalt, and the massiv buttresses and lofty towers without, the noble arches and artistic pillars within, giv a dignity and solidity often lacking. A favorit legend tells us that, while in process of building, this cathedral gained mysteriously in hight during the night exactly as much as the masons had accomplished during the day. This was said to be the work of two angels who came down from heaven, and wrought with golden trowels in their hands; hence the city acquired the name of "Puebla de los Angeles" (the city of the angels).

Here, the great altar affords the finest display of Mexican marbles in the republic, and beneath it is the sepulcher of the bishops. Before the revolution there depended from the center of the vast dome an enormous chandelier—a mass of gold and silver weighing tons; one may imagin its value from the fact that the cost of cleaning it alone amounted to $4,000. Here the candelabra were of gold, and so ponderous that a strong man could not lift them; the value of the jewels was of historic notoriety, and an image of the Virgin boasted a zone of diamonds valued at $1,000,000.

The cathedral of Santa Guadalupe is the most famous in Mexico, and was once the richest and most venerated shrine; but the grand old Italian president, Benito Juarez, confiscated most of its gold and silver ornaments, and coined them into money to carry on his war against the church party. Even the frame of solid gold which surrounded the patron saint was taken, but this was afterward returned. The altar railing, weighing tons, is of solid silver. This alone, of all the sumptuous church fixtures, was spared by the Liberals.

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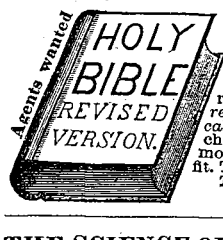
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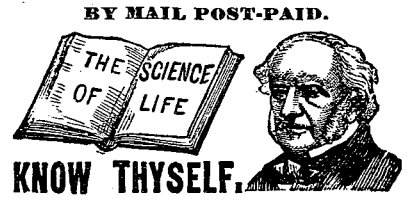
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TOUCHSTONE: Hast any philosophy in thee, shepherd?

Corin: No more but that I know the more one sickens the worse at ease he is; and that he that wants money, means, and content is without three good friends; that the property of rain is to wet and fire to burn; that good pasture makes fat sheep and that a great cause of the night is lack of the sun; that he that hath learned no wit by nature nor art may complain of good breeding or comes of a very dull kindred.

Touchstone: Such a one is a natural philosopher.—*Shakespere.*

YOU cannot change a man's thoughts about things as you can change the books in his library. The mind is not a box, which can hav opinions inserted and extracted at pleasure. No belief is good for anything which is not part of an organic growth and the natural product of a man's mental development under the various conditions in which he is placed. To promote his intellectual activity, to encourage him to think, and to put him in the way of thinking rightly, is a plain duty; but to try to insert ready-made opinions into his mind by dint of authority is to contradict the fundamental principles of free inquiry.—*Leslie Stephen.*

LET us, if possible, banish all fear from the mind Don't imagin that there is some being who would giv to his children the holy torch of reason, and then damn them for following where the sacred light may lead. Let us hav courage. Priests hav invented a crime called blasphemy; and behind that crime hypocrisy has crouched for thousands of years. There is but one blasphemy and that is injustice. There is but one worship and that is justice. You need not fear the anger of a God whom you cannot injure. Rather fear to injure your fellow-men. Don't be afraid of the crime that you cannot commit. Rather be afraid of the one that you can commit.—*Ingersoll's What Must We Do to be Saved?*

ANY engagement, which is innocent, is better than none; as the writing of a book, the building of a house, the laying out of a garden, the digging of a fish-pond—even the raising of a cucumber or a tulip. Whilst our minds are taken up with the objects or business before us, we are commonly happy, whatever the object or business be; when the mind is *absent* and the thoughts are wandering to something else than what is passing in the place in which we are, we are often miserable.—*Paley's Mental and Political Philosophy.*

THEY who fancy heaven to be a state in which there is nothing *to do*, but everything *to enjoy;* no victory to gain, but only garlands to wear, must be people who hav never learned how tiresome enjoyment is. The hardest thing to hav long is joy. Men can more easily bear work for years than play for weeks. The heavenliness of existence consists in brave, hopeful effort to gain something to make the world happier. An hour of that will glorify, will make the heart almost leap out of the bosom to get room enough to beat in.—*O. B. Frothingham.*

THOUGH it is not a direct article of the Christian system that the world we inhabit is the whole of the habitable creation, yet it is so worked up therewith, from what is called the Mosaic account of the creation, the story of Eve and the apple, and the counterpart of that story, the death of the Son of God, that to believe otherwise, that is, to believe that God created a plurality of worlds, at least as numerous as what we call stars, renders the Christian system of fal h at once little and ridiculous, and scatters it in the mind like feathers in the air. The two beliefs cannot be held together in the same mind; and he who thinks that he believes both has thought but little of either.—*Thomas Paine.*

THERE is a moral phenomenon more prevalent than we are apt to suspect, the existence, in the same understanding, of two opinions mutually destructiv, without any consciousness of their incompatibility.—*Bailey's Pursuit of Truth.*

HOW strange and sad is the laxity with which men, in these days, suffer the most inconsistent opinions to lie jumbled lazily together in their minds!—*S. T. Coleridge.*

I FLATTER myself that I am so sincere a lover of truth that it is very indifferent to me, so I am possessed of it, whether it be my own or any other man's discovery. For I count any parcel of this gold not the less to be valued, nor not the less enriching, because I wrought it not out of the mine myself. I think everyone ought to contribute to the common stock, but to hav no other scruple about the receiving truth but that he be not imposed on and take counterfeit, and what will not bear the touch, for genuin and real truth.—*Locke.*

REASON was given man to be exercised, not to be stifled. Destroy that and you dwarf a man to a brute. Take reason away from man and you take all that is noble in him; it is the motion from the air, the hue from the flower, the light from the sun. Reason bids man throw off false reverence of customs, and embody his life in higher forms. Reason is radical. It does not believe that goodness is all known, that greatness is all dead, and that man's whole duty is to worship the former and weep over the latter; but it points forward and says: "There are holier truths to be learned, loftier hights to be reached, and a better humanity to be lived.—*L. K. Washburn.*

THE REFORMER.

Aloof he stands and talks with God,
A Moses understood by none;
And men who trade and men who plod
Revile him fiercely, or but shun;
But he, cloud-wrapt and victory shod,
Abides his time till right be done.

Poor task it were to stoop and heed
The senseless sneer, the empty joke,
While truth unfolds the coming creed
That yet shall sever error's yoke;
Absorbed in one prophetic deed,
He hath no time for meaner stroke.

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1885.

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IT is stated that out of one hundred men who parade in a brass band at least forty are dummies and only pretend to play. It will be seen that bands are more considerate than is generally supposed.

"DID a woman ever clean up a rented house when she moved out of it?" asks Texas *Siftings.* And if she did, did another woman ever move in without declaring that the house was a "perfect mess," and immediately proceeding to giv it another thorough cleaning?—*Norristown Herald.*

A's the green Apple that kills little boys;
B is the Barber and Boarding-house joys;
C's the spring Chicken and Clam in the Chowder;
D is the Dude and the Dynamite powder;
E is the Editor killing a poet;
F is the Foot, as Chicago girls show it;
G's empty Gun, Goat and Gas-meter utter;
H is the Hash and the Hair in the butter;
I is the Iceman, of course, and Ice-cream;
J is the Jersey mosquito supreme;
K is the Kick of the mule when he's mad;
L is the lover that's bounced by the dad;
M is May Moving and Mother-in-law;
N's the Niagara hackman's big maw;
O's the One Oyster in church stews so thin;
P's Picnic, Plumber, Pie, Poet, and Pin;
Q is the Question that's popped by us all;
R is the Roller-rink—newest of all;
S is the Stove-pipe, and Short-cake so murky;
T is the Tramp and the Thanksgiving Turkey;
U's the Umbrella, that's Used-up and lent;
V is the Verses to newspapers sent;
W is Watermelon immense;
X is the small Easter bonnet's expense;
Y is the leap-Year, that tickles men folks;
Z is the Zany who "chestnuts" these jokes.
—*H. C. Dodge in Detroit Free Press.*

DR. BOUSILLEUR AND HIS MARVELOUS NOSTRUMS AND THEIR EFFECT.

"Doctor," said a sickly-looking man, as he seated himself in the office of Dr. Bousilleur, who advertises as "late of the Hospital La Charite, Paris," "Doctor, can you giv me something that will cure a pain in the chest?"

"Oui, certainment, monsieur," cried the doctor. "One remede merveilleux. You take one little bouteille—poof! Good-by all zee docteur, all zee pain of zee poitrine—zee chest."

"A dead shot, is it, doctor?"

"Ma foi, oui," he replied, "One medecine beautiful, magnifique. He kill zee pain avec celerite, instan'ainement. He go at once to zee situation of zee pain—one medecine of great intelligence."

"Is it bad to take, doctor?"

"Le diable, non! He be delicieusement—all same you swallow one what you call rainbow. Every personne take him wis enthousiasm."

"How much do you charge for one bottle, Dr. Boozeyur?"

"One bouteille zee medecine puissant cost you fife dollaire en monaie d'or des E'ats Unis Unite State gold coin."

"That is very dear; can't you take less?"

"Impossible, mon cher sir! Parole d'honneur, c'est entierment impossible. Bah! zee medecine is not wataire of zee rivire. He is one merveille de la nature—une chef d'ouvre d'art. Me can submit me to no sacrifice pecuniaire. You take zee demi-bouteille, pay me two dollaire half or sortir; go to le quartier Chinois. It is there you find le docteur, le medicament for you. Allez-vous en!"

"No, doctor, I'll not go to Chinatown for medicin; I'm not that mean."

"Ver' goot. Vous avez l'air malade, and my medecine certainment make zee cure parfaite and immediatement. Peste! it is no one maladie incurable—immedicable."

"Well, doctor, here are $5; giv me a whole bottle."

"Ah, merci, monsieur! You will find him one medecine magnifique—ineffable."

"I hope so. Good-by, doctor."

"Au plaisir, monsieur; au revoir."

The next day Dr. Bousilleur's customer returned, entering the office with: "See here, Dr. Boozeyur, that medicine—"

"O, ho! Bon jour, monsieur," broke in the doctor. "Ah, ha, you feel yourself pretty well to-day? Avez-vous bien sleep—bien dormi? You feel goot—tres-bien?"

"Infernally bad, doctor; infernally bad."

"Pas tres-bien! Ah, goot! Me hav prescriber you zee medecine to make you feel pad. Zee medecine work by the rule of contrarietie, d'une maniere remarquable."

"But I didn't take it, Dr. Boozeyur!"

"Le diable! Zat is pourquoi, why you feel bad; pour quelle raison you do not feel good."

"But, Dr. Boozeyur, the medicin was not for myself; it was for my father."

"Eh! Ver' well—comment se porte, monsieur, votre pere? How is your fadder feel?"

"He is dead."

"Mort! Le diable! Mort? Serait il possible. Do you not make to me one plaisanterie caprieuse—one what you call joke, humbug? E range—suprenant! He did take it?"

"Yes."

"And he is dead—mort?"

"Dead."

"How long time he liv from when he did receivoir take zee medecine?"

"About ten hours."

"Bon—goot!"

"What! Do you say good?"

"Certainment, monsieur—avec parfait tranquillitie. If he no vill hav take zee medecine, he vill have die fife hour after zee time when he hav not take him. Ze medecine superbe hav give him—monsieur votre pore—fife hour amplification of life. Zis, my fren,' be one faveur particulier from zee on high—Tout puissant—zee Almighty—wis zee assistance of me, votre tres-humble serviteur, Docteur Bousilleur.—*Dan de Quille.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 22. | PUBLISHED WEEKLY. | New York, Saturday, May 30, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

A FREETHOUGHT demonstration, attended by five thousand persons, was held in Sydney, New South Wales, to condemn the conduct of the colonial government in sending troops to the Soudan. The resolution of condemnation was carried unanimously.

E. M. PACKARD, arrested in Brooklyn for embezzling $50,000 from his employers, always had a well-thumbed Bible on his desk. Evidently his favorit biblical story was the flight of the Israelites and the "borrowing" transaction which preceded it.

BOB INGERSOLL may be an Infidel, and he may be going to hell when he leaves terrestrial scenes; but there are several thousand Christian men in the world whose wives would be far more happy were their husbands half as decent as Colonel Bob.—*Grit, Hanover, Kan.*

A BELFAST gentleman who recently returned from Portland visited the Salvation Army while there, and discovered in one of the leaders a tramp who spent the larger portion of the winter in Belfast jail. The tramp has become converted and is now a leader in the Army.

AT the morning session of the Presbyterian Assembly held in Cincinnati May 22d, Judge Drake, of Philadelphia, offered a resolution which declared the Roman church apostatized, its priesthood usurpers, and its baptism invalid. Such a resolution as that from a Presbyterian would cool the most torrid atmosphere.

A GREAT fuss has been made by English Christians about the "abolition of church rates," but the abolition, says Annie Besant, has been very imperfectly performed. In the rates for which payment has lately been demanded from her, she found a church rate of 10s. 5d. under the 51 George III. c. 151, an act to enable the vestrymen of the parish of St. Marylebone to build a new parish church, or two or more chapels. She comments: "Thus I am forced to pay in support of an establishment and a creed which I detest, while at the same time church people hav the impudence to pretend that they receive nothing by gift of Parliament."

AN Arizona man who subscribed for a religious paper some time ago sent a letter to the editor to stop it, in which he said: "We find the Gila *Howler*, our local paper, much livelier than your old milk-and-water affair. Besides, you havn't played a square game in your 'ads.' My wife bought a pair of the corsets you advertise and blamed if they didn't bust in three weeks, and we use them now to mend the chicken-coop. I took half a dozen of the dead-shot pills you puffed up in a reading notice week before last, and the next day I was so sick that all the doctors in the town published bulletins about my approaching death, and the boys said I had the jim-jams. For these reasons I hav determined to quit your paper and read the *Howler* only. As I know it always lies unless it is paid to tell the truth, it can't lead me into temptation."

THE *Chronicle* reports that in a Mongol murder case in San Francisco the following oath was administered to each of the Chinese witnesses: "This is to inform the spirits of the gods, also the evil spirits and the demons, all to descend here to hear, oversee, and examin into the case of Wong Ah Foo, charged with murdering Loi Ah Gow. If I come here to swear profanely and tell the untruth, or not according to the facts of the case, I humbly beg the celestial and terrestrial spirits to redress Loi Ah Gow's grievance and to punish the false witness immediately, and to arrest his soul. May he die under a sword, or die on the half-way of the sea, and hav no life to return to China. This is the true and solemn declaration of oath sworn by my own mouth and signed by my name by my own hand. Dated this —— day, second month, in the eleventh year of Quong Soi." It is believed that all who take this oath will testify truthfully, as the Celestials believe that if they should perjure themselvs after passing through the ceremony they will die an everlasting death, and that the gates of the Flowery Kingdom will be closed upon them.

THE subjoined compendious vocabulary of abusiv epithets directed against the Russians, arranged for convenience in alphabetical order, is extracted from a Delhi newspaper: "Russians! asses, blockheads, boobies, clowns, dolts, empty heads, fanatics, flats, fools, fallow brains, gabies, geese, hypocrits, ignoramuses, jobbernowls, jabber heads, knaves, loggerheads, mooncalves, numskulls, oafs, pumps, quacks, rogues, ruffians, squatters, simpletons, tomnoddies, ualators, vultures, wreakers, yellers, zokels, zanies!"

THE following epitaph in addition to the usual record appears on a tombstone in a Buffalo (N. Y.) cemetery:

"My wife,
Whose remains lie below,
Was faithful and true.
Her life was as pure as a drop
Of dew on a rosebud.

"A true woman, a stranger to superstition and cant, she was never born again, had nothing to repent of, but had the esteem of all the noble and good who knew her worth.

"Love, truth, and virtue never die;
Such as she are immortal."

The lady was the wife of Alexander Cole, and the inscription is an honest tribute of his love.

AT one of Mr. Bradlaugh's meetings, when the petition for the passage by Parliament of an affirmation bill was presented, one of the signers was a poor fellow with no arms, holding the penholder in his mouth. The signature, made by bending his head over the sheet, was very clear and firm. Mr. Bradlaugh relates that the man had lost his arms in the rolling mill to which he had been carrying the white-hot iron with tongs. The tongs had been held by the metal feeding the rollers, and in trying to disentangle the tongs the poor fellow slipped and was gripped, and both his arms crushed off to the elbows. Mr. Bradlaugh adds, "My eyes moistened as I saw this signature, and it will at least serve to encourage me in my wearying fight."

JUDGE DOUGHERTY, of Alabama, was noted for eccentricity and sarcasm quite as much as for impartial administration of justice. During a term of court at Montgomery a young man was tried for petit larceny—taking a pocketbook. The next case was for murder. The evidence in the former was slight, in the latter conclusiv, yet the jury convicted in the first and acquitted in the second, much to the surprise of the judge, the audience, and the prisoners themselvs. In the first case the judge said to the prisoner: "Young man, you hav not been in this country long?" "No, sir," replied the young man. "I thought so. You don't know these people; you may kill them, but don't touch their pocketbooks." The Mobile *Register* tells this anecdote.

ON the subject of "False Judges" a correspondent of *John Swinton's Paper* says: "Long accustomed to the sycophantic adulation of Judge Folger by a partisan press, the article in your last issue, 'The Befouled Bench,' is most refreshing to me. The small mischiefs a bad judge may do are easily covered out of sight under power and prestige, but there are judicial offenses which can never be hidden nor forgiven, 'neither in this world nor in the world to come.' When Ward Hunt, willing to gain a little trumpery popularity at the expense of an innocent woman, so far exceeded his powers as to direct a jury to find a verdict of 'guilty' against her, he wrote his name on the eternal roll of infamy. His offense shall be punished with the scorn of all ages. Benedict added his name to the disgraceful roll by his outrage upon Lange. (See 9 Albany, *Law Journal*, 102.) Mr. Lange was wrongfully convicted of a trivial technical offense, quite harmless in itself, and the imposition of a malicious and illegal sentence led to the celebrated case of Lange *vs.* Benedict, in which Mr. Lange, with laudable public spirit, sought to bring Benedict to justice. In this case the whole judiciary of the country proved faithless, and Folger distinguished himself by his opinion, of which the gist was that as Benedict's act 'was not without the *inception of jurisdiction*,' his conduct was judicial and not personal, and hence Mr. Lange was without remedy (73 New York Reports, 12). Thus Folger stood between a judge whose conduct could not hav been gratuitous, and the punishment he well deserved, and screened him from the consequences of his rascality; and thus Folger wrote his name beside Benedict's on the list of infamous judges Judge Krekel, when two offenders were convicted before him of minor misdeeds, detained them in jail long enough for one to teach the other to read and write, and then discharged them both. What a contrast is there between the Krekels of the bench, who, I am sorry to say, are few, and the incompetent and corrupt judges, who find it necessary to bolster up their pretended dignity by injustice and cruelty."

THE proposed railway from London to Bombay will, it is estimated, extend over a distance of nearly seven thousand miles, and this distance, it is calculated, can be traversed in nine days, or an average of thirty-five miles an hour. The route contemplated is through Paris, Madrid, Gibraltar, Tangiers, Tunis, Tripoli, Cairo, Bassorah, Kelat, to Kurrachee and Bombay. Use will be made of the existing railways in France and Spain, and steam transit will be established from the Bay of Gibraltar to Ceuta, in Morocco, from which latter point will begin the international railway, the works of which will hav to be constructed in Morocco. This line will then form a junction with the system of railways under the administration of the French railway company in Algeria and Tunisia. Thence the route will continue through Tripoli, and form a junction with the Egyptian railway system. From Egypt, the route to India would be continued to the Euphrates, and then along the coast of the Persian Gulf to Kurrachee; thence to Bombay, Calcutta, and Madras.

CHRISTIANITY loses its effectivness when carried into a cold country. It is related that a missionary who had been sent out to Greenland had to be recalled, after having lived for a long time among the Eskimo, because he had not made a single convert. On reaching home, he was interrogated by the president of the society as to the reason for his failure. "Sir," he replied, "the nativs listened to me with the greatest attention, and would crowd around me in the bitterest cold and the deepest darkness, until I began to talk of the terrors of hell-fire which would be prepared for all those who did not giv heed to my words. The thought of going to a place where it was always warm affected them differently from what I expected, for the prospect appeared so desirable to the poor creatures, trembling with cold, that from the same hour they left me they never came back." It is said that another missionary was shortly after sent out by the same society, who was warned to be less explicit in his description of the place of torment awaiting the unconverted Greenlanders after death.

IT has been objected to the theories of the origin of species, as propounded by evolutionists, that, though we may grant the probability of the doctrins they enunciate, there hav been few attempts to indicate species that hav actually arisen in this way. Prof. Thomas Meehan undertakes this task in the *Proceedings* of the Academy of Natural Sciences at Philadelphia, just issued. *Pinus edulis*, the Pinon nut of the Mexicans on this side of the Rocky Mountains, has two or three leaves in a sheath. On the Western side, in Nevada, there is a smaller tree, with the leaves solitary in the "bundle," just as if two leaves had been rolled into one. This is known to botanists as *Pinus monophylla*, or the single-leaved pine. Besides this difference, there are others which warrant botanists in regarding it as good a species as any other well recognized as such. Professor Meehan finds this monophyllous character occasionally in *Pinus edulis*, and shows that the two must hav had a unity of origin, notwithstanding their acknowledged separate specific identity. *Pinus edulis* is a more highly developed species than *Pinus monophylla*.

News of the Week.

FREDERICK T. FRELINGHUYSEN, ex-secretary of state, died in Newark, N. J., on the 20th, aged 68.

GENERAL GRANT has had his ups and downs during the past week, but his health on the whole is improving.

VICTOR HUGO died on the 21st inst., aged 82. While on his death-bed, he declined the proffered services of a priest.

ENGLAND continues making activ warlike preparations, but it is not known at what power they are directed.

RIEL, the rebel leader in the Northwest, is in the hands of the civil authorities. General Middleton is now paying his attention to the Indians.

FRED. DOUGLAS, the colored statesman, has taken a pew in the church at Washington where the president attends. He sits in a conspicuous place, and attracts much attention.

THE Rev. J. R. Reasoner, pastor of the first Presbyterian church at Collinsville, Ill., committed suicide, May 21st, by shooting himself through the temple while laboring under a temporary fit of insanity.

FATHER O'FLAHERTY, a priest of Syracuse, N. Y., started a sensation recently by reporting that two of his nephews had been abducted. At latest accounts it appears that the lads ran away to escape the cruelty of the priest.

LAST Sunday morning at Sand Lick, Raleigh county, W. Va., while a number of men were returning from the M. E. church quarterly meeting, a dispute arose on some church questions, in which R. C. Calloway was fatally stabbed.

BARTHOLDI'S colossal statue of Liberty is on its way to New York in the steamship Isere. The New York *World* has raised by subscription a fund of nearly $60,000 toward building the pedestal. The statue when erected will be 305 feet high.

SAMUEL NUTT, editor of the *Spirit of Truth*, an odd sort of religious paper published near Bloomington, Ill., died on the 21st. He believed that he had been commanded by the Lord to liv without eating for forty days. He died of starvation on the thirteenth day.

ROBERT EMMET ODLUM jumped from the Brooklyn Bridge, a hight of 140 feet, one day last week. He struck on his back and side, and died within an hour after being picked up. Odlum kept a swimming academy at Washington, D. C., and the jump was taken to advertise his business.

LOUIS FRANCOIS, a Frenchman, living in New York, strangled his wife one night last week, put her corpse in a bag, and started for the river with it. He was stopped by a policeman and lodged in jail. His wife was buried in Potter's Field. On going to prison Francois's first request was for a minister.

MISS ROSE ELIZABETH CLEVELAND, sister of the president, has written a book, the title of which is not yet decided upon. The papers hav published some extracts from advance sheets. Judging from these, the matter is mainly what goes under the head of religious slush. It is not worth reading.

AT a temperance meeting in this city on last Sunday the Hon. Neal Dow said that he intended to wipe out of existence the breweries and grog shops of the whole United States as they had been wiped out of Maine. He said that Maine had saved $24,000,000 under prohibition, and that there was not a pauper in the state.

RELIGIOUS services were held on Boston Common on Sunday, the 17th, which is against the law, and the leaders in the matter were arrested and placed under bonds to appear for trial. Last Sunday the offense was repeated, and the police took the names of those who participated. More arrests will probably follow, and the Supreme Court will pass upon the constitutionality of the ordinance forbidding preaching without a license.

Communications.

How They Lie About Liberal!

To the Editor of The Truth Seeker, *Sir:* Please excuse the uncouth heading of this article. I would not use so harsh a heading, could I find a milder term to use without violating the rule to always use language befitting the subject of one's remarks. But I confess in this instance I am not a sufficient linguist to bring in use sufficiently strong terms to convey the feeling of contempt that I entertain for that poor, wizened soul, Clark Braden, who has published the citizens of Liberal, all along the line, as a most despicable set of wretches. We are placed in the light of designing oppressors and bigots, the people as serfs, the men as scapegraces, and our mothers, wives, and daughters, as walking evidences of impurity. There is not a social crime of which that wretch Braden has not accused us, and all of which hav found a willing and ready space in many of the leading journals of the country. You know the object of those libels as well as I do. The same loving (?) spirit of Christianity which is leveling its shafts of calumny and vile filth at the names of our loved mothers, faithful wives, and innocent daughters did the same thing away back in the dark days of the world, when the Christian religion ruled the state and destinies of man. Then the fagot-fire, torture, and the rack were suasiv arguments and heaven-inspired instruments to bring man to the knowledge of the efficacy of God's love for an erring world. His love has always been typified by the love of the big bear for the child when it was being hugged to death. If God is love and the minions of the church are his vicegerents, we would that we could hav less of his expressed affection for us.

If we do fail, if we are utterly crushed out (of which I entertain no fears in the world), we will hav established one thing in this the nineteenth century, and that is that the Christian religion is, as it always was, an implacable enemy to all forms of human freedom, unless it comes through the church, with the clergy as rulers and men as underlings, always ready to support them and their designs, even at the expense of their own manhood and better judgment. You can hear from all the pulpits of the land that the religion of Christ is not aggressiv in any sense of the term; that it is mild and forgiving, subduing the people through the spirit of kindness, as breathed upon the Christian heart by a loving savior. A bigger lie was never uttered than this old hackneyed jade of a stereotyped saying. They love you only to your destruction. When that will not catch you, their hypocritical pretensions are laid aside, and you and all your household, your friends, and your kinsmen are attacked in a manner that would bring the blush of shame to the cheek of the hardest reprobate in the land. When the exigency of subduing a man or a people comes, they do not stop to measure terms or consider the rules of honorable opposition. When they decide upon the expediency of crushing a disbeliever, depend upon it it will be done, even if they hav to resort to an attack upon innocent schoolchildren, pure girls, and loving mothers, as they hav done in this the last onslaught on us.

They hav assaulted the citadel most violently; but let me tell you that we hav buried the white flag and raised the red one. We hav volunteered for the entire war, and by the eternal hills of justice, we will never let up until the vile thing lies cringing at our feet! We will never let up until the courts of the land vindicate us and condemn them.

If God made us, he did not use pliant mud in the making, for we never will yield to those vile scoundrels, and will never let them rest until we show to the world that Infidelity means manhood in its broadest and most comprehensiv sense.

We hav the scoundrel Braden now under arrest for criminal libel. Suits will follow of the *Globe-Democrat*, St. Louis *Post-Dispatch*, Pittsburgh *Commercial Gazette*, Indianapolis *Journal*, Elmira *Telegraph*, and all other journals publishing the libels.

For the benefit of your inquiring readers, who do not know that Freethought means the highest type of humanity, I send you a few statements from official and Christian sources, that they may judge between Braden's libels and honest people's certificates. I could giv you a thousand such if necessary.

Liberal, Mo., May 14, 1885. G. H. Walser.

STATEMENTS FROM OFFICIALS AND CHRISTIANS REGARDING THE STANDING OF THE PEOPLE OF LIBERAL.

Liberal, Mo., May 12, 1885.

I hav read the article purporting to come from Clark Braden and published in the St. Louis *Post-Dispatch* and reproduced in the Indianapolis *Journal*, and I pronounce it a base libel on the people of Liberal. I am now living in Liberal. I hav lived here for about two years. I hav lived within three miles of this place for over eighteen years. I am a member of the Methodist church and a firm believer in the religion of the Bible and New Testament. I am acquainted with all the people of the town, and hav been acquainted with G. H. Walser for twenty-four years, and I know from my own knowledge that Mr. Walser is universally kind to all alike, both Christians and Liberals. No one has ever been oppressed here on account of his or her belief, on the part of Liberals. The people here are sober, kind, generous, and industrious. The females are pure in mind, in conduct, and in speech. There is not a disreputable character in town and never has been one to stay. There has been no case of feticide in the place to my knowledge, nor hav I hav I heard of such a thing. The young girls and young men are modest and well behaved. The hotel conducted by S. C. Thayer is as nice a house as can be found anywhere. There is less profanity among the people here than any town I was ever in. There is no place where a person can get intoxicants by the drink unless on a physician's prescription for medical purposes. I pronounce the article by Clark Braden a scandalous outrage and a tissue of falsehoods from beginning to end. The above are facts.

Mary A. Lewis.

I was one of the first settlers in Liberal. I came here and bought property of Mr. Walser, and he knew that I was a Christian. I hav always been treated kindly by Mr. Walser and the people generally. I own the Opera House in Liberal. It cost me forty-five hundred dollars. The principal dances are held there, and no lewd women hav ever attended those dances. Those dances are always conducted decently and in order. The Liberals were not turned out of the hall for the non-payment of rent. M. Burgess.

I am a farmer and I liv one mile from Liberal. I bought my land from G. H. Walser, and I told him at the time I bought that I was a member of church. He remarked that that made no difference; that religion did not make a man a good man nor a bad man; that people should be judged according to their manly bearing and not from a religious standpoint. I am well acquainted with the people of Liberal, and I know them to be high-minded and honorable, a people who love virtue and hate vice in all its forms. Without an exception they are all temperate, and fully four-fifths abstain from the use of tobacco. Their morality equals that of any people I ever knew. No man or woman is ever molested on account of their belief. When differences hav arisen, they hav always grown out of an infringement of their rights as citizens and not on account of religion. There are many church people in Liberal, and they are all kindly treated.

George F. Nelson.

Lamar, Mo.

I am a minister of the gospel in the Freewill Baptist church. I am well acquainted with G. H. Walser; he has lived in this city and county for many years, and he has always enjoyed the esteem and respect of those who hav known him: his best friends are those who hav known him the longest. I am also acquainted with the people of Liberal, and taking out their skepticism they are as worthy the respect of the world as any people I know of, or hav ever known. Infidels as they are as to the teachings of the Bible, they hav done what Christian communities in this country hav failed in doing, in keeping saloons and places of intoxication out of their town. To this extent Christian towns could well take pattern of Liberal. I do not believe that Christianity requires such services as those of Clark Braden in this respect. John A. Pool.

Lamar, Mo., May 13, 1885.

To all whom it may concern: Having read in the public prints an interview regarding the people, I will say I hav many times visited said town, and am acquainted with a number of its residents. While there I hav always been treated with respect and kindness. While not in sympathy with them on religious matters, I hav failed to see practiced any of the immoralities spoken of in said interview, the conduct of the people being the same as in other places, so far as my observation extends.

With Mr. Walser I hav had business relations for many years, and hav always found him prompt and reliable in all transactions. R. P. Smith,

Treasurer of Barton county, Mo.

Lamar, Mo., May 13, 1885.

We are acquainted with G. H. Walser, of Liberal, and with the citizens of that place generally, and from our own knowledge of that people, we know them to be good and respectable in every sense that it takes to make up good citizenship. They are as pure-minded, well-behaved, and as worthy the esteem of the world as any people in the country, and we pronounce the charges made against the citizens of Liberal by Clark Braden, as published in the *Post-Dispatch*, as infamously false. W. L. Mack, Circuit Clerk.

B. B. Boston, Deputy Sheriff.

S. P. Finley, Sheriff.

G. F. Burkhart, Recorder of Deeds.

Barton Co., Mo.

I am deputy sheriff of Barton Co., Mo., and, as such officer, I arrested Clark Braden last March on a warrant issued by the governor of the state of Missouri, in compliance with a requisition from the governor of Nebraska on the governor of Missouri, as a fugitiv from justice. I turned Braden over to Sheriff Lane, who took him back to Wilber, Nebraska, to answer to an indictment for felony. He is now on bail here for criminal libel. I arrested him for that crime last Friday, May 8, 1885. B. B. Boston, Deputy Sheriff.

The indictment was quashed because it was inartfully drawn, and the lamb skipped out before another one could be found. Walser.

One View of Shakspere.

One view of Shakspere's works is this: he does not portray character to be understood as individualities, but as portions of the whole human race, strata or currents in nature's vast ocean.

Thus in Hamlet we hav the "infirm of purpose." Informed by the ghost that his suspicions were right, satisfying himself by the mock play, exercising caution, enjoining secrecy on others, nerving himself up to a high pitch, and swearing recenge—just let the reader see what he has to say of himself—and then fails in all, or by mere chance accomplishing his object, by sacrificing his own life.

So it is with all his characters—merely types running through life. See Macbeth—unalloyed allegiance until "vaulting ambition o'erleaps itself."

See Othello—what a brave and loving husband until "trifles light as air" transformed him into an incarnate fiend! See Coriolanus, "the noblest Roman of them all" until domestic ties and filial affection seduced him; and Lear—what a noble "head and front" until troubles accumulated and reason was dethroned! And so on through the whole catalog of different phases.

How often do we say—or could say if we were observing—"There goes Poor Tom," or, "There goes Horatio, 'as just a man as enemy coped withal,'" and so on *ad infinitum*.

Persons going to the theater should not go to see Shakspere's pieces merely as a pastime, but for instruction, to see nature's "store unrolled." By this means they would derive both pleasure and profit, and on every step of their road would find

> "Tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."

Ino.

Elizabeth Cady Stanton and Female Suffrage.

There is no woman in this century who more entirely commands the public respect for the grand virtues of her character than Mrs Stanton. But yet she is not the embodiment of all wisdom, as is shown in her course in regard to woman suffrage. The greatest, and, I may say, the only obstacle in the way of securing for women their proper place in society, and endowing them with the right of suffrage, is the women themselvs. If the population of the country be fifty millions, then there are twenty-five millions of women. Of these there is only a comparativ handful who hav any desire to vote. Even in the educated class, not one woman in a hundred, or perhaps in a thousand, feels herself wronged in being denied the suffrage. So far from this, some of this class hav recently astonished the public by petitioning the legislature not to grant this privilege, either to themselvs or others of their sex.

Now, wisdom is the adaptation of means to ends. And the most enthusiastic and persevering use of means to accomplish the most desirable of ends is all love's labor lost unless the means are judiciously chosen. The state of Massachusetts, in seeking, some years ago, an outlet for her manufacturing industries, and an inlet to the productions of the West, found a mountain in the way of her enterprise. What did she do? Whine about it, and establish prayer-meetings asking the Lord either to remove it himself or else strengthen the faith of the saints so that they could uproot it and cast it into the sea? No; she tunneled the mountain, removing the rocky obstacles with the most powerful explosivs, at the expense of millions of money and years of time and labor. This was the first thing to be done. This was a wise adjustment of means to ends. After this, as was foreseen, everything in the way of commercial prosperity came to her, naturally and necessarily.

Look at the job which Mrs. Stanton and her noble coadjutors hav had in hand for a quarter of a century. They wish to place the ballot in the hands of twenty-five millions of women in this country, believing that the beneficent consequences of such a policy would show themselvs in many ways, first, on the women themselvs, and secondly, in promoting the well being of the republic as a state. But a mountain of rock stands in their pathway. It is not the selfishness of the male sex and their lack of courtesy to the women that confines the suffrage to themselvs; for these women are our mothers, wives, sisters, and daughters, and the moment they, as a class—not a mere handful of them—signify their desire to be enfranchised, the legislature will promptly comply with their wishes. But the fact is undeniable that the women themselvs do not wish the privilege. This is the great trouble. What! An oppressed class of intelligent human beings who do not wish to be relieved of their oppression? Why, the dumb-driven negroes of the South were so tired of their bondage that they ran away from it as soon as they found out that the North Star hung over a land of freedom. How comes it to pass, then, that twenty-five millions of women seem to hug their chains and take no steps, because they hav no desire, to secure their freedom? It is because the church and its religion dominate in this nation, and both are opposed *on principle* to the liberation of the female sex, either politically or socially. For eighteen hundred years women hav been under the harrow of the church, and of the civil laws dictated by the church, until their subjection has become an inherited instinct. Paul the Apostle, whom she has been taught to regard as divinely inspired, blames the introduction of sin, death, and sorrow into the world on woman. He silenc s her voice in the church on this account, and enjoins the most absolute submission on her, in a department where, according to the theory, she has a soul to be saved as precious as that of her brother. Even in the holy relationship of love and marriage, woman, in the capacity of wife, according to Paul's teachings, is only a private prostitute, bound by law, unlike public prostitutes, to submit, sexually, to her husband's will at all times and under all circumstances. Instead of firing her soul with resentment and self-respect, these barbarous ideas hav been dinned into her ears for so many ages, and the laws made in consonance with them hav so long been enforced, that no wonder she feels, as if by instinct, that subjection to man is her duty, as it has for ages been her lot.

No one knows better than Mrs. Stanton and her colleagues that these things are true. Yet old age is

overtaking them, and the cause to which they hav devoted their lives is not much further advanced to-day than it was when they began their self-denying work. What is the reason of this humiliating failure? It is because they hav been laboring unwisely, as much so as it would be to put the cart before, instead of behind, the horse, and expect him to go. Mrs. Stanton knows, and has been goaded lately to say it aloud, that it is the church, with her priesthood and her holy books, which, through the law, degrades woman on principle; and the great error of her life was that she did not begin this work of reform by making war, first and foremost, upon the power and prestige of this organization, instead of losing thirty years of time in waiting to see whether the Ethiopian would not change his skin, and the leopard his spots, of their own account. As there is many an ailment in the human body which defies all local and specific treatment, but which disappears entirely when the the general health of the person is established, so woman's rights, in all their departments, political, social, and otherwise, will adjust themselvs properly and without friction as soon as ever the people come to their senses and throw off the degrading superstitions of the church. But as long as this organization exercises its ghostly dominion over the human intellect and conscience, with its false standards of truth and duty, so long will reform of all kinds be hamstrung. The strength of the church to-day, next to her complete organization and command of wealth, consists in the women, who are besotted with the namby-pamby emotionalities called piety, on which such men as Moody and Sankey play as if on an organ. These, for the sake of society, influence their husbands and sons to go sometimes to church and to contribute to the funds. If, perchance, a woman, escaping for a while from the stupefying influence of the church, and coming to feel that she has rights which are not respected by the laws, is inclined to ask for them, she is met by her religious teacher with a "Thus saith the Lord," which remands her to silence and submission at the peril of being called an Infidel, and risking her soul's salvation.

More than twenty years ago the writer of this article, at the request of a certain Female Suffrage Society, delivered an address to the public, in which he traced the dependent and degraded condition of woman to the Pauline writings of the New Testament, and contrasted them with the teachings of Jesus, who, in regard to marriage, said, "For this cause shall a man leave his father and mother, and cleave to his wife," instead of a woman leaving father and mother and cleaving to her husband, taking with her name, fortune, and happiness, to be at his disposal. But the clergy took the alarm, and intimated that the lecturer was tinged with Infidelity, and the dear, good women, "belonging" as they did to the church, and who for years had been toiling, like the fabled Sisyphus, waiting and expecting the church to giv her powerful influence in favor of this reform, are laboring, and waiting, and expecting still. No, woman will never hav the place in society for which she is fitted and designed by nature until the authority of the church is completely destroyed among men. This colossal organization stands in the path of human progress like a mountain. We cannot go around it, nor under it, nor over it, with our best engineering. But we can blow it to pieces with the dynamite of science, logic, and ridicule. And if Mrs. Stanton and her fellow-suffragists had acted on this principle during the last twenty-five years, there is no telling how near we might now be to the realization of their hopes in regard to the legal status of their sex.

I hav mentioned *ridicule* as one of the weapons of our warfare against the church superstitions. Now, I admit that ridicule has no effect whatever in demolishing a truth which is established as such by facts and reason; but it is omnipotent in destroying absurdities and superstitions like those on which the church swindle is mainly based. We hav had in our own day an illustration of this fact. When Darwin announced his grand theory of Evolution, the milksops of the pulpit in England and this country, to keep on the sunny side of the ignorant people, loaded their little pop-guns with ridicule, saying to every Darwinian they met: "So, you hav come to believe that your grandfather was a monkey." This feeble attempt at wit was kept up, as we all know, for many years. But when Darwin died the very churchmen themselvs sang him to his grave in Westminster Abbey, although his writings, in which the words church and religion were scarcely used at all, hav done as much, if not more, to undermine the popular religion, and sweep it from the earth, as those of any other writer, living or dead.

Some good Radicals, whose breath still smells of the onions and the garlic which was their chief diet in the land of Egypt and the house of bondage, don't approve of the use of ridicule which Colonel Ingersoll makes in his lectures. They would rather he would treat the theology of the church in a more solemn and reverential manner, and *argue* against instead of making fun of these dogmas sanctified by the belief of ages. But how would you go about *arguing* with a churchman against the fundamental doctrin of his creed—the tri-personality of the God-head—which teaches that a child may be as old as his father, nay, may actually beget his own father, as the Eternal Son, conjointly with the Eternal Father in the Trinity, begat the Holy Ghost, which Holy Ghost begat the Eternal Son on the body of the Virgin Mary, which son was born 1,884 years ago on the 25th day of last December? How could you frame an *argument* to reach the intellect of a Catholic who believes that a wafer of bread in the sacrament of the mass is transmuted into the body, blood, and divinity of Jesus Christ, so that a congregation of a thousand persons hav, each one of them, the eternal God manifest in the flesh in his stomach, undergoing the process of digestion with his cabbage and potatoes? Such stupendous absurdities of creed cannot be touched by sober argument. Ridicule is the only weapon that can find the vital spot. The medieval tomfoolery of chivalry and knight-errantry, sanctified as it was by the church, might hav held its sway to the present time had not Cervantes, in his "Don Quixote," *laughed* it out of existence.

Colonel Ingersoll has his equals in logic, but he has no equal, either in this country or Europe, in the skilfulness with which he uses the legitimate weapon of ridicule. No man born of woman, who has the least twinkle of fun in his nature, can hear Ingersoll ridicule one of the church superstitions and ever get over it. For it may be set down as a fact that when a man is compelled to laugh at the absurdity of his religion he has taken a long step toward its rejection altogether, for, "*nulla vestigia retrossum.*" Such a man may leave the audience, swearing between his chuckles at the "blasphemy" of the lecturer, but after he cools off and reflects, he will be convinced that no power in heaven or earth could be so unreasonable as to require him to do violence to his own intellect by believing a manifest absurdity.

It is useless to mourn any longer over the waste of time and influence which the cause of woman has suffered from the unwisdom of the female suffragists It would be like crying over spilt milk. But it seems proper to say to those women just coming on the stage of public life, with aspirations to improve the condition of their sex, that the first thing to be done in the way of securing that object is to destroy the malign influence of the church in human affairs. After her authority is gone, and with it the authority of the Bible as a plenarily inspired revelation from heaven—which authority the Bible itself does not claim—woman naturally, and without any further contest, will take the place in society for which she is so eminently fitted by nature, and where she will be a lasting blessing to her race. A. B. B.

Enon Valley, Pa., May 7, 1885.

Our London Letter.

In the hard struggle for existence the clergy, like other tradespeople, find it highly necessary to move with the times, and frequently introduce novelties in the wares they sell, unless they are content to shut up shop. Their goods are not worth much at any time, and are dear at any price, but as the sellers inform the public that no home is complete without their celebrated "faith," and advertise the article so largely, there are still found plenty of simple-minded folk who believe in goods bought at the gospel shops. If it were not for those who possess more money than sense, and who back the dealers up so largely, the whole swindle would be broken up. It puts one very much in mind of certain notorious mining companies continually being introduced here, and where the mines are in some extremely remote corner of the earth, where the prospectiv shareholders are never likely to go in search of them; calls are always being made with a view of introducing new machinery, and the miners are invariably closely approaching a very rich lode, which generally, however, they never succeed in reaching. In reading the report of the missionary meetings at Exeter Hall during the present, I find the same thread running through all of them. The poor benighted heathens are just on the point of being converted wholesale, but more missionaries, and, of course, the means to support them in luxury, are wanted, and when the necessary funds are collected, the subscribers will see what will be done—and the same tale is related year by year, and the gulls continue paying up the calls, and thus the merry game goes on. I find in one case it was stated that the only missionary who was in the district (somewhere in China) had no doubt he could easily bring over the nativs to the only true religion if he understood their language, or they understood his, and therefore the promoters of the scheme thought that money ought to be subscribed to send out to his assistance a few more missionaries. Perhaps they were under the impression that if half a dozen of them all talked together the heathen Chinee might better be able to arrive at their meaning. It was satisfactory to know that a vast number of Bibles and tracts had been sent out, but it was not stated in what language they were printed, though if the paper was good enough to be made in *papier mache*, no doubt that would be no obstacle to the distribution of this class of literature.

The ingenious little dodge of endeavoring to prove that science and theology are very closely allied, after having subsided for a time, is being renewed, and fresh scientific theologians are coming into the field.

A recent writer on the subject claims to show that "so far from any established discoveries of science being fatal, or even hostil, to a reasonable theology, such a theology may be inferentially founded upon them; and that, indeed, the highest use of our knowledge of the physical order is to force us to the acknowledgment of a spiritual order, the former being, as it were, the visible and tangible representativ of the latter"—very pretty reading, and no doubt perfectly intelligible and convincing to the anthor, and a sentence like that looks as though the author was very learned. I don't think I shall purchase the work, neither should I be inclined to read it even if I had the precious volume presented to me. I hav been decoyed into reading similar works, and find they are generally such very dreary compilations that they can only be recommended in cases of insomnia, but even then they should be taken cautiously, or the remedy may prove worse than the disease.

The theory of evolution, as expounded by Darwin, and elaborated by other writers, will never be overthrown by the puny efforts of the greatest theologian in existence. It is quite as well, however, that these attacks should be made, as the truths of science are never injured by the mud thrown by theologians, but, strangely enough, only stand out all the clearer in consequence. J. D.

London, Eng., May 8, 1885.

Shakspere—Bacon.

"Holt" does not "depreciate Bacon" as a writer. There are some very fine expressions in the Essays. But one will search in vain through all Bacon's works for those words and peculiar combinations of words characteristic of Shakspere, and never so used before by any other English writer. It is improbable that Bacon ever read Shakspere, else he must hav quoted occasionally, as he was in the habit of quoting. These expressions, "mark now," "topful of," "sans reproach," "flat perjury," "all sorts," "as who should say," "sky-aspiring," "eagle-winged," "fantastic summer," "braying," "harsh-resounding," "deep-mouthed," "mind's eye," "hell-pains," "loud churlish drum," "wavering many," "fond many," "candied," "an' 'twere," "purge away," "steaming time," "mure," "margents," "rondure," "blench," "deracinate," "neglection," etc., etc., or kindred ones, found on every page of Shakspere, we look for in vain on Bacon's pages. (Shakspere's errors of ignorance were impossible to Bacon.) Writing on so many subjects, and so many letters to private friends, he must hav dropped some of these expressions; sometime the mask must hav fallen.

One might suspect, from their comments, that some of Bacon's admirers regard him as the author of Reasoning. But there is nothing said on the subject by him which had not been said hundreds of years before by Roger Bacon. Indeed, Francis Bacon, without scruple, took the very best ideas of the "Opus Majus," "Opus Minus," and "Compend. Studii," of Roger. The "Four Idols" of Francis are the "Four Hindrances" of Roger; the "Experiments" of one are the "Experience" of the other; the "Antiquity is the Youth of the World" of the former is the "Juniors of Times the Heirs of Predecessors" of the latter; "Novum Organon" is due to "Opus Majus;" so is "Advancement of Learning" to "Compend. Studii," etc.

Francis clearly took many of his best ideas from Roger and improved on them, as the advantages of his later time permitted. Who knows from whom Roger derived them, or cares? It is not he who first says, but he who says it so loud, so long, he compels a hearing, deserves the praise.

But yet, Francis might as well hav given old Roger a little credit, instead of a sneer. No, indeed! Our Bacon was not so generous of fame as to let immortality gather around unworthy brows for his work. He loved plaudits as well as ducats. He was a very great man; but when the commissioned officers dissapear the ranks always supply those who grandly fill their places. He was not a poet. In all candor let it be submitted as to those "Psalms" of his, had they been published last year as the work of some gifted, sky-aspiring youth out West, they would hardly elicit such admiration as they do from my critical friend. HOLT.

ALL recognized truths once rested, solitary and alone, in some one brain. Truth is born an acorn, not an oak. The Rev. Sydney Smith once said that there was a kind of men into whom you could not introduce a new idea without a surgical operation. He might hav added that, when you had once forced an idea into the head of such a man, you could not deliver him of it without instruments. The conservatism of unthinkingness is one of the potential forces of the world. It lies athwart the progress of mankind like a colossal mountain-chain, chilling the atmosphere on both sides of it for a thousand miles. The Hannibal who would reach the eternal city of truth on the other side of these Alps must fight his way over ice and hew his way through rocks.—*Ignatius Donnelly in "Ragnarok."*

The Liberal Club.

On the evening of Friday, May 23d, was held, at 220 East Fifteenth street, the Three Hundred and Eightieth Regular Meeting of the Manhattan Liberal Club. What shall be said of it, and how shall this feeble though expensiv stylographic pen do justice to the occasion? As the man with the badgepin shed the light of his torch on Treasurer Morris, and a ten-cent piece upon the table, President Wakeman was reading notices of other meetings which were to be held in divers parts of the city. These having been got along with, he said he would go through the usual formula of saying that he had the pleasure as well as the honor of introducing as the speaker of the evening Mr. Hermon H. Shook, of the New York bar. Mr. Shook, he said, was one of the few Christians who hav at all times clung to the hope that the members of the club would finally be saved. He then indicated to the lecturer that he might let her go.

As Mr. Shook approached the front of the platform and threw back his shoulders, the audience clapped their hands in token of welcome. A map of Australia hung behind him on the wall, but it had no connection with the lecture, except that Australia is away off. Mr. Shook said he should be false to his own feelings if he did not express his appreciation of the kindness of the Liberal Club towards him, and it was not because of any lack of interest in the topics there discussed that he had absented himself. The club was designed to giv everybody a hearing, and in his case that principle had never been violated. He inquired of the audience what was the condition of their minds. As for himself, he did not feel as pugilistic as he used to when he came there regularly. He had lost some of the war fever then prevalent. He perceived we were to hav a lecture on "Why Are We Liberals?" He knew a young man who became a Liberal because he was left at a Sunday-school election. Mr. Shook took for the text of his lecture, which, he said, would be something of a sermon, the words of Job v, 13: "He taketh the wise in their own craftiness." From this he approached, by easy stages, the subject of his lecture, which was "Wisdom Traps." It took forty-five minutes for him to accomplish this. Wisdom traps were defined as traps which people get into through fooling with the unknowable. Those who called themselves Rationalists fell into the trap when they showed that revelation could not be reasoned upon, because that proved exactly what revelation claimed for itself. Then, again, disbelievers in God and worshipers of nature put their foot in it. No man (and here Mr. Shook spoke very solemnly) could gaze upon nature without looking up to nature's God. Evolution, the speaker said, corroborated Genesis, and so did geology, though he would not stop to giv the details.

The lecture continued a good hour, and was not especially condensed or of absorbing interest. Most of the arguments were hopeless "chestnuts," and the pleasantries had been in the past tense for several generations.

President Wakeman said that those who wished to discuss the subject would now be given an opportunity in speeches of ten minutes each.

Dr. Caleb S. Weeks, protagonist, described himself as a Methodist with modern improvements. He was grateful to the lecturer for admitting that revelation could not be reasoned upon, because that was an admission that revelation was irrational. There was one class of Freethinkers whom he liked to see curried down with a brick, as Mr. Shook had done. Dr. Weeks then went on to examin other arguments, and walloped the lecturer until his ten minutes were up.

Mr. McLeod next ascended the steps to the platform. He is a tall person, and waves about somewhat like a tree in the wind. He made a good speech, however, mainly devoted to the phrenological aspect of things. Casually he paid a high compliment to the great moral beauty of Mr. Shook's character as indicated by his dome of intellect.

Mr. Wakeman, by request, ran over the lecture briefly, touching upon the questions of evolution, Christ, and other religious and scientific conundrums. He thought it probable that there never was a historical Christ, as data as to his identity, nativity, and age were altogether absent. This did not exclude us from believing in an ideal Christ. We were not fallen angels, in Mr. Wakeman's opinion, but rising men and women.

Mr. Cohen said as some remarks about the people of his race, the Hebrews, had been made, he would add something himself. The Jews, he said, did not believe in Christ, because their God declared himself to be the only duly authorized god, all the rest being but base imitations, and when this other fellow came along and claimed to be God also, they very naturally doubted his veracity. But they gave him a show. When about to crucify him they told him if he was God he would be allowed to prove it by helping himself if he could. This was, said Mr. Cohen, the greatest opportunity of his life to convert the Jews. He did not do it, and the opportunity was lost forever. Mr. Cohen's was one of the best speeches of the evening, and in the matter of forcible expression there was nothing like it.

Mr. Furbish corrected the lecturer of the evening. According to the revised Bible the text should read, "He excels the wise in their craftiness." That put another aspect on it. Mr. Shook, said the speaker, has made a mistake in bringing religion to the Liberal Club. There is more here of true religion to the square inch than in any church in New York.

Dr. Foote, Jr., recommended that those desirous of reaching a right conclusion as to whether evolution and geology corroborated Genesis or not should read the works of Professor Draper. These would throw much light upon the subject. The doctor did not seem to be in the best of spirits. There appeared to hav been none of the environments furnished necessary to a pun, and therefore, though he made a consecutiv and systematic series of remarks, it cannot be said that he did himself full justice.

Mr. Shook, in summing up, claimed that none of his arguments had been answered. All the critics had criticised Christianity, which it had not been his object to defend. This declaration left his hearers in immense doubt as to the purpose of the lecture. It is no very flattering commentary on the perspicuity of the speaker that so many intelligent persons should hav misunderstood him. Nevertheless, the meeting was an interesting one and will be looked back to, so to speak, as something beautiful not elsewhere met with in the routine of this world.

Madam Delescluze was present, and apparently enjoyed the lecture very much, though she refrained from taking the platform, much to the writer's regret. It is appropriate here to append the following explanation which was handed in to the TRUTH SEEKER office during the week. It is evident that the scribe, in admiring the charming address of the lady, made some mistake in reporting her remarks. By the way, the reporter is not the author of the able spring poem alluded to:

THE WORDS OF MME. DELESCLUZE AT THE LIBERAL CLUB.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There is much to be pardoned to poets, particularly when they are possessed by the fine frenzy necessary to produce such good poetry as that which heads the report of the proceedings of the Liberal Club on the eve of the 8th inst., when Mr. Shevitch, of the *Volks Zeitung*, was the lecturer. I occupied the platform a short time on that occasion, criticising some of the statements of the speaker, but surely your poetical reporter must hav been "in the clouds" studying the harmonies of rhyme and rhythm to be introduced into his musical description of the "coming spring," otherwise, as a seeker after truth, he could not hav so entirely misunderstood my words and their meaning. As one must sometimes go to a neighbor's house to find out what takes place in one's own, so we must sometimes look into the newspapers to discover what we hav thought or said. It was a great surprise to me to read that I "accused" anybody of being a foreigner. My husband was a foreigner—a Frenchman—and since his death, six years ago, I hav lived in the one house with foreigners—Germans, and Freethinkers at that—and always on the friendliest terms.

Pray, Mr. Editor, entreat your poetical scribe to leave those absorbing young ladies, the muses, out in the vestibule the next time he visits the Liberal Club. Then, perhaps, he may giv some attention to mere prose. Believe me, sir,

Very truly yours, ELIZABETH M. DELESCLUZE.

At the next meeting, which is the last for the season, Mr. George Krahmer speaks on "Why Are We Liberals?"

Information Wanted.

In THE TRUTH SEEKER for Nov. 22, 1884, p. 741, the following notice appeared:

"Geo. Jepson, Smithfield, L. I., N. Y.: We hav fifty-one members; fifty take activ interest. We hav a League library, and free use of good hall."

Since that date I hav written to the said Geo. Jepson at Smithfield, at Smithtown, and at Smithville, and in every instance the postmasters hav returned to me my letters, stating that Jepson could not be found. I hav also been out on the Island about seventy miles from New York city, with the purpose of purchasing a home near the place where that flourishing League is located. I made extensiv inquiry in every village and hamlet that I visited concerning a League, but I am sorry to say that I was not able to find any person who had ever before heard of Geo. Jepson, or of a League now in existence on Long Island. A League of fifty-one members should let its light beam forth, so that an itinerating inquirer after truth could find congenial spirits. If any reader can giv information concerning the League alluded to, I hope he will notify us through THE TRUTH SEEKER, as I wish to locate on Long Island near that League. ESS. E. TEE.

Let the League be Up and Doing.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you allow me space to call the attention of Liberals to the fact that a state Convention has been called for the first Monday in June next, to revise our constitution, and to suggest that thousands of Liberal papers, tracts, etc., should be distributed throughout the state, the state thoroughly canvassed, and the convention besieged during its session in order that a Liberal constitution may be assured.

Another such opportunity may never present itself, and the matter, in my opinion, is of the first importance.

At least two good lecturers should enter the state, at Fernandina, one go directly through to Pensacola, the other up the St. John's to Sanford, and thence to the Convention. There is no time to delay.

Alva, Fla. J. L. BARKER.

The Bruno Statue.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since the last announcement I hav received the following subscriptions for the Bruno Statue to be erected at Rome:

Previously acknowledged,	$126.65
Mrs. E. L. Rose, London, per J. P Mendum,	24.33
Charles Eckhard,	10.00
Walter W. Conley,	1.00
Theodore Evert,	1.00
Jonathan Nichols,	1.00
Isaac Slenker,	1.00
H. Beichling,	.50
Total,	165.48

I hav also received from the committee at Rome the papers which they stated they had sent to me in their letter lately printed in your paper with their authorization to me to receive subscriptions.

These papers are very satisfactory. The print of the statue discloses a noble work of art; a colossal bronze figure of the martyr on a pedestal which givs it a very impressiv elevation. The letters of approval from the leading Freethinkers fully sustain the movement. Among those names are Victor Hugo, Herbert Spencer, Ernst Haeckel, E. Castelar, and hundreds who represent all shades of Liberalism in Europe.

How much this statue will cost, and how much ought America to contribute, are the only remaining questions, which I hope soon to be able to answer. I will remit the funds I hav received on the first of June next. Those who desire to be among the first to contribute to this "Act of Reparation" of an "Act of Faith," will send at once to

T. B. WAKEMAN, Authorized Agent.

93 *Nassau st., New York City,* May 20, 285.

Satan Can't Stand Codfish Liver.

The belief in a devil has drenched the earth with blood and tears. It has filled men and women with fear, till they hav fallen upon their knees and cried aloud for help. And the people hav been so badly frightened as to cause them to keep constantly in the field a great army of professional devil-fighters.

These priests never hav made any attempt to kill, but always hav been satisfied to fight the old fellow with prayer, but somehow, in spite of all of their tears and prayers, the old fellow, as said, still continues his work, and is like to get the most of us. In all ages of the world there hav been men who professed to hav great influence with ghosts, and who pretended to know just how to manage and what to do to scare the old fellow and drive him away.

For the benefit of the clergy I will giv an old receipt for driving the devil out of the country. I find it in the Catholic Bible, in the book of Tobit. It reads, "Thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it. And the devil shall smell it, and flee away, and never come again any more" (Tobit vi, 16, 17). Let us hope the clergy will profit by the above advice, and if there is a devil drive him far away. M. BABCOCK.

NOTICE TO FRIENDS OF LIBERAL: Please giv me names of all persons kept away from Liberal on account of the libels of Clark Braden and the paper containing the charges. I am going to sue them all.

[3122] *Liberal, Mo.* G. H. WALSER.

AGITATORS PUBLIC BENEFACTORS.—The great enemy of knowledge is not error, but inertness. All that we want is discussion, and then we are sure to do well, no matter what our blunders may be. One error conflicts with another; each destroys its opponent, and the truth is evolved. This is the course of the human mind, and it is from this point of view that the authors of new ideas, the proposers of new contrivances, and the originators of new heresies are benefactors of their species. Whether they are right or wrong is the least part of the question. They tend to excite the mind; they open up the faculties; they stimulate us to fresh inquiry; they place old subjects under new aspects; they disturb the public sloth.—*Buckle.*

THEY learn nothing there but to believe: First to believe that others know that which they know not; and after that themselvs to know that which they know not.—*Lord Bacon on Colleges.*

Lectures and Meetings.

MRS H. S. LAKE spoke at Kalamazoo, Mich., May 3d; at Vicksburg 9th and 10th, and Grand Rapids the 17th; returning to Ottumwa, Iowa, for the 24th and 31st. She goes East in June, to begin a course of Sunday meetings at Watertown, N. Y. Parties wishing to arrange for grove meetings will address her at 12 High st., Watertown, N. Y.

W. F. JAMIESON will now accept calls for lectures, and will attend grove meetings. Address him at Lake City, Minn.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the president of the League, Robert G. Ingersoll, and of its secretary, Samuel P. Putnam; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. MACDONALD,

Chairman of the Finance Committee.

33 Clinton Place, New York city.

News and Notes from the Field.

M. L. Dey has done a good work in breaking the ground at Springport, Mich. The lectures were eminently successful. The Opera House was filled both evenings, and they who had never listened to the doctrins of Liberalism before found that there was something new in the world, and also something more true than they had ever listened to before.

Mr. Dey has been a sturdy Liberal in this community for years and has alwa s openly maintained his convictions. He has held important offices in the township, and has the thorough respect of his neighbors, although some of them are in the orthodox fold. Sometimes the clergymen get scandalized at the awful Infidelity of Mr. Dey and endeavor to defeat him at the polls with all the instrumentalities of "Christian charity," but he is invariably elected by a triumphant majority, and the churches are obliged to admit that so far as this world is concerned the Infidel is ahead. Their only consolation is that he will never hav an opportunity to play upon the golden harp. Well, so long as we can make music here we will not trouble ourselvs about the hereafter.

We did hav music at Springport. Porter's brass band gave us a good welcome and smoothed the way for our iconoclastic blow. Thus the muses are beginning to array themselvs on our side, and the rugged way of the pioneer is beginning to be adorned with flowers.

C. B. Reynolds was with us also and aided in the success of the meetings. He remains to carry on the work, lecturing at Duck Lake twice on Sunday and once at Springport, making a Sabbath day's journey of twenty or twenty-five miles, which is far ahead of what the ancient Jews undertook to do. Whatever the chairman of the executiv committee does he does with might and main. The splendid list of representativs which he has chosen in the several states shows that he has not been idle, and his letter to them is a valuable contribution to the better understanding of the great work that lies before us. I hav no doubt there will be a cordial response all over the country and that at the next Congress we shall hav enlarged and better methods for the promulgation and organization of Freethought.

The formation of an auxiliary society was initiated at Springport, and under the inspiration of Mr. Reynolds's continued labors no doubt a successful League will be instituted. There is a vast Liberal element throughout this section, especially among the farmers, and under the able leadership of Mr. Dey and others this element will become a power in the community, not simply to modify the churches but to create independently a nobler civilization.

From Springport we went to Auburn, Ind., and found here the amplest encouragement. The Court House was packed for two evenings. Friends came from a distance of twenty miles to attend. These were the first Freethought lectures in the place, but the community was ripe for them. W. H. Rakestraw is the leading spirit in this movement, and its brilliant success shows the ability and energy which he puts into the cause. His brother, Samuel Rakestraw, John Leasure, H. R. Heberling, J. J. Van Auken, temporary secretary of the auxiliary League, and others are valuable co-workers. Over twenty names were subscribed for the new society, and without doubt one hundred names will soon be enrolled, and we shall hav here one of the most prominent Freethought organizations in the country. I look forward with great interest to the constructiv work which it will accomplish in the spirit of human brotherhood and social progress, showing by actual achievement that the new is better than the old.

The marked development of Liberalism in some places is simply astonishing. In communities like that of Auburn and vicinity, where no open endeavor has ever been made for the advancement of Freethought, the moment the living word is spoken it is responded to by hundreds who almost unconsciously hav drifted in the forward direction. This shows the spirit of the age and the immense promis of our work; that it is the evolution of human growth; that it is not thought only, but life, and springs from human hope and aspiration; it satisfies a mighty hunger for something more beautiful and more noble than the world has ever yet enjoyed.

The Auburn string band furnished music for both our meetings, and added much to the pleasure of the occasion. The audiences were among the most refined and intelligent that we ever addressed. In every respect the meetings were well arranged.

We had the pleasure of meeting E. R. Shoemaker, of Waterloo, Ind., Dr. Morse and his wife, of Angola, Ind., and other friends good and true in the Freethought ranks, whose presence was a delight to our pilgrim journey.

From Auburn, Ind., we went to Sturgis, Mich., where we mingled with some of our Spiritualistic friends, whose delectation of another world does not make them any the less sturdy in their use and enjoyment of this. I always like to meet with these wise and comfortable believers in the glory of hereafter. So long as immortality is a vague, transcendent hope it is intensely fascinating; I only object to its formulation into an iron creed as a test of fellowship—as a standard by which to labor.

"It is not endlessness high natures prize,
But the rich fulness of all faculties."

It is the kind, not the quantity of life we hav, that crowns us with supreme bliss; it is not mere existence that the human heart longs for, but wealth, grandeur, and beauty of existence; it is that each moment shall be a sparkling jewel and not a mere breath.

All the readers of THE TRUTH SEEKER know the Thurstons, who hav done such faithful service through many years for liberty. It was by invitation of A. H. Thurston that we came to Sturgis. We would like to hav gone to the big farm which has been so long the home of Freethought, and reveled a day or two in the delights of nature and forgotten everything of care in the sunshine and glory of spring. Indeed, I felt very much like that remarkable scripture character, Nebuchadnezzar—I did want to go to grass; I wanted to see it, lie down upon it, and be thrilled by the electric pulse of earth while gazing upon the infinit blue of heaven. However, business prevented and we could not accept the kind invitation of our friends. We hope to do so in the future. We were obliged to stick to our dusty way and follow the music of the smoking locomotiv, catching now and then glimpses of the fresh magnificence of this birth of the world in tree and flower, in winding meadow and sunny hill-side, in beauteous grove and sparkling stream, in the soft, luminous horizon that seemed ever opening into new pictures of delight and enchantment.

N. G. Watkins, favorably known to readers of THE TRUTH SEEKER and other Liberal papers as an earnest writer, was also at Sturgis, and we were glad to make the acquaintance of so genial and sturdy a reformer.

From Sturgis we went to Angola, where Dr. Morse, a veteran in the cause, a worker for more than half a century in the field of Liberal thought, had made arrangements for a lecture. The attendance on Tuesday evening was very good. Angola and the neighboring country can boast of a large and influential Liberal element. Many lecturers hav been here before, and the ground has been well cultivated. It was a great pleasure to meet with such a generous and devoted Liberal as Dr. Morse, and also with his amiable wife, an ardent Freethinker and supporter of Secular philosophy.

Important business has compelled Mr. Watts and myself to forego all lecture engagements for this season, and adjourn until fall. I hav not been able as yet to answer many letters which I hav received while busy in the campaign, but now that I am again in New York I shall endeavor to communicate with friends, and, in the way of correspondence, keep up the growing fellowship of our cause. I shall lecture in and about New York during the summer months; work for the success of the two great conventions in September and October; and prepare for a wide and vigorous campaign for the coming year.

We hav done the best we could during the past year; made some mistakes of course, but I believe, on the whole, the record will stand good; and, learning by experience, we shall endeavor to accomplish more fruitful results hereafter.

Mr. Watts sails for England to prepare for his removal to this country and full devotion to the interests of the great work here. Mr. Watts has labored most faithfully during the past year, and his eloquent exposition of our principles has been of invaluable service to our cause. He goes with our hearts' best wishes for a happy voyage and a speedy return to fortunate labors in this new world.

Fraternally yours, SAMUEL P. PUTNAM.

May 23, 1885.

The Cause in Michigan.

From Philadelphia I was suddenly summoned to New York, friends having been informed of a large tent, flooring, seats and equipment, for sale at low rate and easy terms in Girard, Mich. I opened negotiation by telegraph, but not being willing to risk purchase without personal inspection, and desiring to hav consultation with my colleagues, Messrs. Watts and Putnam, in regard to general interests of the work, and especially the National Liberal League Congress at Cleveland, and to arrange preliminaries with Brother S. P. Putnam (who is Chairman of the Executiv Committee of the New York Freethinkers' Association) for the annual convention at Albany, N. Y., September 11th to 13th, I started for Grand Rapids, Mich.

Sunday afternoon a large attendance greeted Messrs. Watts and Putnam at the Powers Opera House. In the evening the crowd was immense; even standing room was unattainable, and the vast audience gave undivided attention to the speakers.

That Charles Watts was logical, eloquent, and carried conviction to his hearers despite their prejudices, goes without saying. But the legion of friends of the gentle, genial S. P. Putnam will be delighted to know that he has made a wonderful improvement in his delivery. Without notes of any kind, with grace of motion and dulcet cadence, he pours out his heart's convictions, clothed in the glowing beauty of poesy, delighting and entrancing his audience.

On Monday evening Mr. Watts delivered a most crushing rejoinder to a Rev. Gilbert's so-called reply to Colonel Ingersoll's lecture "Which Way?" So great was the interest to hear Mr. Watts that, long before the hour appointed, even the third gallery—always reserved for the roughest of the gods—was crowded by fashionable ladies, and, despite discomfort and crowded condition, for nearly two hours all gave earnest attention.

Brother J. D. Blodgett, who, with prince-like generosity, bore the entire expense of these meetings, was delighted with his investment, so thoroughly satisfactory was everything connected with this great effort.

I obtained seventeen new subscribers for THE TRUTH SEEKER, and sold a large number of Liberal publications.

On Monday I accompanied Messrs. Watts and Putnam to Springport. Two meetings were held on the evenings of May 11th and 12th, at the Opera House, under the auspices and through the efforts and liberality of M. L. Dey. Wednesday morning I bade adieu to my colleagues, and went to Girard, only to find the tent I had expected to purchase shockingly dirty, and altogether unsuitable for our purpose. Discouraged but not dismayed, I wrote and telegraphed in several directions, and finally gave orders to the well-known tent makers, Murray & Baker, of Chicago, to make us a circle tent fifty feet diameter, they guaranteeing to ship it to me at Kalamazoo on or before Thursday, May 28th.

I returned to Springport, and on Saturday afternoon that stanch, tried, and true Liberal, J. Courtright, escorted me to his happy and hospitable home at Duck Lake. Sunday morning, May 24th, I spoke at South schoolhouse at 10 A.M., subject, "Salvation"—good attendance and deep interest. A pious Methodist doctor attempted to reply to Mr. Watts's lecture at Springport. He had learned by rote about fifteen pages of Watson's reply to Paine, and inflicted it on the audience, trying to palm it off as original. The audience were much disgusted. But I succeeded in restoring them to good humor by my rejoinder. Rode over to Springport, five and one-half miles, and at 3 P.M. lectured at the Opera House on "Heaven and the Angels." The parsons had worked for the past three days, with all the desperate energy of men whose bread and butter was at stake, and plied the stay-away argument for all it was worth. Yet I was assured my effort was not in vain. I rode back to Duck Lake, North schoolhouse, seven miles and a half, and at 8 P.M. delivered the lecture, "Why I Left the Pulpit." The schoolhouse is a very large one. Every possible place was occupied. I hardly had room at the desk, so great was the crowd.

On Sunday next, May 24th, I am advertised for Augusta, Mich., afternoon and evening. I go from there to Kalamazoo to pitch my tent, and shall open Tent campaign Sunday afternoon, May 31st. Expect to remain two weeks. Correspondents will take take due notice and govern themselvs accordingly.

Contributions to the Tent fund should be sent to the TRUTH SEEKER office, 33 Clinton Place, New York.

C. B. REYNOLDS.

Watts and Putnam in Grand Rapids.

The *German American*, a paper published in Grand Rapids, in its issue of May 16th, has the following notice of the recent lectures in that city:

"The first of the course of Liberal lectures was delivered Sunday afternoon at Powers's Opera House by Mr. Charles Watts, on 'Agnosticism and Theism,' to an intelligent and appreciativ audience. In this address Mr. Watts developed the Agnostic philosophy as understood by him, to the evident satisfaction of all Agnostics. He then contrasted the two, showing the former to be a real philosophy based upon life, while the other was the creature of imagination and had its origin in ignorance and superstition.

"In the evening Mr. Watts was introduced to one of the largest and most appreciativ audiences that ever gathered under a roof in this city. The subject for the evening was 'Secularism and Christianity.' For more than an hour and a half the justly-celebrated English lecturer and Freethinker held his audience as by magic power. He has a thorough command of language, shows a thorough acquaintance with present and ancient history and of the subject of Freethought. Frequent outbursts of applause by the audience were sufficient to demonstrate the fact that the lecturer's utterances were heartily approved.

"Probably the most interesting of these lectures, to Grand Rapids people, was the one given Monday night at Redmond's Opera House. It had been announced that Mr. Watts would reply to Rev. J. E. Gilbert's criticism on Colonel Ingersoll's 'Which Way?' The house was crowded with an eager and attentiv audience. Throughout the entire lecture the speaker was greeted with repeated rounds of applause. Except to applaud, the audience was held as by a magic spell, giving the most intense interest and attention to catch every word that was said. During all our travels in this country and in Europe, it is not too much to say that never before hav we witnessed so attentiv and interested an audience. From the first sentence until his conclusion, which was nearly two hours, the speaker cut right and left, showing conclusivly the falsehood, misrepresentation, and ignorance of the reverend gentleman. His keen wit, his logical reasoning, and his eloquence as an orator, backed by a thorough historical knowledge of the world and its greatest thinkers and writers, make him a power, both as a public debater and lecturer, for effectiv work that must be felt wherever he goes."

IN AUBURN.

MR. EDITOR: Watts and Putnam lectured here on the eve of the 14th and 15th, in the court house, to a full house. The audience for the first night consisted of but few Christians, but on the second night a good many of them were there, and the very strongest at that, also three ministers. One of these with great courage asked the ushers to find him a back seat before he would come in. When Mr. Watts made his closing remark he challenged any of them, or all of them, to debate, but they made no reply—still as death. But I think he gave them some facts to ponder over. They no doubt will defend their side to-day when he is forty miles away.

We took down some twenty odd names toward organizing a League here. This is the first Liberal lecture we ever had, and the belief or teachings of Secularism were new to most of the people, as there are but few who take any Liberal paper, but become Freethinkers from reasoning for themselvs. All were well pleased with the lecture. I heard some Methodists make the remark, "It was very good." I hope it will do them good, and cause them to look at humanity in the right light, and not to pay so much attention to something they know nothing about.

I want to say to all readers of this: Make arrangements to get Watts and Putnam, and you will hav a grand treat. I say, Success to the standard bearers in spreading the light and truth. W. H. RAKESTRAW.

Auburn, Ind., May 14, 1885.

Communications.

The American Congress of Churches.

This project was started on the 10th of November, 1883, the four hundredth anniversary of Luther's birthday, when a circular was issued entitled, "A Call for an Interecclesiastical Church Congress" On New Year's day, 1884, the Pittsfield (Mass.) ministers came together again to read the nearly two hundred replies they had received from eminent divines, college presidents, and laymen. The third conference was held at Pittsfield on the 18th of June last, when, after a full discussion, the above title was agreed upon as the name of the new organization, and the purpose of the movement was formulated "to promote Christian union, and to advance the kingdom of God by a free discussion of the great religious, moral, and social questions of the time." A "council" of twenty-five clergymen and laymen were appointed, which met in New Haven on the 20th of November last, when a permanent organization was effected, and Hartford, Conn., was selected as the place for the first meeting on May 11th, 12th, and 13th. A faint idea of the purposes and extent of the movement may be gained by the following quotation from the Boston *Journal:*

A CONGRESS OF CHURCHES.—THE PROGRAM FOR THE MEETING AT HARTFORD, CONN.

WATERBURY, CONN., April 21st.—The arrangements for an American congress of churches in Hartford, Conn , May 11th, 12th, and 13th, are approaching completion. The program embraces topics of great importance. The discussions will be opened by men widely known as specialists, such as Rev. Howard Crosby and Rev. James Freeman Clarke, Senator Hawley, Dr. N. J. Dunton, of Hartford; John Henry Hopkins, leader of the ritualists; Washington Gladden; George Dana Boardman, of Philadelphia; Prof. Samuel M. Hopkins, of Auburn Seminary; President Robinson, of Brown University; and Rev. Frederick D. Power, pastor of the late President Garfield. Governor Harrison, of Connecticut, will preside. The management of the congress is in the hands of a council in which the chief religious denominations are represented. Its chairman is Dr Joseph Anderson, of Waterbury; its secretary, Rev. Wm. Wilberforce Newton, of Pittsfield. Among the members are Hon. Francis Wayland, of New Haven, Bishop Clark, of Rhode Island, Dr. A. P. Peabody, of Cambridge, Dr. Chas. S. Robinson. Dr. William Ormiston, Rev. T. C. Williams, and A. D F. Randolph, of New York, Dr. J. B. Thomas, of Brooklyn, Dr. Daniel Merriman, of Worcester, Dr. F. W. Conrad, editor of the *Lutheran Observer*, and Isaac Errett, editor of the *Christian Standard*. Among the fifty vice-presidents who hav given the congress their indorsement are some of the leading men of America, representing various sections and denominations, such as Bishops Andrews, Foss, and Warren, of the Methodist church, ex-President Haygood, of Oxford, Ga . Bishops Harris, of Michigan, Howe, of Pennsylvania, and Tuttle, of Utah, of the Episcopal church, Senators Dawes, Edmunds, and Hawley, ex-Governor Long, of Massachusetts, and R. M. Bishop, of Ohio, and many others. Of the Hartford Local Committee Dr. E. P. Parker is chairman, and Charles Dudley Warner, Henry E. Robinson, Gen. W. B. Franklin, F. W. Cheney, and J. L. Greene are members.

This conference has just closed, and, in view of these facts and others, let me inquire, what is the significance of the inauguration of such a great movement as this promises to become in the not distant future?

To giv even a synopsis of the speeches delivered during the four sessions of this congress would quite exceed my limits; permit me, then, to condense by saying that the congress, which embraced representativs from all the Protestant churches, was opened on the evening of May 11th, Governor Robinson, of Connecticut, presiding, Rev. Edward P. Parker, D D., making the address of welcome, after which "An Historical Account of the Congress of Churches" was given by Rev. Joseph Anderson, D.D. These preliminaries were followed by the presentation of the first topic for discussion, which was "The Relations of a Divided Christendom to Aggressiv Christianity." Dr. Crosby, of New York, read the first paper, the gist of which was, the curse of Christianity is a divided church. "Who can visit a village of one thousand inhabitants, with its three churches, and not confess its divisions are unchristian?" "But," he declared, "there should not be the slightest compromise. Such compromise comes often from the union of church and state, which is not true unity." Did he mean *that?*

Rev. Henry Hopkins, D D., of Williamsport, Conn., an Episcopalian, followed, giving an account of three empty houses of worship on the main street of his town, saying that these failures hav been due to doctrinal differences. Such, he said, is to a greater or less extent the case of thousands of villages. Because of these divisions people decline to take part in Christian worship, and abroad it is even worse. Nineteen different sects are trying to convert the Japanese from heathenism. Even on the two great sacraments there are differences of opinion. If in eighteen centuries Christians hav not settled their points, how can it be expected that heathens will be able to do so? While the missionaries may be willing to giv up their individual peculiarities, they dare not do so because of their sects at home.

After Christ's great prayer for unity the voice of sectarianism should be dumb. The whole world sees the division that exists, and therefore men do not believe. We must hav unity first, and then we may expect the world will believe in the same line of thought.

Rev. Frederick D. Power, of Washington, D. C., Garfield's pastor, said that a divided Christendom was unknown to Christ and the apostles. If Christendom is divided the divine plan is disregarded and men are living in sin. Workers together with God, the early Christians carried everything before them; with schism came confusion, shame, failure and death.

Rev. Dr. Peck, of Trinity Methodist Church, New Haven, said that "union will never take place on a denominational basis, nor will there be union until every Christian body recognizes the points of every other. Each must hav conceded to it its perfect right of interpretation of the great original charter." Then why not grant the same concession to Anti-christians?

Rev. Theodore C. Williams, of All Souls' church, New York, said "there can be no union of consent to vital doctrins unless you hav some *authority* to declare what doctrins are vital. Only upon Christ's character for the agreement of his squabbling disciples can union be had."

Rev. George F. Pentecost, D.D., Brooklyn, deplored existing differences, and expressed his belief that "the world is not so badly off after all, since Christianity has laid its hands upon every civilized country, and the doctrins of Christ hav been fixed upon them with a grip of iron. Christian union is only to be had by realizing it in sectarianism."

Rev. A. A. Miner, D.D., of Boston, Universalist, closed up the evening's entertainment with "hell." Hear him. He approved heartily of Christian unity, saying that "such unity is possible when it is considered that we hav one Father; that we are brethren of one family in no formal sense; that God loves every man as his own child. Here is a basis of unity broad as the universe, high as heaven, deeper than *hell.*" Aha! has *hell* become engrafted into his creed because of the evangelicals around him?

The topics discussed on the second day's session were, in the morning, "The Function of Worship in Promoting the Growth of the Church," and in the evening, "The Attitude of the Secular Press in America Toward Religion." Rev. Nathaniel Burton, D.D., of Hartford, Conn., said in dealing in all terrestrial affairs the church has improved. . . . Christ's disciples no longer liv a natural life, but a supernatural. . . . Worship cannot do its whole work except as it is prescribed and formulated by authority. He seemed to favor the Liturgy, as did Rev. Dr. Hopkins, Presbyterian, of Auburn, N. Y. He showed that while the "Westminster divines treated public devotion as the most important part of the service, the Presbyterians assigned it to the most inferior; the minister in the pulpit does all the praying; a choir in the organ loft do all the praising; the people constitute nothing but a silent audience." But still he "would object to the rigid imposition of liturgical forms. . . . The sermon, as a means of drawing people steadily to the house of God, has survived its usefulness The average pulpiteer presents only slight attract ons" He quoted Dr Oliver Wendell Holmes "that the essentially intellectual character of an extemporaneous composition spoken to the Creator, with the consciousness that many of his creatures are listening to criticise or admire, is the great argument for set forms of prayer; that as the congregation praise by means of a hymn-book, they might equally pray by means of a prayer-book," was his argument, "and that the changed social condition demands a concession . . . under peril of having our congregation desert the church altogether." He would hav "the clergy make this concession in good season;" that is, hurry up and "shape your creeds to the world," as a Boston minister said a few Sundays ago.

Rev. Charles C. Grafton, of Boston, said "worship consisted of prayer and sacrifice," etc. Rev. D. G. Boardman, D.D., of Philadelphia, said, "Worship is a human instinct. No man was ever born an Atheist," and attempted to prove it, summing up at that point with, "no wonder, then, that worship will be the blessed occupation of the heavenly immortality!" He "did not believe in the elaborate ritual that has been done away with in Christ. Verily, one might fancy that the story of Jacob's well were altogether a myth and the prophet of Nazareth had never been born, the church had learned so slowly the vast lesson that worship must be of the spirit . . . but even spiritual worship must take on some kind of liturgy. Beware then of pantheistic philosophy. Man's plowing is as holy as his praying. . . . . . Worship is the thing for which man was made." Then he cited the story of Martha and Mary, that "Mary's one thing needful was inward devotion to me [Jesus]." Right Rev. Bishop Coxe followed; then Rev. Thomas K. Beecher, of Elmira, N. Y., who said, "If ye stop trying to imitate, if ye borrow nothing, if ye cease all boasting and bumptiousness, and simply wait, ye shall achieve great results." President Long, of Antioch College, Ohio, and Prof. Pliny Earle Chase, of Haverford College, Pennsylvania, a Friend, ended the morning session.

The evening session was opened by Rev. Washington Gladden, D.D., of Columbus, O., who said: "The attitude of the average American editor toward religion is one of calm superiority," but comforted himself by adding, "his principal purpose being to make money, he chronicled religious news as he did dog-fights and divorces."

Rev. Julius H. Ward, of Boston, made a long speech, in which he stated, "The ethical element in religion is the chief element;" admitted changes, but claimed that "God speaks to each generation in just these silent changes. . . . This work [of unity] is possible only through channels that are not ecclesiastical. . . . People of all beliefs must look more and more for that substantial unity among American Christians which a broken Christianity constantly imperils," and so he welcomed the newspaper as one of those silent agents.

Rev. James M. Pullman, D.D., of Lynn, Mass., regretted that "full reports of Ingersoll are often given, while of the remarks of most clergymen a brief summary only is made," but consoled himself with: "Notwithstanding all flings against religion, and all jests at sacred things, ample reports are given of noteworthy sermons, sectarian theology being entirely ignored. On the whole, the secular press toward religion is reverential and fair. Hon. Joseph R. Hawley quoted Mr. Dana of the *Sun* as saying: "Every newspaper ought to be a religious one," and continued, "There are men doing religious work who are not inside the church at all. . . It is not for their interests [the editors] to offend any denomination as to its peculiarities. . . Editors publish almost everything—some things because they say the public will hav them. How is it so many of you know about Bob Ingersoll if you havn't read what he has said as it was published in the papers? I would not giv space to the promotion of his doctrins. I think they are cruel and cold [well, some think yours are savage and hot], and it is a crime to spread them, but they are what he says, and if you don't want things in the papers you must not let them happen [that is, not let the colonel lecture]. Some of you are saying that the press has taken so much of the field that the people do not care to hear the preacher. This is not so; there is no place equal to that of the preacher. He goes into a place dedicated to Almighty God, and in which there is preaching, music, and prayer. There he can approach and deal with his people as no political orator or editor can. So the newspaper will never be substituted for the office of the minister. If the secular paper is drawing away people from the pulpit it is your fault and not that of the newspapers." Rev. Dr. Langdon, of Pennsylvania, and Rev. Freeman Clarke, of Boston, agreed in saying that if the secular press does not help the church and the pulpit, it is the fault of the church and the pulpit. And so, as a whole, the decision was favorable toward the newspaper, that it could be used as a means of building up Christ's kingdom by uniting all sects as one, and would not supersede the creed, church, and preacher.

The closing session of the congress, Wednesday morning, was opened with prayer by the Rev. Chauncey Giles, of Philadelphia, Swedenborgian, after which Rev. Dr. Clarke began the discussion upon the "Historical Christ as the True Center of Theology." It would be impossible to report him; suffice to say orthodoxy received no blows from him while he could turn out of his way to say, "With such a united church [the Protestant that he had described] how long would the outcast heathen in our cities be left uncared for? How long would Materialism, Agnosticism, Pessimism, Atheism, the spiritual diseases of our time, resist the radiance of this new advent of Christ to the world?" And yet he had declared, "As long as we define beforehand for each other what we ought to believe about Christ, there is little prospect of church union." Why, then, should he define for Atheists, etc., what they ought to believe about Christ?

President E G. Robinson, D.D., LL.D., of Providence, R I., said: "The historical Christ is a personal Christ, not a metaphysical, not an ideal Christ, but a veritable living person, the risen Christ, the glorified Christ. Christ is as real a person to-day as we who are here are persons," with much other pious fanaticism like, "Christ is the center of what we might call true ethics. To-day the ethics of Jesus Christ are the standard, the test, of every ethical theory that man has brought forth. [Aha! didn't he invent the telephone and bicycle also?] Not one solitary principle that Jesus taught has been outlived; not one has been disproved; not one essential has been added to his code. On the person of this historic Jesus we will stake all, and say to skeptics, You may explain away Jesus if you can. This Jesus . . . holds us with the grip of omnipotence." Then a bugle blast was sounded by President Porter of Yale College, another by Chauncey Giles, after which Rev. Dr. Plumb ignorantly said, for we must not suspect him of hypocrisy, that "Christ has transformed civilization, promoting its humanities and charities [like Girard college], until even Infidels seek his name to giv their utterances credence." Here the discussion closed; thanks, congratulations, and fraternal compliments ending the congress with "Godspeeds for the second congress next year at St. Louis."

Now, let me inquire what prompted this congress. Why this "effort" to promote Christian union and to advance the kingdom of God? Let me answer in their own words, disguised as they are, "Earnest men of all communions here come to see the necessity of uniting their forces against a common foe. . . . All varieties of evangelical Protestantism should be allied in defense of common interests and in furtherance of common faith. . . . From an early period the followers of Christ hav been compelled to witness the spectacle of a divided Christendom. . . . It may be that the time is near when the organization of a state church, like the national church of England, will be an impossibility, because society will be too much disintegrated to maintain it, but there can be no question but that the best feature of English life to-day is the pervasiv and penetrating influences that come from its national organization of religion" (Rev. Julius H. Ward, of Boston). There, does not that last statement divulge the whole plot? Does it not open up to our astonished vision that this congress of American churches was organized for the sole purpose of inaugurating a conspiracy by which a national religion would be established, similar to the one in Christian England, with God in the Constition, Jesus Christ as the ruler of the nation, and the Bible the law of the land? Is this not what is meant by "advancing the kingdom of God?" Is not this the reason why the clergy are so anxious to promote Christian union? Do not they see Infidelity coming in like a flood, and is not "an impossibility" to organize state and church, unless done soon, the cause of this whole action that I hav thus briefly reviewed? I hav watched this movement from its incipiency, and present it as it appears to me. Ought not a note of warning be sounded in the ears of a slumbering nation? The press, the people, the moneyed power, the clergy believe, are subservient to their wishes. Wealth is pouring into their coffers from all quarters in the form of donations, bequests, endowments, and millionaire gifts, and the immense power and influence thus gained cannot be estimated. Our only hope is in a divided church; but should Protestant and Catholic unite our doom is certain. It seems to me we hav as much to fear from the one as from the other, with equal power once in their hands. The whole aim of the church is to convert the world to the Lord, and they are working with a will unequaled by Cæsar, Alexander, or Napoleon.

Yes, I am in earnest, and hav been ever since a national God was first proposed. I shrink from the possibility of realizing that my thirty-five years of continuous, persistent labor to destroy the authority of the Bible has been of no avail in preventing this monstrous crime.

Barre, Mass, May 15, 285. ELLA E. GIBSON.

Canadian Notes.

On Sunday last a lecture was delivered in Albert Hall by R. B. Butland on "The Evolution Philosophy." A reading was given by Mr. Risser. A piano solo, "The Overture to the Caliph of Bagdad," was played by little Anna Butland, nine years of age. Christianity triumphed, reason and common sense were overthrown. There remains now only one authority, the Christian church. Beyond the pale of the church no salvation. Whoever is not Christian has no longer any rights whatever, and we must accept the most detestable doctrins if put forward by Christianity. Now we hav nothing left but the grace of God, the predestination of the elect, and original sin; the pleasure of God and the church take the place of virtue and freedom of inquiry. There is no longer anything that can be called conscience, or justice, or virtue, Authority and obedience become the formula of the word of life; the advent of Christianity, resulting in a hierarchy of slaves, professes to be the mainstay of freedom and justice. But we find their maxims to be be senseless, immoral, and anti-social. Christianity has laid violent hands on reason, on thought. If intelligence endeavors to escape from Christian bondage, it is brought back by blows and stripes, anathemas, and fire and fagot. All reason will be suppressed by the church with fire, sword, the torture chamber, and gibbet. During all periods of great public calamities, great fires, great famins, great pestilences, the minds of men are filled with awe, fear, dread, and superstitious terror. At such times prophets, supernatural revelations, new religions, spring up like mushrooms. Christianity arose during one of those periods. The Christian Christ was born just at the close of the great civil wars of the Roman world, during which neighbor was arrayed against neighbor, brother against brother, child against parent. All over the whole of the Roman empire, *i. e.*, the whole civilized world, it was a time of universal famin, pestilences, destitution, and misery. The minds of men were filled with awe, fear, dread, and superstitious terror. This condition of humanity produced Christianity. It heralded the birth of the Christian Christ. Another cause of its rise was the utterly rotten state of society and public morals in the ancient world at the time of its advent. At such a time some great, sweeping, radical change must inevitably take place. In this case Christianity supplied the change which was imperativ. Had it not come along some other religion would hav done so. The old theologies and systems of religion were all stone dead. This caused a vacuum into which Christianity rushed, being the fittest, and having the greatest affinity to existing circumstances. Yet another cause of the rise was that Christianity was the most democratic of all the contemporary systems. It appealed to the poor and lowly, the oppressed, the weary and heavy laden. "Come unto me all ye that are weary and heavy laden, and I will giv you rest, for I am meek and lowly of heart." It appealed to the poor, the weak and oppressed, against the rich, the strong, the oppressors—can you wonder at its rise? Another potent cause of its rise was its wholesale system of bribery, in the way of rewards in the next world, in a future life beyond the grave. To a wretched, downtrodden, despised people, with no prospect of anything but misery in this world, supreme felicity in the next was an irresistible bribe. Lastly the political necessities of the usurper Constantine insured its final triumph. Usurpers in all ages hav found it necessary to call in the aid of superstitious religion to strengthen their usurped thrones.

Constantine was in this fix. Christianity was the strongest and most available superstition at hand. He invoked its aid. It helped him to be the tyrant of the whole civilized world. He helped Christianity to be the tyrant of the whole world of thought. He destroyed all political and civil liberty. Christianity crushed out all reason and common sense from the region of thought.

Toronto, May 23, 1885. R. B. BUTLAND.

Shall Mr. Wakeman be Ordained?

Now that Mr. Wakeman has definitly entered upon a new career—that of advocating the principles and doctrins of Universology and its accompanying philosophy, Integralism—allow me to propose that the Liberals of New York institute a new religious society and make him their pastor.

Ordinarily it is presumed that one, unless he is regularly "prepared for the ministry," may preach himself out in a few weeks, but the doctrins of Universology, and Integralism, and Pantarchism are inexhaustible, it is claimed, so that Mr. Wakeman will hav ample room to display his keen logic and brilliant oratory, of which he unquestionably possesses a large share. Or there is in this city a Society of Humanity, of which Mr. Wakeman is already an activ member, and, if not incompatible with the purposes for which the large fund they hav was willed to them, will that not enter into the work? It is a splendid opportunity, with so able an expounder of so immense a system of doctrin, for the society to "make its mark" in the world.

The proposition suggested itself as I read in the present issue of your paper the very able review by Mr. Wakeman of "The Nature and Reality of Religion," edited by Professor Youmans, and published by the Appletons. In this review Mr. Wakeman advocates the theory of "Emphasis" to explain the diverse views on the same subject of equally able men, which is the only logical explanation possible. Now this doctrin is, as you yourself know, unquestonably Universological and Andrewsian, arising of necessity from the science as a part of the system of Integralism, and Mr. Andrews has been preaching it to more or less appreciativ ears, as often the *less* as the *more*, the past fifteen years. Now that Mr. Wakeman has taken it up, it is hoped he will keep on and popularize, if he can, other doctrins which Mr. Andrews has labored, with but little success, to make acceptable to the public. Perhaps from Mr. Wakeman's lips, in his less obscure even if less profound way, they will be more readily grasped.

If he does this he will earn and probably receive the lasting gratitude of Mr. Andrews and his school, for it will equally benefit humanity to know the truth, even though it rob Mr. Andrews of the honor that justly belongs to him. Besides, Mr. Andrews's discoveries and elaborations in the sciento-philosophical field are so immense, comprehensiv, and profound that he can well afford to share some of the minor glories with his neighbors. In time, when his work shall hav become known (and we hope and pray that Mr. Wakeman will contribute to that knowledge), there will be honor and glory enough for any one man to bear.

I say this because I know that Mr. Andrews prepared and THE TRUTH SEEKER published, just following Messrs. Spencer and Harrison's articles, a profound and labored article—too profound, perhaps, for the majority of readers—in which he set forth just the same ideas that Mr. Wakeman has made use of in his review, though Mr. Andrews dwelt more upon the fact of the double or all-sidedness of all truth than he did the on emphasis itself.

Not the least notice of that article, that I am aware of, has been taken by the chief parties in the controversy; but Mr. Wakeman seems to make good use of the ideas abstracted therefrom, only, I am sorry to say, he givs no credit. He speaks of Comte and Spencer, and even mentions "Integral Philosophy," unquestionably Mr. Andrews's system, as unquestionably as that the "Positiv" system is Auguste Comte's, but never once writes "Andrews." I for one should hav thought more highly of him had he frankly acknowledged the source of his ideas, instead of leaving the reader in ignorance; but it is only those at a distance or who are unacquainted with Mr. Andrews who are ignorant. We who are at all acquainted with the philosophy of Mr. Andrews, who hav listened to the eloquence of his profound utterances the last decade or more, recognize the fatherhood of the ideas, and sincerely thank Mr. Wakeman for his attempt to put them in a more popular form, even though he puts them forth as his own. As I said, Mr. Andrews can afford to share the glory of his work with his helpers.

But it is not specially to emphasize this point that I write. My object, as indicated at the commencement of this communication, is to suggest the establishment in New York of a society something after the pattern of that presided over by Richard Congreve in London. This church, with Mr. Wakeman as "pastor," expounding the doctrins of Auguste Comte, as interpreted and modified by Universology, would worthily lead the way toward that new and higher Integration which is the hope of the world.

CONSTANT READER.

Miss Gardener in Her Own Behalf.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: I believe that I hav never before written to your paper upon any personal matter, and perhaps it is foolish for me to do so now; but in your issue of May 9th I read (in a communication from Mrs. Lucy N. Colman) this paragraph:

"As I am in a critical mood, I wish to say that I wholly dissent from the article—I should say from the spirit of the article—of a correspondent from Syracuse, who says, 'There are women (in the judgment of the writer) whose writings are superior to Miss Helen H. Gardener's, and who were not introduced by Colonel Ingersoll to the platform.' Cannot one be glad for another that she may hav had that advantage, even though she may be alone in the honor? I do not know the sex of the writer, but should be sorry to know it to be a woman. Let us be glad for all good that comes to the advocates of Liberalism, not saying paltry things that may hurt their feelings."

I had not and hav not seen the article to which Mrs. Colman refers, and against the spirit of which she so kindly protests in my behalf, but if I had, it is not wholly impossible that I might agree with the writer thereof, at least in the substance of his (or her) statement. It has certainly not been held as one of my opinions that my writings are superior to those of many other women. I should be sorry to think that they are; but I do not know how my critic can know much of their quality, since nothing beyond one or two fugitiv articles or letters of mine has ever yet been published.

It is true that certain extracts, condensed reports, etc., hav appeared in newspapers from time to time, but I suppose that one who is a critic would hardly think of judging me by such things as these.

Colonel Ingersoll knew of work which I had and hav in hand that he is pleased to think of sufficient worth to justify him in his kind introduction of me. Surely this should not appear as a hardship to any one else? And although I hope my work may not fall short of his generous estimate of its worth, I am entirely willing to concede the point at issue, viz.: "There hav been and are other women whose writings are superior to Helen H. Gardener's who were not introduced to the public by Colonel Ingersoll."

So, while I heartily thank Mrs. Colman for her kindly defense of me against what she deemed an ungenerous spirit of criticism, I at the same time desire my unknown adverse critic to feel assured that I do not claim for myself, nor has anyone claimed for me (so far as I know), either superiority to all others, or that I hav not a wide field for improvement open before me. But until what I can do is better and more fully demonstrated than has been yet possible (both for want of time and opportunity), perhaps it will be just as kind and rather more just to permit each one to go her own way, take her own course, do her work as best she can, after her own plans, and not institute comparisons (which hav nothing whatever to do with earnest honest, work), nor infuse jealousy and venom into a field where already there are thorns enough, and where there is ample room and work for all who are intent upon offering their best energy and efforts to a great cause rather than in wasting them upon personal questions, which hav nothing whatever to do with the labor which is before us all. I, at least, am willing to work side by side with those who are my recognized superiors in ability, and still be content and happy, trusting that my adverse critic may be the same. Sincerely, HELEN H. GARDENER.

IT seems they still hav laws in Rome forbidding attacks upon religion. On the Friday preceding Palm Sunday the anti-clericals of Rome held a banquet to "unbelievers" in the immediate vicinity of a place where the Catholics were worshiping. This the Catholics considered an insult, which was further aggravated by articles criticising the "holy" religion in the *Capitale*, an anti-clerical journal. These articles offended the people of Rome so much that the Roman ladies of the aristocracy held a meeting and wrote a letter to the magistrate, requesting that he should, according to existing laws which forbid attacks upon religion, proceed against the paper and confiscate it. This letter had its effect. The procurator, who had been deaf to previous insults, was not deaf to the request of the ladies, and issued orders that the *Capitale* should be seized at once.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - MAY 30, 1885.

Money Needed.

The Business Manager has this week sent bills to those subscribers to THE TRUTH SEEKER who are in arrears. We urge upon the attention of those receiving them the necessity of a prompt response. The Truth Seeker Company has published during the past year a great deal of good Liberal literature, at low prices, and the various enterprises hav been a severe drain upon an exceedingly limited treasury. Money is now urgently needed, and we ask those owing for their papers to make a strong effort to pay up. The sums are not large to each individual, but collectivly they are all in all to us. We do not ask anyone to earn the Lord's love by being a cheerful giver, but we hav a right to expect that those who hav had the favor of several months' credit should now promptly respond to our call.

The Modern Balaam.

Quite a number hav written for prices in quantities of the picture published in THE TRUTH SEEKER of May 2d. We hav therefore had a large number printed on calendered paper, as it appeared in THE TRUTH SEEKER, which we will send, postage free, at the following rates: one dozen, 30 cents; one hundred, $1.50; one thousand, $10. We hope a large number will be ordered, and posted up everywhere, as those who hav written about it say the cut speaks volumes.

Hell.

One of the improvements made by the revisers of the Old Testament is the substitution of the word sheol for hell, the latter name for the supposed place of torment not being the exact counterpart of the Hebrew sheol.

Sheol means the under-world, but does not mean a place of torment. Hell originally meant "covered," and in that sense was synonymous with sheol, but it has become so generally used as meaning a place of punishment that it is no longer a synonym. The Greek hades, used in the New Testament, is the unseen place; gehenna is from the name of a valley near Jerusalem where refuse and offal were burnt.

The Christian world is indebted to the church for the doctrin of an eternal hell, or place of punishment. With the Jews, after the exile, sheol was divided into paradise and gehenna—the abode of bliss and the place of burning. Between the heaven and the hell of the Christians, the Catholic church places purgatory, divided, like the Jewish sheol, into compartments of more or less discomfort. The church has always and universally believed in a future eternal punishment for the unbelievers and the wicked. The Unitarians and Universalists, with the followers of Beecher and other preachers like him, are therefore heretics, and, if the dogmas of the orthodox church be sound, will upon their decease be eternally punished in the place the existence of which they do not believe in.

Like the attempt to introduce "good whiles" between the days of creation, this modification by the revising committee is a concession to nineteenth century ideas. If, in the course of a decade or two, the Bible is again revised, it is the most likely thing in the world that a committee would find good and valid reasons why all references to shéol, hell, or hades in both Old and New Testaments should be translated "heaven." There is nothing like possessing a "progressiv" religion; and if the people will not come to the religion the religion must progress to them.

This move on the part of the revising committee should not, however, create surprise. That is more likely to be excited by the fact that the eminent gentlemen hav been able to resist the temptation, which must hav been great, to make still further changes. The spirit of criticism now prevalent would hav upheld them in relegating the Old Testament to its rightful place as a crude record of the traditions, history, and religion of a nomadic and almost barbarous people.

Mocking at Misery.

A writer who has evidently been "in shallows and in miseries" all his life applies to the *Christian Advocate* for advice and consolation. He says:

"Would you allow a long-suffering and perplexed one to state his troubles? The writer can say that he has never knowingly wronged, defrauded, or corrupted any man, though frequently wronged. Yet his life has been a discomfort and a pain for long, long, long weary years, and yet he has prayed for relief, and endeavored to keep the scripture commandments, and yet, apparently, he might as well hav prayed to a stone. Do you think a parent would tell his child that he would be a 'present help in time of trouble' if he would call upon him, and then fail to do so when called upon? It seems a strange perplexity that such a one as you can say God is, who can behold suffering of all degrees without extending the helping hand, is sinless; but for man to do so is a gross sin."

The editor of the *Advocate* reads the sufferer a homily, assures him there is in the Bible no promis to remove physical suffering in every or any particular case, and then prescribes as follows:

"Carefully study the eleventh chapter of Hebrews. Acknowledge that God is wiser than you. Imitate Job, and say: 'I hav heard of thee by the hearing of the ear, and now mine eyes seeth thee, and I abhor myself, and repent in dust and ashes.' Do you think that you are better than Job or Paul? The natural law that you speak of, under whose heel you are, may be made of God, and, looked at from the point of view of cause and effect, you may seem like a worm crushed under the mighty wheel. But you are not a worm. You hav a soul that can commune with God, who has said that 'all things work together for good to them that love him.' It is your duty to believe that against all evidence to the contrary. Hold on in simplicity and piety until you get relief, or die by the will of God. If you do not get relief, by the grace of God you will hav strength to achieve persevering and victorious virtue, and when you die, your reward in heaven will be proportionate to all that you hav suffered here."

If anyone desires more frigid comfort than this, it will be necessary to wait until cold weather sets in again. Dr. Buckley has not touched upon the final consolation of Methodism. Baffled and beaten and tossed about by the winds in the wilderness of doubt, the wayfarer still has left open to him the dominions of Satan, to which Methodism dooms him unless he believes that which is contrary to all evidence.

This correspondent should bear in mind that no man ever accomplished anything while on his knees. It is not until he gets up and goes to work that his prayer begins to take effect, and work brings the same result whether preceded by prayer or not. Let him therefore arise and see if he cannot discover and remove the cause of his miseries. Failing in this, let him bear them like a man. One thing is certain—when relief comes, it will hav an earthly source.

"Socialism to the Bar."

The trial of Justus Schwab in this city last week was one of the most unfair that has ever disgraced our judiciary. The indictment of Schwab was for assault and inciting to riot, and was the result of a meeting in Concordia Hall last winter. The meeting was called by the social agitators, chiefly foreigners, who call themselvs Socialists, but use the word Socialist indiscriminately with Communist and Anarchist. The audience was divided into two factions, dynamiters and anti-dynamiters, Schwab belonging to the former faction. One of Schwab's opponents taking the chair at the meeting, he interposed, and his interference led to a squabble and war of words. Police Captain McCullagh was present, and, going to the platform, commanded silence. His presence, instead of producing silence, turned the enmity of both factions toward himself, and being a small man in civilian's clothes, he was hustled around to the great detriment of his dignity. He then sent one of his detectivs for the reserve police platoon, and, upon their arrival, ordered them to clear the hall, which they did with much brutal clubbing. Schwab was afterward arrested upon the charges mentioned.

Last week the trial came off. Mr. Fellows, of the district attorney's office, was the public prosecutor. It being his business to convict a prisoner if he can, little blame should perhaps attach to him, but upon the judge the most severe censure should be visited. From the first it was plain that the ideas of Schwab and his associates were upon trial, and not Schwab himself for an alleged assault upon Captain McCullagh. Introducing scarcely any testimony to prove the assault, the prosecuting attorney began an inquisition into Schwab's beliefs with the manifest and open purpose of prejudicing the jury against him. To this Schwab's counsel properly objected, but Judge Van Brunt overruled his objection. The inquisition then proceeded, and to such an extent was it carried that one of the jurors arose and protested. "I want to know," he said, "if we are trying this man for an assault or for being a Socialist." But the inquisition continued, eliciting from Schwab an incoherent jumble of Socialistic, Anarchistic, and Communistic ideas.

When the time came for the prosecuting attorney to address the jury, he glided over the evidence, and drew a lurid picture of the desolation that would reign should Schwab's Socialistic theories prevail in this country. He told of the dark workings of Schwab and his conspirators, and described how Socialism would rob every person of his wealth and leave him penniless. As a stump speech, his effort was successful, but as a summing up of evidence tending to convict, it was unworthy of a lawyer of his attainments.

After Schwab's lawyer had enumerated the many virtues of his client, the judge delivered his charge, which, for unfairness, must rank Judge Van Brunt with Benedict. The charge dwelt almost exclusivly upon the evidence produced against the prisoner. Schwab had avowed himself an "Atheist or Materialist, but a very religious man, because religion was nothing more than 'the reunification of many,'" and the judge charged that it was right to compel him to disclose his religious and Socialistic views, "because then the jury, by finding out whether or not any moral or religious restraint was thrown around him, could tell whether or not to believe his testimony." This insult to Schwab and Atheists was entirely gratuitous, for the prosecution, coerced by a cloud of witnesses, admitted that the Schwab's moral character was good. The prosecuting judge then touched upon a fact not brought out in the evidence, and which, of course, he had no legal or moral right to do—that "when Schwab became a citizen of the United States, he must hav sworn to uphold and support the Constitution. He must at that time hav sworn falsely, since on his examination he declared his desire to overthrow all government, and his belief that government was the badge of man's slavery." After this illegal deliverance, the judge sent the jury out, with directions that when the verdict was ready, he could be sent for. The place where he could be found, he said, was Wallack's theater.

Though, notwithstanding the judge's evident effort to convict, the jury disagreed, and Schwab will probably not be tried again, we think that every fair-minded man must protest against courts of inquisition in which a man is tried for holding certain heterodox ideas, and not for the misdemeanor set forth in the indictment.

Religious and Secular Pedestrianism.

The Massachusetts Supreme Court evidently believes in making haste slowly. The public statutes of the Puritan Commonwealth declare that "whoever travels on the Lord's day, except from necessity or charity, shall be punished by fine not exceeding ten dollars for each offense." The Supreme Court has just decided that if a man takes a short walk "for air and exercise," or to "call on a neighbor," he is not an unlawful traveler or a breaker of the Sunday law. In reaching this conclusion the court lays much stress on the brevity and innocent purpose of the walk.

This decision is encouraging, and indicates that sometime in the latter part of the twentieth century Massachusetts will hav outgrown her pantalet and pinafore days.

Church and State are Separated!

New York state's very accommodating assemblymen voted last Thursday to giv free water to all the "charitable" institutions of Brooklyn. This is a comparativly small steal—only a few thousands per year—and the churches hav such a hard time in sup-

porting their paupers that the people will not, of course, complain.

Editorial Notes.

If Victor Nelson, a former subscriber to The Truth Seeker, should see this paragraph, he will please call on Dr. Sievers, of 202 E. 28th street, this city.

Seward Mitchell has printed a small quarto sheet containing what he thinks are "Important Truths, Preparing the Way for Coming Generations." Mr. Mitchell is an all-around reformer, an Anarchist, Freethinker, Spiritualist, Anti-Usurer, Anti-Monopolist, Abolitionist (not only of slavery, but of government), Free Trader, Labor Reformer, and Freelover, and his little paper is spicy reading. His address is Newport, Me., and five cents would be none too much to send for his "important truths."

Through the effort of a revivalist, Fort Worth, Texas, is passing through a spasm of "purity." A man was arrested two weeks ago for selling a banana and five cents' worth of candy on Sunday. The liquor stores were all closed, but this did not prevent drunkenness, rather increasing it than otherwise, for the cittzens of bibulous desires purchased supplies on Saturday. The *Evening Mail* says that scores of men drank twice or thrice the amount of liquor they were in the habit of doing on any other day in the week.

An American girl, writing from Berlin to a New York paper, regretfully states that "the Germans are certainly not a religious people; their way of spending Sunday is very different from ours. The ladies think nothing of having a dressmaker on Sunday, and they crotchet and sew just as on other days. Among all my acquaintances I only know a few who go to church at all. The number of state churches does not exceed *sixty* in a city of over a million inhabitants. The tendency of the nation is to Freethinking and living."

The *New Era*, a Spiritualist paper, published every two weeks at Grand Rapids, Mich., advises everyone to send for the Truth Seeker Annual. We think the advice is sound. With "The Modern Balaam" the *New Era* is also pleased. The picture is, it says, "one of the best illustrations we hav ever seen. We wish this picture, in all its significance, and full comprehension by them, could reach all the priest-ridden people, both Roman Catholic and Protestant, to the accomplishment of their freedom from the slavish fear of 'hell,' and the bigotry of the churches and their ministry."

For some weeks past Stephen Pearl Andrews has been prostrated by bronchial and other physical ills, and his condition has been at times very serious, but the latest reports from the attending physicians is very encouraging. We trust that their skill will be sufficient to preserve to this world for many years yet one whom the Liberals and Reformers can so ill afford to spare. Mr. Andrews has many ideas of importance yet to print, and there could be no economy of nature subserved by his going over the river. He is needed as a balance-wheel to the various sociological reforms, and we conjure him to make haste in his convalescence.

The Toronto Secular Society gave a concert and social hop, at their rooms, 9 Grand Opera House, May 20th. Mr. W. M. Scott presided over an exceedingly pleasant entertainment, in which Miss Annie Butland, the charming daughter of our Canadian correspondent; Mr. Glochlin, Mr. McFedries, Mrs. Stevens, Professor Brown, Mr. Piddington, Mr. J. Slack, Miss and Mr. Seaton, Mr. A. Tilney, Mr. T. Sewell, Mr. D. Richmond, Mr. Edwards, Mrs. Elliott, Mrs. Verrall, Mr. Gibbs, Mrs. Bell, Mr. J. Harrison, whom the Freemasons are trying to expel because of his Secularistic opinions, and Miss N. Stewart took prominent part. These entertainments are an established feature with the Toronto society. We thank the promoters for printing upon the program the wholesome advice to subscribe for The Truth Seeker.

About the most beastly sermon we ever read was preached by the Rev. Mr. Pearson, revivalist, at Fort Worth, Texas, the other day. After the choir had sung, "There is a Fountain Filled with Blood Drawn from Immanuel's Veins," the preacher announced his text from Exodus xii, 13, "And the blood shall be to you for a token upon the houses where ye are." The sermon was divided thus: 1. Blood; 2. Shed blood; 3. Applied blood. At the close of the sermon the choir sang, "Nothing But the Blood of Jesus." The harvest from such horrible preaching will undoubtedly be some crazy conversions, perhaps a suicide or two, the departure of the revivalist with full pockets, and a general backsliding of the converted population. Revivalists are public nuisances and will find occupation only till the mass of the people get a little common sense into their heads, and a good deal of superstition out of their hearts. We are glad to know there is at least one Infidel in Forth Worth who is doing what he can to restrain the people from going crazy.

While the subject of what Christianity has done for woman is still under discussion, the action of the Southern Baptist Convention, which assembled in Augusta, Ga., May 6th is of interest. Two ladies were in the Arkansas delegation, and a committee of five was appointed to report on the question of admitting them. Three of the committee reported in the ladies' favor, and two were adverse. The convention, however, adopted the minority report, thus placing the Southern Baptist church on record against the equal rights of women. One of the Arkansas male delegates favored the admission of ladies, who, he said, not only contributed more, but did more mission work than the men. An opponent said he based his opposition on the "customs of their fathers and the word of God." While we favor the equal right of women in all things, we cannot help thinking they hav only themselvs to blame for the persistent snubbing they receive at the hands of the clergy. Let them leave the church, and refuse to longer be the "untiring beggars for its benefit," and they will soon be offered a premium to return. Without the women, the churches would shortly be destitute.

A good many ministers are taking upon themselvs the task of "answering" Elizabeth Cady Stanton's recent paper in the *North American Review*. In lieu of any evidence to support the claim that Christianity has benefited woman, the most of them abuse the "heathen" nations, and depict in sentences more nerve-harrowing than true the awful condition of their females. Several of these sermons hav reached us, but men who think that abuse of one religion will rehabilitate the character of another are hardly worth serious treatment. If Mrs. Stanton lived in India she would undoubtedly berate the sectarianism of the province in which she resided as soundly as she has the nominal religion of her own country.

We regret exceedingly, and we are sure the readers of The Truth Seeker will share the regret, to learn of the serious illness of the senior editor of the *American Nonconformist*, a paper that has in the past done valiant service in the cause of freedom. Mr. Vincent is prostrated from continued ill-health, aggravated by overwork. His breaking down is caused in some degree by the fanatical raid made upon him a year or so since by the Christian element of his town, from which trouble The Truth Seeker family was largely instrumental in rescuing him and his *Nonconformist*. We hope it will cheer his sojourn in the sick room to know that he has hosts of sympathizing friends who would rejoice to hear of his speedy recovery.

A Freethinking business man of this city recently met a Methodist gentleman engaged in the same line of trade. To the inquiry, "How's business?" the follower of the "prince of peace" responded, "Bad; going to the dogs. Oh, if they would only fight!" the prayer for battle having reference to the English and Russians, a struggle between whom, it is generally thought, would advance the interests of the United States. The Methodist was earnest, honest, and sincere in his wish, and the thought that war is a dreadful thing, to be avoided at almost any cost, never entered this mind devoted to the gathering of the almighty dollar. He was perfectly willing, and even anxious, that the Christians of Russia and England should slaughter each other that the pockets of the Christians of the United States might wax plethoric.

The *Observer* says: "Another movement is on foot to get the museums open on Sunday. It is the old plea that the working people cannot give up their time on secular days, and therefore are deprived of all opportunity to enjoy the museums. This is an old and oft-refuted plea for wrong-doing." We do not believe there is one person in this city who desires to visit a museum of art who cannot afford to take the time on any day he pleases to go." Prime must be approaching his dotage. Either he is fool enough to think there are no workers who wish to visit the museums, or that they can get a day off when they choose. His opinion, however, is of no account one way or the other except as showing that Presbyterianism is just where it was in Calvin's time.

A friend sends the following, which we observe is also going the round of the papers:

"Stephen Bulmer, the well-known English Atheist, recently deceased, left $5,000 to his co-worker, Bradlaugh; and to his wife, who had supported him for years, he left the princely allowance of $4 a week."

On the authority of the *National Reformer*, Mr. Bradlaugh's journal, we can state that this is a lie. Mr. Bradlaugh inherits only the residue in reversion: the widow is given the clear income and all the personal effects. Once before Mr. Bradlaugh had property bequeathed him, but he refused to accept it because the widow was left without proper subsistence. His action in that case, if known, would stop the circulation of the above paragraph in all but Christian journals.

George Standring celebrates the completion of the tenth volume of his *Republican* by printing his own portrait and a modest account of how and why he has for a decade advocated the establishment of a republican form of government for England. Mr. Standring is an ardent Freethinker and his shafts are directed against the church with the same frequency and force as against monarchy. He has the further merit of having been one of the warmest friends Mr. Bennett found in England. For his many virtues we regard him as Mr. McElsander regards Mr. Winter, and express the friendliness by the same quotation:

> "Hale be his heart, hale be his fiddle;
> Lang may his elbuck jink and diddle
> To cheer him through the weary widdle
> O war'ly cares;
> Till bairns' bairns kindly cuddle
> His auld gray hairs."

Sunday, May 17th, Mr. Beecher preached the first of a series of sermons on evolution, more particularly as applied to religion. This series of discourses, he said, would be the last of his life's work. He expects to put them into a book, and then die." If the sermons are all as radical as the slim reports show this to hav been, Mr. Beecher can congratulate himself that the Inquisition is gone, or he might die in an unpleasant manner. Some of the things he said are: "The unbelief of to-day is the faith of to-morrow. Skepticism unveils truth. The theology that is rising upon the horizon will continue to rise. Each succeeding generation will find new beams. You young men and maidens are living in a morning which thousands of noble natures desired to see, but they died without the sight. A great change has taken place in the churches. No church now is as it was forty years ago, unless it is away back in the mountains, remote from railroad and telegraph, and has been kept up there like a dried-up mummy. The churches that are out in the world hav changed and are changing. Some men are greatly alarmed over this. I rejoice at what they grieve over. Sunday is not kept as it used to be. They say the Sabbath has been popularized. Religion don't forbid cheerful converse nowadays, and Sunday don't begin on Saturday night. The churches are not so awful as they once were. Children are not petrified in them. The doctrins are not so rigorous as they used to be. Foreordination and election are not preached nowadays, except by exchange. Old-fashioned doctrinal preaching is going out. Many old doctrins hav been renounced or hav sunk into oblivion. Future retribution is only alluded to; eternal punishment almost never taught in the pulpit to-day—to the honor of the pulpit and the honor of God be it said. These changes cause much alarm among old-fashioned theologians. They are slow to license a man who is not perpendicular in theology. I am too wholly gone to be licensed anew, but I preach just the same. In the whole subject of religion there is far more cheerfulness and elasticity than there used to be. There is more social life. Sunday-school life is raised many degrees above anything that was known in my childhood. Into the theology of that day the idea of happiness never entered. Fifty years ago when a clergyman walked down the street children ran into doorways and hid."

The "mind-cure" craze has reached considerable proportions in Boston. The leading "Christian scientist" is a woman. She is also a "healer." She denies the reality of matter, and the existence of all natural laws. She also denies the existence of a human body, and of the so-called senses. The mind of man, she holds, is only a belief that man has generated in himself. When he thinks he is sick, he simple deludes himself. His sufferings are all the work of imagination. If he thinks he has a cancer or a broken leg, the "Christian scientist" convinces him by argument that his ailment is wholly imaginary, and then directs his alleged mind to a consideration of God, until the cancer disappears, and the fracture no longer exists. The Christian scientists are supported by many of the clergy of Boston, but the ministers of this city and Brooklyn hav discussed the subject of faith cure, and hold a general opinion that it is a humbug. For which rational advance we think they should be commended.

The Finlanders and Swedes are making an effort to effect the separation of church and state. A "Society for Religious Freedom" has been lately formed at Stockholm. Every man or woman who wishes to work for complete freedom in religion and the complete separation of church and state can become a member. The society is undenominational, and takes up a position of complete neutrality as regards the personal opinion of its members in matters of religion. It is the aim of the society to abolish all those laws, regulations, and institutions that still bind together church and state, and this aim it will endeavor to accomplish by means of meetings, publications, petitions, and other declarations of opinion, as well as by doing its utmost to influence the elections. Among the laws the society intends to get repealed are the blasphemy laws, the marriage laws, and the oath, instead of which last a simple affirmation is to be substituted. Marriage is to be considered a purely civil ceremony, and blasphemy is to disappear altogether from the legal code as an offense.

In the case of Barbour, Sheriff, *vs.* Louisville Board of Trade, on appeal from Louisville Chancery Court, Chief Justice Hines reversed the action of the lower court, granting exemption from taxation of the Louisville Board of Trade. His reasons were that the act grants a separate public privilege not "in consideration of public services," and is therefore unconstitutional. "It is not every enterprise that is incidentally beneficial to the public that will authorize the state to foster it at the expense of the people at large. The object must appear upon the face of the legislation to be for the public good, and of such a character as to call for the aid of the state to forward it in the exercise of a governmental function." This decision is sound, and, it seems to us, affords solid grounds upon which to tax the churches. The teaching of Christianity is an enterprise that in no appreciable way benefits the public, and the state has no right to foster it at the expense of the people at large. If some public-spirited Liberals of Kentucky could get this matter before Judge Hines's court, it might well be that they would win.

A correspondent of the *Sun* of this city has been collecting notes on the church attendance of the London churches. "I had read in a religious paper," he writes, "that the total sittings provided by all the churches, chapels, mission rooms, and halls in the capital are 1,398,792, of which about half are taken advantage of on the average. Reckoning the metropolitan population at 4,769,000, this does not indicate a torrid religious fervor. I took a few interesting statistics at three of the greatest sanctuaries of the city. At All Hallows, Barking, an old historical shrine, which, however, does not really possess the lion heart of Richard I. beneath its high altar, for the heart is in the museum of Rouen, there were just six devotees, including myself and a female pew-opener, to listen to the eloquent sermon of a distinguished Oxford Don. At St. Andrew Undershaft, in St. Mary Axe, so called from the relic of one of the three axes which served to decapitate the eleven thousand virgins long kept in that church, there were seven citizens and the clergy. In St. Paul I was quite puzzled over what I saw. There were people sleeping and eating, people engaged in conversation, people reading the papers, lads larking, and there was an old, dissipated-looking woman snoring so loud that it sounded as though something had gone wrong with the organ. There were brazen lovers behaving as if they had been in an English public park after sunset, and there were also a few who came there to pray. Having been told of a mission carried on day and night with the forlorn hope of improving matters, I hastened on to St. Thomas, a holy place out of Regent street. There is a small and narrow passage leading to it from this thoroughfare. I arrived as the congregation was leaving the church. It was a queer sight. The congregation seemed almost exclusivly composed of the harlots of Regent street and Leicester square and of thieves and rogues. Why had they gone there—for a job, for the fun, or for prayers? I don't know; but everyone must hope that the mission does some good. An esthetic-looking young priest, stooping and bald like a senil hermit, stood under the porch and shook hands with every outgoer as if in view of trying also what mesmerism could do. The lights of the shrine had been put out, yet he was still standing on the darkened threshold looking in the night for strayed friends. 'Bless'd be the Lord,' respectfully uttered a bonnetless, consumptiv-looking flower girl, as she passed by the divine. 'A few coppers, Father,' begged from him in her turn a reeling and painted creature, 'just to drink the 'ealth of the heverlasting.'"

Letters from Friends.

BLACH HAWK, COL., May 14, 1885.

MR. EDITOR: The record of another life is closed forever, and another earnest Liberal has reached "that undiscovered country from whose bourne no traveler returns." On the 17th of March, Mrs. Eva Russell, after a short illness, died, aged 25 years and 1 month.

The deceased was a nativ of Blair, Nebraska, was raised by very religious parents, and at an early age joined the religious body known as the Christian church, of which she was an enthusiastic member for some time. But as she grew older, doubts of its rather rigid doctrins crept into her mind, and after struggling against them a little while she gave way and was soon known among the numerons clasa designated as "backsliders." About this time, a copy of Thomas Paine's "Age of Reason" having fallen into her hands, and having read it in great secrecy—for such literature was strictly forbidden in the family—she was so thoroughly convinced of the fallacy of the Bible, and the arguments were, to her, so conclusiv, that she earnestly desired her father to read it, "just to see the other side," she said. But he, like the majority of Christians, shut his eyes and refused to see.

Her short life was one complete story of well doing; although many unfortunate circumstances combined to make it singularly unhappy, she cheerfully and patiently went her quiet way. Her ready sympathy and many kind acts secured her a host of warm friends, and proved to some Christians that a "love for Jesus in the heart" is not always necessary to a gentle, loving, dutiful life.

Her friends would hav liked to hav a Liberal funeral, but owing to the painful nature of the disease (small-pox) that of course was impossible. And so, very early one cold, bleak March morning, a very few of us followed the dear remains over the long, rough road to the lonely little graveyard on the mountain-side, and there we left her, with the morning sun just touching the snow-crowned peaks with a softened light; they seemed to look down and kindly guard the poor grave where after life's fitful fever she slept so well.

Many long and weary days followed her death. We returned to the city a quarantined party, and shortly after others of our number were stricken by the dread hand of the same disease, and for weeks we were shut from the world. But we were not forgotten by the outside world. Black Hawk contains many good people. The good Dr. Reed was very kind, while our stanch and true Liberal friend, W. H. Germain, exerted every means in his power to lighten the gloom of those dark days when some of our friends lay dying and the recovery of others was doubtful. Such men as he owe no duty to any unknown or unknowable. They recognize only their duty to the known humanity around them; they are true to their own ideas of right; they follow the advice of Polonius to Laertes,

> "To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

And as he is a reader of THE TRUTH SEEKER, we take this opportunity of thanking him for the feeling of universal brotherhood that prompted his untiring efforts in our behalf, being strangers to him. The churches here thought it advisable to forsake "the assembling of themselvs together," fearing that too great a zeal in his service would cause the Lord to show his appreciation by striking them with the disease, and so by the exercise of a little reason and common sense they were enabled to bridge over the time of danger and until they could meet together again and thank him for his kindly protection from the threatened evil. JESSIE BREWSTER.

ORANGE, CAL., April 26, 1885.

MR. EDITOR: The "blunt and practical question" pro pounded by G. N. Hill is misleading when taken alone. Mr. Hill is a Prohibitionist, and his object in asking the question which appears so "childlike and bland" on the face of it is to sustain his position as a Prohibitionist and to demonstrate that Prohibition is just and right. Now, if the unanswerable logic of E. C. Walker on that mooted subject has made no impression on Mr. Hill's sensorium it is useless for me to make the attempt, but being a Yankee I will answer his question by asking another. If the many murders constantly being committed by religious fanatics or monomaniacs "do not giv me a right to vote against" the further perpetuation of religion, "what would?" Rum and religion are two gigantic evils, as history fully attests; and the evidence to substantiate this statement is very prevalent these days. Can one or both these evils be suppressed by law? Mr. Hill thinks the rum evil can be, but I do not; and the religion evil we all know cannot. E. C. Walker, who may hav equals in the ranks of the Liberals, but no superior as a logician, has fully demonstrated in these columns wherein Prohibition is wrong, so I shall not touch that side of the question, but will confine my remarks to the absurdity and impossibility of its accomplishment.

First, the unequal condition of society, matrimonial infelicity, and the general inharmony which prevails the world over between man and his environments, explain the cause of his recourse to stimulants and intoxicants. Man is constantly seeking real happiness; but finding it not, except in detached and limited quantities, he resorts to that which will produce the fictitious. Thus it has always been, and ever will be, until want and woe are exterminated, and nothing exists to cause mental perturbation or tenebrious reflections. "Opium fiends" are rapidly increasing in this country, and absinthe, a fearfuly ruinous intoxicant to mind and body, is becoming a prevalent drink. The rum evil sinks into comparativ insignificance when we reflect on the alarming increase of the two mind destroyers and imbecil producers just mentioned. The hold which opium retains upon the person who once commences its use is seldom broken except by death, and San Francisco furnished the case of a young man last year who committed a crime for the purpose of being incarcerated in prison, so he could overcome the habit which was leading him relentlessly to a miserable end. Were every distillery in the world razed to the ground, and the manufacture of liquors prohibited by law, with the penalty of death for infringement, man would still find the means to gratify his morbid cravings for intoxicants. Much of the "fire-water" now drank never saw the inside of a distillery, but was made from chemicals and water; and if the pure article were entirely prohibited, does any one suppose the impure would be lessened? A law might be passed, should Mr. Hill and enough others vote for it, to prevent the manufacture of nitro-glycerin, but the three ingredients of which it is composed could be purchased at as many different drug stores, if thought necessary, and then combined, and all the officials in state and government employ could not prevent its being made. Dynamite is now taken to England with ingredients separate and there mixed or compounded, and it is something England and Russia, with all their officials and great standing armies, cannot suppress; and when anyone for an instant supposes a state or the United States would be more successful in suppressing intoxicants, they must possess a very sanguin disposition. I am strongly opposed to drunkenness, opium-smoking, hypodermic injections of morphia when not prescribed by physicians in sickness, religious insanity, religious and rum murders, feticide, thieving, arson, and many other evils that afflict society; but I do not know of any law that could be passed which would *prevent* them. The law can punish the evil-doer, but it can not and never has prevented his evil deeds. Morality cannot be legislated into the world. It has always resulted from the growth of intelligence and ever will. The naturally moral and conscientious man needs no law to prevent his committing arson or murder, and the vicious and immoral, though needing one, according to the logic of some, is not restrained thereby. New laws are constantly being enacted, but they don't seem to lessen the number of inmates in our penal institutions. If law prevents as well as punishes crime, why is it? The stabbing of three innocent persons referred to by Mr. Hill shows the injurious effect of excited passions, but religious cupidity, jealousy, and revenge often lead to murder, and religion has still more murders to answer for than rum, though Mr. Hill hasn't yet made the proposition to suppress it by law. The rum curse of this country is bad enough, but future generations will find a worse one in the supremacy of the Catholic church, if that time, which is now feared, ever comes. The human passions are easily stirred by various causes, and unless some device can be suggested by Mr. Hill, and such advocates of forced morality, that will regulate man's passions as a "governor" does the speed of a stationary engin, these passions will at times override reason, and work injury to life and property, whether rum is made and sold or not. We can regret and deplore this fact, but we cannot remove it by legislation or any known means. All great changes are gradual, and if the people of this world ever attain that perfection which reformers behold in their "ideal" man, it will be by long ages of growth and progression, and not by legislativ enactments enforced by the iron hand of the law.

Yours for reason, first, last, and always, C. SEVERANCE.

PRESCOTT, IA., May 4, 1885.

MR. EDITOR: Here is $3 for another year's subscription. I hope that you can make illustrations a permanent feature of THE TRUTH SEEKER, as that will materially help in getting the paper into the hands of new readers; but even without that THE TRUTH SEEKER was never as good as now I like the short discussions upon all questions, but am frequently amused, and sometimes annoyed, by the efforts of Infidels, in the interests of drunkard makers, trying to make the readers of THE TRUTH SEEKER in other states believe that Prohibition is a failure in Iowa. It is a success, except in a few places where men who hav become criminals through and by the prohibited traffic hav been successful in electing men of their own class and calling to office.

Laws prohibiting larceny, arson, and murder are too frequently violated in Iowa, but I hav heard no one advocating their repeal yet, and I hav never heard a temperance man or woman advocate the repeal of Iowa's temperance or prohibitory laws; nor did I, during the war, see a Union man or woman that was not in favor of prohibiting disunion.

The man that advocates the whisky traffic is not a temperance man, argue the question as he may.

Very truly yours, E CLARKE.

SNOWVILLE, May 15, 1885.

MR. EDITOR: I promised you a report of the rendition of my spirit photograph as given by Mr. Keeler (when it should come). I waited months for it, and though I dunned and redunned, it came not, but finding I was determined to hav something for my money or denounce him as a fraud, he at last sent the following.

Now I leave it to you all if the rendition is satisfactory. I leave it to you if you or I had sent strange names from a strange place—names any schoolboy could pick up, and so lame an excuse for not giving those of my own friends—if you would think you had your money's worth?

Below is his circular. Don't you think he ought to refund the money, and pay me damages for loss of time and trouble? Do you wonder that I pronounce ninety-nine out of one hundred of all the spirit phenomena fraud? My whole trip has been just of this nature, and my entire experience before it and since I came back. No one can make planchet write for me, yet the advertisment says: "It has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together" It is ten or more years since I first tried planchet. This time I got a "magnetized" one, but with no better success.

You notice Keeler says my positiv nature repels many of my own friends, yet all along my trip I was told by the mediums that my mother, father, and sisters were present at the seances. My mother died while I was preparing to go. Of course if "coming back" was possible, she would hav been at each seance, and hav compelled me to know it was she. One line in her hand-writing would be a test. But, no; I could not get a medium to even giv me her name! Well, I'll do my part, I promised Keeler to advertise him. Here it is. E. D. S.

PIERRE L. O. A. KEELER,
SPIRIT-PHOTOGRAPH PSYCHOMETRIST.
44 DOVER STREET, BOSTON, MASS.

Persons having received unrecognized spirit pictures from Mumler, Keeler, Hazelton, Brown, and other spirit artists, can send same to me for psychometrization, and I will obtain, through independent slate writing, names of spirits, date of decease, reason why they appeared on the plates, etc. Terms, $1.00 and five two cent stamps per picture. All pictures promptly returned, and in event of failure, money refunded.

"44 DOVER ST., BOSTON, MASS., April 4, 1885.

"MRS. ELMINA D. SLENKER: I hav had a hard tussle with your photograph. It is the worst thing I ever tackled. I get the name of the lady at your back as Eliza D. Young, deceased in Burlington, Vt., May 16, 1882. The lady at the lower right of the photograph was Julia Montrose, deceased at St. Albans, Vt., in 1870, and the one over her was a sister, Adeline Whiting, of the same place, deceased in 1879. They say you did not know them, but as they hav frequently returned to earth conditions they could come in this way. Your positiv nature repels many of your own friends from you, although they do appear elsewhere.

I expect something more, and as I hav your address, I will mail it to you. P. L. O. A. KEELER."

SOUTH BOSQUE, TEX., April 19, 285.

MR. EDITOR: Christ's lambs of the Methodist persuasion are without a shepherd at this time on the Waco circuit. Their pastor, Sam. P. Wright, is a raving maniac on the new mode of worship craze, Sam Jonesism, introduced here last fall by that great theological crank. The Rev. Mr. Wright, attending, became enthused, and has since been conducting revivals on the same plan, imitating that great "clown-preacher," Sam Jones of Georgia, *i.e.*, holding 6 o'clock A M. prayer-meetings, talking slang, etc. The poor man is really an object of pity, as well as his family, as I am reliably informed he wished to be released long enough to kill his wife and oldest daughter, for God had demanded it. He is now in the asylum at Austin, Texas. The last report states there are some hopes of his recovery. His friends attribute his demented condition to the loss of sleep and overwork in conducting a three weeks' revival at one of our Texas towns. Mr. Wright was above the average preacher intellectually, and was liked by his people.

Sam Jones is announced for Waco again in May, and I think the better class of Christians should write the lunatic-making crank to stay away, for very many ignorant priest-worshipers are almost crazy over prospects of hearing him again, and that to the neglect of better ministers, by paying the clown preacher their money and stinting their own pastor's salary. I see from reading various religious journals the clergy are somewhat jealous of these religious tramps, and if it were not for the fact that they (the evangelists) often enlarge the class to a more remunerativ "charge," the preachers in charge would not put up with them much longer, but the more sheep they hav to shear the greater the crop of wool and mutton.

D. F. MARRS.

KANE CITY, PA., May 4, 1885.

MR. EDITOR: Inclosed find $3 for your paper for the year 285 Inclosed also find a slip cut from the Pittsburgh *Commercial* of May 4th, which gives a horrible picture of the only Liberal town in existence. Coming from the source it does, viz., Clark Braden, stamps it as false, as I hav heard of him before.

In the fore part of last winter there came to this place a phrenologist by the name of Fields. I attended two of his lectures, which were, instead of lectures on phrenology, lectures on Christianity. He had among his charts the head of Ruloff the murderer, and took him as an example of the terrible effects of Infidelity. He said it was on account of his unbelief that he was one of the worst, if not the worst, of murderers on record.

After he got through I asked him if it would not be a good idea to get a few more charts and be sure to get among the rest the heads of Guiteau and Frank James, so that after he had shown what very bad people Infidels were he could enlarge upon the great and grand effects of belief in Christianity. "Oh," said he, "all Infidels are wicked. Look at Ingersoll—he is a blasphemer and a drunkard."

Now, Mr. Editor, I could stand the blasphemy all right, but when he said that Colonel Ingersoll was a drunkard I got somewhat "riled," and demanded his authority. He said he did not know Ingersoll personally, but he had good authority. I told him that I must know where he got his information, and he said, "Clark Braden, a preacher of the gospel." One Christian lady said she did not think Clark Braden told the truth. I am very certain he told what was not true about Colonel Ingersoll, and I think he has done the same with regard to the town of Liberal. WM. M. KENNEDY.

[The Rev. Clark Braden is a notorious liar, and what he says cannot be depended on in any instance.—ED. T. S.]

ALEXANDRIA, ONT., May 10, 1885.

MR. EDITOR: I notice in the last issue of THE TRUTH SEEKER a letter signed "Mary A. Vore," wherein dear Mr. Bennett is represented as having been a Spiritualist, and this is not the first time that our honored founder of THE TRUTH SEEKER is referred to in this manner, which I consider very unfair, as I am positiv Mr. Bennett was not a Spiritualist. He was tolerant enough to allow Spiritualists to enjoy their belief as well as other folks. He allowed them to discuss their ism in THE TRUTH SEEKER. I will even admit that he sometimes wrote quite favorably of Spiritualism, but always ended his remarks by saying that he was not one of them.

Another reason I hav for saying positivly that Mr. Bennett was not a Spiritualist is that I believe I read all that Mr. Bennett ever wrote for the public, and hav always found him to express my own opinions, and I am as far from being a Spiritualist as anyone can be.

Mr. Bennett, like myself, admired the bright side of Spirit-

ualism as a pleasant fancy, but could not see any truth in it, and you, Mr. Editor, must smile every time you tax your kindness to insert this false claim in your tolerant TRUTH SEEKER. Mr. Bennett never said that death ends all, as Brother Winter does, but the fact that he did not say it is no proof that he did not believe it. He was not obliged to giv his opinion in the matter, and it would hav been very unwise for him to do it in the position he occupied. He probably believed, like all sensible men, that disorganization is the end of any phenomenon, that when one is dead he exists no more. The substance that composed him exists still and goes into the formation of life again, but does not make over the individual that died.

What do you think of Master Thumb Medium's letter? Is he joking or in earnest? Is he a crank or am I a lunatic? One or the other must be the case, possibly both, but Brother Thumb don't seem to know that he has two eyes and that an intersecting object at the proper point will giv him a double vision. I wonder if he ever closed one eye, or if he ever tried a stick in place of his thumb, and saw a shadowy spirit stick as well as a "shadowy spirit thumb."

It is really amusing to see some of those Spiritualists accuse us Materialists of ignorance because we cannot see the ghost. I cannot see that we are to blame; think the fault is in the artist who paints it so thin that one must draw like delirium tremens on his imagination to see it, or rather to imagin he sees it. The fact that they want us to believe in spirit life on such meager evidence is to me sufficient guarantee that they themselvs hav accepted on evidence altogether too thin for me. If I was told that the air we breathe and in which we liv, and without which there could be no life, is in itself a living substance, and that the portion of this air occupied by our body during life returns to the big bulk at the dissolution of the body and livs on as part of the whole, I would say that maybe, though I do not know it, but that each individual has a separate ghost that continues to liv in an individual state after the body that caused it is dead, I hav tried the last twenty years to believe, and the more I try the less I succeed, so, brother spirits, do not blame me; it is not my fault. If the cause of it is my ignorance, then I know no cure for ignorance and my case is hopeless. I am near onto fifty years, and hav spent my life so far reading and thinking, and I believe I hav read pretty near all Freethought and Spiritualistic works issued in this America, so a plea of ignorance will hardly do in my case. The cause must be a screw loose in my organs of thought, or in the organless spirits.

Yours for truth as far as I can see it,

CHAS. LAPERCHE, Materialist No. 3.

BOSTON, MASS, May 15, A.S. 285.

MR. EDITOR: I desire to thank Brother Hutcheson, of Leavenworth, Kan., for no less than three different things, the first of which is, for his use of our glorious Freethought calendar, and which calendar, now that it has the indorsement of the Bruno Statue Committee at Rome, must soon be recognized as the only proper dating for Liberals to use, it seems to me. The next thing I desire to thank him for is his manly attempt to answer my, as he thinks, "dull" question, but which quesion has certainly shown itself sharp enough to cut his anti-prohibition fingers, and very badly too, as he will see further on. And, lastly, I desire to thank him for his satisfactory acknowledgment that "meddling" with morals, business, or pleasure, can rightfully be done when these things "interfere" with rights and privileges. Better prohibition doctrin than that I hav never heard, and all that is necessary after *such* an admission, is for me to request of Brother Hutcheson an answer to the following question: Did not the sale and drinking of alcoholic liquor result in an "interference" with the rights of those three stabbed people spoken of in my last.

Thankfully yours, GEO. N. HILL.

BROOKLYN, May 12, 1885

MR. EDITOR: I notice in your issue of May 19th a communication from a person who signs as his name, "A. Brass." He states among several other very remarkable things that he is acquainted with most of the following mediums, namely, Foster, Slade, Davenports, Fox girls, and Eddy brothers, and that he is prepared to say that *he* (referring to Mr. Henry Charles) never caught Slade, nor Fox sisters, nor Eddy brothers, in any tricks.

He is also so very gentlemanly (?) as to state that Mr. Charles is guilty of telling a "lie of the first water" when he states (in your issue of April 11th) that every one of the above-named mediums hav been caught in trickery (take notice that in *his* communication Mr. Charles did not claim that *he* had caught these mediums imposing tricks upon a credulous audience).

He (Mr. Brass) seems to imagin that if he can prove to Henry Charles that Henry Charles personally has not caught these celebrated (?) mediums at their tricks, the reputations of these gentlemen (Slade, Fox girls, etc.) will immediately become cleared. He, apparently, does not seem to realize the fact that most of the above-named mediums hav been preven to be frauds by other people than Mr. Henry Charles.

If Mr. Brass will refer to page 150 of a work by Mr. Wm. B. Carpenter, entitled "Mesmerism, Spiritualism," etc., he will there find the sworn statement of Mrs. Culver who was a connection of the Fox girls by marriage. This lady gained the confidence of the Fox girls by offering to assist in their manifestations. This offer was accepted by the Fox girls, who, completely deceived as to the real object this lady had in view, revealed to her that the manner in which they produced their rappings was by their toes, but that in case of an emergency, like that when the Rochester Committee held down Catherine's feet, they got the Dutch servant girl to rap on the floor underneath from the cellar.

Catharine explained to Mrs. Culver how they held down and moved tables. She told Mrs. Culver that the reason why she asked people to write several names on paper, and then point to them until the spirits (?) rapped at the right one was, that she might watch the countenance and motions of the person, and in that way they could almost always guess right. She also explained to Mrs. Culver the manner in which all the rest of her tricks were imposed upon her credulous audiences. As soon as Mrs. Culver found out the fraudulent practices of these girls, she wrote down a full expose of the whole thing, which she swore to and of which statement a copy is given in the above named treatis.

In regard to the following mediums, namely, J. V. Mansfield, "Dr." Henry Slade, "Dr." H. C. Gordon, R. W. Flint, "Dr." Parker, and "Dr." Foster, I would say that if Mr. Brass will refer to a pamphlet by Pendie L. Jewett, entitled "Spiritualism and Charlatanism," he will there find that all of the above-named mediums *hav* been found to hav practiced trickery by a committee of seven gentlemen formed to investigate as to the truth of alleged Spiritualistic manifestation. Mr. Brass can also find some interesting facts regarding the exposure of the tricks of several prominent mediums in the files of the *Herald*, *World*, *Times*, and *Sun* for March, 1873.

Fraternally yours, CHAS. F. GAUL.

MERIDIAN, TEXAS, March 18, 285.

MR. EDITOR: I hav had a hard time this winter to keep my cows from starving, and I must say that God does not temper the north wind to a poor cow. I think I am in just the same faith as T. Winters. I can't get outside of nature and don't want to unless I can find a better God than the Bible givs. A God that begs the widow's mite and the orphan's nickel is not the God for me.

I think I will send Mr. Hill and Mr. Fred Koezly an almanac, one that will settle their differences, as I hav seen one that says that Cæsar named the months and gave us the year and date as we now hav it. Goodrich's history (ancient) says that J. C. Christ was born about the year 23, but some historians put it about four years later, which would carry it to the year 27.

I hav read a sermon by the Rev. H. N. Couden. He claims everything except Paine and Voltaire. Hear him:

"I am the owner of the sphere,
Of the seven stars, and the solar year;
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart and Shakspere's brain."

I wish I could write so as to be understood, etc., but I hav not the confidence in myself that one should hav. I feel to say this, that Liberalism wants women like Mrs. S. B. Anthony and Cady Stanton, women that will go for the parson in the pulpit, etc.

I am like T. Winter, and want to know how many Naturalists there are of THE TRUTH SEEKER readers. The Salvation Army attacked Meridian on the 1st of this month; they did no serious damage only to the bell—they rung it at four o'clock in the morning.

Inclosed find $3 for THE TRUTH SEEKER. I am hedged in on all sides by superstition and ignorance; little hope for Liberalism. Yours, S. D. GREER.

THAT MYSTERIOUS LETTER.

CINCINNATI, O., May 15, 1885.

MR. EDITOR: In your last issue, page 298, this strange and somewhat funny letter claims to point out the way to discover Spiritualism. Well, sir, perhaps this comical method is about as good as any other, for, as to discoveries, neither Mrs. Elmina Slenker nor T. Winter hath discovered anything as yet, although tried hard to do so, but that which is impossible to discover most remain a blank. This letter is a big burlesque on this spiritual craze, and no doubt the writer thereof knows full well that no spirits, ghosts, goblins, demons, deities, spooks, specters, angels, or any other unnatural thing, exists only in the frenzied brain of fanatics. Sir, all this antiquated nonsense is the relic of a barbarous age, which should now be consigned to oblivion. The two unswerving Materialists mentioned in this queer letter is proof against Spiritualistic bugaboo, or any superstition which exists. It's only a question of time, and the tricks and schemes of religious swindlers will cease, and Materialism, the grandest truth in nature, will triumph over deceit and falsehood. Hasten on the happy time. T. WINTER, Materialist.

GALESBURG, ILL., May 15, 1885.

MR. EDITOR: You will please indulge me once more to talk through your columns to my brother Liberals who are so loth to giv up the worship of the goddess of Liberty "to get drunk if they want to." Should this be taken out of their arguments there would be but little left. It is the same in friend Hutchison's reply to Mrs. Snyder's appeal to his manhood, asking him, Shall this privilege be spared you because you can use and not abuse it? He says moderate drinkers do not want their liberties taken from them.

Here I appeal to the better feelings of all such. Should they hav a next-door neighbor who had the misfortune to be born with an appetite for liquor, and gets drunk every chance he gets, and abuses and starves his family (this is the condition of thousands and thousands of otherwise respectable men), is it not selfishness in them to refuse to dispense with the use of liquor if by doing so it would cause the happiness of their neighbor? This any unselfish man will do unless the use of it would add more comfort to him and his family than the use of it produces misery and loss to his neighbor (each one exercising the liberty asked for). Here lies all the argument in the question. If the use that is made of liquor produces enough more misery and loss than it does good as to justify a radical reform, then he who has a respect for his neighbor's happiness the same as his own needs no law to reach the reform wished for. Laws are only needed for the selfish man. Do not all Liberals claim it is man's duty to make his neighbor happy if possible?

It looks strange to me to see a man who condemns the worship of a sectarian God, and demands laws and the repeal of laws to secularize our government, opposing all laws and repeal of laws that would cut off the worship of the goddess of Liberty to get drunk. Is not the worship of the sectarian God as sacred to the Christian class of the community, as the worship of the goddess of Liberty to drink liquor is to the drinking class of the community?

It is the hight of silly nonsense to claim that the privilege to drink liquor does not carry with it the privilege of getting drunk.

I hope, if I ever write again upon the liquor question, I will hav the pleasure of meeting it upon its true merits, profit and loss, usefulness and injury, good and evil, resulting from its use. It is laughable to see the ingenuity used in arguing on everything but the point at issue. Friend Hutchison covers all existing evils: "And if the evil of the use of liquor is stopped by a prohibitory law in Kansas, under a promis the people will get rid of all other evils, even the stealing of money and horses can be stopped by not having any." (This last is the best point in his argument, as no one will dispute it.) And he closes by saying, "If we persist in prohibiting all that has evil in it, we may as well petition the Great I Am to prohibit, blot out, the existence of our sin-stricken earth."

What is such argument used for. To make the idea of the prohibition of liquor ridiculous, having no other argument.

ISAAC PADEN.

P.S.—How many thumb mediums hav you on your subscription list? If not too many, I will pay their subscriptions if they will only keep quiet, and not expose modern Spiritualism any further. Yet as it was intended for the special benefit of Brother Winter and Aunt Elmina, I may be doing wrong by trying to stop further disclosures, for it truly is about as good an argument on (against) modern Spiritualism as I hav seen. It outdoes the toe-joint and knee-joint rappings of the Misses Fox. I. P.

ELKTON, DAK., May 10, 1885.

MR. EDITOR: Inclosed you will please find ten dollars to be appropriated as directed. I was away all winter, and hav allowed my subscription to get behind. Many thanks for your sending it along. I like THE TRUTH SEEKER, and hav had it from the first. I like Freethinkers. I like the "Secular Union." I like and feel grateful to the brothers in the field. The whole scheme is developing to my entire satisfaction, but not fast enough to suit a man who has no patience with superstition. Your liberality in publishing every side is commendable, and I only smile when some one growls at Brother Winter or at Sister Elmina. I also smile when one prates about land. I guess they never heard of the homestead law, or is it not more likely they want to jump an improved claim. This government never oppressed me. It never owed me a living, but it has given me every chance to make one for myself. That is all I ask Don't we owe the government assistance and support? Did the grumblers go out in 1861? I guess not. But never mind that, let us work harmoniously to see that superstition gains no new hold upon the people, and to try to relax the hold she already has. We hav every reason to be encouraged. The revivals of last winter were in very many cases dead failures. In fact men are not converted any more. I feel it is wicked for a healthy man to sell intoxicants for his living, and it is equally wicked, and more contemptible, for men to make a "tony" living off the fears of the ignorant, but mostly by scaring women and children.

Yours with pleasure, DENNIS JACOBS.

FARLEY, IOWA, May 7, 1885.

MR. EDITOR: The Young Men's Christian Association of Dubuque has sold its effects, closed its doors, and disbanded. Lack of encouragement—financial and otherwise—is the main reason for the steps taken. This, in a city of nearly 30,000, is encouraging to the Infidel.

The Rev. Mr. Harrison, Congregational minister of Dubuque, has been forced to resign and seek another congregation, because he would not vote for Mr. Blaine for president. The church is divided, some for and some against Mr. Harrison, and the split is likely to be very damaging to the peace and harmony of the church, as the war has got into the papers and is red-hot on both sides.

The Presbyterian preacher of our town has gone to greener pastures, as his congregation here was unable to support him; at least, that is the reason he gave for leaving, but some people are uncharitable enough to think that a certain slander suit that was brought against him by one of his members, placing damages at $10,000, had something to do with his leaving. Whatever the cause of his going, the church is almost dead and cannot last much longer unless there is a great change for the better.

The "Modern Balaam" is rich, and shows the situation far better than words can express it. The cartoon ought to be printed by the million and be posted up in all the highways and byways in every part of the Christian world. I hope that you will make it one of The Truth Seeker Leaflets so that we can get hundreds of them to scatter over the country.

It has been snowing here to-day. Ice froze an inch thick last night. Our farmers are usually planting corn by this time, but there is nothing done as yet toward preparing the ground for corn. H. GILMORE.

FRANKFORD, MO., April 13, 1885.

MR. EDITOR: By way of introduction, you will please find inclosed $3, which is, I believe, the subscription price of your paper for one year. This, no doubt, is all you will see or hear from me for a year, while I shall receive from your hands each week truths, facts, thoughts—truths that are truths without disbelief; facts that are facts without faith; thoughts that will stand the test of reason. Freethinkers, or free speakers, are gaining numbers here slowly. The majority clasp their holy book, and as they hav been taught believe every word. Poor souls! they do not know what that book contains only as told them by their sky-pilots. They don't know that the God they worship ever received the spoils of war, that he encouraged crime and vice in all their forms. At the same time they are gifted with power to know, to feel, that three are one and one is three, and claim the right to tell me I will go to hell if I don't believe. I say, "Hell forever, rather than a hypocrit for life," Yours truly, F. D. HUTCHINSON.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

May: a Fragment.

Long, long ago in yonder glade,
Beside the brook's clear flowing,
Where, all amid the leafy shade,
The violets were growing,
The twilight shadows gathered round
Two little children playing,
With careless mirth and merry sound—
Two little children Maying.

Dear little Bess—her golden hair
Fell all in tangled tresses
Upon her shoulders, brown and bare,
Or wooed the wind's caresses;
Upon the velvet of her cheek,
To music of her laughter,
The dimples played at hide and seek
With sunbeams chasing after.

. . . . . .

Oh, that above the brooklet's flow
I now might hear her calling,
As in that time of long ago
When twilight shades were falling!
She sleeps amid the violets there—
The pretty violets creeping
And singing gentle requiems where
Dear little Bess is sleeping.

—*Chicago News.*

An Old Proverb

Pouting, my darling, because it rains,
And flowers droop and the rain is falling,
And drops are blurring the window panes,
And a moaning wind through the lane is calling
Crying and wishing the sky was clear,
And roses again on the lattice twining!
Ah, well, remember, my foolish dear,
"'Tis easy to laugh when the sun is shining."

When the world is bright and fair and gay,
And glad birds sing in the fair June weather,
And summer is gathering, night and day,
Her golden chalice of sweets together;
When blue seas answer the sky above,
And bright stars follow the sun's declining,
Why, then 'tis no merit to smile, my love;
"Tis easy to laugh when the sun is shining."

But this is the time the heart to test,
When winter is near and storms are howling,
And the earth from under her frozen vest
Looks up at the sad sky mute and scowling;
The brave little spirit should rise to meet
The season's gloom and the day's repining;
And this is the time to be glad, for, sweet,
"'Tis easy to laugh when the sun is shining."

—*Wide Awake.*

History of a Hat.

One day as I was passing by a shoe-shop, and remembering that I had some repairs I wished done on one of my boots, I stepped in and gave it to the shopman to mend.

I then took a seat on the outside in the shade of the awning near the window, where I observed was an old hat which had been substituted for a broken pane. It had a look of seediness and individuality that took my attention, and I began speculating upon its previous history. In the absence of any one to talk to or something to read, I said to myself, "I should really like to know that hat's career?"

"Would you?" said a voice close by me. On looking around and seeing no one near, the voice continued, and I soon perceived it came from the hat itself. "Well, if you wish it, I will tell you some of my varied life which I still remember. My first recollection is of being dipped in a black dye until I was almost suffocated, then I was pulled and beaten, and put upon a wooden block and made to stand there and dry; next a fine fur coat was given me, and that was rubbed and polished until it shone like silk. When lined and finished, I was put in a nice paper box, and, with many others, was sent a long way off, where I was taken out and placed upon a shelf in a large store, and I felt quite proud of my high position, as I ornamented the very top shelf on one side the room.

"I was so wrapped up in paper that I could not see anyone, but I could hear people call for me sometimes, but I was objected to on account of my high price.

"One day I was taken down and showed to a gentleman, who smoothed my crown, put me on his head, and surveyed me and himself in a large mirror opposit, and I looked so nice on his head of fine, curly hair, sweetly perfumed, I was delighted when he said he would take me, and put down a ten-dollar gold piece as my price without saying a word about my being too dear.

"As he walked out upon the street, I put on a most jaunty air, and began to feel quite proud to see that I was better looking than most of those I saw on the street, and to hav so many people bowing to me, or, it might hav been, the handsome face I shaded.

"My new owner soon entered a house and passed into a large room where was a company of richly dressed people that I perceived was a wedding party, and I belonged to no other than the distinguished bridegroom, there to wed a beautiful and rich heiress. The bride met him and, taking me in her soft, gloved hand, remarked that I suited her taste and was a very stylish hat. To this compliment I gave a nod of thanks as she placed me on a stand, where I was witness of the nuptial ceremonies.

"The bride looked pale and a tear stole down her sost cheek so unused to sorrow; but not of that bitter grief I afterward saw her shed.

"I cannot relate the many scenes that followed for a year or more; but, after that time, I used to be frequently doffed among a pile of hats on a table at night, most of them smelling of whisky and tobacco smoke, while my owner and a number of men sat at small tables, playing with bits of pictured pasteboard, which they held in their hands, keeping them screened from the view of those around.

"Large piles of money, laid upon the table, rapidly changed hands by some magical power of these different colored little papers.

"There were bottles and glasses filled with some kind of pungent fluid that they all drank from time to time, and, I noticed, caused my owner to use bad language and to stagger on his way home. Once he stumbled and fell, and I rolled off his head into the gutter, and received several severe bruises that sadly damaged my good looks ever afterwards, as well as my owner's.

"One night, after a mishap of this kind, on reaching home—I was always glad to get home, where soft hands smoothed out my rumpled coat and put me away in a quiet nook—but this time all was still; no one came to meet us, and I was retained on his head as he went to the bedside of his loving wife, who was deathly pale, with a look not of earth in those beautiful eyes. Placing her arms around his neck, she asked him to promis her never more to go to those bad places.

"I felt ashamed that I, too, had beent here, though it was ever against my wish or inclination. A few days thereafter, with a broad band of black crape around my crown, I bent over the white, sweet face of my dead mistress, whose loving eyes were now closed forever. Not long afterwards my owner sold me for three dollars to a man who took me to a shop and had me dressed over, and when he put me on his head and surveyed himself in the glass of his shaving-box lid, I felt no longer proud of my good looks, but believed I had fallen into good hands from the neat and benevolent appearance of my new owner. I soon learned that my present possessor was a preacher, and in time I became to look as clerical as he, and could hav repeated several of his written sermons, which I often carried about for him. After being worn for a year or two, I noticed that I was getting rather shabby, and the preacher would put me under his seat instead of on the desk, as formerly, when in my new polish. At this indignity I turned up my brim in chagrin, and refused to sit upon his head with grace or dignity. Seeing this, he sold me to a newsboy for a lot of papers, and I was pleased to exchange the bald head I had so long covered for the sunny curls of the boy, although I sat rather loosely on his little, round head, and was held on by one of his hands, when the wind blew hard down the street.

"Turning into an alley-way, the boy entered a little house where were his two sisters, orphans like himself. They took me in their hands and tried to improve my looks by pulling out a wrinkle here, and bending in a bump there, while their comments on my general appearance was not very flattering; yet, as it was all in good humor, I did not mind their remarks, but hoodwinked the younger as she put me upon her head.

"One day, as my boy owner was going his daily rounds with his newspapers to sell, he saw a man standing at the corner of the street who was intoxicated and asked the boy to lead him home. The boy, not rightly comprehending him, led him to his own home in the alley-way. On looking around the room, he espied me on the floor, and taking me up, he discovered a mark he had made on me when he first bought me for his wedding hat, and passing his hand caressingly over my dilapidated fur coat, while it trembled with emotion and dissipation, he spoke to himself in low tone something about the past that couldn't be recalled, and taking out his purse, gave the boy a five-dollar gold piece, and added, 'I will see to it that you and your sisters are sent to school, and I will try to amend my past life by doing what good I can to others in the future.'

"Soon after this, I was thrown out into the street, and this man, seeing me there, picked me up and put me in his window, where a pane of glass was broken by some boys playing ball in front of his shop, and no doubt this is the last humble use I shall fulfil."

Just then a gust of wind blew the hat out the window, and it went whirling on down the street, out of sight. I arose, went in, paid the man for mending my boot, when he remarked that he would now go and get a pane of glass and put it in his window, "for," said he, "that old hat has been very good to keep out the cold, but bad to let in the light."

It was evident that he did not know how enlightened it was.

Thus, thought I, are many persons misjudged by one act or appearance, because their better deeds are unwritten and unknown.

Luna Hutchinson.

Home Influence.

A dirty little face peeked in at my window a few days since, and said, "Mrs. Willumms, please giv me a flower." The little hand outstretched to receive them was black with dirt. I said; "Charlie, those hands are too dirty to hav my flowers. If you will come in and wash your face and hands I will giv you some flowers." His black eyes danced as he said, "I'll do it." After washing he came back. I said, "How nice you look!" With a mischievous look he said, "It won't stay clean, for my mamma says it is no use to wash or dress me up, for I get soiled so soon." I gave him the flowers; he buried his little face in amongst them and said, "Thank you; I will go home and plant them in my garden." "Charlie," I said, "they will wither and die if you put them in the earth; put them in a glass of water." "Oh, dear," he said, "my ma won't hav them in the house; she don't love them—they make a litter. I can't hav them there." So I told him to plant them in his little garden and giv them water, and they would liv for a while. I could but think if that mother loved flowers, one of nature's most beautiful gifts, and entered into her little boy's feeling, shared with him and took an interest in what he loved, and helped him cultivate flowers, oh, how much better it would be! As Aunt Elmina says, interest ourselvs in what concerns our little ones; make them our equals; make home one of the most attractiv places on earth; and when they become men and women they will not leave it. It is the home influence that tells the story. You will often hear parents exclaim: "Why is it that my boys are so bad? Never at home only to their meals, and late at night they return from either a billiard room or some other place not half as good." I find that such young men as these are the ones that found no place for them at home, where children were sent outdoors so as not to litter the house; and when they became older they sought for pleasure outside of home. Oh, we mothers can't be too careful. We must make home one of the sweetest, best places on earth for them, enter into all of their little pleasures, furnish them with the best of books and with music. I will risk our boys and girls with such a home; they will grow up to be a comfort to us in our old age.

Jennie.

Our Puzzle Box.

1.—Enigma.

My 1, 6, 8 is an animal.
My 2, 7, 9, 11, 3 is a vegetable.
My 4, 2, 13, 6, 1, 14 is to comfort in sorrow.
My 6, 5, 9, 10, 5 is to stain.
My 12, 9, 10, 14 is a tree.
My whole is a European city.

A. Laurie Sailor.

2.—Charade.

My dearest friend, Roxana Lee,
Has traveled far and wide;
Has been to many foreign climes,
And sailed the ocean's tide.

In traveling o'er the earth's broad fields,
My *first* she always longed to be;
Although my *second's* dangerous hand
Prevented her my *first* to see.

My *whole* with heavy hand had laid,
Miss Lee so close to death's dark door,
That when at last my *first* she saw
She then desired to roam no more.

Altoona, Pa. William J. Burns.

3.—Personal enigma.

An aged friend I now present,
And yet my puzzle bold
Says if his name as one be blent,
And then to good old England sent,
He is *a two-year-old.*
Bereft of his *half sister* now
A pair of equal age behold.
Again behead them, I avow
This triumph still is told,
A triumph over death and sin,
For still enough is left to *win.*

Rekab Semaj.

4.—Prize riddle.

You can find me in the poor man's home,
And in the palace gay;
You can see my form where'er you roam
Or wander far away.

I am found in every land on earth,
'Mid cold intense or heat;
You can find me by the dollar's worth
In the very food you eat.

To some I always am a friend,
To some a deadly foe;
While some to me a hand do lend
To scatter human woe.

To many men I bring great gain,
To others war and strife;
While some in sorrow and in pain
Through me hav lost their life.

For the best answer sent by mail to W. J. Burns, 1323 Eighth ave., Altoona, Pa., a copy of "The Story Hour" or any other book sold by the Truth Seeker Co., price not to exceed $1.25, will be sent. A poetical answer is preferred, suitable for publication in The Truth Seeker. Open two weeks.

Answers to puzzles in Children's Corner, May 16, 1885.

1. John E. Remsburg's "Bible Morals." 2. Winnipiseogee. 3:

A
S
P
A
ASPARAGUS
A U
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SUGARCANE
C
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N
E

4. Pan-table.

Answer to army problem in Children's Corner, May 2, 1885.

I found within the puzzle box
A sort of soft-shelled nut,
From which I took the kernel,
With just a single butt.
Remember that the general rides,
And thus observes them all,
Just ten miles down the marching line,
To where the foot shall fall.
Ten miles back along the line,
Just this and nothing more;
Though some may think he surely rides
On down the entire corps.
The general then turns round again,
And riding toward the head,
Gets there again their camping-time,
When all incline to bed.
You see I mashed this soft-shelled nut;
Now, rodents, cast your smiles,
For the distance that the general rides
Is five and thirty miles.

Altoona, Pa. William J. Burns.

[We are very sure our readers will appreciate the kindness of W. J. Burns, who offers a prize riddle in this number of the Children's Corner. Let us see who will be the lucky prize winner, and obtain a copy of our beautiful "Story Hour," or any other book sold by the Truth Seeker Co., the price not exceeding $1.25. Answers to be sent to Mr. Burns as directed above.—Ed. C. C.]

[Henry Beichling, Lucas, Iowa. Thanks for article, which will appear in condensed form as soon as room can be made for it.—Ed. C. C.]

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Poetry.

Free Will versus Necessity.

I never could love merely from a command,
But easy enough from affection;
Against that old saying, "Believe or be damned,"
I hav a decided objection.
Whenever an object's presented to me,
Congenial, attractiv with beauty,
I love it—as everyone plainly can see—
From necessity rather than duty.

Whence comes one's belief but by searching of facts,
And drawing from them our conclusions,
Inspecting the nature and motiv of acts
Regardless of faiths and delusions?
"Free will" is a humbug, but still how persistent
This doctrin is taught bidding man to rejoice!
While blackbirds could be just about as consistent
As the dogma of free will dependent on choice.

Is the human will free? If so, it can act
Independent of motiv or choice. And it still
Must act uncontroled. Now is this the fact,
And, if not, what becomes of this boasted free will?
Love and fear both compel this free will to obey,
The former's attractiv, an object of beauty,
The latter, repulsiv, hath torment, they say;
We obey love from pleasure regardless of duty.

Love is attraction, fear is repulsion,
Between these two forces the human will's placed,
To the force that is greater it yields from compulsion,
Here's your free will in choice—how is that to your taste?
How little we know, how much we believe!
Let us only affirm what we prove in due season,
Let's banish intolerance that tends to deceive,
Accept of no faith until tested by reason.

All motion is change. Can you move and not stir?
Can you think, plan, or breathe without motion?
In fine,
Can you liv without motion? Yet Christians aver
An unchangeable God does both place and design.
If God is unchangeable how can he act—
Since an act implies change?—or how can he plan,
Design, and create, can such be the fact,
Unless he be finite and changing—like man?

Man, being imperfect, must reason and plan,
Design and contrive, separate and combine,
To accomplish his purpose, O weak, puny man!
Necessity drives thee to plan and design.
How much we are told about God and divinity,
Design and foreknowledge, and boundless infinity!
They are inferred assumptions! What know we
about them?
Christians, giv us more proofs else Agnostics may
doubt them. HOMER A. BILLINGS.

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Mrs. Eva Barnes, secretary of Clara (Pa.) Liberal League, thus writes: "I hope never to be without 'Bible Morals.' I hav often found myself where I would hav given a fortune to hav had that to quote from in defense of my position and in opposition to clerical and orthodox false statements. It is invaluable."

"ALL IN A LIFETIME."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* May I say a word about Miss Wixon's novel? We hav still a long and bitter war before us, and this book is a new weapon in our hands. It is indeed not a battle-ax with which we can cleave the heads of our adversaries, or a lance of logic with which we can at once unhorse the knights of the cross; nor will it, like a rough *(Wintery)* wind, chill the heart of the Christian traveler and cause him to tighten his cloak of superstition. It is more like the gentle sun, whose warmth will render the supernatural cloak so oppressiv that its wearers will throw it off of their own accord.

It shows that belief in the Bible is no guarantee of goodness, and that true virtue is just as natural as vice, with this difference, that the former is the flower of nature, while the latter is only a noxious weed.

As a lesson in the philosophy of life, this romance will appeal to thousands who would never read our dry debates, or follow our deep delvings into the mysteries of the Unknowable. The masses will not think much, at least not correctly, for so little is known of the mental mechanism. People think in much the same manner that they eat; that is, they are guided simply by appetite, and they are perfectly satisfied with poison if it is only sweet to the taste. Like the toper, they do not consider the fever and pain of the morrow if they can only be happy to-day. They use their brains about as intelligently as a painter might work in the dark, picking up the nearest brushes and simply guessing at the colors. Such people, who liv in the dark, who only feel, we must meet in the dark. We must follow them home into the castles of their hearts, beating down, as we go, the thick hedge of ignorance which now obstructs the light of reason. In this part of our labor nothing can help us more than good works of fiction, for nothing appeals to us all more quickly than the old, old theme of love. Around this magic cord, which is the marrow of all good novels, may be woven words of wisdom which are sure to kindle thought, even though they do not continue to feed the flame. This is just what Miss Wixon has done, and she deserves all the encouragement we can giv.

The story is really excellent, both as to style and substance. Like a good play, it makes us laugh and cry with the same breath. It describes a variety of characters, in sunshine and shadow, just as they exist in the real world, and powerfully illustrates the terrible consequences to a confiding woman of allowing the accident of association and the persistence of a villain to determin her choice of a husband.

From the tone of the book, it is easy to judge that the author is personally a lady of the purest and noblest instincts, and we can proudly point to her character as a rebuke to those who assert that the highest type of woman is to be found only in the church. Let us show our appreciation of this effort in a substantial way. Yours, EDGAR C. BEAL.

No 27 Arcade, Cincinnati, May 15, 1885.

THE TRUTH SEEKER ANNUAL.

Thanks to the Truth Seeker Company for a copy of the ANNUAL of the present year, containing, besides much of the best thoughts of the ablest writers of the age, the pleasant and highly intellectual faces of the household, not of faith, but of knowledge.

I take pleasure in looking at them, two of whom I hav met on this coast—Dr. J. L. York and Colonel Kelso.

I thought it looked a little embarrassing for the colonel to be put on a page alone with five strongminded women, especially as I know him to be very diffident toward the ladies, for when I was lecturing in San Francisco in 1872 he was present one evening and was called to the platform to make some remarks. He came forward, glanced at the number of ladies seated on it, and took his stand below it. It might hav been that he thought himself tall enough to overlook the audience without taking the few steps higher.

Although the portraits are only one-third women, it is a great gain toward their intellectual equality with men, and when women hav had time for the development of their minds through hereditary instincts—the innate law of progress—men may find they hav helpmeets in the higher as well as in the lower departments of life. What brain power may not then be developed? Problems that seem now so hard to solve may be only recreation for minds then to grapple with and prove their relations to life and its destiny. What Mr. Ingersoll says of each person seeing only in accordance to his or her capacity to see is very true indeed, as when I visited the Yosemite valley and falls, and would stand enraptured before the majestic wonders of the scenes presented to view on every hand, I would hear the most commonplace expressions by those in company, that would strike my feelings like a blow upon the physical form, and I would often go out alone to commune in silence with these mighty voices of nature whose language is felt and heard by the inner sense of perception and sound.

The poem by Courtlandt Palmer is superb. S. P. Andrews, the Bishop Berkeley of our day, soars so high in his philosophy that it is hard for the keenest eye of the intellect to follow him, yet one gets glimpses of another world and a new order of things which is transcendently grand. No doubt he is blazing the way for the new highway of progress.

S. P. Putnam is truly the right man in the right place, as well as the efficient corps of workers within the Liberal ranks, with so able a band of women to aid in the grand work of spreading the truth broadcast, and weeding error from the minds of the young. I hope to be able ere long to not only, like Mr. Preston, use my pen, but to assist financially in the cause of Liberalism. All honor and success to those in the front of the battle, who are making way for the liberty of future generations.

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We can read them over and over (and we can't do that with all poems) and be rested and refreshed every time. The price is so cheap—only ten cents—that we can buy them, as we buy sugar, by the dollar's worth, and scatter them broadcast, and thus benefit the masses, and help at the same time a faithful, hard-working, and worthy friend of the cause of freedom and humanity.

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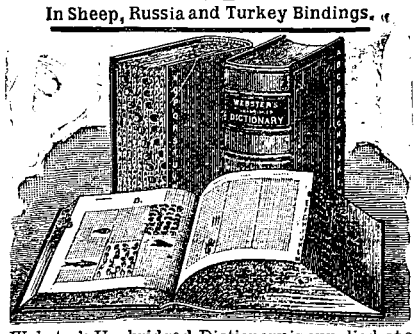
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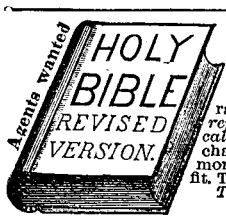
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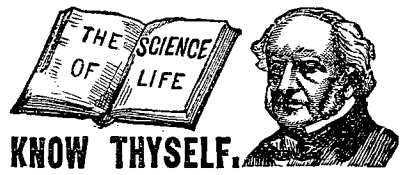
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Gems of Thought.

READ not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read wholly and with diligence and attention.—*Bacon's Essays.*

IF we are to suppose a miracle to be something so entirely out of the course of what is called nature that she must go out of that course to accomplish it, and we see an account given of such miracle by the person who said he saw it, it raises a question in the mind very easily decided, which is, is it more probable that nature should go out of her course, or that a man should tell a lie? We hav never seen, in our time, nature go out of her course, but we hav good reason to believe that millions of lies hav been told in the same time. It is, therefore, at least millions to one that the reporter of a miracle tells a lie.—*Paine's Age of Reason.*

VANITY FAIR is a queer place at best, and, amid all the confused outcries that rise ceaselessly from its noisy inhabitants, the screams and curses of rival religious quacks are surely the fittest to provoke a bitter smile. We may pity the poor pilgrim groaning in Doubting Castle, and despise the impotent fury of Giant Pope in his ancient den; but the empty brag of charlatans and humbugs in the fair itself, though they are masquerading in the most imposing of robes, is best met with silent contempt. Let us trust that, somehow or other, the mad bustle will subside in time, and that the great world will blunder in its own clumsy fashion into some tolerable order, and some scum of effete superstition be worked off in the chaotic fermentation.—*Leslie Stephen.*

IN these days mind without muscle has greater power than muscle without mind.—*Walter Bagehot.*

> BENEATH the rule of men entirely great,
> The pen is mightier than the sword.
> —*Bulwer's Richelieu.*

KNEELING or sitting at the sacrament can in itself tend no more to the disturbance of the government or injury of my neighbor, than sitting or standing at my own table; wearing a cape or surplice in the church can no more alarm or threaten the peace of the state than wearing a cloak or coat in the market. Being rebaptized no more make a tempest in the commonwealth than it doth in the river, nor than barely washing myself would do in either. If I observe Friday with the Mohammedan, or Saturday with the Jew, or Sunday with the Christian; whether I pray with or without a form; whether I worship God in the various and pompous ceremonies of the Papists, or in the plainer way of the Calvinists, I see nothing in any of these, if they be done sincerely and cut of conscience, that can of itself make me either the worse subject to my prince, or worse neighbor to my fellow-subjects, unless it be that I will, out of pride or overweeningness of my own opinion, and a secret conceit of my own infallibility, take to myself something of a godlike power, force and compel others to be of my mind, and censure or malign them if they be not.—*Locke's Toleration.*

I READ the other day an account of a meeting between John Knox and John Calvin. Imagin a dialog between a pestilence and a famin. Imagin a conversation between the block and the ax. As I read their conversation it seemed to me as though John Knox and John Calvin were made for each other, and that they fitted each other like the upper and lower jaws of a wild beast. They believed happiness was a crime. They looked upon laughter as blasphemy. They did all they could to destroy every human feeling, and to fill the mind with the infinit gloom of predestination and eternal damnation. They taught the doctrin that God had a right to damn us because he made us, but that is just the reason that he has not a right to damn us.—*Ingersoll's What Must We Do to be Saved?*

IN the history of spiritual civilization and of European progress, Arminius and his followers take an honored place, as daring to stem the current of tendency in their time, and to maintain, with their lives in their hands, that the clay, if it ceases to be clay and becomes human, has a personality not to be extinguished by God himself; a personality involving rights which, if justice admits of any definition whatever, can be pleaded against power even when infinit.—*Peter Bayne.*

WE grow by admiration, hope, and love.—*Wordsworth.* He that borrows the aid of an equal understanding deludes his own; he that uses that of a superior, elevates his own to the station of the man that he contemplates.—*Edmund Burke.* No one can be a great thinker who does not recognize that as a thinker it is his first duty to follow his intellect to whatever conclusion it may lead.—*J. S. Mill.*

THERE is nothing that we are such spendthrifts of as of health. We spare everything sooner than that, though, whatever we sacrifice, it is worth nothing without it.—*Locke.* We need to know how to liv more wisely, how to keep healthy, and to know and observe the laws of our being, instead of believing a theology which can make man neither wiser, stronger, nor better. We want to rid the earth of its priestly machinery, and put in its place rational laws and rational methods that consult the advancement of humanity. The Christian dogmas do not solve any of the problems of life, do not make it easier to liv, nor do not add pleasure or happiness to life.—*L. K. Washburn.*

"WILL it pay now for you to speak out boldly against the errors of our old religion? Will it prove any advantage to you to urge the adoption of this new faith? Look at your business, which will be wholly ruined if you come out openly as a Christian. Your old friends will desert you. Just be content to hold your peace. Entertain what views you will in secret, but, for policy's sake, keep silent." These words, which might hav been with propriety addressed to the convert to Christianity in the third century, are precisely similar to those which the majority of Radicals, Agnostics, Secularists, etc., in the nineteenth century hear daily from their friends of the (now) old faith.—*Stoddard's New Faith.* (No 119 Truth Seeker Tracts.)

THE

Truth Seeker Annual

—AND—

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1885.

(E. M. 285.)

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Odds and Ends.

THE fourteen-year-old school-boy who doesn't "play truant" when Barnum's circus comes to town is about ripe enough for a pair of angel wings.

"TENNYSON can't write a poem on the American navy," says an exchange. Judging from recent developments, Lord Tennyson can't write a poem about any navy.

THEY are making rapid advancement in civilization in the far West. The citizens of Jug Tavern, Idaho, hanged five members of the local vigilance committee last week.

AN Auburn shoe factory employee, who wanted his pay raised not long ago, took occasion to touch his employer on the subject during a lull in conversation at a church sociable, and the plan worked admirably.

"PA, who was Shylock?" Pater familias (with a look of surprise and horror): "Great goodness, boy; you attend church and Sunday-school every week, and don't know who Shylock was? Go and read your Bible, sir."

AT Adrian, Mich., a lady saw an engin-house with a steeple, and innocently asked a gentleman attendant, "What church is that?" The gentleman, after reading the sign, "Deluge No. 3," replied, "I guess it must be the Third Baptist."

ONE of the converts at the Holiness Meeting went up to an old maid at church the other night and asked her "if she was ready for the bridegroom." The old maid informed him that she was ready now and had been for the past forty years.

NOT to be outdone as a medium of revised religious information, the *Tribune* remarks that "elaborate preparations are being made for the consecration on Tuesday, June 2d, of the Stewart Memorial Cathedral of the Incarceration, at Garden City, L. I."

"SO you hav got twins at your house?" said Mrs. Bezumbe to little Johnny Samuelson. "Yes, mam, two of 'em." "What are you going to call them?" "Thunder and Lightning." "Why, those are strange names to call children." "Well, that's what pa called 'em as soon as soon as heard they were in the house."

"NEVER go back," advises a writer; "what you attempt, do with all your strength." How about a man who has attempted to catch a train, but failed? Is he never to go back? Must he wait, no matter how long, for the next one? Ah, we fear that abstract philosophy is scarcely applicable to the events of our concrete existence.

"Is this O'Donovan Rossa?" "Yes, sir—that's me." "I called to see if I could get you to blow up something for me." "Well, I am in Chicago for the purpose of lecturing, but I don't mind blowing up a building or two in an incidental way. What is it you want blown up, an orphan asylum or the home for decrepit women?" "Neither; it's a balloon."

ONLY a penny-a-liner,
Only a business pote,
Who lives by writing humorous things
[Alleged] on the pranksome goat.

Who sings of the jointed stove-pipe,
And eke of the yellow dog,
Of Chicago feet and St. Louis ears,
And of Cincinnati's hog.

Who touches on beating carpets,
And the woodshed-pounded boy,
And the maid who devoureth the cold ice-cream
With a gusto that will not cloy.

Only a penny-a-liner,
With his pen in his nerveless hand,
And his seamy brow shows an inward grief
That his soul can scarce withstand.

It tells of a terrible struggle
In his worn and weary brain—
Of a feverish strain on his aching soul—
Of a deep, unspeakable pain.

. . . . . .

Come away out of the chamber,
Leave him alone with his grief,
Let your parting footsteps fall as light
As the fluttering autumn leaf.

He is trying to write some dainty
Vers de societe,
Of an aristocratic coaching-trip
And patrician maids in May.

He will touch up the world of fashion
In a style to suit the queen,
And the delicate work will be brought to an end
With an "ad" of "Bronchitisene."

LITTLE AND LONG.

O maid with all-encircling arms
And eyes that smile down from above,
I look upon your lofty charms
And wonder if you'll stoop to love;
O sweet and fair perspectiv dove,
Hearken to my lowly song:
I, little, love you; will you love me, long?

You see me—I am at your feet;
Bend down and hear me while I say
My heart alone for you shall beat
Until it turns to senseless clay.
O sweet, you hear my bassoon bray
Its lowest notes of yearning song:
I, little, love you; will you love me, long?

If I shall raise my eyes to thee,
Thou wilt not spurn my love, dear maid,
Nor kick my heart into the sea;
For it would drown where you could wade.
My voice floats up thy corsage braid,
And smites thy ear with gentle song:
I, little, love you; will you love me, long?

And when the roses bloom once more,
And pansies blossom round my feet,
And swallows round thy forehead soar,
I'll get upon my stilts, my sweet;
And then, when our four lips can meet,
They'll join in this old-fashioned song:
You kiss me little and I kiss you long.

—*Tricotrin.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 23. | PUBLISHED WEEKLY. | New York, Saturday, June 6, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

NOTHING makes a Boston man so mad as to say something about the hanging of witches in New England.

A CLERGYMAN indignantly announces that all the salaries of religious teachers in the country added together would not amount to so much as the country spends annually in keeping dogs.

LIVERPOOL, Eng., wishes to throw open its public libraries and museums on Sunday, but the Liverpool Presbytery will petition the mayor and town council to keep them closed. The churches there, as here, stand in the way of Sunday liberty.

PROFESSOR SWING, the noted Chicago preacher, is in favor of not allowing anybody to vote who cannot show up at least $500 worth of property. "This," says the Cleveland *Plaindealer*, "would hav ruled out Christ and all the apostles except Judas."

A GOOD use for a god has been discovered by Judge Case, of Connecticut. The *Winsted Press* reports that a "Hindoo god on one of his park buildings has frightened away the crows, and given the song birds peaceful asylum in the surrounding trees."

THE New York *World* has made arrangements with a certain Mr. Day, who livs a little way up the Hudson, to provide the boys of the city a place to play ball without fear of the police. The boys are specially invited to spend their Sabbaths in the field. It looks like a deliberate attempt on the part of the *World* to dislocate the Third Commandment.

THE *Jewish Advocate* thinks it "strange that if accuracy was the object chiefly desired [in the late revision of the Old Tsstament] no representativ of the Roman Catholic church was invited to assist, and still more remarkable that in translating a book, the original of which was written in Hebrew by Jewish poets and seers, no invitation was extended to a Jewish scholar, who surely might hav been expected to hav superior qualifications for the work."

ANOTHER good old Providence story is in relation to the foreknowledge of God. One of the wags of those days got into an argument with a Baptist minister upon that subject. "Do you suppose that God knew," asked the wag, "that Brown & Ives would launch the ship Ann Hope to-day at twelve o'clock?" "Yes," said the minister, "as much as that I am here now." "Well," said the wag, "he got mistaken, for they hav put the launch off till next week."

Le Journal d'Hygiene publishes a comparativ table of the probabilities of life for moderate drinkers and total abstainers. According to this, a moderate drinker at twenty years of age may expect to liv 15.6 years; at thirty, 13; at forty, 11.6; at fifty, 10.8; at sixty, 8.9. The probability for total abstainers is: At twenty years, 44 2; at thirty, 36.5; at forty, 28.8; at fifty, 21.25; and at sixty, 15.285. It is a strange fact that in spite of these figures men will continue to drink moderately.

ON July 1st the following changes will be made in the rates of postage: 1. Any article in a newspaper or other publication may be marked for observation, except by written or printed words, without increase of postage. 2. All newspapers sent from the office of publication, including sample copies, or when sent from a news agency, to actual subscribers thereto, or to other news agents, shall be entitled to transmission at the rate of one cent per pound or fraction thereof, the postage to be prepaid. 3. The weight of all single-rate letters is increased from one-half of one ounce each, or fraction thereof, to one ounce each, or fraction thereof. 4. A special stamp of the value of ten cents may be issued, which when attached to a letter, in addition to the lawful postage thereon, shall entitle the letter to immediate delivery at any place containing 4,000 population, or over, according to the federal census, within the carrier limit of any free delivery office, or within one mile of the post-office coming within the provisions of this law; that such specially stamped letters shall be delivered between 7 A.M. and midnight; and that the regulations for the delivery of these specially stamped letters shall in no way interfere with the prompt delivery of letters as provided by existing law or regulations.

THE book, "Nature and Reality of Religion," recently discussed in THE TRUTH SEEKER, bids fair to make something of a stir. Frederic Harrison writes to the London *Times* that the articles in the book were published in that form without his knowledge and consent, and stigmatizes their publication as an act of piracy on the part of Mr. Spencer. Mr. Spencer replies that he is willing to leave the matter to arbitration, and if three arbitrators decide against him he will indemnify the Appletons and suppress the edition.

THE REVISED VERSION.

A monkey and a parrot once,
Left in a room together,
Began to fight, and fought so hard
They nearly killed each other.

Their mistress coming home perceived
Their wrongs they had been righting,
And said to them, "I'm deeply grieved
To think that you've been fighting."

The monkey really felt quite bad
In thinking of his crime;
The parrot, gleeful, said, "We've had
A sheol of a time!"

IT is not generally known, says an exchange, that the man who refuses to pay for his newspaper can be prosecuted like any ordinary criminal for theft. A New York paper has begun suit against several delinquent subscribers under the United States postal laws, which say: "The taking of a newspaper and refusal to pay for the same renders a person liable to criminal prosecution as a thief, and the person guilty of the same can be punished as if he had stolen goods to the amount of subscription." The penalty is the same when a subscriber refuses to take a paper from the post-office without first paying arrearages.

AN old preacher, about fifty miles from Richmond, asks us to explain several things. "I wish you to tell me how a man who delights in telling all he knows to the disadvantage of his brethren can hold up his head as a preacher. Then I wish you to explain to me how a preacher whose whole conversation is on the lowest plane—who never says a wise or appropriate thing in private—how can that same man preach beautiful and sprightly and godly sermons? Is it possible for the man, as you see him in the pulpit and out of it, to be explained except on the ground that his sermons are borrowed?" Ask us something else, and let another answer that.—*Richmond (Va.) Religious Herald.*

AN alleged minister of the gospel is writing a continued story for the Brookville *Democrat.* The following is a random extract: "With a whoop and a revolver flash they are up to the boys, leaping from their heaving ponies like Comanches. Stray bullets whistle here and there, and one goes crash through the window at Sam's ear. Bottles break and the landlord swears in the bar-room. The cowboys yell and another bullet goes into the window near Jim's ear. 'What a lark!' says Jim. 'On a blizzard!' says Sam. 'Landlord!' yell the wild Arabs, 'you sneak-thief, pimple-faced, gut-starving, bottle-necked old hypocrit, out with your best smile and biled owl, or by the bones of these two city chaps we'll pipe the devil out of your tiger hole.' 'And now, you two fellows, who thunder double shot towers into one standing-eared, white-tailed jack—out with the chink.' 'All right,' says Sam; 'smile on, boys. We'll pipe the devil for you, big as Colorado. Clear the way there, rot-gut, giv the boys a chance.' Up comes the fiddle and out pulls the flute, and the bar-room rattles with a cowboy musical hell. Glasses are broken, chairs are smashed, and the ceiling riddled with bullets." Where is the Society for the Suppression of Vice? We wonder if the good Christians of Brookville, who would be horrified to see their children reading a novel, imagin that such a mass of vulgarity and profanity as the above is calculated to inspire a love for the true, the good, and beautiful, simply because it is written by a minister? Just as likely as not.—*The Clarion (Pa.) Jacksonian.*

THE following is the text of the resolution introduced into the General Assembly of the Presbyterian church, which has excited widespread interest and discussion: "*Resolved*, That it is the deliberate and decided judgment of this Assembly that the Roman Catholic church has essentially apostatized from the religion of our Lord and Savior Jesus Christ, and therefore cannot be recognized as a Christian church. And as we do not recognize it as a portion of the visible church of Christ, we cannot consistently view its priesthood as other than usurpers of the sacred functions of the ministry, its ordinances as unscriptural, and its baptism as invalid." There is no doubt about the soundness of this resolution. And if the Presbyterian church were substituted for the Catholic the statement would be equally water-tight.

IN one of the factories in Maine, a few years ago, the proprietor reduced the wages, whereupon there was a general determination to strike, and as they were obliged to giv a month's notice before quitting work, they, in the mean tine, issued a circular to the world at large, in which was the following interesting paragraph: "We are now working out our notice, and shall soon be without employment; can turn our hands to most anything. Don't like to be idle, but determined not to work for nothing where folks can afford to pay. Who wants help? We can make bonnets, dresses, puddings, pies, and cakes; patch, darn, knit, roast, stew, and fry; make beds, feed chickens, sweep out the kitchen, kindle fires, wash and iron, besides being remarkably fond of babies; in fact, can do anything a housewife is capable of doing, not forgetting the scolding on Mondays and Saturdays. For specimens of pluck and determination, we refer to our manager and overlookers. Speak quick. Black eyes, fair foreheads, clustering locks, beautiful as angels, can sing like seraphs, and smile most bewitchingly. An elderly gentleman in want of a housekeeper, or a nice man in search of a wife—willing and ready to sustain either character; in fact, we are in the market. Who bids? Going—going—gone! Who's the lucky man?"—*Cincinnati Unionist.*

A DISPATCH from St. John's, N. F., dated May 18th, relates that the feud between the orange and the green has again developed into flame at Conception Bay. Late dispatches from Bay Roberts say that on Monday night a crowd of Orangemen attacked the dwelling of Mr. James Dailey, a conspicuous Roman Catholic citizen and trader, smashed in his windows, demolished a large quantity of property, and compelled him to fly to the capital. Just previous to this outrage the Orangemen flung over the wharf into the harbor some valuable property belonging to Captain Henneburg, also a Catholic. A Spaniard's Bay correspondent says that on Sunday evening a number of Orangemen, at first only about a dozen individuals, but afterwards swelled to about a hundred, paraded the streets and insulted and outraged every Roman Catholic they encountered. Their hootings and yellings disturbed the tranquil Sabbath. They kept up a constant howl of execration against the Catholics, the refrain from which was that they were going to sweep every one of them off the face of the earth. They deposited the vilest of nuisances on the doorsteps of prominent Catholics, at the same time indulging in blasphemy and the vilest obscenity. They next assaulted a number of young men who were on their way to the chapel to attend evening catechism. They knocked down several of the boys, kicked them, and otherwise maltreated them. The rabble next attacked two Catholic young men named Ryan and Finn as they were approaching the house of a common friend on a friendly visit. Ryan is thought to be fatally injured. The brother of the injured man, on hearing of the affray, rushed from the house with a double-barrel gun. His appearance was the signal for the rapid disappearance of the Orangemen. The affair became the subject of a judicial investigation, and the Orange-loving judge of Harbor Grace fined the murderous ringleaders $10 to $20 each.

News of the Week.

GENERAL GRANT is about the same.

PEACE is reported to hav been ratified by treaty between France and China.

THE ministers who persisted in preaching on Boston Common on Sunday, the 23d, were arrested and fined.

THE New Orleans Exposition will not be continued longer. Financially, the exhibition has not been a success.

THIRTY thousand people listened to the music in Central Park last Sunday, it being the first Sunday concert of the season.

THE Dolphin, the steel cruiser built by John Roach for the United States government, scored a success on her third trial trip, steaming 16 knots an hour.

THE Apache Indians of New Mexico hav been on the warpath lately, and hav committed numerous atrocities. Regular troops and many volunteers are after them.

JAMES N. DAY, clerk for Martin & Runyan, bankers, of Newark, is a defaulter to the extent of $50,000. He is a strict church-member, and seldom absent from his pew.

THE Catholic priest at Milford, Mass., locked the gates of the cemetery to keep the local Grand Army post from entering on Decoration Day. The veterans went over the fence and decorated their dead comrades' graves as usual.

THE wife of Sullivan, the pugilist, lately sued for a divorce on the grounds of drunkenness, abuse, and unfaithfulness. She did not get the divorce, it being shown during the trial that they were two of a kind, and both bad.

NOTWITHSTANDING Rev. William F. Marshall, of Kinderhook, N. Y., has a wife already, he ran away with a colored girl week before last. She was arrested at Poughkeepsie, and when he came back to Kinderhook a sheriff took him in also.

THE Catholic church has been forced to recede from the stand it took against the Ancient Order of Hibernians. The church condemns secret societies, but a man may now belong to the Order of Hibernians and still remain a good Catholic.

JOHN TERRY, colored, was hanged at Barnwell, S. C., on the 28th ult. for the murder of the Rev. John Sessions, white. On the scaffold he said, "I hav made my peace with God, and he has pardoned my sin." Mr. Terry is therefore an angel.

THE Rev. Mr. Brown, who ministers to a flock on West Fifty-first street, wandered off last week, and his parishioners could not find him. He had considerable money with him. Several parties met Mr. Brown about town, and report that he appeared very tired. Last Sunday he was unable to preach.

A MANIAC named Reume, under the influence of liquor, boarded a train at Kansas City, Mo., last Saturday, took possession of a car, and fired his revolver at everybody who came near him. At Chicago he shot and killed a policeman and fatally wounded another, and was himself seriously wounded before his capture could be effected.

DECORATION DAY was observed in the usual way in New York. People who lived in the city went out and those who lived outside the city came in, and there were parades and races and regattas and games of all sorts. It rained in the afternoon, but not enough to seriously interfere with the services. President Cleveland was in New York and reviewed the procession.

THE family of Thomas Helriegel were starving, and he tried to throw himself from the Brooklyn Bridge, but was stopped by a policeman. His wife, being a Catholic, and fearing the baby would die of starvation, called on a priest for assistance. The priest christened the child and did not charge a cent, but did no more. A fellow-workman of Helriegel's brought in a bottle of milk and saved the baby's life.

Communications.

The Cause of Planetary Motion.

I think it will be generally admitted that there has been a greater advancement made in the knowledge of the arts and sciences within the last half century than at any period of equal length in any other age of the world. If this is so, it is certainly gratifying to know that we are advancing in the right direction. There is, however, one branch of science which seems to hav been very much neglected; and that is the subject of planetary motion. It seems to be conceded that this is not only unknown but unknowable, and that every attempt in this direction must necessarily prove abortiv. We are moving at the rate of one thousand miles the hour by the rotation of our planet, and at the rate of more than sixty-eight thousand miles in the same time, in its revolution around the sun. Shall we remain forever ignorant of the cause? I propose to explain and to demonstrate the cause of planetary motion, however difficult the solution of such a problem may appear.

Various hav been the conjectures and suppositions in regard to this motion; many believing that a supernatural force produces these results, while others claim there is some mysterious property in matter itself which is the cause. But they giv us no information upon the subject.

In speaking of matter, it is sufficient for our purpose to consider it as divided into solids, liquids, and aeriform.

The planets are really little systems, and hav their positiv and negativ centers or foci, as we observe in the solar system, and of course are governed by the same laws.

It is a fundamental law of matter that as we recede from the sun—the center of attraction in our system—matter becomes more subtil and attenuated. We find it the same in individual or single planets.

Starting from the center, the home of attraction and the solids, on arriving at the surface we meet with an exceedingly elastic substance called the atmosphere. This subtil fluid surrounds all the planets, in ours to the hight of about forty-five miles, revolving with it and exerting a pressure of about fifteen pounds upon every square inch of the earth's surface.

Of the forces which perform the important parts in planetary motion, there are two to be considered which are positiv and negativ in their action. One of these, the negativ force, is attraction, by which all bodies and particles of matter tend to a center, while the other or positiv force is the light and heat of the sun, both being universal.

Now, the latter force, by its operation upon the atmosphere, establishes and controls the center of gravity of all the planets.

And here the reader will not fail to observe that these forces are the poles, where matter in its extremes of condition and the forces meet, one pole being at the center, the other at the surface. In this connection I will observe that the center of gravity and the center of the planet are positiv and negativ centers, as has already been spoken of in regard to the solar system, without which planetary motion could not take place.

These are simply statements of facts as they exist, which will be fully understood as we proceed with our investigation.

It is a truth self-evident that there is always the same aggregate atmospheric pressure upon a planet, for in a substance so exceedingly elastic as the atmosphere, wherever there is in any particular locality a greater pressure, there always is and necessarily must be a correspondingly lighter pressure at some other place not far distant. Consequently the aggregate pressure is never changed. Local barometric differences can never change the general result.

But the great difference in the aggregate pressure is between the hemisphere of the planet under the rays of the sun and the opposit side.

The greater expansion of the atmosphere under the light and heat of the sun causes it to occupy far more space, and by that means holds a great portion of it in absolute suspension as far as pressure is concerned, and of course there is a correspondingly greater pressure on the dark and cooler side opposit the sun. The immense d fference in pressure is very apparent when we consider that it embraces the whole of one hemisphere of the planet. We now see clearly that the pressure must necessarily be far greater on the side of the planets opposit the sun.

This being the case, the rotation of the planet is the inevitable result.

The reader will now readily comprehend the important fact that the center of gravity is not in the center of the planet.

The operation of the light and heat of the sun upon the atmosphere of one-half of the planet does not admit of it. Where, then, is the center of gravity, if not in the center of the planet? The answer is obvious. It is in the side of the planet opposit or farthest from the sun, where it always remains a distance equal to the difference of atmospheric pressure between that part of the planet under the rays of the sun and the opposit side.

The effect of the light and heat of the sun upon the atmosphere is rapid. To illustrate, let us suppose the light and heat of the sun withdrawn to the extent that it shall be night all round the planet, the same as it is on the side of all planets opposit the sun. What would be the immediate consequence of such a state of things? Of course the aggregate atmospheric presure would be alike all round the planet. The center of gravity would leave its natural position and be found in the center of the planet. The diurnal, and consequently its revolutionary, motion would cease, and then, according to the laws of attraction, the planet could hav but one motion, and that would be directly toward the sun. Now, if the rays of the sun be restored the revolution of the planet would commence as soon as the rays of the sun reached it. Now, under the conditions assumed, these results could not be avoided. A planet cannot liv in darkness. Without the light and heat of the sun it would, as a planet, soon cease to exist. We are now, by the operation of the forces in question, to consider the planet in motion. The light and heat of the sun—as we hav seen—cause the difference of atmospheric presure between the dark and enlightened side of the planet. Now this difference is constantly and rapidly moving upon its surface as different portions of it are being brought under the rays of the sun by the planet's rotation, which, of course, recedes from one side of the planet as fast as it advances upon the other, producing as perfectly regular and uniform motion as the mind can conceive, the same cause perpetually producing like results; while, at the same time, the center of gravity is made to, and is constantly discribing a circle within the planet at a certain distance from the center. We will now advance a step further in our inquiry and see if the principles we are discussing hav anything to do with a certain other motion which our planet is known to hav, bearing in mind that whatever motion a planet has, there is always of course a legitimate and adequate cause for it.

There is a motion of our planet called nutation; that is, as the term implies, a vibrating motion of its axis, which, at some seasons of the year, is greater than at others, operating precisely like the balance.

In order that I may be the better understood, I shall hav to speak briefly of what is very well known. At the equinoxes, which take place on or about the 21st of March and the 23d of September, the sun shines from pole to pole. But at the solstices on the 21st of June and the 21st of December, the poles of the earth are alternately in light and darkness. This is caused by the obliquity of the equator to the plane of the ecliptic, which makes an angle with it of about 23.28m., and, aside from nutation, the earth keeps in this position in its revolution round the sun, causing the various seasons of the year.

As already observed, when the sun is directly over the equator the center of gravity will be in the side of the earth directly opposit the sun, and as the equator is equidistant from the tropics, we will assume that here there is no nutation. But when the sun advances to the north from the 21st of March, the center of gravity will move to the south (as it must always be directly opposit the sun), and will continue in that direction until the 21st of June, when it reaches its farthest point to the south, and the north pole becomes elevated to a certain extent. It then returns and meets the sun at the equator on the 23d of September, and passing to the north continues in that direction untill the 21st of December, when it reaches the farthest point to the north, and the south pole becomes elevated; then it will return and on the 21st of March again meet the sun at the equator where we started. Thus we see alternately an elevation and depression of the poles of the earth the year round.

This, as we hav already said, is called nutation, and, as will be seen, can never exceed certain limits. This motion also embraces in its operation what is called the precession of the equinoxes, which we will now explain.

If there were no nutation, the tropical and the sidereal year would agree. A complete revolution of the earth round the sun, or from a star to the same again, is called a sidereal year.

From an equinox or solstice to the same again requires 365 days 5 hours 48 minutes 47.8 seconds, which is 20 minutes 22.8 seconds shorter than the sidereal year.

Now it is plain, starting from the vernal equinox, for instance, with the center of gravity moving *from* the equator to the north and south of it, the motion of the sun toward the tropics is necessarily accelerated and must reach those points sooner than it otherwise would, and return to the same place again before the earth can make a complete revolution in its orbit.

But when the center of gravity is moving toward the equator the advance of the sun toward the tropics is normal and governed wholly by the advance of the earth in its orbit. Thus we account for this motion, the precession of the equinoxes, precisely as it takes place.

The cause of nutation and the precession of the equinoxes has long been sought; but without a knowledge of the laws of planetary motion, explanation, of course, was impossible.

I am aware at one time it was supposed that the moon had no atmosphere. At a later date, however, the idea seems to hav been abandoned and it was admitted that it had an atmosphere, but not extensiv. But more recently, I find, the original supposition has been revived, and it is now claimed by some astronomers that there is no atmosphere surrounding that planet.

Now, aside from its being an unnatural supposition, we might not consider it strange. Indeed, under the circumstances, not knowing that the difference in the elements and condition of matter had anything to do with the motions of the planets, it would be strange if there were not conflicting opinions in regard to it. This arises from two causes, viz, the exceeding uncertainty of their observations, and, secondly, the small amount of atmosphere surrounding that planet.

The truth seems to be that the difference in the amount of atmosphere surrounding a planet is in proportion to the magnitude and amount of matter the planet contains.

Although the light and heat of the sun must hav an effect more or less powerful on the atmosphere by the planet being nearer or more remote from the sun, yet we may instance the planet Jupiter, by far the largest of the planets, with its immense atmosphere and rapid diurnal motion, compared with the diminutiv size of the moon, with little atmosphere and slow rotation. Besides, it has been shown that a planet without an atmosphere to some extent cannot exist as such, because matter and the forces of light and heat could not effectivly meet to change the center of gravity, which would be in the center of the planet; its motion would cease, except that it would be drawn immediately to its primary. It is needless to add, the supposition is erroneous. We cannot claim that natural forces hav failed, and in this case left their work unfinished. And I may say, in addition, that in matters of this kind, unless the truth sought can be demonstrated, our suppositions are of little consequence, as they prove nothing either way.

It now only remains to consider the revolutionary motion of the planet around the sun. This will require but few words, as it follows as a matter of course. In the foregoing I hav barely alluded to this motion, not because the two motions are disconnected at all, for as soon as the rotation of the planet is effected, that moment it is on its journey round the sun, but because I thought the subject would be better understood if I spoke of the two somewhat separately. It will be seen that these motions act exactly at right angles—the first principle of planetary motion. Planets do and necessarily must advance in the direction they rotate, and, were this the only force, would continue in a straight line a tangent to its orbit, but it is held in check by the attraction of the sun, and these two forces, acting in conjunction, compel the planet to describe a circle; and as the planet is compelled to revolve round both the positiv and negativ centers in the solar system, its orbit must therefore be elliptical, as the orbits of all the planets are.

And lastly, the reader will of course observe that the sun, combining both the positiv and negativ elements in this respect, is the prime cause of planetary motion.

Thus I hav, I think, in as short compass as the subject would admit, fully redeemed the promis I made at the outset, and shown conclusivly why the planets move as they do.

GILES CHASE.

Mechanicsville, Conn.

The Advance of Theology.

Applying, then, the method of science to an examination of theology, it appears to consist in an attempt at explaining the facts of nature, and the sanctions of duty, in distant ages of scant knowledge. Its scriptural revelations come down to us through centuries of untrustworthy custodians, and when they reach us at last they are not revelations to us, but hearsay about revelations, and must be judged by the canons of criticism which we apply to other departments of literature. Every theology, no matter how emphatic its assertion of a supernatural source, bears about it the plain marks of its human origin. The conceptions of God vary with the zones, and closely parallel the grades of culture in which they arise. The commandments called divine become more elevated as the civilization of a people advances. The disciples of a prophet or apostle direct the noble impulses he has implanted in their hearts to broaden his teachings and correct his errors. Contrast the almost human tribal God of Abraham, Isaac, and Jacob, with the lofty idea of the Deity entertained by Isaiah. Compare this latter, again, with the universal Father whom Jesus taught his followers to worship. Mark the cumbrous legality and ritualism of the Old Testament, and its silence respecting the future life; how different this from the teaching of Jesus, who exalted the spirit above the letter, valued love more than sacrifice, and assured his hearers of an immortality which made this

world but a temporary scene of trial and probation! Note how the high-minded Paul saw nothing reprehensible in slavery, and compare that with the humanity of an age which givs even dumb animals rights against their owners. The evolution of thought in general is fully exemplified by thought in theology, notwithstanding its assertion of a sacred fixity. John Wesley, sensible man that he was, said that if he were to giv up his faith in witchcraft, he would giv up the Bible. Yet his followers hav dropped the witchcraft, and kept the Bible.—*George Iles in Popular Science Monthly.*

Why God Lets the Devil Liv.

At the Brooklyn Tabernacle Mr. Talmage devoted his sermon to the question "Why does God allow Satan and sin to liv when with one blow he could annihilate them?" "In the first place," said Mr. Talmage in the course of his remarks, "God allows Satan and sin to liv to demonstrate the long suffering of Christ. What God does is not so wonderful as what he does not do. He could take all the fraud on the west side of Broadway, and hurl it into the Hudson River, and all the fraud east of Broadway, and hurl it into the East River. He understands all the combination locks of all stolen money safes. He could blow them up. But that he does not do it is because of his divine leniency, divine long suffering. I wonder that God did not burn the world up two thousand years ago, and drop the fragments into other worlds to be kept in museums as specimens of a recreant planet. God waited one hundred and twenty years for the people to go into the ark, and warned them all that time—one hundred and twenty years of incessant warning. Why do the wicked liv? To hold up their mischief that the people of the community may see it. It has been so in the past; it will be so in the future. God will not allow sin to sneak out of the world; he will not allow it to resign or quit. It will not be a case of default because no one appears against it. God will run it; handcuff it; try it; gibbet it.

"God allows the wicked to liv also that they may be made the implements to do good to the righteous. Recently there came to me the fact that a college had been built in the far West for Infidel purposes. There was to be no nonsensical sham or prayers. Not long afterward the college failed, and it was handed over to a Presbyterian company, and this was done, and it is now run in the interest of that orthodox religion."

Eliot the apostle, as he was called, who preached to the Natick Indians, and made himself a reputation by translating the Bible into their language—a perfectly useless labor—was asked a most pertinent question by one of his Indian converts, who, whether he got a satisfactory answer or not, shows that he was level-headed. His question was: "Why does God not kill the devil?" Poor old Eliot must hav thought the devil was in the Indian, for the question underlies our theology, and strikes at the character of God terribly. Who can answer it, satisfactorily, if God is as powerful and as merciful as he is represented?

"In view of all the suffering in the world," said a gentleman to me, "as I do not like to question God's love, I am compelled to question his power." It was a reverent feeling in the gentleman that compelled this answer.

You will see that it is precisely the Indian's question that our rattlebrained, not level-headed, Brother Talmage thinks he answers, but how does he answer it? He does not leave God a leg to stand on. He takes away his "karacter" entirely. He makes him merciless, selfish, an abettor of rascality. In a word, as men generally do, he creates God in his own image, and givs us the Brooklyn braggart and ranter, Talmage, infinit in power to do evil.

A man is justly held responsible for an evil which he can, but refuses to, prevent. "God can annihilate the devil with one blow," says Talmage. If he can he is responsible for all the evil in the world, and this Talmage admits, and givs us his God's reason, which is a purely selfish one, viz., "to demonstrate the long suffering of Christ," who is supposed by men like Talmage to be God's son. Of course, all the glory from this source belongs to the family. But let us estimate this glory. Christ, until the last year of his life, was a carpenter. As a carpenter he was never heard of outside of his nativ village, nor is it claimed that he ever suffered as a carpenter. So we are limited to the last year of his life for his suffering, and whatever glory may attach to it. When the devil took him into the wilderness, we read that after he had fasted forty days he was hungry. But his hunger was appeased, and it is not claimed that he suffered, but if he did, the devil was in the same predicament, and it is only fair to call it square.

We are limited, then, to the suffering connected with his death. And here, if his biographer tells the truth about him, we are compelled to admit that it is difficult to find in history an account of such abject fear of death as was exhibited by him. "His sweat was as it were great drops of blood." But the two men who were to be crucified with him took the thing as coolly as two North American Indians could hav done. The spectators may hav pitied him, they would hav respected the thieves. So far, there is no glory in the case.

But let us look at this case in the light of the result. He was to be crucified but not to die, only lie in a swoon for three days, or, if fully dead, he was to rise again and join his disciples in a fish dinner. Look at the record and see if I misstate the fact. The worst feature of the business, the most unpleasant thing about it, was the embalming him, plastering him all over with a hundredweight of myrrh, aloes, and sweet spices. But that did not justifiy his fear. He declared that he was to rise on the third day. Who is there that would not willingly, gladly die for three days for the knowledge of another life, if there is one, to be obtained in that time? Fortitude in suffering always commands respect. But he was so completely unmanned at the prospect of only three days of death that the very thieves who were crucified with him reviled him, forgetting their own sufferings, though their legs were broken, in their contempt for his fear. Look at the record. I am describing the historical Jesus of the gospels, not the ideal Jesus of Freeman Clarke, who is a creature of his imagination. What right has James Freeman Clarke to put his theological ideals into the world under a false label more than a merchant to put his goods on to the market under a stolen trademark? The historical Jesus consigned all who did not believe in him to a hell of fire. Mr. Clarke's Jesus winks its hell out of sight. Mr. Clarke tells us that the "historical Jesus rose above Jewish limitations, and saw in all men his brethren." Mr. Clarke should, if possible, be truthful. The historical Jesus was a Jew, with all the race hatred of a Jew. He came to "save the lost sheep of the house of Israel" only. It was Paul's ideal Jesus who said, as Mr. Clarke well knows, "Go into the world and preach the gospel to every creature." And the proof of this is that when he visited his disciples after his resurrection, and found them fishing, he told them where to let down the net to get a good haul, and they got it. Had he told them to go and teach all nations, would he not hav reproved them for not doing as they were bid? His first question was, "Hav ye any meat?" The next thing he says is, "Come and dine." All the disciples were there. They all dined together. That was their last meeting, and he never opened his lips about "foreign missions;" if he had he would hav exceeded his instructions, for he says expressly, "I am not sent but unto the lost sheep of the house of Israel."

"Sell all that thou hast and giv to the poor, Mr. Clarke," the historical Jesus would say, but he is dead. Mr. Clarke has no right, it is not honest in him, to set up an ideal or an idol of his own, and ask us to worship it as the original historical Jesus.

"God could take all the fraud in New York and hurl it into the East and Hudson Rivers." Tweed could hav done something in that line, had he been so disposed.

"God understands all the combination locks on all the stolen money safes, and could blow them up." If he understood the combination he would not need to blow them up. But this would be as sensible as much that is attributed to him. Why sink God below the level of an ordinary cracksman? Let it be known that the night police were to be off duty for only one hour, and every safe in New York would be cleaned out.

And here I would respectfully present a label for the fragments of our planet, when God distributes them to the other worlds: "This specimen is from a planet which I made after the experience derived from the creation of millions of them. I was satisfied that I had, at last, a perfect thing, and pronounced it good. I then peopled it with my own children, chips of the old block, created in my own image, as you see, and pronounced by me good, also, and the result was exactly what you might expect from a knowledge of my character as described in the inspired volume which accompanies this specimen."

As I write, two six-year-old boys are playing near me, who show some knowledge of right and wrong. Were they as deficient in this respect as Talmage seems to be, I should tell their father that, in my opinion, it would not pay to raise them.

I suspect that the Infidel college in the far West fell into the hands of Presbyterians about the time that Paine Hall, in Boston, after having been sold four times at auction, came into the possession of the Young Men's Christian Association.

SIMEON PALMER.

Great Park Region.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Yesterday afternoon I gave my first lecture "in the heart of the 'Great Park Region'" of Minnesota. The building in which the audience assembled, Cowing's Opera House, is almost as fine as, and closely resembles, Loomis Temple of Music, New Haven, Conn., in which we used to hold our free lecture association meetings.

Yesterday morning friend Trenham and myself went to hear the Methodist parson, Mr. Ogle. He preached with reference to the Freethought lectures announced to be given, taking for his text, "Without God." In fact, he took two or three texts, one, that famous passage from the Psalms, "The fool hath said in his heart, There is no God." What minister, with a chance to preach at a couple of Infidels, ever did forego the felicity of quoting that nonsensical text? It saves the necessity of employing argument.

The reverend would be "awfully" lonesome "without God." He admitted if there is no God the imagination of man would *make* one. Poor parson! he spoke wiser than he knew. Man makes gods. A god never made a man.

This Methodist parson assured his hearers that Christianity is absolutely essential to civilization, to education, to building colleges, schools, charitable institutions. Without it earth would be desolate, and a black flag would float over the ruin. All opposition to Christianity would fail. Christianity is a triumphant blessing.

I looked around over the audience to view the "triumphant" army! There were twenty children, twelve women, and five men, besides the preacher and leader of the choir, and not counting the two Infidels "without God."

It looks dubious. Such an army is enough to strike terror to the stoutest-hearted.

In the afternoon at three o'clock I was greeted by as attentiv an audience of fine-looking people as I hav met with usually. The day has come when the masses giv earnest heed to Freethought discourse. It is not necessary for a Freethought advocate to abuse any fellow-being in order to successfully present his principles. He can be as sharp as a razor without being as uncouth as a pick-ax. We can afford to leave personal abuse with the clergy. It is the best argument they hav, and the poorest weapon an intellectual being ever employed. While a public lecturer on Liberalism should never pander to prejudice, he should freely express his convictions; his profession does not require him to part company with courtesy in order to tell the truth. Unless our Liberalism makes us better specimens of manhood and womanhood than Christianity produces, of what practical value is it?

I hav just seen by a St. Paul paper that Colonel Ingersoll is to speak in St. Paul Sunday, May 24th. Although we are about 150 miles away, I want to go and hear him again, so I hav proposed that my five lectures, which I engaged to giv on Sundays, should be packed into this week. My friend Trenham, and perhaps others, will go and hear our silver-tonged orator.

Alexandria is a lovely town, built on the high banks of two pretty lakes—Lake Agnes and Lake Winona. I wish I could send your readers a picture of Lake Agnes. It is a delightful little lake, nearly three-fourths of a mile wide, a couple of miles long, with a smooth, sandy beach, abounding in white pebbles, the water as clear as ice.

Mr. N. J. Trenham, landscape and portrait photographer, a live Liberal, owns a boat. He proposed a row across Lake Agnes, which I joyfully accepted. We were boys again. Such are the hardships of itinerant's life. Oh, if the clergy could only know how we enjoy ourselvs! True, we do not get a "bloated bondholder's" salary, but we do hav a peace that passeth a minister's understanding.

Alexandria has some piety, but it is subdivided into seven churches, which makes a thin spread of heavenly manna. You can judge something of the good sense of its inhabitants from the fact that its splendid school building cost three times more than the seven churches.

At this point in my narrativ, G. A. Kortsch, a leading merchant, and his son Willie drove up with a carriage, and took the artist and myself for a delightful drive among the lakes. There are one hundred and fifty lakes in this county. We did not visit them all. We drove on the beach of Lakes Cowdry, Darling, Carlos, and Le Homme Dieu, only a roadway between them. Lake Carlos is between five and six miles long. Others are larger and many smaller. The beaches are beautiful and clean as a picture; hard, pebbly, sandy shores. Heaven can't beat the "heart" of this Park Region. The day—a May day well along toward June—is exquisit; the buds and leaves bursting into life; the birds singing throat-splitting notes; the air clear and pure enough for gods to breathe.

The artist, the merchant, and the lecturer engaged in a game of "duck," dear to a boy's heart, on the sandy beach. They entered into the frolic with the zest of boys.

"Oh, for one hour of youthful joy!"

We took two hours. Back to dinner we whirled with sharpened appetite. I am stopping at the Letson House, a well-managed hotel, with ladylike waiters and attentiv clerks.

Out again for another drive, this time to Lake Geneva and Lake Victoria. Our landscape artist, N. J. Trenham, brought along his photographic apparatus, and took half a dozen views. I will send you some by and by.

Besides Mr. Trenham and Mr. Kortsch, already mentioned, I will introduce to the family of Liberals A. W. Swenson, W. C. Roland, Chas. Schulz, N. N. Hardy, Andrew Tenger, R. J. Roth, A. Wilton, W. H. and C. J. Hutchinson, Richard Partridge, L. S. Hill, E. C. Wagoner, Willard Buck, Rudolph Wegener, and others, whose names I hav not been able to obtain. The wives, sons, and daughters of most of them are Liberals too. I hav been royally entertained during my stay, and there is a call for me to visit them again this season.

The press, *Douglas County News* and the *Post*, hav given the lectures fine notices; but many of our Christian friends are not happy. W. F. JAMIESON.

Alexandria, Minn., May 18, 1885.

The Liberal Club.

The Three Hundred and Eighty-first Regular Meeting of the Manhattan Liberal Club, held on the evening of Friday, the 29th ult., was the last of the season. Everybody was there. The lecturer of the evening, Mr. George Krahmer, with his brother, who looks just like him, sat upon the platform as the man with the badge pin* dodged the treasurer and took his seat at the secretary's table.

Mr. Wakeman read a portion of a letter from Mr. Parton, in which Mr. Parton said he was pleased at the election of Mr. Wakeman as president of the club. The Krahmer brothers were then presented, and Mr. George Krahmer said:

"This is a Liberal Club,
This is a Liberal meeting,
We'll sing you a Liberal song,
And giv you a Liberal greeting."

The song was sung according to promis, and the speaker proceeded with the reading of his address. He was a Liberal, he said, because Liberalism meant liberty and progression. Liberalism depended upon development for improvement, and looked forward to co-operation as a means instead of to selfishness. We are Liberals because it givs us strength to tell the truth regardless of who likes it. We are Liberals to right the monstrous wrongs committed in the name of religion. The lecture was short, pointed, and full of good reasons why people should be Liberals. The audience enjoyed and applauded it heartily.

The brothers sang another song, the deacons took up a collection of $15 for the Bartholdi pedestal fund, and then President Wakeman suggested that in the discussion to follow each one should giv a reason for the faith that was in him.

Mr. Searing, the first to respond, was pleased with the discourse and believed it would be unkind to criticise it in any way. Continuing, Mr. Searing said he was brought up among the Quakers, who called themselvs the Society of Friends, but who were less a society of friends than any other society he was ever in. Therefore he left the society of the Friends.

Mr. McLeod esteemed the lecture highly, and thought it would hav been a credit to anybody, however distinguished. He then gave a phrenological opinion of the lecturer which was favorable, criticised Materialists for being straitlaced, and said there was an aroma of the human brain which was destined to survive the dissolution of the body.

Mr. Wakeman here arose to say that Mr. Krahmer was a self-educated young man, and a good example of what the enthusiasm of Liberalism produces.

The next speaker was a stranger to the club named Brennan. He shook hands with Mr. Krahmer as though he had it in his mind to knock him out. Mr. Brennan first paid attention to Mr. McLeod's reference to the aroma of the brain. He had never heard of anything quite so ridiculous as that. He followed this with the remark that Mr. Krahmer was an ignorant youth and had better go to school, but Mr. Brennan was generous enough to say that some of the members of the club might be possessed of ordinary intelligence. The infallibility of the pope Mr. Brennan compared to the power vested in a judge of the Supreme Court. All the facts of nature, he contended, were unreasonable; therefore, we should mistrust our reason. God would exist as long as mankind retained their imaginativ powers. It is the province of the reporter to speak descriptivly, and therefore it may not be out of place here to remark that Mr. Brennan impressed himself upon this writer as the freshest and most conceited person who has occupied the platform of the club for many a weary day. His utterances, which he delivered under the evident impression that they were facts and arguments, as compared with what the other speakers said, were as chaff to wheat.

Dr. Foote said the people of almost every faith called themselvs liberal. Monsignor Capel, who had been capeling about the country, would giv others liberty to believe as he did, and could not conceive how anyone could be more Liberal than that. Liberals, Dr. Foote held, were still to some extent illiberal. There is still among us the bigotry of wealth, of learning; we hav the bigotry of "culture," and the bigotry of high morals. In any of these ways bigotry is as reprehensible as it is in religion.

Mr. Courtlandt Palmer was very glad to hear this lecture, because it introduced the element of enthusiasm and aspiration. No one could criticise, they could only supplement it. There was no higher morality than that taught by Liberalism. Mr. Palmer did not believe that Mr. Brennan believed in transferring our sins and shortcomings upon some son of God murdered by his father in heaven. He did not believe that Mr. Brennan believed that reason taught that the unknowable can be knowable, or that the irrelativ can be relativ. The creed of Liberalism teaches, not that we are fallen, but that we are rising; that the greatest happiness will be realized on earth, and that thus we may here discount the promises of heaven.

Madame Delescluze and Dr. Weeks arose simultaneously to address the meeting, but the doctor yielded with the remark, "Ladies first, until they get their legal rights." Madam Delescluze therefore had the floor. She said: "As this is the last meeting for the season, I cannot let the evening pass without having something to say. The fault that I find with the address of the evening is because it is so dreadfully illiberal—illiberal from beginning to end. Eight or nine years ago the club was illiberal. Now it is quite Liberal. It will soon rival the church for Liberality. The church is open to attack. The Christian church of to-day is not the real Christian church. It professes brotherly love and allows people to starve. The illiberality of the churches sometimes shakes my faith in them, but the Liberal Club is so much more illiberal that I come here to hav my belief strengthened. In dealing with the opinions of others we must giv all credit for sincerity and noble aims."

Dr. Weeks followed. He was glad to hear that the madam had to come to the club to grow in grace. He trusted it might continue to prove beneficial to her. The doctor had no unfriendly feelings toward that old gentleman the pope, but there was no similarity between him and a chief justice, because every one was at liberty to differ with the judge, even to denounce him and seek his removal, and still remain a citizen, while, if a Catholic, you are obliged to accept the pope as infallible, whether you agree with him or not.

Mr. Sutherland would remind those who saw no field for Liberalism, that at a recent trial in Washington (the Swaim court martial), a witness was rejected because he objected to swearing upon a book called the Bible. It was the same in Massachusetts. Over in Brooklyn the Universalist children were not allowed to parade with the orthodox Sunday-school, and Talmage was anxious to hav Ingersoll locked up. Mr. Sutherland had examined the Bible to find out where the Christians got the notion that Christ was of irregular parentage. He discovered that the whole story rested upon a dream.

Mr. Cohen made a notable speech. If Madam Delescluze found the church more Liberal than the Liberal Club, why did she not go into the churches and state her Liberal opinions.

Madam Delescluze: "I do."

Mr. Cohen: "We know better."

Mr. Cohen did not wonder that religious people objected to reason. Let reason loose in the church and Christianity would die in twenty-four hours. Sincerity was no test of truth, Mr. Cohen said. He never saw a lunatic that was not sincere. Our asylums are full of them. He did not know whether "God" would exist as long as people had an imagination or not, but he had never existed outside of the imagination, and never would. Mr. Cohen's words were replete with sharp hits, delivered with great energy, and made the audience laugh till their arms ached. The speech could not be transferred to paper with anything less cogent than a battering-ram.

Mrs. Leonard, in a brief address, said she gave people credit for sincerity, and did not discriminate against others on account of their belief. Nevertheless a lady then in the hall had refused to work with her (the speaker) because of difference of opinion. Several people here looked significantly at Madam Delescluze, and Mrs. Leonard went on to point out the inconsistency of those who preach one thing and practice another.

During the discussion upon religion, Mr. Brennan stood in the rear of the hall in a high state of perspiration. Opinions which differed from his own he characterized as the result of ignorance. He is something of a curiosity, being the first person who has brought against the members of the club the charge that they don't know what they are talking about.

It was raining when, at a late hour, the meeting adjourned, and the members shook hands and went out into the wet.

During the evening, Dr. Foote, Jr., executed the following note and gave it to the writer. It is to correct a slight heterophemy. If these reports were to be continued, letters from misrepresented speakers would form an attractiv feature of them, though doubt might be thereby raised as to their strict accuracy. Dr. Foote is quite right in presuming that Professor Denton's works are to be found at this office. They are advertised in another page.

To the Editor of The Truth Seeker, *Sir:* Your reporter of Liberal Club meetings should sit on a front seat, or I should speak more distinctly, for he reports me incorrectly in writing that I recommended the writings of Professor Draper to those who are perplexed in studying the "Irreconcilable Records of Genesis and Geology." Professor Draper's writings are to be highly commended, but as A B C primers for "anxious inquirers" I recommend the pamphlet lectures of Prof. Wm. Denton, of Massachusetts. They are doubtless to be found in the lists of The Truth Seeker office, and in their line of biblical criticism are parallel to and well supplemented by Mr. Remsburg's recently published lectures. I hav to thank Professor Denton for his valuable eye-openers which enabled me to be born into Liberalism, and gratitude led me to call attention to them.

Yours truly, E. B. Foote, Jr.

May 29, 1885.

Sometime in September the club will convene again, and President Wakeman will deliver his inaugural address. There is no other place in the world where so much amusement and instruction can be obtained for a nominal sum as at the Liberal Club.

The War of the Philosophers.

To the Editor of The Truth Seeker, *Sir:* Please allow me space to express my thorough appreciation of Mr. Wakeman's article on "The Relocation of Religion; or, Harrison versus Spencer," lately published by you. It is indeed able and noteworthy, and shows that Mr. Wakeman must hav been quite a student of the "Integral Philosophy," as founded by Mr. Andrews, but still not enough so to fully comprehend it, as his last paragraph shows. In it he says that "this new view of human lot and fate may, in its intellectual phase, be called the Positiv, the Synthetic, the Cosmic, or the Integral Philosophy. The names matter not." Here I beg leave to differ from him. The Positiv Philosophy is not Integral, as Mr. Wakeman in this very article has shown by his criticism upon Harrison. The Synthetic Philosophy is not Integral as he has shown by his criticism of Spencer, and, in fact, as both Harrison (representativ of the Positiv philosophy) and Spencer (representativ of the Synthetic philosophy) hav shown by their quarrels with each other. Had they been Integral, each while "emphasizing" his own side of the truth, would not hav denied the other. Only an Integral philosophy—a philosophy based upon a universal science—can be Integral. "A rose by any other name may smell as sweet," but calling a cabbage a rose does not make it one, and calling the Positiv and the Synthetic philosophies Integral does not make them so. A. C. Macdonald.

New York, May 30, 1885.

Ingersoll a Mile-Post on the Millennium Road.

From the North American Review.

I regret to learn, through his article on "Freethought in America," in your April number, that the distinguished Briton, Mr. Robert Buchanan, has imbibed so unfavorable an opinion of the United States and of Ingersoll. I, in common with the English critic, deplore the materialism of our age, and recognize the need of a more humanized humanity. This is why I support our great poet-orator. Therefore, when I find him characterized as "a devil's advocate, preaching the gospel of hot ginger, cakes, and ale," I feel like saying—little as he needs it—a word in his vindication. If our country is materialistic, who made it so? The Christian church has hitherto held almost undisputed sway. Freethought cannot do much worse. Ingersoll, rightly understood, is a modern prophet. Let us remember that it was Christ who anathematized the scribes and pharisees, and drove the money changers from the sanctuary. Ingersoll, far from "entering the temples of religion with his hat on one side, a cigar in his mouth, and a jest upon his lips," is assailing the shrines of superstition with the bludgeon of his intellect, the rapier of his ridicule, and the sword of his righteous wrath. He, happily, has no reverence for rot nor respect for pretentious pietism, but, far from "trampling on the lotus, the rose, and the lily in the garden of the gods," he would root up the deadly nightshade of error and the poison vine of ignorance, to replant in a better earth the flowers of a fairer life. Mr. Buchanan admits that "the history of Christianity has been a long chapter of horrors," and that "its priests and paid professors hav been the enemies of human progress." In this confession he givs up his case against our great champion, since to crush out such crimes and evils Ingersoll takes his sturdy and relentless stand. Two great antagonistic currents of philosophy are discernible as running through civilization: the theological and the scientific. Theology, as a body of dogma, positing a supposititious deity in an impossible heaven, erects upon such arbitrary divine authority the tyranny of king over subject, of priest over layman, of master over slave, and finds its motiv in a selfish other-worldliness. Science, on the other hand, though it declines to affirm an unknowable god and an unverifiable immortality, would make "man the master of things," would in government decree democracy, in industry co-operation, and would recognize its motiv in human mutualism. Against the one tendency and for the other Ingersoll ever lifts the magic of his voice. On the one or other of these sides all must sooner or later array themselvs; and in this holy warfare Liberals of every school, uniting on the main issues and sinking their minor differences, should show one solid front. That Ingersoll represents completeness no man claims; but were all men more like him, the world would be far nearer its millennium. To oppose him is to oppose progress. Courtlandt Palmer.

* STATEMENT.

New York, June 1, 1885.

Mr. OTTO WETTSTEIN,

To THE TRUTH SEEKER CO., Dr.,

Publishers, Booksellers and Importers of Freethought Works.

No. 33 Clinton Place.

To five reading notices of Badge Pin at $5, - - $25.00

Prompt remittance will prevent publicity.

Catalog of the Truth Seeker Company's publications sent free upon application.

Mr. Reynolds's Tent Fund.

Previously acknowledged,	$178.70
Sarah C. Hilton;	1.00
Edward Ross,	1.00
Mrs. Edward Ross,	1.00
Chas. Travers,	1.00
Wm. Smith,	300.00
Total,	$482.70

The Tent Campaign Inaugurated.

I had hoped the Tent Fund ere this would hav reached $500, as the summer campaign might hav been inaugurated under most favorable circumstances, and success insured.

The necessity for eternal vigilance and persistent effort, if we would secure that civil and religious liberty the Nine Demands of Liberalism guarantee, namely, equal rights and privileges for all, regardless of Christian faith, or the lack of it; putting an end to priestly arrogance and exactions, and relieving the gentle, true, and worthy from cruel ostracism and persecution on account of their honest convictions, prompted us to make one earnest, determined effort, even under adverse conditions.

I rejoice at the evidence of love and devotion to the cause manifested by the large number of TRUTH SEEKER readers who hav contributed to the Tent Fund. My devotion to the work shall best express my thanks and appreciation of their confidence and liberality.

Since I cannot do what I would, I determined to do what I could, knowing it were vain to seek celestial aid (although if all the angels of heaven are really interested in the welfare of humanity they would hav donated their superfluous flowing white robes to make the tent of and so saved us incurring debt, they could hav thus practically helped promote human peace, joy, and happiness). My prayer was answered by ungodly terrestrials of New York, who, destitute of faith in either celestials or Christians, nobly came to my aid and loaned me money, so that with the Tent Fund already subscribed I hav bought a new circle tent, fifty feet in diameter. (I can at comparativly small cost, whenever funds are subscribed, purchase a forty-foot center-piece, and make circle tent into pavilion, 50x90). The fifty foot circle will seat five hundred, and with seats, outfit, everything complete and of the best, most durable quality, will not cost to exceed $300.

This somewhat dwarfs the magnitude of our enterprise, as at first conceived, and quadruples our individual labor. But it will keep the car of progress in motion during the summer months when other efforts are impracticable.

I cannot this season hav our first-class choir to attract and delight the multitude with sweet melodies; I must dispense with large company of faithful co-workers in distributing Liberal literature. My effort, at least in the beginning of the season, will necessarily be confined to my poor little individual efforts, assisted by a tent-master.

I cannnot command success, yet hav no fears, for if diligence, patient endurance of privation, and persistent endeavor will do so, we will win triumphant success, despite all obstacles, and demonstrate that tent effort is the best possible method of popularizing Secularism.

I shall deliver a lecture every afternoon and evening, and do all possible in circulating Liberal literature, effecting organization, providing facilities for all to attain scientific education, especially in physiology and hygiene, and inspire a spirit of emulation among the women to advance the interests and take direction of science schools on Sunday.

Friends having clean back numbers of THE TRUTH SEEKER and other Liberal papers are solicited to forward them to us for gratuitous distribution. Send by mail; if by express or freight, charges must be paid. We would gladly pay express on all such gifts, and hope soon to be able to do so, but cannot at first. We must pay our tent-master's board and wages, and the running expenses of the tent, and hav pledged myself to repay the money loaned me at the earliest possible moment. This last is the one only responsibility that oppresses me. I can and will endure uncomplainingly all other burdens, but debt to me is like sand on a piston-rod—it cuts deep, and the friction wears on us. We rely on the generosity and sense of justice of those who love the cause to furnish the needed lubricator, the money to discharge the debt, so that the wearing and irritating friction may not impair my effectivness or break me down.

Any friends who desire to enjoy a week or two of holiday and change of scene, and hav a good time helping forward the work of Secularism, will be most cordially welcomed. They can greatly help by getting acquainted with people who attend the tent lectures, distributing literature, etc., etc.

Those desiring Tent effort in their vicinity are invited to correspond immediately. Address Kalamazoo, Mich.

Contributions to Tent Fund should be sent to TRUTH SEEKER office, 33 Clinton Place, New York. C. B. REYNOLDS.

Lectures and Meetings.

MRS. A. H. COLBY is speaking for the Spiritualists of Brooklyn.

S. P. PUTNAM delivered the last lecture of the season for the Newark Liberal League on Sunday, May 31st.

HELEN GARDENER had a large audience at her lecture in Albany, N. Y., on the 24th ult. Her subject was "Men, Women, and Gods," and its development, says the *Express*, "led to an unsparing denunciation of the Bible and its teachings, which were described as immoral and most cruel in their effect on women. Quotations were given to show that the Bible sanctioned polygamy, slavery, and traffic in wives. Miss Gardener is young, witty, and pretty, and adopts a style which rivets the attention of the audience and rivals Colonel Ingersoll in the humorous treatment of sacred subjects."

MARK WALSER, general manager of the Coal Company at Liberal, Mo., wishes to employ good coal miners, Liberals preferred, and promises steady employment. He can furnish work for one hundred men, he says. For further particulars address him at Liberal, Mo.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the president of the League, Robert G. Ingersoll, and of its secretary, Samuel P. Putnam; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. MACDONALD,

Chairman of the Finance Committee.

33 Clinton Place, New York city.

The Campaign Fund.

Previously acknowledged,	$4,369.26
Sarah C. Hilton,	1.00
Chas. Townde,	1.00
Dr. John Collins,	5.00
G. Youanides,	1.00
Sturgis, Mich.,	10.00
Angola, Ind., per Dr. Morse,	25.00
J. E. Jurgenson,	1.00
Total,	$4,413.26

News and Notes.

There has been quite a lively campaign at Kansas City since the formation of an auxiliary society. The clergymen hav taken up arms and made quite a vigorous onset upon the "Nine Demands." The Rev. Mr. Croner said: "I think the platform of the Secular League the most flagrant of the century." In this style he goes on through a whole sermon. Mrs. Krekel came to the defense of Liberalism, and published an able and admirable reply in the Kansas City papers, which not only completely answers all the violent allegations of the clergymen, but will no doubt by its clear and powerful presentation of our side of the question convince thousands who read it of the truth and justice of the "Nine Demands." She says: "Natural morality is that basis of human association which has resulted from man's natural unfoldment in the attempt to solve the problem of communities living together in justice toward each other, and with deference for the natural rights of each individual. No divine aid was invoked in the formation of our secular government, and when it was moved that prayers be offered every morning before proceeding to business the motion was opposed and defeated by adjournment without a vote.

"When President Jefferson was requested to appoint days of fasting, of prayer, and of thanksgiving, he refused, and in a letter to Rev. Mr. Miller, in the year 1808, said: "I consider the government of the United States as interdicted by the constitution from meddling with religious institutions, their doctrins, disciplins, or exercises'" (Jefferson's Works, vol. v, p. 236).

Mrs. Krekel concludes her eloquent letter as follows: "As Secularists, we are accused of having a platform with the 'boldness of Satan' in it, a platform 'which makes man an animal;' we are termed 'malignant demoralizers' and 'haters of religion;' our probity and honesty are questioned; our cleanliness in regard to obscene literature is doubted. We are advised if, as Infidels, we do not want the services of chaplains in prisons, to 'keep out of our prisons; cease breaking our laws,' and 'they may hav their freedom as other men.' Well, in view of the fact that our prisons show, by actual count, ninety Christian offenders to ten non-Christian, we are not much concerned about spiritual comfort inside the walls, and we submit again that it is unfair and unjust discrimination to ask Secularists and others who do not believe in a sectarian creed to pay for continuing efforts inside the prison which prove so ineffectiv outside. Let that denomination that gets a sufficient number of its children in prison pay out of its own pocket for that kind of sectarian comfort which they can administer. Reviewing the whole matter since our Secular Society was formed, no stronger proof of the necessity of such an organization could be found than in the attitude of these gentlemen of the cloth who feel it to be their Christian duty to attack our methods, our morals, and our character."

The Kansas City papers also report that the members of the Secular Union had a very lively meeting at Pythian Hall. The hall was comfortably filled with people, many of those present being young people of both sexes. Mrs. Krekel delivered an address on the object of the society. Of the prevailing system of exempting churches from taxation, she said:

"This is an encroachment upon the people. Money is taken from the public treasury to be devoted to purposes which many think useless. Every man's belief should be placed upon an equal footing. Our government was instituted not in the interest of the Christian religion or any other. Our government, which claims from the beginning a purely secular character, should be perfected in this respect. Hereafter we shall see more clearly and fully the necessity of individual and personal liberty—the right to stand for what we are worth independently of our creeds. For this, and this alone, our Nine Demands of Liberalism are formulated."

Dr. Bowker said: "The Nine Demands of Liberalism hav been formulated by men earnestly at work. The ministers promis you a lively time. They hav not got a great conception of these Demands. They simply know that they should pitch into you, and that is all. If the Christian religion is true, why not let it stand alongside of other religions on its own merits.'

Secretary Eccles said: "If the Sabbath should be destroyed, then superstition would lose its greatest hold upon the human mind. Long accustomed to many privileges, the clergymen cannot understand that the people will no longer endure their oppression."

The following pregnant sentences are from Judge Krekel's lecture on "The First Settlers:"

"The attachment to a government of their own making the colonies first showed in their resistance to encroachments upon them by the English government. Deeper than the question of taxation lay the idea of self-government which had grown up in the colonies. There is something in human nature, when properly developed, which teaches us that self-control is not only best, but the only safe guide in human affairs. The struggle for the recognition of this truth has in the past remodeled human institutions, and will continue to do so until this longing is satisfied."

Thus we see what solid and aggressiv work the Kansas society is doing.

G. W. Collins, our energetic co-worker at Wichita, Kansas, writes as follows:

"We hav had a meeting of the members of our Union since you left, and decided to get a place and hav weekly meetings. I feel that with energy and perseverance we can make them a success. All of our people express themselvs as highly pleased with the lectures of yourself and Mr. Watts. Many hav expressed a desire to hav you here again."

Joseph Lee, of California, writes:

"I hope you will receive liberally for the Campaign Fund, and be able to carry on your glorious work. I wish to see you making a tour through our own state—it would help the cause."

William Reynolds, of Utah, writes:

"I wish you could send us a field-man. I think there are a great many Liberal people in Utah—a thousand times more Infidelity than fifteen years ago; and if Liberals in every village will work, it would increase a thousand times faster. To encourage such a result is my desire."

The cry comes up, too, from Florida. There is an immense work to do there at once—if we had the sinews of war, which we hav not. If any work is done at all, it must be thoroughly done and with our best forces at the front. A brilliant battle might be fought, but not without the powder and ball.

We cordially respond to the summons of THE TRUTH SEEKER editor to follow up and attack the Christian Reform Association. This is a dangerous organization—more powerful, perhaps, than we think, and we must watch it closely. It is backed up by men and money, and is constantly at work. Wherever it holds a convention we must endeavor to do the same, and thus meet them on their own ground with public discussion and agitation. Now that I am once more at headquarters in New York city, and expect to remain during the summer, I want to hear from all parts of the country in regard to the progress of our cause. Will friends please send me word? Forward all papers in which there may be any items of interest. Inform me concerning all meetings of Leagues, subjects discussed, etc. We wish to keep up constant communication and inter-communication all through our lines. We are one grand army, and we wish to know what each corps, each regiment, each company, each pioneer is doing. Let us encourage one another with every advance that is made, be it greater, or be it less. Let us try and formulate better plans of work for the future. I realize there is much to learn in regard to the best development of the varied material in our ranks. I am ready for any criticism, however adverse, and for any change whereby a vaster good can be accomplished.

Fraternally, SAMUEL P. PUTNAM.

Colonel Ingersoll in Wisconsin.

OSHKOSH, WIS, May 24th.—Colonel Ingersoll delivered a lecture at our Opera House on the 18th inst., and I was surprised to see the house so well filled, for there were very few seats, if any, vacant, and here, where we hav so many churches and so many foreigners, I did not expect the house would be half filled; but it seems that Freethought is on the increase even in Oshkosh. And I noticed that they all seemed well pleased, and even sorry when he got through. As for myself, I could hav stayed there all night without being tired. We had what they call Salvation meetings here all last winter and this spring, but I hav not as yet heard of anyone being saved, and I think that some of the Salvationists had better go out of the business and follow some honest occupation. Colonel Ingersoll's lecture made a favorable and a lasting impression upon all present but one, and he was a preacher, and I hav heard that he intends to reply; but so far he has failed to do so, and I guess he has concluded to let out the job.

I receive THE TRUTH SEEKER regularly every week, and those books I bought when I was at your office hav been kept going all the time, and hav had the desired effect. I shall want more books as soon as they are published, but they must be in the shape of a novel or romance. GEO. M. HARE,

Vice Pres. Veteran L. L.

CHARLES WATTS sailed for London on the Gallia, May 23d, whither he had been preceded by his wife some two months. The directors of the League consider the summer months as the most valueless ones for lecture efforts, and the best for the lecturers to use for necessary private affairs. Mr. Watts returns for the Albany Convention. Mr. Putnam is at headquarters, and will conduct a literary campaign during the next two or three months.

THE *Anti-Christian*, a Freethought magazine published in Calcutta, India, Kaliprasanna Kavyabisharad, editor, contains a lengthy review of "Bible Morals," from which we quote the following: "We hav before us an admirable little book by Mr. John E. Remsburg. The author is a well-known American propagandist, and his recent publication is worthy of the reputation he has made for himself. The twenty reasons he put forth for not accepting the Bible as an infallible moral guide are beautifully arranged and expressed. The Truth Seeker Publishing Company deserve our heartiest thanks for bringing out such a work as this. It embodies in a small compass twenty hard nuts that will break the jaws of Christian orthodoxy. It should hav the greatest possible circulation, and Freethinkers everywhere should try to circulate it."

Communications.

Secret Societies and Liberalism.

BIGOTRY IN MASONRY.

Under this head Mr. J. Harrison, of Toronto, has a long article in a recent TRUTH SEEKER, endeavoring to explain why he was ousted from the Masonic lodge in his city, and making bitter complaint because of their action in expelling him. Being a past master of Pocahontas Lodge No. 211, F. & A. M., of Seneca Falls, N. Y., and thoroughly conversant with all of the workings of Masonry, I will try to make a few explanations to the readers of THE TRUTH SEEKER in regard to some of their tenets, and leave them to judge whether Mr. Harrison should hav stated his case to the lodge and honestly withdrawn, or waited until charges were preferred against him.

No man can be made a mason without first declaring his belief in a God, and he also promises to take the holy Bible (!) "as a guide for his practices through life;" and the whole round of the ritual—except a few signs and passwords—is a constant exhortation to depend on God for all things, together with copious prayers and quotations from the Bible to show the great beneficence of an all-wise and powerful God, who is alleged to hav protected so carefully his chosen people for seven years, while building that great temple of Solomon that was to be dedicated to his holy name—an event that in all probability never occurred except in the mind of some crank.

When a man joins a Secular society, it seems to me that he renounces his belief in those old myths, and has but one honorable course to pursue; and that is to not run for an office in the lodge, but step down and out. To announce oneself as Agnostic is simply placing a pillow under your Christian neighbor so as not to let him down too hard. It is only another name for Atheist, and is a very just cause for preferring charges against any member of a Masonic lodge.

In my own case, when I became thoroughly convinced that Christianity and the Bible, together with the belief in the existence of a God, was a myth and a fraud, I severed my connections with Masonry, and plainly stated my reasons for doing so; and I do not find that I hav lost any friends or gained any enemies by my honesty, and my own conscience is perfectly free from the feeling of hypocrisy that could not fail to come were I trying to serve two masters. And the statement that the Masonic lodges hav "locked their doors against the intellect of the world" is not strictly true, as they never were opened to anyone except upon conditions that no person who gave the subject a careful study in the light of reason could accept. DR. H. J. PURDY.

Seneca Falls, N. Y.,

CHRISTIANS OR MASONS—WHICH?

"By their acts ye shall know them."

The action of the Master Masons' Lodge of Toronto, Canada, in expelling Brother Harrison because he lacked faith in Christianity—although all who hav the honor of his acquaintance acknowledge him to be an honest, generous, true gentleman, one who invariably acts upon the square—threatens destruction to the order; a consequence which, if produced by continued indulgence in such bigotry and intolerance, will hardly be lamented by true widow's sons.

Masonry is a system of religion with its own plan of salvation, its promis and method of securing eternal life in heaven, which utterly ignores and repudiates Christ and Christianity.

The name of Christ, or any reference to Christianity, is rigidly ignored; never, under any circumstances, is the name of Christ permitted to be uttered within a lodge of Master Masons.

Masons are taught that if they liv up to the teaching of the lodge, can keep faithfully their Masonic obligations, when death comes they shall be admitted by the Grand Tyler to the supreme lodge above; or, in plain English, if they liv up to the teachings of Masonry, they are sure of eternal life in heaven.

All Christians declare that there is no other name under heaven, that by no other plan of salvation is there possibility of attaining heaven save by faith in Jesus—the one only savior and redeemer.

How vile, false, and infamous then, for the avowed Christian to deny his master and his faith, to giv allegiance to Masonry, and not alone sanction, but teach a system of salvation that ignores Christ, for the sake of the benefits membership in the order confers.

It may be that some who hav always hired their thinking done for them by the parsons hav, hitherto, erred through thoughtlessness. But now Christians themselvs hav forced the issue; they hav attempted to expel from Masonry Liberals who really believe in the teachings of Masonry, that heaven can be attained only by a pure, virtuous, and useful life; and would retain only Christians who repudiate the teachings of Masonry, and insist that the vilest wretch is sure of heaven if, just when at his last gasp, he avows faith in Jesus.

Let every honest man at once resign—sever all connection with either church or Masonic lodge; none but the most vile, mercenary hypocrit will attempt to continue membership in both.

No conscientious Christian can remain a Mason. The New Testament declares that any who teach any other gospel or plan of salvation than through Christ shall by Christians be accursed. John declares, "If there come any unto you, and bring not this doctrin, receive him not into your house, neither bid him Godspeed" (2 John i, 10).

No sincere Christian can affiliate with a Master Mason or bid him Godspeed.

No honest, intelligent Mason will affiliate with a professed Christian who, within the lodge, accepts the teaching of Masonry, and in the church repudiates it. Let Christians be true, at least to something, and not claim to love Hiram while affiliating and abetting Jubalum. CHAS. B. REYNOLDS.

ODD FELLOWSHIP AND FREETHOUGHT.

The prime object of the order of Odd Fellowship seems to be identical with that of Liberalism, viz., to improve and elevate the moral character of man, to imbue mankind with conceptions of doing good to others, to enlighten the mind to a higher and nobler sphere of their affections and true fraternal relations than is taught by old orthodoxy. Indeed, the order is quite liberal in its requirements of its members. In common with the Masonic order, they require the applicant for membership to assent to only one article of faith, and that is belief in a supreme ruler of the universe. Its members are composed largely of Liberals, outspoken Infidels, but if Atheists they dare not say it. The order has in its membership men of every orthodox church except the Roman Catholic, although the lodge teaches in its ritual that living strictly in accordance with the Golden Rule is the whole of religion, and a safe transport to a happy life in a never-ending eternity. Yet there is nothing inconsistent for a member to become a bawling Methodist, if he thinks it will make his transport a little safer.

In consideration of the amount of talent in the order, and the prime and fundamental object of it being to advance a principle, it seems to us there is a little too much milk-and-water.

The ritual teaches all that the orthodox church teaches except the fall of man and the atonement.

It teaches God the supreme ruler, the Bible as an exhaustless fountain of truth coming from God, the necessity of sacrifices to appease the wrath of God, but in their ritual carefully guard against any sectarian belief as a saving ordinance except that advocated by Thomas Paine when he said, "The world is my country; to do good, my religion."

Again, the lodge in its secret meetings attempts to inculcate only those principles among themselvs which Liberals are trying to spread to the whole world. How small and insignificant it seems compared with the broad and noble views and language of Ingersoll to take up the ritual of Odd Fellowship and read:

"It is the duty of each member to help and support any afflicted and persecuted brother; to warn him of approaching danger; to save his property, character, or his life, should opportunity offer."

The true Liberal says this to the whole world, black or white, rich or poor.

But we are not wishing harm to Odd Fellows. We do wish to say that we think they are inconsistent in holding up the Bible as their guide as the word of God, and at the same time denouncing every creed of faith therein taught as a saving ordinance, and adopting that of Thomas Paine. W. H. PENFIELD.

Mr. Truesdell—Mr. Perry.

I hav just read Mr. Truesdell's article in this issue about the Seybert Commission and his reply to my criticism of his famous $500 offer, and will say a few words in reply, and then hope to dismiss the subject so far, as, I think, the public is not interested in the gentleman's efforts to prove me untrustworthy while he is dodging the proposition I in reality made. The letter of Dr. Joseph Leidy leaves the question just where I left it in my last article. The Seybert Commission as a body, of course, has not given any expressions of opinion, and I never stated that it had. I did say that members of it had talked privately to their friends about Drs. Slade and Keller, and I hav every reason to believe what they told me; but, as the rumors and reporters' stories were often exaggerated on both sides of the question, it was seen by the commission that unless a stop was made their report would lose much of its public interest, if it did not result in a complete squabble, and finally prevent a harmonious report altogether; but it is a fact not to be denied that Dr. Pepper has publicly lectured in an Eastern college, I think, on the very question which the commission has in hand (see *Banner of Light*) in which the several propositions were stated at the time, April, 1885. Mr. Truesdell should hav published their answers to his letters in full, or at least one which denied the statement as it was made.

I shall not giv the names of any of the commission, as they were not given to me, nor, as the friends are unknown to Mr. Truesdell, would it be of any public interest to parade them before THE TRUTH SEEKER readers. I feel under neither necessity nor obligations to betray their confidence by doing so.

Mr. Truesdell would like the public to think him a very humble seeker after truth, who is willing and anxious to bless some medium with $500 cash that will convince him of the reality of a future life, and that his offer is in no way a bet; but in the face of this, if my memory serves me, he does insist on being liberally paid for his valuable time while thus engaged in seeking in his "humble" way. I think one of his propositions to a Mr. Lacy was that he must have $10 or $20 an hour, with unrestricted liberty to snatch, pull, twist, and *humbly* try the spirits during the performance. If I am not mistaken, and Mr. Lacy can correct me if I am wrong, it was $20 for every failure. I think I read something of his conduct that was so distasteful that the medium refused to sit, and in view of those obstacles I was led to make the offer that Mr. Truesdell should select his best and most trustworthy friend, I to select mine; the medium to know nothing of a reward; the friends to be authorized to choose a third person, who should wait upon the medium I should select, and each to remain away from the sittings and depend on their report of and examinations of the slates, and if intelligent and pertinent writings occurred thereon, Mr. Truesdell would be obliged to acknowledge slate-writing without physical contact a fact, and pay over the $500.

I wrote this to Miss E. E. Gibson in a private letter, wishing to know whether the gentleman would place his *disinterested* offer on such a basis, and, if so, I had no doubt his $500 offer would slide away from him "as easily as a piece of greasy pork would slide down a lightning-rod."

To the above Miss E. E. Gibson replied that I ought to be willing to pay him $500 if the person failed to produce the writing, and said she would inquire and see what Mr. Truesdell would say to such a proposition, but for about a year I heard nothing from him; but of course that would be no bet. He pays $500 if I succeed and I pay $500 if I fail—but that is no bet, say they. Well, what is it?

In quoting from the private letter by permission (of whom?) he failed to quote the proposition at all, and if this is a specimen of the gentleman's fairness, I do not wonder that he is laboring to bring me into the same public estimate.

He asks pardon for writing the following: "There is hardly one among us who does not crave positiv proof of continued existence, and identity of loved ones gone before, but when evidence is offered to us in dark circles [just what he admits he did] or in very dim light, surrounded by such conditions [John has no conditions attached to his munificent $500 offer], invariably exacted, as preclude fair investigation [that's him], when our pure and loving mothers, our fair daughters, or guiltless babes appear at the cabinet window and regale us with mixed odors of onions and tobacco, unclean teeth, and poor whisky, we should at least be treated courteously by our opponents if we are skeptical as to the identity of our friends."

In my thirty years of investigations, I never hav in a single instance been regaled by onions, tobacco, or bad whisky by any spirit manifesting, and if John W. Truesdell was, it is an unfortunate circumstance for him that he attracts spirits of that low class; but as probably no other could approach him, he ought to be charitable enough toward himself to be thankful for even this opportunity to be convinced of immortality. The well-known chemical law of "like attracts like" will apply in his case. If he attracts sharpers and cheating spirits it is because he has for a long time, as he admits, and as his friends state for him, practiced deceptions on others who were just as anxious for positive proofs of immortal life as he professes to be now, and for this fact of the kind of influence he exerts at a sitting, I want to get the slate writing for him without encumbering the medium with his presence, and would not consent on any other grounds.

Our mutual friend, E. E. Gibson, in defending Mr. Truesdell, puts his case on high and patriotic grounds. She makes him a self-constituted detectiv, with the high secret motiv of helping a deluded public to first believe a damnable lie in order to effectually wipe it out by subsequent exposure. But the logic is a failure, because ten thousand big lies exposed will not blot out one little truth. It only makes the little diamond shine out with greater brilliancy when surrounded by the paste and polished ones, and it will be detected the moment it strikes the eye of wisdom in search of truth. This doing evil that good may follow is a pernicious church doctrin, not in favor in our days of moral ethics.

Personally I hav nothing against J. W. Truesdell; I only condemn his methods of investigation, and can very easily relieve him of his money on fair trial. But I do not intend to go to Rochester nor pay him $20 an hour for a sitting, nor do I want to attend where spirits regale with onions, tobacco, and poor whisky, because, if he has stated facts, while his

physical side of life may be respectable, his spiritual side is in a deplorable state indeed, which no medium that wishes to retain his or her powers intact would desire to encounter. J. R. PERRY.

Wilkes Barre, Pa.

P. S.—If the lights were so dim, how did he detect the unclean teeth? J. R. P.

Canadian Notes.

The Toronto Secular Society celebrated the public holiday on the occasion of the Queen's Birthday, on the twenty-fourth day of May, by holding high carnival at Alton. The festiv season extended over a period of several days, from the twenty-second to the twenty-sixth of May. Concerts, balls, and every description of merry-making kept up a perpetual round of delight. The open-handed, open-hearted hospitality of the Algie family transcends all bounds. May their shadows never grow less!

On Sunday evening last a meeting of the Toronto Secular Society was held in the hall at the Grand Opera House. Mr. Appleton, the financial secretary, gave the paper of the evening on D'Holbach's "System of Nature," which, together with the musical part of the entertainment, made an enjoyable time.

It is curious to see the amount of faith which church-goers hav in the power of their parsons to overwhelm any number of Freethinkers. Said parsons hav made this assertion regarding themselvs so many times that their congregations believe them, spite of the fact staring them in the face that these anointed braggarts dare not venture out of their coward's castle to meet a Freethinker in debate.

The Toronto Secular Society hold a concert, ball, and general reunion once every week, on each Wednesday evening. On each occasion there is a very large attendance, and all the performers are members of the society, who supply vocal and instrumental music, character sketches, interludes, etc., etc. The talent and versatility displayed at these concerts will compare favorably with any performances of the kind.

The popular, the prevailing philosophy of the present day is that of evolution. Just as at other periods at one time it has been the Epicurean, at another the Platonic, the Aristotelian, the Scholastic, etc., so in our day it is that of evolution.

It has four main component parts—the nebular hypothesis, the theory of spontaneous generation, Darwinism, and the evolution of intelligence, the human mind, intellect, or soul, as it is commonly called. These four departments hav been advocated by various writers, some advocating one, some another, of these leading domains and rejecting the remainder; some accept the whole four. It is only these last who are evolutionists in the most complete sense of the word, the others being so only partially.

Among those who teach the evolution philosophy in its entirety are the great German philosopher, Ernst Haeckel, and the great English philosopher, Herbert Spencer.

We will now state in a few short, simple words the outlines of this the popular, the prevailing philosophy of the present day, which embraces in one consecutiv system the whole of the knowledge which man has ever acquired, so far as known in the present day, physical and mental, social and moral, regarding the whole universe around us and within us, as it includes man, physical and mental, soul and body.

On a clear night when we lift our gaze to the Milky Way overhead we are looking at matter in a nebulous condition. For although some of the nebulæ hav been resolved into clusters of stars, yet our most improved astronomical instruments, including the spectroscope, hav proved and demonstrated the existence of masses of nebulous matter—that is, matter in the most simple, the most primitiv form, at present known to us.

The nebular hypothesis is, that this earth and all the planets of the solar system, including the sun, were, at one time, in the condition of a nebulous cloud. That getting attracted closer together as it rotated, a ring was thrown off from the outer rim, which condensed and became a planet, which circled around the central sun a further condensation of which caused another outer ring to be thrown off, to be condensed, and become another planet, to circle around the central sun, the second, consequently, having a smaller orbit than the first. This process was repeated until the whole of the planets of the solar system had been thrown off which now circle round the sun. Consequently, at one time, the combined matter of the sun and planets of the solar system, when in a nebulous state, filled up the entire space at present circled around by the outermost of our planets in its orbit and far beyond. These orbs keep continually cooling, and, as their motion lessens in velocity, they will all gradually, one after the other, fall back into the sun from whence they came. The heat engendered by these concussions will again resolve the whole of our present solar system to its former state of a nebulous, fiery cloud, again filling up the entire space at present circled around by the outermost of our planets in its orbit and far beyond, again to be condensed into orbs, and so on to all eternity.

Ths history of our solar system is the history of all other systems, suns, planets, stars, comets, aerolites, and all the orbs and heavenly bodies whatsoever. So much for the nebular hypothesis propounded by Kant, mathematically expounded by Laplace, based on positiv science by Herschel. Now for spontaneous generation. As the earth gradually cooled down, land and water began to appear and organic life became evolved by the spontaneous action of the essential properties of matter. You hav all seen the common experiment in physics of loosely strewing steel filings on a paper down underneath which is lying a magnet. Immediately the fragments of steel arrange themselvs in geometrical lines. And another, where an unshaken mass of matter, previously arranged in chemical proportions, by merely waving a feather over it suddenly assumes the most beautiful crystalline forms. So, as soon as the heated matter of the earth had cooled enough to form a medium for the existence of organisms, and the hitherto unorganized, but organizable, matter (protoplasm) was ready to spring into organic life, it took place by spontaneous generation.

Toronto, May 31, 1885. R. B. BUTLAND.

Secular Superstitions—The Seduction of Abysses.

"Saw the gloomy eyes of Panguk
Glaring on him in the darkness."—*Hiawatha.*

There are few who upon the pinnacle of a precipice, or in crossing a river upon the trestles of a railroad bridge, hav not been conscious of that vertigo in which the voice of the abyss says—"Plunge!" This is the basso of an orchestra in which the Lorelei of lucid streams sings the soprano or contralto.

Such is the animal fascination of the serpent. Hope attracts, love enthrals; so do fear and hate. Certain personal presences combine these effluvia. They blend at the gaming table. they are genii of the bar-room and the bottle. Soldiers feel their weird spell in the shock of battle, and before the mouths of cannon belching a hail of deaths. It penetrates collectiv masses. Hell yawns from beneath for the faithful of the churches. The Inquisition borrowed a coal of hell-fire to kindle its *auto-da-fé*.

Our government craze owns a like inspiration. The French Revolution had also its fanatics and its inquisition, though purely political. And Russia! Passions—I speak not of their paroxysmal erethisms in demonstrativ phenomena of speech or action, but of their essential qualities as modes of personality—passions persist, become hereditary even, while their objects change. Born heir to a clerical superstition, education, social influence, reflection, may make one what is called an Infidel; yet unless he hav an original genius for skepticism, the chances are that he remains, without suspecting it, in thraldom to some other superstition, generally the governmental. There is Mr. Malcolm, for instance. As he writes for THE TRUTH SEEKER, no doubt he claims to hav obtained his free papers; yet it is evident to me that nothing more than an accident of circumstances prevents his being on his marrow bones every Sunday in no matter what sort of church. Every would-be reformer by authority of law—man-made law—would, in Moses's place, hav had "Thus saith the Lord" on his tongue just as glib as Moses. He has changed only the idiom of language to suit our modern prejudices. And there is Mr. Wakeman. He hardly suspects how readily, with education and position, he might hav been another Mgr. Capel. Their differences lie more in policies than in principles of character relativ to authority.

When the predatory instinct is the dominant factor in the superstition of authority, it seeks state offices and levies tributes. When conscientiousness prevails, it is still more prejudicial to liberty, requiring with inquisitorial spirit that others shall conform to our own notions of orthodox conduct; viz., legislation about marriage, about the Sabbath, about drinking, about games, about sales, about work, about private contracts, etc. It is at those epochs and among those peoples when the evils of governmental action are most poignant, that our blind leaders of the blind are heard invoking government on all occasions and for every purpose. Because among the forms of hereditary insanity, intemperance is numbered, therefore government is called on to forbid the sale of even light wines that make nobody drunk. China went farther; its government had the vine destroyed; consequently the Chinese made rice wine and distilled from it arrack, and took to smoking opium.

Mr. Malcolm, smitten with the fallacy of prohibition, but holding fast his faith in Uncle Sam, like the dying Brahman to the cow's tail, invokes government distilleries and government dispensaries of pure liquor for the administrativ providence of drinking men! Government liquor would be innocent as sacramental wine.

Some railroads overcharge for freight; therefore, government must fix the rates. The legislature of Texas forbids railroads to charge different rates within that state with a view to successful competition with other lines. In consequence, New Orleans and St. Louis receive the consignments which would be made to Galveston for export were the roads left free to manage their own business, and even Texan produce to be consumed in Texas has to make the round through other states.

In its blind idolatry of government the American people imagin that the ballot has some occult faculty of endowing with wisdom representativs ignorant of everything beyond the arts of popularity, and faithful, at best, to some petty class interest. The same state that has so neatly cheated itself in the railroad muddle now undertakes to regulate insurance. By Section IV. it puts upon *insurers* the responsibility of proving that a given stock of merchandise has not been decreased in amount or depreciated in value! The state, moreover, sets up at Austin an office of certification to tell the people which companies are trustworthy! Of course, the state certifier is an incorruptible person. Of course, he is incapable of bias toward his friends, or of prejudice against others. Of course, he is omniscient. Then the state must decide whether the company's agents are or are not to hav plenary powers of negotiation! See what apt pupils Uncle Sam has got!

This "infantine familiar clasp of things divine" reminds us of his own brilliant exploits with the currency, that breath of life for commerce and for war; reminds us of our faith tax in fiat creations, and the mediatorial atonement of our divine brother Jay Gould, and the scheme of salvation by the national banks.

In 1862, his great heart being aggrieved that Cuffy was debarred from the manly sport of free competition for wages, and Cuffy's dignity compromised by allowances of food and clothing; Unce Sam, foreseeing, moreover, the Malthusian catastrophe of our present 50,000,000 bellies, determined on propitiating Cerberus by a sop of at least one (1–50), and the pick of his young roosters. But the purse being a more sensitiv organ than the skin, and its sphincters contracting after Bull Run, our uncle was puzzled about raising a few paltry billions. Go a bluff game on your credit, urged Thaddeus Stevens. But to this, Republican modesty demurred, and the bankers insisted on a gold basis, which they offered to supply for a trifling consideration, about 300–100, bearing interest, and to be paid in gold, metallic fact instead of the gilded idea. With sagacity no less acute than his generous devotion to Cuffy was sublime, Uncle Sam said: "Damn the odds; the people will stand treat. Here, do you take my credit, since I havn't any use for it at present. We'll swap, and make as broad a basis of national debt as our respectable daddy Bull's."

He spoke and it was done, and his bonds are here to show for it, and still he gratefully allows the banks a bonus upon their deposits, and it tickles him so to found his currency upon a debt that he can't bear to lessen this engagement and that of paying interest, even when his surplus in the treasury could clear it off with mercantil integrity. Jealous, however, of the fortune of our national jackdaws, decked with the Samuel feathers, the Greenbackers repeat in time of peace, old Thaddeus's fiat warcry: Cheap money, cheap money, and none so cheap as faith money! Fling a thousand dollars of it at the head of each of your fifty million children, cries the kind heart of T. B. Wakeman. Let us abolish poverty! And the "capables" are ready to respond, "Oh, yes, giv them all the faith paper they want, and we'll keep the land, and the machinery, and the goods—in trust for them, you know.

A white man and an Indian went a-hunting together, like capital and labor. They shot a turkey and a turkey-buzzard. When it came to sharing, said Captain C.: "Now I'll take the turkey and you take the buzzard; or else, you take the buzzard and I'll take the turkey." Poor Lo remarked: "You never said turkey to me once." It never occurs to our green illusionists that the bill of exchange is still cheaper than fiat notes, and yet represents real, well-defined values of produce. This is now the privilege of mercantil intelligence and probity; but why should not all exchangeable values, including even promises of labor, be represented impartially in such a currency? What would it lack but the government idea?

Other illusionists fasten on the soil. Blind to the settlers' indefeasible right to what he cultivates, nothing short of a government rental will consecrate this right in their eyes. For would not the plan hav the advantage of furnishing thousands of land-agent offices for party patronage? And what could ever shake the stability of a government that owned all the soil and created all the money? Its creation would be something like that of Genesis. Nature being a theological secretion, money ought to be a political secretion, both equally fiats and founded on faith, for the state is the visible providence of the invisible God. EDGEWORTH.

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THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - JUNE 6, 1885.

Victor Hugo.

The last of a trio of historic European Freethinkers has passed away. Though separated from one by over half a century and from the other by half as long, Hugo can be compared with none but Voltaire and Goethe. Like them, he was a man of towering genius, a most wonderful literary artist, and the one man of his time and country. Like Volfaire and Goethe, Hugo believed in a God, hoped for immortality, and rejected the Christian theology. They were all Infidels.

In the obituary printed on another page Hugo's services to France and the world are briefly told. It holds the record unbroken that the most ardent friends to mankind in all ages hav been despisers of priestly shams and thaumaturgy. When it became known throughout Paris that Hugo was dying, Cardinal Guibert, the archbishop of Paris, sent specially to Hugo's residence, offering to visit him and administer spiritual aid and the rites of the Catholic church. M. Lockroy, the poet's son-in-law, who was in attendance at the death-bed when the cardinal's proffer came, replied for Hugo, declining with thanks the archbishop's tender, and saying for the dying man, "Victor Hugo is expecting death, but he does not desire the services of a priest." Hugo left a bequest that his body should be conveyed to the grave in a "pauper hearse," and without any religious rites. The Pantheon of France is an ecclesiastical institution, but it has been secularized by the Chamber of Deputies that Hugo's remains may rest by the empty sarcophagi of Voltaire, Rousseau, and Mirabeau. Let us hope that against this protection of the state the church will be unable to despoil his coffin as she has those of his immortal predecessors.

France buried Victor Hugo with tears and flowers, while the whole western world stood with uncovered head. For a day the body lay upon a catafalque under the Arc de Triomphe, inclosed with drapery and crape. At the front masts bore escutcheons inscribed with the titles of Hugo's works. The burial took place on Monday, June 1st. The funeral procession was so large that when its head, guarding the body of Hugo, had reached the Pantheon the end had not left the Arc de Triomphe. Hundreds of thousands of people crowded the streets of Paris, and the buildings along the line of march of the procession were black with people. Six orations were delivered under the Arc de Triomphe in the presence of nearly all the illustrious men of France. The hearse was preceded by twelve floral cars, besides eight hundred wreaths carried by the various deputations. It was not a funeral, said M. Floquet, but an apotheosis. Hugo was the immortal apostle who bequeathed to humanity that gospel which could lead the people to definitiv conquest of liberty, equality, fraternity. M. Goblet, president of the Chamber of Deputies, declared that Victor Hugo will remain the highest personification of the nineteenth century, the history of which, with its contradictions, doubts, ideas, and aspirations, was best reflected in his works. His character was profoundly humane, and represented the spirit of toleration and of peace.

Before the funeral the Catholics protested against the burial of Hugo in the Pantheon, which was originally the church of Saint Genevieve, but the government paid no attention to their protests, beyond ordering the priests to quit the building after the decree of secularization had been passed. The funeral was in every way worthy of France and the great poet whose memory she honored. It was right that the government should refuse to hav his religious opinions made the cause of factional strife.

A Specimen Chaplain.

Occasionally the religious press finds fault with some individual connected with the church, and thereby shows how true is the old saying that when rogues fall out honest men get their due.

About $60,000 per year is spent by our government upon chaplains in the navy. Just about one year ago the resignation from his sinecure of one Brown brought out the information that he had been paid $19,246 for three years and seven months' service. By way of a religious paper of this city another equally disgraceful case of sinecurism is brought to light. The name is not given, but the history of this chaplain's career is as follows: He has been on leave for two years. For the past six months he has occupied a pulpit on shore, and has recently received and accepted an engagement with the church for a year. He will not resign from the navy, saying he wants to be kept on leave for eight or nine years more, when he will be retired, drawing his pay (three-fourths of that of a captain), without liability to be ordered to duty. He has not been to sea for the past four years, but has drawn his pay regularly. At present he receives $1,900 per year, which is the "on leave" or "waiting orders" remuneration of chaplains who hav been over five years in the navy. He is also paid $500 or $600 by the church in which he is at work.

The objection of the religious paper to this petty swindling is that it deprives the sailors of those "Christian influences which the faithful and vigorous chaplain would giv." It says: "On what principle the government continues such a man on a salary three or four times what his ability would command elsewhere, and then fails to require of him even such performance of the duties of the station as he could render, while the prestige of his position secures admittance where it probably would not be accorded without it, it is impossible to imagin."

The objection of Freethinkers is based on much broader grounds. There is in our Constitution a positiv prohibition of the establishment of religion by Congress. Every cent paid to navy or army chaplains, or to the chaplains of the two branches of Congress, is in flagrant violation of the First Amendment. Our inquiry is, on what principle can the government employ chaplains at all?

What is Mr. Beecher?

In the course of the sermons on evolution that Mr. Beecher is now delivering on successiv Sundays, he takes particular pains to declare that he is "neither an Infidel, Agnostic, nor Atheist," but continues to enunciate sentiments that prove him to be all these. He rejects the Bible, which constitutes him an Infidel; he spurns the orthodox Christian conception of God, for doing which he is an Atheist; he has created his own God, which is very much like Herbert Spencer's Unknowable, and he is, therefore, an Agnostic. With some loose talkers, rhetoricians, and pulpit orators, words hav very indefinit significance, and they can even make assertions of doctrins which mean one thing to the audience, but upon which the preacher makes mental reservations to satisfy his own conscience. Mr. Beecher, we are sorry to say, is one of this kind. Last Sunday he said:

"I believe in God; I believe in immortality; I believe in Jesus Christ as the representativ of divinity in God. If I am anything, by the grace of God I am a lover of Jesus Christ as the representativ of God, and in no part of all my life has my ministry seemed to me so solemn, so earnest, so fruitful as this last decade will seem if I shall succeed in uncovering, in the faith of God's people, the great truths of the two revelations —God's building revelation of the material globe and God's building revelation in the history of the unfolding of the human mind. May God direct me."

To an audience of average Christians this would mean that he accepted the Christian theology. But he does not. In previous sermons Mr. Beecher has contemptuously denied that there is any future punishment; has announced his disbelief in the resurrection; has declared the atonement an impossible and immoral doctrin, and in other pulpit utterances shown himself to be no more a Christian than were Voltaire and Paine. His words quoted above even hav a double meaning. A good Christian would say, "Well, he believes in Christ as the representativ of God—his son, and that is enough for me." To a doubter the words would mean only that Mr. Beecher thought Christ to be a representativ of God, as any other man might be. Such doctrin is more heterodox than Unitarianism, and such interpretation would place the preacher a long distance outside the pale of Christianity. It will probably take an ecumenical council to decide just where Mr. Beecher stands theologically. But two things seem certain: the doctrin of evolution has in him a warm friend, and real Christianity a very powerful opponent.

For Being a Freethinker.

In the present day religious persecution has to take a different form from that of the three centuries preceding this. But that the same spirit of intolerance still pervades Christianity is evident by the occasional outbreak of some orthodox Christian who happens to be possessed of power. The latest instance that has come to our knowledge is the dismissal of Miss Kate Stephens from the professorship of Greek at the Kansas State University. The St. Joseph *Herald* is the authority.

It appears that Miss Stephens is a graduate of the University, where since her graduation she has filled the Greek chair in the college with great credit to herself and to the entire satisfaction of some three or four hundred students. The University is governed by six regents, who, with the chancellor, compose a board vested with almost absolute power in all matters pertaining to the University. Of this board of seven, one is a friend to the lady in question, three are her enemies, and the other three follow the lead of the inimical regents.

The reasons why Miss Stephens was dismissed are also three: 1. Miss Stephens is a Freethinker; 2. She is a woman; 3. One of the regents has a standing grudge against her father. These reasons, however, are totally inadequate, for it cannot be charged that Miss Stephens has obtruded her ideas in her duties, or endeavored to teach Freethought to the students. For the fact that she is a woman, it will probably be admitted that she is not to blame. So long as the University admits female students, it cannot consistently refuse to employ female professors, provided they are as competent as males. And in these days, discrimination against a woman solely because of her sex is a disgrace to a state. The personal malice of one of the regents toward Miss Stephens's father, a lawyer and judge of high rank and state reputation, is a matter too despicable for comment. In biblical times the sins of the fathers were visited upon the children, but it is not nineteenth century doctrin, and a man who copies the Jewish Jehovah so closely may well be looked upon with suspicion.

Heretofore Kansas has been given the credit of being a state with progressiv ideas, but this action of the government of her representativ institution may well shake that reputation. The petty persecution of an estimable lady, filling a difficult position with profit to the University, and in herself worthy any honor the college could confer, will, unless rebuked by the people and the press of the state, be a blot on the escutcheon of Kansas, and in the future not a slight impediment to her growth and influence.

The Baptists.

To meet the approbation of those indicated we will supply, so far as we can, the information desired by the writers of the following letter:

"It would meet with the approbation of several at this place for you to giv us some information in regard to the following questions:

"Who founded the first Baptist church in America? And did his church prosper or go down? What church in America was founded by John Clarke, and at what time? Benedict, Chambers's Encyclopedia, and all the school histories that we can get say Roger Williams was the founder, but a Baptist minister here denies these as authority, and affirms that Roger's church went down in four months, and that John Clarke planted the first church in America. We call on him for the evidence, and he refers us to a sermon that was delivered in Philadelphia by a Baptist minister in 1838 as authority, but we won't accept it. So you see 'the layman discusses theology with the minister and smiles.' Please answer through the columns of your paper. Very truly yours,

"ED. MUSGRAVE and J. D. FAIR."

As reference books, we use the Encyclopedia Britannica, the standard authority in nearly all international matters; Johnson's, a very fairly edited cyclopedia, in the preparation of which many Freethinking writer's were employed; and the People's Cyclopedia, a Methodist work, of considerable *un*fairness. The Britannica says that "the introduction of Baptist views in America was due to Roger Williams, who emigrated to Boston, Mass., in 1630. Driven from Massachusetts on account of his denying the power of the civil magistrates in matters of religion, he

formed a settlement and founded a state in Rhode Island, and having become a Baptist, he formed, in 1639, the first Baptist church in America, of which he was also for a short time the pastor." This "short time" was four months, at the end of which he withdrew from the church, and was never again connected with any church. The John Clarke referred to was Dr. John Clarke, who came to this country, landing in Massachusetts. According to Johnson's Cyclopedia, he also was driven from Massachusetts "to Rhode Island, in 1638, and in the same year founded the first Baptist church at Newport. This church claims to be older than the first church at Providence, and therefore the first of that faith in the New World. Clarke visited England in company with Roger Williams, and together they obtained from Charles II. the charter which secured civil and religious liberty to Rhode Island." Concerning this Dr. John Clarke the Encyclopedia Britannica is silent, but the People's Cyclopedia (Methodist) says that he was the "founder of the first Baptist church at Newport, R. I., in 1638, which claims to be the first in the New World," thus agreeing with Johnson's, from which De Puy, the editor, very likely obtained his information. In describing Providence, however, the same Cyclopedia says that it contains "seventy-six churches, among them the oldest Baptist church in America, established in 1638 by Roger Williams." This, it will be observed, is a year earlier than the Encyclopedia Britannica has it, and corresponds with the date assigned by Johnson's to the establishment by Clarke of the church in Newport. According to Johnson, Roger Williams settled in Providence in 1636, and as Clarke, by the same authority, went to Newport in 1638, it is probable that Williams founded the first Baptist church in America. A man of his activ habits and burning faith in his then heretical notions, would scarcely liv two or three years in a settlement of his own founding without establishing a church in which to preach.

A Generous Man.

The Liberals of the country should be grateful to William Smith, of Geneva, New York. While contributions to the League Campaign Fund hav been quite generous, money for the Tent for summer campaigning has come in so slowly that Mr. Reynolds has been obliged to borrow funds to purchase the tent and its fixtures. This he did rather than giv up an enterprise promising so much for the spread of Liberal ideas. The tent and appurtenances cost some three hundred dollars. Simultaneously with the purchase of the tent and since the writing of Mr. Reynolds's communication in another column, we received from Mr. Smith a check for just this sum. This donation will put the enterprise on its feet, release Mr. Reynolds from debt, and enable the contributions already in, and those that may come hereafter, to be used for the running expenses, and the free distribution of Liberal literature.

The wisdom of using a tent for summer work is more than ever apparent, now that Messrs. Putnam and Watts hav been compelled to retire from the field before the hot weather. While Mr. Watts is closing up his business in England, and Mr. Putnam is engaged in the East developing the possibilities of the Albany Convention, and speaking wherever he can get a hearing, Mr. Reynolds will go on carrying the truths of Liberalism to crowds to whom such teachings are new. It is safe to say his voice and the reading matter he can scatter will reach thousands who could never be coaxed into a hall to hear a Liberal lecture, though the speaker were as eloquent as Putnam or as solidly logical as Watts. Therefore, for one, we heartily thank Mr. Smith for enabling this to be done on a secure basis.

Outside of this last contribution some one hundred and fifty-five dollars cash hav been collected. This will pay the expense of the tent for some time, should the collections and sale of books be insufficient. THE TRUTH SEEKER pledged Mr. Reynolds twenty-five dollars' worth of books to be sold for the benefit of the Tent Fund. This can now be given in tracts and pamphlets to be gratuitously circulated, should purchasers be scarce. We would suggest that this missionary work be continued by further donations of reading matter from Liberal publishers and of money from the people. Nothing would suit Mr. Smith so well as to hav his donation made the basis of a vast propagandist effort. He himself is constantly buying books and sending them broadcast. Let us all aid him and advance our common cause by supporting the summer campaign.

The Modern Balaam.

Quite a number hav written for prices in quantities of the picture published in THE TRUTH SEEKER of May 2d. We hav therefore had a large number printed on calendered paper, as it appeared in THE TRUTH SEEKER, which we will send, postage free, at the following rates: one dozen, 30 cents; one hundred, $1.50; one thousand, $10. We hope a large number will be ordered, and posted up everywhere, as those who hav written about it say the cut speaks volumes.

Editorial Notes.

ACCORDING to S. H. Preston, writing in the *Day Star*, Paul was "a small, swarthy, sickly, sharp-eyed, shrill-voiced, beetle-browed, hooked-nose Jew."

WE are under obligations to Lewis Rothermel for a donation of $5, and to Wm. H. Godfrey, of St. Louis, Mo., for a similar favor of $3.05. The purpose for which these sums will be used is pointed out in a note appended to Mr. Rothermel's letter in the "Letters from Friends."

THE *North American Review* concludes its seventieth year with its June number. The editor says that it never had so large a circulation, nor greater influence, nor a more brilliant staff of contributors. This number discusses seven topics of vital public interest. Price, 50 cents.

THAT is a gem of thought which our correspondent, Simeon Palmer, quotes from the Rev. Mr. Talmage in another part of this paper. "What God does," says the reverend gentleman, "is not so wonderful as what he does not do." Those who hav all their lives watched and prayed in vain for some slight manifestation of divine power will agree with us that Mr. Talmage has stated a cold and formal fact. Any further elaboration of the subject would be, in the language of revised scripture, "vanity and a striving after wind."

WE advise the Chicago *Herald* and other would-be respectable papers that hav dilated upon Clark Braden's slanderous abuse of Liberal, Mo., calling the alleged immorality of the people the "fruits of Ingersollism," and drawing therefrom a column of "morals," to revise and rewrite their editorials now that even the Christians unite in denouncing Braden as a liar. The facts being exactly opposit to what they hav based their deductions upon, it will be in order for them to giv Infidelity as much credit for promoting morality as they hav given it discredit for a suppositional production of the other thing.

IT appears from researches made by Messrs. Tucker and Appleton that the late Charles O'Conor was an Anarchist, of which fact we are reminded by *Liberty*. Whether he was or not, however, can no longer be of importance, as Mr. O'Conor is dead. In order to deserve the credit for being a reformer a man should assert himself during life. As far as THE TRUTH SEEKER is concerned, it has little use for that class of people who are too cowardly to proclaim their convictions, and too mean to encourage others in proclaiming them. It is hardly worth while to dig these up and load them with posthumous honors.

THOUGH Mr. R. B. Hayes has acquired a national reputation as a temperance man, it is now discovered that he owns property in Omaha upon which is located a flourishing saloon. Many papers are expressing surprise at his allowing such a business to be established upon land owned by him, but they would not did they know the contemptible, canting hypocrisy with which the man is filled. He is a veritable Pecksniff—a sniveling Methodist, with a mental capacity equal to hen farm-farming and penny-squeezing, but a man in no right sense of that word. He lied to Colonel Ingersoll in Mr. Bennett's case, and was Janus-faced in other matters all through his political career.

THERE is published in Kansas City, Mo., a religious and prohibition paper called the *Centropolis*. The establishment in Kansas City of a Liberal League is made the occasion by the *Centropolis* of an editorial contrasting the League with the National Reform Association. Of course, its views are exactly opposit to those expressed by THE TRUTH SEEKER of May 23d. But the conclusion is identical with the idea often expressed in these columns: "The aim of the National Reform Association is the very opposit of the Liberal League or Secular Union. In the light of present demands of the Secularist it looks very much as though everyone would hav to make his choice, and stand either with the one or the other. One thing is very certain, that the time is not distant when the friends of our Christian institutions will hav to unitedly stand against those who hav determined to overwhelm them."

THE luminous but somewhat dilatory Boston *Liberty* finds fault with the Liberal press:

"The sentiment of true religion is first set free when the ecclesiastical machine is lifted from it. So is the impulse for mutual self-government by consent first set free when the political machine is lifted from it. Strange, indeed, is it that, while the *Index*, THE TRUTH SEEKER, the *Investigator*, and all the free religionists, Agnostics, Materialists, and other Infidels, so-called, constantly proclaim this on the religious side, they refuse to recognize it on the political side, and thus cowardly belie their whole philosophy. All these religious Liberals are Anarchists in theology, and zealously preach the Anarchistic gospel in that sphere; but when asked to confront exactly the same situation in the political sphere, they are stiff-necked Presbyterians, hard-shelled Baptists, and straitlaced political orthodox, of a very fanatical type. When I meet them, they politically invite me to rise for prayers, seek Jesus, and flee from the wrath to come."

We can only speak for THE TRUTH SEEKER in reply to this, but so far as we are concerned it is not so. Instead of rebuking Mr. Tucker for his political heresy, we hav on three occasions invited him to explain it. This he attempted to do, but stopped so far short of supplying the information sought that we were constrained to point out his deficiencies and renew the invitation, which last obtestation remains unheeded. By this silence we conclude that Mr. Tucker has already fled from the wrath to come, and further exhortations would be superfluous.

MRS. H. S. LAKE writes us: "In your issue of May 2d, I find an article headed 'The Apostasy of a Christian Freelover.' I write you for the purpose of correcting this misstatement. It is well known by all who hav been acquainted with Leo Miller, to whom the above article refers, that he has been a pronounced Liberal for many years, writing for its press and speaking on its platform. So far as I know, or any of his friends with whom I hav talked, he is still a Liberal. That he has held 'peculiar' views in regard to marriage, has been known, all along, by the Liberal public, and it is not just to characterize him as a Christian in order that stigma may be thrown upon Christianity. I feel certain that THE TRUTH SEEKER will not willingly lend itself to a work so reprehensible as that of doing injustice even to an opponent." If this be as Mrs. Lake says, Mr. Miller's Liberal work has been conducted remarkably quiet—a "still hunt," as it were. Judging, however, from Mr. Miller's assertion that marriage is a divine institution ordained by God, and his reference, in another part of his letter to the *Sun*, to Jesus as an authority, we are inclined to doubt that Mr. Miller has much spmpathy with Rationalism.

"SAM" JONES, a reformed drunkard and gambler, of Georgia, is turning the religious part of Nashville, Tenn., upside down by his wild revival talks. He is so ignorant as to believe the Bible literally, and in his sermons uses, a correspondent writes, the most insultingly vulgar, coarse, brutal, and indecent backwoods slang of the backwoods of his nativ state. But there are a few Liberals in Nashville, and they are helping him along by circulating a large poster, of which the following is a copy. It was sent to us by F. Pfister. We cheerfully giv Mr. Jones the benefit of our large circulation among people interested in religious matters by printing it:

SAM JONES'S
GREAT SHOW AND CIRCUS
WILL TAKE PLACE AT
NASHVILLE, MAY 15, 1885, AND CONTINUE TWENTY DAYS.

The laughable farce, CHRISTIANITY, will be expounded by the Clown, SAM JONES.

His great fanatical oratory will furnish lunatics for the new Lunatic Asylum, about to be erected at Knoxville, at the expense of the taxpayers, where he has already been very successful in confusing the minds of his hearers.

Seats will be occupied by religious cranks, hypocrits, unlettered men and women, fanatics, defaulters, snuff-dippers, morphine and opium eaters, murderers, robbers and thieves, besides some misguided though well-meaning men and women, most of whom will go only to see the show. It will be the grandest farce that ever took place in Nashville.

Murderers always profess on the gallows to believe in a God and devil, supposing that the clergy can send them straight to heaven from the gallows, regardless of the heinous crimes they may commit.

None will be considered eligible for the throne of grace who hav minds of their own, or are strictly honest and moral, or don't believe in impossibilities. All persons whose minds are not clouded with superstition, bigotry, and sectarian hatred will be ruled out as incompetent.

The side-show will be very attractiv for the matrimonial market and sight seers.

Tickets free, but don't forget the missionary box, for you know the action of the clergy is, No money, no preach.

HUMBUG & IGNORANCE, Managers.

RIEL, the captured Canadian insurgent, has been interviewed by a *Herald* correspondent. The reasons of the half-breed revolt are familiar to the public, but the part religion played has not heretofore been dwelt upon. Asked if the priests were friendly to him, Riel said: "They were not and they were. They insisted on our being submissiv to them. They were against us trying to redress our own grievances. Ever since the doctrin of the infallibility of the pope was propounded they hav been very tyrannical. They did not wish the people to do anything, but the priests to do all. If they had been in favor of peace I would hav been with them. They were in favor of fighting for the priests, but not for the people. They used double edged swords. They turned Catholic people against them because they usurped civil functions, and they turned Protestants against them because they opposed them. The priests seek power for themselvs, not for the good of the people. They are against the Protestants both politically and religiously. They are against me now, not because I rebelled, but because I did not succeed in helping them." How like the priests of all times! Riel calls the half-breeds "God's people." The creed adopted by Riel's council is given under seven heads: "1. We believe that all true believers constitute the true church. Believers in the Lord Jesus Christ are Christians, and all Christians make the church holy, catholic, and vital. We thus embrace all denominations in our faith. 2. We do not believe in the infallibility of the pope. That infallibility dogma of Rome has done much harm. The prophets and apostles were not infallible. 3. We believe in the inspiration of the holy scriptures, and the right of every man to read and learn the truths they contain. 4. We believe in a regularly ordained ministry. We would accept ministers of all denominations—Episcopalians, Presbyterians, and Congregationalists—in our ministry without reordaining. We would be somewhat doubtful about Baptists. 5. We believe in a form of church government We prefer the Episcopal form. We would like to see a head bishop for the Dominion, or for the New World, who would be independent of Rome. We do not think that the affairs of the church can be rightly administered so far away. In fact, Rome has ceased to be the holy apostolic see. She is now a great organization of political diplomacy. 6. We pray to God, to Christ, to Mary, to the saints. Three persons of trinity are in these three first. God the Father is perfect and highest; God the Son is perfect and the savior; Mary is pure, but not perfect, and in her dwells the Holy Ghost. 7. We believe in the final salvation of all men. God's mercy will reach further than man's sin. He will not allow things to go so far that restoration is impossible. No injury can be done to a soul which he cannot repair. The agonies of hell may be endured for countless ages, but the mercy that reached earth is not beyond the reach of hell."

Letters from Friends.

ORANGE CITY, IA., April 24, 1885.

MR. EDITOR: An incident of some time ago has lately come to my personal notice. It has never, I think, been published by any of the Freethought journals, and may be of sufficient interest to justify publication now. Names, letters, etc., can be furnished if necessary.

A young Englishman came to this country in search of employment. He had been prominently connected in England with the Liberal movement, and had met and become slightly acquainted with Charles Bradlaugh. While visiting friends in Wisconsin he attended a meeting—a sort of union affair in which the Baptists, Congregationalists, and Methodists of the town were jointly interested. The Baptist minister was the orator of the evening, and, after the usual nonsensical and disgusting preliminaries, delivered a lecture in which he attacked mercilessly all people who were not "lovers of the Lord." In the course of his address, after making a wholly unwarranted attack on Charles Bradlaugh with regard to his virtues and morality, the speaker made these two statements: (1) that he was personally acquainted with Bradlaugh; (2) that he was a graduate of the University of London. The young Englishman waited patiently until the services were concluded, and then walked quietly up to the platform, where the three ministers were still standing. He said that he desired to make no disturbance, nor cause any unnecessary trouble, but that he had some grave charges to make then and there against the lecturer. The "representativs of God" were astounded, but made no reply. The young man then said: "I claim, and can prove that the Rev. Mr. B— is a deliberate liar; that he lies when he claims to be a personal acquaintance of Charles Bradlaugh, and that he also lies when he says that he is a graduate of the University of London." Mr. B— became angry at once, and refused to take any notice of the young man's demand for public retraction. The "interview" ended thus, but not so with the charges. These were published at once in the local paper by the young Liberal, together with the demand for retraction. Mr. B— again refused to retract in either case. The young man then wrote to Charles Bradlaugh, who replied, as he expected, that he had never seen nor heard of Mr. B—. This letter was at once published, and also one from the University of London, saying that the name of Mr. B— did not appear on the books of that institution either as graduate or undergraduate. The brazen-faced minister of the gospel then came out with a lengthy reply, in which he said in substance that, though not personally acquainted with Charles Bradlaugh, he had met and often seen and been in company with that gentleman; and that, though not exactly a graduate of the University of London, he was a graduate of the Baptist College in London, which was affiliated with the university, and that a graduate of the former was virtually a graduate of the latter. The matter here rested until the young Englishman could get a reply from the Baptist College. This answer, which cleared the affair effectually, was to the effect that Mr. B— had been at one time an undergratuate of that institution, that he had never graduated for "very good reasons" known to them and himself. Furthermore the letter said that if Mr. B— was leading a life of usefulness and uprightness in his profession, they had nothing to say, but that if such was not the case, they had some very important disclosures to make on their own part.

The result was that Mr. B— stepped down and out.

SUBSCRIBER.

SOLDIER'S HOME, WIS., May 18, 285.

MR EDITOR: I once belonged to the G. O. P., and I don't want to be a "deadhead." I hav "once embarked," and now I want to "see channels through which I can make myself useful." But alas! I am too old to "dig," and havn't the nerve to steal, and hence honesty becomes my only surviving policy, which is most uncomfortable policy when others don't "tote fair." I hav not the slightest doubt whatever about your sending all my papers regularly, as your card stated sometime ago, for Ben Parkin's paper comes; and mine sometimes fails, so I borrow Ben's and say nothing. But these few last straws hav nearly broken this camel's back. I am not sure, however, that my missing papers are not doing some secret missionary work in this place. I hav distributed many of them that were not missing, and when I get a little money I will send the balance broadcast where they will do the most good. If I had missed "Balaam" I should surely hav been compelled to deadhead for another. Yes, "Balaam" got through all right, though he looked somewhat out of humor, and the poor ass is in sorry plight. Our good friend, Miss Liberty, looks healthy yet, and I believe she means to put a flea in the ass's ear that will make him open his mouth and speak for his rights, and that to some purpose. Long liv the THE TRUTH SEEKER! Giv us more pictures.

Yours for truth, NELSON HUNT.

BURTON, MICH., May 12, 1885.

MR. EDITOR: THE TRUTH SEEKER is doing a great and noble work in the extension of Freethought, Liberalizing the masses, curtailing the arrogant and domineering power of the churches, whose foundation stones are blood, myth, and superstition, without one scientific element on which to base their warring themes. Faith, and faith alone, is their battle cry—faith in churchal dogmas conceived and born in times of barbaric ignorance, and now sought to be fastened upon the souls of men as absolute revelations of God; a stupid acceptance and observance of which, as taught by the designing, treacherous, and truckling priesthood of to-day, are presented as the only means of elevation and salvation of the wretched, hungry, and struggling poor of every race and clime. The greatest, persistent, and, to a careful and close observer, dying struggles hav been made all over the West this past winter to induce people to accept their stale, bloody, and heathenish system of superstition. The leaders assert everywhere the fearful inroads of Infidelity and other isms, call for the most Herculean efforts to beat back the powers of darkness, and, of course, inaugurate the reign of light. If that light be darkness the people are not being saved, but surely deceived and deluded. By song, sympathy, and prayer many are psychologized and drawn into their snare. So may our splendid leaders, Ingersoll, Watts, Reynolds, Remsburg, Burnham, Chainey, Colville, Buchanan, Mrs. Richmond, Mrs. Kimball, Mrs. Britton, etc., continue their grand and noble work until the age of reason with its electric lights shall forever hide the tallow-dip of superstion.

D. HIGBIE.

SCRANTON, May 4, 285.

MR. EDITOR: Inclosed find $3 for THE TRUTH SEEKER for 285. Each individual, Freethinker or Spiritualists, ought to do all they can toward the good that is near, to destroy the evil that oppress others, to uphold the constitutional liberty. This growth had its rapid advance, building up the grandest of all human structures—knowledge, that which distinguishes the higher from the lower type of man is what he knows. Let each one help to erect freedom's everlasting tower, as our revolutionary heroes built the capitol of Washington, D. C., the pride of the nation. The new truth marches double-quick time on our side; ere long the house of humanity will be built in the new world of America. Let us be peaceful, brothers and sisters, not like the religious sects to quarrel, to hate, to divide among themselvs. The spiritual and moral statues of the age are with us, and millions of men and women are working hard on our side to destroy the stronghold of priestcraft (so well given in your last paper), the originators of the most evil in the world. There is a physical evolution that links into one pulsating unity all along the chain of our life, from the single cell up to our great writers and orators, male and female. Yours truly, FREDERICK HENKE.

LUDLOW, ILL., May 12, 1885.

MR. EDITOR: For inclosed stamps please send "Why Don't He Lend a Hand?" by S. P. Putnam. I am confident it will be very interesting and instructiv, like all of his writings. It is pleasing to note your fairness in giving all sides a hearing, and I see no reason for complaint. In my humble opinion, H. H. Hutcheson, of Leavenworth, is on the right side, and consequently comes out in advance. (I hav just finished reading his answer to Geo. N. Hill's question.) The Congregational church in Ludlow has been sold and is now used for a town hall. They hav theatricals there occasionally, and the pious are greatly shocked at the expectation of a ball in what was called "the house of God." But time will bring changes.

Your friend, MELLIE NEWKIRK.

TAPPAN, O., May 10, 1885.

MR. EDITOR: If it takes 1885 years for 33 per cent of the inhabitants of this world to hear of the savior of man and Jesus Christ being the only son of God, what time will expire, and how many souls will be in perdition, by the time the circuit is complete? Will Christians please answer, or hand us over the cake?

S. SMITH.

FRESNO CITY, CAL., May 12, 1885.

MR. EDITOR: Allow me space to notice the letter of Samuel Kelso in THE TRUTH SEEKER of April 11th. Let him put to the believers in endless punishment the following question: "Do you hope, if your wife or your children, or your mother or father, sister or brother, or relativs or friends, die in unbelief or in sin, that God will punish them and yourself to all eternity?" If the believers do not answer Yes, then ask them if they do not hope that it is a myth and a falsehood. I hav asked the above question the past forty years Only one person has answered, "I do hope they will."

The question contained in the letter of C. Close, May 2d, viz.: "What should we think of parents who bring children into the world with a knowledge that they will be lost?" is also one that I hav frequently asked Christian mothers and fathers. It should be often repeated. GEORGE PADDINGTON.

EARLVILLE, ILL., May 15, 285.

MR. EDITOR: I hav long been contemplating sending my mite to help along the good cause of Secularism, but old age and poor health hav prevented, so I will send you five dollars, and please divide it as directed below—one dollar to Campaign Fund, one dollar to Tent Fund, and one dollar to Bruno Fund, to put my name under the eternal rock of ages, against all priestcraft. There is so much good reading in THE TRUTH SEEKER! I only wish I were able to giv one hundred dollars to Mr. Reynolds's Tent Fund. His "Facts and Fallacies of the New Testament" are so good he must be kept at work anyhow.

SARAH C. HILTON.

SAN JOSE, CAL., May 7, 1885.

MR. EDITOR: Inclosed find postal order for $5; apply in any way in your judgment, wherever it will assist our Liberal cause the most. Yours fraternally, LEWIS ROTHERMEL.

[Thanks. It shall go toward spreading Liberalism in the shape of TRUTH SEEKERS and tracts. Now that Mr. Reynolds has got his tent in shape he can advantageously distribute Liberal literature, and we know of no better means of convincing people than by getting them to read. We hav, also, nearly every day calls for tracts and papers for distribution. We always do what we can, and during the past winter we hav given away tracts and papers that cost many dollars to print. A little help is gratefully appreciated, and enables us to do much more than we can otherwise.—ED. T. S.]

SHERIDAN, WYO., May 3, 285.

MR. EDITOR: The TRUTH SEEKER ANNUAL came all right. It is *just good*. Whether we feel serious or saucy, there is something in it that just suits our mood, and everything in it is just splendid. It is cheap at 25 cents.

We want to send it to all our Liberal friends, but as one copy won't go 'round, and we can't afford to buy more at present, we hav concluded to keep it ourselvs and show it to all who are capable of appreciating its worth who may visit us in our mountain home.

The faces all look as familiar as old friends—we hav studied them so much already; and their writings all possess a new interest since we know how the writers look.

They certainly do great credit to the Moss Engraving Co., and honor to every Freethinker in the land by their noble intellectual faces. We would like to send copies of the FREETHINKER'S ALMANAC to some of our Christian friends, but they would hav to be made of fire-proof material, or they wouldn't last long enough for them to read and appreciate them.

Your friend, JENNIE E. TIDBALL.

READING, KAN., May 16, 1885.

MR. EDITOR: The books, pamphlets, and TRUTH SEEKER ANNUAL were duly received, and I would say that the portraits of those noble ladies and gentlemen who are the leaders and emancipators of thought, truth, and reason are well worth the price.

The cartoon "The Modern Balaam" is finely executed, and in looking at the trio I am anxiously waiting to see his priestcraft's hair stick to the branch above his head. It is a grand hieroglyphic, which should be preserved, distributed, and posted up.

Inclosed find twenty cents in stamps for two copies of the cartoon.

W. O. DAVIES.

CAN THIS BE SO?

CORVALLIS, OR., May 18, 1885.

MR. EDITOR: It seems that the tendency among Liberals is to criticise Christians and Christianity pretty severely. Would it not be a good plan to look to ourselvs a little? Some of our best writers and speakers are given to hifalutin theories on the happy condition of society or mankind in general when Liberalism becomes the rule. Now, really, is there anything to justify such opinions? Will a narrow-minded, hypercritical Christian be any better by becoming a Liberal? Or, in fact, can such a person become truly Liberal? THE TRUTH SEEKER correspondence and conversation with Liberals show up a large number to be far from Liberal on anything but religion, and rather narrow on that. Hadn't we better try to be Liberal on all subjects, and also leave the fixing up millenniums or impossibly perfect human conditions to Christians? L. JOY.

CLEOPATRA, MO., May 12, 285.

MR. EDITOR: Inclosed find two dollars to apply on my subscription for the best weekly paper published in this age, and the Day family has been reading this paper long enough to feel assured that they hav help that will enable them to keep pace with the progressiv tendencies as the age is writing them.

And I want to say to you, and all who write short communications, that it is very instructiv and encouraging to every member of the human family that has a mind to come aboard this great train of investigation steaming up to meet the necessities of our time. Let us hav courage, tempered with fairnes, earnestness that knows no failure, for women and men are shaking off the shackles of the old bygone, and walking forth to a life full of peace and cheer and good will, and superstitious legions are being assailed from needles' point to ninepounder by the marvel-doing host which are imparting knowledge to all the people as their only salvation from sin. The strong right arm of science is hurling from the long-defiled judgment-seat in the court of Progress that cruel old Jehovah-Jove of the old, barbaric Hebrews, and installing instead the highest order of human love, under the motherlike influence of which men as gods will walk this earth, and women as seraphs will act as wardens, and every flower that opens beneath the beams of human sympathy will be cherished and protected. Now, my co-workers, East, West, North and South, let us nerve our whole being for the execution of great purposes and humane achievements. My friends, I would encourage and speak out oftener than I do, but my nerves are so unsteady from hardship and exposure of twenty-five years ago that its a hard task for me to talk to you with pen and ink. I want to go down to Liberal, that Godless town, if I liv, some time during the present or coming summer, just to find out if all or any part of the charges made by the *Globe-Democrat* are true. Yours, J. W. DAY.

A GOLDEN WEDDING IN MICHIGAN.

MR. EDITOR: At the pleasant home of the venerable bride and groom in Texas, Kalamazoo county, Mich., on the 17th day of May, of the present year, there assembled a large number of relativs and friends to celebrate the golden wedding of Mr. and Mrs. McLin.

A more genial gathering is seldom seen. They came, not in a formal way, but as warm-hearted friends and neighbors, to pay their respects to a gray-haired couple who had lived among them for over half a century.

I shall not undertake to describe the wardrobe of those present, for the fact is I could not tell to save my life whether the ladies were dressed in silks, satins, or cotton, but I can say their looks indicated a good degree of intelligence, lit up with a heartfelt, kindly feeling, as each took Uncle Allen and Aunt Eliza (as they were lovingly called) by the hand, expressing their congratulations on their living to enjoy this memorial day.

As this fiftieth anniversary, like their wedding day, came on Sunday, and as Father and Mother McLin hav been constant readers of THE TRUTH SEEKER for several years, their friends did not hesitate to work a surprise on them, even on the fabled Lord's day.

The gray-haired groom, after recovering from his first daze, and learning fully the intent of the incoming multitude, although the register says seventy-nine years old, danced like a boy, as he was at the age of nineteen when he married his first wife, who passed to spirit-life ere a half-score years had passed.

Just ten years adown his life-line, without any thought or prearrangement, he was married to the one who has been his

constant companion through dark clouds and bright-shining sun for these long fifty years.

Uncle Allen and Aunt Eliza were formerly Methodists, and good ones too; but, like the spirit of the age, they hav progressed. They hav outgrown their belief in a personal God, and the other fellow also, the warm abode of the wicked, besides the long train of Bible absurdities. They go hand-in-hand with THE TRUTH SEEKER, and are great admirers of the lamented D. M. Bennett, whose shade adorns their parlor wall.

They are truly generous in their estimate of others' opinions, and do not blame Materialists for what they cannot indorse. They claim to know whereof they speak when they say, "We *know* continued life beyond the dissolution of the body is a fact." The brightest jewel that adorns the crown of their honored lives is that the cause of humanity has ever found in them devoted and unflinching champions. No cause so unpopular but that they would espouse it if they thought it right; no fellow-creature so despised or oppressed but that they would help and defend him if justice demanded it; no road so long but that they would travel to the end of it to aid a friend in need.

Thus you hav an outline of the father and mother of Dr. McLin, who crossed to the further shore of the mystic river some years ago, whose widow and daughter were among the company here convened to do honor to these pioneers of Free-thought.

After a sumptuous dinner, and a formal presentation of many golden keepsakes, with a few remarks by Mrs. A. A. Fuller, of Mattawan, and the writer, the company dispersed with kind words for each other. L. S. BURDICK.

"MATTER, MOTION, LIFE, AND MIND."

ORANGE, CAL., May 17, 1885.

MR. EDITOR: Among the voluminous writings of D. M. Bennett, the little tract bearing the above heading ranks second to none for deep thought, sound logic, and clearness of expression; yet, I presume, hundreds, if not thousands of THE TRUTH SEEKER readers hav never perused its contents. No writer since Paine has exceeded D. M. Bennett in plain, terse language and the ability to retain the attention and interest of the common people. The common people—the bone and sinew of the world—both these men sought to reach and to teach, and most effectually did they do it. The writings of both are entirely free from ambiguity and transcendentalism, and therein lies the secret of his success, for, as Emerson said, "nothing astonishes men so much as common sense and plain dealing. All great actions hav been simple."

My object in referring to this specified tract is to induce the dogmatic Materialists of the Sir Thomas Winter school to peruse and reflect on what it contains. Presumptuous must be the man who can and will assert, after thoroughly digesting its contents, that he knows the limit and finality of nature's powers. If he be not inflated with self-conceit, and has not renounced the use of reason, the thoughts which Mr. Bennett's ideas and logic will arouse may humiliate him enough so he will admit in candor that possibly there are some things he doesn't know. I much fear, though, that some of these dogmatic deniers of infinit power to nature hav discarded reason to a certain extent, and if so, to use the language of Paine, it will be like administering medicin to the dead. When one becomes dogmatic on a mootable question his hunkerism is plainly apparent, and with him the boundary line of progress has been set. This is exactly the case with the person who ridicules the subject of a future existence, be his name Winter or Summer. We hav all heard of the "dogmatist" who refused to look through the telescope, for fear he might be convinced against his will that his opinions were erroneous; but that is just the position taken by those who ridicule the idea of nature's power to continue man's existence in a form of matter so sublimated that it is invisible to the human eye, and who refuse to search for evidence to prove it. Thomas Paine, on whom Infidels, Materialists, etc., bestow more hero-worship than any other man of the past, spoke thus: "I content myself with believing, even to positiv conviction, that the power which gave me existence is able to continue it in any form and manner he pleases, either with or without this body." But those who so believe in these days, and from evidence Paine never had, are called poor, weak-minded imbecils, and occasionally d——d fools. To be popular with the dogmatic Materialist, one must believe, or profess to, that there is nothing in the universe except matter that is visible to the physical eye, though we all know that not a force exists but what is invisible. It is said that the human body is so watery that the corpse of a man weighing 150 pounds and carefully dried would come out a shriveled mass of about fifty pounds weight, yet the Winters inform us that this shriveled mass and the evaporated water are all there was to the mind which may hav left an undying reputation for power and wisdom in the history of the civilized world. This dust and power were "organized," you see; therein lay its wonderful power. "Organized" is a good word with the Materialist, and explains the secret and mystery of life. Coal-gas, which is capable of producing intense heat and a bright light, cannot be seen, felt or weighed, and, to be consistent, a Materialist should deny its existence, because he can't see it; and electricity also. But they don't do it, and, while admitting the existence of these invisible entities, I fail to see the reason for their persistent denial of spirit simply because they can't behold it. A corpse is just as much "organized matter" as it was before the spark of life had fled, but there is something missing, and I, with ten millions or more of Spiritualists in this country, claim that that something is the invisible counterpart of that "organized" form—a spirit; and though, like coal-gas and electricity, magnetic aura and the breath we inhale, it cannot be seen, that fact doesn't prohibit its existence. When solid rocks can be made to melt and disappear in invisible gas, it isn't best to be too hasty in declaring that sublimated matter called spirit cannot exist. "He who uses the word impossible is wanting in prudence," and he who professes to know the limit of nature's power is, to say the least, prodigiously self-conceited. C. SEVERANCE.

CENTER CREEK, May 13, 1885.

MR. EDITOR: Sunday last as I was enjoying myself studying your "Modern Balaam," I observed a gathering of people at a schoolhouse near by, which called to mind the fact that there was to be "divine services" in the aforesaid building. As I had not been to such a place for several years I did not deem it altogether out of place to enter in. Shortly after seating myself our would-be instructor, or in the words of some others, "Sky-pilot," entered. There is no mistaking one of them, for, as usual, that solemn visage, long ulster, and a measured tread, pockets stuffed with gospel songs, a Jew book, and his father in heaven knows what else. After the usual preliminaries, he opened ott like unto a sea clam in fresh water. He took for his text "The Solid Rock," the reference to which is found in Deut. xxxi.

His first remark was: "Our enemies admit that their rock is not our rock." How pleasant it is to be aware of that fact! He dwelt long and loud upon the nature of a rock, placing a great deal of stress upon the solid part, and was positiv that a rock "never growed;" in, fact had proven by actual measurement that a rock "never growed." How much better it would hav been for him had he taken the same pains to measure the doctrin he preaches, in order to ascertain the truth or falsity of it. His remarks were the "tailings" of sermons I listened to years ago when a boy in California; such stories as the death of Col. E. Allen, Thomas Paine's dying drunk, etc., the latter story being somewhat modified—instead of calling on God to forgiv him, they now hav it that he was so drunk that it was impossible for him to do so. Finding that the former lie is too well worn, they hav hashed up a new one.

Our friend also stated, should a person tell him, one who had experienced religion, that they found it untrue, he would tell that person that they lied. Wonderful! What logic!

Be a little cautious, my pious frauds, how you utter such epithets, for the side of the good book you preach from does not sanction such remarks as "fools" and "liars." It occasionally appears that these pulpit-pounders read their Bible in the wrong quarter, in order to find the most appropriate passages for the edification of their hearers.

It might be well for this one to search the scriptures more diligently, and giv us something from the other side.

It may be possible that this young man takes the Bible for his moral guide; if so, no wonder that he perverts the truth, for his God that he worships has set him the example by doing so himself, and commanding others to do so, and even rewarding them for deception.

I've no doubt could this man of God secure a position whereby he could support himself without much exertion, and be allowed the privileges that men of his cloth generally take, he might be persuaded to abandon this soul-saving "racket." I am really sorry for such young men, but the time will come when, perhaps before it is too late to reform, they will see the dawn of light, and work for things visible. I will kindly make this offer to this young man, that if he wishes any instruction concerning the Bible, I will gladly do all I can for him. It may be appropriate here to mention a fact or two for this young man's enlightenment, in case he is too puffed up with knowledge, or that he may fear becoming contaminated with Infidelism and not giv me a call. My heavenly insurance agent will find, by referring to his good book, that God could find but one man on this mundane sphere who was worthy of saving the human race from a prolonged bath, and that this same man, as soon as he had grown a few grapes, became intoxicated, and performed an act that ought to make a nineteenth century preacher blush. A thousand times better had he died before the damnable act had been committed, the record of which has been handed down to the present generation as holy writ. "How long, O truth, how long" shall this trash endure? Lot's performances would also hav been very appropriate on this occasion. But enough for the present. For further information concerning the scriptures, apply at the TRUTH SEEKER office for literature, or to the undersigned at his residence. E. M. BOHALL.

BOULDER, COL., May 12, 1885.

MR. EDITOR: Inclosed find $1, for which send four copies of the ANNUAL for 1885.

A banker died here in our place not long since, who was a Liberal in sentiment. He attended the Unitarian church last season regularly; about January he was confined to his bed by cancer and died about April 1st. He had given instructions where to be buried, and to hav the Unitarian minister to preach his funeral sermon. But his wife, who was a Christian (Campbellite) in faith, took advantage of his weaker moments and persuaded him, with the assistance of her minister a few days before his death, that there was no hope only by baptism, and got the consent of the doctor that he might be immersed in a large bathing tub, the preacher telling him that it was necessary to be put "all under." He then preached his funeral sermon contrary to the deceased's instructions.

Yours truly, EPHRAIM POUND.

POMONA, CAL., May 25, 1885.

MR. EDITOR: The following incident, which occurred in this county a few years ago, illustrates the frauds of Christianity as practiced on this coast.

Some years ago a man by the name of Lago, who lived in the city of Los Angeles, was taken sick, having an attack of colic. He sent for the priest, who, on arriving, stated to his aching dupe that he was in arrears to the church for several years, amounting to two thousand dollars, which amount he must pay forthwith, before he (the priest) could giv him absolution—check his baggage to the New Jerusalem, and guarantee safe arrival. Lago not having that much filthy lucre at hand, but being possessed of lands and "cattle on a thousand hills," gave his note for the amount, witnessed by two good men now living in this vicinity, who will vouch for the truth of what I write. A doctor was also called in, who administered an antidote to the wind-stranded Lago, which had the desired effect, and, in a few hours, he was on the street, able again for worldly duty. But lest he might cause som e trouble and delay in collection, and, as the "holy man of God" was in great need of the coin just at that time, he rushes to a money-broker and discounts the note, rakes in the cash and starts on his holy mission for another sucker, which he finds in the person of Lago's father, who had an illegitimate daughter of sweet sixteen, whom the lecherous brute wished to marry, and applied, as usual to the priest for the desired permit. The priest informed him that it would be necessary to consult his "venerable highness" the pope, and that it would cost fifteen hundred dollars to fix the matter so that all the parties could liv respectably while here, and buy them a pair of wings for a tour of the New Jerusalem, "the abode of all those who love the Lord and believe in his holy name."

These are only two of many instances of a similar character that occur in the church, and they, the priest and clergy, hav the presumption to declare to their congregations, and to the world, that they are good and holy, and that they are delegated by this unknowable God of theirs to dictate to the balance of mankind a line of thought. And, Mr. Editor, these barnacles are not all in the Catholic church; they are to be found in every religious organization on this globe; they are willing to set aside and subvert all human law, if they believe it is in conflict with the mandates from on high. Only a few days ago the holy ire of the Young Men's Christian Association of Pomona, assisted by their right and left bowers, the Methodists and Presbyterians, and the little "joker," the Baptists, was aroused to a white heat over the rumor that there existed, on Second street, two "soiled doves" who did not belong to any of the above-named spook-house band, and that they must, for their own (the Young Men's Christian Association's) safety, be ousted. They organized a mob and, in solemn tread in the shades of night, strong in faith, but weak in virtue, they made the assault. Frightening the frail creatures out the den and their wits, they turned in the water from the city water-works. Their anger and holy wrath was not appeased until the contents of the den were destroyed and the wealth confiscated. Arrests followed, but a farce ensued, and in a few days a portion of our town was in ashes. All now is quiet, and the only reason that this holy mob are out of the state prison is because no one would prosecute them. While I hav no apology to offer for the presence of that class of women, I do feel an utter contempt for the men and the methods of their assault. If they were inspired from "on high," their acts were low and hellish. They used one of the local papers of the town to work up a sentiment that would drum into their ranks an indorsement of their unlawful acts. The thing did not work as well as they anticipated, and their hypocrisy is apparent.

Inclosed please find $6.50, which use as directed.

H. L. SHAUG.

BURR OAK, MICH., May 23, 1885.

MR. EDITOR: Please giv the accompaning verses insertion in THE TRUTH SEEKER. S. K. T.

WIFE AND MOTHER'S LAST FAREWELL.

Lines dedicated to his father, M. P. Thurston, by Solon K. Thurston, on the death of his mother, which occurred April 15, 1885.

Through tear-dimned eyes I can see her, with that heroic fortitude and resignation so characteristic of her, calmly facing death, while disease slowly wastes her strength away; and I fancy I can hear her saying, with her last feeble breath:

Let me go, my work is finished,
All my labors now will cease;
And in nature's welcome bosom,
I shall slumber in sweet peace.

Let me go, dear children, from you,
Fold my arms across my breast;
Sighing winds are softly whispering,
She has earned eternal rest.

Let me go, kind husband, won't you;
Still that bosom, hush that sigh;
Children ask *your* counsel longer,
But you'll follow by and by.

Spring for you again shall blossom,
Summer flowers, their fragrance bring,
While above my form unconscious,
Birds their sweetest songs shall sing.

You will still go on achieving
As the night givs place to day;
Loving hearts and hands are with you,
Let them cheer your lonely way.

And when you've reached life's journeys end
And to all you've bid adieu,
Side by side, without a murmur,
Nature's course we'll then pursue.

If it be where rounds of pleasure
In undying echoes roll,
Or, unconscious through the ages,
Help to form the wondrous whole;

Or if it leads us to some haven,
Where enraptured we'll behold,
While the ceaseless sweep of cycles,
Nature's wonders shall unfold.

But now farewell, my life companion,
Children, friends, adieu, adieu;
In your hearts my memory cherish
As I hav cherished love for you.

Sherwood, Mich., May 11, 1885.

LOS ANGELES, CAL., May 8, 1885.

MR. EDITOR: I am so well pleased with THE TRUTH SEEKER that I hav no advice to offer, criticisms or suggestions to make, believing that no other, not even the complainants (of whom there are very few) could publish the paper that could giv more general satisfaction.

My subscription would expire the 17th of August, 1885. I send the money to pay for the books and tracts herewith ordered, and to renew my subscription for one year from that date. Very respectfully yours, JOHN RIGGIN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Other Mays

How sweet, on the far away highland,
Woven under and over with blue,
The morning mist down from the skyland
Wakes the Mayflowers for me and for you.

Through dim ether spaces of amber
Slow-sailing are silver-white cranes,
False dreamers from rival September,
When 'tis May with her bells on the plains.

Oh! here are the lost days of childhood,
Floating in on a hitherbound stream,
Bringing back the gay blooms of the wildwood,
Replaced by youth's roseate dream.

And the mosses and pebbly treasures
We bore with the burdens of noon
Exchanged for the heart-beat that measures
The dawning horizon of June,

The peach-trees that blooms by the garden
Rain pink spells on fences and bars;
How sweet is the hawthorn's white burden,
How frail are the elder-sown stars.

Come into the porch where the shadow
Is dark on the door-stone below.
Hark! the blackbirds yet sing in the meadow,
Where the brooklet is bent like a bow.

Still green is the crest of "ho se-heaven,"
And dim are the portals beyond;
Our one mystery morning and even
The duplicate world of the pond.

Such a halo of gold-bearing lilies
Has the spring 'neath its maple and beech,
And the flow gliding down where the mill is
Sings a song that no mortal may reach.

Yet dearer the songs we remember
Falling over the roof with the rain,
And the little white beds in the chamber
Repeating a mother's refrain.

The brown house of honest old Martin,
A busy hive, set on the hill,
Where braw lassies wove the gay tartan,
The wealth of our own mother's wheel.

What bright shawls and plaids for our dresses,
Quaker hues for the boys and the men,
Bestow mem'ry's lingering caresses—
Such mother comes never again.

And sweetly she sang, till her singing
Fills all the sad years with her chime,
As the dream of a golden harp ringing
Through the fault-finding echoes of time.

That Maytime with incoming billows
Blooms sweet on the isles of to-day,
Where the soul of the soft-whisp'ring willows
Has lured my spirit away.

I shall wait through the years coming a'ter
For the dream of its beautiful sea,
That the double light gilding each rafter
Return with its meaning to me.

MARY BAIRD-FINCH.

Birthday Verses.

Tenth of May, happy May!
That brought to us a little fay,
Nineteen years ago to-day.
Dearer was she then than gold:
And as round the years hav rolled,
We hav found a wealth untold,
Richer with each coming May,
That does our warmest love repay.
As the May brings birds and flowers
Loveller after April's showers,
So, throughout thy life's long way,
May each April bring thee May.

Irwin, Iowa. MRS. M. J. BAKER.

The Way They Made a Fire in the Olden Time.

Before me is a circular box of tin—very dark. dingy, and rusty. It is said to be one hundred and twenty years old, and I guess it is. Inside the box is a piece of flint and another of steel, with some bits of inflammable material called tinder. The box itself is known as a "tinder-box." You and I, dear reader, would never know that this box contained hidden fire if some one did not tell us.

An aged lady picks up the piece of flint and steel, and strikes them together with a sharp click, click, click. This action throws bright little sparks of fire into the box, and then by blowing quickly it very slowly ignites the tinder, when a bit of wood with some brimstone on one end is applied, and thus is made a dim but solid little blaze. It would take some minutes, at times, to catch the tinder, says our aged friend, and in the dark, of a cold winter's morning, the waiting for the fire or the groping for the tinder-box was anything but agreeable.

Wild rushes dipped in tallow were once considered the hight of ingenuity in lighting dwellings, and after them the tallow candle was the glory and pride of the age. But the tinder-box was in use for some time after candles were in vogue. And after a good deal of clicking of the flint and steel, the fire, often dying out to be struck into life again, was builded on the hearth. The kettle hung upon the crane, and, no doubt, breakfast then progressed as rapidly as does that meal in modern times. How different in our day, when a touch, and in an instant the electric light makes a room at night as brilliant as noonday! —when the scratch of a match and its application to a few kindlings start the kitchen fire in an instant of time!

In the old time, care was taken to heap the ashes over the coals at night in order to keep them alive till morning, so as not to hav recourse to the tinder-box, but in spite of all precaution the coals would frequently fade and die out long before morning.

When we survey the long line of disadvantages our ancestors labored under, we can but congratulate ourselvs on our good fortune in being born in the modern time, with its many improvements and inventions. S. H. W.

A Ride in the Country.

It was a lovely morning in the bloom-time of the year, one of the days when it is altogether too pleasant to stay indoors, and so we started out for an airing and a ride in the country.

The stillness of the Sunday, with all its calm restfulness, lay like a blessing on the houses and on the long granit cotton mills, where the big engins that set all the machinery in motion had been whirling and buzzing for the six working-days just passed. All was quiet as we rode along past the rows of tenement houses, pausing a moment beside the "rolling rock," so delicately poised on the edge of the granit quarry, to look down where the great rocks had been cut in pieces, smooth and square, like so many huge slices of cake, where the wide seams, and layer upon layer of stone, indicated the wonderful age of the solid earth. Below, deep down, grew mosses and grass, and a few early wild flowers on the margin of the little pools where two or three boys were lolling with rod and line, trying to catch some sort of fish that mayhap inhabited the shallow water there. The rocky fields, near by, and little hills seemed alive with goats grazing and frolicking soberly, while little girls and boys stretched out on the new grass drank in health and sunshine with the bearded billy-goats and the gentle nannies around them.

Three girls in a little clump of trees that might answer for a grove where groves are scarce, were making preparations for a picnic on a big flat rock, upon which they had spread a clean, white cloth, or it may hav been a late breakfast that they had in the baskets and tin pails near by. Anyway, it was a genuin good time that their faces anticipated, if one can judge by appearances. On the other side of the road was erected a canvas tent, and we inquired if it was a camp-meeting or a circus. "'Tis a show," said our informant. "What kind of a show—snakes, two-headed calves, and such?" I asked. "Oh no, ma'am; 'tis a 'riety show—singun', and dancin', an' cuttin' up. But t'night," he added, solemnly, "'tis a sacreed consart. Fifteen cents admussion!" he screamed, as we drove on toward the bridge that spans Watuppa Lake—the "Narrows," it is called.

The bright sun kissed the blue waters, and sent thousands of bright sparkles all over the wide bosom of the lake. On one side of the bridge the water was placid, and gentle as the quiet day, while on the other side they seemed to jump and swing as if they played at rough-and-tumble every hour. On the right some workmen were repairing the long railroad bridge where a smash-up occurred a day or two before. We could see the terminus of the road at "Eight-Rod Way," and the gingham mill, as well as print-cloth mills, dotting the margin of the lake and extending out to "Rattlesnake Hill," which was adorned with lovely forest-trees and, perhaps, infested with rattlesnakes, from which it may hav received its name. There are no vipers of that sort there now, however, and the stranger would never know that Sunday meetings, picnics, and clambakes were once held beneath the trees long since gone beneath the woodman's ax, and where now is heard the busy hum of the loom and spindle.

The "Scotch Hole," near by, would never be taken for a paradise, but industry and thrift hav made a sweet home amid its bogs and brakes. On the left of the bridge are wide stretches of woodland and meadow, the tall trees making shadows of themselvs in the water whose borders they adorned. From this lake comes all the water used by the inhabitants of Fall River. The lake covers five thousand acres, and is supplied by many ever-existing springs. It is eleven miles long, and its hydraulic power is very great. It is said that this power and the navigable waters of Fall River make this city without a parallel on the American continent. The term Watuppa is Indian for "boats," or "place of boats;" but the Indians did not dream to what grand uses would come this lovely sheet of water.

Across the bridge we went—there were four of us in the carriage, Bethiah, Martha, Charley the driver, and myself, besides Bonnie, the dog—and thence on past many lovely little farms and green meadows. Early vegetables were above ground, and pease and potatoes seemed to be laughing roguishly and tossing their young heads at us as we bowed good-morning to them. There were mothers in the orchard, surrounded by troops of lively little pink babies—cunning little black-and-white pigs, and, oh, such darling little bossies played in the fields, brown, speckled, and white! Now and then a young colt kicked up his heels and galloped across the pasture while his mother looked on with grateful pride in her offspring. Jersey cows, and other kinds of cows, nipped the grass contentedly, and seemed to be in love with themselvs and all the world beside, while all kinds of fowl chatted together in the barnyards, little chickens looked for bugs and flies, and proud chanticleers mounted the rostrum of the fence and nearly split their throats crowing good-morning to everybody, and telling to all that good children lived at their house.

And the apple orchards were just a sight to behold! They were full and running over, fairly alive with bloom and beauty. I never saw such wealth of blossoms. It seemed as if every old scrubby tree, as well as the young and handsome ones, had dressed itself in pink-and-white buds and blossoms. Cherry and pear trees were snowy-white with bloom and beauty, and the peach blooms wore soft, pink dresses. Such masses of color and wealth of perfume as filled the air and made us almost intoxicated with delight and wonder! Great clumps of purple lilacs grew along the road-side and in the gardens, and tulips, many colored, looked brightly up from flower beds and smiled a blessing on all beholders.

We stopped briefly at the house of an eccentric old gentleman whom we used to be acquainted with, but the house was closed and he had gone.

Upon inquiry we found that he had become quite feeble and had gone to liv with his son. His furniture had been sold, and his house was to be sold also. He had been living alone several years, and had once adopted the name of "Quadrilateral"—which means having four sides—as a *nom de plume*, which title still remained in large letters on his woodshed. We walked around his garden, and picked some specimens of house-leek from the rocks where he had planted them, as souvenirs of the old man. We found a white rose bush, too, that he had promised us in other days, and brought it away to place in our own garden in the city.

From there, after chatting with a neighbor of the old man's, we went on all the way through a road with lovely blossoming trees and flowers on either side, until we came to the pine woods, where the trees are tall and straight, and massed with great green plumes of pine. Dark and cool was the road, and we stopped to refresh ourselvs with a lunch that we had had the foresight to bring with us. We gave Bonnie a cookey, and the silly little dog tried to bury it under some leaves near a log, but as he might never come that way again to dig it up, we took it, knowing he would be hungry ere long.

The woods were fragrant with spicy odors, and healthful, beautiful influences made the hour and scene a most enchanting one. Further on, we stopped again to gather blue violets that grew in thick clusters on both sides of the road and then on, through long stretches of wood, until we came to the upper bridge that spans the Lake Watuppa again. Over the bridge we went, passing more farms, at one of which we stopped to borrow a bucket and to giv Blackey, the horse, a draught of cool well water. We turned into the New Boston road, and downward toward the city, always seeing the buds and the blossoms of this glorious springtime.

"This will be a great year for apples," Martha said, as were passing the last farms.

Groups of merry children were scattered here and there along the roadside, and clung to the back of our carriage as we dashed on and reached our home about four o'clock in the afternoon, refreshed and strengthened by our ride amid so much sweet, fresh beauty and rare loveliness, and wishing that we had all the children who will read this account, to enjoy the day and the ride. S. H. W.

Our Puzzle Box.

1.—PUZZLE.

I sing *The Mother of The Nine*,
In this poor ragged rhyme of mine.
A thousand pleasant *memories* twine
Around her *mother-head* divine.
But not alone her *head* shall shine
In living luster through my line;
Her *body's* beauty here I shrine.
A mermaid moving moving mid the brine—
Even Venus—were, to her, a swine.
From where its equal parts combine,
Like wedded jewels from the mine,
To left or right, behold a "*sign*,"
And *that*, alone by *sense* define;
But *this*, by *type* in "*Auld Lang Syne*."
Rash youth will crave hope's frothy wine.
Sage Age to *Memory's* cup incline,
A riper vintage of the vine.
A nectarous draught to calm, refine,
And fit us for our life's decline.

REKAB SEMAJ.

2.—A DEFINITION IN LETTER REBUS.

"M

—

IX, *n. (Chem.)* An acrid, crystallizable substance, obtained from some species of M 1"—or "M."—*Webster.*

—

E J. K. P. B.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, MAY 23, 1885.

1.—Annie Laurie Sailor. 2.—Scuppernong. 3.—Elda. 4.—*Hylicist*, a philosopher of the earlier Ionic school who taught Hylism, or, that matter is the original principles of evil. Involved reverse, Sicily—her mountain of fire—Etna. 5.—B U X O M.
U L T R A.
C H E S S.
K N O U T.

Correspondence.

CLEARWATER, NEB., May 18, 1885.

DEAR MISS WIXON: I come with a poem for May, which reminds me of what Horace Greeley once said of Margaret Fuller, that she was "always a day after the fair." My lines for June describe our western country, where there are so many thousands of timber claims being planted to trees that are now beginning to make a beautiful showing. The principal kinds of trees planted are cotton-wood, ash, box-elder, walnut, and willow.

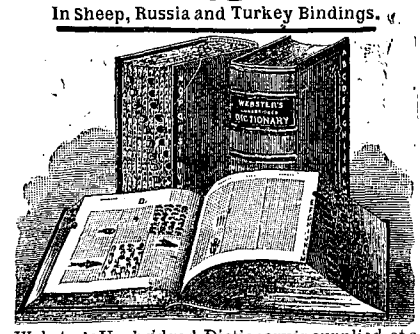
For the benefit of those who care to know more about it, as did a Chicago woman once, who wrote to us for information and asked if "all the land out here was not timber claims," and for those who, like one Eastern man on his arrival in Nebraska, mystified on hearing people speaking of "sections," "half sections," and "quarter sections," will say that a section is 640 acres, making a mile square, and that only 160 acres in each section can be taken under the Timber Culture Act, the remaining 480 acres being reserved for homesteads or pre-emptions, homesteads predominating. Let me further add that 36 sections make a township, and that the numbers 36 and 16 (they are all numbered) are invariably set apart for the benefit of schools.

When the first settlements are begun in a new country in the West, a traveler on inquiring for a friend's residence will be told that he livs on "10" or "18," as the case may be, and meaning the section so designated, but sounds odd to a stranger. That is soon done away with, however, when villages appear.

Very respectfully, MARY B. FINCH.

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Death of Victor Hugo.

Victor Hugo, the greatest man of the present France, died at one o'clock on the afternoon of May 22d. The following sketch of his life is from the *Herald:*

Comte Victor Marie Hugo was born at Besancon on February 26, 1802. Victor was the youngest of three sons, and their father being engaged in the various campaigns of Italy and Spain up to the time of Napoleon's defeat and exile, Mme. Hugo and her children followed him into both countries, and amid the sights and scenes of war their earlier years were passed. After the fall of the emperor, General Hugo was deprived of his command, and coming to Paris he placed Victor and his brothers in a preparatory school in the Rue Sainte-Marguerite. Before reaching his fifteenth year Victor competed for an Academic prize. The subject was "The Advantages of Study," and his poem was unquestionably the best, but as he had signed it "A Poet of Fifteen" he was denied the prize, though the judges allowed him honorary mention. He lived at this time in the ancient abbey of the Feuillantines, where he studied privately under Lahoni, a proscribed general. At this age the one woman in the world for him was his mother. To her he addressed the best of his early poetry; from her he derived the passionate royalism which in his youth held the place of creed. She was an ardent disciple of Voltaire, and her influence asserted itself upon the boys from their earliest years. When placing them for a time in a Catholic school in Spain she objected to the rule compelling all scholars to attend mass daily. And later on, in Paris, when the rest of the school went on Sundays to mass, Victor, by special permission, remained at home and wrote verses.

His mother, Madam Hugo, died suddenly in 1821, and General Hugo, who had allowed his wife the entire charge of his sons, now stepped in and offered them a regular allowance if they would quit the path of literature and adopt some regular profession. Victor gave an unconditional refusal, and cut himself adrift from the paternal guidance. For a time he earned but a scanty subsistence by his pen, and those who desire to know his style of housekeeping hav only to refer to the budget of Marius depicted by himself in "Les Miserables." In 1822 he published the first volume of "Odes and Ballads." He awoke to find himself famous. Louis XVIII. bestowed on him a pension of 1,000f., and on the strength of this income he married Adele Foucher, the daughter of his father's oldest friend, a charming girl of sixteen summers, who had been brought up with him at the convent of Feuillantines. He was thoroughly happy. He adored his wife, and in a little house, No. 42 Notre Dame des Champs, concealed by trees, he received his large and increasing circle of friends. His books had commenced to sell, and although he could not be said to be rich, his means were sufficiently ample for all his wants. In this delightful retreat two beautiful children were born, and here the wife and mother welcomed in a graceful manner the friends of her husband. They were such men as Dumas, Alfred de Vigny, Mery, and Sainte-Beuve, and they formed a powerful art coterie, of which Hugo was chief.

In 1826 the "Odes and Ballads" were published in two volumes, bringing increased fame and fortune, and it was about this time that his political opinions underwent a change. He had not ceased to be a royalist, but his loyalty was a matter of sentiment rather than conviction. "Cromwell," a drama, with its striking preface, was composed, and it was the signal for a terrible battle. The newspapers proclaimed that he was a barbarian, and that he persistently violated the rules of good taste. The "Dernier Jour d'un Condamne" was issued in 1829. It was a work of terrific grandeur, and was the first manifestation of those sympathies which side with the malefactor rather than with society outraged by his crime. Its success was triumphant.

In one of his prefaces he has declared that his three romances, "Notre Dame," "Les Miserables," and "Les Travailleurs de la Mer," are the expression of his revolt against the threefold tyranny of religion, society, and nature. "Notre Dame" is probably the most artistically complete of his works. It contains noble thoughts portrayed in words of burning eloquence, touches of intense pathos, and vivid and brilliant word-painting. It abounds with passion and power.

The little family established themselvs in 1830 in the very heart of Paris, in the house No. 6 Place Royale. Hither flocked all his old friends and a host of new allies, eager to join the new school of literary men, of which Hugo was the acknowledged chief. Alfred de Musset, Alphonse Karr, Theophile Gautier, Arsene Houssaye, Jules Sandeau, and twenty others formed a brave phalanx under the banner of "romanticism" eager to do battle against the hated ogre of "classicalism," the conventional rules of which could not restrain the younger writers of an age that was to literature what the Revolution was to politics. Against this school "Hernani" was written. On its first representation in 1830 it was an assured success. The whole audience enthusiastically rose to it, and a publisher gave the poet 6,000f. for it, an amount, by the bye, which was very opportune, as the author, on that memorable occasion, had only 50f. in the world.

"Marion Delorme" was played two years after. After its eighteenth representaton, in accordance with the public wish, the last magnificent scene was added, in which Marion is pardoned. Its reception was as flattering as that of "Hernani."

From this date his success was assured. "Ruy Blas," "Le Roi s'Amuse," and "Lucrece Borgia" for the stage: "Les Orientales," "Les Feuilles d'Antoinne," and "Les Chants du Crepuscle" in verse, and a vast quantity of miscellaneous writings issued from his facil pen, and delighted the world. But all was not destined to be delight. In 1843 he experienced the harrowing sorrow of losing Leopoldine, his only daughter, the wife of M. Charles Vacquerie, of Havre, a young man of great talent. She was drowned in the Seine near Villequier, and her husband perished in the endeavor to save her. It was a singularly gay boating party that had this tragic end.

Hugo's literary reputation was so brilliant that, despite the strenuous and determined opposition of the members who worshiped at the shrine of the old classic school, he attained the highest distinction in literature, and was elected to the French Academy in 1841. In 1845 he was created a peer of France by King Louis Philippe, and the revolution of 1848 found him also an officer of the Legion of Honor, and a *rantier*. He was elected to the Constituent Assembly as member for the city of Paris by the partial election of the 4th of June. His votes at this time were far more conservativ than democratic. He twice declined to sanction proceedings against Louis Blanc and M. Caussidere. He demanded that the penalty of death should be abolished. He refused to declare that General Cavaignac had deserved well of his country. He rejected the draft of a new constitution, and, acting with the conservativs, he supported the decree of July 28th against the clubs, and opposed the principles on which were based the *droit du travail*, progressiv taxation, and the abolition of military substitutes. He pronounced against M. Grevy's amendments, by which the president might be revoked, and which required that the constitution should be ratified by the people.

His attitude in the Legislativ Assembly was very different. He was elected tenth among twenty-eight candidates for the Department of the Seine, and it was supposed that Emile de Girardin converted him to the platform of the social and democratic republicans. The ardent young royalist of 1822 was transformed into the vehement republican of 1851, and in burning words of fire he opposed the policy of the prince president, and denounced the coming empire with impassioned eloquence. He endeavored to turn the forces of legitimacy and of imperialism against each other, and to save France from the ascendancy of either.

His penetrating mind perceived at last that republican principles were the only ones possible for his age and country, and that the sole question was as to the best method of applying them. His conversion occupied about five years. It was in 1853, when there was no such thing as liberty in his country, that he seized the opportunity to proclaim himself a "democrat." He told a friend about this time that there was no phase of his career of which he felt prouder than this. "I had to giv up," he said, "many cherished prejudices, and many fair illusions, and to part with some dear friends. I had, too, to confess myself mistaken Now I am proud to look back on it all. I dared, I spoke, I conquered." In 1848 he started a daily paper called *L'Evenement*. It was prosecuted, condemned, suppressed, resuscitated (under the title of *L'Avenement*) in the customary manner. Among the many attacks made upon this journal was one against his son, who, in a vehement leading article, had insisted upon the abolition of capital punishment. Victor Hugo defended his son in person, and his speech on that occasion enlisted all the better feeling of his countrymen. His personal quarrels with Montalembert, lasting three years, his bitter and sometimes terrible vituperation against and denunciation of the prince president, gave rise to some violent scenes, and evoked a great deal of recrimination from the majority.

On the *coup d'etat* of December 2, 1851, Hugo was one of the Deputies who attempted to assert the rights of the Assembly and to preserve the constitution. This conduct led to his proscription. He fled to the Island of Jersey, and resumed his literary pursuits. His opposition to Louis Napoleon continued as bitter as ever, and in 1852 he published "Napoleon le Petit" and "Les Chatiments," a scathing and bitter satire, in the following year. But in vain were all his attempts to rouse the people of Paris and the country at large into some practical form of resistance against a usurper whom he compared to Nero and Tom Thumb.

Very intense was his scorn and loathing of the third Napoleon. He looked upon him as a blood-stained adventurer. In this hatred he had the sympathy of nearly every man of letters in France. Napoleon, who aspired to be a third-rate Augustus—a patron of literary men and artists—felt this scorn deeply. It wounded the egregious self-love which was perhaps his chief characteristic.

In Jersey the Hugos dwelt in a pretty English house, very simple, but comfortable. Behind it lay a beautiful garden, ending in a terrace bathed by the waves. From the windows the exile could see the shores of France. He had tried Belgium and England, but could not be content in either. The fogs and bad weather of London annoyed him excessivly. "The good God who has deprived us of country," he wrote, "will surely leave us the sun." In Jersey he resided until 1855, when he was driven out for having protested against the expulsion of some French refugees. He went to the more hospitable island of Guernsey, where, in Hauteville House, he lived until the fall of the empire. When Victor Hugo discussed with his son, Francois Hugo, the occupation of their exile, he declared he would spend his time in watching the sea. His son replied that he would translate Shakespere, a promis which he kept. His father did not spend the whole of his time in watching the sea, for in 1856 appeared, "Les Contemplations," a collection of lyrics ranging over twenty-five years of the writer's life, and containing some of the most melodious poetry ever written in the French language. He refused to accept the amnesty offered to political refugees in 1859. Associating himself with MM. Edgar Quinet, Louis Blanc, and Charras, he replied to the imperial pardon by an indignant manifesto. In August, 1869, he haughtily rejected the last amnesty it was in the power of Napoleon III. to offer him. His friend Felix Pyat pressed him earnestly to return, and offered to accompany him. He answered in the well-known line *"S'il n'en reste qu'un, je serai celui-la."* In his "History of a Crime," he has given his own version of the *coup d'etat*, and it is a version that has been variously reviewed.

On his return to Paris after the fall of the Empire, he issued an eloquent address to the German people, inciting them to proclaim a Teutonic republic and free themselvs from the thrall of the iron emperor, and to extend the right hand of friendship to France, their sister republic. He was received with enthusiasm by the revolutionary government of the 4th Sept., 1870. On the 10th of October he pronounced against the municipal elections. Three weeks afterwards his name appeared on the Committee of Public Safety, but the next day he protested it had been used without his authority. He refused to offer himself as a candidate at the general election of the mayor of Paris, which took place on the 5th of November.

On February 8, 1871, he was elected one of the representativs of the Department of the Seine to the National Assembly at Bordeaux. There he opposed with all his characteristic vigor the parliamentary treaty of peace between France and Germany. The party of the "right" were infuriated at this, and so violent was the opposition that Hugo left the tribune and resigned his seat, sending at the same time the following characteristic note to President Grevy: "Three weeks ago the Assembly refused to hear Garibaldi; to-day it refuses to hear me. I resign my seat." Within a brief space he lost his favorit son, Charles Victor, who died suddenly on March 16th. He took his corpse to Paris on the same day that the Communist insurrection commenced.

In the *Rappel* he vainly appealed against the destruction of the Vendome column, and did his best to calm the madness of the rioters. Seeing that his efforts were vain, he repaired to Brussels, and on May 26th he wrote a letter of protest against the Belgian government, censuring them for their action as regards the insurgents of Paris. He also offered an asylum to the soldiers of the Commune in his own house. The government became alarmed at his violent writings, and the populace also were up in arms against him. Surrounding his house, they threatened his life. The police intervened, and the authorities ordered him to quit Brussels immediately. He retired to the little secluded town of Vianden, in Luxembourg, where he composed "L'Annee Terrible," a volume of poetry depicting the sorrows of his country, and afterward went to London. The leaders of the Commune having been condemned to death, he again went to Paris, and interceded with M. Thiers on behalf of Rosel, Rochefort, Ferri, and the other Communists, but in vain. The radical newspapers advocated his election as member for the city of Paris at the election of 1872. He refused to accept the "Mandat Imperatif" which his constituents desired to impose upon him, but offered to accept a "Mandat Contractuel," which he eloquently defined. Only 95,000 votes were recorded for him, and he was defeated.

In 1877 the Emperor Dom Pedro, who was in Paris, sent Victor Hugo word that he was desirous of making his acquaintance, and the poet replied by expressing his regret that he himself had given up paying visits, but at the same time intimated that he should be at home on Friday, May 22d, and happy to receive his Majesty. "Monsieur Victor Hugo," said the emperor to the bard on arriving, "you must excuse me—I am so timid!" When Hugo motioned him to a seat by his side on the sofa the emperor bowed and remarked, "A sofa shared with Victor Hugo is like a throne!"

But little more remains to be told, and that may be told briefly. The evening of his life, although not passed in repose, was free from the storm and strife of his earlier days. Since 1878 he lived in a little house in the Avenue d'Eylau, close to the corner of the Rue des Belles-Feuilles. There, among his pictures and his books, he entertained his friends in the most delightful manner. As an ordinary rule he published a new work on the anniversary of each birthday, which of late years has been observed as a triumphal fete. In 1881 3,000,000 people marched in procession to the old poet's house. A deputation of little children also did him honor. "Hernani" was played to an enthusiastic house at the Theatre Francais, and "Lucrece Borgia" filled the Gaite. "L'Ane," a poem, "La Pitie Supreme," and "Religion and Religions" were among his last works.

His eighty-third birthday was celebrated in a manner characteristic of Paris. It was almost a national holiday. The Avenue Victor Hugo was thronged with visitors. Arsene Houssaye, in the *Figaro*, compared him to the Oak, the King of Trees. Jules Claretie, in the *Temps*, recalled the circumstance that he was only a puny babe at birth, his mother having likened him rather to a table knife than a human being. He related how the puny babe had become a giant, and paid a high tribute to the genius and character of the poet. Hugo received his guests as usual, and seemed strong and full of life as he shook hands with and smiled pleasantly on the distinguished visitors assembled to do him honor. The festival furnished M. Albert Wolff with the opportunity of sketching the old master at home, which he did most graphically as follows:

"It was on returning from his last trip to Guernsey, at the end of 1878, that Victor Hugo, to whom his medical adviser, Dr. Emile Allix, had recommended plenty of fresh air, went to liv in the Avenue d'Eylau. The hotel in which he installed himself stands close to the corner of the Rue des Belles-Feuilles. It is small. The salon is on the ground floor, hung from top to bottom with stuffs of harmonious tone. On Thursday evening that house whose intimacy was so charming, that artist's nest, was open to the good friends and to some of those on whom the master let fall a little of his kindness, as a title of glory and of pride. Before the great fireplace, hidden under the hangings like all the rest of the apartment, stood the poet in a dress coat; a white *foulard*, tied carelessly, replaced the horrible white cravat which is *de rigeur* in our evening costume. Age had given an incomparable sweetness to the face of the grand old man; you felt that in the hand which he offered you with so much cordiality there was a little of his heart. It was not the commonplace welcome of the master of the house overwhelmed with visits, but rather a few charming words which put you at your ease and lessened distances; the respect with which you felt yourself penetrated on entering was immediately mitigated by a more intimate sentiment which the poet encouraged by a benevolent look. Hugo had reached that noble apotheosis of privileged old age when it spreads around it, as it were, a radiation of kindness to which there responds a sympathy so great and so respectful that it has the emotion of tenderness. The gallant poet kissed the finger-tips of the ladies as do the heroes of his pieces clad in silk and velvet; the young daughters of his most intimate friends contributed to this salon the grace of their eighteen years, and it was a sweet sight to see that youth blooming forth under the eye of the master, which soared over a life so long and so great that its beginnings already belonged to history, while the present had already passed down to posterity. The dining-room, separated from the salon by a small ante-chamber, was also very homely. In the middle was the square table on which the twelve candles of a brass luster shed a soft light; on the walls some old pictures; a profusion of shifting colors all around. The master placed himself at the head of the table after having kissed the hand of the lady to whom he had offered his arm; he would do the same at the end of the meal after having led her back to the salon. The dinner passed in unpretentious chat; the guests brought to the poet the echoes of the great town, the gossip of the Boulevard, the event of the dry, the scandal of the morrow. Victor Hugo, like all men of superior intelligence, had the gift of knowing how to listen, and it was that which gave so great a charm to his hospitable house. If the newcomer was not a fool he felt at once that it would be absurd to seek effects and round off his phrases in this *milieu bon enfant*. After dinner the poet installed himself in the big armchair to the right of the fireplace, and conversation began more freely between the master of the house and that guest whom he had signed to sit beside him."

When in Paris Victor Hugo's mode of living was very uniform. He got up early, and practically at daybreak, winter and summer. During the finer half of the year, in fact, he rose at four in the morning. Directly he had performed his toilet Victor Hugo took an early breakfast, invariably consisting of coffee and eggs. The former he was inveterately fond of and indulged in, not only after each meal, but at intervals during the day. Having refreshed himself by this slight repast, he set to work, having always been accustomed, even from a very early age, to get through his work in the morning, though once the hour for the midday meal has arrived, the poet broke off for the day. His study was on the first floor. It was large and fitted up without method or order—with tapestry on the walls, old furniture in every corner, chandeliers in one place, pictures in another, and portmanteaus all over the room, so to speak. These latter articles form the receptacles for the manuscripts of all Victor Hugo's works, these documents passing by will to the Bibliotheque Nationale after his death. The manuscript sent to the printer was generally recopied either by its author's old friend, Mme. Drou, or by M. Gabriel Richard Lesclide, his private secretary. M. Hugo always wrote on one kind of paper—large sized Holland—made expressly for him, of which he had an enormous stock on hand. As he worked standing before a high desk he was enabled to diversify his literary labors by a little muscular exercise, which formed a part of his daily course of hygiene. He paced about and up and down his study, stopping now and then to swallow a mouthful of coffee or *vin sucre*, but never by any chance sitting down. After breakfast on the days when he had not to attend the Senate, M. Hugo sets out for a stroll through Paris, taking the first omnibus or tram he came across, getting down whenever the fancy struck him, walking along with no definit goal in view, like a lounger who was in no hurry and took interest in everything, happy enough in being able to breathe the open air in freedom. On the "literary" evenings, when he was about to read some unpublished fragment, he never sat down to his table, covered with lamps and candles, without previously drawing a large pair of spectacles from his pocket. This always produced a series of exclamations all around him, on which the poet never failed to say: "But I am 900 years of age, children—an old man."

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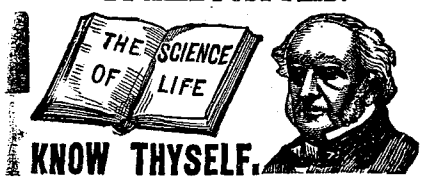
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Tho' they may gang a kennin wrang,
To step aside is human.
One point must still be greatly dark—
The moving, *why* they do it;
And just as lamely can ye mark
How far, perhaps, they rue it. —*Burns.*

TO found any hopes of an emancipation from superstition upon a belief in the elevation of the average intellectual standard is, indeed, to build upon a flimsy foundation. I am quite unable to see that the cultivation of the masses has reached a point at which—I will not say Catholicism, but—paganism is made impossible by the intelligence of mankind. If even witchcraft has became obsolete, it is not because its absurdity has been demonstrated, but because men's imagination has been directed elsewhere. Indeed, the phenomena of a survival of superstition in the upper classes is too common to excite astonishment. A mind that can be edified by the tricks of a "medium" is saved not by intrinsic ability, but by the accident of time and place, from sharing the grossest superstitions of Zulus or Eskemos.—*Leslie Stephen.*

ALL fair contenders for the opinions they hav I like mightily, but there are so few that hav opinions, or at least seem, by their way of defending them, to be really persuaded of the opinions they profess, that I am apt to think there is in the world a great deal more superstition, or at least want of concern for truth, than is imagined.—*Locke's Familiar Letters.*

THERE are habits not only of drinking, swearing, and lying, and of some other things, which are commonly acknowledged to be habits, and called so, but of every modification of acting, speech, and thought. Man is a bundle of habits. . . There is not a quality a function, either of body or mind, which does not feel the influence of this great law of animated nature?—*Paley's Moral and Political Philosophy.*

CHATHAM rejoiced when our fathers rebelled. For every single reason that they alleged, Russians can now count a hundred, each one of them ten times bitterer than any that Hancock or Adams could giv. Dr. Johnson's standing toast was "Success to the first insurrection of slaves in the West Indies," a sentiment re-echoed by Robert Southey. "Eschew cant," said the old, sturdy moralist. But all of the cants that were ever canted in this canting world, though the cant of piety may be the worst, the cant of Americans bewailing Russian Nihilism is the most offensiv and disgusting.—*Wendell Phillips.*

To be happy in old age it is necessary that we accustom ourselvs to objects that can accompany the mind all the way through life, and that we take the rest as good in their day. The mere man of pleasure is miserable in old age, and the mere drudge in business is but little better; whereas natural philosophy, mathematical and mechanical science, are a continual source of tranquil pleasure, and, in spite of the gloomy dogmas of priests and of superstition, the study of these things is the study of the true theology; it teaches man to know and admire the creator, for the principles of science are in creation, and are unchangeable and of divine origin. —*Paine's Age of Reason.*

RIGHTLY it is said
That man descends into the vale of years,
Yet hav I thought that we might also speak,
And not presumptuously, I trust, of age,
As of a final eminence. though bare
In aspect and forbidding, yet a point
On which 'tis not impossible to sit
In awful sovereignty.
—*Wordsworth's Excursion.*

TOLERATION has become a popular name, and I sincerely hope that it is being slowly drilled into people's minds. Yet it would be hard to prove that it really rests upon any stronger basis than that of general indifference. We don't burn people for not believing what we don't believe ourselvs, and so far we are right; but is it quite plain that, if the world were again agreed in believing anything, it would refrain from enforcing it by the old physical arguments? When struggles between rival classes are developed, involving deeper issues than those of tariffs; when Lazarus and Dives come, if they ever come, to a downright tussle, I cannot feel certain that philosophers will be allowed to arbitrate. . . But I fear that their best arguments may be as ineffectual as the trumpet-blast of modern times to the destruction of a city wall.—*Leslie Stephen.*

TIME was when nature's every mystic mood
Poured round my heart a flood of eager joy;
When pageantry of sunsets moved the boy
More than high ventures of the great and good;
When trellissed shadows in the vernal wood.
And little peeping flowers, so sweet and coy,
Were simple happiness without alloy,
And whispered to me things I understood.
But now the strange, sad weight of human woe,
And all the bitterness of human wrong,
Press on my saddened spirit as I go,
And stir the pulsings of a graver song;
Dread mysteries of life and death I scan,
And all my soul is only full of man.

WE are so framed, so constituted, that any employment of mind, any exercise of body, will weary and unfit us to continue longer in that employment. The springs by which all our operations are performed are finite, and hav their utmost extent, and when they approach that, like watches that hav gone till their force is spent, we stand still, or move to little purpose if not wound up again. And thus, after labor of mind or body, we hav need of recreation to set us going again with fresh vigor and activity.—*Locke's Familiar Letters.*

THERE is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures.
—*Shakspere's Julius Cæsar.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

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Odds and Ends.

"BOYS will be boys;" which is, upon the whole, less confusing than if they insisted upon being girls.

WHAT is the difference between a flood and an augry brakeman? One breaks the dam and the other swears with considerable vigor.

TALMAGE has $60,000 insurance on his life, and the companies are discussing the feasibility of placing a net under him when he preaches.

KARL: "Mamma, mayn't I go into the street a bit? The boys say there's a comet to be seen." Mamma: "Well, yes, but don't go too near."

A BROOKLYN lawyer givs as a reason for not going to Europe this summer that a rich client of his has just died, and he is afraid the heirs will get the property.

MAMMA (pointing to some unclothed cherubs): "Lizzie, if you are a good girl you will go to heaven and be like those little angels." Lizzie (who has a strict sense of propriety): "Well, I hope I'll be better dressed than they are."

WOMAN enters grocery store. "What can I do for you, madam?" asks the grocer. "I hardly know what I want. Let me see. We are all going to giv our minister a pound of something. I declare—well, just giv me a pound of anything; it makes no difference."

"FATHER," inquired a young lad, "who wrote the new edition of the Bible?" "It is the work of a number of eminent scholars," replied the father, very much pleased that his son should show an interest in such matters, "but the old edition, such as we hav on the parlor table, was written by King James of England."

BOSTON girl (to Uncle James, a farmer): "Do you like living on a farm, Uncle James?" Uncle James: "Yes, I like it very much." Boston girl: "I suppose it's nice enough in the glad summer time, but to go out in the cold and snow to gather winter apples and harvest winter wheat I imagin might be anything but pleasant."

BELKINS to his friend Cobbleton: "Say, I hear that you hav married your washerwoman." Cobbleton: "Yes." B.: "What on earth prompted you to so lower yourself?" C.: "Well, it was this way: I owed her for washing. Said that if I didn't pay her she would sue me. Married her to prevent litigation. Now she'll never get a cent."

"How do you like the character of Saint Paul?" asked a parson of his landlady, during a conversation about the old saints and apostles. "Ah, he was a good, clever, old soul, I know—for he once said, you know, that we must eat what is set before us and ask no questions, for conscience' sake. I always thought I should like him for a boarder."

A GOOD deacon of a city church meandered along one of the docks last Sunday, and noticing a crowd of boys fishing he commenced to reprove them for breaking the Sabbath. In the midst of his harang he stopped suddenly to ejaculate, "Look out, Bub, you've got a bite!" to a small boy whose attention had been distracted from his line. Human nature was too strong for him.

"YOU ought to hav your baby baptized, 'Rastus," said a member of the church to a colored father. "Yes, sah; but I can't afford de cost." "It doesn't cost anything." "I know it doesn't cost nuthin' fo' de mere act of baptism, sah; but yo' see I owe de minister two dollars for perfo'min' de weddin' ceremony a yeah ago, an' he might object, sah, to baptizin' a baby dat hadn't been paid fo'."

DURING a revival effort of "the boy preacher" in Chicago last week an invitation was extended to all in the congregation who wanted special prayers offered up for them to arise. An old fellow stood up and the revivalist asked. "What shall we pray for, brother?" "Well, I'm out $20,000 on wheat." "Yes, but we can't pray for the price of wheat to go up." "I don't want you to. I'm into hogs, just now, and it's pork I want to see boomed." The revivalist passed on to "next."

A CLERK of one of Boston's courts tells a very good story of a somewhat flighty lawyer, who was once trying a case in which there was a great scarcity of witnesses, and the evidence was about all circumstantial. Finally the lawyer got excited and exclaimed, "Well, judge, the angel Gabriel came to me last night and said this man is innocent." The judge, who happened to be writing, did not even look up, but said, in the most matter-of-fact way, "Let him be subpœnaed."

A DISTINGUISHED divine, of unusually solemn and impressiv appearance, went out from his city to a country town not long ago to lecture. He arrived early in the afternoon, and all the town of course "spotted" him within five minutes as a very great and very saintly man. He went into a drug store, and, in tones that froze the young blood of the clerk behind the counter, said, "Young man—do—you—smoke?" "Y—yes, sir," said the trembling clerk; "I'm sorry, but I learned the habit young and havn't been able to quit it yet." "Then," said the great divine, without the movement of a muscle or the abatement of a shade of the awful solemnity of his voice, "can you tell me where I can get a good cigar?"

A YOUNG lady at a party at Boston the other night gave the following advice to a young man in reference to the use of big words: "In promulgating your esoteric cogitation, or articulating your superficial sentimentalities and philosophical, psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a rarefied conciseness, a compact comprehensivness, a coalescent consistency, and a concatenated cogency. Eschew all conglomeration of flatulent garrulity and jejune babblements. Let your extemporaneous descantings and unpremeditated expatiations hav intelligibility, psittaceous bacinity, ventriloquial verbosity, and vaniloquent rapidity. Shun double entendres, pestiferous profanity, obscurant or apparent. In other words, talk plainly, briefly, naturally, sensibly, truthfully, purely. Say what you mean, mean what you say, and don't use big words."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 24. {PUBLISHED WEEKLY.} New York, Saturday, June 13, 1885. {33 CLINTON PLACE.} {$3.00 per year.}

Notes and Clippings.

THE Prince of Wales will in a few days unveil a statue of Darwin in the Natural History Museum, London.

BOSTON still refuses to allow Sunday preaching on the Common. This is right. The sacredness of the Christian Sabbath must be preserved!

THE Rev. Dr. Stanton, of Washington, having the malaria, started for London to attend a faith cure convention. He died on board ship and was buried at sea.

A TRAMP who put up in the Newburyport police station the other night was seveuty-four years old. In his day he had been worth twenty-five thousand dollars, and had been a minister of the gospel. Rum had fleeced him of everything.

THE directors of the Philadelphia Academy of Music, according to the New York *Tribune*, hav refused Colonel Ingersoll the use of their hall "for the dissemination of Atheism or Infidelity." The number of people for whom golden harps loom up in the near future is rapidly increasing.

THE Synod of the Reformed church of America, in session at Syracuse, N. Y., last week, passed a resolution condemning the "desecration" of the "Sabbath" by excursions, amusements, and secular newspapers, and urging the synod to frown upon it and lend its opposition thereto.

THE Rev. Dr. Sunderland, chaplain of the United States Senate, refused to preach because Fred Douglass, the colored statesman, has secured a pew in his church. But Douglass is a greater man than Sunderland, and can get even with the preacher by staying away from church altogether.

A STATUE of the "Pilgrim," by Ward, the sculptor, was unveiled in Central Park last Saturday, representing a typical New England Puritan as he looked when he reached Plymouth Rock in 1620. It is presumed that Mr. Ward imagins he has found something in the make-up of a Puritan that is worth perpetuating.

THERE is in this city a religious organization known as the "Society of the White Cross," the object of which is to promote personal purity among young Christians. The thought suggests itself that if the society would revise its constitution so as to include some of the older Christians, it would greatly enlarge the horizon of its utility.

FREDERIC HARRISON has written another letter, apologizing for having called Herbert Spencer a literary pirate in publishing their recent discussion without his consent. Mr. Spencer prefers not to let the matter rest, though, and has cabled the publishers to suppress the work. The publishers hav not as yet made their decision in the matter public.

THE sexton of St. George's Episcopal church, one of the fashionable worshiping places in New York, is in jail charged with criminal assault on two girls aged about twelve years. When parents suffer their little children to come unto St. George's hereafter, they should notify the Stuyvesant Park policemen to keep a close watch on the officials of that church.

THE clerical papers of Paris are claiming that Victor Hugo, while upon his death-bed, called for a priest, but that his cruel relativs would not admit one. There is no reason for believing this claim, and it would seem to be contradicted by the fact that Cardinal Guibert, Archbishop of Paris, has published a protest against the body of the great heretic being deposited in the Pantheon.

ACCORDING to the Toronto *Week*, the royal family of England are Spiritualists. People tell tales of the queen; they know that the Princess Louise has been at seances; they recall the story of the Duke of Albany's death-warning from his sister Alice. They put down the whole royal family, therefore, as Spiritualists. The claim is that the queen and several of her children are believers in communications between the next world and this.

ON the occasion of the dedication of the Stewart Memorial Cathedral at Garden City, Long Island, N. Y., Mrs. Stewart was allowed to lay the deed of the property upon the altar, which is said to be the first time a woman was ever admitted inside the chancel of an Episcopal church. Her presence there has always been regarded as an abomination, which it is —to the woman.

THE Bishop of Tonquin, China, writes a letter to the *Missions Catholiques*, in Toulon, France, reporting that Catholic priests and residents are being massacred in great numbers by the heathen Chinee. These reports are supposed to be preliminary to a general passing of the hat for the benefit of the sufferers, the proceeds, of course, to pass through, or at least into, the hands of the bishop.

TALMAGE recently preached a sermon on the use of tobacco, in which he asserted that Jefferson hated it, and that many men had died of cancer caused by its use. Somebody has been unkind enough to hunt up a letter of Jefferson's written in praise of the weed, and medical men declare that no case of cancer on record can be traced with certainty to the use of tobacco. All of which goes to show that Mr. Talmage, however good or bad his intentions may be, is in a measure unreliable.

WHEN General Grant was very low one day, and the family thought he was dying, Parson Newman took advantage of the sick man's helpless condition, and baptized him in the name of Father, Son, and others, and then went down on his knees and prayed with all his might. Meanwhile Dr. Shrady hustled about, procured some brandy, and gave General Grant a hypodermic injection. The general rallied and opened his eyes. "Ah!" said Parson Newman, "my prayer has saved him." Said Dr. Shrady, "Excuse me; I think it was the brandy." Thus General Grant is unable to decide whether it was the holy spirit or the ardent sort that preserved his life.

La Livre, a French periodical, in its May number say that Count Clesieux lately addressed an eloquent appeal to Victor Hugo to return to a belief in Christianity. He received the following reply at the hands of M. Richard Lesclide: "M. Victor Hugo, with whom intentions are the prime consideration, instructs me to thank you for your beautiful verses. The idea of death is one of those with which he has made himself most familiar. He will die as he has lived, a Deist, and he often repeats to us, with perfect serenity, *Dei voluntas*. But he is absolutely convinced that priest and dogma are bad in all possible religions, and that their influence has always been fatal to humanity."

IN Miss Rose Elizabeth Cleveland's forthcoming book occurs the passage quoted below. Though somewhat submerged by words, it will be observed that an idea is therein attempted to be expressed unfavorable to Catholic conventual institutions. She says: "The medieval monastery has passed away. It will not return. But monachism remains, and will remain while human nature bides its time. Over and over again will a wretched phantasy of conscience bid the conscience-stricken turn his back on homely present duty in the battle plain of world life, and make the same old experiment at self-salvation in unhallowed renunciations, spite of this mighty monument of its folly, the medieval monastery. Over aud over again will the same stupendous sacrifice of energy be made, is making in manifold ways about us every day, in vain!" To this the New York *Tablet*, a leading Catholic journal, replies: "The opinion Miss Cleveland expresses on conventual life is made up of gross ignorance, narrow observation, inherited bigotry, and intolerable insolence. The worst assailants—the most blasphemous, the most illiterate, the most vicious—of religion never wrote aught more expressiv of individual ignorance and bigotry than the characteristic paragraph quoted above." Thus it will be seen that if Miss Cleveland is not destined to be damned in the next world for attacking Catholic institutions, her damning in this is already an accomplished fact.

IT is reported that Prince Mirza Gholam Ahmed, an Indian potentate of fabulous wealth and a Mohammedan of great proselytizing zeal, proposes that Mr. Charles Bradlaugh, the eminent English Freethinker, shall come to his domain iu the Punjaub and put himself uuder tuition with a view to his conversion. The prince agrees to furnish the neophyte with a suitable palace, and a retinue of servants, to provide for all his household expenditures, which shall be on a scale of magnificence consistent with the honor due to a prince's guest, and to furnish him an allowance of two hundred rupees per month during the entire process of conversion. Mr. Bradlaugh is said to be seriously considering the invitation, although he says that the task of getting converted would probably be a life-long job.

THE Reverend Henry Ward Beecher, gibes *Puck*, has come nobly to the front to try to giv us something like a decent, respectable, clean sensation; but we grieve to say that we fear his praiseworthy attempt will prove futil. The trouble with his sensation is that it is a very old sensation. Bless our poor old theology racked soul! how many an excellent minister of the gospel hav we seen march smilingly up to do this very same act. And the act remains undone, and the circle is yet unsquared, and the old orthodoxy and the new science are just as much at variance as they ever were. The successful performance of the feat may be reserved for Mr. Beecher; but we don't believe it. It will take something more than a plank from Plymouth church platform to bridge the chasm between Darwin and the first chapter of Genesis.

"FREETHINKERS claim the right to express thought whether the words are music to the most cultivated ear, or filth and slime and horror to even the reprobate or gutter snipe. The Freethinker bows before the well-filled purse of Mammon's chosen few, grovels at the feet of railroad kings, whines before the door of the gambler's den, and brazenly asserts his independence and freedom while senselessly ridiculing those who ascribe praise to the author of our being."—*Our Christian Visitor*. It would be hard to concentrate more vindictiv meanness and downright falsehood in the same space than is contained in these few lines. And the *Christian Visitor* is a journal "devoted to moral, religious, and philosophic thought." Possibly the editor considers such blackguardism religious, but it is certainly neither moral nor philosophic.—*Sunday Gazetteer*.

A GOOD many honest people are halting between respect for George Eliot, and the authority of religion and custom. Professor Everett, in the *Andover Review* for June says: "It is not necessary to speak at length of her relation to Mr. Lewes. The world seems to hav settled down to the view that in this she was acting conscientiously, and with the highest motivs, but that it was unfortunate that she suffered herself to be drawn into a position that was in itself considered a false one. Certainly, we must admit that nothing can be more technical and artificial than many of the minute regulations in regard to marriage and divorce which differ among different peoples occupying a like stage of advancement. A violation of such technicalities cannot be confounded with a disregard of those fundamental duties of life which are everywhere the same. A reference in one of her letters to 'Jane Eyre' shows that the principle upon which she acted was early formed and thus was not the result of personal considerations. While she was wrong in the eye of the law, she believed that she was right with reference to any true standard of living. It must be remembered, however, that such laws as hav been referred to, however imperfect they may be, are yet the barriers which society has raised against evils more to be dreaded than almost any other. Behind them securely stand the stability of home and the purity of human intercourse. The dyke which has been built to keep out the waters may seem to us to hav been stretched needlessly far into the sea. It is, however, all the protection that we hav, and a breach in it would be perilous."

News of the Week.

IT is rumored that the ameer of Afghanistan has been assassinated.

THE redemption clerk in the sub-treasury at New Orleans, La., is $60,000 short in his accounts. He has abscouded.

EX-GOVERNOR HALE, of New Hampshire, has failed for nearly $1,000,000, and attachments aggregating $277,000 hav been filed against his property.

THE Russian war vessel Strelok has weighed anchor, left New York Harbor, and put out to sea. Russia and England show no disposition to go to war.

THE pleasant weather last Sunday caused the Sabbath to be broken into a large and picturesque variety of fragments. Notably there were picnics, games, and concerts.

Dr. BYRON TEMPLE, of Amelia, O., committed suicide June 6th, by taking morphine. He is reported to hav been a noted Infidel. His notoriety had not reached this office. He very sensibly left word for his relativs to permit no hypocritical cant over his dead body.

THEBE were tornadoes last Monday night at Utica and Canajoharie, N. Y. At Woodstock, Va., a church was unroofed by the wind. Damage was also done done by storms at Owatona, Minn.; St. Thomas, and Port Hope, Ont., and at New Albin and Victory, Wis.

THE printers had an international convention in this city last week. They interspersed business with festivities of various kinds, and one day had a type-setting match in which a compositor named McCann set over 6,000 ems of solid type in three hours, beating all previous records.

WALTER C. WHIPPLE, a young medical student, son of Adjutant-General Whipple, U. S. A., committed suicide by shooting himself last Monday morning. He had recently been converted. He showed symptoms of religious mania; his pockets were found stuffed full of tracts, and he died making pious remarks.

HENRY VARLEY, an English revivalist, now in America, alarmed New Yorkers last Sunday by saying in the course of his harang: "The United States and England are not Christian countries. We Christian people are a small minority. These countries are not Christian except in a formal sense. I think we are on the verge of judgment for our sins."

SANFORD SISCO, a colored murderer, was hanged at Hackensack, N. J., June 5th. He was accompanied to the scaffold by two clergymen, and had no doubt about the salvation of his soul. Robert Williams and Foster Chase, also colored, were hanged on the same day at New Orleans. Both confessed and were shrived by a priest, and are ready for the bridegroom.

A DRUNKEN fireman went strolling through the Chinese quarter of this city last Sunday in company with some sailors in the same condition. One of the sailors tried to pick a quarrel with a "heathen," and the fireman pulled out a pistol and shot three of them, one, Ong Ah Mon, fatally. He was locked up. The dead Chinaman was possessed of considerable wealth.

THE Central Labor Union of this city gave a concert last Sunday to aid the girl carpet weavers of Yonkers in their strike against a reduction of wages. J. W. Bogert, who used to work on THE TRUTH SEEKER, and who is now prominent in labor circles, was master of ceremonies. Edward King, of the Liberal Club, was the orator. Madam Delescluze was expected to recite an original poem, but illness prevented. The Karl Sahm Club furnished music. All the performers gave their services free; the landlord did the same with the hall, and the concert was largely attended and successful. Great numbers of attractiv looking working girls were present. Next Sunday evening Miss Lillie Hall and other eminent artists, to help along the cause of industrial liberty, will appear before the Labor Lyceum at 361 Broome street, at 8 o'clock.

Communications.

A Theory of the Universe Plainly Stated.

There are many religions. All cannot be true; all may be false. All agree that it is the interest of the human race to believe the truth; that truth leads to virtue, and virtue to happiness; that error leads to vice, and vice to misery. As a person cannot take the happiness of another to himself, nor transfer his misery to another, and as each person is more interested in his own happiness than any one else can be, it is to the interest of all that each should examin whether there is any true religion. In making the examination each person should depend upon his own judgment, and not depend upon the advice or judgment of anyone else. Preliminary to the examination, it is requisit to dismiss from the mind all preconceived opinions instilled into the mind in youth; all prejudice for or against, and all fear. The inquirer should feel that as he is doing his duty, the result, whatever it may be, cannot be sinful. Faith is the root of all religions—a belief, not in supernatural being, but that there exist such being; a first cause, a creator.

If there has been creation, it is reasonable to suppose there is a creator. But if there never was creation, it is equally reasonable that there is no creator. The whole religious question turns upon this point. If this question is answered affirmativly, then there is one religion that may be true. But if the answer is negativ, all religions must be false.

The religionists make assumption the basis of their reasoning. The fact of the existence of the universe to them is a proof that there was a time when it did not exist, but that a personal being had existed from eternity, that by his will-power brought all things into existence. If that assumption is true, then there was a time when he was alone in nothing, nothing but himself. Then it is legitimate to ask how he came to think of creating the universe. He could not be the cause of the thought, for he would then be cause and effect at the same time. Hence the thought came by chance. It is as conceivable that nature came by chance, as that a thought should come by chance. Besides, if the thought of creating came by chance, the thought of annihilation may come by chance. But if it is said that the thought, the design and plan were eternal, then there was thought but no thinking, design but no designing, plan but no planning. All were necessary. If necessary, then the creator had no volition. He could not do otherwise than he did. Creation was necessary to verify the design, for the design could not be the design of the universe if the universe was not created. Creation was a process. There was a beginning and an end to it. The beginning was not the end, nor the end the beginning.

The first part created was limited; if it was unlimited there would be no room for the other parts that were to be made. By adding limited to limited it will never be unlimited. Hence the universe has an outline and center and is in nothing; nothing outside of it to keep the parts from separating.

It was necessary for the creator to pursue one or the other of two courses. He had in organizing nature set two forces in the center, an attraction and repulsion, one to attract to the center, and the other to repel from the center. These two forces must be equal in power. If the repelling force is more powerful than the attractiv, then the parts would separate and keep separating until they became inconceivably fine. Or if the attractiv force is more powerful than the repelling force, the parts would be attracted toward the center until the universe becomes inconceivably dense. But if the forces are equal the universe would be motionless. Hence it is obvious that the creator had to exert his almighty power personally, to keep the universe in its proper size and form. The movements of all its parts from the largest planet to the smallest particle, are fast or slow, start or stop, by his direction. All phenomena are produced by his personal activity; all his action is necessary to verify the eternal design; nothing can take place by chance, not even a thought; for one single thought, to take place by chance, might by its influence in time derange the whole universe.

If it is true that the universe had a beginning, it necessarily follows that it will come to an end; for it is as unreasonable to suppose that it has a beginning and no end, as it would be to suppose an end but no beginning. The proposition that a thing that has a beginning will hav an end is as plain as that a part is less than the whole. It is so plain that it cannot be made more plain by any argument. It is self-evident.

This theory of creation is so contrary to facts that religionists are under the necessity of making many assumptions in their effort to bring their theory to correspond with facts. Among their numerous assumptions there is a very conspicuous one. This is that the Creator has created a being who is as powerful as himself, and has so organized him that he has a quality that the Creator himself does not possess—a power of volition. He was able to change himself from a being intrinsically good to a being intrinsically bad, and his whole after-life has been spent in influencing humanity into wickedness and misery. Much more might be said on this point.

Religionists in their efforts to make their theory of creation correspond with facts of nature hav made it so complicated that they are in a confused state of mind. They assert dogmatically that there is an eternal design, and that everything is to go on according to the design. At the same time they are constantly sending up petitions asking that the design may not be acted on. They argue that the universe is governed by infinit wisdom, and yet constantly complain that almost everything is going wrong. They insist that this theory is the perfection of wisdom, and yet they educate young men to explain it; instead of doing which they quarrel amongst themselvs, and cause the uneducated classes to hate and despise each other. This theory of creation, in connection with the theory of especial salvation, has caused incalculable misery to humanity. And, worse than all, it makes immortality impossible, destroying all rational hope in consequence of the annihilation of all things, as has been previously proved.

Up to the present men hav not attained absolute truth, but they may attain reasonable faith by a very simple method, the method in use in secular transactions—a balance of probability weighed in the scale of experience. The wage-worker does not know in the morning that he will be paid in the evening; but he has been paid before, consequently he has faith that he will be this time. The farmer in the spring takes his team, his plow, and seed to his field. He does not know that he will reap a crop in the fall; he knows there are many contingencies, hence he has some doubt whether to go on with his work. Finally he puts the contingency in one end of his scale, and his experience in the other end. If the experience end of the scale is heavier than the other end, his doubt will vanish, and faith takes its place. Under the stimulus of faith he works full of courage.

The case of the farmer and the day laborer is the case of all humanity. Probability is not a perfect guide; there is possibility of mistakes; but it is the best we hav, and is the only reasonable guide; consequently it is the best method to decide the question of creation or non-creation of the universe.

No man knows that the universe was in existence a thousand years ago, yet every person believes it to hav been, because they know by experience that it exists now. This belief, in its effect on the mind, is equal to actual knowledge, because it is more probable that it existed than that it did not. There is an equal reason for believing that it existed five thousand years ago as one thousand. It matters not to what point in duration one may go in imagination, the belief that the universe was in existence is as rational at five thousand as at one thousand years ago. The unbelief in its existence at any point in duration is irrational. Time will not change the rational into irrational, or the irrational into rational, any more than it will change truth into error, or error into truth. There is as much reason for past eternal existence as there is for future eternal existence of the universe, or its infinit extent. It is often asked, How came this or that? Questions may be asked that cannot be answered until the whole universe, with its past and present activity, the relation of every particle to every other particle, and the effect of every movement of every particle, is understood. The sixty-two chemical elements admit innumerable changes, and each change will be an antecedent to an event. It must be evident from what has been said of the sixty-two chemical elements that the ultimate potency of nature is unknown and unknowable. Hence it is rational to believe that nature is competent to produce all phenomena that take place, and irrational to assume a cause outside of nature.

The theory of past and future eternity of the universa admits the possibility of immortality, which special creation does not. Hence it is a consoling theory to believe in as human nature is constituted.

An eternal conscious existence after death, to some minds appears probable; they may be in possession of facts that warrant the belief; their belief is therefore rational. Others that are not in possession of such facts are in doubt, yet they may desire continued existence, and would be glad to attain facts to warrant the belief. But if they hav no facts for bases to reason from, their skepticism is reasonable. The majority of mankind believe in immortality as a result of authority, and their belief is superstition and not rational.

The rationalists are charged with being unbelievers, and promotors of immorality. The question is not a question of how much or how little belief, but of rational or irrational faith. Probably the Atheists believe as much as the religionists; the difference is in kind and not in quantity. As to morality, doubtless it is true that there are too many immoral persons of all beliefs, and of no belief. If it is immoral to persecute, then the religionists should forever hold their peace, for persecution has come down the ages in connection with religion. It is recorded that Moses commanded the sons of Levi to put every man his sword by his side, and slay every man his brother, his companion, and every one his neighbor, and the result was that about three thousand were slaughtered.

It is remarkable that religion has caused more wars than any other one thing. The religionists hav exerted their ingenuity to its utmost capacity in inventing cruel methods to destroy life, and yet outside of religion they were amiable and kind. Even Jesus (whether an ideal or historical person) was most amiable when teaching natural morality, but when teaching religion he was ferocious. He tells his followers that he did not come "to bring peace, but the sword; to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law, and a man's foes shall be they of his own household." All religions hav generated persecution, and persecuted when they had power, even the Deists when they undertook to set up a new religion in France. The Atheists never persecuted. In ancient times theologians and philosophers thought the producers of wealth had no rights that they were obligated to respect. Epicurus, the Atheist, was the only one that we hav any account of that recognized manhood in the slaves, and invited them to attend his lectures. He was an interrogator of nature, and hence he could not do otherwise than see that all men were organized of the same elements, and consequently were entitled to the same rights. For this the religionists from that day to this hav vilified him.

The theory of past as well as future eternity of the universe based upon experience is simple, and easily understood by the uneducated as well as by the educated.

WILLIAM JONES.

Freethought in Australia.

The champions of liberty are as busy as ever fighting for their cause in these young colonies, while the representativs of ancient tyrannies are equally busy in opposing them. Since I last wrote to you, several episodes of interest to Freethinkers hav occurred, and I shall relate them to you as briefly as possible.

The most remarkable event has been the publication of an extremely Liberal book written by a local judge named Hartley Williams. The title of the work is "Religion Without Superstition." It has come like a bomb into the camps of the various religious bodies, producing the greatest consternation and horror in the minds of many of the "unco guid," who would not hav condescended to dip their holy noses into its pages had it not emanated from one holding such a distinguished social position. The judge treats his readers to a diligent study of some of the most vital points of Christian theology, viz.: the Trinity, the Incarnation, Miracles, the Atonement and Advent, the Inspiration of the Bible, and the question of Deity. All these doctrins, except the latter one, are carefully analyzed, scriptural quotations and references being freely given; and I need scarcely add that they all suffer, as the natural result of logical scrutiny. Of course such a production could not pass unchallenged, and "replies" hav been given from many quarters. Amongst these is a printed reply by Rev. D. M. Berry, a Church of England clergyman, wherein he talks the customary twaddle of his cloth, but nevertheless makes at least one very good point—and that is, against the judge's Theism. After Judge Williams has thrown overboard the doctrin of Biblical inspiration, he has to seek elsewhere for evidence of his "God of love" on which to build his "pure faith," as he terms it. The reverend Berry thereupon asks him if he has gone through the world with his eyes shut, or if he has been living in an unreal world, when he finds evidence of this "God of love" in the study of nature around him. He informs the judge that this study of nature is one of the greatest, if not the very greatest, of obstacles to such a belief, as it reveals the existence of so much evil, which, if anything, predominates over the good. The reverend critic then jubilantly refers to revelation for proof. Mr. Berry has yet to learn that "children and fools shouldn't play with edged tools," for in overthrowing Theism he adopts a line of argument which upsets the dogmas of his own trade at the same time.

This same judge, Mr. Hartley Williams, has just heard the two cases against Mr. J. S. Robertson and Mr. Joseph Symes, for conducting and delivering a lecture one Sunday night at the Hall of Science, Melbourne, upon which occasion money was charged for admission. He gave judgment against them in each case, but recommended them to carry the cases to the Full Court. This they hav decided to do, and so the matter stands at present. Another court case is threatening: the government is taking steps to prosecute the *Liberator* for publishing without the necessary sureties against blasphemy and sedition as required by the local act.

Mr. Symes continues his course of Sunday evening lectures for the Australasian Secular Association; the subject dealt with lately being of a political character as well as theological. This departure has proved very successful, one lecture in particular, which strongly condemned the public character of Queen Victoria, being honored with a leader in the pious *Daily Telegraph*, wherein the police authorities were

called upon to interfere. Another novelty to which Melbourne lecture-goers hav been treated lately is that of lectures before male audiences upon Phallic worship and its supposed connection with present-day beliefs. We hav had three lectures on this subject by as many speakers, and all hav proved highly successful. The Mutual Improvement Class of the Australasian Secular Association, and the secular Sunday-school continue to fulfil the functions for which they were started; although the latter does not meet with anything like the patronage its importance deserves —freethinking parents in too many instances being indifferent to the great importance of juvenil education upon the spread of their principles, and as frequently being the slave of that lazy and selfish sentiment which causes them so often to say, "Oh, I grew out of superstition, and my children can do the same." We need a few Miss Wixon's to teach them a lesson.

The Melbourne Free Discussion Society has suspended operations; and it is uncertain whether they will re-commence in the winter season or not.

The bigoted Wesleyans hav been hard at it petitioning parliament to discontinue running Sunday trains—this practice having been greatly extended lately, and with the most gratifying results. The Presbyterian bigots hav also been activ, having expelled one of their number, the Rev. G. Dods, from his pulpit, for heresy. The Rev. Chas. Strong, another outcast from the same body, has returned from England, and is delivering a series of Sunday lectures in the Temperance Hall, Melbourne.

A new branch of the Australasian Secular Association has been started at Ballarat, and has made fair progress.

The South Australian Freethought Association (which stands unique as an "incorporated" Freethought body) continues to move along smoothly.

Mr. Thomas Walker is lecturing at Sydney, N. S. W., with great success—his recent utterances on the Soudan campaign having earned him the encomiums of the daily press. The Free Discussion Society in the same city continues to hold satisfactory and successful meetings each Sunday; while the Hall of Science at Newcastle continues to supply the inhabitants of that progressiv district with a steady supply of Freethought knowledge. The Sydney *Liberal* has ceased publication, but the society which it represented is still flourishing. Miss Ada Campbell has paid a visit to Tasmania, and is endeavoring to wake the pious inhabitants of that unenlightened little isle to the stores of knowledge which await them.

Of Queensland and Western Australia I can giv you no intelligence, as the Melbourne Secularists hav not yet sent their missionaries to preach their gospel to the heathen in those parts. But in New Zealand no such state of affairs exists, and the action of Freethinkers there can better be estimated than in any of the other Australasian colonies. Freethought Associations are dotted all over the colony, and the doings of each are regularly chronicled in the Wanganui *Freethought Review*. From this source I learn that there are four professional Freethought lecturers activly engaged in their oratorical capacity. They are: Mr. Isaac Selby, "Ivo" (whose correct name I forget), Dr. Hughes, and Dr. York, the latter of whom has lately arrived from your own country, intending to make a lecturing tour of the Australian colonies.

Christianity is meeting with a certain amount of competition in New Zealand, the Maoris having got up a sort of religious "rival." A Maori Messiah, or rather Messiahess, has arisen, and she informs the defeated Maoris that their millennium is close at hand, when they shall assemble together on the ranges of Hokianga. A great river shall suddenly flow down from heaven and wash them white—whiteness being, according to the prophetess, a necessary qualification for obtaining entrance to heaven. When all the Maoris hav been white-washed in this manner, they shall go to heaven and reign with Christ one thousand years. It is reported that a daily sacrifice is made of cats and dogs (and some say children) to the deity. Fortunately, in this instance, the Christians are on the side of reason, and are endeavoring to check this superstitious mania. With this I must conclude, and again send you my best wishes for the prosperity of your cause. DAVID A. ANDRADE.

Melbourne, Australia, April 14, 1885.

Timber Famin Near.

If I could convince people that by going into silver mining there is a probability of rich returns in a few years, I could get thousands of capitalists to contribute though knowing the risks are dangerous.

Here is a speculation where there is not any risk, and profits are immense. Large interest on investments is sure. In a very few years our timber supply must be consumed, in spite of all human effort. Governor Morton says we destroy over twenty thousand acres per day. Kansas, with all her efforts for twenty-five years, has planted but two hundred thousand acres. Soon timber will become immensely valuable. As fast as substitutes are invented, new inventions call for more timber. Ten thousand dollars will buy and plant a thousand acres. After three years some of the states repay two or three dollars per acre for every acre so cultivated in timber. This will pay interest and all expenses. In seven years the prunings will pay several dollars per acre yearly. Soon the thinnings will furnish railroad ties. By the time the timber is growing, if I can count, there will not be a spare stick on this continent. The timber will be worth from five hundred dollars to one thousand dollars per acre, as sure as we liv.

Oregon, Mo. CLARKE IRVINE.

The Power of Organized Labor.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Among the various schemes proposed for securing to workingmen their rights as opposed to the greed of capital, probably none has shown itself more efficient than that which goes under the name of trades unions. "In union there is strength," and never has the truth of this maxim been better illustrated than in the organization of the Newsdealers' Association in defense of their interests against the attempt of the New York *Herald* to crush them. The *Herald* commenced its existence some fifty years since, a small, puny sheet, edited by an erratic Scotchman in defiance of public opinion, never for a moment troubling his brain as to "what other people thought about him;" ever on the alert to turn to pecuniary advantage in his journal any indignity offered him. To read the *Herald* at this period was to lose caste. But the editor thoroughly understood the power of a newspaper coupled with a "one-man power." He had a complete knowledge of human weaknesses and knew that the "free and enlightened people" shouted as loud for the man mounting the steps of the scaffold, as for the one mounting the steps of the White House. With the frugality inherent in his race he determined that for all this shouting they should pay *him*—the fiddler. So notorious had the *Herald* become in its catering to the masses, making a speciality of certain items necessary to the business community, it soon became the legitimate channel for advertising—the cash box of all daily papers.

A generation having passed away, and with it its conservatism, the best talent money could procure was employed to write its editorials, and the *Herald* became a paper for all classes, from the street sweeper to the merchant prince, from the most fervent teacher of Christ's precepts, to the most effectiv agent of his satanic majesty. The editor, James Gordon Bennett, passed away respected as a *success in life*, leaving one son, his namesake, who became the possessor of the *Herald* and its emoluments, valued at one million yearly. Young Bennett possessed all his fathers eccentricities minus his astute discernment or frugal habits and industry, and abandoned himself to excessiv pleasure; becoming satiated in one he would in the absence of another direct some new innovation in the management of his paper. In one of those freaks he orders the *Herald* to be sold for two cents per copy it having previously been sold for three cents per copy. At the old price the newsdealer realized three cents net weekly; at two cents, he realized two cents weekly. The newsdealers did not object to Mr. Bennett selling the *Herald* at the reduced price to the public, but they did object to its being done at the expense of their labor. They well knew he could afford to serve the *Herald* gratuitously in view of its immense advertising patronage, and they took no stock in his pretended philanthropic interest in the public. They first endeavored to arbitrate with the editor and telegraphed to him at Newport. The arrogant reply of this one man to four thousand laborers was, "*If you do not like the Herald on my terms let it alone*," and all attempts to compromise were repelled in like manner.

It now became a war of right against supposed might, commencing in October, 1883, and ending in April, 1885, in a complete victory for the newsdealer and the public. The *Herald* was sold at two cents, and the newsdealer got his three cents weekly net per copy.

Details of the fight would fill a volume. The newsdealers called a meeting, and enthusiastically pledged themselvs to stand by each other and to use every means to protect the bread earned by their toil. They well knew the *Herald* owed more to the despised newsdealer than the newsdealer to the *Herald*.

Nothing was left undone to force the newsdealer to the wall when it was found he had the temerity to assert his right. It was claimed the newsdealer had no right that the *Herald* was bound to respect. On the other hand the newsdealer claimed that capital was derived from labor, and that the latter should not cringe or humble itself to the unjust demands of the former. The weekly meetings of the fraternity were becoming the school for a class who never before had thought upon the rights of man or the great industrial cyclone of the day, with a few exceptions. Industrial questions were given a thought. Brain and talent were brought to the surface that would honor any rostrum.

The *Herald* started a delivery company, with office in Beekman street, to deliver not only the *Herald*, but all other papers. This conflicted with the American News Company—that monster monopoly dependent on the newsdealers—from whom went up a howl. The newsdealer would take the papers from the wagon when it suited his convenience, but invariably leave the *Herald*. This proving abortiv, a gigantic company was formed, composed of four millionaires, called the Kiosk Company. This company went before the board of aldermen and offered to pay ten thousand dollars yearly for the use of the street corners. Another yell went up from the American News Company, who offered fifty thousand dollars for this privilege. Able counsel was employed on both sides. It was found this august body of disinterested aldermen had no more right to the street corners than the devil had to all the land he viewed from a mountain top and offered to a certain individual if he would fall down and worship him.

What next? A company was started, called the Mutual News Company, in which every newsdealer should hav a share for the sum of twenty-five dollars But through the able discussions at the weekly meetings the newsdealer had become an old bird, and could distinguish chaff from the real article, and took no stock in it.

Whatever were the feelings of the Associated Press on the question, they were not made apparent, with one or two exceptions, which exceptions were not forgotten by the newsdealers.

The *Herald* all at once claimed to hav great love for the blind, the lame, and the halt, erecting little stands over the city for them to sell the *Herald*, but the blind wouldn't see and the lame wouldn't walk, and the *Herald* halted. The next philanthropic measure was to enlist the street Arab, putting on his head the emblem of the Commune, enticing him with a square meal daily, and all the *Heralds* he could sell. He ate his dinner with a relish, sold the *Herald*, and divided the money on the Communistic principle.

Sharp practice on the part of the *Herald* was met by sharp practice on the part of the newsdealers. One Sunday morning the newsdealer found himself cut off from the Sunday *Herald* and a scarlet-headed boy parading in front of his stand with the desired paper. But the newsdealer knew the weak spot in the street Arabs. The *Herald* soon passed from their hands to the newsdealer's, and the young Modocs retired to their lava-beds to count their money. This ruse of the *Herald* thus proving abortiv, the next Sunday the newsdealer could hav all the *Heralds* he wanted. But he didn't want any, and the junk market was glutted. During all this play of finesse on the part of each the *Herald* editor loudly blew his horn in his journal, but the blowing and the practical showing were at variance. The newsdealers claim that the *Herald* circulation was reduced one-half at the close of the contest. They also claim the prestige of the *Herald* as "*the* paper" is gone. The animosity engendered during the trouble will tell on the paper, and James Gordon Bennett, Jr., will leave off where James Gordon Bennett, Sr., began. The readers of the *Herald*, with few exceptions, paid the newsdealer the old price during the struggle, so that pecuniarily he suffered no loss. The loss was all on the side of the *Herald*, not only in money, but in its lost respect, self-reliance, and, best of all, its swagger and bombast. Its editorials are not as logical and reasoning as formerly, a fact apparent to the most casual reader. While the work was going on, to coerce the newsdealers, the advertising rates advanced five cents per line. Did the slow shilling beat the nimble sixpence?

The *Herald* previously had never permitted newsdealers to return copies of unsold papers. Its minions were allowed this privilege, and they availed themselvs of it by returning not only the most of what they received, but those unsold by the newsdealers.

MORAL.—Producers of all property, the newsdealers of New York hav shown you the power of organized labor. Will you profit by it? PAXTON.

GREAT POETS THE FOUNDERS OF SCIENCE.—The two mightiest intellects our country has produced are Shakspere and Newton; and that Shakspere should hav preceded Newton was, I believe, no casual or unmeaning event. Shakspere and the poets sowed the seed which Newton and the philosophers reaped. Discarding the old scholastic and theological pursuits, they drew attention to nature, and thus became the real founders of all natural science. They did even more than this. They first impregnated the mind of England with bold and lofty conceptions. They taught the men of their generation to crave after the unseen. They taught them to pine for the ideal, and rise above the visible world of sense. In this way, by cultivating the emotions, they opened one of the paths which lead to truth. . . . Since the seventeenth century we hav had no poet of the highest order, though Shelley, had he lived, would perhaps hav become one. . . . If we except his immature, though miraculous, efforts, we may assuredly say that for nearly two hundred years England has produced no poetry which bears those unmistakable marks of inspiration that we find in Spenser, in Shakspere, and in Milton.—*Buckle.*

Funeral of T. C. Leland.

It was a sad company that gathered at the hall of the Liberal Club last Sunday morning to attend the funeral of Theron Chapman Leland, ex-secretary of the National Liberal League, who died June 3d. Every seat was occupied and many people remained standing throughout the services. At half-past 10 o'clock the body, borne by those who had been his associates and friends in life, was brought into the hall and placed upon a catafalque near the platform. The pall bearers were Alonzo Van Deusen, William U. Dame, Henry M. Parkhurst, Edward F. Underhill, William Rowe, and G. S. McWatters.

The hall rapidly filled up while the voluntary was playing, and then a hymn was sung by Mrs. Chamberlain, Mrs. McCune, and Mr. Jones, the latter of the Spiritualists' Society in this city. Mr. S. P. Putnam read with deep feeling this poem:

I see thee in the silence of great death,
Calm as the eternal hills upon whose front
Shines the soft radiance of the pure white day;
I see the crystal beauty of thy soul
Unclouded in the marble of thy face;
The glowing ardor of thy life full set
In diamond stillness, with no flaw to dim;
And to my heart I say, He is not dead,
But living in the glory of his work,
In things accomplished that no fate can kill,
Linked with the endless process of the world;
For he has lived for truth with manly deed,
And grown to hights of virtue through long years,
Touched with the spirit of our common weal;
And so he passes, not like petal blown
Or like the floating mist on summer's sky,
But is immortal in the glorious life
That beats from age to age in deathless man.

Ah, memory's halls are beautiful for aye,
Crowded with treasures ever sweet and new,
Bright as the morning's freshness of heaped gold,
In earth and sky, in flower and sailing clouds—
In this fair memory he is blazoned now,
And cannot fall or fade to nothingness;
He is a part of the illustrious past
Which naught can change and naught annihilate.

With what a solemn glory over life
Death draws its mystic and unfathomed grace!
We know it not, nor ever hath the veil
From its unsounded deep been put aside;
No music from its endless ocean drops
In harsh or mellow accents on our way—
But 'gainst that awful silence life bursts bright
And wonderful, and seems more excellent,
More fruitful for the dark unknown wherein
Its wealth appears to perish, but, transformed,
Becomes a grander luster, purer stream.

Humanity dies not, and in its soul,
O noble friend, thou hast thy royal grave;
The labor thou hast done is ours, is man's,
The dear possession of the race to come;
Within our thoughts and zeal thou art alive;
Thou hast struck hands with generations far
In the ennobling purpose of thy work.
The stream dries not; invisible it flows,
And makes more swift the upward steps of men.
Thou art at rest; no storm can shake thy frame;
But the unresting motions of thy soul,
Like pulses of the summer air, still touch
The world to beauty and our hearts to hope.

Following the poem came a second song. Then Mr. T. B. Wakeman stood near the head of the coffin and delivered the funeral discourse. He spoke earnestly and at times eloquently, and the absence of the bursts of applause that on other occasions never failed to greet his glowing periods, made the address particularly impressiv.

At the close of the address another hymn was sung and opportunity was afforded for the audience to take a last look at their dead friend. The body was placed in a vault at Cypress Hills, to which it was followed by carriages containing the family and nearer relativs of the deceased. There were no services except those at the hall.

The following telegram, expressiv of the sentiment of the Newark, N. J., Liberal League, was received from Mr. Frankel:

"S. P. PUTNAM, *Dear Friend:* Though it is impossible for me to be with you, I mourn the loss. Such men as Leland are hard to spare. May his works be emulated.

"J. W. FRANKEL."

The Albany Convention.

I expect to be at Albany June 21st to make arrangements in conjunction with the Albany Liberal League for the September Convention. As soon as the executiv committee hav decided upon the list of speakers, the names and subjects will be published. Of course, we cannot hav all the speakers that we desire—the funds and the time will not permit—but the executiv committee will endeavor to secure representativ speakers who shall present our cause to the attention of the public with eloquence and power.

The general ticket agent of the Boston and Albany Railroad writes that with a guarantee of fifty or more names the round trip tickets will be as follows:

Boston, $6.80;
Worcester, $5.35;
Springfield, $3.75.

Let the Liberals in these and neighboring places be on the alert and secure at least fifty to attend the convention.

The New York, Lake Erie, and Western Railroad Company will accept one-third of the regular rates on return tickets to those who pay full fare going to convention on that line.

The Delaware and Hudson Canal Company will make the same rates.

We expect to make equally favorable arrangements with other railroads, and will publish in due time.

I call attention to the following important letter from H. L. Green, who has been such a faithful worker in the interests of our association for the last eight years. In losing the official services of our honored president, Dr. Brown, and secretary, Mr. Green, we can only hope that those whom the convention shall choose as their successors will be equally earnest, able, and efficient in the administration of affairs. The Liberal movement in this state owes much to the work of these indefatigable officers, and the success of the future will be largely the fruit of their devotion in the past. S. P. PUTNAM.

SALAMANCA, N. Y., June 6, 1885.

SAMUEL P. PUTNAM, ESQ., Chairman of the Executiv Committee of the New York State Freethinkers' Association, *Dear Sir:* On account of impaired health and editorial duties I feel that the interests of the New York State Freethinkers' Association and the cause of Freethought generally will be advanced by my resigning the office of corresponding secretary of the above-named association, and by having some younger and more energetic person elected in my place. I do therefore herewith file with you my resignation of this office, which I hav held for the last eight years; and when the association meets in annual convention at Albany, next September, please convey to that body my most sincere thanks for the many tokens of kindness that I hav from year to year received at their hands.

It will be doubtful if I shall be able to be with you, but I hope you may hav a grand, good convention that shall result in advancing the cause that every friend of humanity must love when they understand it. Fraternally yours,

H. L. GREEN.

The Bruno Statue.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since the last announcement the following subscriptions hav been received:

Sarah C. Hilton,	$1.00
John Corbet,	1.00
B. F. Hyland, Cornwallis, Oregon,	1 00
Walter C. Wright, Boston, Mass.,	1.00
Louis H. Freligh, Jr., St. Louis, Mo.,	1.00
I. and Mrs. Bardtmann, Atlantic, Iowa,	1.00
Contributions received by THE TRUTH SEEKER, and heretofore therein announced,	16,75
Previously acknowledged,	$164,98
Total,	$187.73

T. B. WAKEMAN, Authorized Agent.
93 *Nassau st., New York City.*

Of the above sum $185.73 was this day forwarded by draft to the Committee at Rome, and their receipt will be published when received, together with any other matter of interest. Thanks are due to the *Investigator* and TRUTH SEEKER for their aid, without which this respectable sum could not hav been raised. The work of extending the subscription will be undertaken on a larger scale as soon as reliable information as to the cost of the statue is received, which will be laid before your readers. Meanwhile, with thanks to those who hav done so much for liberty, I am, Yours sincerely, T. B. WAKEMAN.

93 *Nassau street, New York,* June 1, 285.

The Tent.

Sound the glad tidings! Hosanna to the Liberal hearts that giv practical proof of their desire to advance "peace and good will toward men," by enabling us, in the tented field, to proclaim the glorious truth of Secularism to all classes—FREE, without money and without price; who by their contributions continue the good work of propagandism through the summer, insuring the judicious circulation of our best Liberal literature, arousing the people to the necessity of thinking for themselvs, and awakening the masses now soothed to indifference by the lullaby of the church to realization of their dangers and the stern truth: "Eternal vigilance is the price of Liberty!"

How bright and glorious are the true, loyal, generous hearts who, released from the fetters of faith and the dark, dismal prison of superstition, learn and liv out the ennobling principles of Secularism, and bravely, perseveringly, do all in their power to help others to the joy of that freedom they hav attained! Justice becomes their creed, their religion, their standard, their god. As they realize in their enfranchisment the sad condition of so many of their fellow-creatures; as they look back with gratitude to the brave, noble hearts who dared risk not alone money and social position, but liberty and even life itself, to advance the cause of universal mental liberty, their sense of honor prompts them in their turn to do all in their power. Justice demands, and with glad alacrity and cheerful liberality they devote time and means to the cause, so that the priceless legacy they hav received from the pioneers of liberty shall be preserved and augmented to bless generations to come.

It is one thing to admit the truth; it is quite another thing to possess intelligence sufficient to hav the truth take hold of the inner life, to recognize and obey its claims, to struggle out of the ruts of error and turning from the way of evil, patiently, perseveringly, climb the steep hill of rectitude, and with love, tenderness, and a spirit of self-sacrifice, giv of time and means to assist and encourage others to ascend with us.

Brave efforts hav been made—honest hearts hav generously responded to the appeals for funds to sustain Messrs. Watts and Putnam in carrying on propaganda work during the fall and winter. They hav done good and faithful work. But we feared if all effort stopped during the summer the good seed sown would fail to germinate, so long neglected, or the black-cloth crows of the church would pluck up and devour it.

Thanks to the princely liberality of such whole-souled friends of humanity and Secularism as William Smith, of Geneva, New York.

The Tent is bought, pitched, equipped, doing its work, and we hav no fears now as to its being sustained. And while words are all too poor to express our gratitude to Brother Smith for his timely assistance and confidence in our ability to carry on this momentous enterprise, we do not the less appreciate the spirit of self-sacrifice of the friends who, at detriment to the interests of their own business, voluntarily risked loss, and loaned funds sufficient to make up amount needed to purchase the Tent. Nor do we fail to appreciate the contributions of even the smallest amount, freely given in many cases, contributed from scant resources absolutely needed in many instances to supply necessities.

We realize it is no light burden we hav assumed. It shall be our earnest endeavor to insure to one and all good and satisfactory returns for their investment. By winning honest hearts to our ranks, judiciously circulating large quantities of our best Liberal literature; promoting efficient organization; securing to all additional facilities for obtaining scientific education, promoting sociability, and building up and popularizing the cause of Secularism, so that the Nine Demands shall be secured and all shall rejoice in equal rights and privileges, regardless of religious faith or the lack of it.

Contributions to the Tent fund are still needed, and will be thankfully acknowledged.

The following advertisment tells its own story:

FREE LIBERAL LECTURES
AT THE
TENT!
MAIN STREET, NEAR AMERICAN HOTEL,
BY THE
EX-REV. C. B. REYNOLDS,
OF NEW YORK,
for fifteen years a most successful Evangelist. Commencing
SUNDAY, MAY 31, 1885.
SUNDAY AFTERNOON AT 3 P.M., SHARP; SUBJECT:
"WHAT LIBERALISM TEACHES."
SUNDAY EVENING AT 7:30 P.M; SUBJECT:
"SALVATION!"
LECTURES EVERY EVENING DURING THE WEEK.
Admission Free. Seats Free.
POSITIVLY NO COLLECTIONS.

NOTICE.—A number of extra, comfortable camp chairs hav been provided, for use of which 10 cents will be charged to defray cost of freight and keeping in repair.

SPECIAL INVITATION.—Any minister, in good standing in his own denomination, desirous to defend orthodox Christianity, or to oppose the teachings, or attempt to refute the claims of Secularism, can hav Free, Exclusiv Use of the Tent on any afternoon, or from half-past seven until half-past eight on any evening, except Sunday.

Prove all things, ventilate the facts. Let free men and women dare to think for themselvs, and reason, right, and truth prevail.

AT KALAMAZOO, MICH.

We pitched our beautiful new tent on Saturday morning, May 30, 1885, in Kalamazoo, Mich. One half the Tent is supplied with comfortable plank seats, the other half, less the space occupied by the platform, is filled with chairs. We purchased one hundred and twenty very durable, neat, comfortable cane seat camp chairs, but as they could not be made and delivered until Wednesday, we hired ordinary wooden chairs to use till then. They are of course neither so comfortable nor inviting as our camp chairs will be We hav a bandsome serviceable family Tent, 12x17, as retiring-room for lecturer and helpers, sleeping-place for Tent-master, etc. All admire the neat and pretty appearance of the Tent. When lit up with our seven lamps at night it is very attractiv.

Mr. Henry Lewine, of New York, joined us on Friday evening, and is at present learning the arduous duties of Tent-master.

Kalamazoo is a very hard field, but our tried and true friends, Mr. and Mrs. Elias H. Gault, from Rochester, N. Y., whose devoted labors brought us, with the aid of THE TRUTH SEEKER, from the darkness of Christian superstition to the glorious light of the gospel of humanity, reside here, and their devotion to the cause of Liberalism goes far to smooth all the roughest places. Their geniality, hospitality, and unfailing kindness inspire us with redoubled energy and courage, while their good, useful, benevolent, and exemplary lives challenge admiration and giv them potent influence in the community.

The attendance is steadily increasing. The best people of the city are becoming interested, and with our more comfortable camp chairs will doubtless be regular attendants.

The press of duties and cares has prevented our advertising by painted bills, etc., as we could wish, but we initiated Mr. Henry Lewine, our Tent-master, by arousing him at half-past three in the morning, equipping him with a step-ladder and brush, while we wrestled with a huge tobacco pail of paste, and posted a few bills, one about forty feet by nine, one twenty by nine, and a few smaller ones.

We hav not deemed it best to lecture every afternoon this week, fearing to overtax our ability and fail to do justice at our evening meetings.

We shall be pleased to hear from those who desire the Tent in their vicinity.

Write full particulars, and what the friends are willing or able to do. We make all our lectures free, and positivly no collections; prefer, when practical, to hold meetings every afternoon, as our first, great, and most earnest wish is to arouse an interest and induce the women to take prominent part in the work, and our afternoon efforts would be especially devoted to this purpose.

We must make this a genuin missionary work. The chief object of Tent labor is to reach people outside the Liberal ranks.

The Tent is not designed simply to afford gratification and intellectual feasts to Liberals, but to giv without money and without price the bread of life to honest hearts, starved by feeding on the dried husks of moldy old orthodoxy.

Liberals of means and leisure can be sure of a very enjoyable time attending Tent meetings, getting acquainted with those

who attend the lectures, visiting house to house, carefully and judiciously distributing Liberal literature, securing subscriptions to THE TRUTH SEEKER and other Liberal papers, etc.

CHAS. B. REYNOLDS.

Mr. Reynolds's Tent Fund.

Previously acknowledged,	$482.70
B. F. Hyland,	1.00
F. C. Scharnhart,	.50
M. H. Woodbury,	2.00
Total,	$486.20

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

News and Notes.

It was quite pleasant after wide wanderings to return to old camping-grounds and greet familiar faces and see how the fires of freedom are still kept burning. The Newark Liberal League has been busy at work this winter. It has had lectures and debates every Sunday, with full houses and a wide range of discussion. After my lecture there was an exceedingly interesting debate on Theism and Agnosticism and kindred phases of this great problem of human thought—the whence, the how, and the whither. I suppose that our humanity will never cease to toil more or less with these mighty questions. Some will always perhaps believe in a supreme being, or perhaps a supreme intelligence, or infinit goodness, while some will accept with philosophic calm the limitations of human knowledge and be satisfied with making the best of what we know. These are questions concerning which there can be no dogmatism, there can be no mathematical certainty. It is a question of outlook, of temperament, of mental color. Victor Hugo believed in a God. He might, perhaps, with his happy and wonderful experience, with such a rich, poetic nature, that could catch all the graces and glories of human life; but those who hav seen the darker side and study its awful logic find vindication for an opposit belief—that not in God but in humanity is our great hope and trust. I am perfectly willing that one should be a Theist, but somehow or other the Theist does not seem to be quite so willing that I should be an Atheist. The spirit of Atheism seems to me therefore more charitable than the spirit of Theism, for it recognizes all the wants of humanity and seeks in a legitimate way to satisfy them. It certainly has all the knowledge of them, an equal hope and faith in essential justice, only it has not quite so large an inference as to abstract being, which to my mind is a difference hardly worth quarreling about, but rather

> "A difference without discord, which can make
> Those sweetest sounds in which all spirits shake
> Like tremulous leaves in the continuous air."

One of our best and bravest has fallen—Theron C. Leland, former secretary of the League, whose work has been so self-sacrificing, and whose spirit has been so fearless in the many combats for freedom. His life has been one of genuin triumph—his death is a harvest of precious memories, twined with flowers of hope. He has ennobled our thought; he has made more abounding our belief in human progress. The eloquent discourse of Mr. Wakeman gave us an animated picture of his unique and varied life. He was in himself an original force. He was no echo of the world about him. The light by which he advanced was the genius of his own personality. He was a dreamer indeed. He was stirred to the very depths of his soul by wondrous visions of human progress. His nature was touched to high issues, and amid the discords realized the inspiring harmony. But his dreams were wrought to deeds. He was a practical power, and the value of his work is with us in the organized Liberal movement of to-day. He has been a faithful servant of Liberty; he was a reformer through and through, and would not be satisfied with any half-way measures. He surrendered all to what to his mind was right. He gave up wealth and position, and flung himself with the forlorn hope, even that in old age he might do something for human welfare. There was always a greater good to be accomplished. One victory only made imperativ the struggle for another. He had no rest. His life was one of perpetual labor—his energy was unflagging. Gratefully do we accept the memory of his bright, heroic career. He shall be one of the saints in the calendar of human freedom—he shall make us more earnest, more hopeful, and more devoted. To his honored grave we bring the flowers of affectionate regard; over his mortal dust we twine the wreath of victory. He has fought and conquered. SAMUEL P. PUTNAM.

The Executiv Committee.

C. B. REYNOLDS, ESQ, Chairman of the Executiv Committee of the National Liberal League, *Dear Friend:* Yours, appointing me a member of the Executiv Committee, at hand.

I confess just a little pride to be an officer of the League, and considerable anxiety for fear I will not do honor to our cause, not through lack of zeal, but through inexperience in such matters, and a lack of ability to properly represent and defend our principles.

But until a better selection can be made, I will do as I think will best further the interests of the League. I hav been trying to obtain the names of our friends in Utah for a year or two, and hav got quite a little directory, and I hav lately written to what I call the leading Liberal, also to the appointees of the committee in Montana, Idaho, Nevada, and Wyoming, asking their opinion as to the feasibility of the five territories employing a home missionary to travel *a la* Watts and Putnam. I suggested that a lecturer could do immense good by lecturing, taking subscriptions for our papers, visiting and cheering the lukewarm or persecuted Infidels (I assure you that we are not by any means popular in Utah).

It is too early for answers yet. I will let you know all their opinions, and think we can surely afford one; and I cannot think of a better way to organize, and perhaps such a large scope of country may afford more than one field man. But a start of this kind will be good, however small a start, for what is everybody's business is nobody's business.

Fraternally yours, WM. REYNOLDS.

Wanship, Utah.

C. B. REYNOLDS, ESQ., *Dear Sir:* I received yours with appointment for me as a member of the Executiv Committee, and allow me to thank you for the honor you confer upon me. I will try to serve you and the League to the best of my ability.

There are two important points to be considered in regard to our work: First, how to get money; second, how to use it to the best advantage to our cause. And to get money I would suggest for you to appoint in each state and territory a treasurer and receiver, and let him appoint one in each county of his state or territory, to receive money in small sums, such as each Liberal could spare weekly, and each county receiver to report and remit monthly to the state receiver, and the state receiver to remit and report to the National Treasurer every three months, and also for each receiver to sell Liberal papers and pamphlets, and the proceeds to go to the National Treasurer, and hav each of those receivers' names and addresses published in all the Liberal papers, so all the Liberals will know that they are authorized to receive money in that way. I think we could collect a large sum in that way in the course of a year in the treasury; and to dispose of it let the National League hire lecturers and send them out in the field where they are most needed, and distribute Liberal papers and tracts to those that will not buy them.

It may be that some of our friends hav a better plan than this. If so, I shall be happy to receive it, or add to this and make it better. A. ERVIN.

Murray, Idaho.

Two Brooklyn churches refused to hire a choir in which a colored man was a principal singer. The color prejudice, it seems, is still strong in the churches. The negroes hav only one consolation—their white Christian brethren will hav to associate with them in the next world, or preaching is vain.

CIVIL service reform is a good thing, urgently needed. But when it takes the form of asking in the examination of an applicant for a position as stenographer how far the moon is from the sun, it looks as though a little of it applied to the civil service reformers would not be entirely wasted. The use of such information to a stenographer is not apparent, unless it be that he is expected to prompt political speakers.

Mr. TALMAGE in his Sunday sermon said: "Recently there came to me the fact that a college had been built in the far West for Infidel purposes, and not long afterward the college failed, and it was handed over to a Presbyterian company, and is now run in the interest of that orthodox religion." And this reminds us that there was recently published the fact that a church in Brooklyn had been converted into a skating rink, and as such drew much larger crowds than when it was a house of worship. Both of these facts are significant, and are distended with a big moral.—*Norristown Herald.*

The conversion of the church into a skating rink instanced by the *Norristown Herald* is genuin, we believe, but we should like to know when and where the Infidel college was built and handed over to the Presbyterians.

ALL the daily papers hav a theological editor whose business it is to detect heretical utterances in either pulpit or press, and to make comments thereon. The theological editor of the *Herald* seems to hav lost his hold upon orthodoxy, for in reviewing Beecher's sermons on evolution he expresses himself thus:

"The idea that God is himself gradually evolved from the human comprehension as intelligence grows broader and thought more solemn is a conception vast and beautiful in its boundless possibilities."

As the *World* remarks, it thus appears that in the beginning God did not make man, but in the end man made God.

THE *Herald of Health* has begun to collect a new series of letters from some of the oldest of our brainworkers concerning their physical habits. Ten years or so ago, Dr. Holbrook published similar letters of great interest from William Cullen Bryant, William Howitt, and others. The first of the series, Dr. Holbrook thinks, was by Rev. Dr. Bartol; the second, to appear in the June number of the *Herald*, will bear the signature—familiar to almost overyone who has handled an American Greenback—of F. E. Spinner, who is now in his eighty-fourth year. The third is being prepared for the next month's issue by Dr. James Freeman Clarke. These letters should possess much practical value as well as literary interest. The letter of Mr. F. E. Spinner will relate most graphically the very curious and remarkable manner in which he has preserved vigorous health to a very advanced age.

THE San Luis Obispo *Mirror* reports that the Lick Observatory, on Mount Hamilton, Cal., is already, even without the great telescope in course of construction, one of the most complete in the world. There has recently been added a meridian circle, made by Reifold, of Hamburg, and a house has been built for it. Two disks for the great thirty-six inch lens hav been successfully cast, and a member of the firm of Alvin Clark & Sons recently went to Europe to examin them, and to ascertain whether either of them is suitable for the lens. If a perfect disk has been obtained, it is thought that the great refractor may be mounted and in use by 1886. Already the observatory has a twelve-inch equatorial, a four-inch transit, a comet seeker, a vertical circle, and a six-inch equatorial. Then there are five clocks connected by a complete electrical system. Superintendent Frazier states that the thirty-six-inch glass, when finished, will be by far the most powerful one in the world, bringing the moon within thirty miles of the earth, whereas eighty miles is the limit of existing telescopes. The wonders which such a glass will disclose can hardly be foretold.

SOCIETY, says Donn Piatt in *John Swinton's Paper*, crucified Christ: "He died not because he taught the poor and downtrodden their right to heaven, but because, in the eyes of the Vanderbilts of Jerusalem, he was a low, pernicious fellow, the friend of labor and the associate of harlots. Were our savior to appear on earth to-day, with his humble disciples, he would not be crucified, precisely; but he would be laughed at and shunned as a crank, He might, on account of his miracles, get an offer from a dime museum; but in no other way could he obtain a hearing. This sounds like profanity, but the real profanity appears in the church it is claimed he founded. Were he and his dirty, nay, torn, ragged disciples, to appear at the door of one of the temples erected to his memory, the sexton would hurry out to deny them admittance, or crowd them into a corner, where they would not offend the silks and satins of the congregation."

THE *Sunday Gazetteer*, of Dennison, Texas, says: "Two pamphlets hav been received at this office from the New York Truth Seeker Publishing Company, one entitled 'Why don't he Lend a Hand?" and other Poems,' by Samuel P. Putnam. Mr. Putnam's name is no doubt familiar to many of our readers as the author of 'Golden Throne' and other productions. Mr. Putnam, if not an Atheist, is at least a very pronounced Agnostic, yet he has 'music in his soul,' and his rhymes not only jingle, but giv expression to thoughts that will survive the shock of criticism. The other book is by M. Babcock, 'The Religion of Humanity Better than Eternal Punishment.' Some one appropriated this before we had a chance to read it, through. Mr. Babcock is a good reasoner, and in this, his latest book, he asks the clergy several exceedingly puzzling questions, which, we fear, they will never answer. The Truth Seeker Publishing Company has a large catalog of Liberal books, which will be furnished on application."

HUGH P. MCELRONE, editor of the Catholic *Mirror*, Baltimore, writes to a New York Protestant paper concerning the Freedom of Worship bill, happily dead: "Of course, in the necessary discussion of this measure, it was inevitable that ill-informed Protestants should refer to the Spanish Inquisition, St. Bartholomew's massacre, and other instances of Catholic intolerance in the Old World. So far as they are concerned, I, in common with my millions of Catholic fellow-countrymen, condemn them as utterly foreign to the spirit of our religion. Protestants hav been guilty of similar offenses against justice, as in Calvin's burning of Servetus, in England's Star Chamber, which exceeded the iniquities of the Inquisition, and in a hundred other instances which might be cited. But these are all things of evil ages. Why cannot we agree to bury such foul remembrances out of sight? I, for one, am willing, with our great poet, Longfellow, to 'Let the dead past bury its dead.'" How well the Catholics of this country would like to hav the world forget their acts of the sixteenth century! And what a relief to the Protestants of to-day it would be if an impenetrable curtain could be hung between the year 1885 and the years of persecution gone before! But it cannot be. The ghosts of the murdered dead will not down at their bidding. Both churches hav striven hard to keep the multitudes ignorant of their crimes against humanity, but the people are beginning to find them out, and to despise them more as their knowledge of these infamies increases.

FREDERIC R. MARVIN has collected for the *Home Journal* the last words of many great men. Of Paine he quotes the conclusions of O. B. Frothingham: "'I hav no wish to believe on that subject.' These words were in answer to his physician's inquiry: 'Do you wish to believe that Jesus is the Son of God?' There is a dispute with regard to Paine's death. Some writers say he recanted and became a Christian, while others affirm that he died as he lived—an avowed Deist. In his last will and testament he says: 'I hav lived an honest and useful life to mankind; my time has been spent in doing good; and I die in perfect composure and resignation to the will of my creator, God.' On the other hand some authors say that he was grossly intemperate and licentious, and that he discarded Christianity not so much from conviction as from a base desire to lead a bad life. The truth is, that Paine, though not rich, was in comfortable circumstances. He had considerable property, which is specified in his will. His sick bed was surrounded by friends who ministered to his wants, witnessed the firmness and calmness of his last hours, and attested the sincerity and sufficiency of his convictions. Not even the impertinent intrusivness of the clergy disturbed the entire serenity of his death." The last words of Theodore Parker were, "It is all one, Phillip and Clarke will come for my sake." He meant that Wendell Phillips and James Freeman Clarke would attend his funeral. Of the character of Parker, Marvin says: "His tone of morality was high. His motivs were elevated, and, apparently, sincere. His firm grasp of some of the fundamental principles of natural rights, together with his unfailing confidence in his own powers, gave a strength to his utterances of truth and duty which often stirred and swayed the moral nature of his hearers. But in all his writings we find no expression of a consciousness of guilt and of need as a sinner, and no recognition of Christ as a savior. Of Theodore Parker, Lowell speaks thus wittily, in his 'Fable for Critics:'

> "His hearers can't tell you on Sunday beforehand,
> If in that day's discourse they'll be Bibled or Koraned,
> For he's seized the idea (by his martyrdom fired),
> That all men (not orthodox) may be inspired;
> Yet though wisdom profane with his creed he may weave in,
> He makes it quite clear what he doesn't believe in,
> While some, who decry him, think all kingdom come
> Is a sort of a, kind of a, species of Hum,
> Of which, as it were, so to speak, not a crumb
> Would be left, if we didn't keep carefully mum,
> And, to make a clean breast, that 'tis perfectly plain
> That all kinds of wisdom are somewhat profane;
> Now P's creed than this may be lighter or darker,
> But in one thing 'tis clear he has faith, namely—Parker.
> And this is what makes him the crowd-drawing preacher.
> There's a background of God to each hard-working feature.'"

Communications.

Mrs. Slenker's Experience with Mansfield.

This is probably the last step of the Spiritual experience belonging to my trip. I giv it to my readers in full. A friend inclosed funds for me to send the inclosed letter to J. V. Mansfield. I wrapped it in tissue paper and covered that all over with impressions from my rubber stamp, pasting all up securely, so that it was impossible for anyone to read it by calcium light or in any way but by opening it. You will see by the reply that the letter was really read, though I could discern no marks of its having been opened, still I knew it could hav been and carefully repasted. But there is enough in the reply to condemn it as a spirit production.

You see it purports to be from Bennett. All who knew his style will find nothing of our dear friend in it. Not even the opening words are his way of commencing a letter to me.

I don't understand who he means by "the doctor." Was Abner Kneeland his patron saint?

You will see that several of my questions are answered (!), showing conclusivly that the letter was really read. But any of us could hav answered them just as well, and those who really knew Bennett could hav done it far better.

You notice that not a question concerning my dead cousin, or anything requiring real knowledge, is touched upon. As Ingersoll would say, we could all hav "guessed" as correctly as he did at those that are replied to. Mr. Bennett has written and printed my initials hundreds and perhaps thousands of times, and never once as "A. D. S.," though strangers often write me as "Almina."

You will see that he says Paine died in 1816. He must hav forgotten that he has it 1809 in his valuable and interesting book, "The World's Sages, Thinkers, and Reformers."

Well, I must pronounce Mansfield a fraud, just as I hav the majority of all the mediums I hav yet encountered. If there be one honest clairvoyant I shall be glad of his or her address—that is, one who is clairvoyant enough to giv us real facts that we could not find out in any other way.

J. W. Truesdell offers Mansfield one hundred dollars if he will read, in his presence, a letter of his sealing up and preparing.

Sun's Day, May 31, 285. ELMINA.

MY LETTER TO A COUSIN WHO DIED WHEN I WAS A GIRL, SENT TO MANSFIELD TO BE ANSWERED CLAIRVOYANTLY.

DEAR COUSIN DAVID: I write this to ask thee if thee is still alive, and if so will thee tell me where in the universe thy home is, and if thee is still interested in things upon this earth—this side of life—and what thee has been doing since we parted?

Has thee ever visited any other star, planet, or world since thee left us? And if so, tell me something about them and their productions and peoples.

Is thee with thy parents? And does thee ever see mine, and my child and sisters who are gone? If so, tell me what they are doing.

Tell me how I can find proof of a life to come—of some way that is feasible for me to try.

Tell me if Planchette will write for me, and when, and, if not, who hereabouts can make it write.

Where is thy brother? If living on earth, what is his post-office address? And has he a family?

Did I not honestly and earnestly try to find out the real truth of Spiritualism while I was gone?

Is materialization and independent slate writing a real fact?

Tell me of some new inventions that we hav not.

Giv me a recipe for curing and eradicating cancer.

Tell me mother's full name, and thy own.

What is D. M. Bennett doing, and Abner Kneeland?

My questions are for this world, so I ask them in the hope of full replies for print. Affectionately,

May 5, 285. ELMINA (formerly Elizabeth).

REPLY.

MY DEAR SISTER SLENKER: In absence of the doctor, I come to say a few words to you which, I hope, may not be considered an intrusion. Had the doctor been present, or within my call, I would not hav taken such precious time. I rejoice to know you are yet seeking to know if one die shall he liv again. That was my life study; and radical as might seem my views, yet I was bound to be honest to myself. I gave this subject thought, and outside what I received through this source, I had not a particle of evidence that man or woman had a continued existence beyond the body mortal. I was Infidel to the popular ideas of another life, but not because I wanted to differ from the majority, or with my most intimate friends, but it was facts I needed—facts I sought for.

I traveled the world over to glean new thought and the varied experience which I gave to the world. Not one word embraced in my manuscript or book contains a word but is as true as though an angel wrote it; and yet how heavily did it fall before the world—just because it was truth!

Well, the truth moves slow but sure. My old pattern saint, Abner Kneeland, Jo Barker, and I hav often talked the matter over touching the present, past, and to come. Kneeland is the same—same stanch advocate for truth, as characterized his earth labors; but Jo Barker weakened a bit when death stared him in the face; but now is Jo Barker again, seeing as he does and seeing as I do, we were both wrong in our conclusions touching an after-life. Tom Paine is the same champion for truth and liberty as when died 1816; but he now, as I and Kneeland, does accept immortality or more conscious identity, beyond the mortal body. I see at times your mind-sky is beclouded with doubt—even with all that you hav received to convince you to the contrary; but, sister, weigh well what you receive, and among the much that may appear rubbish, you may find the real.

As to your ever being developed to the phase of materialization, I doubt it at your time of life; but slate-writing I am inclined to think you may, when you rid yourself of the doubt which has, and now does, trouble your thoughts. Yes, you acted honestly in your investigations, but yet doubt predominated, and thus the development was greatly retarded.

You ask of the doctor a receipt for the cure of that *awful malady*, c——. Well, if the old doctor was present he might giv you one that might eradicate that, if taken in its incipiency; but when the blood or circulation has become thoroughly impregnated with the disease, it is then beyond human reach.

I beg pardon for taking this time, but trust it may be acceptable under the circumstances. Can I be of service to you at any time, I shall be most happy to be so.

Kindly, DEBOIGNE M. BENNETT.

To A. D. SLENKER.

[If Mr. Bennett wrote this, he has certainly forgotten his own name. DeBoigne was the name used by the United States district attorney, who did not know the right one.—ED. T. S.]

Is Science Likely to Furnish a Basis for Religion?

This question has just been discussed by the Free Religious Association in Boston. If it could actually be asked of Science, she might very probably reply, as the man did who was asked if he could play the fiddle, "I don't know—I never tried." The history of the conflict of science and religion has been admirably written, and there will be more of it still to write. Individuals may try to reconcile science and religion, but one interest or the other usually suffers in the process.

Agassiz, for instance, would probably hav become a Darwinian if he had not kept a theological prejudice for the doctrin of special creation. The so-called Christian scientists could not seriously be compared with men like Darwin and Humboldt. Religion has always rested on faith in doctrins about which science is creating skeptics. What results science achieves are in regard to those things which we see and handle. Religion founds itself on theories about the unseen, the unknown, the infinit. Religion begins far beyond where science ends. Between them is a chasm which seems bottomless. Herbert Spencer's theory of the Great Unknown may bridge over this chasm for a few daring explorers, but cannot fill it up. How do we know that the Unknown is great? Why talk of the Unknown rather than of the Unknowns? It is perfectly possible that there is one Great Unknown; it is equally possible that there are two Great Unknowns, a good and a bad one—Ormuzd and Ahriman—as is still believed by the Parsees. Or there may be three Unknowns in one, as is held in most of our churches. Or there may be an infinit number of very small Unknowns, as was taught by Epicurus and Lucretius. Why trouble ourselvs about such problems, when we hav so much that is known, especially the known laws of morality, to love and live by?

F. M. HOLLAND.

Injustice in the Courts.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A better sense of justice would prevail if articles like "Socialism to the Bar" in your issue of May 30th were more frequent. Your censure of Judge Van Brunt's conduct in the case of Justus Schwab is just, pertinent, and timely.

I voted for Van Brunt when he last stood for re-election. Notwithstanding his lack of dignity, and his utter disregard of the amenities which we hav a right to expect from a judge, I believed him to be honest, and thought he could be trusted to do what was right rather than what he might deem politic. My estimate of him was based upon the fact that when Mr. Edward Lange sued the infamous Benedict for damages for a judicial outrage as inexcusable as it was lawless, and as dishonest as it was atrocious, Van Brunt was the only judge throughout the whole range of our judiciary before whom the case was brought up who did not try to pervert justice and to cover up Benedict's roguery. I regret that I was mistaken, and that my confidence in Van Brunt was misplaced.

The trial of Schwab is one of a class of cases that are becoming too frequent, cases which are simply efforts to gain popularity by managing the conviction of one against whom the cry of "mad dog" has been raised, and which are in no sense trials of the question, "Guilty or not guilty?" Such a case was that of D. M. Bennett; such a case was that of Dr. Lambert, whose pitiful appeal for mercy was spurned by the judge who sentenced him, and whose conviction was reversed by an appellate court after he had served out his sentence; such a case was that of James D. Fish, recently tried before Benedict, in which Benedict's efforts to influence the jury cropped out in a harang about the sacred nature of the oath they had taken and the oath he had taken, and thus preyed on their ignorant minds, and unsettled their judgment so that he might gain the applause of the conviction. The New York *Herald*, May 16, 1885, prints a letter from London in which is this very suggestiv statement regarding the late judicial farce in England, the *trial* of Burton and Cunningham: "There is a whisper in legal circles that Justice Hawkins some time ago declared that he would try the dynamiters, and that his harshness is not unallied to personal ambition."

I might go on at length with the enumeration of such cases, but *cui bono?* I hav no sympathy with malefactors, but I say that if they cannot be proceeded against legally and justly, if it requires trickery and dishonesty to deal with them, courts had better be abolished. Our Western friends prefer lynch law, and I think they are right.

New York, May 31, 1885. ED. W. CHAMBERLAIN.

Canadian Notes.

Last evening a pleasant gathering took place at the residence of Mrs. Scadding, Wellesley street, on the occasion of the departure for Chicago of Mrs. Elliott, the daughter of the hostess. Mrs. Elliott (*nee* Miss Ettie Scadding) was for many years pianist to the Toronto Secular Society, and leaves behind her many warm friends, some of whom utilized the occasion by making her the recipient of a number of elegant presents, as farewell tokens of their regard for the fair lapy's accomplishments and goodness of heart and for auld lang syne. Adieu and *bon voyage*.

On Sunday evening last a meeting was held of the Toronto Secular Association, at their hall, when readings and other exercises made up the usual weekly bill of fare. The society hav just brought to a close a very successful lecture season. The engagements comprised Watts, Remsburg, Reynolds, Burnham, and Putnam among the professional lecturers, and Cook, Risser, Harrison, Evans, Butland, and other Toronto amateur lecturers. The next season commences with the great convention of Freethinkers from all parts of the dominion of Canada on Sunday, September 13th, and following days, on which occasion Mr. Charles Watts will come to Toronto from London, England, to take part in the Convention. Excursion trains from all parts of the dominion of Canada will bring delegates and their friends to the Convention at reduced fares. In the mean time the society will continue their lecture season during the summer months by the aid of the Toronto amateur lecturers, Cook, Risser, Harrison, Evans, Butland, and others; and seeing that these last mentioned supplied the lecture platform every Sunday for ten years, unaided and without a break even for a single Sunday, it is confidently hoped that the summer season of lectures will prove to be a successful one.

The most complicated animal organism, such as that of man, is only a combination of an infinit number of single individual cells, all working together as a co-operativ community to accomplish one definit purpose. The theory of spontaneous generation was rendered easy of conception by the existence of organisms so simple as to consist of only one single cell. But easy conception has been carried further—next door to ocular demonstration—by the discovery of organisms even lower than single cells. The bathybius is merely a lump of mucus possessing organic functions. It has been lately attracting great attention, especially the Bathybius Haeckelii, discovered by Professor Huxley, and named by him after the great German philosopher, Ernst Haeckel. The scientific corps of the Challenger expedition found great numbers of these lowly specimens of animal life inhabiting the vast depths of the ocean. So much for the nebular hypothesis and spontaneous generation. Now for Darwinism.

The investigations of Huxley, Darwin, and others in the border-land of vegetable and animal life prove that there is no dividing line, and so also in the border-land of unorganized and organized matter there is no dividing line. It is an unbroken succession from unshaped nebulous matter to orbs and worlds, thence from unorganized matter to organized vegetable and animal life. It has been demonstrated by a multitude of proofs that with regard to the infinit variety of forms of animal life, from a simple cell to man, so-called species of which there are hundreds in one department alone—that of insects—there is no such thing as species, there is no dividing line; they all shape insensibly the one into the other through the whole series.

Haeckel and other evolutionists hav traced the gradual process of the development, evolution of animal life from the lowest form, the bathybius—which is lower than a cell that assumes organic life by spontaneous generation—through all the intermediate links up to the most complicated; one form springing out of another throughout the entire pedigree, by means of variation, descent, adaptation, and natural selection.

In the same way as the nebular hypothesis, spontaneous generation and Darwinism account in a simple and natural manner for the origin of the whole universe around us, celestial and terrestrial, animate and inanimate. So language, religion, the arts and sciences, political and social economy, the soul of man, the mind, human intelligence, hav been shown to hav been a growth, to hav been developed, evolved in precisely the same manner as the earth and other orbs, and any inhabitants, vegetable or animal, which may exist upon them.

As representativs of the various forms through which the evolution of animal life has taken place may all be seen in existence at one time in our day, from the bathybius, which is only a little lump of fatty matter possessing organic functions, up through

all the infinit variety of forms and species, to the most complete—man. So what is called the human soul, or mind, or intelligence, can also be seen in the different representativs of the human family in the different parts of the world at the present day, in all the stages of its development, from that of the Digger Indians, the earthman, bushman, and other tribes of men scarcely to be classed as superior in intelligence to the lower animals, up to the enlightened European or American. In like manner the germ of every living member of the human family exhibits to-day the whole process of evolution of all the infinit variety of animal life, as it assumes in succession the forms of all other animal germs.

Toronto, June 6, 1885. R. B. BUTLAND.

Mr. Malcolm—Mr. Wood.

I was surprised on looking over my TRUTH SEEKER of the 11th to see that friend Malcolm, of Hutchinson, Kansas, had answered my short note of February 7th. I hav been so busy that I then first learned that my letter was noticed. Please allow me now to ask Mr. Malcolm why he failed to notice the question I asked and directed all of his answer to that upon which I placed less importance. Why does Mr. Malcolm take 1879 and say there was $683,943,799 in paper money in circulation, when the treasurer's report for 1879, page 115, says there was $346,681,016, while the debts of the national bank robbers, $384,-181,418, makes nearly the amount Mr. Malcolm ($683,862,434) givs in his article January 3d. But national bankers' debts are not money, and no law can make them anything but bloodsucking robbers' tentacles? On page 107 (1879) the comptroller of the currency givs the amount of real money in circulation in 1865, which the miserable robbers' tool calls debt:

Funded debt,	$1,109,568,191.80
Matured debt,	1,503,020.09
Certificates of indebtedness,	85,093,000.00
Temporary loans,	107,148,713.16
Five per cent legal tender notes,	33,954,230.00
Compound interest legal tender notes,	217,024,160.00
Seven thirty notes,	830,000,000.00
Fractional currency,	26,344,742 51
Suspended requisitions uncalled for,	2,111,000.00
Total	$2,845,907,626.56

This was money, more than twenty-eight hundred millions of real money in use in little more than one-half of the country. It was the life-blood of a great nation, and yet there was not enough. When there is enough money in use in a country there will be no debt, and if there is no debt there will of course be no interest drawn from the lives of the people, no slavery. The great war called the slaveholders' Rebellion was rightly so called. But the slaveholders were not in the war nor in the South. The men who are and always were the real slaveowners and slave-dealers liv in the great cities by creating debts and drawing interest from the slaves of debt, and friend Malcolm wishes to hav a real national bloodsucking banking system, with the amount of circulation fixed by arbitrary enactments, which is no better than the present robber system. We want no interest; we need to pay no tribute; we want real money, issued by government, and enough to put the people out of debt entirely and forever keep them so. I ask Mr. Malcolm to read the foot note in THE TRUTH SEEKER Nov. 22, 1884, page 739, and try to see the true inwardness of it. The money lenders of the world got up the war called the Rebellion on purpose to enslave the people of this country, and if Mr. Malcolm will read the report of the comptroller, 1879, pp. 107 to 111, he will see how the money-lenders copied in the management of this country from the plans that worked to enslave the people of the United Kingdom of England. By means of the Peninsular war the amount of money issued was $4,040,543,610.

History tells us that this period, from 1814 to 1825, was the most prosperous of any that England ever experienced, and those who hav lived in this country for fifty years *know* that the period from 1863 to 1870 was the most prosperous of any that was ever enjoyed since this country was settled; and yet *no country ever* had money enough in circulation, and so no people were ever free.

I must say that for a man professing to love liberty Friend Malcolm has the most absurd idea of money, as expressed on Jan. 31st, that I ever saw. A Jew pawnbroker could not beat it for a licensed robbery. Mr. Malcolm has very queer ideas of values. He says that money has no value, and in the next moment says that to double the amount of money in circulation is equivalent to decreasing the value of the money a man has, and to paying one-half of every man's debts. This is only half true; it would not decrease the value of the money anyone held. There is no purchasing power in money. If Mr. Malcolm will get his facts and fancies separated he will do better. He contradicts himself by proving that money has value, and when every day's issue of a daily paper givs accounts of murders for money of sums varying from five cents to thousands of dollars I can see a most unlimited and most damnable value in money, a value that Mr. Malcolm and every lover of his race should condemn and fight against. There is only one way to stop the murderous system. There is at present about three hundred and fifty or four hundred millions of money in circulation. There should be ten thousand millions. There should be no limit to the amount, but wherever any man could lend money and get interest there would be evidence of want of money. The world has been governed and enslaved by money-lenders long enough. They are to-day working to set the whole eastern hemisphere at war. All of the nations of earth are in slavery to debt, and all of the earnings of labor will not pay one-quarter the interest. And yet the press of this country is used to make th epeople believe that a war in Europe will be a great blessing to them. It is liberty that the people of this and all other countries need, and no people can hav liberty without a free money in unlimited quantities.

The last number of the *American Nonconformist*, Tabor, Ia., tells of one county in Kansas that has six million of debts, five millions of recorded mortgages, drawing over one hundred thousand dollars more for interest than the entire surplus of production in that county last year, and the debts increasing fifty thousand dollars a month.

Is Mr. Malcolm so obtuse as not to see the value of money in this county of the new state of Kansas? If money has no value, what is it that Secretary Sherman and McCulloch destroyed $1,808,000,000 of, and put $360,000,000 of bankers' debts in the place of? If destroying one-half of the money of a nation doubles the amount of every man's debts, as Mr. Malcolm says, will he tell us the effect of destroying $1,808,000,000 of the money in use in one half of the nation, only leaving about $300,000,000 for use in the whole country, and while studying it up, will he get and read "A Fool's Errand," and tell us if the destruction of that money had any effect in destroying over one hundred thousand lives in the South since the war, and many thousands in the North, besides the other thousands in prisons, jails, and workhouses, that would be at work if there was money, not bankers' debts, in circulation to put the people out of debt and keep them so? Debt is slavery, interest is robbery? J. H. WOOD.

Edgeworth.

THE TRUTH SEEKER is on a warm trail and after big game, when with a sleuth-hound like McArthur she hunts the Catholic church in Mexico. I was familiar, through the pages of Prescott, with the outlines of that cannibal story where the Holy Mother, seeing her face mirrored by the institutions, customs, and creed of a rich country, at convenient distance from the world's observation, is struck with holy horror at this ingenious imitation by the devil, and proceeds to wash it, all except the gold and silver, in blood, from the face of the earth. The logic of a systematic lie, which claimed the plebeian iconoclast Jesus, as the founder of Christianity and Lord of Christendom, denied to the Mexicans brotherhood in Christ. Nothing less than the sacrifice of their own flesh and blood was exacted for the sacrament.

They were too rich to enter the kingdom of heaven. This excited clerical compassion.

Mr. McArthur fills out the historical picture with able zeal. A good work, however, entails the intellectual obligation to other, and at the cost of exposing my own ignorance for the public benefit, I will ask the explanation of certain points which hav not been touched upon in the two papers before me. How reconcile the antiquity of many thousand years, ascribed to the Mexican records in question, and the origin of that people's faith, with what I had supposed well established in history, viz., the comparativly recent date of the Aztecan invasion from the northward, and its conquest of the more ancient Toltecan civilization? That the Aztecans, being imitativ, should hav soon learned the arts of their predecessors, who are still found in Yucatan and elsewhere, is less improbable than the complete adoption of their superstitions and devotional customs, and what is the relation of the Aztecan dynasty which Cortez overthrew with the mystical Quetzalcoatl, etc., of the ancient Mexicans?

Again, what is the relation of the higher and milder religion described as the old Mexican Christianity, and the sanguinary tiger-worship, whose altars reeked with the blood of human victims, and whose carved idols hav so often been figured in our antiquarian plates? Was this confined to outlying provinces and tribes distinct from Mexico proper?

The tragedies of Mexico and Peru add frightful testimony to the fact that the key to theologies is financial. Admission by the Spanish Catholic of true religious fraternity with the Mexican would hav withdrawn from plunder and its accesory, murder, on so grand a scale, the sanction of religious zeal. The true animus of the church and the nullity of its doctrins are here manifest with the exclusiv sway of personal cupidity. Slit the purse, suppress the tithe, and you disarm all religions of their mischievous power, you extract the fangs of the viper. Remark the correlation of the three imperfections of the Mexican Christianity as compared with the Catholic—suppression of the priest's fee for marrying, of the legal profession, and of hell-fire tortures. It would seem that some impression of the ancient simplicity remains. Stephens says of a Central American people, that since the introduction of lawyers by the Spanish authorities, they had been found such a nuisance that this people by common consent had abolished legal forms and reverted to the judgment of their differences by umpires.

The insignificance of doctrins, which the clerical brain spawns as easily as toadstools, and the fallacy of spending iconoclast ammunition upon them, while leaving intact the *organizations of authority* from which they derive all their power to hurt, is most salient from studies like McArthur's. Here we see how the very coincidence of faiths is a provocation to hostilities, for greed of power and pelf. It suits the church perfectly to hav the doctrins which She* throws out as a blind, made important as the subject of attack. The enemy's Freethought forces thus diverted, She can plot and plan all the more at her ease against our liberties and purses. Her faith, her true faith, and which events hav never deceived, reposes in the boundless capacity of ignorance, the insatiable appetite for humbug, and the willingness of slaves to enslave others. EDGEWORTH.

Guntersville, Ala., May, 1885.

*I write She with a capital *S*, as the personal pronoun for Church, as He for God or Devil. But this triumvirate, like Rome's, is but nominal. The church is, like Cæsar, all in all. Is it not illogical to honor the figment created with capitals, which we withhold from their clerical creator?

The Holy Ghost Afraid of Satan.

On Saturday last Rev. Rufus Choat called on me, and asked if I remembered his writing to me some two or three years ago to see if he could get me to giv the people of Orion a Liberal lecture. I recollect the circumstance, and that he said that he was a professor in the high school at Orion, and he wished to become a lecturer in the Liberal cause, and would giv his first lecture at St. John's if it would meet my approval, and if I would help him a little in the good work.

In my reply I advised him not to giv the lecture, as it sometime might prevent him from getting a position as a teacher. He said that after writing me, "the Holy Ghost got hold of him, and that now he is a minister of the gospel in St. Johns," and he invited me to come and hear him, and at the same time admitted that he would not be willing to attend one of my meetings and hear me.

When I consider that he, at the time of writing me, had no faith in Christianity, and was anxious to work against it, his conversion seems almost as wonderful as was the conversion of St. Paul. He says he is under the influence of the Holy Ghost, and always speaks from inspiration, whilst he believes that I am under the influence of the devil.

I kindly invited the reverend to meet me at our public hall, and we would divide the time and giv our opinions to an intelligent audience, and let them judge as to which one of us had the best argument. But the reverend declined a public discussion either in his church or in the hall, which fact, in my judgment, is a confession that he fears the devil through me would be more than a match for the Holy Ghost through him in the discussion.

The Salvation Army in our town keeps trying to drum up recruits, but the Holy Ghost is unable to protect the Army from Satan, so it keeps a police officer to arrest those who are not afraid of ghosts, and who consequently are disturbers of their meetings. M. BABCOCK.

St. Johns, May 26, 1885.

Fragment.

Unfortunately for truth, hypocrits can fatten on falsehood. There is a class of them who make a fat living by teaching what they do *not know* to be true. They are well aware of the effect of outside appearances, and dress in solemn black.

"These blackcoats," says Alexander von Humboldt, "are the only persons of my acquaintances who resemble the chameleon, in being able to keep one eye directed upward to heaven and the other downward to the good things of this world."

And the great German philosopher said: "The pfaffen [pfaffe is a sort of generic and contemptuous term for any sort of clergyman] fear God less than other men do; they use him for their own purposes. Like showmen at a fair, they exhibit God for money. They extol him with absurd panegyrics; blow a trumpet to glorify him; wear a smart uniform in his honor, and all the time despise in their hearts the poor, credulous, staring mob."

The clergy charge people with Infidelity. "I, for one," says David Page, "reply that I regard it as a senseless accusation. If it were true, it is nothing that calls for defense, or needs any vindication. It is neither a fault nor a virtue in itself. Belief and disbelief are, of course, mere results of evidence or of the lack of it."

The Mohammedans call the Christians Infidels, and the Christians call the Mohammedans Infidels, but the truth is, as David Page says, "there is no skepticism so offensiv as that which doubts the facts of honest and careful observation; no infidelity so gross as that which disbelieves the deductions of competent and unbiased judgments."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. Macdonald, - - - Editor.
C. P. Somerby, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - JUNE 13, 1885.

Death of Mr. Leland.

The Liberals of the city were last week shocked to learn of the death of Theron C. Leland, the former secretary of the League. Though it was generally known that during the past winter he had been ailing, sometimes seriously, and that his general health was not very robust, no one, and least of all himself, had a thought that the first bright days of summer would be his last on earth. He had planned a trip to Minnesota and Wisconsin, to visit friends, and would hav started ere this had he lived. On Decoration Day he visited his wife in the country, returning to town Monday morning. During Monday he was taken with something like bilious colic, but remedies being applied, he was relieved and slept through the night. On Tuesday a renewal of the pains did not alarm his friends, but at midnight his case assumed a serious aspect, and physicians were sent for. Two physicians were in attendance Wednesday, but their skill was futil, and a gradual failing of the pulse and heart beat ended his life in the afternoon of June 3d.

Mr. Leland was born April 9, 1821, in a log cabin in the wilderness of western New York. His boyhood days were such as usually befall the son of a pioneer farmer. He obtained very little schooling, but was an omnivorous reader, and spent all his spare money for books. In his eighteenth year his parents placed him in the Wesleyan Seminary at Lima, N. Y., from which he graduated in three years with high honors. It was the intention of his parents that he should enter the Methodist ministry, but before he began that career he was engaged to teach school in a country district. Around his school dinner one day the lady with whom he boarded wrapped a New York *Tribune*, then recently founded by Horace Greeley. It contained one of a series of articles by Albert Brisbane on social science, as discovered and promulgated by Charles Fourier. He obtained the whole series of articles, and the pictures drawn by Fourier of a happy social state so filled his heart that he resolved to devote himself to studying and teaching Fourierism. He joined the movement inaugurated by such brilliant scholars as Dana, Greeley, Brisbane, Channing, Ripley, and Godwin, and spent the years of 1842–4 in lecturing in and about Rochester. This activ Fourier propaganda came to an end in 1844, and the last of the associations with which Mr. Leland was connected dissolved in the spring of 1845.

His social lectures had made Mr. Leland acquainted with Augustus F. Boyle, who was lecturing upon phonography and teaching the art to such as would learn. Mr. Leland studied with him three days, picked up the basic principles of phonography, and with Pitman's "Manual," the only instruction book then published, learned the art. In six weeks from the time he took his first lesson he began lecturing upon phonography. For three years he went from place to place lecturing and teaching. In 1848 he came to this city, and joined Andrews and Boyle in their phonographic academy, which they had maintained for several years on the corner of Canal street and Broadway. He there obtained the activ skill which enabled him to report speeches. He also became one of the best teachers in the country. He always remained closely allied with Mr. Andrews, taking much interest in the later developments of the Pantarch's ideas. Though remaining a stanch Fourierite, Mr. Leland possessed an all-sided and generous sympathy with reform generally. Naturally he was one of the early Abolitionists, and worked with them in many of their campaigns. In October, 1853, he reported the first National Woman's Rights Convention. It was at this convention that Garrison's nose was tweaked. Joseph Barker was about to reply to a speech of the Rev. Dr. Nevins, of Cleveland. Garrison interfered, saying, "Oh, never mind him, Brother Barker; he is evidently only a blackguard and a rowdy." In a few moments a brother of the clergyman mounted the platform and gave Garrison's nose a vicious twist.

In 1862 Mr. Leland entered the New York Custom House as shorthand secretary of Collector Barney. He remained connected with this institution under Collectors Draper, King, and Smythe. For four years he was appointment clerk, a position of great power and responsibility. During the six months' interregnum which elapsed between Collectors King and Smythe, Mr. Leland was practically the collector, and Congress made a special appropriation to remunerate him. He was Collector Smythe's confidential clerk, and Mr. Smythe often introduced him as the real collector. "Go to Leland," he would say, when his political friends applied to him for information or official action; "he is collector of the Port of New York." In 1869 Mr. Leland resigned his position and went West, receiving the appointment of official reporter in the Circuit Court of Adams county at Quincy, Ill. In 1874 he became private secretary to the president of the Delaware and Hudson Canal Company, a position he held for several years, and resigned to enter upon activ work for Liberalism.

When Mr. Bennett was attacked and imprisoned, Mr. Leland espoused his cause with all the ardor of his nature. Our readers will remember the fiercely sarcastic articles from his pen which appeared in these columns. In the rupture which occurred in the National Liberal League Mr. Leland took the side of the repealers, and performed herculean work in enlightening the people upon the real question at issue. Through all those stirring times Mr. Leland was in the front of the fight, and his services were of inestimable value to Liberalism. At the Fourth Annual Congress of the National League he was elected secretary, a position he held for three years, devoting his whole energy to the labor. With Mr. Wakeman, he conducted the League *Man* until its consolidation with The Truth Seeker. To *Man* he gave his whole time, teaching evening classes in phonography to support himself. After his voluntary retirement from official connection with the League he taught day classes. As a teacher of phonography he was, perhaps, the most successful in this city.

In respect to what may be called his religious opinions Mr. Leland was very peculiar and decided, but very little understood except by his most intimate friends. He was early emancipated from the old theological belief, and was sarcastic and sometimes bitter in his sentiment toward the church. With Fourierism he adopted a sort of metaphysical Spiritualism, which was, as he thought, scientific, and which was taught by Fourier, under the name of "compound immortality." This is to the effect that there is a spiritual or aromal world, which is the day-world for the human soul, and that this life is its night-world—its sleeping and dreaming period of a less perfect or less awakened existence; that the same individual habitually and periodically dies out of this world, which is a mere resurrection and awakening into a higher life—the waking, in other words, into the true life; and that the soul remains in that life twice the length of time that it has remained in this, when it dies out of that life and returns into this. The analogical reason why the life in the day-world is twice as long as this is that we giv sixteen hours to wakefulness and eight only to our sleeping period. Imbued with this doctrin, Mr. Leland, like the Swedenborgians, held a somewhat contemptuous feeling toward the manifestations of modern Spiritualism, the consequence of which was that he was felt to be an uncomfortable critic and hopeless opponent of mediums, and even popularly ranked as a hard-headed Materialist. While he took no pains to remove this impression, and his habitual association with Materialistic philosophers tended to confirm it, yet in fact he was the farthest removed from Materialism, and held himself to be more spiritualistic than the Spiritualists.

In literature Mr. Leland was very delicate, fastidious, and rare. He had a very subtle and refined wit, which bubbled up on all occasions, was irrepressible, and greatly appreciated by the few, but it was too subtle and refined for the many, the point of his jokes being finer than the apprehension of his hearers or readers; and the temptation to yield to the ready suggestions of witticism brought them forward in too great profusion, and seemed sometimes almost to unfit him for seriously treating grave subjects. Whatever he did was admirably done in respect to execution, and his intimate friends will greatly miss the manifestations of his elastic and buoyant spirit. Socially he was one of the most entertaining of men. His conversation sparkled with wit and genial good nature. As old age approached he lost none of the youthful impulse which inspired his efforts in the cause of reform. He was ever ready to hear new thoughts and to act upon those which commended themselvs to his judgment. His thought was only to realize, or at least to make possible, on this earth that felicity which the church says must be postponed to a period beyond the grave. The here was always uppermost in his mind. The prime office of man in his view was to beautify and adorn the planet, that it might be made an intellectual, social, and esthetic paradise, in which industry could be made attractiv, poverty eliminated, and every man and woman attain the highest unfolding which his or her talents and endowments would admit of. He was one of the most unselfish of men, working always for others more than for himself. There are many in New York who will sadly miss him. There will be a vacant place at our meetings, a missing voice at our councils, a tried and true friend gone. He was one of the patriarchs of reform, preserving the connection between anti-slavery times and the present. The past month has seen two of these links shattered, and it will be but a few years more before the younger generation of reformers will be without the counsel and example of the men who accomplished a mighty political revolution, and one of the bravest of whom was Theron C. Leland.

Work Done in Massachusetts.

At the annual meeting of the Free Religious Association, held May 28th, F. M. Holland, assistant secretary, reported upon the endeavors made in Massachusetts during the past year to achieve the secularization of the state government. At the annual business meeting of last year the association directed its executiv committee "to labor in protecting witnesses in court from molestation on account of theological disbelief, as well as in otherwise secularizing the state." The persons intrusted with this duty presented to the legislature a petition asking for a repeal of the law discrediting Atheistic witnesses, but it was rejected by the senate. A petition for the taxation of churches was also presented, but this request was likewise refused. Two full hearings of the association's committee were, however, given by the taxation committee of the General Court, which were so fully reported by the press as to carry to those unfamiliar with the Freethought platform the arguments with which our demands are supported.

The defects in the Massachusetts Sunday laws hav also received the attention of the association, which finds that two decisions of the Supreme Court of that commonwealth are still in force—one preventing the collection of damages for fraud committed on Sunday, the other permitting anyone who purchases property on that day to keep it without paying for it. To remedy this the following petition is now in circulation in Massachusetts, and can be obtained by addressing box 61, Concord, Mass.:

Commonwealth of Massachusetts.

To the Honorable the Senate and House of Representativs in General Court assembled:

Your petitioners, citizens of Massachusetts, respectfully represent that the Supreme Judicial Court of this Commonwealth has decided that "an action cannot be maintained for a deceit practiced in the exchange of horses on the Lord's day" (Robeson v. French, 12 Met., 24), and also that payment cannot be enforced for goods sold and delivered on Sunday, even though kept by the purchaser (Myers v. Meinrath, 101 Mass., 366, and Cranston v. Goss, 107 Mass., 441). To prevent repetition of such injustice your petitioners ask that a law may be enacted substantially as follows:

"1. The provisions of chapter xcviii of the Public Statutes relating to the observance of the 'Lord's day' shall not constitute a defense to an action for damages for fraud committed on that day. 2. The provisions of chapter xcviii of the Public Statutes relating to the observance of the 'Lord's day' shall not constitute a defense to an action for the value of real estate or personal property sold and delivered on that day and afterwards retained by the buyer. 3. This act to take effect upon its passage."

An association in activ sympathy with his, Mr.

Holland hopes, will petition the next General Court to amend the law against Sunday amusements. For his part, he proposes to see to it that steps are taken to induce the legislature and governments of towns and cities to enact measures looking to the emancipation of the public schools and the purification of the laws from all sectarian influences.

We cannot too heartily commend the association for undertaking this practical work. That its efforts will ultimately meet with success there can be no doubt. We, in New York, propose to keep this state up to the old Commonwealth, and shall, so soon as the effort would be effectiv, start the petitions here.

Bigotry.

The following is from the *Independent* of June 4th:

"In casting about for a specimen of Protestant bigotry, the *Catholic Review* found, as it thought, a good case against St. Luke's hospital of this city. A priest, twenty-one years ago, had been refused permission to see a lady who was a patient in the hospital. It is a very old incident, but the chaplain and superintendent admits that it occurred, and that there hav been recent cases of the same nature. He says:

"This hospital has frequently been compelled to deny visitors free access to our patients, sometimes on the physician's orders, and sometimes because requested by the patients themselvs to protect them from visitors they wished not to see, though, where possible, it has always been the rule of the hospital, in regard to religious ministrations, to act upon the wishes of the patients."

"He also says that, though the hospital is maintained by the charity of members of the Protestant Episcopal church, its managers always freely invite for 'private ministration any priest or minister' whom the patients may desire to see, and they hav never turned away a sufferer on account of creed or poverty. Of the 22,635 patients admitted to the hospital down to the present time, 5,736 were Roman Catholics. If this is a specimen of Protestant bigotry, it is one to be gloried in."

Yet for all of this, the *Catholic Review* need go no farther for a case of bigotry than this same St. Luke's Hospital. Some three or more years ago Porter C. Bliss (since deceased—his death occurring in the same hospital) was receiving medical treatment at the hospital, for which he was paying. One of his visitors was A. L. Rawson. Upon one occasion Mr. Bliss asked Mr. Rawson to bring him something to read. At that time Mr. D. M. Bennett was away on his trip around the world. Two volumes of his travels had been published. As Mr. Bliss was a Freethinker and a friend of Mr. Bennett, Mr. Rawson thought these volumes would interest him, and he took them along on his next call. The clerk in the office of the hospital asked Mr. Rawson what the bundle he had with him contained. Mr. Rawson told him. "Mr. Bliss cannot hav them," said the clerk. "We do not allow such literature to be brought into the hospital."

That was a case of bigotry, undefiled by a ray of common sense. St. Luke's Hospital receives thousands of dollars annually from the state, from taxes paid by Christian and Infidel alike, and the statement that "the hospital is maintained by charity of the members of the Protestant Episcopal church" is not the whole truth; or, if designed as the whole truth, it is false. It is, therefore, purely Protestant bigotry that would keep heterodox works from its patients. Christianity is a sectarianism so long as there is a single person in the country who disbelieves in it, and a single unbeliever is constitutionally guaranteed his religious rights as fully as the mass of believers.

Is Mr. Dana Sure Mr. Beecher is Guilty?

The *Sun* of June 5th has this:

"It appears that Mr. Henry Ward Beecher is delivering in Brooklyn what he calls sermons on the doctrin of evolution, and that avowed and able Infidel journal, THE TRUTH SEEKER, speaks of them as follows:

"In the sermons that Mr. Beecher is now delivering he takes particular pains to declare that he is 'neither an Infidel, Agnostic, nor Atheist,' but he enunciates sentiments that prove him to be all these. He rejects the Bible, which constitutes him an Infidel; he spurns the orthodox Christian conception of God, for doing which he is an Atheist; he has created his own God, which is very much like Herbert Spencer's Unknowable, and he is therefore an Agnostic."

"All true enough, we daresay, but of very little consequence. What difference does it make whether Beecher professes any religion or none, except to cast shame upon that to which he pretends to give his adhesion? The preacher who puts on the livery of heaven while seducing the wife of his bosom friend, and who lays perjury upon his reeking soul when brought into a court of justice, may still hav the impudence to preach, but all his preaching is sham, and his discussion of divine truth is blasphemy.

"There is but one honest and decent thing left for Beecher to do. That is to confess his guilt and depart from the sight of men."

Mr. Dana seems to be very sure that the Plymouth pastor is a bad man. But Mr. Beecher's conduct has nothing to do with the question. The philosophy of evolution and the theology of the Christian church must be settled apart from any moral considerations, and upon their own inherent probabilities and such evidence as can be adduced in their support. Mr. Beecher's guilt could only show that Christianity does not restrain from crime; if innocent, this long-continued suspicion of him is a proof that the world does not regard a minister's position, or a profession of Christianity, as any barrier to the outbreak of a man's passions. However it may be, Christianity ought to go.

The Modern Balaam.

Quite a number hav written for prices in quantities of the picture published in THE TRUTH SEEKER of May 2d. We hav therefore had a large number printed on calendered paper, as it appeared in THE TRUTH SEEKER, which we will send, postage free, at the following rates: one dozen, 30 cents; one hundred, $1.50; one thousand, $10. We hope a large number will be ordered, and posted up everywhere, as those who hav written about it say the cut speaks volumes.

Editorial Notes.

C. OSBORNE WARD, the well-known Freethinker and Socialist, has been appointed agent for this state of the National Labor Bureau.

JEREMIAH HACKER, we hear, is again sick and destitute. Any charitably disposed person will not be encouraging worthless indigency by sending their poor offerings to him at Berlin, N. J.

ALEXANDER COLE, of Buffalo, offers in the *Evening Telegraph* to sell tickets to heaven at fifty cents each. "After anyone dies and returns who says the tickets are not good, he will get $10 and a new ticket."

WE wish our correspondents who feel anxious to further discuss the calendar conundrum would transfer their remarks to suitable halls, which can be obtained low, or to pamphlets, which we will print cheap. The circle of arguments, pro and con, has been run to the entire satisfaction of most of our readers.

MR. TUCKER, in *Liberty*, speaking of S. P. Andrews, says: "I hav long been accustomed to assert that his work, 'The Science of Society,' is the most important political and economic work ever published in the English language. It is a great pity that it was ever allowed to drop out of sight. That work alone entitles him to immortal life in human memory."

THE citizens of Brooklyn are groaning under unnecessarily heavy taxes, and the Constitution Club will endeavor to get the tax laws amended. One of the relief measures is to tax the churches, because, said one of its members, there is no good reason for exempting them, and they may, if forced to pay their share of the city expenses, become interested in having honest government.

THE *Chicago Tribune* says: "One cause of Ingersoll's prejudice against Orthodoxy has been said to be because his father, a Congregational clergyman, reared him so rigorously as to deprive him of every rational pleasure. The exact contrary is true. The paternal Ingersoll, of whom Robert was very fond, was remarkably Liberal, and on account of his Liberality was always in trouble with the members of his church and other Evangelical persons, who made him very unhappy. This seemed so narrow and unjust to Robert that he came to hate the name Calvinism and all its teachings."

GEORGE CHAINEY and Anna Kimball hav issued a prospectus of a new monthly magazine to be called *The Gnostic*. It is proposed to be published from Oakland, Cal., whither the two editors hav gone, their Boston enterprise not proving successful. We are afraid Mr. Chainey's friends are a little tired of subscribing for his various new papers, and we hope this will prove more permanent than the *Independent Pulpit*. The general idea of *The Gnostic*, providing it survives the prospectus, will be to instruct the people in Theosophy. Those having sufficient faith can send ten cents to *The Gnostic*, Oakland, Cal., for a single copy; or if their faith is very great they can send one dollar for a year's subscription.

THE following letter from H. L. Green appeared in the Albany *Evening Journal:*

"As has been heretofore announced in your columns, the Freethinkers of this country and Canada will hold their Eighth Annual Convention in Leland Opera House, in your city, on Friday, Saturday, and Sunday, the 11th, 12th, and 13th of September next; and I am authorized to cordially invite some orthodox clergymen of our city in good standing in his church to occupy the platform on either Friday or Saturday evening of the Convention, and deliver an address in behalf of the Christian religion, and I will guarantee that he shall hav the whole evening to himself, shall not be interrupted, and shall be treated in the most respectful manner, and shall be liberally compensated for his labor in preparing and delivering the address. Any clergyman of your city who will accept this invitation will please notify me."

As this Convention is to hold but three days, and as the speakers from our own ranks are much better worth listening to than any Albany minister, we think an evening will hardly be given up to the clergy. If the churches will put forth a representativ man to debate with Mr. Watts, one session might thus be profitably employed. But with Colonel Ingersoll, Elizabeth Cady Stanton, T. B. Wakeman, Helen Gardener, Courtlandt Palmer, Mrs. Krekel, and others occupying the platform, the ordinary minister would be a pitiful spectacle in the Convention.

THE *Secular Review* flatters us in this way: "Our old friend, THE TRUTH SEEKER, of New York, is pressing on to higher accomplishment under the energetic editorship of Mr. E. M. Macdonald. Besides playing the *role* of a popular Freethought newspaper, it poses as a literary magazine of Antichristian thought, and frequently contains articles which we read with pleasure and profit, and occasionally transplant into our own columns. The last issue that has come to hand inaugurates a new departure by resorting to the artist's pencil, like our English contemporary, the *Freethinker*. But, unlike the *Freethinker*, it seems to affect metaphor rather than caricature, and the representation of the modern Balaam's ass meeting the modern angel is excellent both in conception and execution.'

DR. J. L. YORK, as our readers know, is carrying the gospel (good news) of Freethought to the New Zealanders and the Australians. A correspondent of the *Freethought Review*, published at Wanganui, N. Z., writes of him: "An American lecturer, Dr. York, has been lately occupying the platform in Auckland, where he has delivered a series of lectures on Freethought and other subjects. The lecture on the Sunday evening I had the good fortune to be present was on the subject of 'Revelation.' The lecturer, with a sustained reasoning power not to be excelled, went on step by step, and with cumulativ force, to show that nature was in herself all-sufficient to produce the phenomena of man's experience; that it was contrary to reason to think of an external force to nature which contained within its mighty bosom all the potentialities of mind and matter. No mere sketch could do justice to the power of the lecturer, and it may be added that the style, while distinctly American, conveyed the idea of culture. Dr. York was at one time a Methodist minister, and is now a Materialist and a humanitarian—a Materialist in philosophy, and a humanitarian in those emotions and sympathies which are sometimes called religious feeling. I hav not heard any lecturer who goes more to the 'bed rock'—to quote a familiar phrase of our American cousins—of his subject than Dr. York, and this is the opinion, openly expressed, of the Freethought party in Auckland." This correspondent makes only one error—Dr. York is a Spiritualist. We are glad to note by other correspondence in the same journal that the doctor's audiences are increasing as he becomes better known, and that the Freethinkers of New Zealand are much in love with him.

ROBERT CUMMING writes to *John Swinton's Paper* that our old friend George Lynn, of Lockport, Ill., was the victim of a serious accident on May 16th. "While out riding, a bolt in the carriage thills gave way; the horse became frightened and unmanageable: the carriage was dashed to pieces, and Mr. Lynn was picked up and taken to his home, nearly a mile away, bruised, bleeding, and unconscious. The doctor reported 'no ribs broken,' 'no fracture of the skull,' and expressed hope of his recovery. His accident was a shock to the whole town, where he has long been a resident, loved and respected. Mr. Lynn was a radical Abolitionist, and did efficient work as a writer and speaker on that question. He was a fearless, uncompromising leader in those dark days. He was intimately acquainted with Henry C. Wright, Charles Burleigh, Benjamin S. Jones, the Carrolls, Coffins, Post, and others of their kind. He met in convention with William Lloyd Garrison, the Fosters, Chapmans, Fred. Douglass, Lucretia Mott, Lydia M. Childs, Mrs. Rose, Mrs. Francis Gage, Lucy Stone, and others. He was a friend of Wendell Phillips, who at the close of his speech in Joliet on 'Daniel O'Connell,' which, I think, was the last speech he made in the West, while talking over old times, clasped Mr. Lynn by both hands and exclaimed, 'Oh, Brother Lynn, there's lots of Abolitionists now, but none like the old ones.' Truer words were never spoken, and George Lynn, like Wendell Phillips, is 'one of the old ones,' who will wear the armor of a righteous cause and wield the uncompromising sword of Right till the night comes on and his work is forever done. It is reported that Mr. Lynn is dying, but I believe there's hope for him. The world cannot afford to part with such men. The old warrior will surely liv to do some glorious fighting yet." We sincerely join Mr. Cumming in this wish. But why did Mr. Cumming, or Mr. Swinton, suppress the fact that George Lynn is also a radical Freethinker and Spiritualist—as are nearly all of his old comrades in the Abolition war? Mr. Cumming, too, if we recollect rightly, is a Freethinker, an old friend of THE TRUTH SEEKER, and one with whom we once crossed swords on the labor question.

Lectures and Meetings.

HELEN H. GARDENER lectured before the Philadelphia League to a large and very greatly pleased audience on Sunday, May 31st. She is at present in this city reading the proof-sheets of her forthcoming book.

BURNHAM WARDWELL spoke to the Constitution Club, which meets at 64 Madison Avenue, this city, last Wednesday evening. His subject was "Prison Reform;" the lecture being a consideration of the best methods by which to ameliorate the condition of prisoners, the insane, and the paupers.

W. F. JAMIESON will be kept busy in the Liberal lecture field this summer. He now has calls to deliver lectures in Sterling, Mapleton, and Good Thunder, Minn., beginning the middle of June. Some of the lectures will be given in a grove. Mr. Jamieson has addressed out-door meetings of from two thousand to five thousand people. This is the season of the year to use the "leafy temples." For lectures, address him at Lake City, Minn.

THE Wisconsin State Association of Spiritualists will hold its next meeting in Musical Society Hall, Academy of Music building, No. 381 Milwaukee street, Milwaukee, on the 26th, 27th, and 28th of June. Warren Chase and Mrs. J. A. Shepard are engaged to speak, and vocal and instrumental music will be discoursed. The platform is free, and an invitation is extended to all Liberals as well as Spiritualists. By paying full fare to Milwaukee, attendants on the Convention will be returned at one-fifth the usual rates.

Letters from Friends.

MONTEZUMA, N. Y., May 25, 1885.

MR. EDITOR: Inclosed find $3, amount of one year's subscription for THE TRUTH SEEKER. I also inclose $1 for myself, $1 for Mrs. Edward Ross, and $1 for Brother Charles Traver, to apply on Tent Fund of Brother Reynolds, which please carry to that account.

My disposition has been to subscribe more for the Fund, but in view of the fact that the expense incurred in getting Messrs. Reynolds and Remsburg here in January last (nearly all of which was borne by Brother Traver and myself), and the subsequent misfortunes befalling me, the $2 is all we can spare at present. It is accumulating so rapidly I am determined to place myself on record as a subscriber to a fund so important; and the benefits to humanity resulting therefrom are so many, is my reasons for hurrying forward this small pittance. My untiring efforts, and my purse—so far as I can—now and ever will be with you. Every opportunity is and ever will be utilized in diffusing Freethought views and literature—not even forgetting to add, occasionally, a new subscriber to the best of all papers, THE TRUTH SEEKER. Your many readers must remember that Cayuga county, and more particularly that part in which, unfortunately, I am located, is the hot-bed of superstition; demons and angels clog the imagination and warp the brain with ignorance and fear. The united and untiring efforts of this class of so-called Christians hav been put forth to injure my business, crush me, and destroy my social standing, but with Ingersoll I exclaim, "The church can never crush me." It may temporarily do some harm, but it cannot be lasting. Good work has been done here, and it is beginning to bud, and will soon blossom and ripen. The inestimable fruit, Secularism, right reasoning, and the dispersion of the Gods will follow, and Liberalism will stand forth arrayed in all its beauty. Heretofore clogged and dormant brains now are beginning to inquire after truth. A Methodist Episcopal preacher was heard recently to remark from the pulpit, "The way they [the congregation] were going on, in two years they would not hav a preacher here." Lack of interest, large falling off in attendance (which necessitates a corresponding decrease in salary), church piques and petty differences are the causes. The effects are more Liberals.

A fanatical young convert had the habit, while at the hight of excitement in prayer, of screaming out, "Keep the fire burning!" So I say to you and all readers, keep the fire burning till superstition and ignorance are driven from this world. For me one world at a time, and that a happy, honest, right reasoning, humanity-loving one. EDWARD ROSS.

CARROLLTON, MO., May 25, 1885.

MR. EDITOR: Several weeks ago I sent a copy of the accompanying letter to Mr. Horace Seaver with a request that, after showing it to Mr. G. N. Hill, he would be kind enough to giv it a place in the *Investigator*, but, for some reason best known to himself, he did not wish to do so, so now I herewith inclose it to you, hoping that you will giv it a place in THE TRUTH SEEKER. If you do not wish to do so, will you please return it? I did not fairly make up my mind to send it to you until I saw a short letter in the "Friendly" correspondence of THE TRUTH SEEKER of last week on the same subject. Mr. Hill seems to hav strange notions in regard to the starting of his new calendar, and says he starts with the 1st of January, 1600, and in proof of this he speaks of subtracting 1600 from 1885, which leaves 285. Now, all this would be very correct, provided he had the required 1600 to subtract from, but the idea has never entered Mr. Hill's head that on the 1st of January, 1600, he did not hav any 1600, but only 1599. Mr. Hill and I hav had a long debate on that point. Among the many positions I hav taken the following is one, viz., that he must commence his new calendar with the first of some year and century in order to hav the last two figures of the new calendar agree with the last two of the old calendar. Mr. Hill says he begins *with* the 1st day of January, 1600. He does no such thing; it cannot be done and hav the figures agree with the old calendar. In the place of beginning *with* 1600 he begins *from* 1600, which makes twelve months' difference, but thus far I hav been unable to make Mr. Hill see it. I hav a copy of the last letter I sent to Mr. Hill. I may send it to you in a week or two, if you think this is worth anything.

I should be pleased to hav the address of Mr. Fred. Koezly, of New York. WM. BLACK.

CARROLLTON, ILL., May 5, 1885.

FRIEND SEAVER: I see in the last *Investigator* a few remarks of yours in regard to Mr. Fred. Koezly and Mr. G. N. Hill, concerning Mr. Hill's new calendar. Although I think there is not much doubt that both Mr. Koezly and Mr. Underwood felt a little mortified from what you said about discussing the subject of the calendar in the *Investigator*, still I am sorry to learn that Mr. Koezly felt so hurt as to stop the paper. I should write to Mr. Koezly in regard to it myself if I had his address, but so far I hav failed to get that. I should certainly urge him very hard to renew his subscription and help the dear old *Investigator* all he can. A more worthy cause could not be conceived of; a most noble cause, that yourself and Mr. Mendum deserve great praise for your energy and perseverance for almost half a century, and your efforts, I hav no doubt, hav and will prove a perfect success for the cause of humanity. There is no doubt in my mind but that Mr. Koezly and Mr. Underwood are correct in regard to the new calendar, and Mr. Hill is in error. Mr. Hill has got a strange idea into his head; he makes an entire failure in defending his position. He says he commenced his new era with and at the 1st day of January, 1600. A more absurd position could not well be taken. I was at St. Louis and attended the Congress in the fall of 1882, when the vote was taken on the new calendar, to see whether we should use the letters E.S. or E.M., Era of Science or Era of Man. I did not vote. If I had I should hav voted in the minority, for E M. was carried by a large majority. I of course considered that final, being the highest Liberal court in the United States, but Mr. Hill ignores that altogether and comes out with A.S. Well, just so soon as the vote was taken the idea entered my head about the time we would commence the new calendar—whether we would go back six weeks to the 1st of January or forward ten and a half months to the 1st of January next, which would make 1601, when one word from Mr. Wakeman settled the matter. Mr. Wakeman said that we must commence so as to hav the last two figures agree with the last two figures in the old calendar. Well, then I knew there was no other time we could commence only on the 1st of January, 1601, as no other would make the figures agree. But Mr. Hill flies off from that and says he will commence *with* 1601 in the place of *from* 1600, which makes twelve months' difference. But Mr. Hill don't seem to see that. Here are two or three of the positions Mr. Hill takes: First, that 1600 is in the seventeenth century. Another very absurd position, Mr. Hill seems to hav a great faculty for commencing with 0. I wonder if he thinks that at the time they commenced the Christian era they commenced the first year with 0? I think not; they had no Mr. Hill at that time to tell them that 0 was progressiv. When I ask him how many 0's it would take to buy a good dinner in Boston he does not answer. I know the question was rather a silly one, but I thought his position called for just such a question, and again when I ask him how many years there are in the present century after this year is out, he tells me there are fourteen. I knew when I asked the question he dare not say fifteen, for that would condemn everything he had said before. I hav taken a great many positions, and asked him why, if I was wrong, he did not try and drive me away from them; but that he never has undertaken to do. I hav insisted that he either drive me away from my positions or acknowledge his error, or publish the whole correspondence, but so far he has not done either. I am seventy-eight years old, and I still insist that if I hav to liv to be one hundred years old I will hav twenty-two years more to liv, Mr. Hill to the contrary notwithstanding. When he says there are only fourteen years more of the present century, instead of fifteen, and when I tell him there are just 584,400 days in sixteen centuries, and defy him to make that many days without going clear to the last day of December, 1600, he does not, nor cannot answer.

Now, Friend Seaver, if you see fit to publish the above in the *Investigator* I will be ever so well pleased, but if anything deters you from doing so please return; I will not tell you to stop the *Investigator* on that account. WM. BLACK.

ALEXANDRIA, MINN., May 19, 1885.

MR. EDITOR: Mr. W. F. Jamieson of Lake City, Minn., delivered last Friday evening the last of a course of five lectures at the Opera House in this village. That the people were astonished and confounded at the bold and fearless manner in which the truth was stated has been plain to be seen since, and during the week that the lectures were in progress. It is impossible for people to listen to Mr. Jamieson, and not think long afterwards of his clear-cut statements and his earnest manner when he is delivering them. To Liberals who are contemplating a course of lectures I would say, Get Brother Jamieson if possible, and you will not only hear a pleasant, earnest, and talented speaker, but you will become acquainted with a splendid man—one of nature noblemen.

A course of lectures will do good in any community. It will arouse the Liberals to renewed effort for the spread of our principles, and win from the churches their best supporters. In fact, the only salvation for the Protestant minister of the future will be for him to become a Liberal lecturer, and teach truth in place of superstition and error. Hoping that the time of all Liberal lecturer's may be fully employed, and that all who hear the truth as it is in humanity may become truly Liberal, I remain Yours fraternally. N. J. TRENHAM.

STRASBURG, ILL., May 15, 1885.

MR. EDITOR: There are a good many county newspapers that hav a patent inside which is neutral on politics, but stands by orthodoxy. Could not some Liberal journalist and printer furnish a patent inside for county papers, and in that way spread the light of truth and get the masses to reading and thinking of what is man's true position in society? A large majority of the people are Liberals, but don't know it. When I was a little boy, attending Sunday-school, I thought I was a Christian, but I wasn't. They told me God made the little birds. I didn't believe it. In fact, I knew better. I saw the little nest, the little eggs, then the little birds, and the old bird feeding them, and that was all that was necessary. God's service was not needed at all. A. YORK.

EDGEWOOD, MICH., May 1, 1885.

MR. EDITOR: Do you believe in dreams? I will tell you of one I had a few nights ago. One of my neighbors was very sick, and the doctor said no human aid could reach her. The sisters of the church had prayed for her, and she had bid her friends farewell. Then she asked the doctor, who is a preacher, to pray for her, and as he got warmed up in the cause the patient arose in bed and shouted for joy. God had heard the prayer and she would liv. She is now all right. Now for the dream. I dreamed I walked the golden streets of the New Jerusalem. And I saw a great golden throne, and God sat thereon, and angels were upon the right hand and upon the left. I found that the description given by his servants was nearly correct. The sweetest music I ever heard from millions and billions of sainted voices, accompanied by as many harps, filled every corner of the sainted city. You may think that the city, as its measurement is given by John the revelator, could not hold so many saints and angels, but you must know that they were corded up as we cord wood, yet those at the bottom could sing as sweetly as any of them. And it came to pass as they were singing a sacred melody in high praise to God, that Gabriel came flying over the throne. And he blew a shrill blast upon his trump and all was quiet.

And we heard a plaintiv cry come up from earth to the throne of grace, and Gabriel spoke unto the Lord, saying, "Your son and faithful servant, Dr. Gulic, is praying for a sister who is loth to be corded up just now." And God put on his omnipresent mantle and immensity was filled with his glory, and I slid down a ray of light and sat on a cloud to see and hear what was going on in Lafayette, Michigan. And the reverend doctor said, "O Father, thou before whom angels and archangels bow [and he whispered, Here am I, my son], incline thine ear and hear my prayer." And the father inclined his ear and it covered Lafayette township. "Smile propitiously on us," continued the doctor, and he was answered back, "I am smiling, my son," and he smiled. "Hear our suplication, O father!" "Yes, I hear, I will smile; I will ha, ha!" And the people of Michigan, Ohio, and York state thought it was an earthquake, but the doctor and myself knew what it was, and the father said, "Be of good cheer, my son, thy prayers and supplications hav come up before me as a sweet incense and the daughter is healed Be ever faithful; keep in the straight and narrow path, for there is a crown laid up for you eternal in the heavens, where neither moth nor rust doth corrupt nor thieves break through and steal. Ta-ta." I awoke and told my wife the dream, and it fitted the cure which is called a miracle here so close I shall ever believe in dreams hereafter, and I hope you, dear readers, will too.

TERRANTILER JONES.

NASHVILLE, May 21, 1885.

MR. EDITOR: Our friend Putnam informed us by letter that he could not come to us on May 24, 1885, and to our sorrow we hav to forego the pleasure of hearing him and our noble champion, Mr. Watts. There are only a few here who openly express their Freethought ideas, while we hav hundreds among us who lack the courage and are guided by self-interests to play the hypocrit. Since May 10, 1885, we hav had a fellow here from Georgia—Sam Jones—who has been turning the heads of our religious people by preaching three sermons every day. His attacks are mostly made and directed against the preachers and members of the Christian churches, showing up all the different practices of hypocrisy and hollowness of the present church-goers. He does not claim to know much of theology, but professes to believe the Bible literally, using the most insulting, vulgar, coarse, brutal, indecent backwoods slang of the language of his native state of Georgia. He is a reformed drunkard and gambler, and delights to attack the liquor business. It is astonishing how the people of Nashville take in all his brazen assertions, and the thicker he puts on the paint the better our fools here seem to like and swallow it. There is not a daily paper here that has the courage to say even one word of criticism against his cruel butchery of the English language, much less than against his lying assertions uttered by him three times every day to an assembly of from 4,000 to 6,000 people. He will stay with us perhaps until June 4, 1885, and how many lunatics we taxpayers may be compelled to support hereafter as the legitimate fruit of his ravings and religious ebullitions, we will very soon find out. His method is to raise a good old-fashioned Methodist emotional excitement, and then, after he gets his dupes to the mourners' bench, to leave them to the tender mercies of our resident ministers, who stuff them with their old worn-out theology in exchange for the dollars exacted for the glory of God and the benefit of the sky-pedlers.

In one of his lectures on May 17th, he used the following language: "It is a good deal like *Ingersoll*, while lecturing in Milwaukee. While lecturing there there were four or five drunken fools who muttered in undertones when *Bob* would say anything pretty sharp. In his lecture Bob said, 'There is no hell, and I can prove it!' Of course that caught the attention of that crowd, and one of them staggered up to him and put his hand on his shoulder, and said, 'Can you, Bob?' and Bob answered, 'Yes.' 'Do it, and make it mighty strong, for about nine-tenths of us fellows in Milwaukee are depending on what you say."

Now, do me the kindness to show this to our president, Robert G. Ingersoll, to ascertain the truthfulness of the above stated episode. In connection with this, I would urge upon you one fact, and that is, that in order to pave a way to place Freethought in the South and at Nashville on the same plane as at Boston and other northern cities, it is necessary that such a man as our president, with his wide fame and national reputation, should come among us and deliver several lectures. He would commend the attendance at his lectures of the so-called Christian people. Many that are now afraid would come out boldly, and a good, activ, Secular union could be formed, and our cause would receive a large addition to its open and bold ranks. We hav had our friends Remsburg and Putnam here. They delivered us some very good lecturcs here, but the result has not been what might be and is expected by us if our president could be induced to come and to help us to break the ice of intolerance and superstition.

Yours, FERDINAND PFISTER.

BRATTLEBORO, VT., May 25, 1885.

MR. EDITOR: Inclosed find $1, for which please send me by return mail five copies of THE TRUTH SEEKER for May 23d, also five copies of Col. R. G. Ingersoll's lectures on "Orthodoxy."

I am doing all I can to help our grand and noble cause by reading, talking, and circulating THE TRUTH SEEKER, the *Investigator*, and other Liberal works. This place contains eight or nine churches, and although the oldest settled town in the state, it is anything but progressiv, so far as Freethought is concerned, the ministers—especially the Baptist—still harping on hell, the Rev. F. E. Tower, of that denomination, having made that the subject for his discourse a few Sundays since, when he proceeded to quote every passage, from Genesis to Revelation, that had any bearing on the question in support of his theory of hell fire and damnation, and, as one of his audience remarked to another at the time, he was full of hell that day.

What a pity that a man can be hired to preach such pure cussedness in an enlightened age like the present! Does he imagin people are fools to believe his insane ravings, bosh that no sensible person pretends to take any stock in? Shame on the man!

This same fellow paid his particular respects to Infidels last Sunday, and gave his congregation to understand that they were not making any progress against Christianity, and raking them fore and aft, he vented his spleen on them to his entire satisfaction and the disgust of many who listened to his senseless jargon.

The man shows his dense ignorance when he prates about Infidelity and Freethought not making any progress. He knows better, if he knows anything at all. It is so seldom that ministers tell the truth, however, that it is nothing to be wondered at.

Yours for truth and justice, A. L. FRISBIE.

BROOKLYN, N. Y., May 24, 1885.

MR. EDITOR: The papers you sent me were received and carefully noted. Thanks. Inclosed is $1 for THE TRUTH SEEKER on trial, though, should it fairly sustain the reputation given it by Messrs. Wm. A. Thompson, in No. 18, and J. F. Macomber, in No. 20, I shall find no cause to complain.

Being a new subscriber, it is probably in order that I should present a brief statement of my present position on the questions of God and the Bible philosophy, so that we may note the progress I make as a pupil of THE TRUTH SEEKER. It will doubtless suggest the probability of there being at least one live Freethinker who will undertake to defend the basic prin- of the Bible philosophy against all comers, whether Christian, Jew, or Mohammedan, or any other man.

It appears to be a self-evident and incontrovertible fact that all nature is instinct with life and intelligence. It is equally evident that this universal instinct, spirit, or principle of life and intelligence animates, enlightens, and governs all things in nature that are susceptible of its influence, and to the extent of their susceptibility. Therefore, I shall accept it as the God of nature and of the Bible philosophy; the God by whose power and presence we liv, move, and hav a being; by whom all things were made that are made, and without whom nothing can be made that is made.

The Bible philosophy virtually assumes that this God created man in his own image: In the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it; and hav dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the face of the earth, etc. And it was so."

Now, I shall accept the fact of its being so, as *prima facie* evidence that the God of Nature designed that it should be so, unless it can be logically proven that adaptation of means to ends is not *prima facie* evidence of intelligent design.

The foregoing probable facts may fairly regarded as basic principles of Bible philosophy, and should be accepted as premises to reason from when solving other relativ statements that we meet in the Bible.

They logically imply that the male and female of the human race were created at the same time, and that fruitfulness was enjoined with a blessing, if not as a blessing. Therefore it should seem clearly evident that the rib story was intended for a philosophical illustration of the probable scientific fact that the relations of the sexes in animal formations are analagous to their relations in vegetable formations where both are combined in one body. That is the logical import of the closing sentence of the story. Therefore, seeing no good reason for intelligent, fair-minded Freethinkers, permitting themselvs to be misled by the infamous blasphemies of a corrupt and Infidel priesthood, who make it a trade to pervert the Bible philosophy, I shall look deeper for the animus of their hostility to the Bible philosophy.

The fable about Adam and Eve being the parents of the whole human race simply illustrates the common brotherhood of man, as indicated by the natural law of our being. It appears that those relations are dissolved—and dissolution is death. When we hav ascertained what has caused or effected the dissolution of our relations and condition as a common brotherhood, and substituted the relations and condition of masters and slaves, we should hav an intelligent understanding of the logical import of the tree of knowledge of good and evil, and shall find that woman was the first to partake of it; and her doing so will not be regarded—even by an Infidel priesthood—as discreditable to her.

It is a well-established fact that woman was the first to till the ground and claim the product, and logically the ground on which it was growing, as her own private wealth by virtue of the labor expended upon it. That claim involves exclusiv ownership, which is the basic principle of monopoly, and is the basis of our civilization, whose justice to our working-men having become a subject of discussion by clergymen of all creeds and denominations, I desire to giv them a few points that may be of some importance to them:

(1) I will suggest that the social question involves the principles of a common brotherhood; therefore it cannot be fairly discussed on a class basis. (2) According to Webster, and the usual acceptation of the term, all movable goods subject to commercial exchange are chattels. (3) Then, a price for a commodity should subject it to commerce and make it a chattel. (4) Man and his labor—or ability to labor—being inseparable, if we make either a chattel the other virtually becomes such. (5) The basic principle of our civilization makes it an economic necessity that *man* for his labor shall hav a price, and be a chattel slave. Therefore, our civilization cannot be just unless chattel slavery is just.

The dissolution of our relations as a common brotherhood being the only death that the *philosophy* of the Bible implies or takes note of, the restoration of those relations is the only resurrection it logically promises. J. A. TUTTLE.

NORTH LOUP, NEB., May 22, 285.

MR. EDITOR: Inclosed you will find $5.00. Please send me two copies of the ANNUAL, and credit balance on THE TRUTH SEEKER. I am sorry I could not send sooner, but it seems to be a common thing for truth seekers to be poor.

Out here we are between two monopolies—the sky-pilots and the U. P. R. R. After they get their fleece the picking is close, and we are compelled to go slow. We are more favored here than most places. We hav two holy days each week. For the benefit of the Sabbatarians God comes into the valley at sundown Friday, stays until sundown Saturday, retires, and again makes his appearance Sunday morning for the benefit of the Presbyterians and other sinners that may hav been left out on the Sabbath. I was the first to break the sacred solitude of the holy Sabbath in the valley five years ago. The Sabbatarians hav exclusiv control of the hydropathic soul-saving system patented by John the Baptist, but since the advent of the railroad other patents and other holy days are coming to the front. The mass of the people here are of the tired jassack order that you so nicely illustrated in THE TRUTH SEEKER. We hav some good and true Freethinkers here, but they dare not make it public. We need some one of our Liberal lecturers here for a week or so to wake them up and giv them courage to claim their own souls. I received a letter from Bro. E. C. Walker, wanting me to make arrangements for a course of lectures in our town. I canvassed the town, but could not raise five dollars. The cowards wanted to hear him, but did not want the church people to know that they had any such thoughts. Therefore I could do nothing, as I did not feel able to stand the whole expense myself.

Hoping that through the influence of such papers as THE TRUTH SEEKER, and of our noble workers in the field, the scales of the old superstitions will soon fall, and that they will be the means of making men straighten up and be no longer the cringing jackasses for the chicken-eating priests to ride.

Yours always, A. Z. CULVER, Materialist.

CONRAD GROVE, IA., May 30, 1885.

MR. EDITOR: In your last issue "Constant Reader" intimates that the system of a universal science originated with Mr. Andrews, and calls it Andrewsian. What does Plato mean when he says there is a science of sciences? I hav seen none of Mr. Andrews's works—if he has written any—yet I believe there is a universal science, and hav ever since I was able to draw a continuous chain of inferences. My belief, I presume, regarding first principles, is very unlike his, came from no one else, but is an original, spontaneous growth; and why not thus with Mr. Wakeman, who is accused of purloining from Mr. Andrews? I hav thus far never found anyone with whom I could agree, so what I recite is my own interpretation of nature. Emerson commends Plato for saying there is a science of sciences, but destroys its possibility by positing Theism, or a cosmic dualism, as a first principle. He says not more than a dozen persons liv at one time who read and understand Plato, but does not say whether he is one of these. If I am not wrong, he either is not, else Plato did not mean or understand what he says. If Mr. Andrews is really the parent of Universology he may be able to set us right. My belief is that matter alone exists. All other assumed entities are but attributes. It is infinit in age, durability, quantity, divisibility, compressibility—infinitly aggregativ and attenuant. Matter annihilates all space, and to create a vacuum would shock the universe and destroy all harmony. In cosmic unity is the only possibility of Universology. Were matter and force, or spirit, separate entities, we would hav general antagonism instead of harmony. It presupposes unlimited force for matter to exist. As the supposed atom is infinitly divisible, matter can only exist as an aggregation of unlimited aggregations.

The universal sameness of all matter can only be conceived far back of nebulosity, and were it possible to supply the conditions, we could extract diamonds from the atmosphere.

Evolution is better learned by deductiv than inductiv philosophy, and becomes as axiomatic as mathematics.

There is more to learn beyond the evolution of first terrestrial protoplasm, which took the combined forces of the sun and earth, assisted by the outside universe, millions of years to evolve, than is contained in nature since the era of spontaneous generation. Spencer makes a comment upon himself and his first principles when he attempts to draw a line between the knowable and unknowable, inducing the ridicule of all his contemporaries, who pose him as the author of the "Unknowable Philosophy," as compared with Plato when he said even the unknowable may be known. There is no limit to the possibility of knowledge, no limit to the variety of phenomena. Each effect is but a link composed of endless chains in an endless chain of causes, becoming itself a cause. Matter contains within itself as a part adequate susceptibility to expressions in millions of forms different from anything we hav ever dreamed of, seen or heard. Unlimited variety in phenomena springing from unity or individuality in matter is explained by the universal law of infinity. The same combination of causes can never exist the second time, yet it may be possible, by mathematical calculation of distance, quantity of matter and motion, to outline the types of life which perambulate the ring of Saturn.

Joseph Cook beats the atmosphere on the "naturalness of the frictionless," never dreaming that there is no unnatural and no frictionless. This is a dual nothingness worse than the creativ theory, and I can find no definition of reason wild enough to include his class of intellects; yet all such stages are necessary in the exposition of Universology. When we can compute the decreasing motion and temperature of the planets we can determin their age.

Aggregations of matter now in the center of the earth hav not only enjoyed life but hav mingled with Orion and traversed the Milky Way, and will again, and when we are sufficiently sensitiv to the laws of psychometry we may read the history of dynasties and republics beyond the planets. The earth is but a bubble in time, a phenomenon which will end in becoming a cause.

Pain and pleasure, joy and sorrow, balance and are as one in the evolution both of life and consciousness. The Optimist and Pessimist are both right, as all is the result of inevitable necessity. The only true physician is the pathetist or self-inductionist. The hope of the world is not in Universology, as that has always been, but in the evolution of an army of honest, vigorous thinkers and their unevolved microscopes.

GENELLI.

CARIBOU, ME., May 27, 285.

MR. EDITOR: Having been a pretty constant reader of the *Investigator* and THE TRUTH SEEKER (and speaker) for the last twelve years, and having never seen any report from this far-famed land of Aroostook county, Me., and having seen a picture of your face, together with those other thirty-eight bold heroes of Freethought in the ANNUAL last Sunday over to the house of my friend and your subscriber, B. W. Conant, I hav come to the conclusion that you are really approachable even by an humble citizen like myself. So I hav concluded to write you a letter, which if you do me the honor to publish, or if not, I shall not, of course, bother you very often. Some twelve years ago I procured a copy of the "Age of Reason," which I read with surprise and pleasure, laughter and tears gaining alternate victory. After reading that I gave up everything but God. And after reading Colonel Ingersoll's lectures, I gave that up. I grew up a Universalist, but I hav read many Infidel tracts and documents of various kinds, and like them first-rate—so well that the more I read the more I want to.

Infidelity is as natural an element to me as water is to a fish, or air to a bird. I am now almost forty-nine years old, and hav read so much Liberalism that I don't think I hav a neighbor that cares to tackle me on the subject. There are four ministers here handy, and my nearest neighbor is a very warm-hearted, praying man, so I am almost the only real outspoken Infidel in this community. I read with pleasure the writings of almost all of your prominent writers, especially of Mr. Peck where Talmage is under the hammer. That's a first-rate article.

I think every Infidel in the nation certainly ought to take your paper, because that and the *Investigator* contain the most solid, sound, sensible, scientific, and truthful reading matter of any papers that I know of. I hav long ago renounced and denounced the idea of any hell, heaven, God, Christ, Bible, devil, or religion. I believe they are all monstrous traditional myths of the most monstrous and traditional kind, and I thank you, sir, not any for me. If this goes forth to the world, may my love to all my Infidel friends go with it.

H. GILMAN.

WEST HOBOKEN, N. J., May 30, 1885.

MR. EDITOR: I obtain Freethought documents and I cut them in leaflets for circulation. I hav received many Freethought journals and then distributed them, but your journal is the largest and can be made to reach the many when cut in leaves. Inclosed please find $1 for National Liberal League. The more I read your good paper the more I find myself free from superstitions. Oh, how I am filled with surprise to see the intelligent Americans in groups marching to worship my countryman, the Carpenter! G. YOUANIDES.

WE RECEIVE ADVICE.

SAN JOSE, CAL., May 30, 1885.

MR. EDITOR: Oust that disgusting-looking "Story Hour" picture. Giv the ghosts and spirits Hail Columbia. Help Elmina and Truesdell fight that gross fraud or superstition. Help Otto Wettstein and T. Winter. Don't encourage dynamiters too much. Put more ink on your type. Do you hear me? Use coarser type. Hav the print plain, so an old man like me can read it. Now, if you don't mind what I say I shall stop my paper and break your whole establishment down so you can't do a thing. Look out for S. PARSONS.

QUENEMO, KAN., May 28, 285.

MR. EDITOR: Inclosed find $5 to pay up arrears, and what is over credit on next year. I am truly thankful to you for sending as long as you hav, for I don't see how I could do without it, but I hav had a hard job to get any money. If you will forgiv me this time I will try and do better hereafter. I am a Materialist "of the worst kind." By that I mean I speak my sentiments wherever I am without fear of what some one will say. Let a man show his sincerity by his actions and dealings with his neighbors and fellow-men, and, my word for it, he will hav plenty of friends. Now, I liv near to a deacon of the Christian church, and his father is a preacher, and I hav had his corn-planter two years on what they call Sunday. I can work on Sunday when I choose, and he goes to his gospel-shop. I hav heard him say he wished it would rain so he would not hav to go to church.

I like to read the arguments of Spiritualists and Liberals, for I would not giv a fig for a doctrin that will not bear investigation, and I hav no fear of Peck or Winter or Elmina or Wettstein getting defeated. There are a great many books and pamphlets I should like to hav, but am not able at the present time to get them. I shall try to get enough to keep the noble TRUTH SEEKER coming. Long may it liv.

Yours for truth and justice, W. H. GIBSON.

LITTLE ROCK, ARK., May 21, 1885.

MR. EDITOR: Inclosed find three dollars, which please credit to Mr. Peter Minkwitz, formerly of this city, now living at Hensley, this state. He is an old friend of THE TRUTH SEEKER, and paid my subscription for your paper last year. I now take pleasure in returning the compliment.

Respectfully, TERENCE O'DOUGHERTY.

BINGHAMPTON. N. Y., May 1885.

MR. EDITOR: I find myself at this date in this beautiful city. I say beautiful, for there are few places that hav more superb mansions than this, which has taken the name of Parlor City, and boasts of its stately edifices erected for "worship." It was here that Father Harrigan, after accepting an invitation from the Methodist brethren to deliver an address, stood behind their black-tasseled pulpit and in a blatant harang insulted the whole people; and though some fifteen years hav since passed, his insolent slang still remains upon the tablets of memory as fresh as if uttered only yesterday. Hear what he said, and then say if it was not an insult to every citizen of America. He said: "Every man and woman living together, not married under the rituals of the holy Catholic church, are living in adultery, and every child born to them is born a bastard." Yet the people swallowed it down with ease, for such is the kingdom of——I leave you to tell; I don't profess to know.

I remarked that this city boasts of her fine churches. I would add that she might boast also of her bar-rooms, saloons, grogshops, her halls of vice and dens of wickedness—rum and Romanism.

I want you to send me some extra copies of your "Modern Balaam." It is one of the finest representations of priestcraft that ever was conceived in the mind of man.

Receive $2 to apply on the glorious TRUTH SEEKER, and 25 cents for your ANNUAL. B. F. WARDWELL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

South-wind.

Blow, south-wind, blow,
My love with thee doth go;
Blow soft, and sweet, and low,
Blow soft and let her know
I love her, love her so;
Oh, breathe it soft and low,
My love would say it so,
Blow softly, softly blow.

Soft kiss my mother's cheek,
In soft wind whispers speak;
Tell her 'tis I who speak;
Tell her 'tis I who seek
In thy soft breath to speak;
Tell her I kiss her cheek;
Tell her and let her know,
Oh, south-wind, quickly go!

Soft lift my mother's hair;
Soft kiss the dear face where
Looks out a beauty rare,
Soul-beauty, heavenly-fair;
Oh, with thy hands of air
Touch the dear forehead fair,
Touch the loved face and hair,
Lay, lay thy kisses there.

Soft whisper in her ear
When no one else is near,
Low, that none else may hear,
Whisper of me.
Oh! tell her, one by one,
Of the good deeds I hav done,
But let thy wind lips shun
Wrong done by me.

Call to her loving mind
Not, not the deeds unkind,
But, if thou aught canst find,
Unselfish and true,
That to her mayst thou tell,
Only that I've done well,
Mention not any ill,
This must thou do.

Irwin, Iowa. M. LOUISE BAKER.

Little Meta.

Little Meta, come to me,
Sit awhile upon my knee,
"Little sweetheart," don't you know
That I cannot let you go
Till from childhood's crystal spring
Waters for my thirst you bring?
Little Meta, come to me,
And my little "sweetheart" be.

Little Meta, on some day,
When to womanhood you stray,
Some great "six-foot," moustached man
Will outbid me if he can,
And I'll bet my newest shilling
That you too will be quite willing;
Little Meta, may he be
Better far than I to thee.

Little Meta, kiss me now,
Kiss my lips, and eyes, and brow;
Once a little girl like you
Her soft arms about me threw,
But upon one autumn day
Linnie went with Death away.
Little Meta, kiss my brow,
No one calls me "mamma" now.

Little Meta, when I go
Where the sleeper resteth low,
When my race of life is run,
All its pleasant labors done,
Will your heart my lessons hold
As I now your form infold?
Will you love the good and true
As I love and cherish you?

MRS. BUCKNER-JOHNSON, M.D.

Crazy Luke;

OR, A HALF HOUR'S FROLIC.

"Yonder comes 'Crazy Luke' with his apple cart. Let's hav some fun now, boys, and get him to chase us around the square. Oh, we can make him so awfully mad! Come on, boys," and Benny Carter ran down the street toward a decrepit old man who was dragging after him a small hand-cart laden with apples and nuts.

Benny was followed quickly by four or five other boys, his playmates, all intent, not on bad behavior—though bad behavior it was all the same—but on having a little, as they thought, innocent fun at a poor old, half-crazy man's expense.

"Hello there, old hobblety-gobblety! How do you sell apples, hey?"

"Say, Daddy Long-legs, why don't you get a horse?"

"O ho, Shuffle-ty-hop, why don't you go faster?"

"I say, old Father Thump-cat, what's the price of peanuts?"

These and similar insulting questions annoyed the old man very much, for he was of an irritable temperament, and not altogether of sound mind.

In his youth his brain had been injured by a severe hurt, and although at times quite rational, at other seasons he was what is termed, silly.

He was known as 'Crazy Luke,' but as he was harmless, he was suffered to go at large, and the people generally encouraged his efforts to "earn an honest penny" in his own way by peddling fruit and nuts. Only a few thoughtless boys called him names and threw sticks at him in order to see him "get mad" and fly at them in anger. Upon this occasion, however, the old man did not appear to notice the boys, contrary to his usual custom. But as ill luck would hav it, a gust of wind, as though in league with the naughty boys, lifted the old man's hat from his head, and, tossing it into the gutter, danced it up and down, along the street, to the evident delight of his tormentors. It bobbed this way and that, and rolled along, while its owner made frantic efforts to recover it.

"Oh, shoot the hat!" screamed Georgie Kingsley, and, "Tip top foot-ball," cried Rush Davis, giving the hat a kick, which was followed by a succession of kicks by every boy in the crowd.

"Giv me my hat, you good-for-nothing young sarpents, you!" and, in endeavoring to reach one of the "young sarpents," an unlucky turn upset the cart, and the old man fell sprawling upon the ground, while apples and nuts rolled about in every direction.

The boys commenced filling their pockets and laughing at the situation of "Crazy Luke."

"Oh, I'll kill you! I'll kill you? I will! I will! I shall do something dreadful—I know I shall!" and the poor peddler scrambled to his feet, a wild light gleaming in his eyes.

The boys were uproarious, and began pelting each other with apples, and applying stinging epithets to the old man, who was fast losing all control of himself, and would, perhaps, in another moment or two hav committed some evil deed, but just then a richly-dressed lady came upon the scene. Observing the trouble, and quickly comprehending the whole affair, she quietly picked up the poor pedler's hat, and gently placed it upon his head.

Then she righted the cart, and commenced to pick up the apples. When she had picked them all up she said: "I wouldn't bother about saving the nuts—let the boys hav them. Here is money to buy more," and she handed the thoroughly astonished man a silver dollar. Then she turned to the boys, who with crestfallen faces had been watching her movements and remarking thereon among themselvs.

"Boys," she said, "I do not think you intend to be wicked, but you hav been very unkind, thoughtlessly so, I must believe, to a poor old man. You cannot realize how badly you hav made him feel. Do not insult him again, please, do not insult any one. And remember always that the infirm and weak hav special claims upon us who are strong and well. We should not abuse or injure the unfortunate and aged, for we know not what our condition may yet become—perhaps as pitiful as the most abject that we see, and let us not do to another the thing we would dislike to hav done to ourselvs.

"Now, my young friends," she continued, "I think you ought to ask pardon of this man for the trouble and annoyance you hav caused bim."

The boys whispered and parleyed among themselvs.

"I think we orter," said Benny.

"Yes, you was the ringleader," remarked Charley Brown.

"You go ahead!" said another.

"No, you go," and Rush Davis slid backward.

"Let's all go together, then," and Harry Brown, Charley's cousin, drew Charley along, while the others followed closely, and, boy fashion, rather awkwardly, they asked "Crazy Luke's" pardon not only for that, but for many similar offenses. He freely forgave them, and handed them an apple each, for they had silently unloaded their pockets while the lady was talking.

As she moved on, the old man, in a reverent tone, his anger all calmed, and all trace of temper gone, said, "Stay, if you please, a minute; I should like very much to know your name if you belong to the earth."

"Oh!" she answered, laughing a soft, silvery laugh, "I am of the earth earthy, you may be sure, but names are of little consequence. Mine is simply Adelaide Grey."

"I bless you, Adelaide Grey, now and always," and the old man's voice trembled. "When I lie down at night I shall go to sleep thinking of the kindness of a good lady, and, in the morning, the remembrance of her bright face will be a stream of sunshine that will light the whole day through, however dark and stormy it may be. And when I come to die, if I should meet the Lord, as they say I will, I'll tell him how you took my part, and I don't believe he'll be very hard with me when he comes to know that Adelaide Grey stopped to notice and help me."

"Oh, never mind about that. Take good care of yourself here, my friend, do right, and do not mind it when thoughtless and silly children seek to annoy you, and I think all will be well with you hereafter. Good-day."

"She has made me very happy," mumbled the old man, "very happy, indeed."

"Who would hav thought," said Adelaide Grey to herself, "that there was poetry in his poor, half demented brain. But I hav done him a good turn, and I am happy, too."

"'Tis a little thing
To giv a cup of water; yet its draught
Of cool refreshment, drained by fever'd lips,
May giv a shock of pleasure to the frame
More exquisit than when nectarian juice
Renews the life of joy in happiest hours.

"'Tis a little thing
To speak a word of common comfort,
That by daily use hath almost lost its sense,
Yet on the ear of him who thought to die unmourned
'Twill fall like choicest music."

Thus ended what the boys intended for a half hour's frolic, and all the actors in that frolic, if such it might be called, were made happier and wiser than before.

A Prize to Write For.

EDITOR CHILDREN'S CORNER: I hav no doubt that among those who enjoy reading the sketches in your Corner there are many who could write stories as well as read them appreciativly. I would like to encourage such to exercise their talent in that line. I hav among my books Lossing and Spencer's "COMPLETE HISTORY OF THE UNITED STATES" from 1492 up to Garfield and Arthur, and I propose to offer this as a reward for the best story contributed to the Children's Corner of THE TRUTH SEEKER say within the next two months; the story not to exceed three columns in length (2,400 words).

This History is in two royal octavo volumes, bound in sheep, and illustrated with steel and colored plates. The volumes are the same as new. They will be sent, all charges paid, to the winner, whom I will leave it to you to name. This offer is open to all, though I would especially invite the youngsters to accept it.

GEORGE E MACDONALD.

[We commend the above communication to the attention of our readers. We feel quite certain that there is genuin talent among our bright young friends, and we trust that this offer will stimulate its exercise, and produce an original story worthy of our columns. Write on one side of the paper only, spell and punctuate properly, and let the manuscript be free from blots or other disfigurements. Let each do the best he can, and not be offended or distressed if another can do better. We look for a lively competition for the prize. —ED. C. C.]

Our Puzzle Box.

1.—METAGRAMIC CHARADE.

The right hand and the left hand meet;
Within something clasped between they greet.
But now if what is *in* were gone,
And still *three others* added on,
But *one* appears who may be styled
Your parents' other female child.
But now the *abs nt* we recall,
Again *clasp hands* for once and all.
Alas, if there be *truth* in *sense*,
And all be not a *mere pretense*,
Of all our right hands we're bereft,
For all that we hav *left* is *left*

REKAB SEMAJ.

2.—A CHARADE.

I'll just take a look
In Webster's big book
For *charade* to see how he derives it
And so I find out
Beyond any doubt
'Tis a "*cart-load*," no matter who drives it.
But this is so small,
Four grains, that is *all*,
From *a bean*, or *a pea-pod* we make it.
The *vehicle part*
Is *three fourths* of *a cart;*
For *a team*, genus *mus*, we must take it.
And now, 'pon my soul,
I think that my *whole*
Marked Aaron's gold calf with divine-ness;
At least what they stole,
Those Hebrews of old,
You may safely be told,
Was honestly gold;
And the calf was no "pinch-beck" for fineness.
So if there was fraud
It was not with *that* "Gawd,"
If it fashioned itself without mould
And the word says when Moses began to scold,
Poor Aaron replied to his chaff;
"I but cast the old gold in the fire
And behold you! it came forth a calf,"
But Aaron perhaps was *a liar.*

Irwin, Iowa. J. K. P. BAKER.

SOLUTION OF POOL'S SHELL-LESS PROBLEM.

Rearward *ten miles* the general rides
To where army's foot shall fall.
Forward *twenty-five miles*, he goes besides,
To head of column, *no shell at all!*
Ten plus *twenty-five*, givs "forward and back
Thirty-five miles, and no nut to crack.

West Union, O. J. F. BECK.

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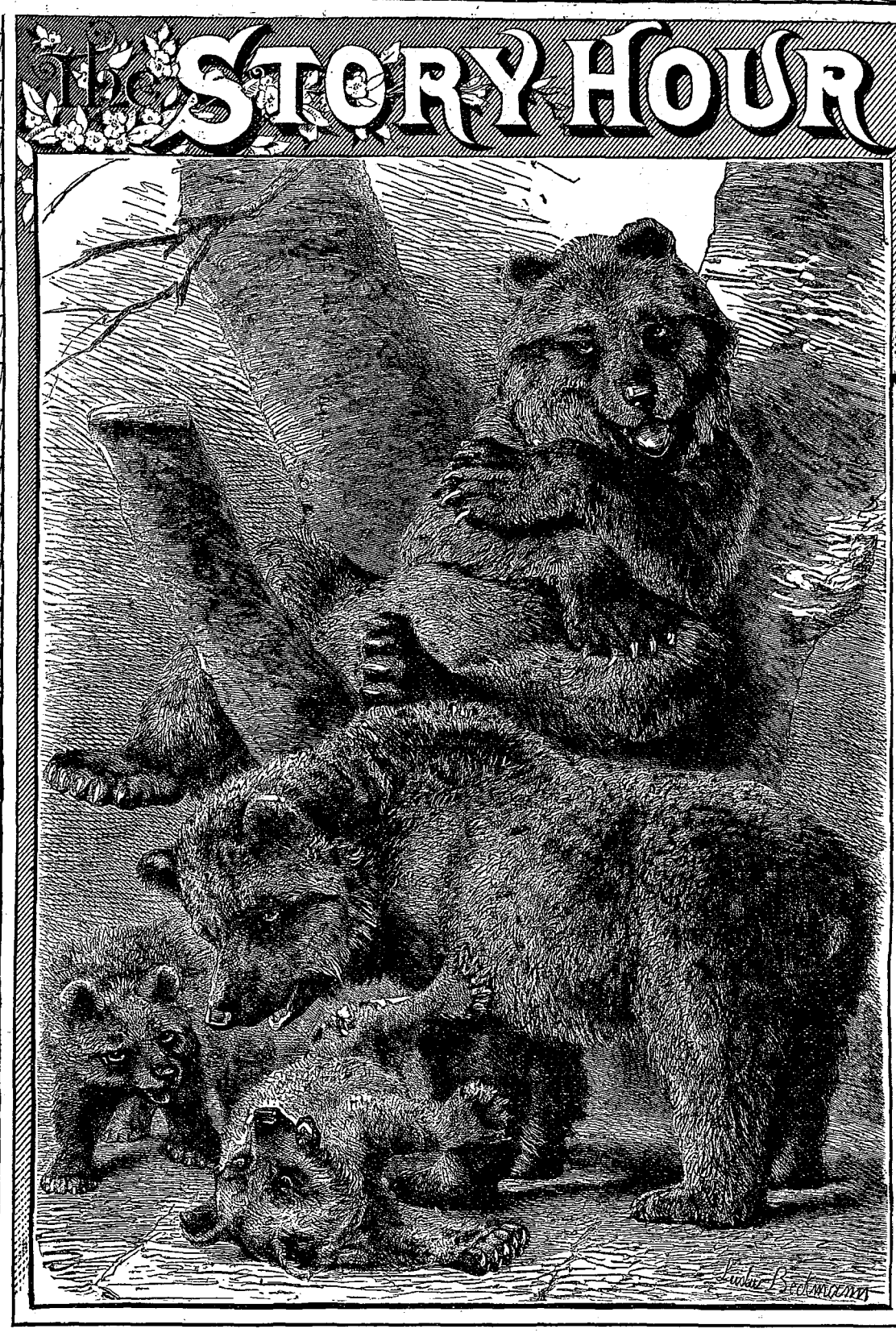
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La Roy Sunderland.

In the last few years the readers of THE TRUTH SEEKER and other Liberal papers hav become well acquainted with La Roy Sunderland. His recent death (May 15th) has been the occasion of an acrimonious review of his life in the columns of the official organ of the Methodist church, the *Christian Advocate*. But, for the life of us, we cannot see upon what the lamentations contained therein are founded, except that Mr. Sunderland came to realize how great a fraud is Christianity, and boldly said so.

The important events in Mr. Sunderland's career are briefly stated in the review, and every incident is favorable to his honor, his humanity, his ability. Mr. Sunderland became a Methodist minister in 1823, and in the following twenty years almost rent the northern Methodist church in twain on the question of slavery. He forced that church to take an official stand against the Abolitionists, and thus put it before the world in its true light as a friend of slavery.

The *Advocate* givs Mr. Sunderland's history as follows:

I.

The first Methodist Antislavery society was formed October, 1834, at the house of N. Dunn, 73 Leonard street, in this city. La Roy Sunderland presided at the meeting. The next was formed by members of the New England Conference in June, 1835, and another was formed by members of the New Hampshire Conference about the same time. In less than a year after the American Antislavery Society was formed, great excitement was produced in the Methodist Episcopal church by the publication of an "Appeal" to Methodists against slavery, signed by ministers of New England. The "Appeal" was published in December, 1834. It was written by La Roy Sunderland.

So intense was the excitement caused by it that a "Counter Appeal" was written by Dr. D. D. Whedon, who still survives, then professor in Wesleyan University, and signed by Wilbur Fisk and others. To say that Dr. Whedon wrote the "Counter Appeal" is to say that it was written with great ability. We do not express any opinion as to which was right, but record two facts, namely, that La Roy Sunderland subjected the "Counter Appeal" to a critical investigation, replied to it with equal ability, and that the force of the original "Appeal" in New England was not broken. As the *Christian Advocate and Journal* at that time was held by Abolitionists to be opposed to "Abolitionism," La Roy Sunderland came to this city and on Jan. 1, 1836, began as editor, under the auspices of "The New York Wesleyan Society," the publication of *Zion's Watchman*, an organ of Abolitionism. This caused much agitation here, and the paper was continued for seven years. It is impossible to coolly read (as we hav done) the controversies of those days and not feel that Mr. Sunderland was equal in ability to any who contended with him.

The first Methodist Antislavery Convention in New England was held Oct. 25, 1837. Of that Convention La Roy Sunderland and James Porter (still living), with two others, were secretaries. May 2 and 3, 1838, a great convention was held in Utica, N. Y., of which La Roy Sunderland and James Porter were secretaries. At that convention Luther Lee, D.D. (still living), delivered an address.

In 1841 the anniversary of the American Wesleyan Antislavery Society was held in Albany, N. Y. Cyrus Prindle (still living) presided. La Roy Sunderland was appointed delegate to the first convention in the West, held at Cincinnati; also to the World's Convention in London, 1843.

In the General Conference of 1836, to suppress Mr. Sunderland, who was a superannuated preacher, on motion of N. Bangs a committee was appointed to inquire "where superannuated preachers should be made responsible when living out of the bounds of the Conference to which they belong." The committee recommended their trial "by a council called by the presiding elder in whose district they might reside, which council should hav power to suspend them till the next conference." In June of the same year the New York Conference by resolution condemned *Zion's Watchman*. In July, 1836, at the New England Conference, J. W. Hardy, of that conference, presented charges against La Roy Sunderland of "misrepresentation and slander." Nathan Bangs appeared as prosecutor. The trial took place before the whole conference. Mr. Sunderland was acquitted by a vote of exactly two-thirds, namely 42 to 21.

The next year the New England Conference met at Nantucket, and Nathan Bangs appeared there, and himself presented and prosecuted two charges against La Roy Sunderland: (1) Slander); (2) falsehood. The defendant was triumphantly acquitted. But at the next session, in Boston, June 1838, an opponent still more formidable appeared—Bishop Hedding, who brought a bill of five charges against him. One specification was sustained, based on a publication by the editor of *Zion's Watchman* of a letter by George Storrs. Every other was decided in the negativ. And on the final vote on every charge La Roy Sunderland was acquitted by a large majority. So incensed was Bishop Hedding that he threatened the New England Conference that he would bring the matter up in the General Conference, which he did.

In 1839 the New York Conference adopted a memorial against Mr. Sunderland, and appointed Nathan Bangs and Francis Hodgson a committee to present it to the New England Conference. In his defense Mr. Sunderland exhibited transcendent ability, speaking with a logic and power quite unparalleled, analyzing the evidence, and the following verdict was passed by the committee and adopted by the Conference: "That the Rev. La Roy Sunderland be, and he hereby is, acquitted on the charge preferred against him by the New York Annual Conference, and that, therefore, his character pass." Timothy Merritt, one of our predecessors in the editorship of this paper, and James Porter, were on this committee.

Eight months afterward he was suspended by certain elders of the New York Conference, under the curious provision previously spoken of, but at the next session of the New England Conference at Lowell, July, 1840, the proceedings were declared null and void.

At this Conference, however, he was charged with having slandered Bishop Soule by saying that a piece of poetry about him was true. But the charge of immorality based upon it was voted down. The penalty was that he should publish that vote disapproving of the remark "in *Zion's Watchman* without note or comment."

On another occasion in this state La Roy Sunderland was tried in the civil courts for slander, growing out of charges he had made against men in office. The prejudices of judge and jury were all against him. But such was the power of his speech in defense, and such his ability in cross-examining the witnesses, that the judge had to warn the jury against his mysterious influence, but he was promptly acquitted.

As a student of Methodist and American history, years ago, the writer read these proceedings, not only in general, but in detail. These controversies are long since past. Their cause—slavery—disappeared in blood and fire. This review is designed to give some idea of the personal and intellectual power of the man who could meet and prevail against such opponents as all the bishops, the New York Conference, and in direct conflict over Bishop Soule, Bishop Hedding, Nathan Bangs, and Francis Hodgson. When was the same man tried and acquitted at four successiv conferences? When were such forces arrayed against one? Never in Methodism, North or South, Europe or America. It would hav been remarkable if he had not been crushed, even though innocent; if guilty, amazing.

In another article we shall show how La Roy Sunderland came to renounce Christianity, mention some extraordinary incidents in his life, trace his deplorable plunge, not only into Infidelity, but into the depths of blasphemy, and giv an account of his attempt to convert the writer to his way of thinking, with some facts about his last years.

II.

Some historic facts are necessary to prepare the way to an understanding of his course. The bitterness with which he was pursued; the acerbity with which he resisted; the continued strain to which he was subjected; his intercourse with a number of skeptics and open Infidels who sympathized with him on the subject of slavery, and with men like William Lloyd Garrison, Henry C. Wright, Parker Pillsbury, Stephen S. Foster, and others who, having been Christians in the beginning, as the controversy between them and leading ministers became more malignant and personal, either partly (and in the estimation of the public wholly) rejected Christianity, as Garrison, or did entirely reject it, as Elizur Wright and Parker Pillsbury, formerly a Congregational minister (both of whom are still living), had much to do with preparing him to renounce the church and, finally, the gospel itself. But the chief cause was not any nor all of these.

Having read the writings of Mr. Sunderland upon a great variety of subjects, met so many of his former associates in the church, and heard in New England such extraordinary accounts of his powers and peculiarities, the writer some years ago went to see him, and had an interview of several hours, devoted entirely to conversation upon his mental exercises, on the subject of religion and certain occult doctrins of human nature, Spiritualism, somnambulism, morbid states of health, hygiene, etc., to which his writings hav been devoted. From his own lips we heard the tale delivered with a strange and weird power, and often he was in tears. For the aged man, deaf and lame, rose to his feet and, with the air of one addressing a large audience, but unconscious of their presence, narrated, argued, illustrated, and explained and appealed. Subsequently he sent us all his writings on Christianity, with passages which he considered unanswerable marked.

Excepting his deafness and lameness, he was the best preserved man, intellectually and physically, that we hav met. "His eye was not dim, nor his natural force abated."

His head was covered with beautiful iron-gray hair, which stood as erect as that of Andrew Jackson; his eye peculiarly black and bright; his nervous force, in speaking, of the greatest and most sustained intensity. He then said that he expected to live twenty years, that he had not a symptom of disease, and slept like a child upon its mother's breast. His hight was less than five feet four inches.

When Mr. Sunderland entered the ministry, Methodist, Baptist, and Presbyterian (in the South) revivals—as Congregational in the time of Jonathan Edwards had been—were generally accompanied by great nervous spasms. These still prevail among the colored people, except the more self-contained, and occasionally reappear among whites. In the beginning of this century the Cumberland Presbyterians had them, and Lorenzo Dow says that, after passing through the grove where one of their camp-meetings had been held, "he noticed the large number of saplings from which the bark had been denuded by those who had the jerks holding them to prevent their spasms." They also had the "rolling exercise," head and heels together, moving like a wheel, and the "spinning exercise," when women "would spin around like a top, with such velocity that their long hair would fly out at right angles from the head," and the "barking exercise," etc., running and yelping like a dog. Such performances greatly puzzled John Wesley and Jonathan Edwards, as we learn from their writings. These great men would not hav been as much perplexed if they had known what modern travels and telegraphic and newspaper correspondence make it possible to know—that such phenomena are common to all religions, true and false, to Spiritualism, to masses of men on the field of battle, to panics of every kind, and that in certain conditions they may appear sporadically.

These things were common when La Roy Sunderland entered the ministry. Under the first sermon he ever preached, June 9, 1823, the entire audience was "struck down by the power of God," as it was called—entranced upon the floor. Ever afterward when he preached with reference to the awakening of sinners such phenomena, more or less, appeared. The people were afraid to go to hear him, yet could not keep away. The "fathers" in New England hav told us of these things. As Mr. Sunderland grew more analytical, and was absorbed in other things—that is, as he gave his energies chiefly to the slavery question and to controversy—be began to inquire into these phenomena.

In 1836 Monsieur Poyen came to this country from Paris, and created much excitement by lecturing on Mesmerism. Mr. Sunderland went to see him, and began to study the subject, and soon found that he could equal the Frenchman. What transpired afterward we giv in his own words to the writer:

"It so happened that at 131 Varick street, where my family lived, I had a visit from two Methodist friends, the Rev. C—— M—— and his wife. I recognized her as one of my 'converts' who had been entranced under a sermon I had preached in 1824. Hence, when the opportunity came, I asked Mrs. M—— if she had heard of M. Poyen and the entrancement of Miss Gleason? 'Oh, yes,' she said; 'and I hav often been entranced in the same way by my husband.' At this statement I was much surprised, and said to her that I would feel much obliged if she would allow me to see her in that state. Whereupon she immediately complied, and, leaning back in her chair, she closed her eyes in a state of trance. In a few moments she appeared to be in a state of ecstatic joy, when she grasped my hand and said: 'O Brother Sunderland, this is the happiest state I was ever in. It is heaven. And do you remember how I went into this state under that powerful sermon you preached in our church in Scituate Harbor years ago? I was then "'caught up to paradise,'" as St Paul was, and where I saw Jesus and all the angels so happy. Yes, Brother Sunderland, and this is the same heaven—the same as when my soul was converted and filled with the love of God.'"

Mr. Sunderland concluded that if all this could happen, then all conversion and all revelation might be a myth, and attempted to account for Christianity on natural principles.

He made the mistake of confounding the accidental with the fundamental. The fundamental elements in Christianity are doctrins of God and Christ—immortality, the moral law, the Sermon on the Mount, and the *permanent* and *radical* effects on the *character* made by belief in and practice of them. These are seen in countless multitudes where *no* trances or nervous spasms occur; and the trances hav occurred, and do to this day, in innumerable instances among the heathens, the Mohammedans, the more fanatical of the Jews, and among the less disciplined, and may by contagion extend to the most highly educated, and among the colored people of the South, where no change of *character* occurs at all. In some countries hundreds and thousands of Roman Catholics succumb to their influence, and in Russia they are common.

Not at once did La Roy Sunderland reach this conclusion, but as his own personal religion declined, and he gave up prayer and other religious exercises, he came to it. He now entered upon a career as a public lecturer, and attracted great attention. Thousands crowded to hear him in Boston, Springfield, and elsewhere. Mr. Sunderland was, without exception, the most remarkable lecturer upon what was known as magnetism, or mesmerism, and the most successful in his experiments of all who appeared before him or who hav appeared since in this country. Having great powers as an orator, he was more successful, also, in experiments than any other. He had the following controversy with John Brown, afterward at Harper's Ferry. On one occasion, when lecturing in a city in Massachusetts, he placed a young lady in a trance state, in which she endured, did, said, and acted many things to the astonishment of the entire audience. At the close of some of her most amusing performances Mr. Sunderland said: "Some persons think that this is the result of fraud or collusion, and is done because of the strong will and determination of the person. If there is any body in this house who thinks so, let him or her come upon the platform and submit to the tests of strength or endurance which this young woman will bear." John Brown arose.

"I believe," he said, "I believe she knows what she is about; and whatever she can do I can do."

"Come up on the platform," said Mr. Sunderland. Brown, with the same determination with which he afterward walked to the gallows, ascended the platform. "Bare your chest," said Sunderland. He did so. The young woman also loosened the upper part of her raiment. Sunderland took cowhage, whose common name is "cow-itch," and rubbed it all over the upper part of the girl's chest and neck until the skin turned almost as red as fire. She seemed asleep. It was obvious that her suffering must hav been awful if she felt at all. The audience applauded. Said John Brown: "Proceed; I am ready." Mr. Sunderland rubbed his chest all over until it was scarlet, and he never flinched. The applause of the audience was long and loud. Then Mr. Sunderland placed at the nostrils of the young woman a bottle of the most powerful spirits of ammonia. She took three long, deep inspirations, and remained unmoved.

"Bring on your bottle," said John Brown.

At the first inhalation he burst into the a paroxysm of sneezing and coughing, which compelled him to hasten to his seat. He subsequently confessed to our informant that he could hav borne any amount of pain without flinching, but that "cut him loose from the foundation."

Of Mr. Sunderland this may be said—he alone, of all the men of his time, mastered the real cause of these phenomena, repudiating the absurdity of "will power," and the mythical "animal magnetism."

Not one idea did the late Dr. G. M. Beard set forth on these subjects that this man had not declared before Dr. Beard was out of his cradle.

Alas that this eagle intellect should hav sunk, not only into Infidelity, but into the lowest forms of blasphemy. We quote from a work which he published in 1883, and which he sent to the writer as his last utterance upon this subject.

That barbarian book, that claims to be
A "holy revelation" or decree,
Made in our humanity's early dawn;
As to Omniscience of a virgin born,
And as to what a "holy spirit" said
When it "overshadowed" a Jewish maid—
She was "God's" mother, by the "Holy Ghost,"
And of all the *thunders*, this excites the most.
In the Christian arch this is the "keystone;"
The Christian's only hope, and telephone!
. . . . . .
In this way "faith" *makes* the "evidence" right,
When the invisibles appear in sight!
"The clouds then disperse, and all the doubts fly,
And God himself is seen by mortal eye.
. . . . . .
That same beast this myth spoke to Balaam through,
As in Balaam's journey, it came to pass,
When this myth spoke, and "ass intoned to ass."

The last words he ever uttered to the writer were as follows: The writer said to him:

"Mr. Sunderland, many men who hav renounced Christianity, as they approached the close of life, hav come back to the faith of former days, called upon God for mercy, and died professing to hav found it."

"Yes," said Mr. Sunderland, "in old age, when the mind begins to break up, such things happen; but whatever may happen to me, I think I shall be able to hold myself steady. I now know and hav believed for forty years that Christianity is a fraud."

The memory of the poor old man whose wife had left him a quarter of a century before; who was cut off by his deafness from much intercourse with his fellow-men; who had once been a powerful and consoling preacher of the gospel, and whose eyes filled with tears as he spoke of his early associates and of a daughter who had died; who yet had no communion with any other mind than his own, and was advancing to the grave without a ray of light from any authentic source, remains as a warning to all not to reject the "True Light" for the vain imaginations or the inferences of the "natural man." "Let me" [not] "die the death of" [La Roy Sunderland] "and let" [not] "my last end be like his."

Now what is there in that career that calls for hypocritical cant about Mr. Sunderland's "deplorable plunge, not only into Infidelity, but into the depths of blasphemy?" Was he a worse man after this than before? Giving the writer of the articles credit for being sincere in his Methodism, what is there but a difference of opinion between him and Mr. Sunderland? And will Dr. Buckley acknowledge it is Christian ethics to abuse a man simply because he does not believe as true what he has the best of reasons for knowing to be a monstrous imposition? Infidelity cares not a pin for these slurs, for its opposition to the religious scheme that is weighing our people down as though a millstone were about their necks is founded on love of liberty and the progression of knowledge. And could La Roy Sunderland read these articles he would be the least disturbed of all.



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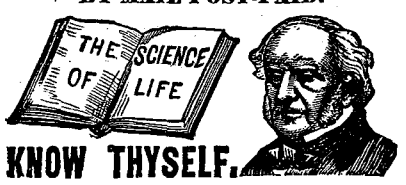
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MAN, amidst the fluctuations of his own feelings and of passing events, ought to resemble the ship, which currents may carry and winds may impel from her course, but which, amidst every deviation, still presses onward to her port with unremitted perseverance. In the coolness of reflection, he ought to survey his affairs with a dispassionate and comprehensiv eye, and, having fixed on his plan, take the necessary steps to accomplish it, regardless of the temporary mutations of his own mind, the monotony of the same track, the apathy of exhausted attention, or the blandishments of new projects.—*Samuel Bailey's Essays.*

DOUBTLESS to believe an opinion is to believe that it is true, and to doubt that truth will ultimately prevail is to suppose that the development of thought is nothing but a vague fluctuation hither and thither of endless and contradictory blundering And yet the man who can believe that his own conception is definit and complete, and that truth is to be fully reached the day after to morrow, shows that he possesses the sanguin temper and dogmatic self-confidence which are, indeed, conditions of the successful propagation of a creed, but which are very far from being sufficient conditions of success. Too many philosophers and preachers hav announced themselvs to be in possession of the truth to leave us much confidence in such predi tions.—*Leslie Stephen.*

IN every corner of the world there is the same phenomenon of the decay of established religions In Catholic countries as well as in Protestant, nay, among Mohammedans, Jews, Buddhists, Brahmans, traditionary creeds are losing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving the foundations on which historical faiths hav been built up. Science, history, philosophy, hav combined to create universal uncertainty, and Catholic France and Italy are no better off in this respect than Germany, England, or America.—*J. A Froude.*

THE office of education is to call forth power of every kind, power of thought, affection, will, and outward action; power to observe, to reason, to judge, to contrive; power to adopt good ends firmly, and to pursue them efficiently; power to govern ourselvs and to influence others; power to gain and to spread happiness. Reading is but an instrument; education is to teach its best use. The intellect was created not to receive passivly a few words, dates, facts, but to be activ in the acquisition of truth.—*Dr. Channing.*

I AM sure the principal end why we are to get knowledge here is to make use of it for the benefit of ourselvs and others in this world, but if by gaining it we destroy our health, we labor for a thing that will be useless in our hands. He sinks his vessel by overloading it, though it be with gold and silver and precious stones, will giv his owner but an ill account of his voyage.—*Locke's Familiar Letters.*

Victor Hugo.

The "stormy voice of France" is still,
Laid down at last the pen,
That kindled an abiding thrill
Within the hearts of men.

If tears are in the eyes of France,
He was not her's alone;
All men hav heard, in willing trance,
That voice, and hushed their own.

To us, who know him by the page
On which his thoughts are writ,
He cannot die, for neither Age
Nor Death can alter it.

The poet has not journeyed hence,
His soul must ever dwell
Within the noble eloquence
He spoke so passing well.

Among the living he was great,
And now among the dead;
The present mourns, and ages wait
With crowns to crown his head.

What matter if his face is hid
From the warm light of day?
His life, in what he said and did,
Can never know decay.

He loved the people. Let them weep;
Their tears were never shed
Above a truer patriot's sleep,
A worthier hero's head.

A. COUCH.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

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Odds and Ends.

A PROHIBITIONIST is a man who says he wants the saloons closed. So is a druggist.—*Graphic.*

TIME is always represented carrying a scythe, and it is supposed he will continue to carry this primitiv agricultural implement until Time shall be no mower.

IT is said by the Chicago *Ledger* that away back somewhere in the remote past the heel of a woman's shoe was bigger than a nickel, and was not placed in the hollow of her foot.

THE *Jewish Messenger* says that to the curious specimen of a prayer lately published may be added this of a modern rabbi: "O Lord, thou rememberest we said last week," etc.

IN Patagonia they fine a man two goats for killing his wife. The law is very strict on the subject, too, and if the fine isn't promptly paid he is compelled to marry again. That makes him hustle around for the goats.

A YOUNG person of Tomahawk Bluff
Carried pistols to make him look tough.
When they asked, "Do you chew?"
He replied, "Yes, I do,
I'm a wegular wetch of a wough."

"YES, sir, our minister is just boss." "Just boss? What do you mean by that?" "Minds his own business and lets alone what doesn't concern him." "I don't exactly understand." "Why, he doesn't meddle with either politics or religion."

THE new version of the Old Testament places mankind considerably above instead of a little lower than he angels. We are not surprised at this. We hav never yet seen a pic'ure of an angel that didn't look like an Italian opera chorus girl with wings on.—*Graphic.*

"IT has always seemed a very curious thing to me—" said a lady at the theater, and then she paused. "Well," said her husband, a little impatiently, "what is it that has always seemed such a curious thing to you?" "Why, that bald-headed men should care to sit so near the flies."—*Good Cheer.*

THE editor of the Battle Creek (Mich.) *Moon* has a dog, and made this argument after paying license for him: "In Michigan they assess a dog one dollar for being a dog. In Tennessee they assess a man fifty cents to become a doctor. It costs 'heluf a tollar' more to be a dog in Michigan than a doctor in Tennessee. Don't be a dog."

YOU want to know why it is called the English sparrow, do you, Ethel? Well, dear, it is because it is very English in its ways. Making more noise than any other bird of its size, quarreling all the time that it is not eating, and seeming to think that this great universe was created for its especial benefit. That is why it is called the English sparrow, Ethel. —*Boston Post.*

A GOOD old deacon in Connecticut was very pious and very fond of clams. When once upon a time he attended a Rhode Island clambake he overtaxed his capacity and was sorely distressed. But his faith in prayer was unabated. Leaving the party and going down on his knees behind a tree he was heard to supplicate: "Forgiv me, O Lord, this great sin of gluttony. Restore my health and I will never eat any more clams." Then, after a judicious pause, "Very few, if any."

A MINISTER was complaining of the indifference displayed by the congregation during the passing of the contribution box. "Yes," assented a deacon, "the collections are very small." "Cannot you suggest a remedy?" inquired the dominie. "I think it would be a good plan, Mr. S.," replied the deacon, "if the collection were to be taken up before instead of after the sermon. Anticipation, you know, is always greater than realization, and a disappointed man is not apt to be generous."

A COUPLE OF REFLECTIONS.

By Puck's Omar Khayyam.

Roses may do to make a poet's bed,
Roses may do to crown a beauty's head;
But they are not a circumstance unto
Brandy and soda for a large swelled head.

Ne'er wed a woman when she's growing old,
Ne'er pluck the rose before it doth unfold,
And ne'er forget the man who sticks to you,
When you're in trouble, with his bright red gold.

THE origin of one of Franklin's most celebrated sayings has just been discovered. One day his father sent him to collect a bill amounting to ninepence. On the way home he met a boy much larger than himself, who, being a great bully, proceeded to giv him a thrashing. When his father saw his dirty face and bruised countenance he naturally asked the cause. "I met Tom Jones down the road," answered Ben, "and he gave me a pounding." "You didn't lose the money, did you?" "No," said the embryo philosopher, "but I wouldn't be pounded that way again for ninepence twice over." "Hoity-toity," exclaimed his father; "that will never do. Take care of the pennies and the pounds will take care of themselvs."

"MY brudering," said a colored pulpit orator, "de Israelites went over de Red Sea on de ice. They got over all safe; and dat's the reason why Moses sung de song of praise. In the morning, when de sun was up, hot, Pharioh and de Gyptians come wid deir great lumbering chariots of iron. Dey broke through de ice and all went to de bottom of de sea." "Stop dere!" exclaimed a hearer; "I want to ask a question. I've read g'ography, and Egypt's a hot country. It's under de tropics, it's near de 'quator, and dere ain't no ice dere. How could dey go over on de ice, an' dere no ice dere?" To this the preacher responded: "I'm glad you asked that question. Now I can 'splain. That comes of reading g'ography instead of the Bible. My brudering, when de children of Israel go over de Red Sea, dat was a great, great while ago, before dere was any g'ography, before dere was any tropics, before dere was any 'quator. Dat's de reason dere was ice, my brudering."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 25 PUBLISHED WEEKLY. | New York, Saturday, June 20, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

HERBERT F. BEECHER has been appointed collector of customs for the district of Puget Sound. This Beecher is the son of Henry Ward Beecher.

A CLERGYMAN of Connecticut, who recently died, left all his money to missionary societies, and did not leave a cent to a feeble and penniless brother who is in a public institution.

THE Sunday law is said to be so strictly enforced in the Sandwich Islands that the nativs are not allowed to feed the silkworms on Sunday. Consequently silkworm culture has almost entirely died out.

ONG AH MON, the Chinaman who was shot by a drunken rough in this city last week, was buried with both Chinese and Christian funeral rites. His future destination, therefore, must remain a question of profound uncertainty.

THE advisability of starting a Roman Catholic daily newspaper here is being discussed by the authorities of the church. They had better not try it. The number of Catholics who can read is not sufficient to warrant the enterprise.

IN the last phase of the Harrison-Spencer discussion, Mr. Harrison refers to Professor Youmans, of New York, as a "Yankee editor." Professor Youmans may yet hav something to say, and then it will be incumbent on Mr. Harrison to take it all back.

A BRIDGEPORT, Conn., man had a revelation that the Lord wanted him to work for fifty cents a day less than he was receiving. This is the first instance of the kind on record. Usually, remarks *Texas Siftings*, the "revelation" comes to the employer.

Dr. R. A. GUNN, of this city, accuses Senator Coggleshall of asking $1,500 for championing a bill which the doctor was interested in getting through the legislature of the state. Coggleshall denies it, but the matter does not seem likely to go any further.

MRS. OHM, who professes to cast out devils and perform other feats commonly regarded as superhuman, resides near Laketon, Ind., and is regularly consulted by persons who believe themselvs under the influence of a malign spirit. She has been at least enabled to amass a snug fortune.

THE Prince of Wales has been presented with a copy of the revised Bible. By an inadvertence, probably, on the part of either author or publishers, a similar courtesy has not been extended to any one in this office, though THE TRUTH SEEKER has yielded some of its space to advertise the work.

IT is a little awkward for the revisers, says the *Independent*, to find that their statement in the preface to the revised Old Testament—"It is well known 'its' does not occur in the Bible of 1611," is not well grounded. A sharp critic has found the little word in Leviticus, xxv, 5—"That which groweth of its own accord," etc.

THIS is Beecher's latest shot at the Bible: "On the theory of the plenary inspiration of the book the Bible is already set aside. I don't believe that any honest and consistent man who believes that God spoke every word in the Bible can save himself from going head first into the gulf of Infidelity. If he doesn't go over it is because he is too stupid."

THE Washington correspondent of the *Sun* tells how Colonel Ingersoll penetrated the Interior Department: "Bob Ingersoll called at the Interior Department yesterday, and asked to see the secretary. 'The secretary is occupied, sah, with members and senatahs only. Won't see any one else now, sah,' said the colored messenger at the door. Bob waited for a moment with his hands in his pockets. Then he pulled out a half dollar and dropped it into the janitor's hand, after giving a few whispered instructions. A moment later the messenger walked into the secretary's room, where a large number of senators and members were assembled, and addressed the secretary: 'Mr. Secretary, Mr. Bob Ingersoll am at the doah. He says he understands that dis am de time when you won't see any but members and senatahs, an' he wants to know when you receive gentlemens.' 'Show the colonel in,' said the secretary."

A SALT LAKE CITY parson sends to the *Independent* a transcript of the inscription on the tombstone of George A. Smith, a Mormon. The inscription declares that "his name will go down to the end of time." As Mr. Smith had seven wives and twenty children, this is a safe statement to make. The name is already known wherever the English language is spoken. Everybody has heard of Smith.

THE publishers of the revised Old Testament may be said to hav an eye to business. A great many people, remarks an exchange, bought the new version of the New Testament when it appeared, flattering themselvs that they would buy the Old Testament when it came out, and thus hav both parts. The English publishers, however, do not propose to issue the Old Testament separately, and to obtain it purchasers will be obliged to buy the Bible.

PRESBYTERIANS are a good deal perplexed over the question of the validity of Roman Catholic baptism. "What constitutes valid baptism?" the *Evangelist* inquires. "Does it require any more than the reverent sprinkling in the name of the Father and the Son and the Holy Ghost?" The conclusion is that the Roman Catholic baptism is as good as any. Both are good, but neither kind of baptism, it may be added, should be allowed to replace the bath.

THE Winneconne, Wis., *Enterprise* contains this item: "Last Sunday about ten young men assembled and proposed that they would go and cut some wood for the Widow Ferry, and the result was that some six cords of pine wood is cut in her yard. They were boys who work in the mills through the week." We doubt if any other ten young men in Wisconsin, even though they did not break a commandment, feel better satisfied with the way they spent that Sunday.

WIFE: "Here is an item in this paper about a man who lost a thousand dollars last night at poker. I do think it is scandalous the way men squander their money; there ought to be a law against this gambling business. By the way, John, I would like some money to pay that millinery bill." Husband: "Why, I gave you $10 yesterday to pay that bill." Wife: "Yes, I know; but I spent that money in 'chances' at the church fair last night, and wasn't lucky enough to win anything.—*Philadelphia Call.*

THE Cooper Institute is doing a good work in educating and improving the young people of this city. An abstract of the last annual report shows that during the year there were 4,208 pupils in its schools. Of this number 531 attended the industrial art classes for young women in the day time, including the classes in phonography and telegraphy. More than 650,000 persons hav used the reading-room during the year, and nearly 200,000 books hav been lent to readers to take to their homes. The evening art schools are largely attended, and there are also scientific classes which pursue a regular course of study extending over a period of five years.

THE American Protestant League asserts that the Roman Catholics, under direct orders from Rome, and immediately directed by Cardinal McCloskey, hav gone very far in a systematic effort to capture Washington as a center of political influence. The evidence cited in support of that view is the immense acquirement of property by the church in the District of Columbia. Sites for schools, convents, colleges, churches, and asylums hav been purchased there greatly in advance of actual needs; and now sixty-five acres of ground hav been bought for the projected seminary, to found which a Catholic lady recently gave $300,000 as a beginning. The institution is to be under the management of the Jesuits. The activ controller of all these concerns, however, is the archbishop of Baltimore, in whose diocese the capital is situated, and who is to-day the heaviest individual owner of real estate in Washington. In all this the League sees a determination on the part of the Roman Catholics to make Washington their potent American center.

SERIOUS anti-Jewish riots hav broken out during the Reichstrath election in Vienna. The inciting cause was the excitement of the people growing out of the election agitation. The Carmelite Platz was filled with a howling mob, and free fights were frequent. The shops of the jews were raided and ruined, and their owners violently assaulted. No less than forty persons were severely wounded. The police made many arrests; still they were powerless to repress the rioters, and had to call for the aid of the military. Other riots, of like violence and destructivness, hav taken place in the Wieden and Nuebau districts.

THE *Catholic Examiner* is not willing that Sunday newspapers should be suppressed, and sees more reason for the suppression of the Monday edition, because, while the work of getting out a Sunday paper is done on Saturday, that of issuing a Monday morning journal is performed on Sunday. The *Examiner* finds still further reason for suppressing the Monday newspaper in the fact that "it is very largely made up of the sermons preached on Sunday by the most sensational of the Protestant divines, and the seizure and suppression of the journals containing these lucubrations would tend to improve mentally and morally the general public."

AT a conference of the Baptist ministers held last week a discussion of the revised edition of the Old Testament was the main feature. The Rev. Dr. G. W. Sampson read a long paper upon the injudicious changes made. He objected to the use of "one day" and "a second day" in the Genesis instead of the first day and the second day, and especially to the description of man as a little lower than God instead of a little lower than the angels. He also objected to the way "sheol" was left untranslated in certain places, while in others it was translated into grave, and again in one of the Psalms it was rendered hell when it evidently stood for grave, but this way of putting it, he considered, was simply to fit to the prayer-book of the Church of England.

THE young preacher who has succeeded Parson Newman at the Madison avenue Methodist church, in this city, is a somewhat notable youth. His name is Price, and he is a Harvard graduate. While preaching at Keene, N. H., his congregation once feared that he was drifting from orthodoxy and asked him to preach on probation after death. He did so, and quoted everything in the Bible relativ to the subject, extending his discourse into twelfthly, and tiring out the whole congregation. He was asked by his hearers not to preach on probation after death again until they were dead. When the Rev. Joseph Cook was in Keene, Mr. Price woke him up one day to attend a prayer-meeting, which aroused the ire of Cook, and instead of a prayer-meeting the two preachers had a slugging match, being finally separated by the keeper of the hotel.

THE French astronomer, Faye, has recently published a long and elaborate paper upon the evolution of our system. Accepting the nebular hypothesis of Laplace, in the main, he modifies it, in some respects, to account for certain facts with which the original theory failed to deal. He points out that, in the original nebula, the central force at first would not follow the law of gravitation; that is, each particle of the nebula would be attracted to the center by a force varying not "inversely as the square of the distance" from the center, but nearly as the distance directly. As the system grew older, and the matter concentrated more and more in the central sun, the central force would come gradually to its present law. Assuming this, he shows that planets formed from rings developed in the primitiv nebula, near the center, and while it was still young, would rotate on their axes in the direction of their orbital motion. On the other hand, those developed more lately, near the outskirts of the mass, would hav a retrograde rotation (as Uranus and Neptune actually do). His theory, in opposition to all others, makes the outer planets the youngest, instead of the oldest, members of the family.

News of the Week.

CHOLERA is spreading in Spain.

RIEL, the rebel of the Northwest, will enter a plea of insanity when he comes to trial.

THE doctors now report that General Grant is growing weaker. The general has finished his book.

A TORNADO passing over Bridgewater, Iowa, one day last week, left but one house in the village uninjured.

THE seventeen-year locusts in countless numbers hav appeared in Fayette county, Ill., and begun their work on the orchards.

THE Presbyterian church at Shippensburg, Va., one of the finest church edifices in the Cumberland Valley, was destroyed by fire June 14th.

OUR police arrested forty-five women Sunday night for walking the street with immoral intent. It will now be safe for the male citizen to venture out.

TWENTY-FOUR persons were killed and one hundred and sixty-three injured by the falling of a stone staircase in a court-house at Thiers, France, on the 11th inst.

THE New Orleans World's Industrial and Cotton Centennial Exposition will reopen in November and be continued for a year independent of government aid.

THE police of this city made twenty-four arrests for violations of the excise law last Sunday. There were probably twenty-four hundred saloons open by way of side-doors.

AN activ movement is on foot among New York merchants looking toward the closing of all stores and business houses at 1 o'clock on Saturdays to giv the employees a weekly half-holiday.

MR. BEECHER continues his series of sermons on evolution. His Sunday sermon dealt with immortality, which he made conditional, consigning those who had not lived good lives to annihilation.

MYRON BAILEY, a Salvation Army soldier, was twice ejected from a train in Connecticut for trying to beat his way. He got aboard again, and, when put off the third time, fired a pistol at the brakeman. He is in jail.

THE Rev. Daniel Denison Whedon, D.D., LL.D., for many years a very prominent Methodist, died last week, or, as the church paper puts it, "the heavenly mansion has received him." He was seventy-seven years old.

MATTIE PALMER, of Louisville, Ky., married William Montgomery in 1877 and is the mother of two children. She now sues for a divorce, claiming to hav discovered that her husband has negro blood in his veins. He is said to look like a white man.

QUEEN VICTORIA'S daughter Beatrice will shortly be united in marriage to a man named Battenberg, a German bearing the title of prince. The wedding cake is to weigh two hundred and fifty pounds. The English government stands the expense.

IT is estimated that forty thousand people went to Coney Island last Sunday to escape the heat of the city. Two thousand boys went to Shady Side, up the Hudson, to play base ball on the new playgrounds which hav been provided for their use by the New York *World*.

KEELY recently gave an exhibition of his celebrated motor before the stockholders in the concern. Several mechanical engineers were present, some of whom claim that Keely has discovered a hitherto unknown force, and others say it is a humbug, the machine being actuated by compressed air.

PHIL DALEY is the name of the most notorious gambler at Long Branch. Nevertheless he has a private chapel, built at great expense, and hires a priest to celebrate a mass every morning. Nobody has as yet remarked any inappropriateness in the thing, because it is well known that if all the money dishonestly acquired were taken from the church there would be hardly a fashionable church building standing in the world.

Communications.

The New Education

AS EXEMPLIFIED IN THE GRAMERCY PARK SCHOOL AND TOOL-HOUSE.

This school, long known to New Yorkers as conducted by Miss Haines, has struck out, under the guidance of Mr. G. Von Taube, on a new departure, a departure, indeed, really inaugurated by that celebrated instructress herself in the founding by her of a model kindergarten, from which, as a nucleus, this method of infant object-teaching has rapidly spread till it is now becoming universally adopted.

The tool-house is the legitimate successor of the kindergarten, and both are the natural outgrowth of the modern ideas which are gradually taking possession not only of the educational but of all domains. Just as the old-time system of government in church and state was based upon arbitrary authority, so it was with the rule of the old-time pedagog, whose dominion was upheld by frown and ferule, and under whose awful sway school hours were long and dull, and much study became a weariness of the flesh. His drilling was despotic, artificial, and mechanical, and the pupil's minds were regarded not much otherwise than as waste-baskets into which so and so many disjointed scraps of dry rules and empty formulas were to be flung.

But the fiat of time is decreeing the mightiest of revolutions, and that is the irrevocable change from royalty to republicanism. Under royalty it might hav been well for the teacher to make machines of the boys and girls. Under republicanism we need to make of them men and women. To effect this we must introduce better systems of physical, mental, and moral culture.

Physical education as conducted in the Gramercy Park school I cannot here treat of, but of the intellectual and moral education instituted there, and of the tool-house as an indispensable department of the general *regime*, I would speak.

As to the course of intellectual education, recent psychological science has brought to us, perhaps, the greatest of all modern discoveries, the existence, that is, of a strict correlation between the brain and nervous system on the one hand, and thought with its workings on the other.

With this clue in hand, educational methods may now follow an established line of mental facts, which may be summarized categorically as follows:

(a) The development of the senses in the young is the basis of their future mentality.

(b) Such development, to be successful, necessitates individual work by the pupil, instead of rote-teaching and book-learning.

(c) Commemoration is based, not on direct verbal drilling of the memory, but upon the association of impressions, conducting thence to the association of ideas.

(d) Ideas presuppose facts, and are the results derived from comparisons of perceptions, depending, therefore, for their clearness upon the *quality* of the perceptions which are obtained.

Education, depending thus on things instead of words, is necessarily, as Herbert Spencer has so well shown, from the particular to the general, from the simple to the complex, from the concrete to the abstract; and in this process the pupil should be taught by his teacher as little as possible, and should teach himself as much as possible. The most important new practice undoubtedly is the systematic culture of the powers of observation, *i. e.*, the development of the senses and perceptions by object-teaching.

To accomplish this effectually, it has been shown by all the great educational reformers, from Pestalozzi down through Froebel, Bain, Carpenter, Maudsley, Youmans, and others, that a fundamental prerequisit must be understood and considered, which prerequsit consists in the simple yet inestimable truth that there is a certain sequence in which the faculties spontaneously develop, and that a properly adapted kind of knowledge is necessary for each step. In entire ignorance of this, hitherto highly abstract and complex subjects, like algebra and grammar, hav been forced upon the unfortunate children, for which their tender minds are no more fit than a babe's digestiv organs are to assimilate hard tack.

Thus, at last, on the basis of mental physiology we hav been enabled to classify school existence physiologically as presenting different states or ages of mental growth and therefore of mental capacity.

From the earliest childhood up to six or seven years of age we now know the human mind to be possessed of an incomparable freshness for perceptions of the concrete. The next stage of a child's development would bring him to thirteen or fourteen, and manifests the characteristics of curiosity and natural propensity to investigate his surroundings. From fourteen to seventeen or nineteen we find a well-pronounced capacity for comparison, or the recognition of similarities and differences between the items and parts observed. From that age to twenty-one or twenty-three comes rather the comparison of ideas than of things, the solution of difficult problems, etc., etc.

The first two of these stages represent the absorptiv capacity of the human mind from without, and the two latter ones the inner systematization and working out of the materials previously gathered.

How to select the materials for these stages, especially the first two, which must be adapted to the younger children, that has been the problem.

This much has been discovered, namely, that the difficulties encountered by older people in mastering minutiæ do not exist in anything like the same degree for children. Hence the little ones should hav offered to them, not empty words and arid formulas, not fairy tales and fantastic poems, but they should be provided with the facts of those sciences the knowledge of which conditions our existence, and which, if properly presented, the young will grasp for with avidity. Hence in the school system under consideration—consisting of a course of twelve years, six devoted to the objectiv and six to the subjectiv—are given gradually developing lessons in plants, animals, and place, leading to botany, zoology, and geography; oral lessons in language, including qualities and names of objects, attention being drawn to thoughts rather than to words; lessons in writing, the pupil later on attempting to describe in his own words the objects learned from the oral lessons in the shape of compositions on clothing, cotton, linen, silk, etc., the A B C of future technology; lessons in form, size, and number, leading on to arithmetic and solid measure; lessons in esthetics, beginning with objectiv outlines of familiar things, coming later on to figures drawn from memory, and finally to rudiments of the human figure and perspectiv.

So, in very brief outline, passes the first stage, comprising six years and constituting the objectiv course.

Next comes the second stage of six years, making up the subjectiv course. This relates to ideas rather than to things, that is, the comparison of perceptions rather than of objects, depending, therefore, like a house upon its foundation, upon the successful gathering of materials during the previous objectiv stage.

Let us see, then, what it actually embraces. In science forces tend to take the place of facts; the mechanical principles involved in physiology are dwelt upon; biology, and mental and moral science, are in time approached; logic, inductiv and deductiv, comes toward the end, and political economy is embraced; in language, higher readings, and in writing more complex compositions follow upon industrial, scientific, historical, social, sociological, and artistic topics; in mathematics higher arithmetic is brought in, leading on to book-keeping, algebra, trigonometry, surveying, and astronomy; in esthetics comes the gradual introduction of colors, also drawing and skeleton sketching from nature, and, finally, philosophy is arrived at, involving a training in the evolution of human thought, in the principal systems of philosophy, Greek, French, German, and English, together with a review of the most famous literatures of all nations. I may add that throughout the whole curriculum the modern and, if desired, the ancient languages are taught according to nature's methods.

But what incentivs are to be relied upon to stimulate the students and cause them to apply themselvs? Experience has amply proved that not rewards nor punishments (in the ordinary sense), not love or fear of mamma and papa, are to be depended on. Upon what motiv then can we fall back? The answer comes that here again the path is clearly pointed out by mental physiology, which directs us to those two familiar states of consciousness which we call pain and pleasure; the first, pain, ever retarding us; the second, pleasure, ever inciting us onward, meaning by pleasure the interest which flows naturally from absorbing occupation, and further meaning by pleasure an innocent and wholesome enjoyment of life in its substantial pursuits. Taking advantage of these keen proclivities which exist in every healthy child, the skilled teacher leads his pupils on day by day to the self-acquisition of new data, the charm of such creativ activity being almost invariably a sufficient inducement to the child to whet his intellectual appetite and keep it ever keen.

Having thus given a sketch of the general educational *regime* and its methods, I fancy I hear some one asking: "Well, what has the tool-house got to do with all this?" My reply is, Everything. Those who hav grasped the philosophy of the kindergarten hav also grasped the philosophy of the tool-house. The fundamental object of each (intellectually speaking) is the acquisition of knowledge through its practical application. Knowledge unapplied can hardly be called knowledge at all, and the study of the natural sciences, unless supplemented by the conjoint training of the mind and hand, remains doubtful in its results and tedious in its acquisition. Let us illustrate what we mean from mechanics. Mechanics, as far as its theory is concerned, represents only abstracts. Abstracts are merely mental symbols of the concrete. They are used only for the purposes of the concrete. The concrete remains always as of primary importance. Its value consists in its application. Lets us take an example; to understand the three kinds of lever is frequently found difficult, even for elder people, but Mr. Von Taube assures me that through a task performed by the pupil himself simply with the aid of a stick or a butcher's scale, the theory becomes at once understood in a manner never to be forgotten.

We know how eager children are from the earliest age to investigate all the possible purposes to which any kind of material can be applied. With such an inborn instinct to urge the pupil on toward the ready ownership and control of knowledge, why neglect so inestimable a faculty? The *kindergarten* utilizes this faculty. The tool-house would simply continue its work, without which, it is claimed, the thread of education would be rudely snapped. In this process the scholar is introduced into the fascinating handicraft, mysteries of forging, printing, turning both in wood and metal, scroll-sawing, wood-carving, joining, carpentering, plumbing, enameling, photography, etc.

In these practical ways the minutiæ of mathematics and mechanics become taught to the interested learner, and ere long the secondary effect begins to manifest itself in the acquisition of what is in familiar Yankee phrase called "gumption," or a sound, activ, and constructiv judgment, enabling knowledge finally to extend itself to all questions and occasions of our life, till even the intrigues of courts, the strength or feebleness of human nature, the good and evil passions, become, as it were, so many mehanical energies, every one of them representable by its numerical exponent, and of value to him—the constructiv statesman—only as he may be enabled to separate or combine them. So it comes about that the correlation and resolution of mechanical forces, as applied and illustrated in the tool-house, lead us on by graduated steps to face, and, as far as may be, to to solve the deep enigmas of humanity.

As a direct corollary from what has just been said an inference of vast practical importance must hav already been drawn by the intelligent reader, to wit, the practical effect of the education of the tool-house in providing the pupil with many means of livelihood through his skill in various crafts.

Amid the chances and changes, the ups and downs of life, it is impossible for anyone to exaggerate how essential it may be for a young man to know a trade, and, as already indicated, the general tool-house training should fit him not only for one, but for many such industrial occupations.

Let us turn now to the moral education peculiar to the Gramercy Park school and tool-house. As a preparation and introduction thereto, the pupil is everywhere brought face to face with truth, with the great truthfulness of nature, the great truthfulness of fact. But, strictly speaking, morality appertains not to the world of dead matter, but to the world of living human beings. It is the science of right living; its object is to fit one for the duties and activities of life, and it rightly regards that as the truly salutary disciplin which visits upon all conduct, good and bad, the pleasurable or painful consequences which, in the nature of things, such conduct tends to produce. Moral cause and consequence is, therefore, the chief thing to be inculcated. The school system must be one of pure justice. The learner must discover that "whatsoever he soweth, that shall he also reap," and that "the way of the transgressor is hard."

But such rude experience is often not only a *hard*, but a *hardening* master While pain and pleasure felt as consequences may lie at the root of morality as a science, it must be remembered that this same morality is not only a science, but an art and practice as well. True, the art and the practice must wait upon the science, but they must also supplement it. Under this view, morality becomes nothing more than habits taken in the right direction. If some evil proclivities need to be eradicated, the best way is to stifle them by means of good predispositions substituted through consistent examples set and steady habits formed.

And just here it is that the ethical power of the tool-house manifests itself. Remarkable as are its intellectual advantages, these really pale before its moral effects. In the first place, the mere habit of organized recreation is of itself an enormous aid. It is an unspeakable gain, even if a negativ one, to keep boys out of mischief. How enchanted any boy becomes over some machine or model which he seeks to fashion for himself! Under a proper curriculum of manual training, these inherent youthful impulses are taken hold of and so systematized that the otherwise idle and refractory youngster is kept continuously and absorbingly occupied.

One of the too frequent effects resulting from the old methods, whether of the school or home, was to make both school and home hateful. As a necessary reaction the pupil was driven to seek his pleasure in mere pleasure seeking. Not to find his joy in his work, but in skylarking and mischief-making, became his chief end of life. How many a wayward and rebellious boy, ungovernable by the old disciplin, might not hav been saved, if taken at a sufficiently

early age by this new, judicious, and beneficent system, a system which provides materials for the hand and head to act upon as naturally as the digestiv organs assimilate appropriate food.

But let us look at the subject a little deeper. There must needs be an objectiv training in morals as well as in intellect. To begin with the definitions or rules in moral instruction (as has always been the old-fashioned way) before having cultivated its objectiv perceptions would be to make the same mistake as to start in grammar with the laws of syntax before having inculcated the signification of the parts of speech.

The physical objectiv morality of sound health through diet, air, and exercise must first be implanted. This must be accompanied by the disciplin of work—of work motived by curiosity and gratified inquiry—so leading on to steady preoccupation and to steady habits.

The pupil finds himself in this way continually overcoming difficulties by his own personal effort, and therefore finds himself gaining that inestimable moral stimulation, the feeling of self-reliance.

But, further, the scholar is all the while objectivly acquiring a continual insight into the most important facts which relate to the productiv activities of the world. The popular nature of his employment tends necessarily to lead him into a close moral sympathy with the wants, needs, and difficulties of the workers of the world. Moreover, when the toolhouse shall be fully organized, it is the intention of the management, in connection with a proper supervision, to introduce a democratic method of administration (self-government) among the pupils. They are each to be the owner of one or more shares of stock, with the right to draw its accruing dividends, thus imparting a financial interest in the concern; the boys are to elect their own foreman in each department; they are to manufacture their own products, and sell them in the open market; they are to keep their own books, and by means of meetings and debate in open caucus to regulate, as far as may be, their own order.

This school, therefore, instead of being something apart from the great run of common life, becomes incorporated with it, and no violent break is felt when the student career merges naturally and almost imperceptibly into political, business, or professional existence.

And so it comes about that by means of this ever-repeated experience of what may be called objectiv morality, the scholar enters his later life with the habit ineradicably fixed upon him of comparing pleasurable and painful states of consciousness, the pleasurable always resulting from work and duty done, duty always being found in the doing of work. His experience and love for the smaller republic of the school now become extended *subjectivly* to the larger republic of country. He realizes that outside of him is the great social organism and the feelings of losses and gains to himself are applied in imagination unto others. Their losses and gains become a part of his own being. In their happiness he comes to seek his own. The knowledge of rights and the feelings of duty widen till, finally, the moral keynote is reached in the adaptation of his life to a wide, harmonious scale, where the physically moral, the intellectually moral, and the emotionally moral combine in a lofty, esthetic, and human enthusiasm.

Such, briefly, in its actual scope and reasonable possibilities, is the New Education with the toolhouse as its indispensable adjunct. May the Gramercy Park Experiment become the model for thousands!

COURTLANDT PALMER.

A Rabbi On the Nine Demands.

The Secular Union of Kansas City. Mo., under the energetic management of the Krekels and their friends, is waking the city up. The "Ministers' Alliance" hav fulminated against it, the clergy attack it, and the people attend its meetings. A new defender of the political platform of Freethought has also disclosed himself on account of it. Two weeks ago last Saturday Rabbi Joseph Krauskopf delivered in the synagog before a large audience a lecture with the Union for his text. He said that at the present time intolerance is more injurious to the cause of the church than it is harmful to those against whom the illiberal spirit is aimed. There is little use in concealing the fact any longer that the church has ceased to be society's ruling power. The spirit of the time is opposed to the priesthood's tyrannical sway of the dark ages, and to the creeds and doctrins of medievalism. Society is pervaded by a strong predisposition to question all forms of belief, and to discard all that is in opposition to the facts of science and to the enlightened spirit of the age. An attempt to check that predisposition, to interpose obstacles in the way of free inquiry and rational research, is equal to the attempt of damming up a powerful stream with bullrushes; the waters may recede for a moment only to acquire greater force, and madly rushing forward again, will cause much greater ruin than they would hav done had their course not been impeded.

And why should the Secular Union be subject to an attack from the Ministers' Alliance? Why this terribly indignation? What horrible crime hav they perpetrated? A number of intelligent and highly respectable people hav had the audacity to differ in their religious views from the Ministers' Alliance, hav had the unpardonable courage to express their belief before the public, foolishly thinking that on this soil, where religious liberty and freedom of conscience are supposed to hav built their home, the Secular Union has as much right to inform the public of its belief and its aims, as the Minister's Alliance has to express its views. Alas! it was an idle delusion when we believed that the old theological spirit had been compelled not only to descend from its long established supremacy, but also forced to relinquish all its most cherished pretensions. The spirit of persecution is not yet dead. Fanaticism is still glimmering on the hearth of the church. The individual's right of private judgment is still interfered with. Those who, in the exercise of their sacred and inalienable right to free judgment, refuse to acquiesce in religious notions which seems to them obsolete and irrational are still pointed out with the finger of scorn. But since there exists not among the people of the United States one universal religion, since there can be no unity in religious belief, since this government claims to be totally separated from the church, since the state has no right to show favoritism to a particular denomination, since the state can not possibly make provisions to suit the large variety of denominations, since a large number of its excellent, intelligent, moral citizens are not members of any church, I cannot but recognize the justice of the Nine Demands of the Secular Union.

The Secular Union has a right to think that its mission is as lofty, and its work as beneficial for society, as that of any church; but the state refuses to exempt the property wherein the Union meets from taxation, a privilege for which they never ask, and they hav a right to demand "that churches and all other ecclesiastical property shall no longer be exempt from just taxation." As long as Congress, state legislature, navy, militia, prisons, asylums, and other institutions supported by public money are composed of citizens who belong to different religious denominations, or to no denomination at all, and church and state separated, their demand that the employment of chaplains in these various institutions be discontinued is a just one, as is also their demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease. As long as the public schools are attended by children whose parents are either believers of both Testaments, or of only one Testament, or of no Testament at all, or who, while believing in the Bible, do not believe it fit and proper for the young, or they hav not sufficient faith in the religious sincerity of the teacher who is to use the Bible, or they think that the Sabbath-school is sufficient for the religious training of the children, so long do I heartily concur with their demand that the use of the Bible in the public schools, whether ostensibly as a text-book, or avowedly as a book of religious worship, shall be prohibited. As long as we boast of a total separation between church and state, so long do I heartily second their demand that the appointment by the president of the United States, or by the governors of the various states, of all religious festivals and fasts shall wholly cease. As long as the present mockery and sacrilege in the administering of the oath continues to wound our religious sensibilities; so long as there are people who do not believe in the efficacy of an oath administered in the name of God; as long as there are even religious people who strongly object to being sworn in the name of God by irreligious people, or by corrupt ward politicians, so long will intelligently religious people heartily indorse their demand that the judicial oath in the courts, and in all other departments of the government, shall be abolished, and that simple affirmation under the pains and penalities of perjury shall be established in its stead. As long as there are respectable and law-abiding citizens of the United States to whom the first day in the week is not the holy day, who prefer the last day of the week as their day of rest, and who hav as good an authority for their preference as the others hav for theirs; as long as these people, though entitled under the Constitution of the United States to as much protection from the government as is the other, yet never get that protection, and are rational enough not to claim special legislation to favor their special religious needs; as long as there are excellent and moral citizens for whom the first day of the week is not at all a holy day, but a day of physical recreation, so long has a government that does not claim to be Theistic, as little right to place obstacles in the way of the better class, as it has a right to indirectly compel the former class to observe the Sunday as its day of rest. If for the welfare of the state, and for the good of the people, it is necessary that one day in the week should be set aside for rest, for mental, physical, spiritual recreation, and in accordance with the wishes of the majority, the Sunday is set aside for that purpose, it does not follow that by conceding so much to the voice of the majority, rigorous restrictions and cruel interference shall be imposed and enforced upon the minority; neither does it follow that the demand of the Secular Union that all laws, directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed, is unjust. As long as no voice from on high has as yet, by any special revelation to the peoples all, proclaimed and made known that the Christian morality is the morality "par excellence," and as long as there are vast numbers of people, sectarian as well as secular, within the United States, that believe, and, if required, can prove that they possess at least as good a morality as any that was as yet put up by the Christian people, so long will rational people, secular and sectarian, without wishing to reflect upon Christian morality, heartily indorse the demands of the Secular Union, that all laws looking to the enforcement of Christian morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty; that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity, or any other special religion; that our entire political system shall be founded and administered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

What is there so outrageously criminal in these demands of the Secular Union? They teach not one immoral idea, neither do they advocate one improper movement, nor do they disseminate in their platform one religious sentiment. Why, then, is the Ministers' Alliance so much exercised? Hav they not as good a right to promulgate their doctrins and views, even though they clash with those of some denominations, as has the Ministers' Alliance, or as has Mr. Varley or Mr. Moody? In the name of reason, justice, tolerance, American liberty, I ask: Why are they branded as a dangerous people, pounced upon with hatred, stigmatized as a society, and a state corrupting people? Theirs is a religion as much as any represented in the Ministers' Alliance, and entitled to equal respect. When you examin into the essence of real religion, it is questionable whether even the most orthodox sect is, in a moral sense, superior to theirs. If true religion means "to dive with a passionate charity into the darkest recesses of misery and of vice," to irrigate every quarter of the earth with the fertilizing stream of an almost boundless benevolence, and to include all the sections of humanity in the circle of an intense and efficacious sympathy; if true religion means to destroy or weaken the barriers which separate class from class, and sect from sect, and erect instead equality and fraternity among the human family, if this is true religion, then its home is not exclusivly with the sectarian peoples. It argues a weak platform as well as an intolerant spirit when terror and trembling and gnashing of teeth seize upon orthodox religious people ere yet the real work of the Secular Union has begun. I can see only good in their movement. The agitation comes upon the religious world like a storm, and like a storm it purifies the atmosphere from noxious influences, removes cumbersome excrescences, cleanses the soil from the poison-growth; the fragil, the corrupt, and the decaying are prostrated through its blasts, while the sturdy and strong endure and repel the onslaughts. The rationalistic spirit will do as much good to churches to-day as it did in the sixteenth century, and there is still much room for improvement in the theological conceptions. As to the Ministers' Alliance, it will be well for them to let the Secular Union alone. Their religious fervor can find ample scope for usefulness within their respectiv folds. Let them attend to their home trade in social demoralization and general wickedness, and they may hav occasion to say with Moses: "Wherefore hast thou laid the burden of all this people upon me? Their iniquity is too great; I am not able to bear this people alone, because its wickedness is too heavy for me."

Passing the Time of Day.

The following letters will explain themselves:

MISS GARDENER TO MR. M'CABE.

NEW YORK, May 25, 1885.

MR. J. J. MCCABE, President of the Liberal League, Albany, N. Y.: Will you be so kind as to extend, at the next meeting of your League, my hearty thanks to the Liberals of Albany, and in my behalf say that I appreciated their cordial and hospitable reception, and am glad that my personal acquaintance and public experience will be richer and better as a result of my visit with them. Wishing the League the prosperity it deserves, I remain Sincerely, HELEN H. GARDENER.

REPLY.

MISS HELEN H. GARDENER: As an association, we are glad to hav an opportunity of expressing the great pleasure your recent visit to Albany gave to the friends of Liberalism. And we think we can speak for our Troy friends who listened to your lecture on that occasion when we say that your visit has left a pleasant memory which will not be soon forgotten.

C. H. LUCK, Secretary Albany Liberal Association.

LE bon Dieu, having made a mouse, said to himself, "Hilloh! I hav done a foolish trick;" and he made the cat, which is the erratum of the mouse. The mouse plus the cat is the revised and corrected proof of creation.—*Victor Hugo.*

Address by T. B. Wakeman

AT THE FUNERAL OF THERON C. LELAND.

Once more, my friends, yet once more the inevitable harvester, Death, has called us around the bier of one we loved and honored. Death the harvester, not Death the king of terrors, for this one we hav loved was one of the emancipated who had risen above the superstitions which make death the king of terrors. He was one who in a free and Liberal life had made his peace with all the world, with all its powers here and hereafter. To him no fate could presage anything but a reunion with the powers which had given him to us, a free, grateful, and blessed return to the mighty World from which he came, and from which we all are. Nothing marks the contrast more distinctly between the Liberal views which he entertained and those views of the past, which he had left, than this very difference in regard to the contemplation of death.

Of old death was the horror of horrors; the eternal penalty and punishment; death was the infinit calamity, the infinit terror, which no hope could ever assuage, no rite or ceremony could do more than to merely relieve. Our race began its religious worship as a worship of fear. The devil-worship pre ceded that of the gods. Down now through all the wails which hav culminated in the sound which reaches our ears from the neighboring church their object has been to avert, if possible, or at least to pacify, that terrible calamity which is the inevitable end of every individual life on earth, and which has always made it an inevitable tragedy. No religion has ever been able to really take away the fear of death—to say to death, "Where is thy sting?" to the grave, "Where is thy victory?" That was impossible until we had risen to a philosophy large enough to unite our individual existence by natural and normal law with the great order of the world which surrounds us, and to make our little individual life a natural part of some greater whole—a part of the infinitly grand and sublime history of the World and of Man. In so far as we hav been able to do that, death has ceased to be, what it always had been, a mere penalty and terror, always a disaster. We now come together under the reign of science, law, and humanity; in a word, under auspices which hav entirely changed the way in which we formerly looked upon the close of earthly life. Death is, therefore, no longer the king of terrors, but the necessary, the inevitable, and often, if not always, the beneficent harvester of nature. The sheaf of grain is our symbol. We entwine it with the myrtle, ever green, and with the flowers of hope. This is the saving and consoling truth in so far as we hav begun to develop in our own hearts that kingdom of heaven which is not only within you, but within all the hearts of the rational human world, uniting them together in one immense granary of the results of the human soul. Into that world our dead pass, not to decay, but to revive with renewed powers and to liv in and with humanity forever. The grave is not in the ground except for the body. The grave is replaced by a new spiritual world in the human soul, in your own heart, in which the soul of the departed is not only buried, but is consecrated to liv as a new power in each one who knew him, and in the whole world, who, through those who continue his power, receive the harvest and the beneficence of his life. Therefore, we sing no longer in fear and terror the old songs of death. We regard death with an entirely different feeling—a fear that we shall not properly appreciate its solemn lessons, and, first of all, that we shall hav no sufficient new spiritual world in our hearts in which properly to receive the new angelic life which has come as the conclusion of a useful earthly life. The great danger is that our hearts shall not be sufficiently enlarged, or our thoughts expanded so as to sense this new ideal kingdom of man on earth. To hav a heart in which to properly receive the dead is the greatest gift that man can hav when he stands in the face of death. Mankind has happily begun the development of this new view of life and of its final transition to other forms. The Liberal world is beginning it and growing in the effort to realize more and more this new kingdom of heaven, that new, ever-filling granary, that new spiritual realm, which is the blessed combination of human sympathies in worthy hearts and souls which fits them to worthily receive those who pass from us in the form of death. Therefore, my friends, it is rather a sign, in this age of the world, of a narrow, of a selfish heart, to indulge in inordinate grief over the death of our relativs or friends. That grief which has been hitherto appalling and overwhelming, often so violent as to dethrone the reason—all that is out of place—is illiberal. That feeling of utter loss and despair belongs to a past view of the world, which was one of terror and fear. Yet, in the new light, death is a terrible lesson. It is and always must be a solemn event, often, and indeed principally, because we are not risen high enough to judge it properly under the light of nature and humanity, and therefore are unable to meet the duties which it devolves upon us. We hav no spiritual granary fitted to receive properly the harvest and wealth of human lives which death is ever bringing home for us to assimilate and consecrate.

With these remarks, let us say that our brother, whose re mains lie before us, in a life ripe in years and full of works, has brought us a harvest wonderful and unique, which we now hav come to garner up and continue. We come not only out of respect for his memory, but out of gratitude for his life. We assemble to receive him into our hearts, to accept the blessed gifts which he has through years of toil brought to us, and to place them where they shall continue to grow, expand, and bear fruit for ages to come. This life was, in many respects, varied and unique, and in order to gather its harvest we are compelled to glance over his career from its early to its later years.

Our friend, Theron Chapman Leland, was born in 1821, in Cattaraugus county, New York—then mostly a wilderness. His family were of New England origin, on both sides boasting of clergymen for several generations, imbued with all the culture, virtue, thrift, and perseverance which characterized that old New England stock. A bright child, he scarcely knew, and could never remember, how he came to know how to read. His mother had taught him all that from the Bible, the hymn-book, and the one religious paper which, in those early days, reached the wilderness of the West—the *Christian Advocate*. A bright boy, there was no other employment open to him than to do the farm work and the work of the frontier, a life which then devolved on all the settlers in that part of the country. Yet there he showed that versatility, cheerfulness, and amiability of temperament which attracted the love of all.*

At about the time he reached his 21st or 22d year, our friend Leland accidentally hit upon an article in the then newly founded New York *Tribune*, written by Albert Brisbane, involving a grand scheme of social renovation, which had been propounded in France by Charles Fourier. Fourier died in 1837, and his works, thus falling under the notice of our friend, became his inspiration. He obtained every paper he could which treated of him. He became acquainted with the men who advocated the views of Fourier in this country.

* We omit for want of space facts in the early life of Mr. Leland, the substance of which appeared in last week's TRUTH SEEKER.—ED. T. S.

He changed the base of his life from one of doubt, of dissatisfaction, and of teaching merely as an occupation for a living, into that of an advocate, a satellite, if not a harbinger, of a great philosopher and of a great social revolution. Our friend has been unintelligible to the world, even to many of his dearest and best friends, because they never knew the underlying inspiration which sustained him, and never appreciated the high ultimate hope and ideal which led him on throughout his whole subsequent career. That sage, Fourier, became the fundamental power and reorganizer of his whole nature, giving him a hope and an occupation to which he was true to even his last breath. He will never understand our friend, nor the world in which he lived, who does not take into account the immense influence over his life and throughout the world of that singular and unique philosopher of France to whom we already owe so much, and to whom future generations, if I mistake not, will owe far more. Fourier started a new phase of life, a great wave in the social world, which has by no means spent its force. Upon his tomb he ordered to be engraved the two maxims which involved the substance of his philosophy: First, that "The series distribute the harmonies," and second, that "Attractions are proportional to destinies." Those sentences, dark as they seem, in their depth of meaning underlie all the movements of social regeneration which hav since been taken into the world. Consciously or unconsciously—but generally the latter—the philosophers since Fourier's time hav done little more than to try to realize and to make intelligible his aspirations embodied in those two fundamental principles which that great thinker, that prophetic heart, fell upon by intuition: *The series distribute the harmoni s.* What is there in Comte's Positiv Philosophy with all its wonderful elaboration, what is there in all modern science, but this attempt to discover, arrange, distribute, and synthesize the order and harmony of the world according to the series of its actual laws? Law is the master of the series and underlies and distributes the harmonies. Law, arranged in its series, is the explanation of all this mighty Cosmos around us. Let us only discover its harmonies and we are at peace with the world. Discover our place in those harmonies, and, as I hav said, even death becomes not so much a terror as a blessing. We who were estranged become a part of the world as our own home, our own life giver, and harmonious receiver at life's close.

Thus this new explanation of the world and of our human lot and fate struck our friend. That was a revelation, a religion, to him, and through all the duties of his after-life I never failed to see how, underlying them all, this faith in the harmonies of Fourier enabled him to receive and explain the new philosophies which hav come to the light in his day. He readily assimilated all as parts of the series of harmony. In heart and mind he was thus united with the Cosmos through its harmonies. He was fundamentally reconciled with the world. He needed no other redeemer. He had redeemed himself by making the world a part of himself. That was the first dream of Fourier which underlies the philosophy of our human age, not less important, as Fourier thought, than the discovery of Newton in astronomy. Nor less important to our friend was Fourier's intuition in so ology that *Attractions must be proportional to destinies*, and that destinies were simply the converse of attractions. All social philosophy has no other ultimate problem than to realize this higher aspiration of man. All the passions, the appetites of man, Fourier believed, would flower out healthy and beautiful, and harmonize, if under the proper arrangements they could hav the free play and development which make the flower to grow and bloom in beauty. To set all aspiration free became the flower of life. That dream that human nature, instead of being fundamentally totally depraved, is fundamentally healthy and right if it could hav the chance to develop itself in its fulness and its glory, is the one inspiration that underlies all the social philosophy of our time, as our friend felt and saw. Nor did he lose his heart and faith because social philosophers, and this particular philosopher who had become his teacher, hav failed because their special phalanx, system, or mode, in which they sought to realize their aspirations had failed. In this sense it is the fate of all social experiments and systems to fail. The law of evolution compels a failure of every special organization, and forces every philosophy to succumb to a higher synthesis. Unless societies did so succumb, unless all philosophers did thus fail, each permanent system instead of being a cradle would become a coffin. The spirit of growth which is the essence of evolution is constantly best illustrated in attempting to organize social systems which can never be fully realized. That is, the constant attempt becomes none other than a constant growth. So was it with Fourier, St. Simon, Owen, and Comte. Their labors can only be realized by incorporation in the race at large. Therefore our friend, instead of changing his fundamental views, sought to enlarge them, to add to them, and to make them the basis by which he could cooperate with all other phases of philosophy and religion in furthering the gospel of harmony. And thus, to begin with, he sought to incorporate them into his own life unique in its utility and inspiration. This is the key to his whole future.

The first result of his adoption of these views was that he sought to change his profession as a teacher into that of an exponent and illustrator of these views. He became a public lecturer, and taught the system and views of Fourier throughout western New York. He was one of those who helped to make the Rochester district to be widely known as the "volcanic district," the district in which reforms of every kind hav risen to disturb and finally to bless our whole country. He was one who planted the seed there quietly and unostentatiously, and yet through him largely the Fourier-movement in New York, Pennsylvania, and New England—for he was activ in all those parts of our country—became the seed-bed out of which all of the grand reforms and changes which hav taken place in our time hav been most forcibly sustained. As a teacher of this new philosophy he had, in that day a rare quality, the catholic spirit which saved him from being closely and fatally committed to any one of the phases of its realization. He saw the truth of the remark that I hav just made, that it would be impossible to attempt to realize the phalanstery under the environments in which he was placed. Practical details of much of that philosophy, the effect of which can only be seen in the far distant future, must, he saw, be left to that future; and yet that future, as an ideal, he knew would be the dominating power in orginating hope in the human heart and leading it upward and onward toward the realization of its ideal. And therefore he was willing to labor and to suffer during the rest of his life, that the whole world might some day become a great federal phalanstery of peoples and nations.

Turning from teaching as a business to that of a lecturer and advocate of this new sociology, he found that his material resources demanded a new profession. By singular but most fortunate accident, he met with the then new science and art which has developed into the art and craft of phonography, or writing by the sound of words instead of their letters; this soon became stenography, or the art of rapid writing and reporting. At Rochester he met with one of the first teachers of this new art, Augustus F. Boyle. Boyle had this social aspiration which Fourier had inspired. The two flamed together; they worked, taught, and traveled together.

Under the guiding genius of Stephen Pearl Andrews the art was placed upon a scientific basis and was established as a system of practical phonography and reporting now in common use, and indispensable in the legal and many other professions. Thence came teachers of the art like Burr, Parkhurst, and Underhill, all associates of our friend, and all social reformers. For it has not been noted as it should be that this art is a direct development of the harmonic philosophy and was in direct sympathy with the Fourier system of Socialism, and, I believe, without its inspiration would never hav achieved the success that it has. That idea of harmony in all nature was best illustrated at first by the harmony and contrasts in light and colors of which Newton had been the exponent. Out of the harmony and contrasts in articulate sounds, and ways of indicating them by lines and signs, arose a direct application of the fundamental principle of Fourier, and nearly all, so far as my knowledge extends, of the early teachers of phonography in this country were Fourierites or Socialists sympathizing with that movement. Certainly nearly all of those who first taught and practiced that art in this city were of that school of thought, and many of them are with us today.

Falling thus right in line with our friend's new social inspiration, he grasped upon this art as the future practical business of his life, and such he made it. He taught it and became an expert in its practice, for it was to him a congenial occupation.

He finally came to New York, and here practiced it associated with Mr. Boyle and Mr. Stephen Pearl Andrews, who well illustrates the part that the students of Fourier had in originating this art. To him we owe the introduction of this art into our country, and only his unfortunate illness prevents him from being here to-day to testify his appreciation of Mr. Leland as his life-long and steadfast friend.

From his early coadjutors in this art, some of whom are present, I wish that a proper occasion would allow some testimony to his skill, and the great part that he had in making the art a practical, substantial reality among us. All his life, remember, whatever else he had been or became, he was first of all a craftsman in the phonographic art, proud of it, teaching it as a science, teaching it as something that would enable the human voice to become an exponent of the higher thoughts of man. It was a part of his philosophy of harmony which by no means stopped with the harmony of light or of sound. It became the glory and the hope of that philosophy represented particularly among us by Mr. Stephen Pearl Andrews, that this conception of harmony would lead to continued and renewed discoveries in every domain of existence. Such discoveries Mr. Andrews fully believes that he has made, so that the whole universe has, by harmonies and analogies, been interpreted by his Universology, the grammar of the cosmos. In that work our friend Leland gloried. He had struck the same lead; his friend Andrews had followed it out to an extent as yet little known.

He was proud of the part his life had been able to play in the development of the great law of harmony, and his faith in its ultimate triumph was to him a sustaining power. It had fallen to him to be its exponent in one department only, but that only more and more opened his eyes to the vast consequences which must fall upon mankind when the same principle was extended until it became the explanation of the thought in the brain of man and of the remotest nebula that the telescope can bring to our sight. Thus our friend always had a good solid, hard bottom to his life. He had a faith and a religion which nothing ever overthrew and which he was very far, however, from exposing to unsympathetic auditors. He cared not to talk of it to people who had become indurated. Like Fourier, he was of a delicate, sensitiv temperament, and though graceful, affable, and pleasing in his manners, he would not talk on his serious topics if he could avoid it; a pleasant punning wit was his defense against pachyderms; but his best friends knew and felt that he had a mooring in the Infinit, that he had dropped his anchor beyond the sight of ordinary mortals, and that he had an inexpugnable faith that that anchor would hold him fast and true through this life and every form of life that might come.

From this feeling it came that he avoided the exposition of his ultimate views. Thus in regard to immortality he was reticent; but he entertained Fourier's belief that this life of ours was simply a dream, not rounded by an eternal sleep, but rounded by an eternal day. The theory of Fourier seemed to be that all the world was an infinit plenum, an infinit fulness, an infinit good; that our soul and our little life is but a dream of consciousness, lasting for a short time and then breaking up into an infinit light and intelligence. Therefore, when our Spiritual friends sought to bring to him the new methods of reaching a spiritual world by manifestations, our friend Leland would simply smile just as the Swedenborgian is accustomed to smile at our modern Spiritual phenomena, as trivial. They had an aristocracy of Spiritualism, and could say to phenomenalists, "Ye are but toying with what we hav felt roll over our souls in infinit torrents years and years ago."

Whether we adopt his view or not, it is needful, to understand it, to understand our friend and the large numbers who are of the same faith. Infinit light was and is the infinit world in its infinit power, and our little day-dream can only end in absorption, and return to the infinit power that produced us, which is "spiritual" for want of a better name. Such faith in our friend made him Liberal; it emancipated him from the old theologies thoroughly. He had never the slightest word to say about them other than to make them the subject of kindly remark, or, if forced upon him, of a kindly sarcasm. It kept him aloof from modern Spiritualism. It saved him from all theology. He needed it not. His real faith gave his heart to this world as a part of an infinit whole, having a reality knowable in this life, and which was typical of infinit harmonies. Therefore, he was a practical man in developing the freedom, aspirations, and welfare of mankind. He was willing to work with the Materialists, so called, and with every phase of social regeneration. He was ready to giv his hand and heart to everything which could make this grand fact of Humanity on earth a solid continuance illustrativ of the mighty power which he believed lay behind it in the infinit. That was the feeling with which he was firmly inspired, and no light joke, which was often his method of turning away what was sometimes forced upon him irreverently, as he would feel it, should ever be regarded as other than the ripple on the surface of a soul whose depth had reached the Infinit.

Now let us gather the next sheaf in this harvest of his life. After he had become proficient as a teacher of sociology and phonography, the great slavery question arose. How should its terrible limitations, by which social harmony and freedom were obstructed, be removed? The first application of his philosophy was to this subject of American slavery. Our friend, applying the philosophy of the great teacher of France, said that of all the iniquities of the world this attempt to destroy social harmony and the development of a whole people, because we hav the power to subject them to our own greed and lust, was the most iniquitous. He therefore entered heart and soul into the antislavery movement. And let me say that this same social philosophy and sentiment inspired by Fourier led a large part of the activ antislavery element in this country to take part in that movement. Without Fourier it is by no means certain that American slavery would be a

thing of the past to-day. To a great extent that movement was founded on Fourier's inspiration. That, together with the inner light of the Society of Friends and the love of liberty of the few Liberals or so-called Infidels in this country, were the three elements of the original irrepressible hostility to slavery, and the greatest of these elements was the soul of Fourier.

Such friends of liberty as acted with our deceased friend show this at once. There were Horace Greeley, Ripley, Dana, Godwin, Pillsbury, Brisbane, Garrison, Wright, and our own late prophet Emerson, together with many distinguished and devoted ladies—friends of our friend—like Amy Post, Lucy Colman, Lucretia Mott. Most, if not all, of these had directly or indirectly received their spirit largely from the teachings of the one who had been his teacher, the great soul who taught the freedom and harmony of life as his ultimate ideal. Without them I do not believe that that great slavery movement could ever hav been initiated or ever achieved success. The disciples of Fourier could not realize in special form their ideal phalanx, but they had in them the spirit that in the ultimate end will make this country, and let us hope the whole world, one grand phalanx of social harmony, realizing practically more of happiness than ever yet has been dreamed by man in his mirage-heaven above. That anti-slavery movement made our friend a practical politician. From being an antislavery lecturer and advocate, he became a stanch Republican, and aided in the formation of that party. Even before that, when the liberty party was started in this state, under such men as Myron Holley, from that "volcanic district of Rochester," aided by Elizur Wright, that Nestor of Liberals, now still happily surviving among us, he was with them, and when that movement enlarged to make the Republican party he was there with the friends of liberty reporting their speeches and urging on the movement. Finally, Lincoln took the chair of state at Washington and the dream of the slave power began to wane forever. Then he stood firmly by Lincoln throughout all that trying period of war, declaring that unless our federal government could be sustained, the ideal, the hope of a union of mankind in the grand republic of peoples securing harmony and liberty, would fail forever.

Next he took part in this city in the administration of Republican government by the Republican party. He became the reporter, and even the adviser, of our party leaders, because often those who had brought him into their councils to report their speeches found that he could report a wiser speech than the one made. He became the confidant of those who held power. For years he was in our custom house as one of those trusted and honored mainstays whose advice was sought. During a long vacancy in the collectorship of this port, he was practically the collector—for a year or more—without the salary, without ostentation, without any pretense whatever. He received a recognition of that fact, however, from the government, which showed that for once republics were not wholly ungrateful.

When the war was over, then came the question, What next? Whither would his reforming instinct lead him? He could, as a politician, easily hav taken care of himself. He could hav sought a life of ease, if he had not had within his breast still burning that fire which was kindled in his youth by the works of Fourier. We should hav heard no more of him than of the hundred of other reformers and politicians who passed from public sight when the great conflict was over. Not so with him. It seemed to him to enlarge the horizon of his utility and of his aspiration and labor. He said, "This emancipation of the colored people is grand; this establishment of the federal republic as the model of the world as it ultimately must be, is, indeed, a crowning glory of our century. But there is more to be done. What still hindered the development of those divine social harmonies that Fourier had predicted? He saw, he felt, he spoke. It was the slavery of the human soul, bound down by the religious dogmas of the past, and he said, "Never will I take my rest, never my ease, till these chains which bind the souls of my fellow-men are broken, as far as it shall be within my power to break them." He voluntarily left the party of which he was fast becoming one of the leaders. He came among us Liberals, then the despised, the slandered, the ignominious, but the handful of true reformers, no small part of the invincible phalanx that has in the past broken the slaves' chains, and which is now growing strong to break the chains of the victims of ignorance, superstition, and bigotry. He came here, and took his place as one of the trustees of our club. He became activ in the American National Liberal League. He, unwillingly at first—not from want of interest, but from want of the feeling that he could successfully address public audiences—wished to take a retired and quiet place, but he was called to the front. He became the business leader of the National Liberal League. Its secretary was really its principal officer. He became the reorganizer of Liberalism, and, but for one untoward event, he would, by his talent for organization, hav put that League forward where it will not reach for at least a decade. That untoward event, you remember, was the unfortunate difference which arose among Liberals in regard to Comstockism, or certain laws, state and national, in regard to what should or should not pass through the mails. How easy it would hav been for him to hav taken the popular, the illiberal side! How readily powerful friends would hav extended their hands as to one who had done well, if he had done what those wished who maintain an unjust and dangerous sectarian power which they are always able to cover by the specious pretense of a higher morality. But no; he all the way through took the position that our government must be purely secular, and that no laws should be enacted or enforced under the influence and pay of churches, or of societies inspired by them.

In the end this secular principle will be triumphant, and this system of amateur unsecular government which for a while placed Liberals under a shadow will giv way, and the true light and principle which our friend maintained will be founded and sustained as the only one fit or possible in a democratic republic. But the false cry of our opponents made the Liberal movement unpopular; it made him unpopular; it lost him many friends, even Liberal friends who were not able to see clearly, or who lacked courage to stand up bravely to the issue, which they can never escape till they make it the basis of their victory—for it is their vital principle.

Therefore, in many respects, his attempt to organize the Liberal movement did not result in fruits that he and we had hoped. But he never despaired nor regretted the effort, for back of him and within him lay that great inspiration which nothing could daunt. He never lost heart, but worked on faithfully to the end, and though apparent failure for the moment seemed to be sure, he worked and lived in the belief that the final result would be that the Liberal movement would become stronger than ever and finally be the great regenerativ movement of the country, the chief bulwark in the defense of liberty. The future of the Liberal cause will be the continuation of the soul of our friend, as it will be the continuation of the souls of others, some of whom hav been carried to their graves from this hall, and whose lives and inspirations are the great moral capital which lies back of that movement, and which will compel its success.

Thus, my friends, for sixty-four years this man struggled, worked, and lived—graceful, pleasant, and affable, the idol of his family, his children doting upon him, his whole environment being one radiated by his personal existence. He has lived among us and borne aloft the lamp of truth and hope. Thus for years he has been our main stay and our quiet and safe adviser. He has laid in our hands, as the last gift he could bestow, the clues of future progress, with the injunction that we follow them up, until the discordant labyrinth of nature shall be unraveled and the social harmonies which echoed through his heart shall be realized. We come here ostensibly to honor him, to express our sympathy. He lies here to enjoin upon us a higher duty. He says, "As I sought the harmonies of the world, you feel them and realize them. As I worked that the slave might be free, as I taught from city and village the harmony of social life, I place in your hands as a trust the clue which shall lead to the realization of that wondrous haven of hope. As I struggled that the minds of men and women might at last be free from the slavery of dogma, from the authority of the past blind generations; as I labored that light might beam in upon human souls, so that the infinit harmonies around us may be reflected in them, take up that line of battle, and make it the line of victory!"

We hav, all of us, loved our friends, our neighbors, but the higher harmony expands a love of the human heart to all who are a part of the human form. Beautifully was he accustomed to illustrate that none were so low, none so fallen, but that in his nature they had a friend indeed. When the prejudice of caste made the man and woman of color an outcast in the community, Leland purposely made himself their friend and teacher. He came and gathered them into classes, he taught them his art, often without remuneration. He would do this simply because they were then the lost children of humanity, and he would insist that they should be reclaimed, and even to his later days his sympathy with that people was so great that he was never more pleased than when he had some of them around him as his assistants or as his pupils. So was it ever with the outcast or tramp of either sex: his kindness to them and efforts in their behalf were only limited by his time and means. Never hav I seen him exhibit one single particle of that limitation which said, "I am holier than thou." This man had in him a heart which was really a brother heart of the ideal Christ, and that sympathy I had occasion to see illustrated from day to day. For three years I worked with him in this Liberal work and in other work, calling us in constant contact under circumstances of almost unequaled anxiety and irritation. Never hav I seen him yield for a moment to anything but a slight vexation that some humorous witticism would relieve. He had that in his soul, that ideal hope, that love of humanity, which was a bank that always paid the drafts which the exigencies of the present made upon him. His genial manner, his gracefulness, his beauty, hav made me often feel that although far older than I in years, he was the younger of the two. It seems to me now as though the graceful and the beautiful had fallen away from my sight forever.

Thus I come here with you to honor him, and to gather up the inspiration with which he ennobled and honored us. We can never do anything better than to enlarge our hearts so as to receive the beneficence which such a life should send abroad through us; we can never realize the kingdom of heaven within us until we can make it up of the results of such lives which hav been spent to realize it. We shall never find any kingdom of heaven more real than that which the dead thus gathered make in our own hearts. We never shall learn to feel that even death may be blessed until we know how to feel and appreciate the harvest which it brings. Instead of its being the king of terrors, we shall regard it as the angel who reaps for us and conserves in the granary of Humanity all of the priceless treasures which make our lives worth living, or the human soul worthy of being preserved.

Let us say to the family, relativs, and immediate friends of the deceased, let the bitterness of your grief be sweetened by our tenderest sympathy and those higher considerations which lift us above personal feelings. Death is the condition of a higher life. Therefore hav we come here, and it is well. Our grief has been assuaged as we recall what we hav received for the temporary loss of his personal intercourse. Our spirits are enlarged by the new soul which has gone into them. Our lives are broadened and ennobled as the great purpose of realizing his ideals has fallen upon our shoulders. We consecrate these remains to the Mother Earth whence they came; we say to his mourning brothers, "Rise up, commit this mortal form to its kindred dust." But we shall consecrate and take with us the soul of this man by taking it into our own souls as a part of them and making it liv, through the powers that are in us, until all that mighty dream of his shall be more and more realized throughout the depths of the ages. We are here for that; consecrating his memory in order that we may be consecrated to the realization of the great hope and ideal of his life. Therefore we say to his remains, "Farewell;" therefore we say to his soul, "All hail, brother, thou hast become a part of us and through us a part of life evermore."

Lectures and Meetings.

W. F. JAMIESON is engaged to speak in St. John grove at Cedar Falls, Iowa, Sunday, June 28th. Address him at Lake City, Minn.

THE Hot Springs, Ark., *Daily News* notes the arrival in its town of Dr. Joseph Simms, author of "Physiognomy," who intends spending some time there while engaged in the preparation of a new book. The doctor spent the past winter in Australia lecturing and gathering items for his future use in his work.

E. C. WALKER lectured at Hooper, Neb., June 1st, and at Scribner, Neb., June 2d. He desires to spend the next four months in Dakota, Minnesota, and Iowa, but will go into Wisconsin, Michigan, or Illinois if lectures are desired. For the present address him at Sioux City, Ia. Permanent address, Valley Falls, Kan.

THE lecture of Helen H. Gardener before the Philadelphia League affords the *Wheeling Intelligencer* the opportunity to be very much shocked that a woman should publicly declare her unbelief in the Bible. That her opinions should be at variance with those of St. Paul and St. Peter the *Intelligencer* considers astounding. The *Intelligencer* is a very well-preserved fossil; but half a century ago its remarks would hav been considerably less anachronistic.

WE hav received the following from A. W. Zoellner, of Jarbalo, Kan.: Rev. D. J. Moulden, of this place, challenged J. L. Andrew to debate the following question with him, "*Resolved*, That true science is in harmony with the teachings of the Bible." The Rev. Moulden is a member and preacher of the seventh day Advent doctrin, but he is not well-informed on scientific subjects. The debate commenced Saturday evening, May 30th, and ended Sunday afternoon, May 31st. The school-house was crowded from the commencement; all the members of the Advent and other churches siding strongly with Mr. Moulden, while the more Liberal class of people sided with Mr. Andrews, and both parties claim the victory. There were, however, a number of questions which Mr. Moulden failed to answer. The miraculous conception of Christ, the history of a universal Noachian deluge, the story of Jonah living three days within the whale, the story of dead men coming to life, these, and many other questions, cannot be answered from a scientific standpoint, and such teachings and beliefs in the supernatural are not admitted by science. True science sees in all things the operation of natural law, and cannot accept as evidence anything outside of a natural process; as science does not admit of miracles and sees no evidence of a power aside from nature, it follows that the teachings of the Bible are not in harmony with science.

Suggestions from the Executiv Committee of the League.

As far as is in my power I shall zealously act in concert with you and the entire committee to consummate the aims and ends suggested in your open letter. Priestcraft has too long been astride of the people, and by stolen marches has found its way into thousands of controling positions in the political arena of our government, as well as all other parts of the world.

First, Let us hav the enforcement of the Nine Demands.

Second, I would gladly see the Tenth Demand added, the Enfranchisment of Women.

Third, I think it is impossible for us to accomplish important results in organizing an independent political party and placing fully pledged candidates in the field for several years to come. Therefore, I would suggest that we let the two great opposing parties nominate, and immediately thereafter hold a convention and indorse one or the other, publishing to the world that we are a solid unit, and that we hold the balance of power in our votes; vibrating from time to time as we please, always, however, supporting the greatest Secular expression.

Fourth, Change name of the League to *The American Secular Union*.

Fifth, Keep the Tent movement going. I will drop in a few dimes for it shortly.

Sixth, Increase the Campaign Fund. I will soon add my mite.

Charming Dale, Arizona. S. C. ROGERS.

[We hope our member from Arizona will correspond with the member from Utah (Wm. Reynolds) and a good efficient lecturer be sustained in the territories. C. B. R.]

The Tent.

The work is making steady progress. We are gaining each evening in attendance, and awakening a real interest, many of our audience being regular attendants and taking notes of the lectures.

We hav distributed over one hundred copies of THE TRUTH SEEKER, and only given them where there was a real desire to read manifest. We find more people become interested, and are awake to the duty of investigation and doing their own thinking by reading copies of the Liberal papers than by any other means.

To those interested we hav supplied a goodly number of copies of Paine's "Age of Reason," "Bible Inquirers," Remsburg's "False Claims" and "Bible Morals." These books take the lead in our propaganda work.

We expect next Sunday to organize those who hav become interested as the Kalamazoo Secular Union.

We hav suffered from severe cold, which over-taxing our strength greatly aggravated. But we are on the gain, cheered and sustained by assurances of support and sympathy from all sections. C. B. REYNOLDS.

Kalamazoo, Mich., June 8, 285.

TESTIMONY.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* C. B. Reynolds with his tent located in this city is doing yeoman service for Liberalism and humanity. In the ranks of Freethought he fills a niche that no other can. Last Sunday afternoon he lectured on "Why I left the Pulpit," and it was a brilliant affair, delineating the steps of an honest man out from the deadly miasma of theology into the broad, clear light of Freethought, and, in speaking of the unselfish, undeterred course of E. H. Gault in placing before him such reading matter as led him to think for himself, he gave great encouragement for Liberals to do missionary work. And Sunday night in a lecture showing no biblical authority for keeping the first day as Sabbath, he struck the so-called "Law and Order League," in this place, a blow full in the face, as they need, for trying to curtail the rights of men. Space or time will not allow an extended notice of his lectures, but I want to add that all Liberals should see to it that such men as Reynolds should hav such a generous support as will keep them entirely in the field.

I wish to add a word in regard to the suspension of the *Labor Advocate* for the benefit of the Liberals in southern Illinois. I carried the office at my own expense without a particle of remuneration from the commencement until the paper stopped, and I could still hav carried it on to the end of the six months, but receiving proof that a part of the stockholders were not willing to turn over their stock, and thus carry out their part of the contract, I had to suspend. Liberals of southern Illinois, you may hav lost a moiety by my suspension, but I hav lost everything. I save not even my clothes, and if in the future I become able, I will pay every cent I owe, but if I am not I can't help it.

Kalamazoo, Mich., June 10, 1885. ARTHUR C. EVERETT.

THAT the Secular Union of Kansas City is doing good needs no better evidence than is shown by the report taken from a Kansas City paper of Rabbi Krauskopf's speech in support of the Nine Demands. We urge our friends everywhere to circulate this speech as a campaign document.

Communications.

The Palace of Guise.

To the Editor of The Truth Seeker, *Sir:* Why do not the reverend Socialist, Rylance, and the reverend reformer, Da Costa, who are crying over the ills of the poor workingman, and trying to get them into Episcopal chapels where they can be told that the wages of their sin is death—why do not they, instead of this, go to work on the rich men of their congregations and get them to "moralize their wealth" and found a few institutions like Godin's? Did you ever read the story of the Palace of Guise, as told by Marie Howland? Here it is. Print it, and let the rich hav an opportunity of knowing how easy it would be, if they were in earnest, to make a heaven of this earth:

THE SOCIAL PALACE.

Mr. Godin, the founder of the Social Palace of Guise, in France, seems to hav had a marvelous insight into the wants of the people when he organized the social life in that magnificent home which his humanity led him to build for his workmen and their families. He reasons in his book, thus:

To know what the poor should hav, we hav only to see what those who hav riches invariably supply for themselvs, for mankind is one in all essential needs.

The rich build themselvs palaces with spacious grounds and gardens to delight their leisure hours.

Very well; the poor should hav their palaces with spacious grounds and gardens to delight their leisure hours.

The rich hav separate rooms for sleeping, for dining, for cooking, for washing, etc.

Very well; the poor must hav all these.

The rich do not drag out the lives of their women with the never-ceasing nursing of children. They hav nurseries and nurses whose special function is to see that the children are well cared for and happy.

Very well; the poor must hav their nursery where the needs of children can be better supplied than in the family rooms.

The rich hav fine schools for their children where the best teachers are engaged and every means taken to secure them a good education.

Very well; the poor must hav fine schools, the best teachers, and every means to develop all the forces of their children.

The rich hav leisure to study and for social entertainment. They hav libraries and works of art. They hav baths every day, comfortable and becoming attire for all seasons, and a generous supply of good and wholesome food.

Very well, the poor must not be obliged to work all the hours of the day. They must hav leisure for study and for social intercourse. They must hav libraries and works of art. They must hav baths every day, comfortable and becoming attire for all seasons, and a generous supply of good and wholesome food.

And so Mr. Godin goes on showing that all which wealth and industry can obtain should be at the disposal of those who do the world's work. This logic was the inspiration of the grandest enterprise of the century, the Social Palace at Guise.

This Palace stands just over the river Oise, opposit the city of Guise, and has been in successful operation over ten years. It is adapted to accommodate nearly fifteen hundred people. He is a noble and generous man, a day laborer himself during his younger years. He would gladly hav his workmen own the Social Palace, but through trouble with his heirs, and especially through the laws of France, he has not been able so far to accomplish this.

There is the same trouble in this country. The law does not recognize the responsibility of ownership except in the individual. An associativ establishment must be controled by one or two trustees, or what not, whom the law regards in the light of owners of the whole. But to return to the Social Palace. It is a magnificent structure, surrounded by fields and groves and gardens, through which winds the picturesque river of Oise. The great iron manufactory is at a little distance. The palace consists of three quadrangles, each one having its interior court, with an immense roof of glass. These quadrangles join, and corridors on each of the floors permit free communication. Around the interior courts, under the glass roofs on each story, run corridors, protected by strong iron balustrades, and to these the apartments open. The walls are very high, studded and elegantly "hard finished;" the windows are large, and open in every suite of apartments on the court, also on the outside of the palace. A steam engin forces the water from distant living springs on to every floor of the building, and on the roof of the principal one is a great reservoir of this water. This reservoir is connected with hydrants in the courts, and on warm days the courts, the walls, the balconies, and even the great roofs themselvs are thoroughly sprinkled, thus rendering the air cool and sweet. The floors of the balconies being of tiles, the water can do no harm.

The ventilation of the palace is on a new plan. So far as I know, it is the only building in the world that can be called perfectly ventilated. This is effected by immense subterranean galleries opening north some distance from the palace. These galleries run all around the cellars and under the courts, and the fresh air passes through them into the courts and up through interior passages in the walls that open by register into every apartment. It is the design of Mr. Godin to put hot air furnaces in these passages and thus warm the palace at the same time it is ventilated; about the time his book was written (1871) this had not yet been accomplished.

The ground story of the palace is used for shops of all kinds. Everything that families or individuals can want is there supplied without going into the open air, and at a moderate advance upon the cost. Mr. Godin has suffered untold persecution through the merchants of Guise, who considered him an enemy to their profits.

The adjuncts of the palace are the school building, with the nursery on the first floor, and connected with one of the quadrangles by a covered corridor, so that all the little and big children can attend without umbrellas or overshoes, whatever be the state of the weather; the theater, a very beautiful, ornate building, with a fine auditorium, stage, stage wardrobe, and all modern appointments for theatrical representations; a restaurant, a bakery, a cafe, a billiard room, and a reading room; swimming baths; a fine steam laundry with the best modern improvements; stables and carriage houses; and an abattoir (slaughter-house). These are the adjuncts of this splendid workingman's home. The management is under control of two councils of twelve, one of men, the other of women, which unite in deliberation whenever necessary. The councils are elected by universal suffrage. Citizen means person in the Social Palace, and no certificate of sex is required in the elections. All vote who are over sixteen years of age, and younger than that, even, if they are able to support themselvs by their industry. Mr. Godin says this may not be considered wise by many people, but it works admirably. There is a reason for this. The children, even in the lowest classes of the school, understand well the simple system of democratic government that prevails. They elect by ballot their little industrial chiefs, who lead them forth into the gardens on fine days, where, supplied with their implements, they carry out the instructions received by their chiefs from the head gardener. For this they receive a certain amount of money; and Mr. Godin says these little chiefs are exceedingly anxious to fill their office so well that they may gain the approbation of their constituents. From what Mr. Godin says it is evident that the young generation growing up in the Social Palace use the words ballot, election, constituents, candidate, etc., with the same comprehension that they do doll or hopscotch; so when they come to vote for officers controling higher departments they understand that they are dealing with different features in the problem of which they hav studied the first principles already.

The law, "attractions are proportional to destinies," is fully recognized in the Social Palace. The woman council can discuss any part of the management, but it is found that they naturally gravitate toward the domestic department, the nursery, the schools, the laundry, and they oversee and report upon the quality of the supplies.

"There is but one law in the Social Palace, and that is liberty," says Mr. Godin. Any woman can do all her cooking and washing in her apartments; she can keep her babies there all the time or a part of the time, and the rest in the nursery, just as she pleases. There is only one thing obligatory, and that is that the children must be kept at school. It is hardly necessary to add that there is a remarkable unanimity of sentiment among the women relativ to the advantages of the laundry, the nursery, and the great cuisine or kitchen. This last supplies a constant demand for hot soups, roasts, made dishes, vegetables, and everything necessary for the simple or the elaborate repast. As the women are free from nursing and cooking cares, they take various positions in the industries, schools, shops, laundry, etc. Over seventy are thus engaged on regular salaries. These women, coming in at noon and meeting their children from the schools and their husbands from their work, send to the great cuisine and order whatever they want, all hot and perfectly cooked, and at a cost which is but a very slight advance upon the actual cost of the articles, and thus an excellent dinner is quickly served without the loss of time, or incurring the trouble of making and preparing it. Wines, being purchased in great quantities directly from the producers, are furnished cheap and pure to the members of the Social Palace.

Of the internal order of this residence of over a thousand people one comment alone is sufficient: there has not been one single police case in the Social Palace since its foundation; and as the courts are lighted with gas all night, the opportunity for the operations of burglars is reduced to a minimum.

Education in the schools embraces a wide range of scientific and practical drill. In the lower classes the Froebel exercises constitute an important part. What are Froebel exercises? many readers will ask. This is most easily explained by an imaginary tableau. You enter a large room, where you see from eighty to a hundred children seated at an immense long table, a plank on trestles that can be easily put in its place when wanted. Small cabinets are brought and placed upon this table, and from numerous drawers are produced miniature boards, blocks, posts, sticks, plastic clay, and many other objects, and with these the children commence to construct houses, villages, fences, balconies, furniture, stationery, etc. You think they are playing with toys. So they are; but they are pursuing a method, and their play is constructiv play. Some of them show remarkable invention and skill, stimulated by friendly emulation and the natural love of beautiful forms; and to all it is a rare culture of the mind, at the same time it trains the muscles in skilful and exact manipulation. When the exercise is finished the same little hands replace every object in its allotted place in the cabinet, and thus the whole ends with a lesson in method and order.

All the educational advantages are free, and in the nursery and *pouponnat* (the *poupons* are the little tots from the age when they can walk well up to about four or five years, when they enter the *bombinat* or lowest department of the school proper) food of the best kind and prepared in the most proper manner is supplied. Parents take the *poupans* home for the night, and the nurselings also, if they desire it. The mother can leave her babe in the nursery all or part of the time, go and nurse it from her breast at intervals, or keep it wholly in her own department, just as she pleases. Freedom reigns everywhere. Women volunteer as nurses, or are chosen for known capacity, and though mothers at first thought they could not leave their infants out of sight, they soon learned to be grateful for the nursery, because the babies themselvs fretted at home and were cross until they were taken back among their peers. The nursery is kept as sweet as a rose garden, the youngest babies go to bed without crying and without rocking. Strangers hav freely testified to this. They hav toys of all kinds, and from the broad balcony of the nursery on fine days they watch the parrots and gay birds in the aviary, and are taken into the grounds and gardens to frolic and roll on the lawns. There are magnificent hot and cold and shower and swimming baths for all. One of the latter has a floor that is brought up nearly to the surface of the water, so that the very smallest children may disport themselvs with entire safety.

In the palace there is a medical department where two physicians and a midwife are in constant attendance, and all surgical and nursing paraphernalia are at the service of the sick. Whenever a workman is ill, he draws a daily amount from the sick fund for the support of his family, and if he dies his children are adopted and trained up to a useful, industrious career.

In the schools there are many prizes. Those who take high rank for politeness and grace of bearing are rewarded by being admitted to the dramatic society —a much-coveted honor. Music, both vocal and instrumental, is taught thoroughly. In May and September there are two great festivals, one to the children and the other in honor of labor. On those occasions the vast court of the great quadrangle is decorated from base to dome with garlands of flowers, banners and trophies of labor, physical or intellectual, and there, amid thousands of spectators that pour in from miles around, filling the tiers of galleries that extend all around the court, prizes are distributed, speeches are made, and when this is over, the corps of firemen in gay uniforms transform the scene with magical quickness into a magnificent ball room, where, under the brilliant gas, and to the sound of the Social Palace bands of music, happy feet "tread to the measures of the dance" until far into the night.

For all these advantages of comfort, education, and culture the inhabitants pay simply their rent, which is about the same others pay for their crowded, inconvenient accommodations; and for all this, be it said for the benefit of narrow-minded capitalists, the enterprise pays six per cent on the money invested. Capitalists can make more by the ordinary tenement system, to be sure, but the result of their cupidity will be—what their worst fears anticipate. Let them learn a lesson before it is too late."

This is an enterprise which in magnificence of conception, in nobleness and comprehensivness of aims, and in triumphant achievements, stands in the world without a parallel, and should receive the heartfelt plaudits of universal man.

Where is the American Godin who will launch such a magnificent enterprise upon the shores of this new world, to be "like a city set upon a hill," the admiration of all nations, and an example for them to follow? Thanks, ten thousand thanks, in the name of humanity, to Mr. Godin for his glorious example.

There you hav a plan, Messrs. Rylance and Da Costa, by which you can turn the surplus wealth of the fair-minded of your congregations into practical, useful channels. No souphouses in this, no giving

of cast-off clothes, but a straight-out business enterprise where the laborers earn what they get, and get somewhere near what they earn. Preach this doctrin of helpfulness, O reverend seigneurs, if your sympathy for the workingmen is more than pocket-book deep. MOX.

A Pious Fraud.

From the Chicago Express.

[A friend sends us the following on Greenbackism, with the request that it be reprinted:]

The literary thief and Shylock lickspittle, the Rev. Joseph Cook, of Boston, in a tirade against the "85 cent" silver dollar says:

"Here is my friend, Mr. Jones, who sells merchandise and groceries, and here am I. He sees me coming with silver dollars, what does he do? He raises the price of his groceries and his merchandise rather more than 15 per cent, and when I reach his salesroom, my dollar has shrunken to eighty-five cents.

"How is it that we do not see that the poor, the extremely indigent, who must pay high prices for food, in parcels, *are injured by all inflations in currency?*"

When a preacher of the gospel sinks so low as to become a "capper" for money gamblers, and offers himself "To Let" to the best paying band of robbers that will accept his service, without rebuke from his professional colleagues, it is time for the people to prospect for a route to heaven other than through the church. Mr. Cook knew he lied when he charged that a merchant will not take a silver dollar in payment for a hundred cents' worth of goods.

He lied when he said that the poor were injured by "all inflation of currency." All expansions of the currency hav brought relief to the poor.

All contractions of the currency hav brought poverty, want, and wretchedness to the people.

Speaking of the cause of the Dark Ages the Congressional Monetary Commission say:

"The crumbling of institutions kept even pace with the *shrinkage* in *the stock of money and falling prices.* The disasters of the Dark Ages *were caused by decreasing money and falling prices,* and the recovery therefrom, and the comparativ prosperity which followed, *were due to an increasing supply of money.*"

David Hume, Alexander Hamilton, Ernest Said, Leon Fanchet, M. Rowland, in fact every prominent writer on money and political economy, concur in the one axiomatic fact that with the increase, or "inflation," if Mr. Cook pleases, of money:

"Everything takes a new face. Labor and industry gain life. The merchant becomes more enterprising, the manufacturer more diligent and skilful, and even the farmer follows his plow with greater alacrity and attention."

A few years ago, when there were no Greenback sentinels on guard to sound the alarm, Mr. Cook might hav forced his quackery down the public throat, but he cannot now. It is all labeled *poison,* and although bribed official nurses might be glad to deceive the people, they dare not attempt to enforce a treatment branded with death's-heads and cross-bones.

Our Blessed Religion.

"In 1861 our navy consisted of 34 old wooden war steamers, 48 old wooden sailing war vessels, or 82 old wooden vessels altogether. In a little over three years' time it was increased to 836 vessels, of which 63 were ironclads and 102 unarmored cruisers. The owners of our private iron steamship yards contributed a fleet of 165 monitors, ironclads, and unarmored iron cruisers. This was the first ironclad fleet in the world, and was copied by all maritime nations. If need be, our builders can again put a fleet of vessels afloat that other nations will be glad to copy."

I cut the above paragraph from a religious paper, in which it is given simply as an item of news, without a word against war or about the cost of all these vessels, which is ground out of the muscles and sinews of toiling men and women who earn all that the government squanders, and by incessant toil are hardly able to keep their families from starving. And this nation, with all these war vessels and implements of human destruction, professes to be a Christian nation, worshiping a God of love, and pretending to be inspired and guided by a Prince of Peace—a nation with a church on almost every hill, all costing hundreds of millions, and untaxed, with eighty thousands of priests, all pretending to preach a gospel of peace, and though they hav been preaching eighteen hundred years, cannot now show one nation, state, county, or town in the universe that practices the peace principles they pretend to believe.

No wonder sensible people are fleeing from such churches as from burning buildings; no wonder that the very rabble in the gutters and slums scoff at such religion; no wonder that all sensible men and women want such a religion buried out of sight, as it will be in a generation or two from this time.

Berlin, N. J. J. HACKER.

Liberal Fourth of July Celebrations.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As an American citizen, I hav always felt that if there is one day above all others which should be celebrated by our people without regard to political lines or religious differences, that day is the Fourth of July. But I hav not had the pleasure of attending such a celebration, with the exception of two far apart instances, in twenty years. As a rule, Christians, and frequently preachers, are put to the front, who improve the occasion to claim that civilization belongs to Christianity, that law is founded on the Bible, and this republic was established by Puritans, while we know that civilization is older than Christianity, law more ancient than the Bible, and our nation was established by such Freethinking apostles as Thomas Paine, who are rarely mentioned, and then generally with a passing curse, by the Christian Fourth of July orator.

Is it not about time all this were changed? Why should not Liberals, all over the country, engage all their speakers, at different points, on that day, and procure home talent besides, to tell the people the true history of American Independence?

I stand ready, for one, to accept an engagement by Liberals to deliver my Fourth of July oration, "The Dangers that Threaten American Liberty!"

Let us hav the truth—even on the Fourth of July.

Lake City, Minn. W. F. JAMIESON.

Current Events.

C. L. Wilcox says, in criticising me regarding Prohibition, "I will never advocate the building up of a business in which I would not engage." Mr. Wilcox, hav I advocated the building up of the business of liquor-selling? Do you advocate the business of preaching when you plead for the equal rights of all creedists to build churches and employ ministers? Is there no middle ground between building up that which you do not like, and tearing it down by brute force? As to the religious belief of those engaged in the liquor business, what has that to do with the principle of prohibition? Judging from his remarks upon this point, I am led to infer that Mr. Wilcox finds in the fact that most saloon keepers are Christians an additional incentiv for enforcing prohibition. How nobly tolerant!

Would it not be a good idea for the Truth Seeker Company to bring out in one volume the articles of Spencer, Harrison, Andrews, and Wakeman? I am quite sure that it would sell well. It would be a valuable work and much good could be accomplished by its extensiv dissemination.

Few Liberals realize the dangers that threaten religious and moral liberty through the operations of the National Reform Association and its allied societies. Earnest, activ, vigilant, and untiring, the agents of the God-in-the-Constitution Society are rapidly familiarizing large numbers of people with the principles which underlie that movement. Cunning and Jesuitical, they are, to use the slang of the period, working the morality racket for all that it is worth. Rev. M. A. Gault, secretary for this district and agent of the *Christian Statesman,* is a suave, bland, and courteous gentleman in private conversation, seemingly desirous of fair play in discussion, and anxious only to advance in an honorable manner the cause which he so enthusiastically espouses. But in his lecture announcements, in his lectures themselvs, and in his reports to his paper an entirely different man comes to the surface. Then the priest, the unfair partisan, the special pleader, is discovered. His lecture bills are short and to the point for his purpose. "The Demands of Liberalism" and "The Laws of Moses" seem to be his favorit topics, but whatever the subject may be, the bottom of the bill contains an urgent invitation to the people to come out and hear discussed the question whether "Christian morality or Infidel licentiousness" shall control this government. This is everywhere the burden of his song and the animus of his plea. He is constantly at work, lecturing, canvassing for the *Christian Statesman,* raising funds to carry on the propaganda, and scattering missionary documents. I find the circulars and leaflets of this association in hotels, shops, stores, and car seats. He is ably assisted by other regular agents, and by an increasingly large number of the local clergy, including presidents and professors in colleges and many D.D.'s. Where their regular conventions are held, it often happens that business houses are closed, and bankers and others go to the meetings and read papers in favor of the movement.

Under the pressure of various influences, chief among which is the necessity for strengthening the Prohibition army, the Christian ministers and laity are looking more and more favorably upon this attempt to establish in this land a national ecclesiastical hierarchy. The hitherto quite scattered forces of repression and sacerdotalism are rapidly concentrating, rallying beneath the flag of "Christian Morality," a flag whose folds are quite broad enough to cover the Christianizing of the Constitution, Sunday legislation, prohibition, press laws, no divorce, and anything else essential to the success of the church and the destruction of liberty. What these men and women mean to accomplish was incautiously revealed by J. Ellen Foster, attorney, in a speech at Webster City, Ia., some three years ago. She said, "Prohibition is but beginning. We mean to keep on until we hav God in the Constitution and all enlisted under the banner of Jesus."

Certainly it is time that the Liberals should arouse from their lethargic inaction and face the issues presented. This is no child's play, the work that lies before us. The situation is very grave, and wise counsels and prompt and thorough action are imperativly demanded. EDWIN C. WALKER.

Valley Falls, Kan.

Canadian Notes.

The usual Sunday evening lecture of the Toronto Secular Society came off at the Grand Opera House Lecture Hall. These amateur lectures will be continued during all the summer months *(d. v.),* and should God *not* be willing, the lectures will take place all the same.

Members of the Toronto Secular Society hav elicited golden opinions from the newspaper press whenever they hav appeared on the public stage as vocalists, comic and sentimental, or dramatic performers in low comedy and tragedy. The names of Arthur Tilney, D. Richmond, Charles Hicks, Mr. Edwards, John Harrison, George Piddington, Miss Stewart, Mrs. Stevens, Miss Etty Scadding, Miss Annie Verrall, Miss Hattie Selly, the pianist, and many others—all the above mentioned are old establtablished favorits of acknowledged ability, possessing talents and versatility unsurpassed on the amateur stage. Negotiations are in progress for the possession by the Toronto Secular Society of a new and elegant hall of their own, in the very best and most central part of the city. "Arise! Shine! The Darkness Flies Away."

See the rosy morn appearing,
Gilds with gold the upland lawn;
Bees on banks of thyme disporting,
Sip the sweets and hail the dawn.

Evolution supposes that all these vast changes must hav occupied vast, immeasurable periods of time to accomplish; and an unlimited amount of testimony of the highest authority proves that vast, immeasurable periods of time hav not been lacking.

Man has existed upon the earth for hundreds of thousands of years, but that length of time is only very short, almost inappreciable, when compared with the geological age of the earth's crust. It is only less than one-third of one per cent, or as one day when contrasted with the length of fifty-two weeks, a complete year.

The only divine revelation which the evolution philosophy recognizes as true is written everywhere in nature, and to everyone with healthy senses and a healthy reason, it is given to participate in the unerring revelation of the temple of nature by his own inquiry and independent discovery.

The evolution philosophy is based on positiv facts. Natural selection is a positiv fact.

The laws of inheritance and adaptation are universally acknowledged physiological facts, the former traceable to propagation, the latter to the nutrition of organism.

The struggle for existence is a biological fact, which, with mathematical necessity, follows from the general disproportion between the average number of organic individuals and the numerical excess of their germs. But as adaptation and inheritance, in the struggle for life, are in continual interaction, it inevitably follows that natural selection, which everywhere influences, and continually changes, organic species, must, by making use of divergence of character, produce new species. Its influence is further especially favored by the activ and passiv migration of organisms which goes on everywhere. If we giv these circumstances due consideration, the continual and gradual modification or transmutation of organic species will appear as a biological process, which must, according to causal law, of necessity, follow from the actual nature of organisms and their mutual correlations.

The evolution philosophy teaches that the whole of the organic world, through the whole series of the vegetable and animal kingdom, from the lichen up to man, are composed mainly of one sort of matter, which in all cases, even those at the extremity of the scale, are almost identical in composition.

Also, every living action, from the vibrations of the cilia of the foraminifer to the imagination of Hamlet, or the composition of the Messiah, is accompanied by, and in a sense finds an equivalent expression in, the definit waste or disintegration of material tissue.

It is no less certain that the muscles of a horse are strained by a heavy load than it is that the brain of Shakspere underwent molecular agitation, producing definit chemical results, in the sublime effort of imagination. Sooner or later we shall arrive at a mechanical expression of consciousness, just as we hav arrived at a mechanical equivalent of heat. By the law of correlation of physical forces any given amount of force of one kind can be expressed by its eqivalent in another—electricity in heat, heat in weight, etc.

The evolution philosophy traces the development of all things—the whole universe—from the primeval state of a nebulous fiery mist, and on through the whole variety of forms of matter, inanimate and animate, vegetable and animal, culminating in man. We can well imagin the intellect of a Shakspere or a Homer as being at some time latent in a fiery cloud. R. B. BUTLAND.

Toronto, June 13, 1885.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - JUNE 20, 1885.

The Cause Abroad.

The Annual Conference of the English National Secular Society was held this year at Birmingham, May 24th. Mr. Bradlaugh, the president, presided.

The annual report of the society shows that, notwithstanding the severe depression of industry which prevails throughout England as well as this country, the society has grown to a creditable extent. Considerably over a thousand (1367) new members hav joined the organization, and eight new branches hav been formed during the year. The balance sheet of the society showed over $1,200 on hand. Several Secular hall companies hav registered, and the Camberwell branch has built a hall and institute. The Manchester Freethinkers hav had left to them nearly $2,000 with which to build a hall. At Bolton Stephen Bulmer left a building to the Secularists, but owing to the wording of his will the estate is in litigation.

Mrs. Besant has maintained her science classes, which are of high repute, and the classes are acquiring a considerable amount of apparatus and a fair library.

Mr. Bradlaugh reports that very little progress has been made in Parliament during the year toward the repeal of the blasphemy laws. This stagnation of the movement is due chiefly to the agitation in connection with the Reform bill, over which the House of Lords raised such a tempest that when it ultimately passed it was found impossible to get Parliament to pay attention to so serious a proposal as the repeal of laws under which Freethinkers may be imprisoned. Mr. Bradlaugh continues his fight on the oath question, the next step being his appeal to the House of Lords. Several cases of Freethinking jurors hav lately been before the law courts of England, and questions hav been asked in the House of Commons which show that the cases of persons avowing themselvs Freethinkers are being made known in sufficient numbers to compel public attention. The affirmation bill has received generous support from the Liberal and Radical parties, and even from the more progressiv Unitarians, but so far the Secularists hav been unable to forward the bill in Parliament, owing to Gladstone's lukewarm support and his habits of procrastinating. In New Zealand, Mr. Bradlaugh said, this oath question had forever been set at rest by the adoption of a general affirmation act. In South Australia an affirmation bill lately passed the representativ house, but was rejected by the Council. In New Zealand the Hon. Robert Stout and the Hon. John Ballance, both deservedly respected Freethinkers, hav become, and still are, members of the colonial cabinet, Mr. Stout being prime minister and attorney general. The Freethinkers of France, Spain, and Italy convened an International Freethought Conference in Rome, concluding on June 2d the anniversary demonstration in memory of Garibaldi. Permission was accorded them by the Italian government to take part in this demonstration, which so offended the pope that he directed Cardinal Jacobini to address a circular letter of protest to all the foreign Catholic powers against this "new outrage on religion and infringement of the rights of the papal authority." The Freethinkers of France hav celebrated the centenary of the death of Pierre Denis Diderot by the erection of two statues, one at Langres, his birth-place, the other in Paris, near the house where the great philosopher dwelt and worked for the famous Encyclopedia. At Stockholm, Sweden, as was recently noted in these columns, a society has been formed for promoting religious freedom.

Australia and Queensland send word to the parent country that with them Freethought is progressing with rapid strides. At Melbourne, Mr. J. Symes, the editor of the *Liberator*, has been prosecuted under an act of George III., under which the keeper of any room opened for debates on Sunday might be prosecuted. The case is being defended by Mr. Symes, and is still pending in the courts. An interlocutory decision has been given against Mr. Symes, but without costs, the judge expressing the hope that the matter would be argued before the full court; and Mr. Symes seems to consider this decision a substantial victory.

The Secularists of England take activ interest in politics, their sympathies going to the Liberal and Radical parties. During the past year a People's League bas been formed in England for the abolition of the hereditary principle in legislation, and on invitation of the promoters the Secular Society sent delegates to its meetings, and two Secularists are upon the administrativ committee of the league. The Secular party early protested against England's unwarranted war in the Soudan, and a great meeting was held in St. James's hall to giv fuller and wider effect to the protest. In Sydney, Australia, the Freethought party took similar steps in favor of peace.

The closing part of the Conference was held in the town hall of Birmingham, the use of which was voted free by the town corporation. Five orators addressed a patient audience numbering thousands. The Conference shows that Freethought is progressing in England very rapidly, and that before many years Mr. Bradlaugh will be regarded as a rather conservativ individual instead of a firebrand.

Think Over This.

The suggestion of a writer in a recent issue of THE TRUTH SEEKER that the Society of Humanity of this city be rehabilitated, with Mr. Wakeman installed as "pastor," is not one to be lightly thrown aside. Whether it should all be as the writer suggests remains, of course, to be determined. But the proposition that the Liberals of this city should organize a society, to hold meetings every Sunday, at which some constructiv philosophy should be taught, is worthy of serious thought and energetic action. If the constructiv philosophers can be induced to lay aside their sectarianism—that is the best word for their differences—and teach an affirmativ and utilitarian philosophy of life and morals, such a society would undoubtedly flourish and do a world of good.

The Society of Humanity has a large fund, the interest on which would pay for the rent of a hall, and though the charter of the organization is for Positivist propaganda, the "creed" or articles of agreement of that society are broad enough to admit to membership all the Freethinkers. Indeed, the Society of Humanity is an auxiliary League, and is in direct and activ sympathy with Freethought. Such a society should be entirely scientific, affirmativ, and constructiv. The Liberal Club affords the opportunities for discussion, and the new society should not encourage intellectual combats between the various reformers. The socity should, above all else, strive to be a social organization. Particular attention should be paid to the cultivation of the "heart side" of Freethought. Art, music, poetry should be drawn upon to interest the congregation. The "preaching" should be short and designed principally to direct the attention to the duties each one owes to every other one, and the obligation resting upon all to endeavor to help the rest. Extreme "individualists" can hardly object to this, for under our present system of society we are all bound together, and while each individual has rights not to be disturbed by society, he also has obligations to society not to be disregarded. But these different views may well be dropped out of sight, for the proper place for their discussion is at the Liberal Club, that the work of the new society might be confined to the establishing of a social gathering which should replace the church and Sunday-school. The young people should be the ones catered to, not the battle-scarred warriors who can take care of themselvs, and who care for nothing so much as an intellectual hair-splitting contest. The wisest of the philosophers may be called to teach, but it must not be all teaching, nor the congregation all teachers. The genial souls who know how to entertain should hav high positions. Organs skilfully played hav as great attraction for young Infidels as for young Christians. A trained choir is as potent a teacher of righteousness as the best sermonizer outside as well as inside the church. Let us hav a temple without a priest; religion without theology; morality without dogma; a social organization that meets the emotional and artistic wants of the people without degrading their mental faculties by a blind faith.

A Wide Difference.

The Stewart Memorial Cathedral of the Incarnation at Garden City, L. I., was the scene of a huge farce in the early part of this month. The papers describe the "consecration" of this edifice as a "touching tribute to the dead merchant prince," but it is rather a desecration of his memory. When Stewart bought the immense tract of land on Long Island which he subsequently turned into a "Garden City" his idea was that he had made a shrewd real estate speculation. The monument to his life he designed to be the "Stewart Working Women's Home," in this city. His heirs, however, hav completely reversed his intentions, changing the Working Women's Home into a huge hotel, and transforming the modest church he contemplated building at Garden City into a magnificent cathedral. Mr. Stewart, if our information is accurate, was not so much in love with Christianity that he would willingly hav given the millions spent in building this cathedral, and the use of hundreds of thousands, to secure to the diocese the annual endowment of $15,000 already made, and contemplated to be increased to $25,000. Mr. Stewart had in his mind for several years before his death the intention to found an institution of practical philanthropy, which should entitle him to the gratitude of the people from whom and by whose services he had gathered his immense wealth. This intention finally took shape in the Home referred to. Though this Home was completed by his heirs, it was conducted as such just long enough to make it a failure, and then it was converted into the Park Avenue Hotel.

Mrs. Stewart, a devout Episcopalian, announced her intention of building a most magnificent cathedral and consecrating it to the memory of her dead husband. In this she was encouraged by the Episcopal priests and bishops. The result is that instead of by a practical philanthropic work—and perhaps an act of justice to those poor women from whose labors Mr. Stewart so largely profited—Mr. Stewart's memory is kept before the world only by an idle pile of masonry and a poor little religious school. Instead of benefiting thousands of deserving women, the Stewart estate is a crib from which feed useless bishops, rectors, and curates, and a swarm of parasitic wardens and vestrymen.

What a difference between the use of his millions made by Stephen Girard, Infidel, and that to which theirs hav been devoted by the pious heirs of A. T. Stewart!

An Essay on the Early Christian.

In all ages of the world, so far as we are enabled to discover by consulting history, it has been the fate of men who denied the truth of prevailing religions, and of all other religions, to experience unkind treatment at the hands of their contemporaries. They hav, in fact, been burnt in one age, while the next has venerated them and expended large sums of money in celebrating their birthdays. There is also another variety of the reformer whose earthly existence has been made equally unpleasant by the religious enthusiasm of his neighbors, and he has likewise suffered, as it were, ante-mortem cremation. The difference between him and the iconoclast is that, in addition to being called infamous in his day, the people of the coming days hav held him in the same estimation. Of the latter variety was the Early Christian.

Tacitus was a Roman historian who lived about eighteen hundred years ago, and he is accredited by his biographers with having had a rare knowledge of human nature. It seems that at that time Christianity was represented by a Salvation Army, toward whom the authorities of Rome were not favorably disposed. Tacitus says:

"Nero inflicted the most exquisit tortures on those men who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from one Christ, who in the reign of Tiberius had suffered death by the sentence of the procurator Pontius Pilate. For a while this dire superstition was checked, but it again burst forth, and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious.

The confessions of those who were seized discovered a great multitude of their accomplices, and they were all convicted, not so much for the crime of setting fire to the city as for their hatred of human kind. The guilt of the Christians deserved indeed the most exemplary punishment."

It is instructiv to read of events as described by men who lived and wrote contemporaneously with their occurrence. Rome, at the time Christianity became epidemic in its more squalid quarters, was the home of religious toleration. A thousand forms, perhaps, of religion subsisted undisturbed, and every individual was permitted to go to paradise or to the burnt district according as he might elect. It is evident, therefore, that the early Christian was an offensiv partisan, and very unpopular with the administration, or he would not hav been molested.

It will be inferred from the quotation just made from Tacitus that he had never heard that Christ was the son of God, or he would not hav spoken of him as "one Christ." If the Christian scheme is true, Tacitus has been getting sheol for that remark during long ages past. We now understand why he is called a profane historian. His assertion that the Early Christian was a pestilential and law-breaking person seems to be supported by the historical fact cited by Swinton in his "Outlines of the World's History," namely, that with other criminals "the Christians suffered most under good and reforming princes like Trajan and Marcus Aurelius, men of pure and humane character, while under the infamous emperors they were generally let alone." Tacitus observes casually that the Early Christian was sometimes smeared over with combustible materials, and used as a torch to illuminate the streets of Rome. When we read hereafter about Christians being sent to shed light upon the world, we shall know what it means. Under the radiance of history closely scrutinized, therefore, an apparent misstatement becomes a sordid and literal truth. To thus search out and explain the significance of fugitiv lies of this sort is one of the most delightful and profitable duties of the student.

Recurring to Tacitus, we find, in conclusion, that Christ was regarded as a common malefactor; that the term Christian was a vulgar appellation; that Christianity was a dire superstition, and its adherents a mischievous sect; that they took root in Rome because that city was a common asylum for whatever was impure and atrocious; that they had a multitude of accomplices, were suspected of setting fire to the city, and were guilty to the extent of deserving the most exemplary punishment. The Early Christian was, therefore, the kind of man we would not desire to meet on a dark night, and the most comforting reflection in regard to him is that he is now no more.

It is due the Early Christian to observe that the passage herein quoted, and credited to Tacitus, according to the best evidence was written by some good old soul who flourished in the fifteenth century after the historian's death. These remarks, therefore, are built either upon Christian or historical authority. It is not within the province of an essayist to say which.

The Modern Balaam.

Quite a number hav written for prices in quantities of the picture published in THE TRUTH SEEKER of May 2d. We hav therefore had a large number printed on calendered paper, as it appeared in THE TRUTH SEEKER, which we will send, postage free, at the following rates: one dozen, 30 cents; one hundred, $1.50; one thousand, $10. We hope a large number will be ordered, and posted up everywhere, as those who hav written about it say the cut speaks volumes.

Editorial Notes.

THE Rev. William Lloyd, of this city, graciously concedes that when "the day of general summing up" shall come Victor Hugo will be found to "stand in high favor with his maker." No doubt, no doubt; but this is not Christianity, which Mr. Lloyd is paid to preach.

THE Rev. J. W. Spriggs has resigned the pastorate of the First Christian church of Salem, Oregon, because he no longer believes in all the doctrins of the sect. He seems to be intellectually honest, and will probably blossom into a full-fledged heretic ere long. The air of the Pacific coast is very bracing.

MR. REPLOGLE and wife hav been replaced in the editing of the Missouri *Liberal* by Mr. and Mrs. Scovell, formerly of Columbus, Kan. "In this new phase of editorial management of the *Liberal*, it will be the desire of those connected with the paper to represent the higher element of Rationalism in its columns; and they hope to receive sufficient encouragement to warrant them in the work to be done." Simultaneously with the advent of Mr. Scovell the *Liberal* opens war on the Freelovers, announcing that it has in preparation a series of articles against them by C. W. Stewart.

MR. JOHN MCGUIRE, of Modoc Landing, Ark., has been fined for opening his store on Sunday and distributing rations the government had sent to the sufferers from a flood. The prosecutor was a church-member. The court was unwilling to push the case, but this man was not satisfied until Mr. McGuire had been punished for breaking the Sabbath. "And of such is the kingdom of heaven."

J. D. SHAW, of Waco, Texas, indicates in the last number of his magazine his willingness to engage in debate with any person of his community whom the Christians will put forward and whose orthodoxy and good character they will vouch for. Mr. Shaw givs them a long list of propositions for discussion, and if the ministers fail to take him up it must be because of a feeling of inability to meet his arguments, not that he does not giv them ground enough to cover.

WE learn by the following note from Elder Evans, of Mt. Lebanon, N. Y., to the *Tribune* that an old friend of Mr. Bennett and THE TRUTH SEEKER is dead: "Oliver Prentiss, aged eighty-seven, died on May 14th at 11:30 A.M. Oliver was widely known. He had a large circle of friends, including presidents, governors, and statesmen. 'He loved his fellowman,' and loved those most who stood in need of his love. After using tobacco and animal food, with their corollaries, for fifty years, he totally abstained the remaining thirty-seven years. He was a live, proper, fine man. Died by act of his own indomitable will, without sickness; sitting in a chair, he closed his own eyes and mouth. There is no death about it."

THE Pittsburgh League closed its season on June 14th with a sociable, consisting of musical and literary exercises, and a closing address by F. M. Gessner. Officers for the ensuing year were also elected. The season has been a prosperous one for the League, a very large increase of membership being noted by Pittsburgh *Truth*, which says that "it is apparent that the lectures and the large amount of Liberal literature the League is circulating are having a wonderful effect upon the minds of intelligent people, and it is only a question of a short time when the organization will become such a power for good in the city and throughout the state that its opponents, both political and religious, will be compelled to respect our rights and afraid to refuse to grant our demands."

THE United Presbyterian Assembly recently in session at Topeka, Kan., adopted during its deliberations a resolution requesting the publisher of the *Daily Capital* of Topeka "to date his edition of Sunday morning, and intended for distribution through the Assembly, Monday, June 1st (instead of Sunday, May 30th), and not to distribute it through the Assembly until that date." The *Sun* of this city calls this "encouraging humbug," but to our mind it is a revelation of the inward dishonesty of the Presbyterians there assembled. The work upon Sunday papers is chiefly done on Saturday; upon Monday papers, on Sunday. The Presbyterians know this, but seem to care more for the looks of the thing than for the real observance of the Sabbath. In other words, sin, in their view, lies not in the commission of the act, but in the public's knowing of it.

IT is a striking truth that though the church, collectivly and each one in particular, is willing to receive from the state and city every cent that can be wrung from them by lobbyists, not a Christian institution is willing to return any favor whatever. Some years ago this city opened a street by St. Mary's church in the annexed district. The claim for damages has long been outlawed, but at the last session of our legislature, the priest lobbied through a bill depriving the state of this defense, which the governor will undoubtedly sign. The delay in this suit lends color to the suspicion that the church's damage is largely in the priest's imagination, and that his action is an afterthought to further drain the public treasury for the benefit of his own. It may also well be a question of how much consideration church property, which the city protects but obtains no benefit from, is entitled to where the damage does not exceed the amount of the many years' exemption from taxation it has received.

SPEAKING of the condition of the working girls of this city, their restricted and uncomfortable habitations, and the great relief they experience in attending balls and walking upon the streets, the *Sun* expresses surprise that so few of them yield to the temptations that beset their narrow life. They are, it says, "liable to be made the victims of conscienceless young scoundrels in their own line of life, for the enemies of their purity are usually the men with whom they naturally come into association in their early days." The ability to resist the young scoundrels, thinks the *Sun*, comes "first of all from their religion and from the protecting care of their church. Without that support the most of them would probably be utterly lost. What, then, would be the condition as to morals in New York if the simple faith of these girls was destroyed after the manner of that of the Infidel Agnostics, who treat their religion as a childish superstition, and yet are unable to suggest for it any substitute which would hav an equal power for good." The *Sun* forgets that the "conscienceless young scoundrels" are members of the same church as the girls. Therefore, to make good the assertion that the church is the restraining influence, its effects should be visible upon dissolute men rather than upon girls naturally modest and virtuous. The blackest scoundrels of history hav been good Christians, and the criminals of today, from the cruelest murderers to the meanest drunkards, are Christians. It was only a few weeks since a good Catholic jumped from the gallows to the pearly gate. We think the case is accurately stated, and credit enough given the church, if we allow that a girl is made no worse by attendance upon religious services, and when that attendance is upon Catholic institutions, and the service is the confessional, a good deal is allowed. The *Sun's* insinuation that "Infidel Agnostics" hav nothing upon which to base morality is bosh. Human happiness is the solidest of all foundations.

SOME, perhaps, will remember that a few weeks ago we had occasion to defend THE TRUTH SEEKER and one or two of our correspondents from the charge of entertaining animosity toward the South. "Independent Thinker," in the *Independent Pulpit*, was the gentleman making the accusation. In his succeeding number Mr. Shaw published a part of our reply, and commended it. In the *Pulpit* for June, "Independent Thinker" makes a mild rejoinder, the last part of which we quote only to say that we heartily second his wish, grasp his extended hands, and allow him the last word: "Again the editor [of THE TRUTH SEEKER] says, 'Let the Liberal South hold out her hand, and the Liberal North will leap across the bloody chasm to grasp it.' This is all right, except that it seems, by implication, to charge the Liberals of the South with being unwilling to hold out the hand. The fact is, we hav been holding out the hand of reconciliation ever since the close of the war, but we found few takers. I do hope that a new era is abut to dawn on us through the kind offices of Liberalism. . . . . But here I am, Brother Macdonald, on the very edge of the bloody chasm with both hands stretched toward you—will you take them?"

HEBER NEWTON does not put it in such plain words, but if his statements are true (and they are, and more too) the Bible is a hotch-potch of ignorance and a jumble of contradictory sentiments. How, knowing what he does, Mr. Newton can in any degree believe in it as a divine word, or in the religion founded upon it, is past our comprehension. In his sermon on the 31st ult., in speaking upon the late revision of the Old Testament, he said: "The work did not purport to make all the changes that were desirable, but only such as seemed necessary in order to secure greater accuracy and clearness. A considerable class of verbal changes which constitute a great improvement to the English reader is found in the case of words of a more or less offensiv character which hav been softened. In Micah vii, 2, is a passage which is neither very plain nor very forceful in the old rendering. The prophet is lamenting that "the good man is perished out of the earth; and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net." Men were very much the same, you see, in the olden times as now. While the word hell stood upon the pages of the Bible, ignorant readers and ignorant preachers—of whom there are, alas! not a few still left—consciously or unconsciously smuggled into the innocent words of the Hebrew or the Greek the frightful visions of the medieval theology. There was no honest course open but to eliminate the word and to substitute either the original itself or the nearest rendering possible of it. The most interesting dogmatic aspect of the Old Testament is its messianic character, real or fancied. The traditional understanding of the Old Testament found a collection of predictions purely miraculous of the coming messiah. In such miraculous predictions theology has taught us to find the chief argument for the messianic claims of the character of Jesus. It has long been known that most of these passages did not bear in the original the meaning which they conveyed in the English translation. On no point has the work of the revisers been awaited with more expectancy than upon their handling of these passages. Of course no questionable changes were to be expected. Changes of such a nature could, from the circumstances of the case, only be made when they were absolutely demanded by fidelity to the original. Where there was a doubt it was but natural that the conservativ instincts of the Christian scholars should incline them to hold by the old rendering, even though its correctness was more problematical. Thus, for example, the famous passage in Isaiah, which has been the chief proof test for the dogma of the miraculous conception, has long been of more than questionable authority. The consensus of scholarly judgment is that the word there rendered 'virgin' should properly be translated 'a young woman' or 'young wife.' The passage has no possible reference to anything beyond the horizon of the immediate day in which Isaiah was speaking. It is only by the most arbitrary and unnatural emphasis upon the description of the young woman and upon the title given to the young child that any possible allusion can be found to Jesus. The doctrin of the immaculate conception must stand or fall upon the historic evidence of the New Testament, and not upon such a flimsy foundation as that which theologians hav laid in this passage of Isaiah." And yet Mr. Newton is preaching "Christianity."

FEW things (so philosophize the publishers of the *North American Review*) are more fascinating in their way than a study of the subterranean history of man, whether in caves or in mounds, whether it be to corroborate written history, or to take testimony that ante-dates all writing. President Bartlett, of Dartmouth, contributes an interesting article on this topic to the July number of the *North American Review*. From the men of unknown ages and their works underground, to men grappling with the latest questions of our own day, and discussing the parceling out of the earth's surface, is a long step; but in the same number of the *Review* appears a conversation between David Dudley Field and Henry George, on land and taxation. Another urgent question, which may soon make a very serious issue, the extradition of dynamite criminals, is debated by President Angell, of Michigan University, George Ticknor Curtis, and Justice T. M. Cooley. Dorman B. Eaton, chief of the civil service commission, givs his views of the results of that reform. William Clarke shows the futil character of any scheme for British imperial federation, and Thomas W. Knox givs a brief but interesting sketch of the progress of European influence in Asia. The other articles are one by Gail Hamilton on Prohibition in practice, and one by Rev. Dr. C. H. Parkhurst on the decline of Christianity. These, with the batch of free-hand comments, make up a number of unusual interest. If the allotted age of man were sufficient for a magazine, we might hav to part here with an old friend; for the *Review* has just completed its seventieth year. But outwardly it renews its youth with a new cover, and inwardly it seems more vigorous than ever.

Now We Hav It!

From Liberty.

Anarchy is the Synonym of Order.

Letters from Friends.

WARREN, O., June 1, 285.

MR. EDITOR: I saw in a late number of THE TRUTH SEEKER a notice to delinquent subscribers to pay up, and though I am not one of that number I feel that as I am somewhat advanced in years I will secure the reading of THE TRUTH SEEKER for two years by paying for it in advance for that time. Inclosed find $6.00. If my Christian friends pay as much attention to me in the future as they hav in the past I may not be able to pay my subscription very much longer. In my business transactions for a number of years, throwing aside all prejudice, I can honestly say I hav lost ten dollars to one by those who professed to hav been washed in the blood of the lamb. Doubtless the course I pursue—being an outspoken Infidel for forty years—has not helped me any in my business. This is a very orthodox town; two-thirds, however, of the business men are skeptics, but still-born. They would sell their birthright cheaper even than Esau did. Many of them support the churches liberally for the purpose of securing Christian patronage. But for me, sink or swim, heaven or hell, I must be true to my own convictions. I will not sustain a thing that I believe to be false, a curse to society, by either my money or my presence. "A few years more and I shall hav done, but when the shades of death are growing thick and fast around my brow I want to hav the satisfaction of knowing that I hav done some little to rid the world of superstition—that I am leaving it somewhat better than I found it. With regard to another world I know nothing. Although I hav not the consolations arising from the belief that I will meet my friends in a more congenial clime, I still hav the unbounded satisfaction in the belief that I will not meet them in hell.

"Why should I fear the future? I murdered no Uriah for his wife, turned no Hagar out in the wilderness with her child to starve, neither turned away any hungry person from my door."

Whatever there may be in the future, it is a fact in nature, and we can't escape it. But for me, I hav quit years ago paying insurance against fire in another world.

THOS. DOUGLAS.

NEW YORK, June 5, 1885.

MR. EDITOR: I notice in to-day's *Sun* a reprint of your criticism in the last TRUTH SEEKER on one of the Rev. Henry Ward Beecher's recent statements. The editor of the *Sun* evidently approves of your remarks in regard to the reverend gentleman, and describes THE TRUTH SEEKER as "an avowed and able Infidel paper."

That THE TRUTH SEEKER plainly advocates its principles and has the courage of its convictions is apparent to all its readers, that it is ably conducted goes without saying and cannot be disputed, and if the editor of the *Sun*, instead of describing it as an Infidel paper, had stated that it was a "journal of Freethought and reform" he would hav told the exact truth. But probably the term Infidel, which was formerly considered as a reproach, was not used in an unfriendly spirit. So many people who hav been called Infidels hav lived noble and useful lives, hav illustrated their principles by moral and philanthropic acts, that the term "Infidel" is by many now considered as a synonym of honor and virtue, and it is probably in this sense that the *Sun* applies the term to THE TRUTH SEEKER.

It is encouraging to Liberals to observe the great influence that Freethought journals are exerting on the Secular press, and it is to be hoped that this benign influence will be greatly augmented in the future. PETER ECKLER.

ORTON, MICH., June 2, 1885.

MR. EDITOR: One Charles Laperche, of Alexandria, Ont., asserts in a letter published in THE TRUTH SEEKER, that Mr. Bennett was *not* a Spiritualist, and that he never said or wrote anything contradictory to the thesis that *death ends all.* Well, now, that is not true. In the first place, a gentleman of Ypsilanti, Mich., wrote and asked him the question, "If a man die will he liv again?" to which Mr. Bennett emphatically responded "*Yes!*" And further, sir, so sure as I liv and exist as an organized human being, Mr. Bennett told me himself, personally, that both himself and wife had had positiv proof of spirit communion for forty years. T. S. ANDREWS.

AUBURN, N. Y., June 6, 1885.

MR. EDITOR: In common with hundreds of others, I had almost despaired of the success of raising sufficient funds for Mr. Reynolds's tent. The question has often been asked, "Why don't some one possessing the means advance Mr. Reynolds the necessary money, that he may at once be put gloriously upon his way in carrying on the summer's campaign crusade?"

And now, "blessed be God," as rejoice the Christians, "it has so pleased him in his inscrutable wisdom and mercy to cause to be lifted up among us" one Wm. Smith, of Geneva, N. Y., who has heard our cries and lamentations in the wilderness for more lucre, and has responded to them and comforted our aching hearts by generously giving $300, the necessary amount to place squarely upon his feet the aggressiv instigator and prime mover of the new propaganda movement for the dissemination of Liberalism. Surely Mr. Smith is entitled to the thanks and well wishes of all true Liberals in his noble effort in bringing about the consummation of Mr. Reynolds's grand idea of propagandism. This bespeaks resoundingly to our credit what can be done by Liberals and Freethinkers in carrying on our good work for the remodeling of orthodoxy's old, revamped, and obsolete ideas, teachings, creeds, and infamous doctrins. Thanks also must be cordially extended to the very many others who hav liberally donated their $1, $2, $5, and upwards, not only to the Tent Fund, but all general funds which hav for the past six months been open to donations for the general cause of Liberalism. Never before in the history of the Liberal movement has there been so much hard work done and money raised. This shows that the people are rapidly leaving the church and her doctrins, relegating them to the limbo of heathen mythology. Let us evermore faithfully "Strike till the last armed foe expires!"

It can hardly be expected of those who hav already donated $5 or $10, and larger amounts, to double their very liberal sums, but those who, like myself, could only afford at first to pay $1, can they not, one and all, double this amount and forward same as soon as possible to the Tent Fund and bid an everlasting farewell to all indebtedness? I hope it will not be thought I am asking or suggesting too much. Herewith, for example-setting, I inclose another $1 to help spread the light.

L. DEWITT GRISWOLD.

CHICAGO, May 27, 1885.

MR. EDITOR: Inclosed please find $2, which will pay for your much-valued paper up to end of the present year? Without the instructiv reading afforded by its pages, much of the ideal of life and of existence would to me be enigmatical. May it prosper and hold aloft the banner of Freethought, of Liberalism, and of that assurance as to things unknowable secured by true skepticism.

The only Robert Ingersoll and his English counterpart, Charles Watts, as also your Mr. Putnam, hav lately visited us here, and treated us to intellectual feasts of such excelsior character as only Freethinkers and believers in the kingdom of humanity can prepare and offer.

Oh, for some such men in every community of civilization, and life and mind, reason and spirit, of man would become sweetened and brightened in all its good aspects and higher aspirations.

"When from the lips of truth one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries;
Then shall the reign of mind commence on earth,
And starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing."

CHAS. J. SUNDELL.

CLARA, PA., June 4, E.M. 285.

MR. EDITOR: Our Liberal League secured the services for the past two weeks of Capt. E. M. Lester, president of the Friendship Liberal League in Philadelphia, and we were so pleased with his work that I feel as though I wanted to tell the readers of THE TRUTH SEEKER about it. You see, our county is away back in the wilds of Pennsylvania, and scarcely touched as yet by railroads, hence the difficulty of reaching the host of Liberals in the county by the average lecturer.

But Captain Lester wanted to canvass for his paper and make the acquaintance of the Liberals of Pennsylvania, and we wanted a missionary, hence we arranged with him to canvass the county pretty thoroughly. He gave, I believe, fifteen lectures, often having to walk from point to point. At every point, so far as I can learn, he was well received. He is a fluent speaker, and well versed in scriptural authority, having been formerly a Universalist minister. He always urges people to question him or debate. At Millport, where he spoke twice, he was questioned a good deal, and was always on his feet in an instant, with a telling reply.

Elder Willis, the one minister of the place, was in the audience, and when called upon to ask questions, or defend his position from the fierce onslaught of the captain, had nothing to say.

At West Bingham, though, the church and ministers were out in force. They, however, fired their biggest guns without effect. Hence, the next night they, for once, were united in the cry, "Down with Infidelity!" One of the leading men in the church, a merchant by the name of Howe, gave a lot of fellows whisky and got them drunk with the understanding that they were to occupy the back seats at the next lecture, and, at a given signal, break the meeting up in a row. But, unfortunately, they did not take the Lord into their confidence, for as soon as the noise began, the justice of the peace (whose name I, unfortunately, cannot remember) rose and demanded silence in the name of the law, saying Captain Lester had a perfect right to express his opinions, and those who did not wish to hear them could keep away, and the first man who created a disturbance he would hav arrested. This effectually squelched the last argument of the church in West Bingham, and the evening following the lecture passed off harmoniously.

From here the captain went on to Ulysses, where he spoke twice to good houses. The band was out in honor thereof, and he was treated with much courtesy, although this was their first Liberal lecture. Captain Lester has made many warm friends in this county, and done a noble work for Liberalism. As a pioneer, we heartily commend him to all societies. We are to hav Remsburg here the last of August or the first of September. We are all so glad to hear that Reynolds has inaugurated his tent campaign, and hope he will be helped by Liberals everywhere to free himself from indebtedness.

EVA BARNES, Secretary Clara Liberal League.

ST. JOHNS, ILL., May 31, 1885.

MR. EDITOR: I see by the arrival of the last TRUTH SEEKER that G. H. Walser is on the warpath, with his sword of defense drawn to protect the citizens of Liberal from the vile and slanderous lies of their Christian opponents. When I read the article in the *Globe Democrat* of the correspondent, I was of the opinion that the falsfier would be attended to. While I am decidedly in favor of peace when we can hav it on honorable terms, at the same time, when we are misrepresented by falsehood, it is our duty to defend ourselvs, and I hope Brother Walser and the Liberals at Liberal, Mo., may bring those hypocrits to justice. A young man who livs in Pennsylvania came to our town this spring, on his way home. He had been visiting his cousins, who reside at Liberal—Mr. John and Jacob Betiz. He remained there about two months. I saw him and had an introduction, and before he learned anything in regard to my religious views, I asked him the question, "Are the citizens of Liberal harmonious?" "Yes," said he, "you would not think that such harmony could exist among a people." He continued: "I never saw a more social, kind people in my life." And my informant was a Christian, a member of the Catholic church. He had the appearance of a very moral, truthful young man.

I would like to make a few remarks in regard to Brother Laperche's letter in the last TRUTH SEEKER. He rather criticises Sister Vore for intimating that our lamented D. M. Bennett was a Spiritualist. He says: "This is unfair, for I am positiv Mr. Bennett was not a Spiritualist." He believed he had read everything that he (Mr. Bennett) ever wrote for the public, and admits that he always wrote favorably of Spiritualism, but always ended his remarks by saying he was not one of them. I am of the opinion that our friend's memory is at fault, for if he has read everything that our good D. M. Bennett wrote, and still thinks he did not believe in a continued existence, what construction does he place on our martyr's words when he wrote, "I can hardly yield my consent that this is the last of our individuality, and I fondly think that Father and Mother Nature are able to accomplish the best, greatest, and most desirable of all problems—a continued individual existence; but I am borrowing no trouble about it." Again, some years back, Brother Bennett attended several seances with Dr. Slade. I recollect on one occasion he was favored with a slate-written communication purporting to come from his father, at least it was signed "John Bennett," and D. M., the son, if I mistake not, said that he had no knowledge how Slade could have known his father's name. It also adverted to incidents that had taken place between him and his father. How the medium could hav been in possession of the fact was more than he could comprehend. In his comments he signified that he would hav to admit that it was spirits, until there was a better solution given, but that in time science might demonstrate differently.

Now, in regard to his test with Slade, I hav quoted from memory, and I will not say I hav quoted him verbatim, but think it the import of what he said. So, no doubt, Mrs. Vore and hundreds of others who hav also read his writings are inclined to think that Brother Bennett was almost persuaded to be a believer in immortality. I myself thought so, and I am not a Spiritualist, from the fact that I hav never had sufficient evidence to convince me positivly of spirits or immortality. I am a Materialist, but will not put myself down as No. 4, lest I might hav to change the number to some other figure, and I believe it best not to set stakes. This is a progressiv age, and there is no telling what the future may disclose. Mr. Laperche has for the last twenty years tried to believe in a continued existence, but the more he tries the less he succeeds. Now, if he is really desirous of this condition, perhaps there is no surer means to its consummation than to try for the next twenty years to not believe it. The proverb is that a rule that will not work both ways is no rule at all. So, as Mr. Laperche has not succeeded by trying, he might by not trying. I do not understand the *modus operandi* by which he can try to believe a thing. I was of the opinion that our belief was formed from the weight of evidence. I may be mistaken. Materialist and Spiritualist, in my estimation, can do no better than to work together for the common cause—universal mental liberty—and not dispute about what we know nothing of. If some learn there is a continued existence, and, on the other hand, some learn, as T. Winter and a few more, there is not, it is not for me, who am ignorant on both points, to fall out with either.

Yours for progress, WM. A. THOMPSON.

LEXINGTON, KY., June 6, 285.

MR. EDITOR: THE TRUTH SEEKER of May 2d contained an article making inquiries as to whether the religion of the "sinless one" is true or false, by Brother Thomas Knott, of Jordan (not the river Jordan of the blessed holy land, but Jordan, Minn.). After divesting himself of his views on the momentous subject, he goes for the "good book" and the "dear Christianity" founded thereon *sans ceremonie*, in regular bruiser's style. At the same time, however, he asks what he terms a few pertinent questions. Unable himself to answer them satisfactorily, his theological education being sadly neglected, he waxes wroth, and defies the "babbling, good, sanctimonious" Christians to substantiate their Biblical absurdities, claims, and silly speculations pertaining to the future abode of man. As the good shepherds are *præfectus classises*, admirals of the heavenly-bound fleet, and do not wish to be disturbed in their little godly enterprise of soul-saving, they will not, I presume, condescend to notice such depraved pagans as Brother Knott. Hence the great *ubique gentium*, the everywhere-present God, will pardon me if I myself execute the work his agents are called upon to accomplish. Yes, I, even I, vile heathen that I am, can correctly answer the gentleman, and I won't charge him a cent for it either, nor take up a collection—a religious necessity, by the way—as my rivals, the good ministers, invariably do. Yet I don't claim any inspiration, and I want it distinctly understood by the reader that I'm neither "babbling" (I don't tell everything I know) or "sanctimonious," my only desire being to furnish Mr. Knott the information he is so earnestly in search of.

First, the gentleman wants to know what blasphemy is. I am afraid I will become "stuck" on this answer. It's a complete "jaw-breaker." But let me gather up the "reins of thought, which triumphantly marches through the darkness of superstition, dispelling with its golden rays the shades of orthodoxy, the dreary vast, a world of chaos of religious nonsense, then adding the noonday glory of Freethought, and bringing with it the hum and bustle of universal mental liberty, that it might so prepare this planet of ours to be a suitable dwelling-place for man—a heaven here and now, and not hereafter.' Why, blasphemy is blasphemy, and nothing else can be made of it. I thought every one knew that. The ignorance of poor, weak man on the theological matters is amazing. Mr. Knott goes on to say that before one can use blasphemy, there must be something to blaspheme, and then asks what that something is. Oh, horrors alive, here's an out-and-out Atheist! Yet I can be but surprised at the brother's *ambigo*, his doubts as to a supreme being. Did he know how wicked it

was to doubt he would not, I'm sure, hav asked that ungodly question, but hav believed in the blessed Bible, and implicitly relied on all that sacred book teaches in regard to the wonderful stories about the sinless saints and the sufferings of the savior, and how we are to be saved through the merits of that crucified lamb. O brother, there's a great judgment day coming, when Jesus, bless his royal nibs, pays it all by rewarding the righteous with beautiful white robes and golden harps, and sending the godless below to reside with the devil and his angels throughout all eternity. If this graphic description of J. C. and Co.'s divine plan doesn't fetch the brother and cause him to relinquish his wicked ways and weep over his earthly sins, for heaven's sake, what will?

Second, he asserts that the whole fabric of our holy religion rests upon five mere superstitions, namely (1), that there is a god (who said there wasn't?); (2) that there is a devil (and I don't doubt it, to judge from events transpiring among Christians); (3) that there is a heaven; (4) that there is a hell (I knew that all my life); (5) and that man has an immortal soul. This opinion of Mr. Knott's is blasphemous and irreverent in the extreme. How can he intimate such Ingersoll-like things when the scriptures, rightly interpreted, pointedly and emphatically say it is founded on a rock against which the very gates of hell itself cannot prevail? It is only sufficient for us to know that holy writ asserts this, and I think I am competent to judge, as I'm on the Lord's side, and expect one of these days, no preventing Providence, to be a white-robed angel and a participant in the heavenly joys. To hear him talk, one is astonished at the gentleman's non-religious make-up, and if I were he I would liv in constant fear of our kind heavenly father striking me dead for such wicked heresy.

Fourth, the next proposition advanced by Mr. Knott is that he desires to know how it was ascertained that God is a "trinity." How God is a trinity? I hardly know what to think of the brother. Eternal torture taught in the "divine word," and the beautiful and effectiv and affecting story of Christ and him crucified is distasteful to him and makes no impression whatever on his hard heart, for it falls on his ear like water on a duck's back. And he vainly imagins that the sacred writings of the holy apostles and evangelists can be overthrown, and godless Infidelity immortalized instead! Idle thought! It will never be; this is a Christian nation, not a heathen one, and consequently I would advise the brother to cease building his air castles. I started out to tell him how God is a trinity, but I had almost forgotten that arduous duty, therefore he will excuse this little enlargement on the subject. God himself says he is a trinity, and if Mr. Knott will read and carefully and prayerfully study the good book in which the Lord has revealed his will and intentions to a sinful and unappreciativ world, he will find evidence there that will reconcile him to the crude theological notions about God, and the sacred absurdities, cruelties, and falsehoods countenanced by the infallible church. If he still rebels against the way the king of the universe carries on business, he can get the pope's or Dr. Monroe's signature to an affidavit attesting to the truthfulness of my statements. Oh, how painful to contemplate that we hav a reader of the grand old TRUTH SEEKER who is so singularly constituted as to necessitate a constant search for original (or stale, just as you please) evidence of God's trinity! And this, too, when that book of priceless value, the Lord's own word, is full and overflowing with such proofs! When Brother Knott again desires to *respus*, to "spite out," his objections to the bases of Christianity, I suggest the advisability of his reading up on the Bible and the Catholic catechism. Herein he will discover food for thought, and be introduced into the laboratory where the materials necessary for the proper prosecution of that religion are manufactured. Thus he would be supplied with the information he seeks; and all such information, I may add, is conduciv to life everlasting.

Fifth, again, Mr. Knott wants to know how it was found out that God had a son, or that God has said this, and done thus and so. This is an unfeeling, blasphemous question, and will no doubt touch the tender religious sensibilities of the reader. Evidently the brother is one of God's implacable enemies, but he will hav to excuse me this time, for I can only answer him by referring him to the above-named catechism, and if he would learn more of the mysterious operations of the only true and Godlike religion, our dear Christianity, let him consult it frequently. Having answered Brother Knott to the best of my ability, thus saving them from such wholesome labors in the vinyard, I hope soon to be upon the most excellent terms with the sky-steerers.

DAVID B. COZINE.

PROVIDENCE, June 1, 285.

MR. EDITOR: I took occasion in my last letter to giv my opinions in relation to Spiritualism. There hav been a few allusions to them, but not until May 9th was my name used so that I could really tell whether they were intended for me or not. Now Mary A. Vore takes me in hand (together in common with other Materialists whom she classes as "supremely ignorant") in such a manner that I must say something in return. She commences by flattering the editor, who, it will be hoped, will not be deluded by her "taffy," and jump from the solid foundation of Materalism into the quicksands of Spiritualistic belief.

There are several points I should like to touch upon, but do not wish to be too lengthy. She refers to Materalists as "setting up men of straw." Now these, although of very light material, I certainly think contain more substance than the forms which Spiritualists "set up," and call people names for not being able to see them. I am pleased to note that she admits there are swindling mediums, and also that there are a great diversity of opinions among Spiritualists as to what Spiritualism is. If that is true, it would not be at all strange if I should err in my judgment in relation to the subject.

She says: "I know even with more certainty than I know the earth is globular, that life, individualized human life, survives the grave, for the evidence I hav of the rotundity of the earth comes to me second hand." She seems to be somewhat favored, while I am not permitted to learn anything about my dead friends, except at second-hand, the same as she says she gets her science. In my letter I alluded to Spiritualism as a semi-religious society. She says, "They [the Materialists] will persist, among other errors, in calling Spiritualism a 'religion,' and so treating it." George Chainey delivered a lecture in this city last fall, and if he was reported correctly by a local paper, he spoke of Spiritualism as a religion, and said that it took hold of humanity's cause where previous religions left off. A convention of Spiritualists was held in this city a short time since, and at least two of the speakers took the same ground—that Spiritualism supplied the want of religion. Now what is religion? It is a system of supernaturalism, fraud, and hypocrisy, based upon the hopes and fears of mankind. What is Spiritualism? It is a system of supernaturalism, fraud, and trickery, based upon the hopes of mankind. The poet says:

"Hope springs eternal in the human breast"—

Hope that somehow or somewhere beyond this life there is, or at least should be, something more in store for the human family than the usually miserable existence we drag out here; and from that hope hav sprung up systems of fraud claiming to be able to gratify it; but in reality it has proved to hav been one of the most debasing and gigantic systems of human slavery ever inflicted upon mankind.

Spiritualism treats of life beyond the grave the same as religion. Religion says you may liv as you may, only believe a few moments before you die, and it will be all right; you will go to heaven, hav a harp, sing praises evermore, and enjoy yourself immensely in plain sight of nine-tenths of the human race suffering eternal torments; among whom may be some of your own immediate friends, which, however, will not mar your happiness, but only serve to increase your joy. Spiritualism says after you hav ceased to breathe you will pass into spirit-land (wherever that may be), and there you will be permitted to roam at large; you can mingle with your friends upon this earth; you can see them suffer, languish, and finally die; you may know the remedy that would touch this case, perhaps save them, but you will not be permitted to do so because the "conditions" are not right, nor will you be allowed to communicate with them except through the catch-penny seance of some juggling medium.

The devotees of religion sing, "Salvation's free," and yet you cannot get one spoonful of it except by paying pew rent, or donating to some pious fanatic. Spiritualists demand a fee for admission into their seances, and unless you pay that fee you will not hav the privilege of receiving a message from any of your friends in the "spirit-land," notwithstanding that communication may be the means of your conversion to Spiritualism. And so I might continue comparing the two systems, but will not.

I am led to inquire at this point why we do not get some communications from men of science—from Humboldt in relation to his cosmos, or from Charles Darwin with some information as to whether his theory of evolution will progress beyond this life. Why do we not get some communication from some one with brains—from them direct, not leached through the half idiotic spirit brain of some Indian squaw, and then peddled out for money through the trick performance of a medium?

But I think I shall be obliged to drop the Spiritualists. In the language of the Bible, "They are joined to their idols; let them alone."

L. L. NORTHUP, Materialist.

SOUTH BOSQUE, TEXAS, May 23, 1885.

MR. EDITOR: I admire your cartoon, "Modern Balaam," and send you 10 cents for as many as you can afford for that sum. If you will make it larger or make a chromo of it I will take $1 worth as soon as I learn of it. *Puck* had a picture about two years ago that I would like to see reproduced in THE TRUTH SEEKER, viz., "An Ineffectual Attempt to Muzzle the Great Watch Dog of Science," or some such title; an attempt to suppress Liberal literature by the clergy of London, Herbert Spencer being the "Watch Dog." It was splendid and appropriate.

D. F. MARRS.

DETROIT, MICH., June 1, 1885.

MR. EDITOR: Inclosed find $1, for which please send me copies of the "Modern Balaam" to the amount of fifty cents. For the other fifty cents send me the colored lithograph of the monument. I did intend to honor myself by subscribing to the Monument Fund, but circumstances prevented it, and I hav procrastinated too long studying how to get the picture. I now expect to hav lots of fun and great satisfaction in placing "Modern Balaam" where it will be most attractiv to the asses. Christ said: "Think not I hav come to bring peace, but a sword." He came to set father against son and mother against daughter; and I will be enabled with that picture to greatly assist the great reformer in that kind of work. A Hebrew barber, to whom I described it on Saturday evening, says he will hav it up in his shop, and I shall try and place them all in the most conspicuous places possible, and in the care of those who will answer all objectors.

J. H. WOOD.

BROADVIEW, N. W. T., May 19, 1885.

MR. EDITOR: I feel ashamed of my neglect in not sending you your due for THE TRUTH SEEKER, but don't stop it, for it is the best companion I hav ever had, and I would feel as much lost without it as a papist without his cross. Inclosed find $1, which you can place to my credit, and fifty cents for "Bible Morals" and your ALMANAC. The balance of subscription you may expect soon, as times are getting better since the rebellion, thanks to Mr. Reil, God, and other Indians.

I mail you to-day a Manitoba paper wherein you will see by Riel's letter that God is working hand in hand with the hostil Indians, but if the old man and his insurgents leave my scalp alone you will get the balance due you soon.

I hav a hot time here with the gospel preachers, teachers, and seekers. They seem determined to teach my children (two little boys) their doctrin, and when they can't compel me to send them to Sunday-school they hav formed a sort of praying business in the day-school. I gave my children orders to get up and walk out of school until they had their prayers over, or not go in until they were through; but the teacher made them disobey me and gave them to understand that their father was a liar and a very bad man. My youngest, six years old, told the teacher that his pa wouldn't lie and that there was no God or Santa Claus either. They talk now of keeping my children from going to school, and I guess they can do it, as we hav no regular school section or school law in this place yet. The parents pay so much per week, but it will soon be a thing of the past, and then we will see if my children will go to school or not.

You will see by the paper I send that the half-breeds are conquered, but the Indians are on the war-path; yet it is the best thing that could hav happened for the good of this country, as it and everyone in it was about bankrupt, though I don't believe in paying for anything in blood no matter how good it may be; but it is a great advertisment for the country and has brought a few millions of money into the Northwest Territory, and I hope it may end at once.

W. P. WEST.

ONTARIO, CAL., May 28, 1885.

MR. EDITOR: Please find inclosed $3.00—$1.50 to apply on THE TRUTH SEEKER, 25 cents for the ANNUAL, and $1.25 for the "Story Hour." Although money is scarce and times hard, yet I feel as though I could not do without THE TRUTH SEEKER. It gets more and more interesting. I like to read the letters, and get the different ideas of people, especially on the temperance question, and I fully agree with H. H. Hutchinson; also Mr. Malcolm on the money question, and Mr. Hunt regarding labor and capital.

Now, of all the questions of the day this is one that should engage the attention of every true Liberal. All the trades unions and labor unions that were ever organized can never be of any benefit to the working class until they are conducted under a different principle from what they are at present. How are the laboring classes benefited by the strikes we are continually reading of? They only tend to make matters worse for them. Now there is a way out of the trouble, and to my mind the hint given by Mr. E. E. Park, April 25th, might be carried out in all or nearly all branches of business, and especially agricultural pursuits. And I would suggest that if the working class of Liberals and Freethinkers form themselvs into secular co-operation societies for this purpose, they let none but workers in. Hav your officers, that is, president, treasurer, secretary, and foremen in the dffierent departments chosen from yourselvs. Let all work for a common treasury. The hours might be six or seven.

And here I will suggest that southern California would be one of the best places in the world for such a union. I will giv some of the industries that might be followed: Fruit-growing of all kinds, canning, and drying the same; raising of chickens and eggs; sericulture; also keeping bees for honey. Many others might be added, and carried out by the same union on a small piece of land. For instance, the society is small at first, say only twenty-five, about fifty acres would be large enough. Add to that as the society should grow. The number might run into the thousands and still add to and keep work for all. Old and young, male and female, all might find homes and interest in the common brotherhood. And what more lovely employment could be found? Truly we might hav the Garden of Eden without the forbidden fruit. Families might hav their private homes, while the single might hav their hotels or boarding-houses, with board set at a low figure, all under the management of the union.

I am a resident of Ontario, southern California, and will say that right here is a grand opening for a canning factory and fruit-drying establishment. The union might be started now and run that part, together with the poultry, while the grounds were being prepared for the planting of trees for another spring. I suggest this because there is no need of any delay. I, for one, would be glad to join such a union, and can find others right here. We can also make up some amount of capital. I should like to hear from others, either through THE TRUTH SEEKER or privately, and shall be glad to answer any questions. I hav lived North, South, East, and West, and will say this is the finest climate and country I ever knew, and the healthiest. Pure air, and plenty of pure water.

C. B. JOHNS.

MINNEAPOLIS, KAN., May 19, 1885.

MR. EDITOR: I received the "Crimes of Preachers," and think it one of the best gems that I ever came across. I can get the preachers where the wool is short. Several of my neighbors hav seen it already, and I havn't had it a week yet. All who see it say, "How do those fellows find all those things out?" Then I ask them how they feel to be led by such pilots.

I hope that all the readers of THE TRUTH SEEKER who hav money to spare will send for everything that contains Freethought, and scatter it all over their neighborhood, and as far as they possibly can. I, for one, will do all I can in that direction. I hav been a subscriber for only a short time (some six months), and to-day find only two copies of THE TRUTH SEEKER in my house.

J. H. FREEMAN.

MORRISTOWN, N. J., May 26, 1885.

MR. EDITOR: I shall be under an everlasting obligation to you and to the Liberal readers of your paper, if you or they will inform me if you or they know of an invalid lady who would want a young girl to travel with her as her traveling companion, that is, which includes everything she would want me to do for her. If you or the persons will inform me through the columns of your paper if you know of one, I will write to the lady if she would want me. I shall leave the place named at the heading of my letter, and am going some where else, so for that reason I would like to hear about it through the columns of your paper, which I always manage to get from a friend no matter where I am.

Sum it up in a few words, THE TRUTH SEEKER is a truth seeker after the truth. It is the best of all Liberal papers for me.

F. LAUREL SHIPMAN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A PRIZE TO WRITE FOR.

Our young friends should not forget that Lossing and Spencer's "Complete History of the United States" is offered as a prize for the best story contributed to the Children's Corner before August 15th. The story need not be more than three columns in length (about 2 400 words). Send the manuscript to Miss Wixon at the address given above.

A June Morning.

A wind with a song of ocean
Came after a night of rain,
And the balm of poplar branches
Blew over the western plain;
A shower of golden flax-bells
Fluttering down on the prairie grass,
Through the windy glens where wild bees
Disputed every pass.

'Twas one of the bright clean mornings
When the world seems newly made,
And the human heart grows tender,
And the birds are less afraid;
When the young trees spring as legion,
Just born of their winged seeds,
And their leaves are veined with crimson
Where the mists are held like beads.

Where the plow had been upturning
The soil in the walnut ground,
I walked all the fresh rows over;
And some of the things I found
Were clouds of white wings coming
From the river miles away—
The ghost-like seeds of cottonwoods,
The trees of a golden day.

Wild roses, and roses, and roses,
In the low box-elder grove;
Red roses among the willow trees
Where the velvet spider wove;
Pink roses along the wheat fields,
And such a liquid song
From the white rose near the lark's nest,
Where the grass was lush and long.

The "wild rye" slowly waving,
As a host of sickles swung,
Measuring the time in heart-beats
Of a song that's never sung.
Its spears hav laid the grass lands
In a wave of fallen sheen,
Through all its whitening harvest
Not a gleaner comes between.

There was purple grass and golden,
Silver when the dew was on,
Bending their plumes to the roses
When the blue-bell's dream was gone;
O pink leaves like to sea shells,
Come swift to my waiting band,
And sing to me sweet, my roses,
Your songs of the wester-land.

Clearwater, Neb. MARY B. FINCH.

Onset.

Would you like me to tell you about Onset, where I am living this summer? Look in your map of New England and find Buzzard's Bay on the Massachusetts coast. West of that you will note a smaller body of water, and that is known as Onset Bay. Several little islands dot its smooth surface, and one large one, comprising a large tract of land covered over with a fine growth of oak, pine, birch, and cedar. It is a part of the town of Wareham, connected with it by a bridge. This is Onset, which within the past few years has been converted into a lovely and attractiv summer resort. If I am correctly informed, it was never settled by white people until 1877, when the first house was erected on what is now termed the South Boulevard. Since that time, year after year, as its beauty of location, its cool and healthful breezes, its charming and romantic scenery, became known, more cottages and hotels hav been built, until now the whole island is dotted over with little gems of dwellings, as well as neat, commodious hotels for summer rest and repose.

There is a large auditorium for meetings. I omitted to mention that the place was originally purchased by Spiritualists for a camping ground, but has gradually grown into a watering place exceedingly attractiv to everyone of whatever creed or belief. There is, also, a large cathedral, or temple, a skating rink, and a school-house where a school is now in session.

The island is nearly encircled by high bluffs, surmounted by fine young trees, which overlook the water and are consanttly fanned by cool and invigorating breezes upon which are wafted the spicy and refreshing breath of sweet fern, bay-berry, juniper, and many other health-giving herbs. The boating and fishing are excellent, and fleets of handsome yachts, and all sorts of tiny crafts, float hither and thither on the smooth waters of the bay, while excursion steamers come in and out of the harbor, like majestic birds stooping low while on the wing from port to port.

These perfect June days are glorious from beginning to end, and every one is the color of the roses that are coming into bloom in the hedges and along the highways and by-ways of this old, yet new, country place.

Every morning the wild birds carol such sweet melody as is never heard within city limits though one liv there ten thousand years. The woods are fairly alive with birds, and each one sings his own sweet song. The dear old robin red-breast lures us with the same tuneful notes we heard in infancy. The bob-o-links, the pewees, the chick-a dee dee, the butcher bird, the cat bird with its peculiar me-ow so much like the scream of a cat, the whip-poor-will, all send out their peculiar and well-known notes. The golden oriole sings his song of melody, while the blue bird lifts his clear, flute-like voice, and bewitches us with his pure minstrelsy.

" Sweet song-bird, robed in softest blue,
Proudly the grand old tree
Holds high its arms so stout and true.
Is he not fond of thee?
Thy nest is trimmed with beads of dew,
Thy eggs a radiant rosary."

There is no jealously, no rivalry, among these singers in the trees, but each one does his "level best," and is apparently glad if another can do better.

A papa and mamma robin hav built their nest next door to me in a corner of a piazza, and as I write the mother bird is feeding her four little babies, who stretch up their little necks and open wide their mouths to receive their morning meal.

The tide is growing low, and as the waters slowly recede the great king crabs, or "horse feet," as some call them, can be seen swimming among tangles of sea-weed, close to the shore. Yesterday I took off my shoes and stockings and waded in the water ankle-deep, and brought two of these queer-looking fish to land. It was such fun; how I wished the children were here! The king crab is shaped like a horse's shoe, and has a hard and horny shell, and moves quite rapidly. Lively little fellows are the "fiddlers," that are hopping all about the beach. "Bonnie," my dog, has great sport catching them and tossing them in the air. They are a species of crab, and are used for bait by fishermen. They travel sidewise, and hav little nests in the sand, into which they dive on the approach of footsteps. They can bite, too, when disturbed, as Bonnie found, to his chagrin, when he took one in his mouth. Bonnie is learning to dig clams, and you would laugh to see the little fellow dig, dig, dig, dig in the sand with his two forefeet, and then with his teeth pull out a big, white-shelled clam, and march off with it as proud and grand as a king.

There are many little boys and girls roaming along the shore, gathering pebbles and shells, jumping and dancing and enjoying these lovely days to the very utmost.

I think of one dear child who has gone to come no more, and my heart is very sad, for I know how much her mind was in tune with nature, and how sweet would be life to her amid these bright influences. Eagerly I look into the faces of the little ones I meet, hoping to see one who might chance to resemble her who was once the light of my eyes, the hope of my heart; but all are different; there are none like her anywhere.

I look up to the blue sky, upon which flocks of cumuli float lazily and serenely, and down where, beneath the window, a robin is scratching a luncheon for his babies, and looking up occasionally, as if he would say, "'Tis a beautiful world that we liv in.

" Gather the roses while you may,
Old time is still a-flying,
And this same flower that blooms to-day
To-morrow may be dying."

A woodpecker is busily engaged pecking holes in a tree close by, and has never a thought, apparently, but that the world was made for him.

Bonnie is teasing me for a run in the woods, and lest I should grow too sad if I stay indoors, I will go and gather some buttercups and violets, and read the lesson that they teach, and some time I will tell you more about this sweet summer home at Onset.

A Letter from a Teacher.

MANISTEE, MICH., May 28, 1885.

DEAR MISS WIXON: It is ever so long since I heard from you, and, in a fit of desperation, I hav seated myself with writing utensils to write you a few lines descriptiv of my new home.

My school closed May 8th, and the following day I left Bear Lake for Brown Town, where I was previously engaged to teach.

I am away out in the back woods, and can commune with nature all the time if I wish to. The country is very wild indeed. I wish you could see the large extent around me where, for miles, there is not a single home. Only the black and charred trunks of tall pine-trees lift their heads to tell what has been in the past and to testify to the destructiv power of the terrible fires which sweep through their midst. Young trees are growing up, but it will be many years before they are large enough to use for lumber. A thick underbrush renders it very difficult to penetrate far into them. Berries of all kinds are abundant, and as there are very few people around here there are enough for us all to eat our fill.

The spring flowers are gone now, but I do not think I ever saw any more beautiful trailing arbutus than I hav seen here. It is much larger than with us, and the flowers are very perfect indeed. My desk has been literally covered with the sweet Mayflowers, and the air of the room filled with their fragrance. I am fed on wintergreen-berries at recess and begin to like them.

I am living in a veritable log house, and teaching in a log school-house. The houses are comfortable and clean. In regard to cooking utensils they are rather in advance of some of my Eastern friends. The very nicest kinds of ranges grace the kitchens, and cooking utensils of the newest patterns are found in daily use. We hav plenty of ventilation, without opening windows, through the cracks and crevices.

It is a logging region, and before long I hope to pay a visit to the camps and gain some idea of the life the river drivers lead.

The musketoes are terrible, and are so thick that, sometimes, life seems unbearable. About six o'clock we make a smudge in an old iron kettle and smoke them out. Such a dense smoke as we do hav! The room is fairly blue. When we think it has been in operation long enough, the kettle is removed. After that comes the grand massacre of any poor musketoes who hav dared to remain and retain their homes in our sleeping-rooms. Armed with an old apron or towel, you rush frantically about until the foe has been exterminated. Peace reigns for a short time, and then, jingle-jangle you hear the bells in the distance, and gradually it comes nearer and nearer. The cows must be very domestic, for they stand near the windows to giv you the benefit of their music. Should a man pass the house, three dogs salute him with growls and barks. Some one has written a poem on "Sounds in the Night." I could not write poetry, but think I could do justice to the subject in a prose article.

I hav only fifteen scholars and they are all related. It is the only family school I was ever in before. The whole district numbers four families. Strange as it may seem to you, there is as much rivalry as in larger communities. I am perfectly oblivious to it all and don't see any little petty assumptions on the part of the children unless they are forced upon me.

The year past has been a profitable one to me. I am gaining more self-control and self-reliance every day, and hav a more just appreciation of my own powers. I want to rise and gain a good position, and I am studying this summer to be in readiness when the way opens, and I can enter the fair land which I know will come to me for my feet to tread if I am only patient, persevering, and courageous. Yours with love, H.

"Tim."

They said the train was an hour behind time, and that information made us all feel put out and annoyed. Therefore, when a boy of about fourteen, poorly dressed and having a trampish look, came along the platform asking for financial aid to get him down to R—— on the train we were waiting for, it was but natural that one and all replied:

"If you want to go to R—— take the dirt road! You look as if you were used to tramping!"

He had no saucy word in reply. When he went and stood in the light of the window, and I saw how he shivered in the cold wind, and how worried and anxious he seemed to be, I grew ashamed of my gruff words. I saw two or three others look him over as I had done, and I had no doubt that they felt as I did. I ought to hav walked up to the boy and said:

"Here, my lad, if you really want to go down to R——, I'm willing to help you. Take this half dollar. How happens it that a lad of your age is cold, ragged, hungry, and away from home and friends?"

But I didn't. I edged toward him, ashamed, and yet not quite ready to acknowledge it to him, and all of a sudden he disappeared. I reasoned that he had gone up the hill to the village, and that his pretending to want to go to R—— was all trick to beat honest men. When you reason that way the heart grows hard pretty fast, and you feel a bit revengeful. We talked the matter over—four or five of us—and the conclusion was that the boy would die on the gallows.

Well, the train came along after awhile; and it was moving away, after a brief stop, when a piercing shriek, followed by shouts and calls, brought us to a stop.

"Somebody's been run over!" called a voice, and in a moment the coaches were emptied.

Yes, somebody had been run over—had a leg cut off above the knee by one of the cruel wheels. Who was it? How did it happen? It was our boy—the lad who was to end his days on the gallows. He had crept under the coach to steal a ride on the trucks. There he was having only a few minutes to liv—his face as white as the snow banks—his eyes roving from face to face—his lips quivering as twenty men bent down and spoke words of sympathy.

"Who are you?" asked the conductor.

"Tim!"

"You shouldn't hav tried it."

"But I wanted to get to R—— so bad! I was up here to find work, but nobody would hav me, and yesterday I heard that mother was dead!"

"But anybody would hav given you sixty cents to pay your fare."

"Oh, no they wouldn't. I asked lots and lots of men and they said I ought to be in jail. I—I—wanted—!"

There we were—the half dozen of us who had repelled him with insult—wrung his heart still more—sent him to his horrible death under the wheels! We dared not look into his face—we even shunned each other.

If it could only come to pass again—if heaven would but send him back to earth and let him stand before us as he did that winter's night—but it is too late!—*Detroit Free Press.*

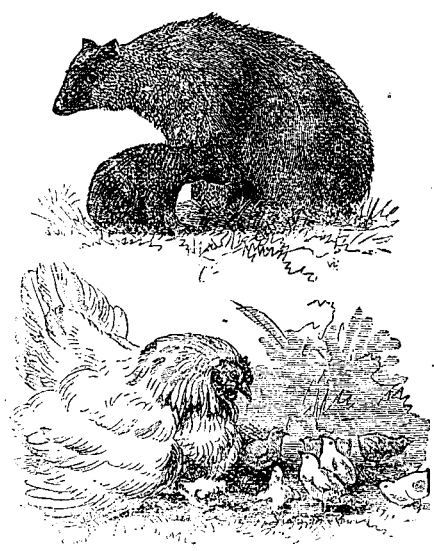
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"Behold, all the hairs of your head
Are numbered," the savior has said;
Not a hair or a sparrow can fall,
But the deity notices all.
He also has told us, good lack!
We "can't make one hair white or black,"
And yet both the barbers and birds
Are *dy(e)ing* in spite of his words.
And now even I will proceed
To number *the hairs of a weed;*
The velvety *nap, pi.e,* or *down,*
That on such as the mullein is shown:
To 6 just a id 50 and then 51—
Why, children, you'll find you can do it like fun.

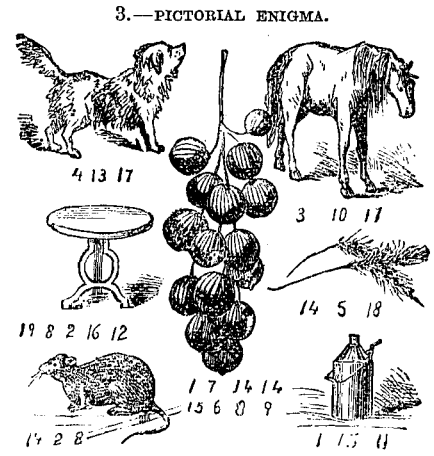
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2.—CONUNDRUM.



How are these two animals on the question of beer?

3.—PICTORIAL ENIGMA.



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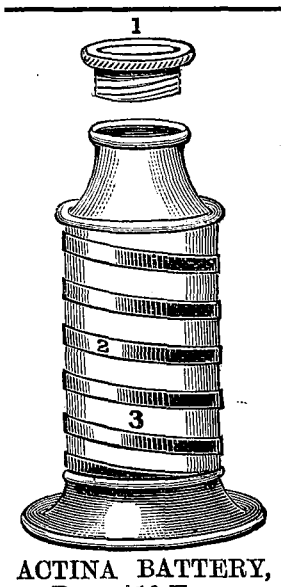
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That fondly nourished superstition,
When charms could conjure up the dead,
And men believed each wild tradition?

When simple wights devoid of brains
Did penance as a cure for phthisic,
And doctors for all stomach pains
Prescribed long prayers instead of physic?

When kings the scrofula could cure,
And bruised ones, for each fresh disaster,
Counted a priest's touch far more sure
Than arnica and sticking plaster?

Go to, thou simple one, to-day
We hav the same old superstition;
We tread once more the well-worn way,
And Faith is now the great magician.

Lotions and drugs hav lost their power,
Blisters and pills no longer needed,
Cripples are cured now in an hour,
Throw crutches by and dance unheeded.

Victims of rheumatism's pain
Renounce physicians and their errors,
Dyspeptic ones are on the gain,
And gout has lost it's old-time terrors.

Ye boards of health who trembling stand,
Let cholera now no more alarm ye,
The antidote we hav at hand
In faith and the Salvation Army.

What miracles are working now
I could not half begin to mention;
To cure us priests are telling how,
And gaping crowds are all attention.

A piece of mud from Chapel Knock
Cured Mrs. Murphy of the colic,
And gave her husband quite a shock
To hav her well and spoil his frolic.

A draught of Lourdes water brought
A crippled Frenchman's leg in order,
And saved a shivering wretch who thought
His spree would take him o'er the border.

Miss Artichoke for years had lain
A paralyzed and helpless creature;
Doctors and cures were tried in vain,
Till faith, at last, arrived to teach her.

Salvationists, who passed that way
Last week, prayed for her long and hearty,
Presto! she rose, and walked next day
Some six miles to a quilting party,

Of wondrous cures each day we hear,
And every one givs greater promis;
Physicians, ah! I fear, I fear
Your day is surely going from us.

Doctors must go, for flesh is grass,
And cannot stand such competition,
And those who hav no faith, alas!
How sad will then be their condition,

It seems as if the clergy might
Hav been content with their vocation!
But somehow they still keep in sight
The notes we hav in circulation.

And now each shrewd exhorter lugs
Into his trade the art of healing,
Nor has to spend a cent for drugs.
Fy! fy! 'tis hardly less than stealing.

How sad to see these learned men
Spending their time in such delusion,
Hunting for miracles, and then
Drawing an impotent conclusion.

What wonder that your minds decay
When moored amid these silly preachings—
That thoughtful thousands, day by day,
Are growing skeptic to your teachings.

Vainly you bid their doubts depart;
The world is slowly growing stronger
From mental weakness, and your art
Is taxed to keep your hold much longer.

Speed, speed the day when blinded eyes
Shall open to a happier season,
And truth untrammeled shall arise
To reign throughout the Age of Reason.

Middle Falls, N. Y., June 4. D. L. B.

New Books.

MAN'S BIRTHRIGHT; or, The Higher Law of Property. By E. H. G. Clark. Price, 75 cts. Sold at this office.

Mr. Clark is not a believer in the leveling process of Communism, but he sees that here "in the United States the various systems of monopoly, aided by political corruption, hav been the means of turning between two and three millions of people out of employment, and hav reduced the average workman to eighty-five cents a day on which to support his family," and he thinks "it is time to giv serious attention to the rights of mankind in relation to property." The result of this serious attention on Mr. Clark's part is "Man's Birthright." The premises of the book are that the country is going to the dogs; the conclusion is that it ought not to; the means to prevent it he givs is to tax the wealth of the country just two per cent. Why the wealth should be taxed just this much and no more is learned from the following simple statement:

"The people own the earth—own it while they liv on it—each generation while they possess it. But the people die. Turning to the tables of statistics, we find that two in every hundred die yearly. Now, if such is the case, two per cent of a country's wealth falls back annually into the common estate. If, at the death of every citizen who now passes away from the earth, his effects should be seized by their sovereign owner, it would take just fifty years for the reversion of present individual property to the general store. But this direct reversion is not the thing wanted; for the whole property would only hav to be again distributed into individual hands in order to make it yield its full value to anyone. If we consider the matter a moment, however, we perceive that the table of human mortality—the average death-rate—fixes the precise annual share of the people in all property. If the wealth of the earth reverts from one generation to another every fifty years, then one-fiftieth, or just two per cent, reverts in one year. Thus the interest of the estate—what must be termed the 'natural rent' of it—is exactly two per cent *ad valorem*. The share of the sovereign owner, therefore, may be simply levied and collected in the form of a tax."

Having thus settled the matter off-hand, Mr. Clark is waiting for the world to grow to him. His book is tersely, forcibly, and brilliantly written, and it may be that he is right, but if so everybody else is wrong. However, this latter contingency is no reason whatever why the book should not be studied, for in the past a single clear-headed man has often upset the notions of whole peoples. And there must be some way out of our present social trouble, which is growing greater day by day.

WORKING PEOPLE'S RIGHTS, By a Printer. Co-operative Printing Co. Price 10 cents.

This is another panacea for the labor-world's woes. The author has considerable more affection for Henry George and the Communists and Socialists than has Mr. Clark, but his remedy is less radical than that of the author of "Man's Birthright." Eventual justice will, he thinks, be secured by a recognition of these rights:

I. All men are born free and, with respect to rights, equal.

II. The land of a country is nature's trust to all the citizens of the nation.

III. All wealth is created by labor, and by labor only, and in equity belongs to labor only.

IV. The equal, natural, and unalienably right of every citizen to life, liberty, and the pursuit of happiness involves the right of free access to a share in nature's resources.

The author would then hav American workmen adopt the following platform:

1. The repeal of the laws under which public land now passes into private possession, the most of it by fraud.

2. The forfeiture of unearned land grants to railroads.

3. The revocation of treaties with Indian tribes whereby vast tracts of lands are closed to small farmers, but opened to large cattle companies.

4. The prohibition of the possession of land by foreigners or non-resident Americans.

5. The forfeiture to the state of agricultural lands not cultivated, and urban lands not improved.

6. The fixing of the maximum amount in value of land to be acquired by any one citizen by gift, purchase, or inheritance.

7. The Abolition of national and state taxes, save those on land values.

8. The conversion of title to lands now held in fee simple, on their transferral from the present possessors to others by any method whatsoever, into leases from the government for the longest practicable period, subject to renewals to the holders at official valuations, the taxes being payment for the leases, possession being thus made secure in the holding of all lands not exceeding in value the maximum fixed by law.

9. The passage of a homestead law as a substitution for the present land laws, by which public lands may be leased to settlers in lots to suit in the manner prescribed for lands in the previous paragraph.

10. The encouragement of labor by extending to settlers upon public lands sufficient aid to enable them to get transportation to a place of settlement, and to sustain life until a crop is raised, annual interest on the sum borrowed to be paid by the borrower until the principal be paid, the maximum loan to be fixed by law, and penalties to be attached to a violation of faith with the government; this step being taken in accordance with a precedent established by Congress in extending aid in land and money to capitalists in the building of the Pacific roads, under the mistaken policy of thus assisting its citizens to small parcels of public lands, but which has resulted in establishing vast estates held by corporations and a foreign aristocracy, and in defrauding the United States Treasury and the American people of hundreds of millions of dollars.

There is in this book, as in Mr. Clark's, much meaningless talk about what "God" intended men to hav. Such idle sentiments are a detriment to the cause advocated, for the arguments from the God side of the question are all against reform and in favor of existing institutions, with class rule and monopoly. Under the "divine" idea has grown up a social organization which proves to be unequal and detrimental to the interests of the larger portion of the human race. What is needed is a new start from the vantage ground of science, and in such a scheme there is no use for the obstructing idol whose worship and obedience to whose supposed commands hav been the rivets in the enslaving chain. In this country, too, the people are very much to blame for having allowed laws to be enacted and to stand by which one part of society gets about nine times as much as the other portion. For instance, the projectors, promoters, and management of the Pacific Railroad hav been enabled, through controling Congress, to wax rich, while the farmers and settlers along the line hav been left as poor as before, though they are a majority and could hav sent men to Congress who would hav seen to it that a railroad built by the people's money should be run in the people's interest. So with the workingmen of New York, in whose defense and for whose enlightenment the "Working People's Rights" is written. They are ignorant of their power and careless of their votes, and are controled by the church to their own destitution and ultimate slavery to theocracy and plutocracy. If they could comprehend what the papers contained, there ought to be weekly distributed among the dollar-a-day laborers of this city a million copies of both THE TRUTH SEEKER, to educate them as to the real tendency of the church, and of *John Swinton's Paper* to teach them their own power under democratic republican government. But if they die starving, they will still say, "God is good;" and though the politicians sell them out seventy times seven times they will continue to vote as directed. Brass bands and fireworks hav a thousand times as much influence with them as arguments. Therefore the workingmen's platform in this work will never be more than the formulation of an ideal—a thing to be hoped for, but not realized—until the lethargy of superstitious ignorance is thrown off.

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This book is alleged to be the funniest of the age, but the allegation is false. The most humorous thing about it is that anyone should ever hav printed it.

CRIMES OF CHRISTIANITY. By G. W. Foote and J. M. Wheeler. London; Progressiv Publishing Co. Price 5 cents.

The two authors of this tract (which is well described by the title) are doing a good work in England in exposing the prevailing religion. They are able men, fluent and interesting writers, and energetic publishers. In this tract new cases of Christian cruelty are unearthed, and new authors cited as authorities. We wish every English reading Christian could hav a copy.

ANCIENT CREEDS AND MODERN CUSTOMS. By James Manderfield. London: Watts & Co. Price 10 cents.

A very nicely printed pamphlet of sixteen pages showing the similarity of the systems of the alleged Moses and the pope—both beggars. The gist of the essay is that the more superstitiously religious people are, the more freely will they bleed financially for the benefit of their gods. "Any creed that piety may conjure up can become popular; but the money which it can beg will always be the standard of its respectability and the proof of its merit. Thus every mode of worship which man can invent is but a newly-found lucky-stone for pious credulity to caress."

From the same author and publishers is "Fashionable Belief versus the Logic of Facts." The price is about 25 cents. It is an essay in answer to the Christian assertions that the Bible is the only rule of conduct for mankind, that Christ is a savior of sinners, and that the Old Testament prophecies were fulfilled. Mr. Manderfield is a clear and scholarly writer, makes his points forcibly, and seems to thoroughly understand his subjects. He is not, however, very radical, and wars more particularly with the "mint and cumin" of Christianity than in exposing the inherent impossibility of its being true. His pamphlets are, however, first-class documents to put into the hands of Unitarians and thinkers of that class to induce them to come up higher.

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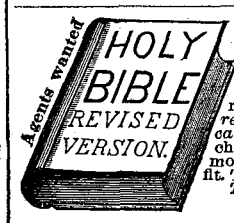
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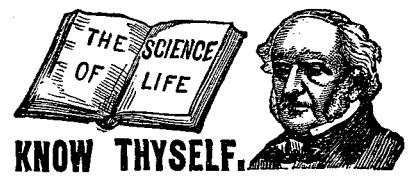
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Gems of Thought.

FIRST TIMOTHY, ii, 13, informs us that Adam was first formed, then Eve, which is Paul's authority for woman's submission to her husband. What reasoning! Animals were made before Adam; should Adam, then, be ruled by his ox or his ass?—*O. B. Whitford.*

THE enormous apologetic literature designed to reconcile faith and reason is a sufficient proof that the reconciliation is a necessity for the old faith—and that it is an impossibility. The ablest thinkers are always taking up the impossible problem afresh, and the emptiest charlatan tries to surround himself with serene halos of scientific twaddle. Science, moreover, touches men's interests at so many points that it has the key of the position. The common sense of mankind, as well as their lower passions, would crush any open attack upon the tangible material results of modern scientific progress. Science means steam-engins, telegraphy, and machinery, and, whether the reflection be consolatory or the reverse, we may be fully confident that all the power of all the priests and all the philosophers in the world would be as idle wind if directed against these palpable daily conveniences.—*Leslie Stephen.*

IF we indeed are sure our faith is best,
Then may we dare to leave it large and free,
Nor fear to bring the creed to reason's test:
For best is strongest, fearing not to see
As well as feel. Then welcome, Liberty!
Down with the scaffolding the priest demands!
Let truth stand free, alone, a house not built with hands! —*C. P. Cranch*

WHERE are the footprints of the ancient dead
Who dwelt and wrought in Rome and made mankind?
What memory hav the mighty left behind
In this imperial place where they were bred?
Like minute sands the centuries hav sped
To cover nations with their dust-cloud blind;
Fragments of beauty past are all we find,
Whose purpose, with the flying years, is fled.
In this vast universe is left no place
For that fleet breath that fleeting man calls "fame.":
These stones, that mind us of some fading name,
And watched the passing of earth's strongest race
Will vanish too; the long years hold no grace
For earth's memorials of praise and blame.
—*The Spectator.*

IT is a verbal objection merely that what is without God is not religion. As a question of mere language, this objection is captious and unsound. The nature-worshipers, the sun-worshipers or fire-worshipers, Confucianism, Buddhism, hav perfectly real religions, although they do not admit God. If we take the whole world and all ages, the religions which start from the idea of God hav not embraced one-tenth of the human beings whose religion has started from some other idea. A religion, in ordinary speech and in good sense, is any system which binds masses of men into common beliefs, stimulates them to common action, and softens their hearts in one worship. That body of ideas by which a race of men are moved, which they believe as one man, and by which they liv and die, is a religion always. It is a mere accident whether this body of ideas includes the idea of God or not. Very often it does not.—*Frederic Harrison.*

SELF-LOVE, in its due degree, is as just and morally good as any affection whatever. Benevolence toward particular persons may be to a degree of weakness, and so be blamable; and disinterestedness is so far from being in itself commendable that the utmost possible depravity which we can in imagination conceive is that of disinterested cruelty.—*Bishop Butler.*

WHEN Socrates was condemned to die a friend said to him, "What I mourn for, Socrates, is the injustice with which they treat you." "What?" said Socrates, "would you prefer that I should suffer justly?"——It is better, if the will of God be so, that ye suffer for well-doing, rather than for evil-doing. —1 *Peter iii*, 17.

WHO can reasonably expect arguments and conviction from him in dealing with others whose understanding is not accustomed to them in dealing with himself, who does violence to his own faculties, tyrannizes over his own mind, and usurps the prerogativ that belongs to truth alone, which is to command assent by only its own authority—that is, by and in proportion to that evidence which it carries with it?—*Locke's Essay on the Understanding.*

A MAN that is young in years may be old in hours, if he hav lost no time; but that happeneth rarely. —*Bacon's Essays.*

FEAR to do base, unworthy things is valor;
If they be done to us, to suffer them
Is valor too.—*Ben Jonson.*

THE old philosophers—these most learned men—thought that there was in the mind itself something heavenly and divine. But if the chief good consisted in pleasure, as you Epicureans say, then it would be natural to wish to liv, day and night, in the midst of pleasure, without any interval or interruption, while all our senses were, as it were, steeped in and influenced wholly by pleasure. But who is there, who is worthy of the name of man, who would like to spend even the whole of one day in that kind of pleasure?—*Cicero.*

IF the ship [orthodox Christianity] is dragging her anchors before the rising gale, who can tell how much further she may be driven? However firm may be her present anchorage, it behooves us to look to leeward and see what rocks lie in the direction in the direction in which the wind is blowing. There is no difficulty in telling them off; the personal Deity a relic of old Jupiter; man a highly developed animal, having the same origin as the brutes from which he sprang, and distinguished from them only by the development of certain ideas; heaven the fairyland of the infant race; Providence the Santa Claus; the Bible a collection of ancient poetry, etc., etc. . . On such rocks all the religious and theological doctrins of the past go to wreck with the mythology of Greece and the belief in witchcraft.—*North American Review.*

THE

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—AND—

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1885.

(E. M. 285.)

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Odds and Ends.

A BRIGHT story in grammar is told of a little school girl. "Quarrel," she parsed, "is plural." "Why?" "Because it takes two to make one."

"YES," said Jones, "when my wife gets mad she reminds me of a vessel under weigh." "How so?" inquired Smith. "Because she's got her rancor up."

A LITTLE grammar is a dangerous thing. "Johnny, be a good boy, and I will take you to the circus next year." "Take me now, pa. The circus is in the present tents."

PRETTY teacher: "Now, Johnny Wells, can you tell me what is meant by a miracle?" Johnny: "Yes, teacher. Mother says if you don't marry the new parson 'twill be a miracle."

SHAKSPERE will now hav to be revised in accordance with the biblical revision as follows:

Hear it not, Duncan, for it is the kneol
That summons thee to heaven or to sheol!

SAID Bobby to the minister at dinner: "Can a church whistle, Mr. Longprayer?" "Why do you ask?" "'Cos pa owes $12 back pew rent, and he says he's going to let the church whistle for it."

AT one of our colored churches the brethren were surprised at the shortness of the contributions, but their wonder ceased when they discovered that one of the collectors had tar in the top of his hat.

A BOY, presented with a pie to share with his sister, was told that in cutting it he must giv her the larger part. Reflecting a moment, he passed the pie to his sister, with the remark, "You cut it."

THIS remarkable statement occurs in the Cologne *Gazette:* "Switchman Schultz was caught by the wheels of a locomotiv yesterday and was instantly killed. A similar accident befell him last year."

"WHY are they called pyramids, pa?" asked Georgie, who was looking at a picture of those wonders of Egypt. "They are called pyramids, my son," replied his father, without hesitating, "because, you see, they appear amid the general desolation of the desert."

PARSON WHANGDOODLE BAXTER distinguished himself once more at the funeral of an aged colored man: "Our deceased brudder was married foah times during his life," said Whangdoodle, "but only one ob de widows am so fortunate as to be able to survive him long enough to be present on dis heah solemnious occashun."

MRS. MINKS: There it is again. Tobacco, always tobacco. What will you do when you get to heaven, where there are no spittoons? Mr. Minks: Perhaps there will be some there. Mrs. Minks: Indeed there won't. The idea! What will you do then, Mr. Minks? Just answer that. Mr. Minks: I really don't know, my dear, unless we can get seats near the edge.

JOHN HOWLAND, the barber, who was a violent Unitarian, got into a controversy with one of his customers, who was an Episcopalian. Finally, Mr. Howland said: "Who are you that knows so much more than the rest of us?" "Who am I?" said his aged opponent with his face covered with soap lather, "why, I am an humble, praying Christian you d—n heathen you!"

WHEN Helen of Troy did her Paris annoy
With remark that it was her intention
Very shortly to beam at the cake and ice cream
Acropolitan Feeders' convention,
The expression he made in return, it is said,
Put the Trojan coquet in a flurry,
And was she to blame when she heard him exclaim:
"I'm going to Helena, hurry?"

TOBACCO-SMOKING is a common thing in some of the rural churches in Holland. This suggests an idea. Let the clergymen who hav been asking why the people do not go to church, giv notice that hereafter gentlemen will be allowed to bring their cigars and morning papers with them and smoke and read during the hours of service, and it will not be long ere the pews will renew their old-time popularity.

"MY dear friend," said a minister at the beside of a sick man, "do you feel that you are prepared to die?" "I realize only too well that I am not," replied the sick man, feebly. "I would be glad to speak with you concerning matters which at this time must concern—" "You are very kind, sir," interrupted the patient, "but the physicians are holding a consultation, and I would like to learn their verdict first."

THE Sunday-school lesson was about Moses and the Israelites in the wilderness, and the teacher was asking questions of her scholars. "What did Moses strike the rock for?" she inquired. "For water," answered the class promptly. "Was Moses blessed for what he had done?" "No, ma'am." "Why not?" This was a poser for some time, but finally, a tough looking small boy held up his hand. "Well, Tommy, why not?" asked the teacher encouragingly. "'Cos, mum, he didn't strike it for beer."

AN Oshkosh minister relates the following incident: He was attending the spring meeting of a ministerial association in the Northwest. A certain minister, noted alike for his veracity and warm zeal, was opening the session with prayer. The day, which he forgot for the moment, was about as inclement as possible—rain, hail, and stormy wind. He prayed, "O Lord, we thank thee for this gathering, for the privilege of meeting each other once more, for the beautiful weather—which we had last fall."

"THERE," said a woman to a tramp, "is a nice dinner, but I shall expect you to saw a little wood for it." "Certainly, madam," politely replied the tramp, attacking the dinner with both hands, "but you will pardon me, I trust, if I venture to correct your English." "My what?" "Your English. Some modern authorities claim that grammar is played out. I know better. The word 'saw' is a verb, in this case, singular number and imperfect tense. You cannot say, 'I shall expect you to saw wood.' 'I shall expect you to see wood' is correct. If you will indicate the pile to me I will now look at it as I pass out."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Vol. 12. No. 26 | PUBLISHED WEEKLY. | New York, Saturday, June 27, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

SAM JONES, the revivalist of Georgia, according to the Kansas City *Times*, is a howling idiot.

IT is reported that the Prince of Wales was greatly pleased at his being selected to unveil the memorial statue of Darwin in London. He has a great esteem for the scientist's life-work.

MISS CLEVELAND, the president's sister, who has written a book, will hav a copy bound regardless of expense to be presented to Queen Victoria, who also calls herself something of a writer.

REMARKING on the fact that the Revised Old Testament has made its appearance, the Hollenberg, Kan., *Argus* remarks: "*A half inch of dust* will make it look as handsome as the old one ever did."

THE Reverends McGlynn and Littlejohn, in recent speeches, hav planned out a new civil service plank: No man should be put into office who is not a church-member. The politicians will at once "get religion."

THE Toronto Salvation Army has offered to supply two hundred men in place of striking laborers. The Salvationists might do more toward effecting the only salvation possible to those who work for a living by helping to sustain the strikers.

THE German government has discharged all women who were employed in its postal, telegraph, and railway service as clerks and in other capacities. As during the last twenty years they nearly monopolized such service in some towns, much suffering has ensued among the discharged. The motiv alleged is that women are unfit for such public service.

"WHY Not Eat Insects?" is the title of a recent English book. The writer thinks that such a diet would hav certain advantages for poor people, and he insists that an "appetizing relish" is to be found in "boiled caterpillars, fried grasshoppers, and grilled cockchafers." His argument rests mainly on the descriptions of half-starved travelers concerning their personal enjoyment of cooked insects, and the fact that certain savages thrive on such diet.

AT a fair and collation recently given for some church object a bad boy gained access to the lunch room some hours in advance of the regular performance, and did some disagreeable things. Between the crusts of the strawberry shortcake he bestowed a coating of mustard, infused kerosene oil into the pickle jars, distributed snuff in the ground coffee packages, and finding the "grab bag," dropped several cream cakes into it. The committee are searching for the boy.

WILLIS BOYD ALLEN told a Boston audience of a saloon-keeper who sprinkled liquor on the sidewalk in front of his dram shop for the purpose of tempting the appetite, through the sense of smell, of some poor victim. Many accepted the statement as a mere embellishment of a fictitious tale, but a city missionary who was present corroborated it. Another activ temperance worker related how carefully it is necessary to guard tanks in which icewater is kept, in places for reformed men, lest whisky be poured in surreptitiously.

THE oldest paper in the world, the *Pekin Gazette*, has lately taken a new lease of life. This venerable journal, alone almost in a changeless land, has changed its form. Established in the year 911, the *Pekin Gazette* has been published regularly since 1351. Under the new arrangement three editions are published: the first, the King-Paou, printed upon yellow paper, constitutes the official gazet of the Middle Kingdom; the second, the Hsing-Paou (commercial journal), also printed upon yellow sheets, contains information interesting to the trading community; while the third, the Titani-Paou (provincial gazet), printed upon red paper, consists of extracts from the other two editions. The total circulation of the three issues is 15,000 copies. The editorship is confided to a committee of six members of the Academy of Han-Lin.

GENERAL BOOTH predicts that the year 1900 will find 20,000,000 soldiers in the Salvation Army. If the *morale* of the Army at that period is no higher than at present, it would be better for religion and order if the year 20,000,000 didn't find any more than 1900 in its ranks. Twenty millions of soldiers in the Salvation Army, says the Norristown *Herald*, would overwork our criminal courts.

WE are getting to use the term crank too freely as the designation of any man or woman of special individuality. A man who fights a great corporation on public grounds is called a crank; so is a man who devotes himself to any unique work of charity or philanthropy. Reformers in general, no matter how sincere or self-sacrificing, are about as certain to be dubbed cranks as the sun to rise and set.—*New Haven News*.

THE Rev. Dr. Todd has hauled out of the New Haven Central Association (orthodox). He believes the association givs too much freedom to independent thinkers. For instance, a theological student applied for a license to preach, and was asked, "Do you believe in the deity of Christ?" and the student replied, "I am not prepared to say that I do." Another was asked "Do you, in your own practice, pray to Christ?" The answer was, "I do not." Both these applicants were licensed as orthodox preachers.

THEY get ready for camp-meetings in a business-like way down in Texas. It will be noticed that in the following extract from the *Bastrop Advertiser*, nothing is said about the preaching, but this was probably an oversight: "Immense preparations are being made for Major Penn's camp-meeting, which begins in Hill's prairie on the 1st day of July. August Albrecht will run a restaurant, ice-cream, lemonade, and soda-fountain on the grounds—a building now being erected for that purpose forty feet in width by seventy in depth."

JUDGE MACKAY, father of the American consul under arrest in southern Brazil, bears this testimony to his son's piety: "My son is a very religious young man. He says his prayers every morning, and practices with a Colt's navy revolver the balance of the day. His mother, mindful of his spiritual welfare, has sent a Bible. I, mindful of his bodily welfare, hav just forwarded to him two excellent revolvers that will shoot like a cannon. I am of the opinion that in the country where he is located a revolver is of more practical use than a Bible."

THE revision of the Old Testament has revived the hopes of some people who expect to hav things smoothed for them all through this life. It was this interesting fact that induced Shuttle to attend church yesterday. "How did you like the sermon?" inquired a friend, as he passed out of the vestibule. "Never was so disgusted in my life. Why, the man took 'Thou shalt not steal' for his text." "That's a good text." "It's the same old text. I thought the new version would read, 'Thou shalt not compromise for twenty-five cents on the dollar.'"—*Hartford Post.*

THE New York papers, in giving the history of the defalcation of Paying Teller Scott, tell a pathetic story of a little boy employed by a merchant. The merchant sent him to the Manhattan Bank with a check for $1,000. With the package in his pocket and his hand on it, the boy ran back. The merchant found only $850 in the package. Scott said that he had given the boy $1,000. His word was enough. The merchant dismissed the boy as a thief. When Scott's dishonesty came out this merchant bethought him of his loss, and was convinced that Scott had stolen the money, giving the boy $150 short, seeing that he was a little fellow, who did not understand business, and had afterward branded the lad as a thief to save himself. Aud what did this merchant do? Did he waste time in hunting up the wronged boy and restore him to his place with an advance of wages, as the noble employer always does in stories? No; he put on his hat, ran to his lawyer, and instructed that gentleman to sue the bank and recover that $150.—*Detroit Post.*

THERE was a tall desk in Victor Hugo's bedroom. It was the one he most used. He arose every morning at 6, washed in cold water, and then took a cup of black coffee and raw egg. This refection kept up strength and did not draw blood from the brain. If ideas did not come rapidly, he went to the window, which was all day open, winter and summer, sought inspiration by gazing thence, returned to the desk, sketched, and then wrote. If his "go" slacked, he walked about, again looked out, and drew. At 11 he breakfasted. His Pegasus was the knifeboard of an omnibus. He mounted it early in the afternoon, and did not return until late.

THE discovery of a nervous system in sponges has been made by an Australian naturalist, Dr. Von Lendenfeld. According to the *American Naturalist* for June, in certain calcareous sponges this observer has detected ganglion-cells, with branches connecting them with other nerve-cells, which are spindle-shaped. In the Leucon sponges sensory cells are present, but not concentrated round the pores, or so-called mouths of the sponge. These cells are scattered here and there in groups over the general octodermal surface. These results clearly show that the calcareous sponges, at least, can no longer be considered as protozoa. Heretofore the jelly-fishes were the lowest forms of animal life in which a nervous system was known to exist.

ALLUDING to "Christian Science" as a new name for what the Apostle Paul called the "gift of healing," a writer in a recent issue of the Hartford, Conn., *Times* so fully expresses the *Banner of Light's* sentiments that it adopts his remarks: "When we consider the attitude of the church toward Galileo and our new system of astronomy which science has discovered; when we remember how long and bitterly it opposed the science of geology—how in all ages the church has been the enemy and opponent of science, we can scarcely avoid the conclusion that this ("Christian Science") is a ridiculous misnomer, calculated to excite the skeptic's scorn and the ridicule of everyone familiar with the history of science and the church."

WE are indebted to Pompeii for our great industry of canned fruits. Years ago, when the excavations were beginning, a party of Americans found, in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. Investigation showed that the figs had been put into jars in a heated state, an aperture being left for the steam to escape, and then sealed with wax. The hint was taken, and soon after fruit canning was introduced here, the process being identical with that in vogue at Pompeii twenty centuries ago. There are many ladies among us who can tomatoes and peaches for domestic use, and do not realize that they are indebted for this art to the people of Pompeii.

THE torture of the Sun Dance is thus described by the *Regina Leader:* "On Friday the lieutenant-governor, Colonel Oswald, Ajt.-Major Atkinson, Major Laurie, Captain Stevenson, and Dr. Elder visited Pi-a-pot's reserve and saw the Sun Dance. The beauty of the situation of Pi-a-pot's reserve was greatly admired, surrounded as it is by forest. There were 150 wigwams, and about 1,000 Indians all told. The Sun Dance took place in the center of the camp, in a large wigwam constructed of branches of trees, put together in a most artistic manner. On a sort of balcony were a number of braves with whistles, who beat time to the music they made—very mournful music it was. They had been going on turning and playing the whistles and beating time for forty-eight hours, and without a morsel of food. On the second day the party saw one man tortured. He was naked, save for a thin pair of drawers, and painted a lurid whitish color. One of the medicin men came up and thrust a wooden skiver in his breast, and then tied round the skin above the hole made by the skiver a piece of tape so as to draw it up tightly. The tape or cord was attached to a beam, and the tortured brave moved round in time to the tune, the skin being drawn out about six inches from the breast."

News of the Week.

LOWELL, minister to England, has returned to Boston.

GOVERNOR HILL has signed a bill making it illegal to be a tramp in this state.

THE number of arrests made in this city last Sunday for illegal liquor-selling was seventeen.

DENIS KEARNEY says he will run for governor of California next year on the workingmen's ticket.

HARVARD defeated Columbia in the intercollegiate boat race at New London, Conn., last Saturday.

SIXTY vessels and an unknown number of lives were lost in the storm on the Newfoundland coast June 7th.

GENERAL GRANT has gone to Mt. McGregor, in this state, where his health is much improved by the fresh air.

A SOUTH BALTIMORE wife-beater was publicly whipped on June 19th. He received fifteen blows on his naked back.

BARON VON MANTEUFFEL, the distinguished German commander and governor of Alsace-Lorraine, died on the 17th, aged 76.

ADVICES from Indian territory say the Arapahoe and Cheyenne Indians hav been stealing cattle and horses and murdering cattlemen.

THE people of Boston turned out and helped to make Wednesday of last week memorable. It was the 109th anniversary of the battle of Bunker Hill.

THE colored pastors are having a convention in this city. One of them has created considerable amusement by denouncing ice-cream as demoralizing.

WILLIAM L. ALDEN, the so-called "funny man" of the New York *Times*, has been appointed consul-general at Rome. He professes considerable piety of the Episcopal sort.

WILLIAM PATTERSON made a hot-air balloon ascension at Charleston, W. Va., last Friday. The balloon caught fire and collapsed at a hight of three hundred feet. Patterson was killed.

THE Court of Appeals has decided that the law prohibiting the manufacture of oleomargarine is unconstitutional. The decision has produced a marked falling off in the price of butter.

CLUVERIUS, the young man charged with murdering his betrothed and throwing her body into the reservoir at Richmond, Va., was found guilty, and the judge sentenced him to be hanged.

SOUTH CAROLINA has a law prohibiting the selling of liquor to inebriates. Several liquor-sellers ignored this law in the case of a habitual drinker living in Greenville, and the wife brought suit, which was compromised by their paying her $50 each.

THE Abbe Battiffol has discovered in a church at Berat, Albania, in European Turkey, a manuscript of the gospels of Matthew and Mark, written in uncials of silver on purple vellum of the date of the sixth century. At least, so says a dispatch from London.

Two lawyers came to blows in a Fort Worth, Texas, court last Saturday; Beckman, J. The court tried to separate them, and was struck under the ear by the associate of one of them. The court knocked its assailant down, and called upon the jury to separate the combatants. It then fined the fighting lawyers $50 each for contempt, and adjourned.

THE statue of Liberty, presented to this country by France, arrived in New York last week on the transport Isere. The event was celebrated by a great naval and military display. About one hundred steamboats got in line, and went down the bay to meet the Isere. All that had cannons fired them as often as possible, and the guns at the forts on each side of the narrows added to the noise. The captain of the Isere expresses himself as greatly pleased with his reception.

Communications.

"The Moral Aspects of Vivisection."

An article under the above title by Professor Davis in a recent number of the *North American Review* cannot fail to awaken an intense and painful interest in every sympathetic heart.

Most intelligent persons hav some general knowledge of the practice of vivisection, and will, therefore, not be surprised at the astounding exhibitions of cruelty and wickedness incidentally referred to by the writer of this paper. But when it is remembered that these disclosures are scarcely more than mere hints of its enormous and extensiv brutalities; when the barbarous experiments of Magendie, Brachet, and other French physiologists; the atrocities systematically carried on in the great French veterinary colleges, upon the most useful of the domestic animals, the details of which are too abhorrent for repetition, are called to mind, no humane reader can escape the conviction that this attempt to vindicate it by a course of reasoning tending to show that with certain restrictions and limitations it is, in the interest of physiological science, necessary, has signally failed, and that the great heart of humanity, the tribunal before which all such questions must ultimately come for revision and final settlement, will reaffirm with still greater emphasis its judgment already rendered, that the conscious, deliberate, and gratuitous infliction of the most atrocious and long-protracted tortures the imagination can conceive, upon unoffending and helpless beings, and especially upon those that liv in our companionship, administer to our comfort, repose in us their simple confidence, look to us for protection, and exhibit a patience and faithfulness not always returned, is cruel and demoralizing in the extreme; that no results to man however beneficial can justify it, and that any appeal to rights in its behalf must be fallacious.

No one can for a moment contend that the "stern operator," as he is here graphically described, plying his nefarious vocation, going steadily on in his ghastly work "a long, long while," the bitter cries of agony all unheard, has even the semblance of what is usually denominated a human heart. Mr. Darwin, in his "Descent of Man," relates the incident of the dog suffering under vivisection, that licked the hand of the operator, and he remarks, "This man, unless he had a heart of stone, must hav felt remorse to the last hour of his life." The great naturalist, who was no less distinguished for his amiability and his humanity than for his talents and learning, knew very well that to a successful operation of that kind an adamantine heart must be a prerequisit; that none but a nature of transcendent brutality could witness, much less engage in it.

But we are told that this is first and prominently a question of ethics, of casuistry, *a pure case of conscience*; that it is a question involving relativ rights, the limits of which, though, in some cases, extremely difficult to determin, must lie generally between man's welfare and that of the brute. For, quoting Lord Erskine, "the animals are *given for our use*. Their *freedom* and *enjoyments*, when these cease to be consistent with our *just dominion* and *enjoyments*, can be no part of their *natural rights*." And quoting further the "pious, gentle, and genial Cowper,"

> "The sum is this: If man's *convenience, health*,
> Or *safety interfere*, his *rights* and *claims*
> Are *paramount*, and must *extinguish* theirs."

It is true, as this writer says, that "the butcher's trade is revolting, but we pay him well." If Pope's picture of the State of Nature, when

> "Man walked with beast joint tenant of the shade,
> The same his table and the same his bed;
> No murder clothed him and no murder fed,"

was drawn from the conditions of primeval life, it is too painfully apparent that his

> "Man of times to come,
> Of half that liv the butcher and the tomb,
> Who, foe to nature, hears the general groan,
> Murders their species and betrays his own,"

has long since appeared. But even the butcher, though his calling is, like that of the hangman, to a certain extent brutalizing, is supposed to inflict upon his victims no unnecessary torture. To say that the "surgeon is not cruel" is pointless. His operations are professedly remedial; they are performed for the benefit of the sufferer, and usually, perhaps invariably, by his express or implied consent.

After stating that the prime charge against vivisection is its cruelty, the writer postulates that cruelty cannot be justified on any ground whatever; that nothing can palliate or excuse it. But cruelty is essentially a trespass, an infringement of rights, and the trespass alone makes it morally wrong, vicious, and wicked. As the brute, when confronted by man's "convenience, health, or safety," has no rights, it follows logically that man, in the exercise of his "paramount right," by a treatment of the brute in any way that may promote his welfare, commits no trespass, and is, therefore, not open to the charge of cruelty. This, it is said, is in strict conformity with the law of kindness: "Be kind to your kind." It is not wrong to sacrifice the welfare of the brute to the welfare of man, for it is not a trespass on its rights, they having in that relation shrunk away. If, then, knowledge be our highest welfare, and if, in the pursuit of knowledge, the brute stands in the way, all its rights vanish. The conclusion seems clear that before such stupendous advantages to the human race, the right of the brute to exemption from inflicted pain becomes null. Hence vivisection is not a trespass, and so is not cruel and not wrong.

From the law thus laid down we are admonished that this question cannot be settled by appeals to humanity, or the best impulses of our nature; not by the abhorrence it naturally excites; by the shocking agonies, the distressing cries of pain, and the loathsome and disgusting tortures that almost invariably attend it. All these must be controled till "judgment" is rendered. Questions of this kind are not to be decided by appeals to the tender heart, but to the tender conscience; a conscience, by the way, that can see no distinction between the surgical operation, the slaughter-house, or even the anatomical dissecting-room, and the physiological laboratory in which pain is not merely incidental and momentary, but in which deliberate and long-continued torture is made a business—a business, too, that must be conducted with "much delight" and with the "pleasure of the chase." The "pitiful folk" must not let their feelings judge; they must accept without demur the judgment of the physiologist, both retrospectivly and prospectivly, of the importance of a method of investigation, to which for cold-blooded atrocity civilization certainly offers no parallel.

It seems never to hav occurred to the writer of this essay that no judgment can be either safe or sound that does not spring from the co-ordinate action of those faculties of a well-balanced mind that are naturally called into exercise by a presentation of the facts, or to which the facts naturally appeal in any given case; that the judgment of a mind upon any subject affecting our relations with other sentient beings, and involving our moral obligations toward them, in which the human feelings hav for the occasion been laid aside, were that possible, or in which they never had place, which is not only possible but too common, must be a distorted judgment, usually the judgment of a despot, often the judgment of a fiend. There can be no act of judgment by the human mind upon any subject of the kind referred to into the formation of which the emotional nature does not enter as a potent factor. While in the formation of such a judgment there might be no doubt of the exclusion of the feelings (by which term is meant, of course, the "tender emotions") it might bear melancholy evidence of the presence and potency of the strong emotions, as fear, hate, revenge, vindictivness, etc., stimulated to unwonted severity by faith in a cloud of legend and fable, accepted with unquestioning credulity for the genuin history of foregone times, and as divine authority in the conduct of human affairs. Judgments of this latter kind, based upon the same principle of relativ rights, and supported by a similar line of reasoning; judgments claiming divine sanction, and to hav been fashioned after a divine model, we find scattered in profusion down the ages. Such were the judgments of St. Augustine, Calvin, and Edwards as expressed in their formulas of orthodox Christianity. The doctrins of the two former, as Mr. Lecky says in his "History of European Morals," "surpass in atrocity any tenets that hav ever been admitted into any pagan creed;" and of the latter Canon Farrar has just now observed, "He disgusted, offended, and stunned the greater number of his adherents by utterances that he himself entirely believed, but which we now read with shudders of inexpressible abhorrence." These were all men of surpassing intellect, and eminent representativs of the "tender conscience," and neither of them ever fell under the suspicion or incurred the reproach of a "tender heart." They were either wanting in human hearts, or they had plucked them from their bosoms, while by a process of "calm, cold reasoning" they "settled important questions of right and wrong, of justice and injustice, of humanity and cruelty." Compared with three other persons, a Howard, a Nightingale, and a Hopper, whose names readily drop into the recollection as representativs of the "tender heart," can there be any doubt of the pitiable and wretched nature of their achievements? The rapid disintegration of a belief in those old doctrins, thus settled by "calm, cold reasoning," under the sanction of a "tender conscience," is believed to be due, in large measure, to the fact that the human element has, for the last few years, more and more permeated the public thought concerning them.

Sir Matthew Hale, one of the most eminent jurists of modern times, noted for the general wisdom and justice of his decisions, in the exercise of a deliberate judgment, to which it will be readily admitted the feelings were no guide, "with the facts and their estimated value" fully before him, as late as the middle of the seventeenth century, sent two women to the gallows for a crime which an age of intelligence tempered with humanity has determined never existed.

No one can for a moment doubt the intellectual ability and the loyalty to right of the great founder of Methodism, or of that distinguished New England divine, Cotton Mather, of Boston; yet these celebrated advocates of the doctrin that "questions of morals are not to be settled by appeals to humanity, or the best impulses of our nature," counseled and advised the execution of men and women for witchcraft in obedience to the dictates of a tender conscience, and as a religious duty, the latter being mainly responsible for what has passed into history as the "Salem tragedy," which served to round out the incredible number, estimated by Dr. Sprenger, in his "Life of Mohammed," at nine millions of human beings, sacrificed to the bloody Moloch of an impossible crime within the Christian epoch.

It is comparativly but a few years since a movement was made in this country by a few philanthropists for the abolition of flogging in the navy. The "calm, cold reasoners" at once sprang to their feet with pictures of mutiny and insubordination, and a forecast of total ruin to the efficiency of the naval service. The reason of humanity, however, at length prevailed, the proposed measure became established law, and sufficient time has elapsed to show, not only the total failure of the predictions of its opponents but the superior wisdom of a judgment from the formation of which the element of human kindness had not been excluded, and to illustrate the principle that, as Tennyson says,

> "The blind wild beast of force
> Whose home is in the sinews of a man"

is not only the least efficient agency in promoting disciplin and good order among men, but that in the nature of things it defeats its own end.

Two years ago a majority of the legislature of Maine was accidentally composed of men who were in the habit of forming their judgments upon important questions of right and wrong, of justice and injustice, of humanity and cruelty, with the humanity left out, and the result was the re-enactment of an old law which had not been in force in the state for forty years, the relic of a barbarous age, under which it would be deemed suitable and proper, and even necessary for the suppression of crime, and for the protection of a commonwealth of six hundred thousand people, in the highest stage of civilization the world has ever seen, living in peaceful, orderly, and quiet communities, under the administration of just and wholesome laws, to take two, three, or a half dozen human beings every year, place them upon a scaffold erected for the purpose, and with due ceremonies and formalities proceed to strangle them in cold blood.

These illustrations may help to show the pernicious and merciless nature and effects of the principle underlying the italicized words in the foregoing quotations, and which is invoked in justification of this brutal and demoralizing practice; a principle which it is not too much to say is at the foundation of nearly all the cruelties that hav ever been perpetrated by man upon what are commonly termed the lower orders of creation. First claiming an immortality that he especially denies to the brutes, and then arrogantly taking them under his dominion to the extent of his power, and not content with their services patiently and cheerfully rendered, and their contributions to his sustenance and comfort, he proceeds to sacrifice them wantonly, and often in the most cruel manner, to his avarice, his ambition, or his pleasure.

[TO BE CONCLUDED NEXT WEEK.]

Freethought in Asia and Europe.

From the London Freethinker.

Traveling round with the sun, we find Freethought activ in Japan, which has been called the France of Asia. Imbued with Western culture, the Japanese are deserting their nativ religion, and our missionaries cannot persuade them to embrace Christianity. Freethought literature is extensivly circulated there, and producing good fruit.

India also is awakening. Positivism is known to be making considerable progress among a certain educated section of nativ society, and Atheism is still more prevalent. We receive copies of the *Philosophical Inquirer*, the *Antichristian* and the *Thinker*. Each is edited by a Hindoo and a determin ed opponent of all forms of theology.

Freethought is rapidly advancing in Russia. The universities are hotbeds of "Infidelity" as well as Liberalism. Educated men and women there are nearly all Freethinkers. A Russian professor assured us the other day, in an interesting conversation, that his colleagues all smiled at Christianity as a creed for slaves and fools, and they were doing their best for Freethought, though sadly cramped by the iron despotism of the czar. The best blood of young Russia, congealing amid Siberian snows for the crime of loving freedom, pulses in the hearts of Freethought heroes and heroins who regard kings and priests with equal hatred.

Germany is Freethought to the core. Among its scientists and philosophers it is difficult to find a Christian. Every educated man is more or less a Freethinker; it goes without saying. Haeckel does

not, like Darwin, hesitate about religion while bold in science; he frankly owns his skepticism, and wonders why Englishmen are so timid. Mrs. Grundy may still be a power in Germany, but Bumble is played out. Nobody fears him, except perhaps in the rural districts. In Berlin about five per cent of the inhabitants (mostly women) go to church on Sunday, and the rest spend their leisure more profitably and agreeably in the museums, art galleries, theaters, cafes, public gardens, and country fields.

In France the sunrise of Freethought is splendid. The church pales before it, withers, and vanishes like a ghost at the approach of daylight. We doubt whether there has been a single Christian in any French cabinet for the last eight years. President Grevy is himself a Freethinker. Gambetta was buried by the nation without religious rites, and the same happy fate has befallen Victor Hugo. Not a single priest figured in his funeral procession. The church stood aside with looks of impotent hatred while the people buried their hero like pagans. It is not a funeral, said M. Floquet, but an apotheosis. It is not a burial, said M. Augier, but a coronation. To the people he was a king by genius, and god by his mighty heart. What need of dead divinities of Greece or Palestine, Olympus or Calvary, while humanity produces greater glories? When the true gods come, the half gods go, says Emerson; and Paris turns from the deities of the church to worship the poet who expressed her noblest aspirations in immortal words.

London shows us the ignominious spectacle of a vulgar bigot as Lord Mayor, and a Common Council too largely sharing his views and character, refusing to consider a resolution of condolence with the French people in their great loss. Sir John Bennett might hav saved his time; for, after all, the condolence of such a body would be rather an insult than an honor. Fortunately, the city of London does not represent the metropolis in this matter. The London Municipality, when it comes, will know how to fraternize with the municipalities of other capitals on such occasions.

The London workmen are outside the churches, and their leaders are nearly all Freethinkers. Our principles are rapidly gaining ascendancy with the masses. It is a significant fact that the London weekly papers, one after another, embrace the policy of printing a long list of Sunday lectures in Secular halls. By and by we shall hold great public meetings in the metropolis, as we did in Birmingham on Whit-Sunday. Freethought is advancing even in stolid, Protestant England, with its Bible and its beer. Here, as in France, although more slowly, education is being laicized, and the church knows that this is the beginning of the end.

Documentary Testimony.

To the Editor of The Truth Seeker, *Sir:* *Apropos* of the discussion now going on between ultra Materialists and Spiritualists, I wish to briefly describe certain phenomena now going on at this place.

Some time last winter a few skeptics formed a circle for the purpose of independent investigation of alleged spiritual phenomena. They soon obtained raps, table-tipping, etc., and early this spring a slate was placed under a table and a message was written upon it.

The rest of the circle accused the gentleman who held the slate of perpetrating a trick, and he was naturally indignant at the accusation. At the next meeting of the circle the raps averred that the spirits would write, and when asked where to put the slate, they said put it in a little closet built in the room where the circle was held, at the residence of Dr. J. B. Bonton.

Accordingly, the slate was placed in the closet and the door locked, Dr. Bonton taking a seat on the outside. Soon raps announced that the door should be opened, and a message was found written on the slate.

Mr. G. H. Walser took a slate then, and under the most rigid test conditions a message was written, and the name of D. M. Bennett signed to it.

On Wednesday evening, June 3d, I procured a new slate, and went to Dr. Bonton's residence, where I found some twenty persons assembled. After a thorough examination of the cabinet, or closet, and finding it to be as represented, we saw the slate placed on a shelf in the closet and the door locked. Dr. Bonton took his place in the circle outside, and the room remained lighted with full lamplight.

Soon raps on the door were heard, and I took the light and stood at the closet door when it was opened, and saw that the slate was just as when the door was closed. But upon it was the following:

Friend Stewart: I endeavored to make my influence felt and known to you in your debate with Braden.

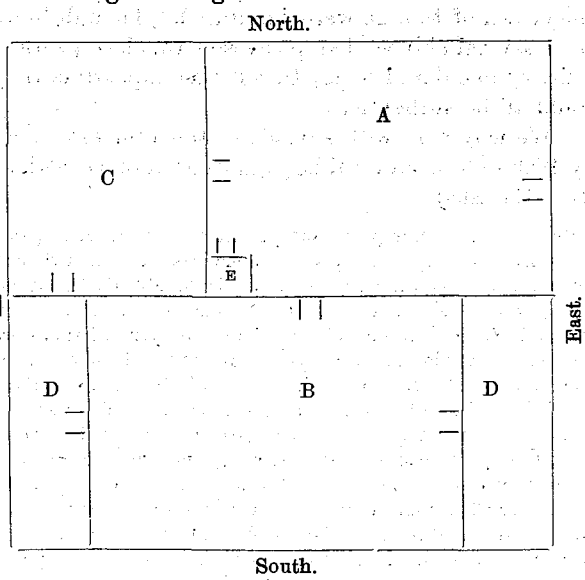
You are to do a great work; keep on and be brave in it.

Yours, D. M. Bennett.

The writing and signature are almost *fac-similes* of specimens of D. M. Bennett's writing in my possession, especially the signature, there being just about the difference that would naturally exist between pen and slate writing.

On the following Friday I went, in company with Mr. Greeley, and made a most thorough investigation of the premises, going into the cellar, upon the roof, and through every room, and testing the strength of the floor, ceiling, and walls of the closet.

Following is a diagram of the house:



A, sitting room. B, parlor. C, kitchen. D D, porches. E, closet where writing takes place.

The closet is seventeen inches deep, some three feet wide, and six feet high, being framed into the house, and as will be seen in the diagram, the walls of the closet are partly formed by the walls of the rooms. The ceiling of the room is formed on the rafters of the roof, and the closet at the top takes the shape of the roof, thus making it impossible for any one to be secreted above, while the floor of the closet is the continuous floor of the room. There is a ceiling in the closet made of matched flooring, securely nailed in its place.

I hereby append an affidavit made after our examination of the premises:

Liberal, Mo., June 5, 1885.

We, the undersigned citizens of Liberal, Barton Co., Mo., hav a personal acquaintance with Dr. J. B. Bonton, and know him to be a man of truth and a worthy citizen.

We hav been given the privilege of examining the conditions under which certain slate-writing takes place in the said Dr. Bonton's house, alleged to be through the instrumentality of spirits. We hav availed ourselvs of said privilege, and hav made a thorough examination of the said premises, and we hereby pronounce it utterly impossible that said writing can occur through visible or tangible human agency.

C. W. Stewart,
D. P. Greely,
C. W. Goodlander, Jr.,
John G. Meyer,
G. H. Walser.

State of Missouri, Barton Co. } *ss.*

Subscribed and sworn to before me, a notary public in and for the county of Barton, state of Missouri, this fifth day of June, 1885. F. L. Yale, Notary Public.

The following additional affidavit shows that similar writing takes place at the house of Dr. Clark:

Liberal, Barton Co., Mo, June 5, 1885.

This is to certify that I am a citizen of Barton county, Mo., and a practicing physician of Liberal, Mo.

That on the evening of May 24th there was no one present but myself and wife. That on said evening my wife placed a clean slate with a fragment of pencil on a bed in a bed-room, and fastened the door. Some twenty minutes afterward, on opening the door, the following message was found on the slate:

"It is me—Mattie."

The above is the fact in the case as witnessed by me,

J. W. Clark.

State of Missouri, Co. of Barton. } *ss.*

On this, the fifth day of June, 1885, personally appeared J. W. Clark, to me known to be the person whose name is subscribed to the foregoing.

Subscribed and sworn to before me,

Frank L. Yale, Notary Public.

Now, Mr. Editor, as this communication is sufficiently lengthy, I will defer any comments on the subject for the present.

One thing, however, I will say, that if D. M. Bennett did write the foregoing message to me, he certainly assisted me in the debate with Braden, in overthrowing the position assumed by Christian Spiritualists and the whole metaphysical screed concerning the dualistic theory of matter and spirit, for my position in that debate was that there is nothing in the universe but matter and force, and that all phenomena in nature are referable to them.

C. W. Stewart.

Mr. Perry—Mr. Truesdell—Miss Gibson.

If the readers of The Truth Seeker will turn to its issue of May 9th, they will there read in my reply to Wm. Hart: "If Mr. Truesdell assumed the role of mediumship for years to discover the tricks of mediums, . . . If Mr. Truesdell has been thus disguised as a detectiv, . . . Mr. Truesdell was self-appointed," etc., on which supposition and claim I base a question, "Why should he be stigmatized any more as a fraud and a liar than any detectiv who plays a similiar role for the same purpose?" Which resolved itself into the query: Is it ever justifiable to employ detectivs to steal and lie in order to bring criminals to justice; and if so, is it not as legitimate in ferreting out bogus mediums as in catching horse thieves?

In The Truth Seeker June 6th, Mr. Perry, instead of answering these questions, says: "She (E. E. Gibson) makes him (Mr. Truesdell) a self-constituted detectiv, with the high secret motiv of helping a deluded public to first believe a damnable lie in order to effectually wipe it out by subsequent exposure." *Do* I? As I understand it, a deluded public *already* "believed a damnable lie," else how could they hav been "deluded;" and Mr. Truesdell, in order to expose the lie, performed the same tricks that the mediums said were done by spirits, then told a deluded public how he did it through a book, which the mediums and Spiritualists curse him for publishing, because he told the truth and exposed their frauds. Had he still continued his tricks and pretended that spirits performed them, he would be as strongly defended and as dearly beloved as Slade, Baxter, Mrs. Fay, and the other noted exposed mediums are today. His sin is in *deceiving for the purpose of exposure, instead of swindling for money!* Then telling how did it, and exposing these mediums who hav deluded a too confiding public! What a crime! Then of how much sorer punishment are those deserving who are still continuing the guilty practice!

Mr. Perry says, further, in continuation of his sentence quoted above, "the logic is a failure, because ten thousand big lies exposed will not blot out one little truth." Very true, and, following *his* logic, ten thousand horse-thieves caught would not blot out the one little truth that Mr. Perry was not one of those ten thousand horse-thieves unless he *was* one of them. So ten thousand mediums caught does not prove all mediums frauds, but it *does* prove that those who are caught are frauds; and that is all I claim, as will be seen in my next paragraph to Mr. Hart, where I say, "Mr. Truesdell's exposures hav nothing to do with *genuin* phenomena." Let us all try to be fair, and to get at the real meaning of our opponents, for in no other way can we ever arrive at the truth.

Mr. Perry's offer to Mr. Truesdell, of which he speaks in his article, was made through me, as he states; and, as Mr. Truesdell must know what this offer was, in order to accept or reject it, I sent him the letter; but as Mr. Perry proposed to take away the very security against fraud on which Mr. Truesdell depended, viz, "*I must be the last one to handle the slate,*" by not even allowing him to be present, he thought it not fit to accept; but wrote me recently that he would like to use these facts in an article. Never thinking that Mr. Perry's proposition was private, as it must hav been public if accepted, I answered, "Why, yes, publish it if you desire," having the example before me of others, for instance, Mr. Lacy, a Spiritualist gentlemen, author, and poet, having done the same by me in *Light for Thinkers;* but as no offense was intended, I felt none, though mine was a private, personal diagnosis, not intended for the public, while Mr. Perry's, I understood, might be made as public as Mr. Truesdell's offer. To be sure, I might hav asked permission of Mr. Perry, but it did not occur to me that it was necessary, so I hope he will forgiv me if, through ignorance, a private matter has been made public.

Thus much in answer to his question "of whom" was permission obtained? I desire to be fair on both sides of this great subject, for I know, by personal experience, that there are *genuin phenomena* incorporated within what has been named "Spiritualism;" whether produced by spirits or otherwise, I do not consider yet proved; therefore, I hold a suspended judgment, largely preponderating against the Spiritual theory, for *I do not believe that spirits exist.* But how do I *know* that they do not exist and are not the cause of the genuin phenomena?

Barre, Mass, June 8, 285. Ella E. Gibson.

The Religious State of New Zealand.

The religion of New Zealand, although church and state are not united, is quite stupid enough to suit the most primitiv Scotch Presbyterian, and these old fosil preachers are still trying to enlighten the people upon the mysteries of circumcision and such like antiquities, still thought essential to salvation in New Zealand, or at least in Dunedin; while at Christ Church, an English colony, the Church of England prevails with the utmost rigor of pomp and show which superstition and bigotry can devise. And yet morals are at a low ebb. Sporting seems to be the order of the day; horse racing, cock and dog fighting, rat baiting, and beer drinking seem to be religious excercises in the colonies. The Salvation Army runs riot here, with a full brass band in the lead—the most fanatical and degraded lot I ever saw, who seem to think that God is deaf, and the more noise the better. On the other hand, Freethought is rapidly on the increase, and Secular societies are being organized in all the large towns. At Dunedin, the largest city on the island, the Freethought people own a most magnificent hall, and hav a large membership and Lyceum school. Their prosperity is largely due to Robert Stout, the present premier of the government of New Zealand. I was a little surprised to find two Infidels and a Jew at the head of government in this church and priest-ridden country—prophetic of a better state of things in the future, when the people wake up to the sham of royalty by divine right. J. L. York.

A Borrowed Religion.

A Christian friend of one of our friends became indignant over the perusal of the articles on Mexico recently published in these columns, and especially so over our comments thereon. He would like answers to the following questions:

"You say in your issue of May 23d 'that Catholicism especially is, in its material essentials, patterned after the religion of the Roman empire.' Please show wherein it is patterned after the Roman religion, and giv your authority.

"Is Chambers's Encyclopedia a standard work?

"Did the Aztecs offer human sacrifice?"

If the writer of these questions had made himself familiar with the history of Christianity from the time of Constantine to the sixth century, he would never hav asked them. The amalgamation of Christianity with Paganism began with the "first Christian emperor," and was thoroughly completed under his successors. Constantine was a politician, and his adoption of the new religion seemed to make him more unscrupulous than he was when a Pagan. Draper says that "if he built Christian churches he also restored Pagan temples; if he listened to the clergy, he also consulted the haruspices; if he summoned the Council of Nicea, he also honored the statue of Fortune; if he accepted the rite of baptism, he also struck a medal bearing his title of 'God.' As years passed on Christianity was incorporated with the old Greek mythology. Olympus was restored, but the divinities passed under other names. Views of the trinity in accordance with Egyptian traditions were established. Not only was the adoration of Isis under a new name restored, but even her image, standing on the crescent moon, reappeared." Isis and her child are the Christian Madonna and child. The extent to which the adoption of Pagan mythology and ceremonies was carried may be learned from the words of Faustus to Augustine: "You hav," he says, "substituted your agapæ for the sacrifices of the Pagans; for their idols your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivities of the gentiles, their calends and their solstices; and as to their manners, those you hav retained without any alteration. Nothing distinguishes you from the Pagan except that you hold your assemblies apart from them." In quoting this, Draper adds: "Pagan observances were everywhere introduced. At weddings it was the custom to sing hymns to Venus. Heathen rites were adopted, a pompous and splendid ritual, gorgeous robes, miters, tiaras, wax tapers, processional services, lustrations, gold and silver vases, were introduced. The Roman lituus, the chief ensign of the augurs, became the crozier. Churches were built over the tombs of martyrs, and consecrated with rites borrowed from the ancient laws of the Roman pontiffs. Festivals and commemorations of martyrs multiplied with the numberless fictitious discoveries of their remains. Fasting became the grand means of repelling the devil and appeasing God; celibacy the greatest of the virtues. Pilgrimages were made to Palestine and the tombs of the martyrs. Quantities of dust and earth were brought from the Holy Land, and sold at enormous prices as antidotes against devils. The virtues of consecrated water were upheld. Images and relics were introduced into the churches, and worshiped after the fashion of the heathen gods. It was given out that prodigies and miracles were to be seen in certain places, as in the heathen times. The happy souls of departed Chtistians were invoked; it was believed that they were wandering about the world or haunting their graves. There was a multiplication of temples, altars, and penitential garments. The festival of the purification of the virgin was invented to remove the uneasiness of heathen converts on account of the loss of their Lupercalia, or feasts of Pan. The worship of images, of fragments of the cross, or bones, nails, and other relics, a true fetich worship, was cultivated. Two arguments were relied on for the authenticity of these objects—the authority of the church and the working of miracles. Even the worn-out clothing of the saints and the earth of their graves were venerated. From Palestine were brought what were affirmed to be the skeletons of St. Mark and St. James and other ancient worthies. The apotheosis of the old Roman times was replaced by canonization; tutelary saints succeed to local mythological divinities. Then came the mystery of transubstantiation, or the conversion of bread and wine by the priest into the flesh and blood of Christ. As centuries passed, the paganization became more complete. Festivals sacred to the memory of the lance with which the savior's side was pierced, the nails that fastened him to the cross, and the crown of thorns, were instituted. Though there were several abbeys that possessed this last peerless relic, no one dared to say that it was impossible they could all be authentic.

"We may read with advantage the remarks made by Bishop Newton on this paganization of Christianity. He asks:

"'Is not the worship of saints and angels now in all respects the same that the worship of demons was in former times? The name only is different, the thing is identically the same, . . the deified men of the Christians are substituted for the deified men of the heathens. The promoters of this worship were sensible that it was the same, and that the one succeeded to the other; and, as the worship is the same, so likewise it is performed with the same ceremonies. The burning of incense or perfumes on several altars at one and the same time; the sprinkling of holy water or a mixture of salt and common water, at going into and coming out of places of public worship; the lighting up of a great number of lamps and wax candles in broad daylight before altars and statues of these deities; the hanging up of votiv offerings and rich presents as attestations of so many miraculous cures and deliverances from diseases and dangers; the canonization or deification of deceased worthies; the assigning of distinct provinces or prefectures to departed heroes and saints, the worshiping and adoring of the dead in their sepulchers, shrines, and relics; the consecrating and bowing down to images; the attributing of miraculous powers and virtues to idols; the setting up of little oratories, altars, and statues in the streets and highways, and on the tops of mountains; the carrying of images and relics in pompous procession, with numerous lights and with music and singing; flagellations at solemn seasons under the notion of penance; a great variety of religious orders and fraternities of priests; the shaving of priests, or the tonsure, as it is called, on the crown of their heads; the imposing of celibacy and vows of chastity on the religious of both sexes—all these and many more rites and ceremonies are equally parts of pagan and popish superstition. Nay, the very same temples, the very same images, which were once consecrated to to Jupiter and the other demons, are now consecrated to the Virgin Mary and the other saints. The very same rites and inscriptions are ascribed to both, the very same prodigies and miracles are related of these as of those. In short, almost the whole of paganism is converted and applied to popery; the one is manifestly formed upon the same plan and principles as the other; so that there is not only a conformity, but even a uniformity, in the worship of ancient and modern, of heathen and Christian Rome.'"

The Rev. Robert Taylor, in his "Diegesis," p. 235, says that the only difference in those times between the two religions "was that Jupiter was turned into Jehovah, Apollo into Jesus Christ, Venus's pigeon into the Holy Ghost, Diana into the Virgin Mary, a new nomenclature was given to the old materia theologica; the demigods were turned into saints; the exploits of the one were represented as the miracles of the other; the pagan temples became Christian churches; and so ridiculously accommodating were the converters of the world to the prejudices of their pagan ancestors and neighbors, that they generally observed some resemblance of quality and character in the saint whom they substituted to the old deity." The "priests, altars, temples, solemn festivals, melancholy grimaces, ridiculous attitudes, trinkets, baubles, bells, candles, cushions, holy water, holy wine, holy biscuits, holy oil, holy smoke, and holy vestments," of paganism were all incorporated into Catholicism. Ammonius Saccus, the teacher of Origen, taught that "Christianity and paganism, when rightly understood, differed in no essential points, but had a common origin, and really were one and the same religion." That popery has borrowed its principal ceremonies and doctrins from the rituals of paganism, adds Taylor, "is a fact which the most learned and orthodox of the established church hav most strenuously maintained, and most convincingly demonstrated. That Protestantism has borrowed its principal ceremonies and doctrins from the rituals of popery is a fact which the most learned and orthodox of the Catholic church as strenuously maintain, and as convincingly demonstrate. The conclusion, therefore, that Christianity is altogether paganish, is inevitable."

Gibbon, in "The Decline and Fall of the Roman Empire," in writing upon the introduction into the church of pagan ceremonies, says: "As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. If, in the beginning of the fifth century, Tertullian, or Lactantius, had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would hav gazed with astonishment and indignation on the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must ha been offended by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused, at noon-day, a gawdy, superfluous, and, in their opinion, a sacrilegious light. If they approached the balustrade of the altar, they made their way through the prostrate crowd, consisting for the most part of strangers and pilgrims, who resorted to the city on the vigil of the feast, and who already felt the strong intoxication of fanaticism, and, perhaps, of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice, and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes of the saint, which were usually concealed by a linen or silken veil from the eyes of the vulgar. The Christians frequented the tombs of the martyrs in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially of temporal, blessings. They implored the preservation of their health, or the cure of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested that the holy martyrs would be their guides and protectors on the roads; and if they returned without having experienced any misfortune, they again hastened to the tombs of the martyrs to celebrate, with grateful thanksgivings, their obligations to the memory and relics of those heavenly patrons. The walls were hung round with symbols of the favors which they had received; eyes, and hands, and feet of gold and silver, and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar saint. The same uniform original spirit of superstition might suggest, in the most distant ages and countries, the same method of deceiving the credulity, and of affecting the senses of mankind; but it must ingenuously be confessed that the ministers of the Catholic church imitated the profane model, which they were impatient to destroy. The most respectable bishops had persuaded themselvs that the ignorant rustics would more cheerfully renounce the superstition of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire; but the victors themselvs were insensibly subdued by the arts of their vanquished rivals."

"Should anyone inquire," says Mosheim (Hist. Chris., vol. i, p. 392), "what causes could possibly hav led the Christian teachers to adopt the rites of paganism, I answer, that in all probability their only motiv was an anxious desire to enlarge the bounds of the church. The rites, themselvs, certainly possessed no very particular recommendation in point of grandeur or dignity; but a hope might very naturally be entertained that the heathen worshipers, upon finding somewhat of an accordance to subsist between the religion in which they had been bred up, and Christianity, as to externals, might the more readily be prevailed on to dismiss their prejudices, and embrace the latter." . . "The oriental Christians of this age were accustomed to compare baptism with that lustration with which it was the practice to consecrate, in a certain degree, those who were about to be initiated in the mysteries, and the profession of faith, delivered at the font, with the watch-word, or sign, communicated to the candidates for admission to the secret rights of heathenism, on which account it was usual for this profession of faith to be solemnly delivered in the very act of baptism to every one admitted into the church. Indeed, in its operation the profession of faith, to which we allude, was by no means dissimilar to the sign of mystical initiation amongst the heathen."

It occurs to us that these are authorities sufficient to quote for the benefit of our indignant Christian, but they could be multiplied many times were it necessary. That it was no rash assertion to say that Catholicism, in all its material essentials, is patterned after the pagan religion of the Roman empire, we think, is fully shown. Indeed, Draper, in his "Intellectual Development," charges that Catholicism is a more "dreadful Materialism" than the philosophy of the Materialists themselvs. But even in this the Catholics are imitators of the pagans. When image-worship crept into the early church, it was a revival of pagan idolatry, and, Gibbon says, led to the adop-

tion of the pagan rites of genuflexion, luminaries, and incense.

Whether Chambers's Encyclopedia is a standard work or not depends upon what standard the reader desires. Chambers's is a popular work, on account of its cheapness, but we should not take it as final authority on any matter. A great many of the articles for cyclopedias are written by clergymen—especially on religious subjects and history—and are of course made to uphold the Christian version of theological affairs. The Britannica has the greatest reputation for scholarly work, but it will be recollected that the publishers of that threw out Robertson Smith's article on the Canon of the Old Testament because it contradicted current opinions of that book. It is unsafe to take the *ipse dixit* of any one work, unless corroborated by others. The seeker for truth should read many volumes, giving to each the weight it is entitled to because of the known honesty and fitness for his work of its writer. A cyclopedia edited in the interest of Christianity would most likely be unreliable in treating of other religions, and giv as evidence for its own faith tradition and beliefs which the common sense of the world would laugh at.

So far as we know, the accounts of human sacrifices among the Aztecs are true in substance, though much exaggerated. They seem to hav had numberless Abrahams and Jephthahs among them, ready to do the bidding of their priests. Religion has ever been cruel, in all lands and climes, but we doubt if the number of victims offered to the Aztec gods is as great as the number slain on account of the Christian religion. The Aztec priests would hav been kept very busy to murder as many millions as perished in the Crusades, in the Inquisition, and in the numerous religious wars of Europe.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

The Campaign Fund.

Previously acknowledged,	$4,413.26
B. F. Hyland,	2.00
M. H. Woodbury,	1.00
Louis Wolfer,	1.00
Albany Liberal League (per J. J. McCabe),	10.00
Fred. Garing,	1.00
Thos. Beeson Smith,	1.00
Total,	$4,429.26

News and Notes.

A GRAND FIELD-DAY.—NATURE VS. CHURCH.—A FREETHINKERS' PICNIC.—THE TROJAN PHALANX.—THE GREAT CONVENTION.

A beautiful ride through sunset and the brilliant moonlighted night brought me in the early morn to the stately city of Albany, which, crowned with its Capitol that has already cost seventeen millions of dollars and still cries for more, looked quite queenly on the banks of the flowing Hudson. It was a bright June morning, and lovely landscapes stretched away on every side. A happy-hearted pilgrim, I wended my way up the Broadway of Albany, and soon found myself at the residence of President McCabe of the Albany Liberal Association, and, with the genial greeting of himself and wife, felt that I was in safe hands for a royal heterodox time. Mrs. McCabe, is a good Christian still and loves the Methodist church into which she was born, but for all that she is a thorough-going Liberal in heart and spirit, full of generous fellowship and ready to lend a hand without a particle of regard for sectarian boundaries. If all Christians were like her, I don't think we should hav much to quarrel about. Peace and good will would then be the prevailing law.

I suppose the readers of THE TRUTH SEEKER know J. J. McCabe who is the efficient president of the Albany Society, who never does anything by halves, and who works for the success of Freethought with an enthusiasm that knows no failure, and a practical sagacity that hits upon the right thing to do at the right time. He is a poet, too, and sings of the good time coming. He has music in his soul, and I hav just had the pleasure of reading his "Poems and Poetry" recently published, where we find some vigorous Freethought verse and touches of romance. His lecture, "An Evening with the Poets," is quite entertaining, and "Science and Theology," which he delivered before the Ingersoll Secular Society of Boston, is a very fine presentation of these two opposit modes of belief and moral culture, and is a valuable contribution to our Freethought literature. The Albany Association is quite fortunate in the possession of an officer of such ability and earnestness.

A Freethinkers' picnic, on Sunday, out in the green fields, with old and young altogether—what a splendid thing! and I hope that the summer will be filled with them from one end of the land to the other. How the gloomy old churches would sink into insignificance, pelted with laughter and drowned with the music of joy!

I suppose most of our Liberals hav heard of Mrs. Iliohan's Sunday-school at Albany, one of the most promising Free-thought undertakings in the world. Mrs. Iliohan has a rare faculty for interesting the children and teaching their minds. She can touch the hearts of the young with the beauty and the nobleness of scientific thought, and make truth far more delightful than the sentimental dreams of religion. The Liberal Sunday-school must become a great feature of our future advance, for we must meet the multiplied instrumentalities of the church. The church seeks the young, and would capture even the infant with the subtleties of theology. As a matter of self-defense we must train the youthful faculties with what science can giv both for mental and moral advancement. We must teach the art of life, unfold the ideal, and fill the heart with hope and aspiration based upon the world in which we now are. In this religion of humanity, in this cultivation of noble sentiment and purpose in the ardent soul of youth, Mrs. Iliohan has accomplished a work of vast significance—a work whose fruit is not in to-day, but in the infinit future of the race.

Nearly a hundred were together, men and women, boys and girls, and the big wagons were ready, and away we went. The clerk of the weather was all right on the main question—he had given us a clear sky and a southerly wind, and the most brilliant sunshine of the season, that was like sparkling wine and almost intoxicated with delight—but he forgot (I suppose he had an orthodox turn) to giv us a little bit of a shower the night beforehand just enough to lay the dust. As the roads round about Albany are sandy, and as the wind, in spite of the Sabbath, did frolic around quite lively, and the wagons were of colossal size, and the wheels so large that they thundered along the highway—why, there was considerable of a dust—yea, clouds of it—and at times the doleful old orthodox ejaculation seemed quite appropriate—"Dust thou art, to dust thou shalt return." But we kept right on, although we had no expectation of going to the other side of Jordan and having a cool time of it—in Sheol—and so after a five-mile ride the comfortable country homestead of Mr. McCabe floated upon our hungry sight, with its tall trees, its wavy grass, its comfortable mansion, and soon we tumbled into its happy embrace, as reckless as the flying bird. And what a rollicking time we had all day long, swinging and dancing, playing ball, hunting for strawberries, and when the time for dinner came, eating with an appetite that is one of the greatest blessings of human existence. Ah, how much better off we were than the dyspeptic Christians praying in their melancholy churches, and, as some one puts it, absorbing religion and rheumatism at the same time.

Soon after the arrival of the Albanian hosts on this camping-ground of freedom we were joined by the Trojan phalanx, and right glad we were of their merry company. I guess most of you know Robert Wade, the good Hercules of Freethought in Troy, who has borne the brunt of many a battle, and with him was Mr. Jeffries, president of the Troy Secular Union; Mr. Gardiner, Mr. Wilbur, and others, the brave and the fair of this industrial center. The hand of fellowship was struck, and New York, Albany, and Troy met in happy greeting, and from thence an arch of triumph shall be woven for human progress.

By and by, when the shadows began to deepen and the sunlight to take on a deeper gold, we all gathered together beneath the apple-trees, and had an out-door business meeting, and talked up the Convention, and made arrangements for its ample success. Our Troy and Albany friends are taking hold of this affair with splendid enthusiasm. They realize what an immense practical power it will be both for home improvement and world-wide advancement. The program of the Convention is not yet fully determined upon, but the following speakers hav been selected by the Excutiv Committee for the course of lectures to be given: Robert G. Ingersoll, Elizabeth Cady Stanton, James Parton, Courtlandt Palmer, T. B. Wakeman, Charles Watts, Mrs. Krekel, and Helen H. Gardener. Such an array of speakers cannot fail, with the other attractions of the Convention, to command the attention of the public and win the recognition of the press. With such noble local elements as are in Albany and Troy, and with the grand response which must be made from the state and the country, the Convention will perhaps be the most notable so far in the annals of Freethought. It is proposed to hav course tickets for the seven lectures besides Mr. Ingersoll's, for which there will be separate tickets, and the price for the course ticket is $1, giving admission to all sessions of the Convention up to Sunday afternoon inclusiv. Mr. Ingersoll's lecture will be on Sunday evening. The zeal of our Troy and Albany friends is shown in the fact that they hav agreed to dispose of six hundred of these dollar tickets before the meeting of the Convention. Thus its financial success is assured, and financial success means a crowning success in every other direction.

So our hearts beat high with hope; our banners are floating on the breeze; the spirit of unity prevails; the fire burns in many a heart; from rank to rank goes the word of cheer.

We all returned from the picnic-ground in season for a lecture in the evening, which I gave upon the "Demands of Humanity."

I was glad to meet again with our good friends, Mr. and Mrs. W. H. Williams. Mr. Williams was formerly president of the Albany League, and he has done most valuable service, and is a most noble Liberal.

Charles Luck, the genial secretary, is always on hand. He has the fire of youth and its indomitable spirit. He can laugh dull care away, and at the same time do earnest deeds.

Mr. Joseph McDonough is a prominent business man in Albany, and has for years been an outspoken Freethinker. He says it has not injured him, that he knows of, to thus speak his own mind. He has been respected for his courage. He is one of the finest extemporaneous speakers in our ranks. He is thoroughly posted in our ideas and history. He recently gave a lecture on "The Struggles of Freethought" before the Troy Secular Union, and his audience were delighted with his eloquence and ability.

Next Sunday evening Mr. Howard Williams lectures before the Albany Liberal Association. He is a young journalist of promis and ability, lately from London, England. He has the enthusiasm of humanity, and is a most earnest worker for freedom. He will be of great service in the Freethought ranks, with his facil pen and wide knowledge.

So we had a feast indeed, as all our readers will admit. We hav had the best of company, and all the glory of mother nature, and we hav renewed courage for our toil. Onward and sunward, that is our route, and I feel as if I had bought a through ticket, palace car and all, for this goal of all our race except for the deadheads. We don't want any deadheads on our line. We must work our passage somehow, by muscle or brain.

Now, Friends, Liberals, attention. We propose to open our books for the sale of tickets and subscriptions for the Albany Convention at once. The expenses of this Convention for Opera House, speakers, advertising, and music will be at least a thousand dollars. We must do this work on a grand scale, and the results will be in proportion. The churches will realize that our organization is to be respected. We do not purpose to take up a single collection or to make a single appeal for money at the Convention. We must settle its pecuniary affairs before the Convention meets, and so not be troubled afterward. Our Troy and Albany friends hav bought six hundred tickets. We ought at least to sell in the States and elsewhere four hundred tickets before the Convention. Who will speak? Send your names and money at once, and the ticket will be forwarded. Buy one ticket, at least, whether or not you purpose to come to the Convention. Buy it for good will Get your neighbors to buy. Levy a good-natured tax on some of our Christian friends. They are continually asking us Liberals to patronize their church fairs, etc. One good turn deserves another. Let them buy a ticket for our affairs. Perhaps they will come. I want every Freethinker in New York state, especially, to be interested in this matter, and, together with Albany and Troy friends, sell a thousand one-dollar tickets before the Convention. If we more than pay the expenses of the Convention, and the State Association has a nice little bank account of a couple of hundred dollars or more, you may be sure that something lively will be done next wi nter that will make the old bones of theology shake. We do not purpose to be idle.

Moreover, besides the sale of one dollar tickets in which every Liberal can join, there will be personal subscriptions received from those good and fortunate Liberals who hav, in spite of their heterodoxy, been smiled upon by the goddess of this world, and hav a little more money than is actually necessary for the needs of the hour, and who esteem it a luxury to giv of their wealth to that which is so dear to their hearts, like Courtlandt Palmer, Mr. and Mrs. McDonough, and others. I am not rich, alas! but I esteem it a privilege to put my mite into this stream which is destined to float one of the richest argosies that ever gladdened the eyes of the nations.

The call is gone forth. Look at the list below. Let it be rapidly increased. All names will be announced in THE TRUTH SEEKER and *Investigator*. This year there will be a treasurer's report, and a strict account of all moneys received and expended will be published.

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Courtlandt Palmer,	$25.00
Samuel P. Putnam,	10.00
Mr. Joseph McDonough,	5.00
Mrs. Joseph McDonough,	5 00
Albany Association, per tickets,	400.00
Troy Secular Union, per tickets,	200.00
Total so far,	$645.00

With boundless hope, Fraternally yours,

SAMUEL P. PUTNAM.

In Memoriam.

DEAR TRUTH SEEKER: The death of T. C. Leland, so sudden and unexpected, is certainly a misfortune to the Liberal cause, and every reader of THE TRUTH SEEKER will so consider it; he was emphatically a worker and believed fully in work, and for such work will be held in honorable remembrance by us all; but Mr. Leland was not entirely absorbed in the public life which he lived to such good acceptance; he was a true friend, and, as such, his death is to me a special loss. We old people make few new friends, and when one like him we hav just put away from our sight leaves us, it is to those blessed with such friendship a deep sorrow. Alas! alas! that we shall see his his face no more.

I thank you for the notice by card of his funeral. I found it impossible to attend. The sickness of my sister, for more than two years, has changed my habits so much that I hav become a "stay at home;" and then the infirmities that come upon one when within two years of the time alloted to humanity make it easy to find large lions in the way, and so, both of necessity and from disinclination, I go very little from home, but every word of good for the truth's cause is always a delight, and surely the editor of THE TRUTH SEEKER has my weekly blessing. Mr. Wakeman's speech over the remains of our friend was so very good, and Mr. Putnam's poem I think one of his best; and now we bid him a heartfelt good-bye.

LUCY N. COLMAN.

Lectures and Meetings.

WE notice that A. B. Bradford, J. H. Burnham, Mrs. H. S. Lake, and W. F. Peck are engaged to speak at the "World's Camp-Meeting," to be held under the auspices of the Rochester Society of Spiritualists at Sea Breeze Grove, June 27th to July 27th.

E. C. WALKER lectured at Sioux Falls, Dakota, Sunday, June 21st, afternoon and evening. He will deliver the oration at Ashton, Iowa, on July 4th, and will speak at the same place on the 5th. On July 12th he will begin a series of ten lectures at Ortonville, Minn. For lectures, etc., address him at Sioux City, Iowa.

Communications.

Bible Harmony.

Since the Bible contains many things which are totally inconsistent and incredible, I shall therefore point out a few passages to which I shall refer specifically, so that the reader may see for himself, and test their digestibility, so as to more accurately determin the harmony of holy writ, wherein is stated, among other things, that of several men, each has had more than one father; that some had more than one natural mother; and that father and son were both of one mother; also that a king of Judah was two years younger than his youngest son, and that a king of Israel built a city after he had been dead ten years, and many such contradictory, absurd fables too numerous to mention. Yet advocates of Christianity claim that such irreconcilable absurdity is infallibly true, and instead of adducing a particle of proof, defame and slander others for disbelieving it. Would it not be proper to quote a few passages and compare them, so that a correct estimate of their similarity, and of the purity and harmony of the holy book, may be formed?

It is stated in Luke that Salah was a son of Cainan:

Salah, which was the son of Cainan, which was the son of Arphaxad (Luke iii, 35, 36).

It is stated in Genesis that Salah was a son of Arphaxad:

Arphaxad lived five and thirty years, and begat Salah (Gen. xi, 12).

In Matthew is stated thus:

Jacob begat Joseph, the husband of Mary, of whom was born Jesus (Matt. i, 16).

In Luke is stated thus:

And Jesus . . . . being, as was supposed, the son of Joseph, which was the son of Heli (Luke iii, 23).

Now, my Christian friend, unless you can believe that Joseph was the son of Jacob, and that he was also the son of Heli, you will hav to believe that the holy book tells downright lies, which hav been imposed on you by priestcraft.

Moreover, can you believe that one son had two mothers?

Abijah was a son of Maachah:

Rehoboam [king of Judah] loved Maachah, the daughter of Absalom, above all his wives [18 in number, 28 sons and sixty daughters] . . . . And Rehoboam made Abijah, the son of Maachah, the chief (2 Chron. xi, 21, 22).

And Abijah was a son of Michaiah:

In the eighteenth year of King Jeroboam [king of Israel] began Abijah to reign over Judah. . . . . His mother's name was Michaiah, the daughter of Uriel of Gibeah (2 Chron. xiii, 1, 2).

Suppose it should be assumed that Maachah and Michaiah were only different names, but one and the same person, yet it would make it no less absurd, especially since their fathers' names are recorded also. Or if it should be presumed that there were two kings of Judah by the name of Abijah, in such a case see "Bible Inquirer," page 18, where Bible references and citations are given that all the names of the kings of Judah from David to Zedekiah can be seen at a glance.

God will hav all men to know the truth:

The Lord is good to all, and his tender mercies are over all his works (Ps. cxlv, 9). Who will hav all men to be saved, and to come unto the knowledge of the truth (1 Tim. ii, 4). The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes (Ps. xix, 8).

God conceals the truth, and imparts deception:

There is, verily, a disannulling of the commandment going before for the weakness and unprofitableness thereof (Heb. vii, 18). The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes (Is. xxix, 10). God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear (Rom. xii., 8). Wherefore I gave them also statutes that were not good, and judgment whereby they should not liv (Ezek. xx, 25). And if the prophet be deceived when he hath spoken a thing, I the Lord hav deceived that prophet (Ezek. xiv, 9). Ah, Lord God, surely thou hast greatly deceived this people (Jer. iv, 10).

Propheey is reliable:

We hav also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. . . . Holy men of God spake as they were moved by the Holy Ghost (2 Pet. i, 19, 21). O fools and slow of heart to believe all that the prophets hav spoken (Luke xxiv, 25).

Prophecy and priestcraft denounced by the Lord:

The prophets prophesy falsely, and the priests bear rule by their means (Jer. v, 31). From the prophet even unto the priest, every one dealeth falsely (Jer. vi, 13). For both prophet and priest are profane. . . . Thus saith the Lord of hosts, hearken not unto the words of the prophets. . . . For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word and heard it (Jer. xxiii, 16, 17, 18)? As troops of robbers wait for a man, so the company of priests murder in the way by consent, for they commit lewdness (Hosea vi, 9). Yea, they are greedy dogs which can never hav enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain (Is. lvi, 11). Beware of false prophets, which come to you in sheep's clothing. . . . By their fruits ye shall know them (Mat. vii, 15, 20).

Good tidings of great joy to all people:

And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born . . . a Savior, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men (Luke ii, 10–14).

The good tidings were not great joy to all people:

That the blood of all the prophets, which was shed from the foundation of the world, . . . from the blood of Abel unto the blood of Zacharias. . . . Verily I say unto you, it shall be required of this generation (Luke ii, 50, 51). Suppose ye that I am come to giv peace on earth? I tell you nay (Luke xii, 51). The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death. . . . I came not to send peace, but a sword (Matt. x, 21, 34). And he that hath no sword, let him sell his garment and buy one (Luke xxii, 36).

Christ spoke intelligibly to the world:

I spake openly to the world; . . . and in secret hav I said nothing (John xviii, 20). That the world may know that I love the father (John xiv, 31). Who will hav all men to be saved, and to come unto the knowledge of the truth (1 Tim. ii, 4). For I am not come to call the righteous, but sinners, to repentance (Mat. ix, 13). Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house (Matt. v, 15).

He spoke intentionally so as not to be understood:

He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them (John xii, 40). But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples. He said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables. That seeing they may see and not perceive, and hearing, they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them (Mark iv, 34, 11, 12). I am not sent but unto the lost sheep of the house of Israel (Matt. xv, 24).

The twelve apostles were to sit upon twelve thrones:

The father loved the son, and hath given all things into his hand (John iii, 35). When the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. xix, 28). [If so, then Christ has not yet occupied that throne.]

The twelve apostles never did sit on the twelve thrones:

Hav not I chosen you twelve, and one of you is a devil? (John vi, 70). Woe to that man; . . good were it for that man if he had never been born (Mark xiv, 21). But he turned and said unto Peter: Get the behind me Satan, thou art an offense unto me (Matt. xvi, 23). Whosoever shall deny me before men, him will I also deny before my father which is in heaven (Matt. x, 33).

The twelve left him all, and forsook him:

Then all the disciples forsook him and fled. . . Now Peter sat without in the palace, . . but he denied before them all. . . Then began he to curse and to swear, saying, I know not the man (Matt. xxvi, 56, 69–74). Whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when he shall come in his own glory (Luke ix, 26). To sit on my right hand and on my left is not mine to giv, but it shall be given to them for whom it is prepared of my father (Matt. xx, 23).

God's chosen people a kingdom of priests:

Ye shall be unto me a kingdom of priests, and a holy nation (Ex. xix, 6). For thou art a holy people unto the Lord thy God, and the Lord had chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth (Deut. xiv, 2). Ye are a chosen generation, a royal priesthood, a holy nation, . . which in time past were not a people, but are now the children of God (1 Peter ii, 9, 10). Be ye therefore merciful as your father also is merciful (Luke vi, 36).

The same book says their father was a murderer:

Ye be witnesses unto yourselvs, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (Matt. xxiii, 31–33)? Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, . . he is a liar, and the father of it (John viii, 44).

God (in his book) declares himself to be the murderer:

I will destroy man whom I hav created from the face of the earth: both man and beast, . . for it repenteth me that I hav made them (Gen. vi, 7). Because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men (1 Sam. vi, 19). The Lord cast down great stones from heaven upon them (Josh. x, 11). So the Lord sent pestilence upon Israel, and there fell of Israel seventy thousand men (1 Chron. xxi, 14). And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt (Ex. xii, 29).

God's laws were never to be revoked:

This is my covenant which ye shall keep between me and you, and thy seed after thee. Every man-child among you shall be circumcised. . . And the uncircumcised man-child . . shall be cut off from his people; he hath broken my covenant (Gen. xvii, 10, 14). My covenant will I not break, nor alter the thing that is gone out of my lips (Ps. lxxxix, 34). Think not that I am come to destroy the law and the prophets, . . for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt. v, 17, 18). Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (Jas. ii, 10).

God's law revoked by the Christian dispensation:

Behold I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing (Gal. v, 2). For there is verily a disannulling of the commandment, . . for the weakness and unprofitableness thereof. (Heb. vii, 18). The law and the prophets were until John, since that time the kingdom of God is preached (Luke xvi, 16). But now we are delivered from the law (Rom. vii, 6). Having abolished in his flesh the enmity, even the law of commandments contained in ordinances (Eph. ii, 15).

David's cruelty to innocent people:

David saved neither man nor woman alive, to bring tidings to Gath, saying, lest they should tell on us (1 Sam. xxvii, 11). And David, . . . went to Rabbah, and fought against it, and took it. . . . And he brought forth the people that were therein, and put them under saws and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he unto all the cities of the children of Ammon (2 Sam. xii, 29, 31). Thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight (1 Chron. xxii, 8). The sword shall never depart from thy house, because thou hast despised me (2 Sam. xii, 10).

David's acts were to God's entire satisfaction:

I hav found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will (Acts xiii, 22). Who followed me with all his heart, to do that only which was right in mine eyes (1 Kings xiv, 8).

No man on earth is righteous:

In thy sight shall no man living be justified (Ps. cxliii, 2). There is none righteous, no, not one (Rom. iii, 10). For there is not a just man upon earth (Eccl. vii, 20).

Just Lot was righteous:

Just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds (2 Pet. ii, 7, 8). And Lot went up out of Zoar, . . . and he dwelt in a cave, he and his two daughters. . . . Thus were both the daughters of Lot with child by their father (Gen. xviv, 30, 36).

God was with Joseph, yet his brethren stole and sold him:

The patriarchs . . . sold Joseph into Egypt; but God was with him (Acts vii, 9). Judah said unto his brethren: What profit is it if we slay our brother, and conceal his blood? Come and let us sell him to the Ishmaelites, . . . and his brethren were content; . . . and sold Joseph to the Ishmaelites for twenty pieces of silver (Gen. xxxvii, 26, 28).

He who steals and sells his brother must die:

If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die; and thou shalt put evil away from among you (Deut. xxiv, 7).

Hating our relativs enjoined:

If any man come unto me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple (Luke xiv, 26).

Hating our relativs condemned:

Honor thy father and mother (Eph. vi, 2). Husbands, love your wives. . . . No man ever yet hated his own flesh (Eph. v, 25, 29). Whosoever hateth his brother is a murderer (1 John iii, 15). He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen (1 John v, 20)?

Man and beast go to one place after death:

The dead know not anything; . . . For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest (Eccl. ix, 5, 10). For that which befalleth the sons of men befalleth beasts, . . . as the one dieth so dieth the other; yea, they hav all one breath; so that a man hath no pre-eminence above a beast; . . . All go unto one place (Eccl. iii, 19, 20).

Not all—some go to endless misery:

These shall go away into everlasting punishment (Matt. xxv, 46). Where the beast and the false prophet are, and shall be tormented day and night for ever and ever. . . . And whosoever was not found written in the book of life was cast into the lake of fire (Rev. xx, 10, 15). And the smoke of their torment ascendeth up for ever and ever (Rev. xiv, 11).

ANDREW JACOBSON.

Canadian Notes.

The Toronto Secular Society held a grand strawberry festival on Wednesday evening last. The first part consisted of a miscellaneous concert, introducing a variety of sentimental and comic songs, together with readings and recitations, making up a first-class entertainment. Secondly came an unlimited supply of the most luscious and tempting strawberries, with the delicious accompaniment of clotted cream; verily a feast for the gods, a fitting prelude to tripping on the light fantastic toe, which brought a delightful evening to a close.

Dr. Wild, of the Bond Street Congregational church, has thought proper to bring charges against the Freethought settlement in the United States. He accuses them of unbridled licentiousness, disgusting debauchery, and all manner of filthy practices and obscenity. Will the editor of THE TRUTH SEEKER be kind enough to procure all the information he can on the subject, and forward it to the present writer, R. B. Butland, 37 King street West, Toronto, and also, if he thinks it advisable, will he kindly write an article on the subject, and issue it in THE TRUTH SEEKER?*

The Alton Secular Society is a very remarkable one. They hav built the first Freethought hall in Canada, and hav made the name of Alton a familiar household word in every corner of Canada. Alton possesses a very remarkable family in the Algies; the various members of the same family supply the platform with lectures on every topic of interest in the world of literature, science, and art. They are well-read, well-informed on every subject, good speakers and writers for the public press; they are excellent readers, reciters, and declaimers on the public platform, and possess the histrionic faculty as exemplified by the excellent manner in which they produce dramas, farces, and standard plays.

The Toronto Secular Society are fortunate in the possession of a comic vocalist of the very first water in the person of Mr. Arthur Tilney, who is, beyond

*In THE TRUTH SEEKER of May 30th Mr. G. H. Walser givs Mr. Butland the information sought. In the issue of May 23d we gave our opinion of Clark Braden. A perusal of the two issues will enable our Canadian friend to successfully confute the Congregational preacher—ED. T. S.

comparison, the funniest man in Canada, and ranks among the brightest stars of comedy to be found on the stage in any part of the world. Managers of concerts are making it a point to engage him as the leading attraction.

As regards the origin of the mental faculties of animals, and more especially their specific expressions, the so-called instincts, we must regard instincts as essentially the habits of the soul, acquired by and transmitted and fixed by inheritance through many generations. Instincts are, therefore, like all other habits, which, according to the laws of cumulativ adaptation and inheritance, lead to the origin of new functions, and thus also to new forms of the organs. Here, as everywhere, interaction between function and organ goes hand in hand. Just as the mental faculties of man hav been acquired by the progressiv adaptation of the brain, and been fixed by continual transmission by inheritance, the instincts of animals, which differ from them only in quantity, not in quality, hav arisen by the gradual perfecting of their mental organ, that is, their central nervous system, by the interaction of adaptation and inheritance. Instincts, as is well known, are inherited, but experiences and new adaptations of the animal mind are also transmitted by inheritance, and the training of domestic animals to different mental activities which animals are incapable of accomplishing, rest upon the possibility of adaptation. We already know of a series of examples in which such adaptations, after they had been transmitted through a succession of generations, finally appeared as innate instincts, and yet they hav only been acquired from the ancestors of the animals. Inheritance has here caused the result of training to become instinct. The characteristic instincts of sporting dogs, shepherd dogs, and other domestic animals, and the natural instinct of wild animals, which they possess at birth, were in the first place acquired by their ancestors by adaptation. They may in this respect be compared to man's knowledge *a priori*, which, like all other knowledge, was originally acquired by our remote ancestors *a posteriori* by sensuous experience. It is evident that knowledge *a posteriori* arose only by long enduring, acquired adaptation of the brain out of originally empiric or experimental knowledge *a posteriori* The truth of the doctrin of filiation is proved by the well-known facts of comparativ anatomy and embryology. All the great and general laws and all the comprehensiv series of phenomena of biology can only be explained and understood by the theory of development, and especially its biological part, the theory of descent; and without it they remain completely inexplicable and incomprehensible. The internal and causal connection between them all proves the theory of descent to be the greatest inductiv law of biology.

The advocates of the evolution philosophy naturally ask, Why does the human germ assume in succession the forms of the germs of all other animals in gradation, from the lowest to the highest? Instead of, as would naturally be expected, having its own, proper and peculiar form, why this apparently needless, useless waste of energy in this straight down the crooked lane all around the square way of working? Why this particular process? How came it about?

There is only one answer, that all the various forms of animal life that hav ever lived on the surface of the earth hav been evolved out of preceding organisms by a regular gradation from the lowest organism, which originated by spontaneous generation, up to the highest, culminating in man. It is utterly impossible to giv any other answer or any other theory that will account for all the phenomena. Arrested development (rudimentary organs) are proofs positiv of the evolution theory, the embryo teeth and feet of whales, embryo feet in serpents, eyes which do not see in fish living in rivers underground in the dark. In some cases we find these rudimentary organs are inconvenient, in others positivly dangerous. All these are perfectly consistent with and proofs of evolution, but which it is impossible to account for in any other way. R. B. BUTLAND.

Toronto, June 20, 1885.

"THE God of the Christian" is an arithmetical conundrum, an amorphous spawn of intellectual debauchery which starts with the axiom 3=1. Christ himself is the second person of the Christian Godhead, and, at the same time, the whole of the Christian Godhead. The Father is the first person of the Christian Godhead, and, at the same time, the whole of the Christian Godhead. The Ghost is the third person of the Christian Godhead, and, at the same time, the whole of the Christian Godhead. The Christian God is infinit; but Father, Son, and Ghost are all equal; and although it takes the three of them to make up the Godhead, yet any one of them, with the two others deducted, makes up the Godhead. In other words, you take two from three, and three remain. Each one of the three parts is not the part, but the whole. The whole is God, and God is infinit; but each one of the three parts is God, and God is infinit; ergo, there are three infinits, three pleroma, three somethings, each one of which is everything.—*W. Stewart Ross.*

Clerical Studies.

Close by a cathedral in Marseilles there livs a merry cobbler, who very innocently has given grave offense to the black-gowned dignitaries of his parish.

This cobbler, perched in the corner of an old wall, has a pet monkey, who all day long is capering and grimacing among the parings of hides and soleless shoes with windows at the toes. Some cobblers are satisfied with a canary bird or goldfinch in a cage; this friend of ours keeps a *sapajou*. Everybody takes his pleasure where he finds it, and this is no crime. But this monkey, prescient of his proximate humanity, manifests mysterious religious tendencies. His favorit pastime has been climbing along the front of the cathedral. There, seated on his tail, he peeps through window panes at what is going on within. Several times the sacristan, crossing the street, has come to giv the cobbler a rating in the name of the curate. But the pious votary of St. Crispin pleaded that his monkey, having been brought up among good Christians, and indeed under the very shadow of the church, was a beast without guile, and that his curiosity rather evinced pious inclinations. He also remarked that our pious forefathers, those wonderful builders and sculptors of friezes in the bygone ages of faith, had not scrupled to adorn with heads of beasts the cornices of old cathedrals, as Notre Dame bears witness. Thus the monkey obtained grace.

One morning, however, observing the door of the sacristy open, he slipped in, and finding a square cap and surplice to his liking, put them on. Thus sacredly accoutred, he enters the sanctuary and gets upon the steps of the great altar. In the body of the building at this time there were only two old ladies kneeling, with their heads bowed against a prayer desk, in ecstatic meditations.

Then the monkey, emboldened, began to toss about the missals, the candlesticks, vases, and statuets.

The devout ladies, roused, became conscious that the tonsure displayed by the hindquarters of this prodigy was neither the curate's nor the vicar's; cried aloud, "O Lord, hav mercy on us," and ran away as if the devil was after them.

The whole church membership was presently in commotion, and the penitents believed that the devil had in fact taken lodgings in the house of God.

Curate, vicars, beadle, bell-ringer, and the Swiss guard, all drew back, frightened at the monkey's gambols on the altar.

The Swiss, whose religious education is defectiv, owing to his birth in a country of heretics, was the first to suspect that, however probable the subtil instigations of the enemy of mankind, the phenomenon admitted of a naturalistic explanation, and as it did not seem proper that the devil should hav things all his own way, this view gained credence.

Then the Swiss alone, armed with his truncheon, marched upon the *sapajou*, who, apprehending danger, climbed along the frame of a picture representing the flight of Israel from Egypt, and, from molding to molding, from cornice to cornice, reached an open window, and absquatulated. A minute later he was quietly playing before the cobbler's door.

The curate, whose terror now gave way to indignation, lodged complaint against the cobbler with the police, and the cobbler was summoned to answer. Confounded by this strange event, he no longer defended the pious inclinations of his monkey, but he pleaded, "Would it not redound more to the glory of religion to change the beast's heart, than to tie him up? In Spain, where I was raised, good Catholics were used to hav their asses and their pigs baptized, and surely my monkey is more human than they. Try this on him, and I will go his surety for good behavior to the extent of supplying the curate with shoes." This proposition rests *sub judice*, the question being considered too intricate for the curate to decide upon his own responsibility. An answer is expected from his holiness the pope.

Without altering any of the facts in this narrativ I hav permitted myself a few pious reflections.

The religious education of animals is not a new idea. It dates at least from the epoch of the prophet Balaam, and Wordsworth, in his "White Doe of Rylstone," has voiced it with tender sublimity. But the clerical education of the monkey is a promising suggestion, especially since it has become difficult, at least in Europe, to engage children of respectable families for the service of the altar as *enfants de chœur*. I hav noted this myself in Paris, even under Louis Napoleon. I commend it to my Darwinian brethren in Christ, such as Henry W. Beecher, as a second title to immortality, to be added to his illustrious and physiological researches in Christian Socialism, where he has found that "bread and water" are plenty good enough for workingmen, and ought to satisfy them.

You also, Brother Swing, you also, Brother Talmage, though not an evolutionist like those whose catholicity embraces Jesus and Malthus and Darwin in one clasp, you ought, all of you, to feel a divine sympathy with our monkey, for do you not every Sunday "play such tricks before high heaven at the altar as make the angels laugh?" EDGEWORTH.

He Rests from His Labors.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It was with heartfelt and most sincere feelings of sorrow that I read in a morning paper a notice of the death of my friend and whilom associate in the Liberal cause, Theron C. Leland. It was my good fortune to hav made his acquaintance over a quarter of a century ago, and at a time when many of the great social questions which, although not all solved, are yet in a fair way of ultimate solution, were new, strange, and exceedingly unpopular.

Mr. Leland was among the earliest to catch the gleam of the new truth, and among the first to suffer the penalty which follows the bold assertion of unpopular doctrins.

He did not liv to see, as we may not, the full realization of his hopes and aspirations for a higher and better life for man on this planet; still the aspiration was a source of ennoblement to himself as well as to others with whom he came in contact, and which aspirations, though not fully realized, can never fail to hasten their realization. None realized better than he that for the "city yet to be,"

"——We still must labor,
For its sake bear pain and grief,
In it find the end of living,
And the anchor of belief."

Mr. Leland was no pessimist. No one who had the honor of his acquaintance can ever forget his genial, buoyant, and hopeful disposition. His was a spirit that no defeat could dishearten, or calamity crush. He was not only hopeful, wise, and witty "in himself, but the cause of these qualities in others."

To his eminent services in the cause of Liberalism I need hardly refer, as they are known to all, and hav been fittingly recalled in THE TRUTH SEEKER'S obituary.

The objectiv life of our associate has indeed ended, but his subjectiv life has only just begun. To that subjectiv world that more and more dominates the living, he has contributed more than the average of men. The instrument or personality through and by which the impress on the world was made has vanished from sight—gone to recombine in other forms in nature's endless circuit—but the impress of the personality remains forever as a part of the spiritual inheritance of the race. In a higher and better sense than that meant by the so-called sacred writer, he rests from his labors and his works do follow him. HUGH B. BROWN.

The Early Martyr Lie.

It was a law of the Roman emperors that no subjects should assemble for any purpose. The law was like that of England, referred to by Buckle, vol. i, chap. 7. The English law xxxvi of George III. was very severe, and declared if the meeting held an hour after being ordered by any magistrate to dismiss, the penalty was death. Any justice appointee of the crown could prevent the meeting. It was for persistently violating this law that the early Christians were punished. The act had no reference to Christians. The Emperor Trajan refused to permit a fire company to be organized because it would lead to assemblages of the people. "My subjects must not meet together," said he. See Pliny's letters. All these stories of early martyrs are lies. The so-called martyrs were determined violators of a just and wholesome law of the times. Never was a Christian persecuted because of his belief. It is true that the early Christians so habitually violated this law that they drew upon themselvs a peculiar notice, suspicion, and odium. Finally they became so identified as law-breakers that the words "Christian" and "law-breaker" were synonyms. C. I.

Mr. Hacker Very Badly Off.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The numerous readers of the Liberal papers who received their first Liberal views when young from the lectures of J. Hacker and the *Portland Pleasure Boat*, that he published seventeen years, will regret to learn that the old gentleman has now passed his eighty-fourth year in very feeble condition. He was taken down suddenly some weeks ago, and says he suffered more and severer pain in one week than ever before in any ten years of his life. He now is able to sit up about one-half the day and works about a little, but, though cheerful, has little hope of ever being any better. ELLA E. GIBSON.

Barre, Mass, June 7, 285.

INSURRECTIONS AND REVOLUTIONS.—Insurrections are generally wrong; revolutions are always right. An insurrection is too often the mad and passionate effort of ignorant persons, who are impatient under some immediate injury, and never stop to investigate its remote and general causes. But a revolution, when it is the work of the nation itself, is a splendid, imposing spectacle, because to the moral quality of indignation produced by the presence of evil it adds the intellectual qualities of foresight and combination; and, uniting in the same act some of the highest properties of our nature, it achieves a double purpose, not only punishing the oppressor, but also relieving the oppressed.—*Buckle.*

THE TRUTH SEEKER.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - JUNE 27, 1885.

What Is a Christian?

When dictionaries and church manuals are so cheap it would seem that religious journals ought to speak with some degree of accuracy. But here we hav the *Independent* endeavoring to convince its readers that Victor Hugo was really a Christian:

"He was neither a Socialist nor an Infidel, though he found much in the social order of the world which inflamed him against it, and much in the current conventional Christianity which drew his fire. His ethical position as a man and an author was unmistakably Christian. His great work, 'Les Miserables,' is Christian in its primary intention, and we repeat, with Dr. Pressense, that 'we shall forever bless the memory of Victor Hugo for the manner in which he reproduces the drama of a good conscience in the admirable chapter, entitled *Une tempete sous un crane.*'"

This memorandum of August 2, 1883, given to M. Vacquerie, is also quoted:

"I giv 50,000 francs to the poor. I wish to be carried to the cemetery in their hearse. I refuse the prayers *(oraisons)* of all churches. I ask for a prayer *(priere)* from all souls. I believe in God. VICTOR HUGO."

Further evidence the *Independent* pretends to think it finds in the letter written to the London press by the Rev. Dr. Pressensé, "in which he declares that M. Renan has proceeded 'without warrant' in the 'strange article' in which he has endeavored to make out Victor Hugo's God a mere abstraction. He asserts that, to the end, and in the delirium of sickness, he held fast his faith in God, in the immortality of the soul, and in the greatness of man's destiny, and that from the depth of his heart he honored Jesus."

That Hugo believed in a God and hoped for immortality we hav no doubt. But so did Thomas Paine. That he honored the character known as Jesus, may also be true. But so does Robert G. Ingersoll. That he sometimes argued against Atheism we are prepared to admit. But so did Voltaire. Yet we doubt if the *Independent* would hav the brazen hardihood to claim that either Paine or Voltaire was a Christian, or that Colonel Ingersoll is.

A Christian is one who believes that a faith in Christ as the son of God, and the savior of mankind through his death upon the cross as an expiatory offering or vicarious sacrifice for the people's sins, will save his soul from sheol and insure its arrival in heaven. It will not do to simply believe in God and a future life. Belief in Christ as the savior is the one prime essential of a Christian. And no matter how bad a character a man may possess, if he has this faith, he is a Christian. And, per contra, no matter how good a man may be, unless he has this faith he is not a Christian.

Victor Hugo did not hav this faith, and consequently was no Christian. Though the *Independent* expected "from him a great deal of reckless assault on Christianity," yet, because he was a great man, a humanitarian, his life work is called "Christian." We cannot conceive why an intelligent journal should do this, unless it be to conceal from the common people the fact that France's greatest man was an Infidel, and to keep up the delusion entertained by most church-members that all that is good in the world is Christian. But such a reason would be no less than dishonest. Hugo's "Les Miserables" is humanitarian "in its primary intention," and no more Christian than it is Mohammedan. A philanthrophic spirit is not a Christian spirit. On the contrary, the spirit which Christianity has inspired in its more noted characters has led them to commit the most monstrous crimes against humanity. The good that the church has been is the outward manifestations of that benevolence which is inherent in a greater or less degree in every human heart. The evil wrought by Christianity has been the result of fanaticism bred by a most intolerant theology.

It is greatly to be regretted that religious journals feel it necessary to slander Victor Hugo's intellect by saying he was a Christian.

Minister to Italy.

Since Keiley has been withheld from accepting the Italian mission because of his avowed hostility to the Italian government, and openly-expressed sympathy with the pope, Mr. Cleveland has appointed as minister to Italy Judge Stallo, of Cincinnati, whom the *Tribune* calls "well nigh the most conspicuous Freethinker in this country." The *Tribune* adds:

"Whether he will be particularly welcome at the Vatican is not, perhaps, a matter about which President Cleveland thought fit to ask himself."

To this the *Sun* says:

"And why should Mr. Cleveland ask himself any such question? The minister to Italy is accredited to the government of King Humbert, and his instructions contain no reference to the Vatican.

"It is true that Judge Stallo is eminent as a rationalistic philosopher, a follower, so far as a man of original mind can be called a follower, of Spencer and Haeckel; but some compensation for the Freethinking of the minister may be found in the circumstance that Mr. Alden, the new consul-general in Rome, is both a pious Christian of the Anglican or Episcopalian communion, and a very learned ecclesiologist. At the same time, his pronounced sentiments in favor of ritualism carry him far, but we trust not too far, toward the confines of the greatest of all churches, the church of St. Peter."

On this matter the *Sun* is right. The president should giv no weight to the religious proclivities of his appointees. The capacity of an officer of this country should be measured by Jefferson's political creed in appointments: "Is he honest? Is he capable? Is he faithful to the Constitution?"

The ground for objecting to Mr. Keiley as minister to Italy was that he was an offensiv partisan of the pope. The pope, as is well known, claims that temporal power in Rome should be his. He is in constant warfare with the government of King Humbert, saying that the rightful head of Roman affairs resides in the Vatican, where he is now a prisoner. The pope, therefore, is the head of a virtual rebellion in Italy. Mr. Keiley is on the side of the pope, and against the rightful government. He makes no secret of this. It would hav been a piece of impertinence, if not a graver offense, to hav insisted that the Italian government should accept as the representativ of this government a man notoriously opposed to its own.

As well might the president send as Minister to England a man in open sympathy with and an activ helper of the rebellious portion of Ireland. Representativs of this government should be absolutely neutral in the domestic troubles of the governments to which they are accredited.

The Tent.

Mr. Reynolds has moved the tent from Kalamazoo to Hickory Corners, Mich. Hickory Corners is a small town, in which only one Freethought paper is taken, but it has a hundred or so Liberally inclined people and a large number unacquainted with Liberal ideas. It is just one of those places, Mr. Reynolds thinks, that the tent is intended to reach. Too small for expensiv lectures, yet needing to be woke up on the pressing questions of Secularism, the popular tent method of free lectures will arouse an interest among the people that must last when the lecturer has departed, making the people less inclined to yield to the efforts of the churches.

We are sorry that the Spiritualists of Kalamazoo hav worked rather to hinder than to help the Freethought efforts in that city. Mrs. Gault, herself a firm Spiritualist, rebukes them as being "no help to the cause." This is all wrong, for who has stood up straighter for the rights of Spiritualists than the Liberals? What paper has given them such extended opportunity to discuss their philosophical doctrins and set forth their material phenomena as THE TRUTH SEEKER? The churches would, if they could, wipe the Spiritualists out of existence, and it is worse than folly for Spiritualists as a body to obstruct the work of allies they may sometime sorely need.

We think, however, that in most places the Spiritualists will zealously aid the missionary efforts of Mr. Reynolds, and we advise him not to form a too hasty opinion to their disparagement. We hope his tent campaign will be the starting-point of a grand propagandist work, to be pursued summer and winter, by men competent, and who possess the confidence of the people.

Catholic Idolatry and Superstition.

One of the saddest results of Christian superstition were the scenes enacted in Montreal this month over the remains of two Catholic prelates. A correspondent of the *Evening Post*, of this city, in relating them says it proves plainly that the age of superstition and belief in priestcraft has not departed from Montreal, notwithstanding that its inhabitants are wont to boast of it as the commercial metropolis of the dominion and a center of culture and education. For six consecutiv days, says this writer, the body of Archbishop Bourget lay exposed in St. Peter's Cathedral. A motley crowd, including all sorts and conditions of men, smitten with every conceivable infirmity, blind and maimed, flocked to the death-chamber of the archbishop, and as they approached his bier fell on their knees, and touching the cold clay reverently, called upon the departed prelate to heal their infirmities. A French paper, describing the scenes, related that immediately after the archbishop closed his eyes in death, which took place in the presence of about three hundred people, the room being thrown open to all the faithful, two priests and three nuns were placed around the body to direct those who came to touch the prelate's hands and vestments with their beads and other pious objects, and to preserve them as talismans. Millions of articles were in this way brought into contact. A few minutes after the archbishop had breathed his last, a fashionably-dressed lady drove up in her carriage, and, with a sick child in her arms, knelt reverently, and clasping the hands not yet cold in death, cried in the most piteous manner, "O Monseigneur, you cured one of my children; will you do as much for another?" At her side knelt the son of Hon. Louis Beaubien, a school commissioner, a member of the Legislativ Assemby of the Province, a member of the Council of Agriculture and Public Instruction. The young man was blind, and as the dead prelate had in his lifetime promised to cure him, he prayed: "Hear me, O Monseigneur; now is the time to cure me. You told me I would see; cure me, cure me!" He then retired, and in company with a vast multitude of the faithful who, suffering from all kinds of infirmities, proceeded to partake of the "host," remaining in the vicinity until the conclusion of the obsequies, and daily expecting to hav their prayers answered.

On the 13th instant the scenes in the cathedral were revolting. The body, we are told, lay on a high catafalque around which four priests were busily engaged receiving books, beads, crucifixes, and even children, to be placed in contact with the body. Others were doing a rushing trade in disposing of rosaries which had already been "sanctified" by contact. During these proceedings a procession of priests, headed by ten bishops, entered to sing the last *libera* prior to laying the remains in the vault. The body of the archbishop was taken from the catafalque and removed from the wooden casket to one of metal. A rush was made for the discarded coffin, and so indecent became the scene that the police had to be called in in order to keep the fanatical multitude from injuring each other in their attempts to capture the lining and trimmings. Finally order was restored. Then the priests commenced breaking up the coffin and distributing it to the people in small pieces. The French Catholic papers announce that hundreds of miracles hav been performed through idolatrous contact with the corpse, and say that hundreds more are expected to follow.

But these disgraceful scenes were not confined to St. Peter's Cathedral. In another sanctuary, that of Notre Dame Pitie, were exposed the remains of the predecessor of the archbishop, who had been interred in its vaults nearly fifty years previously. The Sisters of the Congregation, with the approval of Mgr. Fabre, the present bishop, secured one of the dead prelate's feet as a relic to be deposited in a special altar and venerated each year on the anniversary of his death.

Such scenes as these exhibit a most deplorable absence of civilization in Montreal. These doings were not confined to the ignorant classes, nor to the "Canucks" of the surrounding country. Professional men and "educated and cultured" women, says the correspondent, were seen crowding round the coffin, in many instances with their children in their arms, in order that their little ones might be "sanctified" by the touch of the dead. And when a

son of a school commissioner and member of the council of public instruction, judges and lawyers, mayor and aldermen of the city, are seen taking part in such barbarous practices, a good idea can be obtained of what Catholicism is doing for the province in which it has almost unlimited power. And the archbishop himself was largely responsible for this exhibition of superstition, for during recent years it is said he claimed to be gifted with miraculous healing powers through the "intercession of the Virgin." Throughout his whole life the archbishop was a fanatical Catholic. He forbade Catholics to hav social intercourse with Protestants, and refused to recognize a dominion statute passed to prevent clerical influence in elections. He aided the "Christian Brothers" in establishing schools, forbidding his flock to attend any others, even though under the supervision of the lay members of his congregation. The result is seen in the gross ignorance of the Catholic population of his diocese.

It is painful to read of such groveling superstition in any country, but the pain is keener from knowing that it is but the legitimate and expected result of the teachings of a religion that has a dangerously strong foothold in our own nation, and especially in our own metropolis.

The Modern Balaam.

Quite a number hav written for prices in quantities of the picture published in THE TRUTH SEEKER of May 2d. We hav therefore had a large number printed on calendered paper, as it appeared in THE TRUTH SEEKER, which we will send, postage free, at the following rates: one dozen, 30 cents; one hundred, $1 50; one thousand, $10. We hope a large number will be ordered, and posted up everywhere, as those who hav written about it say the cut speaks volumes.

Editorial Notes.

THE selectmen of Clinton, Mass., refused to rent the town hall for a lecture by Colonel Ingersoll on a Sunday night.

IT is, perhaps, an ungallant thing to say a word against a lady, but Miss Cleveland's presentation of an elaborately bound copy of her new book to Queen Victoria, implying thereby a sort of equality with the occupant of the British throne, is in very bad taste for a republican. Miss Cleveland seems to hav a very erroneous idea of her place in American politics.

UPON the discussion of the "nude in art," which is again rife, the Nashville *Banner* has a pertinent say: "If the advocates and opponents of the nude in art would devote a greater part of their energy to clothing the poor and naked, and thereby render comment upon the nude in nature unnecessary, they would contribute more notably to the sum of human enjoyment."

IN one of his recent sermons on evolution Mr. Beecher said: "But if the Bible is the word of God, according to the old theory of plenary inspiration, then Mormonism is right." This is what the Liberals hav said ever since Mormonism has been a factor in religion. Mr. Beecher has a picturesque way of putting things in his series of sermons, but he is guilty of an enormous amount of plagiarism from the Infidels.

THE successful community of the future will be based on agreement concerning the things of this world; not upon the lonesome fact that its members can all subscribe to a creed dealing with the next. It is folly to try to organize a new society in which every member has separate ideas of how to liv here, and has in common with his fellows only the belief that when dead they will all go to one place. Such a community could succeed only when the members were all dead.

THE members of Dr. Kittredge's congregation in Chicago hav retained counsel to restrain the Sunday sports now common in that city. A temporary injunction has been issued forbidding Sunday hippodromes, and from the tenor of the bill it appears that the persecutors intend to put a stop to outdoor sports on Sunday as far as they conflict with the state laws or can be construed as public nuisances from a Sabbatarian point of view.

MR. BURNHAM WARDWELL, the prison reformer, has left New York for Vineland, N. J. During the week he passed in New York he spoke at the Constitution Club, the New York Spiritualists' Association, the Baptist Conference, the Labor Lyceum, the Science of Life Club, and elsewhere, everywhere exciting great interest in his work by his ardor and earnestness. He devoted one morning to a pilgrimage to Greenwood, for the purpose of visiting the resting-place of D. M. Bennett.

COMMENTING upon our comments on Mr. Green's offer to pay a clergyman to occupy a whole evening at the coming Albany Convention, the *Investigator* says: "Any clergyman, orthodox or otherwise, appearing at the Freethinkers' Convention, and desirous of speaking, would no doubt be indulged in a short speech. But to crowd out Liberal speakers to make room for an orthodox clergyman, who would attend for the purpose of opposing, and *paying* him for his work, reminds us of an old Puritan law which sentenced the offender to be flogged and made him pay forty shillings to the officer who performed the task! If the Freethinkers should run short of speakers, it will be time enough to call on clergymen for help."

MR. BEECHER said last Sunday that "those sublime theologians, the newspapers," were asking him why he did not go out with Colonel Ingersoll, and he wanted to say that he believed that "Mr. Robert Ingersoll is a gentleman, and worthy of anything but ridicule. He is as good as many men in the pulpit, but one does not need to be very good for that." Let us assure Mr. Beecher that Mr. Ingersoll is as "good" as the best of the pulpiteers—and a good deal better.

FOR refusing to arrest two men who attempted to steal his pet dog, John Stetson, the theatrical manager, called a Boston policeman a "d——d fool." The policeman reported this language to the Police Commissioners, making a charge of blasphemy against Mr. Stetson, who was compelled to pay costs of court. Mr. Stetson thinks it a great town where a man is made the subject of court proceedings for saying "d——d," and sneaking dog thieves are left to go undisturbed under police protection.

FRIENDSHIP LIBERAL LEAGUE, of Philadelphia, and the Pennsylvania State League hav received charters from the state, and are therefore duly incorporated organizations with legal rights and obligations. We note with sorrow that the editor of the *Agnostic* is picking a bone with Professor Seymour and the Pittsburgh *Truth*. This is all wrong, gentlemen. Though the Philadelphia and Pittsburgh Leagues are strong organizations, they are not strong enough to quarrel. Besides, it sets a bad example for smaller Leagues.

WE learn by a telegram from Lancaster, Pa., that another old Abolitionist has left this world. Orson S. Murray died at his home in Warren county, Ohio, on the 16th instant. In accordance with his desire his son, Charles Murray, editor of the Cincinnati *Price Current*, had the body conveyed to the crematory and incinerated. Mr. Murray was a Freethinker and Materialist. He was one of the original Abolitionists, and had the honor to be mobbed in Boston, the home of culture, along with Wendell Phillips. He suffered the hard injustice meted to Infidels by Christians in Cincinnati, his testimony being twice ruled out of important cases because of his Atheism.

THE Rev. Washington Gladden has given, in the *Christian Union*, his opinion that editors of our great papers are so devoted to making money that their ostensible purposes as ethical teachers are constantly crippled. In answer to this the *Times* says that it has been observed that clergymen hav often deserted their duty for an increase of salary; and while it does not go so far as to say that money is the first consideration of the preacher, it thinks that there are more hypocrits in the pulpit than in the editorial sanctum. "If the light of noonday could be suddenly let in upon the secrets of newspaper management and upon the workings of the clerical mind," it says, "we are confident that for every editor who suppresses the truth and for the sake of gain writes what he does not believe, there would be found two ministers of the gospel who hav continued to preach the doctrin of eternal punishment years after they were inwardly convinced that it was a monstrous and hideous lie."

THE *Christian Advocate*, in considering the recent congress of churches at Hartford, says that a complete unification of churches is impossible, but thinks that unity among individual Christians can be attained. The *Advocate* closes by saying:

"Under the conditions of a cordial recognition of one another's churches, as component parts of the kingdom of Christ, a closer union of American Protestant Christians would be an unmixed blessing. It would enable us to present an undivided front against our common antagonist, Rome. It would enable us to resist more effectivly unchristian legislation by the states of our Union, to protect the Lord's day, the sanctity of marriage—in short, to guard the moral life of the nation. We could better then check the encroachments of Secularism, which is slowly but surely taking the American commonwealth off from its original Christian foundation. We Methodists are ready to unite for these ends with our fellow-Christians."

The gist of this is that while the Methodists insist on keeping up the separate church organizations and creeds, they are willing to unite to oppress the Catholics, to tyrannize over the people by Sunday laws, etc., and to fight the Secularists and put God into the Constitution, making this a Christian nation in which none but Christians would hav equal legal rights.

SUNDAY before last Mr. Beecher gave his views upon immortality. In the fewest words, they are that good people go to heaven, while bad people are annihilated. Some of his remarks, directed against New England Congregationalism and its cheering doctrin of eternal punishment, are worth quoting:

"If you sweep out with the broom of indignation that hideous pit that theology has dug under the world; if you take away all those grotesque, infernal, and malign images that yet populate the brains of men, then you hav taken away all the difficulties that inhere in the origin of evil and the origin of sin as springing from the very nature of our evolutionary government in this world. It is these considerations that hav revolutionized my educational beliefs. I cannot separate myself from my fellow-man. I cannot content myself with sitting down in a sweet little parish in New England, where everything is regulated by the highest morality, where the garden sings with birds, and where a sweet and loving people regard me with trust and admiration, and then cipher out a doctrin of the sinfulness of man, and the reasonableness of eternal punishment. I cannot do that. When I think of the condition of men after death, and think of all Africa and Asia, and of the myriads who hav passed away through thousands of years, I ask myself, What has God done with them all? Where are they? Are they wailing in unmitigable torments? If they be so, let me never mention the name of God again, and let me never violate my own nature by calling him father. It tramples under foot the very foundation thoughts we hav of fatherhood. But if you take that all away, and then, having a clean foundation, say, 'Suppose that men go out of existence, and that is the end of it; suppose that men attain to Jesus Christ through faith in Jesus Christ. So far as they hav gone away from animal conditions, and are susceptible of further conditions in a life to come, plant them again. Or if, having been planted and nourished, they hav not developed'—what happens when a taper goes out? The earth does not shake; the sun does not fall; nobody notices it when it goes out. And when a man has not reached the stages that are possible to him, he simply goes out. What inhumanity is that? He that would liv again must liv well now. As for the rest, that, beginning high, go down lower and lower, they lose the ability of renovation. In the great abyss of nothingness there is no sorrow, no pain, and no memory. The idea that God continued through ages and ages to manufacture damnation—I hate it because I love God. I won't be silent about it. I am a lover of mankind. It is my business to make the path in which men's thoughts travel just as plain as I can; to remove errors—and no errors are more mischievous than this theory of the origin and punishment of sin. It can be used only where ignorance prevails. Men can be crammed with it. They can hav the facts recited to them and be told, 'You've got to believe it or be damned.' Of course they will respond, 'Well, rather than be damned, I'll believe it.' I say you are damned if you do believe it. It is hideous. It turns creation into a shamble and God into a slaughterer."

Could Mr. Beecher ever evolute so far as to know that Christ, if he lived, could hav no supernatural power, he will be at one with the Materialists, as he is now with nine-tenths of the Infidels.

W. A. CROFUT, in the *World* of the 14th, says of his old phonographic teacher: "Theron C. Leland, who died last week, was the oldest and, excepting E. F. Underhill, the best known of the activ phonographers of America. I studied phonography under him thirty years ago, when I was a youngster. Underhill and Theodore Tilton had just been turned out of his school. The teacher also served as amanuensis for C. Edwards Lester, a prolific author and one of the great literary lights of that time, and our school was in a corner of the office. I remember a phonographic feat which would still be considered very remarkable—indeed, I do not think it has ever been repeated or paralleled. Leland announced a lecture, at Clinton Hall, on the novelty phonography, and during his address Mr. Lester, whose figure was familiar, appeared on the platform and said: 'It is well enough known that I am the New York correspondent of the London *Times*. Mr. Leland is my amanuensis. I will now dictate to him, in your presence, my regular weekly letter. He will take it down as fast as I utter it, put his phonographic notes in an envelope without reading over, and seal it in your presence, post it to-night, and it will go abroad by the morning steamer, and be set up by a compositor in the London *Times* office who understands phonography, and it will be printed as you hear it spoken.' The program was exactly followed out, and Lester's letter appeared in the 'Thunderer' without being revised or read over either by the author or the reporter. This extraordinary triumph of the mysterious art gave Leland great prestige, and his classes were filled with pupils who caught his own enthusiasm. He was one of the most industrious, faithful, sincere, humane, brave, and earnest of men."

AN Independent Liberal church has been built at Greenwich, Mass. Mr. Henry W. Smith is the generous builder. At the dedication exercises he thus explained why he built the edifice:

"I did not build this church for myself alone, but for the community; not alone to embody my personal views, but to permit free expression of the views of all honest and earnest seekers after truth. We dedicate this church to God—that eternal life and soul that is over all, through all, and in all. We dedicate it to the preaching of the word—not the word alone of Moses and Jesus, but the combined wisdom of all nations; the knowledge embodied in the records of the race; the truth embalmed in the libraries of the world. We dedicate it to perfect freedom of thought. We demand assent to no settled creed. I wish this church to be broad enough to recognize truth wherever found. Unitarians, Universalists, Spiritualists, Materialists, and those whose belief has yet no name, let all unite in the study of the great problems of life and duty. Larger than all creeds, nobler than all personal views, is the grand doctrin of philanthropy—the love of humanity. My own personal views are well known. I believe in the ministration of angels. I believe God's angels find it their duty and pleasure to labor for the uplifting of humanity. I hav called myself a Spiritualist, because that word is the only one that expresses a belief in the living presence of the angel-world. My own experience has brought to me absolute knowledge of the interblending of the two worlds, a certainty beyond doubt or cavil that the grave is not the end of life. I know that beyond the tomb lie the fair, bright fields of eternity, where families, sundered by the hand of death, are once more united in the bonds of love; where the wrongs of earthly life are righted by the hand of eternal justice. Upon this ground let us stand, and let enthusiasm for our common faith be united with loving charity for our little differences of opinion. Thus we shall stand with a united front opposing the hosts of darkness, the enemies of progress."

Judging from the exercises which followed, this church will be very orthodoxly Spiritualistic; but if Liberals can occasionally be allowed to occupy the platform, it will be an improvement on the Christian organizations.

Compliments from Over the Water.

MR. STANDRING APPRECIATES OUR ARTIST.

From the London Republican.

THE TRUTH SEEKER (New York city, U. S. A.) has taken a new departure by publishing an extremely effectiv and well-executed cartoon entitled "The Modern Balaam." The editor announces that he has "some more illustrations in preparation." We hope they will all be as good as the first.

MR. FOOTE HAS A KIND WORD FOR HIS FRIENDS.

From the London Freethinker.

THE TRUTH SEEKER, under Mr. Macdonald's editorship, is more lively and interesting than ever.

Philosophy from a Heathen.

Amrita Lal Roy in John Swinton's Paper.

Prudence is but the arithmetic of knaves, and compromise the philosophy of cowards.

THE fig tree is the grandfather of petticoats.—*Victor Hugo.*

Letters from Friends.

POMONA, June 8, 285.

MR. EDITOR: The TRUTH SEEKER ANNUAL received, and it fills the bill; it is well worth the price to gaze on the faces of the thirty-nine representativs of Freethought once. The world *does* move. The evidence of that fact is demonstrated right here in Pomona, a village of about fifteen hundred people, where we hav some seven churches and three weekly newspapers (and only one wears the collar of the church), two of which hav opened their columns to Freethought. The names of the papers that hav recognized the fact that the "world does move" are the *Index* and *Progress*, and I suggest to all Liberals through the country to make a note of this.

The followers of the "meek and lowly" in Pomona had been circulating the falsehood that R. G. Ingersoll had retired from the lecture field, had gone back on all that he had said heretofore; in short, had backed down. This was constantly reported on the streets, and was announced from the various pulpits in Pomona. It seems as though they took my silence in the matter as an acknowledgment that such was a fact, and as Christians never read any of the Liberal papers, there was no way of refuting the lie, unless some of the local papers would admit us to their columns. I applied to the editor of the *Index*, Mr. E. L. Buck, who gave me the use of his columns for the purposes above stated. I wrote a denial, and included some vigorous assertions as regards the veracity of Christians generally when their target was Infidels. The next week appeared a reply from an ex-clergyman, who doubtless felt the holy fire burning in his sanctified breast; he asked me the usual conundrums that are so "pat" with these fellows, who "feel it in their hearts," and I, of course, like a business man, proceeded to giv *the facts* in the matter, quoting largely from their holy scrap-book to show its utter unreliableness as a guide to the morals of the human race. This seemed to arouse their wrath, and I soon had another, and another, asking me the usually silly questions, but in another paper, the *Progress*, which had opened its columns to us. And now there are several on both sides contributing to the columns of these two papers, on both sides of the questions. And I am happy to report to our friend Liberals elsewhere that the cause of common sense will not suffer or our banners trail in the dust in Pomona. We are on deck, and shall remain there until the last gun of the sky-pilot is effectually spiked.

I expect to be able to report twelve months hence that there will be several churches to rent in Pomona.

We hav two splendid Liberals here who hav come to my assistance in the above-named papers, and who are doing good service for Freethought. Their names are J. W. Sallee and a Mr. Mell; there are others here that will come to the front in time.

It is wonderful what a little back-bone will do, especially when the back-bone is strengthened by logic, reason, and common sense, and that is what the clergy lack.

And now let me say to Liberals that all that is necessary to make their cause popular with the masses is to continue to present facts. They are the sledge-hammers that will eventually knock hell, hades, or sheol, out of the minds of the people.

H. L. SHAUG.

LEAVENWORTH, KAN, June 4, 285.

MR. EDITOR: With your consent, I will answer, as briefly as possible, the letter in No. 22 by Isaac Paden; then I hope to hav done with it, as far as Liberals are concerned, at least. That orthodox Christians should resort to law to suppress vice and set themselvs up as judges and dictators for other people's morals and appetites is natural enough under their education. But how anybody indorsing the Eighth Demand of Liberalism can be a Prohibitionist is not so clear. Yet, if the Prohibitory law could ever be a success, or result in any good, I might forego my liberality in its favor; but, being a lover of liberty (the more the better), and seeing the results of two years of its working in Kansas, in which time she has paid more revenue on alcoholic drinks than ever before in the same length of time, and seeing the saloons in Leavenworth increase from 100 to 120 during the same time, I cannot giv it much credit as a moralizer. Besides, two of our best judges hav declared it unconstitutional, so I consider such laws impracticable, meddlesome, and injurious. Mr. Paden places a great deal of stress on "the liberty to get drunk." Has he dwelt on the theme so long that he thinks all anti-Prohibitionists are drunkards? All Prohibition lecturers seem to want to convey such an idea. How ridiculous! Not more than one in twenty drinks to excess. The appeal to the better feelings of all such moderate drinkers, and the question, "Should they hav a next-door neighbor who had the misfortune to be born with an appetite for liquor, and gets drunk every chance he gets, and abuses and starves his family," claiming "this to be the condition of thousands and thousands of otherwise respectable men." How respectable? In what way would such a man be respectable? "Is it not selfishness in them to refuse to dispense with the use of liquor if (?) by doing so it would cause the happiness of their neighbor?" Certainly it would, be if it would do so, but it is not my drinking that makes him drunk, nor would my abstinence make him sober. The matter lies wholly with himself and family, and right here is the place to begin. Herein lies the remedy: Make woman the equal of man in the eyes of the law, and let society giv her an equal chance to earn a living; open all the avenues of employment to her that men hav, and withhold the sneers of society; repeal the law that says, "Wives submit yourselvs to your husbands in all things;" make marriage a civil contract, and thereby put such drunken, abusiv, family-starving (otherwise respectable) men on their good behavior instead of their divine authority, and it will hav a tendency to sober them up quicker than all the prohibitory laws ever enacted. "Is not the worship of the sectarian God as sacred to the Christian class as the worship of the goddess of liberty to drink liquor is to the drinking class?" Certainly it is, but while we consider it much more injurious, we are not in favor of prohibiting it by law, if we could, as they are trying to do in the goddess of liberty to drink case, but hope to be able to do so in time by education.

In conclusion, he asks; "What is such argument used for?" and givs the correct answer—"To make the idea of Prohibition look ridiculous." Just so, Brother Paden; it deserves to be shown up in its true light, and the sooner people come to see the impracticability and ridiculousness of it and all such laws, the sooner we will get rid of them.

H. H. HUTCHESON.

BRADFORD, PA., May 24, 1885.

MR. EDITOR: Inclosed find 50c., for which please send me the TRUTH SEEKER ANNUAL and Remsburg's "Bible Morals." I read your TRUTH SEEKER with intense delight. The articles upon ancient Mexico are intensely interesting. I hav been permitted to get a faint glimpse of what that wonderful country was before the conquest—in civilization in advance of Spain to-day. It is an undeniable fact that there is not a foot of earth on which Spain has planted a colony but what she has left a withering, paralyzing, fearful curse. When the Catholic church can crush Liberalism, she will turn her attention to the Protestant churches. I am a humble but earnest advocate of Freethought. Let me add that if the cartoons in March 21st and May 2d could be distributed broadcast, it would do a work difficult to obtain in any other way.

Yours truly, J. W. PRENTISS.

WANSHIP, UTAH, June 6, 285.

MR. EDITOR: A party of two hundred and fifty new converts to Mormonism has just arrived in Salt Lake City. It must require a thorough Bible-believing people to accept so unpopular a faith. I should think they could see that the Mormon God is failing to protect his people in carrying out his orders (to marry numerous women), and that the government is determined to prevent them from obeying their god. For all those that hav obeyed him in this are compelled to flee from their homes and hide from the officers of the law (prophets and apostles not excepted), or hide their numerous wives so they cannot be convicted. Every stranger is suspected to be an officer with a warrant for their arrest, and they are not enjoying the peace of mind that the elect should. But the Bible furnishes precedents for prophets hiding for violating the laws of the lands. Also of polygamous people being God's favorits. So Bible believers can still be converted to Mormonism. Now the proper way for the government to repress polygamy, would be to require their chaplains to devote their entire time to teach the people that the Bible God's ways and the ways of the government are absolutely incompatible.

The polygamists now suffering imprisonment are looked upon as martyrs, and it is counted a good investment for glory hereafter. The amount expended to prosecute these people should be invested in Remsburg's "Bible Morals" to be the text books for all Sunday-schools, is the opinion of

Yours truly, WM. REYNOLDS.

NEW YORK, June 13, 1885.

MR. EDITOR: For Genelli's information I will state that in the "Basic Outlines of Universology," a book of nine hundred pages published in 1872, but the "text" or main portion of which was completed, according to a statement in the introduction, in September 1866, the Philosophy of Integralism is duly set forth, and, as a philosophy, arising of necessity from the science (Universology) of which the book in question is an exposition. This is only one among various books published by Mr. Andrews. And, besides, his acquaintances in New York and vicinity know that he has improved every opportunity available to him, and has been constantly teaching his science and his philosophy. So the answer to Genelli, when making the statement that his own belief regarding first principles is original, asks, "Why not thus with Mr. Wakeman?" is apparent. "Constant Reader" was dealing with a question of fact, and it was neither in his province, nor did he presume to giv any reasons why. He is willing to believe, if anyone can offer sufficient evidence to convince him, that Mr. Wakeman is unconscious of the injustice that he is doing not only Mr. Andrews, but himself as well, but even if this proof were offered it would not change the fact—scarcely justify it. It would palliate the offense. Proof of all this is available and producible at any time if required, but, perhaps, it may not be necessary.

I might reply at length to Genelli's suggestion and queries, but will only say that I think he is mistaken in his assertion that Universology "always has been." It is true that philosophers and thinkers of the past hav conceived the possibility of "the unity of the sciences," but no one claimed ever to hav discovered it until Mr. Andrews. Plato said: "God perpetually geometrizes," but nobody understood what he meant—probably he could not tell himself—until Mr Andrews had discovered and explained it.

For a synoptic exposition of Universology let Genelli read the article, "The New Civilization," in the TRUTH SEEKER ANNUAL for 1885.

CONSTANT READER.

SOLDIERS' HOME, WIS., June 9, 285.

MR. EDITOR: As lightning has now shattered the capstone of Washington's monument, notwithstanding the precaution of lightning conductors, we shall doubtless soon hear from the disgruntled mob of church bigots how "it hath pleased God" to humble those enterprising sinners for attempting to imitate Babel's tower in running their worldly shaft away up so much nearer heaven than the ordinary church steeple. Ah me! I dread to think that God should be offended at the tower built in honor of the only man that could not tell a lie, and still remain on good terms with that most notorious liar, St. Paul, who justified himself in lying, and bragged in public of having taken them in with guile. Alas! for the good old times, when we had a scapegoat devil to bear the blame of this devilish mischief to life and property. 'Tis sad to contemplate the fact that the Westminster Abbey rabble, Henry Ward Beecher, yea, and even our own priest-scalping Ingersoll, hav destroyed both hell and the devil, the very bulwarks of orthodox Christianity, and left them nothing to know them by.

NELSON HUNT.

GRINNELL, IA., June 9, 1885.

MR. EDITOR: Inclosed find $4.25, which please fix up as directed. I am glad to be able to send a few new names to your list as subscribers. I am one of those good-natured fellows who can't find any fault with your paper, but would suggest that you send the "man with the badge-pin" on a journey, so that he may write letters to your paper, as he did last year when he went to Maine. He's a brick, and we are just in love with his reports of the Liberal Club meetings. In fact, we devour every word written, with hungry eyes and minds thirsting for knowledge.

W. LEINS and WIFE.

SQUAW CREEK, IDAHO TER., June 3, 285.

MR. EDITOR: Inclosed find $1, for which please send me a TRUTH SEEKER ANNUAL, and the balance in copies of the modern history of sky-pilots, "Crimes of Preachers." I use them as tracts in doing missionary work. Every reader of THE TRUTH SEEKER knows who D. M. Bennett was and his persecutors. I would ask them one and all if they know who James Vincent is; and for fear there may be some recent subscribers not posted, I will say he is the senior editor of the *American Nonconformist*, published in Tabor, Iowa, at $1.50 per year—published weekly when possible. It is the paper tried to be suppressed by those worse than bloodhounds, by trickery and an attempt to get him into the insane asylum, even trying to get his Christian wife to help in their hellish work. He now lies on his bed of pain, one leg gone by the surgeon's knife. Will those who stood by THE TRUTH SEEKER see the *American Nonconformist* go down with her colors nailed to the mast when one dollar and a half in subscription for one year might save a sinking ship? In haste, with kind wishes to every truth seeker,

A. G CHURCH.

CINCINNATI, O., June 6, 1885.

MR. EDITOR: Doubtless it might be expected that some (perhaps much) abuse would be heaped upon the head of the man who is bold enough to oppose and positivly deny the fanatical assertion of a spiritual existence, and this, sir, as a Materialist, I do most honestly deny, inasmuch as no proof was ever or ever can be manifest to show the least truth of such an assertion. I challenge the entire religious world to show and prove one single case wherein any dead person is still alive. Sir, it is on this glaring falsehood that religious superstition in all its multiform knavery and duplicity, is plundering the thoughtless millions; it's the chief stock-in-trade of all the pedlers of gospel-craft and spook wonderment, and merits the condemnation of every honest-minded man or woman. Sir, Materialism is the bright star that is, and will shine clear through this dark and murky ignorance, and must, ere long, triumph over the stale and meaningless nonsense which hath fooled mankind for ages, and still keeps them as slaves to false and crafty zealots whose only motiv is to fleece them and liv in luxury, idleness, and uselessness. These wind-bags and their minions prate about what they know to be false, but a hypocrit is ripe for any system with money in it. An impostor glories in fraud, and exults at a successful cheat. Sir, this Infidel-Materialist fears no abuse of man, gods, or devils; he is ironclad proof against all and every attack, whether it be my Lord Severance, or any other man. I fear nothing but that which is degrading to manly honor, truth, and honesty.

Yours, T. WINTER.

BRONSTON, KY., June 12, 1885.

MR. EDITOR: I think one of the greatest errors of the world is the belief that the cause of everything that we see and know to exist is an intelligent personal God, who does hear and can grant or reject the prayers of his children at pleasure.

If such a personal intelligent God does not exist, all the prayers that hav ever been offered to him are wholly useless—time and energy spent in the wrong direction. Prayer is the lever by which the priesthood, from the most ignorant iron-jacket Baptist preacher in the backwoods of Tennessee to the pope in Rome, keep the mass of mankind paying homage and tribute to them.

I hav five children. I am teaching them to be truthful, honest, sober, and industrious, and to do unto others what they would hav others do unto them under like circumstances. I also teach them to look after the goods of this world, and to try in an honorable way to procure themselvs a home and surround it with all the comforts they can, so that when they become old they will not become a public charge.

J. N. BROWN.

WENTWORTH, DAK., June 8, 1885.

MR. EDITOR: I cannot forbear relating the grand success of the last meeting of our League. We arranged at the last meeting for a grand picnic, and although the orthodox God sent a week's rain before (and during the time sent a bolt of lightning through the barn of an orthodox preacher) to scare us out, yet Sunday morning, June 7th, was as beautiful as any Liberal could wish. At about 11 A.M. we proceeded to the grove on the shore of Lake Madison, ate our dinner, and then held our League. Following is the program: Opening, reading Underwood's prayer, W. L. Horton; oration, "Liberalism, a Year Ago in Wentworth and as We Find It To-day," R. Clauder; music; "The Nine Demands of Liberalism Defined," R. R. Wentworth; music; select reading, "Talmage Under the Hammer," W. L. Horton; closing remarks by Brother R. R. Wentworth. The Wentworth Cornet Band was in attendance and gave us some fine selections. There was an audience present of between two and three hundred. Everybody was well pleased, and all joined in saying it was the best thing they had heard since Professor Jamieson left us. How I wish we were able to hav another course of lectures by friend Jamieson, but times are so hard we cannot think of it now. A few more such events as the one yesterday and sky-pilots will

begin to fear us. They were mighty scarey before. They tried to get up a Sunday-school concert in town at the same hour, but there were not over a dozen persons left in town to attend, and by the angry glances shot at us to-day I feel that they feel their case is hopeless. I will hav to beg your endurance a little further. The Wentworth *Bund*, our paper, is dead as a mackerel, and in its place rises the Dakota *Letter*. The proprietor, J. E. Patten, is an outspoken Liberal, and will devote a share of his paper to our cause. Things begin to look up, and I feel more like hoping we may yet succeed. Too much cannot be said in favor of Brothers R. R. Wentworth and Rudolph Clauder in their untiring efforts to promulgate our principles. Nor can I forget to say to Brother Jamieson, The little sprig you planted may yet flourish and become a grand oak. With best wishes to you and the TRUTH SEEKER staff, I am yet Fraternally, W. L. HORTON.

ALTOONA, PA., June 1, 285.

MR. EDITOR: There seems to be quite an antagonism between the Materialists on one side, and Spiritualists on the other, through the columns of the good old TRUTH SEEKER. Although this question of Spiritualism has been pretty thoroughly discussed, and in nearly every case proved fatal to the great philosophy and phenomena, yet I beg leave to giv my honest thought concerning it. To me it seems almost as great a superstition as old orthodoxy. Certainly we admit that they are Liberal and hav done, and are now doing, a great and noble work in the cause of state secularization. It is only the superstitious part that we oppose, the same as in Christianity. We hope that science may soon reign supreme. With its world-wide truths it is fast crowding the spirits from the earth—not spirits contained in barrels, but those arising from the vivid imagination of our Spiritualistic brethren. The article on Spiritualism in a recent number of this paper by "N. G. W." was a heavy blow against these visionary phenomena. Dr. T. L. Brown, of Binghamton, N. Y., has, for many years, frequently shown, from a scientific standpoint, the utter absurdity of this delusiv doctrin, and with his trenchant blade has dealt it blows from which it never can recover.

As far as I am personally concerned I would state that, for a number of years, I hav endeavored to investigate this so-called "Spiritual science," but hav never found one single, solitary grain of truth in any of its claims. I hav been present at table-dances, spirit-rappings, slate-performances, visited places where photographs of those in the spirit-form were on exhibition, and yet it all seemed to me as nonsensical as a negro minstrel performance. The people to whom I went were, no doubt, honest in their convictions, but, as phrenologists say, "their organ of hope was very large," something they should restrain, or use it in making happy "one world at a time." There are thousands of people that believe in spooks, and in curing certain diseases by pow-wowing. When all these people advance by investigation, they most generally launch off into Spiritualism and take mediumistic degrees.

But it is not our aim to assail in any abusiv way whatever our Spiritualistic brethren. Could it be proven that their doctrins are true we would gladly accept them. Believing that our conclusions are correct in regard to their principles being founded on delusion, we think that our justification is complete.

Did I possess the riches of all the orient lands, or all the crown-decked jewels of all the brainless kings, I would gladly giv it all to hear one word from a once loving mother who now sleeps beneath the starry dome of heaven, and o'er whose grave for years hav crept the trailing vines. Not from one that ever passed away, or who sleeps the sleep of death, has come one solitary word. Seasons, years, centuries, yes, ages pass, yet no response. This earth in its unweary cycle moves steadily on. The stars and suns keep their courses amid the countless constellations, while the millions of years that pass are as drops of water in a shoreless sea. Generations pass from life to the silent tomb and there, with all the proof that was ever known, they sleep, "wrapped in the dreamless drapery" of eternal silence.

It is with anxious eyes that we look for the dawn of a day when demons and devils, gods and ghosts, popes and priests, spooks and spirits, witches and wizards, shall hav vanished from the mind of man. When all mankind, living in loyal friendship, shall unite to fill this, the only life we know, with all the blessings of health, happiness, and peace, then shall we witness that entire union of all hearts which is surely "the truest bliss this earth affords." WILLIAM J. BURNS.

NORTH JAVA, N. Y., June 13, 1885.

MR. EDITOR: Your notice of my indebtedness to THE TRUTH SEEKER brought me to my senses, and I resolved to remit at once and get you a new subscriber, which I hav found. Inclosed find $5.25. The paper grows better with age, and should I liv for the next hundred years, and if it is kept up to the standard of what it is to-day, you can count me one of your subscribers.

I shall not say "stop my paper" because I find articles that do not suit me. It seems there is bigotry out of the church as well as in. IRA ADAMS.

PINAL, ARIZ., June 7, 1885.

MR. EDITOR: After some months' unavoidable delay, I inclose $3.25 to pay a year's subscription to THE TRUTH SEEKER and for the TRUTH SEEKER ANNUAL for 285. Good as has been THE TRUTH SEEKER in the past, I must say I think that within the past few months it has even surpassed itself.

I am glad to note that the fierce battles beyond the clouds hav in a manner subsided, and given place to topics of more terrestrial and rational utility. One single article such as Mr. McArthur's "Catholicism in Ancient Mexico," published in THE TRUTH SEEKER recently, will do more to enlighten the enslaved mind of man than ten thousand volumes of speculation as to which was first—mind or matter? That summary of historical evidence should be published in pamphlet form and circulated and read by everybody. I am glad to notice also that recent attempts at legislation and the combination movement of the churches has had a tendency to disclose, to some Liberals at least, the aims and object of the hosts of superstition, as well as the true source whence they derive all their power, viz.: first, the state, and second, capital. These three—church, state, and capital—combined will crush out the life and liberty of the people of these United States unless speedily checked, and this is the force that we Liberals must sooner or later meet and overcome before we can hope to realize the universal mental liberty, peace and good will among men, which we so fondly dream of. And the sooner we learn this fact, and giv more attention to politics present and less to the religion of the future, the better it will be for us.

Let our able lecturers now in the field, with more to follow, first instruct the people in their political rights and duties; how to wield the power of the ballot in their own favor instead of their oppressors', and thus become a free and ind pendent people in fact as well as in name. Teach the people to do their own thinking in politics as well as in religion, and the evils we now complain of would speedily vanish.

JOHN A. BROADBECK.

SCOTT TOWNSHIP, IA., June 17, 1885.

MR. EDITOR: Yours of June 7th came to hand on the 12th. In answer I would say that I am sorry that circumstances hav been such as to compel me to let my subscription run behind, but I am much obliged to you for sending it, for I hardly know how to keep house without the good old TRUTH SEEKER. There is one thing sure: you may set me down as a subscriber to your valuable paper as long as I can see to read it, and when my eyesight fails, if I can hear still, I will hire some one to read it for me. I am living in a neighborhood where there is a large majority of the straightbacks, and some of these are a good deal like the gun barrel that was so straight that it leaned back a little. However, I hav one neighbor that is sound. His name is Alex Risk. He takes THE TRUTH SEEKER, and I tell you the long-faced sky-pilots giv us a wide berth. It is singular how quick and easy these sky-pilots learn to navigate the ethereal regions. They must be more web-footed than a duck. And then it is singular how they know so much more than other folks in regard to the upper regions. I hav been lending my books to some of my neighbors, and induced one of them to subscribe for THE TRUTH SEEKER for three months. He and his wife and whole family are of a Liberal turn of mind. Inclosed you will find $5.50, for which send papers and books as directed on inclosed paper. WM. REDFIELD.

KALAMAZOO, MICH., June 16, 285.

DEAR FRIENDS OF THE TRUTH SEEKER: We are having a splendid visit with our ex-reverend, also enjoying an intellectual feast listening to his splendid lectures (fifteen). We hav heard every one—many of them as good as Colonel Robert could giv us. I am sure there is not another man in the field that could make them interesting to the audience for two weeks. He has been working too hard, and I am sorry to say he has not been appreciated as he deserves to be. The spiritual element here is no help to the cause. Last Saturday evening his lecture was powerful. The subject was the "Defense of the Devil." Mr. Gault says everyone in Kalamazoo ought to hav listened to it. The interest seems to be increasing. If he could stay two weeks longer these half-Liberals might get awake. We were sorry to hear of Brothers Brown and Green resigning, but since there is to be a new set of officers, allow me to nominate Mrs. Reynolds for secretary, and giv practical evidence that we are in favor of equal rights to woman as well as man. You could afford to pay her $250 a year, and you would hav your work well done. She is a woman of education and ability, and would be an honor to the cause. Those who met her at Cassadaga will agree with me. Our interests are yet in York state, so allow me to say this for the New York Association. Hoping we shall all meet at Albany Convention, I remain

Yours for equal rights of Woman, POLLY M. GAULT.

P.S.—Your Balaam is just splendid.

CLEVELAND, O., June 6, 1885.

MR. EDITOR: I send you by this mail the *Catholic Universe*, a paper than which there is not one in the United States more full of un-American ideas. I hav marked several things in it that could be commented on; they are all rich and could be laughed at if a man did not feel more like cursing when he reads them. Take, for instance, "First Communion Day;" it makes me think of the little boy, a hard nut, who stayed away from his work, where I also worked; when he came back after a few days, I asked him what had detained him. He replied to the effect that he had been prepared by his priest for and had taken his first communion. In a few days he stole a certain article, which was confessed by him, and no change could be observed in his deportment otherwise, as regards to lying, swearing, etc. When questioned by me in regard to what the priest's or church's preparations consisted in, he said he was told all about the blessed Virgin and the saints' miracles—not a word about a better life here, not one word about honesty. But I should like to comment on all the articles I send you marked, but will speak of only one more, "Lord Napier and the Sisters of Mercy." Did you ever think, Mr. Editor, that the Catholic church lets nothing be done free except in war times, or on the occasion of some great calamity when the public will know all about it? Who ever heard of their visiting the poor quietly? And what enormous charges they do make for their services almost invariably! M. G. F.

CANTON, ILL., June 8, 285.

MR. EDITOR: I will pay my subscription just as soon as I hav time to turn something into market.

I hav a suggestion to offer for your eminent consideration, viz., most all political parties hav a plank in their platform in favor of total separation of church and state. I don't see why a Liberal belonging to any of those parties could not run for the legislature or for Congressman, and, if elected by his repectiv party, prepare a bill embodying the Nine Demands of Liberalism, in presenting which he could say: "I was elected on a platform declaring in favor of a total separation of church and state. Not only my colleague, but our opponents as well, were elected on the same or similar platform. [Here read the bill.] We find church and state united in the various ways as enumerated in the bill. Therefore I move your honorable body that we prohibit these privileges by a unanimous vote of the house." This would not be betraying any trust imposed upon them by their constituents. My plan would be to get as many delegates as possible to the various conventions and caucuses. There could be a goodly number got, especially in the rural districts. I never attended a caucus but what I could hav been a delegate if I had wanted to. Organizing new parties is too much like Jonah's gourd. If we understand each other we could no doubt get quite a number nominated throughout the United States. In our last election in this county for state attorney, John W. Krieger, of Farmington, Ill., and W. M. Vandeventer were the candidates. Both were Infidels. Krieger was the most outspoken, and he ran ahead of his ticket, but Vanderventer, of Canton, Ill., was elected, it being a pretty strong Democratic county.

You understand, I mean not to work as Liberals, but as Democrats or Republicans, or whatever other party has that plank in their platform that Liberals chance to belong to. This would not be asking anyone to sacrifice any principle, politically or religiously; we should always be sure to hav a Liberal spoken of for the position of the offices above named. If we should get several nominated, as in the above case, then it would be a mere political choice among Liberals. It is not the object to try to get a Liberal Democrat or Republican to vote the other's ticket; it would be too much like the Methodist trying to get the Democrats to be Abolitionists in the time of the war by excommunicating them. They said they would rather giv up what little religion they had than their politics.

I think this plan would, eventually, teach the two old parties, as well as all new ones, to say in their platforms just what they mean to carry out, and would finally evolute the Liberal party. We believe in evolution, you know. Besides forcing all parties to expunge things from their platforms they hav no intention of carrying out, it would popularize our cause, and this would bring out everybody that is a Liberal. The timid become dreadful bold when a thing gets to be popular, and they are generally the big men—the office seekers. And hence, as soon as all parties leave out the above plank, then the evolution of our Liberal party would set in. Having been fed at the public crib to some extent, they would become ravenous, and would unite in a party of their own. Until other parties excluded this plank, it would giv us as many chances as there are parties. JOHN W. ABBOTT.

HARWICH, MASS., June 14, 285.

MR. EDITOR: I read in THE TRUTH SEEKER that J. Hacker is again in feeble health, and in need of help. Please find within one dollar for him. I don't hav to pay any pew rent, or for any pipes, tobacco, or cigars, nor am I extravagant in anything that costs money, and it would seem that I can afford to spare a dollar for the old veteran. I send it through THE TRUTH SEEKER so as to call the attention of others to the matter. I hope those that hav ample means will be mindful of the dear old pioneer and send on the needful.

B. F. ROBBINS.

WE STAND CORRECTED.

LEBANON, O., June 15, 1885.

MR EDITOR: In reading over the last copy of THE TRUTH SEEKER, June 13th, I come across a paragraph that I must protest against. Being one of the old Abolitionists myself, mobbed and driven out of the state of Illinois for declaring myself one and acting accordingly, I do not want to be classed with those dupes of superstition worse than Christianity itself. In speaking of an accident that had befallen one Geo. Lynn, of Lockport, Ill., you ask: "But why did Mr. Cumming or Mr. Swinton suppress the fact that Geo. Lynn is a Radical Freethinker and Spiritualist, as are nearly all of his old comrades in the Abolition war?" If you had only said "Radical Freethinker," it would be about right. But "Spiritualists!" Pshaw! They were not all or nearly all daft.

JOHN DOWNES.

FAIRBURY, NEB., June 6, 1885.

MR. EDITOR: Inclosed find $3 for THE TRUTH SEEKER, and 30 cents for "Modern Balaam." I can't do without THE TRUTH SEEKER.

I must tell you a little circumstance that happened at my house. We had a wedding, and the preacher said the ceremony. When he got through, he rolled up his eyes and said, "Let us bray." I told him that was not on the bill. We did our praying with the plow and cultivator. He came to me in a few minutes and said I had better take that back. I told him, "No sir-ee." Dinner was on the table, and there was quite a company present. I asked them to walk in to dinner; all went in but the preacher and his wife. He said he could not eat where he could not "bray." As I don't like a hypocrit, I think I did just right. F. WELLS.

LEMOORE, CAL., May 28, 1885.

MR. EDITOR: Miss Ella Kimball, a young lady about twenty-five years of age, and residing near Smith Mountain, Tulare Co., Cal., was examined by Drs. Russell and Asay on Monday of last week and pronounced insane. The same evening she was sent to the Stockton asylum in charge of her father and friends of the family. Symptoms of madness were first noticed in the unfortunate girl about six weeks since, when she became infatuated with a so-called "Sanctify Band" which made its appearance in the neighborhood. She professed perfect sanctification, and claimed to be spiritually married to the leader of the band, desiring to be in his company constantly. It was found necessary to watch her continually, as when left to herself her first impulse was to start in search of the band. Her mental affliction, which assumed the form of a violent suicidal mania, is attributed to religious excitement. T. J. CONLEY.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A PRIZE TO WRITE FOR.

Our young friends should not forget that Lossing and Spencer's "Complete History of the United States" is offered as a prize for the best story contributed to the Children's Corner before August 15th. The story need not be more than three columns in length (about 2,400 words). Send the manuscript to Miss Wixon at the address given above.

Mamma's Version.

Oh, oh, oh! where would you go,
Little feet?
"Ga-ga-ggaa!" says baby's voice
So sweet.
Little, restless, rose-hued feet,
Baby voice, so heavenly sweet.

"Ga-aa-wa-ga!" What did you say,
Baby, dear?
She said, "Papa," I declare!
Papa, hear!
Darling, cunning, little dear!
She said, "Papa," don't you hear?

"Ca-ja-wa-ba!" There the darling goes
Again!
She said, "Mamma," then, bless her!
Just as plain!
Now I *know* you heard it, *then.*
Oh! she said it *just as plain!*

Rekab Esiuol M.

A Little Maid's Discontent.

A restless child, I often pined
For joys that lay beyond my hand,
For greener hills, and brighter meads,
Than those upon my little strand.

One summer day I cried outright,
That life was such a listless round
Of homely tasks with nut-brown friends—
And spurned the ways their feet had found.

My mother's voice came low and sweet—
"This is the time of rosy June,
The loveliest month in all the year,
When birds and blossoms sing in tune.

"And roses white, and roses red,
Whose brims are beaded with the dew,
Shall drink your health in dainty cups,
And bring glad birthdays down to you."

Then reach no more for things afar
When summer comes with joyous Junes,
And natal roses fi'led with songs
From soft harps tuned to golden noons.

Though humdrum toil, and weary rounds,
Be yours with nut-brown friends or foes,
A little maid with lips of song
May be the twin of June's sweet rose.

Clear water, Neb. Mary Baird-Finch.

Keeping School.

Dear Children: I promised a few weeks ago to tell you how I used to teach school and preach when I was a little girl, but I hav been ill since and could not fulfil my promis until now.

But, first, I must tell you how schools were "kept" fifty or sixty years ago, else you will not understand me; it was done very differently from what it is now, for the manner of teaching has changed as has everything else. Then, a class of scholars was called out into the floor to read and spell every forenoon and every afternoon, all but the first class, which was supposed to be beyond the need of spelling, so they used to read in their seats and rarely spell at all. The first scholar would rise and read a paragraph, or, until he or she heard, "Enough, the next," when he or she would sit down, and the second, third, and fourth would read until the class had "read round," after which, the school-master or school-mistress (sometimes she was called "the school-marm") would say, "The second class may read," then they would all file out of their seats to area in front and stand in line, the one at the head reading first, then the next, and so on down the whole line, when they would be told, "Take your seats; third class take their places," and so on, until all the classes had read; down to the small scholars who could not put words into sentences, and the alphabet class learning their letters. Lessons would then be heard in geography and grammar, or "parsing," until the boys would be so pleased to hear, "Boys may go out," but, oh, so sorry when a large ferule, striking on the open window sill or doorway, "rapped them in." Then, "Girls may go out," sent the girls rushing for the door, to be "rapped in" again in five or ten minutes, as were the boys, after which more lessons were heard, the boys "ciphering" on their slates, as there were no blackboards in those days, and no arithmetic classes, and the girls did not hav much to do with "figgers"—reading and spelling, and sometimes writing, being considered enough for them, with some exceptions.

But it was fun to see the classes called out to spell. I hav forgotten to tell you that these were not graded schools such as there are now, but composed of all ages, from twenty-one down to four, and even three, all in one room and taught by one teacher; hence these many classes in different degrees of advancement. Well, this was the way they spelled: The master, or mistress, would "put out" the first word of the lesson that the class had been studying from the spelling-book, to the scholar at the head, by pronouncing "Contract," and he or she would try and spell it thus: "C-o-n, con, t-r-a-c-t, tract, contract." "Right!" the master would say, and then put out to the next scholar the word "Condemn." He would spell as did the first, "C-o-n, con, d-e-m, dem, condemn." "Wrong," the master would say; "try again." Then he would blunder over it again, and if he misspelled it, the master would say, "The next," and he would try it, and if he spelled it correctly the first or second time, the master would say, "Right; take your place," and the scholar who had "missed the word" would step down in the line as the one who had spelled it stepped out, and the latter would take his place above him. Sometimes a word would be tried by nearly every one, or "go round the class," before it would be spelled right, and then the lucky one who had spelled it would march up above all who had missed it, or take his place at the head, as the case might be. I hav known a whole class to miss a word; then was no changing of places. Each morning the scholar who was at the head the night previous took his place at the foot of the class; and I hav known him or her walk up the length of the whole class the first day, and be at the head sometimes two or three nights in succession. Every time a scholar was at the head at night, the master gave him a head mark, and the scholar who had the most marks in his class at the end of the school was awarded the premium; so you see there was great competition. Sometime I will tell you about the premium I won when I was nine years old, if you would like.

All teachers did not hav the scholars "take places" in spelling, but let them stand each day as they happened to file out, and put out the words just the same, though some did not permit them to try the word but once. But they did not study their lessons much under this rule, as they were never told the utility of education—not even why they went to school—and when very young, they supposed it was for the sole benefit of their parents and teachers. And so lazy boys and girls, as they grew older, became very disobedient, thinking the teachers were tyrants and spies set over them to watch and punish them, thus making a great deal of trouble, and never realizing they were damaging themselvs.

When I first began to go to school I watched all that the teacher said and did, and it was not many years before I wanted to "keep school" too. But how should I begin? I had neither school-house nor scholars, so I must *make* them. My school-house was my bed room, and I took books and stood them up on end in a line on the floor as my scholars, just far enough apart so that when I touched with my finger the first one at the head it would strike on the second in falling, and that on the third, and so on until the whole line would fall down. The arranging them thus was, "Second class take your places," or, "Second class may read." I took the spelling-book, and "put out" the words to the books in imitation of the "mistress." Of course, I had to spell or miss the words myself, and when my second or third book missed a word by my *purposely* spelling it wrong, I stepped down from my exalted position (a chair, which was my desk), took the book that I played had spelled the word, and walked it up above those that had misspelt it, saying, "Clara, or James, right—take your place." Then I would return to my desk, and put out another word, and so on. Frequently my scholars (books) would be refractory, and I would go to them in a pet and giv one or more of them a good shaking, or pinch their ears, as I had seen my teachers do. But though I *played* this, I learned better before I taught school with real boys and girls for scholars.

When I had played spelling long enough, I would say, "Take your seats," step down from my desk, and touch my first book, and they would all fall down to the floor. I would set them up again, again ascend my throne, and say, "School is dismissed," step down, touch them, and they would all fall down. Then I would pick them and pack them away for the next time. I used to let the boys and girls go out in the same way by throwing down my books. I also taught reading, writing, and the other branches, with books for my scholars, until, as I grew older, I would coax little boys and girls, hav them go through exercises as if I were really a school teacher. I liked it much better than playing with rag-babies and dolls, broken china and old glass.

But I think I hav told you enough about "school keeping" for one time, and shall hav to defer my "preaching" to my next letter, as this is too long already. Your friend,

Barre, Mass. Ella E. Gibson.

To Mamma.

Pretty, useful, loving tokens—
Birthday gifts—I hav a score;
But than all my other love-gifts,
Here is one I value more.

'Tis a sheet of paper white—
I that sheet a treasure hold—
On which a loved hand did write,
On which a treasured love is told;

Told in words, oh, sweet and dear—
Words that none but she could write;
In her own quaint and graceful way,
Told on that dear sheet of white.

Above all other gifts I hav,
I that sheet of paper hold;
Dearer, sweeter, 'tis to me,
Than all else a thousand fold.

Irwin, Iowa. M. Louise Baker.

Our Puzzle Box.

1.—GEOGRAPHICAL PUZZLE.

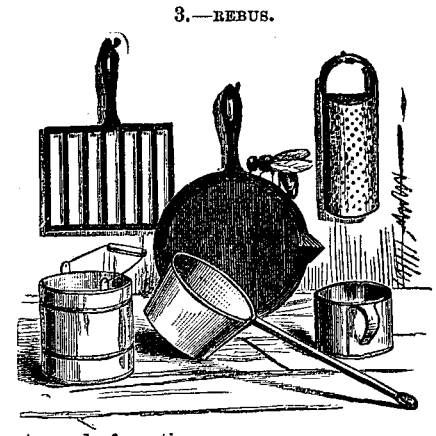
A port on the southern coast of Africa started to visit her sister, a mountain in Washington Territory. The weather was pleasant, but looked something like mountains in Africa. She wore on her head a mountain in Oregon. Her dress was a river in Texas. Her cloak a river in New York. Her shoes, a country in Africa. Her jewelry was set with a city in Idaho. She had in her pocket a city in Nevada—in her hand a can filled from a spring in Wyoming, and to save it all she put in the can a city in Ireland. She saw a great lake in Nevada, but did not enjoy going through another lake in Nevada. She had for her dinner a country in Europe, baked and seasoned with a river in Dakota, and a city in Guinea—for extra flavoring she took a river in Vermont. The distance was an island south of Connecticut, but she at last reached her destination, just as the mountains in Africa were rising. She received a warm welcome from her sister, was refreshed by an export from Brazil, seasoned with an island in St. Mary's river, Michigan, and a river in Montana. She stayed until a bay east of Central America began to fly. She received calls from a mountain in New Mexico, and a city in Oregon. Upon her return she was frightened by a lake in British America. She screamed, and there came to her assistance an island in the Irish sea. He drew from his belt a river in Dakota and killed it. She thanked him for his kindness and arrived at her home just in time to dress for the wedding of a city at the west end of Lake Ontario, and the country seat of a gentleman in southern Michigan. If any one can solve the above, after so doing he may wash his face in a river in Wyoming, and await results. Jennie.

2.—INVOLVED REVERSE.

How sweet, indeed, the wedding song
Could we its strains through life prolong!
For spite of book, priest, law, and ring,
Love is the all-important thing.
The wedding song may hide a curse,
A very devil in reverse;
And prove "*a*" veritable "*foe*,"
In fact, as well as *verbal show.*

Billy Doux.

3.—REBUS.



A word of caution.

4.—GEOGRAPHICAL REBUS.



The name of a river in Virginia.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, JUNE 13, 1885.

1. Sinis-ter—in-sister. 2. Carat.

ANSWER TO PRIZE RIDDLE.

Matter I find in the poor man's home;
Matter beneath the palace dome;
In some form there's Matter wherever I roam,
In every land, in the rock, clay, or loam;
Or yet in the river's and ocean's foam.

It exists amid intense cold or heat;
'Tis a Matter of cost to all who eat;
Those who are cheerful and truly discreet,
Will find it a friend and joy complete;
But intemperate users, a foe must meet.

Though dramsellers make it a Matter of gain,
The drunkard will find it a Matter of pain;
Though brandy saved Grant when all else was vain,
(Doctors say it was *brandy*, Newman says "it was pray'n',")
Yet for *one* that is saved are a *thousand* slain.

If one cannot make this puzzle out
There is "something the Matter" with him no doubt—
Stupidity, worms, or, if aged, the gout—
And yet, strange paradox, reason to rout,
And still more destructiv of "faith most devout,"
If the Matter but came to his mind he would shout
"*It is Matter, though no matter how the Matter came about!*"

J. K. P. Baker.
Irwin, Iowa.

THE ARMY PROBLEM, AND W. J. BURNS'S ANSWER.

"I found, I took, I mashed," the nut,
With egotism supernal;
I did it with "a single butt."
You failed to get the kernel!
The rate of motion is the same,
Advancing and reviewing,
Which makes your answer very lame
In spite of rodent's chewing.
If down the line the general rides
Ten miles to meet the army,
They must hav risen like angry tides,
Or foamy tankards balmy.
They walk fifteen while he rides ten!
Fifteen for his returning!
Then twenty-two five-tenths the men,
While he fifteen is spurning!
So while he rides your thirty-five,
The army has proceeded
Too far, some two score miles, alive,
The station all unheeded.

At morn they part at station *one*,
And meet again, at set of sun,
The general and the army's head;
The army moves fifteen as said.
He rides along the entire corps;
Rides back the same and fifteen more.
The corps and general move all day
With speed unchanged the entire way,
He meets the foot where it may fall,
After reviewing one and all;
Returns along the moving line,
To gain the head, to fractions fine;
Together join at station *two*,
Precisely to a moment true.
Now try once more the rodent's power!
I'll giv a prize, "The Story Hour,"
To him who prints in Puzzle Box,
Solution full (by teeth or rocks)
And true, by Independence day,
If none, I'll giv "soft-shell" away.

Isaac A. Pool.
Escanaba, Mich., May 31, 1885.

Correspondence.

Loudonville, N.Y., June 14, 1885.

My Dear Miss Wixon: That was a very happy and generous thought of Mr. Macdonald that induced him to offer such a fine premium for a good, or rather the best story written within a certain time. But is not two months too short a time? It will necessarily limit the number of stories, and therefore the number of competitors.

I had commenced something for the little folks, and now I'll hurry up and send it in, not that I think I shall win the premium, but for the example, you know.

Cannot "Silly Lida" be induced to enter the field? Her story, "Going Strawberrying," was so excellent, moral and all, that I wish she would favor us with some more stories. She understands children pretty well. How easily a child is disgusted by such a display of grossness by those who ought to know better! Not only the children, but a good many adults who read that story, could well take the lesson home.

Miss Gibson contributed a good article, in which I was well pleased, even though it rebuked me. Alas! those little *ings* will get dropped. I had been sadly aware of my failing in that direction before reading the article in question, but it set me watching others, and it's really wonderful how many people commit the same error.

Wishing you still greater success in your work, Wineford V. Aspinwall.

[No, we do not think two months too short a time to write a short story, but if our friends generally think the time too limited it can be extended another month. The proposition has met with general favor, as letters from friends indicate, and we hope for a very general response in the story line.—Ed. C. C.]

Clearwater, Neb., June 11, 1885

Dear Miss Wixon: Although I send more poems, I do not wish to intrude. I read with delight the story of your ride to that lovely

Fall River country, that seems so poetical to me who hav only the boundless prairies, varied by the beautiful Elkhorn River.

I am always pleased to see im the Children's Corner letters and stories from Mrs. Hutchinson, Mr. Perry, and the letters from the children themselvs are very interesting. I am glad that Liberals hav so good and entertaining a Corner. Wishing you all success, I am

Fraternally yours for truth and humanity,

MARY B. FINCH.

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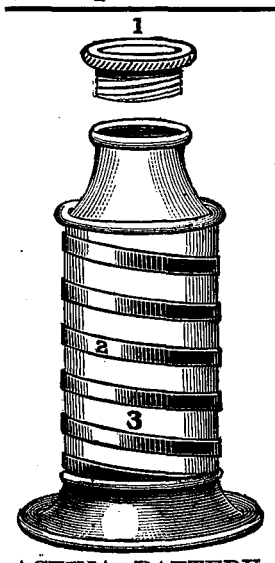
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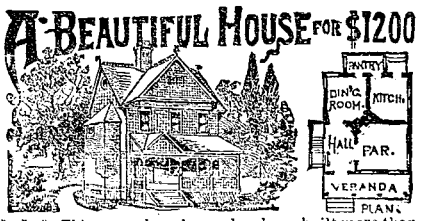
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Poetry.

The Revision Considered.

Were those revisers linguists real,
Who hell in Bible changed to sheol?
At ancient cipherings "much our betters?"
"Far seen in Greek—deep men o' letters,"
In Sanscrit up, an' Hebrew schoolin',
Or were they lullin' us, or foolin'?

They who hav hell to sheol turned
A something like Gehenna,
Where erst the Aryans dead folk burned
In centuries back so many,

By bigots since moved out in space,
Yet not its name renewin',
Who needs would hav some red-hot place
For heretics to stew in.

If right these scribes, then gone is hell,
Or on its last legs dyin',
This pit where claimed lost spirits dwell
In brimstone fires a-fryin'.

In brains becrazed a dogma born,
So modern thinkers cry out;
From brains of men, no distant morn,
Dead sure, they say, to die out. L. S.

Only a Girl.

I hear a sharp ring on the frosty way,
And I catch the gleam of a cycle bright,
Just a glimpse of a form in Quaker gray,
And then, the dear boy! he is out of sight.
Ah, out and away, ere the sun is high,
While the early clouds are all rose and pearl,
And the air like a wine that is bright and dry;
And I'm—only a girl.

I think of the hollows where leaves lie dead;
Of the gaunt trees' shadows against the sky;
Of the cool clear stretch of blue overhead,
And the low, lush meadows he rattles by.
I look on the road with its dusty track,
Where the wind-gusts meet to whistle and whirl;
And—yes! I may look for his coming back,
For I'm only a girl.

I may watch and wait all day for the ring
Of his pretty plaything's glistening steel;
And, dressed in my gayest, may sit and sing
Over my work till I hear the wheel.
Then I shall see the eyes o' my lad,
And he a cheek and a drooping curl;
And—well, yes—perhaps—I'm a little glad
That I'm only a girl. —*Ruth Hall, in Outing.*

A Modern Brown Jug.

To the tune of Hamburg, N. Y.

The little brown jug has been oft-times praised,
And its story sung in bygone days;
But the little brown jug I tell of now
Is a different one from that, I trow.

This modern jug has a hole in the side,
Where pennies and dimes do into it glide,
And a dollar or two, I've heard them say,
Into this jug oft finds its way.

Poor little boys and maidens gay
May be seen with this jug from day to day,
Gathering up the pennies scarce,
To help furnish a church which is all a farce.

If this money was used for clothing and food,
It might do the poor a little good;
But an untaxed church, without any right,
Is ready to seize the widow's mite.

This little brown jug used in olden time,
Well filled with beer, and sometimes wine,
Was bad enough, I will allow,
But a far worse use is made of it now.

The money begged goes to provide
For a house where ignorance and pride
Can feast on myths and dogmas, too,
While lying back in a cushioned pew.

The Liberals here do not propose
To hav this jug thrust 'neath their nose,
But leave it for the Christian meek
To help the priests grow fat and sleek.

Now, my advice to young and old,
Is to keep clear of this priestly fold;
For wolves in sheeps' clothing assemble there
To lead you astray; so beware, beware!

Civilization in Africa.

A large, strong man dressed in a uniform, and armed to the teeth, knocks at the door of a hut on the coast of Africa.

"Who are you, and what do you want?" asks a voice from the inside.

"In the name of civilization open your door or I'll break it down for you, and fill you full of lead."

"But what do you want here?"

"My name is Christian Civilization. Don't talk like a fool, you black brute, what do you suppose I want here but to civilize you, and make a reasonable human being out of you if it is possible."

"What are you going to do?"

"In the first place you must dress yourself like a white man. Its a shame and a disgrace the way you go about. From now on you must wear underclothing, a pair of pants, vest, coat, plug hat, and a pair of yellow gloves. I will furnish them to you at reasonable rates."

"What shall I do with them?"

"Wear them, of course. You didn't expect to eat them, did you. The first step in civilization is in wearing proper clothes."

"But it is too hot here to wear such garments. I'm not used to them. I'll perish from the heat. Do you want to murder me?"

"Well, if you do die, you will hav the satisfaction of being a martyr to civilization."

"You are very kind."

"Don't mention it. What do you do for a living, anyhow?"

"When I am hungry, I eat a banana. I eat, drink, or sleep, just as I feel like it."

"What horrible barbarity! You must settle down to some occupation, my friend. If you don't, I'll hav to lock you up as a vagrant."

"If I've got to follow some occupation, I think I'll start a coffee house. I've got a good deal of coffee and sugar on hand."

"Oh, you hav, hav you? Why, you are not such a hopeless case as I thought you were. In the first place, you want to pay me fifty dollars."

"What for?"

"As an occupation tax, you ignorant heathen. Do you expect to get all the blessings of civilization for nothing?"

"But I havn't got any money."

"That makes no difference. I'll take it out in coffee and sugar. If you don't pay up I'll put you in jail."

"What is jail?"

"Jail is a progressiv word. You must be prepared to make some sacrifices for civilization, you know."

"What a great thing Christian civilization is!"

"You cannot possibly realize the benefits, but you will before I get through with you."

The unfortunate nativ took to the woods, and has not been seen since.—*Siftings.*

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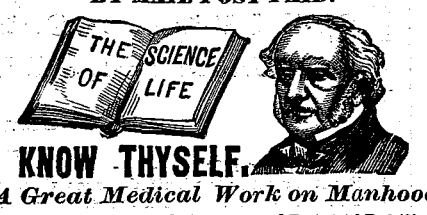
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Gems of Thought.

IT would be almost amusing, if it were not rather irritating, to note the impossibility of impressing upon the ordinary disputant the fact that a man may disbelieve in hell without disbelieving in the value of all morality. He can see no difference between a denial that murderers will be tormented forever and an assertion that murder is unobjectionable. The most amiable and candid critics will inform you that to deny the supernatural character of morality is to deny its existence; and that, in denying the existence of supernatural sanctions, you are not only unconsciously removing a useful safeguard of morality, but consciously and explicitly denying that there is any difference between right and wrong.—*Leslie Stephen.*

THE tendency of religious doctrin to become less literal, and more mystic and poetical, is of course encouraged by the growing distaste for doctrinal discussion. The mere intellectual acceptance of doctrins as true is being left in the background, and religious services are becoming more and more emotional. Everything looks as if the more advanced church of the present day is developing into a place where the jaded mind shall revel in poetic imagery and the emotional nature be cultivated by the charms of music and the forms of worship. In fact, hav not our more fashionable city churches of nearly every denomination just about attained this ideal? We believe that those who will either deny or regret it will soon be in the minority.—*North American Review, Dec.* 1879.

YET hath Sir Proteus, for that's his name,
Made use and fair advantage of his days;
His years but young, but his experience old;
His head unmellowed, but his judgment ripe;
And, in a word (for far behind his worth
Come all the praises that I now bestow),
He is complete in feature, and in mind,
With all good grace to grace a gentleman.
—*Shakspere's Two Gentlemen of Verona.*

IT is a mistake to suppose that the rich man maintains his servants, tradesmen, tenants, and laborers. The truth is, they maintain him. It is their industry that supplies his table, furnishes his wardrobe, builds his houses, adorns his equipage, provides his amusements. It is not the estate, but the labor employed upon it, that pays the rent. All that he does is to distribute what others produce; which is the least part of the business.—*Paley's Moral and Political Philosophy.*

THE grand almighty builder
Who fashioned out the earth
Has set his seal of honor
On Labor from her birth.
—*Pacta Ignotus.*

THERE is yet another faith besides that of the religion of the present—a faith that whatever is is right; a faith that the pillars of religion and morality will stand, though the very foundation on which they hav always been supposed to rest be washed away by the flood; a faith that no change in the religious doctrins of enlightened men can occur, except such as will be better for humanity and bring man nearer to eternal truth; a faith that the throne of the moral universe, whatever and wherever it may be, will stand unshaken before all human discussion. Such a faith fears no false teaching, se's no limits on the freedom of human thought, and views with perfect calm the subversion of any and every form of doctrinal belief, confident that the ultimate result will tend to the elevation of the human soul and the unceasing progress of spiritual development. Whatever becomes of other forms of faith, we may expect this to strengthen as long as humanity shall endure. —*The Religion of To-day.*

LITTLE do men perceive what solitude is and how far it extendeth; for a crowd is not company and faces are but a gallery of pictures and talk but a tinkling cymbal, where there is no love.—*Bacon's Essays.*

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar.
I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be or hav been before
To mingle with the universe and feel
What I can ne'er express, yet cannot all conceal.
—*Byron.*

THERE is no boundary to the search after truth—till you hav found it, and to be weary in the search is base, when what is sought for is most beautiful. —*Cicero.*

AN almighty creator does not need our efforts; there is no work of his that we can really do, for his all-seeing providence can baffle everything we attempt. He needs not our well-doing, for he is beyond all service and all good. We are to giv him nothing but praises; we may show our virtue by benevolence; but virtue is not devoutness. "When we hav done all that is commanded of us, we must say, 'We are unprofitable servants.'" Silent adoration is all we can really giv. "Thou art necessary to me," says the Catholic mystic to his God; "I am not necessary to thee." In every way that we turn it, an absolute perfection paralyzes our reason, unmans our energies, refines away even our activ goodness into a mere ecstatic prayer. Monks and nuns are logically consistent with their creed.—*Frederic Harrison.*

FOR you sae doure, ye sneer at this,
Ye're nought but senseless asses, O;
The wisest man the world e'er saw,
He dearly lo'ed the lasses, O.
Green grow, etc.

Auld Nature swears the lovely dears
Her noblest work she classes, O;
Her 'prentice hand she tried on man,
And then she made the lasses, O.
Green grow, etc. —*Burns.*

THERE is such a recommendation by nature of one man to another, that one man ought never to appear unfriendly to another, for the simple reason that he is a man.—*Cicero.*

THE

Truth Seeker Annual

—AND—

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1885.

(E. M. 285.)

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Odds and Ends.

THE reason that a woman does not make a good collector is because a woman's work is never dun.

A REPORTER overheard the following remark one gossip made to another yesterday: "I liv down by the canal. Won't you come down and drop in?"

DON'T spend your money for a motto "Save my lambs," until you hav cleaned out your back yard. Cholera don't care a Bungtown copper for mottos.

MISS CLEVELAND'S book is all right, no doubt, but when it makes the Voice of Destiny address Joan of Arc, saying; "Thou art the man," we feel bound to protest. We don't believe Destiny makes any breaks of that sort.

IT is said that the French hav more suspension bridges than any other nation in the world. That may be; but America can beat France in the matter of business suspensions and suspenders generally. —*Peck's Sun.*

MORE than half a century ago a good New Hampshire deacon, by the name of Day, living not far from the White Mountains, had seven children—six daughters and one son. They were known as his six week Days and one son Day.

WHEN a Chinese laundryman sends home with his customers' collars and cuffs a set of steel-plated finger-nails, warranted not to snap off when buttoning a collar or cuff to a shirt, he will receive more work and fewer curses.—*Norristown Herald.*

FEW experiences in this life are more trying to a church-going young man than to paste a scrap-book full of newspaper clippings, with every care to avoid mistakes, and then to find, while glancing complacently over his completed work, that he has begun at the wrong end of the book, and pasted the whole business in bottom side up.

PICKINS COUNTY, Ga., has a post-office named "Talking Rock." The origin of the name is thus stated: Some one discovered in the vicinity a large stone, upon which had been painted the words: 'Turn me over." It required considerable strength to accomplish this, and, when it was done, the command, "Now turn me back, and fool somebody else," was found painted on the under side of the stone.

THE *Franklin Tidings*, published in Izard county, Ark., is a complimentary sheet. A recent issue contains the following: "The *Tack Hammer* has been sold to Rev. W. D. Barnhouse. The Rev. Whangdoodle Rantankerous Hiner tried to buy the office, but the Wiseman boys refused to sell to the galvanized fraud. He would make about as good a newspaper man as he does a preacher, and God knows he's a hell of a preacher."

A BROOKLYN wife lay dying. Her husband and children were gathered sorrowfully about the deathbed, watching the last breath of a loved wife and mother, when she feebly whispered: "James, will you promis me not to marry again? It's my last wish." "Yes, dear wife, I promis you," replied the sobbing husband, "Oh! if I could only believe it, James; but you are such an awful liar," and with a soft, sweet, placid smile, she calmly sank to rest.

"BLESSED are the peace-makers." Bismarck gets three hundred dollars a day for keeping all Europe in a state of fighting suspense about what he is going to do next. General Komaroff gets one hundred thousand roubles for killing a few Afghans, and standing all India up on end, a good cannon costs eleven thousand dollars, and a city missionary wears out his life for six hundred dollars a year, and you can get a Bible of the Tract Society for nothing.—*Brooklyn Eagle.*

DR. SLOP is one of the most pious men in his section of the state. He observes Lent very closely. A few months ago he saw his colored servant with a piece of fat pork, and he asked him what he proposed to do with it. "I'se been greasin' yer boots and de harness, sah." "Greasing my boots with fat pork, and here we are in the middle of Lent! Well I'll be d——! Why, you infernal black ——, havn't you got any religious sentiments in your infernal black carcass?" And, seizing the sacrilegious darky by his trousers, he slung him against a picket fence, and broke three of his ribs.

AN editorial heart bowed down: "They are galled epochs in every man's life when he would willingly divide his patrimony with a journeyman blasphemer in exchange for one hour's solid cursing, applied according to directions. A fair instance of justifiable exasperation, and one that requires a vast amount of restraining grace to preserve the orthodoxy of our religious system—is when a $4 cow breaks in and eats up a $10 garden for us in one night. The tumult that distracts and distorts a man's soul under such trying circumstances is harder to control than the air-pump of a wheezy hand organ. Gentle reader, we hav suffered."—*Henry County (Ga.) Weekly.*

A MINISTER was down town the other day without his pocketbook. As he walked toward the street car he discovered that he had in his pocket only a nickel, and he discussed in his own mind whether he should walk home and save the nickel or ride home. He finally decided that he was too tired to walk, and was in the act of hailing a street car, when an old darky, bent and decrepit, accosted him. The old man explained that he had had nothing to eat since morning, and that he was so faint that he could scarcely stand, and that he was in great distress, and that a very little would help him. He told, in short, a very pitiful story, and the clergyman, always sympathetic, listened patiently. At last he told the colored man that he only had five cents in his pocket, and that if he gave that to him he would be compelled to walk home. The old darky became more earnest in his plea, told how miserable he was, and assured the clergyman that the Lord would bless him for giving to the poorest of the poor. Finally the clergyman gave the old fellow the nickel, and started to walk home. He had not gone more than two blocks when the street car passed him, and on the rear was the old darky. As he passed, he raised his hands and shouted: "May de Lawd bress you," cut a pigeon-wing, and skipped into the car.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 27. | PUBLISHED WEEKLY. | New York, Saturday, July 4, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

BRIGHAM YOUNG, JR., is on his way to the city of Mexico to negotiate for large tracts of land for the occupation of Mormon colonies.

A MAN may thoroughly believe in the faith-cure for snake-bite, says the Palestine, Tex., *News*, but at the same time he will take the whisky to brace up his faith on.

ACCORDING to the Rev. Dr. Wills, of San Francisco, what the Apaches need is a gospel that will get hell out of the Indians, and not a gospel that will get the Indians out of hell.

IN consequence of the withdrawal of the government grant from the five Catholic Theological faculties of Paris, Lyons, Rome, Aix, and Bordeaux, twenty-eight professors hav lost their positions.

LITTLE Annie was found one Sunday morning busily crocheting. "Annie, dear, it is Sunday," said her mamma. "Did you forget?" "Oh, no, mamma," she replied. "I knew it was Sunday, but I am playing that I am a little Jew."

JUDGE STALLO, of Cincinnati, is a man of talent, and will, no doubt, worthily represent the United States at Rome. There is so little of the sectarian in his character that he will feel just as much at home in the Vatican as he would at a Tom Paine love-feast.—*Washington Critic.*

THE Freeman's *journal* recently devoted its leading editorial to "The Apostasy of Paris." It declares that "the secularization of the Pantheon, the expulsion of the priests, and the tearing down of the cross, hav shocked the whole Christian world," and it bitterly denounces the people as apostates.

THE London *Truth* givs the following observations on astronomy from a sermon of a Welsh preacher: "A starr is but a lidl dot in the skyee. Saw many starrs mek one plannatt. Saw many plannats mek one constellesshon. Saw many constellesshons mek one milkee we. Six milkee wes mek one rorriborriallis."

THE French papers attribute this *mot* to Lamartine. Some one asked the poet whether he was not spending too much money in advertising his publications. "No," he is reported to hav answered, "advertisments are absolutely necessary. Even the Almighty needs advertising. Otherwise what is the meaning of church bells?"

THE city and province of Grodna, in western Russia, hav become the scenes of terrible anti-Semitic riots, the populace being inflamed against the Jews by reports of murderous practices in connection with their religious rites. The rioting is stimulated by organized bands of thieves, who hav no interest in the persecution except the opportunities which it affords them for pillaging the victims.

A LADY living on Madison avenue undertook to teach her little boy the Lord's Prayer. He got along very well until he came to the words, "Giv us this day our daily bread," then he paused for a while, and at last asked: "God knows everything, doesn't he, ma?" "Yes, my son." "Then it's no use trying to fool him by asking him to giv us our daily bread. He knows that the baker brings us bread every morning."

A SENSATION was caused in Atlanta, Ga., on June 26th, by the remarks of United States Senator Joseph E. Brown. The occasion was the commencement exercises of the Atlanta Girls' High School, and Senator Brown was the orator of the day. Upon the stage was the Hon. D. E. May, a prominent Hebrew, and two out of the five honor girls were daughters of Hebrews. The entire Hebrew population of the city was present. In disregard of their presence Senator Brown extolled the Christian religion as having elevated woman from slavery, and, turning to the graduates, called upon them to be ready to suffer for Christianity. All this, says the report, fell with strange effect upon Jewish ears, and they are outspoken in their denunciation of drawing the religious line in the public schools.

A CONSUMPTIV lady of Chicago, while on a street-car, and afraid that she was going to die before she could get home, opened a Bible and read a few verses from Job. This gave her sufficient strength to reach a mission chapel, where prayers were offered up for her. She suddenly arose and declared herself cured. Persons similarly afflicted would like to know what verses in Job she read, and whether the Bible was a revised edition.

THE first book published in Philadelphia was Atkins's Almanac, 1686—an unpaged pamphlet of twenty pages, only two copies of which are known. One of the first copies fell into the hands of Colonel Markham, Penn's deputy, who reported to the Provincial Council that it declared Pennsylvania to hav been begun by "Lord Penn." The Council emphatically disapproved of this euphemistic falsehood, and directed both author and printer (William Bradford) "to blott out ye words 'Lord Penn,'" which was done.

AT the beginning of the present century all Christians were rigorously excluded from the mosques except in the case of the mosque at Tunis, where a Christian workman was allowed to enter on all fours to repair the clock, "because," as the sheik said to his co religionists who objected, "in case of repairs, is it not true, O true believers, that a donkey enters this holy place carrying stones on his back; and is it not true that one who does not believe in the true religion is an ass, and the son of an ass? Therefore, O brothers, let this man go in as a donkey."

BOB TOOMBS seems to be familiar with God's intention and reason for making the negro. Bob professes belief in the religion and history of the Bible. Why don't some sinner ask the cranky old man if he accepts the Mosaic account of creation? If he answers, "Yes," then he should be asked, "How can one race be 'superior' to another when all descended from a common parent? Our notion is that from a really Christian standpoint, General Toombs's postulates that God meant this or that concerning this or that race of his human creatures is impious, blasphemous—at least would be in the mouth of a sane man.—*Chattanooga (Tenn.) Times.*

IT is claimed that cremation will render epidemics almost impossible. There are sentimental considerations which interfere with the general acceptance of the system of cremation in this country, which will certainly be overcome. That the living should be menaced by the dead, as the long use of cemeteries renders fact, as population increases, is sentiment, the sanitary aspect of which will dominate to the safety of the public. The exhumation of the remains of cholera patients has only too often been the sad means by which the seeds of the dreaded disease were sown. So also is it with every infectious disease. The sooner the people realize the inevitable necessity that the cremation system be accepted, the sooner will epidemics cease through impossibility, and the reign of contagion be usurped and overthrown.

The *Musical Courier* talks plainly to the Presbyterians: A memorial was presented to the United Presbyterian Assembly at Topeka, Kan., recently, which, among other absurd statements, says that the use of musical instruments in church is not warranted by the scriptures. Resolutions were adopted on the strength of the memorial to the effect that as some "brethren" feel that instrumental music is a corruption of worship, their qualms of conscience should be treated tenderly. However, in order to civilize the "heathen" of Egypt $36,000 was appropriated, and for those miserable wretches in India $31,000 was granted for missions. If instead of interfering with the people of Egypt and India (who, by the way, never disturb the equanimity of a Presbyterian Assembly), these Presbyterians had appropriated a sum of money to advance the education of their own people and "civilize" their children by having them instructed in the art of music, some benefit might hav resulted. The money would at least hav remained in this country to "civilize," instead of going to Africa and Asia for useless and utterly impracticable purposes.

AT the Convention of Civil Engineers at Deer Park, Md., June 24th, Professor Egleston read a paper. He said it was true that the obelisk in Central Park, New York, was undergoing decomposition. This was due to the fact that the obelisk was brought from the dry climate of Egypt to a moist climate, under the influence of which it was being rapidly decomposed. Professor Egleston said he might go into Central Park after a heavy frost and pick up from the ground as many relics of the obelisk as he pleased. He gave it as his opinion that unless the obelisk was placed under shelter in some museum it would within fifteen years be decomposed beyond repair.

A CORRESPONDENT of the Boston *Globe* givs the following as the correct method of applying for a drink in Maine. Of course it is a lie, because, as everybody knows, the sale of liquor in Maine is prohibited. The correspondent says: "It is all shrouded in mystery. You giv the sign of distress to any member in good standing, pound three times on the outer gate, giv two hard kicks and one soft one on the inner door, giv the password 'Rutherford B. Hayes,' turn to the left, through a dark passage, turn the thumbscrew of a mysterious gas fixture ninety degrees to the right, holding the goblet of the encampment under the gas fixture, and hunt up the nearest cemetery, so that you will not hav to be carried very far."

REPORTS hav reached New York by various private channels that another rebellion has broken out in the republic of Costa Rica. It is stated that the clericals; taking advantage of the unsettled state of political affairs, hav organized a revolution against the existing authorities in order to force recognition of their claims to a voice in the government. It is said that the archbishop of San Jose is the leader of the movement, which is believed to be of an extensiv character. In addition to the report is the statement that the clerical party of Nicaragua, which holds the balance of power there, will also rise and compel President Cardenas to support the clerical revolution in Costa Rica. If this is true it is but another proof of the pestilential character of Catholicism in every country in which the church has power.

THE Schenectady, N. Y., *Star*, in describing a Sunday-school celebration, tells of this incident: "The church was handsomely decorated with flowers, while numerous canaries in cages, suspended about the edifice, added their sweet music to the singing of the children. One lady, not having a canary, brought an accomplished but not genteel parrot to church. The parrot behaved quite well for a time, but finally when a little boy of his acquaintance stood on the platform and began a recitation the bird commenced to mock him, causing considerable amusement to the congregation and greatly annoying the boy. Finally the parrot screeched out, "Hey, you little devil!" which had the effect of completely breaking up the youthful declaimer, and demoralizing the congregation. The bird was led out of the church in disgrace.

IT is difficult, observes a writer in the New York *Sun*, to imagin how Victor Hugo wrote so much, considering the way he is said to hav labored. We are told that he always worked in the mornings; that he wrote standing with a quill pen on large-sized paper; that after slowly and carefully coming to a period he would read the sentence over, and immediately proceed to alter it and tinker at it until he had it hammered into the desired shape, after which he would commence a new sentence, which was predestined to undergo the same process. In other words, he rough-hewed his idea at first, then planed, sandpapered, and varnished it before he chopped out another one. His manuscript presented a singular appearance. It was a sort of battle-field on paper, in which the killed were well stamped out and the new recruits pushed forward in anything but good order. It has also been compared to a sheet of music, in which the blots looked like crotchets and quavers. But, one way or another, Hugo managed to get along.

News of the Week.

CHOLERA is spreading in some parts of Spain.

GENERAL GRANT'S health, it is said, is not so good.

RUSSIA is reported to be secretly making cannon.

SALISBURY has succeeded Gladstone as prime minister of England.

THE French people are to hav a revised version of the Bible in their language.

EDITOR NICHOLSON, of the *Deseret News*, the organ of the Mormons in Salt Lake City, has been arrested for having two wives.

THE Rev. C. E. Loughlin and his sister Regina, of Lenox, Iowa, were drowned last Sunday in the Platte river while on their way to church.

LUCILLE YSEULTE DUDLEY, on trial in the General Sessions this week for her attempt to kill O'Donovan Rossa, was acquitted as irresponsible.

THE president has appointed Edward L. Hedden collector of customs of the port of New York. Hans S. Beattie will be surveyor and Silas W. Burt naval officer.

ST. ANN'S Roman Catholic church, in Brooklyn, had a picnic one day last week. Incident to the festivities of the occasion Charles Bailey was dangerously stabbed in the back.

JOHN MCCULLOUGH, the distinguish tragedian, is in the Bloomingdale Insane Asylum. His mind is gone and he is partially paralyzed. His friends do not think he will recover.

BEGINNING with Wednesday, July 1st, the the new postal regulation takes effect which permits one ounce instead of half an ounce to be sent through the mails sealed for two cents.

HOUGHTON, MIFFLIN & Co. hav in press the journals of General Gordon at Khartoum. Extracts hav been published in the newspapers in which Gordon complains very bitterly of his treatment by the British government.

JAMES D. FISH, president of the Marine National Bank, of this city, and found guilty of misapplying funds, has been sentenced to the Auburn prison for ten years. Fish is sixty-five years old. He was tried before Benedict.

THE Rev. Sidner H. Russell, pastor of a Woodhaven, L. I., church, cut his throat with a razor last Saturday, and was found dead. He was a young man, and overstudy of religious subjects is supposed to hav deranged his mind.

PROFESSOR JOHN TYNDALL, the English scientist, has sent $10,800 to each of three American colleges—Harvard, Columbia, and the University of Pennsylvania. This sum represents the proceeds of Professor Tyndall's lectures in this country.

THERE is no liberty of the press under the czar of Russia, who professes to get his power to rule from "God." The government of that country has forbidden the newspapers to make any reference whatever to the action of Russia in the Afghan affair.

THE Salvation Army has invested New Hampshire, to the sorrow of the inhabitants. A local paper reports that the Salvationists hav a mania for attaching themselvs to other people's property, hardly a week passing that some of them are not arrested for theft.

BUDDENSIEK, the New York builder who used mud for mortar, in consequence of which a row of partially completed houses fell, killing a workman, was found guilty of manslaughter in the second degree, and sentenced to serve ten years in state prison and to pay a fine of $500.

THERE is inharmony between the Catholic Father Damen, of Denison, Texas, and the Episcopal Rev. Mr. Atkin. "Hurling" has already begun. Father Damen says the Rev. Mr. Atkin is "ignorant of the Bible, a falsifier, and a ignoramus," and the Rev. Mr. Atkin "hurls the foul imputation back into his teeth with scorn." Their remarks are published in the *Sunday Gazetteer.*

Communications.

"The Moral Aspects of Vivisection."—Concluded.

It will be perceived at once that the argument of this writer rests wholly upon the old doctrin of paramount right or dominion conferred by divine authority or inherent in the nature of man's relations to the brute, and under which he is neither amenable to the charge of trespass, cruelty, or wrong in sacrificing the brute, under the most excruciating and long-continued tortures, to what he deems his own welfare. Such an argument might hav been held valid, and hav passed unchallenged, in other days, but in the light of modern science, and of rational interpretation, we find ample evidence that man's pretended lordship over the brutes had its origin in his own conceit; that no absolute right or dominion is either found in nature, or conferred by any authority whatever; that the egotistic claim to such dominion by divine investure draws its only support from a mere diction of legendary origin, which, admitting its foundation in fact, has no more binding force upon us, or upon our civilization, than the special law of ancient Sparta, under which, after a careful examination, all newly-born children that were weak and sickly, or affected with any bodily infirmity, were killed.

Man's dominion over the brutes, such as it is, results entirely from the *vis major*. He has achieved it, as he has to a certain extent turned the forces of nature to his account, and learned the advantages of a conformity to the laws of his environment, under the operation of the principle of natural selection, or the survival of the fittest. This right, however, is nowhere absolute and complete; it is, to a certain extent at least, interchangeable. Let man, singly and without ample means of protection, but once step across the limits of his encroachment upon the wilds of nature, and invade the habitat of the tiger in his nativ jungle, or of the lion as he roams at will over the plains of southern Africa, or crouches in the reedy swamps bordering upon the Tigris and the Euphrates, he will find that other "rights are paramount," and this "dominion," conferred upon him so long ago, by divine authority, or as a "primordial law of nature," together with himself, will be speedily "extinguished." Man's right, therefore, over the brute is simply the right of might, depending mainly for its successful exercise upon the right of domain, the permanency and almost universal extent of which are secured by the gregarious situation. Even where his dominion seems fully established, instances of its summary extinguishment are not infrequent. Sometimes when

"He feasts [on] the animal he dooms his feast,"

the tables are turned on him, as in trichiniasis; "unseen assassins steal into his vitals upon his very breath; parasites, spores, and bacteria make his body their permanent home in life, and when death intervenes he is promptly devoured in his turn."

This conceited claim to divine interposition in man's behalf seems characteristic of the race; and it is, moreover, by no means confined within the narrow limits of his relations to the lower animals. It extends generally, under various forms of manifestation, to the right of lordship over his own kind; the step between beings universally recognized as brutes and certain orders and conditions of the genus homo having been found a short one and easily taken. The truth of this remark received an apt illustration but a few years ago in the sententious and sweeping aphorism enunciated by the highest judicial authority in this country: "The negro has no rights that the white man is bound to respect." This decision was based upon laws founded upon an ancient and barbarous code, and it drew its inspiration from the same divine authority as the law under which man claims dominion over the brute, and the right to lacerate and torture him at his pleasure or convenience.

The writer makes no reference in his article to "the field sports, hunting and fishing, because," as he says in a note, "as mere sports they seem to be a relic of barbarism, both cruel and demoralizing, and should, were it possible, be suppressed." But why suppressed? The vivisector engages in his work, as it is said, with "the pleasure of the chase;" he conducts his experiments with "much delight" and "with extreme patience." If so, the chief stimulus to its pursuit must be his own gratification. The description of Claude Bernard in another note is simply that of a monster. It reminds one of the "priest of the sacrifice" before the altar, of the rack and the thumbscrew, during the most flourishing days of the Holy Inquisition. May there not be some relic of barbarism in the "joyful excitement" attending this business?

But if this is a question of trespass, who is to decide it? Who but the owner of the brute, in whom, if in anyone, this paramount right must inhere? Who but he is to determin when his right to welfare confronts that of the brute? If his health, convenience, or enjoyment can best be promoted by limiting the life of his beast to a single week, or even to the two or three minutes of a heat over the turf, has he not a right to lash, overdrive, and torture him for that purpose? If the spectacle enhances his pleasure, or gratifies a sordid emulation, has he not a right to pit his dog against the mountain wildcat in deadly strife? These questions, it would seem, admit but one answer; and if so, whoever "hinders him commits a trespass on him, and does wrong;" and it follows that every law yet passed for the prevention of cruelty to animals has been an infringement of individual rights. It is difficult to perceive why one would not hav the same right to sacrifice his beast in any way he pleased for his immediate pleasure or profit, as to send him to the physiological laboratory to be dissected alive under the most atrocious sufferings, upon a remote contingency of benefit to his own health or that of posterity.

The question of man's relation to the lower animals is not one of ethics or casuistry, and with it conscience has nothing whatever to do. He destroys them, reduces them to his service, or devours them, as his safety, his inclinations, or his appetite may prompt him. No moral quality is believed to exist in dining upon beefsteak, or in placing the ox or the horse under the yoke or in the harness. Nor can the question of their treatment be determined by the "ought" or the "ought not," or, in other words, by the "tender conscience." By this criterion the most atrocious wickedness, the blackest crimes the world has ever seen, hav too often sought and found justification to render its claims, as a guide to human conduct, for a moment admissible. The most flagrant wrongs, the most cruel oppressions, the most savage and rapacious wars, the most bloodthirsty persecutions, hav, at one time or another in the world's history, been fully sustained under a "plea of right." The only safeguard against cruelty to animals, as well as cruelty to man, lies in a continued development and improvement of the human sentiments, the elevation of the tender emotions, till kindness becomes spontaneous, and the infliction of unnecessary pain an insufferable outrage.

That the anatomical results of vivisection, the acquirement of abstract knowledge of the parts or organs of the human system, and to a certain extent of their functions, may be considerable, is not denied; but that it has any adequate corresponding pathological or therapeutic results is, at least, an open question. As a distinguished physician lately remarked. "We may hav the most comprehensiv knowledge of the anatomy of the human body, we may take it in pieces and name all its parts, but let the minutest nerve, even, become diseased, and we know next to nothing of any means by which it can be restored to its normal condition. Any effectiv work in that direction must be performed by nature herself."

While the real causes of disease are neither acknowledged nor known by the medical faculty, and medical science is confessedly still filled with idle speculations and superstitions concerning them, how can any light be thrown either on their cause or cure by the barbarous dissection of *healthy* living animals? The accomplished vivisector lacerates the quivering flesh of his victim with as little thought of any direct benefit to man, as the astronomer turns his telescope toward the heavens. He is simply a "scholar," and "seized with and entirely absorbed by a scientific idea." The admitted fact that nine thousand domestic animals were destroyed by two operators in this inhuman and brutal manner, in proof and disproof of a certain theory, is a sufficient commentary on the animus and ultimate purpose of vivisection.

Most of the ills that flesh is heir to come to man and take up their abode with him by invitation. They result from his indiscretions, from the unrestrained or inordinate indulgence of his appetites and passions, or from non-observance of the plainest laws of health; and the plea that his "dominion" over the lower animals may be invoked in excuse for inflicting upon them the most atrocious tortures, for the purpose of mitigating or relieving the penalty of his own recklessness, is not only infamously wicked, it is shamefully base and brutal. Let man but implicitly, or even reasonably, observe the laws of hygiene, a science almost wholly neglected, and not only would the vivisector be driven back upon the "pleasure" he derives from his heartless practice as the only excuse for its continuance, but not many generations would elapse before the "iniquities of the fathers" would all hav been "visited upon the children," and the itinerant quack, with the mere medicin men that now swarm in all our communities, would nearly or quite disappear.

It may confidently be denied that "man's greatest need is to know," or that "knowledge is the very essence of his excellence, the chiefest end of his being." Even in the promotion of civilization and the increase of material prosperity, empiricism, enterprise, and adventure hav been the prime agencies. In nearly all the great utilitarian inventions and discoveries of modern times, the philosophy has either followed or been suggested by the fact. Scarcely one has been the mere embodiment of scientific thought on the result of *a priori* reasoning. The scientist is confessedly an Agnostic. He is never dogmatic. Says Professor Tyndall: "Some of the greatest discoveries hav been made under the stimulus of a non-scientific ideal." "The scientist ponders the knowledge he possesses, and tries to push it further. He guesses, and checks his guess; he conjectures, and confirms or explodes his conjecture."

It is true that man should liv, as he undoubtedly will liv in the nobler estate to which he is destined, for the "perfecting of his character." While no one should discourage scientific pursuits, or speak lightly of scholastic attainments, it should be remembered that character depends chiefly upon moral excellence; upon righteousness, virtue, kindness, charity, and whatsoever other element is comprehended in the general term *goodness*. Knowledge, properly speaking, does not enter into the formation of character as an essential element. It is frequently found occupying the same chamber with vice. Ignorance does not always exclude the companionship of virtue.

The moral standard—that is, the importance attached to recognized virtues—has been constantly changing from the earliest times; and this change has, on the whole, never been retrogressiv. The crowning glory of our civilization is the prominence it givs to the practice of the "amiable virtues," as they hav been called, and the recognized force with which they enter into the determination of all questions pertaining to social and individual well-being. They are not merely subjects of ideal speculation; they are realized with an intense and earnest interest among the people. To this fact are we indebted for the eleemosynary institution, the reform school, the retreat for the insane, and the thousand unnamable instrumentalities for the mitigation of suffering and the relief of want, so characteristic of our times, and which to the ancient peoples were unknown. These virtues are the polished stones in the foundation on which the great temple of social order and good citizenship rests. They should be cherished, respected, and honored. No community in which they predominate can be wicked or unsafe. Representativs of these virtues hav occasionally appeared in the most cruel and barbarous times. When eighty thousand of the first citizens of ancient Rome filled the seats of her Coliseum to witness with keen enjoyment the atrocious brutalities of her gladiatorial shows, the heathen Seneca was uttering a sentiment that has challenged the admiration of the world, and that should be written in letters of gold: "We should hav a bond of sympathy for all sentient beings, knowing that only the depraved and base take pleasure in the sight of blood and suffering." This sentiment is an honor to humanity, and will one day become universal. It will brush away all technicalities, sophistries, schemes of morals, and "schemes of nature," which advocate or excuse deliberate and consciously inflicted torture for mere experimental or speculativ purposes, as it has already done in the case of witchcraft, of chattel slavery, and as it will do at no distant day with war, with the death penalty, with corporeal punishment of every description, and every other practice in which man, upon one pretext or another, seeks the gratification of his brutal nature by the infliction of unnecessary suffering upon the innocent victims or the helpless subjects of his power. N. L. Perkins.

Nihilism.

The people of the United States hav mixed up Nihilism with so many other isms that it is hard to find two Americans who would define it alike. The Nihilists, in fact, hav shown instances from which a member of any advanced school may draw conclusions about Nihilism being more or less the same as the school he or she belongs to. The revolutionist heard of open revolts by Nihilists; the political economist and Socialist, of the most advanced plans for a new structure of political and social life drawn up by Nihilists; the Anarchists, of Anarchy preached by Nihilists; the unbeliever, of bold expressions made by Nihilists on the subject. "God is a lie," was said by a Nihilist. Nor can complain a terrorist or a dynamiter on the Nihilists; instances of terrorism were shown by Nihilists to such an extent that the tyrants of the whole world tremble still; and as to dynamite, who doesn't know that they handled it on many occasions as boldly as a human being ever could? What is Nihilism, then? is a question that naturally follows. Is it an extract from all the isms existing, or a combination thereof? Is it an outgrowth of any particular ism, or a summed-up whole?

In order to arrive at any conclusion as to what Nihilism is, we ought to trace it to its origin. The meaning of a word is certainly of no significance, since we hav radicals in politics, and radicals in mathematics. Nihilism means nothing; but to draw conclusions therefrom that it preaches nothingness, as a most popular dictionary does, is an absurdity. We, therefore, ought to trace its origin not by the meaning of it as a word by itself, but as applied to something certain. That *certain* was a representativ of the most educated class of the Russian nation, whose name in Turgenieff's novel, "Fathers and Children," was Bazaroff, a doctor. Arkadi tells his uncle, Kirsanoff, that the doctor is a Nihilist.

"A Nihilist!" exclaims the uncle. "That word

must come from the Latin *nihil*, 'nothing,' and consequently it signifies a man who recognizes nothing."

"A man who looks at all things from a critical standpoint," says Arkadi.

"Doesn't it come to the same thing?"

"Not at all; a Nihilist is a man who does not bow down before any authority, and accepts nothing without examination."

In that conversation is not only Nihilism defined, but every one and all warned against the mistake people generally fall into by looking to the meaning of a word, as Uncle Kirsanoff did. "Accept nothing without examination," is the motto of the Nihilists, and according to this motto he or she is not confined to any one particular question, as a Socialist confining himself to the social question only, or as an unbeliever to the religious question only. The Nihilist, adhering upon *examination* to one or another school, joins it under his or her own responsibility without any consideration for the conclusions of others, be they Nihilists themselvs. "I bow down before no man," says the Nihilist.

Such are the Nihilists. They may differ in opinions as wide as an orthodox from an unbeliever. Only one thing is required, and that is reason. Without it no examination is possible.

Nothwithstanding such possibilities for differing in opinions, the Nihilists, having one weapon in common—reason—unite in almost all questions of reform. Under their weapon systems will fall to be substituted by others, and one has fallen already never to revive again. By this I mean religion. The people of Sacramento and Stockton, of this state, hav given a very rough reception to the Salvation Army, whose members were badly beaten. Such outbreaks in the vicinity I liv by made many put me questions as to what would the Nihilists hav thought of them. And I find this means the best for giving my views, which, I may assure, coincide not only with the views of the Nihilists, whose names became as high as their nitroglycerin explosions were loud, but also with those of the educated class of all *Russias*, who only *look on*.

We admire freedom of and in everything, and heartily respect the religious feelings of every one, no matter how they may differ from those of ours, and can almost assure the Salvationists of the same; but the sufferings that mankind underwent for such our respect for the feelings of others, while they used dungeons, fire, axes, cords, etc., against the true nobles, are so well known to us that, if Russia ever does become a republic, she would never suffer a Salvationist in the midst of the people. By law or not, but the people would put him, at his first appearance, to a trial, and wait till he returns and reports of how much salvation he got over there.

The dynamite bomb, that sooner or later will giv salvation to the master on earth, will also say "goodbye" to the imaginary master in heaven. Parents will tell their little ones that they had suffered from two lies—one above there, which was officially called God, and the other down here: Czar was his name.

They possibly will be taught to respect the gods that another citizen may hav of his own, but never the one that was once a potter, made this little earth, created a man, and from his rib a woman, prohibited to taste the fruit of knowledge; flooded every living being except a drunkard with his family, dogs, hogs, and other animals; ordered the Jews to murder all non-Jews on the way to the promised land; disguised himself and fooled a young Jewish girl; put a shame on her family, then ordained to kill himself, and on the third day showed a trick—alive again! And what since? Kept his seat far above, where no arrow ever reached; by trickery and smartness hid himself from the telescope, and did so many mischievous works—has sent czars and priests on the helpless ninety million Russians!

Such is the official biblical God, and the very one the Salvationists would ever preach and make much display about. No! The Nihilists would never suffer them.

If we feel a kind of an offense when we hear of men and women having been beaten for this or that religious stuff, as at Sacramento and Stockton the other day, we on the other hand look at it as a pledge that never again shall autocracy recover its reign in this country. God and czar (as an embodiment of autocracy and aristocracy) are brothers—cannot liv separately. The foundation of both was a lie. The lie about the former we call absurdity and blasphemy —disrespect for nature; that of the latter, shame and injustice—disrespect for ourselvs.

In conclusion allow me to state that if I hav not succeeded this time in giving the true definition of Nihilism, and the views of its adherents on religion, I shall face any criticism, and confess my ignorance if met by reason, and if the columns of THE TRUTH SEEKER be open for the subject.

M. S. WAHRHAFTIG, Editor of *The Nihilist*.
San Francisco, Cal.

Lord Bacon a Literary Thief.

Francis Bacon stole all his best ideas from his namesake Roger Bacon, says "Holt." Quite likely. But when "Holt" adds that Bacon probably never read Shakspere, he is mistaken. In 1625 Bacon published an Essay on Gardening, containing several passages taken almost verbatim from "Winter's Tale" written in 1611. Mr. Spedding notices the resemblances and remarks that, if the Essay on Gardening had been contained in the earlier edition, some expressions would hav made him suspect that Shakspere had been reading it. But since it is certain that "Winter's Tale" was written first, it is equally certain that Bacon stole from Shakspere. Therefore we must set him down as a literary thief of the meanest kind. ANTI-BACON.

The Heavenly Inheritance.

I hav just been hearing a sermon about heaven, and the preacher gave us a few figures about its capacity for holding the souls of the saved which were to me quite interesting. These figures were derived from Revelation xxi, 16, where it is shown that the New Jerusalem is to be a cubic city, 12,000 furlongs each way. The preacher showed that to reduce these furlongs to feet we would hav the cube of 7,920,000, and that this would equal 496,793,088,000,000,000,000 cubic feet. He allowed one-half of this entire space to be occupied (according to aristocratic custom) by the throne of God and the court of heaven, and one-half of the remainder to be devoted to streets, the remaining space then to be divided up into rooms twenty feet square and fifteen feet high, one of these rooms to be assigned to each saved soul. According to this estimate, he showed that there would be room for 207,824,378,666,666,666 saved souls in the New Jerusalem. The houses in this city would be 800 stories high, but as the inhabitants are to be supplied with wings there will be no climbing of stairs.

This kind of plain talk about heaven stirs up a great many thoughts, as, for example, who may we suppose will compose the court of heaven and occupy one-half of the entire city? Of course, the Father, Son, and Holy Ghost will occupy the throne, and they may hav each several large reception rooms. Then the twelve apostles will each hav extra space allotted to them and each hav a small throne fixed up to sit on. Then, the Virgin Mary may hav about a million rooms (no throne) set apart for her. Adam and Eve will likely hav a grand suite of rooms and will probably liv together as of old. Then, Enoch, and Noah, and Abraham, Isaac, and Jacob will each hav commodious apartments. Moses, Aaron, Joshua, Samson, Samuel, David, Solomon, and all the prophets will hav at least one thousand rooms each. Then all the popes and cardinals, Luther, Wesley, Knox, and many smaller lights will hav extra room assigned them in the court of heaven. These fellows will constitute the aristocracy of heaven. They will be the lords, dukes, earls, knights, etc., of the city. Common folks, like myself, will hav just one room apiece. We will hav to get along as best we can with kitchen, parlor, and bedroom all in one. As everything there is to be made of gold, no carpets will be needed.

Then, another question has been troubling my mind a good deal: Will those rooms be given to us "free gratis" when we get there, or will we hav to pay for them, as we do for real estate here? Who knows but Adam or some of the older settlers there may hav either homesteaded or pre-empted or bought up the whole city at a mere nominal price long before the flood, and that each new immigrant to the city may hav to work at low wages for some of these lords or dukes for a thousand years or so before he can earn enough to buy one of those nice rooms? Of course, our Christian enthusiast will say that these rooms all belong to God, that he made them himself, that Jay Gould will not be allowed to buy them up, that they are not for sale, and that God simply givs each person who gets there a warrantee deed of one of the rooms. Still, this answer is not very satisfactory, as he made the earth and he has allowed it to be bought and sold. True, he never sold out his right to anyone, but certain people claim to hav bought it, nevertheless, and to own it, and to hav the right to sell it. If this practice is right on earth, why may it not be right in heaven? If it would be wrong in heaven, then it must be wrong on earth.

This theme opens up a tremendous field for the imagination. For example, Jay Gould is not noted for his piety, and when he crosses the river it may be decided (by the board of canvassers) that he is too good to send to hades, but not good enough to join the aristocratic circle of heaven; and it would really be pretty tough on him if he had to pitch in and work (perhaps for a major of the Salvation Army) for a thousand years to get money enough ahead to buy one of the golden rooms above referred to.

Then the question comes up whether the people will be allowed to sell their real estate in heaven or not. If so, many of them will sell out and hav no room or home any more than they hav here. Rich men will buy up millions of rooms and rent them at as high rates as possible, and then when the poor fellows cannot pay their rent they will be turned out on the golden streets.

The tariff question will also come up in the New Jerusalem. Will the saints be allowed to buy goods in the cheapest market—say hades, for instance—or will they be compelled to patronize home manufactures? Rich manufacturers may complain that wages are higher in heaven than elsewhere, and hav a law to protect them against the pauper labor of hades. These men may then put up pr ces so high that they will become millionaires in a few years. Then they will speculate in real estate, buy up millions of rooms and hold them vacant so that when a poor soul arrives from earth he may hav to go so far from where there are any neighbors before he can get a room that he will not be able to attend church more than once or twice a year.

It is said they neither marry nor are given in marriage there, as though that was one of the greatest evils we hav to contend with here. What will the Mormons do about it? No courtship! No going home with the pretty angel girls! What shall we do? Sit in our golden rooms and play on our golden jew's-harps all the day long, and night too? But I am forgetting myself—there is to be no night there, nor any change of the seasons. It will be spring all the year round. What should we do when we get tired singing "Oh, to be Nothing!" "Hold the Fort," and other revival hymns? Twelve thousand furlongs make fifteen hundred miles. Think of a city 1,500 miles square, with buildings 1,500 miles high. It makes my head dizzy to think about it. The Washington Monument is only 500 feet high. Suppose each foot in that hight to be stretched into one mile, and this whole column to be multiplied by three, and you will hav the hight of the houses in the New Jerusalem. Whew! I'm downright dizzy with the thought! J. G. MALCOLM.

Clarke's Contortions.

Inasmuch as the worst forms of intemperance hav undeniably increased under prohibition, it is rather unkind for Mr. E. Clarke to allege that the opponents of that useless and worse than useless criminal tyranny are working "in the interests of drunkard makers."

Is Mr. Clarke quite sure that there are statutes in Iowa prohibiting larceny, arson, and murder? Certainly, there are laws defining the punishment to be inflicted upon persons who commit these crimes, and that regardless of the immediate or remote causes that led to such wrong actions, whether those causes were bad ancestral conditions, alcoholic intemperance, avarice, perverted love, revenge, etc., etc. Mr. Clarke proposes to remove one of these causes by prohibiting the sale of intoxicants. Why does he single out one particular cause to the exclusion of all others? The perversion of the faculties of love and acquisitivness each leads directly to the commission of more crimes than does the perversion of the bibulous appetite. Why strike so wildly at the lesser while leaving untouched the greater causes of crimes? The Communists of the Alcander Longley school say: "Destroy private property and you take away the only incentiv the saloon-keeper has for engaging in his business, the incentiv of private gain. Besides this, you at the same time destroy the incentiv that leads to the commission of a majority of the murders and most of the thefts." If Mr. Clarke is sincere in his advocacy of prohibition, and if that partial prohibition will lessen the evil of intemperance, then he is in logic and honor bound to join with Mr. Longley in demanding the abolition of the institution of private property. Equally, and for similar reasons, must he become a state Shaker and labor for the prohibition of all manifestations of the love faculty. But these gentlemen are too acute to follow their own premises to their logical conclusions, and this explains why it is impossible to get Mr. Hill, Mr. Clarke, or any of the rest of their school, with the exception of a few like Mr. Longley, to touch, even the most remotely, upon these vital points. Mr. Hill, for instance, talks blandly of my "comical mumble," but he is precious careful not to get involved in any serious attempt to answer it.

Mr. Clarke avers that he has never heard a temperance man or woman advocate the repeal of Iowa's prohibitory law. The shrinking modesty and gentle toleration of these prohibitory gentlemen are simply marvelous. The average Christian assumes that the rejecter of his creed is a natural scoundrel, and the prohibitionist courteously insists that he who doubts the efficiency and justice of prohibition is only a sot, known or disguised. Very nice people to discuss with—very!

"The man that advocates the whisky traffic is not a temperance man, argue the question as he may," says Mr. Clarke. The gentleman well knows that we are not advocating the whisky traffic; he knows that his conclusion does not legitimately follow from his premises. Would he be advocating Catholicism, should he protest against a law prohibiting Catholics from building churches? How absurd! And yet this is the chief stock-in-trade of the prohibitionists in their attacks upon their opponents.

Valley Falls, Kan. EDWIN C. WALKER.

"THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil" (Matt. iv, 1). Since, as James (i, 13) declares God cannot be tempted with evil, and since Jesus was tempted of the devil, we are bound to admit either that Jesus was not God or that the devil was not evil.—*John R. Kelso.*

Refining Liberalism.

Everything that becomes sectarian has a tendency to become narrow, not to say bigoted. I fear I hav discovered a tendency among Liberals toward narrow-mindedness, a disposition to carp at everything. Perhaps I hav caught just that same ungenerous spirit myself, at least manifest it in some parts of what I am about to say.

Under the head of "A Pious Fraud," I notice that you republish some observation of a very disgraceful nature regarding the Rev. Joseph Cook, "from the Chicago *Express*." And why is Mr. Cook assailed in this vulgar style? Simply because he thinks a silver dollar ought to be equal to a dollar's worth of silver. According to the writer, who seems to style himself a greenbacker, whatever sort of an amphibian that may be, he who believes that in buying goods with silver money one should giv the full value in silver for the goods he gets by the transaction is "A Pious Fraud," and should be called a "literary thief," "Shylock lickspittle," "capper," one offering himself "To Let" "to best paying band of robbers," one who "knew he lied," etc.

The doctrin of honest money is called "quackery," and is said to be labeled "poison," and to be "branded with death's-head and cross-bones."

It may be that such an article is fit for republication in a Liberal journal, but I, for one, don't believe it. I fail to find in it one word of argument or one fact upon which an argument could be hung that would help either the writer's notions on the subject of inflation, or his idea of courteous language.

It is a shame, a burning, disgraceful shame, that our Liberal papers are to be crowded with the disgusting language of half-educated and less than half-refined or half-cultured persons, who answer all opponents as the clergy are so wont to answer Colonel Ingersoll—with personal abuse. Because we differ with Mr. Cook about religious matters, because we think he gets into petty difficulties sometimes, because he and Mr. Bennett (who was not quite an angel in his own style, though he may be now) had some ill feeling and harsh words, for which both ought to hav been ashamed, givs us no right or occasion to go out of our various ways to cast disgrace upon ourselvs in befouling him.

When our press runs in this direction, when we continually carp at every expression, word, or action of the church-people, is it any wonder they despise us, speak of us as impure, cruel, and disgusting?

Liberalism can afford to treat its enemies with the greatest generosity. It can afford to teach and believe that its enemies are right-hearted, pure, gentle, and sweet-minded though mistaken. The majority of mankind hav always clung to the teachings of the past; the true and the false alike. Not because they loved the false for its falseness, or they loved the truth for its truthfulness, but because they are not sufficiently developed to distinguish in all cases the false from the true. The conservativ conceive many truths as well as errors. Let us giv them credit for all that they do that is in the right direction.

If a church feeds a lame child, orphaned and helpless, if the ladies of the church meet and cry and pray over him, and feed him, let us not forget when we hear them telling him of Jesus, and God, and angels, and heaven, that, however unprovable, or impossible, or crude their religious notions may be, they did nevertheless feed the lame and orphaned child, and more from sympathy than from dogmatic impulse. Some frauds about their charities? Quite likely. Some of the frauds are Freethinkers, who stay with the church because it pays not to kick up a rumpus. That is no reason why we who do not choose to stay should indulge in vulgar, coarse language. We would feed the orphan if we had the the means to do it! Oh! yes; but we havn't the means. Then let us hold our mouths, except in words of praise and commendation for those who hav both the means and the heart to do these deeds of wondrous and noble charity.

That religious charitable institutions receive moneys occasionally from the state is true enough; that the state ought to attend to its own charities is also true; but do we make the matter any worse by calling these people thieves and robbers, as seems often to be the fashion in the Liberal journals?

Sometimes—and they are frequent times—the church people say hard things of the Liberals. Do we thereupon set them a good example? Oh! no; we make it a point to get even with them; we let off some styles of linguistic skyrockets just a little fuller of brimstone than anything the church people ever dreamed of.

How will the other Liberals, or rather *some* of the other Liberals, treat this rebuke which I here giv them? Oh, they will turn their mud batteries on me, and I shall know by experience just how uncultured, coarse, and brutal some of the right royal Infidels can be when they really make an effort in that direction. Perhaps the Liberal editors, for their own sakes, will keep most of it off their pages. Some there will, no doubt, be who will say as they read these words: Alas! they are too true. The Liberals of the world hav much to learn of the amenities of social life. A higher, sweeter, purer tone ought to be cultivated in the journalism of Freethought. Not everything cutting, pungent, and severe is either smart or helpful to the cause. Many a good man and sweet, gentle woman has turned away from Liberalism because they could not endure the coarse manners and heartless words of fellow-Liberals.

LIBERTA.

Lights and Shades

UNDER THE AUSPICES OF CHRISTIAN CIVILIZATION.

The Coaching Club held their annual parade yesterday. It was the most brilliant that has heretofore taken place in this country, something like $200,000,000 being represented.

The body of a man well advanced in years was yesterday found in a vacant lot in Harlem. A well-thumbed copy of the Bible and a few pennies were found upon the body. The physicians state that it was a case of slow starvation.

Jay Gould's yacht has now been thoroughly refitted. For elegance of design, sumptuousness, and magnificent appointments, it fairly outrivals Aladdin's dream.

At Scranton, Pa., yesterday, a riot was averted by the prompt arrival of the police, who dispersed the mob, after roughly handling a few of the ringleaders. The trouble arose from the fact that a deduction of ten per cent had been made upon the pay of railroad laborers. They had been receiving $1 per day, and refused to return at 90 cents.

Our readers will be pleased to hear that Mrs. Chowlumskey Gore Jones has resumed her charming "dejeuners," and that our young millionaire princes and princesses can again enjoy their brilliant dawdle and languid inanity, which is, however, but a pale reflex of the English article.

The courts hav been appealed to in the matter of the Yonkers strikers. If capital and monopoly cannot buy a judge or two, we should like to know what things are coming to. If judges fail to sell out, legislatures are always in the market at current prices. Let a law be passed at once making it a penal offense for a striker to approach within a mile of the factory in which he has been employed. Capital must be protected. "Are there no prisons?" said Mr. Dickens.

Parliament has recently granted a life pension of £6,000 ($30,000) to Princess Beatrice, Queen Victoria's youngest daughter.

Tenants of the County Clare, Ireland, who were a short time ago evicted, are in a deplorable state. Some hav died from absolute want, and whole families are absolutely left without food or shelter.

The Rev. De Witt Talmage recently announced himself as being perfectly happy and well satisfied that this is a world of beauty and divine beneficence. His salary is $10,000 per year.

A case of peculiar hardship has recently come to light. A Mrs. Newcamp, whose husband died about a month ago, leaving her with three small children to provide for, secured work of a Jewish firm. By working eighteen hours a day, she managed to make enough to feed herself and children until within a few days ago, when she was taken sick and confined to her bed. Being a woman of sensitiv feelings, she hesitated to beg of her neighbors, and before the truth was known they were on the verge of starvation. They were temporarily relieved by the Society for the Prevention of Cruelty to Children.

The Rev. Morgan Dix, rector of Trinity church, will pass the summer at his elegant villa at Newport. His salary is $20,000 per year. His parishioners hav all secured boxes in Paradise.

The life of the factory hands at Cohoes, N. Y., is not an enviable one. They are practically slaves. They get up at sunrise, work for some time before breakfast, hav a half hour for dinner, and work incessantly, reaping the rich harvest of poor board, a calico gown, and a wretched existence.

The Rev. Dr. John Hall's church in this city is one of the richest in the country. His salary is said to be $15,000 per year. His palace car, "Orthodox," has been engaged exclusivly by the *elite* of this city. It goes direct to the heavenly kingdom, issuing no stop-over checks for purgatory.

It is said that a new church is about to be started. It will be called the Church of the Present. It will ignore the past and the future, worshiping God by loving and caring for the whole human family *now*, aiming to secure justice for the worker by giving him or her the fair fruits of their labor, and a fair chance to enjoy this world as well as the rich. Its cardinal principles will be that we best serve God by making the best use of the present life, and leaving the future to be unveiled by him as he will; that the priceless gift of this life should not be deprecated, and a life to come (of which we know nothing) exalted above it. "Be ye content with this—none know what is to come," will be its motto.

W. ALLEN SMITH.

One Result of the Revision.

As hell is knocked out of both the Old and New Testaments by the revisers, we suppose that now the obsolete word can be used with the most powerful emphasis without the speaker being considered profane.—*Sunday Gazetteer.*

A Letter from Paris.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am confined to my room with rheumatism, and the interesting conundrum, "Is life worth living?" stares me in the face with all the raw-head and bloody-bones distinctness the inventor of the aforesaid puzzle could wish. I am under the impression that the parents of the author of "Is Life Worth Living?" must hav been coffin makers or Roman Catholic priests, for no class of people take more interest in, or make more money out of, life, considering the amount of labor they do for the dollars they get. If you ask either of these business fellows, "Is life worth living?" no doubt the answer will be, "Life is worth living for us when we are planting life." When I see a Roman Catholic priest I always look around for a hearse and undertaker. They hav such a grimly satisfied look—an inward pleasure, so to speak—that suggests cholera, cancer, pine boards, and varnish. To giv the devil his due, the undertaker is more the man than the priest, for he givs you boards for the money he gets; the priest boards you in the nowhere, where the sidewalks are red-hot, and the apples are ashes; and for an extra fee he will let you climb icicles after your roast. Nothing like having a corner on the things you deal in.

I saw the great crowds of people on Sunday night and Monday to do homage to Victor Hugo. I walked with and amongst the French people, from the Louvre to the Arch of Triumph, on Sunday night, by the way of the Rue Rivoli. I looked for the hungry, howling Red Terror, the Freethinker, the Socialist, and, with due respect, the Devil—all the bad of to-day—but in vain. I hav seen a London mob, and New York mobs. Now I was in a French mob. I walked two miles and back with it. Wherever I looked, I saw the best behaved, the cleanest dressed crowd of men, women, and children I ever met. This French mob was most orderly—no police, no savage Irish in uniform, to provoke and go two-thirds of the way for a fight with the people. This element of Catholic education was not there.

It was the general talk in London that there would be a riot in Paris. The Christians wanted it, apparently, as another example of the wickedness of the Freethinkers. The riot did not come off, and heaven was disappointed.

My impression is that two-thirds of the two and a half millions of inhabitants of Paris turned out to see the show. It is a great satisfaction to see the results of the shaking off of the false education of the Roman Catholic church. The mass of the people are cleaner, they are rising to the dignity of men that know their power, and know how to use it. They hav kicked the king out, they are kicking the priests in an energetic manner, but the party kicked is very fat and hard to make an impression upon. The French people, in fact all peoples, must rub out this business institution before they can keep a clean house.

Contrast the written condition of the past (of the masses) with the results of the present, and sane men must ask the question, "What hav men been about for two thousand years?" And the answer is, that men hav woven webs in which the great mass of mankind hav been strangled. The Roman Catholic church is the greatest web; the great spider is at Rome.

C. E.

Paris, France, June 3, 1885.

A VERSE in the New Testament precludes all drunkards from entering the kingdom of heaven, but no such law exists against murderers. Hence it is, perhaps, that the latter almost invariably become converted, and go to the scaffold in the "great and glorious hope," etc. A notable case is that of John Lee, who was convicted in Exeter for murdering his mistress. By a series of misfortunes the criminal escaped with his life—having been three times brought to the gallows, and hearing the funeral service three times—the drop being faulty and refusing to go on. The home secretary commuted his sentence to imprisonment for life, and Lee then wrote to his sister: "Dear sister, I did not fear to walk into death with a firm foot, because I knew the Lord was with me, and if I had passed through the shadow of death I knew I should hav went to the home which the blessed Lord has promised all who believe in him. I hav had kind attention shown me, and, dear sister, I was at the brink of death three times. It was my will to die, and I hope to do so yet. I hope the next time I go to the scaffold that I shall pass from this life to the home above. It is my wish to die. I am tired of this world, and I am waiting for the time to come, and I hope it will not be long before the time does come. I hav been dead to this world three times, and I giv myself up to the Lord, and whatever the will is, 'His will be done.' I leave it all in the Lord's hands. I believe what has occurred was a miracle worked by the Lord." No fault can be found with the home secretary for granting a respit after such an ordeal, but the majority of Christians will hardly relish the idea of spending eternity with such a noted villain as John Lee, even though they profess to believe that Christ came to save all men.—*Wanganui Freethought Review.*

Mr. Reynolds's Tent Fund.

Previously acknowledged,	$486.20
Thomas Monaghan,	5.00
S. Brewer,	1.00
A. C. Lake,	1.00
William Thorpe,	1.00
Louis Garlick,	1.00
M. Tucker,	10.00
Mark Rowe,	1.00
Henry Bennett,	1.50
L. O. Bass,	5.00
Total,	$512.70

The Tent.

On Friday, June 19th, we struck our tent at Kalamazoo. Our last lecture, Thursday, June 18th, "The Bible the Enemy of Women," was received with undivided attention by the largest audience since we pitched our tent.

We hav delivered twenty lectures, carefully distributed over 350 Liberal publications, and disposed of a goodly number of our best publications. Many most influential citizens expressed to us their regret at the removal of the tent, and their conviction that great good had been accomplished; that the people of Kalamazoo had been stirred as never before, and a spirit of investigation and earnest thought aroused that could not fail to yield a harvest of true Liberals.

Some discordant elements, that we trust brief time will remove, rendered it advisable to postpone organization. While some were afraid of Mrs. Grundy, and held aloof, only with bated breath, and fearful glance over their shoulder, daring to whisper they were with us in feeling and conviction, but their business forbade them to be present at or seem to encourage our meetings. We cannot too highly commend or fully express our appreciation of the kindness and co-operation of such stanch and true Secularists as Mr. and Mrs. E. H. Gault, Mr. and Mrs. Wood, Mr. and Mrs. Orrin Hicks, Levy Hicks, Mr. and Mrs. M. Tucker, H. Oppenheimer, Silas Fisher, B. Witkowski, Samuel Folz, J. D. Schell, Mr. Sweet, A.C. Everett, and our genial son of Vulcan and good friend, J. T. Goin. After our last lecture, on Thursday evening, Mr. M. Tucker, with kind words of sympathy and cheer, shook us by the hand, and left a ten-dollar bill in ours, his method of expressing appreciation of our efforts.

Mr. Shakspere, of the *Gazette*, in view of the fact that financially our labor at Kalamazoo had failed of adequate remuneration, generously donated four-fifths of his advertising bill. All treated us with uniform kindness and courtesy. Really we were unable to do justice to Kalamazoo. Lecturing every night necessitated our devoting the greater part of our time to study and preparation of our lectures, filling in the time painting bills and attending to absolutely necessary correspondence (those failing to receive replies will please accept this as excuse for seeming neglect). Every moment of our time was occupied. We could not visit as we should hav done, nor devote time to canvassing, and increasing interest in those who attended our lectures. We hope to do better.

We parted with our tent-master, who has returned to New York. At present we hav to "go it alone." We need an earnest, self-sacrificing, brave Liberal, a really good musician and vocalist, to sing and accompany himself on organ; one willing to do, dare, and endure from love of the cause and his fellow-creatures. We cannot afford to pay salary anything like the equivalent for the services required, but will do all the fund permits, and will guarantee payment of whatever we agree on. Immediate application requested. We are now doing double duty—acting as our own tent-master. We are hopeful as the good results of tent effort become more and more manifest, our friends will contribute so liberally to the tent fund that we shall feel justified in offering inducements to some of our able lecturers to giv us the benefit of their occasional services, but at present dare not incur the expense.

The object of the tent is to do missionary work; to carry the glad tidings of the gospel of Humanity without money and without price to fields where otherwise the truths of Secularism would not be proclaimed, and to do real propaganda work.

We are convinced that the printing press is our true savior, and look for greater results from the careful distribution of our best Liberal literature, and securing subscribers to our leading Liberal papers, than we do from our efforts on the rostrum.

We would take occasion to return thanks to Converse Close, Abbie Knapp, and all the good friends who hav sent us papers and Liberal literature for gratuitous distribution.

Under the pilotage of Mr. E. Flansburg, we hav pitched the tent at Hickory Corners, Mich., which will be our address for the next two weeks.

HICKORY CORNERS.—On Saturday, June 20th, we packed tent and belongings on two teams and started eighteen miles from Kalamazoo to Hickory Corners. Arrived at about 8 P.M. Early Sunday morning we pitched tent. Thanks to the willing hands and sturdy muscle of the friends here, we soon had everything ship-shape. We were advertised to lecture at 2 o'clock, but immediately after we had pitched tent it commenced to rain furiously, and did not abate until after four o'clock. At 7:30 P.M., it looked dark and squally. Yet there was quite a good attendance, and two parsons present. We are favorably impressed with this place, and look forward to large attendance and good interest. CHAS. B. REYNOLDS.

Christian Progress in the South.

The meeting which commenced nearly two weeks ago closed last night. Twenty were added during the meeting, among whom were our pressman and ink-boy. The Bible tells us that devils believe and tremble, but this is the first case where we hav seen one baptized.—*Texas Christian.*

Was Hugo a Spiritualist?

At the obsequies of Victor Hugo, in Paris, a deputation of Spiritualists was included in the procession, alluding to which the *Chronicle* termed it "a singular feature;" whereupon *Light* very justly remarks, "We, in turn, might consider it *singular* if such a deputation had not attended the last rites of our companion in belief."—*Banner of Light.*

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

The Campaign Fund.

Previously acknowledged,	$4,429.26
Henry Bennett,	3.50
L. O. Bass,	5 00
F. A. Lamont,	15.00
Ernestine L. Rose,	10.00
Total,	$4,462.76

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Courtlandt Palmer,	$25.00
Samuel P. Putnam,	10.00
Mr. Joseph McDonough,	5.00
Mrs. Joseph McDonough,	5.00
Albany Association, per tickets,	400.00
Troy Secular Union, per tickets,	200.00
Total so far,	$645.00

News and Notes.

THE ALBANY CONVENTION.

The program of the Albany Convention will be in the main as follows: Friday morning, business meeting and opening address by J. J. McCabe, president of Albany Liberal Association. Friday afternoon, lecture by Charles Watts, of England; subject, "Secularism: Constructiv and Destructiv." Friday evening, lecture by Elizabeth Cady Stanton; subject: "The Religious Liberty of Woman." Saturday morning, lecture by Courtlandt Palmer; subject: "The Aristocracy of Freethought." Saturday afternoon, lecture by Mrs. Mattie P. Krekel; subject: "The Demands of Liberalism." Saturday evening, lecture by James Parton; subject: "Victor Hugo." Sunday morning, lecture by T. B. Wakeman; subject: "The Outlook of Liberalism." Sunday afternoon, lecture by Helen H. Gardener; subject: "Historic Facts and Theologic Fictions."

The price of course ticket, admitting to all these lectures of the Convention, is one dollar. Short addresses during the sessions may be expected from Horace Seaver, editor of Boston *Investigator*, George N. Hill, president of Boston Ingersoll Secular Society, C. B. Reynolds, S. P. Putnam, Joseph McDonough, Mrs. Iliohan, and others. Robert G. Ingersoll will lecture on Sunday evening. The price of admission will be 50 cents, reserved seats 75 cents and $1.00. The proceeds of this lecture will be for the benefit of the State Association and the National Liberal League. Let the bountiful generosity of Colonel Ingersoll arouse us to new efforts, and let each Liberal contribute of his best to the cause. The expenses of the Convention will be large, and, besides, what is made above and beyond the expenses will go into the state and national treasury of the Liberal Associations, and will be used for the carrying out of practical measures of reform. A strict account will be rendered of all receipts and expenditures. The more that is received, therefore, the more powerful will be the work done in the future; the greater will be the thought and agitation produced in the minds of the community. We should utilize the eloquence, the enthusiasm, and the renewed fellowship and nobler devotion which will be the gift of this Convention to the world. So long as anything contrary to the Nine Demands exists in our laws; so long should we earnestly strive to remove the injustice, not simply by talking, but by doing. We wish to make this Convention notable in the history of Freethought, not only for the grandeur of the ideas which it expresses, but the practical and immediate action that will result from the gathering together of such moral and intellectual forces.

I hope, therefore, that every Liberal who possibly can will be interested in this Convention; will come to it and partake of its social life, will aid by whatever pecuniary gift he can spare, so that from the Convention we can go forward with a replenished treasury to the enormous work still to be accomplished for the assertion of liberty and justice.

I am sure that all friends will be delighted with the speakers and subjects arranged for the Convention. We hav endeavored to hav the widest representation of Radical thought. The main trouble has been the wealth of material at command. We hav been compelled to make a selection. We could not hav all our best and wisest advocates; time would not allow. Nor can we tell just exactly what our funds might allow. Last year there was a lack, and we could not pay our speakers their just dues. We wish to avoid this in future, and be able to pay to each lecturer what we engage to do. Against these mistakes which hav been made in the past we must guard, and the wiser course for the present is to hav a smaller number, and be able to giv a just remuneration, and those whom we cannot hear this time will hav a better opportunity in the future. This is one of many brilliant Conventions to be held, and therefore there will be a chance for all. If any do feel disappointed that some favorit speaker is not now on the list, we hope they will consider the circumstances—that there must be limitations; and what we do not hav now will certainly be a joy to come, if, with unselfish and public-spirited effort, we all unite at this vital point, and make a success of the Convention, and so providing the way for a wider development of our resources in the coming years.

I wish to say that I am ready for work at any time and place throughout the east during the summer months. There may be places where much good can be accomplished by Sunday lectures out of doors perhaps. I will respond to any call; wherever a few friends can get together, and raise enough for traveling expenses, I will come and do my best service.

Much of my summer's work will be organizing for the winter's more aggressiv campaign. I hope that friends will understand this, and realize that I am still hard at work, although there is not quite so much of public labor to report. There is machinery to watch—and oil, perhaps—so that the practical outcome may be more fruitful.

There are several hundred dollars of the campaign fund which hav not yet been paid in, and I earnestly request all friends who hav made any pledges to fulfil them, for the treasury is empty, and we need funds to carry out our summer's work—office business, correspondence, etc.—and as the secretary devotes himself exclusivly to the affairs of the League, without which many things of public importance would fail, it is hoped that all promises will be made good, and that still further contributions will be made by those who see that the work of Liberalism must be carried on by business methods, and that some one must do this at the sacrifice of other modes of income, and therefore Liberals must see to it that he who endevors to keep the flag flying must be paid for the service like other men, who cannot liv on the spirit, but must hav food, shelter, and clothing.

The National Liberal League has a great work before it, but this cannot be done in a moment, and much of the work must be hard, silent, solitary work. The field must be thoroughly studied. Conventions and eloquent lectures are not all that is needed. There must be much previous and apparently unremunerativ labor performed in order that the way may be made clear for a more public and splendid advance. I presume Liberals will be wise enough to provide for these arduous but obscure tasks.

The following from far-off Arizona shows how widespread our movement is, and that its gospel is as wide as the world:

"Last year I found myself in the hospital, but this year I hav done some hard work and made a little money; and as the government pet, the marauding Apache, is leaving his trail of blood and rapine over this section, and as I am liable at any time to lose my scalp, I thought it better to make sure of a life-membership; so please find inclosed $15.00—fourteen to complete life-membership, and one for annual membership of James T. Lyon. Hoping that you and other officers of the League may meet and defeat orthodoxy, I remain an Agnostic.
Harshaw, Ariz. "Yours, F. A. LAMONT."

Perhaps some of our other friends can find equally solid reasons for securing a life-membership, although they are not quite so near to the wild Indian as our Western comrade. At least secure an annual membership with Ingersoll's autograph, of which every Liberal should be proud.

They want a rousing debate at Denison, Texas. We hope soon to hav one, and from the electricity of mental combat to hav a little more light for human progress.

We hav received the following from Mechanicsburg, Ill.:

"There are about fifteen Freethinkers here who would join in a Liberal organization. I am sure, after a start, that this number would be doubled. Please send the necessary information and papers and we will form a local auxiliary League at once. Fraternally yours, W. A. BECK."

Thus slowly, from point to point, the new thought of the world becomes its life. It creates fellowship and instrumentalities for human growth. So our hearts are glad, for not alone in the solitude of our individuality do we see the illumination of truth, but in the electric currents of a thousand sympathies flowing into one. SAMUEL P. PUTNAM.

Mrs. Ernestine L. Rose.

From the Investigator.

By the following extract of a letter from Mrs. Rose, dated London, Eng., May 25, 1885, it will be seen that she alludes to the National Liberal League here and also to the Ingersoll Secular Society, and with her characteristic generosity donates to each the sum of $10, to constitute her a member of both. Though in feeble health, and far away, she still retains her interest in the Liberal movement:

"Your mention of the New York Convention of forty years ago brought a flood of events visibly to my mind. I lived then, now I only linger. In New York I lived and worked for years, almost alone. I am glad that there is now a National Liberal League there, and I should like to belong to it. Please to send my name and $10 to them, to make me a member. I would write myself to them, but it is very difficult for me to write, and very likely no one now in New York would know much about me.

"I am very sorry to giv you that trouble, but it would very much oblige me for you to send it in my name. Please also to giv $10 to the Ingersoll Secular Society, which meets in the Paine Memoral, and make me a member of it. I am with these societies in heart and soul, and as I cannot be with them in person, I like to hav my name among them."

Chicago League Resolutions.

WHEREAS, The Chicago Liberal League learns with profound regret the demise of ex-Secretary of the National League Theron C. Leland, through whose long official term such intimate and cordial relations with this League were continuously maintained; be it

Resolved, That we can express no keener sense of this great loss, giv no better estimate of his work and worth, than to approve and reaffirm the eloquent and timely tribute paid to the life and labors of this heroic veteran in the Liberal cause in the oration recently delivered by T. B. Wakeman, of New York, at the funeral of our esteemed, venerated friend and co-worker.

OUR Agnostic "brother" of the New York TRUTH SEEKER pays a good deal of attention to Jewish affairs, and always in a fraternal and manly way. In a recent issue our contemporary reports the substance of a speech delivered by Mr. Cohen before the Liberal Club of New York, and says "it was one of the best speeches of the evening, and in the matter of forcible expression there was nothing like it." We politely raise our hat to Mr. Cohen and congratulate him on having carried off the honors of the evening, no small honors in such an assemblage. As between Jews and Agnostics there is really a complete intellectual fellowship. "In union there is strength" against the common enemy of intolerance.—*San Francisco Jewish Times.*

Communications.

The Cause of Planetary Motion.

To the Editor of The Truth Seeker, *Sir:* Mr. Giles Chase propounds a novel theory of the cause of planetary motion. He attributes it to a difference in the degree of pressure of the atmosphere, and argues *a priori* that the pressure is greater on the dark and cooler side of a planet than on the light and warmer side. If such is the fact, it can be easily proved with a barometer. But if the barometer registers no difference between midday and midnight, then the theory is exploded.

To me the cause of planetary motion is plain enough. Planets grow by meteoric accretion. The first meteor had its own force and direction; colliding and uniting with a second one, the necessary result was a change of direction and rotation. A third meteor being added, there was a further change; and so on until in the course of ages a planet was formed whose motion was the result of the aggregate force of the innumerable meteors that composed it.

The planets do not revolve in the same plane. The satellites of Uranus hav an orbit nearly perpendicular to the ecliptic. Jupiter, although twelve times as large as the earth, makes more than two revolutions to the earth's one. All these differences are easily accounted for on the theory of world formation by meteoric accretion. W. H. B.

To the Editor of The Truth Seeker, *Sir:* The communication of Mr. Giles Chase in The Truth Seeker of June 6th being the best theory of planetary motion that I hav met with in print, I regret that it is badly marred with. incongruities—incongruities that, being unnecessary, should be avoided.

He recognizes the fundamental law of matter that as we recede from the center matter becomes more attenuated.

Then the relativ position of matter around the center is determined by its comparativ density; that which is the most dense takes position nearest to the center and forces the more attenuated matter toward the circumference.

Water, being a dense fluid, sinks to a common level around the center by the inherent force of its own density. When expanded to vapor, it becomes less dense than the lower atmosphere and is forced outward by atmospheric pressure. It could not move outward of its own volition, for all matter presses toward a common center with the full force of its density.

Then, density being a positivly known and sufficient cause for the centripetal action of matter called gravitation, why should we persistently attribute it to an imaginary cause?

Balloons being constructed on the same principle that planets are, the only difference being in the application of the principle for obvious reason, they should serve to illustrate the cause of planetary motion.

The planet, like the balloon, is a combination of dense and attenuated matter that causes it to be suspended in the matter of our solar system, called ether, the same as a balloon is suspended in our atmosphere. Therefore, a planet can no more recede beyond a given distance from the sun than a balloon can recede beyond a given distance from the earth, for the all-sufficient reason that matter in that direction is not of sufficient density to support its weight. A planet can no more approach nearer than a given distance from the sun than a balloon can approach nearer than a given distance from the earth, for the all-sufficient reason that matter in that direction is of greater density than it can penetrate or displace.

Then, density being the cause of gravitation, the planet should always present the side to the sun in which density preponderates. Expansion of atmosphere on the side to the sun givs a preponderance of density to the opposit side and makes the rotation of the planet a physical necessity.

That is precisely what the language of Mr. Chase on that point implies, though somewhat obscurely, and it has enabled him to reach correct conclusions in the middle of his letter which he could not hav done otherwise.

"The rotation of the planet is the inevitable result," for the simple reason that, density being the cause of gravitation, the planet, in obedience to the law of gravitation, must inevitably present the side to the sun in which density preponderates. In doing so, the surface of the planet's atmosphere nearest the sun becomes the center or pivot on which the dense part of the planet turns to the sun, describing a semicircle around the opposit side; the expanded side is then forced outward by the pressure of other matter of greater density.

That action being continuous, and all the conditions that attend it being always the same, the planet is compelled to roll around the sun like a ball over a roadway, and with mathematical precision.

Now, the dense atmosphere cannot be expanded instantaneously, nor can the expanded atmosphere be at once condensed; therefore, when the planet is in motion, the center of the dense atmosphere should be a few degrees in advance of a line with the sun, and the center of expanded atmosphere should be directly opposit. Moreover, when the sun is north of the equator, the center of density should be equidistant south of it, and should cause the south pole to dip toward the sun. A like action should occur at the north when the sun is south of the equator.

J. A. Tuttle.

Bacon a Concealed Poet.

To point out and answer, ever so briefly, all the mistakes of "Holt" would take more space than he has occupied.

He passes over in silence my answer to his criticism of Bacon's "hav took." I half-erased two words at the end of a line quoted from Shakspere, hoping the printer would let it stand thus:

"Thou *hist spoke* too much already; get."

Anyhow, "Holt" didn't take the hint, but came again, blundering as usual. Some of his mistakes are excusable on the ground of ignorance, but his final one is simply stupid. Speaking of Bacon, he says:

"He was not a poet. In all candor let it be submitted as to those Psalms of his, had they been published last year as the work of some gifted, sky-aspiring youth out West, they would hardly *elicit such admiration as they do from my critical friend.*"

Now, the fact is that the "critical friend" did not express a word of admiration. He only quoted Bacon's biographer, whose admiration of the ex-chancellor's poetic talent, as imperfectly shown in a hampered versification of the Psalms, was expressed before Spedding heard it claimed that Shakspere did not write the plays.

Spedding was candid enough to say that Bacon might hav taken the highest rank as a poet; and that judgment was based upon the versification of a few Psalms by the old man on a sick-bed. The early poetical works of Bacon his biographer failed to discover. But within the last few years enough evidence has been brought to light to prove Spedding's possibility an absolute fact.

Take only three of these discoveries:

1. We know that Bacon wrote sonnets to the queen and excused himself by saying, "I profess not to be a poet."

2. We know that he wrote masques anonymously before Shakspere appeared as a playwriter, and that those masques were essentially poetic compositions in the nature of plays, and sometimes contained verses in rhyme equal in merit to the average of Shakspere's.

3. We know that in 1603 Bacon wrote a private letter to the poet John Davies, begging him to speak a good word for the writer to the incoming king, and closing with these words, "So, desiring you to be good to *concealed poets*, I continue."

But all such evidence I suppose will hav no weight upon a mind like "Holt's." So let him continue with the misguided multitude to calumniate the greatest thinker and justest chancellor that England ever had, while he bows down to worship the mythical bard of Avon, and characterizes as "hypercritics" all such wicked fellows as Iconoclast.

A Talk with Ingersoll.

To the Editor of The Truth Seeker, *Sir:* After my rustication among the lakes of Alexandria, in company with Messrs. Trenham and Tenger, I took the midnight train for Minneapolis, and early in the morning procured our tickets for Ingersoll's lecture. We were joined by Mr. A. W. Swensen, a prominent Liberal of Alexandria, and called upon the colonel at the West Hotel, a granit-marble palace. We were shown up to his room, and were soon swimming in talk. It was an enjoyable visit. We are no mere man-worshiper, but who can help feeling gratified in meeting manhood? As Liberals, are we not justly proud of such a splendid specimen as Ingersoll? No artificial dignity about him. Instead, he is a hearty, open-mannered man. As he sat in his easy chair he was the picture of comfort. He remarked that he had no idea, when he began lecturing, that he would be paid as he has been for delivering Infidel lectures. Few bishops of the Christian church hav been paid so well. Indeed, Ingersoll reminds one of an old-fashioned English bishop, minus a bishop's lordly dignity, plus an inexhaustible fund of good nature. He is a man full of joy, warm-hearted, humane, sympathetic. Ingersoll may hav his faults, like the rest of us; but they cannot be marked or prominent. The race has dreamed of its perfect man, but he has not yet been born. Perfection, infallibility, of a human will probably never be achieved.

Once in a while he would bring out a "cuss-word" (just to show his contempt for Christian swearing) to emphasize a sentence. Even his tinge of profanity is pithy, and it did seem to me that I would rather hear him swear out of the pulpit than any clergyman I ever heard swear in it. Less venom, more good humor, than the minister exhibits in his.

It is a custom, I know, to reserve our good words for the dead, but I am not going to do it. I think Ingersoll is a nobler type of man than were any of the Roman and Grecian philosophers, and I will not wait for his funeral to say so. The over-praised orators of the ancients are not comparable with our living, breathing, nineteenth-century orator, an Infidel, and matchless. Who were they that complimented Jesus Christ by saying, "Never man spake like this man?" They were people, even though rulers, who were ignorant probably of classic Greece—who perhaps never heard of Pericles. It is exceedingly doubtful if Jesus could equal Ingersoll in oratory.

The throng of two thousand in the Grand Opera House, Minneapolis, that night seemed to be of the same opinion—that we hav the greatest orator of the ages now living with us. He is one of the great, good blessings of this nineteenth century that the Christian church does not claim. His printed words are eloquent. Grand are the lines of Shakspere. But as we never know their real depth and meaning until spoken by a Booth or a Barrett, so we miss Ingersoll's chief charm until his word is spoken by himself—the expression, the look, the tone, the attitude, that wonderfully exquisit cadence in some passages, those monotone syllables; his imagery; illustration, always apt; anecdote, which serves as lightning to reveal the blackness of the cloud of Christian theology—back of all is the sunshine of his ever-present good will to man. His mirth bubbles and sparkles throughout his entire discourse, and brightens everybody's face—except now and then a countenance molded in the despair of Christian rigidity.

Ingersoll, in private conversation and public speech, is teaching the world, and especially the Christian part of it, the value of the gospel of good nature—and he practices what he preaches.

It may be that I notice these traits in him with quicker eye because I hav labored so hard for a quarter of a century with clergymen, with whom I hav had a hundred oral battles, to exercise more kindliness toward man and less piety godward.

The colonel conducted me into an adjoining room and introduced me to his daughter, Maude, who is a pleasant, intelligent-appearing young lady.

Lake City, Minn. W. F. Jamieson.

"The Pest of Laws."

A strange delusion possesses the minds of most people that, because our government is popular and good, we cannot hav too much of it. They forget that government itself is a necessary evil, like doctoring. People are flattered that they are law-abiding until they hug their chains and hear their clanking as some noble music. The lower, more degraded, less self-restrained a people are, the more absolute must be their government. As they emerge from this inferior condition, they require less external control; that is, they govern themselvs more. Many of the most important affairs of vast communities are conducted on business principles—each man does his part and thus all is done exactly and well.

Our government was the best in the world because it was plain, cheap, and simple. There is danger of our becoming ruined by what Tacitus calls the "Pest of Laws." The growth of the evil may be seen in the increasing cost of it. The real cost of government is seen under the head of "Miscellaneous" in the treasurer's report. This excludes all but the bare cost of running the thing. It has no relation to the army, navy, pension, public debt, interest, or anything else. Annually the treasurer publishes the receipts and expenditures from 1790. We see by this that it cost us but about five million dollars when we had one-third our present population. Now it costs us some seventy or eighty millions.

Calhoun said that it could be demonstrated that if the necessary cost of any government like ours must double faster than the population doubles, it must end in the overthrow of the government. But ours is increasing some eight times faster than the population. It will create such poverty and discontent as must cause explosion. We shall need military force to hold these self-rulers—the people—in order. A despot republic is what we are coming to. Every session of Congress and state legislatures sees several thousand new laws (cure alls) proposed. Instead of eternal vigilance we hav eternal stupidity and sleep. Any good business man could run the whole government, were it put in commission as was once suggested about the British government, for ten million dollars, and hav a large sum over and above. Were all laws repealed save the criminal acts to punish *mala in se*, we would then hav something like self-government. The states, countries, and cities could manage their own affairs. Is it not plain that this vast monster which is rising up, called general government, is a disease that grows by what it feeds on, and that the more it feeds the more it must consume? Just think how people would hav laughed at any one who in 1845 would hav predicted the size of our civil list in 1876.

A great city daily has just published an article on the growing spirit of Anarchy in France. The signs were never worse before the old French Revolution. Yet the writer is amazed. Here is France, a republic, free, government of the people, for the people, by the people, and millions under some oppression ready to rend society in pieces. What wickedness!

The writer feels uncomfortable lest such wicked people may be found here.

We may be sure that a comfortable, busy people never rebelled. When they rise up something is wrong somewhere. Every idle person is living at the expense, finally, of common labor. Every tax is shuffled off on to the lowest, most defenseless class. "Hence these tears," this distress, and spirit of Anarchy. Dissatisfaction spreads over and is lost on our cheap lands. Therefore our present safety. But these lands are being occupied. What becomes of the discontented then? What if the self-government must keep armies to restrain the self-governed? For hide and strain as we may, we cannot lose sight of this fact, that this government was made for the happiness of these discontented, toiling masses.

May it not be that we are deceived by names and forms? Is not government the same in effect, no matter by what name we call it? Do we get rid of aristocracy by simply banishing the titles of honor, parchments, and ribbons, if we reserve all that gave to aristocracy its power? If the offices are numberless and powerful, does it matter whether we fill them by election or they are filled by persons previously designated by law? Having displaced "one master who is responsible and taken over us a multitude of irresponsible ones," as Jefferson once hinted, will our condition be easier?

Is it not a little alarming when we review our past and see how rapidly we hav hurried on from the plain; cheap, simple government originally founded, and hear the excuses for it by ignorance and shallowness in high place? Is it not frightful to see such blindness leading the blind? HOLT.

Canadian Notes.

The Toronto Secular Society are organizing a series of Sunday excursions by steamboat to various points on Lake Ontario. Some of their summer course of lectures will be delivered in groves on the lake shore at various romantic spots.

Mr. Arthur Tilney was the recipient of a complimentary testimonial benefit on Wednesday night last, the occasion being his departure for New York to join the Lingard Star Combination. The event came off at the Grand Opera House Concert Hall. Now that the funniest man in Canada is about to leave us we must look about us for the next aspirant for honors as chief priest of Momus.

The next annual Convention of Freethinkers from all parts of Canada, to take place during the great fair early in September, will be the greatest and most important that has ever taken place yet.

The fundamental doctrin of evolution is that the universe and all that it contains did not come into existence in the condition that we now know it, nor in anything like that condition. It implies that the heavens as they appear above, the earth as it exists beneath us, the hosts of living creatures that occupy it, and humanity as we know it are merely the final terms in an immense series of changes which hav been brought about in the course of immeasurable time. It affirms vast changes in vast periods, that these changes hav been according to a method, and that this method has been of the nature of an unfolding. The essential changes of evolution hav been comprehensivly formulated as from the simple to the complex, from the homogeneous to the heterogeneous, from the general so the special. It is a scientific induction, that is, an idea formed after the facts are known, and based upon them.

That the solar system was gradually formed in the way the nebular hypothesis implies, and that its facts can be explained by that hypothesis and no other, is now the general belief of astronomers. Consisting of 150 bodies, revolving and circulating according to one grand method, it has been pointed out that there are no less than 370 facts concerning the distribution, form, and motion of the sun and planets, which are the simple consequences of the nebular hypothesis, and can be accounted for in no other way. Geology has given us a vast mass of facts and inductions which establish with certainty one proposition, viz., that our planet is not what it was millions of years ago, but has undergone a series of developing changes, resulting in the present order of things. The law of specialization, the general being before the special, is the law of development. The egg is at first a simple unit, and gradually part after part of the new structure is evolved, that which is most fundamental appearing earliest, until the being is complete in all its outer and minor details.

The principle is exhibited in the physical history of the globe, which was first a featureless globe of fire, then had its oceans and dry land, in course of time received mountains and rivers, and finally all those diversities of surface which now characterize it. The climates began with universal tropics, culminating at last in the diversities of the present day.

We may remark in passing that the science of geology was thrust back for 200 years by the enslavement of the human mind to the superstition of theology and Christianity.

The study of the course of organic life upon the earth shows that it conforms to the same great plan. The life of the globe a few milllions of years ago was a very different thing from what it is now. Different races of plants and animals hav appeared and disappeared in slow succession, and their remains are found entombed in successiv rock formations.

The facts are a part of geology, and hav been arrived at by the same processes of observation and induction that hav revealed the order and history of the stratified systems. The course of life upon the globe has been conformed to a method, and that method is universally described as a progress and a development. It shows an advance from the simple to the complex, from the general to the special, from the lower to the higher. In short, it is an evolution in the strictest sense of the word. There was first a period of no life—the azoic age. Then appeared the lower forms of life—vegetable and animal. Then higher and higher kinds until man, the highest of all, appeared last. The progress evinces continuity, harmony, and gradation. The beginning of an age has always been in the middle of preceding age, and the marks of the future coming out to view are prophetic of that future. The age of mammals was foreshadowed by the appearance of mammals long before in the course of the reptilian age, and the age of reptils was prophesied in types that lived in the early carboniferous age. Coming events cast their shadows before. The lower forms that perish do not reappear. No group or species hav ever come into existence twice. But every species has come into existence coincident, both in space and time, with a pre-existing closely allied species. That the great advancing movement of organic life has been a divergence, an opening out, or an evolution, is incontestable, and is admitted by the highest biological authorities. It is proved by the fact that if we go back a million of years or so, there is an obvious converging of types, or the different kinds of animals are nearer together in character, and as we recede still further into the past the approximation becomes still closer.

Humanity is not now what it was in ages long past. During some scores of thousands of years of man's presence upon earth an immense series of changes hav taken place in the history of the race. Only a few thousand years ago Europe was barbarous, and its inhabitants warred and worked with implements of stone; society was rude, low, homogeneous, and undeveloped. Its movement has been a slow unfolding into diversitv and specialty. There has been an increase of human capabilities; a rise in intelligence; an advance of morals; a growing capacity for social co-operation; a multiplication of arts and industries; augmented power over nature; an emergence of institutions, in short, evolution of civilization. This is a broad deduction from the facts of history—from the facts of prehistoric archeology—and it is fast taking the place of the teachings of theology that the course of humanity has been a degeneracy, which was firmly believed until science reversed the method of studying the subject as taught by the Bible. R. B. BUTLAND.

Toronto, June 27, 1885.

They Mean Business.

To those Liberals who feel that when they hav taken the first step in Liberalism, and freed themselvs from the thraldom of superstition, they hav nothing more to do, I earnestly recommend reading the following extract from an address by T. P. Stevenson, delivered before the convention of the Woman's Christian Temperance Union, at St. Louis, Mo., last year. Stevenson is corresponding secretary of the National Reform Association, which organization hopes to bring about in this land a complete union of church and state, reviving the horrors of the Inquisition, and spreading once more over Infidelity the pall of the Dark Ages. He says:

"Finally, I salute you because yours is a Christian Union. By the very logic of your name you are pledged in advance to the whole reform which we are striving to accomplish. The identity of your work with ours is not merely superficial or apparent, but of the deepest and most essential character. You are laboring for the reform of government at a single point, in accordance with the laws of the Christian religion. We are seeking to apply the same laws to our whole national life. You are asking the government to adopt a policy which can only be justified on the ground that nations hav moral responsibilities, and are amenable to moral law. We are asking the nation to declare, authoritativly and decisivly, its acknowledgment of the supreme authority of God, of Jesus Christ, and of the moral law set forth in his word. The suppression of the drink traffic, on moral grounds, will logically involve the better enforcement, on the same grounds, of our laws against blasphemy and Sabbath desecration, the reform of our corrupt divorce legislation, the extirpation of polygamy, and the wise, kind, and firm employment of all the powers and resources of government for the restraint of moral evils. The education of the children of the republic in temperance principles in the public schools logically involves the maintenance in those schools of the Bible as the great text-book in morals. Valuable and convincing as is the scientific argument, you would not be willing to rest your whole case to-day, in this convention, on the platform, before the nation, on the scientific argument alone. As a *Christian* Union you cannot rest satisfied while the word of God is excluded from the public schools of this city, of Chicago, of San Francisco, and many other cities and towns, while adulterous divorce laws defile our statute books, or while polygamy is welcomed, in the person of its representativ to the halls of Congress. The Infidel looks on our national Constitution, and says: 'I am satisfied. There is no mention there of God, in whom I do not believe, or of religion, which I repudiate.' Our fathers, we must confess, left a blank in that great instrument. That blank is widely interpreted to mean Atheism. We are striving to fill the blank with the name which is above every name, and we are sure the Woman's Christian Temperance Union applauds and will join our efforts."

Yes, my dear sir, the Constitution that was good enough for Washington, Jefferson, and Paine is good enough for us Infidels of to-day, and if it is not good enough for you Christians, you can emigrate. The government of Russia would no doubt harmonize better with your ideas of the legitimate sphere of the church, and by emigrating you would, no doubt, save yourself much useless friction and repining, for I tell you in confidence that the Infidels of to-day mean business also; and sooner than see this government draggled in the mire of ecclesiastical corruption, our free institutions throttled in their promising infancy, and man once more the martyr of the gods, they will once more shoulder the musket and strike for "our altars and our fires." Let those who hav one iota of love of country, of home, and of humanity in their hearts stand firm for the truth and be alert. The enemies of our free institutions and free government lie in wait behind every Christian organization ready to stab in the dark whenever they feel safe in so doing. "Eternal vigilance is the price of liberty."

EVA BARNES.

Ezra H. Heywood Should Be Indemnified.

It is not very consistent for us to put up statues of "Liberty Enlightening the World," and send money to Rome to erect a monument to Bruno where he was burnt two hundred and eighty-five years ago, if we let our own living martyrs for liberty suffer without indemnity. Such was the thought that occurred to me while I read this letter from our old liberty-loving Nestor:

MEDFORD, Feb. 17, 1885.

MY DEAR MR. HEYWOOD: You are quite right in opining that I do not indorse some of the theories for ventilating which you hav been so insanely persecuted. But as a citizen of a republic which has bound itself before all mankind to maintain the perfect liberty of the press, and the perfect liberty of every individual who regards the rights and liberty of others, I feel that the republic is bound to indemnify you for the wrong it has done you by a foolish and unconstitutional law hypocritically administered. I could not respect myself if I wholly refused to do my share of such a manifest duty. It would be a very mean argument to the contrary to say, "You might hav avoided the persecutions you hav suffered by suppressing your pinions." I honor the bravery which spurns such prudence.

Yours truly, ELIZUR WRIGHT.

E. H. Heywood is the one living man in Massachusetts who has fought the fight for liberty in our day and generation against church tyranny and has won. The consequences for good are now very great, and must increase from year to year. He has stood in the gap and suffered as few are called to do. He has, like a hero, refused to avoid prosecutions by suppressing his opinions and allowing the church to ride rough-shod over the remains of American liberty.

What has been the result?

His hotel and book business by which he was getting a living has been largely broken up, and he is in danger of losing his home.

If Americans allow this to be the result of his heroism, it will be a victory for Comstockism after all.

The only way to prevent it is to indemnify Mr. Heywood for his loss, and it ought to be done abundantly. Consult him as to the ways and means, or better, send him some money or patronage at once. His address is Princeton, Mass.

But you say, "I do not approve of Mr. Heywood's opinions, methods, and expressions." Neither do I. But because we do not, it is all the more *necessary* to liberty that he should hav the legal right to express them, and, above all, that such right should not be taken away by amateur, irresponsible organizations outside of regular secular government.

Liberty is the one incalculable blessing, and it is measured by the freedom to do either right or wrong, until *direct* injury results to another from which he must be protected. I hav yet to learn that Mr. Heywood has ever injured man, woman, or child. Yet he has been cruelly imprisoned, tried again and again, his business ruined, and his health and life endangered.

He has fought this fight single-handed, but he should not singly bear the loss. The friends of Liberty should certainly indemnify in this life those who are suffering for her sake. T. B. WAKEMAN.

New York, June 21, 285.

The Truth Seeker Essayist Corroborated.

Tacitus did not write about Nero's persecution of Christians. Robert Taylor in 1829 proved that passage in the "Annals" to be spurious; and in 1878 another English scholar proved that the whole of the "Annals of Tacitus" was forged in the 15th century by a papal secretary. A summary of the evidence internal and external was given in THE TRUTH SEEKER, August 21, 1884, by ANTICHRIST, A.M.

CATALOG of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - JULY 4, 1885.

Independence Day.

This issue of THE TRUTH SEEKER dates upon the anniversary of a memorable event—the signing of the Declaration of Independence. It is a good day to observe in a thoughtful manner, to study anew the Constitution of our country, which recognizes no king here or hereafter, and to ask ourselvs how far this government has been true to its fundamental principles.

This is the day our forefathers retired the ghosts from politics, and the Secularists are the only persons who can conscientiously celebrate that event. Those who expect to become subjects of a king in heaven deny their faith when they celebrate the establishment of a republic on earth. He who prays, "Thy kingdom come," invites a monarchy. Only those termed Infidels recognize and contend for the full meaning of the Declaration of American Independence. Others may celebrate it more demonstrativly; none so consistently with the principles which they profess.

Signs of the Times in Europe.

A religious paper of this city has summarized the movement now going on over nearly all Europe for the separation of church and state. The outlook is hopeful for the Secularists. In Scandinavia the movement is not only being pushed from without the church, but is receiving aid from within the fold itself. Various denominations hav sent their missionaries there to establish churches independent of and in opposition to the Established Church, and what is called a Free Church party has recently transferred its activity to politics and to the Parliament. In Sweden the Secularist movement, noted by us some time ago, is receiving the aid of one of the most prominent Christians of the country.

In Germany, the attack on the state church is made by all shades of politicians—orthodox, conservativ, and liberal. In Saxony the free Lutheran churches are opposing the state church, accusing it of apostasy—an old charge for one branch of Christians to make against another.

Before the overthrow of the Liberal party in England, Gladstone refused to bring up in Parliament the question of the disestablishment of the Episcopal church, but notwithstanding this there is no question that the Secularists are increasing fast in England. When the Soudan, Afghan, Irish coercion, and beer tax questions are out of the way, it may be that the government will turn their attention to separation of church and state. It seems an anomaly in a country supposed to be free that the opponents of Christianity should be systematically taxed by the state for its support.

But nowhere, we are told, are the ties that bind church and state so loose as in France. Only a few months ago the Parliament withdrew all state aid from the Catholic theological faculties. So powerful has the tendency toward Secularism become that Archbishop Guibert, of Bordeaux, in a recent pastoral letter, has issued a strong appeal for the relation now existing on the basis of the Concordat of 1802. After stating that he would hav no fears of the welfare of the church if the proposed separation would bring with it the independence enjoyed in America, he adds:

"But will the church really be free? Will she be free to receive the gifts and presents of the faithful? Will she be free to keep her temples, to celebrate her festivals, and hav her asylums for the protection of the priests? Would the church be free to choose her bishops and other servants? Would she be free in the management of her affairs and the fulfilment of her mission? We doubt it very much."

Probaby the archbishop would hav less ground for fear had his church in the past not been such a dangerous force in France, working unceasingly for the overthrow of the republican form of government and the restoration of the monarchy. The need for the suppression of the Jesuits was urgent because of their intrigues against the country and for their own aggrandizement. The freedom that Archbishop Guibert would like is the freedom for his church to be practically a traitor, and it may be doubtful if the government would care to allow this repetition of former experiences with Catholicism.

Secularism means perfect independence in religious affairs, and those of the faithful who wish to present their worldly wealth to the church ought to be allowed the blessed privilege. But it cannot in reason be asked that the thousands of churches, asylums, monasteries, and nunneries shall be so exempt from taxation as to allow of a dangerous accumulation of riches, as has been repeatedly done in the past, and as we see over the Canadian border in Montreal to-day. The church in France has so long controled the state, and is possessed of so much power, that it will be the part of broad statesmanship to erect legal barriers to prevent her regaining the ascendancy. Republican France is becoming anti-Catholic France, and the evidences are that it is fast becoming secular France. When once out of Catholicism the people accept no half-way religion, and Protestantism, therefore, has but a very slight foothold in the third republic.

Women May Vote in New York.

Dr. Clemence S. Lozier, chairman of the New York state Committee of the Woman Suffrage Party, has forwarded us a circular to the effect that a very curious discovery has been made, which concerns the rights of over a million people—of every woman in New York state. A legal work has lately been published, entitled, "Cases of the Legislature's Power over Suffrage," by Hamilton Willcox, M.S., LL.B. The author has laboriously examined the legislation and history of New York for the two hundred and fifty years of its existence (as colony, province, and state), as well as the state constitution, and common law for many centuries, and has thrown light on the constitutional law of this disputed point by the information he has dug out and arranged. It has of late years been taken for granted that the legislature has no power over suffrage, and that the constitution settles who shall and shall not vote, as that of Massachusetts does; but this work points out that in New York such is not the case, and adduces many instances wherein the legislature has not only extended suffrage but curtailed it. The constitution, it is shown, secures suffrage to the persons whom it names; it is the legislature which has forbidden others to vote.

The curious discovery referred to is this: In the researches made by the author of the "Cases," he claims to hav found that the portion of the General Election law, passed in 1842, which prevented women from voting, has been repealed, and that there is now no law left to prevent a woman from voting who takes the oath required of a challenged person, or who can truthfully take it; nor any law to punish her or the inspectors of election. The sole statutory provision which could be thought to warrant punishing her is that which imposes a penalty for "knowingly voting without being qualified according to the *laws*," and the laws now do not prescribe sex as a qualification, but this provision, it is pointed out, applies only to persons who vote in districts where they do not liv, or who are not American citizens, or are under the required age; and who by fraud, or by collusion with corrupt inspectors, vote without being challenged and thus escape the penalties for false swearing. The qualifications required by the law for voting are specified only in the oath which a challenged person must take; and masculinity is not one of these. The right of women, recognized for ages by the common law, and guarded by the state constitution, to vote on the same terms with their brothers, the author holds, has thus now no legal obstruction to its exercise. The inspectors of election throughout the state are advised to take the votes of women who hav the qualifications mentioned in the oath; and every woman in the state who has these qualifications is asked to offer her vote at the next election, and take the oath if necessary. Mr. Willcox offers to furnish all needful information and instructions to any woman or election officer.

The right to vote is a privilege often altogether barren of benefits to the voter, but if woman desires to exercise it, she should certainly be allowed to do so. There is no reason in equity why she should not; and if it has been shown that there is none in law, and if the woman suffragists hav the courage of their convictions, which doubtless they hav, we may expect some interesting developments at the next election in New York.

Is a Divorce Wanted?

The last issue of the *Banner of Light* has this:

"It is time Spiritualism obtained a full and absolute divorce from what is miscalled Liberalism, says the *Spiritual Offering*—and we hav about come to the same conclusion. Spiritualists offered them the right hand of fellowship in opposing bigotry and superstition, but they hav of late ignored it by traducing our mediums in public, in private, and in the columns of their newspapers, and calling us all delusionists! This is a quality of Liberalism we do not understand. No wonder the *Offering* wants the two divorced."

We are sorry to see this in our Boston contemporary, but we presume it will not make much difference in the state of the two philosophies. Orthodox Spiritualists will continue to abuse the Materialists, and Liberal Spiritualists will continue to work for the enlightenment of the people. Liberalism is not particularly Materialistic any more than it is Spiritualistic. As to traducing mediums, people hav the right to say what they think of the performances of the public characters who pose in the place of priests as a means of communication between this world and the next. There is nothing in the calling of a medium that places him beyond criticism. And, besides, were the space compared that Liberal papers hav given to the discussion of Spiritualism, we think the columns in favor of it would equal at least those opposed.

A Pressing Need.

In most of our large cities there are public institutions known as dog-pounds. Here vagrant, unlicensed, or unmuzzled dogs are collected, through the efforts of officials called dog-catchers, and, unless claimed and redeemed by their owners, they are placed in a cage and sunk in the river. Great benefit has inured to the people in this way, and the death rate from hydrophobia has largely decreased.

In view of the salutary working of the dog-pound and dog-catching institution, it is rather singular that no one has suggested to our officials the passing of a city ordinance having in view the gathering in of the many vagrom, unlicensed, and unmuzzled preachers who infest our street-corners, parks, and wharves, to the great detriment of the populace. These preachers appear under various guises, to wit, revivalists, Salvation Army soldiers, boy preachers, Texas wonders, messengers of the covenant, etcetera. It is well known that wherever they appear, mental hydrophobia, in the form of religious insanity, crops out with startling and often disastrous results. Mr. Chris Dongel, an inoffensiv but unbelieving German, of Ohio, it will be remembered, but a short time ago came under the influence of one of these vagrom preachers. Mr. Dongel immediately exhibited symptoms of rabies in such unmeaning expressions as "Praise God," "Glory to Jesus," etc., and shortly thereafter struck the minister a violent blow on the head with a large club. For this absurd conduct he was placed in an asylum. It is plain to be seen that if the preacher, when found at large unmuzzled, had been captured and caged in a pound for such purpose made and by law provided, Mr. Dongel might not hav fallen from the desirable position of an unbeliever.

The people of Boston must feel the need of such an institution as we hav suggested. In order to preserve the sanctity of the Sabbath, the constable of that berg was called upon to arrest, collar, run in, and otherwise deter several vagrom preachers from occupying the public common for the purpose of inoculating the Bostonian with their special virus.

In Nashville, Tenn., just now, sanitary measures similar to this are becoming an absolute necessity. An unlicensed and unmuzzled revivalist named Sam Jones is loose in its streets; lunatics, suicides, and illegitimacy are prevalent, believed to be caused thereby, and there is not a pound for preachers in the state. Something should be done at once.

Here in New York the proper meat for the crank catcher is the Salvation Army soldier. On a recent evening, as the audience were leaving the Bijou Opera House, they were confronted by this sort of

warrior in the person of James Neil, who carried a banner bearing these startling words:

"What are you living for?
Is it the wages of sin!!!
Or death in the Lake of Fire!!!
Or the glory of the God Eternal!!!"

The crank-catcher who should omit to impound Mr. Neil might well be disciplined for neglecting his duty.

Of course it is not necessary that vagrom, unmuzzled, and unlicensed preachers should be drowned, though such a course could hav but one result, and that a beneficial one. Until claimed and redeemed by responsible persons, they might be set at inflating balloons, working the wind-pumps on canal-boats, or at any other calling where their great blowing powers could be utilized.

We commend this suggestion to all aldermen for immediate action. The heated term is upon us, and the regular pastors being out of town, the vagrom preacher claims unusual attention. Shall he be lassoed and rendered innocuous? The industry thus created would furnish employment for large numbers of activ laborers who now eat the bread of idleness.

The Modern Balaam.

Quite a number hav written for prices in quantities of the picture published in THE TRUTH SEEKER of May 2d. We hav therefore had a large number printed on calendered paper, as it appeared in THE TRUTH SEEKER, which we will send, postage free, at the following rates: one dozen, 30 cents; one hundred, $1 50; one thousand, $10. We hope a large number will be ordered, and posted up everywhere, as those who hav written about it say the cut speaks volumes.

Editorial Notes.

THE *Altruist* says that the TRUTH SEEKER ANNUAL "is a prize to all who get it." The *Altruist* seems to know good books.

THE Anaheim weekly *Gazette* remarks that the substitution of sheol for the more familiar designation of the under-world is a sheol of a change.

FROM the Melbourne *Liberator*, we learn that George Chainey contemplates a visit to Australia, and Mr. Terry, of that city, is soliciting subscriptions to guarantee him against loss.

THE *Aurora*, a Catholic journal, published in Antigonish, N. S., has been obliged to suspend because out of twenty-four hundred subscribers, fifteen hundred were in arrears "for one, two or three years," and some since 1881, the date when the paper was established.

WRITING of the Hugo obsequies, a correspondent of the *Evening Post* reports that Freemasons of France, who hav made themselvs famous by removing "God" from their ritual, made a gigantic demonstration, while "as for the Freethinkers, there were so many societies that one could not dream of counting them."

THE general indecency of Christians in their references to Freethinkers, says Mrs. Besant, in the *National Reformer*, is very marked in connection with Victor Hugo's funeral. The *Church Times* heads a letter, "The Exit of Victor Hugo," and in a leading article speaks of the "mob of Atheistic roughs" who did not make "the apprehended riot" at his funeral. Never was there a worse-mannered religion than the religion of the Christian Church.

"THE doctrin of evolution," said Mr. Beecher last Sunday, "at first sight seems to destroy the fact of intelligent design in creation; for a long time it seemed to be shaken from its basis. It is being restored in a larger and grander way. Evolution only places it upon a wider plane, and makes the outcome more wonderful." That sounds very fine, but it is only a striving after wind. There is no plane so wide and wonderful that upon its surface two and two make five.

A CLERGYMAN of the church of England, at a recent meeting presided over by the bishop of Durham, said that "there is more Infidelity and skepticism among the upper than among the lower classes." Quoting this, the *Sun* of this city says: "It is true that modern Infidelity prevails rather among people of education than among the simple and unlettered. It is an intellectual skepticism, and takes hold most strongly of studious and critical minds—exists in colleges and theological seminaries rather than in workshops and on farms." This is what THE TRUTH SEEKER has said all along. Ignorant people are the very ones among whom Christianity—or indeed any supernatural religion—most largely obtains. And it seems also to be equally true that the more "orthodox" a community is, the denser is the ignorance of the people.

THE ministers in the vicinity of Central Park are running opposition to the band that plays there Sunday afternoons. One dominie advertises as follows:

VISITORS TO CENTRAL PARK WILL FIND REST and welcome at the Baptist Church of the Epiphany, 64th st. and Madison ave., Sunday from 5 to 6 P. M. Grand organ music. Lively song service. Short sermon. Free seats. No collection.

Something should hav been inserted in the above advertisment to show whether the performance is a "sacred" or a secular one. It is probable that few people will care to patronize the church of the Epiphany when they can get in the park all that the church offers without the disadvantage of being wearied even by a "short sermon."

PHOTIUS FISK has presented the Paine Memorial Corporation with a collection of rare paintings and engravings, natural curiosities, and works of art. "The intrinsic value of this collection is very great," says the *Investigator*, "but what renders it of special worth to the Liberal public is its association with the life of one we hav all learned to venerate for his boundless philanthropy." Mr. Fisk not long ago gave $1,000 to the same corporation to be applied to carrying on Liberal meetings.

WE hav received a new and expanded edition of Seward Mitchell's "Important Truths, Preparing the Way for Coming Generations." It is, he explains in a private letter, more crazy than the former edition. The "Important Truths" are made up of a statement of Mr. Mitchell's own principles, which he practically carries out in his every-day life, and clippings from other people's principles. Mr. Mitchell is anti-everything but spirits, and makes it plainly apparent in his little paper, which, on the whole, is bright reading. He has expanded the price to ten cents, and his address is Newport, Maine.

The *Catholic Universe* says that Virginia, down to the time of the Revolution, "crowded her statute book with penal laws whose depths of infamy can be imagined when we find that, in the Old Dominion, no Catholic could be a witness in any case, civil or criminal, so that a murder or other atrocious crime might be committed with impunity in the presence of a hundred Catholics, as not one of them could enter the witness-box to testify against the guilty!" The *Universe* is righteously indignant at this bigotry on the part of the early settlers, but we hav looked in vain through its columns for a condemnation of the laws on several of our state statute books which rule Atheists out of court.

CONCERNING the Revised Version, Moncure Conway remarks: "The recent translators hav not ventured to handle some errors of the old translation, but others they hav preserved simply because the age has not generally attained the religious elevation required for their elimination. Thus the revisers hav continued the confusion of the names translated God and Lord—Elohim, Eloah, Jahve (Jehovah)—as if they all represented one deity or one conception. Really, it is as if a writer on Greek and Roman religion should lump together Zeus, Jupiter, Herakles, Apollo, and the rest, as 'God.' Under those several names in the Bible different deities are hid, and they represent an evolution through many ages."

THE more enlightened of the ministers of the country are falling into line behind Beecher. The Rev. H. W. Thomas, of Chicago, has written a letter in which, among other things, he says: "It seems evident that if religious belief is to be vital—is to be anything more than an indifferent assent to what neither the reason nor the heart can believe—there must be some restatement of the hitherto dark problems of the government of God, and the destiny of the race. Nor does it seem possible for thoughtful minds to any longer accept the old views of the verbal or equal and plenary inspiration of all parts of the Bible. And there seems to be a duty laid upon this age—the duty of making lighter the burdens of belief and making plain and more rational the way of faith."

A REMARKABLE instance of prayer-answering, which the religious papers are not making so much capital out of as they might, has recently occurred in Kentucky. Sam. F. Spencer, a poor lawyer of Greensburg, Ky.—so poor a lawyer, indeed, that he could not make his living by his profession—but a good Christian, on April 4th last purchased a ticket in a Louisiana state lottery, and prayed specially, particularly, and fervently that it might draw a prize. When the drawing came off, Mr. Spencer found that he had won $75,000. He regards it as a direct providence of God, and has written the lottery dealers to that effect, and they publish his letter under the head of "Prayer Answered," as an advertisment of their business. God is, therefore, in partnership with gamblers. This, it seems to us, is carrying enterprise farther than is consistent with good morals.

THE New York *World* has raised nearly $90,000 by popular subscription to go toward providing a pedestal for the statue of "Liberty Enlightening the World," presented to this country by the people of France. The object is a commendable one, and the *World's* enterprise in working for it is equally deserving of praise. But the *World* has done better. It has provided a playground at Shady Side, near the New Jersey shore of the Hudson, to which boys can go on Sunday or any other day and play ball without fear of molestation by the police. The fare for the excursion by steamer is but ten cents. It is amusing to see some of the religious papers commending the *World's* enterprise in "raising the money for the completion of the pedestal," and at the same time denouncing its "enterprise" in giving the boys a playground. Everybody knows, or ought to know, that boys hav the same right to play on Sunday that the trees hav to grow on that day. These religious editors do not seem to realize the full significance of a statue of Liberty.

IN Dr. Buckley's reminiscences of the late La Roy Sunderland, recently copied into this paper, it will be remembered that he referred Mr. Sunderland's Freethinking tendencies, which led him from Methodism to "Infidelity," mainly to his association with Wendell Phillips and other antislavery advocates. Dr. Johnson now comes forward to repel what he calls the "false charge" that these men were not Christians. On the contrary, they were, he says, not only Christians, but led others to that faith! It will probably be news to the Hon. Elizur Wright and Parker Pillsbury, especially mentioned by Dr. Johnson, to learn that they are orthodox Christians and worshipers in a Christian church. We leave it to Dr. Buckley to substantiate his own statement, which he has promised to do. We agree with Dr. Johnson in one thing. This is when he says: "It may be all right to call Mr. Sunderland a blasphemer; but the verses which the writer in the *Christian Advocate* quotes in support of the charge are not more irreverent toward God, nor more shocking to the moral sense, than the words of Bishop Hedding: 'The right to hold a slave is founded on the rule: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."' Remember, this was said of the right to hold a slave under the system of American slavery, which Wesley declared to be 'the vilest that ever saw the sun.' In respect of profanity the bishop bears away the palm."

THE *Christian Advocate* fell in line with the meanest of our American press, and two weeks ago published against the town of Liberal, Mo., the slanders which originated with the Rev. Clark Braden. There was some excuse for the other papers publishing these slanders, but with the *Advocate* there could be none. It had already been apprised through THE TRUTH SEEKER that they were false. Certain pressure having been brought to bear upon the editor of the *Advocate*, he now makes this statement:

"In our Religious Department appeared a quotation concerning the terrible condition of the town of Liberal, in Missouri, a place founded by Infidels, and for the most part occupied by them. The sub-editor did not admit it until it had appeared, in one form or another, in most of the leading papers of the country. The people of the town are greatly excited by the charges made. They hav also published a long list of letters, one signed by a woman, who declares herself to be a member of the Methodist church; another by a farmer, who livs a mile from there, who claims to be a member of a church; another by an alleged minister of the Free-Will Baptist Church; another from the treasurer of the county; another by the circuit clerk, deputy sheriff, sheriff, and recorder of deeds. These all testify, 'that, taking out their Infidelity, they are as worthy of respect for morality and virtue as any other class of people.' We hav not time to go out there to examin the matter, and, having published the quotation in the Religious Department, we giv the above summary of the defense put forth by the people of Liberal."

In view of the fact that the editor had the same data before him when he published the slanders that he had when he retracted them, it is difficult to understand why he should hav printed them at all. Perhaps with some Methodists a lie is as good as a truth, without the usual proviso that it shall be well stuck to.

Lectures and Meetings.

OF Helen H. Gardener's recent lecture in Philadelphia, Prof. Wm. Seymour, president of the Pennsylvania State League, writes: "*Dear Sir:* Permit me a small space in the columns of your valuable paper to offer a few words in favor of Miss Helen Gardener, who lectured before the Friendship Liberal League in this city on Sunday, May 30th. I looked over the columns of several of our dailies on June 1st in hopes of finding (if only short) a somewhat truthful report of the circumstances attending the lecture, as well as the lecture itself, but in vain I search for such a favor to our noble cause. Yesterday my attention was called to the fact that in the *Times* of this city, on the aforesaid date, a brief, sarcastic, and contemptible report was made, in which the reporter's description of personalities shows an attempt at wit, coupled with ignorance and falsehood. The lecture was well received by an audience who know how to appreciate intelligence and merit. Miss Gardener is a pleasant speaker, and has a fascinating style of delivery. Her matter is full of sound sense, and I hav no hesitation in recommending to every intelligent body of Liberals who feel the need of culture, reason, and truthfulness combined in a speaker, Miss Helen Gardener."

THE Albany *Evening Journal* gave the Liberals of that place the following good notice of their recent picnic and meeting: "The annual picnic of the Albany Liberal Association and the Troy Secular Society took place upon the farm of Mr. J. McCabe, situated about two miles beyond West Albany, yesterday. Seventy-five members attended from Albany and forty from Troy. In the evening Mr. Samuel P. Putnam, secretary of the National Liberal League, lectured on 'The Demands of Humanity,' at the Liberal Association Hall, 69 North Pearl street. He said humanity is the word now, whereas all our duties used to be summed up in the word God. We hav thrown aside the supernatural and believe in nature, the grandest form of which is humanity. The lecturer said: 'I wish to see less worship and more recognition of duties to our neighbors. I claim the right to decide what is right and what is wrong without reference to an infallible book freighted with barbarities and manipulated by an infallible church. I find Christians more eager to be saved by their faith than their generosity, which conduct contrasts strongly with the teaching "Sell all and giv to the poor." The church property being exempt from taxation, is a symbol of injustice. Secularists believe in a progressiv morality and being as good on week days as on Sundays.' The lecturer closed his remarks with the recitation of his Agnostic poem entitled, 'Why Don't He Lend a Hand?' It was announced that the convention to be held in this city in September would be attended by delegates from the branches of the National Liberal League and that the committee would do everything to guarantee that it should be the most notable Liberal convention on record."

A Tardy Admission.

Withal, Thomas Paine, by his pamphlets signed "Common Sense," and his treatis on the "Rights of Man," was of great service to this country.—*Christian Advocate.*

Comstock Still at It.

As advertised, Anthony Comstock delivered a temperance lecture at the First church, in this place, Sunday evening. It was certainly not a temperate lecture, for, after discussing his main theme, Mr. Comstock branched off into a tirade against Infidels and blasphemers, forgetful of the fact that in India, Japan, and many other countries, he would be esteemed as much of a blasphemer and Infidel as he esteems those here who do not believe as he does. In classing Liberal people as the friends of impurity and intemperance, he went too far, and only betrayed the same indiscretion of utterance which has marked his speech and actions elsewhere.—*Northampton (Mass.) Journal.*

Letters from Friends.

FRUITS OF THEOLOGY.

ATLANTA, GA.

MR. EDITOR: At a recent exhibition of the "Georgia Wonder," Miss Lulu Hurst, in De Gives's Opera House in this city, the following scene occurred, showing the perversity and depravity of the human intellect from the study of and belief in the "inspired word."

After her introduction to the audience, a number of gentlemen responded to an invitation by the manager, Mr. Paul Atkinson, to come upon the stage and test Miss Lulu's powers, amongst whom was a rather uncouth gentleman in appearance, attired in blue flannel shirt, with pantaloons in boots, etc., a horse-trainer from Kentucky named W. N. Webster. As he ascended the stage voices from the gallery called out, "Boots! boots! boots!" Turning toward the audience with a courteous bow and wave of the hand, he took his seat amid exciting cheers and laughter. After various tests of Miss Hurst's wonderful power and skill by gentlemen on the stage, "Boots" was called for. The curious Kentuckian arose with an air of dignity and gentlemanly bearing, showing that he was not a stranger to the situation, while an acute and observing intellect revealed itself from beneath his homespun garb. The chair which had just frisked so glibly about with his stalwart predecessor he held for a moment with a firm grasp. Presently a gentle move, a jerk to one side, a violent bobbing up and down, caused him to rise to his feet, and turning toward the audience said: "Gentlemen and ladies—or, ladies and gentlemen, as I should hav said [applause]—I came up here for your merriment. I profess to know something about this power, and I tell you there's not a man on earth who can hold that chair," and took his seat amid great applause.

Dr. Catching and Officer Reed next tried the test, with the fate common to all.

Then followed the exciting scene referred to. Suddenly a young lady in the audience arose, and in an excited manner exclaimed, "Woman shall not rule the world; that is man's province, and woman shall not rule the world." All eyes were at once turned toward the lady who had given utterance to such strange words, who was Miss Zella Graves, a sister of Rev. Z. B. Graves, of this city. For a time she was completely unbalanced, and thoroughly incensed at Miss Hurst for overpowering a half-dozen strong and powerful men. She repeated, "Woman shall not rule the world; let me go to her," attempting at the same time to gain the middle aisle leading to the stage. "Sit down, my sister; O my sister, sit down and be quiet!" said a gentleman by her side. "I will not sit down," said she; "I will go to Lulu Hurst. A woman shall not prevail."

By this time she had succeeded in getting into the aisle, and pulling away from her friend, went hurriedly in the direction of the stage. The wildest excitement prevailed. Upon reaching the foot of the stage an attempt was made to enter the door leading from the parquette to the rear of the stage, but the door was closed and she was prevented from so doing. Tearing away from those around her, she raised herself upon a chair, and made an effort to climb over the footlights on to the stage.

Just at this juncture a voice cried out, "Lulu Hurst has been taken away." This had a quieting effect, and with patient coaxing she was led from the hall, placed in a carriage, and driven to her home at the corner of Chamberlain and Younge streets. It was feared by many that if she had gained the stage before Miss Hurst was taken off, she would hav suffered violence at her hands.

Thus we hav another example of the baneful effects of a "well grounded faith" in divine (?) revelation. The idea that poor, insignificant woman should rule or control man, so obnoxious to the sacred belief of Miss Graves in God's holy word, was preposterous, and such an outrage upon divinity couldn't be tolerated. So thoroughly rooted and grounded was she in gospel belief that woman should be in subjection to man, and should not teach or usurp authority, that she believed this blasphemous act of Miss Lulu's too bold and defiant to go unrebuked, and that punishment should be meted out to her now as well as in the hereafter. Poor, deluded, demented woman, otherwise smart and intellectual, like crazy Guiteau, Freeman & Co., she felt in duty bound to prove her faith by her works, even at the cost of respectability to herself, and violence to Miss Hurst.

The great frequency of such demonstrations of religious frenzy forces us to the inevitable conclusion that they are simply the legitimate fruits of an earnest, honest study of the Bible. Will Christians, as a whole, ever come to see and realize this fact?

J. S. LYON.

WEST UNION, IOWA, June 10, 1885.

MR. EDITOR: Inclosed please find five dollars to apply as directed. I am pleased with THE TRUTH SEEKER. I hav past the sixty-seventh year on the journey of life. More than fifty years of that time I hav been paying to the church from one dollar to more than one hundred dollars a year. January 23, 1883, I closed my account with the church. I inclose canceled check as evidence. I was taught from my youth to lay up my treasures where moth and rust would not corrupt nor thieves break through and steal. Ye gods! what a mistake in the place of deposit! When I began looking after my treasures I found to my sorrow they had gone to fatten an itinerant priesthood. I am reminded by the brethren that hell will be hot for me. Well, according to the new version, sheol will be an improvement on the old hell; and judging from the company the priests send there I am satisfied I will like the place. I hav not for years taken stock in the three gods in one nor one in three. I am satisfied that if Joseph was not Christ's father some priest had been near Joseph's ranch. I hav lived here in this town more than thirty years, and here I expect to remain while I liv. We hav nine Christian organizations; seven churches with seating capacity for more than 3,500 people, while we hav less than 2,000 population. We are well supplied with salvation machinery, yet two-thirds of the business men are Freethinkers. The church is almost entirely sustained by the women. I wish some Freethought lecturer would come here. This is a place worth working up.

J. N. BREWER.

WORCESTER COUNTY, MASS., June 26, 1885.

MR. EDITOR: I hardly understand why the New England Society should wish to perpetuate the memory of the Mayflower on Manhattan Island by erecting the mark of the beast in Central Park in the shape of the statue of Mr. Ward's "Pilgrim." As a work of art, it seems unnecessary; you will find its counterpart in every New England cornfield, for frightening crows, the province of which is to serve as a roosting-place for this bird to watch the sprouting of that esculent previous to gobbling it. You are sure to find him perched on the highest pinnacle of the image the moment the farmer's back is turned. Though he may fear the farmer, he knows the effigy is as harmless as the statue at Central Park.

This statue brings to our mind a historical fact, that the Mayflower was chartered for Manhattan Island, but the good old Dutchmen, with pleadings, money, and schnapps, bribed the captain of the Mayflower to land at Cape Cod, in the following words, "Now, if you blease, vere ish you going to take dem Roundheads, mine goot capten?" "To Manhattan Island, North America," was the reply. "Mine Got! dis ish as bad as never was. Come to mine house; I make you one bresend dis night." In the evening, over the schnapps, he beguiled the honest mariner to steer his bark clear of Manhattan, saying, "I planted the colony on Manhattan; it is peaceful and happy. Wherever these Puritans go, they quarrel." This settled the destiny of the Mayflower. They were landed on the shores of Cape Cod, and called it God's Providence. Soon they verified the words of the burgomaster. What Quakers and Baptists didn't run away they hung, and when nothing was left to quarrel about they fell to hanging each other for being witches.

As the Indian fled before the Puritan in New England, so is the Puritan fleeing before the French Canadian. As the Knickerbockers of New York are becoming numerically small, so are the Italians and Chinamen becoming numerically large; and the pedestal will hav the same relation to Americans in the practical future as the block of stone imported from the shores of the Mediterranean. Socrates, Burns, and Goldsmith needed no monument—they lived for humanity. I versify:

'Twas morn, the winds were blowing high,
The forest trees were rocking,
The birds flew frightened from the sky—
It hailed and snowed most shocking.

'Twas then a ship from Albion came,
With godly folks well freighted,
And each one had a scripture name,
As history hath related.

Ay, there was many a holy man
From land of Tam O'Shanter,
Both fighting Whig and Puritan
And crop-eared Covenanter.

They sang "Old Hundred" on the sea,
The fishes heard the racket,
And wondered what the noise could be,
And who was in the packet.

They sang "Old Hundred;" on the wave
Their nasal tones resounded,
Because the Lord their bark did save,
And none of them got drownded.

They landed close to Bunker Hill;
No monument was there seen,
Nor navy yard, nor shop, nor mill,
Nor Medford rum, nor pea-bean.

They landed all their goods and trunks,
Their corn, their beef, and taters,
And pork all salted down in junks,
To prop their carnal natur's.

They landed shingles, boards, and nails,
And leather for shoemakers,
And pots and pans and tubs and pails,
And ropes for hanging Quakers.

They landed powder, ball, and gun;
This was the *sine qua non*
With which they made the heathen run,
As Joshua did in Canaan.

They felled of trees a countless host,
With saws they did divide them;
They reared a church and whipping-post,
And gallows close beside them.

Sons of Confucius, Ham, or Jew,
Had you been on Cape Cod, sir,
When this apostate, canting crew
Lit on that barren soil, sir,

You had been greatly horrified,
The way they'd clipped your queue, sir,
That heaven might be glorified
Through Beelzebub and you, sir.

PAXTON.

FREETHINKERS DON'T PLAY CHECKERS.

GRAFTON ST., HALIFAX, N. S., June 2, 1885.

MR. EDITOR: Last October I proposed in THE TRUTH SEEKER to play a match at checkers by correspondence with any of its numerous readers.

To this I received only one response, and that was from a young girl in Michigan. We hav just finished a match of ten games, during which we had some very pleasant chats and friendly interchange of opinions, etc. I hav to record a defeat in this match, the young lady winning three, I winning two, and five drawn. Thus two of THE TRUTH SEEKER's large congregation, though 1,500 miles apart, became closer friends than had they simply remained readers of that fearless advocate of universal mental liberty. This encounter goes to prove that if a fellow-feeling makes us wondrous kind, two cement the kindness into friendship. In conclusion, let me say I will be most happy to hear from other truth-seeking checkerists, if there be any amongst the many readers of our grand journal.

Yours for recreation as well as study,

WILLIAM FORSYTH.

ONEIDA, N. Y., June 9, 1885.

MR. EDITOR: Find inclosure, for which please send to my address one dozen copies of "Modern Balaam." I want them to send to some orthodox friends. It is the most appropriate illustration I hav seen. I would like to be able to scatter thousands of them around the country. One of my neighbors, an artist, is going to paint one for me 22x36. It will be a good size to frame and hang up in the parlor. Mr. Canfield, a friend of mine, a machinist, saw the "Modern Balaam." He said it was the best illustration that he ever saw. He thinks of having one painted. Mr. Canfield has invented a new plan for doing his praying. He said he wrote his prayer on a piece of paper and tacked it on the head of his bed, and when he is about to retire he calls God's attention to it, and informs the old gentleman that it is his (Canfield's) sentiments, and then asks him to read it at his leisure. Mr. Canfield likes his plan very much. He considers it quite a saving of time, and a good thing to be adopted by all Christians.

G. BEEBEE.

NEWARK, N. J., June 25, 1885.

MR. EDITOR: Since my former communication on the relative claims of Atheism and Agnosticism, I hav listened with interest and delight to two lectures here on evolution by Mr. Wakeman, which enlightened me upon the advancement in physical science, and modified my views upon modern Atheistical Agnosticism, which Mr. Wakeman represents; but the conviction remains that within the entire compass of religious controversary nothing is defensible but absolute Atheism, which, after careful examination into every subject relating to primary causes in nature, sweeps away every shred and fragment of belief in the supernatural, and leaves nature supreme and eternal. It is presumption in me, perhaps, to thus criticise Mr. Wakeman's Agnostic opinions, but it seems to me he has a weakness for the worship of the unknown. In his inquiries into the occult causes in nature, he pursues his investigations through facts in science, and by induction traces cause and effect through the whole course of known phenomena in nature to the very verge of the unknowable, without the necessity of once referring to any supernatural cause, and when this point is reached he pauses, and, in pious devotion, intimates, like Herbert Spencer, that beyond the circumference of present knowledge is God, and imitates the savage by raising an altar to worship the unknown cause of all causes, himself uncaused. This is precisely where all religions hav started. Where philosophy ends, religion, or the belief and worship of the supernatural, begins. This idea has been well expressed by Pope in his Pantheistic "Essay on Man," thus:

"Lo! the poor Indian, whose untutored mind
Sees God in clouds, and hears him in the wind."

Again, to the reflectiv mind there can be no more interesting study than the philosophical search into the origin of animated existence, and the reproduction of our race. Science, with the aid of art, has been able to follow the intricate and wonderful process to an almost infinitesimal speck, the protoplasm, which, "small as it is," says Sir John Lubbock, "contains, latent, the characteristics and destiny of the future being, whether it be that of a jelly-fish or a man."

Even in nature, whose marvels abound everywhere, there is nothing that excites our surprise and admiration more than the knowledge that from this tiny germ, by the simple process of nature, the simple yet perfect organization of the human anatomy is in due time and under proper conditions developed, having the highest known function of matter, thought, or intellect, giving man pre-eminence above all other of nature's productions.

Still, man, good as he is in capacity and attainments, is but the creature of this incomprehensible whole called nature, puny and feeble compared to some of her other works, yet, like them, at death dissolves into the original elements which composed his body, and is no more. In nature all is continual change, and in nothing does she seem to be more persistent and activ than in reproduction, yet is destitute of the least sentiment, and destroys her most skilled productions without pity or remorse. Creation, conservation, and dissolution proceed from necessity in uninterrupted succession. "Nought may endure but mutability."

Having a great dislike to religious worship, I think it not wise of Mr. Wakeman to abjure the worship of divinity, and set up that of humanity. Let us be sensible, and cast away all our idols, whether of gods, heroes, or men.

The highest morals men can attain to is to be just to one another. When justice pervades society, instead of narrow selfishness, the millennium will hav come; but so long as human nature is what it is, that will never be. Nor hav I any sympathy with Mr. Wakeman's ego, or the philosophical speculation and pantheistical vagaries of such deep and subtle thinkers as Bruno, Descartes, Spinoza, and the German school of philosophy. Maybe I am of too gross nature to appreciate the abstract reasoning of this class, who, like Bishop Berkeley, often reasoned away the material world, and propounded the "system of absolute idealism" in its place. If acceptable, I may say something on Theism and Pantheism again.

NEWARK.

ADRIAN, MICH., June 18, 1885.

MR. EDITOR: I hav been reading Lossing's life of General Garfield, and in it I find the following articles of faith as professed by the sect to which Garfield belonged—the Campbellite or Christian—and it is really a marvel to me how a man possessed of so much brain power as General Garfield undoubtedly had could for a single moment entertain such nonsensical ideas in regard to religious belief:

"1. We call ourselvs Christians or Disciples. 2. We believe in God the Father. 3. We believe that Jesus is the Christ, the son of the living God, and our only savior; we regard the divinity of Christ as the fundamental truth in the Christian

system. 4. We believe in the Holy Spirit, both as to its agency in conversion and as an indweller in the heart of the Christian. 5. We accept both the Old and the New Testament scriptures as the inspired word of God. 6. We believe in the future punishment of the wicked and the future reward of the righteous. 7. We believe that deity is a prayer hearing and prayer answering God. 8 We observe the institution of the Lord's Supper on every Lord's day—to this table it is our practice neither to invite nor debar. We say it is the Lord's Supper for all the Lord's children. 9. We plead for the Union of all God's people on the Bible and the Bible alone. 10. The Bible is our only creed. 11. We maintain that all the ordinances of the Gospel should be observed as they were in the days of the Apostles."

Such is the creed as professed and believed by a man who has occupied the high and honored position of chief magistrate of this free and enlightened republic, and that in the last quarter of the nineteenth century of Christianity. When such as he can subscribe to a creed like this, can we wonder that so many millions of the human race are blinded and deluded? But it is asserted on pretty good authority that General Garfield, during the last few years of his life, had almost entirely outgrown the superstitions of his early days. At all events, here is the creed laid down by his own biographer, and one which we hav every reason to know he once professed to believe and teach. Yours truly, P. B. REASONER.

TRENTON, TEXAS, June 20, 1885.

MR. EDITOR: The eternal clock is pulsing The sea is moving with life; each comes to the surface, casts its worth, and goes back to pay its lovely debt. Animal life is so sweetly subservient and submissiv, imitating its great parent. Brain has not nor cannot invent what is already in full operation within man's own *custis vera*. Look along the telegraph poles, and see the world's nervous system. The universe is an organism and each planet is a sub. Each individual life is a product, and "like begets like." Thought is the result of this miniature organism, and reason is her congress of bioplasts. No thought, mind, spirit, ghost, or soul, all one, can exist without a food supply. Orthodoxy is a chain of ideas, beginning with primitiv man, always had and always will hav a food supply, and our nineteenth century link will be in the middle. That food supply is every little tributary of scientific research becoming popularized, and taking its place in the Milky Way.

In this orthodox command comes to us the history of the principles of right and wrong, sub-named Good and Bad, God and Devil, Virtue and Vice, Love and Hatred, Truth and Falsehood—all from the fact that things affected man pleasantly or unpleasantly, all essentially the same, and all look inward. The sinner made the sin; the righteous made the right; both made their joys and sorrows. The ancients were honest when they supposed they had a mind, and that the snake in the garden, whose poison fangs could produce the phenomena of disease (sin) and death, was inhabited by an evil deity (mind), perhaps the first glimpse ever caught of cause and effect. But later the seed of the woman should exchange bruise for bite; later a man should come to destroy the cause death; later its failure necessitated such falsehoods as the divinity of Christ, resurrection, judgment, miracles, the church, the conglomerate religious foolishness, and a thousand bushels of "cheat in the tailing."

Of Sin—Thou shalt not take the name of the Lord thy God in vain, for fear of this snake deity, or whatever may hav been its first meaning—man is constantly lashed with new meanings to make new means of sinning, while the original sin diminishes inversely as the square of its distance.

Our legislature is now inviting crime by exempting property from debt by legislating for self. Licensing improper uses makes honor and dishonor; sectionizing land made landsharks; lock and safe makers make lock and safe breakers, as fence makes fence breakers. Coining money has made gamblers, and an easy task for one man to walk off with another's house hid in a pocket ready prepared. Money makes an easy soil for growing Vanderbilts, Rothschilds, and railroads, and changed a herding into a mercantil government.

Man is morally carnivorous, in imitation of his parent, that is, every life is sustained by robbery, in one sense. All that man has done has fanned the flame that brought him from his ancient "dug-out," but he is no better. All is right, and wrong is a relativ thought; but alas! my looked-for improvement through Freethought force is a mirage as yet.

ANONYMOUS.

QUITMAN, GA., June 23, 1885.

"Can a man by searching find out God?"—*Job.*

MR. EDITOR: A gentleman, whose name it is unnecessary to mention, promised me to pay the expense of publication (not to exceed a V), if I would submit, or *subject*—as he himself expressed it—my views in regard to the so-called "Divine Existence" to public criticism, which I proceed to do without further ceremony—*sans ceremonie*—provided the sapient and urbane editor of the Quitman *Free Press* will consent to yield me space in the columns of his valuable and widely circulating journal so to do.

Now, it is quite evident to me, at least, that the *onus probandi* rest upon the Theist, who assumes what he ought to prove—that this world is an effect, and *if* an effect (that "if" is well put in), it must necessarily—*ex necessitate rei*—hav a cause, which is the *quod erat demonstrandum*—the very thing to be proved.

Of course, if the thing designed require a designer, much more will the designer himself require to be designed, as Colonel Ingersoll and others of that school hav time and time again said and so often demonstrated to the entire satisfaction of every unbiased inquirer after truth. Thus an infinit series of gods (and goddesses as well—if not, why not?) would be the necessary result—the logical and inevitable outcome—and like that "long-famed dove of old," we would hav to return at last to the spot from whence we started, "having toiled all night," so to speak, "and caught nothing" ("fisherman's luck, as usual," methinks I hear you exclaim)," in order to rest the spread-eagle pinions of our wild-goose imagination, now "wearied, wrung, and riven" by a too long, tedious, and fruitless soaring, voyage, or peregrination through the far-off, undiscovered realms of boundless space—the illimitable expanse of ether—"regions unknown to song," etc., or words to that effect.

Thus much premised, I next proceed
To giv you what I feel my creed;
And in what follows to portray
Some errors of the present day.

Job's question above is eminently suggestiv, not to say, equivalent to an outright negation, or a positiv denial of the "Divine Existence" *in toto*—tantamount to a *prima facie* acknowledgment of a *non-sequitur, non-est-inventus, et cetera*—provocativ of a derisiv smile *(risus sardonicus)* at the palpable folly of attempting to accomplish an impossibility—declarativ, in short, of the egregiousness of a feat or solution at once so preposterously absurd, so pre-eminently utopian, and so transcendently or extraordinarily superhuman withal. Selah.

But let us hav done with panoramic words and phantasmagorian sentences—with utopian ideas and hyperbolical hallucinations—mere "tinkling alliterations and resounding antitheses" *(brutum fulmen et preterea nihil)*, and come down at once to hard-pan—to "bottom facts," so to speak—to the very bedrock of philosophic truth and scientific research and investigation.

Revenous a nous moutons. We repeat, Job's question above is eminently suggestiv, like many other passages of so-called "scripture;" as, for instance, in Ecclesiastes, where 'tis said, "Who knoweth the spirit of man that goeth *upward* [the then current belief of the common people, as it is to-day among that class throughout the civilized world] or the spirit of the brute that goeth *downward* to the earth?" or that other question propounded in the book of Job, "If a man die, shall he liv again?" (as was also currently believed by the riff-raff *hoi polloi; ignobile, vulgus*, rag-tag and bobtails, etc.)—questions evidently not requiring affirmativ answers, as no living man could then, or can now, be found competent to giv satisfactory replies thereto. And so, too, of the question under consideration—the implication being that it would be a work of supererogation to attempt even to "find out" what no man could ever hav known, or will ever be able to "find out," to wit: the existence of a Great First, or First Great Cause—the unverifiable reality of Herbert Spencer's "Great Unknowable," whose "footprints on the sands of time," if they were ever visible in any age or country, hav long since faded from the view of man—been obliterated from the face of the earth—forever disappeared from human observation, under the electric light and noonday glare of the nineteenth century—thanks to the illuminating rays of the glowing sun of science! It was an aphoristic saying of universal reception among philosophers ages ago, and will be just as true ages hence, as it is to-day (among our sapient *savans*),

"Whence we came and whither we go,
Is more than mortal man can know."

But we *do* know that all the lesser ghosts hav forever fled from human sight and ken—"faded from the view of man"—and that Great Big Ghost, which we are pleased to designate, dignify, or dubb with the soubriquet, title, or appellation of deity, must shortly follow, and will soon be numbered with the false and forgotten things of the never-returning past—relegated to the limbo of "*non est inventus.*"

Yes, the gods and the ghosts hav fled, but, as Colonel Ingersoll says, "man is here," and he has come to stay (and "don't you forget it"), if so be that "the earth abideth forever," as recorded on the pages of so-called "holy writ."

Fearing least we might trespass upon your valuable space, Mr. Editor, we will conclude our remarks, for the nonce, in regard to the existence of deity, by appending the following pertinent lines of George E. Macdonald, culled from the columns of that sterling Freethought expositor, the New York TRUTH SEEKER:

We stand by the graves of the old-time gods,
Who sleep with their prophets and seer,
Whose crowns, and kingdoms, and scepters, and rods
Hav passed with the vanishing years;
And we know they are gone, and that even so,
Shall ours and the gods of our children go.

Yet man shall abide though the gods may be dead,
And he bury them one by one;
He shall witness the last of the Triple-Head,
The Father, and Spirit, and Son;
And shall cry, as his deities disappear:
"The gods hav departed, but I am here!"

We stand in the valley, or on the hill,
Or move by the rolling stream,
And we query, "All these, are they older still
Than the God of the prophet's dream?"
Vale, river, and mountain, as one, reply:
"Before Jehovah was am I."

Yes, "let the ghosts go," as Colonel Ingersoll ("our Bob") says, "we will worship them no more. Let them cover their eyeless sockets with their fleshless hands, and fade forever from the imaginations of men." A. J. OLIVER.

P.S.—Our paper here, the *Free Press*, is afraid to publish. What a misnomer—*Free Press!* forsooth! I therefore send my communication to THE TRUTH SEEKER. A. J. O.

TROY, N. Y., June 23, 1885.

MR. EDITOR: The age of ignorance commenced with the reign of Christianity, and Christianity commenced with the age of ignorance. These two terms are synonymous; if we strike either of the two, both will fall. Thus, united they stand, united they fall. Liberal education is the ponderous trip-hammer that is crushing them to atoms. The Christians say their religion preserves a man, both body and soul, from hell-fire. But before they make this assertion, they should analyze this superlativ nonsense. They hav not the faintest idea of what the soul is, or of its properties, neither can they giv their hell any possible location on this whole earth. Thus it must exist in their imagination. I know nothing about soul, unless it is life; but they cannot burn life, which is a principle pervading all nature; life is something they cannot grasp. Of what use is the body anyway after life leaves it? Succession is the immutable law of nature, new forms or none is her motto. Can they produce again the body of their dear missionaries who hav been eaten by cannibals, and returned to earth to enrich it, and blossom forth again in the fragrant rose? How will they save the body of Roger Williams when, through the process of time and decay, the roots of trees had entirely absorbed him, and gave him again to earth in the shape of luscious apples? How will they produce the bodies of people who hav laid in earth for centuries, and hav entirely disappeared in grasses, rocks, and flowers, while they in their turn will appear in various forms of gases, liquids, coal, etc.? Oh, the study of nature is wonderful; there is no such thing as immortality; there is nothing added and nothing lost. Nature is continually producing the raw material, and men are continually devouring men. Not physical men, but men absorbed and compounded by old nature, through the force of centuries, into grasses, grains, fruit, trees, and also iron, coal, silver, gold, rocks, water, gases; from solid into liquid, and liquid in gaseous, then back again into solid; from mind (the result of brain) into matter, then back again into mind. Not for one second can all the clergy in the wide world stay the course of nature. S. D. JEFFERS.

CHILLICOTHE, O., June 20, 1885.

MR. EDITOR: I am much pleased to learn that there are several at least among the truth seekers who are decided Prohibitionists. In discussions with religious friends I hav frequently been confronted with the statement that all temperance work is being done by the church, and all outside the church are opposed to it. Although I did not believe this, I lacked proof to the contrary. I wish there were some way of finding out how many Liberals voted the Prohibition ticket last fall. It is often true that reformers confine themselvs exclusivly to one branch of reform, and perhaps Liberals hav, so far, found it needful to giv all their attention to theological matters, but now they are certainly far enough advanced to define their position on a subject so important as that of the temperance movement. I hav been a total abstainer for eight years, and hav certainly not been injured thereby. It has been a source of great satisfaction to me when discussing the subject with moderate-drinking church members (I am a Spiritualist) to be able to say that my religion forbids bad habits, or lending my example to help others in forming them. As the eyes of many uncharitable people are on us, I consider it a duty we owe to the cause we love to avoid every appearance of evil. EIDDA.

COLUMBUS, KAN., June 20, 1885.

MR. EDITOR: I had just been mourning for my dear departed friend, La Roy Sunderland, and now I hav just opened THE TRUTH SEEKER to be shocked and pained at my loss and humanity's loss in the death of one of nature's best specimens of human worth and manhood, T. C. Leland. "How blessings brighten as they take their flight!"

I hav known Mr. Leland forty years by correspondence and through published articles, reports, and appeals in behalf of truth and humanity. I saw him in 1849 in New York when I was teaching phrenology and he phonography, and again in 1854. I, too (being two years older than he), lived in a cabin in New York, suffered hardship and deprivations, thrown upon the world at ten, and, like him, struggled, read everything, was my own teacher, became a Fourierite in 1840, read all the Fourierite literature, and lectured upon it, became a phonographer in 1846, in which I corresponded with my lamented friend. He once gave me a private sketch of his life, in many respects so much like my own. I wrote to a mutual friend a year ago that our dear brother ought to stop brain work and go into the country. He seldom wrote or said anything to which I did not respond, and through the mental telegraph I was ever in sympathy and rapport with his spirit, purposes, and aspirations.

Brow and face of love, wisdom, truth, science, hope, philanthropy, justice, goodness and humanity, hail and farewell.

J. H. COOK.

ELGIN, ILL., June 15, 285.

MR. EDITOR: Elgin is crowned at last. The Salvation Army arrived here yesterday, as per hand-bill inclosed. What cheek! to insult the intelligent citizens of Elgin or any other city with such stuff.

I attended their pow-wow in the afterneon. Five creatures in men's apparel were there, and two in the garb of women.

One old, bald-headed male, phrenologically a thief and liar, generally called a hard citizen, and a medium-sized male (I don't want to call any of them men), did most of the shouting. This poor fellow is a maniac; eyes deeply sunken; don't look long for this world. Another fellow looks as if he was hired to tell what a wicked sinner he was until the Salvation Army took him in. I believe that part of his story, but I should not like to trust him with much money yet. The opposit sex appear very God-forsaken, and don't look as if they knew enough to be very wicked. They did some praying and singing. One of the bipeds had a small tambourine, with bells on it, that he rung and beat with his hand, and tried to keep time to the music. If God was pleased with the performance, he is easily suited. In the evening they held forth in a hall. The first part of the performance was typical of Christianity. They passed round the box for a collection. After singing and praying came confessions. How terribly wicked they were! which no one doubted. They told us they had come to Elgin to stay. If God has any care for Elgin he will pass them along, I drew the attention of a good Methodist who was in the crowd to the hand-bill, and told him if I was a Christian I would certainly be ashamed of such a sheet as that He said perhaps it was a "little too thick." I thought it too thin. Uncle Sam would not enlist any of this crowd to fight his battle, and if God expects to win many to glory, he must get better soldiers in his army. J. W. ARCHIBALD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A PRIZE TO WRITE FOR.

Our young friends should not forget that Lossing and Spencer's "Complete History of the United States" is offered as a prize for the best story contributed to the Children's Corner before August 15th. The story need not be more than three columns in length (about 2,400 words). Send the manuscript to Miss Wixon at the address given above.

June on the Prairies.

A rose bloomed at my window to-day,
A very queen, and her sweet, wild way
Was a mute appeal, a captiv strain
Mourning the lark's song sung in the rain,
Where roses awoke, mornings and noons,
The prairie fires of the early Junes.

Down in the grass with a yellow cup
A cactus lifting her strange leaves up
Broader, I'm sure, than your own white hand,
A pioneer on this border-land,
Bearing so proud in each thorny shield
The spears of a southern battle-field.

A low wild cherry—a western Mars—
Lights the golden flax-beli's silken stars;
Modest, yet brave, this volunteer
Plants the outpost of its new-born peer
'Neath wild peas, jack-o'-the-lantern wings,
And a thousand sweet and nameless things.

A dairy-maid's winding path is laid
Where the purple flowering milkweeds made
Their world of sweets, now floating afar
Through cool ravines where the bluebells are,
Where the sheep and cows are coming home,
And soon shall the bold coyotes* roam.

What an under-world of waving green,
And the prairie chickens in between;
Though the curling grass brief whiles ago
Made camping-ground for the buffalo,†
Leading the deer and her pretty fawn
And brown-eyed antelope farther on.

Clearwater, Neb. MARY BAIRD-FINCH.

*Pronounced co-yo-tes.

†The buffalo is always the first to retreat on the approach of the white man.

Some Children at Onset.

There are a number of children living in this summer resting-place by the sea, and perhaps you would like to hear, this afternoon, about the children in our neighborhood that we hav become acquainted with. There is Willie W——, who is, we think, the oldest of the children around this boulevard, and he is eleven. He is not very strong, but he is a good boy. He cannot swim, he says, but he can "dog-paddle" some, and he can play "jigs" on the piano-forte, two accomplishments that some boys do not possess.

Then there are Willie, Eliza, and Bertie Alexander, two brothers and one sister. Eliza is perhaps seven years old, Wille is older and Bertie younger than herself—"two outside and one inside," as Eliza expresses it, "and I'm the insider," said she. The two older ones go to the school that is in session here, and they are good scholars, too. Eliza tells that she is at the head of her class a good deal of the time, and has a mark for good conduct every day, and last Friday she received from her teacher a beautiful merit card, with a butterfly and roses on it. She brought it in and showed it to us with a great deal of pride. Eliza's mother makes beautiful tea-cakes, Yankee doughnuts, Parker house rolls, etc., and after school hours Eliza and Willie sell them to the neighbors, who are not so smart at cooking as Mrs. A. About five o'clock may be heard the patter of Eliza's little feet on the piazza, and her clear, musical voice rings out,

"Any cakes, bread, or rolls wanted for supper to-night."

One evening the sky was dark with heavy clouds that had wet in them, and there was a low rumble of thunder. "Aren't you afraid of the rain that is coming?" we asked.

"Nonsense, no. If it rains on me I'll get clean," said she.

We thought she was faultlessly clean already.

"But the tempest is coming."

"Who's afraid of thunder?" said she, laughing. "I hear it rumbling and rolling. I guess it will be a smasher—but I must get rid of these cakes and things. Good by," and away she ran to the next house, and every night, after she has disposed of her cakes, she plays with the other children.

Willie goes in one direction with his cakes and Eliza in another. Bertie sometimes goes with one of them. Eliza is very original, and a very sensible little lady. Some children might object to selling cakes, but Eliza views the matter in a very matter-of-fact light.

"What matter?" she says. "One must earn a living some way, and it is wise to be honest, and sell good cakes."

Flossie and Oscar Cassell are our nearest neighbors among the children. Flossie is seven years old or thereabouts, and Oscar is five. When he laughs he squints his eyes and they laugh also. He speaks pieces and sings, and so does Flossie. She sings the "Pretty Red Rose" very nicely, and she can play parts of tunes and the scale on the piano very well indeed.

Flossie has two kittens, a black-and-white, and a maltese-and-white. One she has given away, but her kitty, whose name is Pansy, she dresses up like a little girl and comes visiting with it sometimes. The kitty is quite young, but old enough to spit at Bonnie, who, dog-like, wishes to scrape acquaintance. Flossie's mother has a pretty boat that looks like a canoe. She takes the children rowing nearly every day. She can row nicely, and appears very handsome in her boating suit, with the oars over her shoulder, on her way to the shore with the children, herself seeming almost like a child. She knows where the water-lilies grow, and the wild strawberries and huckleberries, and is well acquainted with all the country round about.

Dora B. has lately come in the neighborhood, and is not intending to stay long this time, but may come again.

One day she waded in the water, but was very much afraid the tide would run up and catch her shoes and stockings and carry them to sea.

Dora says she does not mean to learn much about working, because her grandmother killed herself with hard work, and when she dies she wants to die a natural death!

On the shore there is a monster of a rock, and, as it resembles an elephant lying down, or we think it does, it has been christened Jumbo. The children climb to the very top of this rock, and hav grand times playing there. They take solid comfort, barefooted and bareheaded, running in the water and out again, and, at the same time, they are getting a stock of good health that will last them a lifetime. With a hook and line they can catch small blue fish and little eels, while sitting on the rock, which is close to the water's edge, and along shore they can dig clams, quahaugs, and frequently pick up oysters; besides, it is always fun to watch the fiddlers dive into their holes and up again. Wild flowers grow under the bluff, too, and the bushes are full of—what do you think?—wood-ticks! And should one get on you, it sticks. One day Oscar went to the barber's to hav his hair cut, and there was a little tick burrowing in his head! The barber picked it out and Oscar will be careful how he nestles his little head among the bushes after this.

These children know nothing of care or sorrow, but are as happy as happy can be all day long. May it be long ere sorrow or sadness will visit them, and may their days be as bright and joyous as the sunshine of this summer afternoon.

Sometime we will talk more of these and other children at Onset. S. H. W.

Egyptian Superstition.

There is no department of THE TRUTH SEEKER I take so much delight in reading or recommending to my young friends as the Children's Corner. It makes me feel that I am a child again, and on the arrival of THE TRUTH SEEKER, I always, first of all, turn to the Corner, and partake, in company with the little ones, of the intellectual feasts Miss Wixon so kindly favors us with. Having never seen anything of the kind in the children's department, or, indeed, in the whole paper, I thought perhaps the following superstition of the Egyptians, culled here and there from the study of Oriental history, and reading after historians treating on those far-away Eastern lands, would be of some interest to the young readers. And as the majority of our young friends are no doubt familiar with the wars of extermination practiced by the Christians and Mohammedans of the middle ages, these odds and ends of information about the latter people will not, I presume, be out of place.

To begin with, the Egyptians are, or were, a peculiar people, and fully believed the most absurd things imaginable. They believed the hyena to be the handiwork of an angry god, from the fact that he subsists chiefly on dead bodies when in his nativ state, and for this reason miraculous powers are attributed to the skin, flesh, teeth, and hair of that animal. According to the Koran, the Mohammedan Bible, the flesh of the hyena when killed (which is not often done) is to be sold as food at a high market value. Doubtless the children will think that a hyena steak would not be pleasant eating, and I'm inclined to believe with them, especially when there's no accounting for Egyptian taste, that such would undoubtedly be the case.

The pope, or head of the religion in Egypt, called the *ulema*, is extremely fond of the flesh of the hyena; the haunch, legs, shoulders, and ribs, which the Franks (as Europeans are called) term unclean, are held to be as sweet and savory as a spring chicken. The universal idea is that hyena flesh imparts vitality and strength to the masculin anatomy, and when a man has a pain in his back or other parts of the body, he forthwith diets exclusivly on hyena steak, believing, and that firmly, his pains will vanish. Terrible things though they are to look upon, hyena fangs and teeth are esteemed very much, and are disposed of at a high figure. They are used to a great extent as amulets and bracelets for old and young, male and female alike, while the tufts of hair from the mane are also highly prized, and are accepted and fondly believed to be promotors of love and faithfulness on the part of either sweetheart, wife, or husband.

One writer, Dr. R. S. Mackenzie, tells us that he many years ago dined with a friend in London, and he (his friend) greatly praised the flavor of some stewed chickens. "It reminded him," the doctor goes on, "of a favorit dish of which he had often partaken in Hindostan. This consisted of small pieces of serpents nicely stewed, and served up in boiled rice. Whether the serpents were poisonous did not matter to him, my friend said, so long as their heads were cut off immediately after death, and the skin slipped from their bodies, just as eels are skinned in this country and in Europe. I hav no doubt that my friend told the truth, though the fact was unusual."

Foxes also occupy a high position, and, according to Egyptian folk-lore, Master Reynard figures very extensivly as a *kadi*, or local judge. Of the legends and fables illustrating the cunning and craftiness of these animals there are many in Egypt, but I shall only relate one, which is sufficient for all purposes.

A man was once carrying some fowls to the market-place, and a fox who was hungry lay down on the road and feigned death. The man was astonished on seeing what he naturally supposed was a dead fox in the public highway, but passed on without stopping. A little further on he found another, which, like the first, appeared cold in death, and still further on a third.

"That is strange," the man thought, "and I believe I will go back and see what it all means; besides, three fox-skins are worth taking with me to sell in the market."

So he set his basket of fowls down, and retraced his steps to pick up the foxes. Of course, he found none, and he came back more perplexed than ever to where he had left his basket, but his fowls had all mysteriously disappeared! No doubt, as conjectured by the young reader, there was only one fox, and he had slipped forward by paths unknown and unseen by the man, and he alone it was who had purloined the pullets.

If the foregoing proves of sufficient interest to our young friends, I shall, with Miss Wixon's kind permission, resume the study of Egyptian superstition (for this is not half, I can assure those who hav read the above), in future articles until completed.

Lexington, Ky. DAVID B. COZINE.

[We thank our friend for his kindness, and shall read his articles on Egyptian superstition with interest, only asking that they be brief, and condensed as much as possible, as our space is limited.—ED. C. C.]

Our Puzzle Box.

1.—PUZZLE.

Take six and ten,
Reverse two-thirds of one,
And name a person,
Whom most people shun.

2.—ENIGMA.

I am composed of eleven letters.
My 1, 2, 3 is an important organ of all animals;
My 1, 2, 3, 4, 5 is a planet;
My 1, 2, 3, 4, 5, 6, 7 pertains to that planet;
My 2, 3, 4 is the solemn form of a common verb;
My 4, 5, 6 is an adjectiv;
My 4, 5, 6, 7 is an adverb;
My 5, 6 is a pronoun;
My 5, 6, 7 is a fowl;
My 8, 9, 10 is a "curse to any people;"
My 8, 9, 10, 11 is in every dwelling;
My 9, 10, 11 is another form for my 4th.
What am I?

3.—NUMERICAL PUZZLE.

The distance from Philadelphia to Pittsburgh is 353 1-10 miles by the Pennsylvania Railroad. A passenger train leaves Philadelphia at 5:29 P.M., and runs westward at the rate of 49 1-10 miles per hour, except in two instances when it slacks its speed for a quarter of a mile each and runs at the rate of 33 miles the hour. Another train leaves Pittsburgh at 7:59 P.M., and runs eastward at the rate of 44 1-2 miles per hour, except in one instance of a quarter of a mile, when it slacks its speed and runs at the rate of 33 miles the hour. At what time do these trains meet each other, and at what distance from Philadelphia and Pittsburgh do they meet?

For the first three correct answers sent to my address, I will send each person a stereoscopic view of the place where these trains meet each other. WILLIAM J. BURNS.

Altoona, Pa.

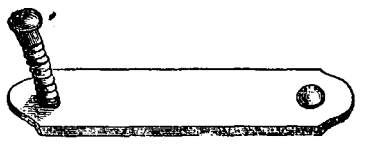
4.—RIDDLE.

DEAR CHILDREN: I send you a riddle I read in an almanac when I was quite young; perhaps some of you can find out the answer:

"No mortal can my power withstand,
I conquer all by sea and land;
The fair are smitten by my charms,
And yielding, fall into my arms.
Proud Cato I likewise ensnared,
No age or sex I ever spared;
Grim death himself can't frighten me,
I've conquered thousands more than he."

Barre, Mass. ELLA E. GIBSON.

5.—CONUNDRUM.



One screw is loose, the other fast:
Why is the first just like the last?

6.—CONUNDRUM.



Why is the ruined column like the canopy over the king's head?

ANSWERS TO PUZZLES IN CHILDREN'S CORNER JUNE 20, 1885.

1.—6=VI., 50=L., 51=LI.; VILLI. 2.—One has a little bruin (brewing), the other has a little brood (brewed). 3.—Candy, nuts and oranges.

ANSWER OF PRIZE RIDDLE.

I hav received six answers to the prize riddle, two of which are correct. One called it "Love;" one "Water;" one "Air;" one "Disease and Death." Two persons named it correctly by calling it Alcohol. The best answer given by one of these was by Mr. E. B. Jones, and to him I hav awarded the prize—one copy of the "Story Hour."

Altoona, Pa. WILLIAM J. BURNS.

ANSWER TO PRIZE RIDDLE OF MAY 30TH.

The name of your riddle
I am sure I can tell;
For the prize is worth having
If I answer it well.

And now the strange thing
That you speak of so plain
Is extracted from fruit,
And also from grain.

It is found in all lands,
Of intense cold or heat;
In poor and rich homes,
And the bread that we eat.

It has caused many crimes,
Made the humble to fall;
And when it's unmasked
It is called Alcohol.

New Haven, Conn. E. B. JONES.

CONUNDRUMS.

1. What two letters will be of great value to you in old age?

2. Where does every emigrant first go on coming to this country?

3. Why is a bass viol in perfect condition for playing like an air played by a violinist?

THE real true blue orthodoxy seems to get hold of some of the little folks with a fascinating sort of a grip. Heaven and the "other place" are realities to them. Said Johnnie the other day as he picked up his sister's doll and looked at it earnestly, "I'll kill you and then you'll go to ——" "Johnnie! Johnnie!" said his mother, "that's very wicked. You shouldn't send the dolly to the bad place." "She's chuck full o' cotton and she'd burn, anyhow."—*Hartford Post.*

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The Tramp's Soliloquy.

Oh, I am nothing, nothing,
And at the rumseller's feet,
A broken and emptied vessel,
I lie, for his use made meet.
Emptied that he may fill me,
As in from his service I come
Dead broke; he takes my pennies,
And fills me up with rum.

Oh, I am nothing, nothing,
Only as led by his hand;
A messenger from his doorway,
I wander abroad through the land;
I am, like a beer keg, ready
To be kicked about at his will,
Giving him every penny
I can beg to obtain a fill.

Oh, I am nothing, nothing;
Painful the humbling will be
If the horrors ever catch me,
And the snakes I happen to see.
But rather that, and nothing,
Than existence without a spree,
Rum is a fountain of blessing.
No prohibition for me. EIDDA.

A Crack wi' Rab's Ghaist.

Ae night I had been reading Burns,
Wi' gay or mournfu' thought, by turns;
Whiles I would greet, and whiles wi' girns
I'd turn the page;
I could but wish, wi' heartfelt yearns,
He'd seen this age.

Through wi't, I hugged the ingle-cheek
And glowered at the eldritch smeek,
When, wow! out from the spewing reek
Stepped Rab himsel';
He sonsie smiled to see me keek,
And leuked fu' well.

"Weel, Rab, I hae just read your beuk
Frae outer edge to benmost neuk;
Wi' girning chaps or glowering leuk,
I'se read it a';
Weel pleased am I the pains ye teuk
On me to ca'.

Just sit ye doun beside the ingle
(Gin spirits' toes wi' cauld e'er tingle),
And, while the rain beats on the shingle,
We'll hae a crack.
Though howling blasts the winnocks jingle,
And lifts be black."

Quo' Rab: "I hae had mony a chiel
Ride owre me roughshod as the diel—
Suppose ye criticise me weel;
I'd like to hear it.
My fauts, I ken, ye would reveal,
And rouse my merit."

"Hoot, mon! I dinna like to do it,
And aiblins if I did ye'd rue it,
But, Robin, gin ye put me to it,
I'se crack awa';
I'll gie ye sic a hearty flewit,
'Twill drap your jaw.

"Ye did yoursel' a waefu' wrang,
To make ilk ode a pot-house sang;
Ye ken yoursel' sic doings dang
Virtue tapsalteerie;
Awa' wi' purity she'll gang,
Looking unco' eerie.

"Och! mony a lad has ruin made,
And mony a lass has been betrayed,
Because of things ye sang or said
That favored sin;
Bright humor's grace owre vice ye spread,
Wi' drucken grin.

"Na man can doubt ye had ingine,
The mickle powers o' your mind
Are brawly ken'd by a' mankind,
Baith large and sma';
Nae obstacle your Muse should bind,
Or drive awa'.

"'Twas tipenny that wrought ye ill,
And usquebae gie ye the diel,
And obscene thoughts the nappy swill
Put i' your pow;
The reaming swats and whisky gill,
They bro't ye low."

I stopped a wee some fuel to add
(The winds were skirling round like mad,
And mickle fire maun be had
To warm the room).
Puir Rab sat looking unco' sad,
A' wrapped in gloom.

Sae I teuk up the ither side
(I had nae heart owre lang to chide,
For Vice's doors are unco' wide
Whiles a' gang in;
And e'en the kirk, Christ's sonsie bride,
S' been ken'd to sin).

"But leese me on ye Rab," quo' I,
"When ye roose the blink o' Freedom's eye;
Syne 'tis ye are the bonny boy,
The noble bard;
Ye gar the tyrant diels to fly,
And smite them hard!

"For Freethought, too, ye did fu' well;
Ye turned cauld water into hell.
And gar'd auld Calvin fairly yell
Wi' rage and spite,
When down his stony towers fell
Afore the right.

"But when ye sang ilk bird and beastie,
Syne 'twas ye showed your kindly breastie;
I ken na better way to test ye
Than 'Twa Dogs' read;
A better poem than that at least ye
Hae never made."

Syne Burns he gie a sprightly loup;
"Ye are a right gley-spoken pup;
But dish o' truth ye'se gar't me sup,
I ken it well;
Sae gude-bye, till some time you're up
Where spirits dwell."

I started up to bid him stay—
Trowth, sirs! the light o' coming day
Showed me that I had snoozed away
Upon twa chairs;
The dawn was breaking cauld and gray—
I ganged up-stairs. J. WM. LLOYD.

Book Review.

THE OLD TESTAMENT. Anonymous. Translated Out of the Original Tongues: Being the Version Set Forth A.D. 1611 Compared with the most Ancient Authorities and Revised. Published by the Henry Bill Publishing Co., Norwich, Conn.

This latest aspirant for literary honors comes at us with a volume of one thousand and thirty-five large pages, bound in Persian morocco, and with gilt edges to the leaves. As indicated by the stamp on the back of the book, as also by the title page, the work has recently been revised. A glance at the contents leads us to remark that it ought to be revised again. Reasons for this will appear later.

The exact nature of this production it would perhaps be difficult to define off-hand. The author has divided his work into thirty-nine essays, called books, largely made up of laudatory matter concerning an individual variously termed God, Jehovah, Jah, and the Lord; a single division called "Esther," the history of a remarkable woman of no morals, being an exception to the rule, and containing no reference to the hero of the others.

Our author breaks ground with "The First Book of Moses, Commonly Called Genesis." Moses apparently had no last name unless we accept that of Schaumberg, ascribed to him by *Texas Siftings*, a religious journal published in the South. We may here say that five of these books are written by this man Moses, the last containing an account of his funeral, which we must regard as a remarkable literary achievement on the part of Moses. As to the book of Genesis, it may be said that in it the author displays a woful ignorance of scientific facts, and no regard whatsoever for accuracy. Instances of this are too frequent to be enumerated here.

In the next book, called "Exodus," we find a preposterous tale about the career of a foundling. The writer must hav had an idea that his readers would swallow anything. It cannot be crammed down the throat of this writer.

"Leviticus," following, is a most disgusting performance, evidently written by a cannibal. We pass it with a feeling of relief that lasts only until we reach the succeeding book," "Numbers," which describes a census-taking. The method of enumerating the population consisted of killing those who were not agil enough to get away, and counting the slain. This saved the expense of taking their names.

"Deuteronomy" is a series of directions to the inhabitants as to their conduct toward one another. A people barbarous enough to need these statutes would not be worth praying for. "Deuteronomy" was promulgated beyond Jordan. The locality of "beyond Jordon," it will be readily conceded, would depend mainly upon which side of that river the speaker was situated.

"Joshua," the sixth book, givs the history of a red-handed robber and murderer who should hav died young. The statement therein contained that this individual caused the sun and moon to stand still relieves the story of all probable truth. Munchausen was a talented liar, but it was his misfortune to come after the writer of "Joshua," compared with whom for promiscuous mendacity he was a truthful man.

"Judges" is the story of a strong man named Samson, who married the daughter of a Philistine. "And it came to pass," we read, that after a while Samson presented "his wife with a kid." In the due course of nature it might be expected that she would hav reciprocated, but there is no record that she did so. Samson's decease was effected by a Buddensiek tenement falling on him.

The book of "Ruth" bears internal evidence of having been interpolated in the present century be Emile Zola, author of the sister-work, "Nana."

The book of "Samuel" we pass; it is incoherent.

"Kings" might be dismissed for the same reason; and as there is no reason at all for noticing it, it will hav to slide.

"Chronicles" is just as bad. It is not of the slightest interest to know that "Josiah gave to the children of the people, of the flock, lambs and kids to the number of thirty thousand, and three thousand bullocks," etc. If he had given each a ticket for a bath, good might hav resulted.

"Ezra" contains no central idea around which any remarks can be clustered. Ezra's chief feat was to induce the men of his congregation to put away their wives and children, and take other wives.

Nehemiah was the son of Hacaliah, and has a book named after him in this collection. The book is a wail.

Esther, after whom the next book is named, is a Madam Pompadour without any redeeming qualities to speak of. She topped off an evening's entertainment by causing a man named Haman to be hanged on a gallows three hundred feet high.

The hero of the book of "Job," smitten with boils, was very miserable. Having scraped himself with a piece of a broken pot, and rolled himself in ashes, which doubtless greatly aggravated his uneasiness, he indulges in deep thought. He is something of a student of nature, and is greatly impressed with the behemoth—which is to say, the hippopotamus. This animal, he declares, eateth grass like an ox, moveth his tail like a cedar, and lieth under a lotus. "Behold," goes on Job, "if a river overflow, he trembleth not; he is confident though Jordan swell to his mouth." If Job had known that the hippopotamus could swim, the confidence of that animal in the presence of a freshet would not hav so surprised him. Job recovered and enjoyed thereafter one hundred and forty years.

The "Psalms" number one hundred and forty-nine. They are not without usefulness, as illustrating what a man will say when reduced to delirium by debauchery and dissipation.

"Proverbs" are solid chunks of wisdom. They are the only part of the work that asks for justice to the working woman. Of her it says, "Giv her the fruit of her hands." Christian employers who pay their female employees twenty-four cents a day, and then hint to them that they must "dress a little more respectably," should make a note of this.

"Ecclesiastes" is not without merit, and we are therefore somewhat surprised to find it in the collection now under consideration. Of a future life this preacher says, "Who knoweth the spirit of man whether it goeth upward, or of the beast whether it goeth downward to the earth?" Questions like this indicate modesty, if nothing more. We see here, also, the crepuscular glimmerings of Agnosticism.

"The Song of Songs" represents a bad case of two hearts that beat as one and are not used to it. They are wholly unable to keep their condition to themselvs. The work is not adapted to general and indiscriminate perusal. A compositor, unless indurated, could not put it in type without blushing.

"Isaiah" is an exhortation.

"Jeremiah" is a wail.

"Lamentations" is Jeremiah continued.

"Ezekiel" was not half revised. It should hav been edited with a paint-brush, and declined with a reprimand. In printed form it is about the only excuse for the existence of Anthony Comstock.

"Daniel" tells of a man so objectionable personally that the lions would not eat him.

"Hosea" is unfit for publication.

"Amos" informs us that "the day shall come that the plowman shall overtake the reaper." It will then behoove the plowman to turn to and bind, and help the reaper along.

"Obadiah" comprises a vision, and is an exception to the rule that brevity is the soul of wit. It is the farthest from being funny of anything we ever saw. Obadiah greatly overrated his ability as a humorist.

According to "Jonah," a prophet whose prophecy was not fulfilled, a fish obligingly swallowed a man and took him ashore after a three days' cruise. The tale might be diverting to a marine.

"Micah" calls upon the Lord to feed his people with a rod. We can merely remark that it would take a people a long time to get fat on that diet.

"Nahum" is a nightmare.

"Habakkuk" furnishes a song "for the chief musicians, on stringed instruments." Lovers of mnemonics can find some diversion in spelling Habakkuk with an *h* and an *a*, and a *b* and an *a*, and a *k* and a *k*, and a *u* and a *k*.

"Zephaniah" was chosen of the Lord. It was bad taste. We should never hav picked him out.

"Zechariah" adumbrates a period when "every pot in Jerusalem and Judah shall be holy unto the Lord of hosts." The pot will then doubtless cease to reflect upon the complexion of the kettle.

"Malachi" is an arsenal of expletivs in all varieties of upholstery. It has the merit of closing the volume, and therefore should hav come earlier.

Thus we hav passed briefly and casually over this peculiar volume. The review may be somewhat disappointing, but so is the subject of it. We were misled by the binding and gilt edges into a belief that the book possessed merit which a perusal of it has failed to develop. It is a whited sepulcher. If it sells only according to its merits, the proceeds can scarcely indemnify the publisher. The volume is on our shelf. We should be glad to let any one hav it who would reimburse us for the advertisment of the "Holy Bible" which has recently several times appeared in these columns.

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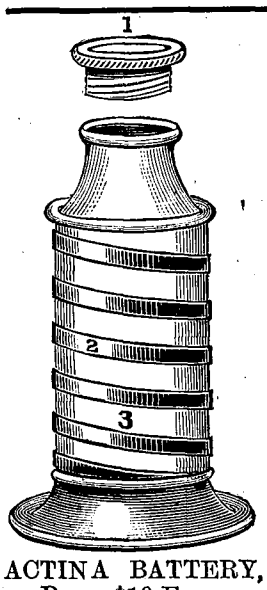
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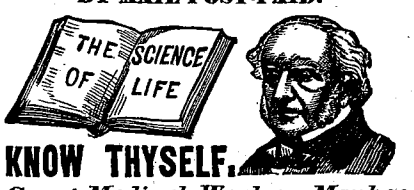
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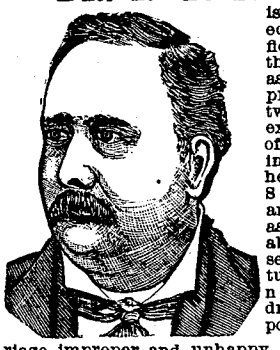
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WHAT New Mexico needs is more rain and less holy water—more sense and less religion.—*Ingersoll.*

THEN let us learn to help each other,
Hoping unto the end;
Who sees in every man a brother,
Shall find in each a friend.
—*Hymns of the Ages.*

FROM the ripened harvest of the last half-century there hav been garnered many priceless sheaves for women—the right to be heard in their own defense; the right to higher education; the right to the medical profession; the right to the pulpit; the right to the bar; and the right to the wide fields of industrial activity. Odious and unjust discriminations against women hav also been blotted from the statute-book, and wrested from the common law. In many of the states the old sin and shame which gave to any father, whether he was of age or not, the right to "will" or "deed" his unborn child, without the knowledge or consent of its mother and against her wish, has disappeared and she may now be guardian of her own children. A wife is not now legally deprived of personal property by marriage. She can own what she earns outside of her family, etc. These rights hav all been won peacefully by argument and by appeal to the conscience and good sense of the people.—*Lucy Stone.*

WHAT if the grandeur and magnificence of the churches are only another branch of the ostentatious extravagance which is sapping the simplicity and honesty of modern life? What if these costly structures are erected, not for the glory of God, but for the glorification of their builders! What if they are the outcome—not of giving at all, either from humility or pride, but of borrowing, what is given being about enough to build a plain, substantial church and the extra amount . . a great borrowing speculation to draw a crowd and to be cleared off sometime!—*Brooke Herford.*

WE can know nothing that we do not understand, and they alone are philosophers who educate themselvs into avoidance of the unknowable as well as into the acquisition of tha which can be known. There is a "quiet ignorance" to which the wisest men must resign themselvs, just as there is a quiet ignorance "with which none but fools will be content." The old-world Sophists, whether pre-Socratic or post-Aristotelian, who professed to know everything, strayed as far from the paths of wisdom as the mindless sensualists whose whole theory of life was expressed in the motto, "Let us eat and drink, for to-morrow we die."—*Locke Concerning Human Understanding.*

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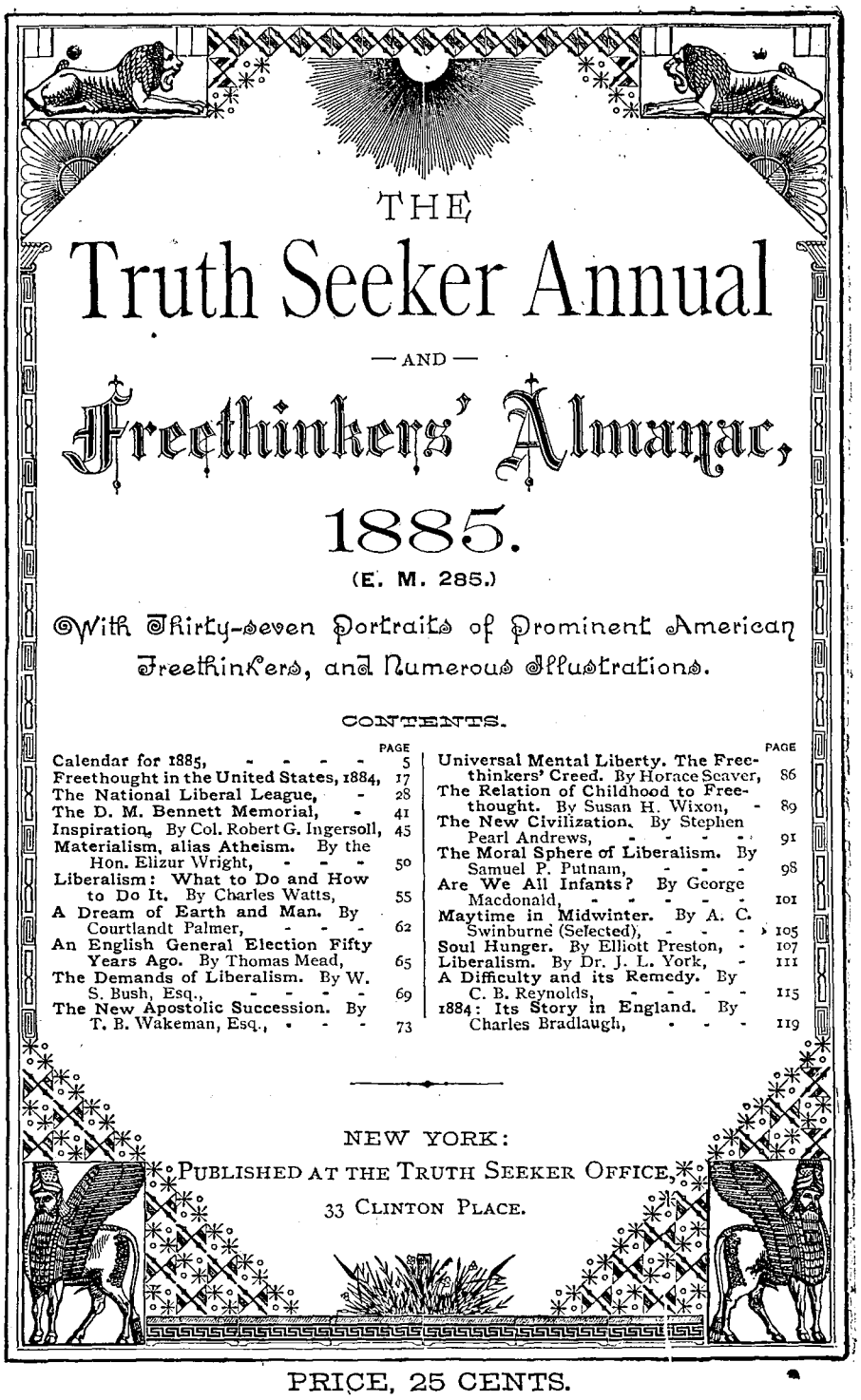
Is there a daring thought thou hast not crushed?
Is there a generous faith thou hast not cursed?
Is there a whisper, however low and hushed,
Breathed for the future, but thou wast the first
To silence with thy tortures, thou the worst
Of Antichrists, and cunningest of foes
That ever against God and man's great progress rose? —*The Church, by C. P. Cranch.*

WHILE the church has perpetuated from generation to generation the doctrin of woman's subordinate position, has endeavored to circumscribe woman's sphere of action and usefulness, to shut her out from the places of honor and trust, and to close every avenue of employment by which she could acquire a competency in life, Materialists hav, consistently with their views, labored to overcome the influence of the church respecting woman, and to emancipate her from the trammels which centuries of ignorance and superstition hav imposed upon her.—*Underwood's Christianity and Materialism.*

WE look on the sea as calm when not the least breath of air disturbs its waves; and, in like manner, the placid and quiet state of the mind is discovered when unmoved by any perturbation. Now, if there be any one who holds the power of fortune, and everything human, everything that can possibly befal any man, as supportable, so as to be out of the reach of fear or anxiety; and if such a man covets nothing, and is lifted up by no vain joy of the mind, what can prevent his being happy? And if these are the effects of virtue, why cannot virtue itself make men happy?—*Cicero.*

ONE cannot but respect the temper of the Norseman who was willing to be baptized, but when the missionary represented the alternativ as everlasting damnation, and, in answer to his question, assured him that all his ancestors, not having heard of the gospel, were in that predicament, withdrew his foot from the water, preferring rather to be damned with his fathers than to be savd without them. If the missionary had but known it, there was more of Christianity and more of salvation in that reply than in all the dogmas of his creed and all the sacraments of his church.—*Fred. H. Hodge.*

ST AUGUSTINE says to the devotee: "Fly to the desert. Though your wife put her arms about your neck, tear her hands away. She is a temptation of the devil. Though your father and mother throw their bodies athwart your threshold, step over them; though your children pursue with weeping eyes, beseeching you to return, listen not; it is a temptation of the evil one; fly to the desert and save your soul." Think of such a soul being worth saving! While I liv I purpose to stand by my "folks."—*Ingersoll.*



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IF buzzard dollars grew on trees,
And religion 'neath the sod,
Oh, what a climing there would be
To get nearer to their god.

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THE minister was making an evening call, and the oppressiv heat was being discussed. "By the way," he said to the head of the family, "did you notice just how hot it was this afternoon, Mr. Hendricks?" "No," Mr. Hendricks replied, "I did not," "Yes, you did, pa," interposed Bobby. "You're mistaken, my boy." "No, I'm not," insisted Bobby. "I heard you say it was damned hot."

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"PRAY tell me the difference, dear,"
Said Edward to his lass,
"There is between a store cashier,
And the teacher of a class?"
The damsel, smiling, said: "I will;
This difference you will find:
The store cashier he minds the till,
The teacher tills the mind."

"Yo' wan' ter know what fust started me fer to preach de gospil, sah?" repeated an old darky minister. "Yes, Uncle Jake." "I will tole you 'zactly all 'bout it, sah. One day I war workin' out in de co'nfield, an, de sun war berry hot, an' de groun' war stony, an' it's mighty pow'ful work, hoein' co'n in de hot sun on stony groun', boss, an' I war berry tired, an' I leaned back on de hoe an' got ter thinkin', an' all ob a sudden, like, I feel dat de good Lord called 'pon me fer ter preach de gospil, sah."

TWO PICTURES.

Last night I saw her at the ball
"In beauty's circle proudly gay."
A stately figure, fair and tall,
She was the belle, I heard them say,

I see her as to-day she stands—
The fresh breeze blowing from the south—
A pillow case is in her hands,
And several clothespins in her mouth.

And she's as fair to me to-day,
As winsome, beautiful, and bright,
As when, among the dancers gay,
I saw her at the ball last night.

"No, my son," he replied, as he put on his hat, "you can't go to the circus." "But why, father?" "Well, in the first place, I can't fool away my money on such things." "Yes, but I hav enough of my own." "And in the next place it is a rough crowd, the sentiment is unhealthy, and no respectable person can countenance such things." "But, fath——" "That's enough, sir. You can't go. I want you to enjoy yourself, but you must seek some more respectable amusement." An hour later a curious thing happened in the circus tent. A boy climbed to the top flight of seats and sat down beside a man who had just finished a glass of lemonade and was lighting a cigar. He had his plug hat on back the of his head and seemed to be enjoying himself hugely. It was father and son. The father had gone straight to the grounds from dinner, and the boy had run away. They looked at each other for half a minute, and then the boy got in the first blow by whispering, "Say, dad, if you won't lick me I won't tell ma you was here." The father nodded his head to the agreement, and the great spectacular parade in the ring began.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 28. | PUBLISHED WEEKLY. | New York, Saturday, July 11, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

BEN HOGAN, the converted ex prize fighter, is preaching at Chicago. He was a poor prize fighter, and seems to be a poor preacher.—*Sun.*

A BANNER carried by the Salvation Army in London bore the inscription, "Why pay 10d. a pound for lamb, when you can hav the Lamb of God for nothing?"

THE Old Testament revisers hav abandoned "hell" and hav put "sheol" in its place. That's better. When you pronounce "s-h-e-o-l" slowly it has a cool, swash sound that is comforting.—*Pittsburgh Chronicle-Telegraph.*

A SECT among the Mormons called Josephites is rapidly gaining numerically, and threatens to absorb all Mormondom. It is simply Mormonism with polygamy left out, as promulgated by Joseph Smith. Apostle John Henry Smith, cousin of Joseph, has just been arrested for bigamy.

DR. MONCK, the "Christian healer," of Brooklyn, has just been forced to disgorge some of the money which his claim to being inspired has enabled him to extort from various dupes. One of his former patients denounces him as a fraud, and has recovered a portion of her money.

EMPLOYEES in a rolling mill at Cleveland, O., struck against a reduction of wages, and the proprietors filled their places with cheap Bohemians. The Bohemians soon learned the business, and then they struck and took possession of the premises, forcing everybody to suspend work. It is not yet settled.

THE "J. Elimar Mira Mitta Congregation of the Lord" applied to a judge in Philadelphia for a charter. This congregation worshiped a woman, now dead, who during life claimed to be the third person of the trinity, and pretended to exercise all the powers of the godhead. The charter was not granted by the judge.

THE advowson of Walkington, near Beverley, was put up at auction recently, and the bidding was so low that the property had to be withdrawn. The glebe land alone produced a yearly rental of £920, yet the highest bid was only a thousand pounds. Investors evidently feel that Disestablishment is rapidly approaching.—*London Freethinker.*

THE Rev. Mr. Slytes, of Bungton (to usher in up-town church): "Will you show me to a pew, please?" Usher: "You can take any of the back pews, sir." The Rev. Mr. Slytes: "But I am the Rev. Mr. Slytes of Bungton." Usher: "That don't make any difference, sir. The back pews can be occupied by anybody who behaves himself."

"WELL, Johnny," said his mother, "did you hav a pleasant time at the Sunday-school picnic?" "Naw," Johnny growled, I didn't get nothin' to eat but a san'which an' a couple of dry cookies with red sand sprinkled on top." "Why, what became of the beautiful chocolate cake and chicken salad that I gave you to contribute?" "The superintendent an' the teachers eat 'em."

A PRESS dispatch says that the Catholic bishops of Austria hav issued a manifesto to the faithful, warning them against the increasing skepticism, secret societies, and the influence of the anti-religious press, which are undermining the church. The bishops followed the manifesto with a memorial, asking the government to legislate with a view of protecting the church from adverse influences.

THESE hops are a curious vine, by the way. I always supposed that a hop-vine and a baby knew how to creep without being taught. The baby may, but the hop vine does not. It can't shin a pole any more than a codfish, unless it takes lessons. It is like a kitten, it don't get its eyes open for sometime. It comes up out of the hill and lies sprawling on the ground till it is taken by the nape of the neck, so to speak, and wound around the pole a few times, and then tied there. After that it will seem to catch on, and learn why it was put into the world, and will then shin up the pole like a little man. It is not half as intelligent as a bean.—*Belfast (Me.) Journal.*

THE *Freeman's Journal* (Catholic) objects to the Bartholdi statue on theological grounds, and exclaims: "The figure of a pagan goddess—that is, a devil—('all the gods of the heathen are devils') enlightening the world!" The *Freeman's Journal* may observe from the picture on another page of this paper what Catholicism has done toward "enlightening" the world.

PROFANE words having been occasionally spoken within the hallowed precincts of the Court House at Palatka, Fla., the county officers agreed to inflict a tax of ten cents on each repetition. A fund for the poor is rapidly growing, and there seems to be some prospect of a lawsuit to decide what shall be done with the proceeds. A man from the country paid forty cents for the pleasure of a five minutes' conversation.

A TRAMP applied at the back door for assistance just as the minister's family was preparing for morning prayers. "My good man," said the minister kindly, "we would be glad to hav you join us in our devotions, after which you will receive a nice breakfast." "Certainly," replied the tramp, graciously; "show me right in. A man who is kicked and buffeted about the world as I am ought not to be squeamish in the face of a square meal."

HE looked earnestly at the two glass hand-grenades that hung on the walls of the corridor at Drury Lane. "How thoughtful," he said, "of the management to provide bottles of water in case of faintness among the ladies." "Them's fire extinguishers," interrupted the attendant. "When a fire breaks out you throw a bottle at it, and they puts it out." "Any kind of fire?" "Yes, big or little." "Then I'll hav half a dozen put into my coffin."—*Paris Morning News.*

THE Detroit *Free Press* says that a St. Louis judge has decided that "a wife has the same legal and moral right to chew, smoke, play cards, and sit on a cracker-box in a grocery as her husband." "Despite this decision, however," says the Norristown *Herald*, "very few cracker-boxes in St. Louis groceries are occupied by married women, smoking and chewing. When a woman is accorded her rights by the strong arm of the law, she is dreadfully slow to take advantage of them."

AN Arizona paper makes the following announcement: "We will pay $10 for a good epic poem of one hundred lines on the 'Scourge of the Seventeen-Year Locust.' Said poem must be sound in wind and limb; but it must not be all sound; a little sense is desirable. All metaphors must be new and applicable to the subject. No more than one poetic license to ten lines will be allowed. Rhyme not absolutely nscessary, but reason a *sine qua non*. No parodies allowed. We reserve to ourselvs the right to work over the poems of all unsuccessful candidates into editorials on the need of a new navy and the failure of the wheat crop."

THE French Socialists hav issued their platform of principles for the coming electoral campaign. It demands: 1. The abolition of the presidency. 2. The abolition of the senate. 3. Bestowal upon the Assembly of the power to dismiss ministers of state. 4. Settlement of all questions of war and constitutional revision by popular vote. 5. Reduction of the number of public officers and of official salaries. 6. The confiscation of church property. 7. The separation of church and state. 8. The legal equality of legitimate and illegitimate children. 9. The gradual abolition of standing armies. 10. The free education of children at the public expense, and the free feeding of children at the public expense in all cases where they are not otherwise properly provided for. 11. Political amnesty. 12. The abolition of the octroi duties. 13. The establishment of a progressiv income tax. 14. The abolition of collateral inheritance. 15. The gradual abolition of the public debt. 16. Reduction in the hours of labor. 17. Prohibition of the employment of children under fourteen years of age. 18. A reorganization of the Bank of France. 19. Prison reform. 20. The maintenance of disabled workmen at the public expense.

No man ought to be elected to either branch of the twentieth legislature who will not pledge himself to vote for a bill declaring "poverty" to be a sin and a crime, and further declaring that no man in this state shall be permitted to enter into the holy bonds of matrimony who has less than $5,000 in cash, and who shall not first hav secured a home and one year's provisions. A law like this would in a short time rid the state of poor people, and such things as poor widows and orphans would be heard of no more in the land. Prohibition is the watchword.—*Paris (Texas) Free Tongue.*

WM. WASHBURN, who writes for *John Swinton's Paper*, has evidently lived in Boston. He says: "In New England, if a man is a bigoted Calvinist, the women love him for his religious zeal. If he is a Freethinker, they love him because he is no hypocrit. If he is passionate, they love him for his warm heart. If he is formal, they love him for his high intellect. If he washes his face, they admire him for his beauty. If he does not wash his face, they admire his complexion for having about it some thing of the 'manly' that awed us in Daniel Webster. Where men are as scarce as in Boston, one must be a shrewd rascal if the women can't find something good in him—bless their gentle hearts!"

THE Charleston, S. C., *News* tells the following story of religious delusion: A young ward physician of this city was called, during the present week, to treat a case somewhat out of the usual line. A family in his district failed to elicit any response to the bell which was for the cook to send in dinner. After repeated ineffectual ringings the master of the house went out to ascertain the reason. He found the kitchen untenanted, and no preparations made for the most interesting part of the day's proceedings, the midday meal. Upon making his way to the cook's room he found the looking glass covered as for a funeral, the pictures turned with their faces to the wall, and the little bureau shrouded in crape. On the bed, full alive and awake, lay her majesty the cook, clad in the habiliments of the tomb, and wait ing, as she said, for the Lord to take her, as he had told her he was going to do. She refused to come back again to the ways of this world, until, the physician being called, she was threatened with amputation or some other remedial agent. Even then she insisted upon compromise, and would not consent to liv until she had given the matter a night's consideration.

THE London *Times* prints the following legend as to the origin of the Russians found by Colonel Prjevalsky to be current among the Mongol inhabitants of Zaidan, and published in the *Russki Invalide*: "In former times there lived in a cave, far away from all people, a good hermit lama, or priest, who passed his life in praying. A pair of nomads, consisting of an aged mother and her daughter, happened to go that way, and the daughter while tending cattle came upon the cave of the holy lama, who was at that time ill. The compassionate maiden offered him some sour milk, but he did not like to taste it. At last he gave way to her entreaties and took the sour milk every day until he got well. Eventually, out of gratitude for the cure, the lama married the maiden. As soon as the czar of that country heard of this he sent his troops to kill the priest who had so flagrantly broken his vows and committed the sin of marriage. When the troops approached, the lama gathered a bunch of reeds and stuck them in the ground round his tent, and then by force of prayer caused them to be all turned into soldiers, who defeated the troops of the czar. The latter sent a second and a third army, but both were beaten, as the lama continued to pray and turn into more fighting men the reeds broken off by his first-created defenders, so that the holy lama soon had a great number of troops. After the defeat of his third army the czar left the lama alone in peace, but the latter did not wish to liv any longer on this earth. The lama left his wife to rule the people created from the reeds, and from those arose the Russians. They hav white bodies and their hair is often fair, because the stems of the reeds were of a yellowish color and the tops somewhat darker."

News of the Week.

CHOLERA is doing deadly work in Spain.

GENERAL GRANT is reported comfortable.

EMPEROR WILLIAM of Germany's health is not good.

JESSE CRAFT, of Westville, L. I., burst a blood-vessel while praying on the 4th.

MRS. DUDLEY. who shot O'Donovan Rossa, is at Middletown, N. Y., in an insane asylum.

THE total assessed valuation of real and personal property in this city is $1,371,117,003.

THE transport-ship Isere, which brought over the statue of Liberty, has returned to France.

A PARTY of Mexican editors are taking a tour through the States. They are at present coming East.

THE Boston ministers who persisted in preaching on the Common hav been found guilty. They will carry the case higher.

CHICAGO has been for the past week on the verge of a riot. The employees of the horse-car railroad are on strike. Bloodshed is feared.

THE main office of the Baltimore and Ohio Telegraph Company, on Broadway, this city, was burnt out last Saturday. Loss, about $250,000.

COMMANDER HENRY H. GORRINGE, the naval officer who brought the obelisk here from Egypt, died Monday the 6th. He was 44 years old.

MR. G. W. CHILDS, of the Philadelphia *Ledger*, gave the newsboys of that city a dinner on the 4th, and a ticket to Buffalo Bill's "Wild West" show. Twelve hundred boys were made happy.

THE New York Schuetzen, an association of German-Americans, visiting the fatherland, celebrated the Fourth at Bingen on the Rhine. Fifty thousand Germans participated, and there was great enthusiasm.

JAMES N. DAY was bullion clerk for Martin & Runyon, of New York, and robbed them of $100,000. He was found guilty, but as he stood high in the church, and as his orthodoxy remains unimpeached, he will get off with two and a half years.

THE case of Adolph B. Spreckels, charged with assault with intent to murder M. H. De Young, proprietor of the *Chronicle*, on trial at San Francisco, Cal., for several weeks past, was given to the jury July 1st. They returned a verdict of not guilty.

GOVERNOR HOADLY, of Ohio, declines to be a candidate for re-election. Mr. Hoadly is a Freethinker and an able man, and Ohio probably never had a better governor. The Prohibitionists of Ohio declare that they will defeat the Republicans of that state. St. John, it is said, will take the stump with this end in view.

PRAYERS were offered in nearly all the churches of Passaic and Bergen counties, New Jersey, for rain, last Sunday morning, a drouth having existed for more than six weeks. Grass, in many places, is burnt out, and small fruits are blasted. With things in this condition, the controller of the weather ought to know enough to send rain without being asked.

ON the reassembling of Parliament last Monday, Mr. Bradlaugh quietly advanced to the table to take the oath and his seat, but Sir Michael Hicks-Beach, Chancellor of the Exchequer, interposed an objection, which was sustained by a vote of 263 to 219. Several members, among them Mr. Gladstone, spoke in favor of speedy legislation upon the oath question.

THE Fourth passed off in the usual manner. There is a city ordinance against fireworks in this city on the Fourth of July, but it was not enforced. Firecrackers and bombs were exploded all day and all night Saturday, and those left over were touched off Sunday morning. These, with the hammering of church bells, made New York a good place to get out of. The damage by fire was $123,790.

Communications.

The Rise of Christianity the Decline of Civilization.

It is often affirmed that we are indebted to Christianity for everything in the line of civilization and progress *here*, as well as everything that is to be hoped for hereafter. History, however, does not sustain this view of the matter.

John Lawrence Von Mosheim, D.D., in his "Ecclesiastical History," translated by James Murdock, D.D., and which "is adopted as a text book in nearly every Protestant theological seminary on this side the Atlantic," tells us, page 23, that "at the time when God became incarnate, a great part of the world was subject to the Romans;" and "that the Roman government, if we regard only its form and laws, was sufficiently mild and equitable." Again, page 24, it is said: "Still this widely extended dominion of one people, or rather of one man, was attended with several advantages. First, it brought into union a multitude of nations differing in customs and language. Secondly, it gave free access to the remotest nations. Thirdly, it gradually civilized the barbarous nations by introducing among them the Roman laws and customs. Fourthly, it spread literature, the arts, and philosophy in countries where they were not before cultivated." Again, page 25, "Each nation, without concern, allowed its neighbors to enjoy their own views of religion, and to worship their own gods in their own way." And on page 65 we are told: "Among the Romans of this age (the first century), every branch of learning and science was cultivated." And of the second century, page 97, it is said: "Most of the emperors of this century were of a mild and equitable character." And "hence the Christian community increased, and became vastly numerous in this century" (page 98).

Thus, under the "mild and equitable character" of the Roman government, each nation being allowed "to worship its own gods in its own way," civilization prevailed throughout the empire. Literature and the arts, and every branch of learning and science, were cultivated, and the Christians increased "and became vastly numerous in this (the second) century." But strange as it may seem to some, we are told, page 161, in the history of the third century, that "literature, which had suffered much in the preceding century, lost in this nearly all its glory." The Christians increased, and became vastly numerous in the second century, and in the third century literature lost "nearly all its glory." And we are further told, in the history of the fourth century, page 231, that "it appears from explicit testimony that very many of both the bishops and presbyters were entirely destitute of science and learning." And in the history of the fifth century it is said by the historian, page 321: "In the close of this century, therefore, learning was almost extinct, and only a faint shadow of it remained."

Of the seventh century, the historian says, page 435, "The profound ignorance and barbarism of this century will hardly appear credible to those who hav not personally examined its literary productions. . . . Kings and noblemen were attentiv to everything rather than the cause of learning. The rude and unlearned bishops suffered the schools which had been committed to their care to languish and become extinct. It was very rare to find among them persons able to compose their own discourses."

Thus it is clear that as Christianity advanced "literature and the arts and every branch of learning and science" disappeared, the dark ages were inaugurated and ignorance and darkness and superstition settled down upon Christendom for a thousand years. Intolerance, bigotry, and persecution seemed to hav been introduced into the Roman empire as part of the Christian system, for even in the second century the Christians "held it lawful to persecute heretics with fire and sword," and the first Christian emperor proclaimed war against the ancient religions, destroyed their temples, and excluded the adherents from all public offices; and the Christians then commenced the work of exterminating heresy and heretics among themselvs; fire and sword and banishment were the means employed, and the church reigned triumphant for a thousand years. The duty of suppressing heresy by the death penalty is clearly taught in the Bible (see Deut. xiii, 6). The Christians early embraced the doctrin, and the Roman empire seems to hav been converted to it during the first three centuries, and as soon as the Christians came into power other religions were suppressed, and even Christian sects who were in a minority were extirpated by banishment, imprisonment, and death. This doctrin of the right to persecute for opinion's sake is one of the most pernicious doctrins ever held by any sect or people. It annihilates at once the doctrin of human rights, and consigns the minority, whether large or small, to the tender mercies of an ignorant and infuriated rabble, led on to deeds of cruelty and slaughter by an ignorant and blood-thirsty priesthood. It hinders progress, closes up the avenues to knowledge, and leaves the people dependent upon the priests, who dole out to them, whether true or false, what they hav learned at the seminary, or whatever is calculated, in their estimation, to increase their influence and power. And thus, when the Roman empire was converted to Christianity, Christendom was converted into an ecclesiastical despotism, civilization blotted out, and the result has been ignorance and barbarism, war and bloodshed, ever since. And even after the light of the sixteenth century had dawned upon the world, and the right of private judgment had been nobly battled for and partially sustained, the Protestants burnt Servetus, hanged witches, and suppressed heresy, heretics, and Freethought by fire and sword. And even to this day, and now, misrepresentation, falsehood, and slander are resorted to, and every conceivable effort made to destroy the reputation of those who differ from them and exercise the right of Freethought and free speech; and both Catholics and Protestants are ready, in many places at least, to fasten upon each other's throats like famished tigers, and exterminate each other if they only had the power, or it were safe to do so. To be sure, there has been some advance in civilization since the Christian forces became divided in the sixteenth century. After the slaughter of millions, the forces became so equalized that they hav been able to do but little for a century or more but watch each other and raise recruits, preparing for future contests.

In the mean time there has been some progress. The doctrin of inalienable rights has been taught—the right to life, liberty, and the pursuit of happiness, the right of private judgment, freedom of speech, freedom of the press—and that governments are instituted to protect the people in their rights. These principles embodied in our Declaration of Independence and Constitution hav secured to the people of the United States many of their rights, and protected them from some of the grosser forms of persecution. Some, however, who enjoy all these privileges, or rights, and the right to worship according to the dictates of conscience, are not satisfied while others enjoy the same right, but hav organized a National Reform Association, hold conventions from year to year, and hav their emissaries prowling about the country, trying to persuade the people that the Constitution of the United States ought to be amended so as to "acknowledge God as the source of all authority in civil government, his son as the ruler among the nations, and his word as the supreme law, and authorizing legislation giving effect to the amendment." Now suppose this amendment should be adopted, what legislation would be necessary to giv it effect, or carry it out? If the son of God is acknowledged as the ruler among the nations, and his word (the Bible) as the supreme law, and these dogmas made a part of the Constitution, of course the legislation necessary would be such as would enforce the supreme law, the Bible. And although there might be terrible contests about the meaning or proper interpretation of the Bible, yet, judging from the past, there would be no doubt as to the supreme law authorizing or requiring the extinction of heretics. No matter what sect or party might succeed in obtaining control, the authority and duty of destroying the enemies of God—the heretics—could be clearly established from the Bible—the supreme law—and then the work of prosecution, of banishment, imprisonment, and death by fire and sword, would commence, and every vestige of freedom, of the rights to life, liberty, and the pursuit of happiness, will disappear. Any religious dogma whatever, inserted in the Constitution, will at once change the government from a government of equal rights, for the protection of all, into a government of tyranny and persecution, and deliver the people over to the tender mercy of a religious hierarchy. This is the meaning of the amendment, and is supported by many who know not what they do, for there is nothing equal to religious zeal and bigotry to blind the mind, harden the heart, and stupefy men to all sense of justice and regard for the rights of man. This will fully appear from the following extract from a religious newspaper:

"No other religion in the world, much less irreligion, can claim equal favor and advantage in this country with the Christian religion. It is time to assert the plain truth on this subject. Freedom of worship is right. If men choose to be pagans, let them be pagans. If they will be Infidels, let them be Infidels. But if they make such a choice they must do it without expecting to retain all the rights and privileges of Christians."

Thus ignoring the principles of equal rights, and manifesting the very spirit of persecution which has heretofore deluged Christendom in blood, and then, with an impudence peculiar to religious zealots and bigots, the people of this country are asked to change the government, and to allow the principles of equality and protection for all to be given up. In other words, to giv up the Constitution of the United States with all its glorious guarantees of freedom and equal rights; with the privilege of worshiping according to the dictates of conscience, and, instead thereof, substitute the Bible as the supreme law; the Bible under which the various hosts of Christians hav marshalled their forces, and found authority for exterminating and destroying one another; the Bible which contains authority for the various systems of government and misrule which hav prevailed in the old world, by which unnumbered millions hav been robbed and plundered; the Bible which authorized the Christians of this country to rob and plunder colored Americans and others as heathens round about who had no rights whatever; the Bible which has been authority for priests, and despots, and tyrants, in all their piracies upon the rights of man in Christendom for the last fifteen hundred years. And this is what we are asked to adopt as the supreme law in place of the Constitution of the United States.

But let the Bible become the supreme law, and under it, as heretofore, the priests will marshal their forces, and renew the contest between ecclesiastical tyranny and freedom, claiming the right to enforce their interpretation of the supreme law by banishment, imprisonment, and death, and the battle for freedom and human rights, and civil and religious liberty, will hav to be fought over again under circumstances in which nothing can be achieved but by revolution and blood. With the same Bible, the same dogmas, the same heaven and hell, the same human nature and scheme of redemption, history will repeat itself.

WILLIAM WATSON.

Lowellville, May 18, 1885.

Buried Alive.

The frequency with which the above headline is seen is startling, and were every case known where people are buried alive, it would be still more so. It is estimated that one person in every five thousand is buried alive, and I see no reason to doubt it. It is but a few months since a young lady in Black River Falls, Wis., was prepared for burial, and while the funeral ceremony was in progress came to life. "Men turned pale with horror and women fainted." She said that while in a trance-like condition she realized with unspeakable agony that she was being prepared for the grave, but could not speak or make any motion whatever. Last November, in San Francisco, a man opened his eyes fifteen minutes after he was pronounced dead and his heart had ceased to beat, and said: "No, I don't die this time. They are not ready just yet for me in heaven, but you may as well prepare everything, for I will soon leave you." After he had been laid out by the undertaker, the corpse arose almost upright and then sank back to move no more. Up to the time of his burial his cheeks retained a natural and rosy color, but in less than two days they put him under the sod. I believe he was buried alive. February 12th, this year, a young lady of Okonoko Level, Virginia, dreamed that a lady associate of hers who was buried three days before was alive, and to satisfy her the grave was opened, and unmistakable signs found that she was alive when buried and became conscious afterward. March 21st, in Freeport, Ohio, a young man of sixteen years apparently died, and was prepared for the grave. He presented such a lifelike appearance that the coffin was opened at the grave to satisfy his mother. A slight moisture was observed, and the body was removed to a house, where after several hours' labor the boy was restored to consciousness. From Mount Clemens, Mich., comes this report: Mrs. Charles Bollensen, aged seventy years, suddenly expired of heart disease, as was supposed. The funeral took place and the body was buried. It presented so lifelike an appearance that it caused much comment, and after being in the grave two days was taken up. It was placed in a room with a uniform temperature of 75°, and not the slightest traces of decomposition could be observed. What was eventually demonstrated I hav not learned. Last year a case of suspended animation puzzled the doctors of Leadville, Colorado. A boy eight years old, whom a doctor was called to see, was found lying in bed wearing all the appearance of death. There was no sensible respiration, no pulse, no motion of the heart, no feeling, but a convulsiv motion of the right eyelid indicated that life was not extinct. He was pricked with needles, and a galvanic battery applied to his most sensitiv parts, but without creating the least impression. After being in that condition twenty-four hours he revived and came out of it.

Now, here are facts enough to show that too much caution cannot be manifested in disposing of the dead, for of all the conceivable horrors, what is worse than being buried alive? As a Spiritualist, I am much puzzled to know why such burials are permitted, for mediums are numerous enough to enable spirits to communicate with the friends of the supposed dead, and by so doing such horrid suffering might be prevented. I am a firm believer in spirit existence and power, but I must confess that all the good spirits hav ever done, outside of settling the question of a future existence, is mighty little. How they can be so heartless, unless powerless, as to see a human being consigned to the grave before life is extinct passes my comprehension. They talk about their desire to do good and benefit humanity, but it all ends in talk; and much needless suffering they might prevent is not hindered in the least. In view of these facts, as well as for sanitary reasons, I am in favor of cremation. Between suffocation in a burial case six feet under ground, and almost instant separation of the body and spirit in a cremation furnace,

there can be but one choice; and to prevent these awful cases referred to, if for no other reason, cremation should become general everywhere.

Orange, Cal, May 3, 1885. C. SEVERANCE.

"Thou Shalt Not Steal."

To steal, according to Webster, means, "To take and carry away feloniously, as the personal goods of another; to take without right or leave;" accordingly we may say that to steal means the taking of anything for one's exclusiv use to which he has no exclusiv claim.

It is plain, therefore, that to discuss the question of stealing intelligently, we must first decide what constitutes an exclusiv claim to anything. It is evident that there are things to which we all hav a claim, but to which no person can establish an exclusiv claim. Air, the oceans and great lakes, and sunlight, are among the things to which no one person lays any exclusiv claim, and consequently no person is charged with stealing for taking what he wants of these things. If wealthy men could buy up exclusiv claims to these things it would reduce the poor man to a much more lamentable condition than he occupies at present. Where, then, shall we draw the line of distinction between things owned exclusivly by individuals and things to which we all hav equal claims? Different nations hav drawn this line differently. The North American Indians admitted that the person who killed the deer had the exclusiv right to him; the person who built a wigmam had the exclusiv right to it; but they did not acknowledge anyone's exclusiv right to the land any more than we do anyone's exclusiv right to the air. In Japan, also, the oldest nation in the world, no person claims the exclusiv right to land. With us there are two methods of obtaining exclusiv rights to things. The first is the claim of having produced it, and this means, in the case of wild animals, the catching or the killing of them; in the case of wild fruits, the gathering of them; in the case of minerals, the finding of them, and taking of them from the earth. In short, this claim means that the owner is entitled to the exclusiv claim, because the thing was secured by his labor. Our claim to things of this kind has been so long and so universally acknowledged that we do not need deeds of any kind to confirm it. But with regard to land it is different. No man can claim the exclusiv use of land on the ground of having made it. When we ask the man who forbids us to trespass on a certain piece of land why he does so, he does not say he made the land, but he shows us a deed of the land from the government, giving to him and his heirs, executors, administrators, and assigns the exclusiv use of that piece of land forever. The claim is that the government either gave or sold the land to him. Until this deed from the government is given for the land it is called government or public land. We therefore find that there are two kinds of property in the world; the one is from its very nature and origin private property; it belongs to the person who produced, made, or secured it; the other from its nature and origin is public property, because it is not produced, made, or secured by anyone. The one class of things we call products of labor, because they hav been procured by labor; the other we call natural things because they were produced without labor. To the first class of things we acknowledge that the laborer has the exclusiv right of possession. But we all agree that all other things originally belong to the public, that is, they belong as much to one person as to another. The next question to consider is whether the government has a right to sell this public property, and make it private property.

Suppose three men lived upon an island from which none of them could escape, would it be right of any two of them to vote to put the island up for sale, and then buy it in, depriving the third man of all right to liv on the island, and either driving him into the ocean or else compelling him to labor as their slave? Hav a majority of the people a right to deprive a minority of their natural rights? But suppose the three men should all agree to divide the island equally among the three, and then suppose some other unfortunate man should be cast on shore, what would they do with him—make another division of the island, drive him back into the sea, or make him a slave? Hav the three men who landed first on the island any better right to it than the one who landed there last? Similarly, hav the men now living on this continent any better right to it than the child to be born on it to-morrow? Has the government any right to make public property private property? Has any person any moral right to take the exclusiv possession of public property? It is admitted that no person has the right to take possession of private property without the consent of its owner, and it is called stealing so to do. Has any person any right to take possession of public property without the consent of all the owners? And has any government or people the moral right to sell the property of any part of the people and deprive them and unborn generations of men of all right to that which was originally their inheritance? These are questions that should be fairly met and honestly answered.

It is fair to consider the governments as the trustees of the public welfare. It is their duty to see that no person is wronged in either person or estate. It is their duty to see that the weak, whether physically or mentally, are not injured by the strong. It is their duty to see that no person is deprived of his natural rights. Life, for example, is acknowledged to be a natural right, and it is admitted that it is the duty of the government to see that no person is deprived of that right. But, since access to land is necessary to life, it should be the duty of government to see that no person is denied access to land, and that all persons should hav equal ease of access to land.

We do not acknowledge any degrees in our right to life. We hold that one person has as good a right to life as another. But our chances of living are in proportion to our chances of access to the means of livelihood. Now, since all our means of livelihood come from land, we may say that our chances of living are in proportion to our ease of access to land, or in proportion to the size or value of land which we hav access to. When the United States government gave 15,000 acres of land to some of the soldiers of the Revolution and only 100 acres to others, they gave the one man one hundred and fifty times as good a chance to liv as another; and now we find some citizens hav the exclusiv use of more than 4,000,000 acres of land, and about 4,000,000 who are deprived of all right to it. It is absurd to speak of such people as having equal rights to life. Indeed, it is absurd to speak of people as having any right to liv who hav no right of access to land, and, consequently, no access to the means of subsistence.

But some will say that people would not improve land unless they could own it. People improve land who labor on it, and no person can improve it who does not labor. In this country there are about fifteen people who do not own land for every one who does. Those who own land do not, on the average, labor any harder than those who do not. In Great Britain only one person in three thousand owns land, and of those who own land very few labor at all.

In this country there are about 4,000,000 farms, and of these 1,500,000 are cultivated by tenants, and the number of tenant farmers to landlord farmers is constantly increasing. It is therefore not true that people will not labor on land unless they own it; for land now is much oftener improved by tenants and hired help then by the owners. We find by experience that people will labor on land and improve it with no better title to it then an annual lease of it. Indeed, we find that those who lease land are very much more certain to improve it than those who buy it; for the latter often let it lie for years without improving it at all, but the former do not.

Now, if we bear in mind that thieves are those who hav taken possession of property that they hav no valid claim to, and that people who hav been robbed are those who hav been deprived of that which justly belonged to them, what shall we say of the present state of society? Our greatest robbers are not those locked up in our prisons, nor those outlaws who are hunted down by the police like wild beasts, but they are our landlords who are living like princes on the labor of others. They hold the exclusiv right to use property that does not justly belong to them, and it is property that has been taken unjustly from the great mass of the people. It has been done legally, but when a man gets property that he has no right to hav, the manner of his getting it does not lessen the moral evil, and when a man is robbed of what justly belongs to him, it matters not to him how it is done. Landlords and landless people must forever stand to each other in the relation of robbers and robbed. J. G. MALCOLM,

Hutchinson, Kan.

Remarks on Spirits, Including a Challenge.

I presume it cannot be disputed that man came naked into the world, and naked must he depart. Peradventure a shroud may envelop his form, and so far as finite can know, when dead it ends all and ends the individuality of the person. The elements of which the body is composed separate and are eliminated into other forms and things, and are absorbed into and become a part of the fountain head. I presume this view will not or cannot be denied successfully, and is the sum and substance of all we know or hav the proof, belief to the contrary notwithstanding. Of what use is it to talk, argue, fight, and persecute for ideas born of things that surround us desired and hoped for? No one in all the ages past or present was ever known to know anything about it. A person dying happy in believing, or a person dying unhappy, proves nothing.

Man knows nothing about it, imagination proves nothing, and he is as blind as before. It is an assumptiv absurdity for either so-called Christian or Spiritualist to talk about another world existing beyond death, where spirits (made from desire, hope, or belief) reside, when either or both do not know, will never know, unless there is a general revelation. All such wild and nonsensical ravings rest on a foundation made of desire and hope to not lose himself or herself in nature, and only end in a vain belief or desire to perpetuate forever one's identity. Every person has the right to life, liberty, and the pursuit of happiness, but no creeds, Christian or Spiritual, hav a moral right to impose upon the minds of innocence or ignorance.

Materialists ask for proof. Do they giv it? No. Hav they ever proved it? No. Are you not a production of nature? Yes. Were you born in and on this planet? Yes. Then, what is there of you that is immortal and will liv forever? Answer: My soul. How do you know you hav a soul? I don't know for a very fact, but I believe I hav one. Has soul belief ever been proven? No. So is ever reason set aside and asseveration and assumption admitted and believed, and both are possessed of spirit superstition. Christians believe in their fetich, the Bible. A Spiritualist says spirits exist, and can return under conditions, materialize, take on the semblance of the dead, and reveal themselvs to their friends, walk and talk, and the like. All this I flatly deny, and ask the proof. Spiritualism is an outgrowth of creeds. Materializing, slate-writing, are false, and made up of chicanery and tricks. All mediums must hav conditions. Condition means a trick or a chance to play the trick or jugglery. Anyone who wants conditions, mark them down as a fraud. If there are any spirits floating around, and ready to let their friends know of it, they can manifest themselvs as well in daylight as in darkened rooms, and can materialize as well. If mediums say it is impossible, put it down as a cheat.

I challenge any medium, Christian, conjurer, or necromancer on earth to materialize my parents now dead—to be done in daylight with blinds up in a room I shall select—and will put up two thousand dollars. I will giv any person five hundred dollars who will cause a weight of twenty-five pounds to be raised six inches from the floor, the mediun sitting ten feet from the weight, and one hundred dollars to anyone who will cause a pebble the size of a marble to rise from the open palm of my hand. Now is the chance for any medium to fill his purse. (I am honest and hav the funds.) They may as well bring along his or her friendly spirits who manifest. To say darkness is essential I do not believe. That is where deceit comes in, and where the tricks are played on the simpleton. Mediums and the like are very cunning, and say spirits cannot manifest except under certain conditions—lights turned down, sitting behind screens and blankets, and other ways. I am a Materialist; when the breath departs, my belief is that my individuality is ended. People may talk science and metaphysics, and sit and listen to learned disquisitions on life and spirits, and you may be in your opinion more learned than a Solomon, or, like the blusterer Joe Cook, place the germs of life and string them along the nerves here and there like villages along the line of a railroad; but, to sum it up, you are utterly ignorant of what you are talking about. You know nothing about it. Materialism is all we know to be a fact. Death ends all as far as we know, and so far as mortal can know; all else is assumption, a guess, and has no foundation in fact. It is a vain delusion, and, so far as we know, a lie, and will remain so until proven. All we are is nature, all we can be before and after death, so far as proven by facts, ends in nature. Nothing, through all ages, has ever produced a something, and something cannot be made out of nothing. Such ideas is insanity. J. BURGESS.

Zanesville, Ohio.

Canadian Note.

Last Sunday evening, while the congregation of the Presbyterian church at Gananoque, Ont., were assembled to worship the almighty "Gawd," said "Gawd" got mad at something the preacher said, and struck the sacred edifice with lightning. There was some tall praying for a few minutes, but when they found that only a few panes of glass had been broken, and the door slightly damaged, they went on with their show. Had any of our hotels been struck, it would hav been taken by the "unco guid" as evidence that their "Gawd" was down on the liquor traffic, or had any of the residences of our Freethinkers been struck, it would hav been a dispensation of providence, a just judgment for their Infidelity.

A young man, a son of one of the elders of the church, was laid out by the flash. Had one of our Agnostics fallen, it would hav been a punishment for doubting the inspired word (revised edition) of the great Almighty. That is the way Christians reason, and oh! how they growl at having the tables turned. Of course, no sensible person believes that lightning has any more affinity for Christians than it has for Agnostics, but it makes all the difference in the world "whose ox is gored." It is to be hoped that this will be a lesson in charity to the bigots.

"Though I hav all faith, so that I could remove mountains, and hav not charity, I am nothing."

"Charity suffereth long and is kind. Charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; is not easily provoked; thinketh no evil."

"Charity never faileth. If I hav not charity, I am become as sounding brass or a tinkling cymbal."

Toronto, July 4, 1885. R. B BUTLAND.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - JULY 11, 1885.

A New Picture.

Not wishing to crowd out all our correspondents, we hav this week given up the editorial pages to a vivid pictorial contrast of Science and Theology, showing how the church has fought the former all through her long career. After Luther—who builded infinitly better than he knew—had nailed his document of insubordination to the church door at Wittenberg, Catholicism had power sufficient to commit the body of Giordano Bruno to the flames. When Morse and Stephenson made their inventions which revolutionized the civilization of the world, the ex-president of Cornell College relates that sermons such as our artist has indicated were preached from Protestant pulpits. In connection with these inventions it may not be amiss to recall the fact that the first steamship which crossed the ocean carried to Liverpool an elaborate argument, in pamphlet form, by an eminent churchman against the possibility of steam propelling a ship to England. Denunciatory sermons were the extent of the church's power to harm in those days. To-day the last argument against Freethought is the one Talmage wished to employ against Colonel Ingersoll—a warrant of arrest for blasphemy. The difference between Science and Theology is nowhere seen plainer than in contrasting the leaders in the modern scientific philosophy with what is perhaps the most activ missionary body in the Protestant church—the Salvation Army.

Our artist has done his work well. The likenesses are all good, and better characterizations of the brutal churchmen who almost ruined this world will be hard to find. Even the cavernous orifice across the face of Brooklyn's pulpit clown is delineated with fidelity. As a group of likenesses the picture is abundantly worth preserving. As a short and easy lesson in history for Christians the picture is worth a whole library.

Anticipating a great demand for this work of art, we hav printed extra copies of THE TRUTH SEEKER, and shall also print the picture separately. Single copies of THE TRUTH SEEKER are 7 cents; in quantities of five and over, 5 cents each. On heavy tinted paper, in the style of "The Modern Balaam," we can send the picture post-paid in rolls secure from breakage in the mails, at prices as follows: Six copies, 30 cents; one dozen, 50 cents; twenty-five copies for $1; and one hundred for $3. We hope to hav large orders.

Were the Abolitionists Infidels?

We noted last week that Oliver Johnson had contradicted the assertion of the editor of the *Christian Advocate* that Wm. Lloyd Garrison partly rejected Christianity, and that Elizur Wright and Parker Pillsbury did so wholly, and noted also that Dr. Buckley (who, let us say parenthetically, is the most interesting contemporary Christian we know of) had agreed to substantiate his charge. This he has done in the *Advocate* of July 2d.

As this is a question of historical importance, it may not be amiss to transfer the testimony of this Christian, with such other as we may hav, to the columns of THE TRUTH SEEKER. The leading men in the antislavery struggle—when it was unpopular, and its advocacy rewarded with more rotten eggs than good words—were Wm. Lloyd Garrison, Henry C. Wright, Parker Pillsbury, Stephen S. Foster, Elizur Wright, Wendell Phillips, Henry Ward Beecher, Ezra H. Heywood, Orson S. Murray, and others. The theology of Phillips and Beecher is well enough known. Heywood to-day has more heresies than any other man in America. Orson S. Murray died last month, "a noted Infidel." Elizur Wright, as the editor of the *Advocate* truly says, "has been for many years an open opponent of Christianity." He needs no introduction to the readers of THE TRUTH SEEKER.

The dispute between Dr. Johnson and Dr. Buckley is warmest over Wm. Lloyd Garrison. The orthodoxy of Mr. Garrison has ever been one of Dr. Johnson's hobbies. To assert that Garrison was an Infidel acts upon the ex-editor of the *Independent* as a red flag upon the male bovine. Last year Mr. Johnson, in the *Christian Union*, denied that the Garrisonian Abolitionists were carried away into Infidelity, or abandoned the Bible, or lost faith in Christianity. "The vast majority of them," he said, "believed in Christianity and the Bible under definitions which satisfied their own judgment and conscience." Possibly this may hav been true, but if so, it must hav been in the sense in which N. P. Rogers accepted the Bible. "I do not believe the Bible upholds slavery," said Mr. Rogers, "but if it does, *then the Bible must go.*"

That in his early years Garrison was orthodox no one denies. Yet Dr. Johnson himself admits that from 1838 to 1845 his opinions underwent great change. In his article denying Garrison's Infidelity, Dr. Johnson says:

> "That Mr. Garrison's religious opinions underwent a great change between 1838 and 1845, or thereabouts, I do not deny; but that change was the result of a close study of the New Testament, especially of the gospels."

This change found expression in the resolutions offered by him in the Convention Against Churches held in Boston, October 26th, 1841, as follows:

> "'*Resolved*, That the true church is independent of all human organizations, creeds, or compacts.' '*Resolved*, That it is not within the province of any man or body of men to admit or to exclude from that church any one who is created in the divine image.' In speaking to that he said: 'The Lord's freemen are independent of all organizations.' In another convention he said: 'For myself, I hav no reverence for wood and mortar. The only sanctuary I need is Christ. The Sabbath is not necessary for man or beast. Who says it is but the overworker of himself and beast?'"

Dr. Buckley might hav supplemented this by a quotation from Dr. Johnson himself, in a letter written in reply to La Roy Sunderland, published in the Boston *Index* of September 11, 1884. Mr. Johnson says:

> "Mr. La Roy Sunderland thinks Mr. Garrison had no faith in the Bible as a 'supernal' or 'supernatural' revelation. Who says he had? Certainly, I hav made no such affirmation. Again, Mr. Sunderland says Mr. Garrison 'was not at the close of his life a Christian.' *According to orthodox creeds, he certainly was not;* but, according to a better and truer definition, he was one of the grandest Christians that ever lived. So that he was able to say, with profound sincerity, in 1851, years after he had *discarded the doctrin of the infallible inspiration of the Bible:* 'I am a Christian: Why do you represent me as an Infidel? I am a lover of Christian institutions: why do you accuse me of seeking their overthrow?'"

It seems to us that this is conceding all that Dr. Buckley claimed—that Garrison partly rejected Christianity. But there is in print a later utterance of Mr. Garrison, which shows that if in 1851 he had discarded the doctrin of the infallible inspiration of the Bible, in 1865 he had reverted to "primitiv Christianity," a belief widely divergent from the Christianity of to-day or of his day. The last number of Garrison's *Liberator* was printed December 29, 1865. In his valedictory, Garrison said, in recounting the various positions the paper had taken:

> "No journal has vindicated *primitiv Christianity* in its spirit and purpose—"the higher law"—in its supremacy over nations and governments, as well as individual conscience—the Golden Rule, in its binding obligation upon all classes—the Declaration of Independence, . . . and none has gone beyond it in asserting the fatherhood of God and the brotherhood of man."

There is nothing in this that can be distorted into an acceptance of any of the various phases of modern Christianity. A "primitiv Christian" is now generally regarded as a crank. The Golden Rule is not Christian—it is Buddhistic. The belief in the fatherhood of God and brotherhood of man is certainly not exclusivly Christian. William Ellery Channing said of the Abolitionists that they were as strongly disposed to accept Christian *precepts* as any body of people he knew. So far as Christian precepts follow the Golden Rule, doubtless this is true. But that Garrison, in his later years, accepted Christian tenets and creeds, there is no evidence, while there is evidence, direct and circumstantial, that he did not. When Garrison and Pillsbury were working in the Abolition cause in New Hamphire, they had theological controversies with the Rev. Rufus A. Putnam, father of Samuel P. Putnam, now secretary of the National Liberal League. Rufus A. Putnam preached at Epsom, N. H., and was a rigidly strict Calvinist, though an Abolitionist. We hav the testimony of his son that both Garrison and Pillsbury were regarded by him and his fellow-Christians as entirely outside the pale of Christianity. Further evidence is had in Mr. Garrison's conduct of the *Liberator*. During the latter part of 1864 and first of 1865, Leicester A. Sawyer, who conducted the "First Catholic Congregational church," of Boston, wrote in the *Liberator* a series of articles on "Rationalism." Mr. Sawyer was really a full-fledged Infidel, and was violently attacked by the New York *Observer*. Mr. Sawyer must hav had the sympathy of Mr. Garrison, who was very quick to repudiate anything he disliked that crept into his paper in his absence, or through inadvertence, and, of course, would not hav addmitted Mr. Sawyer so continuously had he not agreed with him in the main. We find also a correspondent—"C. K. W." (Cyrus K. Wright)—whose communications were always leaded like the editorial, and generally placed alongside it. "C. K. W." was very radical for those times. In the *Liberator* of March 10, 1865 he unreservedly commends a sermon by A. B. Bradford against the God-in-the-Constitution memorial which was then being circulated among the people of Pennsylvania. Mr. Bradford is well-known as an outspoken Infidel.

The *Liberator* was, in fact, conducted on a basis too broad for the supposition that its editor could hav been a modern Christian. It was a tolerably good Freethought journal—with Theistic leanings—but certainly as advanced as the *Index*. We do not see how this could hav been without Mr. Garrison's approval, and his approval could not hav been had, had he not agreed with the views of his heretical contributors. That Mr. Garrison was an Atheist no one can claim. He was firm in his faith in God and immortality, and there is some evidence that he was a Spiritualist. One article, at least, in an issue of the *Liberator* during 1863, would giv color to that claim. Probably Luther Colby can giv some information on this point.

The truth of the matter is that while Garrison began the antislavery struggle an orthodox Christian, he emerged from it with his faith terribly shaken. As he tells us in the *Liberator* of January 6, 1865, he entered into the struggle confidently looking, "in our simplicity and truthfulness, to the leading men in church and state—especially in the church and among the clergy, whom we had been taught to reverence—to go forward, assume its responsibilities, meet its issues, and receive the laudation. But it did not take us long to be undeceived in the matter. No matter how tender the appeals in behalf of the oppressed; no matter how undeniable their claims to sympathy and relief; no matter how fundamental and time-honored the principles enunciated in opposition to such a barbarous institution; no matter how exemplary their conduct, or humane and Christian the sentiments avowed by the antislavery men and women of the day; these were all met with bitter denunciation, coarse ridicule, religious anathema, fiery persecution, mobocratic violence, and universal proscription." Such treatment, one would think, would be enough to force him to renounce a religion whose leaders so universally reviled him and the cause he was advocating.

About Parker Pillsbury's orthodoxy there can be no dispute, and it impeaches Dr. Johnson's accuracy upon the other points to say "he is a worshiper in a Christian church." For years, Mr. Pillsbury worked with the Freethinkers, and ceased to take activ part only because of a personal difference with Colonel Ingersoll, with whom he was formerly very intimate. He has now accepted the philosophy of Theosophy, but is no less a skeptic to Christianity, but rather more. He attended the last Congress of the National Liberal League, though taking no part in the proceedings. There is no need of quoting the following from Dr. Buckley except to show what that eminent Methodist regards as comprising Christianity:

> "If he will say that he believes the gospel narrativ of the incarnation of our Lord—that Jesus had not a human father, that the Old Testament is inspired of God, that Jesus in any

sense suffered for the sins of men as a propitiation, or anything analogous thereto; that he has not affiliated with the Freethinkers and open opponents of Christianity—indeed, that he holds any single doctrin peculiar to Christianity—so far from being unwilling to make that fact known, it would giv us great pleasure to publish it. Having followed his public career item by item for almost thirty years, we think that nothing he may say will surprise us."

Henry C. Wright was an Infidel. Dr. Buckley says he has heard him "speak definitly against the 'churches,' the 'créeds,' the 'doctrins,' the 'bibliolatry,' the 'intellectual tyranny,' of Christianity. Closing a speech by saying that he wanted to go where some one to whom he referred, who was a rejecter of Christianity, had gone, said Mr. Wright: 'You may call it hell, or you may call it heaven, it makes no difference to me.'" Volumes of testimony from the older Freethinkers and Abolitionists of the country could be adduced to the same effect.

Of Stephen S. Foster Dr. Buckley says:

"Stephen S. Foster we often heard, also, and his wife, Abby Kelly, and once asked them if they believed a certain most savage attack on churches, creeds, and almost everything else ordinarily held sacred, for which they had just then voted. They said, 'Yes!' Mr. Johnson says, 'Mr. Foster, especially, was a shining example of the self-sacrifice and obedience which Christianity enjoins.' Yet this man says of the Methodist Episcopal church that 'it is more corrupt and profligate than any house of ill-fame in the city of New York.'

"In his 'Brotherhood of Thieves," page 43, he says: 'I regard every intelligent communicant in the Methodist church as more guilty and infamous in the sight of God than the common prostitute, the pickpocket, or the assassin.'

"In the same work he attacks other denominations by name, even the Society of Friends, calling them 'thieves,' 'murderers,' 'adulterers,' 'man-stealers,' 'pirates,' etc. Stephen S. Foster was the man who went into the meetings of the different churches, disturbing their assemblies, and abusing them in the style which we hav just quoted. When he went into a certain meeting of the Society of Friends he had with him N. P. Rogers, the editor of the *Herald of Freedom*.

"In number 356 of the *Herald*, Rogers describes the scene thus: 'Foster immediately mounted into the very High Seat itself—that Quaker citadel and holy of holies, where Friends themselvs may not mount and liv—and with amazing audacity got up and stood on his feet on their cushioned seat, where the ancient overseers sit. He called out to them [they retiring] to witness him treading on their High Places, and he walked to and fro before their eyes, and called to William Bassett to bring him Edward Burroughs's testimony to the right of entering the synagog and speaking without leave of the priesthood. There they stood, beholding him profaning their very deities.' Is this Mr. Oliver Johnson's idea of 'the shining example of the self-sacrifice and obedience which Christianity enjoins?'"

Mr. Johnson having said that La Roy Sunderland seceded from the American Antislavery Society in 1840, Dr. Buckley givs the reason. It was because "he was not sufficiently astray then to endure all the attacks on religion that were then being made by most of the leading members of that body. But he subsequently declared in print and in private that he had already begun to incline toward Freethinking. He considered his Infidelity a great thing, and spoke of the good his associates unwittingly did him. . . . We affirm that Mr. Sunderland's association with the men referred to had much to do with preparing him first to renounce the church, and finally the gospel itself, though it was not the only nor the chief cause."

One of the unkindest things that Dr. Buckley throws up to Mr. Johnson is his (Mr. Johnson's) own apostasy. Mr. Buckley says:

"The only reason that we did not include Mr. Oliver Johnson himself with those whose influence had much to do in preparing Mr. Sunderland to renounce the church, at least, is that we did not find that he had any close personal relations with him. For this gentleman is the same Oliver Johnson, we believe, who wrote to the Congregational church of Middlebury, Vt, Feb. 25, 1839, as follows: 'The events of a few years past hav forced upon my mind the conviction that their [the churches'] overthrow, and not their reformation, "is registered in the scroll of Destiny." They appear to me, with their formidable array of creeds, forms, ceremonies, and observances, to be the rubbish which hides the pure principles of the gospel,' etc."

Altogether, we think the orthodox Dr. Buckley has got the better of the unorthodox Dr. Johnson. To conceal that this affords us intense gratification would not be fair. It is very strong evidence in support of our claim that those men who hav pushed along the "car of progress" hav in all ages been Infidels of one degree or another, and hav been anathematized by the conservativ religious folk. Having helped to show that the leading Abolitionists were Infidels, we trust Dr. Buckley will now proceed, in his clean-cut and forcible English, to giv the history of the Northern and Southern churches in the antislavery struggle, and set at rest the claim by the more ignorant or dishonest church-members that the negro is indebted to Christianity for his freedom. A perusal of the early files of the *Liberator*, now in the Astor Library in this city, will afford him ample material, and he will be materially assisted by Parker Pillsbury's "Acts of the Antislavery Apostles," and James G. Birney's pamphlet "The American Churches the Bulwark of American Slavery." The records of the Methodist church, more accessible to him than to an Infidel, will help him wonderfully.

Editorial Notes.

Our "Theological Department" this week is replete with news not found in the religious papers. The ministers, just at this season, are many of them away on their vacations, and their doings are chronicled in foreign papers, if at all. We hav thus taken advantage of their absence to catch up with the procession. These cases printed are not by any means all that hav come to our notice. Quite a number of similar clippings blew out of the window, and we let them go in serene confidence that equally appropriate ones would appear to replace them. We were not disappointed. Other springs dry up during a drouth; the fountain of pious rascality is perennial.

South American countries are pretty badly off. In Lima, for a population of about 100,000, there are 126 Catholic churches, and 12 monasteries and convents; and the same religious privileges extend all over Peru. There are two Protestant churches in the republic. In Chili the Catholic church controls the population in almost the commonest affairs of life, and the result is seen in the great amount of immorality prevalent. In one "orphan" asylum in a city of two hundred thousand inhabitants, there are two thousand children of unknown parentage. There is a very convenient mode for the disposition of foundlings. In the rear wall surrounding the place is an aperture, with a wooden box or cradle, which swings out and in. A mother who has no use for her baby goes there at night, places the little one in the cradle, swings it inside, and the nuns on guard, hearing a bell, which rings automatically, go out and take the infant to the nursery. The next morning the mother, if she has no occupation to detain her, goes to the front door and applies for employment as a wet nurse, always relating the pitiful story of a lost child. Last year, says a correspondent of a city daily, the official statistics gave 62 per cent of the children born as illegitimate; only a small proportion were of unknown parentage, according to the records, as the majority came from the lower classes. The responsibility for this rests with the church. Until recently only religious marriages were allowed, and the church placed a tax on the ceremony of some twenty-five dollars, a sum few Chilian peons ever possessed. The Liberal party, which is fighting Romanism in Chili, as in the other South American republics, has pased a law establishing civil marriage as the only legitimate one, and authorizing any magistrate to perform the ceremony and furnish a certificate for twenty-five cents. This assault upon the ancient prerogativ of the church, depriving the priests as it did of one of their largest sources of revenue, called out an indignant remonstrance from the faithful, and the political issue in Chili to-day is the repeal of that law. The archbishop issued an edict excommunicating the president of the republic, the members of his cabinet, and the members of Congress who voted for the statute, and directing that a similar penalty be visited upon every communicant who obeyed it and neglected to recognize the church as the only authority competent to solemnize marriage vows. This, says the correspondent, brought matters to a crisis. On the one hand, the state declared all marriages not under the civil law illegal, and their issue illegitimate, refusing to recognize rites performed by the priests. On the other, those who obey the law are excommunicated from the church, and their cohabitation forbidden by the highest ecclesiastical authority. Thus matrimony is practically forbidden, and those who choose to enter it hav their choice between arrest and excommunication. Two instances are given of the bitterness with which the fight between church and state is being waged. A young member of Congress, a man of gifts and influence, who stands as one of the leaders of the Liberal party, and who voted and argued for civil marriage, is engaged to the daughter of a wealthy merchant with proud lineage and aristocratic connections. He is willing to accept the civil authority, which he helped to create, and she and her father are also willing, but her mother is a devout churchwoman, and cannot regard marriage as sacred without the blessing of a priest. She favors the alliance, but insists that the church shall be recognized. The bishop declines to permit the ceremony unless the young man shall go to the confessional and retract his political record, with a vow to hereafter remain steadfast to the church. This he refuses to do. The couple will go to Europe on the States and there hav the ceremony performed. The other case occurred in the city of Concepcion. A young couple in similar circumstances were married according to the civil law, with the consent of their parents. Their social and political prominence made the affair conspicuous, particularly as it was the first wedding in high life in all that country where the representativ of the church did not appear. The Catholic organ, which is edited by a Jesuit priest, commented upon the affair by saying: "The *Libertad* calls this 'a happy union,' but it should remember that 'happy unions' of this sort hav hitherto existed only in the animal kingdom." There was much more of the same sort in the article, which aroused the indignation of the parties concerned, and the brother of the bride, meeting with the ecclesiastical editor, proceeded to giv him a drubbing that will probably result in making him a cripple for life. The bride and groom and all their families hav been excommunicated from the church, and the affair has given an intense heat to the political contest now going on, which in a few months will end in the election of a president.

The Tent.

Hickory Corners, Mich.—The object of the Tent effort is to do propaganda work—carry the glad tidings of truth and freedom to those who otherwise could never hav the advantage of a course of lectures on Secularism and would hardly be likely to hear of, much less be induced to read and study, our best Liberal papers and pamphlets.

Through the energy of that stanch, genial Liberal, Mr. Ed. Flansburg, we were induced to pitch the Tent in this village. It is admirably situated for our work, Augusta, Gull Lake, Bamfield, and Thomasville being within easy distance.

On Saturday, June 20th, aided by our stand-by, Elias H. Gault, we loaded the Tent and belongings upon a lumber wagon, ourself and baggage upon Mr. Flansburg's "Democrat," and rode eighteen miles, from Kalamazoo to Hickory Corners.

Sunday morning we pitched the Tent, which we had barely accomplished ere the rain descended in torrents and kept at it until late in the afternoon, preventing our giving the afternoon lecture as advertised. Sunday evening, despite cold and dark threatening clouds, we had a fair attendance.

Monday and Tuesday it was severely cold, yet our attendance increased. Not alone this village, but the country adjacent, is greatly excited. Secularism and the Bible is the one all-absorbing theme of discussion. The Liberal papers and pamphlets we hav distributed are eagerly taken, read, and loaned to others.

This is the busy time with farmers; they are working their hardest in the hay-field till dark, yet every night, weary though they be, they attend the lecture at the Tent, bringing their wives and families with them. It would be impossible to induce them to go into any building, but the Tent is cool, comfortable, and a novelty; and once they attend, the subjects presented hav irresistible attraction.

We advertised three lectures for Sunday—rather a severe tax on us, having to act as our own tent-master, but will-power eked out where physical faltered, and we had a most satisfactory and encouraging time, good attendance and deep interest. At the evening lecture, subject, "Heaven," the Tent was crowded, every seat being filled by deeply interested listeners.

If the Tent were folded up and did no more, the work accomplished on Sunday alone amply repaid all expense incurred and labor bestowed. Some came twenty miles. One lady from Vermont visiting friends here subscribed to The Truth Seeker and took a number of Liberal publications to send home. They had never learned aught of Secularism in her vicinity. Thus the good work reaches far and near.

The continued course of lectures enables us to deepen convictions, meet objections, and make permanent impressions, and the Liberal literature the Tent effort affords such excellent opportunity to judiciously distribute cannot fail to carry on the good work.

We are proclaiming the glad tidings of the Gospel of Humanity free to all, without money and without price, and no collections. Those who hav generously contributed to the Tent Fund will divide up our converts and hav them as stars in their crowns of rejoicing.

SPECIAL NOTICE.

In answer to many inquirers, we desire to positivly settle and arrange the route for our Tent up to September 11th, the grand Convention of the New York Freethinkers' Association at Albany, N. Y., from September 11th to 13th, and as that will be one of the most interesting and important meetings of Liberals ever held in the United States, we desire to arrange Tent route so as by September to be in easy reach of Albany.

We issue small hand-bills, and send copy, subject to suggestions and alterations by friends. It is always advisable to hav them printed by the local newspaper office.

A local notice in home papers is better than half a column advertisment. We send handsome painted posters.

We need nice level lot, 70x100, greensward preferred; can get along with 70x80.

We need the use of thirty-five or forty planks to make seats and platform. We pay for all damaged and return and pile back just as we found them.

We will not go to any place where the lot is not rented for full time of our stay, a dollar paid and receipt deposited with us. No matter if the lot is owned by the best Liberal that ever lived, this is our rule.

We always announce admission free, and positivly no collections.

We hav very comfortable cane-seated, easy-back, camp chairs, for those who desire, for use of which we make nominal charge of ten cents.

To equalize burdens, we recommend the sale of season tickets to admit lady and gentleman to whole course. As we prefer to stay over two Sundays in each place, this insures from fifteen to twenty lectures. With little effort seventy-five to one hundred tickets can be sold, and there is no heavy tax on any one; of course, where there are but few Liberals, we are willing to run all the risk and depend on the contributions to the Tent Fund, but we desire to reserve that fund for new fields and the distribution of Liberal literature. Of course, all Liberals will purchase tickets for their own use, and to giv to friends they are anxious should attend. Many people will go, being thus complimented, who otherwise would not. There are plenty of good seats free to all. This ticket system avoids taking up collection, and the orthodox horror of passing the hat.

Until Tent Fund increases, I shall do my own tent-master work, lecturing every night, distributing Liberal literature each day. Correspondents, outside important business of the National Liberal League or Pennsylvania State League, will please be lenient and excuse seeming neglect.

The Tent is, and must be continued, a grand success. Think of it, a few decades ago and Liberals could be all gathered in one house, lecturers could be counted on the fingers of one hand. To-day we hav a magnificent fifty-foot diameter Tent, and the grand truths of Secularism proclaimed nightly to immense crowds of intelligent, earnest people. Surely "*it do move.*" Let all do what they can to help forward the good work. All who desire Tent effort, please address me at once at Ithaca, Mich.

Hickory Corners, Mich.—I strike Tent here on Monday morning, July 6th, and ship to Ithaca, Mich. I shall remain there until after Sunday, July 19th. Despite unfavorable weather and all farmers are busy in hay-fields, we hav good attendance, many coming over five miles to hear. Sunday; hav again announced three lectures: Morning, at 10:30; afternoon, at 2:30; evening, at 7:30. C. B. Reynolds.

Communications.

Religion and the Labor Movement.

The social movement of the present time is said to be irreligious because it is unchristian; it denies the providence of God, and refuses to rest satisfied with the consolations promised by Christ. The clear assumption is that religion must be taken to be synonymous with Christianity, and that it is essential for a religion to hav faith in a supernatural and personal God. To say the least of it, people who can put forth such an objection at the present state of enlightenment in regard to the development of religion, are disqualified from their very mental configuration to grapple with any social question whatever. That great religion known as Buddhism, which comprises by far a larger number of followers than any other religion, has no recognition of God, and never speaks of a providence. The God of the Brahman has explicitly declared that the greatest mistake—his first, last, and only work—was the creation of the world, and he was so disgusted with the botch he produced that he has taken a life-long vow never to touch it any more. The attitude of the God of the Brahman toward his misconceived creation is one of utter indifference and sore compunction. It is the Christian God alone, the Jehovah of the Bible, that has always tried to meddle with the world, sent prophet after prophet, put forth scheme after scheme, each one destroying its predecessor, until the very name of religion has come to discredit in Christian countries; and it is in Christendom alone that you find, not mere speculativ Atheism as among the Hindoos and Buddhists, but Atheism of the rankest kind —open defiance of God.

While the facts of history show that belief in a God is not at all necessary for a religion, the proper object of which is to bind man to fellow-man, a little analysis will prove that all our conceptions of the deity are purely human, that the best God we hav yet been able to think of is but the prototype of the ideal man. As Emerson says, "to know God one must be a God," or, in other words, knowing God and becoming a godlike man are one and the same. It is only when a pretended revelation has come forward to supplement our unaided conceptions that the seeds of Atheism hav been sown. The pronounced Atheism of modern times would be altogether unnecessary but for the God revealed. Open defiance is thrown against his existence because he is represented as a God of thunder and fire, a God who preaches blood and practices damnation—because he is a God in the last degree inhuman.

The above remarks will make it clear how very much the so-called irreligion of Socialism is necessary. For if the best conception of God necessary to rouse our aspirations and direct our impulses to noble conduct is that of the ideal man, and the best heaven is an ideal society, with no suffering and sorrow, in which justice and love shall rule, the sole object of the labor movement is to constitute and realize the true religion of man by achieving an ideal society and giving circumstances favorable to the growth of the ideal man. It proposes to bring down the kingdom of heaven upon earth, while it means to do away forever with a hell, whether in this world or the next.

What, again, is this so-called providence? On analysis it will be found that the only beneficial providence in the growth of the world has been human providence, and not a special or divine one. When men, by using the best of human knowledge, judgment, and sympathies, hav provided for mankind, we hav had all that is good in society; but whenever a special or divine providence, crystallized in a priestcraft, has tried to meddle with human affairs, mischief has been the only result. It was human providence that directed the building of hospitals, schools, and colleges, that has encouraged science and spread education. It was divine providence that prompted the Inquisition, opposed science, burnt widows in India, and hanged old women in New England; that sanctified slavery as to-day it canonizes capitalism. It is human providence that encourages Sunday lectures, concerts, and music, that opens parks and museums on the Lord's day; it is divine providence that would oppose every one of these things. It is human providence that declared that all men are equal and brothers; it is divine providence that has set Hindoo against Mohammedan, Christian against Jew, Catholic against Protestant, burned Infidels and persecuted Hebrews—all for the love of God.

This truth about religion and providence that I hav been trying to explain is most unexpectedly borne out by even professing Christians, who hav the genuin man in them, unspoiled by the conceit of that queer revelation which in the average Christian so much perverts the brain and makes the heart so stale. The Rev. Mr. Kaufman, of England, who calls himself a Christian Socialist, a man of great learning, honesty, and earnestness, has an article in the current number of the London *Contemporary Review* entitled "Socialism and Atheism," in which he deplores very much what he calls the Materialistic, irreligious, destructiv, and revolutionary character of the social movement, and he earnestly hopes that, although the proletarians hav been detached from the church, they will return to it when they begin to understand that Christianity brings them freedom and equal rights, whereas Atheistic Materialism consecrates their slavery, and sacrifices them to pretended natural laws. He is greatly concerned over the dangers of such a tendency, and says that "nothing can therefore save society but the restitution of religious belief." But, most unconsciously to himself, he givs a definition of this true religion on the very same page that would satisfy the most rabid Socialist. He says—mark you his every word—the province of this religion should be "to direct society toward the *grand* design of the *speedy* amelioration of the class which is at once the poorest and the most numerous." That's first-rate. That's the sort of religion we want. And if that is true religion, then the true religion is contained, not in any of the old churches, but is just being born into life with the social movement of the time. It is the great object of Socialism to restore the true religion that the Rev. Mr. Kaufman is pining for—a religion which will direct society toward the grand design of ameliorating the condition of the poor, a religion purified for all time to come from the dross of superstition, the confusions of priestcraft, and the hoax of a revelation.

Having seen what true religion is, and that the present social movement is evoluting in society this religion, to be instituted as the religion of the world with the growth and success of that movement, we at once perceive that the labor question is bringing up a dangerous competitor to the religion of the church; it for the first time is bringing into sharp conflict the kingdom of earth with the so-called kingdom of heaven; we see that the faith of the labor movement is conquest of the earthly paradise, while the church seeks for a paradise in heaven. It is plain, therefore, that the church, as an official body, can never *believe* in the labor movement. I concede that individual ministers, like individuals of any other profession, are to be judged on their own special merits, and in proportion to their faith in our cause. But I propose here to answer the claim which has been put forth that the proper place for the solution of the problem is *within* the church, that the church in it has all the elements and principles for that end. We are going to start a new doctrin for the conduct of the world, and that is that salvation is to be attained by work, and not by faith alone. Whoever shall work for our kingdom of heaven, no matter whatever his faith, Christian, Infidel, Jew, or heathen, shall be saved and hav access to it; and whoever shall oppose the growth of the industrial idea will be, not exactly damned, for hell is not in our program, but, in the natural growth of humanity, extirpated from the face of the earth, as parasites and obstructions, with not a trace left to go even to hell.

The labor movement begins, as we hav seen, where the church ends, and their ways lie in directions exactly opposed to each other. It is very superficial to say that the social grievance is one of mere bread and butter for some men. The greatest apostles of the cause hav been far from poor men. Neither Karl Marx nor Lassale was poor when he took up the cause. St. Simon, Fourier, Cabet, Louis Blanc, Auguste Comte, Robert Dale Owen, George Jacob Holyoake, Frederic Harrison—none of these men ever felt the extreme pinch of poverty. The root-idea of the movement is the interests of justice and morality. Its origin is dissatisfaction with the ideas of human relation and duties, and the order of arrangement of the social classes of the present day, and its ultimate destination is a complete revolution in those ideas and in those orders. No mere milk-and-water philanthrophy, or a few crumbs of bread and plenty of pious consolations, will ever remove it. There will hav to be fundamental change of places, and revolution of ideas.

For the ultimate removal of the social grievances the labor movement demands that the best instincts, knowledge, sympathies, and activities of mankind should be devoted to its service. The church requires that these better qualities shall be invested to buy a ticket for heaven. The kingdom of earth and the kingdom of heaven are competitors for the complete possession of the human heart, and each demands absolute fidelity, and the whole of the small energies of man. The social movement says that the love of man and working for the kingdom of the earth are the only things in man's province, as man and world are the only things he has any knowledge about, and that the direction of our sympathies and energies otherwise is pure wate; it creates a diversion, brings in confusion and mischief by creating a breach between his sympathies and his activities. The church says exactly the reverse of all this.

The church is aristocratic in its history, constitution, and policy. It derives its authority from heaven above, which descends through a fixed hierarchy; while the labor movement is thoroughly democratic, and seeks its light from the abyss of life below. The director of the church is an omnipotent God; the labor movement takes its guidance from the misery and helplessness of man. The church seeks to pay homage to a God of the past; the labor question is purely humanitarian and devotes itself to the future of man. The church exists for the glory of a God that is dead; the labor question has arisen for the sake of the man yet unborn. The ways and ends of the two are opposed as the poles. The one is the very antithesis of the other. The church will, by and by, go to heaven, as it wants to (for I don't wish it to go to the other place, where it wishes me to go), while the labor movement will continue the progress of the world.

The logic of the church is extermination of the earth; the idea of the labor movement is an everlasting world. In one word, the labor question will be the test question between the religion of God and the religion of Man. It will bring in an institution that will accomplish what the church has failed to do, but has professed to despise—the regeneration of man upon earth.

I would here remind some goody-goody friends of the labor movement who are highly sensitiv on the question of the church, and hav quite an exalted idea of its grand mission, that wherever the labor movement has taken a pronounced form it is positivly hostil to the church, and Christian Socialism grew up in Germany to be a check to the movement of Marx and Lassale. The *Social Democrat*, the organ of the German Socialists, says that Christianity and Socialism are as fire and water. "God is the first traitor and the king is the second," says the extreme Socialist. Karl Marx, who was something more than a mere demagog, and was a philosopher to the core, says: "The evident proof of the radicalism of the German theory, and thus of its radical energy, is its starting-point from the decisiv, positiv abolition of religion" (by which, of course, he meant a supernatural religion). The Knights of Labor at its beginning excluded doctors, politicians, and rumsellers from its membership, and now it is beginning to boycott clergymen. The labor movement is a revolt against the social order with which the church is bound up and identified.

Talking over the church question, I was told by no less intelligent a man than James Redpath that the attitude of the people in this country toward the church is one of indifference, and that it cannot be of much importance as a factor in politics. While I fully agree with Mr. Redpath that the people are indifferent toward the church—so much the worse for the church, since it shows that it has lost influence as a moral power—yet the church can be a very powerful factor in politics, when it wants to, by being the tool of the money power, with which it has always been bound. Mr. Redpath knows very well that one of the strongest oppositions he as an Abolitionist had to encounter was from the hypocritical religion of the church. The church has not yet taken a decisiv attitude in regard to the labor movement in this country, because the labor movement has not yet become a coherent moral force. It is in embryo yet. Every moral force arising outside of the church is another nail in the coffin of the old dame, and must count upon her interference, if not opposition. It is a declaration of the moral inefficiency of a played-out ecclesiasticism. The church, like every other institution in the present system, feels the pressure of competition, and, like all who desire to gain power under that system, does not scruple to use unscrupulous means. In Germany Christian Socialism was started to take the wind out of the sail of the Socialism proper, and to divert the movement from its true end. Here in this country there are already signs of the cloven foot.

Christian Socialism is bosh. One might as well speak of conservativ radicalism. The church is committed to the existing order, while the primary idea of the Social movement is a revolution. Let no one start at the name of revolution. It does not necessarily mean blood and fire, but always a revolution in ideas.

Revolution is but the parturition of society after a pregnancy of sorrow, and the coming of a new-born babe. It is a process quite natural and healthy, though not without its risks. New conceptions are growing in the womb of life, and their birth is indicated by an outbreak whose character is determined by the existing obstacles against safe delivery. A revolution, then, is a declaration that the new ideas struggling so long hav become ripe, triumphed, and are going to rule for some time to come. Revolution can no more be prevented by the extreme passivists than it can be hastened by the mere bloodfiends. It takes place whenever the conception is ripe. Humanity stands up regenerated after the process, and presents a new idea to her spouse, the world. In a country like America, with its free institutions, a successful strike on an important issue might consummate a revolution. It is already in progress. Who ever thought a few years ago that Christian girls would go out picketing and holding secret meetings against a boss, and getting the better of him? It is an accomplished fact to-day.

There are two ideas now growing to maturity with our present movement, and they differ from the ideas of previous revolutions in being positiv, not negativ. The French Revolution said, No God, no master. The coming revolution will declare: There *is* humanity, which needs all our care—and one thing is known to be positivly above all, noble, holy, and omnipotent,

and that thing is Labor. It has nothing to say about God or Christ, one way or the other.

I ask, is the church prepared to accept this inevitable destiny of progress? If not, I say hands off. For the risks of a revolution are only increased by the presence of obstacles.

During the late strike of the carpet weavers, at Yonkers, when nearly the whole of the society of that place befriended the strikers, the soul of a leading clergyman was sorely pained at the lack of Christian meekness in the girls, and he used his whole influence, both in and out of the church, to break down their spirits. When Mr. Lloyd, the corresponding secretary of the Central Labor Union, visited the authorities of the church of which Doelger the brewer is a member, on the matter of his mean treatment of his employees, he was told that Mr. Doelger was a most estimable church-member, paid a high pew-rent, and was regular in attendance, and his Christian brethren are satisfied. Are you satisfied, workingmen?

What can you expect from a religion whose prime creed is salvation by faith alone, and in which conduct is at such a low discount? The mention of one or two more points will conclusivly show that the solution of the labor question must take place outside of the church, and in spite of it. Take, for instance, the Sabbath question. Our Sunday lectures are the bread and meat of the movement. Sunday is the only day the workingman has to discuss the misery of the other six. But if the matter is to be left in the hands of the church, why, you will hav to giv up your lectures and meetings, and derive intellectual nourishment from sermons exclusivly designed to flatter the vanity of the well-to-do.

A Christian Socialist writer, after reviewing the serious dangers of the movement, concludes by saying that the "only solution of the question is contained in the true fraternity of the genuin Christian heart."

Now, this Christian heart is a very dried-up affair. There is no juice in it. It is said that the Holy Ghost resides in the Christian heart, and to all appearances that spectral gentleman imbibes all the milk, and leaves a withered fiber, covered only with a tough coating of piety from which nothing can be got but hell and damnation. My experience is that the man who puts his trust upon a Christian heart will get left. It has always been so.

Giv me a good, human heart—not sucked up by the Holy Ghost—with less gush for God and more love for man. Every skin of a boss is a good Christian, an orthodox of the orthodox, seven times godly.

Oh, no; the great mistake of the church is that it treats the workingman as an infant, and not as the growing man. It might be said to address him in these words: "Come back to church and we will giv you bread and molasses to eat. Be meek and humble, forgiv your boss with Christian love, while he skins you with his Christian hand. Turn the right cheek when the left is hit. Be like a good boy, and shut your eyes and open your mouth, and the church will giv you a very nice thing." That's about all.

Having seen how the religion of the Christian church, or, for that matter, any recognized religion now existing, is inadequate to meet the modern movement, let us determin in a few words what form this new religion of ours, we often talk so vaguely about, is to take. How is it to be a motiv power of our thoughts and actions.

My experience in this respect has been singular, and I will giv it in a few words. I am a heathen in search of a religion, and I think I hav found it after all in this Western India, having lost it in the Eastern. Of all the dead and dying religions, that of my country is the most completely dead.

I started from home with the express idea, among others, of seeing how Christians bore the cross, and I hav seen bishops and archbishops roll in equipages in the land of the pious Henry VIII., and I hav seen the followers of John Knox and Calvin quaff inspiration from whisky-toddy, and I hav seen American ministers grow dyspeptic on beans and pie, and all the cross borne I hav seen up to this time, is the jeweler's handiwork in the gold-chain of a dominie or a deacon.

And I hav come across all kinds of people on three continents, high and low, rich and poor, educated and illiterate, and I am convinced that the life of to-day is a gigantic lie, that all professions are hollow, and every practice is mean, that religion is a sham, and philosophy a compound of conceit and lust.

What is this thing they call *society*, that worships horse-jockeys, and covers with gold opera-singers and dancing-girls, and lets its workers go without bread? What is this thing that calls itself *law*, that commits every kind of crime under heaven, that murders heroes and gibbets saints, that is the ally of every rich culprit and supports every incorporate monstrosity?

And what is this thing that arrogates to itself the sacred name of *religion*, that damns the soul of every honest and brave man who dares to think, ministers to the vanity of the rich and idle, and tells the poor and suffering, "Remain where you are and you shall hav the kingdom of heaven?"

I hav found my religion among that band of men and women who hav said, "This earth is our kingdom of heaven; humanity is our religion; this is our brother man; no tyrant shall hurt him; no God shall damn him."

And in this religion of ours, devotion to the needs of the man struggling into life to help the work of the world shall replace the fawning on an omnipotent God that sleeps away in heaven, earnest efforts shall take the place of holy talk, pregnant resolves shall form for useless prayers, the kingdom of heaven shall be instituted upon this earth, and human tears shall soften the wrongs the blood of God has failed to wash.

Let us, then, all who believe in the kingdom of earth, organize this sentiment, spread it far and wide, let this religion take a form. Let every suffering man in any corner of the world be told that the day of rest is coming; that society may turn her back, God may refuse to answer, but there is a band growing to take him in its folds.

Never was light more needed, never was sympathy more in demand. For to-day man is bound to man by the one tie of selfishness, which may snap at any moment and let loose upon earth a hell.

What are we, most of us, to-day but the stepchildren of Mother Earth, born in misery and baptized in tears, with a Murdstone society upon our head, teaching us the civilization of suffering and a strength of despair? What are we but outcasts and waifs, orphans and foundlings, slipping from a despoiled earth, debarred from a cornered heaven? And confine not your thought to yourself, but think of the countless millions yet unborn? What hav we to leave to those that come after us but a society that cries, "No mercy," a religion that says, "Be damned," a present that is lost, and a future mortgaged? Shall they not curse us for bringing them into a world of misery? Shall they not curse us for leaving them a life without a hope?

Make haste, then, all true children of mankind; let our church be built. The misery of the world is full, injustice is rampant everywhere, virtue is pale, and heartlessness is stalking; and the cry has gone out from many a sorrow-laden heart: "Giv us a new light! Make this earth more habitable, pray!"

AMRITA LAL ROY.

"A Theory of the Universe."

This article, June 13th, brings into relief the nullity of metaphysical theology; a duplex nullity, in which the two follies, rebellious to the laws of English grammar, fail to constitute a single wisdom. The two last columns contrast with the first by their sound common sense. Mr. Jones is a sensible man, a good writer, and an Atheist; in spite of which trinity of virtues his first column is neither more nor less than that of any father of the church on such subjects, like the rattle of peas in a gourd.

0 x 0=0; 0—0=0. The positiv clerical and the negativ Infidel amount to the same thing, when the subject may be defined, like the Irishman's screech-owl, as "nothing but a damn noise."

Mr. Jones will hardly be offended if I say he is not spiritual-minded enough to understand Jesus about his bringing, not peace, but a sword, and kicking up hell generally. I hav the advantage or disadvantage of Mr. Jones in being of the manor born, into the oriental idiom of thought. Only analogists and persons in a certain vein of sentiment can pick the meat out of Jesus's hickory nuts.

Compare Jesus with machinery, and suppose him the cause of what is called Christianity. Now, considering the noble fact of true insight between the inventor and nature, the lesser cost and drudgery in production, and the increase of material values due to machinery, shall we not claim it as an admirable contribution of genius toward general prosperity? And, then, look at the operativs of our factories. If your heart sickens, go and refresh yourself by a chat with Mr. Chauncey Depew or Rev. H. W. Beecher on the evolution of the "capables." There intellect flashes in diamonds, and sentiment weeps in pearls.

These two monstrosities, of misery and of callous extravagance, the despair of the hireling and the arrogance of the speculator, are results of machinery—are they not? Might we not say that it came to bring, not a surcease of toil, but misery and malignity, into the world? Yet it is easy to foresee, and not very difficult even to organize, opposit and beneficent results from the same machinery. Take machinery from its priests, the financiers who hav kidnapped it, restore it to its operativs, and it will emancipate, educate, and enrich them. Evaporate the God-idea, and Jesus, unfitted for the office of tithe collector, falls into the arms of his brothers, the proletaries, a harmless transcendentalist, whose greatest fault was the hypocrisy (pardonable in a young Hebrew under the bias of traditional reverence) of confounding his ideal Father Love with the truculent Hebrew Jehovah.

At present the practical point is the prestige of Jesus with the people by heredity still more than by tradition. Christianity, like the measles, often occurs in a mild form, but even when it is severe, Jesus cannot help it; it would probably be all the same had he never existed. It seems to hav been the same in Mexico long before his birth, and as there hav been probably several or a variorum edition of the Jesus, as of the Buddha, everyone may suit his taste in texts sweet or peppery.

The importance of the genuinness of the tradition ceases with the dissipation of the God-idea. It remains to utilize the moral influence of a character and prestige of a name. Is it expedient for the welfare of suffering ignorance rather to eliminate Jesus, or to utilize him socially? It would be vain to expect unison in the convictions of pronounced Freethinkers and of the most enlightened but still earnest Christians, like Heber Newton or Rylance. But there may be *harmony of action* between philanthropists in the two camps. On the latter will devolve the rescue of that Father Love, the ideal of Jesus, and which society owes to its unfortunate, from the death clutch of the truculent Hebrew Jehovah.

Religion is ill understood by Mr. Jones as a crotchet of belief in any sort of clerical tomfoolery. Religion means for me, and many other Atheists, loyalty to conscience. It is true, when the conscience is the compass of harmony, organic by hygiene, and social by virtue. Such religion may glow alike in Atheist and in Christian hearts. Let us, then, both abjure intolerance.

EDGEWORTH.

Burying the Dead in Cities.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* People who hav been taught to look upon churches as sacred and holy places generally seem anxious to be buried at the close of their lives in close proximity to their favorit church, or even within the very "walls of the sanctuary," regardless of, or selfishly indifferent to, the fact that the putrescent exhalations of decaying mortality are inimical to human life, and are often a fruitful source of disease and premature death.

This fact has frequently been explained by physicians and scientists, and enlightened public opinion has at length decided against this morbid religious sentiment, and declared that cemeteries should be placed at considerable distances from populous cities. Occasionally, however, this sensible rule is violated, and dead bodies are buried in close proximity to the residences of the living. Only a few days ago a person was buried in a vault in Trinity churchyard, New York, and another instance of the same nature has just occurred in the city of Brooklyn, as will be seen by the following account from the New York *Sun* of June 25th:

"The body of Mrs. Lucy Haskins, the wife of the rector of St. Mark's Episcopal church, in Williamsburg, will be placed to-day in a vault built by special permission of Health Commissioner Raymond in the narrow strip of ground at the side of the church on South Fifth street. The vault is 7 feet long, 6 feet wide, and 7 feet deep. It is divided into two compartments. The Rev. Mr. Haskins intends that his body shall be placed in one of these compartments. There will be nothing to show that bodies are buried there save a tablet which will be affixed to the church wall.

"Some of the neighbors who are opposed to the proceeding said yesterday that they were deterred from getting an injunction to prevent it only by a feeling of delicacy. It is said that Mrs. Haskins expressed a desire to hav her body rest in a vault next to the church."

In the *Sun* of the 26th inst. it was further stated that

"The services were conducted by Bishop Littlejohn, assisted by the Revs. Messrs. Darlington and Maynard. The church was crowded, and many were unable to get inside. A number of the people who had protested against the burial of the body in the churchyard viewed the interment from opposit the church."

Voltaire, whose satire, says the *Magazine of American History*, "was as keen and fine-pointed as a rapier," tells us in his "Romances" (page 360) that Babouc, when he visited the city of Persepolis, at the command of the angel Ithuriel, found a similar custom in vogue in the capital of Asia, which he describes as follows:

"Babouc mingled in a crowd of people composed of the most ignorant, dirty, and deformed of both sexes, who were thronging, with a stupid air, into a large and gloomy inclosure. By the constant hum; by the gestures of the people; by the money which some persons gave to others for the liberty of sitting down, he imagined that he was in a market where chairs were sold; but, observing several women fall down on their knees, with an appearance of looking directly before them, while in reality they were leering at the men by their sides, he was soon convinced that he was in a temple. Shrill, hoarse, savage, and discordant voices made the vault re-echo with ill-articulated sounds, that produced the same effect as the braying of asses, when, in the plains of Pictavia, they answer the cornet that calls them together. He stopped his ears, but he was ready to shut his mouth and hold his nose when he saw several laborers enter into the temple with picks and spades, who removed a large stone, and threw up the earth on both sides, from whence exhaled a pestilential vapor. At last some others approached, deposited a dead body in the opening, and replaced the stone upon it.

"'What!' cried Babouc, 'do these people bury their dead in the place where they adore the deity? What! are their temples paved with carcases? I am no longer surprised at those pestilential diseases that so frequently depopulate Persepolis. The putrefaction of the dead, and the infected breath of such numbers of the living, assembled and crowded together in the same place, are sufficient to poison the whole terrestrial globe.'"

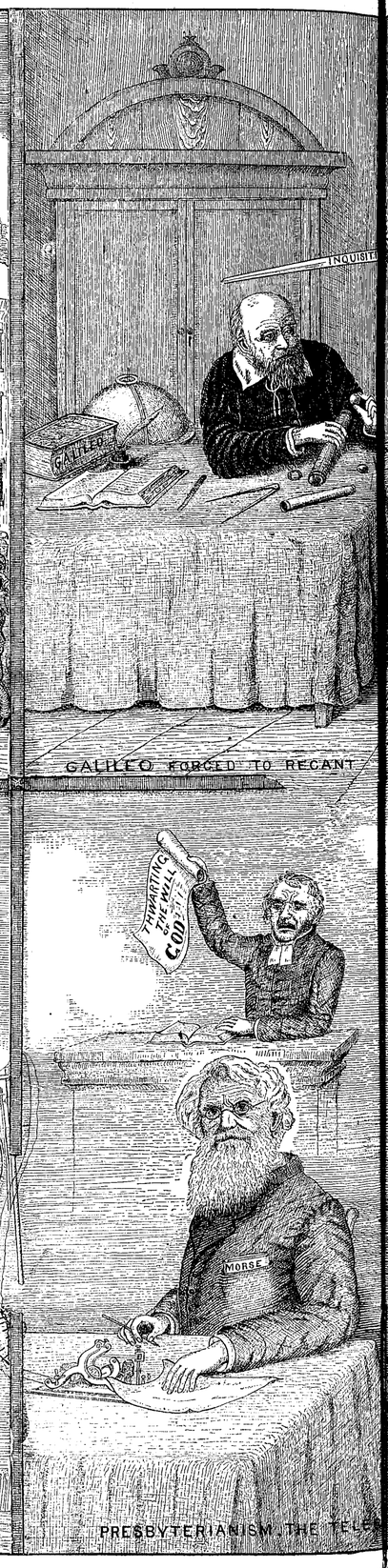
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They Are Too Far Christianized Already.

An attempt is to be made to Christianize the Indians on the reservations. It would be well also to Christianize the Christians who rob, wrong, and provoke these Indians to acts of hostility.—*Boston Saturday Evening Gazette.*

A SHORT LESSON IN HISTORY FOR CHRISTIANS.







Letters from Friends.

SNOWVILLE, VA., June 22, 1885.

TO FRIENDS: As so many are censuring me for accepting donations toward what they call a "pleasure trip," and say that I hav failed in giving satisfaction to those who contributed toward my journey in quest of Spiritual phenomena, I hav taken pains to write to nearly every donor, and *every response* is an indorsement of my effort. I sent one to the *Investigator*, and now I send one to THE TRUTH SEEKER. I do this simply to save further clamor on the subject.

I hold that I was precisely as justifiable in doing this work for pay as I would be at any other kind of work, and I labored as hard at it. Mr. Lacy being the first instigator of my attempting to see slate-writing, and the largest donor save Truesdell, has a right to be heard upon this question, and here is what he says. I hope the dissatisfied will read, and forever after hold their peace! ELMINA D. SLENKER.

OPEN LETTER TO ELMINA FROM FRANCIS D. LACY.

About the use of money on your trip, why, my worthy good woman, I see not the least chance to censure you. You know that I felt that you had been most judicious in its use, and sought every opportunity to get the truth, and were willing to receive it; but it was not for you, and I am sure in all reason that you hav rendered an honest report.

You should not acknowledge what you deem not true for the satisfaction of anyone. My lectures and performances are largely for the exposition of "spiritual frauds," but am cautious not to try to overthrow any of the facts. I am a Spiritualist, but am death on frauds. The people who censure you hav some of them doubtless been badly duped by chicanery, and are so dull that they hav not yet found it out.

FRANCIS D. LACY.

WEST RICHFIELD, O., June 14, 1885.

MR. EDITOR: I wish some good lecturer would come here and wake up the Liberal element. I believe that there might be a League organized. I am an old man, without much means to do with, and less brain, so excuse me, and send me some of the best literature you hav, and I will do the best I can to get folks to read it. WM. CURVIER.

CANYON CITY, COL., June 27, 1885.

MR. EDITOR: You want short articles, especially on the science of spelling. It is lamentable that the science of spelling is so little understood. I hav asked hundreds of teachers, and a good many of them graduates, "What is spelling?" and never got a correct answer, and now will I fall under the censure of egotism if I undertake to to tell what spelling is?

Spelling, as it is used in relation to words, is simply representing to the eye by letters the sounds that make a word. A figure represents a simple number, whether the number relates to dollars, men, sheep, or cattle. So a letter represents a sound in a word, but has no signification of or by itself; but when its sound is combined with one or more sounds, a word is formed which is significant of an idea. More letters in a word than sounds, or less than the number of sounds, would be a false representation. No lady would pay for a photograph of herself having three eyes in it, nor would she if it had but one. Custom, it is said, is law. That will do where no principle is infracted.

Dr. Webster says: "The spoken language is the legitimate language, to which the written ought to be conformed." Now, the word "though" has but two sounds; if I spell that word of two sounds with two letters, and no other two letters in the alphabet would spell it, wouldn't I spell it right? Would I be laughed at because I conform the written to the spoken language? No laughter is elicited if I spell t-h-o-u-g-h, but if I spell s-o-u-g-h for so, I am called an ignoramus.

How many letters are necessary to spell one sound? How many to spell two sounds? Then how many to spell any word?—As many as there are sounds in the word. More or less is falsification. Suppose every letter in a word cost a cent, then "though" would cost six cents instead of two; "eight" would cost five instead of two; "knowledge" would cost nine cents instead of five; "thought" "wrought," "brought," and others costing each seven cents instead of three; on an average costing the buyers twenty-five per cent on all the printing done in the United States above what it would cost if only a letter to a sound was used. Who is gainer? The printers are not. It is the buyers of books and papers—over the left. Now, my dear friends who hav families of precious children to educate, at the very threshold of their learning they are obliged to load their memories with the useless lumber of a thousand years ago. Where are or what has become of the old wooden mould-board plows that I hav scraped the mud off of many a day? Where are the tow, flax, and wool spinning-wheels and hand cards that used to be in every farmhouse? Where is the crooked sickle for reaping great fields of wheat, and the wooden flail that I hav swung over my head week in and week out. They hav given way to advancing common sense.

Ladies and gentlemen, you are interested in this business. Why will you cling to a barbarism of a bygone age, damaging both to your purse and intelligence, as well as disgraceful to a free, advancing, and independent people? The past is past forever. By correcting the present we correct the future.

I had designed to giv a brief history of our orthography, but my paper is too short and my letter is long enough now, so I must defer it to some other paper, if acceptable,

A. B. PIKARD.

OSAGE MISSION, KAN., June 25, 1885.

MR. EDITOR: I am glad to know that THE TRUTH SEEKER is alive to the dangers of the Catholic church to our liberties. Your bold exposures of their machinations are refreshing to one living where they dominate all Protestantism, and make up two-fifths of the entire population in a radius of five miles. The Catholic church is the most strongly organized body existing on earth in historic times. It supplements the strongest pagan systems of Greece and Rome, Persia, Egypt, and India, with fifteen hundred years of despotic sway in nearly all Christendom. The soul-saving part of their work is a mere blind, their only essential object being political. They care not whether governments are republican, monarchical, or autocratic, so long as they can gain control. They insist upon controling all governments. The pope of Rome is superior to any and all governments. Our public school system is their greatest dread. They seek its overthrow by any and all means.

They invade the sanctity of every hearthstone within their reach. If a Catholic marries a Protestant, it is against their protest. Once married, they brave all dangers in bringing the invader of their rights into The Church. When forced to abandon hope in that, they seek to destroy that family relation. The children of a Catholic father or mother cannot be permitted to receive a non-Catholic education while it is in the power of craft and cunning to prevent.

I repeat: Their organization is political, their purposes all political. They hav lost power in Italy, Spain, and Mexico, and are now paying their best attention to our country. The pope is a virtual prisoner in the Vatican. What a glorious home, think they, this will make for his holiness!

I hope THE TRUTH SEEKER will giv increased attention to our hoary enemy. The *Argonaut* is doing a good work in that direction. It is bold. But the Catholic church practically owns nine-tenths of the press of the country. They dare not breathe an offensiv word against the august fraud.

They hav good reason to know here, in their stronghold, that I do not fear them.

A Catholic council convened in Australia recently passed resolutions asking the government so suppress certain societies, among them the Masonic. Such proceedings are about as amusing as the efforts of the bull to arrest the farther progress of the locomotiv.

Next in order to the hoary giant, the Masonic order is the strongest existing organization. I am no Mason, and if I were, nothing would please me more than such insane opposition.

One of our priests here (we hav five of them) can hardly make out a sermon without assailing secret societies, especially the Masons. The one grand secret of this opposition is that there is one class of secrets from which they are excluded. The old fraud will probably outliv other frauds by about a century.

If your blows are only dealt fast and heavy, as the facts will warrant, they will be sufficiently severe. Short of this, pray, never halt. H. L. R. JONES.

CHADD'S FORD, PA., June 25, 1885.

MR. EDITOR: I am truly pleased with "Bible Morals," and the ANNUAL also. There is a church close by, and I do quite a good bit of Sunday work, and hav to say some truthful things to the church people, who are Baptists. I think there are a great many Freethinkers here, but they are silent. I think they would organize quickly if some two or three would come out with me. I am poor, but say what I think, and they think all the better of me for it. A. L. VALENTINE.

BOZEMAN, MONT., June 23, 1885.

MR. EDITOR: I hav just returned from an extended trip to California, Oregon, and Washington, and want to caution the TRUTH SEEKER friends against paying any attention to advertising pamphlets published in these Western countries, and especially in southern California. That country is the poorest country for poor men to go there is in the United States. And as for the place for invalids, it is just the place to die. A consumptiv the damp and and chilly evenings will soon kill. I took my wife there and found that she got worse. The bureaus of immigration are only real estate swindlers. I found hundreds of poor men everywhere who had spent all they had to get work and then could find nothing to do. The Chinese hav all the work, both in California and Oregon, and a poor white man will starve. Go West and see first, before you sell your home, and then you will know. DR. W. J. STOVER.

POUGHKEEPSIE, N. Y., June 27, 1885.

MR. EDITOR: I take the pleasure of renewing my subscription with the inclosed amount, and shake hands by writing with the many friends who do their own thinking among your readers. I admire this meeting of minds in these columns, for which every one should feel thankful. Let every one write out their convictions, and by this means truth will be discovered at some time if it is possible. Some always will advance extreme doctrins which hav a tendency to balance each other, leaving the Liberal nearer the right position.

I like the name, "American Secular Union," better than "National Liberal League," although the name has little to do with the work. Yet the new name may hav a better influence on outsiders, whereas the old name may bear to them some odium.

All start in together for the new name; all drop the old name, and work together in military fashion. The new organization, with a new and popular name, will work wonders in the destruction of superstition and church tyranny.

I hav not much to say about what I believe, when I know no more than others about it; but there are a great many practices and mistakes which ought to be remedied.

In regard to intemperance and its probibition, there are mistakes and lack of work. Every one should feel the necessity of protecting the weak and weakening the strong liquor interests. We do not want the valueless liberty which enslaves the weak. We want the liberty to do anything in our power which does no injury to others, and if we injure others we are willing to suffer a just penalty.

I would hope that every beer saloon, liquor store, and manufactory of intoxicating drinks could be abolished, for I think humanity would be far better without them.

You Freethinkers, Liberals, and Agnostics are working for the abolition of orthodoxy, of superstition, of priestcraft, which are far better for humanity mentally, morally, and physically, than intoxicants are to-day. How do you work to crush orthodoxy? Use the same means for prohibition. Make it so that saloons will not pay; so that saloon-keepers are forced to do what is right with their patrons; so that people know what they take and ask for.

When all persons think for themselvs, what they shall believe or acknowledge as true, and what is fit for the stomach, to satisfy not to injure its work, then will come liberality of mind and liberality of body, a liberality on the side of reason and good judgment.

When science and reason control the mind, superstition and religion will lose its power. It is a fact that superstition has an evil influence upon the mind; when we establish Freethought, superstition will be the same as prohibited. When temperance is in the majority and in power, drunkenness will be prohibited. To prohibit drunkenness we must exhibit its evils and prohibit the drunk-making business; to stop superstition we must exhibit to the mind its folly and prohibit its power to control us. They are alike, two great evils of humanity, whose national and general influence must be abolished by education up to prohibition. FRANK MARTIN.

CEDAR VALE, KAN., June 1, 1885.

MR. EDITOR: Some five years ago, I well remember the death of a charming and beautiful young lady, the wife of a young banker. They were both devout members of the church at the time of their marriage, and had a full competence of this world's goods (he being heir to a fortune). They were united in the holy bonds of wedlock with the full assurance of endless bliss. No two could seemingly be more happy. They were continually dreaming of their never-ending perfect joy, with all the assurance of a competence for this life, and in their faith in Christ a greater assurance of endless joy beyond the grave. Their conversation would frequently be upon the possibility of being separated by death, which they, of course, realized possible, but they consoled themselvs in the thought that, if such should happen, they would soon be again united in the other world, where there would be no separation. Their only desire seemed to be that both might end this life at near the same time, so that their separation should be as short a time as possible.

They had lived together only two years when she was taken suddenly ill and died.

A grand and towering monument was erected over her grave, pointing whence her spirit had taken flight, with an inscription at its base assuring the world of the husband's happy hope of again reuniting with her when his death summons should come. The funeral was a sad one. Each had only commenced to stem the tide of life, and it seemed that the young man would die of grief.

The minister consoled him with the thought that "she was not dead, but had only gone before," and he, after a few years, would be permitted to reunite with her, etc.

In about eighteen months after her death, the young banker was married to another. The marriage ceremony was performed by the same minister that officiated at the first wife's funeral.

She, too, was a church-member, and both received the congratulations of the parson with the assurance that their united devotion to Christ and his cause would certainly insure their never-ending bliss.

A year passed and the new bride had, in her charming devotion to her beloved husband, entirely obliterated, seemingly, all remembrance of the first wife from his mind. They, too, were talking of endless joy beyond the grave. In the short space of about three years she, too, was taken from him, and the same minister that united them in marriage and attended the first wife's funeral was again called upon to soothe the grief-stricken husband by his beautiful thoughts of again meeting her beyond the river.

Another monument is erected even more grand than the first, with even more inspired ideas of his future hopes of meeting her in that beautiful city. To cut short, I will say that the young banker has recently taken a third wife, and, seemingly, their mutual love for each other is as great as with either of the two others.

Now, the thought occurs to me that she, too, will, sooner or later, pass the river of life. He, too, will, according to his faith and the teachings of the church, be some day ushered into the gates of heaven, there to meet the trio.

If polygamy is right in heaven, it ought to be right here. But I don't believe it will be right in heaven, and I don't believe either of those wives will agree to it there any more than they did here.

I believe, as much as I believe there is a place called heaven, that "there will be trouble there." I believe there will be an inclination for each of those three women to fight for their man when he comes. If I was a full believer in the Christian faith, I don't think I would marry but once.

W. H. PENFIELD.

FLOYD C. H., VA., June 25, 1885.

MR. EDITOR: Doubtless my name will be new to the kind readers of THE TRUTH SEEKER. Although I am not educated, and hav had but very little experience in the world, I feel it is my duty to write a short letter to THE TRUTH SEEKER and let it be known that I am an Infidel, or Freethinker, and don't care who knows it. I hav been made what I am by reading the Bible and some Infidel papers that I accidentally got into my possession. I read, studied, and reasoned on the matter until I came to the conclusion that there is no reason for believing the Bible.

About the first thing that put me to thinking over the matter was a sermon I heard preached by a Methodist minister a short time ago, who said, "God is the creator of all things; he created man, and man's own soul is a part of God's own soul." The reverend gentleman then went on to picture off hell in an abominable manner, telling of "the torrid flames," "the burning lake," "the bottomless pit," and the "wailing and gnashing of teeth" that are down there, and using the absurd and vulgar language that is usually heard from such superstitious and brutish clergy.

I hav not been decided on the matter very long, but since I

hav decided I hav talked with several young men of this county, and nearly all who hav any pluck or energy at all agree with me on the subject, although they are a little backward about letting it be known publicly, for fear it will injure them in their pursuits of life while people are so superstitious as they are now in this county.

But I say, let them treat me as they wish and keep me out of what business they may, I'll be honest about my principles and not wear the hypocrit's veil of superstition to aid me in the avocations of life. EVERETT T. SHORTT.

P. S.—We are very much in need of a good lecturer in this county. E. T. S.

ST. CATHERINES, ONT., June 10, 1885.

MR. EDITOR: After the Bible God had cursed the ground, serpent, etc., there were mighty giants on the earth who were of old. Whence were they? Were they older than Adam? God had told the fowls to multiply, and Adam to replenish the earth, but now he sees that man is wicked, and is sorry that he has made him, and will now not only destroy man, but beasts, fowls, etc. Candid Bible-believer, where is that all-powerful God now who created everything just by saying, "Let there be," and it was so, that he cannot now destroy the wicked without wreaking vengeance on beasts, birds, and innocent children? Where is his mighty power now, that he has to get a man to make an ark, into which, with food, he has to put some of his creatures to save them from drowning? Then he displays his mighty power again by breaking up the fountains of the great deep and opening the windows of heaven and makes it rain forty days and nights and drowns the world. After this he will not again curse the ground for man's sake, because his heart is evil (yes, but, omniscient God, you made it so) from his youth, therefore he will not smite every living thing any more. He blessed Noah and told him to replenish the earth, etc., and now makes a covenant, not only with Noah, but with every living creature, fowl, cattle, and beast (this is too ignorant for common sense) that there shall not be a flood any more, and as a token he sets his bow in the cloud. Untrue; we know it is not set. Again, when he brings a cloud his bow shall be seen in the cloud. Not true, for we often see hundreds of clouds without a bow. We know the rainbow is caused by the unchangeable and never-varying laws of nature that govern all substances, and is only seen when the eye is between the shining (diagonally) sun and falling water, whether from the clouds or any other hight, as each globule of water then displays the primary colors, blue, red, green, yellow, etc., of which the beautiful rainbow is composed, thus proving conclusivly that it is not set in the clouds. Again, where is God's omniscience, that he has to look upon the bow to remind him of his promis that he will not drown the world any more? Noah was blessed, but got drunk and cursed his innocent son, who must now be a servant (slave). God will make a great nation of Abram, and he shall be blessed. Abram lies, which God sanctions by saying that he shall be a father of many nations and tells him to circumcise every man-child. This barbarous and inhuman act upon children evidently proves the grossest ignorance of these Bible beings. Again, the Lord tells Abraham that he shall surely become a great and mighty nation and all the nations shall be blessed in him, and they shall keep the ways of the Lord, but this the sequel proves to be false. Again, where is that ubiquitous God that he has to go down and see about their sin, and then does not know how many righteous there are in the city? And passing strange, angels having the power to smite wicked men with blindness, that they did not prevent Lot from offering his virtuous daughters to a desperate mob? They were sent to destroy the city, but only told a few to escape with their lives and not look back. The Lord then rained upon the cities brimstone and fire out of heaven. Horror of horrors! Is God's heaven full of brimstone and fire? Then where is the Christian's pearly heaven, with gold-paved streets?

The Lord now visits Sarah and she had a son, and now orders Abraham to cast out his concubine and her (his) son, and this grieved him, but God tells him to hearken unto his wife (no matter how wrong), and accordingly he sent them into the wilderness to starve. An inhuman and outrageous act toward a mother and an innocent child, but God sanctioned it. God now tempts Abrahan, but his holy writ says most emphatically that God does not tempt any man, which is false. Abraham does as God tells without a murmur, and raises a knife to kill his son, and then an angel out of heaven tells him to stop. Candid Bible-believer, where was God's omniscience that he does not know whether Abraham fears him until he sees him raise a knife to slay his son? This is really to pueril for common sense. God blesses him again, and says his seed shall be as the sand, etc., and it should possess the gates of his enemies (slavery). Again here the grossest ignorance is manifest. A servant must put his hand under Abraham's thigh to swear by heaven, earth, etc. Isaac is married and entreats the Lord for his wife. Again here are obscene verses that are shocking. However the Lord tells Sarah there are two nations, the one shall be stronger than the other, and the elder shall serve the younger. Esau and Jacob are born. Jacob inhumanly wrests Esau's birthright from him when he was at the point to die. But holy Bible says he despised his birthright, but this is false, for he did not even insinuate such a thing, but, like any other human being, would giv all he had to save his life. Isaac tells Esau to get venison and he will bless him, but whilst he is gone for it the wily mother tells Jacob to get kid's meat of which she will make the savory meat, etc., and he should get the blessing first. He fears detection, but his crafty mother made him obey her, and she disguised him in Esau's best raiment and the kid's skin, etc., and he takes the savory meat to his blind father, who asks him who he is. And he says: "I am Esau, thy first born, and hav done as thou badest me; eat, and bless me." Isaac asks him how he had found it so quickly? He says: "The Lord thy God brought it to me." To be sure he feels whether it is his very son Esau or not, and says, "It's Jacob's voice but Esau's hands," and blessed him. Then he asks again: "Art thou my son Esau?" And he said: "I am." This awful liar's sensitivness must hav been very large. Isaac blessed his lying son, adding, "God giv him plenty, etc.; let people serve and bow down to him; be lord over his brethren, and they must bow down to him (right or wrong); they must be this awful liar's slaves.

Jacob, like a condemned criminal, still fears and longs to conciliate the wrath of Esau, who, like a gracious being, finally forgivs his inhuman and lying brother. Christian Bible-believers, do the preceding holy Bible acts of your omniscient, gracious, all-wise, ever-merciful, and omnipotent Bible God harmonize with justice? He being omniscient, of course knew that men would act just as he (did) had made him. If you believe the fabulous flood legend, then you must see that your almighty Bible God created millions of creatures, man, beasts, birds, and innocent children, designedly, just to drown them?

Instead of striking his adulterous and murderous David dead, he strikes an innocent child, makes it very sick, and it has to suffer death. Does this harmonize with justice? Holy writ says: I kill; I make alive; I, the Lord, do all these things.

Ananias and Sapphira lied, and fell dead. God must hav killed them; but where was this ubiquitous and mighty God when Jacob lied so awfully to his blind father, that he did not kill him? Where was his justice now that he says in this (Jacob's) atrocious, outrageous, and villainous liar's seed all the families of the earth shall be blessed? Candid Bible-believers, consider well the preceding narrativ and you will see that it proves conclusivly that this wondrous, mighty Bible God never existed only in the ignorant minds of men and women, and the greater their ignorance the greater, more wonderful, and mysterious has been their Bible God. And so it has ever been from the remotest time known to the present. Common sense evidently sees at a glance that if an infinit foreknowing, all-wise, and omnipotent being had created everything, it would be perfect; there would be no disgusting, loathsome, and poisonous animals to torment and devour mankind and each other, and suffer from heat, cold, hunger, and diseases, much less would they hav been created to be cursed, drowned, and burnt. Daily observation and experience prove beyond the possibility of a doubt that just as soon as men's and women's minds are enlightened by the grand truths of nature's immutable and never-varying laws, this phantom Bible God will then hav no place to dwell in—will then be nowhere. They will then hav no evidence of any power whatever above, below, beyond, or outside of nature. May the immutable, invariable, and harmonious laws of nature (by which we hav our being) ever be pre-eminent, and illuminate the minds of all mankind, that they may enjoy an enlightened existence whilst here and now. A. MOOT.

BALLSTON, SPA., N. Y., June 14, 1885.

MR. EDITOR: Inclosed please find $3 80. Send me some copies of the "Modern Balaam." I wish to present them to my benighted Christian friends. We are laboring to extend the kingdom of mental liberty and the gospel of humanity and science. Now, Mr. Editor, do you think it is possible that the tent will be able to reach here this summer? There are a few of us here who will do our level best to make it a success and pleasant to Brother Reynolds. I feel certain there will be good attendance, as there never was a lecture of the kind here It would raise trouble with the hell-fire merchants who hold their ignorant dupes in fear and trembling by suspending them by a cotton thread over the flames of hell, as I heard a sky-pilot say some time ago. Only one year ago myself and wife were so suspended, but now (thanks to THE TRUTH SEEKER) we are as free as the air, having nothing to fear. We hav derived more comfort and consolation from Brother Ingersoll's "Liberty of Man, Woman, and Child" in an hour than we hav all through life from the so-called holy Bible.

I see many different opinions in THE TRUTH SEEKER and *Ironclad Age* as to whether death ends all, so I will add mine, without comment: I am a hardened, cast-steel Materialist of Brother T. Winter's stamp.

Myself and family are more than pleased with THE TRUTH SEEKER and Truth Seeker Library, as there is an ocean of knowledge contained in these seven volumes, and they should be in the house of every Freethinker in the land. Myself and wife will be at the Convention at Albany (if the sky doesn't fall) and hope to meet you there.

Wishing every member of THE TRUTH SEEKER office a long and useful life, I remain

Yours for truth and humanity, WM. THORPE.

CORUNNA, IND., June 21, 285.

MR. EDITOR: The wheel of progress was set to rolling here by Messrs. Watts and Putnam about a month ago, and the results are already visible in a general awakening of our more intelligent class to the needs of humanity. The church bigots hav been aroused, and hav become pale with rage at our efforts to establish the truth among them. To avenge themselvs upon us, the ministers hav taken to preaching hell in its worst form, and hav consigned all Freethinkers to the bottomless pit. It is but madness for priest and preacher to try to fetter the human brain with such childish nonsense as contained in the so-called word of God. I spurn with contempt every attempt to dethrone the reason of noble man. I don't want to fix up a millennium, but I can plainly read the signs of the times pointing to a grand awakening of scientific truths all over the known world. The bright star of reason has arisen, and will grow brighter as it ascends the heaven of freedom. Oh, for more such heroes of truth to help spread the glad tidings—earthly peace and heavenly beauty—to the millions of enslaved minds that the church now holds in her deathly embrace in a slavery more to be abhorred than even the ravages of war or pestilence. The Seventh Day Adventists, in a tent spread, are holding a revival meeting at the town of Corunna. They are preaching the nearness of judgment, and a general wind-up of humanity. They are making many converts among Bible believers, as they prove everything they say from their pet volume; but it will be a cold day when they make really intelligent people believe in their six-day creation, and their clay and rib story, which they pretend to believe literally. They hav announced that judgment began in 1884, and the cases of the dead are being heard as fast as the judges can handle the books, and as soon as they catch up Gabriel will sound his horn, and the wrath of the lamb, etc. Such is the credulity of many of our people that they readily believe any such childish fiction if it be from the Bible. I would that all friends of progression would become aroused to vigorous action against the blight and curse of Christianity, and make a strenous effort to oust superstition from our midst, and free humanity from the tightening grip of the priesthood; and in no better way can we do this than by distributing Freethought literature with a Liberal hand; by organization; by holding discussions with Christians if any can be found brave enough to defend the principles they espouse, and by living out a life in strict accordance with the laws of natural morality. Let our motto be, "Forever onward, firm in the truth."

Yours fraternally, JOSEPH A. SHADE.

BOSTON, MASS., June 27, 285.

MR. EDITOR: The inclosed letter on "Sugar-coated Drones" is from the pen of one of the oldest of the labor reformers of New England, and he knows whereof he speaks. There are but five of us, to my knowledge, living, who flung the labor reform banner to the breeze in 1833 under the leadership of Douglass and Fisk. This reform was pioneered in New York at that time by Ely Moore and William Leggett, and other good and stanch men who were never wounded in the back. John Ferrell represented the workingmen of Philadelphia in the New England convention held in Boston in 1833. All the subsequent years your correspondent has been activ in the great threshing-floor of humanity, winnowing the chaff from the wheat, and has satisfactorily fulfilled his mission, and now, at an advanced age, is still watching the clergy, who ever hav been the allies of the moneyed aristocracy. If there be any exceptions they are able to vindicate themselvs against the charge preferred. The clergy of Massachusetts were very sure that if the workingmen should work less than from "sunrise to sunset they would saunter off to the groggery to the damage of total depravity and faith in the doctrin of foreordination and predestination of whatsoever comes to pass." Why, our indefatigable worker, H. C. Wright, in the morning haze of the regeneration of man, took sides with the robbers of the poor; and the great and good Dr. Channing, with broad faith in humanity, trembled like an aspen leaf at the mention of trades unions, and could smell gunpowder in my raiment fresh from the outdoor atmosphere. A. H. WOOD.

SUGAR-COATED DRONES.

MR. EDITOR: There is a divinity doctor in New York who professes great sympathy for the working people. He seems anxious for them to strike something and join the church. Outside the church, he thinks, "they hav none to look to above the level of man; nothing to come in contact with but selfishness; nothing to look to but toil and trouble, and then the grave; and nothing beyond that they know about." Yes, and what does the church and its sugar-coated drones—the divinity tinkers—know about what is beyond the grave? Surely, "a blind man wishes to show the road." There is not a worker, male or female, in our laud, that does not know as much about what is beyond the grave as any college churchman in the United States, or any other man. The working people of our country, if they are considered simple by the sugar-coated drones, are too old to ask pears of the elm. No, sir; the church has no food for the working people as working people. Did not the church oppose the introduction of the ten hour system of labor? Did not the church break up the Washingtonian movement to suppress rum drinking? "No wonder we hav despondency, dependence on stimulants, discontent, despair, and the shedding of blood"—no, none at all, for all these passions originated from the influence of the doctrins of the church: an endless hell of fire and brimstone beyond the grave, an angry God and almighty devil, and other imaginary heroes too numerous to mention, which gloomed the minds of the parents at a certain time in life, in days gone by. Yes, it is no wonder that the sugar-coated drones of the church who feast on the rust of ages should drum for recruits to replenish empty pews. Let them drum. Drum-heads will in time wear out, and so will orthodoxy. A TOILER.

CHARACTER.

CLEARWATER, NEB., June 28, 1885.

MR. EDITOR: Character in one sense is the disposition of each person, a combination of the good and bad qualities.

Phrenology teaches us that for every pair of organs of the brain we hav a corresponding trait of character. It may be partially or strongly developed, according to the development of the organ. Therefore we see that nature has given us our characters as well as our bodies, and though we may train and educate both, we cannot entirely change either. We may by education acquire refined tastes and manners—habits, we may say, which will, of course, change our actions. We may learn to control our instincts and feelings to such an extent that the world will never know our real natures, but that is training a character we already hav, and not forming a new one. As the child is, almost invariably the adult will be. For instance: Two children of apparently different intellectual ability, one bright and quick-witted, the other slow and seemingly dull, given the same training, the same advantages, and though the slower one may require more time and greater effort, in the end his mental ability is just as great as that of his companion; but though his mind is trained, he has the same characteristics as at first.

Again: Two children of different moral natures, one honest and of strict integrity, the other a dishonest rogue—old age finds them the same. No amount of education can change the character of the dishonest man; he is still a knave at heart. Experience may hav taught him to govern his immoral propensities, to try and hide them from his fellow-creatures, but our true characters are revealed in the expression of our faces. and, however much we dissemble, they are the same. We end our lives with the characters that nature gave us.

C. M. FINCH.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the president of the League, Robert G. Ingersoll, and of its secretary, Samuel P. Putnam; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. MACDONALD,

Chairman of the Finance Committee.

33 Clinton Place, New York city.

The Campaign Fund.

Previously acknowledged,	$4,429.26
N. S. Fowler,	2.00
Robert Wade,	6.00
Total,	$4,437.26

PLEDGES PAID.—Alonzo Van Deusen, $50.00; Elizur Wright, $30.

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Courtlandt Palmer (paid),	$25.00
Samuel P. Putnam,	10.00
Mr. Joseph McDonough,	5.00
Mrs. Joseph McDonough,	5.00
Albany Association, per tickets,	400.00
Troy Secular Union, per tickets,	200.00
Elizur Wright (paid),	20.00
Alonzo Van Deusen (paid),	25.00
Photius Fisk,	50.00
Total,	$740.00

News and Notes.

ALBANY CONVENTION.—A NEW ENGLAND GREETING.—ELIZUR WRIGHT.—PHOTIUS FISK.

The good Elizur Wright givs us the following solid and spiritual comfort:

MY DEAR MR. PUTNAM: I hav your live letter of yesterday. If alive I shall want to attend the great Albany gathering. As to my contribution of Freethought, if I make any it will be on "Bible Revision." I inclose check for $50, payable to Mr. Palmer's order. Please tell him to take $30, which I pledged quarterly to general fund, and $20 is for the Convention.

Yours for liberty, ELIZUR WRIGHT.

We shall all welcome our venerable champion, whose sunset of life is so full of the glory of morning. His recent contributions to the Boston *Herald* show that his intellectual fire is still unabated. An address from one who has fought so many battles, upon "Bible Revision," will be of exceeding interest, and will add luster to the wealth of Freethought which this memorable Convention will display. All honor to the glorious youth of our chivalrous octogenarian, whose white plume, like that of Navarre, is ever in the advance.

The following, from Photius Fisk, is another cheering message from our New England friends:

DEAR FRIEND: I hav your letter of yesterday and noted its contents. In regard to contributing to the expenses of the coming Freethought Convention, you may depend on me for fifty dollars, to be paid on or before the day of meeting. I should be very glad to meet with you on that occasion, but my health is feeble, therefore I cannot promis that I will attend, but I hope good work will be done and the cause of freedom and Liberal principles be advanced by the assembling of so many together to consult and carry on our work for the coming year. Yours very truly, PHOTIUS FISK.

What a greeting thousands of Liberals would giv to this devoted and generous supporter of our cause, who in so many ways is constantly showing his profound interest in human progress. I wish he could be with us and receive the personal congratulations of his multitude of friends.

It givs us courage indeed to receive these beautiful inspirations, these welcome gifts from honored comrades who were doing such noble service before we entered the ranks, and who, amid the snows of age, cease not their generous toil. It givs us boundless confidence in our work, glowing faith and fresh desire to do our best, when we receive such benedictions. The grand thoughts which bind old and young in such buoyant friendship must, indeed, make broad and bright the stream of human advancement. With such voices to cheer —the trumpet voices of fifty years of labor—we can endure all the burden of the fight, knowing that victory will come. In the name of thousands and tens of thousands of Liberals, I thank the good, true, noble, and ever-honored friends of humanity, Elizur Wright and Photius Fisk.

SAMUEL P. PUTNAM.

P.S.—Still the good news comes in. Alonzo Van Deusen, our most liberal New York Freethinker, both in heart and mind, contributes twenty-five dollars to the Albany Convention, besides one hundred dollars already contributed to the National League. So, indeed, we see the

"Jocund day
Stand tip-toe on the misty mountain top"

of the grand march of humanity. S. P. P.

FOURTH OF JULY WITH THE TROJANS.

The beautiful holiday came with its thousand flags, its innumerable crackers, and all that noise which goes to show that Young America is still alive and has great faith in sound and explosion as a conclusiv proof that we are a free people. However, Fourth of July comes but once a year, and let us make the most of it and get all the glory we can. We hav a good deal to boast of, although liberty is not yet fully enthroned in the laws of the land. Hope is still bright, and we can keep step to the music of the Union.

I spent this holiday with our Liberal friends at Troy, and I must confess that it was a glorious Fourth indeed—enriched by companionship with those who hav the "divine discontent," and from the present look forth to a nobler future.

Our friends at Troy are working along slowly but surely to a large and successful organization. They hav a little club room where they meet every Sunday, and hav a lecture and discussion. Thus the interest is deepened, social life is cultivated, the ties of fellowship are strengthened, and gradually new members brought in. The work advances by a natural and healthy process. The expenses are few, the burden to each is light. There are many places where the friends of Freethought can join together in the same way. If they are not able at first to hire a large hall, let them secure a small and inexpensiv club room, where a few can come together at regular times. In this way a life can be started and nourished that will unfold to grand results. It is these limited but earnest efforts that become at last the factors of a mighty progress. After various struggles our Troy friends are beginning to hav a unity of power and purpose such as they never had before. Eventually they will hav a lot, build a hall of their own, and hav a home for Liberalism in this growing city. From our infancy we hav learned that "great oaks from little acorns grow," and when, in the future, the widespreading branches of Liberalism shall make beautiful the pathway of human endeavor, we shall find that the massiv trunks from whence they flourish were once "small beginnings," and reached these marvelous proportions through the determined exertions of a few.

The most determined of all our friends in this pioneer work is Robert Wade. I think I shall hav to call him the Bishop of Troy. He has quite a diocese, and is the friend and counsellor of hundreds. Those of all denominations come to him for assistance. He has enthusiastic adherents among the Catholics, the Presbyterians, and the Methodists. He has been for years a resident of Troy. Thirty-three years ago he came from England to America with a good trade and six shillings in his pocket. He has been all over the continent. He was for several years in California. On his voyage thither he was almost crushed to pieces by a terrible accident, and was obliged to be transported across the isthmus by four nativs in a sort of extemporized palanquin of his own invention. Pure pluck kept him a-going, and he arrived at the Golden Gate. He won a small fortune in California, and then returned to Troy, where he has remained ever since, and has acquired an honorable position among his fellow-citizens. Although a Republican in a Democratic ward, he holds the office of charity commissioner as the representativ of that ward, and many a man, woman, and child has received the benefit of his impartial kindness. The Christians know that he is an Ingersoll man, but for all that they find that he is the best one they can go to in trouble. He subscribed in 1853 for the *Investigator*, and since then he has distributed tracts and papers innumerable, and has kept many an Infidel book in circulatiou. He has always stood squarely by his colors. His good wife has done the same, and they hav lived in delightful agreement together. Miss Jennie Armstrong, Mr. Wade's niece, his sister's daughter, also livs with them, and is known to Liberals as one of the bright contributors to the *Investigator*, and who promises to do many a brilliant service in our cause.

Quite a remarkable man is Mr. Archibald, the father of Mrs. Wade. He is now ninety-seven years of age, and up to about ninety years of age was a fiery and devoted Methodist. He has given thousands of dollars to that church, and held every office except that of minister. His brother was a Methodist minister. Several years ago he became blind. This physical affliction seemed to clear his mental perception, for he has been able, as he says, to do a world of thinking in the silence of his own soul, with no priests to bother him, and he has reached conclusions very much in harmony with our most advanced thought. He has lost all regard for Methodism and the orthodox churches. He believes in a Supreme Being, but he does not think that this Being interferes in any miraculous way with man, but leaves him to the natural development of his faculties. Manhood here, he says, makes for happiness hereafter. On the verge of a hundred years, having been over three-quarters of a century a professing Christian, in the serene loftiness of a peaceful old age, this sturdy worker is ready to meet all the issues of eternity on the simple merits of an honest and generous life in this. It was a joy, indeed, to see and speak with this noble old man, whose mental vision is so penetrating and lofty.

Morning and afternoon we had delightful drives about Troy and the vicinity with Mr. Wade, Mr. Nelson Gardner, a solid worker in our own ranks, and Mr. Goodfellow, and a good fellow he is, too, full of scientific information, a born skeptic, and an inventiv Liberal. He recently gav a lecture before the Secular Union on "A Journey to the Moon," which was illustrated by drawings, and was quite entertaining. With these choice spirits, the glorious sunshine, the music, and the noise of ten thousand crackers, and a spanking team, of course, we had a memorable Fourth of July.

We first went to Lansingburg, a nice, quiet, old-fashioned town, scarcely disturbed by the busy railroad or canal. Here we called upon Mr. Armstrong, of the Park House; Mr. Edward Matthews, and William Gibson. The latter is a taxidermist, and his wonderful collection of birds and all sorts of animals is a delight to the eye and is like having a glimpse of nature's own wealth, so life-like are the preservations.

From Lansingburg we went to Cohoes, the Lowell of New York state, looked at the Falls, the big mills, the dams and the bright and winding Mohawk, glancing to the broad Hudson. Here, we called upon Mr. Sessions, Mr. T P. Hildreth, Mr. Thomas and Mr. Samuel Page, all brave soldiers of humanity, and last, but not least, Peter Grand-Jean, whose hearty grasp of the hand and Atlantean shoulders made us feel that he would bear with us the brunt of many a battle. We met, also, Mrs. Campbell Wilson, the widow of Mr. Campbell Wilson, of Paterson, N. J., who, in his lifetime, was such a strenuous upholder of Liberalism.

Returning in the afternoon, we visited Oakwood Cemetery, a lovely city of the dead, on high hills overlooking the Hudson. Far off could be seen the noble Catskills melting into the hazy distance. We could see Albany with its immense capitol building—Troy, Green Island, Lansingburg, Waterford, Cohoes, embracing a population of three or four hundred thousand, and destined to become one of the greatest industrial centers in the whole country, and affording a magnificent field for the progress of Freethought.

Our day's outside pleasure of traveling through this varied country was wound up with a little sociable home gathering at evening, with music, etc. Mr. Warren Gardner gave us "The Ingersoll March," and that afforded a pleasant and inspiring close to our patriotic celebration, and we slept soundly until the Sunday morning bells began to peal.

In the afternoon there was a good gathering of Troy friends, and I gave a lecture, or a talk, rather, on the "New Heaven and Earth." Mr. McDonnough, of Albany, followed with a brilliant address in the same line of thought, and Mr. Howard Williams gave us some genial and interesting criticisms.

I cannot forget our amiable friend M. A. Morrissey, who feeds both the inner and the outer man, a scholar and a gentleman, knightly and gracious, who can wield a keen sword when the combat deepens in behalf of human liberty.

S. D. Jeffers, president of the Troy Secular Union, takes hold of his work with the enthusiasm of youth, and his contributions to our Liberal papers show that, with study, he will use an available pen for our cause.

Mr. Charles McNaughton, Mr. William Wittenberg, and others, are earnest members of the society, and I was pleased to shake hands with them in this noble fellowship. I was glad, also, to meet our good friend Hirum Wilber, of Green Island, and his wife, who are enthusiastic radicals; who like to see the world move on and are ever ready to join the ranks of war.

In the evening I went down to Albany. They are having some rousing meeting there and hav entered upon a wide field of practical discussion, as will be seen by the following:

"A discussion will be opened at the Liberal Association Hall, 69 North Pearl street, Sunday evening, June 28th, on 'The Present Condition of Trade and Industry.' The following points will be dealt with: The struggle between labor and capital; strikes, lockouts, and boycottings; organizations, trades unions, and the Knights of Labor; the attitude of the pulpit and the press toward labor reform; modern slavery; immigration and protection; prison and pauper labor; competition of women and children in the labor market; the sphere of government in regulating production; rent, interest, and taxation; land grants and railway monopoly; machinery and over-production; co-operation in production and distribution; Malthusianism; the pauperization of the industrious and the enrichment of the idle. Admission free; the public invited.

Mr. Dodge opened with an excellent address on "Prison Labor: Its Effects on the Honest Industries of the State." Mr. Reed and Mr. Whetmore made some good, practical suggestions, having had some experience themselvs in labor matters. Mr. McDonnough and Mr. Gregory made two of the best addresses I hav ever listened to on these vexed questions that, like the sea, never will be settled, it seems, although we get more light the more we think of it, and if people will only think freely, they will eventually think rightly. Mr. Howard Williams, who started these themes of burning discussion, gave a quaint but very interesting review of the speakers. Mr. Williams is a radical of the radicals, and believes, I should judge, pretty thoroughly in the ideas of Karl Marx. At any rate he is a thinker, and knows how to express himself with incisiv and a kind of electric talk that holds his audience intently, though they might not agree with all his far-reaching theories of Socialistic philosophy.

The entire discussion was valuable and instructiv, and shows that Liberalism is ready to deal squarely with these great issues of the day.

Again we greeted our friends McCabe, Luck, Strevor, Waldfillig, and others, and after an hour or two of social festivity we returned to our couch, and by the magic of the nineteenth century awoke in New York, fresh as a lark, with happy memories and bright hopes, and the music of human progress ringing in our soul. SAMUEL P. PUTNAM.

Lectures and Meetings.

W. F. JAMIESON is engaged to speak in Waverly and New Hartford, Iowa, July 12th and 19th. He delivered the oration, July 4th, at St. John's Grove, near Cedar Falls.

"THE People's Spiritual Meeting" has removed from 57 West Twenty-fifth street to Miller's Arcanum Hall, 54 Union Square, opposit Everett House. Services are held every Sunday at 2:30 and 7:30 P.M., and Friday afternoons at 2:30.

THE Vicksburg, Mich., Spiritual Association will hold a camp-meeting in Fraser's Grove, one-half mile south of the Union Depot of the Chicago and Grand Trunk and the Grand Rapids and Indiana Railways, beginning August 27th next, and holding over two Sundays.

THE Spiritualists of western New York, northern Pennsylvania, and eastern Ohio will hold their sixth annual camp-meeting on their camp grounds at Cassadaga Lake, Chautauqua Co., N. Y., beginning Saturday, August 1st, and closing August 31st. The circular says that those wishing proof of immortality must not fail to attend this camp-meeting.

THE seventh annual camp-meeting of the Spiritualists of Philadelphia will be held at Neshaminy Falls, July 16th to August 10th. Among the speakers are George Chainey, C. Fannie Allyn, J. Clegg Wright, and other well-known platform occupants. Persons wishing to attend from New York and further east should address James Shumway, 18 Decatur street, Philadelphia, for a certificate entitling them to reduced fares.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Nick of the Woods.

When we first came down to the Gift Ridge Farm,
We children found much to delight and charm;
But of all that was charming, delightful, and good,
There was nothing surpassing old Nick of the Wood.

How old was he could not be told,
Except that he was very old;
And though he'd been a glossy bay,
The luster had long since worn away.
His mane a few tufts of grizzled hair,
And scarcely the sign of a bang did he wear.

Corn, though it fed him, fattened him not,
And he'd stand a whole day in a single spot,
Leaning his side 'gainst a friendly rail,
Brushing the flies with his worn-out tail.

He could be as deaf as deaf could be,
And blind as one who cannot see,
But bring the bridle or rattle the feed,
And he'd show himself lively as any steed.

We'd think sometimes to take a ride
On dear old Nicky, our joy and our pride,
But he'd always make for the nearest fence,
Nor love nor money could drive him hence.

"Get off, and let him go," we said;
"To better things he has been bred."
And gen ly from his back we'd glide,
Content to walk at his ribby side.

One day a sorrow we ne'er had felt
Came to us as by his side we knelt,
While father spoke these words of pain:
"You'll never see Nick alive again."
Adding, he thought him of little good,
A Nick of all places as well as the wood.

But this was language hard to brook,
And our juvenil heads we sadly shook,
Crying, as he rested from every ill,
"With all thy faults, we love thee still."

Concord, Ky., 285. VIRGINIA E. VANCE.

How Willie Lost His Jacket.

"Now, Willie, dear, you had better not go in the water again to-day. I am always afraid, anyway, when you go bathing; and you hav been once to-day, and that ought to be sufficient."

But Willie kept leaning and lolling about his mother, and teasing her to let him go swimming.

"Mother, you are so scared! I shall not be drowned—and it is so hot to-day, and I feel so warm and sticky; can't I go swimming?"

"No, you can't—now don't you ask me again!" and Willie's mother was just a trifle impatient with her little boy.

Willie went out to the pig pen, and began scratching the back of the smallest piggy. "You can't go swimming, can you, Piggy? You don't know what fun is, you don't."

"Ugh!" said the pig, looking up in Willie's face, as if to say, "I like to hav you scratch my back, that's what I like."

"Your nose looks like a little pink pancake," said Willie, tickling the pig's ear with a straw. "Say, piggy, I've a mind to go swimming, anyhow. It's so plaguy hot this afternoon. Mother never will know it, unless you tell. I might as well go, and she will never be any the wiser," thought he, hesitatingly.

In another minute he was running as fast as he could toward the river that ran through the village where he, with his mother and sisters, was spending the summer vacation.

Down by the river side there was a big barn, and in that barn he threw off his clothes and donned his swimming pants. He had a new suit throughout, and a very handsome jacket with bright brass buttons, and a new straw hat. He frolicked about in the water a long time, until, thinking his mother would miss him, he shook off the water and ran to the barn to put on his clothes. To his amazement, he could not find his shirt, his pants had partly disappeared, and his jacket could not be found at all, while a black-and-white goat was just swallowing the crown of his new straw hat.

Willie was always afraid of goats, and he looked at the creature with horror and disgust.

"Come out o' that, you mean old goat, you."

"Wa—h!" screamed the goat, and went on chewing the hat.

"He says war," said Willie, "and war it is," at the same time throwing a stone at the animal and snatching for his hat.

The goat ran toward him with head down, and Willie ran outside and around the barn, the goat after him. Slipping in a side door, he picked up the remnant of his clothing, and ran for the hay mow.

He put on his pants with one leg gone—of course, you understand, one of the pant legs—and half of a stocking on each foot, and picking up three of the brass buttons, all that remained of his jacket, he put them in his pocket, and, with his crownless hat on his head, started sorrowfully for his home.

"Goats must hav queer appetites," he said, as he entered the presence of his mother, after a roundabout walk in byways and across lots, for he was awfully ashamed for any one too see him in such a plight.

"Why, Willie!" exclaimed his mother, "where are your clothes?"

"Goat eat 'em."

"Did you stand still, Willie, and let the goat eat the clothes off your back, and even the hat off your head?"

Willie lowered his eyes and surveyed his shoes, with a piece gone from the toe of one.

"Tell me, Willie, did you stand still and let the goat eat the clothes off your back?"

"No, ma'am," and Willie began to cry.

"How did the goat get away with your clothes in such a shocking manner, and where is your new jacket?"

"Here is all that's left," and Willie passed the three buttons to his mother.

"I'll kill that goat, mother—see if I don't."

"But tell me first how it happened," said his mother.

"I—I—was—that is—I left my clothes in the barn—while—while—while—"

"Well, go on."

"While—I—I—I—went—a—swimming."

"So you disobeyed me! Well, now, my little boy, I think you will hav to wear that hat, and those trousers, and these three brass buttons for a jacket till you can make up your mind to obey me."

Willie began to scream and cry very loudly, but his mother relented the next day, and let him wear his other suit.

But how much better it would hav been if Willie had minded his mother, and kept away from the river, wouldn't it? However, the affair made a Willie a more obedient boy ever after, and he always gains permission when he goes swimming, and is very careful that there are no goats around when he goes in the water. S. H. W.

Only a Newsboy.

Little Joe first appeared on the streets of New York two years ago. He was small and slight, with great brown eyes and pinched lips that always wore a smile. Where he came from nobody knew and few cared. His parents, he said, were dead, and he had no friends. It was a hard life. Up at four o'clock in the morning after sleeping in a dry-goods box or in an alley, he worked steadily till late at night.

He was misused at first. Big boys stole his papers or crowded him out of a warm place at night, but he never complained. The tears would well up in his eyes, but were quickly brushed away and a new start bravely made. Such conduct won him friends, and after a little no other dared play tricks upon Little Joe. His friends he remembered, and his enemies he forgave. Some days he had especially good luck. Kind-hearted people pitied the little fellow and bought papers whether they wanted them or not. But he was too generous to save money enough even for a night's lodging. Every boy who "got stuck" knew he was sure to get enough to buy a supper as long as Joe had a penny.

But hard work and exposure began to tell on his weak constitution. He kept growing thinner and thinner, till there was scarcely an ounce of flesh on his little body. The skin of his face was drawn closer and closer, but the pleasant look never faded away. He was uncomplaining to the last. Two weeks ago he awoke one morning after selling "extras" to find himself too weak to move. He tried his best to get upon his feet, but it was a vain attempt. The vital force was gone.

"Where is Little Joe?" was the universal inquiry. Finally he was found in a secluded corner and a good-natured hackman was persuaded to take him to the hospital at Flatbush, where he said he once lived. Every day one of the boys went to see him. On Saturday a newsboy who had abused him at first and learned to love him afterward found him sitting up in his cot, his little blue-veined hand stretched out upon the coverlet.

"I was afraid you wasn't coming, Jerry," he said with some difficulty, "and I wanted to see you once more so much. I guess it will be the last time Jerry, for I feel awful weak to-day. Now, Jerry, when I die I want you to be good for my sake. Tell the boys—"

But his message never was completed. Little Joe was dead. His sleep was calm and beautiful. The trouble and anxiety on his wan face had disappeared. But the expression was still there. Even in death he smiled.

It was sad news that Jerry bore back to his friends on that day. They feared the end was near, and were waiting for him with anxious hearts. When they saw his tear-stained face they knew that little Joe was dead. Not a word was said. They felt as if they were in the presence of death itself. Their hearts were too full to speak.

That night one hundred boys met in front of the City Hall. They felt that they must express their sense of loss in some way, but how they did not know. Finally, in accordance with the suggestion of one of the larger boys, they passed a resolution which read as follows:

Resolved, That we all liked Little Joe, who was the best newsboy in New York. Everybody is sorry he has died.

A collection was taken up to send delegates to the funeral, and the same hackman who bore little Joe to the hospital again kindly offered the use of his carriage. On the coffin was a plate, purchased by the boys, whose language was expressiv from its very simplicity. This was the inscription:

LITTLE JOE,
Aged 14,
The Best Newsboy in New York.
WE ALL LIKED HIM.

There were no services, but each boy sent a flower to be placed upon the coffin of his friend. After all, what did it matter that little Joe was dead?

He was only a newsboy.

This is not a fancy sketch. Every word of the above story is true.—*New York World.*

For Good or Evil.

A German philosopher asserts that "every human being exercises (apart from his words or actions) a poisonous or wholesome influence on all who approach him. It is an effect of temper and temperament."

Lavater's theory was that each man or woman bears a subtle likeness to some animal; and that just as the cow is cheerful, domestic, and healthy, and the snake baleful and unclean, human beings spread about them malign or gracious influences.

The subtle influence does not result from our principles, from our beliefs, or even from our character, so much as it does from the habitual temper and attitude of our minds. It is worth study by young people beginning life, for though intangible and almost indescribable, it is the strongest power which a man or woman can possess.

We hav all known women, neither young nor beautiful, nor intellectual, to whom children, animals, and every weak, hurt, or needy creature were drawn for help by the natural motherhood—the gift of healing—that was in them.—*Youth's Companion.*

Companionable Father and Son.

I know a most estimable father who is on first-rate terms with his own son. That shouldn't be a remarkable thing, yet I fear it is not just as common as it ought to be. They are, as it were, boys together. He has never whipped that boy. He has admitted to me that he would hav felt badly if the boy, having the power, had thrashed him, so he saw no reason why he should not respect the boy's feelings in this matter, and not take the advantage a father has over a young son if it comes to a physical encounter. This is certainly a magnanimous view to take, and the son has grown to be a fine young fellow, whose conduct quite refutes the saying of Solomon. They occasionally relax into conundrums for amusement, and here is the latest. They were talking of cocoons. "Why are cocoons like knot holes?" was the question. The younger had to giv it up, and, after the fashion of the end man, repeated: "Why are cocoons like knot-holes?" "Because they are not holes," was the reply.—*Detroit Free Press.*

Correspondence.

KALAMAZOO, MICH.

DEAR MISS WIXON: I thought, in accordance with your request, I would write again for the Children's Corner. Mr. C. B. Reynolds, of Rochester, N. Y., has been lecturing here, in his tent, for the past three weeks. I hav been very much interested in his lectures. Inclosed find the notice of his last lecture at the tent. I was his bookseller while he was here. I was very glad when I saw the notice in the Children's Corner that you were to giv a history of the United States for the best story. I hav my story commenced already. When Mr. Reynolds was here, he had several "Story Hours" for sale, and he presented me with one the first Sunday he was here. I think the "Story Hour" is the best story book I ever saw. Grandma Gault and I had a good time listening to Mr. Reynolds. He gave twenty-one lectures, so you see we had a feast. But I guess I will close, for I do not want to take up too much space.

Hoping that you will not put this letter into the waste-basket, I remain

Yours, E. D. TUCKER.

NEW PROVIDENCE, IOWA.

MISS SUSAN H. WIXON: Perhaps you will be surprised on hearing from a stranger out in the wilderness of Iowa, but ma said I could write you a letter, and see if you would receive contributions for the Children's Corner from a stranger. I hav a little talent for literature, and if I could write for some paper my highest ambition would be accomplished. Dear lady, please write and say that I can write for your paper. Your Iowa friend,

A. G. MCMANES.

P. S.—I am almost thirteen years old.

[We are pleased to hear from our friend, and we shall be glad to encourage her talent for composition. If she can write bright, spicy, original and brief articles, they shall appear in Corner, if she wishes. Let her try and see what she can do,—ED. C. C.]

[WM. SCOTT: You are not too old to enter the "race." Send along the story.—ED. C. C.]

Our Puzzle Box.

CONUNDRUMS.

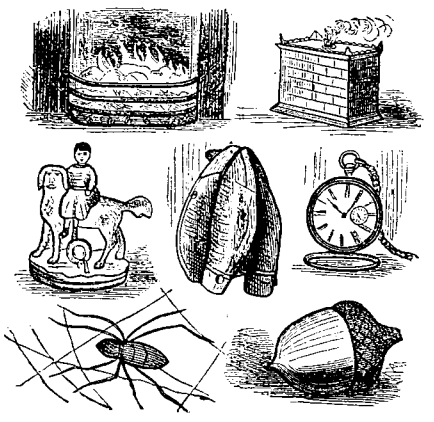


1.—Name the four different kinds of noises.



2.—Why is this man like one preparing a feast?

3.—ACROSTIC AND ANAGRAM.



The initial letters of the names of these objects, properly arranged, describe a suitable present for a boy.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER JUNE 27, 1885.

2. H-ymene-a-n.
3. Bee-ware.
4. Pa-monkey. Pamunkey river, north of Richmond, Va.

Solvers: Anna B. Strout, W. Wilkins, J. K. P. Baker.

A BEAUTIFUL HOUSE FOR $1200



* * * This marvelous house has been built more than 300 times from our plans; *it is so well planned* that it affords ample room even for a large family. 1st floor shown above; on 2d floor are 4 bed rooms and in attic 2 more. Plenty of Closets. The whole warmed by one chimney.

Large illustrations and full description of the above as well as of 39 other houses, ranging in cost from $400 up to $6,500, may be found in "SHOPPELL'S MODERN LOW-COST HOUSES," a large quarto pamphlet, showing also how to select sites, get loans, &c. Sent postpaid on receipt of 50c. Stamps taken, or send $1 bill and we will return the change. Address, BUILDING PLAN ASSOCIATION, (Mention this Paper.) 24 Beekman St., (Box 2702,) N. Y.

THE TRUTH SEEKER ANNUAL.
Price, 25 cents.

Theological Department.

Religious Intelligence.

What Is Going On in the Churches—Onward March of the Militant Host.

FATHER CAROLAN ON A TOOT.

A well-dressed man, who said he was the Rev. Father Carolan, a Catholic clergyman of Ohio, was arrested in Jersey City the other day for drunkenness.

A BAD BISHOP.

The Rev. Jabez Sytt Campbell, colored bishop of the M. E. church, Philadelphia, was arrested and taken before a magistrate on the charge of perjury.

THE TRUTH WAS NOT IN HIM.

The Rev. C. W. Turrill, pastor of the Tarport, Pa., M. E. church, on trial charged with lying and imprudent and unchristian conduct, has been found guilty.

ALL TO LEAVE AND FOLLOW THEE.

Mrs. Lester, of East Hartford, Conn., and Mrs. Warren, of the same place, left their husbands to join the Salvation Army. Two divorce suits are pending.

A FIT OF ABSTRACTION.

A Rev. Mr. Armstrong, who figured as the pastor of the M. E. church at Algonac, Mich., has been detected in abstracting various sums of money from a parishioner's till.

A MERE QUESTION OF PROBABILITY.

Mrs. Ellen Nichols makes affidavit that she boarded the Rev. Joshua Bowden; that a young lady visited his room, and that improper conduct occurred. He denies it.

A CANDIDATE FOR THE GALLOWS.

The Rev. Jesse Cook, colored, of Butler, Ga., becoming enraged at his wife, knocked her down with an ax; then, putting his foot on her throat, he dealt her three blows with the ax, knocking out her brains.

HIS SIN HAS FOUND HIM OUT.

A council convened by the First Baptist church, one of the largest and most important places of worship in St. Paul, Minn., to investigate charges of untruthfulness and unchastity against the late pastor, the Rev. R. R. Ridell, found him guilty.

HIGH JINKS.

The Rev. James McMullin, graduate of the Catholic Propaganda College at Rome, and who is said to hav been en route to California to take charge of a parish, was arrested at Chicago on a charge of drunkenness, and, pleading guilty, was fined $25.

REPRINTED WITHOUT REMARK.

SAN FRANCISCO, June 20th.—The Rev. W. F. Morrison, ex-grand councillor of the Order of Chosen Friends, who, on the 12th instant, was convicted of grand larceny to the extent of $3,000, was to-day sentenced to ten years in the state prison.—*New York Sun.*

THREE OF A KIND.

At Snow Hill, Md., three ministers named Lightbourn, Aldred, and Tompkinson, were tried for alleged intimacy with a domestic who had successivly kept house for them. One stood up like a hero, confessing his sin. The others got away. The prosecution sustained their charges, but failed on the specifications.

Y. M. C. A. NOTE.

The case against John H. Collins, the secretary of the Y. M. C. A. at Gloucester, Mass., attracted much attention. The police court room was crowded to its utmost, and the sidewalks were lined with people. Collins and his sister appeared in court charged with incest. In the afternoon several witnesses gave damaging testimony.

THE LAST OF PASTOR DALLY.

Racked by remorse, Rev. Jonathan H. Dally ended his sufferings by committing suicide. The cause of the pastor's downfall was a dissolute woman, with whom he had sustained improper relations. Mr. Dally jumped overboard from a Mississippi steamboat May 7th. His last charge was at Trinity church, York street, Jersey City.

THESE THINGS NO LONGER CAUSE SURPRISE.

The following scrap is without date and unidentified. It looks reasonable: "The Rev. Lemuel Moss, D.D., president of the Indiana State University, to-day placed his resignation in the hands of the trustees, who accepted it. The resignation is understood to be the result of a scandal involving a lady teacher, who has also resigned."

THE SENTENCE TELLS THE WHOLE STORY.

In the matter of Canon XII. on the disciplin of the clergy, and of the presentment of the Rev. Timothy O'Connell. The board of triers appointed herein hav found the said the Rev. Timothy O'Connell guilty of scandalous and disorderly conduct in frequently drinking to excess, and becoming intoxicated at various times and places within the city of London. Ontario, within the past year.—MAURICE S. HURON, Chancellor.

AN EMINENT IMMIGRANT.

Thos. Grigg, employed by Willis & Co., Montreal agents of the Wauzer Piano Company, as city agent, has left Montreal for the United States with $8,000 belonging to his employers. Grigg was married, and conducted religious services in the Primitiv Methodist church there. He took with him the wife of a member of his congregation.—*Boston Journal.*

BEING ACCUSED, HE ACCUSES.

The Rev. James Fellows, on trial at Rochester, N. Y., on the charge of criminal libel, was found guilty. Fellows was formerly pastor of the Methodist church at Henriettta, N. Y., and had trouble with members of his congregation, who charged him with immoral conduct. He retorted with counter charges, and a pamphlet was printed charging immoralities to Dr. Mason and others of the village.

A CHICAGO HUMBUG.

Aanund Reinertson, of Chicago, is in receipt of regular communications from heaven, his latest being that some women who worked in his laundry should leave their husbands and liv with him. The husbands complain, but the women declare that they are happy and glorifying God in the true spirit. Reinertson's influence over the women is founded on his claim to hav a mission from God.

A PASTOR WITH A REPUTATION.

The Baptist council called to receive the report of a committee appointed to investigate the charges against the Rev. George Guirey, of Paterson, N. J., was in session all day, and finished its labors by a verdict adverse to Mr. Guirey. The charges were of improper conduct toward women. Mr. Guirey is now the pastor of Emmanuel church, a congregation which he has gathered around him.

ANOTHER SALVATION ARMY SCAMP.

Charles Corwin, an Englishman residing in New York, a worker in the ranks of the Salvation Army in Wilkesbarre, Pa., was arrested there on suspicion of attempting to enter a railroad pay car. When searched a key was found in his possession which unlocked the car. From letters in his pockets it is known that he recently served a term in one of the New York prisons. He is also suspected of being implicated in other robberies.

ENLIVENING INCIDENTS OF COLORED WORSHIP.

While attending church at a settlement eight miles from Fort Worth, Texas, two colored women became engaged in a family quarrel within the sacred precincts. Two colored members of the church took up the quarrel in front of the meeting-house, and began slashing each other with dirk knives. In the melee Sam Coffee put in his appearance, and shot one Allison in the back, killing him instantly.

POLICEMEN AS PEACEMAKERS.

"The meeting was very exciting, and the police were called upon to prevent a breach of the peace." These words are from the New York *Herald*, and apply to a meeting in a German Lutheran church, in Trenton, N. J., whose pastor was the Rev. Jacob Zintner. This gentleman was accused of being the cause of a young lady's suicide, and the meeting was called to take action upon his proffered resignation.

ENAMORED TO AN IMPROPER EXTENT.

The minister is the Rev. Thomas Keough. The name of the lady is not given. They were enamored of each other, and it was charged their relations were improper. A conference of Methodist dignitaries sustained the charge and deposed the preacher. It is said that he is about to become a father. This happened at Parkdale, near Toronto, Ont., culminating June 13, 1885. The Rev. Mr. Keough has a wife and children.

THE PENALTY OF BIBLE STUDY.

Fred Winch, of Milwaukee, became religiously insane, and was convinced that he would be better off dead than alive. First he tried to hang himself, but was surprised and saved by Mrs. Winch. He next purchased a bottle of sulphuric acid and poured the entire contents thereof into his mouth, without regard to his eyes, nose, or face, all of which were fearfully burned, as was also his body. His sufferings were terrible, but nothing could be done other than furnish some slight palliation until death released him.

HIS GREAT SPEED WAS HIS SALVATION.

The Rev. J. M. Meredith, of Reading, Pa., not only neglected to pay his board but borrowed $9 of his landlord A Reading paper says: "A strange sight was witnessed at No. 10 North Eighth street yesterday. Detectiv Kershner and an irate boarding-house keeper were in full pursuit of a stranger. The chase out of Eighth street to the Scott hotel was witnessed by quite a crowd. Meredith got there in advance, and while his pursuers were searching up stairs, quietly slipped out of a rear door, with his high silk hat in hand, and disappeared down a narrow alleyway. His trunk was found at an out-of-the-way place yesterday afternoon and was seized. Meredith appears to be forty-five years of age, wears a heavy fur collar and cloth cape and is a good talker. It is said that he was at Lancaster a few weeks ago, where he beat a number of first-class boarding-houses. At last accounts he was still at large, but the police hope to arrest him soon. Several charges of alleged swindling are pending against him."

INVOKING THE STRONG ARM.

The Rev. Mr. Schoppe, pastor of the German Lutheran church at Union Hill, N. J., recently applied for a warrant at Recorder Schleicher's court. He wanted the Rev. Mr. Louipaul, pastor of the German Evangelical church, arrested for disorderly conduct. The complainant baptized an eight-year-old boy whose parents attended the Rev. Mr. Louipaul's church. The latter was enraged and gave the Rev. Mr. Schoppe a piece of his mind, for which the Rev. Mr. Schoppe wanted him punished.

A HAPPY ARRANGEMENT.

The Rev. Henry Howe was dismissed from the United Brethren church of Council Bluffs, Ia., on account of improper relations with Mrs. E. S. Jones. Howe's wife secured a divorce on the same grounds. Howe then proposed to legalize his relations with Mrs. Jones, and offered Mr. Jones a team if he would get a divorce from her. Jones accepted the proposition, secured the divorce, and Howe and Mrs. Jones left for St. Joseph, Mo., where they were married. This is the third matrimonial venture for each of the contracting parties.

A HEAVY BURDEN FOR MERCY.

An esteemed correspondent residing in Leavenworth, Kan., contributes the following to this department. The Leavenworth papers contain the same story: R. Calhoun, of Marion, Kan., leading member of the Presbyterian church, superintendent of the Sunday-school and member of the church choir, has within a year seduced fourteen girls of his Sunday-school, some of them under twelve years of age, and none of them over fourteen. He pleaded guilty and threw himself upon the mercy of the court, receiving a sentence of forty-two years in the state penitentiary at Leavenworth.

PASTOR AND DEACON.

A good deal of excitement was caused at Titusville, Pa., by a fight between A. N. Perrin, a deacon of the Baptist church, and the Rev. C. A. Babcock, pastor of the Baptist church. Mr. Babcock, in his sermon, took occasion to reprimand certain persons in the church, Perrin taking a portion of the sermon as having been directed to himself. On Monday the two met, when angry words passed between them, until Perrin struck the minister in the face, kicked him, and attempted to use his cane upon him, but was prevented. The pastor boarded the afternoon train and went to his home in Panama, N. Y.

RELIGIOUS EXERCISES AT A DARKY CAMP-MEETING.

A negro camp-meeting was held at Mt. Zion church, York county, S. C., June 11th, at which a bloody battle was fought between a crowd of country and Yorkville negroes. Pistols, razors, knives, and whisky bottles were the implements of warfare, and a rivalry between the town and country negroes the cause. Whisky encouraged the fight. One negro was killed, two fatally and not less than a score seriously wounded. The country negroes had warned the town "coons" to keep away from the meeting, and when the fight ended the town negroes were in full retreat.

A VERY FREE METHODIST.

The Rev. John Locker (or Laugher) came to Adrian, Mich., last spring, as we learn from the *Times and Expositor*, and took a job of preaching at the Gospel Tabernacle, Free Methodist. He was considered able and eloquent. Among his parishioners upon his arrival Mr. Locker found Mrs. Sarah E. Hughes, and between the two love ripened so rapidly that their marriage was fixed upon within a month of their first meeting. But the sheriff of Adrian has been surprised by receiving a telephone message from Jackson, requesting him to arrest Rev. Locker for bigamy should he persist in marrying the Adrian woman. The Jackson message also said that a wife and some children of Mr. Locker's resided in that place. The Adrian *Times and Expositor* says: "Locker was formerly a M. E. preacher, but he seems to be drifting to the bad. Some people who attend his church in this city think he has taken to drink, one gentleman having information that he was seen in a guzzling attitude no later than this morning. It is further stated that he has already 'done time' for bigamy."

WHAT SHOULD BE DONE WITH HIM?

Professor James Allen Kibbe, of Kendallville, Ind., as we learn from the *Standard*, "stood high in the community, was respected by all, so confided in by the church to which he was attached that he was authorized to preach the sacred gospel of him who never knew sin, and by the city school board charged with the instruction of the children and youth of the city, employed for four years in the highest capacity at their hands to giv. A former graduate of his school, a beautiful girl of about twenty years, it was noticed, received marked attention from him. A few weeks ago they were both absent from the city a few days at the same time. A rumor was started that they were away together." Investigation showed that they went to Detroit, and stopped at a hotel, registering as man and wife. The *Standard* proceeds: "He has a wife and four children, all esteemed in the community, who hav to suffer with him the shame of his conduct, and the deprivations the loss of his position and salary will entail. They hav the sympathy of the people, but for him there is a loathing and indignation that is best endured by his absence."

A DISTINGUISHED CAREER FORESHADOWED.

The Rev. Mr. Herman is only 23 years of age. He was recently graduated from an Illinois theological institution. He went to Syracuse, N. Y., and boarded with the family of Philip Yeakel, a carpenter, who has a prepossessing daughter 18 years of age. She was a devout member of Herman's church, and played the organ for the Sunday-school class, and was in every way looked upon as a proper young lady. But it came to light that she was a mother. The Rev. Mr. Herman left the house, but Mr. Yeakel cut his flight short, and forced him to acknowledge that he was the child's father. He will not resume preaching for a time.

LEAD US NOT INTO TEMPTATION.

OSWEGO, N. Y., May 23.—The *Palladium* today publishes an interview with Thomas Crawford, the defaulting city treasurer, who is now in Hamilton, Ontario. Crawford's statement is that he found himself $600 short at the end of his first year as treasurer. He could not account for it, and confided his trouble to Father O'Connell of this city, and, in accordance with his advice, engaged in margin dealing. At first he made a small gain, but subsequently was a loser. For two years past he has been speculating with the city's money, generally losing, and the final result was his flight from the city, leaving a deficit of $26,000. He places the blame for his course of action upon Father O'Connell.—*Times.*

USING THE WRONG NAME.

Rev. C. H. Zimmer had been pastor of the German Lutheran church at Batavia, N. Y., for three years. He has a large family and small salary. He had a note for $50, which bore the indorsement of George Borchet, a well-to-do parishioner, discounted at the First National Bank. Borchet pronounced his signatare a forgery, and brought the matter to the attention of the congregation. Mr. Zimmer acknowledged the forgery in the pulpit, but pleaded ignorance of wrong-doing. The minister was roundly denounced by male members of the church. A petition was circulated asking Mr. Zimmer to resign. He refused, and a committee notified him that he would not be allowed to preach any more.

THE ENTERPRISING BURGLAR.

The Rev. Joshua Chance, of Iowa, has been proved by investigation to be a habitual burglar. Chance is a young man who had a large following in his community, and was ranked with the most ardent workers in the Free Methodist church. He prays long and loud every night in the jail, and seems to try to create the impression that he is being persecuted. His wife is an intelligent little lady, and stands well in the community. She first became aware of her husband's guilt a few months ago, when she saw him quietly removing a portion of the weather boarding and examin the stolen watches. When asked by his wife to whom the watches belonged Chance would giv no satisfactory explanation.

THE REVEREND LEECH.

The ecclesiastical council invited to consider the disagreements between certain members of the Second Congregational church and the former pastor, Rev. J. A. Leach, met Monday afternoon. The council, as organized, consisted of twenty one members, including delegates from churches of Fitzwilliam, Winchester, Marlboro, Fitchburg, Goffstown, Bellows Falls, Harrisville, Dover, Concord, Watertown, Mass., and Boston. Rev. Dr. Quint, of Dover, was made chairman, and Rev. Mr. Gerould, of Goffstown, secretary. Mr. Leach was allowed to appear by counsel. Six charges were preferred, one of which contained forty-seven specifications. The charges were: First, untruthfulness; second, slandering and defaming his brothers and sisters in the church; third, sabbath desecration; fourth, neglect of religious duties; fifth, the use of spirituous liquors as a beverage; sixth, the habitual use of morphine.—*Keene, N. H., N. E., Observer.* The last two charges named hav been withdrawn, thus depriving the accused of all excuse for being guilty of the rest.

"HOW LONG, O LORD, HOW LONG?"

Hiram Pfautz is a respectable laboring man, residing near Lititz, Pa. His family consisted of himself, wife, and five small children, the latter ranging in age from one to ten years. For some time past Mrs. Pfautz has shown signs of weak-mindedness, but not to such an extent as to cause apprehension among her friends. She had been giving much of her time to the consideration of religious matters, had read the Bible through and through, had become converted, and often remarked to friends that the world was becoming too wicked to liv in. While her husband was at work she called her five children around her, prepared their toilet, dressed them in their best, and took them out for a walk. She chose a secluded pathway, and finally arrived at the edge of the mill-pond. On the way she carried the baby in her arms. Standing on the edge of the bank she took the eldest, a boy, and threw him far out into the stream; then the next two in the order of their ages, and finally, taking the baby of one year under one arm and the fifth, a little girl aged three years, under the other, she kneeled on the bank for a moment, uttered a silent prayer, and then with her children plunged in. The children already in the stream called loudly for help. Some men working in the mill then ran to their rescue, but when they arrived all had disappeared. The bodies were brought to shore and were laid side by side, not one exhibiting

signs of life. The neighbors at once set to work to resuscitate them. After hard work the eldest three children were resuscitated, but the mother and two youngest children were already dead. Mrs. Pfautz was about forty years of age.

REGULAR PROCEEDINGS OF A CONFERENCE.

I.—When the presentment of charges was in order at the Newark M. E. conference at Nyack, N. Y., recently, Presiding Elder A. Craig said that serious reports were again in circulation about the Rev. George R. Bristor. He said he was informed by the elder of the Wilmington district that Dr. Bristor had committed a scandalous crime on a day in February, 1885. Bishop Walden appointed a committee to hear the charges.

II.—Elder Craig then read a letter from the Rev. J. W. Dally, which contained a confession that he had been "seduced into committing a terrible crime," and a request for the forgivness of his fellow-clergymen, and for permission to return his credentials and retire from the Newark conference. Mr. Craig moved that Mr. Dally be permitted to resign, and the motion was carried unanimously.

CATHOLIC SERVICE DIVERSIFIED.

Los Angeles, Cal., *Daily Times*: Jacob Pfeister, a blacksmith about forty years of age, created a sensation in the Cathedral St. Vibiana, about 3:15 Sunday. Services were in progress when Pfeister, who has been crazed by religious excitement, entered, walked up to the altar, and proceeded to disrobe, saying that he wished to be "naked like Christ." The fathers tried to hav him "keep his shirt on," but he wouldn't hav it so. Officer Fred Smith added his persuasiv powers, but was only a feather in the hands of the madman. Deputy Sheriff Hammel and Officer Reel also took a hand. For some minutes there was a chaos of priests and policemen flying around promiscuous-like, and at last Pfeister was overpowered and bound. He then quieted down and was sent home in charge of Mrs. Pfeister and Louis Mesmer. He was rather obstreperous again yesterday.

A TIMELY SUGGESTION FROM THE REV. MR. APPLEGATE.

A most shocking statement of the condition of things in the churches was made by Rev. S. P. Applegate, of the Methodist Protestant church, at a recent ministerial meeting. As his story goes, as reported, it appears that some of the strait-laced members of the church under his charge proposed to disciplin some young folks who had been indulging in that irreligious amusement, "promiscuous dancing." It was then suggested by Mr. Applegate, the pastor, that they should first move on "the many members who lied, cheated, defrauded, used profane language, and were guilty of intemperance." This proposition reduced the censuring members to complete silence. They well knew, said Mr. Applegate, that "such a measure would hav swept the floor of the church, turned the officers out to grass, and disbanded the flock."—*Pittsburgh Sunday Leader.*

MEAT FOR BOCCACCIO.

William Crawford, a brother of Mary and Thomas Crawford, of Oswego, N. Y., went to Bishop McInerney, at Albany, and demanded the removal of Father O'Connell, saying: "If you permit that man to remain over St. John's church you will take a serious responsibility." "What do you mean?" the Bishop asked. "I mean," said Crawford, "that I will do him bodily harm. He has dishonored my sister and disgraced my brother, and I will not endure it to see him there." The charges against O'Connell are that he seduced Mary Crawford, who was his housekeeper for years, and that he was concerned in speculations with public money with Thomas Crawford, her brother, who was city treasurer there for two terms, and is now a defaulter for $26,000, and a fugitiv in Canada. The latter charge is based on statements by Crawford, who is now at Hamilton, Ont. The other charge was made by the woman, who was discharged by the priest at the time of her brother's flight, early this spring.

HIS FINGERS WERE TAUGHT TO FIGHT—ALSO TO STEAL.

BRISTOL, CONN., June 13th.—On the through express train on the New England road was a passenger named Myron Bailey, of Bristol, a recent convert of the Salvation Army. He had a ticket for Plainville, and refusing to pay his fare beyond this point, was put off by Conductor Jacobs. He again boarded the train and was a second time ejected, and Brakeman Thayer was delegated to hold him. As Thayer released his hold to take his place on the rear of his train, Bailey drew a revolver and fired, the shot passing through Thayer's clothing. The train was stopped and Bailey was arrested. Many stories of the fighting Salvationist are told in Bristol. He was recently at a revival meeting in the Methodist church, and went forward for prayers. While the minister was praying, Bailey, with a wire, pulled the contribution box, which had just been passed around, toward him, but the pastor, who was praying with one eye open, detected him, and Bailey was marched into the vestry by one of the deacons.

A HARDENED WRETCH.

Joe Howard in the Boston Globe.

I know a great deal about ministers. I was born and raised among them. I believe them to be very much like other men, with ends and aims and purposes similar to those of their fellows in other walks of life. Circumstances hav much to do with the morality of all of us. A circus rider may be just as honest, just as kind-hearted, just as true to himself and to his duty as a clergyman, but he is likely to be more profane, less careful in his walk and conversation, because the circumstances of his calling permit it, while the circumstances of the clergyman's calling absolutely forbid it not only, but the indulgence of such would destroy him and his usefulness forever. You see the point, of course. There was a pleasant-faced little minister in New Jersey about whom the darlings of the flock gathered with great delight. His teachings were simple, his singing delightful, and the vocabulary of his prayers fervid to a degree. His wife grew old faster than he, and it occurred to him that she was too good for life this side of the grave, so he poisoned her, and one night when she was particularly low, returning from his prayer-meeting, he entered her bedroom. Smoothing back the wet hair from her aching head, he called her loving names and presented her with an apple. She ate it. Its arsenic-charged solidities did their final work upon her fragil frame, and ere the morning dawned her spirit stood upon the further shore, waiting the coming of her lord and master. Harden, that was his name, and a hardened scoundrel he was, was tried, convicted, and hanged. I never shall forget that picture. It was the first execution I ever saw. Being in New Jersey, a mob dominated the place. From the windows of the jail the women and the men looked out upon a courtyard packed to suffocation with smoking, shouting, swearing roughs. It was the old-style scaffold toward which the singing parson moved, heading a procession of officials and brother ministers; with a perfectly firm step he ascended the ladder, and stood upon the drop. He was dressed in neat black bombazine, with prunella gaiters. His black hair was carefully combed and brushed, and he smiled a sweet and saintly smile as he looked about upon the last congregation he could ever address, and asked permission to lead them in prayer. That man was as quiet and as calm as a sheep in the hands of his shearer. Death had no terror for him. He was the picture of self-satisfaction, the very personification of individual content, and in that frame of mind he stood until the bolt was drawn and he and the drop fell together, while those of us who looked on, broiling in the sun, shivered at the sight. Now, there was a man who for ten or fifteen years had been sane enough to preach the gospel, to giv advice, to listen with patience to tales of domestic misery, but he wasn't sane enough to see and to understand, to appreciate the certainty of the detection of the arsenic in his wife's body, and to hav traced to him and his final fruity gift the commission of a crime which insured his death upon the scaffold.

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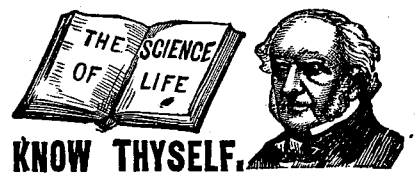
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Wi' joy unfeigned brothers and sisters meet,
An' each for other's welfare kindly spiers;
The social hours, swift-winged, unnoticed fleet;
Each tells the uncoes [news] that he sees or hears;
The parents, partial, eye their hopeful years,
Anticipation forward points the view.
The mother, wi' her needle and her shears,
Gars [makes] auld claes look amaist as well's the new;
The father mixes a' wi' admonition due.—*Burns.*

IT is error only, and not truth, that shrinks from inquiry.—*Thomas Paine.*

THE investigation and pursuit of truth is the special duty of man.—*Cicero.*

HE is the freeman whom the truth makes free,
And all are slaves beside. —*Cowper.*

TRUTH is but a conformity to nature, and to follow nature cannot be to combat truth.—*Wollaston.*

LET truth and falsehood grapple; who ever knew truth put to the worse in a free and open encounter?—*Milton.*

IT is falsehood, not truth, it is guilt, not innocence, which studiously excludes the light and flies examination.—*Dr. George Campbell.*.

RING out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.
—*Tennyson.*

THE theory has been exploded that because a religion has stood the test of ages, it must of necessity be true. The test of one hour of reason is more crucial than the test of thousands of years of blind credulity.—*Chicago Times.*

IN things of the mind we look for no compulsion but that of light and reason.—*Oliver Cromwell.*

THE judges of Athens put Socrates to death on the ground that his opinions tended to corrupt the youth of that city. The High Court of Jerusalem sentenced Jesus to death on similar grounds. Practical Pilate asked, "What evil hath he done?" but he got no answer.—*M. D. Conway.*

BETTER is a little with righteousness than great revenues without right.——How much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver!——He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.—*Proverbs xvi*, 8, 16, 32.

THE gods who are immortal are not vexed because, during a long time, they must continually tolerate men, such as they are, and so many of them bad; and, besides this, they also take care of them in all ways. But thou who art destined to end so soon, art thou wearied of enduring the bad, and this, too, when thou art one of them?—*M. A. Antoninus.*

EUROPEANS believe in eternal punishment, partly because it has been taught them in their childhood and because they hav never considered what it means; partly because their imaginations are sluggish and they are unable to realize its cruelty; and partly, also, it must be feared, because they hav still the spirit of revenge and persecution in their hearts.—*Reade's Martyrdom of Man.*

JOHN LOCKE was born in 1632 and LeClerc in 1657, but though widely separated in age and though differing, probably, in many of their specific opinions, they were conscious that they were traveling the same road—a way then little frequented—the way which led from the received tenets of the churches and the schools to the arena of free inquiry and impartial investigation.—*Fowler's Locke.*

WHEN convinced that money may be earned without disgrace, we ought to allow money to carry the day. When we talk of sordid gain and filthy lucre, where is the priest, the lawyer, the doctor, or the man of literature, who does not wish for dirty hands? An income and the power of putting by something for old age, something for those who are to come after us, is the wholesome and acknowledged desire of all professional men.—*Trollope's Thackeray.*

IF a traveler does not meet one who is better than himself or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool. ——He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business—him the world will hold dear.——If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.—*Buddha's Dramapada.*

THE "Pilgrim's Progress" is a ludicrously overrated book.—*Edgar Poe.*

CHRISTIANITY is human in its origin, erroneous in its theories, delusiv in its threats and its rewards. Jesus Christ was a man, with all the faults and imperfections of the prophetic character. The Bible is simply a collection of Jewish writings. The miracles in the Old Testament deserve no more attention from historians than the miracles in Homer. The miracles in the gospels are like the miracles in Plutarch's Lives; they do not lessen the value of the biography, and the value of the biography does not lessen the absurdity of the miracles.—*Winwood Reade.*

To the crying up of faith in opposition to reason we may, I think, in good measure ascribe those absurdities that fill almost all the religions which possess and divide mankind. For men, having been principled with an opinion that they must not consult reason in the things of religion, however apparently [*i. e.*, manifestly] contradictory to common sense and the very principles of all their knowledge, hav let loose their fancies and natural superstition and hav been by them drawn into so strange opinions and extravagant practices in religion that a considerate man cannot but stand amazed at their follies and judge them so far from being acceptable to the great and wise God that he cannot avoid thinking them ridiculous and offensiv to a sober, good man.—*Locke Concerning Human Understanding.*

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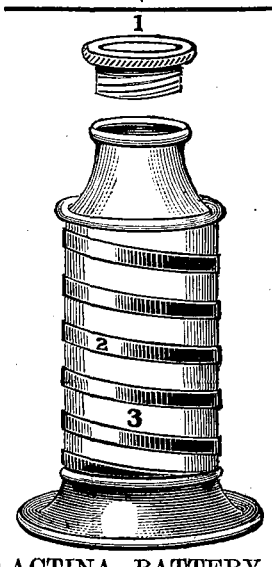
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AMONG the specimen extracts from Miss Cleveland's forthcoming book we find the following significant morsel: "The humanity of each of us is like some vast æolian harp, constructed by the Master Musician and laid down tenderly by him on the seashore, where winds from every quarter play continuously." This is not as truly scientific a view of human origin, perhaps, as Mr. Darwin's monkey theory, but it is ever so much prettier.

IN New Orleans they gave a show
To beat the big Centennial;
To which her people said they'd go
When came the great millennial.

And when the month of June had come,
With heat to melt our collars,
The great big show had sunk the sum
Of about two million dollars.

WHEN a woman her home would decorate,
She stops not at obstacles small or great,
But the funniest sight her trials afford
Is when madam essays to saw a board.

With her knee on a plank, and the plank on a chair,
She poises her saw with a knowing air;
Makes several wild rasps at the pencilled line,
And is off with a whizz the reverse of fine.

With lips compressed she gets down to work,
And crosses the timber jerkity-jerk;
She can't keep to the line, her knee slips askew,
But she keeps to the work till the board splits in two.

She has damaged the chair, she has ruined the saw,
Her back is aching, her hands are raw,
And she finds, when she tries to fit her prize,
It's an inch too short of the requisit size.

SHE practiced on him all her wiles
Till in love's silken net she caught him,
And showered on him her sweetest smiles
When to her feet she captiv brought him.

But when he pleaded with the maid
To be regarded as her lover,
She sighed a little, blushed, and said,
"Please wait until the summer's over."

And then began love's golden dream;
To every picnic, every dance he
Took her, and bought her lemon cream
And other things that maidens fancy.

At beach hotels with her he hopped,
For she was quite an ardent dancer;
At length the youth the question popped,
And waited for the maiden's answer.

It drew the sweetness from his life,
It burnt and scorched him like a blister;
'Twas this: "I cannot be your wife,
But I will be to you a sister."

AN umpire went sallying out into the east,
Out into the east, ere the sun went down.
He thought of the club that loved him least
And the quickest way to leave the town.
But men must chin and boys must cheer,
And the umpire's lot is hard and drear,
Along with the crowd and its groaning.

A man stood up and called out Foul!
And called out Foul! with an angry frown,
Then made for the gate with a sudden howl,
While the mob with bricks tried to knock him down.
For men will fight and boys will jeer,
And luck is best when the gate is near,
To escape from the crowd and its groaning.

A doctor was working the best he knew how,
The best he knew how, as the sun went down.
He thought as he plastered the broken brow
Of the awful yells and the missils thrown.
For clubs will play and mobs will fight,
And the umpire's lucky if he livs till night
To escape from the crowd and its groaning.
—*Philadelphia Call.*

THE "free pass" question has very much agitated the present session of the Arkansaw legislature. The other day a well-known representativ arose and said: "Mr. Speaker, I wish to offer a resolution making it a misdemeanor for any member of a future session of the Arkansaw legislature to accept a free pass ever a railroad." "Why not let it apply to the members of the present session?" some one asked. "Oh, no, that won't do. We've all got passes and it would be impolite to return them. Sir, this pass system is wrong. It has a tendency, sir, to corrupt, but it saves money. If they hadn't sent me a pass I don't know how I would hav got here. Reckon I'd had to walk, but, sir, it is our duty to relieve future legislators from temptation. I am in favor of all good measures, and I promised my people that I would work for the temperance cause. I am a temperance man from the word go." In turning suddenly, his coat tails struck the corner of the desk. Reaching back and taking the dripping fragments of a bottle from his pocket he remarked: "Temperance is the salvation of man and the joy of woman, but I'd like devilish well to know who put that bottle in my pocket. Smells like pretty good licker, too. Speaking about passes, why, sir, the future legislator ought to hav every possible inducement to behave himself."—*Arkansaw Traveler.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 29. | PUBLISHED WEEKLY. | New York, Saturday, July 18, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

COLONEL INGERSOLL and family are spending the summer at Marblehead, near Boston, Mass.

TALMAGE'S life is insured for $60,000. It is safe to say that Talmage did the valuation himself.—*Galveston News.*

THE *Congregationalist* compliments the American press by saying there is no daily publication thoroughly deserving to be described as a Christian newspaper.

IN Arkansas no saloon can be built within 640 rods of a church. Hence the nativs build the saloon first; then they erect the church right across the road.

No. 744 Broadway, where the office of the National Liberal League was, is now headquarters for the special agents of the National and State Labor Bureaus.

PRESIDENT MCCOSH, of Princeton, is credited with the statement that the age of nine or ten years is the best at which to attempt to acquire a knowledge of languages. He maintains that a child of that age can learn more easily than a man of twenty-five.

"I CAN'T account for the small attendance at church Sundays," remarked Parson Jones. "Neither can I," replied Fogg with his customary frankness; "I went a few Sundays ago, and I couldn't see anything to attract the small attendance I saw there."

A CLERGYMAN never strikes for more wages. He doesn't hav to. He simply notifies his congregation that he has received a call from a church in a distant city where there is "a broader field for his usefulness"—and a higher salary.—*Boston Traveller.*

IT was a center shot and a hard hit when the New York woman suffragists called attention to the mockery of making a statue of liberty in the form of a woman to be placed at the portals of a state where women are disfranchised.—*Philadelphia Ledger.*

A MISS HELEN TAYLOR has consented to stand for North Camberwell, England, at the next election, there being no law against a woman sitting and voting in the House of Commons. As she has every prospect of being elected, the next house will possess refining influences to soothe its anger of discussion.

VICTOR HUGO hated Goethe because the latter severely criticised "Notre Dame de Paris" when it first appeared. "Goethe," said he to a literary visitor, "only produced one really good work, 'The Robbers.'" The visitor was astonished at the apparent blunder, until Hugo added, with a sneer, "And that one was written by Schiller!"

THE *Christian Leader* has an editorial contributor of great fame for ability and accuracy. A while ago one of his paragraphs contained the following: "To the impartial *eye* of the Judge of all the earth we cannot doubt that Protestant bigotry *smells* as rank as Catholic!" This is the first intimation the world has received that the Almighty smells with his eye.

IN Toledo, O., two weeks ago last Sunday, a riot occurred regarding the resignation of a Roman Catholic priest. After the close of the church services a body of his friends attacked the houses of some who had been prominent in the opposition to the priest. Two men were killed, a woman was clubbed so that it was thought she would die, and one house was demolished.

THE *Morning Star*, a Roman Catholic paper published at New Orleans, La., givs these directions for being saved: "There is a law of nature, that is, an image of God's nature, impressed on the conscience of man. All that he has to do to be saved is to do what he believes to be right. If he does this, it is because he has the proper disposition, because he has a good will, because he would do anything else if he knew it to be right." Such a man as this, the *Star* thinks, would embrace Christianity when it was brought to his notice, and demand baptism as soon as he heard of it, so that all well-meaning heathen hav been saved.

THE New York Congregational church sent out missionaries to Armenia and, at great expense, made an Orthodox Christian out of a Turk named Siraganian, who came to this city. He fell in with the Baptists, and has joined their church. The Congregationalists are very sore over the affair, while the Baptists are jubilant. Brother Siraganian will shortly return to Armenia as a missionary.

"THE public school-teacher, following the text book, tells the pupil that the Reformation was really a reformation, and that the world is better and purer because Luther lived. Catholics hav to pay for the dissemination of such knowledge as this." For which reason the Catholic *Freeman's Journal* wishes parochial schools established, where the truths of history will be sedulously concealed from the pupil.

THE *Hebrew Standard* says: "We are often amused at the comparison of the Puritan Sunday with the Sabbath of the Jews. They are entirely dissimilar and as opposit in their character as the poles. The Sabbath is made for the *enjoyment* of man, and if there is anything enjoyable in a long face, a sour visage, a three hours' sermon, a cold dinner, or a day passed in nasal psalm-singing, the Jews hav not found it out yet."

"How much for the trip?" asked a tourist in Palestine of a boatman who had taken him to several points of interest in the Sea of Galilee. "Ten shekels, sir." "What?" exclaimed the traveler; "ten shekels? Why, that is an outrageous charge!" "Can't help it, sir. That's what folks hav paid ever since the sea was here." "Well," growled the voyager, as he handed over the money, "I don't wonder that Jesus Christ concluded to walk it."

REFERRING to Mrs. Elizabeth Cady Stanton, the *Examiner*, a religious paper, says: "The one thing that will most effectually hinder woman from whatever rights she may still justly claim to hav recognized will be the championing of her cause by female Ingersolls." One reason why woman has never had any more rights is because she has waited for some female Christian to champion them. Nothing good, worth speaking of, ever came out of Nazareth yet if Nazareth could help itself.

MR. ALFRED AUSTIN has published some religious poems. Here is a specimen. It will be seen that Mr. Austin is of a thankful disposition:

"Thanks for all things that are—
For the fair, the foul, the fell.
Thanks for the Morning Star,
And the nethermost murk of hell;

"For the music of moonlight nights,
And the savor of summer days;
For the swoop of carrion kites,
And the stench of gibbeted jays."

THE *Pall Mall Gazette* is publishing some terrible revelations about London immorality. It appears that rich, titled, and pious noble lords are in the habit of trafficking in the virtue of young girls. Dates, numbers of houses, streets, and descriptions of persons that leave no doubt of their identity are given. The general impression is that the charges are true. No suits hav as yet been brought against the paper. London morality has never been high; but the people of England can point to one fact with pride: an Atheist, though thrice elected, will not be permitted to sit in the national Parliament!

THE Boston correspondent of the *Examiner* says: "The Episcopal Theological Seminary at Cambridge has just graduated a senior class of eight members. It is evident that apostolic succession is no safeguard against rationalizing tendencies; for this school, established as an antidote to the high church spirit of the New York Seminary, welcomes the largest liberalism of the age. Some of its professors might compete for honors with Unitarian leaders of the extreme left wing. One of its faculty still retains the influence of his former Baptist training, and is probably more evangelical than any of his colleagues. But the whole school feels a strong pressure from the environment of Harvard, and the trend is strong toward ultra Rationalism."

THE Salvation Army is without honor in its own country. Says the London *Saturday Review:* "The skunk—that is the name of the animal—is, as everybody knows, difficult to tackle, not because he is formidable by his strength or his courage, but for another reason. You may kill him if you hav the good fortune—it is good fortune in this case—to hav no sense of smell; but even if you succeed you remain unclean for eight days at least. An odor as of a house in Lowndes Square after a flood of sewage hangs round you. These well-known facts hav been recalled to memory by the most recent proceedings of the Salvation Army. They are not to be touched, many of them, simply because they are unutterably offensiv. It would seem that the professed religious world has more patience with blasphemous buffoonery than with differences in creed."

THE revisers of the Old Testament hav changed "hell" into "sheol." Two hundred years ago the man who would hav suggested any such thing would hav been burnt at the stake just to convince him of his error.——Allegogha, an alleged Christian chief in Africa, caused nine hostages to be cooked and eaten because the men who had assaulted him were not quickly delivered up. Some folks will raise their hands in holy horror and say that he did not act like a Christian, but he had not been a convert long enough to learn all his duties. If he had had more experience, he might hav learnt how to act in a more shocking manner.——A son of Dr. Howard Crosby is said to possess enough love for the world to make up for all his reverend parent's piety. ——You can set any two professional theologians to fighting by asking them what true religion really is. The truth of it is that neither of them knows anything about it.—*Texas Siftings.*

IN France, says the *Independent*, there is commotion in religion as well as in politics. The survival of the republic for fifteen years indicates its permanence, and that the hierarchy cannot hold a political dictatorship. There is steady progress toward the severance of the connection between church and state. The appalling prevalence of Infidelity shows the utter failure of Romanism as a power for proper religious training. The hierarchy had full control in France; it was the sole teacher of religion and morals; but it was unable to hold the confidence of the people, and they broke away from the guidance of the church, and became not merely indifferent, but, to a great extent, bitterly hostil to Christianity. Italy is another witness to the failure of Romanism; for Italy, like France, is largely skeptical. With only the papal hierarchy to guide them, the people hav wandered away from the gospel, and very largely deny the truth of Christianity.

THE industry of discovering ancient manuscripts goes bravely on. The latest is announced from Vienna, Austria. A correspondent of the London *Times* says: "An important discovery has been made among the manuscripts which Archduke Renier brought back two years ago from El Fayoum, in Egypt, and which are known collectivly to orientalists as 'Corpus Papyrorum Raineri Archiducis.' A fragment of the New Testament has been found comprising a chapter which differs from St. Matthew, chapter xxvi, verses 30 to 34, and from St. Mark, chapter xiv, verses 26 to 30, more than these evangelists differ from each other. The fragment seems to hav been written in the third century A.D., though, according to the style, it might belong to the first century. In the description of the Last Supper the passage in which our Lord predicts his betrayal is quite different from that in the two gospels, and the words, 'But after I am risen again I will go before you into Galilee,' are wanting. Peter's oath varies also in wording and length. The whole style of the fragment is vigorous, terse, and clear. According to Dr. Bicken, of Innsbruck, the fragment must be the copy of a munuscript older than those from which the accepted versions of St. Matthew and St. Mark hav been taken. The papyrus is at present in the hands of the orientalist Professor Karabacek, of Vienna, and a fac-simile of it is to be published."

News of the Week.

STRIKERS at East Saginaw, Mich., closed all the mills and salt works.

THE report that there is yellow fever in New Orleans is declared to be false.

CHINA is making preparations for war on the Corean front in view of Russian aggressions.

MISS CLEVELAND'S book promises to beat the revised Bible in the matter of circulation.

THE Egyptian government is said to be bankrupt. The sultan of Turkey is nominally the ruler of Egypt.

LAST Sunday was Orangemen's Day, being the anniversary of something or other, no two seem to agree what.

GENERAL GRANT is making satisfactory progress considering the nature of his disease. He has recovered the use of his voice.

FIRE at Albany, N. Y., last Sunday morning, caused a loss of about $100,000, and four firemen were buried beneath falling walls.

PRESIDENT CLEVELAND, Postmaster-General Vilas, and Secretaries Manning, Lamar, and Whitney went fishing last Sunday at Woodmont, W. Va.

THE excursion party o Mexican editors is in town. The majority of them hav Spanish names, and speak that language, in which, also, their papers are printed.

THE striking workmen at Cleveland, Ohio, are quiet. The difference between the horse-car company, at Chicago, and their employees, has been amicably settled.

A FIRE at Belfast, Me., on the 12th, resulted in the death of two men, twenty horses, and the destruction of a block of buildings, besides much other valuable property.

THE French Chamber of Deputies has voted to maintain and educate the seventh child of parents in needy circumstances. This is to encourage the raising of large families.

IT is said that El Mahdi, the False Prophet of the Soudan, Egypt, offered to save General Gordon's life if the British government would giv him £50,000. The government refused.

ATTORNEY-GENERAL GARLAND has decided that the government can not accept the steel cruiser, the Dolphin, built by John Roach. He says she does not fill the specifications of the contract.

As Emperor William of Germany was taking a ride last Sunday, a miserably dressed man threw a flowerpot at his carriage, saying "Thus will the empire break." The man was pronounced insane.

SEXTON PUDNEY, of St. George's Episcopal church in this city, who assaulted two little girls aged eleven years in the organ-loft of the church, has been sentenced to twenty years' imprisonment at hard labor.

THE clerk of a bank at Pittsburgh, Pa., was invited, last Saturday, to step into the street and see a man in a buggy. When the clerk returned, after a moment's absence, somebody had robbed the bank of $8,000.

GREAT preparations are being made for the wedding of Queen Victoria's daughter Beatrice and a German named Battenberg. The groom is practically a pauper, having no income of his own. The government will allow him and his wife £30,000 per year.

WHEN the Rev. Father Brennan arrived at London, Eng., from New York his luggage was subjected to the ordinary search, and some copies of O'Donovan Rossa's paper were found. The authorities would not let the papers into the country, and seized them in spite of the protests of the priest.

THE topic of the week is the exposures by the *Pall Mall Gazette* of the traffic in young girls for immoral purposes carried on in London. The ubiquitous parson of course turns up. A bagnio-keeper confesses: "I once sold a girl aged twelve years for £20. Her purchaser was a clergyman who came to my house professedly to sell tracts."

Selected.

What Is the Catholic School Policy?

From the North American Review.

The Plenary Council of Baltimore has made our national Thanksgiving Day a "feast of obligation," thus, as it were, sacro-sanctifying what the will of a free people long since made really holy forever. This may be considered by some as a proof that Catholicism and democracy are not necessarily antagonistic, and it may even prepare the public to receive with composure, as a claim founded on justice, the demand which will ere long be made for a division of the school-tax in such a manner as that Catholic "parish" schools may be virtually endowed by the state. From the standpoint of the Syllabus the common schools of this country are not to be trusted with the education of the children of Catholic parents. They are, like the elementary schools of Belgium, Germany, etc., "godless" places, on the same principle that an "Edinburgh" reviewer once termed George Eliot a "godless" writer. They teach morality, but not as a pendant to the Nicene Creed; they endeavor to lay the foundations of good citizenship, but not in connection with the postulates of any catechism of theology. Consequently, the Roman church—bound as it is to oppose to the uttermost those principles of progress, Liberalism, and the new civilization which are condemned in the Syllabus—cannot look with favor on our common school system, and, as was long since foreseen, the conflict between clericalism and Secularism, begun in Prussia, and continued in Italy, Belgium, and elsewhere, has yet to be waged in the United States. It will be a serious conflict, because one of antithetical principles. Under the late pope the Roman church was definitivly committed to absolutism, and the Catholic conscience was compelled to receive new doctrins which some of the most eminent among modern statesmen hav declared to be utterly destructiv of loyalty and allegiance to the state.

The instinctiv antipathy between Romanism and the modern secular school system must naturally find expression in overt hostility to that system wherever adopted. The papacy is the oldest monarchy in existence, and its traditions and history for over a thousand years enable it always to maintain an attitude of consistency. The secular system adopted in the common schools in this country is necessarily, from the point of view which the Roman church must take, a "godless" system, inasmuch as it fosters independent thinking, and inspires mental habits antagonistic to passiv obedience or intellectual submissivness to authority. Nowhere in Christendom has the church so much reason to dread this Secularism as in the United States. Everywhere in Europe during the last half century Romanism has lost ground; even in England its progress has been incommensurate with the increase of population. Hippeau says:

"In Austria all instruction, public and private, was handed over to the Catholic clergy, by virtue of the Concordat of 1855. . . . Since 1868 all has changed. The supervision and the direction of education hav been taken from the authority of the church and restored to the hands of the state. The school is no longer confessional, for the reason that every school that receives public aid must be accessible to all children, without distinction of sect."

In Germany, the so-called Culturkampf is suspended by a truce that can only be temporary; indeed, while these lines are being written, the telegraph tells us that the Clericals and Socialists hav, by uniting their votes against Prince Bismarck, effectually broken the armistice, while it is certain that the principle of completely secularizing the schools must ultimately prevail. In France, the policy of secularization has absolutely triumphed, and in England, despite "conscience clauses" and other compromises, the politicians of the future are almost definitly committed to the same principle. Only in the United States has the Roman church made real headway during this period, and this expansion is due really to immigration. In the Old World, as ignorance is being dispelled under the influence of the public schools, so is superstition declining; hence Romanism is making no gains in Europe. In this country it is only thriving on the imported illiteracy fostered by itself in other lands, an illiteracy which our excellent school system precludes from being transmitted to other generations. Having this prospectiv increase in view, the prelacy hav made vigorous efforts to provide the means for preserving the allegiance and securing the faith of the immigrant Catholics and their children. They hav built about three thousand parochial schools, and they now support about ninety colleges, six hundred minor academies, and various seminaries for training ecclesiastics. So rapid, however, has been the increase of the Catholic population that the prelacy hav, in the matter of schools, been unable to keep pace with it, and necessarily a large proportion of Catholic children hav found their way into the common schools, undoubtedly to their own advantage, but to the detriment of Catholic progress. Prof. W. H. Payne, of Ann Arbor, Mich., writes:

"I am not sure that the Catholic clergy know the full extent of their danger from this source. On one occasion a poor widow brought me her little boy, saying, 'Please place this boy in your school; I am bound that this one of my children shall know something besides his catechism, and I do not care what priest or bishop may say about it, either.'"

There need be no doubt that the Catholic clergy are not ignorant of the inimical operation of the common school to Catholicity. Whoever credits them with purblindness on this point mistakes them greatly. They know that the public school stands for and represents the spirit of modern progress; that it favors and develops the formation of the modern conscience, which makes creed dependent on reason and knowledge, instead of authority; and that it is an institution as utterly alien to their church as were the sturdy colonists of Massachusetts Bay, by whom the first public schools of America were established. They hav known all this for two generations, and over forty years ago they made a vigorous effort in New York to secure for themselvs and their schools a share of the public money. How they were worsted in that skirmish is well known; but though worsted, they were not vanquished. They hav not ceased to complain, as Dr. Newman complains in England, "We are forced to pay rates for the establishment of secular schools which we cannot use, and then we hav to find means over again for building schools of our own." This they characterize as an outrage, not because they can urge any serious charge against the public schools as means of educating children in secular knowledge, but because the common schools cannot be used to disciplin children in accordance with Catholic belief and practice. Nothing can be feebler than Bishop McQuaid's impeachment of the American school system, as urged in the Boston *Journal of Education* of Jan. 18, 1883. It is, he alleges, based on a communistic principle, in "utter disregard of the rights of large numbers of citizens;" and inasmuch as it meddles with the duties and interferes with the rights and responsibilities of parents, it is an "unmitigated despotism." It has failed to eliminate the "street Arab" and the dangerous classes, it is a costly experiment, and it has not redeemed the world or enabled us to dispense with prisons. This doctrin of absolute parental rights is rather a novel, not to say an eccentric, one; it has never yet been accepted in any civilized state among pagans or Christians; and it is assuredly one which Rome would hav censured in the ages when the church engrossed and controled the prerogativ of public instruction. The fundamental idea of our public school is based on the principles of '76, and its purpose is to educate the children of the nation into good citizens on the broad ground of human equality upon which the republic is founded. Nearly every state in Europe has accepted the responsibility of forming the mind and character of its children, a responsibility whose assumption was rendered necessary by the indisputable fact that no state church has ever succeeded in educating a people, their failure in this respect being well-nigh as pronounced as was that of the Roman church to effect the moral redemption of society in the long period of its undisputed supremacy throughout Christendom. That even this slight approximation to the communist idea should shock the Romanist prelacy may be very natural, considering how exceedingly un-Catholic must hav been the condition which prevailed among the early Christians before Ananias and Sapphira opened a way to the spirit of papalism, when greed induced them to "lie to the holy Ghost."

This is not the place, however, for a defense of our common schools. They hav already been triumphantly vindicated from such puny attacks as that to which reference has here been made, and the general verdict, based on experience of their efficiency, economy, moral results, and equity, will render it more than improbable for any machinations against them to succeed. The time, however, seems an appropriate one for the inquiry to be made whether the church of Rome, or any schools founded under its auspices, can be trusted as a factor in educating children into good citizenship. The demand made at the Plenary Council of Baltimore for "such a division of the school-tax as will enable the bishops to place their schools on a level with the public schools" is a serious one, and common sense requires us to consider the probability, in the event of such a division of public money, of the Catholic schools ever attaining this level. First, then, with regard to moral education. Criminal statistics loudly declare that Romanism does not insure law-abidingness on the part of those whom it educates. If the fountain-head be impure, we ought not to wonder if lower down the water is found tainted. Morality has never been a very marked characteristic of the See of Rome, and those who care to study Liverani's "Il Papato, L'Impero, e il Regno d'Italia" (Florence, 1861) will understand the possibility of being "near the church, but far from God." In 1656, Pascal pointed out the perils of Probabilism in Casuistry, and Richard and Giraud, later on, denounced it for its immorality; but Liguori may now be considered the confessor's guide, and however moral he himself may hav been, his casuistry, and that of other text-books, can be said to hold the candle to the perpetrators of murder, adultery, idolatry, and theft. The good sense of the American people will not fail them if called upon to decide between the ethics of daily practice, as taught in our schools, and a system whose merits are strongly appreciated by the "cyprians" of our streets and by footpads, as shown in their evident belief that a life of wickedness can be atoned for at the last moment by merely "sending for a priest." The Italian government has rooted out brigandage; it can hardly be likely that the American people will patronize or encourage brigand morality.

Intellectually it seems almost impossible for schools conducted on the principle of observing Catholic disciplin to attain the level of our common schools. If, as the Plenary Council laments, the necessity is so great for a better educated clergy, we may well ask how badly instructed ecclesiastics can be regarded as competent judges of education at all. Under the guidance of Pius IX., the church deliberately elected to wage war against independence of thought, and in the fulminations of the Vatican Council we discern a spirit utterly opposed to that individualism which it is the aim of modern education to encourage and strengthen:

"Let him be anathema who shall say that human sciences ought to be pursued in such a spirit of freedom that one may be allowed to hold as true their assertions, even when opposed to revealed doctrin:

"'Who shall say that it may at any time come to pass, in the progress of science, that the doctrins set forth by the church must be taken in another sense than that in which the church has ever received and yet receives them?'"

There is no hypocrisy, no attempt even at concealment, in this. It is an open declaration of war against modern thought, science, and the freedom of research; and were it possible for the Roman church to deal with the pioneers of knowledge in our day as it dealt with Bruno and Galileo, these fulminations might prove something more than impotent gnashing of fangs long since blunted. The highest intellectual training of Romanism is that of the Jesuits, and however thorough this may be in its way, it is, after all, only a receptiv training, a system of words, not things, whose condemnation may be seen in the fact that neither modern philosophy nor science has been indebted to the Roman church for any marked triumph or discovery. Among modern metaphysicians the late W. G. Ward ranks high as an abstract thinker, but he was the product of the Church of England. The revealed doctrin of Catholicism is a stereotyped thing, and what encouragement can there be for the investigator into nature who has always before his mind the consciousness that, however clearly it may speak, the "voice of nature must be silent before faith?" Among the Reformed, or Protestant churches, despite their first hesitation when geological and astronomical discovery began to open the way to generalizations that seemed to conflict with the *ipsisima verba* of scripture, not one has been false to the grand principle of free inquiry which underlay the Reformation; so that it has come to pass that in every Protestant community the voice of nature is now regarded as the voice of God. Where enlightened reason and fuller knowledge hav demonstrated that certain old opinions were erroneous, patient study and reflection hav also shown that those opinions were in reality non-essentials of truth, and they hav been quietly buried. With Rome the case is different. It has consolidated and cemented its teachings with every period of its existence, so that consistency requires it now to uphold every stone in the antiquated edifice, since for every such portion an equally divine authority has been claimed with the whole structure.

The Catholics of Ireland hav for years had two sources of primary instruction open to them—the national schools and those of the Christian Brothers. As a preparation for secular life the former is superior to the latter, but both are decidedly below the elementary schools of England to which the Education act of 1870 gave birth. The Irish prelacy know well that, when tested by results, their diocesan colleges cannot compete with the "godless" Queen's colleges, while the Catholic University, which was to deprive old Trinity of the scions of the Catholic aristocracy of the country, has proved a miserable failure in that respect. The civilized world has but recently witnessed one result of Catholic education in the hostility of the Italian peasantry to the doctors who were fighting the cholera, and in their superstitious confidence in the blood of San Gennarow as a prophylactic. Little, indeed, did the sturdy settlers of Massachusetts Bay foresee the time when the educational system founded, as Macaulay said, in accordance with the principles to which they pledged themselvs, "that education was a matter of the deepest possible interest to all nations and to all communities, . . . in an eminent degree deserving of the peculiar attention of the state," should be called in question as perilous to morality and religion by the representativs of a church whose highest educational seminaries are hotbeds of irrational fetichism. There is not one such seminary where some of the students, and perhaps teachers, do not wear the Carmelite scapular, to insure absolute immunity from damnation and other spiritual premiums, or the Franciscan cord, with its ridiculous indulgence, "more than enough to deliver thousands and thousands of souls from purgatory every day." There is

not probably in the world one such school whose controlers would dare to pursue the study of history impartially, to favor unrestricted scientific research, or any other philosophy than that of petrifaction. A crooked stick will hav a crooked shadow; and in the light of the perverse twisting designedly imparted within our own time to the Roman tree, we should be fatuous indeed were we to expect it to bear the fruits of civil and intellectual liberty. The premier of England—himself an earnest Christian and zealous Catholic of the Anglican type—has expressed his conviction that "every convert and member of the pope's church places his loyalty and civil duty at the mercy of another," and this opinion is general among European statesmen. Doubtless, were American Catholics ever brought face to face with the dilemma of a divided allegiance, they would, as men of other nationalities hav sometimes done before them, fulfil the duties required of every patriotic citizen. None the less, however, does it behoove every citizen of the republic to reflect upon the possible, and to measure the inevitable evils certain to result from interfering with our common school system, whose efficiency in training our children has been amply and triumphantly demonstrated. "If," says the proverb, "we are bound to forgiv an enemy, we are not bound to trust him;" and it is impossible for us to forget that the demand for a change in our school system comes from those whose first allegiance and duty hav been claimed by and mentally conceded to an authority that has steadily and consistently opposed that New Civilization which is emphatically and energetically represented in the Constitution and life of the United States.

M. C. O'Byrne.

About the Hebrews.

Although New York is the largest city in America, it is the least American of any large city in America. Nativ New Yorkers—the cockneys of America—delight to call it "a cosmopolitan city," while its detractors sometimes describe it as "a dumping-ground for the race-refuse of Europe"—and sometimes as a modern Macbeth's witches' caldron. All these definitions are correct. New York is the city of many nations. Here only, in big crude lumps, can be seen the race elements from which the coming American is to be molded. Not London even, nor Paris, has a more diversified population.

Sunday before last, it happened that I was called on in the forenoon by a Catholic Paulist father, and by a Jewish Christian mystic, and then by a Virginian black and a famous Irish journalist. In the evening I attended the celebration of the Commune—a large audience of French Communists, German Socialists, and Russian Nihilists, and there heard speeches made in three languages, and saw beer drunk in seven or eight. I heard Most and talked to Schwab.

In one group there I saw four persons of the Hebrew race—an American, a lawyer, whose ancestors had lived here for two centuries; a German, also a lawyer, who had been long resident in this country, but who was born abroad; a Bohemian maiden, with black, bright eyes, who had been driven from Prague by the recent Jew baiting mobs, and a young Russian, also of the Hebrew stock, who had been one of the Nihilist propaganda, and had escaped a long sentence to Siberia by evading the police and securing false passports. They were all highly educated persons.

The topic of the day, in Jewish circles, was the boycotting of two Jewish candidates for admission to the Hussars. This led to a talk with one of the Jewish lawyers about the Hebrews in New York. I took down his answers verbatim in shorthand.

"To begin with," I said, "will you tell me the difference, if there is any difference, between the terms Hebrew, Israelite, and Jew, and whether the term Jew is offensiv to a man of the Hebrew race?"

"The terms Hebrew, Israelite, and Jew," he replied, "are not synonymous, but represent distinct historical periods of our race. *Hebrew* represents the early Abrahamic or nomadic period. *Israelite* was the title of the theocracy founded after the Exodus, and in the land of Canaan; while *Jew* was the name of the remnant left in Palestine after the separation of Judah from Israel and the loss of the ten tribes. The word Jew is not offensiv unless used in an offensiv way, just as the word Yankee may be used as the name of a people, or as an insulting epithet. We Jews call ourselvs Jews among ourselvs. The two great divisions of the Jews are the Sephardic and the Ashkenasim."

"What do they mean?"

"The Sephardic are the descendants of the Spanish and Portuguese Jews. The Ashkenasim are all the rest of us. The Sephardic, until late years, hav always acquired greater distinction than the Ashkenasim. The Sephardic hav a tradition that their higher rank and general freedom from persecution are due to the fact that their ancestors were residents of Spain during the period of Christ's life on earth, and, therefore, not having been responsible in any way for the crucifixion, were spared the curse that fell so heavily on their brethren elsewhere. Of late years the German Jews hav acquired greater opportunities by emigration for advancement, both materially and mentally, and therefore they are rapidly winning a higher rank than was possible for them in former times."

"Do these divisions designate their religious divergencies also?"

"No; the Jews to-day are divided, religiously, into Orthodox, Liberal, and Radical. Yet these divisions are not so strongly emphasized as the same words would denote in talking of Christian sects. The Hebrew ritual is sometimes a conglomerate of all three forms of religious thought. Even in biblical times the Jews were divided into Rabbinical and Biblical. The Rabbinical party was the party of forms and ceremonies, and observances, and traditions. The Biblical party placed the spirit above the letter of the law. This division, therefore, as it is founded in the nature of things, will probably be perpetual. Modern Jews are fond of contending that the work of Christ in his life was largely that of a Jewish reformer, bent on warring against the formalism of Rabbinical Judaism, and that nothing was further from his intention than the founding of a new religion."

"What organization does the Jewish Radical support?"

"The Jew who affects radical opinions in religious matters rarely attaches himself to any distinctiv denomination. He merely ceases to attend the synagog, or, perhaps, if he is not entirely emancipated, he attends the lectures of Professor Adler. But, bear in mind, in becoming a religious Radical, and in ceasing to attend the ancient worship, he does not the less cease to remain a Jew. For example, during the controversies which social ostracism hav recently engendered in this country, some of the most fiery advocates of the social rights and equality of the Jews were found among men who had long ceased to attend the ministrations of the synagog. Our pride of race remains. For instance, among the most zealous of those who took part in providing for the Russian exiled Jews, recently, were men—Jews—who had married Christian women, and whose children had been baptized, and who, themselvs, had never been inside of a synagog for from ten to fifteen years. Christian writers, in discussing Jewish problems, often fall into the error of not taking into due consideration our pride—you may say, if you choose, our enormous pride—of race, of which Lord Beaconsfield, a baptized Jew, was a conspicuous example; of which Mr. Lewes, the husband of George Eliot, was an equally striking instance in another field.

"Will you giv me a few facts about the Jews here?"

"Well, the Jewish parents spend more money on the education of their children than any other class, in proportion to their means. I never yet saw a man or woman of my race who could not read—at least in the Hebrew tongue. They are at the head of the money markets—such men, for example, as Seligman (an orthodox Jew), Kuhn, Loeb & Co., the great bankers, and Halgarten & Co. There are large numbers of Jewish brokers, and wealthy Jews are found everywhere in every branch of trade. Everyone knows that fact. We are strong in music. Of course you know that Mendelsshon, Handel, Hadyn, Verdi, Offenbach, Strauss, and Rubenstein were or are of the Jewish stock. Dr. Damrosch was a Jew. Most of the music teachers of this city are Jews or Jewesses. In art? Well, we are not particularly distinguished in plastic art. Perhaps it is true that our religion killed plastic art among us, as Ingersoll says, but the same command preserved our race from idolatry. In agriculture? Well, here again every educated Jew acknowledges the deficiency of his race. For ages our people hav not been allowed to hold land, and, therefore, we hav cultivated trade instead of the soil. But we are trying to remedy this inherited, this enforced deficiency. In our charities technical education is now made prominent. We hav established a technological institute."

"Many attempts hav been made to convert the Jews to Christianity? What, in your opinion, has been the chief obstacle to these attempts?"

"The chief obstacle to the conversion of the Jews to Christianity is that it has been attempted to make the Jew an anti-Jew as well as a Christian; not only to love Christ but to hate his race, instead of trying to teach him that the Christian religion was not the destruction of Judaism but supplementary to it. The Jewish Christians regard Christ as a great Jewish prophet."

"Where is orthodoxy strongest?"

"Well, orthodoxy is most prevalent among those who hav the more recently arrived in this country. The longer the average Jew remains here the less orthodox he becomes. The most representativ synagog, perhaps, of the orthodox in New York is the congregation Sheareth Israel in 19th street near Fifth avenue. The music at this synagog is especially fine. It is arranged from Jewish melodies of immemorial antiquity in Spain. The best synagog of the Liberal is the Temple Emanuel in Fifth avenue, corner of 43d street. Its services are principally in English and German, and its rabbi, Rev. Dr. Gottheil, is a man of eloquence and learning. Radicals, of course, hav no recognized leader, but in the popular estimation Prof. Felix Adler is regarded as their representativ. He lectures every Sunday in Chickering Hall. His congregation is mostly made up of German Jews."

"What is the estimated population of the Jewish race in America?"

"It can only be guessed. No authentic data exist. An estimate was made which gave 75 000 to this city, and it is believed that 350,000 for the entire country would not be far wrong."

"Is there really much social prejudice against the Jews in America?"

"Yes," said my friend, "there is far more than is commonly supposed. We might pass over such incidents as Corbett and Judge Hilton, and even as this disturbance in the Hussars, if they were not rather symptoms than exceptions. Take social life. Dodworth's dancing academy in this city is regarded as the best private school of that kind for young ladies. Yet no Jewess need apply there, for she would not be admitted, however eminent in literature, in science, or in commerce her father might be. Do you remember the recent case of Mrs. Jacobi? Dr. Jacobi, her husband, is recognized as an eminent specialist in children's diseases. His wife was the daughter of George Putnam, the noted publisher, and she, of course, was the sister of "George Putnam's Sons," who succeeded to his business. Mrs. Jacobi never embraced the Jewish faith—never became a Jewess—and Dr. Jacobi had not been inside of a synagog for twenty years. Yet she was refused a suite of rooms for the summer at a hotel in Staten Island. Oh, yes, there is great social prejudice against the Jews yet."

I am not permitted to giv the name of my Jewish friend, but he is a well-known scholar and lawyer of eminence. I hav read the interview to other Jewish men of learning and talent, and they pronounce its statements correct, from the "Liberal" point of view.

An American lawyer who has had large practice among the Hebrews of New York to whom also I read the interview, corroborates its accuracy, and made a few additional points.

"The true reason why the Spanish and Portuguese Jews hav been more successful than the Jews of other nationalities is owing to their intellectual advancement for one thousand years under the Moors. The Portuguese Jews stand high here. In South Carolina and Georgia, particularly, they occupied leading positions before the war—higher, relativly than in the North, for example, Chief Justice Moses, and Senator Benjamin, of Louisiana. In Poland, as I know, the boys are driven to their Talmud at an early age, and spend years in its study. This makes them familiar with philosophy of a high character, full of subtle, metaphysical distinctions; sharpening the naturally acute Jewish mind, and teaching him to regard form as the 'one thing essential' of religion. They preserve to-day the practices of the Pharisees—don't you remember Rubinstein who was hanged for murdering his sweetheart? He killed her lest his reputation in the synogog might be injured by its being known that he had seduced her! He wore phylactories and texts on his forehead; and in jail went through a lot of formalities called prayers three or four times a day. Yet he and all his relations perjured themselvs to establish an alibi on the trial."

I read the interview to a Catholic friend and scholar. He said:

"The Jews deserve to be honored in America. They are good citizens. Very seldom do you see them in the prisoner's bar, as thieves or robbers, nor in the poorhouse, nor in other charitable institutions. They are a good-hearted race, kind to each other, and affectionate to all their relations. I think that the reason why they are so well-to-do, is not because they cheat or overreach, but because they are content with smaller profits. They are ahead because they deserve to be."

James Redpath.

True Greatness

When Washington advised the weak thirteen colonies to beware of foreign influence and entanglements, no unholy ambition for empire and competition with European powers had entered a single breast. Small in numbers, and limited to thirteen colonies, how great we were! What a mighty moral power in the world! Out of an earnest desire to increase our power has grown up a singular spectacle. The greater our numbers and territory, the more insatiable our unholy, damnable ambition to eclipse the world. States rival states, cities compete against cities. We cannot rest till every state in this union is so crowded with people they shall be in the miserable condition of crowded Europe. "There is no greatness but in numbers and wealth." If ever any people were cursed with such insane blindness as to believe that gross, vulgar lie, it is ourselvs. As a result, ere twenty years pass, our people shall be cut off from many privileges, a few shall be immensly rich and millions poor, the land will be denuded of its forests, rivers dried up, climate changed unfavorably, and yet in all the elements of true greatness what more shall we be?

Holt.

Among the People.

I never found the people more alive to Freethought than now, which is indeed encouraging.

MAPLETON, MINN.—Mr. G. W. Rima, an earnest, aggressiv, working Liberal, engaged me to deliver five lectures—two at Mapleton, two at Sterling, and one at Good Thunder.

Mr. Wyman conducted me to my quarters, and in an hour I found myself in a Baptist quarterly meeting. There the information was furnished that the church would come off victorious in its conflict with Infidelity. What a flutter of excitement even the bare announcement of Antichristian lectures does cause! The more our principles spread, the more noticeable the alarm in the church. The leaders gather their flock, purse their mouths, look defiant, and shout, "Who's afraid!"

Two good audiences were at our Liberal meetings, many coming a distance of eight and twelve miles, and some came sixteen.

The Baptists held three services that day. The preachers raved. Women had contemplated holding a prayer-meeting at our hall entrance to request God to keep the people away from our Infidel discourses. That would hav been jolly. They finally concluded to do it themselvs, instead of speaking to God about it. Gentlemen were called to account in the street by some good Christian sisters for encouraging Infidel lectures in their sweet and peaceful town of maples. The sisters indignantly protested that whoever sent for the horrid Infidel "ought to be ashamed of themselvs, so they ought." Our Infidel brethren bore their castigations calmly and smilingly. They engaged me to giv double the number of lectures. Discussions filled street and store and domicil. By Sunday evening the conflagration reached the Baptist pulpit. The church was full for once, and the Rev. Augur bored us through and through on the superiority of Christianity to Infidelity. I took notes, and on Monday evening devoted about fifteen minutes to a reply, which is about all that is needed to dispose of the average preacher, and which I submit verbatim:

ELDER AUGUR'S SERMON AGAINST INFIDELITY.—Last night we listened to a sermon upon one of the most intolerant texts of the whole Bible. The text was: "But though we, or an angel from heaven, preach any other gospel unto you than that which we hav preached unto you, let him be accursed" (Galatians i, 18).

An angel from heaven, probably no Christian will deny, is supposed to be a perfectly truthful being, else he would immediately lose his place in heaven. If, therefore, that angel should contradict Paul (who referred to the possibility of his lying for God's glory!) the truthful angel should be disbelieved, and cursed in the bargain. The great mass of the bloody religious persecutions of the ages was prompted by just this spirit of cursing people for their belief or unbelief. The early church fathers professed to preach Paul's gospel; the Christian Inquisitors of Spain preached Paul's gospel; the Puritans of New England preached it; the bloody deeds of all the Dark Ages were prompted by this spirit of Paul's "gospel"—"if any man preach any other gospel" let him be accursed. That was the embodiment of the terrible inquisitions, holy wars, pious crusades, religious massacres, which, as historians tell us, caused fifty millions of human lives to be sacrificed by Christians within eighteen hundred years. In this way nearly every scientist was "cursed." Only a bigot says, "Let any man be cursed who preaches any other doctrin than we hav preached." It was in accordance with that doctrin of Paul's that the Catholic church cursed and anathematized Martin Luther and other Protestants. It was in accordance with that doctrin that thousands of human beings were sacrificed, tortured, murdered, butchered in cold blood by the Inquisitors under Torquemada.

And this is the text that the Rev. Augur chooses as a weapon with which to assail Infidelity in Mapleton. A weaker and wickeder text he could not hav chosen, unless it be that one from the Old Testament which says, "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers: namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him; nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him" (Deut. xiii, 6-9). Take these two texts—are they not twin beauties?

And these are the fine "civilizing" doctrins that Elder Augur is engaged in teaching this community. No wonder there is religious hate and bitterness among a few even in Mapleton. This is the narrow, illiberal, bigoted, intolerant doctrin which thousands of preachers are preaching as the gospel of Paul and the religion of Jesus Christ. The elder could not hav taken a text that would better serve my purpose to show up the hideousness of their doctrins. The men and women who believe in such a "gospel" will grow vicious as they grow older. They will hate man in proportion as they love God. Hate a man, curse a man, kill a man for his honest opinions! Those who really believe in these two Bible texts would kill Freethinkers if they had the power. But, as Thomas Jefferson well said, "the laws of the present day withhold their hands from blood." When those who did believe in these two texts had the power they tortured to death thousands upon thousands of those who differed from them in religious views.

And this is the kind of Christianity that is taught in Mapleton, which was preached last night without one word of apology for the atrocious doctrin of hate to man.

Elder Augur told us last night that Christianity is equally well adapted to the strong-minded as the weak-minded. Is it a strong mind, or a brutal mind, that would accept such doctrin as that a man should curse his fellow, or wish him to be cursed, because he is of a different way of thinking?

The elder said, "It is the genius of Christianity to invite thought and investigation." And then, what? If the thought and investigation lead to Infidelity it is the genius of Christianity to curse him. The elder says so, or his entire sermon last night was without point.

It is said that the Lord chastises those he loves—and, in this case, so do I. If I scorch the elder tonight, it is all for his good and your satisfaction, and my own. Our reverend friend tells us, "Peter says, 'Be ready to giv a reason for the hope within you,'" and that Paul advised to "prove all things, hold fast that which is good." This is just what we hav been inviting him to do; but he shrinks from it. He professes those precepts, but he refuses to practice them. After he had announced that Christianity encourages "honest, earnest, candid investigation" he flinches. Some gentlemen called upon him personally after his sermon last night to come and hear me, and accept our platform, and welcome, half the time. He refused. This is the way a Christian minister invites "thought and investigation." He, a minister of that Christianity of which he had just been boasting—he had just declared that it had conquered every foe in all its conflicts and controversies. He meets us not half-way; thinks it safer, doubtless, to discuss at long range. He thereby, however, commits himself to the principle of free discussion. Why not meet us, face to face, before the same audience? What is his excuse? He really has none that I am aware of. He claims to hav God and truth and victory on his aide. Why, then, should he not debate? Is it a fear, after all, that Christianity might receive damage in this community, although he boasts that it has won victories elsewhere? We would like to see a few. If, as he says, in every former discussion Christianity has gained victories, why should he not show this people just how they were won? We are ready; is he? If victories for Christianity hav always been obtained in discussion, I am willing to help Christianity to another victory in every town I visit. If discussion helps the cause of Christ, I am willing to work for Christ as long as I liv.

According to the gentleman's own Bible, it is his duty to meet the opponents of his religion and contend with them, not at a distance, at long range, but face to face, as Christ and the apostles met their opponents. Does he believe his own Bible practically? Says Isaiah, "Who will contend with me? Let us stand together." That is it. This is just what we hav been trying to get them to do, and they dare not do it after all their boasting. Hollow, empty boast. "Let us stand together," says the elder's Bible, not one here, in this hall, and another in yonder pulpit. Isaiah continued: "Who is mine adversary? Let him come near to me." There it goes again, "Come near." Do the clergy do that? No, they stand off at a safe distance behind bulwarks which hav become notoriously the cowards' wooden castles. "Isaiah vaunted, "Behold, the Lord God will help me." This is just what the clergy believe about themselvs, and still they are afraid to venture, even with God's help, against an Infidel, backed, as they profess to believe, by the devil. "The Lord God hath given me the tongue of the learned," said Isaiah. Their "learning" is the boast of most of the clergy. They profess to be shepherds of sheep; but they are enjoined to leave the "ninety and nine," already safe, and go out after the lost. Instead, they stay by the safe sheep, and let the stray one go to hell.

Their own Solomon urges, "Debate thy cause with thy neighbor," but at every turn we find the clergy shirking their duty, according to their own Bible, to meet their opponents and contend with them as did the prophets, Christ, and the apostles. These are their examples, as they claim, and yet they utterly ignore them in the matter of free discussion. The clergy of our day lack the moral courage of Paul, Peter, Stephen, Christ, and the prophets, who all set them the example of contending "for the faith once delivered to the saints," of discussing, disputing, and debating.

At the close of the lecture a believer in Christ said he would "stand by the Christian religion, by God." He expects to repent of his profanity just before he starts for heaven.

Rev. Quayle called to see me at my hotel. He informed me that Charles Bradlaugh and Annie Besant are engaged in sending obscene literature to school children. Liberals who never waste any time attending church would be surprised if they knew how extensivly gossiping parsons retail such stuff, and how eagerly their congregations swallow it.

W. F. JAMIESON.

William Lloyd Garrison Was an Infidel.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The evidence that the late Wm. Lloyd Garrison was an Infidel in the general acceptation of the term, and as defined by Webster, is incontrovertible. He defined his position in regard to the Bible in a speech at the Hartford Bible Convention in 1854. (See a book of the above title published by Partridge & Brittan.)

Again, in 1860, when a pamphlet entitled "Self-Contradictions of the Bible" was published, Mr. Garrison, in a notice of it in the *Liberator*, said:

"It is an internal exhibition of the utter absurdity of the dogma of plenary inspiration, showing as it does, at a glance, the multitudinous self-contradictions of the Bible, which no ingenuity of interpretation can reconcile, excepting that which can prove white to be black, and black white."

Furthermore I can bear witness myself that in 1854 he did not believe in praying to God. He and I were at the house of a Quaker in Westchester, Pa., attending the annual meeting of the Pennsylvania Antislavery Society, and I heard him illustrate the folly of praying in this way: "There is a stove, and here is coal; how absurd now for me to fall on my knees and pray God to make a fire!" This was said in the presence of several men and women.

During our sojourn at that Quaker's house there was no praying or saying grace. I slept in the same bed with Mr. Garrison, and there was no essential difference in our views of religion or Christianity. He always seemed to revere the character of Jesus, just as Thomas Paine did. I furnished a full report of that annual meeting to the *Antislavery Standard*, of which Oliver Johnson was then, I think, assistant editor, and about that time became editor-in-chief.

Washington, D. C., July 10th. WM. HENRY BURR.

Canadian Notes.

The Toronto Secular Society are in the midst of the summer vacation. Picnics in shady groves by meadow, lake, and stream; sailing by moonlight over the blue depths of Ontario; camping out under the starry vault and wide canopy of heaven—these are the charms and witcheries of the season, which giv us a glimpse of fairy land.

"There is a pleasure in the pathless woods,
There is a rapture by the lonely shore,
There is society where none intrudes,
By the deep sea, and music in its roar."

The Secularists of Canada are gradually getting their rights in the law courts. It appears probable that Christians, with all their abominable bigotry, groveling, ignorant superstition, slavish fear, and fiendish hatred, and oppression of all who differ from them in opinion, will yet be compelled to giv a measure of justice to their Freethought opponents.

The officers of the central and local societies in Toronto are receiving daily most encouraging accounts from all parts of the Dominion of Canada of the noiseless but increasing advance of Freethought ideas and Freethought principles.

An Explanation.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav noticed in your paper and the *Investigator* criticisms on my invitation to the orthodox people to send a representativ to the Albany Convention to speak in behalf of Christianity. I hav published such a notice, I think, nearly every year since the Association was organized, generally in one of the New York papers, and the invitation has heretofore extended to the whole country.

This year I sent the notice to the Albany *Evening Journal*, and confined the invitation to that city. This invitation has never been accepted but twice—once by a young Catholic evangelist at Hornellsville, and by the Rev. Mr. Mitchell at the Rochester Convention.

As some of my critics hav seemed to be at a loss to know the object I had in view in giving these generous invitations, I will inform them.

1st. I desired to show to the world that we were what we professed to be—Liberals. That we were in favor of giving all sides a hearing *on our own platform*—a thing the church dare not do in its pulpits.

2d. I was satisfied that such a card was *the best kind of an advertisment* for our convention, which always proved true, as it was some years copied into a hundred secular papers. And if you are going to hav a great convention, you hav got to advertise it in a business-like manner.

3d. If our orthodox friends did not accept the invitation, then I always was sure to read the notice at the convention, and comment on the fact that they would spend money to send "missionaries" to foreign

lands, to convert the heathen, but would not go to the heathen in their own neighborhood, when their expenses were paid.

4th. That when they did accept the invitation, we had not only the chance to refute their arguments before a large audience, but what I was *particularly* looking after, it gave us large receipts at the door, much of the money coming from orthodox pockets when the orthodox champion spoke. That was particularly the case at Rochester. I am sure that our receipts were at least one hundred and fifty dollars more on account of the Wakeman and Mitchell discussion, notwithstanding we paid the full traveling expenses of Mr. Mitchell from Brooklyn to Rochester and return, and his board for a week at Rochester.

But probably I made a mistake in this matter. If so, it was a case of misjudgment, for which I hope to be pardoned. And as I hav now resigned my office of secretary, and the management of future conventions will be under the control of other persons, I hope they may be able to do much better than I hav done and avoid my errors. The doctrin of evolution should operate in the matter of organization as in everything else. Fraternally yours, H. L. GREEN.

Salamanca, N. Y., June 24, 1885.

The Statue to Bruno at Rome.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The following very interesting letter has been received, with a receipt for the subscriptions which were forwarded by me on the 1st of June, ult. It does not seem that $600, the amount suggested by the committee to be raised in America, is at all unreasonable, in view of the facts presented. Who now will add their names to the second instalment of the contributions to the noble purpose of making Bruno immortal?

I will forward as before all moneys sent to me for the statue. Respectfully, T. B. WAKEMAN,
Authorized Agent,
No. 93 Nassau street, *New York City*, July 10, 285.

ROME, June 20, 285.

HONORABLE SIR: I hope by the time I am writing this that you will hav received my last letter, in reply to yours of May 16th, wherein I endeavored to giv you the information you desired. But in case you may not, I will repeat it here in a few words.

The monument to Bruno will be a statue in bronze with a base, bas-reliefs, etc., and will cost about 25,000 to 30,000 francs. We Italians hope to contribute thereto about 20,000 francs. The work of the sculptor, Ferrari, will be *gratis*. We hav also to hope that when it is seen that the work is going on bravely, the Commune of Rome (the municipal government) will contribute a quarter of the amount above proposed for Italy. This is highly probable if the ensuing elections result in sending to the capital an increased number of Liberals.

We are very much pleased that our "First Number" has been so favorably received by you. We would send you more copies of it, so that you might distribute it among the Freethinkers of America who are contributors to the fund, if we did not, in sending them, incur an expense greater, we fear, than the value of the brochure itself.

We send you copies, however, for the two other members of the Committee of Honor in America, Hon. Elizur Wright and Col. R. G. Ingersoll. We hav not sent to them before, as we received their names through Mr. Bradlaugh without their address.

I would not forget to thank you for the 938 francs ($187.73) which you hav sent with the list of subscribers. We shall publish it in the journals at Rome, which we will forward to you. At the same time I ought to say to you that we still hope for much more from the Americans.

Why may they not more than twice double the sum they hav already given? Excuse the presumption of this question for the sake of Bruno!

To your inquiry as to the contributions of the other countries of Europe, I can only say that, outside of France, England, Spain, and Russia, the other Europeans hav responded very feebly to our appeal. From the countries above-named we hav received some contributions, but as yet very little in comparison with that which we expect from them. As to Italy, we hav every reason to be sure of our success. Our ideas hav penetrated everywhere, but what a pity that here, too, the Liberals are not of the wealthy!

We learn that at Paris one of the streets leading to the Sorbonne has been named "Giordano Bruno," and that the council provisional of Paris has voted 200 francs to our philosopher of Nola.

Accept my thanks for the honor done in printing my letter in your journals, and if you wish for further information you hav only to write to us.

Wishing you to accept the sentiments of our highest consideration, we are, on the part of the committee,

Yours respectfully.
DR. MARCELLO CAMPODONICO, President.
GIOVANNI AMICE, Secretary.

Sage Sayings.

A woman's bonnet must be orthodox before her prayer-book is.

Principles, not pulpits, make a church.

Hearts build religion for brains to tear down.

The preacher turns young love's dream into a nightmare.—*Merchant Traveler.*

A Close Definition.

A Minister: "My dear, do you know what the newspapers mean by 'chestnut?' I see the word very often."

Wife: "Yes; a 'chestnut' is an old joke, a revamping of matter which has been published before, or anything that smacks of age or possesses some relish of the saltness of time. For instance, the sermons you preach in the hot summer months might easily be called chestnuts."

THE Spiritualists and Liberals of Van Buren county and southwestern Michigan will hold a camp-meeting in the grove on the boating grounds at Four-Mile Lake, near Paw-Paw, from July 30th to August 3d. Several good speakers are engaged, and vocal and instrumental music will be furnished.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the president of the League, Robert G. Ingersoll, and of its secretary, Samuel P. Putnam; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. MACDONALD,
Chairman of the Finance Committee.
33 Clinton Place, New York city.

The Campaign Fund.

Previously acknowledged,	$4,437.26
Mystic, Conn.,	10.00
Total,	$4,447.26

News and Notes.

A LECTURE AT MYSTIC, CONN.

On Sunday, July 12th, I went into quiet, orthodox New England, on the shores of Long Island Sound, where the voice of Liberalism has not been heard before, except from our eloquent Mrs. Colby, who made quite an impression some months ago in this Puritanic stratum, which was then being upheaved by the usual winter's revival. We found a good audience waiting, consisting of the leading business and professional men of the place. Some heard the presentation of our doctrins for the first time, and were both pleased and astonished to find such harmony with their own views, and that a Freethought platform was something more than a place for a "bear fight," as so many think it is, under the instructions of a Christian pulpit. There is a bright and lively Liberal element in Mystic, and without doubt another meeting will be held there soon, with far larger results. A good beginning has been made; people are aroused, the crust of custom and tradition breaks, and the stream of thought flows and sparkles in spite of the ghosts of our grandfathers, who on Sunday made every able-bodied man go either to church or the jail.

It was through the earnest efforts of G. W. Haley that this promising work has been begun, which will some time make the intellectual life of Mystic as delightful as the outward glory of nature by which it is surrounded. Mr. Austin Haley, Capt. George E. Tripp, Dr. Gale, the good physician, who has realized something of nature's healthful processes, Mr. Ward, and others, hav generously helped the movement, and will form the nucleus of a growing Liberal society.

I had the pleasure of meeting Jennie C. Williams, a well known correspondent of Aunt Elmina and Susan Wixon, whose thoughtful articles, written upon a bed of pain, hav flashed occasionally upon the pages of THE TRUTH SEEKER and *Investigator*. A few months ago, while almost in the last stages of disease, her mind clouded with orthodoxy, the kindness of Dr. Gale opened to her a realization of the truth through the pages of our Liberal books and papers. Now the mental disease has passed off, and her mind is as clear as the sun. Though alleviated much by the skill of Dr. Gale, she still suffers greatly, but she is happy, for now she recognizes that death is a sweet sleep, and life a joy more enchanting than ever. Though deeply desiring to liv in order to enjoy the mental freedom, death is not a terror, but simply nature's inevitable course. A brighter, serener spirit could not be found than hers, whose bodily weakness is so great, and to whom the silence may come at any moment. Such is the noble power of nature's gospel. SAMUEL P. PUTNAM.

Albany Convention.

LETTER FROM INGERSOLL.—GOOD NEWS FROM REMSBURG.—THE RAINBOW OF PROMIS SPANS THE HUDSON FROM BOSTON TO KANSAS.

The following is an extract from a letter just received from Ingersoll:

"DEAR MR. PUTNAM: I shall be at Albany—at least I fully intend to be there—and I sincerely hope that we will hav a good time. Yours always, R. G. INGERSOLL."

There is no doubt of a good time when our genial leader is with us, and his pleasant family, where life's brightest harmony is revealed, and thought is enthroned in affection.

A glad message from our mighty pioneer, Remsburg, with a subscription of ten dollars for the Albany Convention, answers generously to the noble offerings of the East.

"I note with pleasure the vigorous efforts being made in behalf of the Albany Convention. The cause of Freethought for the coming year largely depends upon the success of this meeting. It is the duty, it seems to me, of every Liberal in the land to giv it his support. Let us do our best, let us surpass the great Rochester Convention of '83, and make this the grandest Freethought convention yet held on the continent.

"Your action in limiting the number of speakers and selecting them in advance was not only wise, but necessary. It is true that in the list of speakers named there are omitted many familiar names. There are other lecturers in the field whom we would be glad to hear. Underwood, Bell, Burnham, Bradford, Reynolds, Jamieson, Walker, Shaw, Stewart, Kelso, Chainey, Putnam, Lake, Severance, Colby, Allyn, and Wixon, each has a host of admirers, each has done valiant work for our cause, and each is capable of preparing an address that would do honor to the occasion. But it is impossible to hear them all, and with the list selected there can, I think, be found no fault. Colonel Ingersoll, James Parton, Elizabeth Cady Stanton, Mattie P. Krekel, Helen Gardener, Charles Watts, T. B. Wakeman, and Courtlandt Palmer insure an intellectual feast worth going a thousand miles to enjoy. Their peers for eloquence cannot be found even in our halls of Congress. It requires a great cause to develop great orators, and it is the justness and grandeur of our cause that inspires the eloquence of Ingersoll and of those who hav with him been chosen to defend the right.

"To help the Convention out with its work, please accept the inclosed. I shall see you in Albany, and probably at an earlier day in New York. Till then good-bye.
"J. E. REMSBURG."

The splendid magnanimity of Remsburg will be felt throughout all our ranks, and from East to West there will be a united front.

The following hav been appointed by the Albany Association to co-operate with the executiv committee:

GENERAL COMMITTEE.

Joseph McDonough; Adam Strevor; W. Dickson; J. J. Jansen; W. H. Williams; Mrs. Iliohan; D. M. S. Fero; F. Newman; DeWitt C. Teelin; Thos. Dugan; A. F. Waldbillig.

COMMITTEE ON DECORATIONS.

Mrs. McDonough; Mrs. Gerdom; Mrs. Stevor; Mrs. Iliohan; Mrs. Watkins; Mrs. Williams.

The Troy Secular Society has appointed the following: S. D. Jeffers; Robert Wade; Nelson Gardner; M. A. Morrissey; I. F. Goodfellow; William Wittenberg; Peter Grand-Jean, of Cohoes; T. P. Hildreth, of Cohoes; Hirum Wilbur, of Green Island.

With this activ local committee nothing will be left undone that will be for the advantage of the convention.

Mr. Reynolds's Tent Fund.

Previously acknowledged,	$512.70
E. Flamsburg,	6.00
James Roughton,	2.00
N. S. Fowler,	2.00
David Fleming,	1.00
Total,	$523.70

For Members of the Executiv Committee of the League.

TO MY FAITHFUL COLLEAGUES: I would most respectfully call the attention of every member of the Committee to the following letter from Brother Thomas Burk, of Montana. It is replete with sound, practical suggestions, and will well repay serious attention. If the great work entrusted to us is to be performed, it is fully time each and every one of us was at work. If any member of the Committee can suggest—or, better still, prove they hav—a better plan, by giving us an account of better and more effectiv work done, than the faithful carrying out of the system suggested by Brother Burk would result in, please report at once through THE TRUTH SEEKER.

Please read the appended letter over two or three times carefully, and write me any suggestions of improvement. Letters addressed to me at the TRUTH SEEKER office will be promptly forwarded. Let all who approve Brother Burk's plan at once put it in practical operation in their own state or territory.

Dear friends, we are hasting to the time of our next Congress—the most important ever held. We must be prepared for it. The impossible is not expected from anyone. But surely our profession of devotion to the cause should be demonstrated by our works. Let us not remain in the rut of orthodoxy, and rest content with mere profession, and having our names on the roll as members, depending on some one else to do the work—"to pay it all, all the debt we owe."

Co-workers for the noblest cause that ever claimed the self-sacrificing efforts of its adherents, let us earnestly study to devise the best possible methods, and then unite in carrying them out with diligence and perseverance.

C. B. REYNOLDS, Chairman Ex. Com. N. L. L.

SALESVILLE, MONT., July 1, 1885.

C. B. REYNOLDS, ESQ., *Dear Sir:* Some time since I wrote you in response to my appointment as a member of the Executiv Committee of the National Liberal League. Therein I took the ground that it is the duty of members of the Executiv Committee to aid in effecting a thorough and systematic organization of the Liberals of the United States and Canada into a compact body under the name of the American Secular Union, and at the same time to try and make the organization self-sustaining, so that means could flow through natural channels steadily into the National Liberal League treasury.

The plan I hav concluded to operate upon for Montana is this: First. Form my territorial sub-committee. But as our constitution only authorizes the selection of four official associates, it hampers me some. I should hav one in every town in the territory. However, I can do the next best thing. I shall try and hav a co-operating agent in all those places, which will require some time, as I wish to make judicious selections, and some method will be necessary.

Second. Then I shall ask each representativ to prepare a subscription paper, with the Nine Demands of Liberalism attached thereto, which he will present to all the Liberals of his entire locality, both town and county. The object will be to ascertain how many are willing to become members of a permanent organization, and how much each one is willing to contribute annually to defray incidental expenses of such organization, employ lecturer and organizer, etc.

We want a permanent lecturer and organizer. Comparativly, it adds little to our cause, and nothing to permanent organization, for one to pass through the county, deliver a few lectures, organize a few Leagues, and then depart. His tracks are scarcely cold in the street before the organizations are all dead. A failure is almost as bad as a defeat. For that reason I think best to commence at the bottom and build up. Hence the course I am pursuing.

By consultation with prominent Liberals here, I find they coincide with me in the above methods; and, also, I believe that with a properly managed system of organization the Liberals of Montana will sustain a permanent lecturer and organizer of ability. But we cannot ask for such a one till we hav first laid a foundation ourselvs.

I should be pleased to hav suggestions from you and others on my methods, and shall report to you as I proceed. My great difficulty just now is to learn who to appoint in different parts of the territory. THOMAS BURK.

CATALOG of the Truth Seeker Company's publications sent free upon application.

Communications.

A Lesson of the Past.

The embarrassment and positiv suffering in all of our agricultural districts for want of money at this time is notorious. Men worth thousands of dollars are obliged to borrow in dribs here and there in order to pay their taxes. Thousands of poor families go to bed cold and hungry because the bread-winner can get no work, or, having worked, can get no pay. Thousands on thousands of men whose circumstances are comfortable are trembling on the verge of bankruptcy on account of small debts and their inability to get the money to pay them, although offering property to secure it worth from ten to twenty times the amount required. Truly a beautiful state of affairs, and a condition brought on us by our own folly.

Now is the time to think of the cause and to prevent a recurrence of the like in the future. If not done now, it will not be done hereafter. For just as soon as good times begin, all is forgotten, and we go on as if the good times must last forever. All this was predicted long ago. All this has been endured, from the same causes, by ourselvs and other nations. England suffered every ten years, or oftener, under the very same causes until she provided the remedy. From 1800 until 1850 she suffered terribly. During the years from 1804 up 1820, Lord Brougham often addressed the public on the "distresses." He once, in 1816, remarked that "the distress existing in England was without a parallel in the civilized world." At another time, later, he referred to that statement and said he thought, when he made it, that human nature could endure no more, but that he was mistaken. He cited instances to prove how great was the suffering. Among others he givs an instance of one whole district, formerly prosperous, in which every soul but one householder and his family was on the parish for relief; families not long before well to do, paupers at the time he spoke. His speeches show that he was then groping about to find the cause. He was too sensible, he knew history and the life of the world too well, to believe the wretched twaddle about "over-production," "necessary consequences of our modern civilization," and other drivel. Finally he seized on it and expressed it, not in these words, but this idea: "While under her tariff Great Britain was manufacturing for all the world, she was farming exclusivly for England." You see her protectiv tariff was the reverse of ours, because it aimed to protect her land cultivators. Her corn laws imposed a protectiv tariff on the importation of foreign grains, breadstuffs, meats, and the like. Any tariff on foreign manufactures was a delusion, because her own factories were more than a match for foreign ones.

Meanwhile, her corn law tariff operated on farm labor just as ours does on our factory operativs; first a flush of high-tide prosperity; soon followed by misery among factory operativs from high cost of bread; then reaction, low prices; for bread-glutted marts, tens of thousands of farm hands thrown on the world as tramps. 'Twas then and there the word "tramp" originated. These farm-hands combined by thousands and marched over the country, camping out, robbing day and night the poor peasant farmers around. Often the whole county authorities were called out to repress them, and the military had to aid; battles took place, and thousands were slain or died of wounds and exhaustion.

Thus, in time, things would come around all right to go the same round. Goody-good people consoled themselvs by saying these evils were "mysterious dispensations of divine providence." But at the least hint of removing the corn laws, all the landed interest, all the farmers, small and great, poor peasants, and the miserable outcast tramps loudest of all, would exclaim their horror at the idea: "Bad as things are, you would make them worse."

England was a brute despotism where anarchy was kept down by the sword. Millions of miserable laborers, perishing rapidly and as rapidly recruited from the classes next above them, did all the labor, while a few hundred thousands enjoyed the wealth.

In 1848 Sir Robert Peel, premier and head of the protection party, became convinced by the Cobden Club arguments that two, multiplied by two, are equal to four, and suddenly, using the Irish famin as a pretext, declared for free trade in grain, temporarily. The relief was so prompt, its cause so apparent, that all saw the end would be free trade generally.

From that time on, England's progress has been steady, her prosperity uninterrupted except by our cotton blockade and our precipitation of bankrupt manufactures in her market. During each year her imports hav exceeded her exports by from two hundred to eight hundred million dollars. Lamartine, who, in 1846–7, visited her and predicted a sudden end to her whole social system in explosion, in 1852–4 visited again and declared the change seemed supernatural. He was astounded, and could not imagin the cause. Her system is by no means perfect, her distribution is bad, and her financial system is based on what this writer deems another humbug, specie. The circulating principle of credit is caught and fastened to a scarce metal for convenience of speculators in the metal; but for all that the condition of her people is very happy compared with that previous to 1848.

She by her tariff was manufacturing for the world and farming for herself. We, on the contrary, are manufacturing for ourselvs and farming for all the world. We protect the manufacturers and drive away our farm customers. Empty ships come here to buy of our farmers, as they came to England to buy of her factories. We hav the same flush times for a year or two, when down we go. Our reaction from the depressed state is seen first in reviving manufactures; hers was seen in reviving farms. If anyone dreams of better times for manufactures here next year he knows nothing of the condition. In truth, the manufacturers hav not begun to feel it yet. The consumers of our manufactured products are the millions of agriculturists here who are beginning to bend under a frightful depression and who are now selling their products for the lowest prices ever offered. Why low prices? Simply because our refusal to trade with other nations drives them to trade elsewhere. England and France under compulsion hav taken our cotton for years, and all the while are seeking footholds in Asia and Africa where to raise their own. By free trade we could hav twenty acres in cotton growing where now is one. And we would hav more cotton factories, too, whose South American customers to-day wear the British fabric.

Free trade, speedy and sharp, is the only remedy that will save these trembling manufactures from the thorough, complete, and entire bankruptcy that swallowed them all up (steel rail monopolies of demand and supply always excepted) in 1877.

Really, it is almost laughable, were it not so sad, to see every experience we went through from 1872 to 1878 repeated. We are now where we were then when we of the Northwest were burning corn. What a long road we must travel! We must slowly pass on to the time when we will again be saying, as we were in 1786–7, during the great strikes and riots, "How strange, amidst all this misery and horror of the East, and while so many thousands of tramps wander about, that we Western farmers are doing so well! Did you ever know prices better?"

At that very time it was predicted and written out and published, time and again, that, ere ten years went by, we would be going under precisely the same circumstances, and for precisely the same cause, protectiv tariff. Then people blamed contraction for it. Now, thank God, they cannot ascribe it to anything of the kind. HOLT.

Evolution.

Haeckel teaches the certainty that all natural bodies which are known to us are animate; that the distinction which has been made between animate and inanimate bodies does not exist. When a stone is thrown into the air and falls to the earth, according to definit laws, or when in a solution of salt a crystal is formed, the phenomena is neither more nor less a mechanical manifestation of life than the growth and flowering of plants—than the propagation of animals, or the activity of their senses; than the perception or the formation of thought in man.

If the objections which are raised to the general doctrin of evolution were not theological objections, their utter childishness would be manifest even to the most childlike of believers.

Man is essentially a questioning animal concerning all phenomena that come under his experience and observation. An answer he must hav, and a false one if a true one is not at hand. In man's primeval state, the only answer he gets to all questions is, God made it—God did it. This is the Christian answer to this very day. But, as man gathers positiv knowledge, the results of observation, experience, and reflection, the answer that God made it, God did it, grows less and less frequent. He gets truth instead of mythology.

Darwinism marks the hegira of science from the idolatries of special creation to the purer faith of evolution. There were lately found in the mud deposits of one of the lakes of Germany, in the lowest deposit, forms of organic life of the simplest kind, and of one kind only. In tracing the strata of the deposit upward from the bottom toward the top, the first simple forms began to differentiate gradually and slowly, and to assume by degrees other forms, until at the top there were a number of what are called distinct species. There is evidence which is perfectly satisfactory to competent judges that we hav clearly learned the actual historical process by which the horse came into existence during the tertiary epoch. The evidence is based on the analogy of known developmental facts that a three-toed hipparion form which lived in the miocene epoch gave rise, by the suppression of the phalanges of the rudimentary toes and some other slight modifications, to the apparently one-toed tertiary horse. The pedigree of the ox, the sheep, etc., hav been traced in the same way.

Comparativ anatomy shows us an uninterrupted succession of all possible stages of transition from the simplest organ to the most highly perfected apparatus, so that we can form a pretty correct idea of the slow and gradual formation of even such an exceedingly complex organ as the human eye. The like gradual progress which we observe in the development of the organ during the course of individual development must hav taken place in the historical origin of the organ.

Darwin says many persons, when contemplating perfect organs which apparently were purposely invented and constructed by an ingenious creator for a definit purpose, but which in reality hav arisen by the aimless action of natural selection, experience difficulties in arriving at a rational understanding of them, which are similar to those experienced by the uncivilized tribes of nature when contemplating the latest complicated productions of engineering. Savages who see a ship of the line, or a locomotiv engin for the first time, look on those objects as the production of a supernatural being, and cannot understand how a man, or organism like themselvs, could hav produced such an engin. Even the uneducated classes of our own race cannot comprehend such an intricate apparatus in its actual workings, nor can they understand its purely mechanical nature.

The theory of evolution applies itself to the solution of the greatest of scientific problems—that of the creation, the coming into existence of things; more especially the origin of organic forms and of man at their head.

It is here the right, as well as the duty of free inquiry, to fear no human authority and boldly raise the veil from the image of the creator, unconcerned as to what natural truth may be concealed beneath.

It was a favorit saying of Voltaire: "Let us suppose, for the sake of argument, that there is no God. It will still be necessary to invent him, because there is no other way to account for the phenomena of nature." Voltaire would scarcely hav said this had he lived in our day, since the evolution philosophy has shown how and in what manner nature possesses within herself the promis and potency of all created things, and performs all her operations spontaneously of herself, and altogether without the meddling of the gods.

As contrasted with other systems, we may well adhere to that purer evolution philosophy — that great conception which had dawned upon the patriarchs of philosophy; which has been embalmed in the immortal poem of Lucretius; which has been submerged, but not drowned, in the muddy waters of Hebrew and Christian mythology.

The beforegoing short articles on evolution form, together, an attempt at a digest from Haeckel, Tyndal, Huxley, Darwin, Spencer, Youmans, and others.

Toronto, July 4, 1885. R. B. BUTLAND.

The Common Notion of the Atonement Examined.

It has been assumed that all men justly deserve endless punishment. This is the false foundation on which the whole superstructure of error has rested. Almost the whole Christian world hav built upon this foundation a system of vicarious atonement as repugnant to reason and common sense as can be conceived. But it is a necessary result of their false premises, for if every man deserved endless hell every man must hav it, or some other plan must be devised to satisfy justice as well. But theologians, however fond they might be of fire, hav always felt disposed to keep themselvs and some others out of it. For this reason it became necessary for them to invent a substitute for justice. A substitute for justice, forsooth!—what a contrivance it must be! Let us look it in the face. First, they teach that divine justice, like a vindictiv cloud, darkened all heaven, and was bearing down like a storm upon all our race to engulph us all in hell. This was a dreadful doom. Angels beheld, and were about to weep.

Jesus looked on in pity. He knew that he could suffer as much in a few hours as all men could suffer in eternal ages. He generously offered to be punished in our stead, and in his own person satisfy the full demands of justice.

Second, This scheme implies that the endless punishment of all men would hav been perfectly just and right. If so, why was not God satisfied with it? Why wish to substitute anything for what was perfectly just and right? This is truly a great mystery. But justice could not be satisfied in this way. It could not accept what it did not require as a substitute for what it did require. It required the suffering of the guilty, and not the innocent. If God was offended with man and thirsted for revenge, and was so regardless of all principle that he could be appeased with any kind, whether just or unjust, then anything would satisfy him, provided there were groans, and tears, and blood enough in it. But if a moral principle was to be carried out, nothing could accomplish this but the just punishment of the guilty, which it required. Now, if the guilty escape, that is unjust; and if the innocent suffer instead of the guilty, that is again unjust. Now, it is supposed justice required the endless punishment of the guilty, but they are permitted to escape. Here, then, we hav one injustice. Again, the innocent suffer what the guilty

justly ought to suffer. Here we hav another injustice. Now, it is thought these two acts of injustice together are a very good substitute for justice. Is it indeed true that injustice becomes justice by being doubled? If so, it would be best to double all the injustice in the world, and that would make universal justice; double all the sin, and make universal holiness; double all the misery, and make universal salvation; indeed, double all the absurdities of a paganized church, and they would all become sound and rational. If these things are not to be done in that way, how can justice be satisfied with the acquittal of those it condemns, and the punishment of those whom it does not condemn? If endless punishment is justly due to all men, the debt can never be paid till they all receive it. Paul says, "The wages of sin is death." These wages are due to the sinner who earned them, not to God. Suppose a clergyman has been preaching to his flock till they owe him $500 salary. I come to them and say, "Here, gentlemen, pay his wages to me; although they are not due to me, yet I am willing to receive them as his substitute, for justice will be equally satisfied when the debt is paid, whether it is paid where it is due or where it is not due." Would not the clergyman be apt to think "this alters the case," and that it was unjust for them to pay the money to me, and again unjust not to pay it to him? Suppose they answer, "You hav taught us, sir, that to do what justice forbids, and not to do what it requires, are together exactly equal to doing what it requires." The poor parson would be likely to discover that moral justice and orthodox justice are two very different things.

Third, Again, if justice did require the endless punishment of all men, and Jesus suffered as their substitute, his suffering must hav been equal to that, unless the principle could be satisfied with less than it required, and if it could it might as well be satisfied with none. If withholding from justice a part of its demand would be just, then withholding its whole demand would be just. Hence it was thought necessary to hav an infinit sacrifice and suffering to be a substitute for infinit punishment, which all men are made to deserve. And as none could suffer infinitly in a few hours' time but an infinit being, it is next devised that Jesus Christ is God, and that the great Jehovah really died to make an infinit sacrifice, to cover an infinit evil, to satisfy an infinit dissatisfaction, and to appease his own infinit wrath. Such absurdities arise, one upon another, like hills on hills to mountain hights, from beginning wrong, and assuming, in the outset, that sin deserves endless punishment.

Fourth, If justice could be satisfied with what it did not require, what could be gained by this theory? Nothing at all. Jesus suffers as much as the endless misery of all men, as their substitute. Well, if so, there was as much misery in the case as if all men had gone to hell. Then no good is accomplished in the case. The misery is moved from those who justly ought to suffer it, and placed on one who justly ought not to suffer it. Nothing is gained to humanity or philanthropy in the case. Justice still has a victim. Might it not better hav had its own proper victim than to hav violated its immutable nature in accepting a victim not its own, without diminishing a whit from the sum of misery? It is to be wished that our doctors could answer such questions. A man has murdered; justice demands his punishment; a friend offers to be punished in his place. Would this satisfy justice? It diminishes no suffering, but the blow falls on the innocent instead of the guilty; that is, the thing is done which ought not to be done, instead of that which ought to be. Where is the wonderful display of mercy in this scheme, so much lauded? None—none; all is inflexible wrath, going into full execution; but instead of going where it ought to go, it goes where it ought not.

Fifth, But yet the theory says all who do not repent shall be endlessly damned notwithstanding! Ah, then the endless misery of all this class is to be so much in addition to the sum of misery which would hav been without the atonement. If it be true that Jesus suffered as much as justice required for the sins of all men, and justice accepted such substitute, then no man could be justly punished at all. For if, as the theory teaches, the whole debt is paid by proxy, there can remain nothing unpaid. And if any should be endlessly punished, their endless punishment would be so much more than even this kind of justice required.

This theory has been lauded by millions as an astonishing display of divine wisdom, goodness, and mercy. But surely, if such be a Bible theory, the writer could never find it there.

These difficulties hav arisen, in part, from the erroneous supposition that the unchangeable God was exasperated with men on account of their sins; and this scheme has been devised as a means of appeasing his wrath and making it possible for him to love and pardon sinners. So it is assumed that the atonement produced God's reconciliation and love to the world. But, it may be asked, if the atonement produced the love of God to the world, what produced the atonement? Did the wrath of God produce the atonement, and the atonement his love? Yonder savage says to his son: "My enemy has provoked my deep and unrelenting hate. Nothing but blood can feast my vengeance and placate my burning soul. Stand up, my son, and receive this knife into your heart, to apease my wrath, and save the guilty wretch from my just revenge." Would not common sense conclude the father to be mad indeed? But the Bible says, "God so loved the world that he gave his only begotten son," etc. (John iii, 16). And again, "But God commendeth his love toward us, in that while we were yet sinners Christ died for us" (Romans v, 8). So it appears that God loved the world before the atonement was made. Hence the savior did not die to appease the divine wrath, nor to purchase the love of God for men.

We will here examin an argument often adduced by the advocates of a vicarious atonement, to illustrate the justice, propriety, and beauty of the system. It runs thus: A certain king enacted a law that whoever among his subjects should commit a certain crime should hav his eyes both taken out as a punishment. And it so happened that the first person who committed the crime was the king's own son. In terror and chagrin the king reflects on the awful subject. He wished to save his dear son (better than other men's sons, of course), and yet his law must be honored. At last he hits upon the expedient to take out one of his own eyes and one of his son's, and in this way fulfil the law. Now, this is thought by many controversialists to be a beautiful illustration of substitution. No doubt it well illustrates the substitution of wrong for right, but it fails entirely to show that wrong is right, which is the thing to be done in order to justify vicarious punishment. If the law was a good one, then it would hav been right to execute it as it was, and, consequently, wrong not to do it. The king's expedient did not by any means execute the law. Had the law required that the criminal should lose either one or both eyes, then it would hav been executed, whether the old man lost an eye or not. The extraction of the father's eye was no part of the execution of the law, for the law did not require it. And the saving of one of the son's eyes was in violation of the law which did require it to be extracted. Had the law required that the criminal should sacrifice two eyes, either his own or some other, then this would do; but in that case he might as well hav offered two dog's eyes as his own and his father's. But the law required him to lose *both* his *own* eyes; and no other eyes would do. Though ten thousand friends might be willing to sacrifice their eyes, this would be something unrequired by the law, and of course would not satisfy its demands at all. If a penal law can be satisfied with what it does not require, then it could be satisfied with the unqualified acquittal of the guilty. It reminds us of the convicted Irishman, who was sentenced to death (as the story goes), but was finally allowed to choose his manner of death. He gravely informed the court that, upon mature deliberation, he had chosen to die of old age! Now, all the above is sincerely believed to be correct reasoning on the subject, and it is submitted with all due respect, to all Christians believing in vicarious atonement, in the ardent hope that unsophisticated truth may triumph over the antiquated whims of the Dark Ages of the church.

***

Has Medium Mansfield been Proved a Fraud?

In Mrs. Slenker's endeavor to test spirit phenomena I hav taken considerable interest, principally because I deemed her a sagacious and fair-minded person, upon whose methods and reports we could rely. But I must say that my confidence in this respect has been just a little shaken, more especially by her last effort with Mansfield.

It seems that some friend furnished her the funds necessary to try this last experiment, supposing, undoubtedly, that she would take all needful precautions to make it a test case.

Accordingly, Elmina writes a letter to her deceased cousin David, and, as she says, wraps it in tissue paper, and covers that all over with impressions from her rubber stamp, pasting all up securely, so that it was impossible for any one to read it by calcium light, or in any way but by opening it. Having prepared it in this secure manner, she sends it to Mansfield. In due time she gets it back, accompanied by an answer which, she admits, is proof that the letter had been read, although the very close scrutiny (and it must hav been close) which she gave it did not disclose any evidence that the same had been opened. There was the letter just as she wrapped, sealed, and stamped it, with not a vestige of legitimate evidence that the sealing or wrapping had been tampered with. Now, mark the conclusion at which Elmina apparently jumps. Why, the letter must hav been opened, because the answer showed that it had been read. Now, Elmina, that seems to me to be what in argument we call "begging the question." Your test letter had been read, and under conditions, I submit, which estop you from saying that Mansfield did the reading, at least with the ordinary seeing faculty.

But Elmina says, "The letter could hav been opened, and carefully repasted." Admitted. But the question is, could it hav been done so neatly and skilfully that those keen, scrutinizing eyes of Elmina would not hav detected it. In any case, but especially with tissue paper, such a feat would scarcely seem possible. But if Mansfield did really open the letter, and re-seal it so as to defy detection, the fault was Elmina's; for surely it would not seem to be a very heavy task to seal a letter satisfactorily secure; and this Elmina was bound to do in duty to herself and to the friend who furnished the money for the experiment, and the balance of proof, I submit, is that the letter was so secured.

Elmina complains because her dead cousin, instead of Bennett, to whom she had referred in her letter, did not answer her question. This was a matter, perhaps, over which Mansfield had no control; besides, I don't see how, as a *test*, an answer from her cousin could hav been much more satisfactory, since her letter contains barely one question which is really a test question, viz.: "Tell me mother's full name and thy own?" Several of her questions her cousin, if still in existence, might reasonably be excused for not answering, on the score of want of knowledge, and, of course, his failure to answer them would be no proof for or against the spirit theory. Neither the fact that Bennett (inasmuch as she had referred to him), instead of her cousin David, answered her letter, nor the manner of Bennett's reply, has any special bearing upon the main question at issue, which is, Was the letter read without being opened? As the case now stands, giving Elmina credit for that amount of care and shrewdness which a keen skeptic like her would naturally exercise, coupled with what knowledge she has imparted of her method in doing up her missiv, the preponderance of evidence, I think it must be conceded, strongly favors the supposition that her letter had not been opened.

Of course, it is easy for every skeptic who sends Mansfield a letter, on getting an answer proving the same to hav been read, to say: "Well, notwithstanding all my precautions, Mansfield, by some ingenious process, must hav opened my letter and sealed it up so adroitly as to defy detection." But is such a course fair and reasonable? I think not. In case a person is lacking in ingenuity sufficient to enable him to seal up a letter in such a manner that he will be able to tell whether the same has been opened or not, he had better leave the matter of tests to those having more ingenious hands and brains, and not spend his own or anybody's else money on Mansfield.

It seems to me it would hav been modest, to say the least, on the part of Elmina to hav omitted the charge of fraud against Mansfield, after having bungled and wasted her friend's money upon a spirit test which, through her own want of care and attention, turned out (according to her version) to be simply a test of Mansfield's skill and ingenuity.

I make no defense of Mansfield, for I hav neither knowledge nor belief as to his qualifications for the office of spiritual postmaster; but then, as the old adage saith, "fair play is a jewel," and we like to see its operation in all things. S. Brewer.

Ithaca, N. Y.

A Correction.

To the Editor of The Truth Seeker, *Sir:* Glancing over my hurriedly-taken notes, I find that the words attributed to Rev. Mr. Kaufman in the article "Religion and the Labor Movement," indicating the proper direction of religion (Truth Seeker, July 11th), belong to St. Simon, though the former quotes them as expressing his own sentiment. St. Simon was a Deist. It is evident that Deists, Christians, and so-called Infidels, when they hav the good of the world at heart, all agree that, as the proper study of mankind is man, so the first and most important care of religion is the well-being upon earth of struggling humanity, since God can take care of himself and his heaven. Amrita Lal Roy.

Public Opinion to be Revolutionized.

The simple fact that worlds as a whole are combinations of primary elements, and subject to the same laws of production and reproduction as their constituent parts or outgrowths; that all vegetables are sexual, the tops and roots bearing the same relation to each other as males and females in the animal, and making interchange of sex as necessary to animal as to vegetable life, is as sure to revolutionize public opinion in the not distant future, as was the discovery that worlds are revolving spheres, instead of being flat and stationary—any and all isms to the contrary notwithstanding. J. Tinney.

Westfield, N. Y., July 4, 1885.

Reciprocity.

An Austin clergyman not long since met a prominent saloon-keeper with whose family he was acquainted.

"How is it I never see you in church?" asked the pastor.

"Because I don't go there. If you reverends don't patronize my saloon I am not going to patronize your churches. It is your business to set the good example and come first. I keep open the entire season. We dealers in spiritual things ought to swap pulpits once in a while. Suppose you stand behind my bar next Sunday, and I'll take your place in the pulpit, eh?—*Texas Siftings.*

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THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - JULY 18, 1885.

The Short Lesson.

Of the picture published last week F. E. Sturgis, artist, of Upper Sandusky, Ohio, writes:

"I think the picture is the best by far, both in design and artistic finish, that you hav placed in the pages of THE TRUTH SEEKER, and such volumes of damaging matter and facts to orthodoxy as are here focussed down is really wonderful. The wonder is, too, how any lover of humanity, science, right, and reform, in circumstances above want, can refrain from spreading it broadcast in their neighborhoods. It beats dynamite out of time for blowing Faith and Fanaticism to sheol."

We hope a great many of these "Lessons" will be circulated. The price of THE TRUTH SEEKER containing it is, single copies, 7 cents; in quantities of five and over, 5 cents each. On heavy tinted paper, in the style of "The Modern Balaam," we can send the picture post-paid in rolls, secure from breakage in the mails, at prices as follows: Six copies, 30 cents; one dozen, 50 cents; twenty-five copies for $1; and one hundred for $3.

Primitiv Christians.

There is a lady prominent in labor circles of this city who is endeavoring to bring the church back to its original Communism. To hear her explain the mode of life of the early Christians is well worth a visit to the Labor Lyceum, but one is irresistibly reminded of the enormous distance the church to-day has drifted from the ideas of its founders.

Perhaps the clearest description of the early Christians is found in Acts: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (Acts ii, 44, 45). "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need" (Acts iv, 32, 34, 35).

But this community of goods prevailed among the Christians for only a short time. It was the fervor of the first proselytes which prompted such generosity, and as the progress of the Christian religion relaxed, says Gibbon, the custom was discontinued, not to be again put in force. Still, the ministers of the new sect were the same untiring beggars as now. In their weekly or monthly assemblies the clergy asked for their tithes, which were given according to the wealth of the believer or the exigencies of the occasion. The widow's mite was taken, as well as the rich man's offering. "Nothing, however inconsiderable, was refused; but it was diligently inculcated that, in the article of tithes, the Mosaic law was still of divine obligation; and that since the Jews, under a less perfect disciplin, had been commanded to pay a tenth part of all that they possessed, it would become the disciples of Christ to distinguish themselvs by a superior degree of liberality, and to acquire some merit by resigning a superfluous treasure, which must so soon be annihilated with the world itself." So well did the people obey these early priests that vessels of gold and silver were used in religious worship, and many of the children of these dupes were left beggars because their parents had been saints. This was notably the case in the year 1,000, when the people gave nearly all their property to the church in the confident expectation that the world would immediately dissolve upon the completion of the millennium, and the faithful be caught up into heaven. Just why the church should care to own real estate that was about to become chaotic dust, the people did not stop to think. It is a noteworthy fact, however, and one to be explained by the apologists of Christian charity, that none of this property was returned when the saints were disappointed in the fulfilment of prophecy.

Nowadays Communism is a term of opprobrium in the mouth of a Christian, and the advocates of a return to early Christian customs are termed cranks. The interesting lady whose picturesque oratory captivates her hearers has been so called by the preachers of the very gospel she is anxious to restore.

Socialism now is one phase of this primitiv Communism, but the Socialists are not loved by the church. Why is this, when the early Christians had the benefit of the presence of the apostles, and might be supposed to know what Christianity was? We hav a great deal of sympathy with those reformers in the church who upbraid the preachers for their worship of mammon and general inhumanity to man. In view of the wide difference between the teachings of the apostles and the practices of their successors, it would be an interesting discussion to start as to what Christianity really is. We wish our religious contemporaries could be induced to enter into this debate, so that when another minister labors through some dozen pages of a prominent magazine to show that Christianity is not declining, the ground may first be cleared by an intelligent understanding of what he is talking about.

It is a fact we hav often endeavored to impress upon the labor advocates that the church has nothing in common with them. One of the best evidences of this is an incident occurring in the missionary efforts of the lady orator spoken of. On one of her visits to the Liberal Club she sought and obtained aid for a labor paper published in the city. The aid extended was very generous, and we took occasion to remark that it was probably much larger than she could get from any church in the city. With a praiseworthy zeal in behalf of her cherished Christianity, she undertook to lay us in error. She wrote to the pastor of one of the "advanced" congregations, asking permission to canvass his congregation in behalf of the paper. Pending the reply, she intimated to several that she would now "down" THE TRUTH SEEKER, and cause the editor to blush. In due course of mail the reply came. The pastor expressed his regrets, but positivly he could not allow the proposed canvass. His congregation decidedly objected. Thus ended her glorious anticipation of enlisting a fashionable church in the interest of labor.

There is a tradition of a carpenter who once wandered around about Galilee. Upon some alleged teachings of his was built by a few ignorant people a system of Communism. To-day it is a great church. We wonder what the poor despised carpenter would say if he could see the edifices dedicated to his name, and upon whose doorsteps he would not be allowed to rest if his sandaled feet grew tired of treading their limitless aisles.

Funny Christianity.

In the last sermon of the series upon evolution which he has been delivering, Mr. Beecher said:

"For a long time evolution was contested, reluctantly received, then finally embraced, but now embraced with contradictory results. The foremost thinkers of England differ from those of Germany. Herbert Spencer, the typical man of English thought, and Ernst Haeckel, the typical man of German thought, differ very widely. I think the foremost thinkers of England seem to be growing toward a spiritual center, and those of the Continent toward a material center. The English school seems to repudiate with growing intensity that Materialism which is accepted on the Continent, and pronounces it gross, dangerous. They refuse to go further at present, though many of them show themselvs to be impatient of camping out permanently on that ground. I should not wonder to find in Herbert Spencer, should his life be spared, the ablest defender of the essential elements of Christianity that has arisen in many days."

This is strange talk from a minister, and stranger still coming from one who is supposed to know what words mean. Spencer and Haeckel do differ, but they are at one as regards Christianity. Spencer's philosophy leaves no room for such a narrow, one-sided system of religion as the theologians hav formulated. His "Unknowable" is in no sense a reflex of the Christian God. It is an entirely new mental creation. As for Haeckel, he is an Athiest who takes no pains to conceal his sentiments. "German Materialism" is a philosophy based on ascertained facts. Until these facts are shown to be no facts, or new facts are discovered, all the anathematizing of it as "gross" and "dangerous" that English metaphysicians or American pulpiteers can do will not lower its standing among thinking people, nor change by one degree its inevitable logic.

It would be a funny Christianity that Herbert Spencer would defend, unless he first renounced all that he has written. There is not a dogma held by the church to-day that can find a sentence to support it in Spencer's works. Religion with Spencer means "a profound respect for, and an implicit faith in, those uniform laws which underlie all things." With him science—practically applied, utilitarian science—is a religion. He recognizes the absolute impossibility of comprehending the ultimate cause of things; and the whole tenor of his teachings is as Materialistic as the works of Haeckel. To him Christianity is one of many religious traditions toward which the attitude of scientific men must be "proud," which is but a polite word for contemptuous.

Mr. Beecher's easy reconciliation of evolution and theology may tickle the ears of his congregation, but among men of thought it can only excite a smile. Between two stools a man falls to the ground.

Real Christian Sentiments.

From the tone of these remarks we judge that the Baltimore *National Farm and Fireside* is Catholic in its religion:

"DEMONS' WORK.

"'It is stated that the cadets at the Naval Academy receive regularly well-printed pamphlets containing the most subtil arguments for Infidelity.'—*Maryland Republican.*

"If there is no law to prevent the use of the mails for the dissemination of such literature, there ought to be, and we hope the Maryland Congressmen will be foremost in trying to hav such laws enacted as will effectually stop the distribution of matter of this description. The laws now forbid the use of the mails to obscene literature and lottery enterprises. The laws of Maryland prevent the publication of lottery advertisments in the papers of the state.

"Such laws are beneficial and insure the morals of the community and the decency and respectability of the entire people.

"The fiends who would send to a set of half-grown youths Infidel literature deserve to be tarred and feathered and then hung without court or jury. The officers in charge of the cadets should prevent the distribution of this impious matter among them, and, if necessary, the secretary of the navy should, by general order, forbid the cadets reading it."

The editor of the *N. F. and F.* seems to feel pretty bad, and he wants the Infidels tarred and feathered and then hung without trial. Perhaps such a proceeding might relieve his feelings, but we can suggest several other ways of punishing the fiends who send Freethought literature to the cadets at Annapolis. They might be put in a pen filled with combustibles, and the combustibles fired, as used to be done at the *autos-da-fé* in Spain. Or if the individuals were caught separately, they could be tied to stakes, surrounded with kindling-wood, and burnt that way. It used to be a favorit method of the church in dealing with isolated heretics. Another plan which proved satisfactory to the Catholics of the sixteenth century was to strip the Infidels and stretch them upon a machine known as the rack. Ropes around their arms and feet attached to rollers turned by levers were efficacious in drawing the Infidels apart and preventing any future teaching of heresy. Horses hitched to the ropes and smartly whipped brought about the same desirable result. Thumbscrews placed upon the hands of the heretics often prevented the writing of blasphemy, and an iron heated red-hot and thrust into the eyes was a drawback to making well-printed pamphlets popular in Europe at one time. Or the Infidels might be bound hand and foot and thrown into the "cradle," garnished within with sharp-pointed nails which penetrated the epidermis as the cradle was rocked by the tender nurses. Over in Bavaria, in the city of Nuremberg, there is an ancient torture-chamber whose resources might be drawn upon. There are spiked collars for the neck, iron boots for the legs, gags for the mouth, cloths to cover the face and permit the slow percolation of water, drop by drop, down the throat of the person undergoing this form of torture. There are rollers set round with spikes, for bruising the arms and back; there are iron scourges, pincers and tongs for tearing out the tongue, slitting the nose and ears, and otherwise disfiguring and mangling the body. There are instruments for compressing the fingers till the bones shall be squeezed to splinters. There are instruments for probing below the finger-nails till an exquisit pain, like a burning fire, runs along the

nerves. There are instruments for tearing out the tongue, for scooping out the eyes, for grubbing up the ears. There are bunches of iron cords, with a spiked circle at the end of every whip, for tearing the flesh from the back till bone and sinew are laid bare. There are iron cases for the legs, which, tightened upon the limb placed in them by means of a screw, reduce flesh and bone to a jelly. There are also iron ladles with long handles, for holding molten lead or boiling pitch, to be poured down the throat of the victim, and convert his body into a burning caldron. Many other ingenious contrivances for prevention of heresy are preserved in this ancient castle, but we hav mentioned enough to show the editor of the *N. F. and F.* how peuril and behind the times is his method of simple tar and feathers and a rope over the limb of a tree. Christians were once quite energetic in the good work, and did not mind sitting up nights to invent new arguments against the printing of pamphlets containing heresy. The Baltimore editor is not zealous enough. Let him read a little church history and he will easily be enabled to devise much better methods of punishing Infidels than hanging.

Mistaken.

In answer to the question, "Did Thomas Paine, author of the 'Age of Reason,' spend his last hours in great agony of mind?" the Methodist organ says:

"The New York *Observer*, in reply to Robert Ingersoll, made a very strong case a few years ago in favor of the prevalent view that he did spend his last hours in anguish of mind. It is of very little importance whether he did or did not. He had abundant reason to do so. If he did, it was natural; if he did not, it was only another proof of the depravity of the human heart, and an illustration of judicial blindness, for 'for this cause shall God send them strong delusion that they might believe a lie and be damned, who hav not pleasure in the truth, but hav pleasure in unrighteousness.' Ingersoll's unconcern in the midst of his blasphemous career is a much worse sign of his moral state than the most terrible anguish of mind, and if he dies in perfect calmness three scripture words will describe him: 'being past feeling.'"

The eminent editor is mistaken. In 1877 Colonel Ingersoll offered a thousand dollars to any one who would "substantiate the absurd story that Thomas Paine died in agony and fear, frightened by the clanking chains of devils." The *New York Observer* of July 19, 1877, said:

"We hav published the testimony, and the witnesses are on hand to prove that Tom Paine died a drunken, cowardly, and beastly death. Let the colonel deposit the money with any honest man, and the absurd story, as he terms it, shall be shown to be an over true tale. But he won't do it. His talk is Infidel 'buncombe' and nothing more."

Upon this, Colonel Ingersoll engaged the *Observer* in controversy upon the subject, and the editor was obliged to take back his boast, which in his issue of November 1, 1877, he did in the following words:

"We hav never stated in any form, nor hav we ever supposed, that Paine actually renounced his Infidelity. The accounts agree in stating that he died a blaspheming Infidel."

As Colonel Ingersoll said, "this for all coming time will refute the slanders of the churches yet to be."

We advise the editors of religious papers to obtain from this office a little ten-cent tract entitled "Paine Vindicated." It is a reprint of the correspondence between Colonel Ingersoll and the *Observer*. Both sides are presented, and Thomas Paine's name and fame are triumphantly vindicated. But it may be that because they are religious editors they will not want to read it.

Slate-Writing.

An esteemed correspondent from the antipodes writes:

"I should like to see a few words in THE TRUTH SEEKER per editor *re* slate-writing business. Surely he could decide if it ever occurs without fraud. London *Punch* says it does, through Eglinton, and that is a paper that would rather go the other way if uncertain at all in the matter. The editor of the *Investigator* seems to fear it is spirits by the way he treats the subject. I do not see it need be, even if writing does occur."

It always affords us pleasure to giv information to inquirers, but in this case we are unable to contribute anything to our friend's stock of knowledge. We hav an opinion upon the subject, but no knowledge. All our personal investigations into phenomena of this kind hav been unqualified failures. The mediums said the influence was bad.

We well remember how enthusiastic the late D. M. Bennett and his brother-in-law were over a seance held with Slade, and described at length in these columns. Taking his word for it, there could be no doubt that slate-writing is as real as rocks. But we cannot forget the experience of the Belleville, Ont., Freethinkers with the same Mr. Slade, in which he confessed that his work was trickery. Mrs. Slenker's experience with Mr. Manfield leads her to the conclusion that spirits had no hand in penning his reply to her queries. In this we coincide. But even while writing this, there comes a letter from a personal friend—not to be published—in which the writer says: "I hav sat beside Mr. Mansfield several times, when he has answered my sealed letters correctly. Never does he open the letters." Now, if this friend—whose perception is quite keen—is not deceived, why not hav slate-writing?

We could quote the experiences and opinions of scores of friends on both sides of the question, but what is the use? Mr. Truesdell once explained to us how it was that Slade performed his slate-writing. A Welsh gentleman who investigated Spiritualistic phenomena in England has told us how Mansfield reads and answers sealed questions. On the other hand, two of our acquaintances, keen business men, honest in all the affairs of this world at least, hav pledged their sacred honors that they hav had slate-writing and letters answered by these gentlemen under such strict tests as precluded the possibility of fraud. In the absence of personal experience, what right hav we to pronounce judgment one way or the other?

If there is another world, inhabited by those who hav lived here, we should think the spirits would wish to communicate with their friends here. Thousands testify that they do. But this testimony has never been sufficient to convince the skeptics. The assertion that there is a future life has not, we think, yet been proven. And our friend will see, too, that upon the question of slate-writing it will be more modest in us not to express an opinion without evidence sufficient to back it up. That evidence we are unable to obtain because of the malign influence our presence exerts upon the spirits.

Editorial Notes.

A CHRISTIAN journal thinks a Saturday half-holiday is a good thing because it enables clerks to hav their fun on Saturday and go to church on Sunday. The clerks are yet to be heard from on this point.

THE third edition of "Bible Myths, and their Parallels in Other Religions," has been printed, and the price reduced to $2.50. It is an exceedingly valuable book for Freethinkers, and deserves the most extensiv circulation.

ABOUT the weakest slush that the book makers hav ever put upon a long suffering public is Miss Rose Elizabeth Cleveland's book, "George Eliot's Poetry and Other Studies," published last week. But, as the *World* says, it has been beautifully advertised.

THE New York *Times* says that "it can hardly be doubted that fewer scandals would vex the community were devout young sisters no longer liable to clerical kisses;" and in view of the disclosures made in last week's TRUTH SEEKER of the falls of clergymen, we think the *Times* is right.

OUR friend, H. M. Eastman, is stirring up the people of Deadwood, Dak., to hav the public library open all day Sunday instead of from 1:30 to 6:30. He thinks the clergy wish the library closed in the forenoon and evening, that folks may be compelled to "recreate" by attending church.

TWO pastors of Kenosha, Wis., churches stopped a Sunday game of baseball in that town recently. Hissing and shouting accompanied each step of the legal proceedings. The attendance was some five thousand. The ministers declare their intention of running the town on Sunday. It seems to us that with five thousand people opposed to them they will hav an interesting time in doing it.

THE "Rev. Father" Holley, Catholic priest at Malden, Mass., has received orders from his bishop to build a parochial school to cost forty thousands dollars. So important is this considered that the church is to be mortgaged to obtain the funds. If Freethinkers wish to learn the aims of the bishop in this matter, let them peruse M. C. O'Byrne's paper transferred to THE TRUTH SEEKER columns from the *North American Review*.

WE neglected to announce that the Friendship Liberal League of Philadelphia held a Victor Hugo Memorial meeting on June 19th. An audience of five hundred enjoyed the services. The platform was decorated with the French and American flags. J. Clegg Wright was the orator of the evening. Miss Keyser gave a recitation from the "Hunchback of Notre Dame," Hon. Charles Keyser made a short address, and an original poem was read by Damon Y. Kilgore.

BROTHER BOWEN, of the *Independent*, held his annual celebration at Woodstock, Conn., on the Fourth. The people around the neighborhood call it "Barnum Bowen's show," but that is unkind. Although Mr. Bowen, like all other Christians, must hold to the republican form of government as merely tentativ, in the absence of the kingdom for which they pray, he is deserving of considerable credit for his display of patriotism. Nevertheless, the people of the Episcopal church in Philadelphia, who formerly rang their bell on the 4th of June in honor of the birthday of George III., were more consistent Christians than those who pacticipated in the celebration at Woodstock.

ABOUT Sunday newspapers the *Congregationalist* says: "Probably nothing else has helped on the misuse of the Sabbath, the neglect of the house of God, and hindered the progress of the church and religious work so much as the Sunday newspapers." The *Christian Advocate* adds: "It is often the first step in the religious ruin of a family to let it in. Many hav lost the whole life of piety by it. It means no Bible read, no religious conversation, no prayer or meditation." If this is so, Sunday newspapers ought to be multiplied.

MR. A. TILNEY, of Toronto, has joined Mr. Reynolds in his Tent Campaign, and proposes to giv the people good music to supplement good talking. Mr. Tilney has been prominent in Liberal work in Toronto, and to him is largely due the credit of the fine socials and musical entertainments enjoyed by the Toronto League the past spring and winter. A benefit entertainment was given him on leaving Toronto, realizing some twenty-five or thirty dollars. We hav no doubt his musical abilities will be appreciated by the people where the tent is pitched, and lead to larger audiences.

WE hav just printed three new pamphlets, which are interesting reading. "St. Matthew before the Court," by Secularist, price 10 cents, shows that the only way for St. Matthew to escape the charge of forgery is to prove that he did not write the gospel ascribed to him, which Secularist has done in a masterly manner. The style of the work is new and quaint, and it will undoubtedly hav many readers. "Bible Fabrications Refuted: The Bible's Errors Exposed," by O. B. Whitford, M.D., price 15 cents, is just what its name indicates. "Truth: a Poem in Three Parts," by E. N. Kingsley, price 25 cents, is his former pamphlet of the same title revised and enlarged. It is good reading, and its sale should be commensurate with its merits. All three of these pamphlets are clearly printed on calendered paper, with heavy antique covers.

THE charge of being an Agnostic, made several months ago by the King Solomon Lodge of Masons at Toronto again J. Harrison, has resulted in an authoritativ statement by the Grand Master of Canada that Atheists and Agnostics cannot be Masons. He says: "No person can be initiated who does not believe in the true God, the Great Architect of the universe." The Grand Master added that the attention of Masons all over the world had been directed to this subject by the address of the Grand Master of the state of New York, which he quoted approvingly. Masonry, he continued, wisely required no more than a belief in God, who had revealed his will to man, and would punish vice and reward virtue. It required that, and nothing less would be accepted. The man who denied the existence of a God was already excluded. Practical Atheism should also be excluded in the persons of those who only admit that there possibly may be a God. The Grand Master also decided that a Quaker, who does not take an oath or administer one, cannot be made a Mason; also that an Indian not enfranchised can be made a Mason. This is the first case of the kind ever occurring on this Continent.

THE indictment against Riel, the Canadian rebel, sets forth that he has not the fear of God in his heart, but is moved and seduced by the instigation of the devil. This, however, Riel shows to be wrong. His instigator and mover is the other fellow, as may be seen from the following from his diary, which fell into the possession of the troops with other papers One entry is:

"The spirit of God said unto me: 'The enemy has gone to Prince Albert' I prayed, saying, 'Condescend to inform me who this enemy may be.' It was answered, 'Charley Larance.'

"The spirit of God shows me a measure of merchandise. On the bottom of the measure are written the following words: 'The bowels of the North.' Oh! my God, grant me for the love of Jesus, of Mary, of Joseph, and of St. John the Baptist, the grace to conquer the North, and to be master of all its possessions. Giv me the 'bowels of the North.'"

One of Riel's prayers was:

"Oh, giv to all of us the foresight, prudence, courage, force, and plans which we need in order to attain the end of all our good undertakings, and fulfil thy holy will in every point of view."

The blame for the rebellion, therefore, should be placed by the authorities on the occupant of the throne the farthest removed from sheol.

Lectures and Meetings.

IN addition to lectures previously mentioned, E. C. Walker spoke at Wentworth, Dak., June 23d; Sanborn, Iowa, July 1st; and at Sheldon, Iowa, July 2d and 3d. His address at present is Sioux City, Iowa.

MRS. H. S. LAKE will speak at the Cassadaga Lake camp August 8th, 9th, 11th, and 13th, and will begin an engagement at the Mt. Pleasant Park Camp-meeting (Clinton, Ia.) August 16th. Parties wishing the services of Mrs. Lake for the fall and winter months will address her at Watertown, N. Y., 12 High street.

THE officers of the Pittsburgh, Pa., League for the ensuing year are: President, George Dovey; vice-president, Roman Staley; secretary, Harry Hoover; treasurer, W. F. Schade; financial secretary, H. H. Timby. Council: R. H. Wolfe, John Juergens, H. H. Timby, Frank Bacon, Wm. Evans, Mrs. W. F. Schade, Mrs. Anna Price, Mrs. James Wormersly, Philip Bambach, Ed. Bambach.

THE following has been handed in for publication: The People's Spiritual Meeting which convenes at Arcanum Hall, 54 Union Square, every Sunday afternoon and evening, and Friday afternoons, is enjoying quite a season of interest. Several mediums of ability are present at every session, who delight the attendants by speaking (as the "spirit giveth utterance") messages from spirit friends, also descriptions of the departed. Among the most prominent of mediums are Mrs. Mary C. Morrell, Mrs. Higgins, John Slater, Mrs. E. R. Still, M.D., and Mrs. Henderson. Mr. Charles Dawbarn has delivered several very excellent lectures at this meeting upon subjects connected with the Spiritual philosophy which hav been highly appreciated.

Letters from Friends.

NEVINVILLE, IA., July 1, 1885.

MR. EDITOR: I used to hav many copies of THE TRUTH SEEKER when it was edited by D. M. Bennett, which I used to circulate with the *Investigator* and the *Iron-Clad Age*, to which I am a regular subscriber. I hav not had many copies of your paper lately, and the idea seems to prevail among many here that THE TRUTH SEEKER is dead. Please enter my name on your list of subscribers, for which find inclosed $3, and I will convince my Christian friends of the fact, which I hav repeatedly told them, that the paper founded by D. M. Bennett will never die while there is work for a reform journal to do.

F. I. GREEN.

A COMMUNICATION TO THE "BUCKEYE," REFUSED.

LAURA, O., June 7, 1885.

TO THE EDITOR OF THE BUCKEYE: I hav read a letter in your paper from J. F. Sloan, of Pennsylvania, formerly of this county (Miami). He seems to be terribly "soured" by the Springfield Convention. He says: "Not a single crumb of comfort and hope was given to the anxious and expectant hungry temperance host." But how could the Rev. Mr. Sloan expect any bread from the old reliable party which he was identified with, but left—the great, grand old Republican party, which has done more for the temperance cause than any other organization in existence—and floated out into the misty waves of Prohibition?

You may protect, but you can't prohibit. Look at Kansas and Iowa; do they hav less crime? The answer is, No. The prohibitionists say that whisky is the cause of nine-tenths of all crimes. If so, why are those states not freed from all crimes except one-tenth? If you can by an amendment to the state constitution prohibit the manufacture and sale of alcoholic liquors, can't you as easily prevent houses of ill-fame, murder, and preachers and all other men running off with other people's wives, accounts of which I observe in almost every paper? He says they know it is evil, and nothing but evil; hence this grand old party gets down in the dust, and eats a cart-load of dirt, to get its patronage and votes, saying, "Am I not thine ass, upon which thou hast ridden ever since I was thine unto this day?" Why, reverend sir, this G. O. P. doesn't stop for a cart-load. It can remove mountains.

And now what is the matter? Why, last July this Prohibition party met, adopted resolutions (even putting God in), bridled up their pet, mounted, and rode until they were kicked square in the face, and they now come to the G. O. P. for a little comfort because they are so badly wounded by falling off the ass.

This old party will not down; it has the brains and the vim. This the prohibitionist will learn. He says the Christian citizen, if he would be true to his God, must vote as he prays. The Democrats doubtless will declare for license. We look for nothing else. What, then, are the Christian men of Ohio to do? Why, pray a little louder to their God, who has all power, and whose ears are open, that he will come to their aid and sweep from the face of his footstool this ungodly demon, intemperance.

Is it not a little carnal-minded for Christians to be mixed up with the political parties of this world? This government of ours is secular, not Christian; not a word of God or his son in the Constitution; but every citizen is declared to hav equal rights. It is not intemperance that the orthodox ministers are smarting under. They use this for a cloak under which is hidden the real viper. They want God in the Constitution. The churches hav held conferences, sent petitions to Congress, and the Catholic and the Protestant churches are consulting for the purpose of forming an alliance. The seventy thousand preachers are a great deal like the saloon-keeper, giving to the people that which satisfieth not. Science is doing more for humanity than all the divines, and they know and feel they are losing power; with that goes the money, and that touches them under the fourth rib.

Now, Brother Sloan, explain the first plank in the platform of 1884 of the Prohibition party. Of course, you hav the right to vote as you wish; and so hav we of the G. O. P.

H. W. HALL.

A REVIEW OF THE TRUTH SEEKER, JULY 4, A.S. 285.

BARRE, MASS, July 4, A.S., 285.

MR. EDITOR: "Why not review THE TRUTH SEEKER for my next article? Surely it deserves it. Not this particular number in preference to its predecessors, but because this is at hand and new," thought I, as I lay here ill on my couch after perusing the entire paper. So here it goes.

First, then, "Notes and Clippings," as usual, are spicy and varied, while "News of the Week," gleaned from all quarters, is true to its name.

Under "Communications," by L. N. Perkins, we hav "The Moral Aspects of Vivisection—Concluded," which goes down into the marrow of the subject, leaving the cruel vivisectionist no ground whereon to stand, unless he is willing to be ranked with barbarians and beasts. (See Elliott Preston's illustration, TRUTH SEEKER, Sept. 6, 1884.)

"Nihilism," by the editor of the *Nihilist*, San Francisco, Cal, comes next; and pardon me, kind editor and readers, if I restate his definition, as it is important that it be well understood and remembered by all: "A Nihilist is a man who does not bow down before any authority, and accepts nothing without examination." Nothing bad in that, is there?

"Lord Bacon a Literary Thief," by "Anti-Bacon," on page 419, and "Bacon a Concealed Poet," by "Iconoclast," page 422, the one against and the other in favor of the opinion that Bacon wrote Shakspere, show that when great minds disagree smaller ones ought to hold a suspended judgment until stubborn facts either prove of disprove.

"The Heavenly Inheritance," by J. G. Malcolm, based on a p[illegible]her figuring out the dimensions of the abode of the saints, with rooms for each 20x20 feet, is ludicrous in the extreme. I trust no one failed to read it.

It is to be hoped that the Liberals will not "throw their mud batteries" on "Liberta," as he apprehends, for his judicious "Refining Liberalism," while he must remember that each worker can only use the weapons in his possession, and that to answer a fool according to his folly, sometimes, is the surest way to silence a railing Christian, though it must be admitted that his demand that "a higher, sweeter, purer tone ought to be cultivated in the journalism of Freethought" is excellent advice, and possibly best if all were developed up to his standard.

"Lights and Shades," by W. Allen Smith, is a contrast that should be republished in every Christian paper and daily. Cannot an effort be made in that direction?

"A Letter from Paris, France," merits a second reading.

I'm rejoiced that Charles B. Reynolds and tent are succeeding so well. My apprehensions that the degenerated would demolish it, it appears, were not well founded.

The attention of Freethinkers is called to Mr. Putnam's "News and Notes," and "The Albany Convention."

Mrs. Ernestine L. Rose we can all reverence. Well do I remember, while she was speaking at the Hartford Bible Convention in 1854, when a Christian mob had extinguished the lights and our lives were threatened, her standing unawed and unmoved on the platform until they were relighted, and order was restored, when, with Bible in hand, she poured out such invectivs upon the representativs of that book, who had sought to break up the meeting, as I had never before heard. Blessings in her declining years for her zeal and usefulness in the past!

The discussion on "The Cause of Planetary Motion," by Messrs. Chase, "W. H. B.," and J. A. Tuttle is replete with interest, but facts only can decide this cause; therefore the value of agitation.

W. F. Jamieson's characteristic "Talk with Ingersoll" is a reminder of the first talk of your humble servant with the same gentleman in 1868, in Portland, Me., while the gallant colonel was "stumping the state" during the great campaign, and before either of us was aware that the other was Antichristian. Since then what a change! Jamieson's report is true in every particular.

Holt's "Pest of Laws" is too true, alas! alas!

Every week, "Canadian Notes," by R. B. Butland, is among the best reading in THE TRUTH SEEKER.

"They Mean Business," by Eva Barnes, viz., to get their Christian God into the United States Constitution, should be deeply impressed upon the heart and intellect of every Liberal.

Our good editorials, "Independence Day," "Signs of the Times in Europe," etc., with "Editorial Notes," more than fill the bill. Whatever else you "skip," never miss those unparalleled editorials and notes. I would like to comment on each, but can only commend the "Modern Balaam."

"Letters from Friends," though always excellent, are unexceptional this week. It would be invidious to mention any and omit others, but General Garfield's religious belief, in the letter of P. B. Reasoner, please review attentivly.

In "Children's Corner" the editor's "Some Children at Onset" must delight the little ones, which with D. B. Cozine's "Egyptian Superstition," poetry, puzzles, enigmas, and conundrums, including Burns's prize riddle answer, make up a page not to be ignored even by adults.

The poem by J. Wm. Lloyd, the same who writes those sterling articles, "The Pursuit of Happiness," in the *Sociologist*, is a mine of wealth, and the spirit of Robbie Burns need not quiver if implicated in its production, while "The Tramp's Soliloquy," by Eidda, makes the poor wretch attribute all his troubles to rum, even though he ends up with "No prohibition for me."

But I hav now come to the best of the whole paper, and, in fact, what suggested this article, viz., "Book Review: the Old Testament." For terseness, brevity, wit, irony, justice, and truthfulness, "it can't be beat." Will not the reviewer accept my unqualified approbation, warmest thanks, and sincerest gratitude for his able work; and will not THE TRUTH SEEKER readers hunt up July 4th, and reperuse this unique review just to please me, if for no other reason?

"Gems of Thought" are gems indeed, while "Odds and Ends" are enough to make one laugh until he "sees stars."

On the principle "if you cannot say any good about a person say nothing," mention of two articles has been omitted, but numerous little deserving items, scattered here and there like pearls, could not be specified for lack of space.

And all this in one week's TRUTH SEEKER, and for a trifle less than six cents! Is there one reader of these sixteen pages who begrudges the Truth Seeker Co. that moiety of compensation? If so, let him hide his diminutiv head beneath its ample folds. Is there one to whom this heavily freighted sheet makes its weekly visits, that can sit down and peruse the same until the close of the year, and forget that his little bill of three dollars is unpaid? Oh, let us remember the poor editor and hard-worked employees who furnish us with such rich, luscious food; forget, or curtail, some of our luxuries, and make glad the heart of those who labor so earnestly and faithfully for our pleasure and profit.

ELLA E. GIBSON.

FERREL, TEX., June 27, 1885.

MR. EDITOR: We hav just organized a Liberal Society. If you will send us something to read we will appreciate it. We shall soon hav some money, then we will buy all we can. We want to encourage the reading of Liberal literature. It will be slow at first, but we'll keep our banner floating, we hope. Your exchanges, after you get through with them, will help us. Respectfully, T. C. GLASS.

[We hav forwarded Mr. Glass what we could, but we hav given away so much the past winter that we can hardly afford to do much more. Letters like this are are often received, and we think it will be well to organize a general Propagandist Fund. We file our Liberal exchanges, but perhaps application to the publishers of the various papers would bring what Mr. Glass wants.—ED. T. S.]

CLINTON, ILL., June 30, 1885.

GENTLEMEN: I am delighted (yes, though an old man eighty-two on the 4th July) with the lists of the names of hosts of pamphlets and tracts. I am a poor man, or I would select a number. I long (now the mists of religious darkness are removed) to develop my anxiety to remove, if possible, the Bible prejudices of persons who were religiously educated, and (as I was) sent to preach what is termed religion. This day I met in our printing-office the Methodist preacher here. I explained to him my views, especially of the Old Testament, as merely and only written by Jews, and only for the Jews, not for us gentiles, from Genesis to Malachi. Henry VIII. needed Moses's help as millions do this day. I can and will war against kingcraft in all shapes, and popecraft and priestcraft. Will some brothers and sisters supply me? I came here to be an old hard-shell preacher; but prejudice severed us.

If any brother or sister who can afford it will pay for papers, tracts, and books, I will circulate them, and try to raise an Abstinence and Truth church here. Help hands, for I hav no lands.

The 4th July is my birthday. I was born in the city of Bath (and so was my partner), England. I drink no beer, cider, wines, or liquors.

Yours very truly, JAMES FACKRELL.

BROOKLYN, N. Y., July 4, 1885.

MR. EDITOR: Being a pupil of THE TRUTH SEEKER, and anxious to learn, I trust that my asking pertinent questions, and offering logical suggestions, for the purpose of eliciting reliable information on subjects of which we are greatly in need of being more reliably informed than we are, will not be regarded as unwarrantably intrusiv nor intolerably annoying.

The cause of planetary motion being fairly presented for investigation, I will inquire if "W. H. B.," or any other of our friends, will make the subject "plain enough" by proving conclusivly that planets were formed by meteoric accretion.

I trust they will perceive the impropriety of drawing upon imagination for premises to reason from, and will offer only conclusions that are reached by logical reasoning from facts that are positivly known, and from facts that are knowable by analogical reasoning from facts that are positivly known, on the scientific axiom that, the law of nature being the same everywhere within her jurisdiction, like cause should invariably produce like effect, and *vice versa*, throughout the domain of nature.

The fact that the firmament is thickly studded with motionless meteors, and probably has been from the time that matter was transmitted from formless vapor to substance, is anything but conclusiv evidence that planets were formed by the conglomeration of such meteors, but is good circumstantial evidence that they were not. Therefore, I will briefly state some bottom facts.

(1) It should be a well known fact that nature recognizes no law nor yields to any authority but of that despotic old tyrant, Necessity. Therefore nothing can be in nature unless there is an absolute necessity for its being.

(2) It appears to be the universal law of nature that all forms must hav an imaginary before they possibly hav a material existence. Even the farmer cannot make so simple a thing as a tap for his cider-barrel unless the form and dimensions are suggested by imagination; then reason determins its adaptation to the purposes, and will sets the physical forces in motion that are required to giv material effect to the design.

(3) Reason, imagination, and will are not matter, but inherent properties thereof; nor can they create matter nor force, but utilize that which is pre-existent.

Such being the universal law of nature, it should logically follow that imagination, reason, and will were in activ being before any formation or form of matter was possible. They being inherent properties of matter, co-existent therewith, it should logically follow that all matter in incipiency was a formless void, an impalpable vapor so attenuated that it could neither be seen nor felt, that had not so much the appearance of an existence as shadow has. The fact of its existence not being perceivable nor conceivable by any faculty but imagination, it could not really hav had any other than an imaginary existence.

The transmutation of matter from that condition to substance was virtually and essentially equivalent to a creation; as a matter of fact, it really did create substance, without which forms were impossible; and it being equally impossible for substance to exist without form, and the transmutation of matter being a chemical operation, should it not be more compatible with all known principles of nature that all formations of matter should hav been created or effected when matter was transmuted than subsequently? Appearances in nature are so deceptiv that when investigating them we should more safely trust to reason applied to known basic principles of nature than to our eyes and imagination.

J. A. TUTTLE.

BE NATURAL.

COLUMBUS, KAN., July 4, 1885.

I beseech you, O reader, Liberal, Freethinker, Humanitarian, to be consistent and practical, and try as far as possible to lead a natural life. I regret not that I am poor, unhonored, persecuted, and despised, and misrepresented by bigots and many so-called Liberals, but I do lament that I did not inherit a better organism, and that as soon as I was born I began to be taught, by precept and example, to disobey the laws of life and health.

Although I inherited a very activ brain and dominant nervous system, with deficient vital and nutritiv power, yet I could hav lived twenty years longer, and made life yield twenty times as much enjoyment, if I had been taught, had known how to liv. Instead of such teaching, my impressible and imaginativ brain was pictured with images, of unrealities, God, devil, angels, Gabriel, ghosts, heaven, hell, the awful judgment day, away up or down somewhere. I was taught that the body was of little use or importance, but that the

soul, and how to save it in an imaginary, and, to me, as yet unproved future world, was my chief concern.

As I (so it looks to me) can only liv this life, with what vain regret I see how, through my ignorance and false precepts and examples, little I hav made of it, and how much I hav abridged it. I now try to run my own machine, do my own thinking, am independent of priests, lawyers, doctors, and life and body destroying habits, customs, and fashions. "I lean upon the bosom of the universe," and unto thee, O nature, I bow; thee, and thee alone, will I respect and worship, and as far as I can I will liv in conformity to thee, will "take nature's path, and mad opinions leave."

I care not how erudite, logical, and eloquent a man or woman may be, or how Liberal and reformatory in words and precepts, if I see them marring, defacing, poisoning, compressing their bodies, every atom of which is sacred for this life's purposes, to me they are not true Liberals, to me it is mentally painful.

There is nothing to compel a Liberal, in public or private, to use tobacco or alcohol in any form, but his own inherited or acquired appetite and want of knowledge, will, and independence. There is nothing to compel so many Liberals and Freethinkers to shave off the beard, the beauty and strength of manhood, and unman themselvs so far, and thus virtually say to nature, "I will be fashionable, instead of obeying thee." To every true physiologist and hygienist a man with a shaved face is a forbidding and repulsiv sight. A man half shaved is a still more repulsive contrast. Look at a recently-shaved face through a high-power microscope, and see the bloody capillary stumps, and if you hav a normal idea of a natural life, and a manhood of strength and vigor, and the uses of the beard, you will be still more disgusted.

To see lecturers on science, advocates of nature, go to the barber's shop once, twice, or three times a week, to mar and thwart nature, and get their faces to look like a shaved hog, is to me inconsistent and deplorable. It is not a pleasing duty I feel I must do to allude to so barbe(a)rous a custom. I will not shave for any consideration unless I am physically compelled.

Our Liberal ladies who follow the suicidal dress fashions, and enslave their poor, diseased bodies, while they talk and write so well about universal mental liberty—oh, that they, too, would see the significance of their own and prospectiv children's lives, and be natural.

"Who livs to nature rarely can be poor.
Who livs to fancy never can be rich."

J. H. Cook.

New York, July 4, 1885.

Mr. Editor: In your late issue you publish a letter from "Constant Reader," commenting upon one of June 13th, signed Genelli, relating to Universology and Integralism, or the Andrewsian system of philosophy. In most of what "Constant Reader" says I can only concur; but it seems to me that something more should be said in appreciation of what Genelli has put forth. There is certainly a sense in which Universology has always existed, as music and logic hav; but in the sense of being discovered by the human mind and formulated as science, that has not been the case, and the perception all the way along by a few leading minds that such a unity of the sciences must somehow exist came far short of the actual discovery of the science. In this latter sense Mr. Andrews is clearly leading the way, and is, I think, doubtless in advance of all the thinkers; but neither he, nor I, nor any other pupil of his would repel or reject or do otherwise than accept and approve of the brain-work of others on the same track, when the work is honestly and truly their own, as in the case of Genelli.

Several of his statements are truly admirable, are undoubtedly original with himself, and must be accepted as a contribution to Universological thinking. As, for example, "In cosmic trinity," he says, "is the only possibility of Universology." This is a near approximation to Universological verity, but Universology goes a step lower and discovers the principles out of which the "cosmic unity" itself is evolved. In fact, the discovery of these fundamental principles is the gist and core of Mr. Andrews's work, and the elaboration of the laws of their working is the continuation of it, and in that work he is engaged constantly. Universology would also correct another of the proximate truths—truths which come just short of being the whole truth—announced by Genelli. He says, "Emerson commends Plato for saying there is a science of the sciences, but destroys its possibility by positing Theism, or a cosmic dualism, as a first principle. My belief is that matter alone exists. Were matter and force, or spirit, separate entities, there would be general antagonism instead of harmony. If Mr. Andrews is really the parent of Universology, he may be able to set us right."

Mr. Andrews, or anyone competent, speaking as a Universologist, would set Genelli, and those thinking with him, right by dealing out these few general facts and principles:

First, in point of fact, we hav, and always hav had, and always shall hav, "general antagonism," not "instead of harmony," but as necessary to harmony, as one of the factors of harmony, or as one of the two legs upon which harmony stands and rests. And this is because the Universological principle back of the facts demonstrates that there can be no harmony until there are opposits to be harmonized. There is, first, a general, undifferentiated unity, to illustrate from a social point of view, as in the Catholic church. There is then antagonism, the first stage of which is dualism, as between Protestants and Catholics, and between the numerous sects of Protestants. If reconciliation and harmony were to come between them, which Genelli is probably not prepared to anticipate, it could only be by the recognition of the principle that diversity or antagonism is just as necessary as simple unity. The error af Genelli is in confounding mere unity with harmony. There is first unity, then antagonism, then harmony. Harmony is the higher unity that partially conquers and fully reconciles the antagonism. Without a series of antagonisms there can be no harmony. There is, therefore, not only room in the universe for cosmic dualism, but an absolute demand for it, alongside of the simple monism, unism, or unity, in order that we may hav the third thing, which is the composit, artistic, and high harmonic unity which grows out of the blending of the simple unity and the antagonism. Hence it is that Integralism is the new and surprising thing in the world—an absolute philosophy of reconciliation and harmony.

As an instance of the catholicity of Mr. Andrews in the acceptance of the contributions of other minds in the elaboration of this great new science and philosophy, I hav heard him speak in the highest terms of appreciation of an article by Mr. Preston, published some months ago in The Truth Seeker, with a square diagram illustrating slow and rapid composition and slow and rapid decomposition. Mr. Andrews observed that this was an important contribution to Universology itself, and that for thoughtful minds it would be more convincing of the probability of Spiritual materialization than all the testimony and argument contained elsewhere in Spiritualistic literature.

A. C. Macdonald.

McCune, Kan., June 30, 285.

Mr. Editor: Allow me space in our best of all papers to report once more from this place. Last spring one of the noble men of this world died about five miles west of here. His name was Joseph Wein, and he was sixty years old. He had dared to think for himself, and asked that a Liberal should speak at his funeral, but he wanted no canting priest on that occasion.

Two weeks ago a preacher, J. P. Allen, near here whipped his wife and bruised her very badly. He has been before the courts for the offense. It is not done with yet. His wife has sued for a divorce. And just here in our town, last week, a good Christian, one of the Lord's old sheep, a follower of the meek and lowly, was caught reaching for the forbidden fruit of another brother by being rather near where he should not be in the absence of the husband; and at this time a preacher sixty-two years old is under bonds in this county to appear at court for trying to rape a girl ten years old.

M. S. Gowin.

Bangor, Me., July 7, 1885.

Mr. Editor: Who is "Liberta?" Is it a man or a woman? I often see articles from her, him, or it; but the last one takes the cake (slang).

Please excuse bad language as I never went to school; I am, therefore, one of the rag-tag and bob-tail of Liberalists. If I belonged to the high-toned, kid-gloved class, I should not read the grand, old Truth Seeker, founded by our lamented D. M. Bennett. But I should subscribe for the *Index*, or join a Baptist church, and become respectable, and help make orphans, and then ask *praise* for helping to support them.

Some of the best thinkers I ever saw were not college graduates, or what are commonly called cultured. Yours for the truth, the whole truth, and nothing but the truth, whether clothed in rags or silks.

Albert Lewis.

MORE COLOR DEMANDED.

Cleveland, O., June 16, 1885.

Mr. Editor: Inclosed please find $1, to extend my day of grace. I see by your last issue that you allow people to giv you some advice without any talking back. It encourages me to do the same. I am now nearly seventy-eight years old, and my eyesight very poor, so poor that I cannot read over half that I see in your paper. Now, I will say with S. Parsons, use coarser type and more ink. Then, perhaps, I shall be able to enjoy your paper better. Now don't get spunky, and tell me to get better spectacles. I hav got the best that I can find in three states, and yet for lack of ink on your types I am not able to read all I want to read in your paper.

Please remember us old folks, and oblige

Yours most truly, Hiram Van Pelt.

Oshkosh, Wis., June 27, 1885.

Mr. Editor: Inclosed find $1, for which please send me "Crimes of Preachers," and the balance of the money in "Ingersoll Catechised," and the "Modern Balaam." In The Truth Seeker of 27th inst. I read a large number of references by Andrew Jacobson, and I must say, I like his way of bringing those things before the public. You are probably aware that no sensible man of the present day believes the Bible, except those who do not read it, and many a man would read such short references in a paper, in preference to hunting them up in the Bible. That page of Mr. Jacobson's will do a vast amount of good, and it is the only way to make people read the Bible, and as soon as they do read it they will condemn it. There are, of course, in the Bible a number of obscene passages sufficient to condemn it, and of the existence of which many people are ignorant. They should in some manner be pointed out. [See "Holy Bible Abridged."—Ed. T. S.]

Every day when I am able to go out, I pass a church, and on the opposit side of the street is a school-house, and the children are marched from the school to the church where much of their time is spent. Now, I think it is criminal in any man to teach our children such falsehoods, and those who do it should be severely punished for it. I wish we could hav a few lecturers here this summer, but those who are traveling seem to giv Oshkosh a wide birth. But tell them not to be afraid, for if they come here I will not let anyone hurt them. There are many Liberals in this place, and all they want is a stirring up a little. I am distributing all the tracts I can get. The *Index* sent me a package last week, but they are all gone now.

Geo. M. Hare.

Texas, Mich., June 29, 1885.

Mr. Editor: Brother Wells's letter in The Truth Seeker of June 27th gave me a text to free my mind. Why, oh, why will Liberals stultify their principles by calling a priest to legalize a marriage? They should hav no more to do with a marriage contract than they hav with the execution of a deed or any other legal business.

Marriage is a simple contract between parties, and in making a public record of the same, a religious teacher should hav no more to say than a pedagog or shoemaker. Yes, Mr. Wells answered the dominie right when he asked to pray—"that he did his praying with labor." So he would not eat unless he could pray. I hav seen children that would refuse to eat unless they could hav their own way. Poor soul! Like children, he will not die from starvation.

I am equally astonished to see the poor weak-kneed mortal, that has not the least respect for or faith in Christianity, as soon as a death occurs in their family, call some orthodox minister to abuse them at the funeral, and the one most available generally is the one called. He frequently is some old moss-back that has come down from a former generation, having never heard that Beecher had abolished hell. So, true to the letter of the Bible (old edition), they consign the departed, also the mourners, to the abode of their best friend, the devil. Well, if people hav never read The Truth Seeker, or used their good sense, they may be excused for the first mistake, but for a second offense, Brother Wells and others should be condemned to listen to the bray of a priest until he would eat.

Yours for principle, L. S. Burdick.

Rockford, Ill., June 20, 1885.

Mr. Editor: Some think that mind overlies the whole universe in the same way that it does in the animal's brain, some that mind came first and made this matter, others that matter and mind were produced at the same time. Now, it would seem to me that when we talk about matter we talk about Herbert Spencer's impersonal, unconscious, unthinking, eternal energy, such as we know oxygen, hydrogen, etc., non-metallic elements, and iron, calcium, aluminum, etc., metallic elements, most positivly to be; that it is their electrical properties, with their different circumstances or environments, that hav produced the varied phenomena of the universe, mind not excepted; that matter is a servant to mind only when we learn how to handle it, which is the very thing that science is doing; as to wit: the calculations of astronomers, the compounds of chemists, the appliances of mechanics, the manufacture and control of gas, steam, electricity, of which not one particle can be traced to revelation, intuition, dreams, visions, etc. But to persevering effort, the comparison of results, and profiting by the research of others that hav passed away before us, has it been accomplished; and by science, the only thing that can improve the condition of both vegetables and animals, and develop the minerals of the earth; make human environment better, and by cultivation of the intellectual and reflectiv faculties, control the selfish and social propensities, which would giv us natural morality without any superstition.

"The mind of man may dwell on nature's laws,
It nothing learns about the great first cause."

If those who hav the leisure, and about $1.50 to spare, would send for the science primers, "Chemistry," "Astronomy," and "Phrenology," they would get an immense amount of information out of them. I hav been asked by young folks that hav been through the High School here, What is this matter? They hav been over it as a sort of a task, but it leaves but little impression. I would also say that my children enjoy "The Story Hour" immensely, the stories are so true to nature.

Thomas Beale.

Newport, Me., July 8, 1885.

To the Liberalists in General, and the Albany Convention in Particular: Wishing to do all in my power to help on the work of humanity, I offer the following for your consideration, which I send to The Truth Seeker for publication:

Whereas, The history of the past shows that "church and state" hav always been partners in crime; that while the church has drunk the blood of millions slain by the sword, her bloody teeth are still firmly set in the iron jaw of the state, and that without the aid she draws from the state, she would be powerless for harm; therefore

Resolved, That the "Nine Demands" that the Liberalists put forth as the hope of humanity will prove powerless while the state exists; that, instead of "Nine Demands," there should be one universal demand for the immediate and unconditional surrender of the state as a bloody usurper, a tyrannical monster continually devouring the lives and substance of the people; and that no true Liberalist can consistently support the state by his vote and at the same time complain of the church for her persecution of Freethinkers.

Seward Mitchell.

Cedar Vale, Kan., July 1. 1885.

Mr. Editor: It perhaps would seem absurd to say that all the cowardice in the world is the outgrowth of Bible teachings, and yet I verily believe it to be so. Were it not for the thought of future punishment, no one would fear death.

Were it not for the thought of spirits, of God and devil, as taught in our Sunday-schools, the children would not fear ghosts and hobgoblins when alone in the dark.

In proportion as the impressions of hell, God, devil, angels, and all other unintelligible teachings of the Bible, are fixed in the youthful mind, the more cowardice and timidity we hav in the world.

These assertions are made from many years of observation. If any doubt the truth of the idea, let him select two boys intellectually equal, both of the same amount of education, and possessed of the same amount of bravery and independence of character.

Let those be selected who hav never had any religious training at the age of say eight or nine years old; send one to Sunday-school regularly every Sunday for only a few months, and then start each of them out separately over a lonesome road after dark. The one that went to Sunday-school (if he had a fair teacher) will see ghosts, and hear niggers, wild animals, and declare that he had to run all the way to keep from being taken in. The chances are that he will forget entirely the errand he is sent on; while the untutored youth will go on his errand singing and whistling, will do his errand correctly, and will tell of nothing but facts. If you can get the boys, try it. I hav, and that is the way it worked.

W. H. P.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Where Mince-pie Grows.

Little Sam Sugartooth said to himself,
As he sat by a great big rose;
"I wish I could go with a fairy elf
To the land where the mince-pie grows.
I'd sit all day, in a dreamy way,
And I'd watch them bud and bloom,
And I'd eat and eat of the fruit so sweet
Just as long as my stomach had room."

Little Sam Sugartooth fell asleep,
And, as sure as the tale I tell,
The elfins softly 'round did creep,
And the boss one said: "'Tis well."
With a graceful hand he waved his wand
And sleeping Sam arose
On the elfins' backs and they all made tracks
For the land where the mince-pie grows.

Little Sam Sugartooth opened his eyes
And he looked with a wondering gaze,
And he saw 'twas the bakermen making pies.
And the boss bakerman, he says:
"Dot's a nice leedle tog unt a olt creen frog,
Unt some drash vat I fount in de streed;
Shust schop dem nice mit dose rat unt mice,
Unt 'dwill do for de next mince-mead."

Little Sam Sugartooth kept quite still,
But he thought that his sides would bust
When he saw those bakermen with a will
Commence on the mince-pie crust,
In a great big trough, with their stockings off,
In their bare, red, flat, Dutch feet,
They tramped that dough till the boss said "Ho!
Dot'll do, pring de nice mince-meat."

Little Sam Sugartooth watched them close
As they brought out their rolling-pins,
And he saw them putting that horrid dose
Into rusty old worn-out tins.
But his stomach was sick and his sight grew thick,
As any one would suppose,
And he wished in his heart that he might depart
From the land where the mince-pie grows.

Little Sam Sugartooth stirred himself,
And he found he had dreampt a dream,
But he looked around for the fairy elf,
For the whole thing strange did seem.
And since that day the folks do say
That he turns his nose up high,
And hops like a frog and barks like a dog
When you offer him fresh mince-pie.

—*Louisville Courier-Journal.*

Out in the World.

Four little birdies dressed in brown,
From the home nest never had strayed,
They ne'er had encountered a single frown,
And always their parents obeyed.
But one morning Johnny struck Joe,
Who was lame and weak from his birth;
And he struck such an awful blow
That Joe dropped right down to the earth.
He fell on a sharp-edged stone,
And injured his dear little side;
He uttered one pitiful moan,
Breathed gently a sigh, and then died.
Disorder then reigned in the home,
And Johnny declared he would go
In the great world at large to roam,
That something of life he might know.

He coaxed Nannie and May also,
His dear sisters, with him to flee.
"Come," he said, "where the wavelets flow,"
Come out in the bright world with me.
I can get my living," said John,
"And you each can scratch for yourself;
There's grain to be had by the ton
To eat and to lay on the shelf."
So they went one beautiful day,
Intending their fortunes te seek;
Johnny was brave, chipper, and gay,
The sisters were modest and meek.

The first thing, a monster with claws
Caught Nannie, and squeezed her to death.
"Oh dear!" said John, "I am the cause
Of dear Nannie losing her breath."
"I wish we were at home," sobbed May,
"Cuddled up in our little nest!"
But, alas! they had lost their way,
And, wearied, they sat down to rest.
All that night May thought she should freeze,
As she perched on a branching tree.
Next morning she said with a wheeze,
"I am out in the world, I see!"
Quite soon came a stranger that way,
Gaily dressed in a vest of red;
Low and sweet he sang, "Pretty May,
Come with me and let us be wed!"
So May married, and then went abroad,
And her housekeeping cares began;
Her feathers grew ruffled and frowed,
And herself grew worried and wan.

Poor Johnny was hungry and cold,
And one day he went to the shore,
Where, caught by a kidnapper bold,
He never knew liberty more.
Ever since in a cage he sits,
And he sings this dolorous tune:
"If I had had only my wits,
I would not hav left home so soon."

It isn't such fun as you think
To be out in the world unknown,
The nectar of joy that you drink
May conceal a prisoner's groan;
And the bird who has wisdom enough
Will wait till his feathers hav grown,
Ere he tries the way that is rough,
Outside in the cold world alone. S. H. W.

The Sailor's Bride.

A STRANGE BUT TRUE STORY.

Many decades ago a vessel from Boston arrived at a dock in London. Among the hands on board was one named Tudor, a steady, well-looking young man, who acted as sailor. Very early one morning a young, beautiful, and decently dressed woman came tripping down to the vessel and inquired of Tudor for the captain. She was told he was not risen, but she insisted on seeing him without delay. Tudor called him up, and she addressed him with:

"Good morning, captain. I hav called to see if you will marry me."

"Marry you?"—believing her to be a suspicious character—"leave my vessel instantly, if you know what is for your good!" She next went to the mate and received a similar answer. She then went to where Tudor was, being engaged in handling ship-tacks, and put the same question to him. "With all my heart," answered Tudor, in a jocular manner. "Then," said she, "come along with me." Tudor left his work and followed her. By the time the principal shops were opened the lady entered a barber's shop, followed by Tudor. She ordered a knight of the razor to clip his beard and hair, of both of which he stood in need. She paid the bills and entered a hat store. She requested the best of beavers in the store, and told Tudor to select one, and he did so, the price being paid by the lady. Tudor threw his old tarpaulin aside. They next visited a shoe-store, and selected a pair of boots, the lady also paying for them. Tudor by this time was puzzled to devise the object the lady had in view. He solicited an explanation, but she told him to be silent. She led the way into a clothing-store. Here Tudor was told to select the best suit of clothes in the store. The man of the tar-bedaubed pants and checkered shirt was in a few minutes metamorphosed into as fine a gentleman as walks the streets, the bill, as before, being paid by the lady. Tudor's amazement was now complete. He again and again earnestly insisted on an explanation; the only answer he received was, "Follow me and be not afraid; all will be explained to your satisfaction." He therefore resolved to ask no more questions. Next she conducted him into a magistrate's office and politely requested the minister of the law to unite her and her companion in matrimony. This was rather a damper to Tudor, but he yielded. The ceremony over, the couple were pronounced man and wife. Without uttering a word or exchanging a kiss, Tudor and his wife left the office—not, however, until she paid the magistrate his fee. The couple walked in silence, Tudor hardly knowing what he was doing or what he had done. Turning the corner, he saw a splendid house, toward which the wife directed her steps and into which they entered, passing into a room that was furnished in a magnificent style. She told him to sit down and make himself contented while she went into another room. The first one who addressed her was her uncle, who asked how she escaped from her room and where she had been. Her only answer was: "Thou fiend in human shape, I allow you just one hour to remove your effects from this house. You hav long deprived me of my property, and meant to through life; but you are frustrated. I am mistress of my own house. I am married, and my husband is here!"

We must leave the newly-married couple for the purpose of giving the history of Mrs. Tudor. She was the only child of a wealthy gentleman, Mr. A——, his daughter's name being Eliza. He had been at great expense in her education, she being the only object of his care, his wife dying when she was quite young. A short time before his death he made a will by which his brother was to hav possession of all his property until his daughter was married, when it was to be given up to her husband, but if she died without marrying, the property was to go to her uncle and his family. After the death of Mr. A——, his brother removed into his house and Eliza boarded in his family. She soon discovered that her uncle did not intend she should ever marry. He shut her up in one of the center rooms in the third story, and refused her associates by telling them, when they called, that she was gone on a journey. The unfortunate girl was thus shut out from the world for three years. Her scanty breakfast happened one morning to be carried to her by her old servant Juan. Seeing the face of her old friend and servant, Eliza burst into tears. Juan well understood the meaning.

"Hush, Eliza! Some of your old servants hav long been planning means for your escape."

"What?" exclaimed Eliza, "is it possible that I am to be delivered from this place?"

It is unnecessary to detail all the minutiæ of the escape. Suffice it to say that on the morning of the fourth day after the interview she made her escape. This was about daylight. She immediately bent her steps to the wharf where the Boston vessel lay.

The amazement of Tudor and transport of his wife at the sudden change of fortune may possibly be conceived, but cannot be expressed.

One pleasant morning, some days after the marriage, the crew of the Boston vessel's attention was drawn to a splendid carriage approaching the wharf. The driver let down the steps, and a gentleman and lady elegantly dressed alighted. The gentleman asked the captain what port he was from, and many other questions, all the time avoiding his scrutiny; at last, turning to the captain, and calling him by name, he said:

"Captain, before leaving your vessel, permit me to make you acquainted with Mrs. Tudor."

The captain and those about him had not recognized him to be their old friend and shipmate Tudor, whom they supposed some fatal accident had befallen. You may judge of the congratulations that followed.

The captain regretted the harsh judgment he had at first passed upon the young lady, but unlike the mate, being a married man, he was spared the added mortification of the latter that he had spurned even to consider so fortunate an offer of marriage.

This remarkable marriage, the bride being snatched from prison walls, as it were, and the groom called from the hard and humble lot of a common sailor, both brought suddenly and unexpectedly to positions of freedom and affluence—has hardly a parallel in all history, The union thus formed proved to be a very happy one. The large fortune that then fell under the activ management of Frederick Tudor was wisely handled and largely increased. In due time Mr. and Mrs. Tudor transferred their residence to Boston.

With shrewd foresight, Mr. Tudor entered largely into the ice business, being the first person to make shipments of ice by sea. His venture was made in 1805, when he sailed himself with a cargo of one hundred and thirty tons, in his own brig to Martinique, West Indies. In 1815 Mr. Tudor obtained the monopoly of the Havana ice business, and important privileges from the Cuban government. In 1817 he introduced the business in Charleston, S. C., the next year in Savannah, and in 1820 into New Orleans. In May, 1833, he sent the first cargo of ice to the East Indies, which was delivered at Calcutta in the autumn of that year. Of the one hundred and eighty tons nearly one-half was wasted in the voyage, and in going up the Ganges. The ice was sold immediately, at no more than half the cost of that prepared by the nativs. In 1834 the first cargo of ice was shipped to Brazil by Mr. Tudor, and until 1836 he had a monopoly of the shipment of ice, but it finally became so large and profitable that others entered into the business from various ports.

Mr. Tudor's foresight secured to Boston the chief position of the Calcutta trade, and gave her ships cargoes for Southern ports, thus reducing the costs of freighting Southern products to the North. The extensiv and valuable Tudor estates in Boston and vicinity, where representativs of the family still reside, are well known. The Tudors hav always been noted for public spirit, intelligence, and refinement, and it was a streak or good luck for more than two that brought about the establishment of the family in America.—*Boston Commonwealth.*

Superstition.

I was reading an article not long since, which shows how ignorant people are. A gentleman of the name of Joseph Thompson in his recent exploration of Central Africa, made the people believe that he was a great "lybon," or medicin man; claims that it was a better protection to him than an army, and his photographic apparatus and galvanic battery more effectiv than Gatling guns. He told them in his "Through Masai Land," that he was the lybon of the Lajomba; that Mbaratien, their chief lybon, was a fraud in comparison to him. "Now you there," he said, "just look here for a moment and I will show you a thing or two. Gaze on my teeth. Observe how firm they are," and here he tapped them with his knuckles. "You see there is no fraud there. Just wait then till I turn my head. Now look—they are gone." Every one shrank back in intense amazement, and the whole party were on the point of flight. "Once more I turned my head, put matters to rights, and bowing and smiling to my wandering spectators I once more rapped my teeth." He had two false teeth, which to him at this time were perfect treasures. He manipulated them to the astonishment of the Masai, and they hailed him at once as a veritable "lybon n'ebor" (white medicin man). So much for superstition.

Jennie.

Seven Wonders.

The seven wonders of ancient times were the Pyramids of Egypt, the Hanging Gardens of Babylon, the Tomb of Mausolos, the Temple of Diana at Ephesus, the Colossus of Rhodes, the Statue of Zeus by Phidias, and the Pharos of Egypt, or else the Palace of Cyrus, which was cemented with gold.

There are greater wonders in these modern times, and more wonderful wonders than those of antiquity, and in the time to come there will undoubtedly be still greater and more surprising wonders, for the march of mind is ever onward, and there is no limit to the ingenuity of the human brain, yet the skill and patience of those who lived and wrought in earlier times may possibly never be surpassed, if equaled.

The Fireman's Daughter.

In a large school, in which the pupils were assembled, and busily engaged in their work, there was a sudden alarm of fire. As usual, a terrible panic immediately ensued. In wild confusion, and with shrieks and cries, the children darted to the doors of the school-room, forming there a mass so dense as to render escape absolutely impossible to many. In the struggle to get out several of them were seriously injured, and one young lady, a teacher, rushed to an open window and jumped out of it. Throughout this scene of confusion, one girl—one of the best conducted in the school—maintained her self-composure, and remained seated on the bench where she had been when the alarm commenced, without once moving. The color had, indeed, forsaken her face, her lips quivered, and some tears rolled down her cheeks, but not one cry, not one word escaped; and there she sat, silent and motionless as a statue, till all danger was declared to be over. After order had been restored, the question was asked her how it happened that she had been so composed as to sit still when everybody else was in such a fearful state of fright? Her reply was, "My father is a fireman, and he has told me that, if ever there was an alarm of fire in the school, I must sit still. I thought of his words, and did as he desired me; and that was what made me stay quiet."—*Tract Magazine.*

[We presume it was simply an oversight in *The New Thought*, in its issue of June 20th, when it printed and neglected to ascribe our story, "What the Fern Said," to "The Story Hour," from whence it was taken, or to The Truth Seeker, in whose columns it originally appeared. It is an *old* thought that credit should be given where credit is due.—Ed.C.C.].

Our Puzzle Box.

1.—REVERSED INVOLVED CHARADE.

An *adjectiv find*,
Eight letters combined;
"Moving around a center" 't must mean;
And in it, reversed,
'Twixt its last and its first,
Another synonymous word may be seen.
And to aid the young poser who wishes to try,
Remember that each of these words ends in *ry*.

Rekab Semaj.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, JULY 4, 1885.

1. Vixen. 2. Earthenware. 3. "Tired nature's sweet restorer, balmy SLEEP. 5. The loosened screw is *insecure*, you know; the tight one *in secure*—is it not so? 6. Because it is overthrown (over throne). 7. *N* and *G*, because they will make you young. 8. He goes ashore. 9. It is a viol in tune (violin tune).

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Obituary.

Tuesday, June 30th, our League was called upon to bury an outspoken and activ member in the person of Susan Brady, wife of Peter Brady, who died of congestion of the lungs after less than twenty-four hours' sickness, aged thirty-six years. She was a great admirer of THE TRUTH SEEKER.

I send you an account of the services, and a brief synopsis of the remarks of Captain E. M. Lester, our president, as they may be of assistance to other Leagues on similar occasions, and encourage them to dispense with the services of a priest.

The president of the League stepped to the head of the coffin, and called upon Mrs. King, an intimate friend of the deceased, to read the following Preamble and Resolutions adopted by Friendship Liberal League, at a special meeting held at the house of Mrs. Lulia Steiner, Monday evening, June 29, 1885:

WHEREAS, Death has entered the social circle of Friendship Liberal League, and torn therefrom our beloved sister, associate, and friend, Susan Brady; and

WHEREAS, It is appropriate that this League should giv expression to the sorrow which pervades the whole body of its membership; therefore

Resolved, That the sudden death of one so endeared to us by all the ties of association, friendship, and love has produced in this League a sense of bereavement attested by tearful eyes and swelling hearts; that in the summer of her days, when life was full of joy, and her companionship a priceless treasure, she should be taken from our midst by the grim Destroyer, passes comprehension, and appears too sad almost for contemplation,

Resolved, That, from the fulness of our hearts, our deepest sympathy extends to the stricken relativs, who, in this visitation, hav lost one who was a faithful wife, a loving mother, and a devoted sister.

Resolved. That this League attend the funeral of Mrs. Susan Brady, to take place from her husband's residence, No. 1227 Germantown avenue, on Tuesday, June 30th, at 2 o'clock P.M., and hold such services as may be appropriate for this League and the occasion.

Mr. Lester then spoke in substance as follows:

"Friends, we hav met to perform a duty we owe to a comrade in sorrow, and to commemorate the life and services of one who has left us. We do not, however, thus assemble with any purpose of pomp and display. Such a spirit would contravene the life and teachings of our deceased sister, as well as be foreign to all the objects of our organization.

"It is fitting and proper to erect in Memory's temple a tablet on which we may engrave the virtues of departed friends, proper to thus recognize the worth and social value of a well-spent life, that we may profit by the example and, in a spirit of emulation, strive to be of equal service to our fellow-men.

"At best, with us all, the journey from the cradle to the grave is short. In view of this fact, and the additional uncertainties involved in the many accidents of life, which so hurriedly take from among us those we hav learned to love and rely upon, it behooves us to, at all times, hav the work of life well in hand, to the end that midst the pleasures of life, we may find appropriately interspersed the record of duties faithfully performed.

"Our sister, whose loss we mourn to-day, was frank and candid in all the relations of life, and more than ordinarily hospitable and cordial to friends. As a wife, a model of a patient, faithful helper in providing a competence for the usual wasting years at the sunset of life which she was not destined to see. As a mother, she leaves a monument in the son she has reared so free from all the vices of the age. As a friend and member of society, she was ever ready and willing to aid and oblige.

"A lover of flowers, she scattered them abundantly along the pathway of her life, and the harvest you see in the fragrance that permeates the funeral gloom.

"Speaking for the League and myself, there has been only pleasure in knowing and associating with our deceased sister, and can be but sadness at this sudden parting. How much greater, then, must be the sorrow of the relativs so suddenly bereft, with scarcely a moment's warning!

"The brothers and sisters mourn a circle broken; the son, a fond and thoughtful mother, that all the world cannot replace; the husband, a partner in all the joys and sorrows of life, and a competent helpmeet in all its struggles and triumphs.

"Nature gave us our sister, with qualities and powers that hav borne a rich harvest; but her mission is now completed; and we can only giv her immortality by faithfully enshrining her virtues in our memories and our lives, thus leaving them a rich legacy to all coming generations. 'Tis a sad parting, but no shadow of wrong mingles an element of bitterness with our sorrow."

Longfellow's "Bridge" was then sung by the League choir, followed by an opportunity for three-minute tributes by members. J. C. Hannon and Mr. Jauncy responded. Dr. Fernandzo sang Beethoven's "Farewell;" after which each member took a last farewell and laid in the coffin a small bouquet they had worn during the services. Then followed the usual farewells of other friends and the family.

At the grave the services were very brief, consisting of a few simple words of parting in consigning the body to Mother Earth, whence it came. G. LONGFORD, Secretary.

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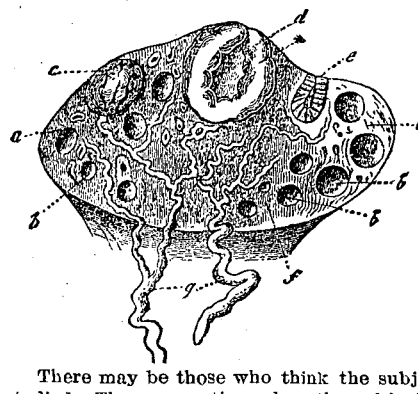
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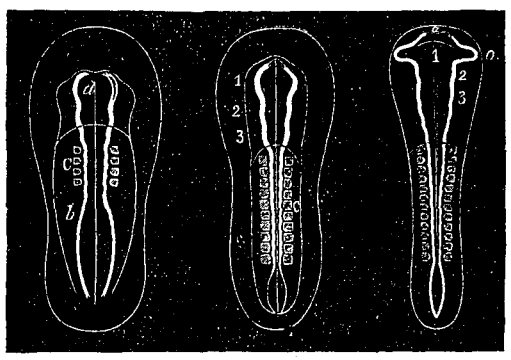
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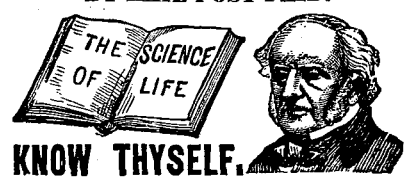
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THEOLOGY is no more the same thing as religion than writing or reading a chemical treatis about food is the same thing as eating it. But this is how the name of religion is brought into unmerited disrepute with Freethinkers; it is confounded with theology. We cannot accurately speak of the Christian, or Jewish, or Mohammedan religion. Religion is one and the same in every human breast; it is the Christian, Jewish, and Mohammedan *theologies* that differ. And in this most unfortunate confusion of terms lies one of the sources of that disastrous confusion and abuse of things embodied in the word priestcraft—an abuse which has done, and even now continues to do, little less probably, in the way of obstruction to general prosperity and happiness, than is accomplished by the most lawless crime.—*Dalton's Religion and Priestcraft.*

IF the main sanctions of morality are those of a future state, and if it is Christians alone who feel anything approaching to an assurance of such a state, surely morality must come with somewhat weak credentials to the rest of mankind. And Locke doubtless believed this to be the case. But then, if this be so, Christians ought to be prepared to tolerate a much lower morality than their own in dealing with men of other faiths—one of the many inconvenient consequences which result from founding morality on a theological basis.—*Fowler's Locke.*

EVERY idea must hav its influence on morals; whether that influence will be good or evil, cannot be determined by any foresight, least of all by the prejudices of those who do not hold that idea, who hate it, and hav not impartially studied its bearings. Many of the best books in the world hav been pronounced immoral and wicked in their time and after it; and if the average commonplace of any period, as represented by judges that know only precedents, and jurors instructed by them, be allowed to suppress all thoughts and works that do not merely respect the prevailing notions, all inquiry is at an end and all progress paralyzed.—*M. D. Conway.*

THE safety of life is this, to examin everything all through, what it is itself, what is its material, what the formal past; with all thy soul to do justice and to say the truth. What remains except to enjoy life by joining one good thing to another so as not to leave even the smallest intervals between?—*M. A. Antoninus.*

WHAT blessings thy free bounty givs,
Let me not cast away;
For God is paid when man receives:
To enjoy is to obey. —*Pope.*

MRS. L. M. CHILD was no Materialist herself, but Spiritualist in the highest sense, giving God-speed to Spiritualism in its candid investigations, abhorring aught in it of trick and, while encouraging it in its explorations and convinced it was not all imposture, not subscribing its creeds. She believed in and adored the Supreme One, would sometimes call him Father, and doubted not his righteousness, but professed no assurance, in the church sense, about the forms or details of a future life. She said, some months before her decease, "I think, but do not know, there is for us a future state."—*Dr. C. A. Bartol.* [In this modest judgment Mrs. Child showed herself much more of a philosopher than Theodore Parker did when he answered the question "Do you really think that you are to liv forever?" "Think, sir, I know it." Such arrant dogmatism might be pardoned in Dr. Johnson, but in no one else.—*Hylax.*]

LIBERTY means that every individual is left perfectly free to follow his own will, to pursue his own objects in his own fashion, with no limit whatsoever imposed upon him by others; this complete freedom being bounded only by the equally complete freedom of every one of his neighbors. Nothing less than this is liberty; nothing more than this is possible. This liberty is the birth-right of every man and of every woman. The right to life comes from the fact of birth; and life implies something more than mere existence; it implies the right to exercise every physical and every mental faculty, to grow, to develop, to become perfect.—*Mrs. Annie Besant.*

PEOPLE will always differ from one another about religion and carry on constant strife and war, until the right of every one to perfect liberty in these matters is conceded, and they can be united in one body by a bond of mutual charity.—*Locke's Familiar Letters.*

THE pulpiteers insult the conscience and intelligence of their hearers and of the age when they tell, with a long face, the old scare-crow fables which nobody believes, and teach dogmas and expound miracles which the average intelligence of a child rejects at sight.—*Brooklyn Eagle.*

THE simple precept, Seek the truth, respect the truth, speak the truth, and liv the truth, is one without which no character can be perfect; and it is one which will make a character for a man, though he never read a line of theology, never listened to a single sermon, never entered the portals of a church.—*J. G. Holyoake.*

TO a man truly virtuous nothing is so hateful as a hypocrit.—*Pope.*

IF I hav spoken with bitterness, let it be recollected that my subjec is hypocrisy.—*Coleridge.*

BEWARE ye of the leaven of the Pharisees which is hypocrisy.—*Jesus.*

WHAT man so wise, what earthly witt so ware,
As to descry the crafty, cunning traine
By which Deceipt doth maske in visor faire,
And cast her colors died deepe in graine,
To seem like Truth, whose shape she well can faine,
And fitting gestures to her purpose frame
The guiltlesse man with guilt to entertaine?
—*Spenser.*

THERE is a moral phenomenon more prevalent than we are apt to suspect, and that is the existence, in the same understanding, of two opinions mutually destructiv without any consciousness of their incompatibility.—*Bailey's Pursuit of Truth.*

THE

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1885.

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Odds and Ends.

THE man who all the long, long day
From church to church is running,
On Monday morning finds his brain
Almost devoid of cunning.

"BRACE up!" whispered the hangman to a poor fellow whose hempen cravat he was skilfully adjusting. "Yes, it's easy for you to say that," was the grim reply, "because you are a suspender."

DIGGER Indians say that food is more plentiful this summer than it has been at any time since 1868, but this should not be attributed to a change in the administration. Digger Indians eat the seventeen-year locusts.

A BOY in one of the public schools, while engaged in defining words a few days since, made a mistake that was not a mistake. He said: "A demagog is a vessel that holds beer, wine, gin, whisky, or any other kind of intoxicating liquor."

"WE hav held a consultation," said a doctor to his patient, "but we are unable to agree as to the exact nature of your disease. Three of the physicians are of one opinion, while I am of another." "But, doctor, how will the matter be settled?" "Oh, the autopsy will show who knows best."

AT the meeting of the New England Baptist Missionary Convention, Rev. H. N. Jeter pronounced ice-cream "a demoralizing substance." It is inferred that after Rev. Mr. Jeter and his ladies ate their cream, he made the startling discovery that he had left his pocket-book at home in his other trousers' pocket.

"Now, whither may you be bound this beautiful Sunday morning, my pretty little girl?" said the benevolent old gentleman. "Please, sir, I'm going to church, to hear my grandfather preach." "Ah! indeed; that's pleasant. And who may your grandfather be, my good little girl?" "Please, sir, he's Thomas Harrison, 'the boy preacher.'" "Oh, ah, yes; I used to hear about him when I was a boy."

OLD Mrs. Bennington: "Did ye find out how Mrs. Brown is gettin' on? I heard she's very sick." Old Mr. Bennington: "I saw the doctor as he was drivin along to-day, an' he said she shuffled off a mortal coil last night. I s'pose it'll do her good to get rid of it." Old Mrs. Bennington: "Drat these new-fangled doctors, they can't talk nothin' but Latin. The poor soul may be worse. I'll try an' git over there myself this afternoon."

"I UNDERSTAND the old man doesn't want you to come to see his daughter," said one young man to another. "That's the state of the case, but I went all the same." "No?" "Yes. Was there last night." "Did he kick?" "Some." "Much?" "Well, no, not a great deal," was the hesitating reply; "that is, not as much as he might hav done. He only kicked me from the parlor to the front door, and I went the balance of the way myself."

WHOSE eyes upon me love are beaming?
Whose eyes with truth are ever gleaming?
Who gave to me his honest heart?
Who's free from artifice and art?
Who cometh at my beck and call?
Who singles me from each and all?
Who follows me like a faithful shade?
Who now before my feet is laid?
Who seeks my hand with kisses warm?
Who'd safe defend me from all harm?
Who'd giv his life my own to save?
The little mongrel dog I hav.

IN a poem called "The Organist," we are informed that "He sits him down at twilight hour, Before the ivory keys, And lets his fingers wander o'er, The clavier as they please. . . . Though dark and still the empty church, An angel flits o'erhead, And, passing near, with drooping wings, He leaves the player—dead." That angel should not weary in his good work. Sometimes when a man is clawing the ivory keys the neighbors want to hurl a brick at him, but they would be satisfied if an angel would hover over him and leave him dead. The angel should also hover o'er the amateur flute-player, the cornetist, the accordion fiend, and other musical aggravations.

THE Crow and the Hare.—A Crow and a Hare met by chance one day, and were so well Pleased with each other that it was Agreed to form a Partnership. "The first thing in order," remarked the Crow, "is to select a Home, which will, of course, belong to both of us. Hav you got your eye on any particular Tree?" "Tree!" echoed the Hare, "why, we want a Burrow, of course." "Burrow! but I can't liv in a Hole!" "And I can't Climb a Tree!" "If you didn't intend to Consult my Wishes, why did you Propose this Partnership?" "And if you weren't ready to giv way in these little Matters, why Accept my Proposals." They were hotly Disputing and Abusing each other, when the Fox came along, and, being Appealed to for his Opinion, he said: Moral—"My Friends, while you are both wrong, you hav still exhibited rare Judgment. The Human Family alone are Fools enough to Marry first and Quarrel over their likes and dislikes and Nature's Incongruities afterward."

MAN'S TROUBLES.

Man that is married to a woman is of many days and full of trouble.
In the morning he draws his salary and in the evening,
Behold, it is gone!
It is a tale that is told:
It is vanished, and no man knows whither it goeth.
He riseth up clothed in the chilly garments
Of the night.
And seeketh the somnolent paregoric,
Wherewith to soothe his infant posterity.
He cometh as a horse or ox,
And draweth the chariot of his offspring.
He speedeth the shekels in the purchase of fine linen
To cover the bosom of his family;
Yet himself is seen at the gates of the city
With one suspender.
Yea, he is altogether wretched.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 30. | PUBLISHED WEEKLY | New York, Saturday, July 25. 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

A GEORGIA man tried to cut the cords in the feet of his daughter, so that she could not imperil her soul by dancing.

"WHENEVER you get near enough to an Indian, shoot him," was the remark made by a man reported to be an "activ Christian worker" in one of the churches of Chicago.

WHENEVER a new and startling fact is brought to light in science, the church first says, "It is not true;" then that "it is contrary to religion;" and, lastly, "that everybody knew it before," and it is an argument in favor of Christianity.

As a result of religious excitement now prevalent at Carnesville, Ga., J. T. N. Hancock has been seized with queer lunacy. He imagins that he is John the Baptist, and has just been beheaded by Herod, and is clamoring for the return of his head.

THE population of Europe has increased in a century from 145,000,000 to 350,000,000. Englishmen hav multiplied five-fold, the Russians four-fold, and the Germans less than three-fold, while Frenchmen and Spaniards hav added only about 50 per cent.

THE New York prison officials are being hauled over the coals because they force convicts to attend one sort of preaching all the time. A murderer belonging to one denomination doesn't want to sit through a sermon by a preacher of another, and the officers ought to know it.—*Detroit Free Press.*

FROM Paris it is reported that the most important issue in the coming general elections in France will be the religious question. This fact is generally recognized, it is said, and the Pope and Cardinal Guibert, archbishop of Paris, are directing all their efforts to prevent a result which would culminate in the separation of church and state in France. It is said that a very large number of Catholics in France favor separation as valuable to the cause of liberty of Catholic action.

PROFESSOR BRIGGS makes an attack, in the *Presbyterian Review*, on the revised version of the Old Testament. He holds a chair of Hebrew in a leading theological seminary. He charges that the revisers hav slavishly followed the Jewish Masoretic text, instead of seeking to secure, as did the New Testament revisers, a correct text; and that they hav proved themselves incompetent, from their ignorance of Hebrew grammar to translate correctly the text as they hav received it.

THE Marquis of Salisbury, England's new premier, replying to a letter from Glasgow asking his views on the proposal to disestablish the Church of Scotland, declares his opposition to the movement. He contends that the established church secures to all districts regular ministrations of religion, which, he says, is "so necessary to the public welfare." Probably Lord Salisbury has heard this cant phrase repeated so many times that he thinks he believes it. It is not true, and never was. Further, all good people must hope that the community will never become so depraved that the adoption of Christian "morality," as exemplified by many of its shining lights, will tend to public welfare.

A BOSTON legal authority says that the young lady who has been jilted has the right to read the recreant's letters in her breach of promis suit, but she must not weave them into a novel and copyright them. That privilege belongs to the gentleman. She may, however, demand the return of her own letters as her property. This is not the popular idea, but there hav been many decisions. George Washington kept copies of his letters, and bequeathed them to his nephew, who had them published. A compiler of another biography of Washington copied them. There was a lawsuit. The judge said that Washington did not part with the ownership by sending the letters to his correspondents, and he declared this doctrin to be applicable to all letters, whether of literary value or not.

THE Salvationists of Schenectady, N. Y., are a rare lot of scamps. At a recent meeting one of them got up and said that he was a devoted Christian. A gentleman who knew him rose and told the enthusiast that "the Lord didn't love anybody who didn't pay his grocery bills." This declaration caused so much excitement that the speaker could not go on, and the order was given to sing. This hushed the discussion for a brief time. When the next man in the little band arose, he said that for all the riches of the world he would not exchange his happiness since he had become converted. At this the same dissenter remarked that any man who felt so good ought to pay a bill of $55.20. This was too much for the Salvationists. They marched to their barracks, followed by a disorderly crowd.

THE El Paso *Times* says: Some of those Boston excursionists are very irreverent and will go to "sheol" yet, if they don't look out Some of those who passed through here on their way to the City of Mexico seem to hav given offense to our pious and religious neighbors over the river. At least one of the most influential papers of the republic complains as follows: "At Paso del Norte some of them chipped off pieces of the church to see what it was made of, and shook hands with the figure of the Virgin Mary. At other places they walked into houses and looked about as if they were ancient ruins, without asking permission or saying a word to the inmates." It is plain that excessiv culture of the Boston brand and Paso del Norte simplicity and unaffectedness don't go very well together.

FOND papa (proudly displaying the accomplishments of his six-year-old boy to the visiting clergyman): "Now, Tommy, tell the gentleman what you would like to be, when you grow up to be a great, big man." Tommy (pointing to the distinguished visitor): "I'd like to be a minister like him." Visiting clergyman (greatly gratified): "Ah, my young friend, you would like to be a clergyman like me, would you? And now tell me, why would you like to be a clergyman like me." Tommy (promptly): "'Cause I heard pa say yesterday that you had the softest job of any man he knew. Nothing to do but talk an hour every Sunday, liv free on the members of the congregation, and be worshiped like a little tin god on wheels by all the women in the parish."—*Somerville Journal.*

THE folly of the present system in England of selecting jurors by a religious test is shown by the following from the London *Truth*: "When the jury was about to be sworn in the case of De Worms against Hughes, one of them asked the clerk to swear him on an Old Testament, and, in answer to an inquiry as to the reason, explained that he was a Jew. A hurried consultation took place, and the Jew was ordered to leave the box. Baron de Worms got his verdict, and, to my mind, most properly; but are we to understand that, in case of a Jew and a Christian going to law, the latter is to be allowed to exclude all Jews from the jury. How would it be if the Jew were to insist upon the exclusion of all Christians? This would reduce us to juries of Infidels, and, if I am not mistaken, they, too, would be excluded if they declined to swear, or if they stated that an oath had no meaning for them."

IT is a matter of official record that at the funeral of the pastor of the church in Ipswich, Mass., 200 years ago, there were consumed one barrel of wine and two barrels of cider, while the mourners at the funeral of a Boston clergyman's wife about the same time required "above fifty gallons of wine." A century later, about the time of the Revolution, a New England church had a pastor who was often the worse for liquor, even in the pulpit, and once, at least, at the communion table; but although successiv councils were called to consider his case, the neighboring clergymen stood by him, and he held his place till his death. It was doubtless a fellow-feeling which made his brethren of the cloth so kind, for the Rev. Dr. Leonard Woods, a clergyman who died only thirty years ago, said that he remembered when he could reckon up among his own acquaintances no less than forty ministers who were intemperate.

A RADICAL Socialist entered a fashionable restaurant in Paris and ordered a sumptuous dinner. "How is this?" said a brother Communist, who approached him. "Ah, my friend," said the champion of frugality and economy, "I am now about to giv myself some idea of the vile existence of the infamous rich classes who hav the heart to feast sumptuously while citizens are starving." "And I, too," said the other, "hav come here with precisely the same intention." So they united their appetites, and gained a crushing victory over the aristocratic meal.

A MINISTER in Cleveland rode to church last Sabbath on a bicycle. As he swept up to the sacred edifice, a large Newfoundland dog, belonging to the senior deacon, came lumbering out to greet the pastor. The bicycle struck the dog on the head under a full head of steam and run him down with a shock that could be plainly felt with the naked eye. The reverend gentleman took a header, and jammed his silk hat down over his ears so tight that he had to crawl through it to get out of it. The scattered leaves of a seven-headed sermon flew around the avenue like a theological snowstorm. The dog made Rome howl with his wails, and attracted a crowd of 300 people. The parson's coat was split down the back, and his trousers ripped across the knees. He pinned up the knees, and had to wear a pepper and salt sack coat the sexton loaned him. When he appeared in the pulpit in this garb the congregation smiled, and when he announced his text, 2 Kings, xii, 6, "But it was so . . . the priest had not repaired the breaches—," there wasn't a dry eye in the conventicle.—*King's County Wheelman.*

THE Chicago *Tribune* says: "Pain must necessarily be created in all proper minds by the news from Upper Guinea, Africa. The fact that Prince Allagogha, lately converted to Christianity, so far forgot himself as to kill a few offending villagers and eat them, must create distrust in the thoroughness of some of our missionaries. The man who, feeling for a dime when the contribution-box goes around in church, and, finding only a quarter, has to drop that in, consoles himself for the munificence of his gift by the reflection that it will do more good than a dime, anyhow; but if we cannot rely on our missionaries—if when they convert a heathen they cannot do a good, workman-like job—what use is there in supporting them? That Prince Allagogha should hav killed a lot of villagers is bad, but that he should hav also eaten them is shocking, and proves his conversion to hav been of the slouchiest and most superficial kind. Missionaries cannot afford to put such goods as this on the market. It won't do. The conversion of a thoroughly-bad, all-wool heathen like Allagogha must be something substantial, something which, like Bertha Ricci's kiss in 'Apajune,' goes clear through and buttons at the back."

ACCORDING to information given to the *Christian Union* by a large number of clergymen, not more than five per cent of American artisans in cities attend religious services of any kind. All but two of the letters say that the attendance is diminishing, and all but one that the neglect is not from unbelief in Christianity. The cause of non-church attendance, as given by these experts, may be summed as follows: The men hav to work all the week, and they recreate on Sunday. They cannot dress as well as those with whom they must associate, and therefore stay away. They think secret societies are as good as the church. They are unable to pay for the privileges, because of the high price of things which they must hav. The large salaries of the ministers disgust some. Some feel that the minister is a hireling, and therefore seeks to upbuild his church as a doctor seeks to increase his practice, not from love of souls, but to increase his salary. Some employers of labor are so bad in their treatment of their employees that the men do not want to go where they shall meet those in whose real Christianity they hav so little faith. All the letters indicate that, especially in the large places, artisans feel that they are not welcome in churches ffequented by the wealthier classes.

News of the Week.

THE czar has extended peaceful assurances to England.

THE car shops at Norwood, Conn., were burnt Sunday. Loss, $200,000.

GENERAL GRANT'S physicians state that their patient is daily growing weaker.

CHOLERA continues epidemic in Spain. The daily death rate is between 600 and 700.

THERE were 208 deaths reported in this city in the twenty-four hours ending at noon last Monday.

THE weather during the past week has been unnecessarily hot. Some days it sent the thermometer up to 99° in the shade.

JOHN ROACH, the ship builder, has made an assignment. His failure is supposed to be due to the withdrawal of government patronage.

THE excursion party of Mexican editors are in the Eastern states. They are receiving considerable notice from members of the press.

THE yacht Genesta has come over from England to try and win the American cup. She is 90 feet over all, and of 81 tons measurement.

A LOUISVILLE clergyman wishes all the clergy of New York to pray at once for General Grant. These ministers seem to learn nothing from experience.

THE Northern Cheyenne Indians, according to reports received at Fort Keogh, Mont., are on the warpath, and encounters between them and cowboys hav taken place.

BISHOP LOUGHLIN, of the Long Island diocese, is having a new house built in Brooklyn. Sixty thousand dollars hav already been expended in its construction, and it is not nearly finished.

A REPORT from Rome says: "A madman has been arrested at San Dona, near Venice, on the charge of kidnapping. He confesses that he has stolen and eaten a number of children, because he was starving."

AT Baltimore, last Sunday, thirty eight young ladies took the nun's veil. and vowed to be eternally poor, chaste, and obedient to the Catholic church. Their conduct is attributable to idiocy, insanity, and superstition.

A MAN who calls himself Bishop McNamara has a following in this city who call themselvs Independent Catholics. They oppose Roman Catholicism. A half-dozen new converts to this peculiar sect were baptized by the bishop in Harlem last Sunday.

SEVERAL American applicants for admission into the Bachelors' Club, a high-toned London association, hav recently been black-balled. Since the *Pall Mall Gazette's* exposure of immoralities in English aristocratic circles the Americans may construe this action of the Bachelors' Club into a compliment.

WILLIAM E. DODGE, of New York, has brought suit in the Atlanta, Ga., courts to eject seventy-five land holders in that state. Several thousand acres of land are involved, and Mr. Dodge claims to own nearly a whole county. This is the Dodge who has lost his reputation in this city by backing Anthony Comstock.

THE London Secularists hav a cricket club, and indulge in that game on Sunday in the Abbey meadows. They hav been mobbed once or twice by the Christians, who regard rioting as more godly than cricket, and some of the players hav received severe injuries, but they express a determination to play again. There is no law to prevent Sunday cricket-playing in London.

THE Rev. Mr. S. I. Prime is dead. He was editor of the New York *Observer*, in which capacity it is probable that he uttered more slanders about Freethinkers—from Thomas Paine to D M. Bennett—than any other man with the same amount of intelligence could hav done. He belonged to that generation of unscrupulous religious bigots which, happily, is fast passing away. His works were not good, and it is hoped they may follow him. He had attained the age of seventy-two years.

Communications.

Napoleon I. a Freethinker and Reformer.

It is a fact, well established in history, that all the great men who accomplished great changes in political affairs, as often as these changes were of a progressiv character, and were of practical benefit to humanity, were Freethinkers. Churchmen know this to be so, and they therefore attempt to pervert or hide the real facts, covering up their misstatements in apparent praise pleasing to their kindred.

The history of the United States furnishes two illustrious instances of the correctness of this assumption, in Washington and Lincoln.

It may not be without interest to Agnostics to hav reintroduced to them evidence for the stated assumption with regard to other great men, or with regard to men having accomplished great results.

To introduce such evidence concerning Napoleon I., I am induced by Mr. Elliott Preston's sympathetic appeal in "Bonaparte's Defense."* But Mr. Preston failed in not stating the real causes for which Freethinkers should consider Napoleon Bonaparte as a hero also in the field of human intellect and progress, as he undoubtedly was on the battlefield. Not sooner did General Bonaparte accede to any influence on political matters than he at once made work to lay the legislativ ax to the root of the evil under which the people of France had been suffering almost since the conquest by Roman consuls—to their civil law, which privileged the nobles and priests, and suppressed the citizens and peasants. The *jus primae noctis* was not the only outrage on humanity, decency, family, and morals sanctioned under the old French law. The *lettre cachet* system as well as torture were sanctioned by this law, and the people of France were then living under the same laws as royalty had developed them, although their more hideous features had been practically abolished by the Revolution.

The main effect of laws and legal procedure established and grown under a despotical government was then in France the same as it is under the same law this day in the United States, namely, that he who had more money could always beat his neighbor, having less money, out of his rights and property. The only difference between the two otherwise analogical cases consisted in the fact that the people of France had not acquiesced in this state of affairs, felt a moral repugnance at this state of its laws, and had revolted against it; while in the people of the United States there is no such feeling except in the victims, and it is generally assumed that it would be preposterous on the part of a man of limited means, or of a poor man, to attempt to find redress in law for any outrage in person or property he has suffered at the hands of a rich individual or corporation.

In practice the state of affairs was less intolerable in France then than it is on this continent at present, because in France the oppressing nobility and clergy were people of refined manners, having a good deal of regard for outward decency, while in the United States wealth and control of legal procedure and adjudication are in the hands of people lacking not only refinement, but even almost all regard to decency, because our moral standard tells us that money covers up shame, wrong, and crime of all or any descriptions. In France the state of affairs had been brought about by the monarchical institutions, and had been fostered by the privileged classes under the eager co-operation on the part of the law profession, who then understood, as it does now, how to bury justice and good common sense under misapplied cases of precedence, and to drown right in a sea of procedure and formalities.

On this continent our grandfathers revolted against the monarchs, but their laws, cutting into their daily lives, and degrading their morals slowly but surely, they maintained.

Bonaparte codified civil, commercial, and criminal law, and created a new and simple procedure in civil, commercial, and criminal cases, made the law uniform over all the land he ever ruled over, made thus the provisions of law and practice of courts a matter of public information and knowledge, and the property of the people, and thus killed off a monopoly which, until then, had sustained a class worse than the augurs of Rome and the priests of France—a class of vampires feeding on the very heart's blood of the people, the lawyers, and reduced them to a class which has to work like other laborers to make an honest living, the law regulating their maximal fees and their duties.

Washington did not dare to interfere with this dangerous brotherhood, and the consequence is that we hav no English queen on this continent, but we are governed in all our civil and commercial rights and criminal jurisdiction by English cases of precedents. We maintain a law where the rich can beat the poor out of all his property without cause whatever, if he so chooses, by alleging constructiv trust, or by some other contrivance getting the coveted property only in the hands of a receiver, who will, before the case is adjudged, sell it to the rich man's agent—a law which, because royalty has considered womanhood vile and venal, has by case of precedence no punishment for the blackguard who applied vile, venomous names to your wives and daughters unless they can prove *special* damages to themselvs.

We hav no Bonaparte to take the curse of common law and common law practice away from us, and history has no instance yet where such an immense revolutionary measure, such a progress of humanity and human welfare, came from the people itself. Tyrants alone, Freethinkers alone, hav achieved such deeds, hav forced the benefit on the stupid, helpless masses of humanity.

Will a reformer like Bonaparte ever come to this continent? Or will the people wake up to see their disgrace in living on under royal enactments of several hundred years ago governing their household affairs, while in political matters they hav been independent now for over a hundred years, but hav suffered them to be corrupted and assimilated to the royal institutions still governing their property and individual relations?

It is thus that at the hands of the law confraternity corrupt juries are created, perjurers are manipulated as the tools for undermining right, justice, and morals, the people feeding meanwhile this costly confraternity with its life-blood, and bathing the confraternity's feet in the sweat of its brows, the result of hard labor in keeping up their own and their children's lives. If ever people needed a reformer like Bonaparte in this matter of law, court practices, and arrogance of the class of legal practitioners, this American people does, and well we may look at the hero who did for the French nation what no one did for us.

I hav no French history of Napoleon I., and therefore I must refer to an Englishman's book, redundant on almost every page with national hatred to the hero. But this is an advantage almost, because then there will be less cause to doubt what good he may hav to say about their great enemy. In Charles Macfarlane's "Life of Napoleon Bonaparte" we find the following (pp. 215–217):

"The compilation of a new code of laws for France was an important undertaking of Bonaparte's consulship. In the year 1800, soon after his accession to political power he appointed a commission composed of some distinguished civilians under the presidency of the second consul, Cambaceres (who had received a legal education), to frame a civil code which should be comprehensiv and clear, and suited to the changes which had taken place in France. In the eighteenth century this country had possessed a number of very eminent jurists, and the school was not quite extinct when the Revolution began. Tronchet, Bigot de Presmeneau, Portalis, and Malleville, members of the present committee, had studied in it, and might be called distinguished French lawyers. They supplied the knowledge in which the first consul was deficient; and it appears that if they were at times aided by his great natural sagacity, they were as often impeded by his wilfulness and obstinacy in error. They framed the project of a code which was printed early in 1801. Copies were sent to the higher law courts of France, which were requested to make their observations upon it, these observations and suggestions being likewise printed, the whole being laid before the section of the legislation in the council of state composed of Boulay, Roederer, Thibaudeau, Portalis, and three others of name and note. Bonaparte and Cambaceres attended most of the sittings of the section in which the various heads of the projected code were discussed. Occasionally Bonaparte took a very activ part in the debate, not, indeed, on technicalities which he did not understand, but on general principles, concerning which he went on discussing, in his usual off-hand way, sometimes expressing sensible and acute remarks, and at other times wandering away from the subject for the sake of illustrating it. (He took an especial part in the discussion concerning the law of divorce.) After passing the Council of State the various titles of the civil code was laid before the Tribunate, where some of the clauses met with a warm opposition. At length the whole code passed both the Tribunate and the legislativ body, and was promulgated in 1804 by the name of 'Code Civil des Francais.' After the consul became emperor it was called 'Code Napoleon.'"

The general object and arrangement of the code resemble those of the institutions of Justinian, defining the civil right of the civilized, with their legal relation to each other. And it rather minutely prescribes laws concerning persons, and laws concerning property.

"'A Code de Procedure Civil,' defining the forms of civil process, and the practice of the courts, was framed likewise by a commission, and became law in 1807. Bonaparte took little or no part in this discussion. The 'Code d'Instruction Criminelle,' or of proceedings in criminal cases, was promulgated in 1808. While it was under discussion, Bonaparte showed himself very unfavorable to the institution of trial by jury.* Two years after this came the 'Code Penal,' or laws defining crimes and punishments, in which many of the provisions are certainly harsh, and savor of despotism." †

A commercial code, perhaps the best of these French codes, completed the number. These are sometimes called the "Five Codes," as having been all published in Bonaparte's time. He likewise produced a military code, in the construction of which he was more at home." ‡

What the Englishman refers to as "wilfulness and obstinacy in error" on the part of Bonaparte will be found in the records of these deliberations, which many years ago I had an occasion to read up, to hav been the obstinate firmness in supporting Liberal views, amongst others the one holding that the best protection for women is the knowledge that they would hav to bear themselvs the consequences of improper conduct, and the consequent provision of the Code Civil, "*La recherche de la paternite est interdite*," of which common law had not known, leaving the doors open to extortion by bad women without protecting the decent ones—a provision which resulted, as shown by the statistics of fifty years and more, that there are less bastards in France than in any other European country.

Bonaparte's opposition to trial by jury was limited to political offenses—an opposition well justified when the peasantry of France at heart was yet royalist. But Bonaparte then already attempted to secure a higher standard of juries to France than this republic boasts of at present by securing limitation in the selection of jurymen by the amount of taxes paid—a limitation valid until this day in France, and protecting it against Cincinnati's occurrences, for which there is now so frequent cause on this continent.

While with us the educated classes take no part as jurors in the administration of justice, but buy off, in some states, with ten dollars per annum, their duty to do so, leaving this duty to the poor and easily corrupted part of the population, and in some cases, as here in New York, to political court-runners and professional fee-hunters, the function of juror is an honorary one, which the law bestows on those only who carry the burden of the cost of administering justice.

The Code Napoleon is valid to-day, not only in France, but in Spain, Mexico, Cuba, Belgium, Holland, the Prussian Rhenish provinces, Louisiana, etc., and the deep sympathy of the people living in these countries for the memory of Napoleon I. is due, not to his victories, but to his laws.

This reminds me that New Mexico has, under Federal rule, been robbed of its Code Napoleon; that by some stroke of legal *escamotage* or legerdemain this territory has been subjected to the abominable provisions of common law, and to the oppressiv rule of lawyers in place of the well established and well-liked code the people had when General Kearney drove out the handful of Mexican officials forming its cheap administration and government in 1847, instituting therefor a government which since has furnished the bounties with which Washington politicians paid off returning board services, and other services of similar description.

When in 1869 Castillo, then Spanish governor of Cuba, as he is now, once more attempted to do the same as our officials had done in New Mexico, namely, attempted only to abolish their Liberal code of 1812, the Cubans revolted. They hav tolerated political tyranny, but they were not willing to tolerate tyranny in their civil and criminal laws and procedure.

So enthusiastic is the adherence of even the German people to these Napoleonic laws, that when the Prussian government attempted to abolish them even that meek, subdued, pleasure-addicted, jovial people living along the border of the Rhine showed so much fight, and did indeed growl to such an extent, that the Prussian government, then not having a Bismarck, withdrew from the attempt.

Bonaparte's glory was the enthusiastic love of the people of half the European continent, at his lifetime, for the hero was as much, if not more, the result of his action as a reformer, than of his victories on the battle-field. The reforming of the laws governing the lives of individuals and families; the making equal of all before the law; the abolishing of the odious privileges of hereditary nobility, and of an arrogant, overbearing clergy; the regulating of the relation between the people and the courts of law and lawyers, not only by codifying the civil, commercial, and criminal laws, but by creating codes of procedure—these reforms are the solid bases for Bonaparte's "*gloire*," and the criterions for his real greatness. He created order where he found a chaos. This should never be forgotten. And this great reformer also was a Freethinker, and as such only could be what he has been.

In evidence thereof I refer to the same source to Bonaparte's fanatic enemy, Macfarlane, pp. 191:

"Bonaparte calculated that, by fostering the Catholic religion and entering into terms with the head of the church of Rome, he should detach the pope from the coalition of sovereigns, and the priests of France from the royalists. 'It is indispensable,' said he, 'to hav a religion for the people, and equally so that that religion should be directed by the government. At present fifty bishops in the pay of England direct the French clergy. We must destroy that influence; we must declare the Catholic the established religion of France, as it is the faith of the majority of the French people; we must recognize the constitution of the church. The First Consul will appoint the fifty bishops—the pope will induct them. The bishops will appoint the parish priests, and the people will pay their salaries. They must all take the oath of fidelity. The refractory must be transported. The pope, in grateful return, will confirm our sales of the church property. He will consecrate the revolution. The people will sing, "God save the Gallican church." For this some will call me a papist.

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* April 12, 1884, of THE TRUTH SEEKER.

* This is an English mistatement, the opposition being restricted to political crimes, and to the qualification of jurors.

† The severest punishment fell on crimes against public property, and property in trust of the people.

‡ This military code legally opened the road of promotion in the army to the entire people, while under the French kings it had been open to the nobility exclusivly. The military educational institutions had a most severe disciplin, and soldiers, not military dudes, were educated there, but advancement remained open to all who distinguished themselvs in service. It was not a Napoleonic institution to exclude the common soldier from advancement, as this is the practice in the North American army.

I am no such thing. I am no believer in particular creeds; but as to the idea of a God, look to the heavens and say, Who made that?'" (Compare Madame de Stael's Considerations.)

These were words uttered in council. In private he said: "I am convinced that a good part of France would become Protestant, especially if I were to favor that disposition. But I am also certain that a still greater portion of those who hav any rel'gion at all would remain Catholic, and would oppose with the greatest zeal and fervor the schism of their fellow-citizens. I dread these religious quarrels, which hav been so terrible in France. I dread the family dissensions and the public distractions which a change to Protestantism would inevitably occasion. In reviving a religion which has always been dominant in the country, and in giving the liberty of exercising their worship to the minority, I shall satisfy every one without establishing a church separate from that of Rome. I will be the head of the church in France. . . . In every country religion is useful to the government, and those who govern ought to avail themselvs of it in order to maintain their influence over mankind. I was a Mohammedan in Egypt; I am a Catholic in France. With relation to the police of a state religion, it ought to be entirely in the hands of the sovereign. Many persons urge me to found a separate Gallican church; but before I can resolve to any such measures the old pope must push matters to extremities. But I believe he will never do that." His secretary reminded him that Cardinal Gonsalvi had said, "The pope will do all the first consul desires." "This is the best course he can take," rejoined Bonaparte; "he must not suppose that he has to do with an idiot. What do you think is the point his negotiations put most forward? The immortal salvation of my soul! *But with me immortality only means the recollection one leaves in the memory of man.* That idea prompts me to great actions. *It would be better for a man never to hav lived than to leave behind him no trace of his existence*" (from notes by Bonaparte's private secretary, Bourrienne).

He, however, continued through life to declare that he was no Materialist; that he believed at least in the existence of a God, or some first, great Cause; and wishing at this moment to appear to believe more than he did, he was exceedingly wroth with Salande, who, while he was negotiating his concordat with the pope, wished to insert his name in a biographical dictionary of illustriousAtheists(Bourrienne). During these negotiations he endeavored to elicit the sentiments of several of the councillors of state on the subject of religion and a national church. Thibaudeau reports a remarkable conversation which he had with one of the councillors, most probably with Thibaudeau himself:

"On the 2d Prairial the councillor of state N— dined at Malmaison. After dinner the first consul took him alone into the grounds, and led the conversation to the subject of religion. He spoke at length against the various systems of the philosophers, on Deism, on natural religion, etc. 'All that,' said he, 'is nothing but ideology.' He repeatedly called Garat the leader of the ideologists. 'Hear me,' he said; 'I was walking about this solitary spot last Sunday evening; everything was silent, when the sound of the bell of the village church of Ruel suddenly struck my ear. I felt deeply affected, such is the power of early impressions and of education. I then said to myself, how great an influence these things must hav upon simple and credulous men! Let your philosophers, your ideologists, answer that! There must be a religion for the people, but this religion must be in the hands of the government. At present fifty bishops, immigrants, and in the pay of England, lead the clergy of France. We must destroy their influence, and for this the authority of the pope is required. They must vacate their seats, or the pope will supersede them. We will declare that, as the Catholic religion is that of the majority of the Frenchmen, the exercise and worship of it must be legally organized. The first consul appoints fifty new bishops, and the pope givs them the canonical institution. The bishops appoint the parish incumbents, and the state pays them. They must all take an oath of fidelity to the government; those who refuse shall be transported. The pope sanctions the sale of the church property, and thus he consecrates the republic. They will sing in the churches, "*Salvam fac rempublicam.*" People will say that I am a papist. I was a Mohammedan in Egypt, and I shall be a Catholic here for the good of the people. I do not believe in religion. . . . But the idea of a God'—and then raising his hands toward the heavens he exclaimed, 'Who then has made all this?' N— now spoke in reply, after having listened in perfect silence. 'To discuss the necessity of religion,' said he, 'would be foreign to the present question. I will even grant the utility of a public worship. A worship must hav priests; but priests can exist without forming an embodied clergy, without a hierarchy animated by one spirit and ever aiming at one end and at the same object. A hierarchy is a power, and a colossal power. Were the hierarchy to hav for its head the chief of the state, it would not be half so formidable; but as long as it acknowledges a foreign prince for its head, it is a rival power.'"

In these last words there is contained a warning for the Protestant and Freethought people of this republic. Already the vassals of this same foreign prince, though now, and perhaps because now, a prince without land, raise their bold voice demanding that the relation between their church and the state shall be governed by their own (the canonical or Roman) law, one of the provisions of which is to withdraw their priests in all criminal matters from temporal jurisdiction.

Whatever in Macfarlane's statement is not to the taste of a Freethinker of to-day is a consequence of Bonaparte's belief that the people had not then been educated for self-government. He had seen the people become a sanguinary brute when it was at liberty to shape its own fate, and the liberal despot, loving though despising, believed that he for the people would better achieve reform and progress than the people itself, as yet ignorant and full of venom, consequent to the torment and atrocities it had suffered under royal rule.

The Bonapartes hav never been more nor less than a revolutionary dynasty. European dynasties hav always considered them so, and were always ready to conspire against them, because the Bonapartes were progressiv, and the outcome of revolution. Now the republic has been firmly established in France, their time has passed, but, notwithstanding this, Bonaparte must be considered as the son of the people, as the promoter of liberty, of equality, and as a Freethinker.

If, under his leadership, the blood of a hundred thousand has been shed, it was in combating against the prevalent power of European hereditary and absolute monarchy, who claimed that the people were their God-given property, and had to liv or die as they saw fit to order. All Napoleonic battles were fruitful in the destruction of that idea that Europe forever had become the boon of a few monarchical families. This is well illustrated by the fact that Frederick William III., when taking possession of the Rhenish Province, after it had been in war (1815) reconquered from the French, found himself in the necessity to leave Napoleonic law untouched, and to promis to that province a constitution and the right to vote its own taxation, a promis unfulfilled from 1815 until 1848, when fear wrung its fulfilment from Frederick William IV., but soon broken again when the tax-refusers were driven asunder by the bayonets of soldiery.

Such men as Bonaparte must in necessity be tyrants. The stupid people does not deserve better than to be forced into rational progress if it shows and proves that it can neither bring it about nor enjoy it without abuse and self-destruction. But progress once established, the great man's small son has certainly no right to palm himself off on the nation as its owner. Nevertheless, has hereditary devotion a deep hold on the masses.

Thibaudeau's statement, as given by Macfarlane, leaves no doubt that Bonaparte was a Deist. It is more than probable, and almost certain, that in this his creed he followed our Thomas Paine. While Paine was in prison in Paris, in 1793, he published in French and English his "Age of Reason." Bonaparte had then returned from Corsica, and, as his own publication, "Le Soupé de Beaucaire," proved, took a vivid part in the movements of the times. We also know that he read at the time Jean Jacques Rousseau's "Confessions." How could Paine's book, then familiar to all who were participating in the public events, escape Bonaparte's attention?

Bonaparte's pamphlet promoted him to the colonelship of a battery at the siege of Toulon, and to his first military achievement. Paine remained in prison until the American envoy reclaimed him, but he remained in France long enough to witness Bonaparte's success, and when, in 1802, he returned to America, he knew that the affairs of France were in the hands of a Freethinker, then First Consul of the republic, and who, as his enemy asserts, "was anxious to promote the positiv sciences, was a utilitarian before that sect had adopted the name."

E. M. F. C.

Tramps and Strikes—Why?

Until about 1868–70 strikes were almost a novelty in the United States, and tramps were quite so. If you ask why these inauspicious symptoms hav grown up of late, the reply will be, "Our increased population." This answer has satisfied everybody, almost. But a little reflection will show it to be erroneous.

The population of the United States in 1877, the year of the great strikes, the Pittsburgh riots, and the marching of tramps over the land, was by no means so confined as it was in 1850. Of course the words "increased population" imply that a greater number of people were confined within smaller limits, else there is no sense in assigning numbers as the cause. Prior to 1850 there was no extension of railways over new lands. From 1865 up to 1875 railways opened up to settlement such enormous areas of new lands that the price of real estate fell very low over Ohio, Indiana, Illinois, Missouri, and other states. The people were comparativly much more crowded in 1850 than they are to-day. Moreover there was a greater increase of manufactures both in number of factories and in capital invested, from 1850 to 1860, comparativly, than since then. I remark this because it is generally supposed that the tramps are from the factories. In this western country the tramps are so numerous along the railways that they become a serious annoyance to the people living there. Not long since on one evening some eighty were counted between Corning and Craig, six miles along the Kansas City & Council Bluffs Railway.

The highways and byways of England, from 1820 to 1848, were literally lined with tramps, and I believe it was about that time the word tramp originated. Another fact is that the population of several Eastern states was about the same in 1855 as it is to-day, and yet tramps were not known.

Tramps and strikes are the legitimate result of bad legislation—legislation as offensiv to free government as ever the institution of slavery was.

Repeal such statutes, and ere three years pass tramps will hav become a tradition. C. I.

Spencer and Comte.

By discarding from his philosophy every prejudgment that is not scientific; by banishing across the frontiers the problems of substance and cause which human intelligence is incapable of solving; by basing on experience the whole doctrin of the general science which unites the special sciences; and, above all, by co-ordinating positiv knowledge according to a law of evolution into a series, the gaps whereof are skilfully covered by hypotheses that reason may accept and that reason does not contradict; by all these features, and by the last especially, Spencer presents to us one of the most complete types of the philosophical spirit of the nineteenth century.

To authors who maintain this class of doctrins, or at least such of them as are considered fundamental, it has been the custom for some years past to giv the name of Positivists, and they hav been regarded as the disciples of Auguste Comte. The public, from the midst of which this powerful mind had gathered with difficulty a small circle of followers, had allowed him to liv, think, and die, without giving to his work the attention it deserved, and without cherishing toward him personally any feelings but those of utter indifference.

A few years after Comte's death the opinion kept gaining ground in the scientific and philosophical world that Comte's Positiv philosophy would entirely supersede and replace Christianity and the old beliefs of mankind. Afterward, and without very close consideration, Comte received credit for the grand movement of contemporaneous thought which he did not create, and which appeared to pursue another route than that he would hav wished it to follow.

This term, "Positivists," is admirable. It applies well to that general group of thinkers, savants, and even mere amateurs, who base their general ideas on the positiv sciences as a whole, and regard as insoluble the problems that the positiv sciences can do nothing to explain. Still it cannot be said that these savants and thinkers belong to Comte's school. A school supposes a master who has founded it, and disciples whose chief care is to reproduce faithfully the master's ideas of processes, allowing themselvs more or less liberty in details. Here we hav certainly bold lines, fundamental doctrins, but points of divergence cannot be called details. Besides, the grand lines on which there is agreement were traced out already before Comte.

If, then, it was well to giv the name of Positivists to all those who adopt those essential principles, it was wrong to connect them with Comte, as if they were his disciples and he was their master. A confusion would arise from such thoughtlessness that would misrepresent their respectiv attitudes.

In spite of the resemblances, and analogies, and agreement on essential points between the ideas of Comte and the writings of diverse contemporary authorities who adhere to Spencer's synthetic, experimental, evolution philosophy, there exists a profound disagreement on points that are especially characteristic of the philosophy of Comte. Hence the protests that hav appeared from all quarters, especially from John Stuart Mill, who writes with a good nature growing out of an acceptance of many of Comte's views; from Herbert Spencer, whose impatience is mingled with a profound respect for the illustrious thinker he differs from; and from Huxley, whose assaults go to the extent of injustice.

What Comte meditated was a systematic classification of our knowledge that might serve in the interpretation of classes of phenomena that hav not been studied in a scientific manner; a lofty idea, worthy of all praise. Comte revived the conception of Bacon (so astonishing at an epoch when knowledge was so little advanced). It contemplated nothing less than an organization of the sciences in a vast system in which social science should appear as a branch of the tree of nature. In the place of a vague, indefinit conception Comte has given a definit, carefully-studied conception of the world. He has displayed a reach, a fertility, and an originality of mind truly great, as well as a rare power of generalization.

Comte's Positiv philosophy was an immense progress; it marks an epoch in the evolution of human intelligence.

They who reject Comte's *peculiar* doctrins, and adhere to Positivism as it was before Comte, possess in common with him opinions that the past has bequeathed to the present; but such adhesion should not be reckoned in favor of the doctrins *peculiar* to Comte. Such is the position of Spencer, and of the main body of the scientific philosophers of to-day.

Comte himself always taught that the positiv method in philosophy had been developing for ages, and was an inheritance common to all men of science. The principles that compose this common heritage are the relativity of all knowledge, and its corollary, the principle that forbids recourse to metaphysical entities for the explanation of phenomena, and, finally, the fixedness of the laws of nature.

Toronto, July 13, 1885. R. B. Butland.

Good Thunder and Sterling.

Good Thunder, Minn., is named after an Indian chief still living in the Northwest. I gave two lectures here. Several Adventists were out the first night, and after my second lecture, and departure for Sterling, with our Liberal friend Rima, by carriage, the Adventists sent a written acceptance of my challenge to debate. Elder Hill is to be my opponent, or any one he chooses to substitute. Time, November 1st. Question, "Is the Bible a Divine Revelation?" Since they hav lost some of their leading preachers by debate, I hav found them rather shy, but I am in hopes Elder Hill will not fail to meet me in Good Thunder.

On Sunday we held a grove meeting near Sterling Centre, Johnson's Grove; the day cool and rainy; audience not large. Nevertheless, we had a good time. Liberals: G. W. Rima, M. M. Pratt, Wm. Ellis, J. Dobie, Ole Oleson, W. M. Randall, G. B. Lamp, W. A. Grover, Wm. Johnson, R. D. Boyer, and others.

Liberals in Good Thunder are Paul Gloucke, John Graham, P. Barner, A. Handy, A. J. Ziegler, A. F. Billett, L. Cook, and Mr. Austin, the latter-named gentleman the bearer of the Adventist dispatch.

At Amboy, Minn., while waiting at the depot for a train, I received calls from several Liberals, one of whom, Mr. Councilman, was at the time I held my debate with Hull, in Paw Paw, Mich., in, 1862, an Adventist. Mr. Councilman is now a stanch Liberal, and, having heard that I was in town, came down to see me. We all had an enjoyable visit of an hour. I hav promised sometime to visit Amboy, pound the gospel, and expound Freethought.

I visited my printer son, Claude, who is editor and publisher of the Delavan *Herald*. He is not yet twenty-one, and a thoroughgoing Freethinker. I remained in Delavan one day, then on to Iowa by way of the Illinois Central mail route—the slowest railroad on earth, I believe. At Janesville, Ia., my correspondent, M. W. St. John, met me with a conveyance. A six-mile pleasant drive brought us to his farm, on which he had planted a grove with a space 25x150 feet, over which the arching trees secured us grateful shade.

Our D. M. Bennett saw this lovely Cedar Valley, and declared that in all his trip around the world he had not seen its equal. From "Lookout Mound," as far as the eye could scan, the scene is a vision of natural beauty—scores of groves in every direction, in each grove a farm house neatly tucked away.

Tomorrow I am to hav the privilege of dedicating M. W. St. John's grove to free speech, and in my next will speak particularly of the people of this region.

Before concluding this sketch I will say that Brother St. John was a few years ago a zealous member of the Baptist church. Paine's "Age of Reason" opened his eyes. He has been just as earnest in spreading Freethought literature as he ever was in upholding Christianity. Mrs. St. John is heart and hand with him in his Liberal work, and even his children, to the youngest, are Liberals.

Lake City, Minn. W. F. JAMIESON.

The Tent.

HICKORY CORNERS.—We struck the tent on Monday, July 6th, under the dark clouds threatening rain, and worked very hard to insure getting Tent packed before the deluge descended. The friends not realizing the danger of packing canvas if damp were not on hand so early—4 o'clock, A.M.; we took down and packed up with assistance of one man, and had only got loaded up when the rain descended in torrents. We waited till the heaviest of the storm abated, and then rode on the load (the whole tent and belongings was loaded on a lumber wagon with hay-rack) through rain to Augusta—nearly nine miles.

We left a growing interest at Hickory Corners. A large class of intelligent Jews felt deeply interested in the study of evolution, and safely removed from all liability of ever being influenced by superstition.

We cannot refrain from expressing our appreciation of the uniform kindness and earnest co-operation of Mr. Ed. Flansburg and every member of his family. He is a genuin lover of liberty, a persistent student, and accurate reasoner; and to his enterprise and liberality the good work accomplished at Hickory Corners and vicinity is mainly due; while we feel assured there will be no lagging of interest among the young folks under the lead of so worthy a son of a noble sire as young Mr. Charles Flansburg.

The brave old veteran (on our arrival there the only subscriber to a Liberal paper in the place), Jas. Roughton—over eighty-five years of age—a constant subscriber to THE TRUTH SEEKER, is a genial old gentleman who was always at his post, despite the cold, damp nights. His life has honored his profession of Secularism, and gained for him the respect of the entire community—another proof that open avowal and consistent living up to the principles of Secularism, instead of losing, gain the respect and esteem of the community.

Our experience at Hickory Corners convinced us there is a limit to human endurance, even of enthusiastic workers, and that if we would continue our efforts we must hav a Tent-master. When we shipped Tent at Augusta we were sadly exhausted and went on to Kalamazoo, and found hospital, as well as hospitable reception, at our dear friend Elias H. Gault's, and gladly yielded to his advice to rest a day or two and recuperate.

Our dear colleague and honored friend, S. P. Putnam, the indefatigable, ever on the alert, ever deeply interested in all parts of the field and every branch of the work, had been looking out for our interest, and wrote us of his success in securing the services of Mr. Arthur Tilney, of Toronto, an energetic, devoted Liberal, a splendid singer and good musician, willing to throw himself into the work as Tent-master. Gladly we accepted, and the gentleman joined us at Ithaca on Saturday, and we are jubilant, for we believe we hav found just the right man for the place.

ITHACA.—This is the county-seat of Gratiot county, a real live, enterprising, wide-awake town. We delivered three lectures on Sunday, July 12th, to good audiences. In the evening the Tent was not alone crowded, but there were over one hundred and fifty outside who remained and listened attentivly.

There are a number of live Liberals here. Mr. Isaac Gabrion is an honor to any cause; he is a Liberal Spiritualist, sound, practical, generous-hearted devotee of Liberalism. We had the honor to meet Uncle Lon—Mr. Alonzo Peet—the grand old Liberal and apostle of Greenbackism; and we enjoy the hospitality of his son Frank Peet, proprietor of the Commercial House, a hotel we commend to all travelers, conducted in all things on Liberal principles. We found the music and singing of Mr. Arthur Tilney a great acquisition. The audiences are delighted with his choice and admirably rendered songs.

We are hopeful of continued good reports, and desire now to make our way eastward so as to reach Ballston Spa., N. Y., by the first of September. Let friends between here and there desiring Tent make immediate application.

ITHACA, MICH, July 18th.—We are having grand success here, despite heat and busy season of harvest. We hav large attendance, very great interest, and much excitement among the sectarians.

Our new Tent-master, Mr. Arthur Tilney, from Toronto, Canada, proves a really valuable acquisition; he evinces tact and judgment in distributing Liberal literature, etc, is ready and obliging, and ever on the alert to help. His singing proves a very great attraction, and has made him deservedly popular here. There is nothing of the coarse negro-singer or clown business in any of Mr. Tilney's selections. Many of them are very English, but all are such, alike sentimental or humorous, as would be favorably received in the parlor of the most cultured and fastidious gentleman.

If Mr. Tilney continues in his well-begun endeavors, he will speedily acquire a deservedly great name and become indispensable to our work.

Tent work is mainly pioneer work. It has already afforded hundreds opportunity to hear lectures and thus incited them to read our publications and become versed in the claims and principles of Secularism, who, but for the Tent, would doubtless hav gone to their graves without ever hearing a Liberal lecture.

The *Examiner*, the organ of the Baptists, says, "Indications are not lacking that the theological conflicts of the next few years are to be waged about this question of the inspiration of the scriptures. The fight may well be fought there. If the Bible is the word of God, an authoritativ revelation of his will, the system known as orthodox Christianity follows as a matter of course. If the Bible is not the word of God, there has been no revelation of his will. All preaching is vain and our faith is vain. The question is fundamental."

This is self-evident truth, yet it is impossible, even with the most kind, loving, and gentle spirit, to point out and expose the fallacies of the Bible, giving, as we invariably do, chapter and verse, and, instead of quoting, turning to and carefully reading it, without engendering fierce hate and vindictiv spite in the hearts of some of its fanatical worshipers.

It is wonderful how this class seem to think the very existence of their God depends on their coming to his defense and executing vengeance for him.

"God ought to burn up the Tent and strike that man dead," said one amiable ancient dame to her spouse. "Well, you see he don't, though," replied the husband. "No, but if I was God I would!" snapped the gentle Xantippe. This spirit, that instituted and continued the horrors of the Inquisition, is the natural consequence of the self-same teaching of the self-same book—called Bible—and this spirit it was doubtless that inspired some Bible devotee with the idea to crawl around the back part of our Tent and pour oil of vitrol on our ropes where they were tied to the stakes. If we had neglected our invariable custom to examin all our stakes every time we go to the Tent, the loving design might hav succeeded; the vitrol would eat the rope without giving any sign, until when the Tent was thronged, a little shaking and down it must fall, and in the scare and fear, trying to escape, many helpless women and children most likely hav been killed. For genuin malignity and diabolical villainy, this feat is unexcelled even in the pious days of the Inquisition. But it was rendered futil—as all such designs must be—by our habit of careful examination. Ammonia stays the corrosiv action of vitrol. We, in a few minutes, remedied the mischief and removed the cause of danger. The same spirit would vitrol us, but such creatures, although claiming they do such dirty work to help their God, are doubtful of his ability to protect them; they are always cowards.

Tent work must always be extra arduous. We go to entire new fields, like this of Ithaca, where heretofore nothing has grown but the noxious weeds of bigotry, fanaticism, and superstition. In clearing up and ploughing such fields, we hav to remove the tangled roots of prejudice, and face the hissing of the venomous serpents, and endure the stealthy attacks of the vermin that hav so long generated unmolested.

But, on the other hand, we are cheered and encouraged by the expressions of gratitude from many honest hearts who hav been benefited by our labor, who start rejoicing along the broad, bright fields of science and freedom.

We are sowing the seed, the harvest will come hereafter; and the way is made easier for all who come after us to continue the good work.

We are advertised for three lectures here on Sunday. Each night some hav come from considerable distances; they go back freighted with new ideas and choice Liberal literature, awaking among their neighbors a desire to learn if these things are so. Large numbers hav expressed intention to be present on Sunday. We look for a gala day for Secularism.

We strike tent Monday morning, 20th, and on Tuesday pitch at Mason, Ingraham Co., Mich., which will be our address until after the 27th instant. C. B. REYNOLDS.

Lectures and Meetings.

W. F. JAMIESON has now three debates on his hands, and, unless his opponents "back down," they will take place as follows: With a Christadelphian, at Cedar Falls, Iowa; with Moses Hull (no back out to him) at Clinton, Iowa, Camp meeting, Aug. 11th, 12th, 13th, 14th; with an Adventist at Good Thunder, Minn., first week in November. He is, also, engaged to lecture at the Clinton Camp-meeting Sunday, Aug. 16th. For lectures address him at Lake City, Minn.

MR. BURNHAM WARDWELL is still at Vineland, N. J., where he is the guest of Mr. John Gage. The following, which we clip from a report of his speeches in the Vineland *Journal*, shows that his utterances hav the true ring:

"I do not know of more than one road leading to happiness, and that is the LOVE road. No one can afford to be cruel; no one can afford to be untruthful; no one can afford to get drunk; and so on down to the end of all crimes. Not for the world would I be a hangman, or a whip-master, or a preacher of God's anger."

AFTER Dr. York's first lecture in Sydney, Australia, the *News* says that a lady was overheard to remark, "Well, this is the first time I ever attended a Freethought lecture, and, do you know, every word Dr. York uttered was common sense." The *News* devotes a column to a report of the lecture, and among its local brevities records Dr. York's success: "West's Academy last evening was crowded by people anxious to hear Dr. York, the American orator. His logic, humor, and wit evoked storms of applause. Dr. York has made a great hit, and if his future lectures prove as interesting as that on the 'Science of Life,' his success in these colonies is assured. He succeeds in interesting both young and old, and his ideas are those of the nineteenth century." When Dr. York left Auckland, the *Bell* of that city cheered him on his way like this: "Dr. York, last night at the Opera House, made his last appearance before an Auckland audience prior to commencing a year's tour in Australia. The doctor, last evening, delivered two discourses—one was on 'Father Lambert's Reply to Ingersoll' and the other on 'Inspiration.' His examination of Father Lambert's book was a scathing exposure of the sophistry and misrepresentation that runs through it from title page to finis. Its shallowness and animus was also pointed out, and, while only dealing with three chapters, the doctor said enough to show that no reliance could be placed on the book at all. The second lecture on 'Inspiration' was as full of thought as the proverbial egg is said to be full of meat. There is no doubt in the mind of any thinking man but that the theory the doctor advanced is correct, that man is 'a receiver,' being acted upon and inspired from the outside world, both the seen and the unseen. His lecture was no blasphemous tirade against Biblical inspiration, it was an earnest discourse on a deep subject. His recitation of the 19th Psalm we hav never heard surpassed in any church. The doctor is intense and his ideas trip one another up, almost so quickly does one seem to crowd upon another. He is not an orator, but a thinker. Like Beecher, he is a mimic, and enacts his points, as well as argues them. He, however, never attempts to raise a laugh for the sake of it, but always to impress a thought or idea. The doctor believes man has a soul, and we think he proved it. He leaves for Sydney by the Australia for a year's tour of Australia, but he will call here on his way home to the states."

The Atchison, Kan., *Daily Patriot* says: "It has been about three years since J. E. Remsburg left the school-room for the lecture field. During this time he has traveled nearly fifty thousand miles, and has delivered from one to twenty lectures in each of the following one hundred and fifty cities and towns: New York, Boston, Mass., Chicago, Ill., Philadelphia, Pa., Montreal, Can., Albany, N. Y., Newark, N. J., Milwaukee, Wis., Toronto, Can., Nashville, Tenn., Cleveland, O., Rochester, N. Y., Pittsburgh, Pa., Dallas, Tex., Grand Rapids, Mich., Kansas City, Mo., Norwick, Conn, Erie, Pa., Rockford, Ill., Sioux Falls, Da, Waco, Tex., Scranton, Pa., Leavenworth, Kan., Davenport, Ia., Wasau, Wis., Hannibal, Mo., Olean, N.Y., Watkins, N. Y., McHenry, Ill., Dowagiac, Mich, Bradford, Pa., St. Joseph, Mo., Decatur, Ill., Altoona, Pa., Salamanca, N. Y., Brocport, N. Y., Fremont, Neb., Doylestown, Pa., Sturgis, Mich., Carbon, Ind., Bradford, O., Alliance, O., Perry, Ia., Moline, Ill., Whitehall, N. Y., Centralia, Ill., Duquoin, Ill., Elgin, Ill., Montague, Tex., Hamburg, N. Y., Concordia, Kan., Cawker City, Kan., Seward, Neb., Burlingame, Kan., Polo, Ill., St. Johns, Ill., Nunda, Ill., Nunda, N. Y., Lansdale, Pa., Wyoming, Ill., Seneca, Kan., Union City, Mich., St. Petersburg, Pa., Chebanse, Ill., Manteno, Ill., Kent, O., Sterling, Ill., Tama, Ia., Belleville, Kan., Wamego, Kan., Lamar, Mo., Yorkshire, N. Y., Bismarck Grove, Kan., Forest Park, Kan., Temple, Tex., Durand, Ill., Dana, Ill., Carlyle, Ill., Stockton, Kan., Wilson, Kan., Morril, Kan, Gilman, Ill., Leona Kan., Republic, O, Republic City, Kan., Chalfont, Pa, Spiceland, Ind., Montezuma. N. Y., Olathe, Kan., Liberal, Mo., Salineville, O., Creston, Ill., Poplar Grove, Ill, New Comerstown, O., Leonardville, Kan., Mastersville, O., Pilot, Ill., Centralia, Kan., Robinson, Kan., Waterford, Pa, Randolph, Kan., East Randolph, N. Y., Laura, O., Axtell, Kan., Capron, Ill., Patch Grove, Wis., Stewartsville, Mo., Netawaka, Kan., Wetmore, Kan., Summit Station, N. Y., Meredith, Kan., Ulysses, Neb., Arrington Springs, Kan., Cedarville, N. Y., Carversville, Pa., Union, Ill, Ridge Farm, Ill., Scandia, Kan., Ashley, O., Hainesville, Ill., Forestville, N. Y., Irwin's Station, Pa., Palmer, Kan, Lincoln Center, Kan., New Holland, Pa., Port Clinton, O., Huntley, Ill., Blair, Neb., Prairie City, Ia., Irving, Kan., Leesville, O., Chesterfield, Ind., Versailles, O., Syracuse, Neb., Osage Mis-

sion, Kan., Randolph, N. Y., Oconomowoc, Wis., Lacon, Ill., Linesville, Pa., Coloma, Mich., Ludlow Falls, O., Welland, Can., Dwight, Ill., Leon, Ia., Scio, O., Norse, Tex., Milldgeville, Ill., Etna Green, Ind., Waynesburg, Pa., Cassadaga Lake, N. Y.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the president of the League, Robert G. Ingersoll, and of its secretary, Samuel P. Putnam; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. MACDONALD,

Chairman of the Finance Committee.

33 Clinton Place, New York city.

Albany Convention, Etc.

The following ringing message comes from the president of the Boston Ingersoll Secular Society:

"FRIEND PUTNAM: I shall be present at the Albany Convention and will do whatever lies in my power to make it a glorious success.

"I am delighted that our Boston Liberals take such an interest in it, and I hope the good work will prosper mightily among Liberals everywhere.

"That reason, science, and progress may receive an impetus at Albany that will be felt all over this continent is the ardent wish of Sincerely yours, GEO. N. HILL."

The following is from one of our pioneers in the great West:

"FORT BUFORD, DAK.

"MR. PUTNAM: In our small community of three hundred I am the only Liberal. I hav had many discussions. There is a wide field here for labor, and it givs me great pleasure to do something for our cause.

"If I could become a member of the League or any branch thereof it would giv me encouragement. This place, however, is so far from any Freethought organization that I can only become member by letter.

If in any way I can assist the work of the National League, I shall expect you to call upon me.

"Yours truly, WM. R. COURBET."

S. D. Jeffers, president of the Ingersoll Secular Society of Troy, makes a good suggestion:

"DEAR MR. PUTNAM: Many people hav the idea that Freethinkers hav no principles and no platform. Would it not be a good plan to publish in the Troy and Albany papers and elsewhere the Nine Demands of Liberalism, so that the world can see that what we seek is justice?

"Fraternally yours, S. D. JEFFERS."

I wish all friends would carry out this suggestion, and wherever it is possible hav published in the city or village or county newspaper the Nine Demands of Liberalism, and thus our platform will become more widely known. By a little effort each Liberal may get into his local paper to which he subscribes a notice of the Albany Convention and a publication of the Nine Demands. In this way much can be done to arouse the interest of the people.

HOTEL ACCOMMODATIONS, ETC., AT THE ALBANY CONVENTION.

We hav received the following from T. Roessle, Son & Co, of the Delavan.

"DEAR SIR: Your letter of July 10th duly received. Our house is the largest and best in Albany. We should be glad to hav you make your headquarters with us, and can offer you the rate of $3 per day for single bed, and where two persons occupy the same bed we will charge $2.50 each. This, you will see, is a very low rate, as we charge $4 per day to everybody. We make this rate hoping to get 100 or more persons. We are, Respectfully, T. ROESSLE, SON & CO"

Mr. McCabe, president of Albany Liberal Association, also called upon Mr. Roessle, who said that he would giv to those who attended our Convention the very best rooms in the house that were unoccupied. He also said that September is always a busy month, and he would like to know beforehand or as soon as possible, if there will be as many as 100 who will come.

THE DELAVAN.

As the Delavan offers the most favorable terms of all the leading hotels in Albany, and is unquestionably a first-class hotel, with ample accommodations for the comfort of guests, it will be chosen as the headquarters of the Convention. It will be for the pleasure of all those who attend the Convention to stay at the Delavan if they can afford it, for they will enjoy a delightful and stimulating social life during the progress of the Convention. We shall hav a royal company indeed. It will be well worth straining the pocket a little in order to partake of this exhilarating comradeship beneath the same roof. It will be like having a grand party all the time—a gorgeous dessert to the solidities of the lecture feast.

It will be well for all those who purpose to go to the Delavan to secure their rooms as soon as possible, for the dates of the Convention, September 11th, 12th, and 13th. As it is a busy season, the state fair occurring then, it will be first come first served. Write to T Roessle, Son & Co., The Delavan, or to J. J. McCabe, 35 Van Woort street, Albany, N. Y.

As this is a free country, and everybody is bound to do as he's a mind to, and go where he listeth, I will giv the rates of other hotels that each may follow his own sweet will. Kenmore House, $3 per day. Stanwix Hall, $2.50 for the fifth floor, $3.00 and $3.50 for the floors below. When two persons occupy the same bed the $3.50 will be $3.00. Hotel Brunswick $2.00 single, $1.50 double. Dunlop House $1.50 single, $1.25 double. I presume that those who desire can secure accommodations at $1.00 per day at comfortable, private boarding houses. Such can correspond with J. J. McCabe. The committee will spare no pains to be of service to all our friends who come to the Convention. S. P. PUTNAM.

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Previously acknowledged,	$740.00
John E. Remsburg (paid),	10.00
Mrs. H. Seller (ticket—paid),	1.00
Total,	$751.00

From Mr. Reynolds.

Our indefatigable colleague, Samuel P. Putnam, has done noble and herculean work in securing talent and means to insure a grand success of the Convention at Albany, N. Y., Sept. 11th to 13th.

Beyond all question this will be one of the largest and most interesting and important Conventions ever held in the state. The very best talent in our ranks has been engaged, every arrangement perfected, railroad fare and board secured at greatly reduced rates, tickets admitting to every session of the Convention (except Colonel Ingersoll's lecture on Tuesday evening, Sept. 13th), only $1.00. And remember, positivly no collections. The orthodox custom—"more honored in the breach than the observance"—the begging or passing the hat, is positivly prohibited.

While it will be a New York state meeting, especially designed to advance the cause of Secularism in New York, all are earnestly and cordially iuvited; of course the Eastern states will be very largely represented, and we hav promis of quite a number of delegations from Western states. Such genuin Liberals as Elias H. Gault and wife, L. G. Bragg and wife, of Kalamazoo, Mich., and many others like them, are not to be deterred by distance. They express determination to be present, for they rightly regard the cause of Secularism as universal, and know no North, no South, no East, no West. What advances Liberalism in one section is advantage to all Secularists everywhere, feeling their indebtedness to the brave and noble pioneers who at cost of liberty and life itself purchased for us the privileges we do enjoy. They feel it their imperativ duty to do all in their power to secure a still grander heritage of more perfect freedom to succeeding generations.

The time of abject submission to the arrogant dictation of church prelates, of slavish obedience to the whims of old Mother Orthodoxy and the decrees of Mrs. Grundy, is past.

We should all realize, as did that great model truth seeker, the lamented D. M. Bennett, the necessity and duty to make real, earnest, self-sacrificing efforts to shed abroad the light of truth for the benefit of our fellow-creatures.

The time for practical, united endeavor, for commencing in earnest the aggressiv war for our rights, the secularization of our government, and the redeeming of the grand old Empire state from puritanical phariseeism and bigotry, has arrived.

Only by agitation, by the presentation of facts, awakening thought, and arousing a spirit of investigation can we hope to attain the much-needed thorough and efficient organization necessary to success. United action will insure victory, but united action means individual effort. New York state is leavened with Secularism, and yet remains sunk in the mire of superstition and intolerance, because thousands of her best citizens dare not express their honest convictions, but yield seeming allegiance to religious rites and ceremonies they regard either with contempt or hatred, laboring under the delusion, fostered by the church, that Secularists are too weak in numbers and influence to dare express their convictions or assert their rights.

What are we doing to help these mollusks and impart the needed vertebra? What, dear reader, are you individually doing to enlighten the people in regard to the aims and obligations of Secularism? What hav you accomplished by distribution of Liberal literature? What done as cauvassers for our best books? And, especially, and of first importance, how many subscribers hav you obtained for our best Liberal papers?

We are not doing one-hundredth part of what we might, could, and should do. Think what is being done by the devotees of superstition, the Seventh Day Adventists. A poor despised sect raised in this state last year $25,000 for propagandist work. They religiously devote one-tenth of their increase, and never less than one-fifth of their time to the cause they love. All this for error and fanaticism.

Shall we do nothing for the cause of truth, reason, and humanity? We earnestly hope every Liberal in the state of New York will avail himself of the privileges of the coming Convention at Albany. The most able exponents of Secularism leave other fields of labor to help the state of New York. All who wish to be benefited by their labors must do their part of the work Every school district throughout the whole state should be represented.

What can I do? Resolve to attend. The first important duty to make the meeting a success is to commence at once and get ready; arrange to take your wife, mother, sisters, and children. Let us lay aside home cares just for a few days, and devote the time to the cause we profess to love. Send at once the money for tickets; send by registered letter or post-office order to S. P. Putnam, THE TRUTH SEEKER office, 33 Clinton Place, New York. Send money for your tickets to-day, and half the difficulties about going will fade away. Having paid for your tickets you are bound to go. Your sending for your tickets will induce others to do likewise. On learning you hav resolved to go, others will make special effort to go also. It is hard times! Yes. Cannot really afford it! Of course not. But what do you liv for? To delve and grind and slave and pinch and save, grow prematurely old and die. If this is all you liv for, the sooner you are dead the better for all concerned, especially your poor wife. What is the use of living unless you get some enjoyment out of life as it passes? Death may come before another year. Now you can go—your wife needs to go. Think of the dull monotony of her life—the weary round of unceasing cares and thankless duties so long, so faithfully, so patiently performed. Giv her a holiday, brighten her life, gladden her heart, let a little of the sunlight of pleasure shine on her pathway; giv her some proof that you hav still some of the dear affection and tender love of long ago. Think of those courting days when, if she would only consent to accompany you on an excursion, you felt so proud and elated; your suspenders could hardly keep you from flying to the moon, you were so loony with pride and joy. Has she not now even greater claims on your love and care? We need the help, the influence, the inspiration of women. You help yourself, you help others by attending the meeting with your wife and family. Cost so much! What do you liv for? Work for? Grind and squeeze and scrape and slave and save for? When are you going to get any good of it all? Here is an opportunity for you, your wife, and family to hav a real social enjoyment—intellectual recreation. Get away from home; break up the dull routin of life; benefit yourself and fellow-creatures. Justice demands your going. Mercy enjoins it; it would be mean and cruel to miss so grand an occasion of doing and receiving good. You wish to secure your own happiness by promoting the happiness of others. Here is your opportunity. For right, truth, and reason's sake, do not, having deserted orthodox Christianity, practice its worst habits, make loud profession of faith, and never liv out your profession. Let none but penurious nothingarians stay away from the Albany Convention. Let all stayaways, save those prevented by sickness or absolute poverty, nevermore claim to be Liberals or Secularists, for Secularism is doing as well as doubting—doing justice, loving mercy, and promoting the happiness of our fellow-creatures.

"You and your wife going or staying, when there will be such an immense gathering, won't make any difference?" Yes, it will. You and your wife going will be talked about by your neighbors; their attention and interest will be aroused in regard to the meeting; your going will induce some friend or neighbor to investigate the principles, the aims and objects of this Secularism, that prompts so close and careful a man as you to take your wife so far to attend the Convention. They will begin to think, to read, to Liberalize. Your presence and that of your wife and family increases the numbers and interest of the meeting. Remember the fifteen or twenty thousand Liberals present will consist of individuals. Numbers giv importance to the meeting in the eyes of newspaper men, and induce them to giv more full and careful reports of the meeting. The respect they pay it givs confidence to many lonely ones. Let every true and honest Liberal rally, make an earnest effort to attend, and the Albany Convention will be an acknowledged power, and Secularism will receive a mighty impetus.

Send for your tickets now, to-day; don't lose a single mail. All-important as we regard every day in Tent labor, we shall leave the Tent to take part in the grandest and most important Convention of Liberals ever held in our state.

Come one, come all. Let us enjoy this grand opportunity to cultivate sociability, and revel in the grand intellectual feast that prince of poets and caterers, the genial, jovial, ever-energetic Putnam, has labored so hard to prepare for us at Albany, September 11th to 13th. CHAS. B. REYNOLDS.

The Lesson for Christians.

From Light for Thinkers.

THE TRUTH SEEKER is becoming quite proficient in illustrating "old theology." Its latest and best is a full sheet size entitled: "A Short Lesson in History for Christians." It ought to be widely circulated.

MR. BAILEY'S OPINION.

From the Nashville, Tenn., Liberal.

The picture of Christian fire in THE TRUTH SEEKER, burning Bruno, every Christian ought to see. That alone should cause all men to withdraw from a combination that would murder a man for a difference of opinion. The picture should be hung up in the house of every Christian.

YES, BUT IS NOT RELIGION THE PARENT OF ECCLESIASTICISM?

From the Occident (Jewish).

Our esteemed contemporary, THE TRUTH SEEKER, publishes a terrible picture, depicting the burning of men of science by the Inquisition in the name of religion. Religion itself is blameless for all the crimes committed in its name. We recognize Colonel Ingersoll as a religious man, and a preacher of religion. Ecclesiasticism, not religion, played the devil with mankind. Ecclesiasticism engendered superstition and fanaticism. It is illogical to confound religion with church tyranny. Religion itself is an honest spirit.

THE PICTURE SUGGESTIV—AND MORE DEMANDED.

"E. A. H." in the New Thought.

THE TRUTH SEEKER has taken to illustrating. Its issue of July 11th contains a vivid picture contrasting the spirit and fruits of science with the fruits and spirit of Christianity. In one corner, the Salvation Army, with drums, tamborines, bones, bugles, accordions, and banners are marching along close to a crowd of scientists, Huxley, Darwin, Tyndall, Humbolt and Haeckel. One of the banners bears the following inscription: "We will whip the Devil or Bust!" One can almost hear the clangor and clamor. the shouts of "We're for Jesus," "I am the child of a king," "Hurrah for God." In another place, Galileo, with maps and charts spread out before him, and the sword of the Inquisition raised threateningly above him, is represented as recanting. Next to this is pictured the martyrdom of the immortal Bruno. How patiently he bears his tortures, while the robed priests with crucifix and crosier stand by, wearing smiles of the most complete satisfaction. Over the words, "The last argument of the church," Talmage is leading a diminutiv policeman carrying in his hand a warrant for the arrest of the author of "Which Way?" who stands erect, displaying a ripe, noble manhood. Morse and Stephenson intent upon those inventions that hav revolutionized the world, are unmindful of the frantic ravings of two disciples of Presbyterianism who are shouting, "Thwarting the will of God," "Heralds of Anti-Christ." Altogether the illustration is suggestiv. Let us hav more.

CATALOG of the Truth Seeker Company's publications sent free upon application.

Communications.

Popery in America.

To the Editor of The Truth Seeker, *Sir:* I am glad to know that you are so persistent in warning the thinking people, through your columns, of the danger which threatens us by the rapid growth of Roman Catholicism in America, as nearly, if not all, the other Liberal papers are silent on this all-important subject.

Here is a paragraph which I clipped from one of our daily papers recently, which shows the rapid growth of this pernicious sect in one state of the union, and what is true of Kentucky is also true of every state:

"In 1795, the Roman Catholics in Kentucky had one priest and 1,500 members. Now there are 2 bishops, 4 hospitals, 9 asylums, 57 colleges, 193 priests, 653 churches and stations, 16,344 schools, and 300,000 population."

These figures giv us some idea of the growth and progress of popery in America, but it is only when such statistics are brought to light that we can realize the power which this hydra-headed monster sways in our state and national government.

Sectarianism has been the curse of every nation on earth, and when we consider the fact that the churches, both Protestant and Catholic, are fighting for the supremacy, it behooves every liberty-loving citizen to be on his guard, least we fall prey to the machinations of priestcraft.

From an old magazine, published in 1854, I make the following quotation:

"In 1817, when, Bonaparte being safely stowed away on the island of St. Helena, all the kings, princes, and potentates of Europe, either in person or by their deputies, assembled in Brussels, or some other town in Germany, they assumed the name of the Holy Alliance, their object was to check the growth of republicanism, which threatened to turn their thrones upside down."

The emperor of Austria was represented by Count Metternich; this count was considered one of the most profound, subtle, and Jesuitical politicians of that time. He was chief director and spokesman in that convention. In one of his speeches he said: "As long as a republic exists in America, there will be no stability for any throne in Europe."

He proposed, as the safest, surest, and most expeditious mode of destroying this republic, to plant and support the Roman Catholic faith in every town, village, and hamlet in the country. Said he, "There is no obstacle, all we want is money; all religions are tolerated in America. Our priests, monks, confessors, bishops, cardinals, and Jesuits need no disguise; there they can carry their heads as proud as the most esteemed Protestant bishops. There, too, they hav a vote; their naturalization is a rope of sand; the false oaths, being sworn for the good of Mother Church, are recorded by the priests among the deeds meritorious."

Is it not a fact that, at every annual election, thousands, and ten of thousands, who never learned a letter in their own language, and cannot even speak English so as to be understood, and who know nothing of our laws, yet hav the right of franchise? And their vote is as good as any nativ American.

At that convention of the holy alliance, large sums were subscribed to be paid annually for the support of priests and the building of churches, colleges, monasteries, and nunneries in all the pomp and ostentation of Rome.

Could the effect be traced to the cause, I verily believe that the most of the conversions of Protestant priests, Puseyites, etc., into Catholic bishops, is found in the influence of this bank of faith and gold dust established by the holy alliance.

Money and promotion will turn the half of the bishops in Europe and America into journeymen for the pope, his cardinals, and monkhoods.

I thought last fall, when each of the aspirants for the presidency was courting favors from Catholic voters, how little the American people realize the subtle influence of popish rule in America.

When we see the hordes of wild, ignorant, savage-looking Catholics from the shambles of Europe, vomited on our shores from the holds of every packet-ship, we cannot but feel anxious for the safety of our republican institutions and the welfare of our government.

France has been wading through fields of fire and blood for a hundred years. Mexico is a den of monks and thieves. The revival of Jesuitism in Europe, and of the facts of the unholy leagues of certain despotic powers to subvert and undermine our own republic, ought to arouse every lover of his country, before his hands are tied and his lips sealed by the power of the priests.

The states and churches are ripe for a popish harvest; there is not a Cranmer among the bishops of England or America, nor a Luther among the Protestants. The Episcopal church is half Romanized already; the Catholic is compassing land and sea in making proselytes; soon they will hold the majority, when they can make, mend, alter, or destroy the Constitution according to law.

It must appear to every candid-thinking mind that what the author of the above quotation has charged to the Catholics in 1854 can in our time be truthfully charged to the Protestants in 1885, for we can foresee dangers equally imminent in the movements of Protestant denominations, for if the facts are true as set forth by this writer, the Protestant church would rather unite with the Catholics in crushing out Freethought and so-called Infidelity than to unite with us supporting our governments, and allow Infidelity to maintain its foothold.

The assiduous efforts put forth by the Catholics to get possession of public funds, and to establish sectarian schools, prove that they feel their growing power, and soon will adopt other methods to enforce their demands besides petitioning legislativ bodies.

The following paragraph, clipped from the *Radical Review* a few months ago, speaks for itself:

"The most formidable opposition against all schemes aiming at the taxation of church property comes from Roman Catholic quarters. We well remember that a few years ago it was Roman Catholic influence that defeated a bill introduced in the Wisconsin legislature by Mr. Arthur Bate, demanding the taxation of church property. A similar bill, just now before the Iowa legislature, is being vigorously opposed by the Roman Catholics of that state. A special dispatch to the *Tribune* from Dubuque tells us of a second meeting held at the cathedral chapel to protest against the church and school property tax bill. Bishop Hennessy and others addressed the large meeting of 700 persons, and a committee was appointed to go to Des Moines and work against the bill."

It is a well known fact that the bill was defeated, but what are we going to do about it? If the sinister influence of Rome can control our legislativ bodies at the present time, how long will it be before it can control the affairs of the nation. And on this question the Protestants vie with the Catholics in opposing the taxation of church property.

When I see men and women who call themselvs "Reformers" quibbling about trifles, with no unity of purpose, and, on the other hand, the united forces of ignorance, backed up by untold millions, ready to do the bidding of priests and prelates, I am forced to believe that among the so-called Liberals and reformers there is a lack of stability and true manhood. Our forces are divided, and, so far as I can see, there is little hope of uniting them.

Every earnest, sincere Liberal must heartily rejoice to know that an effort is being made by the Liberal League to bring about a better condition of things among the thinking people, and it is to be hoped that the League officers will find that hearty cooperation, support, and encouragement which they deserve, and may the good work prosper until we, as Liberals, stand united as one man, ready to do battle with every form of superstition and error, sustaining the principles established by the immortal Washington, Paine, and Franklin, so that in coming years our children and children's children may enjoy that perfect freedom and imnunity from all forms of bondage and priestcraft for which all great men hav labored so long and earnestly.

Rochester, N. Y., July 17, 1885. H. O. Sommers.

Temperance vs. Legislativ Prohibition.

Among the six articles of mark in The Truth Seeker of July 4th, E. C. Walker's battle-cry indicates the point where liberty is most imperiled.

The church allied with the state power by our Sabbath laws, church property exemption from taxes, and appropriation of school funds, steadily pursues its theocratic policy by a new alliance with the Prohibitionist demagogs. Temperance is but the false pretext of this movement. A certain branch of commerce, at once useful and abuseful, and collateral to temperance, is singled out because it affords a chance for the intervention of the clergy in meddlesome legislation, to the neglect of their proper but less lucrativ social duties of influence over morality.

We cannot too emphatically declare the fact, to which, as I infer from divers communications to The Truth Seeker, *Lucifer*, etc., many Liberals hav not opened their eyes, notwithstanding the St. John campaign, that Prohibitionism is only a plank of the clerical platform, the entering wedge of the ecclesiastical state party. The Catholics now look on, well contented to see the heretics pulling the chestnuts out of the fire for them. When they hav cooled, the pope may condescend to eat them. Church *plus* state =papal theocracy. Add to the blazon of God in the Constitution on its party banner, the pathogenic symptom of clericalism, that it identifies itself with authority, compressiv, repressiv, and centralized, against individual liberty. Catholicism is the church. The rest are shams, skirmishers in disguise. Evidently reason is insufficient to meet this case, like that of religious superstition. I note with satisfaction the proposition to *anti-institutionize*, among the Liberals of New York under Mr. Wakeman's pastorate. It is quite a temptation to turn sheep. The young folks must find in the Liberal fold enjoyment for senses and hearts, if Liberalism is to grow and prosper.

So with the cause of Temperance *vs.* prohibition by laws confounding uses with abuses, in meddling with a certain class of trade and trampling on the liberties of personal discretion.

The dealer in pure wines or beers is not merely an honorable merchant, but temperance has no better friend than he except the vintner. This is proved by the published testimony of United States consuls in all parts of the world. All the wine-drinking peoples are temperate. Neither the crimes nor diseases characteristic of drunkards prevail among them. The evils of intoxication begin at the boundary line to the north of the vine. Temperance must be socially organized by female intervention. Mrs. Astor has taken an honorable initiativ in her circle. E. C. W. is a popular lecturer; let him woo and win the young ladies to treat legislativ prohibition homeopathically by their social prohibition of insane drinkers. Dipsomania, the drunkard craze, instead of being multiplied by generation, and organized by heredity, should be Shakerized by the courageous No of her who by wedlock becomes *particeps criminis* and conspires against the unborn.

Socially responsible for drunkenness of the most criminal tendency, and on the largest scale, pressing on the whole proletariat class, are those mill-owners and other capitalists who grind their wealth out of the misery of their hirelings whom they drive to the alcoholic suicide for a few hours' respit from consciousness. Cut off from the dram, they find opium or some other poison that takes precedence of food of food and clothing, so that this class of drunkards is incurable while misery persists, and exploitation is held in honor. Meanwhile, let the drunkard answer for his actions without reservation or excuse. If he offend, measure his offense by its mischief, and don't sentimentalize about guilty intention. He who abdicates his reason is potentially guilty of whatever he may do in its absence. To get drunk is equivalent to malice prepense, and men drink on purpose to commit acts of violence beyond their sober courage. Such murders are of daily occurrence.

Let society reason about drunkards as it reasons about mad dogs or rattlesnakes. Society does not plead in their favor, like General Crooks in behalf of the Apaches, that murder is the natural exercise of their faculties. It neither excuses nor blames them, but it blots them out of being as inconsistent with its welfare. The Apache, in killing, makes clean work, the drunkard makes his family home a den of filth and crime. Criminal acts are less frequent under influence of spirits among the rich, because, their habits being less executiv, thought rather than action is bewildered. Besides, they drink a better quality of liquor, which, like man, is subject to the etiquet of education and acts differentially upon the same nerves. The knowledge of their responsibility would send some into an asylum for medical treatment.

In vain may the scrutiny of facts, such as were adduced last year in The Truth Seeker from the Washington agitator and from Dio Lewis, showing the practical failure of the prohibitory laws in New Hampshire and in Maine to abate the nuisance, and their stimulus to hypocrisy, and the opportunities they afforded to malice. You may as well carry facts and reason into a lunatic asylum to convince maniacs of their crazes, as to combat with them the strong delusion of representation, to which demagogs add the ambitions of power and pelf.

These speculators upon law, these would-be legislators, paid for pretending to relieve individual conscience of its social duties, will persist for the same reasons as the liquor dealers persist, in pandering to a depraved taste and morbid habit. Of the two cases, indeed, the craze of legislation is more dangerous than the alcoholic, and the profits of the legislator greater than the liquor dealer's—honors thrown in gratis, honors peculiar to the legislator, and which in a sane state of public opinion would be infamies.

Futil as a moral suasion propaganda has proved in suppressing intemperance, the influence of woman, concentrated upon liquor dealing, has been more effectiv than legislation. Dio Lewis has proved this. To the conversion of the mischievous publican nothing is opposed except his greed of gain, whereas to this the mischievous legislator adds the prestige of power and fame. The only argument that could hav any weight with him would be the impossible one of higher pay and greater esteem for minding his own business at home, instead of meddling with other people's at the capital.

Now, as the American people are hellbent on subjecting the traffic in drink to majority votes, it behooves us to calculate like politicians on class interests. We can prove to the numerous small farmers that they near the point at which the competition of capital with machinery will render their independence upon arable levels impossible, by the cheaper production of grains, cotton, and tobacco. Fruit and wine, for which the mountains suit, will be the only crops available for market. Their economic interest thus classes them on the temperance side against the Prohibitionists.

Prohibitionist legislation, without the name of it, is already oppressing Texan farmers. We read in the *Galveston News:*

"Referring to Comptroller Swain's decision that viticulturists must not sell their wine at retail without a license, and must not sell by the gallon or cask without paying the state and county tax as dealers—$450 a year—the German *Post* takes occasion to remark that the vinyards of Texas are mostly small, and, as it will not pay them as a rule to meet such an exaction, they will, of course, hav to be discontinued. The *Post* is correct. Here is another subject for reflection for

the citizens of this alleged 'freest country on earth.' The farmer is persuaded that he is free, but he cannot sell the wine from his own vinyard without paying the state probably more than the wine is worth."

A general conviction of the folly of legislation, and the fallacy of representation, is not to be expected from argument, but only from the experience of better results from other methods of action. To initiate these we must influence the persons, the live forces, least interested in political schemes. Now, this negativ indication givs the sex excluded from the ballot and from government, and who least inclined to alcoholic forms of intemperance, hav also the strongest personal interest in the temperance of men, as their husbands, their fathers, and their children.

In the natural constitution of life there is such a correlation between faculty and desire, that the possession of facultativ power awakens the desire to exercise it. This we observe in the muscular development of the child and its proportional activity, then in the experimental curiosities and explorativ tendencies which coincide with cerebral development.

Now, the influential faculty of woman has likewise its natural physiological ambitions, which, if confined, in most of them, to household details, transcend these in a goodly number of the stronger-minded.

The restless impulsion of the woman's rights movement, checked for a while in its political ambition, combines with the "higher education" now received by many young ladies to produce a self-conscious force, susceptible of social direction.

It is deplorable to see a fine specimen of woman, like Elizabeth Cady Stanton, pounding away at the doors of the legislativ chamber, closed against her ambition, when her forces, socially directed, could achieve results far superior to the political. The Franco-Prussian war was immediately due to a similar misdirection of the energies of Eugénie. Here is a whole army of live force, undisciplined, but spoiling for a fight with the abuses which are marshaled under a masculin legislation. Here, reformers, is your chance—see, in directly opposing the Prohibitist agitator, we meet the popular prejudice in favor of legislation, and the personal ambitions of the politician. In circumventing him by female influence, we avoid both these obstacles, we avail ourselvs of living interests, of a spontaneous force that only needs guidance and encouragement. In guiding it, we are free to eschew the senseless indiscriminate opposition to pure wines and beers, wholesomer than tea or coffee, and common to the use of both sexes. We concentrate our force against the still, or we relegate this to uses of the arts, while enrolling the vintner and brewer among our partisans. TEMPERANCE.

Fruits of Christianity.

"The civilization of London—would not some of the barbarous tribes whom the English hav been butchering during the last decade be heartily ashamed of it, if foreign travelers were able to convict them of the practices common at the West End? What race has Mr. Stanley in all his journeys through the great Congo Valley discovered that is as cruel and as monstrous in its treatment of the gentler half of humanity as civilized London? Is there no morality in English religion, no mercy in English blood? The *Pall Mall Gazette* may end by convincing us all that the Caucasian is well nigh played out as a moral agent."

I clip the above from the *Tribune* of to-day, the 12th of July, 1885, and yet these hypocrits will deny that Christianity is a failure. After nineteen hundred years, this is the outcome of the religion of Christ as a great moral force. They ask, Is there no morality in English religion? and well they may; and not only English religion but American religion also, and French religion, and Italian religion, and, in fact, the religion of all countries where Christianity exists. Is it not too true of our own country in every town and city in the whole continent? Does the *expose* of the *Pall Mall Gazette* show up more crime and lust and villainy than we know exists among ourselvs? Don't we know that society is only veneered very slightly with common decency, while it is rotten at the core? People go to church in crowds on Sunday and wallow in filth and the most disgusting immoralities the rest of the week. Only to-day, in this city of Harrisburgh, where I am sojourning for the day, I was resting in the beautiful grounds surrounding the state house, on the same seat with a man who, in answer to my remark that this was a very religious town, judging by the numbers of people on the way to church, said: "Ah, but if you only could know the amount of wickedness continuously going on in this very ward, you would alter your opinion. I was born and raised here, and my business has led me to know something of the ways of both men and women who pass for very good Christians. I hav been out at all times in the night and hav seen them come out after someone had opened the door and look around to see if the road was clear, and one go one way and the other another. My friends put my name on the ticket for constable and elected me, but I would not accept it, knowing as I did that there was no less than nineteen houses of ill fame," or sporting houses, I think he called them, who paid hush money to the officers in that very ward, and he must either go in with them or suffer their enmity. Said he: "It's no use making laws against these things, for the whole mass is tainted, and the very officers you intrust with their execution only use it to increase their own income." And yet these hypocrits will claim that Christianity is a blessing and a great moral engin above all others to make men and women virtuous! Why, even Mormonism is better than this; they perform their wickedness at least under the form of law, and the woman is not blasted for life, as is the case with us, and when once she falls is bound to be a prostitute the remainder of her days, while the man may and does fill the highest offices in the land. Mormonism at least prevents prostitution.

But what can be done to improve this state of things? I can see no way out of this while the people can be led by the nose as they are by organized bands of priests. While they can be made to believe that there is a future happy life in store for them if they only believe in ghosts, I can see no help for them. This belief in future worlds must be eradicated before people will learn to do right in this. It is a mighty work, but it must be done, and done by the young and with the young; and sometimes I almost despair. When I was young I used to think that certainly in twenty-five years, in a free country like this, the people would see the folly of being led by the priests, but now at seventy years I seem to see them bound as fast as ever to their idols; and though we hav forced from them some of their hell-fire doctrins, they still hav the masses fast by the throat, and all that I hav been able to do is to show them that a man can liv an honest, upright life and at the same time be an unbeliever in any of their myths.

JOHN DOWNES.

"Danger from an Atheistic Press."

We hav seen nothing that bears stronger evidence of the spread of Freethought than the testimony of one of our theological enemies, Simeon Gilbert, D.D., of Chicago. In the *Independent* of July 16th he says:

There *is* a spirit of Atheism in the air. It comes to us from the Old World; it springs indigenous in the New. It filters down from the airy denials of the Materialistic philosophy; it steams up from the slums. When the mountains are drenched, the hills and valleys will not long escape. When men converse by telephone half-way across the continent, and by telegraph a word flashes still and swift around the world, we may be sure it will not take a great while for the most extreme speculativ tenet of a Spencer, a Haeckel, a Schopenhauer even, to let fall its seed among the people, and then begin to bring forth its fruit after its own kind. Between the great scholars and thinkers on the one hand, and the toiling wage-earners and bread-winners on the other, the intellectual tendency is sorely continuous. The saying is a true one: "He is a fool who thinks nobody else thinks." All men are thinking nowadays. It is no longer a question whether men shall think or not; it is not the question whether there shall be education for the people, or no education for the people. The question is, Of what kind are their thoughts, of what character the popular education?

"If you hav any faith," said Goethe, "giv me the benefit of it. I hav doubts enough of my own." "They bite us," says Emerson, "and we go mad." Has Christianity its missions, its untiring propaganda? So has Atheism; so has Socialism; so has even that most Satanic phase of modern Socialism, the "anarchic revolution." And to-day, in countless forms, in all our leading cities, by means of its own organizations and its own press, the hideous contagion is spreading.

A few mornings ago, entering the rooms where a whole batch of organs of Atheism and of Socialism in Chicago are published, there was noticed on the wall a large and finely-executed engraving, presenting a group of portraits of the leading theorists and propagandists of the new scheme of "anarchy" that is to set men free. On one corner of this eminently speaking picture was a scroll of honor bearing the one name "Darwin."

Mr. Darwin was no Socialist—strictly speaking, no Atheist; only in the practical godlessness of the Materialistic philosophy there was supposed to be hidden any amount of social dynamite. "Philosophy can bake no bread," says Novalis, "but she can procure for us God, freedom, immortality." But, on the contrary, there is a philosophy of Materialism now abroad which is doing its utmost to extinguish the very thought of God, of the spiritual soul, of immortality.

The term Atheism, as here used, does not hav in mind merely those who brazenly lift the face against the skies and shout their denials of God; for all that concerns life and conduct, or the weal of society, Agnosticism is as good as Atheism. It amounts, in the end, to much the same thing. As Mr. Frederic Harrison lately remarked, respecting the "ghostly religion" of Mr. Spencer, "Agnosticism is a mere raft for shipwrecked believers"—"a milder form of the Voltairian hatred of religion that was current in the last century;" "a subterfuge, an excuse for refusing to answer a troublesome question." As certain of the leaders in the anarchic revolution avow, with a horrible bluntness characteristic of them, as if words were clubs and thoughts were daggers and fire-brands: "We are not Atheists," they say; "we are simply done with God. If there be a God, he is no God for us!' It is because there are so many thousands in our cities—not all foreigners either—who are ready to say in their hearts, "We are done with God!" and so many other thousands quick to echo the horrible word, that the dangers to society from an Atheistic press are so real. Always it is in theories and ideas that revolutions hav their genesis. Nor can anyone who pauses a moment to think fail to see what the moral, the social, it may be the political, consequences of all these firebrands of the Atheistic revolt are liable to be.

Then, besides the fact that there are always those who hav their own private reasons for not liking to retain God in their thought, how often the trials of life harden, the wrongs of life madden and exasperate. The era of discoveries and inventions has upset the old order of things, and revolutionized the industries of the world. It is almost as if it were a new world into which we hav come. A multitude of old notions and customs hav vanished before the new spirit of the time. It is a period of tremendous transitions. Enormous populations hav been thrust into overcrowded cities. Wholly new adjustments, both industrial and social, hav to be devised. It is like the resetting of broken limbs or dislocated joints, when awkward hands are blindly fierce with their own several experiments. Strange doors of hope open to many; while, for myriads of others, all doors seem to close, as it were, with a slam in the face.

The acting sense that things are not what they ought to be creates the deepest unrest. As the social chasms widen, the popular exasperation grows reckless. There is much that offers pretexts for disbelief, and tempts to despair.

And thus, side by side, acting and reacting, we behold Atheism—which is Anarchy in the individual soul—and the so-called "Anarchistic Socialism," both plunging headlong and desperate, they know not whither. Nor let anyone imagin that the propagandists of Atheism and Socialism are slow to appreciate the power, as weapons, there is in winged words. We shall be very unwise if we do not wake up to see what they are so busy doing.

The ignorant and hard elements of society, anywhere, it is said, if neglected, go to the bad. But in the cities, at any rate, there are no "neglected" classes; the devil cultivates every neglected field; on every unoccupied corner he builds his own shops and circulates his own literature.

The Congregational "Club," East and West, and other religious organizations, do well to recognize the power of the press; they do well to recognize the fact that its power does not all go one way. The new evangelism will not get on very far in its undertaking without the aid of the press; neither will it hav gone far before being made sharply aware of the fact that just here it will encounter one of its worst antagonists.

There is an Atheistic press; numerous, multiform, and disseminated with a dead-in-earnest assiduity. It is in its way the breath of a pestilence. Because it does not come into your home is no sign that it does not go into other homes.

Here, for instance, lying before me is a big bundle of those more or less influential edicts of the Atheistic press, from a single city; not all equally outspoken and defiant, but all steeped to the lips in the spirit of denial; some of them reeking with the "sweltering venom" of blasphemy; not a few so hot with wrath and rage it almost blisters the hand to hold them!

. . . . . .

Nothing is more certain than that alarm, in view of its baleful blight, is most reasonable. The present is an age of power, of freedom of thought; so is it the "era of dynamite." If things are allowed to go on in our leading cities as they hav been going on of late and as they are going on to-day, those who shall come after us will find that it is a fine heritage of dragons' teeth we hav let the enemy sow up and down in our fields. Let but the conditions be favorable, a careless lamp may fire a wire, a spark explode a magazin, a torch consume a city; an Atheistic press let loose and set going its trains of influences in individual hearts, in human society, in cities large and small, so full of blasting and blight, we shall, ere long, wonder at nothing so much as at our heedlessness and apathy in the matter of endeavoring to prevent it.

Much of this, of course, is rant, and some of the rant is not worth reproducing, but it is for all that a cry that shows the churches are hurt. As such it is substantial encouragement to persevere. It is proved that Christianity is a force positivly detrimental to true morality, and it must giv place to a philosophy which shall elevate the character of man by taking his thoughts from a guessed-about future and enabling him to improve the here and now. There is no heaven, but there is an earth, and all of man's energies are needed to make it habitable.

Whipple, Not Wright.

EDITOR TRUTH SEEKER, *Dear Friend:* The correspondent of the *Liberator*, "C. K. W.," was Charles K. Whipple, of Boston. He was a regular correspondent for several years, and his letters were of the greatest interest to the readers of that paper, because through them we were able to obtain facts connected with the "Christian" work of the churches, not easily arrived at in any other way. Mr. Whipple had been a very orthodox Christian, and was a life member of most of their societies—missionary, Bible, tract, etc. Being a life member, he always made it his special business to attend the annual and business meetings of the same and reported their doings, which doings were often anything but creditable to professed followers of the reputed Christ. Mr. Whipple, like most of the early Abolitionists, found it impossible to remain in an orthodox church, and advocate the immediate emancipation of the slave. He became a member of Theodore Parker's society, and so long as I knew him was a zealous worker in the cause of humanity.

I suppose to be a Christian, as the word has been understood for this century, not to say anything of the earlier ones, means to believe in the nonsense of the Bible and to practice its teachings, but the Abolitionists soon found *that* an impossibility, and most of us emancipated ourselvs from all connection with Christian organizations. Our worst foes were the ministers, and they scrupled at no word or act to destroy the influence of an antislavery speaker. I was myself mobbed several times, and each time the mob was led by a clergyman. If I were an artist, as skilful as the one who represents so admirably the work of the church in THE TRUTH SEEKER, I should like to giv you a page representing some of the scenes through which I hav passed in this Christian country, but I am not, and perhaps its just as well. The workers of to-day hav enough to contend with; superstition is still activ; it may not believe in the immaculate conception, but it believes in materialization, and all sorts of demonology, which put the witchcraft of former times entirely in the shade. Christians often pray for a baptism of the Holy Ghost. I would pray most fervently, if I only knew any power who could grant the petition, "Oh, send us a baptism of common sense!" LUCY N. COLMAN.

Syracuse, N. Y., July 12, 1885.

CATALOG of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - - JULY 25, 1885.

Work to Be Done.

The Convention of the New York State Freethinkers' Association, to be held at Albany, Sept. 11th to 13th, promises to be large in numbers and influence. To let slip the opportunity of emphasizing the demands of Liberals would be very poor generalship. Albany is the home of law. Its people are familiar with lawmaking, and to them a political delegation is the most easily comprehended argument. The managers of the Convention propose, therefore, to utilize the vast influence which it will hav in favor of the following Memorial to the legislature:

To the Senate and Assembly of the State of New York in General Session Convened:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State to all mankind." The general principle of American government is equality of all men before the law. This, as your honorable body is aware, involves the principle, already acknowledged in theory, of the total separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting church property from taxation.

2. The laws appropriating money from the public treasury for the support of institutions founded and managed chiefly by sectarian denominations.

3. The law compelling the observance of Sunday as a religious holy day.

The undersigned, citizens of the State of New York, do therefore respectfully but earnestly petition your honorable body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of churches which they cannot conscientiously attend; for the hire of ministers in our legislature and public institutions, in whose doctrins they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of churches from taxation, the appropriation of money for hire of ministers and support of sectarian institutions, and the legal observance of Sunday as a holy day, are showing preference to one form of religion, are abridgments of the free exercise of religious preferences, and therefore unconstitutional.

The laws and parts of laws which will hav to be repealed are as follows: Chap. XIII. of Title I., Part I. Revised Statutes, to be amended by striking out of subdivision 3 of section 4 the words, "every building for public worship;" and the whole of subdivision 8. The following sections of the Penal Code should also be repealed: Sections 255 to 267 inclusiv, also sections 269, 270, 276, 277, and subdivision 2 of section 275. Also the whole of Art. VI., chap. 20, Title 8, Part I., of Revised Statutes; also Section 70 of Art. VIII. chap. 20, Title 8, Part I., sections 71 and 72, also the whole of Article IX.

The legislature will meet next January. The Senate will be composed of the same men as the last Senate (which passed the Freedom of Worship bill), but the Assembly will be composed of men to be elected this fall. This Memorial should be pushed this summer, and Freethinkers should agree to use their influence in electing to the Assembly men who will favor it. The petition will be printed separately, and we ask everyone who may receive a copy of it to obtain the greatest possible number of signatures. Let it go to the legislature with a hundred thousand names, and indorsed by a representativ convention, and the legislature will be compelled to act upon it. That the laws will be repealed next winter we are not so politically blind as to expect. But we do expect to force the discussion of these questions, and when the people understand them we hav no fear for the result.

A petition is now being circulated by a body of citizens of this city calling themselvs "The Central Committee for Protecting and Perpetuating the Separation of Church and State." It is a Protestant measure, and calls for an amendment to our state constitution. Its object is to defeat the Catholics in their efforts to obtain equal recognition in our state institutions. Ostensibly the petition is good—but we fear it. The circular which accompanies it explains that the party proposes such amendment as will prohibit the making of laws recognizing the claims of any one sect. But though sects may be ignored, any amendment proposed by these men would still recognize Christianity. The workers for the measure are Henry A. Cram, one of the managers of the House of Refuge, and the organizing secretary is Mr. Charles M. Plumb, 236 East 49th street, this city. Mr. Cram's ideas of the separation of church and state may be known by his works. He claims that the House of Refuge, on Randall's Island, is a model unsectarian institution. It is, however, Christian through and through, and conducted on lines widely divergent from the true theory of secular government. As Adler says, the Manual of Instruction is scarlet with sectarianism. Mr. Cram proposes to perpetuate by constitutional amendment this Christian sectarianism and make Protestantism a part of our organic law.

It is high time, therefore, for the Freethinkers to be up and doing. We might as well hav the Catholics quartered upon the state treasury as the Protestants. We want a constitutional amendment that shall prohibit the payment of a single cent to any institution not managed exclusivly by the state, and forbidding the employment in any state institution of any religious teacher, and forbidding also the teaching of any religion.

The Memorial will be printed immediately. Let every Freethinker exert himself to the utmost to obtain signatures.

The Pope's Poverty.

Appealing for funds for the pope a Catholic paper says:

"Robbed of his rightful revenues, and despoiled of his every possession, the spiritual father in Christendom has no other means but the generosity of the faithful with which to bear the heavy expenses necessarily devolving upon his high station, and to respond to the countless calls upon his charity by the stricken and unfortunate everywhere. Nor shall appeals in aid of the holy father be made in vain. The unnumbered tribes and tongues who bear the sign of the cross on their foreheads will, even in their poverty, make his needs their own. Leo, in his want and loneliness, is dearer, if possible, to Catholic hearts than if the pomp and pageantry of power surrounded his pontifical throne. Whilst faith livs the successor of the fisherman shall not want. In his Vatican prison and personal poverty, Leo XIII. is to-day richer and more powerful than those who sway the scepters of empires."

Undoubtedly the readers of the paper will believe that; but what a despicable lie it is! The Italian people never robbed the pope. They only put an end to his robbing them. If he has no other means than the "generosity of the faithful," that "generosity" is quite sufficient. The whole Catholic church is tributary to Rome, and the whole Catholic populations are tributary to the church. Every Catholic servant girl in the country must pay five or ten cents to attend church; every Catholic merchant is drained to support the priest; every Catholic lady is humbugged into giving all, and more than her means will stand; every Catholic marriage is a source of revenue, and every Catholic funeral is a bonanza for the priest of the parish. Masses for the repose of the dead hav to be paid for all through the year, until it costs as much to get a soul out of purgatory as it did to support the man through his life. The pope can hav as much money as he wants, and he does hav it. Last year the "Peter's Pence" fund ran up into the millions, and this was for the pope's personal use. The revenues of the Catholic church are simply enormous. Sentimental talk about "Leo in his want" is outrageous hypocrisy. He is not a "prisoner" in any sense. He is not lowly, for he maintains a "court" superior in numbers and sham "dignity" to many royal princes; and though he poses in the picturesque attitude of injured piety, he is really a most powerful despot.

From top to bottom, the Catholic church is a brazen lie.

An Older Gospel than Matthew's.

A fragment of a gospel older than that of Matthew has just been discovered. Its dimensions are about one and one-third of an inch by one and two-thirds, making an area of two square inches. On this little bit of papyrus is written seven lines of Greek, containing about 105 words corresponding to Matt. xxvi, 30–34, and Mark xiv, 28–30. The manuscript is assigned to the third century by Dr. Bickell, of the University of Innsbruck, Tyrol. Nine words are undecipherable, and many of the letters besides are obliterated or missing. Here is a translation of the fragment line for line:

1. "But after supper, as they went out . . .
2. "You will take offense this night . . .
3. "According to the scriptures, 'I will smite the shepherd, and the sheep will be scattered'
4. "Then Peter spake . . .
5. "And if all not I . . .
6. "He said to him . . .
7. "The cock will crow twice, and before that thou shalt deny me thrice."

By comparing this with Matthew and Mark, which agree almost verbatim, it will be seen that there are two important omissions, to wit:

"And when they had sung a hymn."

"But after I am risen I will go before you into Galilee."

The doctors of divinity are chagrined to find that the writer of this early gospel has "left out the most striking and important passage in our Lord's conversation with his disciples." As if, because a later scribe recorded it, there should be no doubt that Jesus said, "After I am risen I will go before you into Galilee." This prophecy of Jesus is found only in Matthew and Luke? Was it fulfilled? Mark says nothing about the fulfilment, but Matthew makes an angel at the sepulcher say to the two Marys:

"He is not here; for he is *risen as he said.* Come and see the place where the Lord lay.

"And go quickly and tell his disciples that he is risen from the dead, and behold *he goeth before you into Galilee;* there shall ye see him. *Lo, I hav told you*" . . .

"Then the eleven disciples went away into *Galilee, into a mountain where Jesus had appointed them.*

"And when they saw him they worshiped him, but some doubted."

But Matthew says nothing about an ascension. Nor does Mark say a word about the risen Jesus meeting his disciples in Galilee; on the contrary he is made to appear first to the women, then to two of the disciples as they walked into the country, and lastly to the eleven as they sat at meat. And even this part of Mark's gospel relating to the appearance to the disciples is not found in the two oldest Greek codices, the Sinaitic and the Vatican; so that the gospel really ends with the flight of the women from the sepulcher, who went away trembling and amazed, "neither said they anything to any man."

If, therefore, we eliminate this addition to Mark, namely, the last twelve verses of chapter xvi, the fact of the ascension of Jesus rests entirely on the testimony of Luke, who describes it more particularly in Acts.

And in regard to the resurrection, we hav in the four gospels the following contradictions:

Only one woman came to the sepulcher (John).

Two women came (Matt.).

Three women came (Mark).

More than three came (Luke).

It was sunrise (Mark).

It was sometime before sunrise (John).

Two angels were seen standing up (Luke).

But one angel was seen, and he was sitting down (Matt.).

Two angels were seen within the sepulcher (John).

But one angel was seen within the sepulcher (Mark).

The one angel seen was without the sepulcher (Matt.).

The women went and told the disciples of the resurrection (Matt.; Luke).

The women did not go and tell the disciples (Mark).

The angels appeared after Peter and John visited the sepulcher (John).

The angels appeared before Peter alone visited the sepulcher (Luke).

Jesus appeared first to Mary Magdalene only (Mark; John).

Jesus appeared first to the two Marys (Matt.).

He appeared to neither of the Marys (Luke).

Jesus first appeared to the eleven disciples in a room at Jerusalem (Luke; John).

He first appeared to them on a mountain in Galilee (Matt.).

Jesus ascended from Mount Olivet (Acts).

He ascended from Bethany (Luke).

Did he ascend from either place? (Mark.)

Did he ascend at all? (John.)

These palpable and striking self-contradictions of the so-called inspired word of God cannot be reconciled by any ingenuity of interpretation, said the late Wm. Lloyd Garrison, excepting that which can prove white to be black and black to be white. And now from time to time, as fragments of early manuscripts or copies of them come to light they only add to the perplexity of the priesthood. Already a distinguished Roman Catholic divine, Dr. Harnack, frankly admits that the discovery of this little fragment of an earlier gospel than that of Matthew "goes far toward suggesting a doubt as to whether the gospels ascribed to Matthew and Mark were, in the form in which we know them now, composed by those disciples." In other words, our present gospels hav been altered and tampered with by priests of the first, second, third, and fourth centuries, until we are unable to tell how much of the scriptures is the inspired word of God.

As regards the alleged resurrection and ascension of Jesus there is much more historical probability in the story as told in the "Toldoth Jeshu." Jesus having been stoned to death, hanged and buried:

"About the middle of the night his disciples came and sat down by the grave and wept and mourned for him.

"Judas seeing this, took away the body and hid it in his garden under a brook. Diverting the water elsewhere, he buried the body in the channel and then brought the water back.

"On the morrow when the disciples came again and sat down to weep Judas said to them, Why do ye weep? Look and see if the buried man is there.

"And when they looked and found he was not there, the miserable crowd cried out, He is not in the grave, but hath ascended to heaven.

"For he foretold this himself when alive."

This was in the reign of Queen Alexandra, about 75 B.C. The queen summoned the wise men to account for the disappearance of the body, and the result was that Judas was compelled to produce it. The body was brought before her majesty tied to the tail of a horse, and the wise men said, "Behold the man of whom thou hast said, He hath gone up to heaven."

Catholicism in Politics.

Religion and politics are getting mixed in this state. The effort of the Republican party last fall to capture Catholic votes because Mr. Blaine's mother was a member of the Catholic church; Mr. Burchard's famous speech, in which he accused the Democracy of being the party of rum, Romanism, and rebellion; the subsequent attempts of the Republicans in our state Senate and the Democrats in the state Assembly to win suffrages by passing the "Freedom of Worship" bill, hav all contributed to this mixing. But the chief cause is that Tammany Hall is almost entirely Catholic, and John Kelly, the "boss," is a nephew of Cardinal McCloskey. For several years, through Kelly, and from him through McCloskey, the Catholic church has run this city, and its stealings from our city treasury hav been simply enormous. They hav, in fact, been limited only by the church's needs and the available amount of money on hand.

When Edward Cooper, son of Peter Cooper, was mayor of this city in 1879 and 1880, a resolution was passed by the board of aldermen exempting the Roman Catholic orphan asylums at No. 32 Prince street, and on Fifth and Madison avenues, between 51st and 52d streets, from the payments of all taxes or rents for the use of Croton water. This exemption amounted to about $1,500 per year.

On legal grounds Mr. Cooper vetoed this bill. He was sustained by Corporation-counsel Whitney, now secretary of the navy, who gave it as his opinion that until the debt created for the introduction of water into the city should hav been extinguished the revenue from the use of Croton could not be diverted from the sinking fund.

Mr. Cooper's name has been recently mentioned in connection with the candidature for governor. Mr. Cooper may be or may not be a good man for that office. At any rate, there is very little chance that his party will nominate him. But the Catholic church has made haste, through Mr. Joseph J. O'Donahue, to avow her eternal opposition to him because he vetoed the resolution giving two Catholic institutions free water forever. Mr. O'Donahue is a man high in the councils of Tammany Hall, and he says he will defeat Mr. Cooper if it is possible to do so. O'Donahue means Tammany, and Tammany means the Catholic church.

It is a pitiful condition to which the Empire state and the metropolis of the western continent hav sunk, when the selection of the chief officers is dictated by a hierarchy of despotic tyrants, who hav nothing whatever in common with American traditions and principles.

To the Beecher Kind of Preachers.

Is a spade a spade, or is it an argument, "when rightly understood," for the divine origin of Christianity?

Paradise Located.

"Verily I say unto thee, To-day shalt thou be with me in paradise."—*Jesus to the thief on the cross.*

"Jesus Christ . . . suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell."—*Apostles' Creed.*

Editorial Notes.

THE Freethinkers at Chapel Hill, Texas, are building a hall.

COLONEL KELSO, the genial author of "Bible Analyzed," is visiting Colorado, lecturing occasionally as he finds opportunity.

THE London *Republican* is republishing the portraits from our ANNUAL. The July number contains the portrait of Thomas Paine, embellished with a sketch of his life.

SOUTH ORANGE, N. J., is excited over the refusal of Merchant George D. Hankins to discontinue the playing of lawn tenis on Sunday. The church authorities threaten to hav him arrested, but he defies them.

AT Barcelona, Spain, there is a Union of Freethinkers, who publish an Infidel journal. It is called *La Tronada.* Surely there is reason for congratulation when in priest-ridden Spain Infidelity can be advocated.

A TOWN has been discovered near the state line of Massachusetts of some two hundred inhabitants in which has never been a physician, lawyer, minister, or liquor saloon. The people are healthy, peaceful, moral, and sober. Efforts are being made to start a church there, and soon the other evils may also be found. Why can't the church let well enough alone?

WE hav received the first number of George Chainey and Anna Kimball's *Gnostic.* It is well printed, and the cover is particularly gorgeous, being black paper with silvered letters and Theosophical symbols. The principal articles are Mr. Chainey's lecture upon Walt Whitman's "Leaves of Grass," "The Idyl of the White Lotus," and a defense of Mesdames Blavatsky and Kimball. The general drift of the magazine is Theosophical, and those interested will find it entertaining reading. The price is ten cents. Published at 1003 1-2 Broadway, Oakland, Cal. We are obliged to Mr. Chainey for his courtesy in advertising THE TRUTH SEEKER.

DYNAMITER GORSUCH has been arrested for inciting to riot. A meeting of the English, Scotch, and Welch strikers was called in the town hall of Newburg, near Cleveland, and Mr. Gorsuch addressed them. In the course of his remarks he is reported to hav said:

"Men, you are battling in a noble cause, and I hope you will succeed. I trust that your efforts against the mill bosses will result in either the destruction of their property or the raising of your wages. You ought to fight. Destroy everything, unless your aims are accomplished. You were not born to starve. Society and wealth make war upon you, and you should declare war upon wealth. Down with the aristocrats! That resounded throughout Europe once, and made the rich and oppressors of the poor tremble with terror. Up in Chicago we hav just gone through a strike and been successful, but it was only by force and war that we were able to wring anything from the rich and bloated bondholders. Employ everything in your power. Dynamite is the greatest and most effectiv friend of the poor. Place cartridges under the buildings, and blow them up. I bav here a small and seemingly harmless little instrument [holding up a small glass bottle]. In this little bottle enough dynamite can be placed to blow to pieces the strongest building. Now, what I want you to do is to take a number of these little instruments, fill them with dynamite, and place them upon the street car track. When the wheels of the cars touch them they will explode and blow the car to pieces. This will interrupt travel, and people will begin to dread you."

At this juncture several police officers who were in the crowd, dressed in citizens' clothes, made a dash for the speaker and placed him under arrest. He was taken through the crowd, no effort of any kind being made to rescue him. He was then shackled and put aboard a Broadway car, crowded with police officers, and brought to the Central Station. The *Times* correspondent says that papers charging him with inciting a riot and with conspiracy are already prepared, but as there was no riot, and as it is extremely unlikely that he engaged in any conspiracy, we do not see how he can justly be punished by being sent to the penitentiary, as is threatened. This is supposed to be a free country, in which men are punished only for what they do, not for what they say. If any of Mr. Gorsuch's listeners had been so influenced by his words as to hav proceeded to destroy property, the orator might then properly be held accountable. As nothing of the kind occurred, the arrest of Mr. Gorsuch is an outrage which his conviction could only deepen. It is better that the right of free speech should be a thousand times abused than once destroyed.

WE congratulate the *Independent* upon this advance toward Freethought: "It strikes us as supersensitivness, as being righteous over much, that the Grand Master, so-called, of the Masonic lodges of Canada has decided that an Agnostic cannot enter that mystical order, and that the expulsion of one Harrison from a Toronto lodge for the offense of Agnosticism was justifiable. 'No person,' says the Grand Master, 'can be initiated who does not believe in the true God, the great architect of the universe.' We hav always believed in allowing even Atheists the full privileges of all citizens to testify in our courts; and we see no justice in shutting them out of our insurance companies."

IN the Wanganui, New Zealand, *Freethought Review* for June we find the following hearty praise of our ANNUAL: "We are indebted to Dr. York for the TRUTH SEEKER ANNUAL for 1885. It is, without exception, the best Freethought annual we hav seen. Besides containing an almanac for the year, it has a history of the past year's work in the United States, an account of the National Liberal League, a description of the Bennett Memorial, well-written articles by eminent American Freethinkers, and last, not by any means least, excellent portraits of all the leading workers in the field. It starts with Thomas Paine, Ingersoll, Bennett, Leland, Wakeman, Remsburg, Watts, Putnam, Seaver, Dr. York, Mendum, Macdonald, H. L. Green, Denton, 'Elmina,' Susan Wixon, and others. We can cordially recommend it to Freethinkers everywhere."

THE New York correspondent of the Providence *Telegram* writes about Mr. Beecher, Talmage, and Colonel Ingersoll: "While Beecher is thinking away in Plymouth church, Talmage is not idle in the Tabernacle. As the boys say, 'Talmage is a corker.' He draws a much larger crowd than Beecher, but it is a different crowd. It is the crowd without brains—the crowd that likes to be amused and finds Talmage a cheap man to amuse them. He is sensational, and so is Beecher, but they do not conflict. Beecher's sensationalism consists in presenting startling facts about education, or religion, or politics. Talmage's sensationalism consists in a monkey show, gyrating on the platform like a clown, and by raking up old and disputed topics for discussion, and in reopening old sores. The cornetist who leads the singing helps to attract the crowd, and Talmage knows the cords of the human heart, for he plays on them unceasingly. He does not seek to educate in religious matters. He selects a text and around that he weaves a garland of words, and here and there he interspersed odd anecdotes and stories that sometimes cause a smile or a tear. Beecher does none of this. He is above it, and there are some things that he will not boldly plunge into. Talmage will undertake anything for notoriety. He would write a Bible if he were asked to. Both Beecher and Talmage hav had their tussles with Bob Ingersoll, but havn't you noticed that Beecher has not had much to say against Royal Bob lately? Talmage, however, seldom misses a chance to hit the great orator. His blow is a blow of sandbag, though. He doesn't sharpen a delicate stilletto and stick it into his opponent's heart as Beecher does. Talmage exhausts himself at one swoop, and then Ingersoll jumps on him, and if one man ever gave another a drubbing on the platform, Ingersoll certainly did Talmage. A few years ago Ingersoll wrote a paper on 'The Christian Religion' that was published in the *North American Review.* It was a very able article, and attracted great attention. It was nothing more than the old views that Ingersoll had so often expressed in public, but each sentence was effectiv, and having been published in so prominent a magazine, they were given more weight than they really deserved. Thorndyke Rice, editor of the *Review,* had engaged Judge Jere Black, of Pennsylvania, to reply to the article. Black had given the subject much thought and study. He was the ablest constitutional lawyer in the country. He was a splendid speaker, a man of rare attainments, a clear logician; he was just the man to reply to Ingersoll, and to smash into atoms the indictment that Ingersoll had drawn up. The church people were confident. They believed their knight would slay the Infidel. Well, the article was published, and candor compels the admission that it was a lamentable failure. Black seemed to hav lost his grip, but he severely denounced Ingersoll as a charlatan, and in a general way scoffed at his unbelief. To this Ingersoll replied, and Black admitted that for once he had been worsted. The great Infidel did not spare his man. He took off his hair and hide at the same time, and left his victim without a word to say. It was at this juncture that Beecher came to the front, and this will establish the point that I hav made—that there are some contracts too big for him to enter into. Editor Rice called on Beecher. 'Hav you read the discussion between Colonel Ingersoll and Judge Black?' he asked him. 'Yes, very carefully,' was Beecher's reply. 'Which do you think has the best of it?' 'Ingersoll, decidedly.' 'But the argument is not finished, Mr. Beecher, and I came to ask you to take up the case against Ingersoll and refute his statements.' 'I should like to very much.' 'Then, why not do it? I will giv you $5,000 for a paper on "The Christian Religion" that will dispose of this Atheistic question once and forever.' 'Yes, I guess you would,' concluded Beecher, 'but I won't undertake it. I can't do it. No man can do it. It is an impossibility. We may believe that Ingersoll is wrong, but we can't giv positiv proof of it.' That was manly, anyhow."

Letters from Friends.

WILKESBARRE, PA., July 12, 1885.

MR. EDITOR: While hundreds are going by my window to listen to the various subjects preached on at the churches, I will ask permission to amuse your correspondent J. Burgess, of Zanesville, Ohio, in issue of July 11th, who sends out a challenge on the subject of spirits.

If the gentleman is not one of the T. Winter order of men, whose emphatic say-so admits of no contradiction, and who will ignore all facts and phenomena, I may be able to amuse him, at least, by calling his attention to what nature is doing in the way of spiritual things. It seems to me that Ohio is a little suspicious to begin with, because T. Winter resides in Cincinnati, but then there is nothing like trying. Mr. Burgess starts out with two assumptions, and unfortunately decides the very questions in dispute by presuming that "it cannot be disputed—when dead it ends all and ends the individuality of the person." Again: "The elements of which the body is composed separate and are eliminated into other forms and things, and are absorbed into and become a part of the fountain-head." Then he says, "I presume this view will not or cannot be denied successfully, and is the sum and substance of all we know or hav the proof." The above embraces the exact points in dispute between the Materialists and Spiritualists, and why presume that they cannot be disputed, when they are disputed all the time? Mr. Burgess should not start out by begging the questions in dispute. The Spiritualist does dispute it from the start. He denies that elements ever change; forms of matter change, but the nature of the element never does. The Spiritualist argues that matter never had a creator and of necessity has no destroyer. There is do "fountain-head" to matter; it does not go to any fountain-head, as is assumed, while the atoms that compose the material body at death pass away into other combinations, so far as the body is concerned, all the refined particles which are eliminated go into a form to be reorganized into a temple for the residence of the spirit, just as naturally as the original germ was formed into a human organism, to develop the human mind in. Now, to prove that such is the case, and that there is such a spirit body, which retains all there is of the mind or soul of any particular person, we hav to establish it by appealing to certain phenomena which giv out the intelligence of particular persons, who are known to hav lived within a human body, and who hav died. This established, it would argue the doctrin of the conservation of force in its entirety, and thus only can it be done. To argue the conservation of force while admitting or contending that all human force could die or pass into nothing, is breaking the main link in the chain of the argument, as every man of sense admits that all the force which any being can exert comes from his mind, and on this hypothesis all nature is a mind force, governed by inherent laws of motion, which are external, and always manifest in an orderly way, the observation of which by man gives him all his intelligence. Hence nature's manifestations are all intelligent. To contend that man's body by the laws of its desires and appetites was constantly governing him in all that he did would simply make an automatic machine for the play of material forces, and reduce the grandeur of the human mind to the meanest possible conception. What would become of the grand works of humanity for humanity's good? What of all the mental labor and study for the advancement of science and philosophy? What of mathematics and metaphysics? What, in fact, of everything that makes man the crowning work of natural force? If nature has anywhere developed a greater thing on earth than man, with his conscious spirit to retain and develop in the direction of immortality, I hav no conception of it. Now, it follows that as the force that has brought about all this manhood is intelligent force—I do not say personal, but universal—so is man, the result, an intelligent force, equally eternal. And as this force has constantly inspired him to labor for the higher achievements and objects of life, and for immortality, so must he be immortal in his very essence. "Well," says Mr. Burgess, "that is a finely spun theory, but now prove it." This shall be the object of the balance of this article. Spiritual phenomena—what are they? If there is such a thing as a spirit it is perfectly natural that it should do something to show it, by coming in contact with humanity, and in some way do something that human beings cannot do, and thereby manifest its presence and its peculiar mental characteristics. This we claim is being done over the whole world by spirits and is bringing one Materialist after another into a belief in immortality. As a case in point, I may refer to the communication from Liberal, Mo., a week or so ago, published in THE TRUTH SEEKER, in which it is clearly demonstrated that something purporting itself to be a spirit did write communications upon a slate, which was placed within a closet, and absolutely not in any way in contact with the medium. I was introduced to Mr. Walser at the Watkins Convention a few years ago, and from his statements, and non-belief in Spiritualism at the time, while making his appeal for assistance to build up schools, etc., in Liberal, was induced to inquire whether by his statement any Spiritualists would be tolerated in that place. And yet we find by the above article, sworn to, is the name of Mr. Walser. No one should doubt the sincerity of an honest Materialist who admits that intelligent communications come upon slates, untouched by any mortal hand. The writing was the most characteristic of D. M. Bennett that I hav yet seen, and is most likely because of the independent manner in which it was done. It is characteristic, because if he has the choice of doing a thing he will surely always do it in the least impeachable way.

When Mr. Burgess makes the wholesale statement that all such phenomena are fraud, he is shutting himself and his class of thinkers outside of the pale of argument and reason, and is doing himself a great injury by excluding himself from the light which natural phenomena are bringing to establish the conservation of mental as well as physical force, or, still better, that in a sense all force is a mental force, using materiality only as a mechanic uses his tools to bring about the perfection of his ideas. These are the proofs you call for, Mr. Burgess, and if you accept them, must lead to a belief in the soul doctrin of humanity as of nature.

I hav seen in broad daylight, and in full gas-light, under the most convincing circumstances and conditions, phenomena that claim to be spiritual, and the observation of which leads me to think it more reasonable to believe it to be spirits than anything else. Why? Because the things that take place agree with intelligence akin to humanity, and as all the arguments point to a spirit, it seems that the Materialist ought to show us how to account for this intelligence by some other method, instead of crying fraud about things they cannot explain and do not understand.

Mr. Burgess calls for proof, and when we refer him to natural phenomena, giving forth works that speak out an intelligence that, by the nature of things, cannot belong to anybody but that of some certain spirit claimed, he simply says "fraud," and rejects the proof.

I hav seen in daylight, material objects, such as bells, accordions, and musical instruments of various kinds played upon and carried around the room, hav held the accordion while it played all sorts of tunes, and hav taken the instrument apart and examined it to see if anything but the reeds and bellows was there to do it, and I hav been a manufacturer of reed instruments for more than twenty years, and ought to know what belongs to them—am selling and handling them in my store every day, and I never found one that would play away from the rooms of a medium. I and wife hav sat at a table and laid a slate upon it with a bit of slate pencil between, and received communications from dear friends, characteristic of what we know of them, when not a soul in that room touched the slate from the time we laid it there. No fraud and no humbug here, but I hav also had humbug played at me. A Mr. Briggs attempted it, and by adroitly substituting a slate which he drew from his hip pocket and exchanged for the one I had cleaned, gave me a long letter from Dr. Rush, written in a plain, ronnd, school-boy's hand, but I had (accidently on purpose) hit the slate with three pencil marks in the corner, which were not on the slate having the communication. I said, "This is not the slate I cleaned," and asked him how many he carried in his hip pocket, etc. Oh, yes, I hav had all kinds of tricks played, and paid for them, too; but I hav been able to distinguish between tricks and fraud by the only sure comparison that can be made, which is, sifting the characteristic intelligence of the spirits.

Mr. Burgess asserts that Spiritualism is the outgrowth of creeds. If he means that it is the result of a belief in creeds, he is very much mistaken; it is the outgrowth of creeds only in the sense that it is growing away from all creeds. The spirits teach the absurdity of all the creeds usually drawn from the Bible. While they do not wish to destroy anything good in any book, it is not worshiped by them, nor held in any other respect than a history of the progress of humanity, or the evolution of ideas. They usually oppose all creeds and will not, and hav not to this day organized to any form of creed.

So far as the challenge of five hundred dollars is concerned, Mr. Burgess puts it on pretty safe grounds. He wants it done by a medium sitting ten feet away; he might as well ask for a telegraph operator to send his message by keeping the connecting wire ten feet away from the battery. Now, I hav not seen twenty-five pounds raised ten feet away from the medium, nor heavy stones tossed about, but I hav seen chairs moved at least eight or ten feet away from the medium in broad daylight, and if Mr. Burgess will bring his five hundred dollars along and agree to go to Onset Bay for a few weeks, I will be there to try and relieve him of his mony, for the benefit of some medium. Perhaps he had better bring the larger amount he names, as there may be various things to accomplish, although I am doubtful about the raising of a pebble from the palm of his hand, although there would be no trouble to hav it rise from the palm of some other hand, in his presence, and in broad day light.

Mr. Burgess winds up with the following: "All we are is nature; all we can be, before and after death, so far as proven by facts, ends in nature. Nothing, through all ages, has ever produced something, and something cannot be made out of nothing."

The last two propositions are substantially the same statement—that nothing can come from nothing. Spiritualists agree to this, and argue from the very fact that, as something cannot come from nothing, therefore, something cannot go into nothing. The human mind is something, exerts a force, in fact, in all human force, and being a something, it must hav come from something, and something cannot, under any conditions, be made to get into nothing. We may add as many nothings together as we like, the result will be nothing. We may add somethings together and the result will always be something, whether of a purely physical or mental force. We came from something, we always were something, and will be forever something, augmented by the addition of something. Therefore the Spiritualist is perfectly logical, and his faith in immortality perfectly natural, which the facts of mediumship prove and which no material philosophy disputes.

J. R. PERRY.

MOUNT FOREST, CANADA, July 7, 1885.

MR. EDITOR: Inclosed find $5.00, for which giv me credit on THE TRUTH SEEKER, per your offer in circular.

I do not see how so many of your subscribers get so far behind in paying for their paper. I think that it must be either mismanagement, carelessness, or stinginess. Now, many of them spend from six to ten times the amount in tobacco, segars, or firewater, that would pay for their paper and help along the good cause. But, no! they cannot afford to pay for their paper—times are hard. They cannot afford to pay for a good Liberal paper, but still they can afford to pay for a pew in the church; giv to the missionary; help to make up a purse for some sky-pilot, and such like, but would let their printers go to the dogs, or some other place of worship. Now, Liberals, if you claim to be such, just show it by making a little exertion, and do not hav the space in our valuable TRUTH SEEKER taken up dunning you, but let it be used to better advantage. Here is a start; who will follow? WM. LEWIS.

DEADWOOD, DAK, July 3, 1885.

MR. EDITOR: I am here in Deadwood, after so long a time, and I take pleasure in inclosing to you the two dollars, balance on my subscription to the adorable old TRUTH SEEKER. I love it; but it is needless for me to praise—it speaks for itself to all intelligent men and women who read it. Oh, that it were in every family in the land, and that all would read and appreciate it. Religionists can avoid or evade by cavil, sophistry, prevarication, or a resort to miracle, all except ridicule; and as it is farcical, absurd, and ridiculous, let's ridicule them, and their scheme and system.

Success to you and your paper, world without end!

H. M. EASTMAN.

BROOKVILLE, KAN., July 5, 1885.

MR. EDITOR: Yesterday I attended, near this place, a little old-fashioned country gathering in honor of our country's natal day. The meeting was held at the home of Daniel Hurford, who is one of our subscribers, and a very outspoken Freethinker, too. T. H. Terry and A. S. Hall, whose names are on your roll, were there also. The regular orator for the day was a very worthy clergyman by the name of Wright. He talked very fair and quite Liberal for a minister. When he had spoken, I, at the request of some of my friends, offered a few remarks, which were given to show the friends there present that some of us, at least, still held the name of Thomas Paine in grateful remembrance.

This brought the minister out once more. He admitted that I had spoken the truth in regard to Paine, also that Dr. Franklin was a friend of Paine's. Then he told us that Paine conferred with Franklin in regard to the publication of the "Age of Reason," and that Dr. Franklin said to him, "Don't unchain the tiger." I soon got the attention of the audience, and told them that Franklin was in his grave before the "Age of Reason" was written. The reverend then with some warmth said that he didn't believe it, and away he starts for home.

Now, the question is, am I mistaken or not? I hope you will giv us a pointer on that tiger story. I send twenty-five cents. Please send one copy of the "Age of Reason."

NEWTON MITCHELL.

P.S.—If my memory is not at fault, Paine, in the "Age of Reason," mentions Franklin as "the late Dr. Franklin."

N. M.

[You are right. The tiger story is a barefaced Christian fabrication. Franklin would hav had to speak from the grave to tell it.—ED. T. S.]

ODESSA, MO., July 7, 1885.

MR. EDITOR: I hav not seen THE TRUTH SEEKER for a month. I left California about four weeks ago, and hav been unsettled since. I am a stranger here. I think that as soon as I can get a little acquainted I shall be able to get a few subscribers for THE TRUTH SEEKER. Please don't neglect to send my next paper to this place. I am getting hungry for it.

WM. L. WORLEY.

MILWAUKEE, OR., July 2, 1885.

MR. EDITOR: I hav just found another dollar greenback to apply on my TRUTH SEEKER account. Perhaps this will be the last—at least, until I return from my gold island, for I am arranging my matters for a start. But if so, I will let you know in time. so that you shall not lose a cent by me, for that is the way I deal with my fellow-man. I intend to hav my matters so straight that when I arrive at the gate Saint Peter will not say, "Get out, you old liar, thief, and swindler; you can't come in."

E. W. CRESSEY.

AUBURN, N. Y., July 12, 285.

MR. EDITOR: Your grand paper of July 11th at hand just on my return home, two full pages of which are given up to "Lessons for Christians."

Whatever credit has already been given to THE TRUTH SEEKER and its artist for bringing out previous caricatures in ridiculing a ridiculous and barbarous religion, greater and more praiseworthy credit must now be accorded to both in this last effort, in placing before its many readers this "Lesson for Christians," which in itself is more instrumental in the destruction of superstition than whole volumes of printed matter would be. It is refreshing to hav these caricatures brought out occasionally, and no one will complain of "correspondence being crowded out," especially when the work is done so well, and speaks so very much. Everything THE TRUTH SEEKER undertakes seems to be a grand success in all of its departments, and such successes as these are but encomiums for what is now being recognized as the greatest weapon with which Christianity has to contend—THE TRUTH SEEKER.

We all bid you godspeed in your great work, and feel that in and through the grand paper we hav an anchor to which we can hold fast, and through its weekly teachings become strong and influential in bringing about one of the greatest revolutions known in the world's history in behalf of the edification of the human race. I hope to see more "Modern Balaams" and "Lessons for Christians," three of which each please send me by return mail.

L. DE WITT GRISWOLD.

TURNER'S FALLS, MASS., June 28, 1885.

MR. EDITOR: I was at Northampton Friday evening, and heard Colonel Ingersoll for the first time. I had heard S. P. Putnam, C. B. Reynolds, and other good speakers, but Ingersoll goes away ahead of my imagination even. I am glad thousands do, and wish everyone could hear, him at least once on "Liberty." I had the pleasure of shaking hands with the colonel, and invited him to Lake Pleasant or Turner's Falls, and hope he will come. I expect to see you this fall.

GEORGE E. HARTLEY.

SAN FRANCISCO, CAL., July 1, 1885.

MR. EDITOR: No doubt it seems very strange to you that I do not get any subscribers to THE TRUTH SEEKER. There are a great number of persons in this town, and at Oakland, who know more or less about THE TRUTH SEEKER. But they are all continually cautioned in all the several church, the Young Men's Christian Associations, and the Salvation Armies, against being in possession of that style of literature, or perusing any kind of Infidel books or works. The tables in the hotels, saloons, and restaurants are crowded with local and other papers of various kinds, but none of these dangerously misleading and soul-destroying papers. And the clergy, while warning their congregations against reading Infidel literature, rarely forget to tell their congregations that Voltaire, Tom Paine, and other Infidels who hav alarmed the Christian world, are probably in hell. Even when they came to die they would become Christians, but they had no power; the holy spirit was withdrawn from them. If they could liv but a year longer they would gladly undo all that they had done. But no; they were past redemption. Such is the awful nature and consequence of Infidelity.

I've heard this same kind of talk many times in the churches in England, where I was born and raised. The Catholics, it seems, provided they attend mass regularly, can get drunk and fight as much as they please afterwards, as far as they are concerned with their church, and they very often do. The policemen frequently giv them a night's lodging, and charge them five dollars each for the accommodation the next morning.

It's true here, as at other places, the more churches and more religious devotion, the more crime. The Catholics are not hostil to me, but they use dreadfully low and insulting language against Mr. Ingersoll, and those of his stamp, his followers, as they call them. Yet many educated and enlightened pulpiteers say his equal in one man does not exist. Thousands more would hav said the same had it not been for their bread and butter. We hav lively times here occasionally with the Catholics. They say Ingersoll is nothing but a lawyer, and the idea of an honest lawyer! I tell them that there are honest men in every position. No doubt there are honest priests, though they are ignorant of the correct history of the Romish church, but the pope, cardinals, and the educated priests are well aware that the superstructure on which the church is built is a big lie. They are practically all professional liars.

TOMY BEESON SMITH.

POMONA, CAL., July 6, 1885.

MR. EDITOR: On a recent trip to the city and county of San Diego, I visited the celebrated hot sulphur springs (Agua Calienta) located on Warner's Ranch. At this point there are some three hundred Indians who still maintain their tribal relations, and are under the protecting wing of Uncle Sam. A school is there supported at the expense of the government, and a female teacher at a salary of seven hundred and fifty dollars per annum has been employed. She has been in charge of this school for the past four years. This teacher is of Teutonic extraction, full of the (Catholic) Holy Ghost, and is instilling into the minds of these already superstitious people more superstition in their school days than science will be able to remove in fifty years of after life—and this, too, at the expense of the government, the taxpayer. Her school rooms are often turned into courts of inquisition that would put to shame any of former times; she is council, advocate, and law; her religious influence over her pupils is supreme, above that of parent or law. A sentence locked up in their brains with the key of the cross through her manipulation, could not be extracted under penalty of death. Her will is law, and is implicitly obeyed, as the following incident will illustrate.

Some few days prior to my visit at the springs, this teacher, this "heavenly dove with all her quickening power," in collusion with one of her pet priests, caused all the married Indians, through her holy command, to appear at her schoolhouse on a certain appointed day for the purpose of attending to religious rites and ceremonies. Of course they were all on hand, to the exclusion of all other business or wants. All things being ready, the priest made his appearance, with cross in hand, and an expression on his holy countenance that would hav paralyzed any one of the sixteen crucified saviors of yore, had they been present to witness the exhibition. The business which he wished to make known to these poor dupes was that he (the priest) was in possession of the knowledge (just got in from above) that all the Indians there who were living together as man and wife, married according to the Indian custom (which all their ancestors had lived and died under), must get remarried right there and then, else all their children would be pronounced illegitimate, and they assigned to hell at once; that the devil had been imported for the special business of wafting the entire outfit to his red-hot griddle; that he (old split-foot) was then in their immediate vicinity, and that nothing short of compliance with the priest's demand would be sufficient to induce his satanic majesty to retire from behind each and all of them. The scare worked like a charm, and all the poor ignorant dupes walked up to the priestly rack and took the "fodder"—remarried to the tune of only nine dollars per pair, the priest and the schoolmarm raking in the shekels to the grand total of four hundred and fifty dollars. All for the glory of God and the replenishing of the priestly exchequer. "Praise God from whom all blessings flow"—to the priest.

Ah, you godly rascals, it is apparent why you fight so persistently our public schools and the enlightenment of the masses. It is equally apparent why you cultivate the superstition that is so prevalent among the uneducated. It is the *modus operandi* of your illegitimate gains, thefts, and robberies. It gets away with the "grab-bag," or any of the many gambling methods yet devised by the cunning but none the more scrupulous Protestant. We are made to exclaim in the language of the good-natured Dutchman, "The longer we liv the more we find by Jesus Christ out"—about his many hypocritical and rascally agents, of whatever religious denomination they may be.

How sensible business men and women can longer giv aid or comfort to these every-day frauds, mystifies my conception of their mental compound. The frauds of the skies seem to hav more weight with church educated people than all the solid facts of earth combined, and the only way to break down this barrier is for every freethinking man to continually use his best efforts to eliminate from the minds of others their reverence for these phantoms called gods and devils. Then, and not till then, will the light of science radiate and reflect its power upon the brain of mankind.

I would suggest to any Liberal who may contemplate removing to the Pacific Coast, that San Diego county affords splendid inducements in the shape of cheap lands that are fertil, and a climate that is not surpassed on the globe. I found the majority of the citizens Freethinkers, consequently "spook-houses" are few and far between. On the other hand, the school-house is numerous.

Since my arrival home, I found that the "meek and lowly followers" hav bought out one of the papers here (the *Inlex*), and that the present editor wears the collar of Jesus, which excludes from its columns anything pertaining to this world's affairs that does not furnish coin and comfort for the Lord. Our articles increased the circulation of the paper fifty per cent, which so frightened the phantom dealers that they bought the press. Glory enough for Freethought!

Inclosed find $3, for which please send "Bible Myths" to the address given.

H. L. SHAUG.

BRADFORD, PA, July 7, 1885.

MR. EDITOR: Inclosed find 55 cents, for which please send one dozen cartoons of "The Modern Balaam" and the "Crimes of Preachers." I find a great many who are very fond of drawing my attention to the immoral tendency of Liberalism, and I want to be able to answer them from the record by comparison.

I am a stranger comparativly in Bradford. There are a good many real Liberal people here. I am acquainted with a few —Mr. Wheeler, Carter, Zane, and a few others. I believe they hav a Liberal League here, although they hav no meetings. They seem to be indifferent, and heedless of the great questions commanding the attention of the religious world to-day. They seem to view with indifference the persistent and systematic efforts of the religious denominations to secure in our national legislation amendments and supplemental laws to perfect a complete union of church and state. These hav it pretty well now, having pretty much the control of all things, the making of all laws, and the execution of the same, the control of the education of the people, the making of all of the books used in the various institutions of learning, and the officering of the same. They also hav nearly the control of the public press, and when they can put God into the Constitution, and place Christ as the only legitimate ruler of the nations, and the Bible acknowledged as the only source and fountain of law, Liberals will hav a sweet time, I can assure you. There is not an infamous law, a cruel law, an abhorrent law, a vindictiv law, a tyrannical law, an unjust law, but what must claim the Christian Bible for its parentage. Nor is there a humane law, a merciful law, a just law, nor a progressiv law, but what can be traced to a different origin. I am an old man, but I intend to spend the balance of my days in battling the enemy of all human progress, the church.

J. W. PRENTISS.

THOSE IMPRESSIV PICTURES.

WEISSNICHTWO, N. J., July 15, 1885.

"Sounds falling on the ear are lost, and die
In one short hour; but those that meet the eye
Dwell long upon the mind. The faithful sight
Engraves the knowledge with a beam of light."

Those readers who recollect what impressiv cartoons appeared, a few years ago, in some of the New York city papers, concerning the far-famed ring that embezzled so many million dollars out of the treasury of New York city, may also remember how the ridiculous caricatures hurt. The illustrious Tweed remarked, concerning some of the caricatures of himself: "I don't care what the papers print about me, for many of my constituents can't read; and a great many that know how to read cannot understand the language. But those infernal pictures! They hurt! If a man don't know how to read, he can understand the lessons to be taught by such pictures."

So with that picture in THE TRUTH SEEKER of May 2d. I hav often heard people remark that "Christians were priest-ridden." I understood the import of the language; but I was never so thoroughly impressed with the facts in the case as when I first saw that cartoon representing a donkey-man ridden by a priest. I exclaimed, audibly, "That is me to a life-like representation!" My mind ran back to early manhood, and all along through life, and I saw how exactly I was like a donkey-man, with a Presbyterian priest on my back, directing all my ways and actions. I would distribute a large number of them among my relations, but they would burn every one before examining the contents. They are exactly such pack-mules as I used to be before I drifted beyond the pale of the church.

We were all taught to believe that all there is, ever was, or ever will be worth knowing in morals, history, science, or literature, may be found within the pale of the church. Allow me to pen briefly only a paragraph in my priest-ridden experience, when I played the part of a submissiv donkey. My father gave me a few acres of poor land, which had been worked on shares, and impoverished until it was too poor to pay the expense of cultivation. He also gave me a span of horses, and an old plow-harness. He refused to allow mother to sign the deed, so that I could not sell the land.

By judicious management, I raised grass, hay, straw, and oats barely enough to keep my horses. I was obliged to work two days per week for my father, to pay for my board. There was only an old, little barn on the place. I was obliged to borrow money to pay current expenses. As soon as I could erect a small building for a workshop (as I was a carpenter and knew how to work at wagons and sleighs) I married a blue Presbyterian wife, and we lived in my workshop for several years. We were poor enough. But our relentless priest preached and talked, "More pay." My wife iterated and reiterated: "Pay more. The Lord will bless us." So they induced the submissiv donkey to go and borrow, and pay seven per cent interest on it for a number of years, to help pay the salary of this miserable donkey-rider, when we had no way to earn any money to purchase the necessaries of domestic life. We were fifteen miles from the county seat, the nearest railroad station, and the nearest lumber market. For a number of years we lived in my little workshop. As I had no money to pay for lumber, we could not build a house. For two years I was putting forth all the efforts in my power to get timber and boards to build a house. When I was not at work on the farm, cultivating or securing the crops, I was directing the energies of every available day to get stone for the foundation, which I was obliged to buy, and haul over two miles, and sand, that was purchased four miles from home, and lumber and timber out of my own woods. As I had no money to pay a man to help me saw trees into logs, I was obliged to change work with some neighbor. Then I was obliged to haul every log over four miles, and a rough road, to the saw-mill. As I had no money, I was obliged to giv half the lumber to pay for sawing. After working three winters in such a slow and disadvantageous manner, I had got roof boards, floor boards, siding, and studdings enough to build a new house, all at home, piled up under the shed. The church then wanted to build a parsonage for the donkey-driver. By the goadings from the pulpit, the urging of the deacons, and the irrepressible badgering of my good Presbyterian wife to pay more, I reluctantly gave away all my lumber to build a parsonage, and then commenced again to get another supply of lumber (without money) to build a house. Thus it was for more than forty years, until I began to kick. Glory to THE TRUTH SEEKER for enabling me to become a

KICKING DONKEY.

FORT MADISON, IA., July 7, 1885.

MR. EDITOR: Inclosed please find $5, for one year's subscription for myself and a new subscriber. I was just thinking of writing when Mr. Somerby's circular came to hand announcing "time up."

We hav quite a number of intelligent Liberal people here, and a large society could be built up if we only had a "starter." Among our best Liberal minds are many Germans. Our city contains between 5,000 and 6,000 people, and has a healthy and beautiful location on the west bank of the Mississippi, 250 miles above St. Louis.

I am very much pleased with THE TRUTH SEEKER in its progressiv course under your administration, and shall undoubtedly giv it my continued support. Although we may not agree on all points, we are certainly in accord for "universal mental liberty." I am not prepared to giv solid, convincing proofs to all minds for the views I entertain, though quite clear to me. But, being conscious of an individualized existence; knowing that all are offspring (mentally as well as physically) of parents; believing that the body is built up on the food we eat and the surrounding atmosphere; that the spirit, commencing in an embryo state, like the body, is built up on the sublimated portion of food eaten and the surrounding elements, and possesses a power that cannot be destroyed, here I rest in peace, with perfect love, casting out all fear of a personal God or devil, or physical punishment for spiritual sins.

Everything in nature is to me as a finger-board pointing to a continued existence; still I hav no desire to quarrel with any one who has not arrived at these conclusions preferring to believe that "death ends all." And I take great pleasure in looking around upon the world of mind and matter, firmly believing that it will yet be well with every being upon the universe.

Giving every form of religion its just due, and every honest devotee credit for all the reformatory good they do, I still look upon Freethought as the highest phase of mental development.

I am glad that Colonel Ingersoll is at the head of the column, and am willing to march with him and all such up through the gates of death, and face "the great hereafter!"

Ever yours fraternally, for an eternal progressiv development,

J. R. TEWKSBURY.

ALTOONA, PA., July 14, 1885.

MR. EDITOR: Of the two great religious movements of the day, viz., Protestantism and Catholicism, it can be readily seen that the former is by far the more liberal Although Protestants seem to be more aggressiv towards unbelievers than Catholics, yet it is only like the common adage, "Barking dogs seldom bite."

The Roman Catholic church is a crawling, slimy serpent. When it does not wield power you can caress it, and it seems as docil as "Mary's little lamb." But let it obtain supreme authority, and once more it would be audacious enough to trample out free inquiry, punish heretics, and fan the flames of religious persecution. This church is also becoming a powerful factor in party politics. It was not long since that we saw America's greatest statesman bow his head to this papal hierarchy for nothing else than political preferment and the anxious hope to assume the dignity of president of this great republic.

It is also thought by a great many that Monsignor Capel is in this country for the sole purpose of endeavoring to add wealth and influence to the "holy church," and also secure a better abode for "his holiness" the pope in this "land of th free and the home of the brave." Now, "his holiness" is quite welcome to our shores, and should he not desire to take a homestead on the frontier, he might locate in the state of Delaware.

WILLIAM J. BURNS.

MURRAY, IA., July 5, 1885.

MR EDITOR: Inclosed find five dollars. Times are hard, but Christianity is harder. The four ANNUALS you sent me didn't last fifteen minutes, and one of them went to a preacher. That is what I call spreading light in dark places. The ice is melting.

J. E. WICK.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Upside Down.

If all the world were upside down.
Our lilies would be stars so gay,
Our brooks would make the milky way,
And roses of the richest dye
Would be the pretty sunset sky;
Instead of blue, the sky be brown—
If all the world were upside down.

If all the world were upside down,
The moon would take the ocean's place,
And stars the fields and gardens grace.
The ground, of course, would be sky-blue;
Another change would be quite new—
We'd wear our shoes upon our crown
If all the world were upside down. —*Selected.*

Elizabeth Zane.

This dauntless pioneer maiden's name
Is inscribed in gold on the scroll of Fame;
She was the lassie who knew no fear
When the tomahawk gleamed on the far frontier.
If deeds of daring should win renown,
Let us honor this damsel of Wheeling town,
Who braved the savage with deep disdain—
Bright-eyed, buxom, Elizabeth Zane.

'Twas more than a hundred years ago,
They were close beset by the dusky foe;
They had spent of powder their scanty store,
And who the gantlet should run for more?
She sprang to the portal and shouted, "I;
'Tis better a girl than a man should die!
My loss would be but the garrison's gain.
Unbar the gate!" said Elizabeth Zane.

The powder was sixty yards away,
Around her the foemen in ambush lay;
As she darted from shelter they gazed with awe,
Then wildly shouted, "A squaw!" "a squaw!"
She neither swerved to the left or right,
Swift as an antelope's was her flight.
"Quick! Open the door!" she cried amain,
"For a hope forlorn! 'Tis Elizabeth Zane!"

No time had she to waver or wait,
Back she must go ere it be too late;
She snatched from the table its cloth in haste
And knotted it deftly about her waist,
Then filled it with powder—never, I ween,
Had powder so lovely a magazine;
Then, scorning the bullets, a deadly rain,
Like a startled fawn, fled Elizabeth Zane.

She gained the fort with her precious freight;
Strong bands unfastened the oaken gate;
Brave men's eyes were suffused with tears
That had there been strangers for many years.
From flint-lock rifles again there sped
'Gainst the skulking redskins a storm of lead,
And the war-whoop sounded that day in vain,
Thanks to the deed of Elizabeth Zane.

Talk not to me of Paul Revere,
A man, on horseback, with naught to fear;
Nor of old John Burns, with his bell-crowned hat—
He'd an army to back him, so what of that?
Here's to the heroin, plump and brown,
Who ran the gantlet in Wheeling town!
Her's is a record without a stain—
Beautiful, buxom, Elizabeth Zane.

—*St. Nicholas.*

A Sail on the Bay

It was about 4 P.M. when Bertha and Helen embarked on the doctor's boat for a short sail on the bay. The day had been disagreeably hot, and the breeze on the water was as agreeably cool and delicious. The doctor, who is an intimate friend of the girls, was chatty and witty. He pointed out all the lovely bits of scenery around, and on Wickett island, that rises like a gem of emerald beauty high up from the blue waters of the bay. On its summit is a cozy hotel open for summer visitors. But who would like to liv on such a small island all summer? The trio in the boat thought it would not be so very nice for either of them.

They sailed around the island on the right, past the long strip of land known as Burgess Point, but which, in the time gone by, rejoiced in no other cognomen than the not very romantic one of Hog Neck, while in front and on the left might be seen the high bluffs of Onset, clothed in the deep-green drapery of pine and oak, back of which cuddled the gayly painted cottages, "*Veu d' l'eau*," "Bayside," "Robbins' Nest," "Rest," "Bay View," "Shell Point," "Woodbine," and many others whose names are not discernible from the water side, but all sheltered amid bright flowers and greenest shrubbery, while at various points could be seen the tops of hotels and other buildings, with the American flag flying in the breeze.

A short distance from Wickett is another smaller strip of land known as Onset island, famed for its berries, clams, and woodticks. Very pretty it appeared in the afternoon sunlight, with the waves dashing gently against its sandy beaches, and the birds singing soft, sweet lullabies to their babies tucked snugly in downy nests amid the glossy, green leaves.

Beyond Onset island Hog island rears its head, and Monument beach, dotted with many little cottages, is only a short distance beyond. But the cunning sailboat was turned another way past a lovely grove of fine trees on a knoll that seemed to gradually ascend from the very water's edge, and farther on they landed where a point of land made out into the bay, and is a part of the Pond Lily farm.

Helen and Bertha were delighted with the wild beauty of the place, and gathered beautiful wild flowers, odd grasses, strange-looking leaves, and soft, velvety mosses. And oh! the promis of huckleberries, blackberries, cranberries, and beech plums in the season in just that sheltered spot!

After walking about awhile, they embarked for a sail homeward, just as the sun was going down in the west, bright, red, and glorious. Its last rays fell sparkling on the water in farewell blessing and good-night kisses. The wind had all gone down, and the twilight stillness crept slowly over the bay, and one by one the shadows crept stealthily along, while, like the eyes of watchful angels, the stars shone in the sky overhead.

It was growing late, and the little sailboat made slow headway, for the wind was dead ahead. Bertha advocated scratching the mast to raise a breeze, as she said that was the way old sailors did, though how she knew it nobody could tell.

Finally they all began to whistle, or tried to; but it made no difference, for there was scarcely a ripple on the waves. The lights gleamed out from the cottages on the bluffs, and twinkled amid the trees, while the doctor "tacked" and tacked again, but the boat scarcely moved at all. The night was coming on, and Bertha and Helen thought they would hav to stay on the water all night. But after awhile there was a faint little wind, that sprang up and just fanned the sail ever so slightly, but it was very welcome.

The night, with its bright stars scattered thickly amid flecks of floating cumuli, that, ere the sunlight had faded, had seemed to assume all sorts of fanciful shapes, grew more and more lovely, and the phosphorescent lights in the water flashed and gleamed in many brilliant jets.

The doctor thought it best not to try to land at the wharf, if, indeed, they could ever get there, but tried to reach the bluff, which feat after many a struggle, and tacking this way and that, was accomplished.

There is no wharf at the bluff, so, after coming as close to the shore as possible with the boat, the doctor hopped over the side, and pulled the boat as far as he could on the beach, and that was not very far.

"I don't know," said he, dubiously, "how you two are to get ashore."

"I guess," said Helen, "we shall hav to wade ashore."

"You aren't afraid," and the doctor spoke very low. "I must keep the boat from drifting off, you know. If you are not afraid," he continued, "take off your shoes and stockings."

So off came the shoes and stockings, and the latter were tucked into the boots and passed to the doctor, who placed them on a rock. Then Bertha jumped into the water with a big splash, followed by Helen with another splash. The water was warm and not unpleasant. Reaching the shore they found shoes and stockings, and with many a laugh and jovial remark they started barefoot for home, walking in the soft sand along the shore.

"But it was a pleasant sail, if we did hav to wade ashore," remarked Helen. "And we gathered in such bits of beauty, so much calm loveliness, that I am more in love with nature than ever before."

"I was awfully afraid we would get stranded on the flat as we came across," said Bertha. "But we didn't, and I shall dream of sunlight and starlight, singing birds and lovely flowers. But I thought I should just scream, though, when you asked the doctor what kind of a bird note that creaking sound was, and he told you *that* 'bird note' was the croak of a frog!"

"I just betrayed my city breeding then," said Helen. "But it sounded like a bird in the twilight. It just teaches me that we do not know everything, even if we think we do."

S. H. W.

A Story of Jefferson.

Colonel Wintersmith, of Kentucky, tells the following good story of Thomas Jefferson.

Said he: "One day when Thomas Jefferson was riding through Virginia, on his way from Washington to Monticello, he came upon a boy trudging along with his clothes in a satchel, which hung on a stick from his shoulder. He stopped his gig and asked the youth if he did not want to ride. The young man looked at him a moment in a bold way, and finally said yes. He was motioned to get in, and in a moment he was sitting by the side of the president, who opened the conversation by asking him who he was, and where he was going. He replied that his name was Morgan, and that he was going home from school, and continued by putting the same questions to the president, saying, "I beg your pardon, stranger, but what might your name be?"

"The president replied, 'My name is Thomas Jefferson.'

"The boy looked up astonished, and asked, 'Not Tom Jefferson, president of the United States?'

"'Yes,' replied Jefferson; and as he did so, the boy jumped from the gig and into the road, saying, 'I hav heard of you, Tom Jefferson. My father says you are a rascal, and wouldn't he thrash me if he caught me a-ridin' with you. Father knows you, and he thinks you are the biggest scoundrel in the country!'

"'No, he doesn't,' replied the president. 'I know him very well. We are good friends personally, though not politically. He won't care if you ride with me. I am not a bad fellow; get in.'

"Still the young man refused to get in. He reiterated the statement that he believed Jefferson to be a rascal, but finally was persuaded, and again took his seat in the gig.

"During the conversation which followed, Jefferson succeeded in making a friend of him, and on parting told him that if he would come to Washington he would giv him an office to prove to him that he was his friend.

"'No, you won't,' said the boy; 'you will forget me.'

"'No, I will not,' answered Jefferson. And with that the two parted.

"Some months afterward young Morgan, becoming disgusted with things about home, concluded to run off and go to Washington after his office. He stole out one night with his clothes in a bundle on a stick over his shoulder, and walked to Washington. When he got to the city—it was nothing but a muddy village then—he was covered with dust, and his boots were the color of clay. He went, however, just as he was, up to the White House, and, finding the door open, walked boldly into a room where he saw Jefferson writing, bending over a table. He went up to him, and, laying his hand on his shoulder, said:

"'Hello, Tom Jefferson; I've come after that office.'

"The president looked up, but could not remember the boy. Noting his amazed look, the young Morgan continued:

"'There, I told you you would not remember me when I came here.'

"Jefferson replied that his face was familiar, and on Morgan telling who he was, the president greeted him kindly, and asked him to be seated. He then called a servant, and sent the boy off to be brushed up, asking him if he had another suit of clothes, to which he replied he had. He was then given a room in the White House, and the president told him to look about for a few days, and see what kind of an office he wanted. This young Morgan did; and at the end of the first day told Jefferson he believed he would take a colonelcy in the army.

"President Jefferson laughed, and told him that the colonels were always old men. He must take something else, but not to be in a hurry—to look around and see the city. He then sent a midshipman with him to make things pleasant for him, and in a day or two young Morgan decided that he would rather be a midshipman than anything else. Jefferson at once gave him the appointment, and he went on a ship immediately. He made a splendid naval officer, and he died a commodore."—*Ex.*

Our Puzzle Box.

1.—RIDDLE.

I once was king and warrior bold,
In the olden days gone by,
And all the years in which I lived,
A perfect heart had I.

The work of *art* my mother made
I stamped it to the ground;
To show the Lord that he had chose
The wisest man around.

When with my braves I went to war
Against the dreadful host,
I captured all the sheep I could
To make the Lord a roast.

But when my warlike days were gone,
My feet grew awful sore;
And when I called the doctor in
The Lord's help came no more.

When God had called my soul away,
They laid me in the tomb,
And round my form the people spread
Sweet spice and rich perfume.

Altoona, Pa., WILLIAM J. BURNS.

2.—PUZZLE.

Three widows liv in one house, and each widow has two children, yet there are but seven persons in all. How do you explain this? M.

3.—ENIGMA.

I am composed of 9 letters.
My 1, 2, 3 is a useful conveyance.
My 4, 2, 3, 6 is a kind of fish.
My 5, 7, 8 is an affectionate name.
My 3, 4 5, 7 is the ending of the present participle.
My whole is something in very common use.

JANE BENTON.

4.—PICTURE PUZZLE.



The Indians stand around the campfire light,
Their maiden prisoner hidden out of sight
Where can the mourning captiv hidden be?
Young eyes, look sharp, and soon her face you'll see.

5.—CONUNDRUM.



This is evidently a brave man. Can you find a braver one in the picture?

6.—REBUS.



A wild flower.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, JULY 11, 1885.

1.—Fizz (phiz), pop, rattle, crack (in the wall). 2.—He is making a banquet (bank wet). 3—Alter, Jacket, Image, Grate, Spider, Acorn, Watch—A JIG SAW.

ANSWERS TO PRIZE PROBLEMS.

E. M. Been gives the distance traveled by the general, in Mr. Pool's Army Problem, as *fifty-four and sixteen-one-hundredths miles.* Mr. Been adds: "Now for that book, Brother Pool!'

In answer to the same problem Isaac A. Pool, of Escanaba, Mich., says:

"The miles he rides are fifty-four;
Adding of rods forty-nine more,
Eight feet besides, and inches seven,
With still a fraction to be given."

	m.	*rods*	*ft.*	*in.*
The Gen. rides	19	184	12	6.78
The army moves	5	135	3	11·22

The Numerical Puzzle of W. J. Burns in THE TRUTH SEEKER of July 4th Mr. Pool answers as follows:

If the times of slowing occur before meeting with both trains, they meet at 10h., 26m., 52.348sec. P.M., 243.51503 miles from Philadelphia, 109.58496 miles from Pittsburgh.

If the slowing is after the meeting, then

$$\frac{253.1}{49.1 \textit{ plus } 44.5} = \text{time},$$

and time multiplied by velocity = distance.

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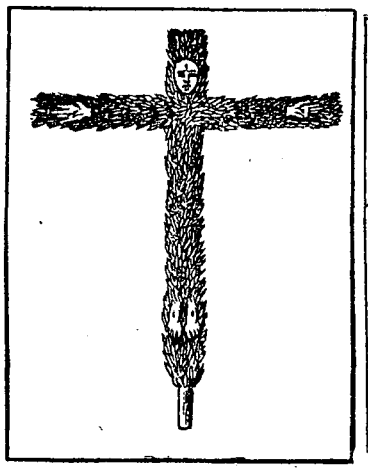
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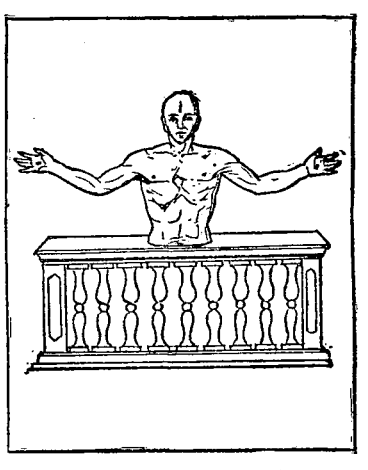
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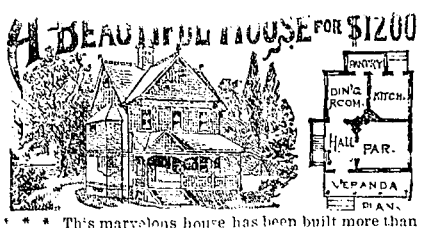
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On the Death of a Friend.

One man the less to look upon the sun,
  One man the more to lie beneath the ground;
  This is the sum of all the empty round
That men call life; and when the strife is done
Let only this be written of each one:
  Victor and vanquished, thus we all are crowned.
  And fitter epitaph could not be found
For Cæsar's self, his last fight lost and won.

And as for others, so, my friend, for thee
  We hav none hopefuller. Above thy name
We trace it, and all bitter though it be,
  At least it hath not any hue of shame.
And turning from thy tomb unfalteringly,
  We do not weep, for ours shall be the same.
—*Boston Courier.*

A Lesson to Lovers.

She, with a milk pail on her arm,
  Turns aside, with her young cheeks glowing,
And sees down the lane the slow, dull tread
  Of the drove of cows that are homeward going.
"Bessie," he said; at the sound she turned,
  Her blue eyes full of childish wonder;
"My mother is feeble, and lame, and old—
  I need a wife at my farmhouse yonder.

"My heart is lonely, my home is drear,
  I need your presence ever near me;
Will you be my guardian angel, dear,
  Queen of my household, to guide and cheer me!"

"It has a pleasant sound," she said,
  "A household queen, a guiding spirit,
To warm your heart and cheer your home,
  And keep the sunshine ever near it.
But I am only a simple child,
  So my mother says, in her daily chiding,
And what must a guardian angel do,
  When she first begins her work of guiding?"

"Well, first, dear Bessie, a smiling face
  Is dearer far than the rarest beauty,
And my mother, fretful, lame, and old,
  Will require a daughter's loving duty.
You will see to her flannels, drops, and tea,
  And talk with her of lungs and liver;
Giv her your cheerful service, dear,
  'The Lord he loveth a cheerful giver.'

"You will see that my breakfast is piping hot,
  And rub the clothes to a snowy whiteness;
Make golden butter and snowy rolls,
  And polish things to a shining brightness;
Will darn my stockings and mend my coats,
  And see that the buttons are sewed on tightly,
You will keep things cheerful, and neat, and sweet,
  That home's altar fires may still burn brightly.

"You will read me, at evening, the daily news,
  The tedious winter nights beguiling,
And never forget that the sweetest face
  Is a cheerful face that is always smiling;
In short, you'll arrange in a general way
  For a sort of sublunary heaven;
For home, dear Bessie, say what we may,
  Is the highest sphere to a woman given."

The lark sang out to the bending sky,
  The bobolink piped in the nodding rushes,
And out of the tossing clover blooms
  Came the sweet, clear song of the meadow thrushes.
And Bessie, listening, paused a while,
  Then said, with a sly glance at her neighbor,
"But, John—do you mean—that is to say,
  What shall I get for all this labor?

"To be nurse, companion, and ser vant girl,
  To make home's altar fires burn brightly;
To wash, and iron, and scrub, and cook,
  And always be cheerful, neat, and sprightly;
To giv up liberty, home, and friends;
  Nay, even the name of a mother's giving;
To do all this for one's board and clothes;
  Why, the life of an angel isn't worth living."

And Bessie gayly went her way
  Down through the fields of scented clover,
But never again since that summer day
  Has she won a glance from her rustic lover.
The lark sings out to the bending sky,
  The clouds sail on as white as ever;
The clovers toss in the summer wind,
  But Bessie has lost that chance forever.
—*Chicago Tribune.*

A Valuable Annual.

Elizabeth B. Myers in the Investigator.

Please allow me a little space in the *Investigator* to acknowledge the receipt of a copy of the TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC for 1885.

I am delighted with it, and would like to suggest to the Liberal public that all who hav not already supplied themselvs with one, be sure to do so. It is well worth the price, which is twenty-five cents.

Several years' publications bound g ether in book form would make a desirable addition to one's center table, also a valuable book for the library.

A Good Story Book.

E. Anne Hinman in the Investigator.

Will you allow me space in your columns for a few words of commendation of Miss Susan H. Wixon's book entitled "Story Hour," for children? I hav been favored with the perusal of this book, and wish to giv it my unqualified approval. It contains something over two hundred pages, clear type, splendid paper, and numerous pretty illustrations. The stories are not fables or fairy tales, but are drawn from life and real character, and are made up of just such incidents as are daily occurring in families, and among children, showing a moral that cannot fail to impress a child's mind for good.

Among the best stories the book contains are "Cressbrook Cottage," showing how by industry, sobriety, and economy, a pleasant home from small beginnings as well as a competency for old age may be obtained; and "Meddlesome Molly," showing the trouble which children bring not only on themselvs, but upon the entire household, by meddling with what they should not touch.

"Alone in an Unfurnished House," is the title of a little story used to illustrate what it is to liv in a body with an uncultivated mind, and that without study and application the mind may be as blank and cheerless as the walls of an unfurnished house.

The book from its opening to its closing is full of beautiful and useful lessons for the young, and too much cannot be said in its praise. I hav one for a gift for a little girl in whom I am interested, and whoever invests money in like manner will not throw it away.

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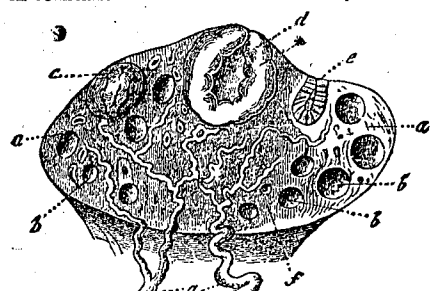
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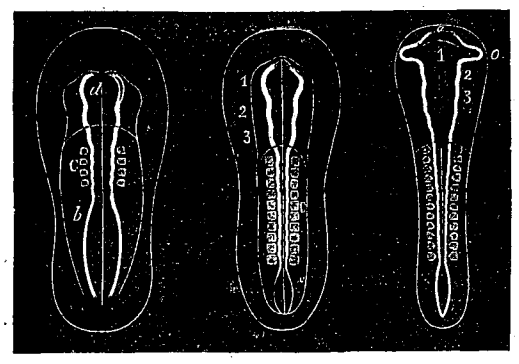
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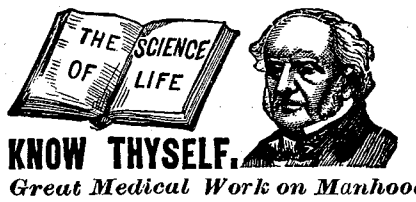
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WHAT more dost thou want, when thou hast done a man a service; art thou not content that thou hast done something conformable to thy nature, and dost not seek to be paid for it? Just as if the eye demanded a recompense for seeing, or the feet for walking. For as these members are formed for a particular purpose, and by working according to their several constitutions obtain what is their own; so also as man is formed by nature to acts of benevolence, when he has done anything benevolent or, in any other way, conducive to the common interest, he has acted conformably to his constitution, and he gets what is his own.—*M. A. Antoninus.*

AND as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thanks have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thanks have ye? for sinners also do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest, for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your father also is merciful.—*Jesus.*

TSZE-KUNG asked, saying, "Is there one word which may serve as a rule of practice for all one's life?" The master (Confucius, b. B C 551) said. "Is not *reciprocity* such a word?" "What you do not want done to yourself, do not do to others." On a kindred topic he thus delivered his opinion. Some one said, "What do you say concerning the principle that injury should be recompensed with kindness?" The master said: "With what, then, will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness."—*Amherley's Analysis.*

OUR friend asks, "What can comfort and cheer like the doctrin that 'Our Father's at the Helm?'" We fail to see here anything of importance. When we, for instance, preserve our health, or do a good deed—that is, when we help some poor traveler on the journey of life—we are rewarded in the doing of the act, and never think of looking up to the sky and asking "Our Father at the Helm" to giv us credit in the "book of life" for the performance of the act. Not at all. It would spoil all the pleasure of the deed by divesting it of generosity, and making it a mere mercenary affair to be paid for, as if it were a job of hard and distasteful work.—*Boston Investigator* (Nov. 17, 1880).

CHRIST'S MIRACLES NO BETTER THAN THOSE OF SIMON MAGUS.—Dr. McCosh sees an essential difference in character between the miracles of Jesus and those of Simon Magus, for example: The latter is said to hav flown through the air, rolled himself unhurt upon burning coals, caused statues to talk, etc. In as much as Jesus is reported to hav walked upon the water, conjured money into a fish's mouth, passed through closed doors, and done numerous other similar acts, I fail to discern Dr. McCosh's distinction.—*The Case Against the Church.*

THE question of miracles may be said to be settled, and it is hardly fair, at this time of day, to call upon any sincere and competent student to giv a moment's consideration to the subject. Still we ask our readers to turn to Luke xx, 26, where we read, "Then came Jesus—the doors being shut—and stood in the midst." Here it is insinuated that Christ came into the house when there was no visible means of entry, but, in dealing with Thomas, he appeals to the natural attributes of matter. In entering the house the law of the *impenetrability* of matter—a law which tells us that no two particles can occupy the same place—is quietly set aside, and then it is immediately resumed to convince the doubter, Thomas. If Jesus *could* come before the apostles with no possible means of entrance, then his body must hav been a shadow, and, indeed, it is possible that this is what Thomas meant when he cried out, "My Lord and my God!" There is a blunder somewhere.

ONCE let it be admitted that the publication of any book or pamphlet is in good faith, meant for the public good, entirely free from corrupt motivs, and it cannot be suppressed without violation of the fundamental principles of liberty. This would appear at once if such suppression were equitably applied to all works which are liable to the charge of offending the conventional moral sentiment. Goethe, being once in Kiel, was invited to attend a meeting called by some clergymen for the suppression of obscene literature. He attended, and proposed that they should begin with the Bible. That ended the conference, and it was never heard of again. And that will end all these attempts to suppress books called immoral by prurient imaginations just as soon as the same measure is meted out to Freethinkers and to Bible societies.—*M. D. Conway.*

IT argues a narrow and corrupt nature to lose sight of the general and lasting consequences of rare and virtuous energy in the brief accidents which accompany its first movements to set lightly by the emancipation of human reason from a legion of devils, in our complaints and lamentations over the loss of a herd of swine.—*Coleridge.*

THERE are those in our time who stand honestly and openly outside of all that can properly be called Christian, and even outside of all beliefs that hav hitherto been called religious. They find no help in the teachings of Jesus; they believe in no God; they hope for no immortal life, and yet they claim (and there are Theists and Christians who admit the claim) that, because they are still truthful, loving, reverent, and desirous of knowing what is true and doing what is right, they hav not lost anything essential to religion.—*Christian Register.*

OUR life is nothing but a winter's day;
Some only break their fast and so away.
Others stay dinner and depart full fed,
The deepest age but sups and goes to bed.
He's most in debt that lingers out the day;
Who dies by times has less and less to pay.
—*An Old Poet.*

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Little boy, doctor, bed.

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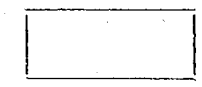
DURING the visit of the Mexican editors to St. Louis, one of the enterprising reporters for a large daily paper interviewed them, pencil in hand, and wanted to know if any one of the Halls of the Montezumas was present. He was politely informed that Mr. Hall was not in the editorial business, but would probably be found in the brass band.

"BELOVED brethren," remarked a country minister at the close of his sermon, "among the pennies and two-cent pieces of last Sabbath's collection I was surprised to find a gold coin of considerable value. As there were no strangers in the congregation it was evidently put there by mistake. By applying to the treasurer and proving property the owner can recover his money. Let us unite in prayer."

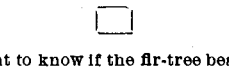
AMONG all these sweet girl graduates who are turned loose on the world this summer how many are fitted for wives and mothers? How many, with all the prizes and honors they hav won, can cook a meal fit for a human being to eat?—*Nashville Union.* Great Scott! this is narrowness. Girls are not expected to be wives or mothers this fall, or all at once. It is not a part of their business. Moreover, there are many things for women to do that are better than cooking, or even washing and ironing. When they must cook, a seminary education will not prevent them from learning how.—*New Orleans Picayune.*

SIGNS OF THE SEASONS.
From the Evansville Argus.

When winds are cold and chill and wet
The iceman ne'er your house will miss;
The piece of ice you always get
Is large and shapely, just like this:



But when 'tis awful, burning hot,
And sultry winds the parched earth kiss,
In case you are not clean forgot,
You get a little chunk like this:



So you want to know if the fir-tree bears fruit, eh? Of course it does, Julia, of course it does. And what kind of fruit does it bear? Why, seal-skin sacques and fur-lined circulars, to be sure. But you should be careful not to pluck them before they are ripe. You don't see what difference it could possibly make, eh? Well, did you ever pluck a chicken before it was ripe? You did, did you? Well, how did you pluck it? Oh, you plucked it off a perch, did you? What kind of a perch? Oh, a brindled perch, eh? Did you ever hear the fable of the brindled perch and the brindled bulldog? Did, eh? Well, you are just about the most prevaricating, falsifying, equivocating, lying falsehooder we know of, because there is no such fable, Julia. You had now better step out under the most convenient fir-tree, and watch the tippets and muffs ripen in the summer sun.—*Puck.*

THE First Baptist Church of Pawnticket, R. I., has been fighting the devil with his own weapons. Numbered commutation tickets, good for ten admissions to its prayer-meetings, were prepared and issued gratuitously to the young people of its flock. The deacons took turns at the door, and punched out one number for each person admitted. When the ten numbers had been thus canceled, the punched ticket was exchanged for a ticket to the skating-rink, and a new one issued in its place. This scheme worked admirably, from a spiritual point of view, giving odds of ten to one against the devil, and, regarded as a purely business scheme, resulted in full houses. Last Friday night, however, certain unscrupulous members of the congregation put into effect a plan to break the bank, as it were. Deacon Fatling was on the door that night. The deacon was the proprietor of the skating-rink, and the inspired author of the above scheme. He was also near-sighted to a degree. Consequently he punched away at the commutation tickets as they were presented without penetrating the identity of the bearers. The doors had been opened at seven o'clock, and at eight the deacon was still wearily punching. The church only held about three hundred people, and yet "a steady stream of humanity" had been pouring into "the sacred edifice" for a good hour. The deacon figured that if they were corded up inside—and he could see no other way of disposing of them—they must fill the room up about even with the chandelier. The unwonted success of his plan surprised him somewhat, but flattered him still more, and so he went on blindly punching and peddling out skating-rink tickets, mentally figuring up the probable amount of the collection he proposed to spring upon this large and no doubt enthusiastic assemblage later. At quarter past eight the steady stream that still flowed past the door began to wear upon the deacon's patience. At eight-thirty his patience and his skating-rink tickets gave out together. He had had five hundred of these at seven o'clock and now they were all gone. The temporal aspect of this unwonted boom rather worried the skating-rink proprietor, but its spiritual side filled the deacon with joy. Leaving another man on the door, he started off for a fresh supply of tickets. As he rounded the corner of the church he had a revelation. It consisted of a procession of shadowy figures emerging in an unbroken sequence from a side window. The deacon returned sadly to the door, and passed into the body of the church. It was barely filled. The devil had won against odds.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 31. | PUBLISHED WEEKLY. | New York, Saturday, August 1, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

Of the signers of the antislavery declaration in 1833, only Elizur Wright, John G. Whittier, and Robert Purcis are alive.

A woman called at a Rutland, Vt., store, the other day, and sold her set of false teeth for one dollar. She explained that she was working for the Lord, and wanted to raise money to giv to convert the heathen in China.

The California Chinaman hit it plumb-center when he said, "Your churches spend millions of dollars to teach us the gospel, and then your Christians use us like dogs if we seek homes among you."—*Detroit Free Press.*

It is being whispered that the Italian ministry resigned on account of an attempt to tax macaroni and hand-organs. A few days ago a small boy drew a mule on a wall of the Vatican with a lump of mud, and was immediately excommunicated by the pope. Leo will work the incident into his next lamentation about imprisonment and persecution.

When a Liberty Hill squire got to that passage in the marriage ceremony wherein the groom pledges himself to do the square thing by his bride, the old darky who was being tied up exclaimed: "Hole on dar, boss; 'slong es she treat me right en 'tend ter her own business, I will; en ef she don't, I quits her. Go 'head, boss."—*Macon (Ga.) Telegraph.*

A syndicate composed mainly of English capitalists has bought up all the black walnut timber it could find in this country. Its operations were quietly conducted for a year past. Some of the tracts in Indiana will be stripped as Ohio has already been, and the lumber shipped to Europe. Farmers now find they could get far more for the timber if they had not sold it.

A Boston girl was showing her rural cousin the Christmas presents she received, and the latter particularly admired a gold watch set with pearls. "But here is a gift," said the Boston girl, taking up a book, "that I value more highly than all the other presents combined." The rural cousin took the book and read the title, "The Dissection of the Atomic Theory in its Relation to Evolution."

A clergyman and a professional gambler had a bicycle race in Arizona. The pastor's congregation brought a charge of unseemly conduct against him, and he has indignantly resigned. He says that it is folly to erect too high a standard of dignity in a border community; and, moreover, he doesn't believe that the brethren would hav complained but for the unfortunate fact that he lost the race.

For a month past a man carrying an accordion, paint pot, and brush, has traveled through Rockland county, New York, and Bergen county, New Jersey. He plays his instrument of torture at hotels and public places and then takes up a collection. The rocks and buildings in many public places hav been defaced by his clumsy lettering of the words, "Prepare to meet thy God; repent or go to hell." There is a presumption that the crank belongs to the Salvation Army.

The practice of retiring to "cyclone pits" during a storm has led to a schism in a Georgia church. A majority of the brethren considered such a means of safety an evidence of distrust in God. The minority replied that they trusted in God as much as anybody, but when they saw an able-bodied cyclone coming they were going to get out of the way. All efforts to bridge over the schism hav failed, and the church is now divided under the heads of Cyclone Primitivs and Anticyclone Primitivs.

Of all the cool things in this world the passage cited from the sentence of death passed by a Wyoming territorial judge upon a condemned murderer is certainly the coolest. After reviewing the trial, he said to the prisoner: "I am by no means satisfied with the evidence in the case, and am not sure whether you killed John Forbes or whether he died by the visitation of God, but my sentence is that you be hanged on the third Friday of June; and should you know of your own innocence, you will hav the comforting thought that it is doubted by some of the wisest thinkers of the age whether life is in any circumstance worth living."

According to an English paper, the London street Arab is a fatalist like the Turk. "Do you ever wonder why you are so miserable?" was asked one of the fraternity. "Well," he said, "it's all the Lord's doing this way: you are grand like and dress well and livs in a big house, and you hav a pianner an' a sofy; so the Lord sees as how you are a gentleman and thinks lots of you. But we are very poor, we are. Mother pawns the blankets, and father beats mother and swears awful. We hain't got no Sunday things; we're all ragety, so the Lord don't take much notice on us."

A "layman" writing the Rutland *Herald* says: "That the pulpit is a waning power is an undeniable and lamentable fact, of which many of its occupants are too painfully conscious. This is equally true in city and country. For some reason the larger part of all classes absent themselvs from the church services of the Sabbath. The day itself has lost much of the sanctity with which it was in former years invested, and is rapidly degenerating to the low level of pleasure-seeking Paris. And all this in spite of the great expense to render the places and services of public worship attractiv. It is a grave question whether all this glittering paraphernalia has not, in its excessiv splendor, damaged the cause it sought to support. Nor can it be doubted that the materialistic spirit of the age has overridden and, to a large degree, submerged the less ostentatious and more self-denying requirements of Christianity. It may also be conceded that the formulated creeds of our churches hav been overloaded with minuteness of detail on speculativ points of doctrin about which the wisest men differ, and the masses are in a condition of utter confusion."

The New York correspondent of the *Galveston News* writes to his paper: "A man of forty-five, with curly black hair and full beard, an acquiline nose, bright, eager eyes, and an expression of business shrewdness. Why do I describe him? Oh, because something over $1,000 has been paid to save his soul. He was a Jew; now his religion is Christianity. He is one of the seven converts made in a year by the Rev. Jacob Freshman, an evangelist among the Hebrews of New York. This mission has cost more than $7,000, and is sustained by voluntary contributions, chiefly from Methodists. The expense of making ostensible Christians out of Chinaman in New York is only about $4 apiece; the three specimens of Arab converts whom I hav found did not entail, according to the estimate of the good woman who got them, more than $6 each; and I suppose it is fair to say that, on the whole, the accessions to the churches from the ranks of unbelievers are equally cheap in money, notwithstanding the earnest labor often involved; but Jews come high, and for the soul of the man I hav mentioned as much money was expended as would, in slavery days, hav bought the body of a stalwart black man or woman."

A minister in one of our orthodox churches, while on his way to preach a funeral sermon in the country, called to see one of his members, an old lady, who had just been making sausages, and, as she felt very proud of them, insisted on the minister taking some home to his family. After wrapping the sausages in a cloth, the minister carefully placed the bundle in the pocket of his great coat. Thus equipped he started for the funeral. While attending the solemn ceremonies of the grave some hungry dogs scented the sausages, and were not long in tracking them to the pocket of the good man's overcoat. Of course this was a great annoyance, and he was several times under the necessity of kicking the whelps away. The obsequies of the grave completed, the minister and the congregation repaired to the church, where the funeral discourse was to be preached. After the sermon was finished the minister halted to make some remarks to his congregation, when a brother, who wished to hav an appointment given out, ascended the stairs of the pulpit and gave the minister's coat a hitch to get his attention. The divine, thinking it a dog having designs on his pocket, raised his foot, gave a sudden kick, and sent the good brother sprawling down the steps. "You will excuse me, brethren and sisters," said the minister confusedly, and without looking at the work he had just done, "for I could not avoid it. I hav sausages in my pocket, and that dog has been trying to grab them ever since he came upon the premises."

Mary Flynn, of Cincinnati, has waked up to find herself famous through the attractions of esoteric Buddhism. It is just a month ago since Miss Flynn was admitted into the Buddhist communion at the nativ college, Colombo, Ceylon. The recorder, describing the rite of reception, says the neophyte took her seat among a circle of yellow-capped priests, who questioned her as to her reasons for abjuring the error of Christianity and embracing the true faith. The novice, with nativ modesty, explained that, having thoroughly studied the various religious systems of the world (over 2,000), she found Buddhism alone in accordance with her reason and common sense. On this the Ulema anointed her forehead with the consecrated spittle in token of acceptance, and Mary became a member of the largest church in the world. The interest of her curious translation lies in the fact that Miss Flynn is an Irish girl by race, as he name proclaims, for it is poetic lore that "the Raffertys and Bralaghans, the Flynns and the Hallaghans are sprigs and boughs and branches of the true shillelah tree," and few of them ever forsake the old faith. Other still more distinguished Americans hav gone Mary's way. The late accomplished and kind-hearted Sam Ward was a professed disciple of Buddhism and on his way to its center in India when death stood on the road.

The bitter enmity of Catholicism to Freethought was thus voiced by the *Catholic Universe* when Colonel Ingersoll lectured in Cleveland last May: "Last Sunday evening the Opera House, Cleveland, was filled from top to bottom with an audience that paid fifty cents a head to hear the now noted Ingersoll insult every sentiment of Christian faith. The wonder is not that Ingersoll insults the Christian religion. It pays Ingersoll better than it did Judas; yet Judas is not the less Judas, nor Ingersoll the less a standing infamy to Christian society. The wonder is that Christian men and Christian women will pay to hav their God and their religion insulted and their faith outraged. Here we hav an audience of supposed Christians paying to hav their God insulted, Jesus Christ mocked, and the holiest sentiments of religion ridiculed. Were the possibility of such an audience confined to Cleveland, we might suppose the cause was peculiar to local training. But this infamous blasphemer is greeted with just such applauding and crowded audiences wherever he goes. The cause is in the audiences and not in the lecturer. It is folly to say these audiences do not sympathize with Ingersoll. Their applause and laughter at his sneers and mockery of Christ and churches, and the holiest dogmas of religion, show that Christian faith has no place in their hearts. Ingersoll but brings to light the irreligious condition of American society. No man will permit what he reveres to be insulted. No man would allow his mother to be insulted, far less pay a man to insult her. Yet here in Cleveland, and throughout the whole country, wherever this blaspheming insulter of God and religion goes, he not only can get, and does get, the largest audiences to listen to him insulting God, but they pay him to do it. But will any man pretend that his mother is more sacred than his God? The man who would not strike down the insulter of his mother is no man. Yet here in Cleveland supposed Christian men pay to hav their God insulted. It shows full well where we are, and whither we are going. It shows, further, what our godless schools and godless education are producing; whither Protestantism is drifting and where ending. At the rate American society is drifting we will soon be a people without God, and in morals little better than pagans—if as good."

News of the Week.

Seven hundred babies died in this city last week.

It is no longer doubted that El Mahdi, the False Prophet of the Soudan, is dead.

The president has ordered all the cattlemen to leave Indian territory within forty days of July 23d.

The weather continues tropically hot. It is evident that the revisers of the Bible hav made a mistake.

An anti-vaccination congress met at Charleroi, France, last Monday. Herbert Spencer, Haeckel, and Buchner sent approving letters.

Nearly one hundred thousand people went sailing down the bay from New York to Rockaway and Coney Island last Sunday to escape the heat of the city.

Boston has a murder mystery. Portions of a woman's body hav been found in the Charles river, and the police are unable to either identify the remains or discover the criminals in the case.

Queen Victoria's daughter Beatrice was married July 23d to Mr. Battenberg, of Germany. The event was celebrated after the manner in which Americans observe the Fourth of July.

The Rev. John Simpson, a Baptist minister of Fredericton, New Brunswick, was arrested last Saturday for horse stealing. He had two horses with him. He drew a revolver and tried to shoot the officer, but was overpowered. Simpson's reputation has been very poor for some years.

Mr. Lonsdale and Mr. Chetwynd, two noble lords of England, battered and slugged each other in Rotten Row, London, the other day until separated by the police. Mrs. Langtry was the cause of it. Lonsdale is the man who sent Edmund Yates, of the London *World*, to jail for intimating in his paper that Lonsdale had eloped.

A commission has been appointed, or has appointed itself, to investigate the current charges of immorality against London's nobility, and see whether they hav done altogether according to the cry of it. The commission is composed largely of church dignitaries. They will probably report this week. The *Berlingske Tidende* and *Dagsanen*, newspapers published at Copenhagen, Denmark, refer to a public scandal involving a professor in the university of that city, the president of a leading scientific society, a most eminent author, several wealthy merchants, and some members of the magistracy. These are accused of crimes similar to those mentioned in the *Pall Mall Gazette's* charges.

General Ulysses S. Grant died at 8:8 o'clock on the morning of Thursday, July 23d. His last word was "Water," indicating thirst. There was no priest or minister at his bedside. General Grant was born April 27, 1822, and was therefore 63 years of age. The principal events in his career are as follows: He was graduated at the West Point Military Academy in 1843; engaged in the Mexican war; married in 1848 Julia, daughter of Frederick Dent, of St Louis, Mo.; August 7, 1861, he was commissioned brigadier-general, and March 17, 1864, he assumed command of all the armies of the United States; and April 9, 1865, defeated Lee at Appomatox Court-house, which practically ended the civil war. In 1868 he was elected president, and in 1872 was re-elected with a larger majority than any other candidate for president ever received. At the close of his second term he made a tour around the world, and was everywhere received with distinguished marks of respect. His subsequent career as a business man, and his failure through the rascality of his partner, Ward, are still fresh in the memory of all. He leaves his family well provided for, the advance orders for his "Memoirs" already having amounted to over $300,000. He will be buried in Riverside Park, New York city.

Communications.

Facts and Fallacies of the New Testament.

HEAVEN.

Heaven is the hope of the Christian. But for belief that it is an abode of perfect love, peace, and happiness, people would not deprive themselvs of needed comforts and innocent pleasures, and giv of their earnings to build grand, gorgeous, and costly churches and cathedrals, used only for an hour or two one day in the week, too grand, too sumptuously upholstered for poor folks to sit in. But for the hope of heaven and its supposed joys, people would not stint themselvs and children so as to pay fat salaries to priests and parsons, enabling these to revel in luxury, dress in broadcloth, and look down in sovereign contempt upon the poor workers who help to keep them so fine and dainty.

The exactions of the priesthood hav been onerous and heavy. They hav never been a producing class in any sense of the word, but always lived and flourished upon the toils and labors of others. The fat of the land and the fattest of yellow-legged chickens hav always been theirs. In return they claim to care for our poor souls; tell us all about heaven and how to get there, and threaten, if we fail to submit to their dictation and exactions, we shall go to sheol (hell is now voted obsolete, old style, and vulgar).

But what do priests or parsons know about heaven? They declare that all they tell us is revealed in the Bible; that no other book can tell us anything about heaven; that the blessed Bible is God's revealed will—"a lamp to our feet and a light to our path."

Then, why cannot we read it for ourselvs, and understand it, without a priest to tell us what it means? The Bible tells us, "The holy scriptures are able to make us wise unto salvation" (2 Tim. iii, 15). If heaven is now the abode of God, where did he exist before creation? Christians declare God created the heavens and the earth, and all that in them is, about six thousand years ago, but that God always existed. Where?

Where was this all-wise, omnipotent God during all eternity, before he created heaven to dwell in? The Bible says that on the first day, after creating heaven and earth, he made light, "and God saw the light, that it was good." When? When he first made it, six thousand years ago. Then for all eternity this all-powerful, all-wise God was in utter darkness—was blind. Think of it. An almighty God going it blind for all eternity!

Did he create for himself eyes at the time of the creation? It is alleged he could see in the dark just as well as in the light. We demand the proof. What could he see? Gazing into darkness, he could not see, for there was not anything to see—no heaven, no earth, no stars, no sun—nothing, neither living nor dead. "Darkness was upon the face of the deep."

Could an all-wise God grow in knowledge? The the Bible God did:

"And the Lord came down to see the city, and the tower which the children of men builded" (Gen. xi, 5).

At this time the "all-seeing eye," which we now hear so much about, had not been invented. God had to come down to earth to get a view of the tower, and see if there was immediate danger of men building it close up to heaven. God came down from where? Down from heaven. How many miles is it from heaven, God's dwelling-place, to the earth?

Ministers all unite in asserting that heaven is beyond space. Every Sunday they inform us that "at death the immortal soul of the righteous takes its flight beyond the realms of time and space, and goes to God, who gave it."

We know heaven (God's dwelling-place) is not within space. Herschel, with his wonderful telescope, has scanned the space; he has discovered nebula within space so far away that its light takes two million years to reach the earth. If God had so far to come, although he came with the rapidity of light, the tower must not only hav been built, but moldered away with the ravages of time, hundreds of thousands of years before God could hav got to it.

Again, we ask, could an all-wise God increase in knowledge? The Bible God does; for no God in our day would say of people who imagined they could build a tower that should reach to heaven, "Nothing will be restrained from them which they hav imagined to do (Gen. xi, 6). Any kind of a God to-day ought to know there was no need to restrain them; that, let the people do their best, they never could build a tower as high as the peaks of the loftiest mountain—and they were building on the plain. The Bible God did not at that time know that as they ascended, the air being more and more rarefied, they would be unable to liv. There was no need to confound their language to prevent their building a brick tower to heaven.

Then, too, think what a journey all the Gods had; for he said to the other Gods, "Let *us* go down." Heaven must be far beyond the farthest planet, millions of millions of miles from earth. What a journey for a lot of all-wise Gods to take for so pitiable a small foolish matter!

The Bible very positivly declares its God did not know anything about the present—still less about the future. We read:

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

"I will go down now, and see whether they hav done altogether according to the cry of it, which is come unto me; and if not I will know" (Gen. xviii, 20, 21).

God had to come down to see; couldn't tell until he got there and made an investigation. This is not man's say-so, but God's own declaration.

In this chapter he proves he had no knowledge of the future and was a very poor prophet, for, speaking of his chosen people, the Jews, the descendants of Abraham, he claimed to know what subsequently he admits he did not know:

"For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. xviii, 19).

Nothing could be further from the facts; they did nothing of the kind. But although the Bible abounds with absurdities, and its God is but a barbarous reflection of a degraded, ignorant people, we hav all our lives been taught to revere it by priests and ministers, and they hav assured us the Bible taught virtues, truths, and morals vastly superior to all other books. They hav made us believe this world is all a fleeting show, a wilderness of woe, and bid us be regardless of the here and now, but seek for perfect love, peace, and happiness in heaven.

What is the Christian heaven? Where is it situated? In what part of the holy Bible can we find a clear, intelligible account or description of heaven, this promised land of never-ending pleasures?

Christ when on earth promised to send the comforter, "the spirit of truth, who would guide us into all truth" (John xvi, 13), so that all would come to the unity of the faith. That promis was made over eighteen hundred years ago, but that holy spirit has not materialized yet. Conditions never proved favorable.

Is it not evidence of some mistake, somewhere, about the Bible being the revealed will of God and teaching a religion of love and unity of faith when honest people cannot agree as to its meaning, but hate each other most fiercely because they honestly differ? Why don't that Holy Ghost bring all to unity of the faith in bonds of peace?

For lack of any scripture that describes heaven, or even intimates that it is in any sense a desirable abode for saints, priests and parsons quote 1 Cor. ii, 9:

"But as it is written, Eye hath not seen, nor ear heard, neither hav entered into the heart of man the things which God hath prepared for them that love him."

This text they "wrest, as they do also the other scripture," perverting it from its plain and obvious purport so as to make it seem to sustain the dogmas of their church creed. Reading the context will convince anyone that there is not even an allusion made to heaven. Both Paul and Isaiah, whom he quotes, refer only to the advantages resulting from faith in this present life. The very next sentence proves this.

The first approach to anything like a description of heaven is found in Heb. viii, 1–5, and we propose to avoid the possibility of any mistake by confining ourselvs to the Bible, giving the chapter and verse, so all may know just exactly what the Bible does teach about heaven:

"Now of the things which we hav spoken this is the sum: We hav such a high priest who is set on the right hand of the throne of the majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man hav somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb. viii, 1–5).

"The Holy Ghost this signifying, That the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle. It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselvs with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. ix—read the whole chapter).

The New Testament declares Christ is now in heaven acting as our high priest in the original tabernacle existing in heaven (Heb. viii, 2). The Mosaic tabernacle was made an exact copy (Heb. viii, 5).

To understand this tabernacle and the priestly work of Christ in heaven, and learn just what kind of a place heaven is, we must examin Bible teaching in regard to this tabernacle. In Exodus we read:

"And let them make me a sanctuary, that I may dwell among them.

"According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Exodus, xxv, 8, 9).

First we read in this chapter that there was an ark 45 inches long, 27 inches broad, and 27 inches high, made of accacia or shittim wood.

Many people hav wondered why Jesus chose the trade of a carpenter, but since so much carpenter and joiner's work had to be done in heaven—and it is claimed Christ was there from the very beginning—"All things were made by him, and without him was not anything made that was made" (John, i, 3)—it is easy to understand why Christ chose a trade with which he had long been familiar in heaven. It is strange, and much to be regretted, that the savior and benefactor of men, who spoke as never man spoke, never said a word about a circular saw or a planing machine. Too busy preaching. Preachers, following his example, never do anything useful.

Over the ark was a mercy seat of pure gold, 3x9 long, 2x3 broad, with two cherubim, one at each end; a table, 3 feet long, 18 inches broad, and 27 inches high, with rings and staves to carry it about (verse 23); "dishes, spoons, covers, and bowls, of pure gold shalt thou make them" (verse 29).

Doubtless many hav wondered that heaven should be surrounded by a mighty wall, compared with which that of China sinks into insignificance (Rev. xxi, 17).

Since all the wicked are cast into a lake of fire, there could be no need of "a wall great and high" (Rev. xxi, 12) to keep out the sinners. The wall and gates must therefore be to keep the saints in and prevent their escape. What troubled us was, why should saints wish to escape from heaven and get away from Paradise? But this mystery is now fully explained.

God had in the beginning, in his great grief of heart, repented he had ever made man, because every imagination of the thoughts of man's hearts was evil continually" (Gen. vi, 5, 6). So, when he made heaven, he built this wall great and high, and stationed angels at each gate, perhaps to prevent the missionaries, Sunday-school superintendents, and other pillars of the church stealing the gold spoons and skedaddling to Canada. How plain and easy to be understood are many of the mysteries of godliness, if men would but search the scriptures and believe "all scripture is given by inspiration of God, and is profitable" (2 Tim. iii. 16).

On the table is the shew-bread (Ex. xxv. 30), then there are candlesticks, lamps, tongs, and snuffers (verse 38). What! all these things in heaven? The Bible says so. There is no other reliable source of information as to what is in heaven (Ex. xxv, 40; Heb. viii, 4, 5; Heb. ix, 8, 11).

The twenty-sixth chapter of Exodus givs an account of curtains in heaven (10), of fine twined linen, blue, purple, and scarlet, 42 feet long, 6 feet wide; 11 of goats' hair (Ex. xxvi, 7). It is to be regretted that Jesus, when on earth, did not bless mankind with the secret of making alpaca, a most useful fabric. Only recently has the genius of men succeeded in manufacturing it to perfection.

Rams' skins, dyed red, and badger skins—"And thou shalt make a covering for the tent of rams' skins, dyed red, and a covering above of badger skins" (Ex. xxvi, 14). Rams and badgers killed in heaven, and their skins dyed fancy colors and made into curtains!

So the Bible, book divine, declares:

"And look that thou make them after their pattern which was shewed thee in the mount" (Ex. xxv, 40).

"We hav such a high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Heb. viii, 1–5).

We read of about fifty boards in heaven, 27 inches wide, 15 feet long—each board with two tenons (Ex. xxvi, 15–25).

Yet Jesus, working at carpenter-work four thousand years in heaven and about twenty on earth, never told us how to make a mortising machine. What strange forgetfulness on his part! We might think he had not time. But suppose he had used the time and same number of words in describing useful inventions that he did use in wild, fierce denunciations of those who differed with him, calling them hypocrits, vipers, and other hard names, wouldn't it hav been more in character with the blessed redeemer and savior of men? Did calling hard names ever do any good? ever reform anyone? ever prove anything save the lack of judgment on the part of the person doing so? You say you will call names and use harsh words when people make you angry. Yes, but how about denunciations by one who "was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. liii, 7); who, Peter declared, "when he was reviled, reviled not again?" (1 Peter ii, 23).

Gentle reader, please ask your minister to explain why the Holy Ghost ruled Christ out of the kingdom of God. He most certainly did, for we read:

"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselvs with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. vi, 9, 10).

Christ reviled the Pharisees, called them fools, hypocrits, whited sepulchers, murderers, serpents, vipers, and sent them to the damnation of hell (Matt.

xxiii). So if the Bible is true, if Paul wrote by inspiration of the Holy Ghost, Christ will be expelled from heaven. C. B. Reynolds.

What the State Should Do for the Workingman.

In the first place, it should not tax him too much. Taxes must be levied, but they should fall on the useless class rather than on the useful. There is a kind of chess-board made for traveling, which carries the men attached, each to a separate square. They can be moved to and fro, but they cannot be taken off without danger of loss. If you want to get all the men off from your side of the board, you must put them on your opponents'. If you want to get taxes off of that property which is acquired by labor, you must put them on that which is not acquired by labor, but by bequest.

Property owes its origin to labor, either manual or mental; but some property has been gained by the labor of the owner, while other property was not worked for by the present owner, but by some former owner, from whom it has been inherited. We hav made a great advance on the old system of exempting the so-called nobility, who lived on the acquisitions of their ancestors, from taxation, and in consequence crushing the laboring classes. We should do well to take still another step forward, that of encouraging industry, economy, and enterprise by letting the property they create bear less of the burden of taxation than falls on the property which is handed down to the possessor simply on account of his birth. We all know that the men who inherit large fortunes are not, as a rule, those most able to use them for the public good. Suppose that a manufacturing village is built up by the joint exertions of the operativs and their employer. He owns one-half of the assessed property, and pays one-half of the taxes. This seems to me a just arrangement. His death hands over the property to young men who hav done nothing for the community that has not been already amply recompensed. There is no hardship or injustice in making them pay a legacy fee equal to all the taxes which would otherwise hav been levied that year, and letting every holder of property, which he has earned, be relieved accordingly.

What would be better still for the latter class, of course, would be to hav their taxes permanently and regularly diminished by a tax on all bequests and inheritances all over the state. Thus they would be better paid for their labor, and more encouraged to work and save.

An important move in this direction has recently been made in New York by the passage of a law imposing a tax of five per cent on collateral inheritances of over $500. This is to bring $1,000,000 into the treasury annually, and all other taxes will be less in consequence. Now is the time to propose an extension of this principle to the property inherited directly. The poor man's earnings should pass unhindered to his children; but anyone who inherits $5,000 or over from his parents might justly be required to pay one per cent to the state, and this rate might be increased gradually. If the people ask for this, they can hav it. F. M. Holland.

How Minister's Travel.

Frank Wilkeson in the Sun.

A few days ago I went West over the New York, Lake Erie, and Western Railroad. When I entered the sleeping car at Jersey City, the Pullman car porter, an old acquaintance, greeted me cheerily. In reply to my inquiry as to the progress of his material prosperity and the welfare of his family, he replied that travel was light, that people seemed to be poor, that his last two trips had been almost dead failures financially, that his room rent was almost due, and that if business in his line did not speedily revive, there was one Pullman porter who would become a bankrupt. At this direful prospect he smiled brightly, as is the wont of his race when contemplating disasters that are obscured in the shades of the future.

When we arrived at Marion I was busily engaged with a box of matches and an alleged cigar, and consequently failed to observe the people on the platform. Soon after the train left Marion the porter came into the smoking room. He rubbed his hands together. He smiled cheerfully. He nodded respectfully to me, and then said, joyfully: "Colonel" (passengers out of whose pockets half a dollar is to be coaxed are always addressed by Pullman car porters as colonel), "Colonel," he said, "I picked up eight Chicago passengers at Marion. That will make a good trip for me. The luck has turned. No bankruptcy for me." Then, having dropped into the smoking room in a friendly way, and solely to impart reassuring information to an acquaintance, he hurried off whisk-broom in hand.

Entering the body of the car I was greatly pleased to see eight well-dressed gentlemen occupying seats in the hitherto almost empty car. One, who occupied the section opposit mine, was a tall, slender, red-headed man. His mouth was crooked. His nose was dished. His eyes were small and black, I had almost written piglike. He smiled continually. His black coat was buttoned to his chin. I turned in my seat and looked at the seven other men. They were clad in black. They sat erect. They all smiled continually, through excess of cheerfulness, I supposed. I hav had one or two disastrous experiences with men who smiled in and out of season, and I am a little shy of them at present. So I abandoned my intention of making acquaintances, and turned to look out of the window. The red-headed man, who sat opposit me, arose and crossed over to my seat, and, after settling himself comfortably, opened conversation by asking where I was going. "To Kansas," I replied. He brightened visibly at my reply, and exclaimed, enthusiastically, "Ah, to the prohibition state! A grand state! A grand state!" he repeated, and then he inquired into the practical working of the prohibition laws. I courteously explained to him the perjury, the lying, the frauds, the meannesses that are called into life by the prohibition laws, and that troop around the Kansas courts. When I had finished my explanation he wasn't so enthusiastic, but he was crafty, even foxy, in manner. It was evident that he suspected that I was a Kansas druggist, and consequently heavily interested in the liquor business. He smiled a smile indicativ of superior wisdom, and left my section. He joined the seven apostles who were sitting behind me.

From fragments of conversation that all the occupants of the car were at liberty to overhear, I gathered that the eight from Marion were country clergymen, bound for the Rocky Mountains, where they were to travel for a couple of months, and that the red-headed minister was their guide, their Moses, He had evidently boasted in rural places that he could travel cheaply, that he could circumvent the wiles of the wicked Western men, that he possessed highly desirable economic knowledge of cheap hotels, cheap eating houses, cheap lines of travel, and, presumably, of cheap and valuable silver mines that lie on the pine-clad flanks of the Rocky Mountains in Colorado.

The newsboy entered the car, carrying late Chicago papers for sale. He offered them to the eight apostles. They declined to buy. Then Moses, in a loud tone, asked him if he had the revised Old Testament for sale. Courteously the newsboy replied: "No; I carry only such books and papers as will sell readily. The Erie's passengers do not ask for the revised Old Testament," and he passed on. The apostles were silent. Apparently they were absorbed in inward contemplation of the wickedness of the Erie's passengers. I saw the porter standing by the door of the drawing room. He had overheard the question of Moses and the newsboy's answer. The light, the joy, had faded from his black face. He gazed down the car with a far-away look, as though intently watching the legal process of grinding a Pullman car porter to dust between the upper and nether millstones of a bankruptcy court. I arose and walked back to the smoking room. Soon the porter followed me. He leaned wearily against the door frame and said plaintivly and lowly:

"Colonel, are they all ministers?" "Yes, porter, all," I replied. He looked at me solemnly for an instant, and then said sadly: "I am ruined. Clergymen are worse than women. Women, even if they do not giv freely to a porter, do not cut down our receipts from the other passengers. Clergymen do. They exasperate the men who may be traveling in the car, and a man will not giv a porter much if he is irritated." The porter ceased talking. He gazed at me intently. He rubbed his chin reflectivly with his hand, and leaned more wearily than ever against the door frame. Then he plaintivly wailed, "I wish they would stay at home." I tried to cheer him. I prophesied that the eight men from Marion would probably pan out better than he expected. Without a smile he shook his head negativly, and said: "They can easily do that. It would trouble them to do worse than I expect." Then, subdued in spirit and with dejected manner, he turned his attention to lamp cleaning and marble rubbing.

Dinner time came. The apostles were hungry. They formed column behind Moses, and in Indian file stalked solemnly into the dining room of a wayside eating station. I heard Moses try to bargain with the eating-house keeper, a sallow and lank young man, whose temper had been tried by fever and ague and five-grain doses of quinine, for eight dinners for fifty cents each, instead of seventy-five cents each, which was the regular price. The sallow and lank young man refused to cut rates to clergymen. He insisted that they ate as much as laymen, and that they should pay the same price. The seven followers of the red-headed man gazed reproachfully at him. His prestige was impaired. It was evident that there would be a rebellion in the apostolic ranks if this thing continued. After eight dinners had been eaten Moses again endeavored to hav the price reduced on the ground of underdone roast beef. The attempt failed, and, with great reluctance, he paid the obdurate and sallow and lank young man $6. I stood on the platform by the open window talking to the young man. As the last of the clergymen filed into the sleeping car he winked irreverently at me and said, as he dropped the money into the till, "I am on to the clergyman racket." I was sorry that youth's temper had been sharpened by fever and ague and quinine. I felt that he would hav done justice to the occasion if he had been stronger and in better humor.

As the train drew nigh to Chicago the porter bustled around, whisk-broom in hand, and invited man after man to come into the rear room of the car to be brushed and to cross his palm with silver. Assiduously he brushed the eight from Marion. Then he came to me with outstretched hand and said: "See what the eight clergymen gave me! It puts me in mind of the days I ran between Denver and Leadville on the Rio Grande." His left hand was half full of cents, three-cent pieces, and nickels. With the dusky index finger of his right hand he pushed three blackened cents to one side of his left palm and said: "The leader, the red-headed one, gave those to me. They almost pay for the blacking I used on his big boots." A three-cent piece followed after the blackened cents. "That," he said, "was the gift of the little fat preacher, the one who snored so loud last night"—this simply to identify him, and not in the least disrespectfully. A battered and disreputable looking nickel joined the three blackened cents and three-cent piece. "That," said the porter, "was given to me by the bald-headed one who chewed tobacco. Well," he added, as he put the collection into his pocket, "I got fifty-three cents from the eight of them." He stood looking at me for an instant. Then he revolved his dusky palms one above the other to represent the millstones of a bankruptcy court. He blew away a pile of suppositious dust, and shot a smile at me as he turned to enter the body of the car. I saw him no more.

At Chicago the apostles marched in column of twos out of the depot. I was delayed for an instant. When I reached the omnibus stand Moses was talking with a square-jawed, black-moustached man, who had charge of Parmeeter's stages. Moses was trying to hav the fare of his party reduced from fifty cents to twenty-five cents. The manager of the stages was a hardened wretch, probably a nativ of the wicked city of Chicago. At any rate, he refused to carry clergymen for half price, and dryly suggested to Moses that he and his party had best "hoof it" to the Burlington depot. The apostles looked scornfully at Moses. They openly murmured against him. They sulkily straggled up the street, heavily laden with gripsacks. Moses was not in the lead. He had been deposed. The hollowness of his profession to be able to travel cheaply had been promptly exposed, and exposed before the West had been reached.

Oh, the humiliation, the shame, the mortification, that await the apostles in the Rocky Mountains! And await them simply because their congregations are too mean to pay them fair salaries for the arduous work they perform. Their meanness forced these gentlemen to practice economies when traveling that drew forth the scorn of the unthinking, and caused the cheeks of unbelievers to bulge with derision.

How Did Thomas Paine Die?

In 1877 the editor of the New York *Observer* said:

"We hav published the testimony, and the witnesses are on hand to prove that Tom Paine died a drunken, cowardly, and beastly death."

The testimony upon which the Rev. Sam. Prime relied was nearly all to be found in a letter purporting to hav been written by the Right Rev. Benedict Joseph Fenwick, bishop of Boston, to his brother, a Jesuit priest, in Georgetown, D. C., who died in 1827. The first appearance of the letter was after the death of Bishop Fenwick in 1846, where it was published in several Catholic organs. In 1872 it reappeared in the lives of "Deceased Bishops." If the letter is truthful as well as genuin, then it must be admitted that Paine did die a drunken, cowardly, and beastly death.

But the letter is a fabrication. If Bishop Fenwick wrote it, he was as big a liar as Baron Munchausen and as wicked a sinner as Judas Iscariot. It was doubtless the work of a Jesuit priest in 1846, palmed off upon the deceased bishop. In 1883 a full exposure of the fraud was made in The Truth Seeker and *Investigator*, and a pamphlet edition was printed by both offices, price five cents. Copies hav been sent to the principal Catholic papers and to many priests, but they are all mum about it. Not one of them dares now to assert the authenticity of that "Roman Catholic Canard;" nor will the New York *Observer* again dare to allege, on such fabricated testimony, that "Paine died a drunken, cowardly, and beastly death."

When the Rev. Editor Prime crawfished in his controversy with Colonel Ingersoll in 1877, his last assertion was:

"We hav never stated in any form, nor hav we ever supposed, that Paine actually renounced his Infidelity. The accounts agree in stating that he died a blaspheming Infidel."

That fabricated account of a scene at the death-bed of the dying Deist is the only basis for the charge that "Paine died a blaspheming Infidel." There was a single Catholic church in New York in 1809, and the priests in charge of it were Fenwick and Kohlman; but neither of them ever saw Paine on his death-bed. Next to a Scotch Tory, Paine hated a Catholic priest. Antiquary.

The Darwin Memorial.

It is not often that the unveiling of a statue is attended with an interest at all comparable with that which characterized this ceremony as performed last Tuesday [June 9th] in the great hall of the Natural History Museum. If the greatness of a man is to be estimated by the measure in which he has influenced the thoughts of men, it is scarcely open to question that the greatest man of our century is Charles Darwin. As Professor Huxley remarked in the course of his singularly judicious and well-balanced address, Mr. Darwin's work has not only reconstructed the science of biology, but has spread with an organizing influence through almost every department of philosophical thought. Yet it was not merely the greatness of the naturalist which invested the proceedings in the Natural History Museum with an interest so unique. It was known to the whole assembly that the man whom they delighted to honor was one whose moral nature had been cast in the same lines of simple grandeur as those which belonged to his intellectual nature. It therefore only needed a passing allusion from Professor Huxley to enable the whole assembly to reflect that it was due as much to massivness of character as to massivness of work that within three years of his death Mr. Darwin's name should constitute a new center of gravity in every system of thought. And it was this reflection which gave to the ceremony so unusual a measure of interest. Around the statue were congregated the most representativ men of every branch of culture, from the Prince of Wales and the Archbishop of Canterbury to the opposit extremes of radicalism and Freethought. Indeed, it is not too much to say that there can scarcely ever hav been such an occasion on which so many illustrious men of opposit ways of thinking hav met to express a common agreement upon a man to whom they hav felt that honor is due. The international memorial could not in any nation hav found a more worthy site than the one in which it has been placed; but, if anything could hav added to the "solemn gladness" with which the personal friends of Mr. Darwin witnessed the presentation of this memorial, it must hav been the evidence which the assembly yielded that, among the innumerable differences of opinion which it represented, his memory must henceforth be always and universally regarded as a changeless monument of all that is greatest in human nature, as well as of all that is greatest in human achievement.

Concerning the statue itself, we hav only to speak in terms of almost unqualified praise. It is, in the truest sense of the phrase, a noble work of art. The attitude is not only easy and dignified, but also natural and characteristic; the modeling of the head and face is unexceptionable, and the portrait is admirable. The only criticism we hav to advance has reference to the hands, which not only do not bear the smallest resemblance to those of Mr. Darwin, but are of a kind which, had they been possessed by him, would hav rendered impossible the accomplishment of much of his work. Although this misrepresentation is a matter to be deplored, it is not one for which the artist can be justly held responsible. Never having had the advantage of seeing Mr. Darwin, Mr. Boehm has only to be congratulated upon the wonderful success which has attended his portraiture of the face and figure; the hands were no doubt supplied by guess-work, and therefore we hav only to regret that the guess did not happen to be more fortunate.

The following is the address made by Professor Huxley, in the name of the Darwin Memorial Committee, on handing over the statue to the Prince of Wales, as representativ of the trustees of the British Museum:

YOUR ROYAL HIGHNESS: It is now three years since the announcement of the death of our famous countryman, Charles Darwin, gave rise to a manifestation of public feeling, not only in these realms, but throughout the civilized world, which, if I mistake not, is without precedent in the modest annals of scientific biography.

The causes of this deep and wide outburst of emotion are not far to seek. We had lost one of those rare ministers and interpreters of nature whose names mark epochs in the advance of natural knowledge. For, whatever be the ultimate verdict of posterity upon this or that opinion which Mr. Darwin had propounded; whatever adumbrations or anticipations of his doctrins may be found in the writings of his predecessors; the broad fact remains that since the publication, and by reason of the publication, of the "Origin of Species," the fundamental conceptions and the aims of the students of living nature hav been completely changed. From that work has sprung a great renewal, a true "instauratio magna" of the zoological and botanical sciences.

But the impulse thus given to scientific thought rapidly spread beyond the ordinarily recognized limits of biology. Psychology, Ethics, Cosmology were stirred to their foundations, and the "Origin of Species" proved itself to be the fixed point which the general doctrin of evolution needed in order to move the world. "Darwinism," in one form or another, sometimes strangely distorted and mutilated, became an everyday topic of men's speech, the object of an abundance both of vituperation and of praise, more often than of serious study.

It is curious now to remember how largely, at first, the objectors predominated; but, considering the usual fate of new views, it is still more curious to consider for how short a time the phase of vehement opposition lasted. Before twenty years had passed, not only had the importance of Mr. Darwin's work been fully recognized, but the world had discerned the simple, earnest, generous character of the man that shone through every page of his writings.

I imagin that reflections such as these swept through the minds alike of loving friends and of honorable antagonists when Mr. Darwin died; and that they were at one in the desire to honor the memory of the man who, without fear and without reproach, had successfully fought the hardest intellectual battle of these days.

It was in satisfaction of these just and generous impulses that our great naturalist's remains were deposited in Westminster Abbey; and that, immediately afterward, a public meeting, presided over by my lamented predecessor, Mr. Spottiswoode, was held in the rooms of the Royal Society, for the purpose of considering what further steps should be taken toward the same end.

It was resolved to invite subscriptions, with the view of erecting a statue of Mr. Darwin in some suitable locality; and to devote any surplus to the advancement of the biological sciences.

Contributions at once flowed in from Austria, Belgium, Brazil, Denmark, France, Germany, Holland, Italy, Norway, Portugal, Russia, Spain, Sweden, Switzerland, the United States, and the British colonies, no less than from all parts of the three kingdoms; and they came from all classes of the community. To mention one interesting case, Sweden sent in 2,296 subscriptions "from all sorts of people," as the distinguished man of science who transmitted them wrote, "from the bishop to the seamstress, and in sums from five pounds to two pence."

The executiv committee has thus been enabled to carry out the objects proposed. A "Darwin Fund" has been created, which is to be held in trust by the Royal Society, and is to be employed in the promotion of biological research.

The execution of the statue was intrusted to Mr. Boehm; and I think that those who had the good fortune to know Mr. Darwin personally will admire the power of artistic divination which has enabled the sculptor to place before us so very characteristic a likeness of one whom he had not seen.

It appeared to the committee that, whether they regarded Mr. Darwin's career or the requirements of a work of art, no site could be so appropriate as this great hall, and they applied to the trustees of the British Museum for permission to erect it in its present position.

That permission was most cordially granted, and I am desired to tender the best thanks of the committee to the trustees for their willingness to accede to our wishes.

I also beg leave to offer the expression of our gratitude to your royal highness for kindly consenting to represent the trustees to-day.

It only remains for me, your royal highness, my lords and gentlemen, trustees of the British Museum, in the name of the Darwin Memorial Committee, to request you to accept this statue of Charles Darwin.

We do not make this request for the mere sake of perpetuating a memory; for, so long as men occupy themselvs with the pursuit of truth, the name of Darwin runs no more risk of oblivion than does that of Copernicus or that of Harvey.

Nor, most assuredly, do we ask you to preserve the statue in its cynosural position in this entrance-hall of our National Museum of Natural History as evidence that Mr. Darwin's views hav received your official sanction; for science does not recognize such sanctions, and commits suicide when it adopts a creed.

No; we beg you to cherish this memorial as a symbol by which, as generation after generation of students of Nature enter yonder door, they shall be reminded of the ideal according to which they must shape their lives, if they would turn to the best account the opportunities offered by the great institution under your charge.

The following reply was made by his royal highness the Prince of Wales:

PROFESSOR HUXLEY AND GENTLEMEN: I consider it to be a high privilege to hav been deputed by the unanimous wish of my colleagues, the trustees of the British Museum, to accept, in their name, the gift which you hav offered us on behalf of the Committee of the Darwin Memorial. The committee and subscribers may rest assured that we hav most willingly assigned this honorable place to the statue of the great Englishman who has exerted so vast an influence upon the progress of those branches of natural knowledge the advancement of which is the object of the vast collections gathered here. It has given me much pleasure to learn that the memorial has received so much support in foreign countries that it may be regarded as cosmopolitan rather than as simply national; while the fact that persons of every condition of life hav contributed to it affords remarkable evidence of the popular interest in the discussion of scientific problems. A memorial to which all nations and all classes of society hav contributed can not be more fitly lodged than in our museum, which, though national, is open to all the world, and the resources of which are at the disposal of every student of nature, whatever his condition or his country, who enters our doors.—*London Nature.*

Miss Wixon Investigating Spiritualism.

E. M. MACDONALD, *Dear Friend:* Through the kindness of A. S. Hayward, of Boston, a magnetic physician of excellent ability, as has been demontrated in my own case, as well as hundreds of others, I am witnessing the "phenomena of Spiritualism" through some of its most noted media. I shall carefully and honestly investigate and report things as they appear to me.

Yesterday I had a seance with J. V. Mansfield, the well-known writing medium. I wrote two letters, one to my father, who has been in spirit-life thirteen years, and one to a friend recently deceased, carefully folding and pasting the edges, and across the folded page. Mr. Mansfield, a pleasant-faced gentleman of seventy years or thereabouts—too old to stoop to humbug, we should say—took the letters, one at a time, and, in my presence, commenced writing below the folded slips. The letters were answered, but *not* the questions that I asked. Had they been, I should hav felt the evidence important. I asked my father to name some of the members of our family, either living or deceased, but he either would not or could not. It was not the custom of my father to refuse any request of mine, especially so simple a one as the above. I will say, however, that the signature at the bottom of the reply bore a close resemblance to the way my father was in the habit of writing his name when living. I addressed him by name in the beginning of my letter to him, and addressed him as my father, in accordance with Mr. Mansfield's request.

In the other letter I called for one single word, but one word which would at once establish the identity of my friend, but it was not forthcoming. While I concede that the letters were replied to by Mr. Mansfield's hand, without his reading the letters, according to the best of my knowledge—and I was watching him all the time, neither the letters nor himself leaving my presence all the time—yet they were not fully answered, and, consequently, I cannot accept the letter-writing as a proof of spirit power. Perhaps another might hav been more successful. Today I expect to hav an interview with Henry Slade, and will report you the result.

Yours always in the investigation of truth,

SUSAN H. WIXON.

The Let Alone Doctrin.

A friend in Canada who reads THE TRUTH SEEKER writes the following:

"Your ideas would likely be a great improvement on the present state of things, still the mills grind slowly. Buckle, in his 'History of Civilization,' shows and proves that whenever government tries to help it always does an injury. What is wanted is *to let people alone.* Canada is cursed with a paternal government at present. In 1878 John A. McDonald promised to help in every direction, to make all rich and happy. The people believed, and put him in power. Now the country is going to the dogs as fast as it can. The policy of the government has been one vast blunder. The fact is, we are not yet a civilized people."

I wish to giv the above extract because I am anxious to indorse it in the most emphatic manner. We are governed too much.

Progress is impeded and civilization nearly strangled even in this country by bad laws. Herbert Spencer says the best laws ever passed by any legislators hav been those repealing bad laws. They hav passed laws in the state of Michigan which hav enabled rich men to buy up and hold out of production 28,000,000 acres out of the 36,000,000 acres of the lands of that state. In this state we find the same condition of things, thousands of acres of valuable lands lying in idleness from year to year and from decade to decade. Hundreds of vacant lots in every village unoccupied and unused. It is law that is doing this. Any poor man may prove this by going and building on these vacant lots, or cultivating this vacant land. The strong arm of the law will soon be invoked to eject him into the street. It is not more laws we want, but just laws. We want laws which shall make it impossible for one man to turn another off of land he is not using, and never has used. We want laws making it impossible for rich men to hold three-fourths of the land of a state out of production. We do not want more law about land, but less, and we want it so that no person can be deprived of the use of land. The North American Indians had less law about land than we hav, and they all had equal rights to the soil. As a result there was no such wretched class among them as the poor in all our great cities.

"What is wanted is to let people alone." Yes, if government would only do that! But instead of this it has been selling our natural rights; it has been arming one class with the power to drive the other class off the earth, or at least into the streets, and from thence into the sea.

When the government sells land to one person, it takes it away from all others. Already it has sold nearly all the best lands in the country, and I notice it stated in the *Bible Banner* of Philadelphia that there are nearly two million landowners in this country. If this is the correct statement (and surely the *Bible Banner* would not lie), then we hav more than fifty million people who hav no land; that is, we hav twenty-five who hav not for every one who has. In Rhode Island the next inevitable step has been taken. All who hav not a certain amount of property are deprived of the right to vote, and there more than one-half of the males over twenty-one hav no votes.

Now, if selling land is right at all, then it is wholly right. Suppose, then, that on achieving our independence, the government had sold the whole country to one man, say to the highest bidder. Suppose that General Washington had been the buyer. Suppose he had had the country surveyed out as fast as needed, and suppose he had just rented the land to those wishing to use it for just as high rent as he could get, and continued to rent it, and his heirs should hav continued to do the same. Would there be anything wrong in this system? Or suppose each state should hav been sold to the highest bidder, and the purchaser should hav rented the lands to others, would that be right? If it would not hav been right to sell the land all to one, or all to forty, how can it be right to sell it to 2,000,000? The difference is merely one of degree. The 1,500,000 tenant farmers now in this country would be no worse off if they were paying all their rent to one man than they are now. Nor would they be so bad off, for rents would not then be so high as now.

Renting land is either right or it is wrong. If it is right, there is no reason why the government should not rent to all and put all on an equal footing, and keep them so, so far as natural opportunities are concerned. If it is wrong to rent land, then the government should not allow private citizens to do it.

J. G. MALCOLM.

The Tent.

ITHACA, MICH.—We struck tent on Monday, July 20th. Sunday, the 19th, was a gala day, never to be forgotten in Ithaca. Early in the morning it poured of rain, laid the dust, cooled the air, and at nine the air was beautiful, clear, and pleasant, and we had a most interesting meeting.

We hav had large attendance every lecture, and steadily increasing interest. A goodly number of the best and most intelligent ladies of the place attended every lecture. Many declare they never before imagined the Bible was so bad a book, or that Secularism was so admirable in its teachings, and so adapted to the wants and capable of elevating and promoting the best happiness of the human race. They had always supposed Infidelity meant contempt for every pure and ennobling principle. Prejudice has been removed, and a very large number hav begun to think and investigate for themselvs. The ministers declare that "it is the most awful, wicked, cruel thing that ever occurred—so many of the best people hav had their minds filled with doubt and distrust; quite a number will forsake Christianity and be lost." They declare there should be a law to prevent the open proclamation of such horrible, God-dishonoring doctrins, ruining and breaking up the church.

An immense assembly listened to our "Defense of the Devil" on Sunday afternoon, and on motion of Uncle Alonzo Peet, seconded by County Treasurer S. Haverlo, Mr. F. S. Kelly acted as foreman of the jury, and took *viva voce* verdict that the evidence most fully proved that the charge against the devil of being a liar from the beginning, and a murderer, was false and utterly without foundation; that according to the prosecutor's own witnesses the devil had never done aught to injure, but very much to benefit mankind.

The verdict was affirmed by a most vigorous and unanimous vote.

In the evening, having had the devil for a subject in the afternoon, we naturally got to "Heaven" at night. Wonder seemed to fill the minds of all present. Even those well posted in the Bible declared they had never imagined the Bible heaven could be so clearly brought to view, and the facts made to tell such crushing blows against orthodoxy.

To Messrs. Alonzo and Frank Peet, to Mr. S. Haverlo and Mr. F. S. Kelly, we are under obligations for kind help and encouragement. But to Isaac Gabrion, a man poor in the world's goods, but rich in intelligence, sterling worth, energy, and devotion to the cause of Secularism, and a Spiritualist of the right royal, Liberal, Elias Gault type, Ithaca is mainly indebted for the good work accomplished. His self-sacrifice, zeal, and devotion to the work are only equaled by the grand, good, irreproachable life he livs, and his example is a power for good. He is an enthusiastic solicitor for subscribers for THE TRUTH SEEKER. May he and his good family reap the deserved reward of their devotion by seeing large numbers released from the chains and terrors of superstition.

We hav just arrived at Mason, to remain here over Sunday, the 26th. We open at Owosso on Wednesday, the 29th, and Henderson, August 6th. Then over the lake, and only a few stands before Albany.

We expect to make Bradford, Pa., *en route*. Will friends in that vicinity rally and write encouragement to Brother O. H. Wheeler?

Mr. Arthur Tilney proves a really valuable acquisition. His singing is a great attraction, and his suavity and geniality make him hosts of friends.

The weather here is fearfully hot—109° in the shade. Taking down and putting up the tent is quite a picnic, especially after three lectures on Sunday. Encouraged by the good results of our labor, and the earnest kind words and practical sympathy and aid of friends, we are determined to do and to endure.

C. B. REYNOLDS.

The Picture.

A DESCRIPTION.

From the German-American.

THE TRUTH SEEKER of July 11th contained a double sheet pictorial caricature contrast of science and theology, an enterprise worthy that excellent advocate of advanced thought. The artist has done himself credit. The palmy days of the church witnesses the burning at the stake of Bruno, the pope and priests witnessing the burning of the heretic with expressions of joy. Galileo is represented sitting in his study, the pope holding the sword of inquisition over his head, and to save his life be forced to recant his philosophy. Martin Luther is represented tacking up his "Right of Private Judgment." Behind him stands the pope with the bull of excommunication drawn, and beside him the headsman's block and ax of infallibility. In their study are Morse and Stephenson applying their inventions to practical tests, and in the rear of them the Presbyterian pulpits are filled by two of the broadcloth gentlemen denouncing the inventions as "Thwarting the will of God," and branding these men and their inventions as "Heralds of Antichrist." Ingersoll stands on a platform apparently delivering his lecture "Which Way?" which he holds in his hand. Talmage approaches the platform at the colonel's back, pulling after him, by the arm, the chief of police, who holds in his hand the warrant of arrest for blasphemy. The colonel seems to take no notice of the spleeny, cadaverous form ascending the platform at his rear. Then comes the modern teachers of salvation, the Salvation Army, with their drums, bones, tambourines, and streamers (and screamers too), almost a facsimile of our crazy army. A group of likenesses of the teachers of science, Haeckel, Humboldt, Darwin, Tyndall, and Huxley, is also shown. The likenesses throughout are remarkably correct. As a pictorial history the caricatures contain volumes.

MR. GREEN AGREES.

From the Freethinkers' Magazine.

"A Short Lesson in History for Christians" is the title of a two-page illustration in THE TRUTH SEEKER of July 11th. It is a splendid design, and entitles the artist who drew it to great credit. We hope THE TRUTH SEEKER will hav this valuable production printed on heavy paper, suitable for framing. It would make an interesting ornament to adorn the walls of a Freethought home. THE TRUTH SEEKER is entitled to great credit for bringing out so good an illustration of what Freethought has had to contend with in the past, and is also contending with at the present time. And the best thing about the illustration is that it represents nothing but what is *the* truth.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the president of the League, Robert G. Ingersoll, and of its secretary, Samuel P. Putnam; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain.

A. C. MACDONALD,
Chairman of the Finance Committee.
33 Clinton Place, New York city.

The Campaign Fund.

Previously acknowledged,	$4,447.26
Mrs. A. M. Booth and daughters,	7.50
Mrs. H. Celler (first installment on life-membership),	5.00
Merrick, Long Island,	3.10
Total,	$4,462.86

News and Notes.

Our valiant friend, E. A. Stevens, is not idle, as the following interview, published in the Detroit *Evening News*, will show:

"E. A. Stevens, of Chicago, chairman last year of the executiv committee of the National Liberal League, and president for several years of the Chicago society, now in Detroit on business, was found in the Griswold House this morning, and questioned concerning the strength and prospects of the League.

"'I hav no means of knowing the strength of the Freethought sentiment of the country,' he remarked, 'except that it runs into the hundreds of thousands. We hav about three hundred societies, principally in the West and North, but the great majority of Freethinkers are constrained to conceal their opinions for business and social reasons.'

"'Do the Liberals lay any particular stress on the fact that church property is not taxed?'

"'That is one of our particular grievances. There is over $700,000,000 of church property in the United States that never pays a cent toward the support of the government that protects it. This increases the burdens of those who do not believe in churches. It is taxation without representation, and is in direct contradiction to the basis on which our government is founded, which is a purely secular one.'

"'And your idea of Christianity is——'

"'Their chief sign, "I. H. S.," expresses it: Ignorance, hypocrisy, superstition.'

"'How about God?'

"'God implies a personality. I, in common with Liberals, do not deny the existence of a God, because I cannot deny the existence of something I know nothing about. I am an Atheist—that is, a non-Theist.' This is also the position taken by Bradlaugh and Annie Besant.'

"'Do you ever expect to succeed in winning a majority of the people to your way of thinking?'

"'Most certainly; but it is a work of time. We are determined to secularize the state, and to do this the church God idea must be educated out of the people. We cannot all the time see our ideas growing, but neither can we see an oak grow; yet both events are constantly taking place. Government has no right to encourage or support religion, and religious institutions hav no right to ask or receive government support.'

"'When is your next Convention?'

"'It meets at Cleveland in October, when the League's name will be changed to the American Secular Union, and the Canadian Liberal societies, some of whom are very large and flourishing, will send delegates and be admitted. There has been great activity since Ingersoll became president last year. Charles Watts, formerly editor of the London *Secular Review*, and Samuel P. Putnam, a celebrated poet and writer in the Liberal cause, hav been constantly in the lecture-field for the past six months, for which object a considerable sum of money has been subscribed.'

"Mr. Stevens was in the lecture-field himself for a year, but now he givs his services whenever he stays long enough in a place to do so. Last week he lectured in Grand Rapids before the Evolution, the Spencer, and several other Liberal clubs."

This comes from one of the noble working women of the West:

"My best wishes are with you and all the Liberals. Inclosed please find $5 for a life-membership payable by installments. Yours very truly, HELEN CELLER."

I would say to those friends that desire life-memberships, the fee for which is $25, that they can pay by installments of $5 or more if they are not able to pay the $25 at once. Credit will be given for each payment, and when the $25 is paid the certificate of life-membership, with Colonel Ingersoll's signature, will be forwarded. We hope that many will do the best they can to become life-members of the League.

The following from Topeka, Kansas, is good news from the rising generation. Along with the wisdom of age we hav the bright dreams of youth:

"DEAR SIR: Please use the inclosed $1 for the help of the Liberal cause, to which you hav devoted your attention so earnestly. I read the *Investigator*, and note your progress with pleasure. With best wishes for your efforts, and to you personally, I am, A YOUNG FRIEND."

I suppose all hav read the leading editorial of last week's TRUTH SEEKER. Its clarion notes summon us to the tug of war. It is no easy crusade upon which we hav entered. We expect to hav years of conflict; but the time has come for action—to enter the halls of legislation and hav our protest heard and considered. Nothing is settled until it is settled rightly. There is injustice upon our statute books. It is time that this injustice was removed and the principles of liberty enthroned. These petitions will be circulated all over the state, and I hope that every friend of freedom will use his utmost efforts to get all the names possible to this petition. Send at once to THE TRUTH SEEKER office and procure copies and circulate all over the state of New York. Let us hav several thousand names attached before the meeting of the great Albany Convention in order that, in and through that Convention, we can prepare our forces for legislativ action this winter. Our Massachusetts friends are fighting persistently on the oath question, and are doing grand, practical work. Let the New York column swing into line on the three points of battle presented: the taxation of churches, the abolition of chaplaincies, and Sabbatarian laws. We hav here a fighting chance. Even some Christians are broad-minded enough to see the justice of our claim. Win here and our foes will be immensely weakened, and we can press on to greater victories. We believe that it is best to concentrate on these points and push the campaign vigorously, and we will not stop until the end is attained.

I hav received the following from Judge Brewer. Where are the five hundred good and true Liberals throughout the empire state who will do likewise without delay, and so make assurance doubly sure for this great Convention?

"ITHACA, N. Y., July 24, 1885.

"MR. S. P. PUTNAM, *Dear Sir:* I inclose one dollar in currency for ticket to the Albany Freethinkers' Convention. I may not be able to attend, but want a ticket all the same. Please send it to me. Fraternally yours, S. BREWER."

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Previously acknowledged,	751.00
S. Brewer,	1.00
Edward Ross and wife,	2.00
Chas. Traver and wife,	2.00

Long Island Out-door Meeting.

On Sunday, July 26th, we began a series of out-door meetings at Merrick, Long Island, in Hyatt's Grove. Mr. E. Hyatt is well known as a Liberal worker. For several years he has had more or less out-door meetings in his grove, which adjoins the Methodist camping-grounds; and for this reason, I suppose, the Christians consider that he is "the wickedest man on Long Island." He always contrives, by lectures, distribution of Liberal literature, etc., to keep Christians upon the anxious seat.

The weather was hot on Sunday, indeed, the thermometer running up into the nineties. The musketoes were plenty and of massiv proportions. However, we had a good audience, and I spoke of the "New Heaven and Earth."

Mr. E. Hyatt, Mr. Nelson Smith, Mr. Merritt Smith, Mr. Carman, and others, are faithful laborers in the ranks of Freethought in Long Island.

Next Sunday I shall lecture at Uniondale, Long Island, in Carman's Grove. Horace Greeley said that Long Island was ahead of all the world on two things, "ignorance and musketoes." I don't expect to get rid of the musketoes—they seem to hav an unalienable right to this sandy soil. But I do expect to get rid of the ignorance. There are plenty of brains in Long Island to offset the efforts of superstition. The Christians cannot hav it all their own way. S. P. PUTNAM.

THE July number of Mr. Green's *Freethinkers' Magazine* is out. It contains an article by Oliver Johnson on "The Church and Slavery," copied from the Boston *Commonwealth*; "Mrs. Stanton Criticised," by A. B. Bradford, reprinted from THE TRUTH SEEKER; "Education," by James Beeson; "The Past and Present," by J. J. McCabe; "Free Religious Festival," by F. M. Holland; "Who Are Freethinkers?" by Charles Weil, M.D.; a Poem by J. D. Curtis, and several editorials by Mr. Green himself. Altogether, the issue is interesting reading and worth the 25 cents asked for it.

THE following notice of the *North American Review* for August is from the publishers: "The American nation has a double birthright—liberty and land. Its liberty it has guarded jealousy, but until very recent years it seems to hav been indifferent to the loss of its landed estate, and ignorant of the methods by which it has been diminished. A veteran legislator, the Hon. George W. Julian, who has given special attention to the acts disposing of our public lands, tells the story in brief in a contribution to the *North American Review* for August. In the same number five medical authorities discuss the question, 'Can Cholera be Averted?' Felix L. Oswald contributes a suggestiv article on 'The Animal Soul,' and the Rev. M. J. Savage, in 'A Profane View of the Sanctum,' brings an indictment against the daily press. The other articles are one on 'The Price of Gas,' by Charles H. Botsford, one on 'Temperance Reform Statistics,' by Prof. W. J. Beecher, and the chapter of 'Comments,' by various writers, on articles in previous numbers."

PUBLIC PRAYER.—Is it not a little extraordinary that in Leviticus and Deuteronomy there is not a single formula of public worship? It seems as if the Levites were fully employed in dividing among themselvs the viands that were offered to them. We do not even see a single prayer instituted for their great festivals of the Passover and Pentecost, the Trumpets, the Tabernacles, and general expiation or the new moon. The learned are almost unanimously agreed that there were no regular prayers among the Jews, except when, during their captivity in Babylon, they adopted somewhat of the manners, and acquired some of the sciences, of that civilized and powerful people. They borrowed all from the Chaldaic Persians, even to their very language, characters, and numerals, and joining some new customs to their old Egyptian rites, they became a new people. . . . Esdras ordained two prayers for every day, and added a third for the Sabbath.—*Voltaire.*

CATALOG of the Truth Seeker Company's publications sent free upon application.

Communications.

Dr. York in New Zealand.

DEAR EUGENE AND READERS OF THE TRUTH SEEKER: You will doubtless be glad to know something more of our mission in this far-off land in the South Sea. We left our home in California with much fear that our radical gospel might be too strong for the mental stomachs of the colonials; but I am glad to say that our eighteen lectures in Auckland hav quite dispelled all fear on that score, and shown that the Freethought field is ripe for the harvest, and that the good seed sown by Wm. Denton, Mrs. Britton, and others, has found a deep lodgment in the minds of the people. The sale of Freethought literature, as also the large and eager attendance at lectures, attest to the rapid growth of mental freedom among the people.

Since my letter in THE TRUTH SEEKER of May 2d, I hav filled an engagement of six weeks at Dunedin, a most beautiful city of forty-five thousand population, founded by a Scotch colony, and there still remains prominent a strong Scotch Presbyterian element of the old stubborn, Calvinistic sort. But I am glad to say that, when Freethought does get hold of these people, they make warm-hearted and sterling workers in our cause.

The Freethought association of Dunedin, with Robert Stout, the premier of the present government, as its president, owns a splendid lyceum hall seating about twelve hundred, and sustains a well-conducted young people's progressiv lyceum.

My audiences were large and appreciativ, and I will long remember the hearty response and cordiality of the Dunedin Liberals, and promised to visit them again after my work in Australia.

The city of Dunedin is situated partly on flats, and hillsides and tops, presenting a picturesque and commanding outlook and appearance. It has many magnificent churches, halls, theaters, gardens, and public parks, as well as most extensiv suburbs, reached by both horse and cable cars, the latter a new feature in New Zealand, and recently introduced by an enterprising Yank from San Francisco.

The passage from Auckland to Dunedin, a distance of twelve hundred miles by steamer and rail, is a pleasant trip, but doubly expensiv compared with travel in America. The steamers are good, but the cars and railroad are decidely slow, stiff, and bungling, and the only good thing in the rail travel was that the miserable cars were hauled by engins built in Uncle Sam's dominions, and that gave me some comfort. On our way back to Auckland we made a short stop at Christchurch, a fine city of thirty thousand population, situated in a large fine valley about two hundred miles in extent, called the Canterbury district, devoted to agriculture and grazing cattle and sheep, the finest I hav ever seen, of which many ship loads of frozen meat are sent to England every year—and such fine, fat, juicy beef and mutton I hav never seen in California. There is green grass all the year round in this country.

The city of Christchurch is built on flat ground, and is not so sightly as Auckland and Dunedin, and yet has a beauty all its own, and contains a grand museum of natural collections of bugs, beasts, birds, minerals, woods, ferns, and many other things useful for man's sake, as well as many fine churches and a most gorgeous cathedral for Christ's sake. Here, too, superstition finds its natural antidote in a Freethought society, which hold forth in a German church with a full chime of bells. Our time being limited, we gave only two lectures here, with a promis to do so again at some future time. The association here also maintain a splendid lyceum for the young under the conductorship of Miss Button, which would be a credit to San Francisco or Boston. And here, as also at Dunedin, our people hav a fine orchestra of music at all of their meetings. Brother Parker's band of fifteen pieces evince in their performance great proficiency for young people, and reflect much credit upon Brother Parker as teacher and leader, and I could only wish that the same musical spirit would inspire our American lyceum schools.

On our way from Christchurch to Auckland our steamer touched at Wellington, a city of twenty-five thousand population, and the seat of the New Zealand government, which is a small and somewhat diluted copy of the home government, and yet, on the whole, the government and country make a brighter Britain than the old mother country, as there is more freedom, less royal humbug, better paid labor, and a chance to own some land for a home. We were met at the landing by the genial president and committee of the Secular Association, and treated to the sights of the capital city.

The government house and grounds are most beautiful, and the building is said to be the largest wooden building in the world. Here also at Wellington our people hav a lyceum school, reading room, and Sunday lectures.

A hasty look over the city and a call on the editor of the *Times*, Chantry Harris, a prominent Spiritualist and a genial, kindly man, occupied all of the time allotted to our stay here, and with the urgent request for a course of lectures on our return, we steamed out of this beautiful land-locked harbor on our way to Auckland to meet Mrs. York, the better half of our family, who has also turned Freethought missionary, as well as to hav an eye on the old man, that he do not be led away by the vanities of this sinful world.

As per engagement, our farewell lecture came off on the Queen's Birthday to a full house. And I may well say that New Zealand has other large and beautiful cities, but none more so than this, and no people on earth more kindly than the Liberals of Auckland. My many thanks are due to Messrs. Searle, Cox, Sinclair, Fenton, Streeter, Potter, and others, who hav always so warmly welcomed all of our American speakers at Auckland. Hearty thanks are also due to Thomas P. Farra and the committee and friends at Dunedin for helping hands in our work.

The cause of mental freedom is ably sustained in the colonies by quite an array of local talent. Mr. Ivo, and Mr. Selly, besides Miss Chapman, a recent convert from Romanism, are fighting the battle in New Zealand, while Charles Bright, Joseph Symes, and Thomas Walker are doing their level best to hold the fort in Australia. There are also several Freethought papers doing good work in the colonies. The *Wanganui Freethought Review*, at Wanganui, New Zealand, and the *Liberator* and *Harbinger of Light*, at Melbourne, are all ably conducted journals, and are making a good fight against superstition. It gave me pleasure to see THE TRUTH SEEKER and Boston *Investigator* on the table of the reading room of the Sydney Liberal Association.

My most sincere thanks are due to F. C. Hall, of Christchurch, for his kindness to me.

I will always remember New Zealand clad in perpetual green, and full of beauty, fruits, and flowers. Her scenery of mountain and valley is romantic and grand. Her waterfalls, although not so sublime as Niagara, are not wanting in grandeur and beauty. Her valcanoes, hot lakes, geysers, pink-and-white terraces, deep canyons, and snow-capped mountains, if not on so large a scale, remind me of our noted Yellowstone Park.

We reluctantly turn our face from this evergreen shore to gaze on larger if not brighter things. For such is Australia, with the great city of Sydney—like a proud queen situated among hills and slopes bordering upon an irregular and most picturesque harbor I hav ever seen, and only approximated in beauty by our own Puget Sound. The gateway to this harbor is quite similar to our Golden Gate at San Francisco, with heads not quite so prominent, and when once within, you are charmed with its natural fitness and strange beauty.

We were met at the Sydney wharf by the committee of the Sunday Platform Association, who had good quarters engaged for us, and under whose auspices we are to lecture for the next four months, following Gerald Massey, who gave his farewell here the day after our arrival. Freethought has a strong hold in Sydney and sustains three societies, Secular, Liberal, and Spiritual, besides a Young People's Progressiv Lyceum, which is quite as well conducted as any I hav seen in America. And from the response to Mr. Massey's most radical thought by the audience on last Sunday night I must conclude that the Liberals of Sydney are well out from the shore of old orthodox Christianity, and on the high road to mental liberty.

Sydney is a great, stirring city, as large as San Francisco, and full of activity. The style of its buildings is strongly English, and impresses you with their massivness and the idea that the city has come to stay for ages. The public parks are on a magnificent scale, evincing rare taste, as well as affording comfort to vast throngs of well-dressed people who delight in the grateful shade of overspreading trees, feasting the eye on gorgeous flowers, statuary, monuments, and fountains spread out like a panorama of surpassing beauty.

And now, as the story goes, let us say, "To be continued in our next." J. L. YORK.

Sydney, N. S. W., June 12, 1885.

From the Continent.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I wish to recall your attention to the paragraph in THE TRUTH SEEKER of June 13, 1885, headed, "Hugh P. McElrone."

The idea this savage Irishman wishes to convey is that the Roman Catholics hav become civilized, are sweet, wholesome, and tame at this time. We read that brutal natures are tame when fat or hungry. It is between meals the trouble commences. It seems this party is hungry.

You say the (Catholic) Freedom of Worship bill is "happily dead." Not so, sir; it will never die until the thing that hatched it is killed. The grand work for man is the destruction of the Roman Catholic education of submission. To-day it is the thorn in the side of humanity. Wherever it is eliminated, there the poor are battling for their rights, and slowly getting them. Wherever the Roman Catholic education is in the ascendency, there is the dry rot. Look at Austria, where the working people are called "stinking feet," where the Roman Catholic church owns one-third of the land, where the "stinking feet" cultivate the soil for the benefit of the immaculate, the celibate, that has sons and daughters now and then.

There is Bavaria. The king spends two hundred thousand dollars to hav an opera performed, and his Catholic majesty (or maggot) is the only one to look and hear the music. This fellow's standing in life should be organ-grinder. The people are so poor in this Roman Catholic country that the women do horses' work.

This is the outcome of the education of submission, of divine rights, of the temporal power of the pope or church.

What you say of the Protestants is true, and should be said, but this fact remains; you would hav been burnt, or had the advantage of being on the first side of the Bridge of Sighs, if the Protestant religion did not exist. Look out how much weight you put on the rotten plank that lets you cross the lake of fire. CHARLES ECKHARD.

Hamburg, Germany, June 24, 1885.

Our London Letter.

The late change of government and consequent re-elections hav brought out the true character of the clergy belonging to the Established church, and clearly show what they would do if they only had the power, which, thanks mainly to the unbelievers, they no longer possess. Applications hav been made in various towns and villages by the Liberal political party for the use of the national school-rooms, which, though supported from the taxes, appear to belong, like churchyards, to the rectors of the parishes. In many instances insulting replies hav been sent to the applicants, refusing to allow such buildings to be used by any electioneering party but the Tories, who are the retrograde portion of the community, loving the darkness of ignorance and detesting the light of knowledge. One "Christian minister" designates the Tories as honest men and the Radicals as thieves, owing, no doubt, to the continued efforts of the latter to disestablish the church and make the parsons work for their living or starve, and as they either would not or could not do the former, the latter must be the only alternativ, for it is very doubtful if one out of a hundred of these useless members of society would get a penny-piece if they were paid according to merit and had to depend for their incomes on the voluntary system. That they see danger to themselvs in the near future is apparent by their strenuous efforts to augment the number of their members. At one time a parson was perfectly indifferent as to whether he had a congregation or not, as his living was secure. No one was rash enough to raise the cry of confiscating their ill-gotten possessions, but now they are beginning to find out the mistake they hav made in neglecting to tout for custom, and are using their utmost endeavors to make up for lost time; but events prove that their efforts are slightly too late, and the blandishments and inducements held out are of no avail. The people are gaining wisdom from bitter experience of the past, and are not to be easily caught by the reckless expenditure of chaff thrown out to trap them.

The chief dignitaries of the church find their lines are not cast in quite such pleasant places, though they still hav the goodly heritage, but as the prospect of losing that is not pleasant to contemplate they hav to stump the country and hold meetings wherever they can to tell people what an immense amount of good the church is doing, and what a loss it would be to the community if it is abolished. As they are quite unable to show where the good comes in as far as appearances are concerned, we are informed that it is being done quietly and unostentatiously, and although the fruit is not yet visible (the tree being such a young one), it will appear all at once before very long and astonish the whole world; and I hav not the slightest doubt it will. The mountain laboring and bringing forth the mouse won't approach the feat. The archbishop of Canterbury would like to see the church a great political party—what a happy country this would be if the church could influence the elections!—and it must be strengthened by deepening its hold on the consciences of the people by raising their moral level, and by being foremost to assert the laws of temperance, purity, and manliness. His grace surely wants to revolutionize the church—fancy the clergy inculcating morality, temperance, and manliness! They might, perhaps, if it paid them, do so by precept, certainly not by example. I think that history clearly demonstrates that the established church of any country has been the greatest curse that has ever been experienced. The bulk of the clergy hav always been morally and physically corrupt, the determined foes to liberty and friends of oppression in every shape and form, and practicing every kind of vice and allowing it in the laity who paid for the permission; the agents, and more often principals, in the most horrible crimes, where it answered their purpose.

It is useless to pretend that these were not true Christians, and that there has always been a little band of the faithful who hav kept the right path and preserved the true religion. It surely shows, if that explanation is accepted, that God must be either very

weak or very wicked to allow such a state of things to exist for so many centuries, and that it had to be left to Atheists to bring forth liberty from its long imprisonment.

In the face of all the boast that the church is the only conservator of morality, disclosures hav just been made public in the columns of a daily paper of the fearful extent of prostitution in London, and showing how the debauching young girls has become almost a fine art. The supporters of this horrible system are chiefly to be found amongst the "high and mighty" of the land—princes, statesmen, judges, and others who are well-nigh all firm supporters of the Christian religion and who are horrified at the terrible blasphemy of Infidels and the attempts now being made to pass an affirmation bill and to open the museums and art galleries on Sunday. The accusations made hav so struck home to some of the miscreants that an effort has been made in Parliament to induce the authorities to commence a public prosecution against the proprietor of the journal. It is doubtless feared that the exposure made will stop the supply of victims to the foul passions of the aristocracy which a few benighted individuals consider so necessary to the well-being of a country. J. D.

London, July 8, 1885.

St. Louis Clergymen Aroused.

To the Editor of The Truth Seeker, *Sir:* You will remember, no doubt, that some time ago Messrs. Watts and Putnam came to St. Louis to lecture, and that Mr. Putnam published a rather vigorous challenge to any one or all of seven of the local clergymen who had just delivered a course of Lenten lectures to debate with Mr. Watts.

In this challenge Mr. Putnam strongly hinted that since the clergy always replied (?) to Ingersoll, after the colonel had left, it would look braver, manlier, and more honest to offer such replies as they had on hand while the object of their wrath was within range.

No ne of these seven wise men saw fit to accept the offer to defend their faith nor to oppose the "Infidel power" on these terms. They were the quietest set of little men you ever saw that week, and Mr. Watts could get nothing whatever out of them.

After Mr. Watts left, and the time of Mr. Putnam's challenge had expired, one or two of these brave men poked their heads out and crowed—little, timid, faint crows, lest by some chance they might be heard by the two travelers, and the time of the challenge extended.

After a little, they grew braver; one came out of his closet, another appeared from behind the pulpit, and two weeks ago the one who is bravery itself (in times of profound quiet) caused to be published the great fact that he would preach a "series of summer sermons on 'Infidelity: its Cause and Fatal Results.'" They are called summer sermons to agree with their torrid setting. I did not see the first one of these profound and brave discourses, being then in New York; but the second one I had the supreme pleasure of reading. This well-informed divine told his equally well-informed audience that Renan was an Atheist. He also offered this profound evidence of the truth of Christianity: "The truth remains that, after centuries of varied and violent assault, Christianity is still here." He neglected to remark in this connection that the same is true of a number of other religions, but it may be he will do so next week, and call our attention to the fact that it proves as much for one as for the others. He also remarked: "Christianity is not only the promoter, but the source of every excellency."

He neglected to state the source which makes the Chinese the most orderly, law-abiding, and mob-avoiding people on the face of the globe; but it may be he does not consider this an "excellence." He forgot to state that not one so-called "Christian precept" that is good is new, or originated with Christ. He depended upon the ignorance of his audience upon these matters, and, so far as I can learn, he was wholly justified in his faith.

Then he did just what Mr. Putnam, in his challenge, told him he would do—tried to stab Colonel Ingersoll in the back, while he dared not meet in a manly way, an Infidel debater on these very topics.

He was pained by the fact that Colonel Ingersoll made more money out of Infidelity than did Voltaire and Paine. But he did not state the exact amount of his own fat salary and perquisits. Hence, I do not know the precise relationship these would bear to the receipts of the gentle Nazarene or his earlier followers.

He then took up "What Must We Do to Be Saved?" as expounded by Ingersoll, and since I do not believe that I could condense so much untruth in so little space I will simply send you the paper which reported his sermon.

Here it is, and the inventor of this trash, the originator of these untruths, prates about morality! Ye gods! he does not know the meaning of the word.

I neglected to say that last week's sermon of this series was based upon the text, "He that believeth not shall be damned," and the reverend said that sentence was the "gentlest, tenderest, most loving message left by Jesus. I thank him for that loving message." With this idea of love and tenderness, I should think the reverend's affection would be a rather undesirable acquisition for a lady who had not an unusually robust constitution. Even then I should think she would rather risk scarlet fever, or stay in St. Louis in a cholera season.

Helen H. Gardener.

"False Claims."

"Mr. Rems Burg Dear sir I see in your Book Called false Claims a Declaration the Solid Church South fought for slavry to the Bitter end. I Demand of you to show the whare the Dunkered Ever Did fight or hold Slaves (if you will show me the histry that Sais they tolerated slavery in any way Plese let me know. "John G. Norman.

"*Mownd City, Holt Co., Mo.*"

The above letter has been addressed to me through the office of The Truth Seeker. Even admitting the full force of the objection offered by this Christian apologist, he is, I think, unduly captious. Were all language gaged by his critical standard, every page of English composition would hav to be modified. In my impeachment of the church I referred to the church South as a whole. Every rule has its exceptions, but common usage does not require us to state the exceptions every time we quote the rule. The handful of Dunkers scattered over the South constitutes too insignificant an exception to require a modification of the statement made by me at Rochester.

No intelligent person understood me to mean that every Christian in the South carried a musket in support of slavery. No intelligent person understood me to mean that the entire church, without a single individual exception, advocated slavery. There were exceptions, there were some who did not defend it, and among them were a few Dunkers.

But if the Dunkers did not espouse the cause of slavery, I am not aware that they were particularly activ in their opposition to it. I do not read of any antislavery conventions held by them in the times that tried the souls of Abolitionists. Among the antislavery leaders of that day I fail to recognize the name of a Dunker. Jesus says: "He that is not against us is for us" (Luke ix, 50), and this was evidently the manner in which the Dunkers in the South were regarded by their pro-slavery neighbors.

The solidity of the Southern church in its defense of slavery is not, it seems to me, materially affected by the criticism made above. The church was about as "solid" in its support of slavery as it is possible for a people to be in a bad cause. Were the church to-day as solid in its defense of liberty, in its defense of truth, in its defense of justice, as the church South was in its defense of human slavery, "False Claims" would never hav appeared.

J. E. Remsburg.

Meteoric Accretion.

J. A. Tuttle asserts as a "fact that the firmament is thickly studded with *motionless* meteors," and he calls upon "W. H. B.," or any other man, to prove "that planets were formed by the conglomeration of *such* meteors."

I giv it up; it's no use to attempt to prove that motionless meteors ever conglomerate into whirling worlds. But it is a fact, nevertheless, which is known to every astronomer and a few of the rest of mankind, that in the course of a year some 3,000,000,000 or more of flying meteors add their substance to our earth; and this is the way all planets grow.

Mr. Tuttle warns me, or any other man who undertakes to prove so plain and palpable a fact, not to draw on our imagination; and straightway he proceeds to say:

"It appears to be the universal law of nature that all forms must hav an *imaginary* before they [can] possibly hav a material existence."

In other words, Mr. Tuttle appears to draw on his imagination to assert that all matter has been formed out of imagination. He ought to take out letters patent for a newly invented Creator.

An astronomical friend who takes The Truth Seeker, seeing the article signed with my initials on "The Cause of Planetary Motion," wrote to me saying:

"So far as it goes it seems unanswerable; but Giles Chase and J. A. Tuttle do not seem to hav any definit ideas of mechanical forces and effects. There is a question back of the meteors, where they get a difference of force and direction."

W. H. B.

Planetary Rotation.

Our Truth Seeker, having put the gods to grief, moved by the earth's forlorn expression of countenance, bestows on her a motiv of rotation. July 4th, Mr. A. J. Tuttle writes:

"The planet, like the balloon, is a combination of dense and attenuated matter, that causes it to be suspended in the matter of our solar system, called ether, the same as a balloon is suspended in our atmosphere. Therefore, a planet can no more recede beyond a given distance from the sun than a balloon can recede beyond a given distance from the earth, for the all-sufficient reason that matter in that direction is of greater density than it can penetrate or displace."

If, now, we isolate this ether, denser than our earth (and which prevents our incurring the fate of Semele, by falling into the the sun's embrace), from our will-o'-the-wisp balloon, we are gratefully surprised to find in this invisible "matter," which we had supposed only a rational hypothesis, strata, doubtless gaged by some invisible barometer, and whose resistance sunward is attested by the fact (or fancy) that it givs purchase to that atmospheric stratum next it, and which serves as "pivot upon which the dense part of the planet turns to the sun." A pivot this more spiritual than the streamers of the Boreal Aurora. If we had suppposed the resistance of ether to be feigned in complaisance to the balloon comparison, we must confess its mechanical necessity as a "roadway upon which the planet rolls round the sun like a ball." Considering the regularity of this action, and the quantity of iron in the solar photosphere, we incline to the opinion that this ether road may be a veritable railroad, and suggest to our fellow truth seekers to make haste and secure shares of stock in the same before Mr. Jay Gould or Mr. Huntingdon gets wind of the discovery.

Edgeworth.

A Protest from a Tax Payer.

The founders of the Constitution of the United States, in their wisdom, refused to have their sessions opened with prayers (see Eliot's "Debates"). They were careful to establish the new government on a purely secular basis, leaving out of sight any of the religious planks of those old European aristocracies and theocracies, whose doctrin was that the common people belonged to a God in the skies, and whose political and religious history, for fourteen hundred years, had been one of human slaughter among themslvs and their neighboring nations. In view of all this, they said, we, as a nation, will not acknowledge any such power. This seven years' bloody and cruel war that we hav had forced upon us by one of these Christian theocracies has cost us too much for us now to go back to that old Popish doctrin that human governments must be established with a God at their head, and that the common people belong to the government. Now, they said, we will reverse this order of things; we will hav a democratic and republican form of government, and we will establish the doctrin that the government belongs to the people, and when from any cause it does not suit them, it shall be their right to alter or amend it to suit themselvs; and no religious test shall ever be required as a qualification to any office or public trust under the United States—thus leaving out the Bible God, the Jewish Jehovah, with his Ghost-begotten son, which had been at the foundation of so much bloodshed and human misery among the Christian nations themselvs, and between them and their neighboring nations. To such an extent was this carried that the great Scotch writer, Professor Dick, in his voluminous writings on this subject, says: "There has been more blood shed in these Christian wars than would float the navies of the world;" and he was a Christian too.

Now, as the framers of our national Constitution well knew the tyrannical character of the Christian church whenever and wherever it could get the political power in its hands, and as they had just come through a seven years' bloody war with one of those Christian nations, in defense of their political rights, and were now about to take their place among the nations of the earth, as an independent nation; they settled this matter then and there, that it should be an independent nation in *fact*, as well as in name, and entirely *secular* in its government. So they left out of the Constitution all religious tests whatever. It was moved that prayers be offered every morning before proceeding to business. The motion was opposed, and defeated by adjournment, without a vote.

From that day to this, we have had a class of narrow-minded religious citizens among us who would like to hav their special religious notions brought into our governmental affairs, somehow or other. And so it came to pass that, in laying the cornerstone of our new Court House, which is being erected with the people's money, these religious minds must hav the exercises of this purely secular affair opened with prayers to their Bible God, the cruel Jewish Jehovah. We now learn that this class of minds hav it in contemplation to repeat this kind of religious mummery in the building before the county can use it for what the people's money built it for.

This, friends and fellow-citizens, is all wrong, as it is leaving the solid basis which the framers of our national Constitution laid down for the government to rest on, viz., the Rights of Man. Therefore, in the name of humanity, common sense, and consistency, and as an American citizen of over three score years and ten, and with an American pedigree of over one hundred and sixty years, we now and here *protest* against this turning of our new Court House building—built for secular purposes—into a religious church, and thus to hav this religion mixed in with our secular governmental affairs.

Signed in behalf of the friends of American liberties, Human Rights, and Common Sense,

Adrian, Mich., July 4, E.M. 285. Tax Payer.

Catalog of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - AUGUST 1, 1885.

General Grant.

There are three men who stand out prominent in the history of this country—Washington, Lincoln, Grant. The last of these died July 23d, at Mt. McGregor, N. Y., after months of painful suffering from cancer of the throat. From one end of the country to the other are displayed the emblems of mourning, and more than usual at the death of public men is this display a manifestation of sincere grief.

That our Union might hav been preserved without General Grant's aid is possible and probable; but nevertheless is it a fact that he, more than any other field commander, contributed to that end. For this he has been the recipient of the highest honors our nation could bestow. And if as presiden the lacked in statesmanship, and trusted unworthy friends who made his administration corrupt, the failure will be forgotten, and only his qualities as a great soldier remembered. When the passions aroused by the war were spent, and enduring peace came between the two sections, there is no doubt that General Grant, "the laureled soldier of the world," was loved by the citizens of every state. For, as Colonel Ingersoll said at the Grant banquet, "The soldiers of the Republic were not seekers after vulgar glory. They were not animated by the hope of plunder or the love of conquest. They fought to preserve the homestead of liberty and that their children might hav peace. They were the defenders of humanity, the destroyers of prejudice, the breakers of chains, and in the name of the future they slew the monster of their time. They finished what the soldiers of the Revolution commenced. They relighted the torch that fell from their august hands and filled the world again with light. They blotted from the statute books laws that had been passed by hypocrits at the instigation of robbers, and tore, with indignant hands, from the Constitution that infamous clause that made men the catchers of their fellow-men. They made it possible for judges to be just, for statesmen to be humane, and for politicians to be honest. They broke the shackles from the limbs of slaves, from the souls of masters, and from the Northern brain. They kept our country on the map of the world, and our flag in heaven. They rolled the stone from the sepulcher of progress, and found therein two angels clad in shining garments—Nationality and Liberty."

And so the Southern people came to look on General Grant, not as a conqueror, but as a teacher. "They were wrong, and the time will come when they will say that they are victors who hav been vanquished by the right. Freedom conquered them." And General Grant was but the servant of freedom. His magnanimity to General Lee and the Southern soldiers will be remembered as long as will the victories he won.

A great deal of discussion has gone on during General Grant's illness as to his religious opinions. This was due largely to the desire of one Dr. Newman to advertise himself. That General Grant was a Christian there is not much room to doubt. But his acceptance of the effusiv and offensiv ministrations of the peripatetic preacher was probably due as much to his regard for the feelings of his family and his tolerance of his ministerial friend as to any faith in religion. All that the press can gather now about his religious belief is filtered through Dr. Newman, and must therefore be largely discounted. Dr. Newman makes him out to hav been a very devout Methodist; and there is no question that he attended and supported that church. But as to his regard for the Sabbath and his love of prayer, Dr. Newman has overdone the matter. His anecdotes to show the general's piety bear very strong internal evidence that they originated with himself.

The most celebrated of General Grant's public speeches is that delivered at the reunion of the Army of the Tennessee on the subject of the public schools, and in that he took substantially the ground that Liberals occupy. The speech was delivered in September, 1875. He said:

"COMRADES: It always affords me much gratification to meet my old comrades in arms ten to fourteen years ago, and to liv over again in memory the trials and hardships of those days, hardships imposed for the preservation and perpetuation of our free institutions. We believed then and believe now that we had a government worth fighting for, and, if need be, dying for. How many of our comrades of those days paid the latter price for our preserved Union! Let their heroism and sacrifices be ever green in our memory. Let not the results of their sacrifices be destroyed. The Union and the free institutions for which they fell should be held more dear for their sacrifices. We will not deny to any who fought against us any privileges under the government which we claim for ourselvs. On the contrary, we welcome all such who come forward in good faith to help build up the waste places, and to perpetuate our institutions against all enemies as brothers with full interest with us in a common heritage. But we are not prepated to apologize for the part we took in the war. It is to be hoped that like trials will never again befall our country. In this sentiment no class of people can more heartily join than the soldier who submitted to the dangers, trials, and hardships of the camp and the battle-field, on whichever side he fought. No class of people are more interested in guarding against a recurrence of those days. Let us, then, begin by guarding against every enemy threatening the perpetuity of free republican institutions.

"I do not bring into this assemblage politics, certainly not partisan politics, but it is a fair subject for soldiers in their deliberations to consider what may be necessary to secure the prize for which they battle. In a republic like ours, where the citizen is the sovereign, and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us a free nation. If we are to hav another contest in the near future of our national existence, I predict that the dividing line will not be Mason's and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other. Now, in this centennial year of our national existence, I believe it is a good time to begin the work of strengthening the foundation of the house commenced by our patriotic forefathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men irrespectiv of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the state or nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education unmixed with sectarian, pagan, or Atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the church and state forever separate. With these safeguards I believe the battles which created the Army of the Tennessee will not hav been fought in vain."

"Keep the church and state forever separate." That sentence is a rallying-cry for Liberals. It reveals the patriotism of the man, and his fealty to American principles. For this let him be honored as well as for his services in defense of the republic.

The Pleasure of Missionary Work.

After Horace Greeley had traveled over the rest of the United States, he visited Long Island. His opinion of the island was that in ignorance and musketoes it beat the world. It was part of the League secretary's duty last Sunday to endeavor to dispel some of the ignorance. He took the editor along for protection against the musketoes, calculating that the editor's superior sweetness would draw them away from himself. It may be possible in the great hereafter for the weather clerk to get up a hotter day than July 26th, but it will embarrass him to do it, and the musketoes made the best of the weather by coming out in full force.

Merrick is a little hamlet about thirty miles from the city. Elisha Hyatt is the activ working Liberal of the neighborhood, and he met Mr. Putnam at the depot to carry him over to the grove. The day was so hot that Mr. Hyatt thought but few could be assembled; but Mr. Putnam, remembering that where two or three are gathered in My name there will I be also, was nowise daunted, but attacked the ministerial dish of chicken provided by Mrs. Hyatt, took a nap and fought musketoes till 2:30 P.M. Then he went over to the grove. The musketoes went also. They took their appetites with them, and seemed to recognize that the advent of a tender-skinned New Yorker was their opportunity. The grove is located on Mr. Hyatt's farm, and is bounded on one side by a Methodist camp-ground, on another by a cornfield, with the other two sides fringed by bushes in which are cultivated the musketoes. The Methodists hav not yet begun their revival efforts, though some forty or fifty families are encamped there and services are held weekly. Only one sheep strayed over the fence, and he is known on the camp-ground as a crank, and generally looked upon with suspicion as entertaining heretical notions. The heat kept at home all but about thirty Liberals, who sat upon the benches and wiped their perspiring brows with one hand and fought musketoes with the other and both feet. Their sacrifice was well rewarded. Mr. Putnam has generally been regarded as a pleasant speaker, but his year's work upon the platform has improved him greatly. The three-quarters of an hour in which he told of a new heaven and a new earth as he would hav them seemed only a few minutes. Then he sold some pictures from THE TRUTH SEEKER, gave away sample copies of a half-dozen Liberal journals, urged the people to subscribe to one of them, and made the personal acquaintance of all the audience. Mr. Hyatt took up a collection, which netted three dollars and ten cents for the League, Mr. Hyatt and Mr. Mollineaux having paid for the advertising in the local papers.

Arrangements were made for another lecture next Sunday in another grove, more accessible, and near the village of Uniondale. Mr. Joseph Carman will endeavor to get out a large audience, and every Liberal on Long Island should visit his grove next Sunday, and hear Mr. Putnam on the "New Heaven and the New Earth."

As the cars rolled out of the station rain began to fall. It is to be hoped those musketoes got wet.

A Fool and His Folly.

The Rev. A. C. Morehouse is one of the shining lights of Methodism in this city. He rattles around in the pulpit of the Seventh Street M. E. church. Sunday before last he chose as his subject, "Christianity as Compared with Infidelity." The substance of his remarks, as reported by the *Herald*, is:

"Infidelity should be divided into two classes—Atheism and Deism. Atheists advance the theory that all things happen by chance, and that the world owes its existence to chance, and yet they are never willing to trust the affairs of life to that theory. They understand and believe in the laws of nature and of humanity, which, he said, were to him far more difficult to believe as emanating from an inconceivable and unknown chance source than the spiritual law claiming origin from a divine, all-powerful one. They believe that transgression of those laws will work sorrow and suffering, and yet they deny that those who transgress God's perfectly-formed laws and creed can suffer punishment or pain.

"Infidelity is degrading in its influence, tending to destroy in mankind all respect for authority and principle, and all love of veneration, and productiv only of anarchism and revolt. Socialism and Communism go hand in hand with Infidelity, and their effects upon our people are fast approaching dangerous proportions. Let the exponents of that creed, so called, show any good works it had wrought for its followers—where had it built hospitals, schools, or charitable institutions of any kind, and what had it accomplished for the benefit of those it professed to raise from darkness and from the yoke of bigoted ignorance? Infidels abuse and criticise Christianity when totally ignorant of its principles and of its effects on those who are faithful to its teachings. Christ had taught his creed unaided, in the eyes of the world, by any advantages of position, education, or parentage. Without a word of argument or a line of writing he had converted thousands to his standard, and then, for those he left behind him, and for those that came after, he had given them that holy Bible, inspired in its utterances, and recognized as a rule of faith and conduct by millions of civilized and educated people. It contains the only existing history of our creation and existence for hundreds of years, and if that inspired book were suddenly blotted out from the world, we would be left in midnight darkness."

This was too much for even the *Herald* to let pass without rebuke, and it pointed out the "clerical error" as follows:

"When a clergyman perverts facts to make them contribute to a sound thesis, he injures the good cause in behalf of which he preaches, for those whom he seeks to convince are often repelled from his whole argument if they detect the misstatement.

"This was illustrated a few months ago, when the Rev. Mr. Newman, preaching against Infidelity, challenged the specification of any great scientist of modern times, who was not a Christian. The name of Charles Darwin—not to speak of more—occurred, of course, to every person of ordinary intelligence who heard the sermon or who read it in print.

"The Rev. Mr. Morehouse falls into a blunder of the same kind, according to the report of his sermon on the same subject, preached yesterday, and reported in another column, when he challenges 'the exponents of Infidelity' to specify

an Infidel who has 'built hospitals, schools, or charitable institutions of any kind.' The name of Stephen Girard—not to speak of more—will occur, of course, to all persons of ordinary intelligence who read Mr. Morehouse's sermon, whether they are 'exponents of Infidelity' or not.

"Girard was an Infidel of the blackest dye, but he bequeathed more millions to 'hospitals, schools, and charitable institutions' in Philadelphia than his Christian contemporaries who were residents of that city did altogether. He also displayed the most courageous virtue by personal care of the sick in time of pestilence."

So far as it goes, the *Herald's* retort is well enough, though we fail to recognize why the "dye" of an Infidel is necessarily black. The total unfitness of the Rev. Mr. Morehouse to compare Infidelity and Christianity is shown by his ignorance of the good works of Infidels, or by his dishonesty in denying them. But a stronger impeachment of his mental capacity, perhaps, could stand against his assertion that "Atheists advance the theory that all things happen by chance, and that the world owes its existence to chance." It is hardly necessary to remark that this is a falsehood. Before Mr. Morehouse again enlightens his congregation upon any subject, he should endeavor to comprehend as much of it as his seemingly limited abilities will allow.

Mr. Morehouse's further remarks are the same kind of trash the pulpit has dealt out for many years. We hav so little respect for his honesty and capability that we do not think it worth the while to waste further space upon him.

A Pretty Weighty Charge.

With the vigor which usually distinguishes anonymous pens, because the wielders are safe, "X," one of the editorial writers on *Liberty*, attacks THE TRUTH SEEKER, the *Investigator*, and the Free Religious organ. He says.

"When the *Index*, the *Investigator*, and THE TRUTH SEEKER defend the existing state, they defend the existing theology. I propose to hold Mr. Underwood's dainty Free Religious nose down to this fact from time to time, until he either confesses it or skulks away as a moral coward. I honestly believe that he, and Macdonald, and Leo the Terrible of Paine Hall, are painfully conscious of the absurd and illogical position they occupy, and the time is not far off when they will either be forced to show their hands, or stand convicted of the same dishonesty and hypocrisy of which they accuse the pulpits."

This is a tolerably direct accusation that the three editors are hypocrits, and know it. Certainly this is a very old way of "answering" an opponent, but we never thought it a very conclusiv way. And we are not convinced now. Mr. "X's" assertion that when we defend the existing state we also defend the existing theology, is nonsense. And, so far as we are concerned, we are not particularly in love with some of our institutions. We hav said, and say now, that government is necessary, and a republican form is the best to which mankind has yet evoluted. But convince us that there is a better, and we shall advocate it. We do not believe in kings, nor in presidents, except as the president is the agent of the people, hired by them for a certain length of time to conduct the affairs of the nation. The trouble with the Anarchists is that they are impracticable dreamers. They will not take into account the stubborn fact that without restraint there are some people who would invade and violate others' rights. These people must be provided against; and were all government done away with to-morrow, a new start would hav to be made the next day. We want as little government as possible, and we want that little to be of, for, and by the people themselvs. The world is governed too much now, and right here in the United States law is made the tool of rogues to oppress their fellows. The cause is that the people send men to our legislatures who are open to negotiations for their votes. The remedy is to elect honest men who will work for the interests of the whole people instead of for a class.

It is tomfoolery to say that in this country theology and the state are the same. Theology is a system of religion built up by men for guidance to *another* world. The state exists to protect the people in *this* world. We do not deny that our government costs altogether too much, for it does; and our whole governmental system will bear a great deal of reformation. But until the Anarchists show how we are to exist without any government—except vigilance committees, mob law, etc., which are governments in themselvs, and very poor ones—we must claim the privilege of supporting and helping to reform the present republic.

We shall not call Mr. "X" a hypocrit because he differs from us in these things. He is only a genius with one idea.

Pictures that Speak Volumes.

The picture, "A Short Lesson in History for Christians," meets the cordial approval of the Liberal public and press. We hav sold a great many copies both of THE TRUTH SEEKER containing it, and of the separate prints, and shall be glad to sell a great many more. The price of THE TRUTH SEEKER with the picture is, single copies, 7 cents; in quantities of five and over, 5 cents each. On heavy tinted paper, we send the picture post-paid in rolls, secure from breakage in the mails, at prices as follows: Six copies, 30 cents; one dozen, 50 cents; twenty-five copies for $1; and one hundred for $3.

A new supply of "The Modern Balaam" has also just arrived from the printer. The prices are: Per dozen, 30 cents; per hundred, $1.50.

Editorial Notes.

THE high license law seems to work well in St. Louis, Mo., where it was put in operation July 1st. It is reported that two hundred and fifty saloons hav closed their doors.

ACCORDING to a correspondent of the Providence *Telegram*, the Rev. Henry Ward Beecher declined an offer of $5,000 to reply to Colonel Ingersoll's articles on "The Christian Religion," confessing inability to meet the latter's arguments. And yet, remarks an exchange, there are about five thousand one-horse preachers in this country who would jump at the chance for $2.50.

HELEN WILMANS, editor of *Woman's World*, writes to the *Gnostic:*

"I don't like Liberals. Their position is a sort of transitorial resting-place—gloomy as the desert of Sahara, and as unproductiv—lying between the old death in life, religious creeds, and the universe of the new that is opening upon us. I was there once myself, but not for long. I backed out."

Mrs. Wilmans is therefore now in the position of the person described by Luke when he remarked that "the last state of that man was worse than the first."

THE *Times* thinks that people care little about religion in midsummer, and that that is the reason why the ministers preach on sensational topics instead of from the gospels. It says: "People suffering from ninety degrees of heat think more about Coney Island than heaven; and when they are baking on earth sheol and its promised heat hav no terrors for them. It must be that the gospel is a failure in hot weather, and can succeed only in cool weather. Ministers are supposed to know all about religion, and if they confess by their selection of topics on which to preach that the gospel is not attractiv in summer we must accept their opinion."

THE following report of progress was sent by one of the clowns of the Salvation Army to their paper, the *War Cry*, printed in London:

"FROM CHALK FARM TO HIGHGATE.

"With a lot of hallelujah-go-a-heads under the command of Sergeant-Major Gowing, we stormed the devil's kingdom in the neighborhood of Highgate. The open-air cathedral was beautiful to stand in, and the sunshine corresponded well with the hallelujah sunbeams in our hearts. Commencing with a hymn we were very soon accompanied by a dog, who, delighted with the concertina, ran into the ring, and

"ON ITS HIND LEGS SANG A SOLO.

A crowd at once collected, and grasping the opportunity we told right and left of the pardoning love of God. A brother, once a publican's dupe, told us how that, since he had given his heart to God, he could mind his own clothes; previous to doing so 'Uncle had the sole charge of them.'

"The next was a Church of England friend, who said he had given five times the amount he usually gave to help roll the old chariot along, for the simple reason he should not rest contented till a Salvation Army Barracks was opened there.

"We then placed before them the realities of heaven and hell, and pointed to all the way of salvation; much conviction, and ere long we believe to report the salvation of many precious souls. HAYWARD, for Capt. Jim Lainchbury."

THE papers state that President Cleveland fished on Sunday. Although they ate none of the fish, all the religious editors hav the stomach-ache. Buckley, of the *Advocate*, says:

"This is not an edifying spectacle to the American people. If the president has no reverence for God's law himself, he ought to remember that he is at the head of a Christian nation, and be careful not to outrage the consciences of the best people of the country by his bold defiance of the divine commands."

How does Mr. Buckley know that it is God's law that a man shall not fish on Sunday? The only Sabbath which Mr. Buckley's God ever said anything about is Saturday. And then again, this is not a Christian country. There are a great many Christians living in this country, we know, but that does not make it a Christian country any more than the presence here of some Turks makes it a Mohammedan country. And why should the consciences of the "best people" be so tenderly respected? They never respect the Jews' consciences, nor the Turks,' nor the Chinamen's, nor the Infidels,' and why are they entitled to hav theirs respected? If the "best people" (meaning Christian, probably) will abstain from working or going fishing on Monday, which is the sacred day of the Greeks; or on Tuesday, which is holy to the Persians; or on Wednesday, which is the Sabbath of the Assyrians; or on Thursday, which is the Sunday of the Egyptians; or on Friday, which is the Mohammedan's day of rest; or on Saturday, which is the day of devotion of the Jews and Seventh-Day Adventists—why, then, these "best people" (meaning Christians, probably, though we cannot be sure) might with some consistency ask to hav their day of superstition observed. Now, however, their demand has a smack of impudence.

THE Wanganui, N. Z., *Freethought Review* says of Masonry that "if the recognition of a 'God' depended on 'landmarks,' Masonry would be wedded to the principle forever. It is affirmed by some authorities that Masonry had its origin in the early part of the eighteenth century, when Deism was fashionable in society and among literary people. Nothing is more certain than that its theology is that of the Old Testament, with a careful ignoring of the New. Its principles bear a remarkable resemblance to those of some of the founders of the American republic, and many of the changes in the humanitarian aspect might hav been written by Thomas Paine. The internal evidence, however, shows clearly that the ritual was not composed at the same time, and by the same hand, but was, to a large extent, a growth or development, exhibiting traces of many minds acted upon by widely different influences. It follows as a necessary consequence that there are inconsistencies which no casuistry can possibly reconcile. The question that remains to be answered under these circumstances is, Shall Masonry remain controled and fashioned by the 'landmarks,' whose chief defense is that they are 'ancient,' or by the central principle of the brotherhood of man, continually expanding under the influences of advancing civilization?"

A FRIEND sends us the following note to the Pittsburgh *Dispatch*, and wants to know all about it:

"Col. Robert G. Ingersoll, the Agnostic, is in town as counsel in the big telegraph fight. As usual with him when in New York, he spends an hour or two every day in the gorgeous and garish Stokes bar-room. His beverages at these times are not alcoholic, and he never stands up at the bar, but is served while lounging over a newspaper at a secluded table. He was thus engaged when three young men addressed him. They said that they were a committee from the Christian Believers, which they described as an organization of orthodox Protestants devoted to the battling of unbelief. Their especial object was to convert Ingersoll, and to that end they had collected all his published Infidelity, studied it carefully, and prepared answers to his arguments. They wished to arrange a series of conferences with him. The colonel replied that he lacked the time for such proceedings. The spokesman of the committee, Robert Bradbury Hammond, a student in the Union Theological Seminary, appealed strongly to Ingersoll's good nature, to his sense of fairness, and finally to his courage, but without avail, for he declared positivly that he could not go into the proposed discussion."

We know nothing about the affair. It may be so, for Colonel Ingersoll is greatly pestered by Christian cranks. But of course he cannot "debate" with them. His conditions for discussion are well known. Let the church put up her best and representativ man and Mr. Ingersoll will be with him. Monsignor Capel has been asked to meet him, but has declined. Capel is no angel, but he fears to tread where the three "Christian Believers" are anxious to rush.

DR. RICHARD S. STORRS has written a book on the "Divine Origin of Christianity." In his prefatory note Mr. Storrs asserts that it is as useless to present arguments to those who deny the possibility of revelation as to communicate philosophical speculations to dogs. In his first lecture (p. 13) he further tells us "that only by spiritual experiment of the gospel can man be assured of its divine origin, as ultimately proved by its divine energy." "If, therefore," says the *Evening Post*, "external evidence and argument are useless alike to the believer and the unbeliever, one is somewhat at a loss to appreciate the motiv which has led the eloquent author to bestow on us this portly volume of nearly seven hundred pages, or to guess for whose benefit his labors are undertaken. The fundamental difficulty which lies at the basis of all such attempts is, that every writer assumes his own individual conception of Christianity to be that which Christ came on earth to reveal to man. To Dr. Storrs, we presume, the faith of three-quarters of Christendom is a travesty of Christianity, in which the ethical precepts of the gospels and the dogmas of the Pauline Epistles hav been used, with more or less intention, as a basis on which to erect a system enabling a hierarchy to gain power and wealth from the superstition of the masses. Now, when anyone assumes that he is able to declare the purpose of God, and to point out how that purpose has wrought its fulfilment, he must deduce his arguments from the totality of results and not from a narrow and self-limited circle. Notwithstanding the marvelous expansion of European civilization within the last two or three centuries, Christendom embraces to-day only about one-third of the human race. Latin Christianity is the faith of probably a majority of Christians. In Latin Christianity the two events of chief religious significance in our day hav been the settlement of century-old quarrels by the adoption of the dogmas of the Immaculate Conception of the Virgin and of the infallibility of the pope, thus carrying the Catholic church still further from gospel simplicity. Similarly, the only sect of Christians who really profess to practice the precepts of Christ—the Society of Friends—is not only one of the smallest but is daily growing smaller. Moreover, the missionary work of Islam is to-day obtaining more converts to Allah than that of Christendom to Christ. Evidently, the time in which Dr. Storrs's conception of Christianity is to become the universal religion is yet far off. We take for granted that 'its perfect contemplated supremacy in the world,' which is to create a 'society as pure as the Sermon on the Mount' (p. 326), refers to the expected supremacy of Dr. Storrs's own church. If it should happen that either the Latin or Greek churches should obtain such supremacy, believers such as Dr. Storrs would be suppressed by pope or czar with the scantiest possible ceremony."

Lectures and Meetings.

W. F. JAMIESON is engaged to deliver lectures in Burlington Junction, Mo., the last week in August, and would like to make engagements to lecture while in Missouri every evening and twice every Sunday during the month of September. Address, during August, at Clinton, Iowa.

E. C. WALKER closed a course of ten lectures at Ortonville, Minn., July 19th. He wishes to be kept employed in Minnesota, Wisconsin, northern Illinois, and northern Iowa, during August and September. Now is the season for delightful grove meetings. Address him at Minneapolis, Minn.

Letters from Friends.

ELGIN, ILL., July 10, 285.

MR. EDITOR: Wishing to see as much of the inwardness of Christianity as possible, I attended the breaking up, last-night meeting of a two-week Free Methodist's camp-meeting. I had just entered the camp, when I was assailed by a buxom lassie of say twenty-five summers, who wanted to know if I loved God and Jesus Christ. Not getting very satisfactory answers from me, she started in to pray for me, and in about one minute she was lying stretched on her back at my feet. I at once felt her pulse, and every two or three minutes from the time she fell until she came to and got up I felt her pulse, which was as even and correct a beating pulse as I ever felt. To-day I asked one of our best medical practitioners about it. He said if it had been an actual faint that her pulse would hav been very uneven. At times it would hav been very low, and at others fast and weak, so fast at times that it could scarcely be counted. So, by his testimony, as well as my own experience, I pronounce the whole a fraud, put on, perhaps, for my benefit. All the feeling it awoke in me was one of pity and disgust. There were more than half-a-dozen lying prostrate at the same time. Then another bad giv-away was when the time came for them to march around in the camp ground, preparatory to dismissing. One of the black-coats made an announcement to march, and some one asked, "What about these lying around the ground?" His reply was, "Never mind them. God will take care of them;" and sure enough, as quick as they were ready to march these were all ready to fall into line, showing that it was all put on, not only by my patient, whose pulse I was timing, but by the whole lot as well. So I finally left the camp grounds at half-past twelve o'clock at night, thinking the poor monkeys would be ashamed to acknowledge relationship with such creatures.

I. W. ARCHIBALD.

ADRIAN, July 14, 285.

MR. EDITOR: Your new picture in the last TRUTH SEEKER is indeed a telling picture, in a nut-shell, of the history of the Christian church, on the one side, and of science and common sense on the other. When I opened the paper, I took a look at the picture. I said to myself, "This must be put in a frame at once," and so, after reading the paper through on Sunday, as my custom is, I took the picture out, and had a first-class frame on it, and it now hangs up in my room by the side of our noble hero's monument. You will please send me twelve copies of this picture, on tinted paper.

S. D. MOORE.

CINCINNATI, O., July 4, 1885.

DEAR DISPENSER OF TRUTH: It affords your old Materialistic correspondent much satisfaction and pleasure to know that many of your sensible and intelligent readers indorse the honest sentiments of this aged Cincinnati Infidel, and the time will yet come when this city of the great West will be noted as the home of nature's son, whose firm conviction is that nature is all there is, or ever was, or will be, and every system now in existence, or in any past age invented and palmed off on the world as divine, and based on the supernatural or spiritual dogmas propounded or promulgated by Theistical clergy or mediumistic deceptionists, is, to all intents and purposes, a base fraud.

I demand that all of mankind should be put strictly to the test, and made to prove, in a most satisfactory manner, that what they propagate is positiv facts, and if they fail to produce genuin facts, the public should insist on its suppression, as cliques of pious frauds and swindlers, obtaining money under false pretenses. No party hath any right to cheat mankind, on religious grounds more than any other. All systems of fraud are very unjust, and a crime against innocence or ignorance. The public should be saved from their own folly and duplicity. Mental blindness is widespread, and knaves take advantage thereof. Let truth and honesty prevail, and every vestige of fraud be frowned down, so that mankind can hav full confidence in the honor and right between man and man.

The genuin Materialist hath no plotting or scheming trickery. His life is one straightforward course; all his acts and deeds are above board, and every sly and crafty trick is hateful to his true and sincere principles. His head is level, and free from all crankisms; his watchword is Progress, and the comfort, happiness, and pleasure of humanity in life. My motto is, Learn the way to liv, and never fear death, which is a friend to deliver us from every sorrow, pain, or misfortune forever.

T. WINTER, Materialist.

P.S.—Your new and very agreeable departure, in giving your readers picture glimpses of the cruel, barbarous, and hateful religion called Christian, as promulgated by the bloody-handed church of Rome, is much appreciated. Such a religion should be ignored throughout America; it is a dangerous element to our liberties, and should be heavily taxed or suppressed. Let every Freethinker light up the world on all the gullible and religious cheats of the period. T. W.

CHILLICOTHE, O., July 13, 1885.

MR. EDITOR: I hav been waiting patiently for some one to answer the attack made upon Spiritualism by L. L. Northup in THE TRUTH SEEKER of June 20th. As no one has seen fit to do so, and as you always seem disposed to giv everyone a hearing, I would like to present a few of my ideas upon the subject. I notice that the last TRUTH SEEKER givs an article upon the subject of Spiritualism by Mr. Burgess, of Zanesville. I will therefore try and giv him a little at the same time.

Mr. Northup accuses Spiritualism of being a religion, and givs as proof a remark made by George Chainey to the effect that Spiritualism, as a religion, took hold of humanity's cause where previous religions left off. Well, I, for one, am glad of it if it does. As I can see no harm in that, I will pass on to the next charge made against us, viz., "Spiritualism is a system of supernaturalism, fraud, and trickery based upon the hopes of mankind." Mr. Northup should not make such an absurd statement as that unqualified by reasons. I will correct him. One of the first axioms of Spiritualism is to the effect that nothing supernatural ever has or can exist, because everything in the universe, living or dead, is governed by unchangeable laws. These laws control the "conditions" which Mr. Northup and Mr. Burgess consider so unreasonable. Another principle of Spiritualism is that no wrong or dishonest act ever remains unpunished, and that no persons can deceive others without injury to themselvs. These two leading principles are a conclusiv denial of the charge that Spiritualism is a system of supernaturalism, fraud, and trickery, and any person advocating supernaturalism or using fraud in the name of Spiritualism is a rank impostor.

Messrs. Northup and Burgess convey the impression that all mediums are money-makers. I hav had an extensiv acquaintance among genuin mediums, and can testify that they seldom become rich, and are usually very generous.

Messrs. Northup and Burgess both insinuate that all the evidence of the truth of Spiritualism has been obtained either through professional mediums in darkened rooms, or by communications. There may hav been a time when those were "jest my sentiments, tew," but during the last five years I hav received hundreds of tests of the most unexpected and convincing character, entirely independent of any other human being, and often in the full glare of the sunlight. As these nearly always hav been a complete surprise to me, it could not hav been, as I used to tell others, my imagination. It is very easy to accuse others of making believe, but if either Mr. Northup or Mr. Burgess should find themselvs suddenly thrown into a trance, and made to write things which were an entire contradiction to all their previous ideas, and then, upon recovering their own identity, be accused of being a "juggling medium," they would feel, as no doubt hundreds of mediums hav done, that this is a very unkind world, and, under these circumstances, they would in time come to feel that any person who would say that no spiritual communications are ever received until they are "reached through the half-idiotic brain of some Indian squaw, and then peddled out for money through the trick performance of a medium," must be "supremely ignorant" upon the subject. If the sentence I hav quoted is true, such men as Garrison, Denton, and hundreds of living male and female toilers for Freethought, like Chainey, for instance, who not long ago was a most decided skeptic, must be either lunatics, imbecils, or tricksters. Will not Messrs. Northup and Burgess condescend to stoop from the exalted hights upon which they hav placed themselvs, and found some charitable institution for these foolish and depraved minds, that they may be expanded and lifted up from the depths of superstition and fraud into which they hav fallen, under the superior effulgence of the infallible, unlimited resources of the penetrating intellects of Messrs. Northup and Burgess? If they will not do this, I entreat them to try and be lenient while contemplating the folly and wickedness of the benighted Spiritualists, and to save their surplus ammunition to use upon those who do not advocate Freethought. With the kindest of feelings,

IMPROVISATRICE.

DUNLAP, KAN., July 6, 1885.

MR EDITOR: The prospects in this place are somewhat encouraging with regard to Liberalism. The great drawback has been no place to meet in. We will hav a hall ready in about two months, which will be open to free speech or anything that comes along. Will you be kind enough to send a lecturer to dedicate it to Freethought? If you can find an old soldier, we would prefer him. I will wait your reply.

Yours respectfully, J. J. HOLLAND.

[We refer this invitation to our lecturers. Surely some of them ought to be able to attend, and there is no dearth of veterans among them. Mr. Remsburg, of Atchison, Kan., we believe, has borne a musket, as has also Colonel Kelso, of California, to say nothing of the League secretary, Capt. Samuel P. Putnam.—ED. T. S.]

WAYNESBURG, PA., July 19, 285.

MR. EDITOR: It has been a long, long time since I hav indulged in the pleasure of addressing you. Indeed, I fear that I hav unconsciously drifted somewhat away from the fold. I regret it very much, but the accursed necessity of bread-winning has led me away from the occupation of my desire. When I speak of having drifted away from the fold, do not understand that I hav become any the less zealous in the cause of humanity, but I hav become so enwrapped in business that I hav been precluded from directing my zeal in the effectiv manner that I feel it might be. Had I possessed a better opinion of popular appreciation, I might hav combined the bread-winning occupation with something more congenial to my inclination. I trust that I may yet be able to do so. Inclosed find $10.50, for which please send me the within mentioned books.

H. CLAY LUSE.

MULBERRY, Pa., July 20, 285.

MR. EDITOR: In the latest TRUTH SEEKER I got I read a paragraph to the effect that President Cleveland, Postmaster Vilas, and a number of those big guns went fishing last Sunday in West Virginia. Last summer we read that President Arthur went fishing on Sunday. Now I do not hav a particle of objection to fishing on Sunday, but what I do object to is the law against fishing on Sunday. To show the injustice practiced, and the bigotry and cowardice shown, I will relate a little incident that just occurred in our benighted neighborhood.

P. A. Nagle is an honest, industrious, upright man. He went fishing occasionally on Sunday. Why did he go? First, because he enjoyed fishing fully as well as Presidents Cleveland and Arthur, or any of those noble lords. Second, because he and his family enjoy a mess of fish as much as anybody else, including the president. Third, because he is a poor man, and has to work hard week-days for a living, and Sunday is the only day left to him. Well, sir, a few weeks ago some cowardly bigot sent him a letter, not by regular mail, but placed it under his door at night, warning him not to fish any more on Sunday, and threatening him with prosecution. Now why may not Mr. Nagle go fishing on Sunday? First, because he is not president of the United States. Second, because he is a poor man, and is honest enough to pay his debts and naturally stay poor. Third, and most, because he is a Freethinker, and is honest enough to say so.

I was glad when I read that Mr. Reynolds was coming to Pennsylvania, but he went to Michigan. Michigan cannot be worse than Pennsylvania. One outrage after another is committed by fanatics under our unconstitutional laws, of which we hav many. A campaign in Pennsylvania would certainly do some good.

L. W. LIGHTY.

GOFFS, KAN., July 15, 1885.

MR. EDITOR: This place was the scene of an enthusiastic Liberal meeting last night, conducted by A. L. Andrews, who completely wrecked three theological force-pumps, and made an impression on his hearers that will be lasting.

The audience was only limited by the seating capacity of the hall. Mr. Andrews's lecture was entitled, "Why I am Not a Christian." He is only twenty-six years old, but one of the most profound reasoners I ever heard; and while he completely riddled the doctrins of orthodoxy, he did not hurt the feelings of anyone.

This is what Goffs has been needing for some time. We hav in this place some of the most bigoted and prejudiced people that ever existed. It was gall, of course, to them, but beyond their power to gainsay. After the lecturer had finished invitations were extended to any who wished to reply. The state evangelist of the Campbellite church was present, and, urged on by his followers, undertook the task; but his cake was soon made dough by the unanswerable arguments of Mr. Andrews.

U. L. KERR.

POUGHKEEPSIE, N. Y., July 16, 1885.

MR. EDITOR: Your issue of July 11th contains a letter headed, "Sugar-Coated Drones," and this question (by way of accusation) is asked, "Did not the church break up the Washingtonian movement to suppress rum drinking?" The article is signed, "A Toiler." I know the church is guilty of about everything mean, and this fact I would like to hav authority for saying, as I am an advocate of temperance, and generally charge the church with being opposed to all reform. Will "Toiler," or anyone, giv me light on the subject through your columns?

R. BAKER.

WASHINGTON, D. C., July 13, 1885.

MR. EDITOR: I send you a copy of a placard posted in conspicuous places in this city. As an advertisment for the churches it certainly beats the Baptist church of the Epiphany, 64th street and Madison avenue, in your city, as it appeared in the issue of your paper of July 4th. If attractions of this kind are to be found at the churches on the holy Sabbath, it certainly will draw a great many old bald-headed "Majahs and Jedges" who now desecrate the day by sitting in the parks dozing and killing flies. This is an average church-going city; about ten per cent attend when the weather is not too hot, but just now that percentage has been reduced. Excursions and picnics hav made sad inroads among the godly. But if the sisters are offering these superior attractions, we may look for better houses, after it is generally known.

B.

[PLACARD.]

"We recommend public meetings to be held under the auspices of every Christian church to consider the speediest and most effectiv way of purifying the temples of the ALMIGHTY GOD against inroads being made on public decency and morality by females of our various churches—those who dare to enter in a semi-nude or transparent garb which would be more in keeping with the votaries of the Comique than the penitents seeking peace with their God. We therefore PUBLICLY PROCLAIM to whom it may concern, that all females who can so grossly insult the opposit sex as to appear in dresses made of white transparent muslin, or transparent material of any other color, fitting close to the limbs and body, are unfit persons to enter respectable society.

"N.B.—If parents or pastors are incapable of teaching them, the public will hear from us again in plainer terms.

"DISGUSTED GENTLEMEN."

BROOKLYN, N. Y., July 19, 1885.

MR EDITOR: Being an uncompromising advocate of a common brotherhood of the human race, and of all that such relations should logically involve and imply, to be consistent, I should be as uncompromisingly hostil to all class distinctions, and especially to extravagant claims that are based on assumption of distinctiv class merits. Therefore, I wish to inquire into the justice of the claim that those who perform all the labor should hav an exclusiv right to all the product.

Does not that assumption smell strongly of the odor and odium of an outrageous proclamation that might should be the law of right? That the weak should hav no right to liv, except by sufferance of the strong? Should we wonder that the advocates of such an infamous iniquity should refer us to untutored savages for instruction on just principles?

They pretend that land should be as free and accessible as air, sunlight, and rain-water. Then, I will inquire, how can an exclusiv right to product be secured, except by an equally exclusiv right to the ground out of which the product is growing? I think we hav good reason to suspect some "crookedness" in a principle that requires such crooked logic to make it plausible.

It is conceded that man has no claim to the ground by virtue of his labor expended upon it. He simply ploughs the ground, plants the seed, harrows it in, and leaves the rest to the operations of nature until the harvest. It being evident that nature has furnished all the material, and done more than man toward making the crop, to whom should the unearned increment justly belong? Labor advocates claim it for those who perform the labor; the advocates of capital claim it for those who effect exchange and distribution. Should not those

children of nature who are unable to labor hav a more just claim to it than either of the others?

That view of the subject should narrow the dispute between labor and capital to a wrangle between thieves for possession of the plunder, and we should see no good reason for intelligent, fair-minded men concerning themselvs about which gets the worst of it, except so far as it may involve the question of honest people getting their dues when rogues fall out. I am beginning to suspect that speculating money-grabbers are not the only nor the most formidable obstruction to a social reform that will extend a helping hand to those who are the most in need of help, and the most outrageously wronged.

The price of products is simply the price of labor charged to the product on which the labor is expended, and is necessary to serve as standard of exchange. Exclusiv ownership of products makes exchange and a price for product an economic necessity, and that necessity furnishes the opportunity for all the commercial fraud and villainy that is practiced. Therefore, our carping about the iniquity of the fraud and villainy, while we cultivate the root from which it springs and receives nourishment, is very like straining at a gnat an swallowing an elephant. I think it time that workingmen and their friends should hav learned the expediency of basing their claim to a right to liv, and to the means of living, on the broad plain of human need, instead of on the contemptibly mean, narrow plain of human greed in leading-strings that cannot lead.

J. A. TUTTLE.

STERLING CENTER, MINN., July 15, 1885.

MR. EDITOR: I heartily indorse "Liberta's" communication under the head of "Refining Liberalism." In it "Liberta" has clothed my own ideas in words more eloquent than I could hav done. I hav wished so much that some one would step to the front and put some of the articles through the refiner's fire. "Liberta" has done this successfully. Surely we are not worthy the name of Liberals unless we are willing to accord to others the rights we claim for ourselvs. We do not make our own garments the whiter by staining with malicious words those of others. We also find more convincing proof of the hollowness of the Christian religion in one column of Ingersoll's "Mistakes of Moses" than is contained in volumes of personal abuse.

The Materialistic idea is, comparativly speaking, a new thing with me. Instead now of praising a mythical redeemer, I will bestow my praise upon the works of Thomas Paine, Col. R. G. Ingersoll, the few Liberal journals that I hav been enabled to obtain, etc., for through their strong reasoning I hav been awakened to a new life. As to the future punishment, which is, I think, the greatest dread to all still in the dark—for how can one be so bigoted as to think, "I am the one out of the thousand which will be saved?"—I hav no fear. If there is a continuation after life, we shall all be permitted to taste the sweets of that life. For Mother Nature respects each child alike. And as Colonel Ingersoll has so eloquently expressed it, "Suppose, after all, that death ends all. Next to eternal joy, next to being forever with those we love and those who hav loved us, next to that is to be wrapped in the dreamless drapery of eternal peace. Next to eternal life is eternal sleep." I think there are very few reasoning men and women who would not very much prefer an endless sleep to running their chances on heaven, when an "inspired" word givs them so little surety of a "complimentary" when they shall hav reached the gates. There is not, in my estimation, the faintest possible show for anyone to come up to God's standard of what his right-hand "glorifiers" must be. Do any of us love our enemies very excruciatingly? We may forgiv them, but love them—no. Do we sell all we hav and giv to the poor? Do we take no thought of the morrow? Do we not build fires in our habitations on the Sabbath day? Hav we not earthly gods that receive our first attention? And yet he says, "Thou shalt hav no other gods before me." When we are commanded by the same God to do two things exactly the opposit, how are we going to know which is going to meet with a reward? Certainly not both. For instance, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv, 26). And yet he says in Ephesians, "Honor thy father and mother;" "Husbands, love your wives." He also says in John that "whosoever hateth his brother is a murderer." "Giv strong drink unto him that is ready to perish and wine to those that be heavy of heart." "Look not upon the wine when it is red: when it giveth his color in the cup." "He that shall blaspheme against the Holy Ghost hath never forgivness." "And by him all that believe are justified from all things." Will some one point out the right of these uncertainties to a seeker after truth? LIZETTA.

PASSAIC, N. J., July 18, 1885.

MR. EDITOR: Will you kindly tell me what the law is with regard to the naming of children? In England you can meet the requirements of the law by simply registering them. I want to avoid the Christian baptism.

I send you one dollar for the Tent Fund, and am sorry I hav delayed so long. I was good enough to send it in the beginning, but somehow never could well spare it. We Infidels are a mighty poor lot. For any Christian object the parsons could hav raised ten times the amount in half the time. I hope Mr. Reynolds will carry on the good work. I hav some doubt, though; he won't hold out. I seem to read between the lines that he is tired of his job. Well, if he had an easy time in orthodoxy, he is bound to get tired of Infidel lecturing. You know it is only human he should; it is rougher work.

WOOLSON.

[We do not know the law in New Jersey concerning the naming of children. Perhaps some of our New Jersey readers may.—ED. T. S.]

VINELAND, N. J., July 20, 1885.

MR. EDITOR: Mr. Burk's plan of secularization, beginning on the broad basis of the population and proceeding so systematically as to secure interest and sustainment, is so consistent, and can be made so efficient, that I hope American Secularists will approve and gladly institute the measures he has outlined. It will be carrying the Liberal standard through the midst of our enemies' delusions, and surrounding it with watchful workers, kindly but firmly showing the difference of the systems, the tendency of each, the justice or injustice. Those who hav heard my plan of successful operation will see its likeness to this, and also see that as work advances the regulations will be made to greatly facilitate it and insure lasting permanence, by uniting sanitary measures which are expressly secular allies. With this, woman's aid and influence will enlarge to cheer and strengthen, while in the ratio of her help tyrannies' forces will weaken.

The proposed plan would in effect be a secular college, the national center be the receiving and supplying bureau, and the diffusiv order of action be as efficient as it proved practical.

Mr. Burk's plan is what I hav laid out under the head of "Integral Culture College" in a history of woman's efforts at true and sanitary life, which will be out of press and before the public in a few weeks. In the third department of the work, under the title, "Modern Martyrdom," this college is described with its diffused work. The term "Integral" includes the secular idea and sentiment, and I hav there instanced the adaptation of the plan and intent to the present needs of the Secular Union. Now that a man has seen the bearing of the measures on the success of the Union, I trust the officers and friends of the only organization battling for usurped liberty will most carefully consider the plan, and not allow its momentousness to prevent sanction and co-operation.

MARY E. TILLOTSON.

MANKATO, MINN., July 14, 1885.

MR. EDITOR: Inclosed please find $3. Your paper reaches me every Sunday morning, and I need not tell you that it is more welcome to me and its reading better enjoyed than any sermon I hav listened to, voluntarily or involuntary, *nolens* or *volens*, from early boyhood on. A man who reads THE TRUTH SEEKER needs not fear his last hour; he leaves his present state of existence to become another, a different part or particle of the great universe, all content and perfectly satisfied that it is so and cannot be otherwise; even the idea of an eternal bliss is just as well a nonsense as the idea of eternal damnation. How long would a soul feel happy in the eternal bliss and how long unhappy in the eternal damnation, without committing, in both cases, if it could, self-destruction or suicide? Eternal bliss as well as eternal damnation are both impossibilities, a monstrous thought, imposed on mankind by priestcraft, which will fall with all the rest of superstition as soon as man givs up the unnatural, overbearing imagination that the world, especially the earth, was made for him, for his sake. Let me tell you that man has no more right to think that the earth was made for his sake than the leaf-louse has that the tree with all its leaves was made for her or his sake. There are Freethinkers or philosophers who proclaim that nature in bringing forth man had become self-conscious by the self-consciousness of man! If we are self-conscious, all other animals must be self-conscious in their way, and we are very likely not to understand their ways of showing it, just as little as a goose would understand me if I would place myself before her and tell her that I was a self-conscious being and that the earth was made for man's sake. Let us do away with all overbearing, with all the imaginary preferred and predestined perdition of man in the creature, and we will be at once man, women, boy or girl, and nothing else; and what can be—for us, of course—a higher attainment than to try to be a true man, a true woman, a true boy, a true girl? Let us be content with what we hav and with what we are, and improve on that, and let alone what man does not and never will comprehend. Why not be content with one good life? Men or woman who spoil, embitter, or curtail their present life in order to get an everlasting, blessed life "over there" are just as wrong as a farmer who is not satisfied with his 160 acres and buys more and more, until he destroys the happiness of himself and his family; he dies after a life of trouble and discontent Let us be men and nothing else. O. T.

THOMASTON, ME., July 12, 1885.

MR. EDITOR: Being on a tour through this state selling "Important Truths," I reached this place last evening. I hav long wanted to visit the state's prison, but never did before. As I walked through the streets I remarked to a man, a stranger, "I would like to make an address to the prisoners to-morrow," not taking a thought that anyone else would hear of it. When I went to the prison this morning, and while waiting in the reception room, an officer came to me and asked me to step into the warden's room. I was surprised, and knew not what it meant, as I was a stranger to anyone in town. The warden said to me, in a very gentlemanly manner: "Mr. Mitchell, we understand that you hav said that you were going to talk to the prisoners. We cannot hav a sensational speech." I told him I made no such remark, but I did say I would like to make an address to the prisoners.

In his room was the Methodist priest who was to preach at the prisoners, to whom he introduced me. I received him very coldly, much more so than I would the prisoners, whom I considered his superiors. Soon we were conducted into the chapel, and, in a few minutes, one hundred and eighty men, with a degrading suit of clothes on, the right side black and the left red, caps the same, marched in with their officers and took seats where I could see every face distinctly.

And, my friends, no one but myself will ever know my feelings as I sat there. I could not restrain my feelings as I looked into the faces of those unfortunate brothers. I burst into tears. How I longed to take the hand of every one of those young men—most of them were young men—and talk to them as I could at that time. Had I had the means, I would take off those degrading Christian clothes, and they never should be put on again, and I would let each one hav a neat suit, and, on Saturday afternoons, I would hav called them all together and said, "My brothers, look up! I want you to feel that you are just as good as I am. It is only through circumstances that I am a free man and you are prisoners. I present each of you with a new suit of clothes. After breakfast to-morrow morning I shall present each of you with a well-filled basket of food, and then we shall unlock the doors and giv you ten hours of unrestrained liberty. Go where you please; if you do an unmanly act, you do it at your own cost. Come back at night like true men. After this you wear no more degrading clothes, and we pay you all for every day's work you do. An account shall be kept, and when your time expires it will all be paid you for the use of yourselvs and families."

My friends, in the language of a noble woman twenty-five years ago, "if this world is ever redeemed it must be by love.' And I say it can never be done by Christian hate.

The sermon of that Methodist priest stirred me as I never was stirred before. And as I sat there looking into those men's faces, and hearing that worthless sermon, I saw clearer than I ever did before why we hav so-called criminals. It all comes from the teachings of Christianity, its Bible, and its God. "Jesus pays it all," tells the whole story. If I execrated the teachings of Christianity before, I do a great deal more now.

To hear that detestable Methodist priest tell those ignorant men to "come to Christ," when they needed instruction as children, was enough to make the very stones cry out.

Mr. Editor and friends, when will the people become intelligent enough to keep these worst of all criminals—priests—out of all places of instruction?

Holding up my handkerchief, I told the warden, "I would not giv that for such talk as that priest made." I said to him, "I would not ask if rum brought those men there, but I would ask what were the prenatal conditions and the childhood of those young men?" Don't tell me that it was rum that brought those men there. I know better. Their faces told a different story. I could see and feel the whole cause far better than I can describe it. I saw some good-looking faces, but most of them were far from being attractiv. I had no *hate*, but a *great deal* of sympathy. I saw but one colored person there, quite a young man. I saw several youthful faces that I longed to send home to their mothers. I said to the warden, "Are there no women here?" "Yes, five." "Why are they not here?" "We do not think it best." And now, in closing this imperfect statement, I quote from the immortal poet, David Barker:

"While one intellect is clouded,
While one soul in sin is shrouded,
While a world for light is dying,
Brother, never cease your crying—
Light!"

SEWARD MITCHELL.

P.S.—I asked the warden if I could get the religious belief of the prisoners. Snapping his fingers, he said, "No; it is not worth that; they will tell you anything; you cannot depend on what they say."

I was pleased to see an improvement in one thing—the prisoners are not compelled to be shaved, they can wear their beard as they choose, if it is not "fantastic." S. M.

EARLVILLE, ILL., July 10, 285.

MR. EDITOR: I would like a dozen of your "Balaams." Every church should hav one for their Sabbath-school children to look at. When I see so much superstition and bigotry in the world, I feel like saying, "Oh, for more Ingersollites, to preach the gospel of peace and good will to man!" And I hope others will be raised up to take the places of those old veterans that we hav had to part with by death.

SARAH C. HILTON.

ADRIAN, MICH., July 7, 1885.

MR. EDITOR: Inclosed find $1.50 to pay for six monthss subscription. I would rather hav THE TRUTH SEEKER than any other paper I know of. I am much obliged for its continuance beyond the time paid for. If I could do my business for pay in advance I could always afford THE TRUTH SEEKER, and I wish all business could be done on a ready-pay basis.

Yours truly, S. P. BABCOCK.

FORRESTON, ILL., July 17, 1885.

MR. EDITOR: Your circular letter received. In response remit five dollars to pay for two years' subscription. I hav been a reader of THE TRUTH SEEKER since D. M. Bennett's imprisonment. I believe the paper is doing a great deal of good, and hope you are receiving the necessary financial encouragement. C. E. NICODEMUS.

MILWAUKEE, WIS., July 15, 1885.

MR. EDITOR: I write to acknowledge the recipt of those pamphlets of "St. Matthew on Trial," and to tell you how much we appreciate them. They are just the documents to be circulated. We took ours over to our Liberal League meeting last Sunday night, and they were eagerly taken.

We take about all the Liberal papers published, and we save them all for free distribution at our League meetings, so we furnish a great deal of reading to those that are not posted in all the Liberal movements. And I would say that whenever you hav any papers, or circulars, or pamphlets, that you can afford to send out free, we will gladly circulate them at our meetings. We only wish we were able to send five or ten dollars for such papers for free distribution to you, but, unfortunately, we are not, for we do all we can to support our Liberal papers, and then what we can in numerous ways otherwise. We hav had very interesting meetings for the year past, and the interest is so great that we shall not adjourn during the summer months, as we did last year, but keep the meetings a-booming all the while.

Our meetings are run the same way the Manhattan Club is managed, a lecture first and then discussions follow, and all subjects are ably discussed.

THE TRUTH SEEKER grows better all the time, and it is read every week with avidity. In the last TRUTH SEEKER an article by Amrita Lal Roy, on "Religion and the Labor Movement," is one of the best I hav read in a long time. You hav our best wishes always. Ever your friend, A. B. SEVERANCE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

An Old-Time Lullaby.

Up the stairs they merrily climb—
Three little white gowns at sleepy-time,
Big brother Benny and baby Grace,
And funny Wee-boy with the happy face;
And mamma sings, as they mount the stair,
These cranky words to a queer old air—
"Go to bed, sleepy-head,
And sleep for money to buy a cow!"

Said Benny, "Such humbug I never heard!
And I don't believe it a single word.
If I slept all night, and slept all day,
Do you think I'd be any richer, say?"
The wee-boy nodded his curly head.
"Mamma, sing it aden!" the baby said.
"Go to bed, sleepy-head,
And sleep for money to buy a cow!"

Said Benny, "Who made such a silly song?
It tells a story; it must be wrong."
"I can't tell, Benny, I only know
It was sung to me long years ago,
By your old Scotch granny, sweet and dear,
When I was as small as baby here.
So go to bed, sleepy-head,
And sleep for money to buy a cow."

"If grandmamma said it, it must be true:
But I don't believe it, now say, do you?
And tell me, mamma, I'd like to know,
When she sent you to bed, did you always go?"
"Yes, I always went, just as you must now."
Said the funny Wee-boy, "Then where's your cow?"
"Oh, go to bed, sleepy-head,
The cow jumped over the moon, they said."

—*Nancy Patton McLean.*

Which is the Strongest?

The Persian king sat on his throne;
Around him, file on file,
The lords of all his mighty zone,
From India to the Nile,
With gold and gems resplendent shone,
And smiled to see him smile.

"Now, tell me," said he, half in scorn,
"Which is the strongest thing—
Woman, or Wine, or Truth, sky-born,
Or Persia's mighty king?
Who answers best, a purple vest
Shall hav, with golden ring."

Then spoke the first and said, "Red wine
Of all is strongest far,
It fills the heart with joy divine;
Life brightens like a star;
The rich and poor embrace benign,
And all men brethren are.

Then said the second, bowing low,
"Earth's strongest is the King.
He says, 'Go forth!' his armies go,
They fear no living thing.
They smite the foe with deadly blow,
And home rich treasures bring."

Then said the third, "Woman of all
Of these is strongest still.
She rules the king within his hall,
And has with each her will.
What man most values, at her call
He brings her lap to fill.

"I saw Apame sitting fair
Beside the king of the land;
She plucked the crown from his dark hair
With air of mock command,
Then placed it on her tresses rare,
And slapped him with her hand.

"Nor frowned the king, but only smiled,
Submissiv to her mind.
To her caprice he was a child.
So always with mankind;
No matter how untamed and wild,
Woman can tame and bind.

"But Truth is stronger still; its hand
Reaches from heaven above.
It binds the ages with a band
Of wisdom and of love.
The earth stands still at its command,
The sun and stars do move.

"Wine may exalt us to the skies,
But then it biteth sore.
A woman's sweetest witcheries
Will fade when youth is o'er,
But Truth eternal never dies,
And gladdens more and more."

The princes shouted, "Great is Truth,
And mightiest over all!"
Darius said, "O, Hebrew youth,
Stand first in court and hall.
All things, forsooth, feel Time's fierce tooth,
But Truth shall never fall!"—*Henry Peterson.*

Peppercorn Stories

WHAT WE ARE MADE OF.

Tommy Clovertop, Frankie Muttonchops, and Johhny Gotobed were sitting in the shadow of a rough stone wall in the middle of a heap of ferns, discussing Polly Peppercorn's last talk.

"Isn't Polly too funny for anything?" said Johnny Gotobed. "Do you suppose it is all true that she tells us?"

"Course 'tis true," and Tommy Clovertop ooked the indig nation he felt at hearing a shadow of a doubt as to the veracity of Polly Peppercorn. "Isn't she a studying and a studying all the time?"

"But what I should like to know is, what makes us *liv?*"

"Fah! don't you know? 'Tis 'cause we eat; if we didn't eat we couldn't liv," and Frankie Muttonchops leaned against the wall and began to whittle a stick with the importance of an individual who has communicated a valuable item of information.

Just then they heard an audible titter on the other side of the wall, and looking over who should the boys see but Polly Peppercorn herself picking dandelion greens.

"Hello, Polly, we were just a talking about you," said Tommy Clovertop. "Johnny Gotobed does not know what makes us liv, and Frankie says 'tis because we eat—was that right, Polly?"

"Yes, it was right—I shall tell you all about that by and by. Of course, everything grows by eating or absorbing, which is the same thing. Plants, animals, rocks, and roses all hav to eat, or they would change into some other sort of material."

"They'd die, wouldn't they?" inquired Frankie Muttonchops.

"We should say they would die," said Polly, "but really nothing ever dies; it *changes* into other forms of life, and change is always going on. You know I told you the other day about the gases and principles of life, and maybe you thought those principles were only in human beings—did you?"

"I did," said Johnny Gotobed.

"But the same principles are in everything, in all matter, and just the same elements are always in the world, in one shape or another—they cannot be destroyed. People who hav studied a great deal in the science of life say that all the substances or elements in the world can be counted, and make less than a hundred."

"How many different substances are there?" asked Tommy Clovertop.

"Well, some say sixty, others sixty-four. There may be more that are not known, but somebody will find them, if so, by and by. See this sweet-fern leaf—smell it. Perhaps you think that what you smell is not a substance, but it is, all the same, very fine indeed; but if our eyes were as fine in proportion I guess we could see it, and if our sense of touch was delicate enough we might take the substance of odor in our very hands, but, as it is, we can only smell it, and the sense of smell tells the mind that it is an agreeable odor."

"But is mind a substance, too?" inquired Johnny Gotobed.

"Why, yes, it is, but it must be very, very fine indeed, because nobody has ever got hold of it to pick it to pieces and analyze it and tell all about its properties, any more than they can discover the perfumes of plants and flowers, or the keen faculty of some animals like cats, for instance, who can find their way back to their old homes, walking miles and miles till they reach the old homestead.

"We think because we hav brains to think with. If we had no brain, we should not think."

"Do you suppose cats think?" asked Johnny Gotobed.

"I know *our* cat thinks," replied Tommy Clovertop. "We had a cat once, and her name was Sally, and she was smart, and no mistake. She would climb the highest tree, jump over a five-foot wall, go fishing, and catch 'em, too. She used to go to the shore and dig clams when the tide was low. She was crazy for clams, was Sally. Before she learned to dig them, she would go and steal the fisherman's bait in the boathouse down there at the shad-hole. One time she got a clam in her mouth that had a hook in it, and she came home with the hook in her mouth, fastened there, and the line was dragging after her. Sally walked straight up to my father, and looked up in his face, with real tears in her eyes, and with the awfullest "Me-e-e-e-ow" that ever you heard in all your life, she just begged him to get that hook out. And she kept just as still as a mouse, sir, while he cut the hook out. After that you couldn't hire Sally to taste of fishermen's bait, and she learned to dig her own clams herself, and then she would bring them home for somebody to open and get out the inside for her. That looks as if she had some sort of thought, doesn't it?"

"Did she do any more tricks?" questioned Johnny Gotobed.

"She used to roll on my Aunt Nancy's flower-beds——"

"I s'pose she wanted to see them *come up*," laughed Frankie Muttonchops.

"Aunt Nancy livs with us, and she had planted sweet 'lyssum, marigolds, velvet pinks, hollyhocks, and poppies, and when Sally scratched 'em all up and rolled on 'em, I tell you Aunt Nancy was mad. 'I'll carry that cat off to-morrow, kittens and all,' said she. Sally was stretched on the wall, and heard every word Aunt Nancy said. She just winked one eye and twitched her tail, and just as soon as Aunt Nancy went in the house, down jumped Sally and made for the wood-shed, where she had six kittens—two white and black ones, one yellow, and the others sort of all colors mixed up together. Well, she took the six baby kittens, one at a time, right in her teeth, and off she carried them over to Uncle Jim Bradley's and hid them in the hay-mow, and she did not come in our house till fall, after Aunt Nancy had gone off to Connecticut visiting."

"Was that all she ever did that was cunning?" inquired Polly.

"She did a good many more things, and some of 'em were not quite so cunning. My father went fishing once, and caught one great toggy."

"What is a toggy?" and Polly looked quite bewildered.

"Why a toggy is a tautog, t-a-u-t-o-g, tautog, and we meant to hav it for our breakfast. But Sally sneaked in the pantry, where it lay on a plate, all clean and nice, threw it on the floor, and eat, and eat, and eat so much that it made her sick. My mamma was so offended with Sally that she told Timothy, the man who works at our house, to take that mean old cat and carry her away so far that she never would set her two eyes on her again. So Tim harnessed up old Billy to the light wagon, put Sally in a crocus bag, tied it up tight, and carried her nine miles and a half, and when he got opposit a good-looking farm house with a big barn and good fences, and a lot of pigs down in the orchard, he let Sally out of the bag, and drove for home as fast as he could. Timothy said he knew the man that lived there, and he thought he was a pretty good sort of man, because he always kept the place looking so neat. But two days afterwards, when Tim got up in the morning, Sally was sitting there on the door-step as contented as ever. Tim was scared and said, 'Lord bless me, Sally! where'd you come from?'"

"Was she real good after that?" asked Johnny Gotobed.

"She was for quite a while, but she soon got bad again, and when Aunt Nancy went in the bed-room one day, the company bed-room, and saw Sally curled up on the new white bedspread, and a whole lot of new kittens squirming and stretching themselvs inside her best bonnet!—oh, if she wasn't so mad! She told Timothy to drown every kitten, and she said she would attend to Sally herself. She carried her down in the pine woods, tied a string around her neck, and tied the other end of the string to a high limb. She thought she was dead, sure enough, but Sally got home before she did! When Aunt Nancy came in she said: 'I guess she won't spoil another bonnet for me. She's as dead as a door nail.' All the time Sally was under the stove, peeping out at Aunt Nancy, as if she would like to say, 'You didn't come it that time, old girl!' She didn't liv long, though, for she mourned herself to death for her kittens. I don't think Aunt Nancy did just right, myself."

"I am very sure she didn't," said Polly. "Of course Sally did not know any better. It shows she was intelligent by her going fishing, and carrying off her kittens when your Aunt Nancy threatened to do what she did, and by coming back home when Timothy carried her away, and I think if your Aunt Nancy had talked and reasoned with Sally she would hav done better. Cats can be taught as well as children. But this isn't picking dandelions for dinner. You take the knife and dig some for me, while I pick some blue violets, huckleberry blossoms, and pussy-willow buds for a bouquet."

Very soon the three boys had the basket full of young dandelion leaves, and Polly had a pretty little bouquet, and thanking the boys she hurried down the lane toward her home.

When nearly at the end of it, Tommy Clovertop screamed out, "Polly, the cat we hav now is one of Sally's grandchildren, and she's the best cat you ever saw."

"Yes," said Polly, "come over to-morrow about five o'clock, and we'll hav a little talk."

"All right, Polly," said the boys. "We'll be there." Then Johnny Gotobed called, "Pol-l-y, are cats made of the same kind of elements as we are?"

"Just the same," answered Polly.

Ashamed to Tell Mother.

"I would be ashamed to tell mother," was a little boy's reply to his comrades, who were trying to tempt him to do wrong.

"But you need not tell her; no one will know anything about it."

"I would know all about it myself, and I would feel mighty mean if I could not tell mother."

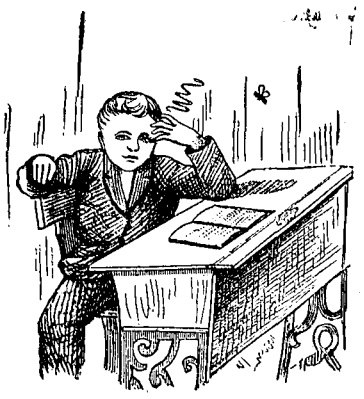
"It's a pity you were not a girl. The idea of a boy running and telling his mother every little thing.

"You may laugh if you want to," said the noble little boy. "I hav made up my mind never, so long as I liv, to do anything I would be ashamed to tell my mother."

Noble resolve; and one which will make any life true and useful. Let it be the rule of every boy and girl to do nothing of which they would be ashamed to tell mother.—*Selected.*

Our Puzzle Box.

1.—CONUNDRUM.



John is a dull boy. If the bee should sting him, why would it hav a good effect?

2.—REBUS.



Pronounce the names of these animals in pairs in such an order as to form words meaning the following: 1. Perhaps; 2. To worry; 3. Steril; 4. A kind of drinking vessel; 5. A kind of fruit.

Correspondence.

MURRAY, IDAHO, July 5, 1885.

DEAR MISS WIXON: As there are so many boys and girls that write for THE TRUTH SEEKER, I thought that you would like to hear from this part of the country. I hav not seen any letters from way. We are acquainted with Mr. Pritchard, the man who discovered the mines. Times are dull now, for there is no water to work the claims that are on the hills, but they are working the creek claims, and some claims pay better than others. This is a good gold country, but the gold is very deep here. They had a celebration here and sent a paper balloon up in the air, but it did not go very far. Papa takes THE TRUTH SEEKER, and has ever since it was first published. I write to some girls in California that I never saw, but I am acquainted with their father, and he takes THE TRUTH SEEKER. Their name is Weybright, and one of the girls said she would write to THE TRUTH SEEKER. As I hav no more news, I will close for the present with success to the Children's Corner. Good-bye, from MELISSA ERWIN.

GREELEY, COL., July 16, 1885.

DEAR MISS WIXON: As I hav not written before, you will be surprised to hear from me. I wish there was a Liberal Sunday-school here, as we do not like to go to an orthodox school. We hav a Liberal hymn book, but wish to hav one having the words set to music. Do you know where we could get one?

We all like the Children's Corner very much, but I hav not seen a single letter from this place. This place has about three thousand inhabitants, and over one thousand school children.

Hoping this letter will not go in the waste basket, I remain truly yours,

ANNA LEIGHTON.

P.S.—The answer to the pictorial enigma, No. 3, in the June 20th number of THE TRUTH SEEKER is candy, nuts, and oranges. A. L.

MAINELAND, NEB., July 15, 1385.

MISS SUSAN H. WIXON, *Dear Friend:* We may all address you thus, though you do not know us personally, because you are doing a friendly work for all mankind in your labor for the little ones. I read the Corner with deep interest and look upon it as being one of the most important, if not the most important, departments for Liberal effort. One man said, "Let me make the songs of a nation and I care not who makes the laws." He might better hav said, "Let me mold the minds of the children and I will make your laws in a few years." Your work is for eternity as well as for now. The little minds with the hood of superstition and fear lifted will be clearer, stronger, and better able to work and raise others than those who later in life were liber-

ated, after having felt the galling chains. While the church holds the children our work will progress but slowly. I need not multiply reasons why the Corner is a good work, for itself givs sufficient evidence that you yourself hav seen and know the full value of the work upon which you are engaged. I desire to throw in a mite and so help to amuse and interest the little ones. I inclose two puzzles, which, if worthy, please place in the Corner. I also inclose some of the wild flowers of these great prairies. They are very pretty now. I hope they will retain at least their colors. The Corner is no place for long letters, or I would be tempted to giv the little Eastern truth seekers a description of our broad prairies where flowers of every hue are nodding and flashing in the sunlight at this season. But they must wait till another time, if at all. We also hav some very strange little animals which they never see except in the pictures. If Miss Wixon will permit, I may make up a letter of some interest.

For the present and for all time an interested reader and a heart full of love for all readers of the Corner, L. E. HUGGINS.

[We thank our friend for this kind letter. Such words of encouragement and appreciation are a great inspiration in our efforts for the entertainment and instruction of our darling children. The prairie flowers arrived in good condition, bright in color and fragrant. They are very beautiful, and, we think, must make a lovely picture blooming amid the waving prairie grasses. We in the East, and all of us everywhere, we think, would be delighted with a sketch from the pen of our friend descriptiv of the Western prairie, which is a wonder-land to us who hav never seen one in all its bright and glowing beauty.—ED. C. C.].

[Our thanks are due little Cora for a pretty cardboard picture. It is done very well for so young a child, and adorns a shelf in our room, and is admired by all who see it.—ED. C. C.]

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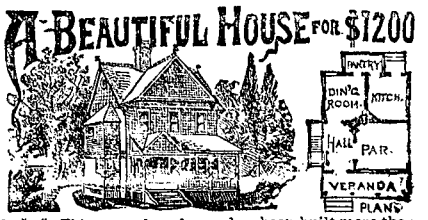
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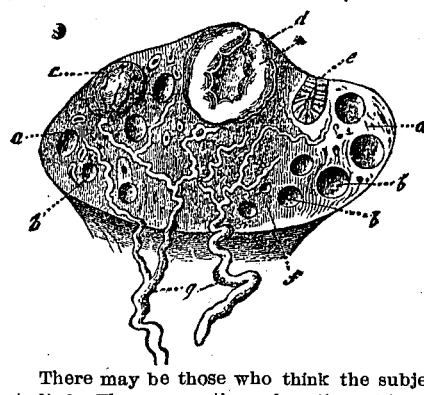
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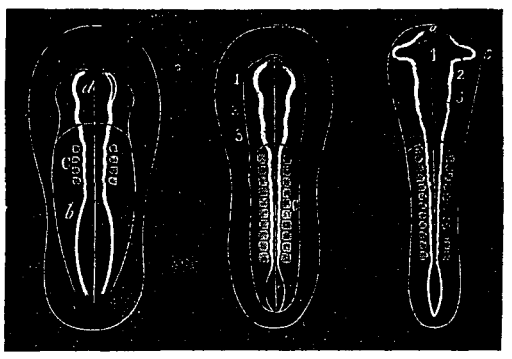
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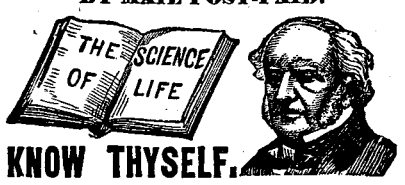
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FOR forms of government let fools contest,
Whate'er is best administered is best;
For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.
In Faith and Hope the world will disagree.
But all mankind's concern is Charity,
All must be false that thwart this one great end,
And all of good that bless mankind or mend.
—*Pope.*

ONE man is continually led by the complexion of his temper to forbode evil to himself and to the world, while another, after a thousand disappointments, looks forward to the future with exultation, and feels his confidence in providence unshaken. One principal cause of such differences is undoubtedly the natural constitution of the mind in point of fortitude.—*Dugald Stewart.*

THE wretch condemned with life to part,
Still, still on hope relies,
And every pang that rends the heart
Bids expectation rise.
Hope, like the glimmering taper's light,
Adorns and cheers the way,
And still, as darker grows the night,
Emits a brighter ray. —*Goldsmith.*

NO honest man can look upon the world and see it as it really is, without the question rising in him whether there be any God that governs it at all. No one can accept the popular notion of heaven and hell as actually true, without being as terrified as Bunyan was. We go on as we do, and attend to our business and enjoy ourselvs, because the words hav no real meaning to us. Providence, in its kindness, leaves most of us unblessed or uncursed with a nature of too fine fiber.—*Froude's Bunyan.*

CONFUCIUS is distinguished among the religious teachers of China by his worldly and practical character. All religion in his handling is brought down to the business of daily life, and estimated by its temporal benefits. A rationalist of the common type, he made no pretension to knowledge of supernatural things, and even advised his followers not to concern themselvs with inquiries about the nature of God, but to learn well their own duties, and to practice in their respectiv places, and especially to giv attention to political knowledge, as the path to usefulness and honor.—*Dr. J. L. Moffat (of Princeton).*

THE free man is king of himself, but he is ruler of none other; self-respecting, he must respect the rights of others; jealous of his own liberty, he must be equally jealous of the liberty of every one else; stern defender of his own dignity, he must, with equal sternness, repress any personal inclination, or any inclination of the many, to injure the same dignity, which is in each individual alike.—*Mrs. Annie Besant.*

LET not this weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe.

If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, oh, teach my heart
To find that better way. —*Pope.*

FAR more important than specific influence on other writers, or even on the development of the subjects with which they deal, has been the effect of Locke's writings on the history of progress and civilization. In an age of excitement and prejudice he set men the example of thinking calmly and clearly. When philosophy was almost synonymous with the arid discussion of scholastic subtleties, he wrote so as to interest statesmen and men of the world. At the time when the chains of dogma were far tighter, and the penalties of attempting to loosen them far more stringent than it is now easy to conceive, he raised questions which stirred the very depths of human thought. And all this he did in a spirit so candid, so tolerant, so liberal, and so unselfish, that he seemed to be writing, not for his own party nor his own times, but for the future of knowledge and of mankind.—*Fowler's Locke.*

THE hights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
—*Longfellow.*

THERE is no difference between the plain speech in many classic works and in those that hav been lately condemned [Mr. Conway is here referring to the trial and condemnation of Mr. Bradlaugh and Mrs. Besant, in England, and Mr. Bennett, in these United States, both trials being equally notorious and shameful] as immoral, and no difference is alleged between the motivs with which they are all published. The book may be very able in one case, very poor in another, but the principles of freedom and right protect them equally. To contend that a book which is decent for the rich becomes indecent when priced within reach of the poor is a mere insult to the people, and it is on a par with the religion which regards subscribers visiting the Zoological Gardens on Sunday as pious people, whereas sixpence would make them Sabbath-breakers.—*M. D. Conway.*

IF a man is mistaken, instruct him kindly, and show him his error. But if thou art not able, blame thyself, or blame not even thyself. Whatever may happen to thee, it was prepared for thee from all eternity, and the implication of causes was from eternity spinning the thread of thy being and of that which is incident to it.—*Antoninus.*

BEFORE a man can use his powers to any purpose, he must arrive at some conviction in which his intellect can acquiesce. "Calm yourself," says Jean Paul, "it is your first necessity. Be a stoic, if nothing else will serve."—*Froude's Bunyan.*

WHO names not now with honor patient Job?
Poor Socrates (who next more memorable),
By what he taught and suffered for so doing—
For truth's sake suffering death unjust—lives now
Equal in fame to proudest conquerors. —*Milton.*

EARTH is sick,
And heaven is weary of the hollow words,
Which states and kingdoms utter when they talk.
Of truth and justice. —*Wordsworth.*

SUPERSTITION is religion *out of* fashion; religion is superstition in fashion.—*Thomas Hobbes.*

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"NOW, then," said the school-teacher, who was an ardent advocate of temperance, "what is it that causes men to fight?" While waiting for some one to shout "Rum!" a little boy held up his hand and cried: "Dogs!" "Dogs!" exclaimed the teacher in astonishment. "Yesem. When a man says his dog is better'n another man's dog there's sure to be a fight."

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"IS the coon a smart animal?" asked a stranger of old Si Jackson on Onion creek. "Talk about coons being smart, I should say dey was smart." "Well, how smart are they?" "A coon played me de meanest trick you eber heerd tell on. I foun' a hole whar de coon went inter de groun', an' I waited dar all day long to shoot dat coon, an' when he did come out he was a polecat."

A POLICEMAN died in Erie, Pa., a few days ago, after drinking copiously of ice-water. It is not often that a policeman so far forgets himself as to indulge in colorless and flavorless beverages; but when he does step aside from the beaten track, it is all up with him. Keep water away from a policeman and giv him plenty of sleep, and he'll liv, if not forever, long enough for all practical purposes.

"CAN any little boy or girl tell me why the lions would not hurt Daniel?" said a gentleman, addressing a Sunday-school. "I know," said one bright little fellow, holding up his hand. "And what was the reason, my little man?" said the speaker, stepping forward, with his face in a joyous glow. "Speak up loud, so that all may hear you. Why wouldn't the lions bite Daniel?" "I guess it was coz he b'longed to the circus."

A MINISTER sat at the beside of a lady who was very ill. "We must all die, my dear madam," he said gently. "But what is death compared with the glories that are to come? Think of heaven, with its silvery streams, its clear running fountains, its eternal hills, its green fields, and its pleasant meadows; its clustering palms and crystal lakes, its—" "Yes," sighed the lady, "it must be a delightful place to look upon, but I should be dreadfully afraid of malaria."

"I UNDERSTAND you had quite a lively time at your house Saturday night," said Johnson to young Mr. Smirel on the Monday after the celebration of the national anniversary. "Yes, rather," replied Mr. Smirel, with a pleased and happy blush, which rather disconcerted Johnson, "What was the excitement? Celebrating the Fourth?" "Oh, no," hastily answered Mr. Smirel, with a blush, "it was only the first." "Why!" exclaimed Johnson, surprised, "Saturday wasn't the first; it was the"—then he stopped, made a little calculation on his fingers, remarked "Oh!" with a peculiar significance, and went in with Smirel to help him to select the cigars.

THEY stood beneath the summer skies and watched the twinkling stars in ceaseless brilliant twink. It was a night to bring the angels from the blue that they might lay their gentle hands upon the evening air, and, touching every heartstring, fill the world with harmony. "And this is love," she said looking into his face. "And love is religion," he continued, stooping to kiss the pretty pinkness of her cheek. "What religion?" she asked naively, "Presbyterian, or Methodist, or Baptist, or Episcopalian?" "None of these, angel mine," he whispered, folding her to his throbbing heart; "none of these; it is You-an'-I-tarian." Devotional exercises were continued until a late hour.

DOUBLE ACTION POETRY.

In his court King Charles was standing on his head
a golden crown,
And his royal brow was wrinkled in a most portentous frown.

Fifty courtiers entered walking on their hands were
jewels bright
Set in rings of gold and silver what a rare and splendid sight.

Four-and-twenty noble ladies proud and fair and ten
feet long
Were the trains that flowed behind them borne by
pages stout and strong.

In a bower of fragrant roses the musicians now compete
Blowing trumpets with their noses they inhale the
fragrance sweet.

See the queen how sad and tearful as the king cut
off her head
One bright tress of hair at parting and she wishes
she were dead.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 32. | PUBLISHED WEEKLY. | New York, Saturday, August 8. 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

A CINCINNATI paper says: "Hell by any other name is just as hot." This is, no doubt, official.

EPISCOPAL Bishop Bedell condemns the revised version because "it tends to unsettle fixed beliefs."

THERE is a clause pending before the Florida constitutional convention which makes clergymen ineligible as members of the legislature.

A FLOATING joke says the whale that swallowed Jonah was like a milkman retired on an independence, because he took a great profit out of water.

DR. BROWN-SEQUARD, a resident of this country, has just received the biennial prize of 20,000 francs from the French Academy of Sciences. He received 74 votes against 7 in favor of the explorer, De Brazza.

A CATHOLIC priest named Bruzza has been arrested at Leghorn, Italy, for enticing young girls to ruin by means of an "orphanage." Twenty little girls were found in the institution. The lady superior has fled.

THE will of Dr. Prime, editor of the *Observer*, indicates that he had gathered a large amount of this world's goods. He leaves his relativs nearly $50,000 in money, besides shares in the *Observer* which hav a considerable commercial value.

ARTHUR J. CAPEL, a brother of Monsignor Capel, has had his six months' invitation to the liberties of the Union Club, New York, revoked, because of behavior not becoming a gentleman, in getting drunk and sleeping in one of the parlors.

MR. J. H. HART, the Utah emigrant agent in this city, is making arrangements for the reception of six hundred European converts to Mormonism, who will be landed here about August 20. These people will come in one of the steamships of the Guion line.

LORD COLERIDGE, one of England's great guns, being threatened with breach of promis, is about to marry. Sir Charles Dilke, another noble lord, has just paid an injured husband $125,000. All London's nobility seems to be suffering exposure. "God save the queen.'

MR. C. DE ROBERTS, of Albion, Neb., has taken his children from the public schools, and declares his intention to resign as a member of the board and hav nothing to do with a school district that compels his children to listen to the reading of the scriptures and the repetition of the Lord's prayer.

FAITH cures are recognized by the London *Lancet*, which says there is no question that they are wrought. There is no miracle in faith healing, but it would be a miracle if faith healing did not occur under favorable conditions. The mistake that has been made is in proclaiming faith cures as a religious function.

AN exchange regrets that the form of law did not permit the jury in the Dudley-Rossa case to find a verdict thus: "We, the jury, find that Rossa being a dynamiter, and a blatherskite, the irrepressible little English woman, especially as she is a woman, was somewhat excusable for taking a shot at him—especially as she could not shoot to kill."

Two colored clergymen presented themselvs for recognition at the Convention of the South Carolina diocese of the Protestant Episcopal church at Columbia in May last. A brother tried to hav them kept out on account of their color, and a great deal of discussion is going on about it. The darkies threaten to divide the church unless they are recognized.

THE advance of civilization is a very curious affair. There are missionaries in the island of Zanzibar, and there is rum also—both of them importations from representativ Christian nations. The missionary preaches to a score, while the liquor affects a hundred. Zanzibar is in one sense absorbing the spirit of modern times, or, perhaps, we had better say the spirits. It may be according to the laws of social evolution that a people must first become drunk before they can become Christian; but it is certainly a remarkable fact that when civilization comes into contact with barbarism, Bibles and brandy are always used to giv the first upward impulse.—*Herald.*

A GEORGIA physician took the precaution to secure a certificate from a woman whom he had treated, stating that it was his services which had given relief. When some praying visitors announced that their petitions to heaven had brought about the result, the doctor triumphantly shook the document in their faces, and they retired from the scene discomfited.

AGENT DAVIDSON, of the Mormon church of Utah, passed through Washington last week *en route* to Jackson and DeKalb counties, Alabama, where he expects to purchase sufficient territory for the settlement of three hundred Europeans, who hav joined the Mormon church, and are soon to arrive in the United States. Davidson is provided with funds sufficient to accomplish his undertaking without delay.

CATHOLICS are advancing in all parts of the country upon the principles of religious liberty, and their aggressions are going to compel a bitter conflict. We formerly thought that some were extravagant in their views of the purposes of Rome in America, but recent events show that the Jesuits are as sleepless, as unprincipled, as plausible as they hav ever been. By their political craft they are able to develop a band of traitors among Protestants who will join hand in hand with them.—*Advocate.*

MISSIONARIES in the equatorial lake region of Africa hav discovered that a kind of beer made of bananas is a prophylactic against malarial fevers, and that this drink is indispensable to their health. Of course the missionaries take the beer only for the stomach's sake and their often infirmities. Contemporaneous with this discovery, a priest in Spain has found that absinthe will prevent cholera, and he therefore imbibes the liqueur in generous quantities. It was a theological student, we believe, who first discovered that smoking was good for corns.

IN a recent article on prohibition published in THE TRUTH SEEKER, our correspondent "Temperance" held that light wines and beer were more conduciv to temperance than the efforts of Prohibitionists. The following clipping would seem to support that view: "I hav sold hundreds, I might almost say thousands, of lots to Germans," said a real estate man, "and I hav noted one significant fact. The moment a German takes to whisky he's gone. He may swallow beer, ale, wine, and cider enough to float a ship, and yet pull through and pay for his lot, but old rye will lay him out. When a whisky-drinking German wants to deal with me on time, I say 'No.'"

A BURR OAK, Mich., paper reports the proceedings of a camp-meeting as follows: "Last Sunday a Mrs. Wm. Simkins got 'the power' at a Free Methodist camp-meeting at Algansee. After some hours, friends — outsiders — got alarmed, called a physician, and attempted to remove her. The elders objected, and in the row that followed a Mr. Navison was hit in the jaw by an elder—Clark. He swore out a warrant for Clark's arrest upon a charge of assault and battery. War followed. He was taken, and is under $500 bonds to appear before a Coldwater justice to-day; and Elder Matthews, who took a prominent part in the camp-meeting held south of this village a few weeks ago, is under $100 bonds for resisting an officer."

THE Rev. Washington Gladden, of Columbus, O , is trying to find out why a majority of workingmen hav deserted the churches. One worker writes, no doubt expressing the sentiments of many others: "Of course, the manufacturers can and should dress better than the laborer. But when we see them so full of religion on Sunday, and then grinding the faces of the poor on the other six days, we are apt to think that they are insincere. They say to us, 'We are not making as much as we would like; we will hav to reduce the cost of our goods by cutting down your wages a little.' We say, 'We can't clothe our families comfortably now.' They say we must economize by buying a cheaper article of clothing. We say, 'Hard work givs us a good appetite, and we can't set a substantial table.' They say: 'Corn is cheap; your table ought not to cost much.' This creates an ill-feeling between capital and labor. When the capitalist prays for us one day in the week, and preys on us the other six, it can't be expected that we will hav much respect for his Christianity." Similar sentiments no doubt prevail among workers, but there is a deeper and more significant reason why the more intelligent workmen no longer attend church. They hav lost all faith in the dogmas of Christianity.

THE Smithsonian Institution has received from Barton county, Ga., a natural curiosity that is arousing much interest. A company which is getting out limestone from a solid ledge found, 100 feet below the surface of the ledge, an immense deposit of human and animal bones carelessly heaped together and imbedded in the solid rock. The bones are intact, but break when an effort is made to free them from the stone. A mass of this conglomerate of stone and bones, weighing 5,000 pounds, has been received there, and the Smithsonian authorities will send an expert down to examin the deposit, which is represented to weigh many tons. No explanation is offered for the bones being there, save that a cave existed there inhabited by antediluvians, and it afterward slowly filled with a limestone deposit which cannot now be distinguished from the original rock.

"IT is astonishing what timber the Greenback party pick up when they want a public officer. The man whom they hav put in nomination for superintendent of public schools has a record that he probably now wishes was slightly blotted out. The Keosauqua *Republican* has this to say of his past actions: 'Mr. Moore, of Davis Co., the man whom the Greenbackers hav nominated for superintendent of public schools, and whom the Democrats are expected to indorse, is opposed to reading the Bible in our public schools, and he it was who filed a petition for an injunction before Judge Burton two or three years ago, asking him to restrain the teachers of Bloomfield from reading the Bible when they opened their schools, which injunction Judge Burton refused to grant. He would be a nice man indeed at the head of the public schools of the state.'"—*Grinnell (Ia.) Herald.* Concerning the foregoing rather foolish utterances, we can only remark that Mr. Moore's views on the Bible in public schools recommend him strongly to the place for which he has been nominated. No man holding opposit views is fit for the office. If the Greenback party always chose as wisely as in this instance, it would deserve better success than it has as yet achieved.

THE Indianapolis *Sentinel*, of a recent date, reports that the Ohio wing of the temperance party is fast splitting apart on the rock of politics. The larger wing has grown arrogant over the figure the prohibition cause has cut in politics, and has gone in for a hot campaign against the Republicans. The candidate for governor, the Rev. A. B. Leonard, declared in a speech here last night before 1,500 men and women, in the Tabernacle, that their first duty was to beat Foraker and the state ticket in Ohio this fall, and defeat the party at all times, because it was not prepared to bow down to the dictation of the Prohibitionists. In another hall the Cleveland Women's Christian Temperance Union met and passed a long series of resolutions declaring that, as the National Union had decided to aid the Prohibition party against the best interests of the temperance cause, its connection with the Ohio and National Women's Christian Temperance Union is to be henceforth severed. The Cleveland Union will go into the arena where the Reverend Leonard is at work, and try to lead the temperance workers of the state back to their legitimate work. Most of the real organizers of the great campaign for state Prohibition, two years ago, came from the Cleveland Union. Among those ladies of national reputation who are against political temperance work are Mrs. Ellen J. Foster and Jennie Duty.

News of the Week.

TORONTO, Can., had the biggest fire in its history last Sunday night.

SING SING prison netted a profit of over $6,000 for the month of July.

A HOTEL at Quitman, Ga., has been turned into a seminary for colored girls.

THE mystery of the woman's body found in the Charles river at Boston remains unsolved.

MISS MOORE, an American young lady, has taken the first prize for singing at the Paris Conservatoire.

THE cholera is spreading in Marseilles, France In Spain there is no apparent abatement of the scourge.

EX-GOVERNOR ST. JOHN, of Kansas, is in New York, and will make a series of addresses on temperance throughout the state.

EL MAHDI, the False Prophet of the Soudan, recently deceased, left two young sons and numerous wives to mourn their loss.

GENERAL GRANT'S remains arrive in New York on the 5th to lie in state in the city hall for two days, the funeral taking place on the 8th.

SARAH ALTHEA HILL, plaintiff in the Hill-Sharon divorce suit, has entered the lecture field to raise funds to continue divorce proceedings.

IN a balloon race at Chetenham Beach, Ill., last Sunday, both balloons collapsed at a hight of 1,200 feet. One man alighted in safety, while the other received fatal injuries.

RIEL, the Canadian rebel, was found guilty and sentenced to death by the court at Montreal. He took high religious grounds, and prayed with much fervor while in the dock. His address to the jury was a pious exhortation.

ENORMOUS frauds in the accounts of the suspended Munster Bank, at Dublin, Ireland, hav been discovered. Warrants hav been issued to secure the arrest of Mr. Farquharson, one of the joint managers of the Dublin branch. He has fled, and it is alleged that he is a defaulter to the bank in the amount of $350,000.

A TERRIBLE tornado swept up the Delaware last Monday afternoon, wrecking two steamboats that were in midstream, and unroofing a number of houses. Five persons are known to hav lost their lives, and more than a hundred were injured. The damage to property is believed to reach $1,000,000.

SENATOR AUGUSTUS VERA, of Italy, died at Naples a few days ago. He was a great Hegelian philosopher, and his philosophy was anti-Christian. It is said that upon his death-bed he recanted, received the benefit of the clergy, and became reconciled with the church. His friends say he was not of sound mind at the time of his death.

ON the 23d of last month a band of about fifty gypsies landed at Castle Garden in this city from Bosnia, which is a part of northern Turkey in Europe. They were the dirtiest immigrants the commissioners had ever seen. They had trained bears, monkeys, musical instruments, and other attractions, which they purposed to display throughout the country to catch the unwary penny of the rural population. Judge Cullen has decided that the steamship company that brought them over will hav to take them back, as they are liable to become a county charge.

THOMAS M. BRANTLY, of Bainbridge, Ga., beat his wife and heaped indignities upon her of the most shocking kind. The wife bore it for eighteen months and then confided the story of her sufferings to her brother. When the matter became publicly known, Brantly was arrested, and one night last week a mob took him out of jail, hung him to the limb of a tree, and shot him full of holes. If the story of his crime is true, his fate was deserved. The law could hav imposed only a small fine and short sentence, which fact probably prompted the lynching.

Communications.

The Development of Religion.

The article from Herbert Spencer, published not long ago in the *Popular Science Monthly*, entitled, "Religious Retrospect and Prospect," is, to me, the least satisfactory of all that hav proceeded from his august pen. Remembering the good, ancient authority that even Homer sometimes nods, I venture to say that there appears to me to be vagueness and confusion of ideas about it not unlike what attend the dreams in which its author thinks he finds the source of our belief in ghosts.

To illustrate what I mean, he, in effect, puts in the same category, and embraces with a deep identity, the emotion of the frightened ignorance, which, when the Northern Lights play, sees "war waged in the troubled sky," with banners, serried lance, and stain of blood, with what is awakened in the man of science at the same spectacle when the law of its sudden and varied changes baffles his scrutiny. Nay, he would make the philosopher who is struck with amazement at the revelations of geology concerning the age of the earth even more deeply religious in that emotion than the devoutest worshiper of the Mosaic cosmogony. Nothing less than this can he mean when he says (p. 350), "Science, under its concrete forms, enlarges the sphere of religious sentiment."

To giv the term "religion" any such wide interpretation as is here involved is in utter violation of that "good, customary use" which has long been held alone to establish the meaning of words, and, though it may be excused in the numerous pious writers who of late, getting ashamed, as it would seem, of religion in its simplicity, would fain associate with it morality, philosophy, and whatever else is of good report, is quite unworthy of the scientific reasoner.

There need be no great difficulty in getting at the nativ meaning of this word. As says the learned author of the Delphin edition of the classics: "Religio pro meter sumitur a veterebus." Philology itself confirms the interpretation, for, whether the word comes from *re-lego*—to reconsider—as Cicero thought, or from *re-ligo*—to tie back—as some other learned linguists have considered, it equally implies some influence that deters and hinders us from following the obvious path along which our senses and our reason solicit us. The meaning still holds good; some form of fear or apprehension concerning the unknown is still the inspiration of every form of piety, from the fetich-worship of the savage on the Congo to the adoration of the Host by assembled cardinals in the long-time capital of the civilized world. This is why the customary offerings at every altar hav been prayer, sacrifice, and privation, to appease an angry and avenging god. The classic pagans, it is true, had also festivals to Bacchus, Pomona, and other representativs of joy, but these were but the idle gayeties of a Fourth of July among ourselvs. The serious heart was not touched, nor the exercises of religion made a solemn business at Rome or Athens till when fire from angered Jove might touch the summit of the capitol, or birds of sinister wing alight on its entablature; just as among ourselvs today the regular services of the Sabbath hav become formal and perfunctory, or but supply an arena where respectability may assert or fashion display itself, leaving the religious soul unstirred till some professional revivalist comes along and threatens us anew with hell torments.

The only point in common between religion and science is that the provocation and study of them both is the ever-tempting field of the vast unknown. In the inspiration, aim, and path of their pursuit they are utterly diverse. The worshiper is moved by apprehension, his own safety is his chief aim, and acquiescence in the will of some superior power his law of duty; but it is the hunger of knowledge that impels the student of science, its augment is his aim, and an unwearied struggle against whatever enshrouds truth from his sight his willing destiny. The deep obscurity of things awakens in him no terror, but is only an enticement to their explanation. He looks upon the wonders of the sky above him, not with an anxious awe, but with admiring delight, and the fires beneath are a mere crucible to study and not a Gehenna to shudder at. Can "development" ever work such a transformation that this state of the spirit will deserve to be called religion? You may use what names you please, but things must remain forever different.

Indeed, for my own part, while I am a firm and thorough believer in Mr. Spencer's development, and consider that everything the most apparently casual is yet governed by unchanging law, I cannot help thinking that the attempt to bring the phenomena of religion, current or historic, into a systematic arrangement, or to set forth an established order of sequence between them, is altogether futil, and not unjustly exposes the undertaker to the ridicule which George Eliot in "Middlemarch" throws upon kindred endeavors. The start, succession, characteristics, and behavior of the innumerable forms of religious doctrin and disciplin hav been too various, disturbance and contingency too common, and the influence of sudden and original personality, that *tertium quid* among elemental powers, which Mr. Spencer is apt to overlook or belittle, too frequent and controling, for human intellect or industry to gather even the chief of them into a plan of nature. As well undertake to draw up a scheme of the Northern Lights, or frame a diagram of the clouds.

Owning the sole motiv of blind fear, and utterly ignoring the guidance of reason, as we constantly see, religion affords no field or foothold for philosophic inquiry. Its varying attitudes are as casual as the turn of a die, and as little within the scope of calculation. It is easy to understand and account for the origin of the several arts, of different forms of political government, and of whatever else has had human needs and intelligent purpose for its motiv; but the why and wherefore of Judaism, Mohammedanism, or Mormonism in the career of humanity, or the scheme of nature, is a mystery impenetrable, belonging to what Tennyson aptly calls "the hidden depths of personality."

Moreover, to comprehend the philosophy of a matter implies some power of prediction concerning its behavior—as we can now foresee with certainty that personal despotism in Europe is destined more and more to giv place to popular, and the telephone, from the hour of its invention, to play an important part among the methods of human intercourse—but would Mr. Spencer, sitting in Pilate's seat, hav felt in his all-comprehensiv and stirring brain any premonition that the subdued victim before him was destined to "turn the world upside down?" It may be said, to be sure, that we all feel able to prophesy that religion is destined to be greatly tempered in the future by the growth and spread of enlightenment; but this expectation in no way concerns the proper development, that is, the activ, automatic behavior of the religious sentiment, but only its passivity, or incapacity—as though we should foretell how a servant will yield observance to his master, or flowers be withered in a frost. It is a prophecy that relates to the nativ power and influence of knowledge, not to the activ forces of religion.

To descend to a topic of detail in Mr. Spencer's discussion, I cannot but consider his attribution of our belief in disembodied spirits—which, by the way, appears from all accounts to be the most constant among the most barbarous—to the testimony of dreams as far-fetched and unsatisfactory. For every man very early in life is sure to find out that the visions of the night are not at all to be trusted as evidence of any reality, past, present, or future. Accordingly they make little impression, even on the minds of children, the morning so constantly bringing their refutation. Thus it happens that though among ourselvs superstition is by no means extinct in all its forms, the study of dreams is as dead as that of witchcraft.

A better explanation of the wide-prevailing belief in ghosts appears to be found in the fact that to the unschooled mind it is hard to believe that the dead are dead. That what so long and so powerfully animated this familiar form, which now I find so still, but changed in no other way, has suddenly forever ceased to be, is too strange, and too perturbing to long habitude, to be at once and unhesitatingly accepted for a fact. Nor can even reason for a time make it seem such. Constantly our excited imagination re-creates his voice and his behavior in our ears and before our eyes. The creak of the door becomes the creak of his familiar footstep, and the bark of his dog the welcome of his returning presence. Add the awe that the aspect of death inspires, paralyzing the understanding. Such a frame of mind, which does not soon or easily altogether pass away, is ready to welcome any, the frailest, testimony that favors its own leaning—a baseless inference, a casual suggestion, or downright lie, from any quarter, or concerning any other case. The double influence of hope and apprehension lends its strengthening aid. This would seem to be a natural and sufficient explanation of the common belief in ghosts, a belief vastly invigorated among Christians by the undoubted apparition of Jesus after his supposed and apparent death.

As to what changes time may bring in the several attitudes of science and religion, it would be a metamorphosis stranger than any in Ovid if the one should droop its towering wings, and slip its never-daunted courage, to sit in the tabernacles of cowering devotion, or if the appetite of the other should so alter as to feed on sweet and solid realities instead of its ancient diet of fearful fancies. Only this can be safely looked for, that as the unsubdued spirit of science still more and more uncloses to light the realms of shade, the imaginations that hav lived in that murky precinct, little by little ousted of their freehold, will turn by degrees to a happier vocation. But to look, at least at any near day, for the entire dislodgment of fetichism, savage or cultured, would be too sanguin. The field of its occupation in the timid and unreasoning fancy of man is too wide, and the power of tradition, custom, and early education over our opinions, behavior, and professions too dominant.

Superstition has as many lives as a cat, and is as nimble. The last quarter of the last century saw it ousted from public recognition in France, and almost from respectability, and the same quarter saw it seat itself again there nigh as lively as before. So no small part of the same New England which long ago quit believing in the pinches of witches now listens devoutly to the rappings of the "spirits." Warfare against it is as thankless as it is tedious, and sometimes seems hopeless; but none the less is it the duty of everyone who recognizes in all history its constant baleful influence on the welfare of mankind, unredeemed by one essential benefit, to echo on every fit occasion the famous war-cry of its greatest enemy, "*Ecrasez l'infame.*" Far more public respect than odium will be gained thereby, for a certain deep sympathy with the sentiment, not by any means all hidden, is fast pervading the general mind. The contrary endeavor of a certain set of philosophical writers to find some worthy element in all its various forms to make it the companion, as ally or handmaid, of the spirit of science, and to tool along its decaying influence, will prove as futil as it is unworthy. It is the nativ antagonist of truth and virtue, and must be constantly worsted in the scuffle.

C. C. P. Clark, M.D.

Colonel Ingersoll on the Revision.

Col. Robert G. Ingersoll was corraled by a *Record* reporter this morning and asked if he had read the revised Testament. He replied, "Yes, but I don't believe the work has been fairly done. The clergy are not going to scrape the butter off their own bread. The clergy are offensiv partisans, and those of each denomination will interpret the scriptures their way. No Baptist minister would countenance a 'revision' that favored sprinkling, and no Catholic priest would admit that any version would be correct that destroyed the dogma of the 'real presence.' So I might go through all the denominations."

"Why was the word sheol introduced in place of hell, and how do you like the substitute?"

"The civilized world has outgrown the vulgar and brutal hell of their fathers and founders of the churches. The clergy are ashamed to preach about sulphurous flames and undying worms. The imagination of the world has been developed, the heart has grown tender, and the old dogma of eternal pain shocks all civilized people. It is becoming disgraceful either to preach or believe in such a beastly lie. The clergy are beginning to think that it is hardly manly to frighten children with a detected falsehood. Sheol is a great relief. It is not so hot as the old place. The nights are comfortable and the society is quite refined. The worms are dead, and the air reasonably free from noxious vapors. It is a much worse word to hold a revival with, but much better for everyday use. It will hardly take the place of the old word when people step on tacks, put up stoves, or sit on pins; but for use at church fairs and mite societies it will do about as well. We do not need revision; excision is what we want. The barbarism should be taken out of the Bible. Passages upholding polygamy, wars of extermination, slavery, and religious persecution should not be attributed to a perfect God. The good that is in the Bible will be saved for man, and man will be saved from the evil that is in that book. Why should we worship in God what we detest in man?"

"Do you think the use of the word sheol will make any difference to the preachers?"

"Of course it will make no difference with Talmage. He will make sheol just as hot and smoky and uncomfortable as hell, but his congregation will laugh instead of tremble. The old shudder has gone. Beecher had demolished hell before sheol was adopted. According to his doctrin of 'Evolution,' hell has been slowly growing cool. The cindered souls do not even perspire. Sheol is nothing to Mr. Beecher but a new name for an old mistake. As to the effect it will hav on Heber Newton, I cannot tell; neither can he, until he asks his bishop. There are people who believe in witches and madstones and fiat money, and centuries hence it may be that people will exist who will believe as firmly in hell as Dr. Shedd does now."

"What about Beecher's sermons on Evolution?"

"Beecher's sermons on Evolution will do good. Millions of people believe that Mr. Beecher knows at least as much as the other preachers, and if he regards the atonement as a dogma with a mistake for a foundation, they may conclude that the whole system is a mistake. But whether Beecher is mistaken or not, people know that honesty is a good thing, that gratitude is a virtue, that industry supports the world, and that whatever they believe about religion they are bound by every conceivable obligation to be just and generous. Mr. Beecher can no more succeed in reconciling science and religion than he could in convincing the world that triangles and circles are exactly the same. There is the same relation between science and religion that there is between astronomy and astrology, between alchemy and chemistry, between orthodoxy and common sense."

"Hav you read the reports from London about the recent exposures of vice?"

"I hav never read the *Pall Mall Gazette*. If the charges are made in good faith, the editor is in the right. Virtue does not liv on ignorance, and vice flourishes in the dark. All the guilty parties will object to the publication, but I see no reason why good people should. If the charges are true they ought to hav been published. I know, in a general way, what the acts are claimed to be, and nothing could be more horrible."

"Hav you read Miss Cleveland's book? She condemns George Eliot's poetry on the ground that it has no faith in it, nothing beyond. Do you imagin she would condemn Burns or Shelley for that reason?"

"I hav not read Miss Cleveland's book, but if the author condemns the poetry of George Eliot, she has made a mistake. There is no poem in our language more beautiful than 'The Lovers,' and none loftier or purer than 'The Choir Invisible.' There is no poetry in the 'beyond.' The poetry is here—here in this world, where love is in the heart. The poetry of the beyond is too far away, a little too general. Shelley's skylark was in our sky, the daisy of Burns grew on our ground, and between that lark and that daisy is room for all the real poetry of the earth."
—*Boston Evening Record.*

Facts and Fallacies of the New Testament.

HEAVEN.

But to return to heaven. The twenty-seventh chapter of Exodus tells us of the heavenly altar of burnt offering, seven feet six inches each way; with pan to receive the ashes; shovels, basins, and flesh-hooks (verse 3); linen curtains one hundred and fifty feet long; fifty-three pillars of silver with sockets of brass (Ex. xxvii, 9–19). That all these things actually exist in heaven, did so in the days of Moses, and do exist to this day in heaven, where God and Christ are, we hav text after text—the most emphatic "thus saith the Lord." It is declared by Moses, David, and Isaiah, in the Old Testament, repeated and insisted on by Stephen, Paul, John, and Christ himself, in the New Testament.

David, inspired of God, declares not alone the existence of a real sanctuary or tabernacle in heaven, but that God's dwelling-place is between the cherubim (Ps. lxxx, 1; xcix, 1; cii, 19; Isa. xxxvii, 16; Ex. xxv, 22, 40).

The New Testament confirms all this. The martyr Stephen, a man full of faith and the Holy Ghost, declares:

"Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God" (Acts vii, 44, 45).

Paul declares: "We hav such a high priest, who is set on the right hand of the throne of the majesty in the heavens. A minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man" (Heb. viii, 1, 2). We read that John was permitted to take a stroll around heaven, and he saw the real, genuin, original seven candlesticks: "And being turned I saw seven golden candlesticks, and in the midst of the seven candlesticks, one like unto the son of man" (Rev. i, 12, 13).

He saw the altar of incense and the golden censer and fire on the altar:

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Rev. viii, 3).

He saw the ark—the real original:

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Rev. xi, 19).

"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall giv thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony" (Ex. xxv, 21, 22).

"And look that thou make them after their pattern which was showed thee in the mount" (verse 40).

Priests and ministers are paid to tell us all about heaven. They hav not done so; they hav been obtaining money under false pretenses.

However reluctant they may be to admit it, or acknowledge such a Materialistic heaven, with its ark, curtains of linen, skin of animals, pillars, boards, candlesticks, lamps, snuffers, ash-pans, and flesh-hooks, Old and New Testament alike declare it, and that Christ is now officiating as high priest in that sanctuary in heaven.

Many a poor, heart-broken woman, wife of a miserable drunkard, longs for heaven. No more leading kind, generous hearts to vice through treating and drinking there. She wonders how the all-wise, ever-loving, heavenly father could hav sanctioned it here:

"He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Psalms civ, 15).

"Giv strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more" (Prov. xxxi, 6, 7).

But ministers assure her that since that day heaven has adopted prohibition, and so there will be no treating, no drinking in heaven. Yet Jesus declared:

"But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom" (Matt. xxvi, 29).

So there will be treating and wine-drinking in heaven. Jesus himself says so.

Many a poor, worn, and weary wife and mother, heartsick of dreary household drudgery, and monotonous round of duties, meals to cook, dishes to wash, bread to bake, longs for heaven, where there is no bread to bake, no emptyings to sour. "Ah!" she sighs, "thank God, there will be none of that in heaven." But there will if the Bible is true:

"Beloved is he that shall eat bread in the kingdom of heaven" (Luke xiv, 15).

"And I appoint unto you a kingdom, as my father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii, 29, 30).

"And thou shalt set upon the table shewbread before me always" (Ex. xxv, 30).

"And thou shalt take fine flour and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shall set them in two rows, six in a row, upon the pure table before the Lord" (Lev. xxiv, 5, 6).

"Glad there will be no dishes to wash when I get to heaven," says the young girl. Sorry, but there will:

"And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls" (Ex. xxv, 29).

"And look that thou make them after their pattern which was showed thee in the mount" (Ex. xxv, 40).

"There won't be any nasty, greasy candles to make or lamps to clean, dirty old snuffer-trays to empty; nothing of that kind in heaven." Sorry again, but the Bible says there will:

"And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may giv light over against it. And the tongs thereof, and the snuff dishes thereof" (Ex. xxv, 37, 38).

"I know the Bible says there are lots of linen curtains, but they will be always clean. In heaven all is purity. There can nothing that needs cleaning enter there. No dirt in heaven. Oh, I long for heaven, where I can enjoy rest and not hav to be everlastingly fighting dirt!" says the good housewife. The Bible says heaven needs cleaning:

"Yea, the heavens are not clean in his sight" (Job xv, 15).

"It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselvs with better sacrifices than these" (Heb. ix, 23).

There is dyeing curtains and ram and badger skins, weaving linen and alpaca. Then for men there is catching badgers, butchering rams, tanning, carpentering, brass founding; gold-beaters, wick-snuffers, lamps, candlesticks to make, and last, not least, flesh-hooks.

Mark well! We are taught God is unchangeable, the same yesterday, to-day, and forever. The Jews hav ceased to offer their continual burnt offerings, but God is not to be deprived of his "sweet smelling savor," and so he has an altar of burnt offering with flesh-hooks, pans, etc., in heaven (Ex. xxvii, 1–3).

"And look that thou make them after their pattern which was shewed thee in the mount" (Ex. xxv, 40).

How rash are the members of the National Liberal League! They would stop president and governors from appointing Thanksgiving days; yet who knows, if the Bible is true, what terrible calamity we are spared, not by the thanks, prayers, or praise of Christians, but by the roasting of the Thanksgiving turkey, its savory smell ascending to heaven? The smell of roast beef and chickens is and ever has been pleasing to the Lord, and to his servants, the preachers:

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor, and the Lord said in his heart, I will not again curse the ground any more for man's sake" (Gen. viii, 20, 21).

Who knows what dreadful curses are spared us by those heavenly flesh-hooks being kept constantly to work?

The one grand incentiv to attain heaven is the hope to be reunited and dwell forever with our loved and lost. Take away this hope, and women, the last stay, the main support, of the church, would forsake it. Being reunited to the love of the dear departed is the grand hope held out to become devout Christians, yet Jesus himself declares there is no human love in heaven. The Sadducees asked Jesus, If a woman hav seven husbands, in heaven whose wife shall she be? Jesus answered:

"In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii, 30).

Here is the plainest possible, the most positiv, declaration that there is no human love in heaven, that angels were never fathers, mothers, husbands, wives, or children; that in heaven there will be no more love for husband or wife than for any other saint—nay, not so much as for the pious Charles Guiteau or holy Jesse James, for Jesus tells us there is more joy in heaven over the arrival of one sinner than over ninety-nine that need no repentance (Luke xv, 7).

We sing and talk of our loved ones having gone to be angels, being pure as an angel, innocent as an angel. The comparison is odious. Angels are not pure or holy or innocent. We read in 1. Kings xxii, 20–22, how they wilfully lie, and in 2 Kings xix, 35, how ready they are to murder men in the night. We read:

"And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand. And when they arose early in the morning, behold they were all *dead corpses*."

Revelation is full of their horrible, wicked, and destructiv doings—maiming, torturing, and killing poor human creatures who never injured them. Who with human sympathies would desire to dwell in heaven with such cruel beings to love, instead of near and dear ones of earth? Heaven is filled with the vilest miscreants of earth if Christian theories are correct. They assert that none is so acceptable to heaven as the worst of sinners. Priests and ministers assure the vilest criminals, the most brutal murderers, of prompt admittance to heaven and eternal bliss, and dispatch them, by way of the hangman, direct from the gallows to glory. Who could hope for joy, love, and happiness in such company? Who could love or be happy in the society of angels who delight in pouring out vials of wrath, unmixed with one drop of mercy, upon all mankind? We hav too much of this spirit in God's chosen ministers here.

But the Bible declares heaven is not at all a quiet, peaceful, or even a safe place. We read in 2 Sam. xxii, 8, that the foundations of heaven shake when God gets wroth! There was war in heaven:

"And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels" (Rev. xii, 7).

What is to prevent another rebellion? Was not God just as powerful then as now? Was not heaven just as holy then as now? If war broke out among the angels before heaven was so filled with earthly villains and miscreants, why should it not again? What kind of love can be in that heart that can look down into sheol and witness the horrible sufferings of its loved ones of earth, and then try to drown the wail of agony of the damned by singing hosannahs to the loving, ever-merciful, heavenly father?

Gentle reader, do you wish part in such a heaven? Could you bow in adoration and shout songs of glory to a being who, for no possible good purpose, for no other reason than the gratification of fiend-like malignity and hate, would cause and continue such scenes of horror?

We cannot lament that the Bible declares heaven itself, and all the host, shall be burnt up at last:

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree" (Isa. xxxiv, 4).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter iii, 10, 12).

Christians expatiate on the superiority of faith over works, and that we can only be saved by the former and not by the latter, meaning that belief in creeds and church dogmas takes precedence over useful lives and works of benevolence, kindness, and love. We, on the contrary, hold that acts of kindness, goodness, and benevolence outrank faith, and that it matters little what a man believes, so that he does what is just and right.

In the language of the heroic, noble, and lamented founder of THE TRUTH SEEKER: "How excellent is the practice of virtue and how commendable in every sense of the word is a life of morality! They are the sources, and the only sources, whence are derived peace of mind, happiness, and contentment. It is a great consolation to know that acts of kindness and love produce the same happy results whether performed by those of much or little faith, Christians or Infidels."

Let us discard the barbarous teachings of a degraded, barbarous people, and instead of talking about being cleansed by being washed in the blood of a mythical savior, shed on an imaginary cross, after he was already dead, let us seek real purification in the clear, beautiful, living stream of knowledge; cleanse ourselvs from errors of life as well as errors of faith, and, instead of obeying the arbitary exactions of Christian priests and ministers, in hope to attain the Bible heaven, with its slaughtered rams, badger-skins, altar of sacrifice, flesh-hooks, candlesticks, and snuffers—all relics of barbarism of the past—let us seek to promote the happiness of all around us, and make for ourselvs, here and now, an Eden paradise—a heaven of every home. Instead of cringing in abject fear at the altar of ignorance, let us worship only at the shrine of reason, science, and truth.

C. B. REYNOLDS.

NO CONTEMPORARY NOTICE OF JESUS.—The writers of the first century were all silent as to the contemporary existence of such a man as Jesus. Philo, Pliny, Justus, and Josephus hav not so much as named Jesus Christ, nor one of his apostles, nor noted any of the wonderful events narrated by the gospel writers. Something had to be done to supply the omission, and in an uncritical age, when forgeries were ripe, the remedy was at hand.—*Anti-christ.*

Mr. Beecher.

The press of the country, THE TRUTH SEEKER included, puts forth—and justly—sundry sharp thrusts at Mr. Beecher's recent series of discourses on Evolution and Christianity, wherein the latter continues what for some years past has seemed to be his favorit employment of putting new wine into old bottles.

Now, this putting of the new wine into old bottles, though not by any means the best work a man could put his time and talent to, is perhaps better than not to handle it at all; since by attending upon and observing the ingenious process, now and then one who would not otherwise secure it may get a taste of the new wine.

It is unaccountably strange, however, that Mr. Beecher, with his acknowledged sagacity, does not see how futil must be all his efforts to accomplish the end at which he seems to be driving. Although quite apparent to others, the Plymouth pastor seems wholly oblivious to the fact that if he is succeeding at all, it is in reconciling evolution, not with Christianity as through a thousand years of life and activity it has crystallized into a well-defined system, and, as such, is universally apprehended and understood, but with Christianity as revamped and reconstructed by Mr. Beecher.

This final and great effort (by himself so-called) of Mr. Beecher's long and industrious ministry, however impotent it may seem to himself and to a small band of ready followers, can hav, in the direction intended, no permanent influence with the great majority of thoughtful people either in or out of the church. It may do this, however: call attention to and in some measure emphasize the fact of the utter irreconcilability of the antagonistic systems, evolution and Christianity; and this, though not intended, is in itself a good and desirable result, and worth all the time and thought the great preacher has given to these late discourses. S. BREWER.

Ithaca, N. Y.

Miss Wixon Among the Mediums.

In answer to numerous inquiries, and which I hav not time to answer individually, I would say that I am doing my best to get at the "bottom facts" of the Spiritual philosophy by giving it a candid, earnest, and impartial investigation. I am having seances with the so-called best and most powerful mediums. My sitting with J. V. Mansfield was not satisfactory—that is, my questions were not answered at all. I will giv one instance. I asked my father, if it should be he who would answer my letter, to tell me one or more of the given names of our family. A simple thing to do, yet he, who in this life never refused a request of so simple a character, or, indeed, of any character relating to my interest or happiness, utterly failed to grant so slight a desire as that above mentioned, knowing, if he livs and was present at the interview, that it would hav afforded me infinit satisfaction.

At the same time, I must say that I do not think Mansfield read, except by some subtle instinct, my question, it being folded and sealed securely, and neither the letter, nor himself, leaving my presence. It is evidently true that the mind has power to read manuscript without the aid of the outward vision, but that "the spirit postmaster," as Mansfield is called, can tell more than he knows himself, I do not believe.

My interview with Henry Slade was not more satisfactory, although I am not able to account for the writing that appeared upon the slate—two messages, one in French, and the other in English, and neither by anyone that I ever heard of before. But because I am not able to account for the performance is no reason I should say it was a specimen of spirit handiwork. Nor will I say it was not, only that I do not know, and it does not appear either plausible or probable that it was the work of spirits. While at this sitting something touched my limbs on the farther side from Slade. I thought it might hav been his foot, and I calmly asked him if it was his foot that touched me. He was quite indignant at the question, though it did not seem to me there was sufficient cause.

For the first time in my life, I attended a seance for materialization of spirit-forms, at Mrs. Fay's. It was with some awe that I took my seat, but it was not long before that feeling melted before the presence of a hundred different "spirits," men, women, and children, who appeared one after another in a light so dim and misty that one could not distinguish his dearest friend. One appeared for me, but could not tell her name! Perhaps I am wrong, but I could not feel that I was at any time during the evening in the presence of those who had once lived on earth and departed for the unknown shore to return again in such a shape.

With Mrs. Beste my experience was not different. Objects purporting to be "spirits" came and sang, whispered, lectured, etc. Voices were heard, deep and resonant, and anon gentle and child-like. Ventriloquism could do all in that line that was done that night. There was no light whatever, even the light of the moon and stars being excluded by black cambric nailed before the windows, the illuminated garments of the "spirits" making the only light on the subject that was afforded. To my mind there was not evidence sufficient to warrant the idea of the appearance of a single spirit outside of the medium, though, viewed as a performance, an entertainment, it was quite clever, though its length was objectionable. However, others believe when I disbelieve. I advise all to go and see for themselvs, and the mediums mentioned are called as good as any in that line.

At Mrs. Maud Lord's seance I did receive some tests that were unlooked for. I went a stranger, unknown to all present. I was touched several times during the evening by little fingers, apparently, that I was unable to grasp or hold, for they seemed to melt as I touched them.

I was addressed as daughter by what purported to be my father, who told me some facts that I had forgotten. He called me by my original name, Mary, which I bore till five or six years of age, a circumstance that I had quite forgotten for the time being.

Other matters were told me that I may not mention here, and which I consider as somewhat remarkable, but whether they came to me through or by means of spirit power, I am not yet prepared to say. I am still investigating the phenomena, but, so far, hav had the best results through the mediumship of Mrs. Lord. She herself is a very bright and attractiv woman, and her seances are characterized by a spirit of quiet harmony that is very agreeable.

SUSAN H. WIXON.

Onset Bay, Mass., July 30, 1885.

Found Dying.

A MISERABLE DEATH.

In Leominister, last week Wednesday, an unknown man was discovered by the roadside unconscious, and fast sinking. A pint bottle about a quarter full of whisky, and an empty laudanum bottle, told the story. He died soon after his removal to the station-house. He was about sixty years of age, decently dressed, and apparently an American. In a coat pocket was found a letter written with a lead pencil, which was inclosed in a white envelope, and addressed, "To whom it may concern," and was as follows: "Out of money, and out of health. I hav worked all my life since I was ten years old, so I don't owe the world a great amount. I hope you will forgiv me for the trouble I cause you, for I could go no farther. I cannot beg, so I take the shortest way out of trouble. Make as short and cheap a job as you can of it, but do not put me under ground until you are sure I am dead. There will be no use in asking who I am, for I do not wish anyone to know. I belong many miles from here. Again I ask your forgivness, and bid the world good-bye. I expect eternal sleep. I hav done my best to do unto others as I would that they should do unto me."

The above item I cut from a local paper printed in Massachusetts. It deserves more than a passing notice. The heartlessness of its caption, "A Miserable Death," induces comment. We cannot think that a miserable ending when, after fighting a battle for existence sixty years, weary, worn, and exhausted, this man surrenders a life forced upon him. It was a miserable beginning—a beautiful ending. Let us quote his dying recorded words; we must presume them true in the absence of any knowledge to the contrary. Dying words are deemed the best evidence in public tribunals, and we must think it so in this instance. "Out of money, out of health." Out of money is bad, but couple that with an expiring vitality, without a home, and the case is indeed deplorable. We may call him a dead *coward*, but unable to work he could no longer be a living *hero*. His condition, when found, supports his written declarations.

"Decently dressed"—he had not lost his self-respect. Sixty years of age, his days had not been lessened by vices. Had he possessed an appetite for strong drinks, he would hav followed the injunctions of the Bible (Proverbs xxxi,7)—"drank and forgotten his poverty, and remembered his misery no more." He would not hav left a "quarter of a pint of whisky untouched by his side." "I hav worked all my life since I was ten years old, so I don't owe the world much." No! on the contrary the world owed him. His productiv capacity must hav been greater than his consumptiv powers. The world had absorbed his surplus, which, when unable to longer labor, would hav carried him to the end of his vitality.

"I hope you will forgiv me for the trouble I cause you, for I could go no further." Such sensitivness could not ask help. Hear him: "I cannot beg, so I take the shortest way out of trouble." He would not prolong his misery; he preferred to end it.

This stranger would hav preferred life; despair made him seek death. The cancer of poverty was in his throat. He could swallow—he could get nothing to swallow. Hence, Spartan-like, the hemlock to remove the desire and necessity. There were other reasons than his sensitivness why he could not beg. To seek employment on the road, asking for food, in Massachusetts is crime. He could not commit crime. Suicide is also a crime in Massachusetts, but that is only when it is not a success. "Make as short and cheap a job as you can of it, but do not put me under ground until you are sure I am dead." How thoughtful! He knew the spot where he was to be buried had been anticipated—the paupers's corner in the graveyard of Leominster. He also might hav thought one in the millions had been buried alive; he didn't wish to be that one; hence his request in view of the mourners being hurried. He need hav had no anxiety about his burial. He would hav been buried not for his sake, but for the sake of that society of whose creation he was.

"There will be no use in asking who I am; I do not wish anyone to know." How thoughtful for those he loved! Hav they in the past been so thoughtful of him? "I expect eternal sleep." He might hav formed his conclusions from the progress of science during his period, or from Ecclesiastes iii, 22: "Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after him?" But whatever his opinions may hav been, to him they were sacred. "Eternal sleep!"—what a joy it must hav been to him, freed from toil for an existence! How many mornings during his long life had he awakened from his previous day's toil, and wished the night had been a little longer! How sweet to think that last long night had come when he could not be awakened to his unrequited labor again!

"A miserable death!" Can that be a miserable death when we lie down on the bosom of our mother, the earth, in the soft summer eve of July, under the canopy of the blue sky, with the gentle breezes of old Wachusett fanning our brow, singing its sweet lullaby? No, it was a beautiful death.

Yes, and we can fancy the low murmurings of the dying stranger by the wayside as life was ebbing:

And now my pulse is ceasing,
And hands and feet grow cold,
And death, my colors fleecing,
Prepare me for the mold.

"O grave, where is thy victory?
O death, where is thy sting?"
The grave is but a bed to me
And death my waiting wing.

GEORGE M. DAVENPORT.

Snowflakes from Snowville.

Variety *may* be the spice of life, but we hav rather more of this spice than we covet when it brings cold winds and creeping chills up one's back way down here in Dixie in July.

But as we cannot alter, correct, or amend the weather, we must e'en make the best of the inevitable, if we do it by sitting in the kitchen by the cook-stove, so that we may benefit from the conserved heat that the trees hav gathered from the rays of Old Sol during their growth. Yes, even this box of stove-wood here by my side may say as you or I would say:

"I am the acme of things accomplished,
And an incloser of things to be."

All that was in the past united in bringing what is in the present. As the tree is "the acme of things accomplished" so far as vegetation is concerned, so is man the "acme of things accomplished" when we consider the animal world. And once again to quote from the "good gray poet:

My feet strike an apex of the apices of the stairs,
On every step bunches of ages,
And larger bunches between the steps,
All below duly traveled, and still I mount and mount.
Rise after rise bow the phantoms behind me,
Afar down I see the huge first Nothing, I know I was even there.
I waited unseen and always, and slept through the lethargic mist,
And took my time, and took no hurt from the fetid carbon.

. . . . . .

All forces hav been steadily employed to complete and delight me,
Now on this spot I stand with my robust soul.

All is quiet and no special news stirring, or if there is, it comes not to our little home-world.

To-morrow is the glorious Fourth, but one would never dream of it here. Not the fizz of a cracker or a preparation is going on to show that it is to be a holiday; nor will it be so.

The weather is very dry and windy, and gardens and growing things suffer for rain.

Snowville is bright and gay with sunny faces and girlish forms, making glad and joyous our quiet little village. Many are rusticating here as country boarders and visitors from the cities, trying to find health, rest, and recreation among our mountains.

Oh the gleesome saunter over fields and hill-sides!
The leaves and flowers of the commonest weeds,
The exquisit smell of the earth at day-break
The moist, fresh stillness of the woods,
And all through the forenoon.

E. D. SLENKER.

Why is This Thus?

What is the matter with the *Banner* and the *Offering?* When the Freethought paper admits to its columns both sides of a question, why a cry like this which the *Offering* emits and the *Banner* echoes? Has not THE TRUTH SEEKER (and the *Investigator* also) given the Spiritualists as fair a show as it has the Materialists? Hav the former been muzzled more than hav the latter?

Aside from the *New Thought*, what Spiritualistic paper allows its opponents, or, rather, the opponents of Spiritualism, anything like the chance that Spiritualists hav in the papers that the *Banner* and the *Offering* seem to look upon as enemies?

EDWIN C. WALKER.

The Tent.

Owosso, Mich, - - - - - July 28 to Aug. 4.
Henderson, " - - - - Aug. 5 to Aug. 11.
Bradford, Pa., - - - - - Aug. 16 to Aug. 23.

MASON, MICH.—Lack of judgment in appointing time, and inability to personall y attend to advertising, etc., by the party who induced us to take Tent to this place, added to delay of freight train with our Tent, and it being race week, made comparativ failure of our efforts in Mason. Yet a very large num. ber of our best periodicals were given to people really interested, and a large number of books and pamphlets were sold, half of it a good deal below cost, but it will pay in the near future.

Mr. J. B. Worden came three miles to every lecture. He had never before heard a lecture on Secularism. He is rejoicing in the truth and at the good work done. His wife and family are Salvation Armyists, but he hopes to induce them to read Liberal literature, and after a little get them so far Liberalized as to permit him to read THE TRUTH SEEKER in his own home in peace. He looks to the Liberal press as his savior, so his faith is well founded.

Many others expressed gladness at hearing of Liberalism; nearly all were astonished and delighted as we laid the facts before them, and expounded the beauties of the ennobling Gospel of Humanity, and urged their individual study and investigation.

Mr. H. Wixon walked over six miles every night, after hard days' work in the harvest-field, inducing others to accompany him. Poor in this world's goods, he is rich in hope and confidence of the grand triumph of universal mental liberty, and in a helpmate in full sympathy with him.

Several came three and four miles. We are hopeful, despite discouraging financial results, that our effort at Mason was in all else a success. Certain it is that it awoke quite a number to earnest thought and careful reading. Mr. Arthur Tilney, our efficient helper, won golden opinions from all sorts of people by his geniality and courtesy to all attending, and induced many to attend to listen to his artistic rendering of choice gems of song.

We take two days of needed rest; open at Owosso Wednesday, July 29th, under the auspices of Geo. H. Bedford, one of the most energetic, intelligent, and enterprising citizens of this section, an outspoken, live Liberal, deservedly respected of all classes—the only TRUTH SEEKER subscriber in Owosso. We are confident of a good time, and determined to win a grand success.

INSOLENT DOMINEERING OF THE CHURCH—A MOST EXEMPLARY CITIZEN THREATENED WITH PROSECUTION FOR ATTENDING TO HIS OWN BUSINESS ON HIS OWN FARM ON HOLY SUNDAY—NEED OF UNION AMONG LIBERALS—"ETERNAL VIGILANCE THE PRICE OF LIBERTY!"

The following letters tell their own story. Liberals are too apt, because they do not at the moment themselvs suffer from the irritating, insolent dictation of the church, to regard it as altogether unnecessary to giv of their time, influence, or means to insure efficient organization and sustain the National Liberal League.

How many timid but honest hearts are slaves to priestly tyranny—forced to servil obedience to rites and ceremonies they at heart despise!

Let every Liberal rally. The spirit that instituted the Inquisition is not dead. The serpent is coiled, and only waits opportunity to dart on its unprotected victims.

"BRIGHTON, MONROE Co., N. Y., July 26, 1885.

"C. B. REYNOLDS, Chairman Ex. Com. N. L. League, *My Dear Sir:* I inclose you letter sent to me by Justice Boure, of Penfield—he is the son of the minister of the M. E. church—also copy of my reply. Please advise me.

"Yours truly, WALTER BURROWS."

THREATENING LETTER FROM THE JUSTICE.

"PENFIELD, N. Y., July 23, 1885.

"WALTER BURROWS, ESQ., *Dear Sir:* Complaint has been made to me at various times by citizens of the town in regard to your working on Sunday. You, of course, know the same is contrary to law. It is therefore unnecessary for me to call your attention to that fact.

"I hav received written notice to take action against you, with names of witnesses, etc., but I do not desire to hav anyone criminally prosecuted unnecessarily, and therefore take this mode of informing you of the feeling at present existing in the neighborhood in regard to the same, in order that you may govern yourself accordingly, and perhaps be the means of saving you trouble in the matter. Very truly yours,

"WILSON W. BOURE, Justice Peace"

REPLY OF CHAIRMAN OF EX. COM. REYNOLDS TO MR WALTER BURROWS.

"Owosso, MICH., July 30, 1885.

"WALTER BURROWS, ESQ., *My Dear Sir:* Your favor and inclosed letter of W. W. Boure, justice of the peace, just received, with copy of your reply.

"I admire your answer. Pursue the even tenor of your way. If they do arrest you, telegraph me. The National Liberal League will defend you in your just rights. We will prove to them our organization is a stern reality. Should they dare persecute you, we will hav the Tent at Brighton, and devote a week to lectures on this Sunday question, and flood the whole county with leaflets on the subject.

"Yours for reason, rights, and truth,

"CHAS. B. REYNOLDS,
"Chairman Ex. Com. N. L. League."

The Prehistoric Cross.

Long before the Romans, long before the Etruscans, there lived in the plains of Northern Italy a people to whom the cross was a religious symbol, the sign beneath which they laid their dead to rest; a people of whom history tells nothing, knowing not their name; but of whom antiquarian research has learned this, that they lived in ignorance of the arts of civilization, that they dwelt in villages built on platforms over lakes, and that they trusted in the cross to guard, and may be to revive, their loved ones whom they committed to the dust.—*Rev. S. Baring-Gould.*

The National Liberal League.

The Campaign Fund.

Previously acknowledged, - - - -	$4,462.86
A Young Friend, - - - - - -	1.00
Uniondale, - - - - - - -	3.00
Total, - - - -	$4,466.86

PAID PLEDGES.—Samos Parsons, $20; Dr. E. B. Foote, $100.

News and Notes.

Concerning the aggressiv purpose of the Albany Convention to move at once upon the works of the enemy, and demand justice in the halls of legislation, we hav the following vigorous words from the activ president of the Albany Liberal Association:

"ALBANY, June 26, 1885.

"DEAR MR. PUTNAM: I think this should be one of the most important matters for the Convention to emphasize with all the boldness and determination to which words can giv power of expression.

"It will not do to be continually tickling a cancer with a straw. It must be cut out. The exemption of church property from taxation is contrary to the principles enunciated in the Declaration of Independence, and also contrary to, and incompatible with, the whole spirit of our national Constitution.

"Guizot, the great French historian, says in his 'History of Civilization' that 'every great idea that has been born into the world in modern times has been born in France, or after its birth in some other country it has had to come to France to be fully elaborated and finished.' Now, may there not be some truth in this statement of the great French scholar and bistorian? The French Republic is not fourteen years old, yet see the unparalleled progress that Liberalism has made in that country in this short space of time. I hav always had the patriotic hope that our own country would be the teacher of the nations of the earth, but if France makes the same progress in the next fourteen years that she has in the fourteen that are drawing to a close, I am afraid that the United States will not be the advance guard of civilization. It is a singular fact that the only country in the world where the worst form of superstition is allowed an unlimited field in which to operate, and ply all all of its various modes of deception, is the very country whose political institutions it assails and condemns. If fraud can thus with brazen front assail our institutions, where is the Freethinker so meek and lowly and so time-serving as to fail to let his voice be heard in honest protest against the rank injustice of the legal exemption of property from taxation simply because superstition is taught on the premises? We do not expect to accomplish all the objects we hav in view through the agency of our few Radical journals and public speakers. We must organize societies, and demonstrate a gallant, agggressiv spirit.

"We are in favor of the protection of all the sacred rights of liberty and property, but no property must be too sacred to pay for the protection it receives. If the people in this country who sit down and growl about the many injustices that a barbarous superstitious sentiment has heaped upon the shoulders of toiling humanity would now make a grand rally for the cause, victory would certainly crown our efforts. Superstition in all its ramifications is now gathering for the final defense. Theology has gone down before the keen edge of the scientific scythe, but the spoilsmen are entrenching themselvs behind the fortress of ignorance and innocence. As we pass through the streets of any city or large village, our ears are assailed by the can-can instruments of the Salvation Army, or some agent of the Young Men's Christian Association asking us to go to their rooms and hear some windy exhorter talk about a God, soul, heaven, etc., that he knows no more about than a brickbat.

"Theological seminaries are built and endowed, and young men are educated, or rather trained systematically to become public impostors. These young men receive, at their ordination, a guarantee that they will be taken care of, and will never come to want as long as they continue to be impostors. But should they see fit at any time to hearken to the voice of a manly conscience, their means of livelihood are taken away.

"Many a brave minister who could not afford to see his family in need of the common comforts of life has been doomed by the accident of the profession that he or somebody else chose for him, to liv a life of lingering torture. Many a talented and high-minded priest has been compelled to liv in the most abject mental slavery under the imperious exactions of tyrannical bishops. And even in those churches where heresy is not condemned by high ecclesiastical courts, the ignorance and emotional nature of the common herd must be nursed and pandered to, so that even in the field of religious latitudinarianism the honestly-disposed minister of the so-called gospel is sometimes compelled to submit to a fate that is worse than 'sheol.'

"Now, we are charged with the duty of liberating the priests from the mental toils that surround their path, and also to liberate the people from the shackles of slavish superstition. There are enough Freethinkers in this country to accomplish this result in the very near future, if they will only come out boldly and put their shoulder to the wheel. Therefore, when we meet in Convention let no time be lost. The great army of young Freethinkers are ready to join us if we show that we are harmoniously aggressiv, that we know who the enemies of mankind are, and that we do not fail to denounce every fraudulent advantage that organized priestcraft is continually taking in trying to shape legislation, state and municipal, for their own protection and aggrandizement.

"Our platform is comprehensiv enough for all Liberal-minded people to stand upon. Let the order go forth from the Convention that we hav come to stay and to put down all injustice, and when the smoke and dust of the conflict hav settled, then, and not till then, will we begin to canonize the pioneers in the cause of human progress. The bold spirits who faced the jeers and taunts of ignorant fanaticism and eloquent hypocrisy will then receive the crown of immortality—immortality here in this world. Yours truly, J. J. MCCABE."

Our good friend Edward Ross, of Montezuma, N. Y., whose noble and pathetic struggle with superstitious tyranny during the past year is remembered by all readers of THE TRUTH SEEKER with feelings of sympathy and triumph, writes as follows:

"MONTEZUMA, N. Y., July 27, 1885.

"FRIEND PUTNAM: Inclosed find four dollars for tickets to Albany Convention for Charles Traver and wife, myself and wife. I am taking a deep interest in the fast-growing cause of Freethought, and am constantly arousing in my locality inquiry into and after the principles of which you are a representativ and champion, and which in thunder tones this great Convention will enunciate and proclaim to the world. The people here are becoming more and more Liberalized day by day, and more especially on the subject of church taxation and exemptions by statute of the clergy, and many expressions of assent to taxing church and priest can be had from those heretofore opposed to or unaccquainted with the present unequal and iniquitous system of taxation and exemptions. I want a blank petition mailed to me, and I hav no doubt of obtaining a goodly number of names to it. Brother Traver and myself hav had an uphill fight here, the whole power of the church having been hurled against us relentlessly, and from which we hav escaped unhurt, excepting an insignificant injury to my business. This feeling is fast being obliterated by a persistent and persevering warfare, and by a free and voluntary circulation of Liberal literature. I am well pleased with the prospects of success of the Convention, and hope that every nook and corner of the United States will be represented. By a large attendance, a plain, comprehensiv statement of our cause, the legislature will take cognizance of our claims, and long-standing and iniquitous laws will be expunged from our statute books, or amended to conform to a sense of right and justice, and an advance step hav been made in the right direction for a wider and enduring separation of church and state. Ye men and women of brains and tongue, ye workers, push on the works! EDWARD ROSS."

Canada also comes wheeling into line. Our gallant and cheerful comrade, John Ray, of Welland, Ontario, writes:

"FRIEND PUTNAM: "I hav been with you at the last three Conventions, and hav had pretty good times, and shall be pleased to meet you and my many other friends at Albany. I am in my eightieth year. I expect some of our Welland friends will be there also, and I hope for the success of the Convention.

"Ever your friend, JOHN RAY."

Our glorious veteran, Horace Seaver, will be with us in Convention, and an army of Liberals will giv him a mighty welcome. He says this, in reply to a certain criticism:

"We think P. is about right in setting us down for a short speech, if any, at the Albany Convention. We are a great admirer of short speeches, and agree in this with Franklin, who said that ten minutes were long enough to talk at a meeting if a man had anything to say, and too long if he hadn't. Of course this refers to ordinary individuals, and not to lecturers and essayists—

"Larger ships may venture more,
But little boats should keep the shore."

Short addresses are most important in a Convention of this sort. A world of meaning, of power, and of influence can be put into a twenty-minute speech. It is sometimes a brilliant, burning focus, wherein some vital thought is uttered that more than anything else expresses the heart of the Convention. It was by such an address as this that Ingersoll flamed to world-wide recognition.

We need elaborate lectures, clear and profound expositions of some great and leading truth, but we need also bright, extemporaneous, rattling speeches of fifteen or twenty minutes, that will set our hearts on fire. It is a grand gift to be able to make a short address every word of which is like a lightning-stroke. Such a speech as this Horace Seaver can make every time, and what he says will be one of the most inspiring utterances of the Convention, and one of the rarest treats that Liberals of to-day can enjoy.

"B. F. W.," Greenfield, writes in *Investigator:* "I hope all who can will be sure to attend the Albany Freethinkers' Convention in September. It should be a great gathering, and with the talent that will be there, the meetings cannot fail to be of a superior quality. Pass the word along the whole line, and let us see if we can't bring out such a host of heretics as will make the orthodox shake in their shoes with more fear than is said did old Belshazzar when he saw the ominous hand-writing on the wall of his palace, announcing that he had been weighed in the balance and found wanting."

S. P. PUTNAM.

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Previously acknowledged, - - - - -	$756.00
Elias H. Gault and wife, - - - - -	2.00
R. B. Jackson, - - - - - - -	3.00
Capt. Nelson Smith, - - - - - -	1.00
F. H. Mollineaux, - - - - -	1.00
Mrs. S. J. Lenont, - - - - -	1.00
Total, - - - -	$764.00

Outdoor Meeting at Carman's Grove, Uniondale.

We did not consult the clerk of the weather, and we had no prayer machine whereby with Christian zeal we might change the purposes of an unchangeable God, and so just before the hour set fer our Freethought meeting the clouds gathered and a slight shower precipitated itself upon the bosom of the parched earth. This prevented the attendance of many who lived at a distance, and though the sun partially appeared, when the hour for meeting arrived only a few were on hand. However, the earth looked so beautiful after the rain and seemed so revived with the precious balm of the skies that we had no heart to find any fault with the operations of nature, and made the best of the situation. I gave my lecture, and we had a friendly conference with the pioneer spirits of Long Island, whom nothing can daunt and who for years hav kept up a steady combat with orthodoxy. One thing was favorable—the musketoes were thoroughly wet, and seemed to be quite discouraged. They did not present their bills upon this occasion—and their bills are about the most uncomfortable ones that ever bother our struggling flesh; not even a doctor's or a lawyer's bills are quite so audacious.

We had a delightful visit with Joseph Carman, who has lived for a quarter of a century in this locality and has helped to make Long Island the cultivated spot that it is, and who has always been an outspoken Freethinker. The grove near his house is a handsome one and well fitted for outdoor meetings, having open spaces for the breeze, and lofty trees whose spreading branches shut off the fervor of the skies. The orthodox often hold their Sunday-school picnics here, and no doubt get a little Secular philosophy by good eating and contact with the face of nature.

I had a few Christians in my congregation on Sunday, and they paid good attention to the end, except one, who went off in a flutter about the middle of the discourse. But I hope the good seed was planted. That which startles at first remains oftentimes to produce a mental growth.

We lecture next Sunday at the same place, afternoon and evening, the weather clerk permitting. S. P. PUTNAM.

Communications.

Death of a Hebrew Philanthropist.

Sir Moses Montefiore, the philanthropist, is dead. He quietly passed away at his home in Ramsgate, England, Tuesday afternoon, July 28th. He was called the "Ideal Jew," but was beloved by "gentiles" as well as those of his own religion. It has been said that "he belonged to no race, religion, or country; his name had gone all over the broad earth, and had been received without regard to birth, or nationality, or faith." He was born at Leghorn, Italy, on Oct. 24, 1784, and when, a few months ago, he reached his hundredth year, the day was celebrated in England, America, and every land that civilization has reached. His father was an English merchant, and traced his ancestry back to Spain. Driven from that country by religious persecution, the Montefiores amassed wealth in Italy. They went to England after Manasseh-ben-Israel's intercession with Cromwell for the admission of the Jews.

Sir Moses was educated in London, and, after a careful commercial training, became a member of the Stock Exchange. In 1812 he married Judith Cohen, who was the sister-in-law of Nathan Meyer Rothschild, the founder of the London branch of the Rothschilds' banking-house. Their wedded life was one of happiness, and his wife's death, which happened nearly fifty years after their marriage, was Sir Moses Montefiore's great sorrow, and a sorrow that time did not seem to lessen.

Lady Montefiore possessed much literary ability, and wrote an interesting account of one of her many philanthropic visits with her husband, which was published in 1844 under the title, "Notes of a Private Journal of a Visit to Egypt and Palestine." It was while visiting Palestine with his wife, in 1829, that Sir Moses became interested in his co-religionists there, and ever afterward it was his desire to see the holy land peopled by his own race, and the seat of the Jewish empire, with Jerusalem as its capital. On his coat-of-arms is a banner on which "Jerusalem" is written in letters of gold.

Sir Moses Montefiore was chosen sheriff of the city of London in 1837, the first of his faith who had ever held that office, and in the same year was knighted by Queen Victoria. The honor paid to him by city and sovereign was for his efforts in the cause of liberty and philanthropy. In 1840 he made a second journey with his wife to the East, in company with Cremieux, on the occasion of the persecution of the Jews in Damascus. He carried with him a relief fund of $35,000, half of which was his own contribution. He saw Mehemet Ali, pasha of Egypt, and made such an impression on him that he at once released the Jews who had been imprisoned, granted the free return of fugitivs, and guaranteed such future protection as Sir Moses demanded. Afterward, when the pasha sent his son to England to be educated, he placed him under Sir Moses's care. When he got back to England from this expedition Queen Victoria showed her pleasure by granting to him the "high distinction" of bearing supporters to his family arms—a privilege conceded only to peers of the realm and knights of the various orders. At the same time a magnificent memorial, sculptured by Bailie in 200 ounces of solid silver, was presented to him by a deputation of citizens—Hebrew and Christian—who joined in this testimonial to his worth and work.

In 1846 Sir Moses prevailed upon the Emperor Nicholas to suspend a ukase against the Jews. On his return he was created a baronet. In 1854 he collected $100,000 for the relief of the sufferers by famin in the East, obtained from the sultan the right to hold real estate, and established poorhouses in Jerusalem. He also promoted industry and agriculture there. In 1863, having secured at Madrid the cooperation of Queen Isabella, he obtained a firman from the sultan of Morocco in favor of the persecuted Jews, guaranteeing their equal protection with Christians. In 1866, when he was eighty-two years old, he made his last visit to Palestine, where the people had been afflicted by the cholera, and whose crops had been destroyed by the locusts. The next year he went to Bucharest to use his influence against the ill-treatment of the Jews in Roumania.

There was one mission, however, which the good man undertook which failed of its object, because it had to do with that most unscrupulous and heartless of all institutions, the Catholic church, as represented by Pope Pius IX. The case was this: Edgar Mortara, son of a Jewish cloth-merchant in Bologna, was taken by force from his parents by the papal police on orders from the inquisitor-in-chief at Bologna, for the reason that he had been surreptitiously baptized by a Catholic servant girl, and the church considered itself under the obligation of protecting him against his parents. Both the boy and his parents were in despair, and addressed themselvs in vain to the papal authorities. The church kept its hold on the lad. The Evangelical Alliance in London presented a protest against this outrage to the English government, but with no effect; the English government did not move in the matter. Then Sir Moses Montefiore took up the case and went personally to ask the pope for the return of the boy to his parents. He had the indorsement of both the French and English government, but they availed nothing, and for the first time the great philanthropist failed in a benevolent undertaking. The disgraceful and execrable action of the church in this affair can never be overlooked by thinking people, and will serve to keep fresh in mind the contrast between the Italian harlequin, Pio Nono—masquerading as pope, and voted infallible by the combined ignorance of Christendom, while forgotten by the intelligent—and Moses Montefiore, the Jew, the promoter of intelligence, the dispenser of charity, and the friend of the oppressed everywhere.

Pope Joan.

The earliest notice of Pope Joan is by Marianus Scotus, who died A.D. 1086. He inserts in his chronicle this passage:

A.D. 854, Lotharii 14, Joanna, a woman, succeeded Leo, and reigned two years.

From this small beginning the story grew, its first enlargement a few years later being as follows:

It is reported that this John was a female, and that she conceived by one of her servants. The pope, becoming pregnant, gave birth to a child, wherefore some do not number her among the pontiffs.

In 1282 came this further enlargement:

After Leo IV., John Anglus, a nativ of Metz, reigned two years, five months, and four days And the pontificate was vacant for a month. He died in Rome. He is related to hav been a female, and, when a girl, to hav accompanied her sweetheart in male costume to Athens; there she advanced in various sciences, and none could be found to equal her. So. after having studied for three years in Rome, she had great masters for her pupils and hearers. And when there arose a high opinion in the city of her virtue and knowledge, she was unanimously elected pope. But during her papacy she became in a family way by a familiar. Not knowing the time of birth, as she was on her way from St. Peter's to the Lateran, she had a painful delivery, between the Coliseum and St. Clement's church, in the street. Having died after. it is said that she was buried on the spot; and therefore the Lord Pope always turns aside from that way, and it is supposed by some out of detestation of what happened there. Nor on that account is she placed in the catalog of the holy pontiffs, not only on account of her sex, but also because of the horribleness of the circumstance.

As a further addition to the story it is said that, her holiness having presumed in that condition to exorcise a demoniac, and command the devil to tell her when he was to quit the body he possessed, the evil spirit answered:

Papa pater patrum, Papissae pandito partum,
Et tibi tunc eadem de corpore quando recedam.*

The whole story of Pope Joan is fabulous. Leo IV. died July 17, 885, and Benedict III. was consecrated on the 1st of September following, so that it is impossible to insert between their pontificates a reign of "two years, five months, and four days." It is, however, true that there was an antipope elected upon the death of Leo, but his name was Anastasius. This man possessed himself of the palace of the popes and obtained the incarceration of Benedict. But his supporters soon deserted him and Benedict assumed the pontificate, reigning two years and a half. Anastasius was never charged with being a woman, and cannot be the supposed Joan.

Bower in his "History of the Popes," 1758, says:

The female pope owes her existence and her promotion to the Roman Catholics themselvs; for by them the fable was invented, was published to the world by their priests and monks before the Reformation, and was credited, upon their authority, even by those who were most zealously attached to the Roman see, and among the rest by Saint Antonius, archbishop of Florence; nor did they begin to confute it till Protestants reproached them with it as reflecting great dishonor on the see of St. Peter.

Mosheim seems to assume the truth of the story, for he says:

During the five subsequent centuries the witnesses to this extraordinary event are without number; nor did anyone prior to the Reformation by Luther regard the thing as either incredible or disgraceful to the church.

The Rev. S. Baring-Gould, an English churchman, is indignant at the above assertion by Mosheim, and says:

For two centuries there is not an allusion to be found to the event. The only passage which can be found is a universally acknowledged interpolation of the "Lives of the Popes," by Anastasius Bibliothecarius; and this interpolation is stated in the first printed edition, 1602, to be found only in two manuscript copies. . . . Mosheim is false again in asserting that no one prior to the Reformation regarded the thing as either incredible or disgraceful. . . . Platina, in his "Lives of the Popes," written before Luther was born, after relating the story says, "These things which I relate are popular reports, but derived from uncertain and obscure authors, which I hav therefore inserted briefly and baldly, lest I should seem to omit obstinately and pertinaciously what most people assert."

But does not this quotation from an author prior to Luther's birth rather go to confirm than to refute Mosheim's assertion? Platina relates the story from "popular reports," and records "what most people assert," though he himself expresses a hesitating doubt of the fact.

Furthermore, the learned Bower adds to the quotation already given this:

Ænius Silvius, afterward Pope Pius II., in the fifteenth century, was the first that questioned the truth of the fact, saying "that the story was not certain."

Upon the evidence, therefore, it does appear that Bower was right in saying that the Catholics did not begin to confute the story until the Protestants reproached them with it as reflecting great dishonor on the see of St. Peter. Indeed, it is admitted by the Rev. S. Baring-Gould that "a marble monument representing the papess with her baby was erected on the spot." Its existence in 1413 is attested by Theodoric of Niem, a papal secretary, who believed it to represent a female pope, though it might hav been an ancient pagan statue. It was placed in the cathedral of Siena, among the popes, between Leo IV. and Benedict III., and inscribed, "Joan VIII., an English woman." But Joan VIII. reigned from 872 to 882, and it was subsequently metamorphosed into the statue of Pope Zachary, who reigned from 741 to 752. Finally the statue was destroyed in 1677.

ANTIQUARY.

*Metrical translation, by "Antiquary:"

O father of holy men! Female papa!
O pontiff rotund in Episcopal see!
If you can tell when you're to be a mamma,
Then I'll let you know when the demon shall flee.

"Liberty of Personal Discretion."

The above is a phrase in an article entitled "Temperance *vs.* Legislativ Prohibition," in THE TRUTH SEEKER of July 25, 1885. It is a remarkable fact that the champions of the "liberty of personal discretion" are Antiprohibitionists. The laws against opium joints, one would naturally think, impeded the practice of "liberty of personal discretion" in the same manner as a law against liquor saloons would. I wish the army of noble veterans enlisted in the glorious cause of the "liberty of personal discretion" would air their rhetoric in a philippic against the laws prohibiting the keeping of opium joints.

How strange it is that the saloon-keepers to a man, the manufacturers of all grades and kinds of intoxicating liquors, without exception, call the Prohibition movement a dangerous one, if it has been, is, and always will be inoperativ and useless! If it is dangerous to the saloons, then it is certainly a "bow of promis" to suffering humanity. Oh, the suffering women and children, whose only hope of a decent home, of the respect and love of their fellows, of the restoration to sobriety and sanity of a husband and father, once loving and capable, lies with the success of this same Prohibition movement, so sadly misunderstood by so many good-hearted and intelligent Liberals! The Antiprohibitionists never call our attention to the innocent victims of the indirect effects of dram-selling. Almost every newspaper that comes to hand contains a story of some unfortunate persons whose death resulted from the insane and brutal acts of a drunken wretch.

Common as these things are, they are beginning to be noticed, and now that they are noticed, a reasonable effort should be made to prevent their recurrence. Absolute success cannot be expected; no law is an absolute success, or accomplishes fully what it was designed to do.

That the church and the temperance movement should be intimately connected just at present is quite natural, but not at all alarming. It is temperance which has captured the church, and not the church which has captured temperance. The way of it was something like this: the temperance people had not where to open their mouths, though they were in constant danger of having their heads laid open.

The whole country was and is barren of Liberal halls. Whoever goes about to teach the people must take a tent along with him, as does our energetic Reynolds, or speak in the open air, which is not always a delightful thing to do, or hire a hall, not a thing to be done without money, or, as a last resort, get the use of the thousands of churches in the land. Now, the temperance people tried all these ways. They hav had their tents, their camp-meetings, and their halls. They wanted the churches as places in which to talk temperance. If there were any Liberal halls they would want them, too, and they would hav them. Well, they had to pay the price for the churches. It would not be honest to take them without paying the price. The price was that the temperance meetings held in the churches should be called "Gospel Temperance." No slurs were to be fired at the "Christ" for making wine at the end of the feast, after the guests had become so helpless that they could not distinguish wine from water with a drop of brickdust in it. The innocent amusement of opening the temperance meetings with prayer was indulged in, and the texts, "No drunkard shall enter the kingdom of heaven," and that other golden one, "He who putteth the wine skin to his neighbor's mouth shall be in danger of sheol," were to be repeated every ten or twenty minutes. You see the price was not one that impoverishes anyone to pay. The churches hav never got very rich out of it; but the temperance cause has daily prospered.

This temperance cause is a very great cause. Even the brewers are temperance men of the most ardent, if not verdant, kind. The civilization of our day which supports these dreadful saloons will in the future be deemed worse than any of the barbarisms of Africa. We are such creatures of imitation, we yield so easily to the influences around us, that this twaddle about "liberty of personal discretion," when

used to prevent the use of strong measures to destroy a business built up and sustained by the good-natured weaknesses of society, resulting in the impoverishment, misery, and death of millions upon millions, is almost a crime. Liberals, if you would indeed be freemen, destroy this most extensiv and most disgraceful slavery to old King Alcohol.

LIBERTA.

Where Are the Prophets?

Immediately after the nomination of Mr. Blaine, Mrs. Morrell, a Spiritualist medium, of New York, predicted that Blaine would never be president. Ah! if prophetesses would only stop at the right place they would not lose honor in their own country. But, unfortunately, this medium predicted the same thing about Cleveland. That spoiled the whole yarn. Speaking of those two candidates, she said: "It seems to me as though one will die and the other be killed." Wonder why the one who was killed didn't die? If Cleveland was killed and didn't know it, somebody ought to inform him that his present course is irregular, if not positivly unconstitutional.

A dead man or a spirit might make a very good president, but the presidency has not yet fallen quite so low in public estimation that no live man can be induced to accept it for $50,000. Afterward Mrs. Morrell called on Mrs. Fisk, another medium, and the spirit of A. Lincoln came into the room, and wrote a distressingly gloomy message. Among other things, he said that "the poor man's friend" would be the "next in order."

The spirits are good at hugging, kissing, sitting in people's laps, etc., but they seem to be rather lame on politics. Abe was much shrewder while in the flesh. He must be progressing backwards. But Mr. D. S. White said: "This prophecy points to Butler," etc. Now, if Butler had been elected, what a blowing of trumpets there would hav been among the faithful! That prophecy would hav been pointed out as a clincher on the spirit question. But since the election there has been a dead calm in this department. The silence is so thick that you could cut great chunks out of it, and never hear a squeak. Which way do the prophecies point in the coming election in Ohio?

Already the Spiritualists are weakening in the Seybert Commission business, and conjuring up ingenious excuses to account for the forthcoming failure. Kind friends, when you hav a dollar to spare, instead of spending it for something to eat, drink, or wear, go to some one of these humbug prophetic mediums, pay your dollar, and take the value of it in prophecy.

N. G. W.

The Orthodox Belief as Applied to Children.

The doctrin preached and believed a few decades ago, viz., that all infants that died before they arrived at a sufficient age to realize they were sinners, and therefore could not repent, went to the place of eternal punishment, was more consistent with the doctrins of the church than the present belief, viz. that all such infants are saved. The primary and most essential doctrin of the orthodox is that in Adam we all sinned, and consequently are born sinners. Without that doctrin there would not be any plan of salvation, and consequently no Christian church. If all are born sinners, of course we must all be "born again," or suffer everlastingly in flaming fire. The moment an infant breathes he is a sinner, and the only result at which a person can arrive and be logical, who believes in the Christian religion, is that infants who die under a certain age must be damned.

But the idea became so appalling to our ideas of justice, in the advancement of civilization, that the belief is no longer now entertained, only as an exception. It would not do to preach it, and it would find no adherents if preached.

In surrendering the belief of infant punishment, they hav not only abandoned their fundamental doctrin upon which their church is built, but they hav not relieved themselvs from any of the unreasonableness of their doctrin of the fall of man, and the plan of salvation.

Admitting that infants up to a certain age go to glory when they die virtually admits that none are condemned at any age. At what age do persons pass from that condition when if they die they are safe, into that state when if they die they are damned if not "born again?" One may say when they arrive at the age of accountability. When is that? When they can tell right from wrong. When is that? To that there is no answer. Gradually man learns one thing is right, another wrong. The more knowledge a person has the less he is liable to do wrong, other things being equal. There is no certain time in any man's life when he commences to sin. In fact, man believes largely as he has been taught, and acts accordingly, as a rule.

To him who believes the doctrin of the Christian church there exists to-day a heaven and hell. To-morrow a child is born. Heaven or hell is eventually to receive him. They were made for him by God. The child is not accountable or responsible for anything that has preceded him. He has had nothing to do in the formation of these places, or in his coming into existence. He was forced here by the laws of nature over which he had no control. He may never hear of those places. If told about them, the fall of man, and the plan of salvation, he may not be organized so as to believe it. He does the best in life he knows how. He dies and goes into everlasting torment, and for what? God did not come to him, at an age of understanding, and tell him of his errors, how to correct them, and inform him that he would make a place of torment for him if he did not reform. No, it all existed before, and the child is born for the place, born under influences for which he is not accountable. Let them believe it who can. It is too unreasonable, unmerciful, unjustifiable, for my nature to accept.

The unsoundness of the orthodox belief is nowhere more apparent than when applying it to the condition of children.

FRANCIS M. BUCK.

Is It All the Tariff?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am especially pleased with the article of your correspondent "Holt," in your issue of July 18th, entitled "A Lesson of the Past."

Taking, as I do, extreme radical ground on almost every reform question, appreciating, as I do, in the highest degree the efforts of radicals of almost every class, I see no greater need anywhere than of just such solid, clear-cut, plump, ringing arguments as abound in "Holt's" article from beginning to end.

The tariff, any tariff, is a humbug, a fraud, a millstone tied to the neck of labor, a foe to human brotherhood. Additional interest and value are given to the article by its reference to that stupidest of all stupid ideas, "over-production," and that giant among frauds, "specie basis."

But I am not disposed, as your correspondent seems to be, to charge the tariff with being the sole or main cause of hard times and scarcity of money. I charge as much, or more, to our false financial system. When there is a special need abroad of our surplus produce we hav good times, in spite of tariff and bad finance combined. Free trade would be a great promoter of prosperity in any case. But, I believe, a true financial system could insure prosperity, in spite of any hindrances to foreign trade. This country could, if necessary, liv within itself. With capital and labor all employed, as it would be with a plenty of reliable currency, the rest of the world might be sunk in the sea, and we should never go to the poor-house. I believe in American manufactures and a home market. We do need cheap money, but we do not need a tariff to promote them.

Whether we are now suffering from contraction depends upon what you mean by it. Though there is not enough money, there is enough to insure a fair degree of prosperity, provided it was in circulation. Of what practical, beneficent use is money hoarded in bank and government vaults? With bond and bank system abolished, and government hoarding abandoned, money would go into circulation and insure business activity inevitably.

FRANCIS BARRY.

Kent, Ohio.

Liberal Spiritualists, and Sectarian Spiritualists.

It is a plain fact that there are two classes, at least, of Spiritualists. One class work as hard for human progress as any Materialist, are as heartily in favor of free thought, free speech, and free press. Such Spiritualists condemn no man for his skepticism, his Materialism, or Atheism. But your sectarian Spiritualist is a Christian on the half-shell. He does not believe in affiliating with Materialists. He does not believe in free speech nor free press. On this trip I hav met a large number of Liberal Spiritualists. At our grove meeting to-day Dr. J. C. Corey, Waterloo, Iowa, was one of the speakers, and he is a firm Spiritualist. He gave us a refined, forcible, eloquent speech. I had not seen him in twenty-three years, at which time we both lived in Michigan. He is now a physician with a large practice, and is a Liberal Spiritualist. In his address he let a Materialistic cat out of a Spiritual bag by informing the audience that in those days of our youth I had furnished indubitable proof of the truth of Spiritualism, converting him on the spot, so to speak.

With the exception of two or three sectarian Spiritualists, everybody appeared to enjoy the meetings, forenoon and afternoon, with a picnic dinner between. Mr. Matthew Farrington, president of the Liberal League, presided. He is one of the ablest Liberals and clearest thinkers in this part of the country, and activ in our cause. Like Cincinnatus, he follows the plow, and has a large farm, commodious house, huge barn, and a number of the Lord's cattle. His wife and the daughter at home are with him in his Liberal work. Their taste is discerned in the extensiv flower garden and other pleasant surroundings of the home. A few days' sojourn with them was appreciated by the writer. Their son resides six miles from Waverly.

Mr. Farrington was formerly a school-teacher by profession; taught in New York state five years continuously, at another time two and a half years, and in the West a good while, making in all fifty terms of school-teaching.

That prince of prevaricators, Elder Clark Braden, says Ingersoll is so illiterate that he could not obtain a second-grade certificate to teach a common school. Let him try Mr. Farrington, who was a young man among the old Abolitionists, acquainted personally with Wendell Phillips, William Lloyd Garrison, Henry C. Wright, Parker Pillsbury, and Abbie Kelly, before and after marriage. One reason, he says, why she and Stephen Foster married was because, as they were co-laborers on the Abolition platform, people talked about them.

Mr. Farrington is a strong Materialist; is willing to be anything else when he gets the evidence, which must be satisfactory to his own mind. He has a high regard for Spiritualists that are Liberal. Sectarian Spiritualists he ranks with bigoted Christians. A bigoted Materialist he does not esteem.

Their daughter Delia, a couple of miles away, and her husband, Fred. W. Jacob, are Liberals with whom I passed a day. They hav two children, two as near perfect little specimens of humanity, boy and girl, as I ever saw.

Mr. Jacob is young, strong, enthusiastic, brimful of Liberal gospel, and is nowhere ashamed nor afraid to hav it known. For sturdy independence of thought commend me to the young farmers who hav not been lassoed by the church.

On the 4th of July a few of us met in St. John's Grove, and celebrated our national birthday without priest or prayer.

The next point which I am engaged to visit is Cedar Falls, then Waverly, and next New Hartford. By that time I will be close upon the time in August when I am to meet Moses Hull in debate, at the Spiritualists' camp-meeting, near Clinton, Ia.

These debates are kind but earnest exchanges of thought on the chief questions of the day. Quite a number from this part of Iowa intend to be present.

Lake City, Minn. W. F. JAMIESON.

What Hav Mr. Parton and Mr. Bonner to Say?

The Correspondents' Column of the New York *Ledger*, August 1st, contains this curious paragraph, which I wish you would say something more about than can I in its reference to Mr. Parton:

R. M. C. (Tennessee) asks: "What effect did Tom Paine and Voltaire hav on the Christianity of France? Did they not overthrow the religion of the nation? Or, at least, did they not generate an era of doubt and uncertainty, which threatened strongly the subversion of Christian faith? Kindly refer me to a book or article upon the subject. What hav been the effects of Infidelity on the religion of America?" Voltaire did more than any other one man to intensify the revolt against authority in religion and in other matters which characterized the eighteenth century. Paine was more prominent as a patriot and a lover of liberty than as an assailant of Christianity. Both failed to distinguish between Christianity and what men choose to call by that name, and often, when they thought they were attacking the substance of the Christian religion, they were only attacking corruptions of it. Paine's criticisms of the Bible are acute, considering the time at which he wrote, but a large class of them is now seen to be only criticism of certain interpretations of the Bible, and another large class has lost its force through increased knowledge of Bible terms and places, so that his once famous works hav little interest now. France's generous assistance to us made French ways of thinking popular here at the beginning of this century, but, in spite of some lecturers, the school of Deism is now extinct among thinking people. You should read Parton's "Voltaire."

Is it not worth Mr. Parton's while to notice such a sweeping statement, absurdly making him subscribe to being called unthinking, by an editor of a paper which publishes his essays?

If Paine and Voltaire only assailed the corruptions of Christianity, why should Christians of a better stripe denounce them as Infidels? Who commissioned the *Ledger* paragrapher to decide what is the distinction between real and corrupt Christianity? As Christianity, in all its phases, is a matter of faith in some authority or other, must not the separation of authority from religion be a renunciation of Christianity altogether? Can a religion that depends upon the information of scholars for the interpretation of its oracles be unreliable? As the modern criticism and interpretation, accepted by large denominations, is Unitarian, or, in other words, Deistic and humanitarian, not looking upon God as a personality, but as a power, are not the Christian schools of theology Deistical now? The scientific philosophers, like Darwin, Huxley, Tyndall, Spencer, etc., if not Deists, are more than Deists in their departure from old Christianity. But the most curious thing about the above paragraph is that it refers to Mr. Parton's "Voltaire" as the repository of correct thought on the subject, Mr. Parton himself being a Deist, or still more oblique to orthodoxy, an officer of the great Infidel order in America, and being also the finest writer for the *Ledger*, along with Beecher and other Deists.

Togus, Maine. JOHN P. GUILD.

WHO ARE THE DECEIVERS?—If the detection or exposure of error destroys faith, of what use is such faith? If Jesus Christ is a myth, how much better is Christianity than paganism? If the gospels are monkish legends, who are the liars and deceivers? If Christendom is worshiping a false God, is not "Antichrist" a benefactor instead of a blasphemer? —*Antichrist.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - AUGUST 8, 1885.

The War is Not Ended.

The notion has been expressed, and is general among advocates of the so-called "higher" biblical criticism, that the day of destructiv Liberalism is past; that the people who are worth Liberalizing hav already rejected Christianity, and that all now remaining to be done is to bury the corpse of superstition, and then go about some sort of constructiv work on a new basis. That notion is a mistaken one. It is true that the higher criticism has its place, and does work necessary to be accomplished, but not that work which just at present is most important. A great many books and newspaper articles of this sort, thoroughly undermining the claims of supernatural religion, hav been written and printed, and then read by hundreds of people without raising the suspicion that Christianity had been attacked. The writers hav a method of presenting evidence and testimony in an able and wordy way, but no verdict is reached; the bearing of the facts against current falsehoods is not traced, often not hinted at, and the reader at the end finds himself in possession merely of a series of suggestions; all of which shows either that the writers are too timid to press on from premis to conclusion, or that they are less philosophers than students, and do not appreciate the significance of what they hav learned. Of course, these works are valuable reference books for writers, and furnish ammunition for trained thinkers, but to beginners not yet accustomed to compounding thought they are unwieldy and almost useless.

Thomas Paine was the first in this country to giv the people a weapon which, even in the hands of the most unskilful, could be successfully turned against the trained advocates of superstition. That weapon was the "Age of Reason," a book which has probably had a larger circulation than any work ever written in defense of the Bible. Denton, and Ingersoll, and Remsburg hav followed Paine's method, and the circulation and effects of their writings attest their worth. Theirs is not the "higher" criticism, but it is the criticism that all can understand.

Mr. Reynolds, also, has a way of presenting the absurdities of the Bible in their most absurd aspect. There are still ignorant fetich-worshipers who will smite their Bible and declare that they "believe every word that is between the leds of that book;" and while one of these remains the work which Mr. Reynolds is doing will be needed. All the books and pamphlets containing arguments directed against the inspiration of the Hebrew scriptures must be circulated.

Right here we would introduce a letter just received. The writer, well known for his activity in Liberal work, has a practical way of expressing his opinion on this point:

"GRAND RAPIDS, MICH., July 22, 1885.

"TO THE TRUTH SEEKER COMPANY, *Gentlemen:* I see by your paper that C. B. Reynolds, of Tent fame, is struggling away in this state with his tent meetings or lectures, and that he speaks of distributing Liberal literature free amongst his audience with apparent success. Now, as I am an advocate of this last-mentioned movement, I inclose you $11—ten dollars to pay for leaflets, tracts, etc., which you will forward to Reynolds for gratuitous distribution (these to be selected by you). For the other dollar send me twenty-five copies of THE TRUTH SEEKER of the 11th, containing the 'Lessons.'

"Very truly, D. A. BLODGETT."

As the familiar saying puts it, that has the right ring. There is no movement on foot in the world more deserving of support and success than the one inaugurated by Mr. Reynolds. It is pioneer work which he is doing. All can appreciate its difficulties, and few are so well qualified as he to overcome them. If every Liberal would learn to look upon laborers in the field as his or her substitutes sent to fight the battles of Freethought, which they must desire to see won, the duty of supporting them would be plain. Mr. Reynolds would appreciate a few more contributions to the Tent Campaign, either in literature for distribution or in the circulating medium of the country.

Catholic Ideas on Education.

At the last annual meeting of the Westminster Diocesan Education Fund, Cardinal Manning presided, and his utterances on that occasion may be regarded as unimpeachable Catholic authority. Manning was formerly an archdeacon of the Church of England, but differed with that body on the question of infant baptism and regeneration, and joined the Catholic church in 1851. The London *Times* prints a report of the cardinal's address, in which he dealt mainly with the question of schools, and gave his notion of how they should be conducted.

The Catholic population of London is given at 200,000, which, compared to a total population of 4,000,000, is agreeably small. The average attendance at Catholic schools is 18,000. Very few Catholic children attend other schools, and the cardinal gave the parents great credit for fidelity on this account, it being a fact beyond dispute that the public or board schools possessed superior qualifications for furnishing the pupils with both mental and physical training. The trouble with them was, in the Catholic point of view, that the education which they provided was not "Christian." They were intolerably godless. For this reason Cardinal Manning believes Christian education in England at this time is in a crisis and in great peril. He holds that education is strictly a question of morals and religion, and that the instruction of youth in the law of God, which with Catholics is synonymous with the laws of their church, is the first duty of the teacher. The state, he implies, has no further duty, in regard to education, than to furnish the school buildings and to pay the salary of the teachers, who in every case should be Christians. He has great hopes from the new House of Commons, and believes that it will be pervaded with an atmosphere of Christianity.

When the state entered into questions of morals and religion, as it had done in providing public schools, the clergy had a right, said the cardinal, to enter the realm of politics. Therefore he would say that every man who loved Christianity and his country was bound, when anybody came before him to ask his interest and his vote, to assure himself that any person he voted for would protect "Christian education." Honesty, capacity, faithfulness to his trust, are not to count with a candidate seeking Catholic favors.

Cardinal Manning has been somewhat censured by the wealthier classes in his church for his habit of consorting with and preaching to the low and ignorant instead of cultivating the society of the rich, and has thereby gained the credit of being democratic in his leanings. But the pope knows that Manning is a good servant. He knows that the low and ignorant support the church. He knows that, under the new franchise act, the low and ignorant will hav a vote, and that in a revolt they carry the muskets. For these reasons Manning is doing the work of the politician.

It is the undoubted hope of the Catholic church that England may become a republic, with the Episcopal church disestablished. Catholicism flourishes best in a republic. Her foothold in our land grows daily stronger, so that it has become a mere question of speed between progress and enlightenment on the one side, and the proselytizing enterprise of Catholics on the other. At the root of this problem lies the school question. If the church gains control of the public schools, or if the Catholics can obtain government support for their parochial schools, with attendance made compulsory by law, the children of the country will be at the mercy of zealots and educated in an atmosphere of superstition. The only answer to priests and clergymen who wish reforms made in school systems is that, except as citizens, they hav and can hav nothing whatever to do with educational institutions. Education is secular. A pupil instructed only in ascertained facts will know nothing of religion except its atrocities. The teaching of religion must therefore be omitted. If, as the Catholics claim, the ordinary school history tells the pupils that the Reformation was really a reformation, and that Martin Luther was a benefactor of his kind, that is a question for historians to settle. The reformation must be judged by its effects upon civilization and progress. If the Catholics can show that it was really a disaster, they will, no doubt, hav little difficulty in pointing out to their children the error of the popular text-book.

We can form no estimate as to how far Cardinal Manning will be supported in England in his attempts to make the government pay for manufacturing Catholics. A people that will support an established church, as the English people do, cannot be expected to protest very vigorously against any sort of religious tyranny; but in this country, happily, the ideas of this distinguished authority on infant baptism hav as yet met with little general favor.

That "Unchaining the Tiger" Letter.

The statement that Franklin wrote to Paine, advising him not to publish his "Age of Reason," still continues in current circulation though many times shown to be spurious. A presentation of the following facts should set the question at rest.

In Volume III. of Bigelow's "Life of Franklin," page 364, appears the following letter:

To THOMAS PAINE (?) *date uncertain* [*1*]:

"I hav read your manuscript with some attention. By the argument it contains against a particular providence, though you show a general providence, you strike at the foundation of all religion. For without the belief in a providence that takes cognizance of, guards and guides, and may favor particular persons, there is no motiv to worship a deity, to fear his displeasure, or to pray for his protection. I will not enter into any discussion of your principles, though you seem to desire it. . . .

"I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of regret and repentance. If men are so wicked *with religion*, what would they be if *without it?* I intend this letter as a *proof* of my friendship, and therefore add no *professions* to it, but subscribe simply, Yours, B. FRANKLIN."

The editor's note to the above is as follows:

"This letter was first published by William Temple Franklin, but without the name of the person to whom it was directed. Mr. Sparks supposes it was addressed to Paine."

William Temple Franklin was accused of tampering with the manuscripts left by his grandsire. This tampering grandson first published the letter without date or name of the recipient. Historian Sparks supposes it was addressed to Paine, and biographer Bigelow, on that shallow supposition, heads the letter: "To THOMAS PAINE—*date uncertain.*"

Franklin died in April, 1790; in December, 1793, Paine, who had never before written any thoughts on religion, began his "Age of Reason." On his return to America, in 1802, he published a series of "Letters to the Citizens of the United States," in one of which he says:

"In my publications I follow the rule I began with in 'Common Sense,' that is, to consult nobody, nor to let anybody see what I write till it appears publicly."

In the light of these facts, is any further argument necessary to prove that Franklin never wrote any such letter to Thomas Paine?

Rivalry in Revivalism.

In all varieties of callings in which personal strength, agility, or skill is requisit to excellence, there is some gentleman or lady engaged who claims the title of champion. Thus Prof. J. L. Sullivan is the champion pugilist when sober enough to support the title; Mr. Beach, of Australia, we believe, is the champion sculler, besides being a gentleman; some young lady of forty-five summers, and numerous falls, connected with Mr. Barnum's greatest show possible on earth, is champion equestrienne; the Rev. T. DeWitt Talmage is the champion pulpit acrobat, and the Rev. Joseph Cook, by general consent, poses before Christendom as the champion liar.

Just now there is a dispute in religious circles as to who is the champion converter. There is rivalry in revivalism, or rivalism in revivalry, to state it plainer; and the most conspicuous figures are Boy Preacher Harrison, æt. fifty-four, and the Rev. Sam. Jones of Georgia, whose age is unknown, but who would properly belong to that age when the loftiest dome of intellect loomed skyward between the ears of the patient ass. These two gentlemen both claim the championship, but it is admitted that just now Mr. Jones is the favorit. His lofty style and elegant diction giv him the call over Mr. Harrison To show what these are we print the subjoined report from

the *Day*, of Waco, Texas, where he was at last accounts laboring:

"Between two and three thousand people were in the Tabernacle last night when Evangelist Jones stood up to open the services. He prefaced his remarks with the statement that there were some incidental expenses, such as the gas used, etc., that would hav to be paid for, and that a collection would be taken up to meet this. 'Any gentleman,' he said, 'will cheerfully contribute his mite to help out, for the demand is necessary and reasonable. There are some people here, I hav no doubt, who will sneer and say, "This is always the way with these religious meetings; anything to get money." I am not appealing to these flop-eared hounds. They can keep their hands and their money in their pockets.'"

Besides indicating the degree of refinement which Mr. Jones has attained, the foregoing extract shows what those people mentioned by our fair correspondent "Liberta" may enjoy when, offended at the bruskness of Liberals, they seek the cultured society offered by Christians. The present dispute between Harrison and Jones is over the results of their respectiv labors in the cause of Christ. Harrison was so unwise as to make his statement first, but he put his estimate high enough, it was supposed, to cover the mendacity of all future liars. According to his figures, he has converted between forty and fifty thousand souls during his career. Jones says that he has made between eight and ten thousand converts during the present year. This is a much better showing than Harrison's, as the latter has been engaged in the great work for some twenty years. Further, Jones desires to bet 10 to 1 that ninety-five per cent of his converts never recover. Harrison is not a betting man, but he makes no bones of hinting that Sam Jones is a liar.

This question should be settled in some satisfactory and decisiv way. The probability is on the side of Mr. Harrison in his opinion of Mr. Jones. It is well known that many of the latter's converts are darkies, and that on their way from the meetings these do not scruple to absorb whatever fowls may chance to be roosting for the night near the line of their homeward route. But whether or not this can be construed as inconsistent with true piety is an open question. Custom would decide in the negativ.

It might be recommended that these rival revivalists, in accordance with a suggestion that has been made, should attend the coming Albany Convention, and test their respectiv converting powers on the people there to assemble. Fifteen minutes might be allotted to each in which to tell all he knows, and the converts could then be counted by some competent person. The result would set at rest all doubts as to which is the champion nuisance.

Editorial Notes.

THE *Springfield Republican* says that "the rage which is said to exist for Miss Cleveland's book of literary studies, if it be not a fiction of enterprising publishers, illustrates the inexhaustible supply of fools." Quite correct.

THE London *Freethinker* has published an illustrated summer number, with an illuminated cover representing palms, pyramids, Assyrian lions, and other oriental things. The pictures inside, metaphorically speaking, would make the angels weep.

IT givs us some pain to see paragraphs which we hav taken the trouble to write republished in our American Freethought contemporaries, and credited to foreign journals, after having crossed the water and returned. This occurs from not rendering "unto scissors the things that are scissors'."

THE Rev. Mr. Turner, of Georgia, lost faith in mankind and everything else, and committed suicide because he could not make the narrativs of the apostles agree. If Mr. Turner had recollected that the disciples were fishermen, and that their language on that account should not be pressed too closely, he might hav overlooked their discrepancies, given up preaching, and lived a long and useful life.

THE Author of the Hebrew scriptures owes the revisers a debt of gratitude which they will probably never be able to collect. In the one hundred and thirty-ninth Psalm of the old version this verse occurs:

"If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

By deftly changing the word *hell* to one meaning *grave*, the revision committee hav extricated the Almighty from an uncomfortably warm place.

THE *Christian Herald* contains this paragraph, printed on the authority of Evangelist Charles Cook:

"HER MAJESTY'S PRISON, PENTONVILLE.—'I had not been here, had I not hav followed the teachings of Bradlaugh.' 'Ah! my friend, would that you were the only one who thus regretted being led away by such false teaching, which leads to open sin and vice. Many—very many—who languish in "durance vile" attribute the downward career to listening to such men; they became lawless in proportion as they threw off the fear of God, and now bitterly repent having imbibed Infidel doctrins. Listen to this: "I AM ONE OF THIRTEEN INFIDELS. What has become of my friends? I will tell you. One became a Christian, six were transported, four were hanged, there is one in the cell above me sentenced to penal servitude for life, and *I am to be hanged to-morrow!*"'"

Mr. Bradlaugh says that Evangelist Cook has been lying to the *Christian Herald*, and offers to award a sum of money sufficient to cover the expenses and institute an investigation. "If the *Christian Herald*," he says, "does not concur in this investigation, the editor must submit to be classed in the category of those unscrupulous and pious people who greedily use the vilest falsehoods against heretic enemies." There seems to be a class of religious dissemblers in England of unusual talent.

WHEN Remsburg's "Life of Paine" was published in 1880, copies of it were sent to prominent Christian clergymen. Since that time, six of these clergymen—Rev. Robert Collyer, of New York; Rev. Minot J. Savage, of Boston; Rev. J. Lloyd Jones, of Chicago; Rev. Charles Wendte, of Cincinnati; Rev. H. L. Eads, the Shaker bishop, of Kentucky, and Rev. J. Fletcher Williams, of Liverpool, Eng.—hav, either in the pulpit or through the press, paid eloquent tributes to the character and works of Thomas Paine.

ONE of the St. Louis preachers of whom Helen Gardener wrote last week, asked in his sermon "if it was not true that it needed a man to be steeped in the depths of Infidelity before he could become a distributor of obscene literature, like Bennett." He also repeated the "Don't unchain the tiger" story, and the regular stock tales concerning Paine and Voltaire. It is surprising what a number of dishonest and ignorant men there are in the pulpits of the country. It is of no use to labor with them. Their wooden heads are too thick and hard to take anything in. They are fitly described in 2 Peter ii, 22.

THE Mansion House Committee of the *Pall Mall Gazette's* exposure of London vice, consisting of the Archbishop of Canterbury, the Bishop of London, Cardinal Manning, and Mr. Samuel Morley, has completed its labors. The report is as follows:

"Having been requested to inquire as to the truth of statements printed in the *Pall Mall Gazette* from July 6th to July 10th, we decided from the first to exclude inquiry into charges against particular men, or classes of men, or against the police. We strictly confined ourselvs to an inquiry into the system of criminal vice described. After carefully sifting the evidence of witnesses and material before us, without guaranteeing the accuracy of every particular, we are satisfied that, on the whole, the statements of the *Pall Mall Gazette* are substantially true."

The London Salvation Army is taking a hand in looking after immoral persons, which will remind people of the distinguished Mr. Bill Sykes, who joined in the pursuit of little Oliver with the cry of "Stop thief!"

A LAMENTABLE feature of the literature inspired by the death of General Grant is the bad poetry that has been written to commemorate the military achievements of the great soldier. Perhaps the verses below are the worst. They are painted in colossal letters and flank a heroic-sized picture of Grant on our city hall. Rollin M. Squire, of the department of public works, is the author. The poetry runs:

"He bore aloft our sword of fire,
A world-watched, envied nation,
Where victory sang, while trembling kings
Bespoke our desolation.

No faltering marked the Titan's task,
No shrinking from the trial;
He faced the foe ere Freedom's hand
Fell shattered from Time's dial."

It is the generally expressed sentiment of New Yorkers that this rhyme should be taken in out of sight. The occasion is a tempting one and a great deal more poetry will probably be written, but the bard who kindly refrains in this crisis will deserve the thanks of man and woman.

A CORRESPONDENT forwards us an account of "A Backsliding Infidel," purporting to be descriptiv of the recent action of Leo Taxil, the noted French Communist and Freethinker. Taxil was one of the characters of the Republic in Nance. He was originally a clever newspaper writer. When the Commune began to get a permanent foothold in Paris he formed the Anti-Clerical Society. His writings, which were published by the society of which he was the head, were called blasphemous. Among Taxil's productions was a "Comic Life of Jesus," illustrated with numerous irreverent woodcuts. His "Comic Bible" was another similar work in character. "The Female Pope," "Sacred Stupidities," "Down With the Surplice," and half a dozen similar volumes were each, in turn, suppressed by the French police. Taxil was an interesting and popular man in literary circles, and had many friends. The account says he has recanted, thrown himself on the forgivness of the Catholic church, and entered a convent. Our correspondent desires us to answer these statements. We hav received no information on the subject further than that cabled to the New York papers to the effect that Taxil had resigned the presidency of some society on account of differences among the members. That is probably the truth about it. The information in regard to the recantation may safely be ascribed to the imagination of the writer of the account our correspondent sends. Taxil's "Comic Bible" is not quite as indecent as the original Jewish version, but it is a performance that reflects little credit on its author. The truth about his recent action will doubtless be made known in time.

READERS of the *Independent* will peruse with great interest the Rev. Jonn P. Newman's account of the last scene at the death-bed of General Grant, but their confidence in the strict accuracy of the parson's narrativ will be somewhat shaken when they learn that Dr. Newman was swallowing his breakfast in a neighboring hotel when the death occurred. The facts of the case, as given by the *Commercial Advertiser*, are these: "About 7:15 o'clock on the morning that Grant died Dr. Newman said he thought he would go over to the hotel and get a little breakfast. The physicians warned him that a change might occur at any moment, and that he had better not go. He turned to Henry, the nurse, and asked his advice. Henry thought the general would liv for an hour. So off the doctor went and ate his breakfast at breakneck speed. In the mean time Dr. Sands, who had left the cottage at ten o'clock the evening previous in order to hav a good night's rest, sauntered back about 7:50, just in time. Dr. Newman was not so fortunate. After breakfast he came up the path at so quick a rate, with his arms waving, that he was short of breath. Dr. Shrady saw him coming, walked out, and said, 'Hush! he's dead.' The doctor almost fell. His terrible disappointment was depicted plainly on his face. He replied not a word, and when he had recovered rushed into the house and led Mrs. Grant to the sofa." The New York *World* observes: "Dr. Newman beautifully remarks that 'some of the last scenes of General Grant's death were pitiful and at the same time eloquent,' which is creditable alike to Dr. Newman's elocution and eyesight, since he witnessed these scenes from the breakfast table of the hotel some distance away from the cottage occupied by the general."

E. C. WALKER closed his course of lectures at Ortonville, Minn., on July 20th, and is now in Eastern Minnesota ready for engagements in that state, Wisconsin, Michigan, Illinois, and Iowa. For the present, address him at Minneapolis, Minn.

A Catholic Prophecy.

The kingdom of Great Britain and Ireland is on the eve of a democracy.—*Catholic Union and Times.*

A Cause for Keen Regret.

President Potter, of the Free Religious Association, announces that the subscriptions to the *Index* during the past year hav largely decreased. That's bad news, surely. All Liberal thought newspapers should be amply sustained.—*Banner of Light.*

A Book for the Dollar Nobility.

The New York TRUTH SEEKER calls Rose Elizabeth Cleveland's new book "about the weakest slush that the book makers hav ever put upon a long suffering public." We do not question the accuracy of this criticism, but by way of comment let us add that the days are not long enough, the capacity of the fastest printing presses is not great enough, to print this slush in such quantities as the wealth and fashion of America at the summer resorts demand. There can be no question, of course, regarding the literary excellence of a book which sells like that among the dollar nobility of this great land.—*Winsted Press.*

One of the Salem Martyrs.

The descendants of Rebekah Nourse commemorated the 193d anniversary of her execution as a witch at the old Nourse homestead in Salem Village (Danvers Center), on July 30th (o.s. July 19th). There was a meeting at the First Parish church in Danvers at twelve o'clock, with addresses by the Rev. Fielder Israel, pastor of the first church in Salem, of which Rebekah Nourse was a member when arrested on the 24th of March, 1692, and by the Rev. C. B. Rice, of the First Parish of Danvers (Salem Village), the church of the Rev. Samuel Parris, in whose house and family the witchcraft delusion which swept over Salem was born. A monument was dedicated, and a perpetual endowment of the burial lot is to be secured. Thus, after the lapse of nearly two centuries, has the martyred woman's name been vindicated, and the very churches that with a "Thus saith the Lord, thou shalt not suffer a witch to liv," hounded her to her death, with the Rev. Cotton Mather, D.D., at their head, virtually repudiated God's command by commemorating the event in their churches. Is it not surprising that they cannot see that they are now entertaining and preaching doctrins that two hundred years hence will be looked upon by their successors quite as illegitimate as putting to death men and women as witches, and hanging Quakers?

The monument erected is a granit shaft, eight and a half feet high, and is on a grassy mound two and a half feet high. The base is of Rockport stone, with a die of polished granit. The front bears this inscription:

"REBECCA NOURSE,
"Yarmouth, England, 1621; Salem, Mass., 1682.

(Lines by John G. Whittier.)

"O Christian martyr who for truth could die
When all about thee owned the hideous lie.
The world, redeemed from superstitious sway,
Is breathing freer for thy sake to-day."

The reverse is also appropriately inscribed.

I will only add that I am familiar with the location of these places and churches, having stood upon the spot where this unfortunate woman, and eighteen other victims, were hung, it since being called "Gallows Hill" (Salem), but now within the limits of Danvers. How much more sensible to hang the Bible and the clergy, I thought, as I stood there, a quarter of a century since, than those innocent men and women!

E. E. G.

"Spiritual Retreat."

From the Catholic Union and Times.

The annual Spiritual Retreat for the clergy of the diocese will begin at the Seminary of Our Lady of Angels, Monday, 24th of August.

From the Evening Telegram, July 26th.

A troop of little girls ran down Sixth avenue last night to Policeman Schleier, at the corner of Twenty-ninth street, crying, "Oh, Mr. Policeman, there is a priest up on the next block, and he's acting horrid. He's taking hold of all the ladies' dresses" The policeman went in the direction indicated by the girls, and on the next block, sure enough, he found a young man dressed in clerical garb, with his arm around a young lady, trying to kiss her. The young lady was screaming and struggling, and the spectators were convulsed with laughter. The man was evidently intoxicated, and the policeman arrested him. He gave the name of Brady.

Mr. Brady found a spiritual retreat in the Jefferson Market station house, a month ahead of the procession.

CATALOG of the Truth Seeker Company's publications sent free upon application.

Letters from Friends.

CONRAD GROVE, IA., July 23, 1884.

MR. EDITOR: Mrs. Macdonald, in THE TRUTH SEEKER of July 18th, proves to me that I hav been posing under a false canopy in calling myself a Universologist. It was only an illusion. The convergency of the divergent lines of my theory of the universe led me one stratum still below the "general antagonism" of Universology to cosmic unity; and why not call it Harmonology? It is Materialistic in seeing, with Mr. Tyndall, in matter the potency of all life; Idealistic, with Emerson, in knowing nothing as it is in itself, but only as it appears, which outline varies with each individuality. Would not this be the Materia-Idealistic branch of Harmonology?

I am both pessimist and optimist, as life is both the worst and best possible condition of things. Schopenhauer, Hartmann, and all the pessimistic galaxy are posing as the philosophers of disenchantment, themselvs only half-disenchanted, seeing all on the pain and sorrow side of the great sphere of life as real, and the pleasure side as illusion, while the optimists look through the reverse angle of the spectroscope. Both are both reality and illusion, as relativly and absolutely considered—all the result of inevitable necessity, the effects of an infinit sucession, and each both the parent and child of the other, becoming a unit in the universal harmony. Joy and sorrow, pain and pleasure, thus become equal, and are prime elements in the evolution of life and consciousness. Is not this the pessimo-optimistic branch of Harmonology, growing out of cosmic unity as a fundamental necessity?

We are all little spheroids struggling to grow larger, some more spheroidal, fanatical, or "cranky," others more roundly developed on all sides, or spherical. The true measure of our greatness is double the diameter from the center to the nearest circumferential point. Of the 1,300,000,000 of these now suffering conscious life no two are alike, and if each of these spheroids were to gravitate into an aggregation of the whole human family, each taking its place by the inherent bent of its individual differentiation, the negativ points of their respectiv polarities would converge to one common center, the opposit or positiv diverging to form the continuous area of a single spheroid. Thus says "Cosmic Unity;" and crush one or an aggregation of these spheroids out with the chain of its successiv parentage, like Catholicism or Protestantism, no matter how tyrannical, egotistical, or modest, and the whole sphere would be impaired. Thus does Harmonology harmonize the antagonisms of sociology, and make them necessary elements in its economy in the evolution and perpetuation of consciousness. Consciousness is a little spark or aggregation resultant from pervading curiosity, or the desire to know, inherent in all matter struggling between two infinities, one so great that in our smallness we cannot even imagine its outlines, the other so small that in our coarseness its infinit realities fade from our vision, reaching out our tentacles—the telescope on one side, and the microscope on the other—reveling in ecstasy, imbibing the material truths of the sylvan realms of zymology and bacteria here, and, with Herschel, dissolving and resolving the nebulæ of the Milky Way in its alembic there, and we find the secret of its perpetuation in that though we reach out beyond Spencer's line of the Unknowable, with Emerson, and Goethe, and Plato, we see still beyond the outlines of a new and varying succession of the Unknown, thus realizing that nature, not God, "perpetually geometrizes." Thus, were it possible to complete the "knowable," and pass upon an absolute line of the "unknowable," that moment consciousness must become unconscious.

So we are led, by successiv gradation, to the great law of universal illimitability, the interpretation of which discloses the key to all phenomena, as it develops into that crystal stream of prophecy.

Mrs. Macdonald will not so misunderstand me as to think, because I cannot see things as she does, that I do not appreciate her kind and encouraging words. As in the harmonizing system is woven that mantle of charity which necessitates a universal brotherhood, I never expect to find one who will agree with me, as no one else can look through my horoscope, and this is the embryo out of which grows the beautiful flower of Agnosticism. Schopenhauer called his first satellites fanatics. Emerson says, "Hitch your wagon to a star." Why not rather say—do not be a satellite. Develop centripetally and be a planet, growing larger and rounder until, with your uncompromising individuality, you can swing far out into the vibrant empyrean and be a star. GENELLI.

ORANGE, CAL., July 17, 1885.

MR. EDITOR: Free discussion is something that should never be restricted, but abusiv and insulting opposition to the honest opinions of those who differ with us will never convert them or stimulate friendship. I believe there are few Spiritualists who object to discussing the question of immortality with Materialists, but if any exist who think it pleasant and proper to be the recipients of harsh invectivs, I hav never met them. This mode of debating (?) the merits of Spiritualism has become so common that certain men of prominence among the Spiritualists are in favor of a complete separation between Spiritualists and Materialists. Now, this is something that is not really desirable, were it possible, for both parties hav a common enemy in the church and all theologians. If certain Materialists are so combativ and pugnacious by nature that they must quarrel, let it be done with avowed enemies and those who seek to enslave the human mind. There are plenty of such, and they need never want for an opponent. What is there in the simple belief of a spirit existence or continued life beyond the grave that need to arouse animosity in anyone? Is not such a thing desirable? And whether desirable or not, if true, what does it amount to to oppose it? When Spiritualism draws a boundary line for thought, when it attempts to force men's minds into particular channels, when it denies the right to reason or the exercise of private judgment, then is time to combat it, and I shall be one of the combatants. While Spiritualists, outside their belief in immortality, hav no important views on life and the pursuit of happiness at variance with the Materialist, why should that one be a source of enmity or ill-feeling? When union is necessary for strength, why not encourage that union, and strive to cultivate fraternal feelings, as long as both hav a common enemy that must be fought and subdued? The term Liberal is as applicable to Spiritualists as Materialists, though there are individual members of both classes that hav very slight claim to it. I regret this fact, but do not look to such as proper representativs of either belief. Bigotry and intolerance, dogmatism and postulation, hav but one rightful place, and that is in the church. No one afflicted with these theological attributes should stray into the ranks of Liberalism, for such are out of their sphere, and traveling under a misnomer. They should return to the church and mingle with congenial society. In a recent fulmination by one of these positiv postulators I notice all mediums are frauds, and if any ask or want "conditions" they instantly prove it. This is a broad assertion, and shows an extensiv acquaintance among mediums which I supposed no man but Mr. Winter had experienced. La Roy Sunderland admitted, as does Miss Gibson, that phenomena occur such as Spiritualists attribute to spirits, but other Materialists deny it, which shows even they can disagree on this much-ventilated subject. Now, a word as to conditions. Everything that is ever accomplished is done under certain conditions, and the absence of the right conditions will prevent success. Take the telegraph for one illustration. The batteries and instruments may be in perfect order, and the two places between which a communication is to be sent properly connected by wire; but if one of the glass insulators on a telegraph pole is broken, and the wire comes into contact with iron or wood, the "conditions are not right," and failure results. Said Mattie Sawyer Hull to these condition-ridiculers, as she stood on the rostrum, "You all hav to sleep; will some of you come up here before the audience and go to sleep?" They respectfully declined, for the "conditions wan't right." "Materialism," says this same writer, "is all we know to be a fact." Had he used the pronoun "I" instead of "we" his assertion would not hav been improper or false, as it was, it is. There are a large number of "we's" in this world, and no one is an authorized spokesman for all. Said D. M. Bennett, on page 40 of the little tract, "Matter, Motion, Life, and Mind" (which I would like to see in the hands of every dogmatist): "Now, the question arises: Are there proofs of intelligences disconnected with visible organizations? Thousands of people, yes, hundreds of thousands and millions, answer *Yes*. They hav repeatedly received such evidence as to satisfy their reason that such intelligence or intelligences do exist. We are one of this number." Henceforth will these enthusiastic annihilationists be more cautious in using the word "we," for as used it includes these millions that do know spirit is as much of an entity as matter? And will those who hav continued to claim D. M. Bennett as one of their number now accept his own words as evidence of their mistake. Let us be tolerant in the discussion of all subjects, and never so presumptuous as to think there are no undiscovered truths in the great realm of nature. The truth of Spiritualism will never be established by discussion, for each and every one, to believe, must hav evidence. This evidence must come through the despised medium, and if any are averse to seeking it there, they don't hav to.

In closing, I will again quote from D. M. Bennett: "It is not our purpose to here cite instances, nor to detail phenomena that thousands of times hav occurred, but simply to recognize the fact that they do take place. In doing this it is by no means necessary to accept all the claims of charlatans, frauds, and enthusiasts, of which undeniably large numbers exist. C. SEVERANCE.

P.S.—"Matter, Motion, Life, and Mind" costs but 10 cents, though worth many times that sum. C. S.

FOXBURG, PA., July 23, 1885.

MR. EDITOR: Inclosed please find four dollars—three for my subscription; rest for "Evolution," by R. C. Adams; "False Claims," by Remsburg; "A Photograph of the Bible's Flat Earth and Solid Heaven;" "The Crisis," by Paine.

I am away from home almost all the time, but I manage to get THE TRUTH SEEKER, and I make it a practice when I am through with it to giv it to some friend. It always institutes a spirit of inquiry and starts them thinking in the right direction. When it is possible to get the followers of the meek and lowly to look on the opposit side and to create within them a desire to know the whole truth, in ninety-nine cases out of one hundred they will see where they are wrong, and in place of a blind faith in the Christian's heaven and a superstitious fear of their hell (old ed.) they will become converts to the more modern religion, the Religion of Humanity.

Yours truly, L. W. ZUVER.

POMONA, CAL., July 18, 1885.

MR. EDITOR: The inclosed slip I cut from the Dayton *Chronicle*, published in Washington territory:

"THE EFFECT OF GRAVES'S PREACHING.—At the coroner's inquest held over the body of the infant child killed near Weston last week by its mother, the fact was developed that since Evangelist Graves had been preaching in that place, she had become imbued with the idea that she had 'committed the unpardonable sin and was doomed to go to hell.' She said after the deed was committed that 'the blood which coursed in her veins was the same as that which ran in the veins of her child, and, as she did not want the little one to go to hell, she would kill it and send it to its master.' Prior to the advent of Graves the woman was perfectly sane and thought everything of her child. The feeling in the vicinity of Weston against Graves is intense, as he is blamed with causing the mental wreck and awful tragedy by his outrageous assertions in the pulpit. The unhappy woman was sent to the asylum on the 24th."

This is another of the many similar cases occurring of butcheries of innocent children caused directly by the teachings of this monstrous *un*-holy book called the Bible. I venture the assertion that there is not another book published on this earth the reading of which would or could so unsettle the mind of a loving mother that she could deliberately put to death her only child in the manner that this mother has done. All other crimes ever committed in the name of the gods dwindle into insignificance compared with the butchering of babes by mothers. And who is responsible for these worse than hellish murders? The blood of these innocent victims is upon every "pounder" of Bibles that is giving force to the abominable teachings of the vicarious atonement.

Every protector of babes and virtue should denounce these promoters of vice and murder wherever they may be found. Our mothers, wives, and daughters should be impressed with the fact that the parson is a useless ornament; that his teaching is an incentiv to crime; that humanity owes none of its better qualities to him or his teachings. He is, and has been ever since man's intelligence began, the great stumbling-block over which human happiness, comfort, progress, and prosperity hav been stranded. Shall our superstition longer liv to mock our intelligence? Or will we let the light of the nineteenth century in and dispel the darkness of the past? Can we expect anything better of our children if we continually refuse them the light of science, giv them instead the musty, worn-out creeds of the past? The fallacies of the past will not answer for the practices of the future; they are only storm signals that every teacher of science must avoid to be successful. Let us strive to break the chains that bind the past to the future.

The most effectual method of ridding our minds of these superstitions is to stop listening to their teachers, stop building churches, refuse giving for their maintenance or that of the parson. Take away the great motor, money, and superstition would soon die out, and the people would soon become happier and more prosperous. Our desire for the good things of this life, of this real world, would increase until life would be worth living for, and death only be welcomed as the inevitable. H. L. SHAUG.

NORFOLK, NEB., July 17, 1885.

MR. EDITOR: Inclosed please find $5 to be applied on my subscription to THE TRUTH SEEKER. I like to read sensible articles, but from such cranks as are writing on prohibition, Spiritual seances, great God (if there is one) deliver us! I hav read everything that is worth knowing about prohibition, God, devil, hell, angels, ghosts, Virgin Mary, and other trash, coming from such writers as you hav to contend with. Let people write on subjects they know and understand, and how slight would the knowledge of these people appear to us!

JNO. GEIGER.

A LETTER TO LUCY COLMAN.

MILWAUKEE, WIS., July 25, 285.

MY DEAR FRIEND AND CO-LABORER: I hav been impressed to write a reply to some of your remarks in the all-sided TRUTH SEEKER. I am aware of the great work you hav done in the past for liberty and equality for all, and I rejoice that on these general subjects you are still clear and strong. I esteem you very much as a grand and noble woman, and for this reason I write as I do, for a fault in those I love and trust hurts me far more than in those less esteemed. Hence my criticisms are usually of my friends; and I am always glad of friendly criticisms from others, believing them a great means of progress.

I hav noticed on various occasions you hav spoken in a most intolerant and disrespectful manner of Spiritualism and Spiritualists—as some others of my friends hav on occasions spoken in the same spirit of Materialism and Materialists. Both I consider unjust, and unworthy true Liberals. I am first a Materialist, having no evidence of anything in the universe except matter in its various stages of refinement. I am also a Spiritualist in the sense that I believe in the continuity of individual human life. This belief is based upon as substantial evidence as my belief in human existence in this earthly life of which you as well as I are cognizant. If I know of the one fact I do of the other, and by the same means—my senses. Now, the fact that you do not know this does not qualify you to declare no one else does know it.

In a court of justice it is the evidence of those that do know that establishes the fact, or decides the case, and unless the evidence can be impeached it stands as valid.

A while ago you were greatly exercised over the fact that someone counted a man in your city as dishonorable (although standing self-convicted), and in that same article you by implication accused hundreds of persons whose veracity would be vouched for by those most intimately acquainted with them (mediums) of the same thing. That is not consistent. One person's reputation should be as carefully handled as another's, irrespectiv of beliefs.

In the last TRUTH SEEKER you seemed to go quite out of your way to giv materializations a dab. You say: "The workers of to-day hav enough to contend with. Superstition is still activ; it may not believe in the immaculate conception, but it believes in materializations and all sorts of demonology, etc." Now, my good sister, the "workers of to-day," a large share of them, happen to be these same believers.

The majority of the workers in every reform movement, whether religious, political, or social, I think are afflicted with this same demonology, and, somehow or other, they seem very deeply interested in the great reform movements of the day, and I fail to see why a belief in a future life, with its conditions only a natural outgrowth of our life here, would, in any way, make one less anxious for the welfare of the race.

Is your old friend and co-laborer, Amy Post, who has stood in the battle's front for so many years, so deficient in "common sense" as you would intimate all were who hav had evidence of something that you hav not? And should she and the rest of us apologize for finding out, by patient investigation, something that you hav not?

There is quite a difference in believing in a "thus saith the Lord," a divine revelation made centuries ago, as an authoritativ book, and believing some new revelation of nature, made at the present time and subjected to the test of our senses.

I never could understand why people should feel bitter and vindictiv toward those who hav, or think they hav, learned something they hav not attained; but such is the case, as all past history shows every new idea or discovery having to fight its way to acceptance.

Let us work in harmony in all matters in which we agree, and treat individual opinions respectfully. I am no more to blame for differing from you in belief than are you for differing from me. Kindly yours, DR. JULIET H. SEVERANCE.

NEW ALBANY, IND., July 21, 1885.

MR. EDITOR: As it has been some time since I wrote to you, and as I thought it might interest some of your readers to know what our society was doing, I thought I would write a few words in regard to its aims, etc. We call it "The Liberal, Mutual, and Scientific Society." We expect to locate near Sulphur Springs, Texas; we are looking at a tract near there now. Our idea is for all members to contribute to a general fund, buy land, deed it to the society, carry on farming, manufacturing, cattle-raising, and all the different industries; all the land, factories, stores, etc., to belong to the society joint ownership. Then all work eight hours per day and receive equal wages. Buy all supplies from the society's stores, at a small per cent above first cost. Of course we expect to manufacture a great many goods, and these can be had (by the society) at manufacturers' prices. You see it will be a grand co-operativ society, where all hav equal shares, rights, and privileges.

We exclude preachers, saloon-keepers, and lawyers; we want no drones. We will hav the best schools, libraries, etc. Lecture-rooms, reading-rooms, all free. So that after the eight hours' work is done, a person can educate and amuse himself and enjoy life. I am sure some of the readers of THE TRUTH SEEKER would like to enter a society of this kind. If so, or they wish more information regarding it, write to

E. E. PARK.

LOUP CITY, NEB., July 20, 1885.

MR. EDITOR: I believe my subscription expires on the 24th, so find inclosed $2.50. I got the "Modern Balaam" in good shape and will frame, and hang up in my place of business. "Gaud" has been raising Cain out this way this summer. About the meanest trick was to allow the poor homesteaders to use that which they needed for the support of their family in building him a house, and just about the time it was all done and dedicated, the great mogul sent a storm and blew it all to pieces. Now they must, of course, build him another.

I asked some of them if they were not beginning to lose confidence in their "Gaud," and they turned up their nose and walked off. The latest message here from heaven came through the Rev. Meizner, a M. E. pilot that fills the pulpit here occasionally. He says that only two out of every thirty people ever succeed in playing a harp before the throne; the others all go to replenish the fire to keep the devil's shins warm during a cold snap. GEORGE H. GIBSON.

DOWAGIAC, MICH., July 15, 1885.

MR. EDITOR: I hav been waiting since the issue of THE TRUTH SEEKER, July 4th, containing T. B. Wakeman's appeal in behalf of E. H. Heywood, hoping an abler pen than mine would take the case in hand, and do something to stir up Liberals toward indemnifying him. I strike hands with Wakeman and would here nominate our dear old friend Elizur Wright as the one to receive contributions in his behalf, and I herewith inclose post-office order of $5.00, as a nucleus to that end. Hoping this will meet your approbation, and that you will start the "ball a-rolling," I remain yours for justice to the living!

Later.—I send this to you for E. H. Heywood, hoping you will hold it till others contribute. If you can do anything in and through THE TRUTH SEEKER to that end, I pray you will. If not, please forward to E. H. Heywood, and oblige,

Your friend, ABBIE KNAPP.

PACIFIC, MO., July 21, 1885.

MR. EDITOR: I acknowledge, with pleasure and satisfaction, the receipt of ANNUAL and "Bible Morals." The ANNUAL is magnificent, worth more than cost. The "Bible Morals" are a ready weapon which no priest can counter.

Yours, A. H. KRUGER.

DAYTON, O., July 21, 1885.

MR. EDITOR: Inclosed find $5 to aid in keeping Freethought afloat during the hot season. While I write it is 100 in the shade, making us feel the *truth* of the heat without *seeking*, just enough to giv us a faint idea of an orthodox hell. And just so long as the great mass of the people are more easily governed by their fears that by their reason the priests will find use for this hell.

I take a number of periodicals; among them are several Spiritual papers, but for substantial and intelligent variety, giv me THE TRUTH SEEKER. I hav had large experience in modern Spiritualism, and hav been more fortunate than Elmina, for I am satisfied I hav seen many manifestations entirely free from fraud. But from whence comes this power to thus operate upon mediums is the question. However, let it be what it may, its tendency is to Liberalize, and aid in loosening the shackles of religious bigotry and superstition.

It is too hot. I shall not enlarge on this subject, only to ask what some would call a foolish question: Does brain generate thought, or serve only as a medium to convey thought?

J. A. WALTERS.

GALT, ONT., July 15, 1885.

MR. EDITOR: Inclosed find $6.25—$6 to be applied on subscription for THE TRUTH SEEKER for current year and the year following; 25 cents for five copies of THE TRUTH SEEKER for July 11th. I cannot express my admiration too highly for the grand pictorial illustration of history in your last issue. This feature of your work must hav a powerful effect in opening the eyes of the people to the past and present cruelties of Christianity. I appreciate your efforts in making THE TRUTH SEEKER the great exponent of Liberal principles that it is. Although a Materialist of the Winter stamp, I enjoy the articles on Spiritualism pro and con, and believe that in so publishing them you demonstrate that you are a Liberal in the right sense of the term. I hav read, with much interest, Elmina's tour of inspection of the so-called spirits, and think it has been keen, knowing, and kindly. With best wishes for the success of your journal and the cause, I am,

Yours fraternally, GEO. LAIRD.

ORANGE HIGHTS, FLA., July 25, 1885.

MR. EDITOR: Inclosed you will find 25 cents, for which you will please send me the ANNUAL for 1885 (E.M. 285). I, with all people who hav a mind of their own, and are not afraid to boldly express what they think, believe and say just what you do. My nearest neighbor is the front man to freely express himself a Liberal in this vicinity. There are others who, if they had THE TRUTH SEEKER, would come boldly and loud spoken on the side you so ably advocate. Success to the Albany Convention and all who attend it. R. P. WILLEFORD.

ALTON, ILL., July 22, 1885.

MR. EDITOR: Inclosed I send you a slip taken from the *Post-Dispatch*, an evening paper of St. Louis. I do not expect you to read the whole dirty piece, nor hav I time to do so, but I hav marked a few of the most vulgar sentences. That a man in this enlightened day could get up and make such a mean harang as this is the most astounding thing out. But vulgarity, as a rule, only demoralizes the man who indulges in it; but this typical Christian does not stop here, but puts in downright abuse of a very large and respectable body of people in our own city. I believe three-fourths of our most activ, energetic business men swear, to use a common phrase. These men are as honest and as charitable as any of our church people. I do not wish to disparage this latter class, for they are, as a rule, good, honorable people, but no more so than the former class, not one whit, and what we find here is a fair sample this country over. The fact is, experience has taught us that for a man to belong to a church does not make him more honest or more charitable. Some of the noblest-hearted men we ever knew are what are commonly called profane swearers. The practice is just like any other; it's a simple manner of expression, like "infernal," "confound," "I will be blamed," etc.; has no more significance; and now, for a blatant blackguard to get up in what he terms a pulpit, and call such people black-mouthed rascals, is a disgrace, not only to himself, but to the people he talks to and the church he represents. It's the old Peter Cartwright style, and has the same ring as that of your great, sensational Talmage. The difference is, Mr. Talmage could not dare use such dirty language before his more refined audience. The man is the same and the disposition the same. Elther would gladly see their, not enemies, but unbelievers in their creeds, burnt at the stake. We despise such men. We know men who use what they call profane language that, as compared to such men, are angels as to devils. The one is an honest, whole-souled, big-hearted man; the other is bigoted, selfish, mean, tyrannical. But we leave you to judge of this harang, published as a sermon. Very truly yours, D. R. SPARKS.

LEHIGH, IA., July 20, 1885.

MR. EDITOR: Our little town was overrun three weeks ago by a mob of Methodist preachers. They held a camp-meeting in the grove which lasted ten days and nights in bellowing and braying,

"And more and awful
To even mention would be unlawful."

They abused every denomination and sect outside of the Methodist church, and claimed there was nothing but hell for the sinner, and glory for the righteous in the future. They did not seem to recognize the new revision of hell (sheol), but rather ignored it, thinking the old sulphurous word, hell, would hav more influence in bringing the sinners to the altar. But after a ten day and night effort in singing, and slandering and abusing Infidels, calling Voltaire an Atheist, saying that J. Black outdid Ingersoll, and Thomas Paine recanted on his death-bed, and a host of other orthodox lies, the result of their labors was a few old women were converted—or rightly, got excited—with a few of the most ignorant, simple-minded men in the community. The more intelligent portion of the people were disgusted with the proceedings throughout. Even ministers belonging to other denominations pronounce them fools. Their appearance here has done good, as it has created no little investigation, and has caused a great majority to think, which has caused a good many to avow themselvs Freethinkers. It will not do at the present age to teach such nonsense to an intelligent people. The truth is spreading fast and wide, and driving the orthodox trash before it. Orthodoxy is corrupt in itself, and the more it is preached the deader it is becoming. Let her remain without power a few years longer, with the same rate of free inquiry and investigation, and orthodoxy will become a dead mummy of the past; it will hav to be embalmed and dried in order to be remembered. Inclosed please find $3 to pay for my subscription. My best wishes to you all in carrying your good intentions to a successful end. ROBERT FLEMING.

ST. STEPHEN, N. B, July 19, 1885.

MR. EDITOR: I noticed only yesterday that my subscription is overdue. Inclosed please find $3 for renewal coming year.

I hav no advice to offer you as to how THE TRUTH SEEKER should be run. This I think will make you draw a sigh of relief after so many suggestions in the "Letters from Friends." Please enter me on your list as a subscriber whom THE TRUTH SEEKER suits *exactly*, and who thinks you edit the paper as well as he could do it himself. It even suits me exactly in its day of publication, as it arrives here on Saturday, and givs me part of my *Sawbath* reading, to the horror of my church-going friends.

I may tell you *sub rosa* I had a visit last week from a Presbyterian minister here (a new edition), and our conversation took a wide theological range, "to be continued," he agreeing to prove the accuracy of Bible history, its geological record, and testimony not contrary to modern science, appeals to the "faith" of the "Infidel" (that's I) not to count, said "Infidel" having no appeals to reason to count every time. Both thinking they are chockful of it, I think the "lift" Atlas is represented as taking was light compared to the load my "parsonical" friend has undertaken to shoulder.

There are but a few of us here who are not invertebrates, but the pews, and more than one of the pulpits, are honeycombed with Infidelity. But terror of Mrs. Grundy makes them Judas Iscariots to their own souls, and keeps them in the "protoplasmic" state. But we will yet evolute them into something higher. This is all for your private ear, and only meant as words of cheer, that "your hands may be upheld" by the knowledge that in places, in nooks, of which you may hav never heard, one or two are holding aloft the banner of Freethought, and advocating the right of every man to do his own thinking in or out of a church, and so discussing these questions as, while defending what they believe the truth, not to offend good taste or good manners. Orthodoxy looks for (and betimes finds) vulgarity connected with Liberalism, and when she finds it, like Captain Cuttle she "makes a note of it," and clamors, "See the fruits of Infidelity," etc. Here we try to steer clear of it, though at times our opponents' arguments seem to invite a biting reply.

Wishing you every success, very truly yours,

JOHN MCMULLEN.

NASHVILLE, TENN., July 11, 1885.

MR. EDITOR: Find inclosed $3. It seems that fighting superstition is hard work and little money. The hope or expectation of benefiting future generations may be pleasing to contemplate, but it won't pay bills.

Superstition is the drawing card yet, especially in the South. Sam Jones, a revivalist, had no trouble here in raising from three to four thousand dollars for a large tent, where thousands crowded to hear the old, absurd Methodist doctrins, not in scholarly and polished language, but in coarse slang that seemed insulting in this so-called Athens of America, the city of high schools. Sam preached the old-fashioned hell straight, and managed to frighten many, and they were not all niggers by considerable. It was a sickening and humiliating spectacle. MALCOLM GRAHAM.

OSHKOSH, WIS., July 26, 1885.

MR. EDITOR: Received the package you sent me containing "Crimes of Preachers," tracts, etc., for which I am under many obligations. I hav distributed all of the tracts among people who will read them, and, as the preachers used to say, I hope they will prove to be bread upon the waters to be gathered after a few days.

I hav been very busy since yesterday, trying to make some arrangement by which I can get a hall for Mr. John E. Remsburg to speak in about the last of next month. I received a letter from him yesterday, postmarked Atchison, Kan., stating terms, etc. I am acquainted with but few of the Liberals here, as I hav lived here only since last fall, but I am using every endeavor to make their acquaintance. There are a great many Liberals here for the size of the city, but many are afraid to come out boldly just yet, as it would probably injure their business; and I cannot blame them much, for if any Liberal man is doing business here, as soon as the churches find it out he is ostracized in every possible way.

But it is only a matter of time, for I can see a marked change here since Colonel Ingersoll delivered his last lecture here.

And now, while I am writing, I wish to draw your attention to one particular outrage. You are probably aware that all of our preachers and priests ride on all railroads in this country for *half* fare, while the old, crippled soldiers pay *full* fare. Now, when I board a train and see a preacher or priest on board, I cannot help thinking that I am paying a part of his fare, and the thought makes me as mad as h—l. I forget that new word they hav for it, so I am compelled to speak plain, and that is just what I mean. Now, as our Liberal papers are first in every reform, I should like to see the railroads get a severe blow on the nose in regard to their favoritism. Make the preachers pay full fare, or else let the old soldiers who hav done something for the country and railroads ride as cheap as those frauds. Yours muchly, GEO. M. HARE.

HAMBURG, N. Y., July 9, 285.

MR. EDITOR: Inclosed please find $2—$1 for Campaign and $1 for Tent Fund. I also inclose stamps for two copies of THE TRUTH SEEKER for June 29th, if you hav them to spare.

I second the motion made by Mrs. Gault, that Mrs. C. B. Reynolds be nominated for secretary of the State Association. With thanks for past favors, I remain

Yours truly, E. M. SICKMON.

CYNTHIANA, KY., July 19, 1885.

MR. EDITOR: Find inclosed eighty-five cents, and send six copies of THE TRUTH SEEKER of the 11th inst., and six copies of the picture contained therein, and the rest as directed. I want these documents to circulate among my friends. The picture is the most startling and convincing illustration that I hav seen. It ought to circulate by the million. I am working entirely alone here, and, of course, hav to go slow. I am encouraged when I hear of the success of Freethought in other places. H. A. BEAMER.

LINDSAY, ONT., CAN., July 21, 1885.

MR. EDITOR: Inclosed please find $3.00 to apply on my subscription. The publication and all it views to accomplish hav my best wishes. Freethought is making grand progress the world throughout, and Canada is coming to the rescue grandly. We need lectures in this country greatly. Confident of ultimate success, THOS. A. MIDDLETON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Johnny Blinker.

Johnny Blinker thought this was a gay old world, and, although he was only five years of age, he thought he would like to travel around it. He had a new pair of cunning little boots, and he thought they would stand the wear and tear of a trip around the world, and still be pretty good boots when he returned. He did not tell anybody his intentions, for fear they might prevent his undertaking the journey.

He put on his little black velvet cap one forenoon, and his fur-bordered overcoat, and off he started. Leo, his big Newfoundland dog, tried to tell him it was too far to travel, and pulled the fur off the coat in trying to coax him back.

"You just let me alone, Leo," he said. "I'm going to see the world, I am; and you stay at home and take care of papa and mamma—do you hear, Leo?"

But Leo did not mind Johnny; and before he was out of sight, started slowly after him.

Away Johnny went, singing—

"Hey diddle diddle, the cat and the fiddle,
The cow jumped over the moon;
The little dog laughed to see such sport,
And the dish ran away with the spoon."

"I wonder if the cow did jump over the moon," said Johnny. "It's a mighty long jump, *I* think, for a cow, and I guess it jounced her some when she lighted!"

"Why, Johnny Blinker, where are you going?" inquired Ellen Vaughan, stopping him by the roadside.

"'Round the world," he replied.

"You are a little, silly boy—that's what you are. Did you run away from home?"

"I'm not a silly boy at all, and I didn't run away. I walked away."

"O, Johnny, go home; you might get run over," said Ellen.

"Run over! I guess I know enough to keep out from under the horses' feet." And he marched on up the hill, past the school-house, and by the old-fashioned wind-mill which he stopped to admire, for its sails were spread, and it was whirling round and round like a big bird. Then he went out of his way to see the pond. It was a pretty cold day in the fall; but yet he thought it not too cold to sail a boat. He found a piece of thick bark, and stuck a stick in it for a mast, and started it on the water. It floated about nicely, and Johnny thought if it were only a nice big boat, he would get in and sail across the pond himself.

On the shore was a broad, flat board; seeing which, Johnny pulled with all his might till he got it in the water.

"It is a splendid boat, and now I'll take a little ride on it," said he. So he slid along on the board, and with a big stick pushed it along. The wind helped him; and before he knew it he was floating out into the pond.

"I want to get back on the land! Papa! papa!" and he began to cry and twist about on the board. He was near the shore, but the water was over his little head, as in his distress he rolled into it.

Leo, who had stopped to hav a friendly chat with another dog, and, perhaps, to tell him in dog language that Johnny Blinker had started on a voyage around the world, now came upon the scene, running fast.

He saw Johnny in the water, and perceived at once that he had come none too soon. He could swim, but Johnny couldn't. In he went into the water, head first, and just as Johnny was sinking for the last time he snatched him in his strong mouth, and bore his little wet body to the shore. He was too heavy for Leo to carry home in his mouth, so he ran to the nearest house, and barked so frantically that the people came to the door to see what was the matter.

The wet dog barking, leaping, and running toward the pond, told them just the same as words would tell that something serious was the matter. They followed the dog, and found Johnny quite unconscious, and at first they thought he was dead. They took him up, and carried him to the house, and soon he opened his eyes. They were all so glad when he could speak and tell them how it happened, for they recognized him as little Johnny Blinker.

Leo ran back to the pond—and what do you suppose it was for? Why, he saw Johnny's velvet cap floating on the water, and went back to get it.

When Johnny was taken home, soaking wet and very weak from fright and danger, his papa and mamma were so glad that they cried and laughed at the same time, and kissed Johnny again and again—and they kissed Leo, too, all wet as he was.

"Where were you going, Johnny, so far from home?" asked his papa.

"Going 'round the world, papa!"

They all laughed as they explained to Johnny that he was too young to make such a long voyage.

He will not start again until he is a grown man.

Leo follows him everywhere, and will not let him out of his sight long enough to go sailing on the pond again.

He is a wise and noble dog, and Johnny calls him his "nice old savior."

Egyptian Superstition.

Some time has elapsed since my first installment on Egyptian superstition appeared, and I suppose the young reader wonders why this is so. The fact is, dear children, my time, like Miss Wixon's space, is limited, and I havn't much chance for writing; consequently it is only by the hardest work that I hav been enabled to complete the series, but since completion, they will appear from week to week without interruption. Now we will return to our subject.

In my first paper I quoted from Dr. Mackenzie; this quotation has no direct connection with our subject, for Hindostan is quite a different country from that of Egypt, and the Hindoos* a race differing materially from the Egyptians. My object was merely to make a short digression, *apropos* of showing the young folks what strange food oriental people use.

Scorpions, large pinching-ants, and snakes, according to the Egyptians, are transformed villains, and feel a great pleasure in committing all kinds of mischief. Yet, at the same time, it is alleged, these vile creatures can be induced to stand still, if one cries "*homar*," and and thus allow themselvs to be killed. Another thing—it is said, but how truly I don't know, that the camel discovers the rising of the sun, before it becomes visible to human eyes, and that, in the month of June, it always lies down with its head toward the east. Why this is, no satisfactory reason has ever been advanced further than that certain instincts are credited to this animal for things of which human senses do not take cognizance.

Flat-fish of all species and varieties, such as flounders, plaice, sole, turbot, etc., as every one knows who has seen them, are white on one side and dark-colored on the other. Naturalists account for this peculiarity by saying that these fish liv at the bottom of the sea, dark side uppermost, to prevent their being easily discovered by the ocean monsters which devour them. But the Egyptians hav a theory, which, if rightly named, we would call idle speculations, that Moses was once cooking a flat-fish, and when it had been broiled until brown on one side, the oil or fire gave out, and Moses, becoming angry, threw the fish, half-cooked as it was, back into the sea, and where it became as lively as ever, and from that day to this the descendants of that species of fish hav remained brown or black on one side, and white or colorless on the other.

DAVID B. COZINE.

*Perhaps, in a future series of articles, I shall tell the children something of the Hindoos—their life, manners, religion, etc.

The Wonders of the Ocean.

ITS GARDENS.

"Gardens in the ocean!" I think I hear some bright-eyed boy or girl exclaim.

Yes; the beauties of submarine gardens must be seen to be duly appreciated. Before I tell you more of these lovely spots I must tell you how to make a "water telescope," so you may see and study them. Get father, uncle, or big brother to knock the bottom out of a headless barrel, and insert a plate of strong, clear glass; attach the barrel, glass end down, to the side of your boat in such a manner that it will sink twelve to sixteen inches below the surface of the water. Thus the ripples will not disturb the rays of light by which you can see the beautiful things at the bottom of the ocean as you lean over the barrel and look through the plate glass.

Here I must tell you where the water is very, very deep—say twelve or fourteen hundred feet—the sunbeams falling vertically, that is, straight down, are all absorbed before they reach this depth. Consequently, beyond this darkness reigns, and there is almost an absolute sterility of vegetable and animal life.

You will hardly sail over such deep waters in your investigations, yet it is nice to know the above fact.

Now, looking through our big telescope into the clear water, we can see with astonishment and pleasure plain, meadow, and forest. The sea soil is overspread with a verdant covering, more varied in its tints and shades than the green of the land, far softer and more graceful in its undulations than the grass of our meadows and prairies.

From the velvety carpet rise branches of red and white coral, having attached to them, like flowers and fruits, the most delicate and beautifully colored shells. In and out, through their partings, dart fish of strange forms and gorgeous hues. Some amuse themselvs in playful gambols as if fully conscious of the magnificence by which they are surrounded, while others quietly browse the tender algæ floating near.

These ocean groves teem with life in a thousand varied types; with animals that run, creep, and swim; while others are almost immovably attached to rocks. Our terrestrial forests do not maintain so many living beings as there are of those which sport and swarm in the bosom of the ocean.

The formations of the coral insect are not always in an upright position. They often extend in a horizontal direction, winding and curving in beautiful convolutions over the soil of the sea, covering it with all the richness and variety of oriental tapestry.

You must remember that coral is not formed in all locations, therefore you will not always find it, but in almost any place you can see lovely things on the floor or bottom of the sea.

No doubt our dear Miss Wixon has seen very many interesting objects of study during her visit to Onset Bay. How delightful it would be if we could all visit with her a day, would it not? As this is impossible, we must find our delights in other ways, always remembering this simple rule, "If we would be happy, we must strive to make others so."

MRS. BUCKNER-JOHNSON, M.D.

Central City, Col.

What Can the Boy Do?

If a boy reads the papers in these days, he will see much about work, and learning to work. He will hear much said of the difficulty of getting good workmen. He will hear of new schools for boys, where carpentry, brick-laying, painting, carriage-making, and many other trades are taught. Of course, he means to do something himself, but somehow he does not care for those splendid new schools. It is nothing to him that good workmen are scarce, and always find good wages. He is going into a store or an office, or means to be a doctor or lawyer. He does not propose to soil his hands and wear rough clothes like a workman.

If there is any such boy, who may read this, let him consider a moment. My cheerful young man, are you sure that you know what you are talking about? What do clerks earn? How much does a young doctor receive? Oh, but you don't mean to be a poor clerk. You intend to be a great lawyer with ten thousand a year, or a doctor with a carriage. Charmed to hear it. It is a noble resolve, but are you quite sure you will get there? Really, now, how can a young man tell, how can he be sure he will succeed? In this way. A man succeeds who falls in love with his work. He thinks about it day and night, he studies it; he reads all he can find on the subject. He tries and tries till he can do it well. Then it is he succeeds. You do not care much about medicin; you hav no burning desire to study this magnificent machine, the human body. You don't care very much for dreadful work in hospitals, and yet you mean to be a doctor. You would secretly much prefer to hav a kit of carver's tool, but, of course, you could never be a carver by trade.

Let us stop here. This is the summing up of a vast deal of homely wisdom. Do you love any work? Is there anything that, if you were independent, you would do before anything else? If there is, do that. There is your success; that way lies all the money, the rewards, the respect of others, and all the real, honest, happiness you will ever find. Boys make a mistake in thinking that only the lawyers and doctors and merchants succeed. It is a terrible blunder to leave a trade in which you may make a first-class workman, and hav a chance to win a home, comfort, and independence, to go into a profession you do not love. There is only one end to that road—a life of ill-paid drudgery, and failure after all.

Look at yourself; you are to yourself the most important person in the world. Find out what sort of man you hav in the little. What is your body good for? What sort of a mind hav you received? Look at your tools—your hands, your senses, your brain. What will they do best—make shoes, or preach a sermon? Choose now according to your tools, according to your love of work. Shoemaking may lead to a great fortune, while preaching may bring you to the "Home for Decayed Parsons." On the other hand preaching may be, the thing. There is only one fellow can decide this for you, and he livs in your house.

Let no boy imagin that the trades do not lead to fortune. Let no boy think, because he sees some workmen who are always poor, that all are poor, or stay at the bench all their lives. There is really to-day no surer road to success and fame, and all good things, than by way of the bench and anvil. Let the weak and the feeble-minded sell ribbons and keep day-books. That road is not for the brave, the strong, the lovers of good work. What can you do? Do what you can best.—*Golden Rule.*

IT was Themistocles, the Athenian statesman, who declared that his infant son ruled the world. And how did he make his baby boy such a power, do you suppose? This is the way he proved it: "My infant son rules his mother; his mother rules me; I rule the Athenians; the Athenians rule the Greeks; the Greeks rule Europe, and Europe rules the world." Whether the famous Athenian's proof is satisfactory or not, we all know that the baby is king or queen of the household, as the case may be, and the children of all ages are very important folks who hav some rights that good newspapers must regard.—*Nashville Banner.*

Our Puzzle Box.

1.—PUZZLE.

Whole, a fault;
Beheaded, halt.

2.—CHARADE.

My first was neat some time ago;
My second will an island state;
My third one-half myself will show;
My last to prove will indicate.
A useful study is disclosed
By my entire. Find the word.
From you my second may be heard;
But if you hav my first transposed,
You will my last to find my third.

3.—PUZZLE.

With my whole to be content,
We're urged both loud and long;
If from my whole the tail be rent,
'Twill call attention strong.
But now return my tail to me,
My head cut off transpose;
Then look sharp, and you will see
The word relation shows.

L. E. HUGGINS.

4.—CHARADE.

My *first* is that which people find
To strengthen many a weary mind;
It helps the good of every cause,
Seeks neither place nor loud applause.

As o'er the broad Atlantic's breast
Columbus sped his journey West,
My *second* he proved himself to be,
When he had braved the angry sea.

My *whole* in many homes is found,
As we this country journey round;
It fights the wrong, defends the right,
Is filled with jewels rare and bright.

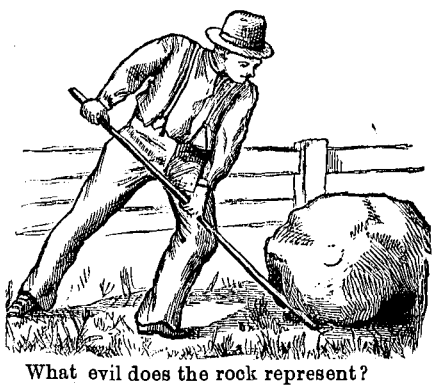
Altoona, Pa. WILLIAM J. BURNS.

5.—CONUNDRUM.



How much land does the boy represent? What soft substance is represented by the blows he received?

6.—REBUS.



What evil does the rock represent?

ANSWERS TO PUZZLES IN CHILDREN'S CORNER JULY 25, 1885.

1.—Asa, King of Judah, mentioned in 14th, 15th, and 16th Chronicles. 2.—Seven in family—one old lady, her two daughters, each

of whom has two daughters. 3.—Carpeting. 4.—Turn left-hand side of picture down and see the maiden's face.

Correspondence.

CALISTOGA, CAL., July 9, 285.

DEAR MISS WIXON: As you see, I am a California girl. I liv at the head of the celebrated wine valley of Napa. My father has taken THE TRUTH SEEKER for seven years, and thinks it is the best and most worthy paper edited in the United States. I think the Children's Corner a very good addition to the paper, and thanks to you, Miss Wixon, for it.

I hav two brothers, aged respectivly twelve and fourteen, who are eager to get hold of the paper to read the Children's Corner.

Inclosed you will find a sheet of paper containing the Geographical Puzzle worked out to the best of my understanding, which I believe to be right, and which I will send to you to see if it is right. The puzzle was printed in the issue of June 27, 285. I will also answer two conundrums in July 4th issue:

No. 1.—I. C. No. 2.—To land.

Your Friend, A. LILE WEYBRIGHT.

Matrimonial.

A respectable and industrious gentleman, living in New Jersey, wishes to correspond with the same kind of a lady, age from twenty years up, with decided matrimonial views. No objection to religious views. Address, G. YOUANIDES.
4!32 West Hoboken, N. J.

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"What shall I do lest life in silence pass?"
"And if it do
And never prompt the bray of noisy brass,
What need'st thou rue?

"Remember, aye, the ocean deeps are mute;
The shallows roar;
Worth is the ocean, fame is but the bruit
Along the shore."

"What shall I do to be forever known?"
"Thy duty ever."
"This did full many who yet slept unknown."
"Oh! never, never!

"Think'st thou, perchance, that they remain unknown
Whom thou know'st not?
By angel trumps in heaven their praise is blown;
Divine their lot."

"What shall I do to gain eternal life?"
"Discharge aright
The simple duties with which each day is rife,
Yea, with thy might.

"Ere perfect scene of action thou dev'ise
Will life be fled,
While he who ever acts as conscience cries
Shall liv though dead.

—*From Schiller, by A. H. Clough.*

Stray Scraps.

Said Mr. J. C. Carter at the opening of New York's great pleasure resort, Niagara Park, July 15th, "There is in man a supernatural element, in virtue of which he aspires to lay hold of the infinities by which he is surrounded." How deeply the fanaticism of the supernatural is ingrafted into mankind! When will they learn that there *can* be no supernatural any more than there can be space beyond space?

The king of Dahomey (West Africa), on May 10th, made a raid on the villages under French protection near Porto Novo. His troops indulged in wholesale massacres, and burnt all the dwellings. One thousand youths and women were captured and carried back into Dahomey to be sacrificed at the cannibalistic feasts. We need a new God to put a stop to this foreordained plan from the foundation of the world, inaugurated and carried on by the present incumbent in office.

"What church is this?" inquired a stranger of one of the brethren, after standing some time in the aisle unnoticed. "Christ's church," was the reply. "Is he in?" was quietly asked. The hint was taken and the stranger shown a seat. How much more sensible had he gone out into the open air, where, it is said, Christ used to preach, and taken a ramble over the hills, or sauntered by the seashore—a favorit resort of Christ, where he angled for fish, or men, on the first day of the week without any fear of an arrest, though he violated the sanctities of the seventh day according to holy writ!

The German Baptist church at Meriden, Conn., is disturbed by the strange claim of a new pastor, the Rev. Mr. Berkley, that he has power to call the Holy Ghost down upon men. Some believe it, and some don't. Well, why quarrel over it? Why not test the claim by having an artist present to take the photograph of the Holy Ghost after the reverend has got the fellow called and well settled down upon the congregation, and then exhibit and sell the pictures for Christ's sake, thus proving the theory, giving us a view of his godship, and turning the whole into money-raising for church benefit?

At the meeting of the American Baptist Missionary Union in Tremont Temple, Boston, July 11th, Geo. W. Chipman, Esq., who presided, said he thought it was every man's duty to return to the Lord one-tenth of what he gave him. Now, that would be a pretty difficult operation sometimes, for how is a man o always know just how much the Lord givs him, how much the other fellow pays him, and how much he earns himself? If Chipman meant one-tenth of the man's income, why, that was quite another affair, as the money, or receipts, of burglars, liquor-sellers, Sunday-school superintendent defaulters, Christian bankers, etc., might rake in quite a pile that is supposed to be the reward of his satanic majesty who rules the Plutonian regions and occasionally catches one of the stray sheep who wanders from the fold. But it would be just as good money for missionary purposes for all that, for my early remembrances are of a convention where the ministers decided that "the altar sanctifies the gift," when the price of blood was brought into the Lord's treasury.

Said the Rev. Thomas Armitage, D.D., of New York, in the First Baptist church, Boston, Sunday the 13th, "Christ did not want one coward among the twelve." Well, then, what did he hav one among them for (Peter)? If he was God, surely he must hav known what he was when he chose him, and Judas also. The doctor must try again at guessing, or else giv up the omniscience and almightiness of his savior. He does try again; hear him: "Men do not overmuch like being alone with God." Perhaps *men* do not—the doctor may know, and be speaking for himself—but I know of one *woman* who would like to be alone with God or in public with him, if so be she could catch a glimpse of him, having had that desire ever since she was told that God made her and made this great world out of nothing, never having been blessed with a view of her creator and the creator of all things, notwithstanding many years of earnest pleading for a sight of the godhead, Father, Son, and Holy Ghost, and the evil one included. One good photograph of the four would insure the fame and fortune of any artist on earth's mundane plane. None of your spurious ones, but genuin ones direct from their originals.

It may not be known to some of the readers of THE TRUTH SEEKER that we hava New England Chautauqua at Framingham, Mass., where several evangelical denominations meet yearly to "melt in Christian union." July 21st, the Methodist president called for $1,000 to secure an edifice for their headquarters, the subscriptions on the spot reaching $700, while at the Congregational gathering Rev. Robert Nourse, of Washington, D. C., started the ball with $1,500 with which to build a substantial and appropriate structure for their use, and upward of $600 was pledged at once. The Baptists could congratulate themselvs on already having a Social Room built and furnished for the modest sum of $700. The Presbyterians, though now in the minority, are sanguin that ere long they, too, will hav denominational headquarters in this great family of sects at the camp-ground, while the officers of the W. C. T. U. are bargaining for the most conspicuous location in the lot. Thus, you see, "the good work is going on in our midst." On Dedication Day, the 22d, Rev. E. E. Hale delivered the address, so even a Unitarian was not spurned by the evangelicals, so anxious are they for "Christian unity." Even "Blighted Women" came in for their share by the Rev. R. Nourse in the evening, in the "Hall of Philosophy."

At the original Chautauqua, Chautauqua, N. Y., Sunday the 19th was a great day. Dr. Vincent gave a sevenfold answer to the question, "What can a man do with his past evil life and the sins he has committed when the memory of his folly and sin haunts him constantly?" Were the reverend gentleman's answers based on his own experience in getting over the sins of his own evil life, or was he teaching what he supposed others might do with a past evil life? Mercy on them! What a terrible haunting some of the clergy must hav, if all their sins and follies are thus haunting them constantly! No wonder they pray so much; but why should they afflict others with their guilt—us poor women who hav not committed these sins and follies? Why not go into their closets, as commanded, and hav it out alone with their God, and not disturb us innocent ones with their haunting terrors over their evil lives? I expect they fancy themselvs not under consideration when preaching of a *man's* sins haunting him constantly. Don't you? Are they so hardened as not to realize their own vileness? It looks so, doesn't it?

Barre, Mass., July 25. ELLA E. GIBSON.

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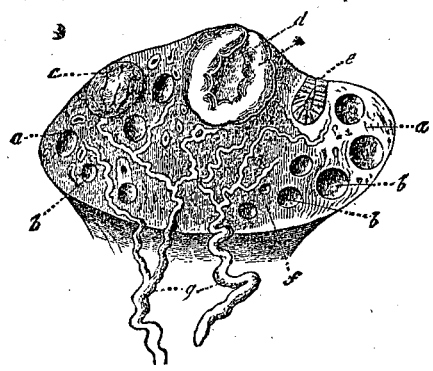
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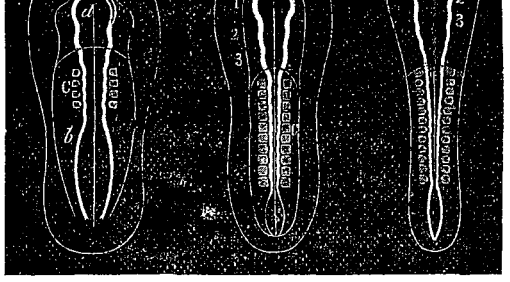
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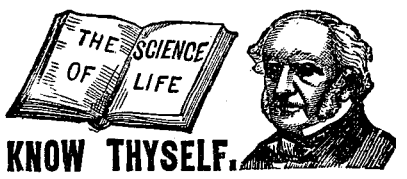
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WHY send thousands upon thousands of pounds and dollars to convert the so-called heathen of foreign lands when at home there is ten times as much degradation, ten times as much suffering?—*D. M. Bennett.*

JEHOVAH, "from the clouds and darkness of Sinai," said to the Jews: "Thou shalt hav no other gods before me . . . Thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me." Contrast this with the words put by the Hindoo in the mouth of Brahma: "I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshipers." Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns.—*R. G. Ingersoll in the Christian Religion.*

THE method, object, and drift of all Locke's theological writings is the same. Regardless of ecclesiastical tradition, but assuming the infallibility of the scriptures, he attempts to arrive at the true and essential import of God's revelation to man. His theoretical conclusion is that the articles of saving faith are few and simple, and the practical application of that conclusion is that, not only within the ample fold of Christianity, but even without it, all men, whose conduct is consistent with the maintenance of civil society, should be the object of our good will and charity.—*Fowler's Locke.*

IT is only when digested in a clear and natural order that truths make their proper impression on the mind and that erroneous opinions can be combated with success.—*Dugald Stewart.*

TO him who is compelled to pass to and fro within the high walls and in the narrow courtyard of a prison, all objects may appear clear and distinct. It is the traveler, journeying onward, full of health and hope, with an ever-varying horizon, on the boundless plain, who is liable to mistake clouds for mountains and the mirage of drouth for an expanse of refreshing waters.—*Coleridge.*

WHAT Tennyson says of our own country [England]—that it is the land "where a man may speak the thing he will"—is also eminently true of our time. Anyone may say what he likes now, so long as he is not libelous, without fear of legal or even social penalty. What had to be obscurely hinted five-and-twenty years ago, is now proclaimed as from the house-top. The law has given up the theory which it once sanctioned, that a man is to be held responsible for the expression of opinions, and he knows little of law who thinks that the only opinions thus set free for expression will be those which fear of legal penalties would previously hav repressed. A barrier removed in one direction is to some extent—sometimes to a very considerable extent—a barrier removed in all.—*London Spectator (Nov. 20, 1880).*

UNLESS this nation is prepared to assume that all religious truth has been attained, it must allow free criticism of popular opinions, even though the majority say the opinions destroy millions of souls. Unless the nation assumes that it has reached the supreme social and moral perfection, it must allow free criticism of social and moral customs; and if such freedom be accepted as right, all its results must be accepted as right. If the honest Malthusian can be thrown into prison for corrupting morals, the honest heretic may be thrown there for corrupting souls. In every branch of inquiry errors will arise; that is incidental to the search for truth. —*M. D. Conway.*

THOUGH all the winds of doctrin were let loose to play upon the earth, so Truth be in the field, we do injuriously, by licensing and prohibiting, to misdoubt her strength. Let Truth and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter? Her confuting is the best and surest suppressing.—*Milton's Areopagitica.*

IT is an error to regard any truth as negativ and barren, for all truth is positiv and fruitful. The contradiction of error, when error is supreme, is necessary to make possible the affirmation of truth; the destruction of falsehood is not negativ work, but is the necessary preliminary to the assertion of the truth which the falsehood has negated; just as, in a darkened room, the shutters must be taken down before the sunlight can stream in and men can see to read therein, so in the darkened intelligence must be taken down the shutters of superstition, fastened by the priesthood over the windows of the human mind, before the sunlight of knowledge can stream in and the lessons of experience can be learned.—*Mrs. Annie Besant.*

AN honest man's the noblest work of God.—*Pope.*

AN honest god's the noblest work of man.—*Ingersoll.*

"WHEREFORE, thought I, the point being thus, I am for going on and venturing my eternal state with Christ, whether I hav comfort here or no. If God does not come in, thought I, I will leap off the ladder even blindfolded into eternity, sink or swim, come heaven, come hell. Now was my heart full of comfort. The ladder was an imaginary ladder, but the resolution was a genuin, manly one, such as lies at the bottom of all brave and honorable action. Others who hav thought very differently from Bunyan about such matters hav felt the same as he felt. Be true to yourself, whatever comes, even if damnation come. Better hell with an honest heart than heaven with cowardice and insincerity.—*Froude's Bunyan.*

THIS above all—to thine ownself be true
And it must follow, as the night the day,
Thou canst not then be false to any man.
—*Shakspere.*

IT is not necessary to the peace and progress of the world in matters of religion that all men should think alike or feel alike or attend the same church. What we need is the ability to keep the peace, so that each honest man may be religious in his own way without being molested.—*Christian Register.*

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1885.

(E. M. 285.)

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Odds and Ends.

SOMEONE remonstrated with John S. Clarke, the actor, about his profanity, and quoted the words, "Swear not at all." "I don't," said Clarke, "I only swear at those who offend me."

WHEN Eve beside young Adam sat,
His arm about her gliding,
There was no younger brother then
Beneath the sofa hiding.

"OH, dear," yawned a little boy after he had returned from church. "I don't wonder the world is so full of wickedness." "Why so?" asked the astonished mother. "'Cause God picked out such a tedious day for Sunday."

THERE was a young lady in Lynn,
Who said she thought kissing a synn,
But when her new beau
Tried to see if 'twas seau,
She said, "Oh, please do it agynn."

"I DO not—aw—see," said he, as he withdrew the head of his cane from his mouth, "why there should be so much objection to—aw—roller-skating; it is a harmless amusement." "Some physicians say it is injurious to the health," she observed as she plied her crochet needle. "Perhaps so," he rejoined, "but—aw—they all seem to agree in the opinion that"—here he blushed slightly—"that—aw it strengthens the calves." "Ah! indeed," she said with an arch smile, "do you feel any stronger since you began to skate?" He is still wondering what she meant by putting her question in that form.

GIRLS, don't say "yea" to any 1
Who wants 2 marry you
Whose breath 3 tains a whisky smell,
Or 4 it you will rue.

Love can't sur 5 in such a case.
No metaphys 6 can
Make you believe it's 7 on earth
With an intemper 8 man.

Oh, Satur 9 will be your days;
Your 10 der heart will break,
And all your hopes will come to 0
If you 8 tippler take.

A FEW days ago the following advertisment appeared in a New York paper:

HOW TO DOUBLE YOUR MONEY.

A legitimate method, requiring wit, but no risk beyond the cost of a letter and ten cents in silver. If you are not afraid of twelve cents, address,

MCILVAINE SAMPLE CO.,
Box 98, Bible House, New York City.

A druggist named Smith, residing at Irving, saw the notice and was not afraid of twelve cents. He forwarded the ten cents in a two-cent stamped envelope, and received the following reply:

DEAR SIR: In reply to your esteemed favor of recent date, asking us to teach you

HOW TO DOUBLE YOUR MONEY,

We will tell you a plan for gaining wealth,
Better than banking, trading, or leases;
Take a new greenback and fold it up,
And then you will find your wealth in-creases.
This wonderful plan, without danger or loss,
Keeps your cash in your hands, and with nothing to trouble it;
And every time that you fold it across,
'Tis plain as the light of the day that you double it.

IT was night, midnight. The stars were shining overhead. Stars always shine overhead. The clock had struck twelve times. It was twelve o'clock. All Paris was hushed. Paris was quiet. It was midnight. The gend'arme watched. The cafes were closed. The stars still shone. A man and woman stood in the shadow of a court. They spoke low. Very low. It was midnight. The man spoke. "You do not love me." The woman spoke now. "I do." The stars still shone. Overhead. All Paris was quiet. The man spoke. This is the second time he spoke. "If you loved me you would kiss me." They were in the shadow. Good chance. The woman again spoke. Her second innings. "I cannot kiss you." Her voice was soft, oh, so soft. The man turned on his heel. He looked down the boulevard! The boulevard stood the glance. It did not tremble. The man came back. He spoke. "Tell me why." His eyes met hers. It was midnight. "I will trust you," she said. "Thank you." He spoke eagerly. "No occasion," she answered him calmly, simply, "I hav fever blisters. They are the curse of the De La Miphreys. I can never kiss you." "What, never?" "Well, hardly ev—"

* * * * * * *

The stars shone overhead. The gend'arme watched. At his feet lay a woman. Stark and cold. She had fever blisters on her lips. All Paris was quite. The cafes were closed.

LIVING AND DYING.

John Smith was eke a goodly man
As ever lived on earth—
The world admired and loudly praised
His truly pious worth;
His life was full of charity,
And free from sinful pride—
But scarce had lived to thirty-four,
When one calm eventide
A mule kicked at him playfully,
And Smith soon after died.

John Brown, a knave of deepest hue,
Dwelt in the self-same town—
A grosser, meaner, viler scamp
There never lived than Brown,
He cursed, he swore, he smoked, he chewed
He even keno played,
And down in Texas years ago
They say a man he slayed—
Yet he lived on contentedly,
And lots of money made,
Till finally, a grayhaired man,
John Brown lay down to die—
His wife and children gathered round—
A preacher lingering nigh—
The only token of his death
A quiet, gentle sigh.

We'd like to liv as did old Smith,
Revered by all the town,
But when it comes to dying, we'd
Prefer to die like Brown.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 33. | PUBLISHED WEEKLY. | New York, Saturday, August 15. 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

A SON of Spurgeon, the famous London preacher, has a church in Auckland, New Zealand, where he delivers sermons almost as sensational as those of his father.

MGR. PATRICK ALLEN, a Catholic priest in New Orleans, is accused of selling the sextonship of the St. Patrick Cemetery and pocketing the money. It is worth several thousand a year to him.

A SUNDAY-SCHOOL teacher at Lamar, Mo., took his class of little girls, of from eight to twelve years of age, to a grove to instruct them, thence to the creek, where he had them strip off their clothing and take a bath, while he sat on the bank and watched the little innocents.

THE archbishop of Dublin, Ireland (Lord Plunket) in opening a church bazar lately, spoke in favor of bazars, and declared himself in favor of raffles, which were not, he said, incentivs to gambling, for the reason that not more than one invester in five hundred ever got anything for his money.

FRANK JAMES, murderer and train-robber, is attending the revival services conducted by Sam Jones at Plattsburg, Mo. Whatever else may be said against Colonel James, he has always been a pious man. During his whole career he never shot a man or stopped a train on Sunday, and no man has denounced Colonel Ingersoll in stronger terms than this same Colonel James.

A CORRESPONDENT of a Unitarian paper objects to the baptism of infants because it implies previous impurity. He says that infancy is "an occasion that ought to be improved by some religious service, but wants a better formula than the Trinitarian one." He suggests that the minister, as the mouthpiece of the parent, might say: "We gratefully dedicate this child to a life of liberty, light, and love."

A GEORGIA paper reports a local "prayergage" as follows: "Not long since, at an experience meeting at Gainesville of the sanctificationists, one good sister arose and said: 'I am safe on the rock. The good Lord is with me; I trust everything to him. The other day Mr. S. sent me word that he would bring some friends to dinner at twelve o'clock. It was then eleven o'clock. You know it takes beans two hours to bile, but I just got down on my knees by that old stove and prayed that them beans would get done in an hour. When the clock struck twelve I got up, lifted the top, and them beans were done.'"

"I do not regret our separation, dear brethren," said a Virginia clergyman in his farewell sermon, "for three good and valid reasons. The first is that you don't love me; the second, that you don't love one another; and the third, that God does not love you. You don't love me—my salary is several months in arrears; you don't love one another—or there would be no such dearth of marriages among you; and God doesn't seem to love you as you ought to be loved, because there hav been so few funerals among you lately." He was not pressed to remain.

THE other evening, writes William Washburn in *John Swinton's Paper*, I was standing by my two little girls in an open field talking to a clergyman. I was listening humbly to his instructions about some minute points connected with our future life, on which his knowledge was much more accurate than my own. The moon was about an hour high. My back was turned to the children. I had just nodded my assent to one of the clergyman's statements, when I heard the baby scream. I turned round and saw that her elder sister, who is three years old, was lifting her up, an operation which the baby abhors. "Put the baby down," I said, angrily. "What are you teasing her for?" "I am not teasing her," said Susy; "I'm lifting her up, so she can be nearer to the moon, and see it better." I turned to the clergyman. "My dear doctor," I said, "Susy was doing to the baby what you hav been doing to me; but the baby is too young to be grateful."

JAMES GREY and James Gallagher, of Washington, D. C., attended church together last Sunday, and, on their return, entered into a theological discussion. While the argument was at its hight, Gallagher, angered at a remark made by Grey, attacked him with a razor, slashing him several times across the back and arms. Grey managed to pick up an axe and dealt his assailant a blow on the head which felled him to the ground with a fractured skull. The police interfered, and both men, bleeding profusely, were taken to the station-house, and from there to the hospital. Gallagher will probably die.

IN Cuba, two hours before a paper is distributed on the street, a copy must be sent, with the editor's name, to the government, and one to the censor. When the paper is returned with the censor's indorsement the paper may go out to the public. One of the newspapers of Havana disregards the law, publishes what it pleases, and when it gets ready. Every few weeks the government fines the editor and suppresses the paper. The next day the paper appears under a new name. Its frequent brushes with the government advertise it, and people buy it to see what new indiscretion it has committed. The subscription price is $24 a year.

THE adherents of the Mormons, says the London *Standard*, commenced a new crusade in Berlin on Saturday, July 11th. There was a large number of people—men, women, and children—present. The meetings are to be continued every Sunday. Germany, more especially the cities, is in no case a very favorable ground for new doctrins, except such as will advance Materialism, Socialism, moneymaking, or pleasure, and it will be the material prosperity of the Latter Day Saints about Salt Lake City, and not the Book of Mormon, which will win the sect converts, if they obtain any at all, in a poor, expensiv, and unbelieving city like Berlin.

MISS CLEVELAND has been accused by a critic of "mixing metaphors" in her new book. The copy sent the *Sun*, with Elizabeth's compliments, has evidently been lost in the mail, so we cannot decide; but it is quite likely. Most writers do it more or less, and many mix something worse than metaphors. Her brother, who has a good paying situation at Washington (Grover is meant) lately told somebody that he would "be boiled in hell" before he would remove an officer without cause. Here was a case of mixed metaphor. The place referred to (now obsolete) has always been supposed to be dryer than a contribution box or a last year's sermon—not a drop of water within miles of it. How, then, it may be asked, could he be boiled therein? He should hav said roasted, fried, or broiled. It is due to his constituents that he set himself right before the country on this point at once.—*Peck's Sun.*

THE Rev. John Faville, writing on "Our Over-Churched Communities," says: "The Presbyterians of Wisconsin report 130 churches and 104 ministers; the Episcopalians, 170 parishes, 130 clergy; the Baptists, 149 churches, 96 ministers; the Congregationalists, 193 churches, 147 ministers; the M. E. church, 257 churches, 240 pastors—a total of 899 churches and 690 ministers. Of members, the Presbyterians hav 8,139; the Episcopalians, 7,190; the Baptists, 10,252; the Congregationalists, 13,091; the Methodists, 22,432—a total of 61,104, or an average of 67 members to each church. Divided into three classes as to members, the Presbyterians hav 63 churches with a membership less than fifty, 105 churches with a membership less than 100, and but 25 churches with a membership exceeding 100. The Episcopalians hav 128 parishes with less than 50 communicants, 136 with less than 100, 34 with more than 100. The Baptists report 68 churches having less than 50 members, 114 with less than 100, 35 with more than 100. The Congregationalists hav 101 churches with a membership less than 50, 135 with less than 100, 58 with more than 100. The Methodists hav 69 churches with less than 50 names, 169 with less than 100, 88 with more than 100—a total of 419 churches with less than 50 members and 659 with less than 100." The Rev. Mr. Faville thinks that some of these churches should bury their sectarianism and pool their issues, so that they can afford to hire somebody to preach for them who is worth listening to.

A PROMINENT citizen of Jones county, Miss., who stood high in the church, made a visit to Meridian recently, and upon his return told his neighbors he had seen ice manufactured in that town with the thermometer standing at 98°. It soon became a settled fact in the minds of the members of the church that Brother Blank had degenerated into an able liar. Charges were preferred against him, and a committee of church-members were appointed to visit Meridian and convict the erring brother of lying. They went, saw the ice manufactured, and, returning home, so reported to a meeting of all the church-members. A look of astonishment on the faces of the assembled brethren soon gave way to one of indignation, and Brother Blank and the entire committee were incontinently expelled from the church.

ULYSSES S. GRANT.

"Dead!" Thus we call it in a helpless phrase.
Not so! He livs and joins the joyous throng.
Life leads him down her fair, familiar ways
Proudly, and with exultant voice and strong
Recounts his deeds and sings the victor's song.
He dieth not whose knightly presence sways
The centuries; whose sword and speech belong
To all the endless future's luminous days.
He livs for aye, whose purpose, grand and tall.
Beneath the love of millions finds a root,
And lifts a living bloom for all to see.
He walks with heroes in earth's glorious hall;
The tomb is but a dais for his foot;
The shroud a garment for his jubilee.

—*W. A. Croffut.*

A NOT at all strange story is told by the Philadelphia *Press*, which claims to be informed on good authority, that the recent raid resulting in the "revelations" of the *Pall Mall Gazette* proceed from the ranks of the English Salvation Army. This organization claims to hav a corps of so-called converts recruited from the infamous resorts which furnished the revelations, and to which the alleged converts temporarily returned, resuming their old business for the sake of securing the desiderated revelations. In this connection, remarks the *World*, it may be noted that General Booth, the leader of this army, is accused of abducting and concealing a thirteen-year-old girl who was decoyed from her home—the Salvationists say—"for the purpose of making her a spectacle as a minor saved from a life of wickedness."

THE Rev. J. Hyatt Smith relates this: "When I was living with my brother in Buffalo Mark Twain occupied a cottage across the street. We didn't see very much of him, but one morning as we were enjoying our cigars on the veranda after breakfast we saw Mark come to his door in his dressing-gown and slippers and look over at us. He stood at his door and smoked for a minute, as if making up his mind about something, and at last opened his gate and came lounging across the street. There was an unoccupied rocking-chair on the veranda, and when my brother offered it to him he dropped into it with a sigh of relief. He smoked for a few moments and said, 'Nice morning.' 'Yes, very pleasant.' 'Shouldn't wonder if we had rain by and by.' 'Well, we could stand a little.' 'This is a nice house you hav here.' 'Yes, we rather like it.' 'How's your family?' 'Quite well—and yours?' 'Oh, we're all comfortable.' There was another impressiv silence, and finally Mark Twain crossed his legs, blew a puff of smoke into the air, and in his lazy drawl remarked: 'I suppose you're a little surprised to see me over here so early. Fact is, I havn't been so neighborly, perhaps, as I ought to be. We must mend that state of things. But this morning I came over because I thought you might be interested in knowing that your roof is on fire. It struck me that it would be a good idea if——' But at the mention of fire the whole family dusted upstairs, trailing language all the way up. When we had put the fire out and had returned to the veranda Mark wasn't there."

News of the Week.

SEVEN lives were lost in a fire at Manchester N. H., on Sunday.

A TRAIN wreck near Cincinnati, on the 9th, killed three persons.

A COLORED woman died in Georgia last week who was said to be 115 years old.

TORONTO, Can., lost between $500,000 and $750,000 at the fire reported last week.

THE New York *World* has completed its fund of $100,000 for the pedestal to the statue of Liberty.

A GREAT hotel at Las Vegas, N. M., was burnt Sunday. Eight persons are said to hav perished. Loss, $300,000.

THERE is talk of a secession among the northern states of Mexico, on account of the financial policy of that country.

THE Prohibitionists of this city hav declared themselvs in favor of the Rev. T. DeWitt Talmage as candidate for governor of the state.

A PARTY of Canadian editors, fifty strong, is in the city. They will view the elephant, take in Coney Island, and then go to Albany and Niagara.

CHOLERA in Spain is claiming from 1,500 to 2,000 victims per day, and the epidemic spreads. The report that it has reached Paris is denied.

A LONDON mother is trying to induce the Salvation Army to return her daughter, aged thirteen, who has been decoyed into that body and cannot escape.

THE Boston sloop yacht Puritan came up to Newport one day last week and sailed a 45-mile race with the Priscilla, owned in New York. The Yankee boat won.

A POLICEMAN in Jersey City pretended to hav been cured of some disease by prayer, and the event was regarded as a clincher on those who doubted the efficacy of faith. It now transpires that he was not cured at all, and is as badly off as ever.

AT Murfreesboro, Ark., on the 9th, a mob attacked two murderers in jail, shooting one and burning the other by soaking with kerosene and setting on fire a pile of blankets under which he had crawled. A colored ravisher was lynched at Cuthbert, Ga.

ABOUT 200 masked men gathered around the pastoral residence of the Rev. N. G. Countee, of Memphis, one day last week and fired several volleys at the house. The pastor fired his pistol at the mob and managed to escape. He had divulged the workings of a secret society, the penalty for which is scalping. The participants were all colored.

MR. DONALD CRAWFORD, of London, has filed a petition for divorce from his wife, citing Sir Charles Dilke as co-respondent. The noble lord had seduced the wife of Mr. Crawford, and had paid the husband $125,000 to settle it, but that money has been returned. Dilke was a member of Gladstone's cabinet. It is asserted that he has been intimate with other members of the family of Mrs. Crawford, and efforts are being made to keep the case within the limits of the single issue between Mr. Crawford and his wife. Mrs. Crawford is under twenty years of age, while her husband is nearly fifty.

SOMETHING like half a million people came into the city from the surrounding country to attend the Grant obsequies. While the body lay in state in the city hall, 250,000 persons passed by the coffin and viewed the remains. The fraternity of thieves made a harvest of the crowd, and over one hundred pickpockets and crooks were locked up. Forty or fifty thousand persons visited the grave at Riverside, Sunday. Blaine delivered a eulogy at Augusta, Me., on Saturday to a great throng. The only funeral sermon preached was that at Mt. McGregor by Dr. Newman, previous to bringing the body to New York. A movement is on foot, and a subscription is already started, to erect a Grant monument in New York.

Selected.

The Animal Soul.

From the North American Review.

The author of "Eothen" remarks that the history of Spain, from the landing of the Carthaginians to the expulsion of the Moors and Jews, is the chronicle of a protracted duello between Aryans and Semites. If the contests of the moral world should be summed up in the same way, we might say that their history for the past three thousand years has been the record of a continuous struggle between naturalists and anti-naturalists. The philosophers of Greece and Rome, Kepler, Newton, Rousseau, Goethe, Humboldt, and Darwin fought on the one side; the Buddhists, St. Augustine, St. Francis, Loyola, Calvin, and Wesley on the other. The naturalist appeals to reason and experience; the anti-naturalist appeals to authority. The one enforces his doctrin with arguments, the other with threats or entreaties. The one invites free inquiry, the other deprecates it. The one seeks to explain the phenomena of life by studying the laws of nature, the other by assuming the interference of supernatural agencies. The one insists on the essential analogies, the other on the essential contrasts, between the constitution of man and that of his fellow-creatures. The metaphysicians of all nature-loving nations inclined to the former side. Poets wove their romances about the creed of Greece, but there is no doubt that her gods were originally nothing but the deified powers of nature, the deified passions and emotions of the human soul. The worshiper of nature sought paradise on this side of the grave. He held that to enjoy is to obey, and that the wonders of creation were not made to be despised. He did not make his life a discord in the harmony of nature; he found friends and playmates among the lowliest of his fellow-creatures. The gods themselvs shared the joys of earth. Life was emphatically thought worth living, and nature-worship remained the almost universal religion of mankind, till Buddha, the Nepaulese, proclaimed the sheer antithesis of that system. The worthlessness of earthly life and the necessity of salvation by the renunciation of earthly sympathies were the keystone dogmas of the new creed. The westward spread of its doctrins inaugurated the era of a long war against nature. It is well known that the progress of civilization was interrupted for twelve hundred years. It cannot be denied that natural science was almost wholly superseded by supernaturalism. The constant activity of preternatural agencies was deemed as unquestionable as the influence of atmospheric currents. Speculativ thinkers postulated a spook for every unknown phenomenon. Yet a still more significant, though less often admitted, characteristic of that period was its anti-naturalism. "Whatever is natural is wrong," was the shibboleth of the medieval Buddhists. The enforced worship of sorrow darkened the life-light of countless millions. All cheerful instincts of the human soul were denounced as sinful. Earth was supposed to be, not only possessed of, but possessed by, malevolent demons. The pagan deities were changed into devils. Woden, the hunter-god, became a Wild Huntsman, Hulda a night-hag, Venus a lamia; the first May-night, when Hertha awakens the slumbering wood-spirits, became a Walpurgis-nacht with its hellish revivals. Even objects of scenic interest, the trysting-places of the nature-worshiping Druids, became "devil's pulpits," "devil's bridges," and "devil's caves." Nay, an elaborate treatis was written to prove that the actions of animals are inspired by the devil. The cosmogony of the medieval schoolmen was, in fact, a systematic demonology. In their writings Nature and Sin (like the world and the devil) were frequently used as synonymous terms. "*Natur ist Sunde, Geist ist Teufel,*" says the Prelate in "Faust." Hence their intense mistrust of naturalism and natural philosophy, the suppression of the Olympic games, the savage laws against "sophists and mathematicians." Hence, also, the equally bitter, but perfectly consistent, opposition to the introduction of the Copernican heresy, which they instinctivly recognized as the entering wedge of a naturalistic reaction. Hence at last the forlorn-hope assault upon the doctrin of evolution, which has completed the triumph of that reaction.

For Superstition clings to the last tenable shred of her tenets. Lecky observes that multitudes "who recognize the fact that the celestial phenomena are subject to inflexible law imagin that the dispensation of rain is in some sense the result of arbitrary interpositions, determined by the conduct of mankind . . . It is still customary to speak of 'plagues of rain and water, sent on account of our sins,' and corresponding language is employed about the forms of disease which science has but imperfectly explained." Worsted dogmas seek shelter in mysteries, like vanquished armies in a mist, as favorable to a discreet change of front. When it became mathematically certain that our earth is not the center of the universe, but only a subordinate member of the solar system, subject to laws that could not for a moment hav been suspended without subverting the established order of that system, the discomfited dogmatists fell back upon biology, and confronted their assailants with the announcement that our air-ship, though not itself a play-ball of supernatural agencies, is occupied by a certain number of supernatural passengers, distinct from all their fellow-travelers in origin and consequently in constitution and destiny; and since Darwin exploded the premises of that syllogism its exponents seek a new basis for its intricate superstructure. In other words, the opponents of naturalism try to reconcile the doctrin of evolution not only with the harmless belief in the eternal duration of life, but with their test-dogma that man is an *alter ens*, a being governed by laws distinct from, or even opposed to, those of nature in general—an earth-child, descended perhaps from that species of quadrumana known as catarrhine monkeys, but characterized by certain preternatural qualities not shared in the least degree by any of his fellow-catarrhines.

Nor is the obstinate defense of that position disproportioned to the importance of its dogmatical significance. There is a story of a moss-trooper who assured a country laird of his personal good-will, and lamented the business necessity for blowing up his house; and an almost similar piece of irony seems to lurk in the demure comments of the Shrewsbury philosopher and his deprecatory allusions to a system that he proceeds to attack with the explosivs of his "fatally plausible theory." He traces the river of life to a chasm, which for a little space seems to hide it with its overhanging rocks. He points out the gap where the river emerges from the cliffs. He proves that its current has retained its general direction. He proves that the gravel of the delta is the detritus of the rocks at the source of the river. He demonstrates that the rains of the upper valley affect the level of the lower stream. He analyzes the water below and above the gap, and proves that they contain the same solutions in the same proportions of admixture. "Notwithstanding," he says, "I shall continue to entertain the most extreme respect for the hypothesis of the Pundits, who hold that the effluent of the river is essentially different from the upper part of its course; that its lower current does not move in obedience to the law of gravitation, but under the impulse of supernatural agencies, and but for the virtue of certain propitiatory rites might cease to flow; and that only the lower river will ever reach the ocean or ascend in the form of clouds to its proper home, the sky."

Yet the outworks of that hypothesis hav already been carried, and its defenders begin to concentrate their forces upon the debatable ground of gradual evolution. For *natura non facit saltum* is a reversible weapon, and if that *saltus*, a sudden leap from lower to higher planes of development, could be anywhere demonstrated, it might form a presumptiv argument for the interposition of preternatural agencies. But the basis of that hope is becoming rather circumscribed. "Catastrophism" is losing ground. From year to year the progress of science leads to clearer proofs of the unity of the cosmic laws, and convinces the despisers of nature that the lowly roots of life hav evolved many a marvelous flower, and that the goat-feet of Pan can climb the very summit of Olympus. The study of comparativ biology has revealed the most surprising analogies between the operation of animal instinct and the functions of conscious reason on the one hand, and the action of the organic forces on the other; analogies that make it impossible to mistake the agency of the same formativ law in the growth of a coral reef and the development of a system of political organization, analogies that dissolve all differences of kind into differences of degree.

"Adaptation of means to an unconscious purpose," is a definition that fails to distinguish the primitiv manifestations of that law from the functions of the lower animals. The young bee observes the metrical rules of her craft with scrupulous exactness, yet, like the constructiv agencies of a vegetable organism, evidently without a conscious plan. Like reason and instinct, those agencies are able to adapt themselvs to special and wholly abnormal circumstances. *Convolvulus major*, confined in a paper box with a small air-hole, will direct its tendrils toward that aperture, and, if necessary, attenuate their budding points in order to force its way to the outer air. The thornliana sprouts along the ground in a direct line toward the next convenient tree, and changes its direction if that tree is removed. In the animal body the responsibilities of a damaged organ are assumed by other organs. The eyesight of a deaf mute, the hearing and feeling of a blind person, become abnormally acute; the skin, the lungs, undertake to eliminate substances that overtask the functional energy of the digestiv organs; nay, during the progress of certain diseases the digestiv apparatus often suspends its functions in order to enable the organism to concentrate all its energies on the work of expurgation, just as ants interrupt their foraging expeditions in order to repel the attack of an enemy. The preservation of life is the highest law of nature; yet, in order to avoid hopeless suffering, she hastens the event of an incurable disease, as wasps, at the approach of winter, kill the last brood of their larvæ, rather than see them starve. The faculty that enables animals to distinguish food from poison is not more marvelous than that by which our digestiv organs select their proper nutriment from an infinit variety of organic and unorganic substances. For both are clearly the result of natural adaptation. In frugivorous animals, for instance, the cumulativ experience of countless generations has at last become a hereditary instinct, but an instinct that fails to warn them against poisons that escaped the cognizance of their ancestors. The fruit eaters whose intuitions enable them to distinguish the *vaccinium vacillans* from a strikingly similar poison berry, will unhesitatingly swallow a mixture of sugar and arsenic. The imported ruminants, whose ancestors acquired their experience on the mountain pastures of the far East, were at first deceived by the poison herbs of the New World, but gradually learned to avoid mistakes of that sort, for the highland counties of western North Carolina hav now a breed of sheep that will rather starve than touch the tempting leaves of the evergreen calmia. On the other hand, they hav learned to appreciate various nutritiv herbs which they at first refused, probably because they reminded their "instinct" of poison plants indigenous to the highlands of central Asia. And exactly in the same way the digestiv organs of the domestic dog hav learned to appreciate, *i.e.*, to distinguish and utilize, the nutritiv elements of bread and other substances which the stomach of his lupin ancestor would hav rejected as so much worthless stuff. The teguments of the stomach are connected with those of the palate, and the selectiv instinct that guides the sense of taste is but a modified manifestation of the law that governs the process of digestion, and the action of chemical affinities.

And as surely as the problems of the present world are amply sufficient to account for the purpose of the highest faculties of the human mind, the origin of those faculties will yet be traced to the lowly wellsprings of earthly life. No tenable theory of the relation of human reason to animal instinct has ever succeeded in demonstrating a difference of kind. Buffon's definition, for instance, that instinct acts on impulse from within, reason on motivs from without, would fail to establish that distinction. For both modes of incentiv influence both kinds of action; the proportion of their respectiv influence only varies by imperceptible degrees. "Disposition," "character," "passion," are so many different words for the inner impulse that modifies or intensifies the external motiv; and "instinct" is not moved exclusivly from within. Its manifestations are prompted by external incentivs, by exigent circumstances, by favorable opportunities; as first October frosts prompt the departure of the migratory bird, as the approaching summer of the tropics awakens his home-sickness after the temperate zone. The discovery of a convenient nook stimulates the weaver-instinct of the spider; even the imperious sexual instinct is prompted by casual opportunities.

Reason has been likened to a musical instrument that requires practice, which, once acquired, can be used or abused in an infinit variety of ways; instinct to a musical automaton, which plays its tunes with uniform correctness, but has a rather limited *repertoire* The instincts of the lower animals would, indeed, justify that comparison. A bee can defy any mathematician to excel the symmetry of her fabric, but her talent is limited to wax-work. The nest-building bird succeeds at the first attempt, but does not improve with practice; the spider can only weave; the dauber-wasp only plaster. Such instincts are one-sided business qualifications, sufficient for, but confined to, a single purpose. But as we ascend the scale of evolution we must either modify that definition of instinct, or admit that the actions of the higher animals are guided by reason. If the mental faculties of the quadrumana are so many instincts, that term could claim some curious synonyms, for those faculties can be applied and misapplied to an extravagant variety of purposes. Does instinct, "the exhorting voice of nature," teach a young Rhesus baboon to purloin the jacket of his fellow-Rhesus and try it on like a pair of breeches? "Does reason?" it might be asked in return. But has reason, "the faculty of adapting means to conscious purposes," never been misapplied? Does the Salvation Army play less fantastic tricks before high heaven than the most eccentric baboon? Nor could it be asserted that the talents of our next relativs are unavailable for business purposes. They plan their foraging expeditions with a skill that would make the fortune of a Mexican patriot. No politician, angling for a collectorship, can surpass the Macacus radiatus in the art of making himself agreeable to his patron; and the holy apes of Benares enjoy the emoluments of their sinecures with all the self-asserting dignity of a Grand Metropolitan.

[TO BE CONCLUDED NEXT WEEK.]

How can a merciful god sit up in heaven on his golden throne and look down and see all the pounding, beating, and starving that poor, speechless animals hav to endure, and be perfectly unmoved at it, and never raise even a little finger to prevent it?—*D. M. Bennett.*

Is Theology Progressiv?

We are in the midst of a gigantic revolution. An intellectual transition is sweeping over the civilized world. It is a conflict between the authority of the church and independent thought, divine authority and human reason, science and myths, a war between men of brains and the ignorant masses still crouching in abject servitude at the shrine of a hoary superstition.

The conflict is as universal as modern education and enlightenment. It is not confined to the layman and scholar, but the clergy of every denomination, including priest and friar, freely participate in this struggle, and boldly enter the arena of polemics to throw their lance against ancient formulas and myths, protesting against many creeds and dogmas heretofore universally revered as infallible and holy.

The principle causes of this intellectual struggle may be found in the startling and marvelous revelations of modern science and, alas! in the entire absence, during the last eighteen hundred years, of a modern revelation or additional communication from a (supposed) God. While science is daily making rapid progress in enlightening the world concerning the grand realities of nature and life, its laws and order, its method and system, and tracing all phenomena to purely natural causes and to physical potencies inherent in matter, it is evident that not a solitary fact has been discovered concerning a God or corroborating the ancient Bible theology.

For over fifteen centuries many millions of earnest Christians hav clasped the old Bible to their hearts and venerated it as an infallible revelation from their only true God. As originally claimed to hav been revealed and compiled it has ever stood as the sole foundation of the entire Christian church. As God's word it has ever been looked upon as supreme and sacred, unlike other books which, written by man, might be subject to criticism, censure, and doubt. Conceded to be infallible from generation to generation, revealing God's will and methods, no one presumed to doubt or question its authenticity and truth. No one dared to substitute his frail and finite mind for what was universally acknowledged to be "divine omniscience." In its very supernaturalism was considered its strength, in its miracles its fascination, and in its incomprehensibility its power and authority. Its assumed and conceded divine origin satisfied all human objections, and replaced and silenced all doubts and reason.

Upon this Bible, accepted by the masses in abject faith and blind simplicity, the church has been built and prospered. Since those early days when God was supposed to hav walked the earth and personally to hav revealed himself, no new revelation has been received, not one word of authenticated inspiration has been added to that book. As a consistent divine of the old school has said, "Theology is not a progressiv science; the revelation is made once for all and the book is shut, the hasp is upon it and sealed."

But in spite of these many warnings and admonitions uttered by many of the oldest and truest disciples of the Christian church, desperate efforts are now made by Beecher, Swing, Thomas, Newton, and others to evolve a "new theology," and to establish a progressiv religion. Can it be done?

Theology, correctly defined, is the science of the Bible. Not, as Webster says, "the science of God or of a supreme being," but simply an exposition of the Bible, and an elucidation of its texts and doctrins. Only when presented as good, consistent, Bible doctrins and lessons is it theology, because, outside of the Bible, there is no theology. Without the Bible all is naturalism or Materialism. Without the Bible all is science, knowledge; and these ever point to nature—grand and supreme—never to a God. All that science reveals to us is not theology, but facts concerning objects of knowledge, and the laws and order creating and controling them. And all science has established and formulated comprises the sum total of our knowledge, which is the great all of nature and the universe, but, alas! never God. The grand integration, as far as known to us, all, and every particle of it, is not God; all that which is left, all outside of all—which is nothing—this alone is God. All that the scientist by latest methods can demonstrate, make clear to our understanding, analyze, resolve into original elements and trace to preceding causes, is always strictly within the domain of nature, and never indicates, much less necessitates, the presence of a God.

Science, within a very few years, has revealed to us an infinit and eternal universe of self-evolved and self-unfolding worlds and systems, evolved during beginningless time from infinit, eternal matter and its wonderful potencies; has developed and formulated to a high degree of perfection astronomy, geology, chemistry; and now, as its last grand achievement, enlightens an ignorant world concerning the evolution of this world from nebulæ, and of man from the inorganic to the primary life-germ, and from thence—during millions of years and by degrees—to nature's crowning work—a noble, thinking, moral man.

These sciences to-day comprise all we know of astronomy, geology, chemistry, biology, physics, psychology, etc., and in no instance, directly or indirectly, do they, singly or conjointly, point to, infer, discover, or predicate a God. The problem, therefore, resolves itself into this plain proposition: Is the Bible an infallible revelation from the particular, identical God it claims to reveal to us? Is this God a reality and fact? Not, Is it a revelation from some other (imaginary) God not revealed in the Bible, but originating probably in the mystic brain of a Beecher, Newton, Thomas, or Swing? Because, in such a case, the Bible would cease to be a proof and we would hav no proof, and having no Bible proof, and science sadly failing to supply the same, and God not nowadays condescending to reveal himself, and thus stop all cavil and doubt, we, of course, would hav no God at all.

The issue, therefore, it is plain, is either a blind, implicit faith in the Bible or Naturalism. There is no compromise, no middle ground. "We cannot by reason discover God," and the battle must be fought in defense of a blind faith in an assumed supernatural revelation, and on the other side by science and reason. Theology must be and ever remain to the world what it has been in the days of Calvin, Wesley, and Edwards, or it must fall. Each letter, word, and sentence of that Bible must mean what it did a thousand years ago, and must convey the same ideas to the common understanding of man, or, in the absence of a new revelation, or a divine plenipotentiary fully qualified to render an accurate interpretation, it becomes an illusion and a farce.

If, by methods of reasoning, Beecher, Thomas, and Co. hav a right to repudiate "hell," they must, by like logic, repudiate all the associate doctrins of heaven, immortality, redemption, rewards, etc., also. Says the Rev. Dr. Johnson: "But the great body of humble Christian believers and the great body of profound Christian scholars hear what these men hav to say in advocacy of 'universal salvation,' or 'conditional immortality,' and they go back to their Bibles, and still they read, even as before, the doctrin of eternal punishment. The vast majority of Christian scholars, age after age, search these scriptures with the possibility before them of some other conclusion, and still they find it (hell). Why? There is only one answer. They find it because it is there. They believe it because they must." And every honest Christian must indorse the sentiment.

Heaven and hell, God and devil, are doctrins having identical origin, history, basis, and proof, and all alike must stand or fall, liv or die, together. If no hell, what did Christ die for? What becomes of the entire plan of God as recorded in the Bible? Of the doctrine of the fall, atonement, etc.? If no hell for the sinner, Christ was slaughtered in vain, and the whole divine economy becomes a burlesque and a farce. Or, if the heathen is saved without Christ, or knowledge of him, what a pity and calamity that Christ was sent at all, or that we were not all heathens, and thus all saved!

If Professor Swing has a right to repudiate the personal God of the Bible, "walking in the garden at the cool of day," searching for Adam, and "preach" a God entirely unlike the Bible God, whom he supposes to be infinit, unlimited, and "here and there and everywhere;" in the sunlight and in the morning star; in the laughter of a child and in the music of the song-bird, then, I say, I hav a right to repudiate all else in the Bible, and Smith and Jones, no doubt, by some prerogativ could make another God, and Black and Brown another, and by and by we would hav as many gods and gospels as there are individuals arrogant and bold enough to proclaim and promulgate them.

Having, by his analytical brain, been forced to relinquish the Bible God, and the six-day creation, Mr. Beecher should now be consistent, but more especially honest enough to apply the same analytical process to his new God he has previously made use of to discover the fallacy of the original God, and behold! this reasoning method no sooner under way, aided by the vast accumulations of scientific knowledge of the present day, and his new God evaporates into nothingness as mist before the morning sun.

When subjected to a fearless investigation, the conclusion is forced upon us that all gods are creatures of man's fancy and fear. All are like the creatures who hav imagined them, and the highest man, be it poet or artist, has never been able to picture, paint, describe, or conceive of a god higher than a man; and then, in every case, dry-goods and clothing even hav ever been an essential element to make their god respectable, thus resembling puny man in every respect.

All gods are an intellectual mockery, a rational impossibility, an absolute absurdity, and last, but not least, like the fifth wheel to a vehicle, a positiv superfluity. If there were one God or a million gods there would positivly not now, or ever in the future, be a single thing for any God to do, as all effects, so far as known, are traced by science to causes purely physical and natural, and in no case to a God.

And a personal God as described in the Bible, a "spiritual God," or a grand and transcendent God, as imagined by the man's highest flights of fancy, are all alike equally impossible. The universe being "here and there and everywhere," this fact naturally excludes any God from being in the same place.

God, to be everywhere, wipes out from existence all else; this not being the case, but matter filling all space, this wipes out God. And a God filling only a portion of space, though a vast giant, cannot be a God and all it implies, because the limited portion of space he fills in proportion to the immensity of space which would be "Godless" would not be as a tiny drop when compared to the grand Pacific.

And the personal pronouns bestowed upon God by our theologians in such profusion, as, "his," "him," "our heavenly father," etc., all imply, yes, necessitate, physical organism, limit, outline, and organs like man. But these they indignantly repudiate in their God. But without incarnation how can "he" be "our father," "good," "wise," "omniscient," etc? Are not all these terms expressiv of qualities known to exist only in living, organic beings, and never present in the air, water, earth, or sky? Can we think of abstract wisdom, goodness, love, etc., existing independent of physical organism, or are they not rather attributes or functions of the same? Can we imagin a "father in heaven" that can hear our prayers and act intelligently, if not a physical being somewhat, at least, resembling man?

Science postulates that without eyes the effect of light cannot be produced; without ears no sound; without the nervous system no feeling, and without a brain no thought, no intelligence. This necessitates all these organs for any possible God. But while a God with such a body of flesh and blood and bones would simply be a gigantic monstrosity, and impotent, no matter how grandly conceived, to guide the motion of even the smallest planet within its gigantic orbit, a God without such a body and without such organs could neither be a God, because the mental attributes, such as wisdom, love, etc., dependent upon such organs, would not be forthcoming.

Thus we see that pure reason, unchecked by fear, forces us into absolute Atheism. I therefore desire to plead for consistency and honesty in the modern pulpit. The battle must be fought to the bitter end between old theology, as represented to-day by Romanism and our old-school divines, as Moody, Mercer, Williamson, Johnson, Spurgeon, Talmage, and others, and science. There is no half-way house; no truce or compromise possible. Better by far a blind, submissiv faith in ancient myths and dogmas than the ridiculous acrobatic performances and mental somersaults of our modern divines.

Think of a "new theology" without a new revelation, and the foundation of all theology anchored deep out of reach of man for over fifteen hundred years!

Think of a "progressiv religion," and for eighteen centuries not a new fact, word, or revelation from any God, and the Bible in eternal *statu quo* (except when revised by man)! Think of a progressiv mechanical science, and for a thousand years not a new idea, principle, or invention!

Think of a "revised edition" of God's book and God not present to assist in or superintend the job! Think of a revised edition of Shakspere by a lot of schoolboys!

"It won't do!" The church, by its own hands, has sealed its doom. Beecher, Swing, Thomas, and their school, by their theological gymnastics, are doing more to undermine the church than Ingersoll and all his followers. Everywhere the signs of the times are portentous with its impending fate, and no amount of cunning self-laudations or the most artful diplomacy can disguise the fact or prevent its speedy downfall! When the church reasons and the world thinks, theology must fall.

OTTO WETTSTEIN.

Rochelle, Ill.

An Unsavory Pastor.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of this date you giv space to remarks upon the Rev. A. C. Morehouse. The game is not worth your powder. I hav known him over thirty-five years, and his name mentioned among any of his old acquaintances will cause them to hold their noses. The Rev. Morehouse preached in Bloomville, Delaware county, twenty-six or twenty-eight years ago, and his wife died. They had adopted a little girl when they were first married, and brought her up as their own child. She was eighteen or twenty years of age when his wife died, and engaged to be married to a young man living near Bloomville. Shortly after the wife's death Morehouse had the engagement broken off, and in less than a year he married the girl himself. Please take a pair of tongs when you wish to handle him.

M. L. KNISKERN

Sanford, N. Y.

Keep it Before the People.

Mrs. Lucy N. Colman, in writing to THE TRUTH SEEKER about her experiences in the antislavery warfare of the old times, says: "Our worst foes were the ministers, and they scrupled at no word or act to destroy the influence of an antislavery speaker. I was myself mobbed several times, and each time the mob was led by a clergyman."—*John Swinton's Paper.*

John the Baptist on Deck Again.

The most luminous orb at present on the religious horizon of New York is, beyond doubt, Dr. C. R. Teed. Readers of THE TRUTH SEEKER will hardly recognize under this modest name the Cyrus Romulus R. Teed who discussed things with Mr. Bennett seven or eight years ago, but he is the same. His name is shorter than it used to be. He has dropped the Romulus and kept only the *R.*, or has dropped the *R.* and abbreviated the Romulus, as the case may be.

In September and October, 1877, Mr. Cyrus Romulus R. Teed issued in printed form, and sent through posters over the country, a challenge for Infidels, unbelievers, and Spiritualists to meet him in a seven days' debate on religious questions at Moravia, N. Y. One of these challenges came to the TRUTH SEEKER office. Mr. Bennett had been waiting for somebody to show him his error, though not being a debater he could not enter into a seven days' debate with Mr. Teed, but he offered the columns of his paper for a discussion "not only for seven days but for seven months, if mutually agreeable." The discussion began on the rather absurd proposition that "Jesus Christ is not only divine, but is the Lord God, creator of heaven and earth." Mr. Teed explained that he was not a clergyman, and Mr. Bennett replied that it was the same with him—he had never studied for the pulpit, though he had read up somewhat in the Bible and took a general interest in theological subjects.

The discussion was not extended. It was brought to a close by Mr. Bennett, who said that while Mr. Teed was unquestionably a man of gigantic intellect, his style of thought and argument was too metaphysical, ethereal, or vapory to meet with the appreciation of most of the readers of the paper. Complaints came in from all quarters, asking that the discussion be discontinued. Mr. Teed acquiesced and wrote no more, but he hinted that the minds of Mr. Bennett and his readers were "not sufficiently amplified to embrace the concept." The discussion was printed in a pamphlet, making about 150 pages, and is quite unique reading.

It is Mr. Teed's peculiar delusion that he is divinely illuminated and is the fulfilment of a prophecy contained in Isaiah xi:

> And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his root; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, etc.

It happens that the father of Mr. Teed was named Jesse. Further along in Isaiah he finds himself mentioned by name:

> Thus saith the Lord to his anointed, to Cyrus, whose right hand I hav holden, to subdue nations before him; and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut.

Mr. Teed professes to know what this all means. Further, he was foretold by Daniel to a day, and is therefore the forerunner of the millennium, which tarries just below the horizon, ready to burst upon the world when its prophet shall be recognized by mankind.

Dr. Teed considers the Bible the most scientific of books. History corresponds to the structure of the human body, Noah, for instance, being the diaphragm, while the twelve apostles are nothing less than the duodenum. In astronomy he has made discoveries which, as Mr. Bennett observed, are wonderful if true, but if not true are not quite so wonderful. He holds that, instead of being on the outside of a globe, we are upon the inside of a hollow sphere, the sun being an electric light in the center; the moon a reflection or mirage of the earth's concave surface, and the stars little focuses of light. The sun, therefore, is but four thousand miles away, and the moon only ninety-five miles. The childish illusions of modern astronomy as to the immense size and distance of the heavenly bodies are thus dispelled. It makes life more cheerful to feel assured that the sun is only a few blocks away, as it were, and that the moon is just around the corner.

His religious scheme is very elaborate. The elect must be celibates in act and thought until, for want of exercise, the distinction of sex becomes extinct. All gender except the neuter is to disappear, and the true Christian will be a self-fertilizing orchid. These are the tidings of great joy Dr. Teed has come to break to the world, and he regards himself as the John the Baptist of the new dispensation. Some of his immediate connections are understood to believe in his mission, so the prophet is not without honor among his own, although the honor is without any profit to speak of. There is no salary attached to the office of John the Baptist, and Dr. Teed practices medicin for a living. As a delusion was never yet preached so dense that somebody did not swallow it, so he has his followers and converts who accept both his religion and his astronomy. The world still enjoys the experience of being humbugged.

This remarkable person is not exactly what the *Sun* would call a true hebetudinous crank, and he is not by any means an ignoramus. He has enough knowledge of scientific facts to make him an uncomfortable opponent. We understand that he contemplates putting forth a book containing his discoveries. Should he do so, we shall giv it due attention in these columns.

Mr. Teed is this week at Lake Pleasant talking to the Spiritualists in camp-meeting assembled.

A Word About Anarchy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your last number you say "the trouble with the Anarchists is that they are impracticable dreamers. They will not take into account the stubborn fact that without restraint there are some people who would invade and violate others' rights. These people must be provided against." To this Anarchist it appears that you fail to draw some distinctions which are commonly ignored, but which, when pointed out, ought to be pretty plain. That there are people who without restraint will invade and violate others' right, is true. But that governments arise by a "social contract" for the purpose of restraining such people, as you seem to consider, is an exploded fiction. They arise out of the successful invasion and violation of others' rights by just such people. A wandering savage, like Yengis Khan, unites other savages into a band of robbers, which becomes an army, and makes its leader a great king. A general, chosen to assist his countrymen in resisting such savages, like the first emperors of China, usurps despotic power. A demagog, like Pisistratus, obtains a guard "for his own protection," and assumes the role of a dictator.

A people rise against their former oppressors, as in France in 1788 or America in 1876, and, having spent their zeal in the struggle, sink down under whatever new forms of oppression politicians choose to provide for them. Force and fraud, the two methods of crime, are also the two methods of government. It is true that governments, to be endurable, must make some show of protecting timid individuals against private thieves and criminals. But radicals should be able to see through such pretensions on the part of an organization which is itself the greatest of criminals. The thefts, rapes, murders, arsons, etc., committed by private persons under the weakest governments sink into nothing compared to those which are done by order of every government as often as it goes to war; and all governments do go to war for the purpose of diverting popular resentment from themselvs to harmless foreigners, and so prolonging their own power. The only point of view from which it can be contended that government is beneficial is that of the patriot who argues that we must hav a government for our protection, not against domestic criminals—they are nothing like as great a nuisance as a government—but against foreign governments which otherwise might actually enslave us. But in these days of dynamite there is no force even in this plea. Governments hav too much difficulty in defending themselvs against a mere handful of Anarchists to go into foreign conquest except where the victims are helpless barbarians. When they hav been utterly abolished, it will, I am persuaded, appear that every useful function they now discharge, including that of "restraining" persons evidently unfit to be at large, can be effected—as that of restraining lunatics, the persons least fit of all others to be at large, is generally, at present—by small local combinations of friends and neighbors, which will not (though you say they will) be governments, but will differ from governments in the important particulars of being temporary, absolutely voluntary, and confined in their operation each to a single definit purpose, while every government assumes to be a terrestrial deity, bearing at once the power, the right, and the duty to regulate everything which may appear to itself necessary.

Eau Claire, Wis., Aug. 4, 1885. C. L. JAMES.

General Grant and the Sabbath.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The New York *World* of October 24, 1876, contained the following:

> Rev. Dr. Tiffany, of Chicago, defended the president, and said that he knew him personally, and knew him to be a strict observer of the Sabbath. To his knowledge the president would not allow his horses to be hitched up on Sunday, nor would he allow his servants to work on that day. Under these circumstances he thought it strange that the president should hav gone to the Exposition on Sunday, but if he had, he felt sure that it was only upon the urgent solicitation of a friend.

Four days later the *World* printed an answer by me. I said that in June, 1876, at the close of a Sunday morning service in Washington, members of my family saw at the Metropolitan Methodist church, of which Dr. Tiffany was the recent pastor, General Grant's carriage in waiting; and that the general and family rode home in it.

In a recent sermon Dr. Tiffany has repeated the assertion about General Grant's refraining from riding out on Sunday. On the contrary, I affirm that it was customary for the general and his family to ride to church. And I hav met him more than once riding out of town on Sunday. But what of that? The late Rutherford B. Hayes used to do it, and so do I.

W. H. BURR.

Washington, D. C., July 31, 1885.

The Tent.

Owosso, MICH.—We commenced a course of lectures here on Wednesday, July 29th, and attendance has steadily increased. Many are afraid to be seen in the Tent, and we hav had from 150 to 250 outside each night. Quite a number of buggies and wagons stay in the road, near the Tent, during the entire lecture. The Tent is pitched on a beautiful, smooth lot, corner of two principal streets. We hope it is exclusivly a Michigan peculiarity for really wealthy men to bring ladies and let them sit all the evening on a rough plank, rather than pay ten cents for a nice cane-seat chair. They will eagerly take copies of THE TRUTH SEEKER, and ask for pamphlets and leaflets, but as to paying toward the expenses—not they. They declare it is so truly Liberal, right, and proper to giv free lectures—they admire our system of no collections!

But one course of lectures fails to instil in them the first principle of Secularism—justice. They hav no sense of obligation to pay for what they receive. While in every place our success has been fully up to—yes, even beyond—our expectation in other respects, in the matter of finance none hav met the actual outlay, to say nothing of any remuneration for our labor.

We had arranged our route; were very hopeful, from the known liberality of the friends at Bradford, Pa., that we should there replenish our exhausted exchequer. Thus far we had opened up new, hard fields, and now felt like trying just one easy one. Friends at Bradford responded most enthusiastically in desiring the Tent to go there. We made arrangements to giv them time—including two Sundays—August 16th and 23d. We worked very hard painting bills—sent them the first instalment. Yesterday noon, to our disgust and consternation, we received letter declining to hav Tent come at time agreed on. Cause: one of the leading Liberals thought August was too warm, and persuaded others to his views. All our labor, painting bills day after day in the broiling sun (98° in the shade, 109° in the shade one day), was wasted, and we hav the trying difficulty of rearranging our route.

We hav decided to giv time arranged for Bradford, Penn., to Carbon, Ind., and hav no fears of friends there failing to meet our expectations, for from the first they hav proved real friends, contributing liberally to the Tent Fund.

SUNDAY, AUG. 2.—Dark clouds and rain this morning, yet w had good attendance and much interest. This afternoon the Grand Army of the Republic had services at the Opera House in honor of General Grant. We expected our lecture would be suspended, but we had good attendance, sold a number of pamphlets, secured five subscribers for THE TRUTH SEEKER, and made glad a good many by distributing leaflets—the generous donation of Mr. D. A. Blodgett, of Grand Rapids, who, *via* TRUTH SEEKER office, sent us $20 worth of leaflets and small tracts for gratuitous distribution.

We are under great obligations to Mr. George Bedford, the earnest, live, practical Liberal of this place. He has done all in his power, used every effort to make our stay agreeable and our work a success.

6 P.M.—It has set in for steady pouring of rain. This will spoil, if it does not prevent, our lecture this evening. Had the weather been favorable, we should hav had a very large gathering. We hav been fortunate in regard to weather, hitherto, and shall not complain, although financially we shall again fall in arrears.

We are patient, persistent, undismayed. The Tent will continue in the field until the Congress at Cleveland, Oct. 9th, 10th, and 11th, unless we are buried on the route.

The cause is onward! The people, once aroused, are eager to hear, and it is only a question of time when those now benefited by Tent effort will gladly giv liberally of their means to sustain the Tent in other places. We shall hav no financial trouble next summer.

There is no such word as fail! Despite care, anxiety, wearing, weary work—and, hardest of all to bear, the needless trial, trouble, and grievous disappointments occasioned by the thoughtlessness of friends—we will hold on to the end. And our good, faithful co-worker, the genial prince of melody, Mr. Arthur Tilney, says, "Pay, or no pay—money, or no money—we will keep on in this grand, good work, for friends will not let us suffer when they realize the good work being accomplished." And in full confidence we respond with a heartfelt Amen! so mote it be.

We go from here to Henderson, Mich., to remain there until Aug. 13th; thence to Carbon, Ind., from 16th to 23d.

CHAS. B. REYNOLDS.

AN INTERESTING LETTER FROM MR. TILNEY.

The weather is so hot that one cannot labor—it is quite "fan and lemonady." The Tent is neat and large, fifty feet in diameter, and is very lofty. Everything is new, and owing to its being so clean is very inviting. We carry one hundred and twenty cane-seat folding chairs for the accommodation of aged and infirm people and ladies, and when the chairs are opened up they just take up one-half the Tent, and in the other half we arrange our free seats made from nice, new, clean planks. Of course the weight of chairs adds considerably to our freight bill every time we move the Tent, so we hav to make the nominal charge of ten cents for the use of them. The money thus obtained scarcely pays for them. Sometimes a chair will be induced to collapse when it has to support two hundred pounds of orthodoxy, which has happened both to our sorrow and the grief of the party who sat in it.

The rostrum we arrange out of planks, and when it is covered with nice white paper, and our books are displayed for sale, it also is a good attraction. We hav two lamps for the desk, and six lamps for the rest of the Tent, which hav large burners, and impart a brilliant appearance when lighted for evening lectures. Behind the rostrum, hung on the wall of the Tent, in three beautiful frames, is our trinity—Paine, Ingersoll, and Bennett. At each side of these are our beautifully painted mottos: "Truth has no respect for prejudice," and, "The object of all investigation is the attainment of truth." These are the handiwork of Mr. Reynolds, who, by the by, is quite an artist. He paints all our bills announcing the lect-

ures, and sends them on in advance. We hav also a smaller tent adjoining the larger one which serves as a retiring-room and a bed-room for your humble servant, and I am more than glad when night comes and I can seek the recumbent in the cool night breeze. The small tent is twelve by eighteen feet. Approaching the lot where the Tents are pitched and illuminated, they look grand. People seem to be so stingy that they will sit with ladies on a rough plank rather than pay ten cents for an easy chair. Queer kind of Liberal that; must be Liberal Christians.

Last night there were about one hundred in the tent and one hundred and fifty outside, lying about on the grass. Five buggies stood there all the evening. As we raise the wall, on account of ventilation, those outside can hear just as well as though they were inside. The truths of Secularism are thus given to people who otherwise would not get them, owing to Mrs. Grundy and prejudice. We hav an organ, and I amuse the people by singing before and after the lecture, and that proves quite an attraction.

No doubt, our friends think we are luxuriating on a beautiful picnic, but if they had to put up and pull down the "cotton cathedral," sometimes when Old Sol has run the mercury above the nineties, or if they could see our blistered hands and broken suspenders, caused by driving thirty-two large stakes with a big, heavy sledge-hammer, they would, no doubt, wish themselves at home. Still, in spite of these drawbacks, the Tent is doing good work; it makes people think who hav never thought before. We distribute a great amount of Liberal literature free, which people take home and read, and they nearly always come again next night and bring their friends.

At our last lecture we shake hands with many that we hav helped to start out on the pathway of Truth and Reason, and who are sorry we are leaving them, and we can only get away by promising to visit them again in the winter.

Owosso, Mich. ARTHUR TILNEY.

Plans for Work.

Mr. Reynold's has received the following letter from Wanship, Utah:

"Mr. Thos. Burk, of Montana's, plan to appoint a colleague in every village, and hav them collect contributions to defray the expenses of a lecturer and organizer, cannot be excelled, especially in his territory, for they hav never been under the control of churches, and therefore must contain a great many Liberals. Poor Utah was born with a church on its back, and until the last few years it has been impossible for any but those willing to be ridden by the church to liv here, for as fast as anyone evoluted far enough to fail to pay tribute (tithes) to the church, or dared to speak their honest thoughts, they were so ostracized and persecuted they were compelled to leave the territory; and even now the word apostate is usually prefixed by the word d——d, and conveys all the opprobrium that a Catholic priest could get in a full page of anathemas. But in spite of such strict church rule nearly every village contains some partially developed Infidels, but we hav but a very few 'old timers.' So I think the best we can do is to send someone to visit these young Freethinkers, and to encourage them to keep up their investigations; and the best way to do this is to hav them become subscribers to some of our secular papers; and should we be successful in procuring a good list of subscribers, then in the near future we could hope to hav enough fully developed Liberals to make an organization possible; there will hav to be considerable primary work done before we will be as near free from superstition as other states and territories are. There are a great many people here who sincerely believe that a broken leg could be 'prayed' together, and the person be whole, and for any and every ailment the Bible instruction to 'send for the elders' is strictly carried out, and the elders' repeated failure to effect cures does not in the least discourage them, but is ascribed to their lack of faith. It looks barbaric to see them refuse medical attendance, call special prayer circles, and when the patient is dead (prayed to death), still giv praise to the supposed author of the tragedy. We hav partly engaged a man to make a trip through the territory to brighten up the cause; to visit, cheer, lecture; take subscriptions for *our* papers; stir up the lukewarm, and scatter some Liberal seed—some of which will doubtless 'fall on stony ground;' but such a visit from an authorized agent of the League would encourage many to more activ work, and perhaps our neighbor territories may want him to visit them, or join their 'missionary,' and make a full team, and giv Freethought a much needed boom.

"The mail closes, and so must I. Will write you again; and hope our 'John the Baptist' may prepare the way for your tent. Fraternally yours, WM. REYNOLDS."

J. E. REMSBURG's appointments for August and September are as follows: Pickering, Mo., Tues., Aug. 18th; Hopkins, Mo., Wed., Thurs., Fri., Aug. 19th, 20th, 21st; Corning, Ia., Sat., Sun. (two lectures), Aug. 22d, 23d; Murray, Ia., Mon., Aug. 24th; Kirksville, Mo., Tues., Aug. 25th; Cleopatra, Mo., Wed., Thurs., Fri., Aug. 26th, 27th, 28th; Rochelle, Ill., Sat., Sun. (two lectures), Aug. 29th, 30th; Dowagiac, Mich., Mon., Aug. 31; Springport, Mich., Tues., Sep. 1st; Angola, Ind., Wed., Thurs., Fri., Sep. 2d, 3d, 4th; Auburn, Ind., Sat., Sun. (two lectures), Sep. 5th, 6th; Waterloo, Ind., Sun., Sep. 6th; Shingle House, Pa., Tues., Wed., Sep. 8th, 9th; Bingham Center, Pa., Thurs., Sep. 10th; Jersey City, N. J., Thurs., Sep. 17th; Vineland, N. J., Fri., Sep. 18th; Philadelphia, Pa., Sun. (two lectures), Sep. 20th; Renfrew, Pa., Mon., Sep. 21; Butler, Pa., Tues., Sep. 22d; Randolph, N. Y., Wed., Sep. 23d; Yorkshire, N. Y., Thurs., Fri., Sep. 24th, 25th; Geneva, N. Y.; Sat., Sep. 26th; Waterloo, N. Y., Sun. (two lectures), Sep. 27th. Belleville, Ont., Mon., Tues., Wed., Sep. 28th, 29th, 30th; Liberals residing outside the places named, but within reach of them, are urged to attend the lectures. Go by rail, go in wagons, go on horseback, and by your presence help to swell the attendance and increase the moral influence of the meetings. It may be necessary to cancel Geneva, and change dates for Randolph and Yorkshire. Engagements in Canada (excepting Bellville), Ohio, Wisconsin, and Minnesota, and engagements in Michigan, Indiana, Illinois, Iowa, and Missouri, not named in above list, will be filled in October and November. Mr. Remsburg will be in Albany and New York from Sep. 11th to Sep. 17th. He can accept no more calls for fall lectures. Those desiring his services for winter lectures should write early. His permanent address is Atchison, Kan.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

The Campaign Fund.

Previously acknowledged,	$4,462.86
W. R. Courbet,	2 00
Uniondale,	1.75
Total,	$4,466 61

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Previously acknowledged,	$764.00
Lucius C. West,	1.00
L. G. Bragg and wife,	2 00
Total,	$767.00

PLEDGES PAID.—Photius Fisk, $50.

News and Notes.

James Parton writes of the Albany Convention:

"DEAR MR. PUTNAM: I look forward to the Convention with eagerness. Nothing shall prevent my attendance except something quite beyond my control. I hope to hear the first and the last. Very truly yours, JAMES PARTON."

In answer to many inquiries, I giv Mr. McCabe's live letter, which shows how full of work our Albany friends are, in order that those who come to the Convention may enjoy the best of accommodations at the most reasonable rates:

"ALBANY, August 2, 1885.

"DEAR MR. PUTNAM: In answer to your letter, I will say that we will find ample accommodations for all who wish to attend the Convention, so far as boarding and lodging are concerned. The Dunlop House is a large and finely-located hotel, and I am sure that their rates are very reasonable for the accommodations they giv their guests. The proprietor has agreed to board and lodge all those who attend the Convention, and wish to make his house their stopping-place, for $1.50 per day single, and where two persons occupy the same bed the charge will be only $1.25 per day. The usual charge is $2 per day. Although there are a good many hotels in this city that charge $2 per day, yet there is not one of them so finely located as this one, and, with the exception of the Globe Hotel, there is no $2 house that has as nice rooms or givs as good board. A great many of the large private boarding-houses charge more for transient boarders than the terms offered by the proprietor of the Dunlop. I will appoint a large committee this evening to call on a number of private boarding-house keepers, and find out how many will agree to furnish board and lodging for $1 per day. I am confident that we can find good, clean houses where board will be furnished our friends that will be satisfactory both as to quantity and quality. I will guarantee that all who do not feel like paying more than a dollar a day will be amply and satisfactorily accommodated.

"Now let me say a word to those who can afford to spend a few dollars without feeling it. The proprietor of the Delavan House offers to giv the best rooms and board that can be obtained in any hotel in this city—and I may say in almost any city in the United States—for $2.50 per day double, and $3 single. As it has been agreed to make this hotel the headquarters of the managers and lecturers. I hope that all who can afford it will stop at this house. Notwithstanding that the state fair is to commence on the 10th of September, and that the city will receive a large influx of traveling business men all through the month of September, and that the Delavan does a very large business always in that month, yet the proprietor has agreed, in view of the fact that his hotel is to be made the headquarters, to giv preference to our friends.

"I don't see why Mr. Reynolds cannot come right down through the state of New York with his tent. I should think that some of our friends would invite him to Buffalo, and Rochester, Lockport, Syracuse, and Utica. I see that Mr. Green states in the last number of the *Freethinkers' Magazine* that there is a very large number of Freethinkers in western New York. Now as Mr. Reynolds is evidently taking a great deal of interest in the coming Convention, I think he could induce many who probably hav not made up their minds to do so at once, and help to make the Albany Convention the greatest convention of Freethinkers that has ever been held in this country.

"The memorial which appeared in THE TRUTH SEEKER will of course be adopted by the Convention. I don't think it can be improved. There are some Liberal Christians—so Liberal that they never go to church—who possibly may refuse to sign it, but there are a great many good, honest people who are not Christians who, if this memorial is presented to them, will be glad to hav an opportunity to sign such a paper. I refer to our Jewish brethren.

"That this memorial should be brought before the Convention is altogether proper. Albany is not only the seat of government of the state of New York, but it is also the point from whence all local matters are brought to the consideration of the government at Washington. And as the Convention of the National Liberal League is to be held about a month later in the city of Cleveland, the Albany Convention ought, I think, be made to serve the purpose of a preliminary council to that National Convention. Taking this view of the matter, it would certainly facilitate business matters at Cleveland to hav as large a gathering of the great thinkers and workers of Liberalism in September as can possibly attend. The question arises, Are our people as public spirited as they ought to be? Let me compare our people with those who make politics a hobby. I don't mean those who hold offices, but those who never get any pecuniary benefit from any political party. Now, I hav known any number of men—I will qualify this statement by saying hundreds—who hav spent money, and performed a great deal of political labor of various kinds, merely to receive the honor of being sent to a county or city convention as a delegate. I hav known many young men to spend fifty or sixty dollars—the expense of attending a state convention, who would sometimes hav to borrow a part of the money—and they were not even delegates, but went merely to witness the excitement and hear the speeches. Now, every Freethinker that attends our Convention is a delegate in good standing, as it is going to be a mass Convention. And if we are going to let those who make politics, base ball, horse racing, camp-meeting, or any other species of amusement a hobby, out-do us in public spiritedness, we will never be able to change the world to our way of thinking. It is said that times are hard and money is very scarce with the great mass of working-people. It is true that business, in almost every city in the country, is somewhat dull Well, we can't afford to order a war for the purpose of putting money into the pockets of those who hav always got some of the 'fifthy lucre' on hand. If some sort of a war should be worked up with some of our neighbors on this continent, or some of our far-away neighbors on another continent, why, the poor devils that havn't got a dollar would hav to do all the fighting. So it is about as well, after all, not to get discouraged on account of the dulness of the times in cities and some manufacturing towns. The farmers can sell all the produce they can raise, and every man who has got anything to sell, can sell it if he don't hold it too high for the times. And when every man is willing to come down to what he can get for his article, then times will be better and business will take a new start. In the mean time, let every Freethinker who can spare a few dollars come to the Convention.

"Yours truly, J. J. MCCABE."

Out-door Meeting at Uniondale.

The clerk of the weather did his level best for us on Sunday, August 9th, and a more beautiful day never dawned upon the green plains of Long Island. The sky was intensely blue, the clouds rolled in white and splendid masses before the gentle winds. The recent rains had laid the dust and given a new polish to the trees and grass, and the atmosphere was touched with brilliant gold. A pleasant company greeted us in the afternoon at Carman's Grove, and some for the first time listened to the utterances of a Freethought platform. Mr. Carman labored quite diligently to illuminate the grove, and in the evening it presented a most attractiv apppearance, like a sparkling temple of nature, as it was; and amid the glowing lanterns, while the lofty trees gave sweet orchestral music, and the sky was our dome and the stars our signal lamps, we discoursed of nature and science as opposed to theology and the supernatural heaven and hell of old-time barbarism. The audience was about double the size of that in the afternoon. Both men and women were present, and the majority were of the coming generation, who seemed to be eager to know what the real thought and spirit of the age might be.

These out-door meetings hav done great good. They hav stimulated friends of the cause, and hav created a lively interest in the minds of those who, perhaps, hav never realized the strength and beauty of scientific progress.

I hav had the great pleasure of seeing our president, Colonel Ingersoll, this week. He is thoroughly interested in the work now laid out, and will be at Albany with his family through all the sessions of the Convention, and thus add brilliant social pleasure to the noble oratory of the meeting. This will indeed be a remarkable gathering, never to be forgotten by those who attend. It will be one of the great steps in the progress of national Liberal achievement.

S. P. PUTNAM.

Charles Watts.

[We hav received the following intimation from friend Watts, who will return from his visit to Europe in time to be present at the Albany Convention]:

"DEAR MR. MACDONALD: Perhaps you will allow me to state through the medium of THE TRUTH SEEKER that I sail from Liverpool for New York on September 1st, in order to be present at the Albany Convention. In response to an invitation to speak on that occasion, I hav decided to say 'a few words' on the necessity of the American Secular Union and the justice of its Demands. During my brief visit to England it has afforded me much pleasure to note in your columns the activ and earnest manner in which the secretary, Mr. S. P. Putnam, has endeavored to make the arrangements for the coming Congress. Equally pleasing is it to find that his efforts hav been so heartily supported by the Albany and Troy friends. That the gathering will be a success is beyond all doubt; but in order to increase its usefulness to the uttermost extent possible, the members of the Association throughout the States and Canada should make an effort either to be present or to send a delegation. It will be a grand prelude to the great meeting at Cleveland. At both of these Conventions most of the best speakers in the movement are to be present, including Colonel Ingersoll. This will afford an excellent opportunity not only to expound Secular principles, but also to consolidate the Freethough elements discovered and gathered together since the Cassadaga meeting. It is encouraging to see the progress that the indomitable worker, Charles B. Reynolds, has met with in his tent propaganda. No one but those engaged in it can thoroughly understand the toil and anxiety attending such an enterprise. And probably there is no man in America so able as Mr. Reynolds to successfully carry out such a unique scheme of Secular propagandism. His knowledge in that particular mode of advocacy is extensiv; his powers of endurance are great; his earnestness is beyond a doubt, and his ability for destructiv work in the battle with theological pretensions is unquestionable. The service he has done during the hot weather is the more valuable because at such a time lecturing in halls is not to be thought of. Indoor meetings will commence in September, and it is to be hoped that the coming lecture season will be unprecedented in its propagandist activity and in its organized results. I shall be pleased to meet with and to cooperate with all friends who are willing to assist in making it so at the Albany Convention. CHARLES WATTS."

Mr. Moore Should Be Elected.

As the public schools of Iowa are not maintained, and were not established, to teach religion, but to impart instruction in science, the charge that Mr. Moore, the Greenback nominee for state superintendent, once applied for an injunction to restrain the teachers from reading the Bible in the public schools of Bloomfield, Davis County, will not injure that gentleman's candidacy in the least. Public school-teachers hav no authority from any ecclesiastical or other source to interpret the scriptures, and it is not wise to allow children to read and interpret the sacred writings for themselvs. Therefore the denunciations which a portion of the Republican press are heaping upon Mr. Moore, because of his act, are unjustified and demagogic.—*Dubuque Telegraph.*

Communications.

Comte.

One of the fundamental principles of Comte's system is that the development of philosophy, like the development of organic life, has been through the slow additions of thousands upon thousands of years, for humanity is a growth, as our globe is.

Also that to obtain better empirical laws we must not rest satisfied with noting the progressiv changes which manifest themselvs in the separate elements of society, and in which nothing is indicated but the relation of fragments of the effect to corresponding fragments of the cause.

It is necessary to combine the statical view of social phenomena with the dynamical; considering not only the progressiv changes of the different elements, but the contemporaneous condition of each, and thus obtain empirically the law of correspondence, not only between the simultaneous states, but between the simultaneous changes of those elements.

This law of correspondence it is which, after being duly verified, will become the real scientific derivativ law of the development of humanity and human affairs.

John Stuart Mill says: "In the difficult process of observation and comparison, which is here required, it would evidently be a very great assistance if it should happen to be the fact that some one element in the complex existence of social man is pre-eminent over all others, as the prime agent of the social movement; for we could then take the progress of that one element as the central chain to each successiv link, to which the corresponding links of all the other progressions being appended, the succession of the facts would, by this alone, be presented in a kind of spontaneous order, far more nearly approaching to the real order of their filiation than could be obtained by any other merely empirical process. Now, the evidence of history and the evidence of human nature combine, by a most striking instance of consilience, to show that there really is one social element which is thus predominant and almost paramount among the agents of the social progression."

This is the state of the speculativ beliefs which by any means men hav arrived at concerning themselvs and the world by which they are surrounded.

It would be a great error, and one very little likely to be committed, to assert that speculation, intellectual activity, the pursuit of truth, is among the more powerful propensities of human nature, or fills a large place in the lives of any save decidedly exceptional individuals.

But, notwithstanding the relativ weakness of this principle among other sociological agents, its influence is the main determining cause of the social progress, all the other dispositions of our nature which contribute to that progress being dependent upon it for the means of accomplishing their share of the work.

Thus, to take the most obvious case first, the impelling force to most of the improvements effected in the arts of life is the desire of increased material comfort, but, as we can only act upon external objects in proportion to our knowledge of them, the state of knowledge at any time is the impassable limit of the industrial improvements possible at that time. And the progress of industry must follow and depend on the progress of knowledge.

The same thing may be shown to be the truth, although it is not quite so obvious, of the progress of the fine arts. Further, as the strongest propensities of human nature (being the purely selfish ones, and those of sympathetic character which partake most of the nature of selfishness) evidently tend in themselvs to disunite mankind, not to unite them, to make them rivals, not confederates, social existence is only possible by a disciplining of those more powerful propensities, which consists in subordinating them to a common system of opinions. The degree of subordination is the measure of the completeness of social union, and the nature of the common opinions determins its kind.

But in order that mankind should conform their actions to any set of opinions, those opinions must exist, must be believed by them.

And thus the state of the speculativ faculties, the character of the propositions assented to by the intellect, essentially determins the moral and political state of the community, as we hav already seen that it determins the physical.

These conclusions deduced from the laws of human nature are in entire accordance with the general facts of history. Every considerable change historically known to us in the condition of any portion of mankind has been preceded by a change of proportional extent in their knowledge, or in their prevalent beliefs.

As between any given state of speculation and the correlativ state of everything else, it was almost always the former which first showed itself, though the effects, no doubt, reacted potently upon the cause. Every considerable advance in material civilization has been preceded by an advance in knowledge, and when any great social change has come to pass a great change in the opinions and modes of thinking of society had taken place shortly before.

Polytheism, Judaism, Christianity, Protestantism, the negativ philosophy of modern Europe, and its positiv science, each of these has been a primary agent in making society what it was at each successiv period, while society was but secondarily instrumental in making them; each of them (so far as causes can be assigned for its existence) being mainly an emanation, not from the political state of the period, but from the state of belief and thought during some time previous.

The weakness of the speculativ propensity has not therefore prevented the progress of speculation from governing that of society at large.

Toronto, July 24, 1885. R. B. BUTLAND.

Mrs. Slenker's Response to Judge Brewer.

Mr. Brewer (THE TRUTH SEEKER, July 18th) has, I think, taken me rather too severely to task as regards my sealed letter to Mansfield. He forgets that "one's foresight is never so good as his hindsight." I had heretofore had no experience in sealing up letters so they could not be opened without defacing them. I knew mucilage could be steamed, and sealing divided by a thin, hot knife, and machine sewing picked and replaced; so I tried pasting on tissue paper, and did not know, till the letter came back, that paste stiffened the tissue paper, so it could be taken apart at the folds and re-pasted without injury.

Where fame, honor, and money enough are at stake, it pays well to spend days in carefully opening a letter and getting at the contents undetected. Therefore, I can conceive of no way by which I could so fasten one as to be sure, upon its return, that it had not been tampered with.

I said Mansfield must hav read the letter, because he answered so many questions in it. Refusing to believe in miracles and spirits, and doubting clairvoyance, I take it for granted that he simply opened and read it, just as you or I would. The whole reply is to me a proof that the letter was opened. If it had given one good test, I would hav thought there was something wonderful in the case. If it had contained the full name of my cousin and mother; a cure for cancer; told me the post-office address of my cousin's brother (whom we lost track of a great many years ago), and if he had a family; told me when Planchette would write for me; these things would hav, each and all, proved powers beyond those of mere mortals.

Instead of "only one test question," as Mr. Brewer asserts, I wrote half a dozen, at least, that would be very testful to me. As to "bungling, and wasting my friend's money," she has repeatedly assured me she was well satisfied with the way I used it.

One correspondent told me she knew her letter was returned to her unopened, because the flap of the envelope was pasted all around with strips from the margin of P. O. stamps. Thinking the paste or gum on these might be peculiar, I thus pasted a letter and took it to the tea-kettle and steamed it open.

I was assured by Mr. Walser, of Liberal, that through Dr. Bonton of that place real, genuin, independent slate writing was obtained.

He asked me to write a letter to D. M. Bennett, seal carefully and address it, and then inclose it in another unaddressed envelope, and he would giv me a test. So I wrote as follows:

DEAR FRIEND BENNETT: Has thee ever visited Elmina in her Snowville home? If so, please tell me what I call thy likeness? Who was thy patron saint while on earth? Is THE TRUTH SEEKER conducted as thee would desire it should be? Giv me some test that I will accept as from thyself.

ELMINA.

This I carefully wrapped up and sewed it all around on the machine, then put it in an envelope and sealed and addressed it to D. M. Bennett, and sewed it once across (knotting the ends of the thread), and, finally, placing it in an unaddressed envelope and mailing it to Walser. In due time I received from him the following letter:

LIBERAL, Mo., July 11, 1885.

AUNT ELMINA, *My Friend:* I send you, by this mail, a slate with a communication on it, purporting to come from D. M. Bennett, in answer to your letter, which was placed on the slate last evening, and placed in the closet at Dr. Bonton's in the presence of several persons; and when I tell you that the letter was not opened you will believe me, especially when you inspect the same returned as sent. I cannot say whether it is an answer to a question or not, as I do not know what your letter contained, but it will all be plain to you. I infer that you exacted some condition, or test, out of the pale of reason, when we take it in the light of Spiritual teachings as they giv them to us. However, of this we will be able to judge when you giv us the questions you sent. What I hav to say is this: Writing, independent of man, is done, and was in this instance, but whether to the satisfaction of others I cannot say. Before I witnessed the phenomena I did not believe it possible; now I concede the fact. I am now anxious to hear from you on the subject.

Yours for truth, G. H. WALSER.

The communication on the slate read thus wise:

Friend Elmina, we do not claim to be infallible beings, therefore, why exact of us something unreasonable? Yea, inconsistent, and entirely impossible to convince you of this one thing, which you hav so earnestly sought. Long and earnestly hav we labored side by side, hand in hand, in this great work of ours.

Elmina, lend a hand, do not forsake me now in this trying hour. I speak the truth and lie not.

I still liv to write. D. M. BENNETT.

Now you will see that in the slate-letter no reference at all is really made to mine, simply because there was no chance to open and read it. That Walser acted in good faith his letter fully proves, for you will see that he supposed, judging from the slate-writing, that I had asked something "out of the pale of reason," whereas, you see, my questions could not hav been more simple and commonplace.

Mr. Bennett had always been anxious to see me, as we were warm and true friends; so I knew, if he still lived, he would hav been here. I hav his oval likeness in a small velvet frame on the mantel in our sitting-room, and when anyone asks who that fine, noble looking man is, I say, "He is my God—Bennett." Mansfield makes Bennett say Kneeland was his patron saint while on earth, and hence *that* question. Why call it a "trying hour?"

One mystery bewildered me—how did the slate-writer know it was Elmina writing to Bennett? I asked Walser if he had divulged it to anyone. He said he had inadvertently said, as he handed in my letter, "Elmina wants to hear from Bennett." Now, only one puzzle remains. Who wrote the slate-writing, and where was it done? It was never done in a dark closet, for it was as neatly written as copper-plate. It was not Bennett's hand, for I compared it with a pile of his letters.

The style was not such as he would use to me. Here are the facts, as fully and plainly as I can giv them.

Even Walser says the test was not satisfying. Who will declare that it is? If any of you will send me three cents, I'll send you the New York *Sunday News* of July 5th, containing Mrs. E. A. Bennett's account of her sittings with the renowned medium, Dr. Slade. I saw Mrs. Bennett when I was in Syracuse. She has written me about her experiences with Slade. It was a great disappointment to her. She is a firm Spiritualist. She went to Slade in full faith that she would get her slates full of independent spirit-writing, which she intended to flourish before Truesdell in triumph as a proof of spirits and spirit power. She detected the great Slade doing the tricks himself.

She saw him making *spirit-touches* with his feet; throw a cane and a chair while attempting to direct her attention to some pretended vision in another direction. She saw him write on her slate as it rested upon his leg under the table. She had Slade's writing and also the pretended spirit-writing electrotyped, and you will all pronounce them the same handwriting. The account fills nearly a whole page of the paper, and is very interesting.

We must keep on investigating, and if there are any grains of truth in all the phenomena, we should conserve them and relegate them to their proper domain in science. I believe there are some sparks of real truth underlying all this superstition and delusion; but that it is from the dead I do not believe. The subject is interesting if merely considered as a phase of the human mind and its powers and capacities.

ELMINA.

August 3, 285.

The Difference.

We, as Infidels, are sometimes asked to define the difference between religion and morality, and although Webster is very explicit on that subject, yet he does not fully cover the ground.

He (Webster) says: "Religion, in a comprehensiv sense, includes a belief in the being and perfection of God; in the revelation of his will to man; in man's obligation to obey his commands; in a state of reward and punishment; in man's accountableness to God; . . . for the practice of moral duties without a belief in a divine lawgiver is not religion." (Can anything be plainer?)

Morality is defined as "the quality of an action which renders it good, the conformity of an act to the divine law, or to the principles of rectitude. This conformity implies that the act must be performed by a free agent, and from a motiv of obedience to the divine will."

A better definition of morality would be this: Morality is the expression of the innate goodness of humanity, born of our intuitiv understanding of right and wrong, without any reference to conformity to the divine will or law; the performance of such duties toward others and to ourselvs as nature and reason dictate to be right, even though the Bible commands the reverse.

Morality is the natural expression of man's better nature seeking to rectify the follies of religion, and modify the mistakes of Moses and the perpetuators of his superstition. Religion is the expression of our animal nature; morality is the expression of our humanity. Morality is the child of Love and Justice; religion is born of superstition and blind faith. Morality is reasonable and true; religion is often unreasonable and false. Morality is humane and sympathetic, and seeks to save every child of man; religion would damn a world to save itself. Morality is progressiv, and seeks to make humanity better and happier in this world, without any reference to any other; religion seeks to make us unhappy here, with the promise of something better hereafter. Morality seeks to abolish slavery and serfdom; religion seeks

to make all men slaves. Morality would beat the sword into a plowshare, and till the gronnd to raise bread for the starving millions; religion would beat the plowshare into a sword, and with it kill every man and woman who does not believe in its "God of war." Morality has developed humanity from a naked savage up to our present condition; religion has blocked the wheels of the car of progress from Moses to H. W. Beecher. Morality has built schoolhouses and asylums for the poor; religion has built churches and prisons—and the "doctrins" taught in the one hav fitted their pupils for the other. Morality has fought for the rights of humanity; religion has fought for God and the Bible. Morality has developed the brain and muscle of the world, and encouraged thought, science, and invention; religion has expended its powers and mental force devising ways and means to keep men from thinking, and inventing instruments of torture by which to wring another groan from the lips of its despairing victims. Morality teaches us to pay for what we get in good and lawful currency, and work for what we want; religion teaches us to pray for what we get, and trust to God for what we want. Morality is progressiv, and improves on its teachings, adapting itself to the age and progress of the world; religion teaches the same doctrin to-day that it taught in the time of Moses, and its God is the same God of war and hate that he was then. Morality teaches us to be temperate and law-abiding citizens; religion teaches that a dishonest and bad citizen in the church is more acceptable to God than a moral and honest one out of it.

This is the difference between religion and morality, and when the committee revised the Bible, they should hav revised some of Webster's definitions at the same time, so as to hav them conform with our understanding of the words as they are used at the present time. H. O. SOMMERS.

Rochester, N. Y.

The Bruno Statue at Rome.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You will see from the inclosed card that the members of the Honorary Committee for the United States hav united as a committee in soliciting subscriptions for the Bruno statue. Colonel Ingersoll takes a decided interest in the matter, and at once generously proposed to giv a lecture upon Giordano Bruno in New York, in the early autumn, for the benefit of the fund. He says that America must send at least $1,000, and that the work of raising it should go right on by $1 subscriptions and upwards. The second instalment of $200 has been opened grandly by Mr. Blodgett, of Michigan, as the list below shows. But the first instalment, intended to be $200, reached only $185.73, leaving $14 27 deficit. I very much wish that those who contributed to the first instalment would send forward enough to make up their round $200. Let them see that it is done at once. The contribution already sent has been handsomely acknowledged in the newspapers sent to me from Rome. Let us raise two instalments of $200 each ($400) before Colonel Ingersoll's lecture comes to complete the $1,000. This can only be done by each as a committee of one calling the urgent attention of friends to the matter. I send also a translation of the description of the monument furnished by the committee at Rome in their "First Number," which shows what the money will do. Yours truly, T. B. WAKEMAN.

CARD.

We hav been appointed, for the United States of America, upon the International Committee, for the purpose of securing the erection of the statue to the memory of Giordano Bruno at Rome. We approve of the object of the committee and request that all subscriptions therefor should be sent to T. B. Wakeman, 93 Nassau street, N. Y., who has been duly authorized by the committee at Rome to receive and forward the same.

Dated July, 1885 (285).

ROBERT G. INGERSOLL.
ELIZUR WRIGHT.
T. B. WAKEMAN.

DESCRIPTION OF THE BRUNO STATUE.

The sketch of the monument presented in this "First Number" is the work of Prof. Ettore Ferraro. This artist, who honors with his noble genius and soul both art and the Liberal cause, has undertaken the task of designing this monument without compensation, as far as his work as a sculptor is concerned. The Committee of the University, therefore, confident of interpreting the sentiments of all the friends of liberty, art, and science, expresses to him their warmest thanks and eternal recognition for all his kindness and generosity.

The whole monument will be eight meters in hight (about twenty-six feet). The figure of Giordano Bruno will be of bronze, three meters in hight (about ten feet), standing on a pedestal of granit. On the front of the pedestal there will be the sculptured inscription; on the three other sides there will be three bas-relief figures representing the condemnation of Bruno, the martyrdom of Huss, and Arnoldo da Brescia addressing the people. Above the inscription, and over these bas-reliefs, there will run a frieze of eight medallions representing some of the martyrs of Freethought, such as Huss, Servetus, Vanini, Aonio Palearis, Arnoldo da Brescia, etc. Lying upon the pedestal, in front of the statue, will be seen a palm, the symbol of martyrdom, and a crown, the emblem and reward of those who hav died for liberty of thought and conscience. The bas-reliefs, the medallions, and the emblems are to be of bronze.

Thus Giordano Bruno stands forth as we imagin he would reveal himself by his own words, "The highest God has destined me to be an apostle not last nor least of the better age to come." These are the words written in the book he holds in his hands, and shows to the people.

In the figure itself, as well as in the general effect of the monument, the artist has sought by every line to convey the effect of simplicity and grandeur; this has been done with all the severity in keeping with the subject. Yet in this sketch he represents his first idea only, and reserves the right to change it as he may think best.

SUBSCRIPTIONS RECEIVED.

First instalment to hav been,	$200.00
Received and sent to Rome,	185.73
Deficit to be made up,	$14.27
Second Instalment of	$200.00
D. A. Blodgett, Grand Rapids, Mich.,	25.00
A. Schell, Catskill, N. Y.,	5.00
J. P. Mendum, Boston, Mass.,	1.00
W. F. Freeman, Stockton, Cal.,	1.00
J. J. Jansen, Albany, N. Y.,	2.00
W. M. Anderson, Oak Point, Wash. Ter.,	2.00
H. W. Gilbert, Philadelphia, Pa.,	1.00
Wm. C. Smith, South Corinth, N. Y.,	1.00
Lyman Smith, Oakland, Cal.,	.50
Total to August 1, 285,	$38.50

The Socialist Catastrophe of England.

The dangers to which monopoly of the soil exposes all property receive lively illustration from a lecture before the Liberal Social Union of London by G. Bernard Shaw, which our contemporary, *Liberty*, of Boston, republishes.

The remarkable feature of this lecture is not its wisdom, nor its wit, but the fact that under present circumstances it is feasible for a gentleman, a scholar, and proprietor of consideration, to address an audience of the same class—the higher stratum of the middle—with a sprinkling of the aristocracy, in language which begins by considering all other classes, rich or poor, learned or simple, as the slaves of the landlords, which denounces as "cannibalism" the present system of business relations, which repudiates "private property," and advocates the "nationalization of rent." *Liberty*, in copying these vagaries, enters its protest. But is Mr. Shaw serious? His playful style is not that of a philanthropist crazed by indignation at other people's wrongs, and his real aim is declared toward the close. There he warns his fellow-proprietors in privilege to be in a hurry about saving their bacon by joining the Socialist camp. The usual palaver about averting bloodshed is added, but the gist of the argument is, clearly, self-interest. The educated middle class of property holders are to declare themselvs Socialists for the purpose of disarming Socialism of its dangers; they are to act as the lightning rods of property. For this reason they are to talk Socialist slang, and it is to be consistent with this policy which he urges that Mr. Shaw himself utters such shibboleth as that "the abolition of private property, the equitable distribution of labor and the products of labor among the community, and the nationalization of rent will hav to be accomplished by an enlightened minority."

What is meant by "equitable distribution," and more especially, *who are to be the distributors*, does not clearly appear. Such vague propositions neither command assent nor challenge denial. This slice of problematical sense is sandwiched between two of patent nonsense, the *ça ira* of Communist state Socialism.

Talk like this is not a theme for serious argument; it is only a social symptom. Look behind it for the abuses from which it is reactiv, and which alone can make it seem feasible for a moment. Previous forms of expression suggest that Mr. Shaw's analytic faculty is competent to distinguish such private property as is essential to the life uses of the proprietor from such as he controls so as to prevent other people from living. Property in land beyond one's occupation and culture, and property in machinery, which, after having ruined handicrafts, exploits the proletary at starvation wages; property in mines and other natural resources, water privileges, etc., beyond one's personal needs and means of using, are sorts of private property which clamor for privation, and whose abuses may be amputated like excrescenses without touching property in its proper sense, as the organ and sphere of radiation for true personal forces, the extension of the *me* over the *not me* of nature. This distinction is the crow to be picked between legality and ethics.

Let us duly place to the credit of the United States government that if landlordry has not reached in this country the proportions which engender Communistic reactions such as those voiced by Mr. Shaw, it is only the fault of our area and the little time, only within a century, that it has been busy in sequestrating the use of the soil from the actual settler. But the difficulties which vastness creates to the exclusiv dominion of a few landed proprietors are happily diminished by the fact that the poorer qualities of soil which remain open to settlers require proportionately more capital for their fertilization and practical availability. Now, a freehold tenure that begins by saddling itself with debt to the capitalist is equivalent to mere tenantry. Only the rich can afford to wait several years for returns of their investments. Only the rich can irrigate or drain. Only the rich can exploit mineral veins. Only the rich can fence out other settlers and maintain a police of their own under government patronage. The manifest destiny, then, of our plains is to follow in the wake of our alluvious, and financial feudalism triumphs all along the line. EDGEWORTH.

Competition.

This term is defined "a seeking together," and by Dr. Johnson as "the act of endeavoring to gain what another endeavors to gain at the same time." Economically, it is said "money-making is the aim of all." Admitting this, although its application has an extremely limited scope, since at the most money is only desired as a means to an end—the greatest happiness—it is still an aim which can be followed from the most widely different motivs. For one can seek to make money himself without seeking to deprive others of the opportunity, and honestly accord to others the proportion due to their effort, without seeking to prevent those less strong or fortunate than himself from sharing in the results of a mutual endeavor.

Competition is free, or forced. The first would result, as claimed, "in enlarging the wealth of the community, and in increasing the luxuries of life." But this cannot be said of the *forced* competition, which consists simply of the contention where the competitors must gain all or lose all in the struggle, and whose aims become thus, by the misconception that one's own good is incompatible with the well-being of his neighbor, turned, from a simple and justifiable desire to benefit self, into a purport to destroy and ruin others. I accept the usual qualification accompanying the proposition: "It should be the object of the law of the land, as well as of religion, to prevent money-making by immoral means." For certainly the social interests require that competition should be wholly free, so that "money-making" by *dishonest*, as well as by other "immoral means," should be rendered difficult, if not impossible, and both competitors in the struggle be benefited, and not one to the destruction of the other.

Society can hav no interest in such competition. The use of the term when unqualified may hav the sense of "a seeking together" for mutual benefit, wherein one may strive to outdo or excel the other, but not to overreach or deprive of opportunity or just compensation.

If society cannot legislate to prevent the dishonest and destructiv struggle, it can at least cease to sanction and enforce it. Were several persons to go upon a hunting or fishing excursion, or in search of wild berries or nuts, each one might properly seek to exceed the others in obtaining the better quality or greater quantity, but only the most rude and childish barbarism could countenance the taking of the whole product by the one who chanced to be the strongest, or most successful, or of the usurpation thereafter by him of all opportunity of subsequent pursuit.

Yet such is virtually capitalistic, forced competition. It is the mere measuring of the powers of doing and enduring of competing workers, for the certain gain of neither, but to add wealth to those who keep as far as possible from the arena, as the gladiators of old destroyed each other for the gratification of the wealthy patricians. If current economists or *doctrinaire* Socialists ignore the above distinctions, and insist that "competition is competition," we cannot be expected to be understood by either, while agreeing and disagreeing with both. It shall not be my fault, however, for want of definition, if I be misunderstood as favoring the operation of a forced subjection, while advocating the broadest freedom, or of justifying dishonest schemes of distribution, while contending for the principles of reciprocation and equity in division and exchange. Free competition is beneficial to all. Forced competition is destructiv to the many. J. K. INGALLS.

CHRISTIANITY WITHOUT A CHRIST.—The suggestion of the play of "Hamlet" with Hamlet left out has caused many a smile; but how about the drama of Christianity with Christ left out? For nearly two thousand years the dismal tragedy has been enacted, unrelieved by a bit of comedy. It has not been a play, but a fearful reality a thousand times more tragic than any stage performance has ever attempted to represent. Myriads of trembling spectators hav been the unwilling witnesses of the hideous spectacle, and multitudes of victims hav been compelled to bear a terrible part in the ghastly drama; but by and by, when it shall hav become known as an incontrovertible fact that there never was any real Christ, and that Christianity existed long before the alleged birth of Jesus, then will come the time to laugh, then the tragedy will be changed to comedy, and the Christian will join the Antichristian and the Infidel in hearty merriment.—*Antichrist.*

THE TRUTH SEEKER.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - AUGUST 15, 1885.

The Burial of Grant.

Last Saturday all of Grant that we call mortal was laid in its final resting-place at Riverside Park upon the banks of the Hudson. That which is destined to survive the grave took a new lease of life and a new hold upon the hearts and minds of the people by reason of the impressiv ceremonies and demonstrations which marked the funeral rites. Thirty-five thousand men marched with the remains from the city hall to the grave at Riverside. The imposing funeral car, drawn by twenty-four black horses, was accompanied by the most distinguished men of our country. The president and his cabinet were there, with Generals Sherman and Sheridan; Chester A. Arthur, John A. Logan, W. S. Hancock, and representativs from nearly every state in the Union. But the great feature of the day was the people who lined the funeral route. The crowd was almost numberless. Nothing like it was ever seen before in this country. It is safe to say that more than one-fiftieth of the entire population of the United States saw the body of Grant go by. Some estimates place the number at 2,500,000.

The whole demonstration was orderly, and the pageant moved on time. At 9:50 A.M., the coffin containing the embalmed body was removed from the city hall, where it had lain in state for two days, and placed upon the catafalque. At that moment a message was sent by telegraph in every direction: "The procession starts." The bells of Trinity began to ring and were echoed from Maine to Mexico by bells which only awaited the signal. Men-of-war lying in the river fired minute guns. Then the great procession moved up Broadway and in all its nine miles' march there were no casualties or accidents of more than trivial nature. The day was not excessivly hot and occasionally clouds obscured the sun and a refreshing breeze would cool the air.

Along the route above the crowded part of the city the scene resembled a country fair. People in holiday attire sat in wagons and beneath trees and ate their lunches, or drank lemonade at the many booths beside the road. There were few traces of mourning except in the drapery of the buildings, but when the great hearse bearing the coffin passed by, the men removed their hats and everyone was silent.

At the temporary tomb was witnessed a scene of unique impressivness, when General Johnston and General Buckner, late of the army of the Southern confederacy, united with the Union generals as pall-bearers around the bier of the man who had conquered them. If the feeling displayed was sincere, the funeral of Grant must furnish a new tie of brotherhood between North and South, and afford fresh evidences that much of the animosity which outlived the war lies buried in the tomb of the victorious soldier.

A Sample.

Just what the people may expect when the "pope's Irish" are in a majority in any town is shown by their action in Port Washington, Wis. The *Kansas Blade* reports that in this town the Catholics control a majority of votes. At the last annual meeting it was voted to raise in addition to the necessary funds for operating the common school, several hundred dollars for the Catholic parochial school. The extra tax was collected. Three hundred and seventy-five dollars, one-half the sum raised, was paid to teachers employed by the district clerk to the teachers of the Catholic school. Non-residents of the district hav secured an injunction to restrain further payments and suit is brought to recover back what has been paid.

Giv Catholics the majority, and this steal would occur in every school district in the country. The only security for the people is to so amend the constitutions of the states as to make it impossible.

The Place of Music in Nature.

The benevolent Mrs. Elizabeth Thompson has sent us, by a personal messenger, the following observations on music, with the request that they be published in THE TRUTH SEEKER. We comply with pleasure:

"If a nation may be made to drift into war by the influence of martial music, why may not the spirit of peace be generated and infused by influence of sacred music and song? The poet Lowell says, 'One of his sweetest charities is music.' In our poorhouses there are old men and women, sad, hopeless, weary—long strangers to any gentle ministrations. In our prisons there are dull intellects, and hearts hardened against open religious efforts; in our hospitals there are suffering ones, so worn with pain, so weak, so near the world for which, alas! they hav received no preparation—to all these might be borne on the wings of song the words of life from him who came 'to preach the gospel to the poor, to heal the broken-hearted, to set at liberty them that are bruised.'

"A Christian song has this advantage over a sermon—the truth in it touches the heart of the hearer unawares, when he is not on the defensiv against the gospel. Specially successful may the hymn be if some helpful thought is repeated over and over as in the refrains of the choruses. This will fasten on many a hearer, and sing itself in his mind hours and days after it was heard.

"Educate the hearts of the people by sacred music, and the heart will readily educate the head.

"ELIZABETH THOMPSON."

Whatever is recommended by Mrs. Thompson we may rest assured springs from a philanthropic motiv. A lady of large means, she devotes her money—sometimes perhaps mistakenly—to the interests of progress and the welfare of humanity. Still, we are not prepared to accept without examination the conclusion which she has apparently reached as to the influence of so-called sacred music. The facts do not support her theory.

An essay on the subject is not here contemplated, but, before going further, it may be interesting to consider the question, What is music? Herbert Spencer has a theory about it advanced by him in his article, "The Origin and Function of Music." His explanation of the first manifestation of "music in the soul" is somewhat novel, whether true or not. He says:

"When Carlo, standing chained to his kennel, sees his master in the distance, a slight motion of his tail indicates his but faint hope that he is about to be let out. A much more decided wagging of the tail, passing by and by into lateral undulations of the body, follows his master's nearer approach. When hands are laid on his collar, and he knows that he is really to hav an outing, his jumping and wriggling are such that it is by no means easy to loose his fastenings. And when he finds himself actually free, his joy expresses itself in bounds, in pirouets, and in scourings hither and thither at the top of his speed."

These demonstrations which Mr. Spencer remarks in the dog are the result of pleasurable sensations. Under emotions of an opposit kind, he observes, animals equally display muscular excitement. The enraged lion lashes his sides with his tail; the dog retracts his upper lip; the horse throws back his ears. These are the first exhibitions of the emotions in which music finds its origin. The next manifestation is vocal, and we hav the bark of the dog, the whinny of the horse; and every child knows that its cat is "singing" when it purrs. Both pleasure and pain being emotions, Mr. Spencer concludes, after reviewing the subject at a great deal more length than we are able to do, that all music is "an idealization of the language of passion." No one interested in the science of harmony should fail to read this treatis on the "Origin and Function of Music."

Other theories, that of Professor Rice, for instance, differ from Mr. Spencer's, but mainly agree that, though natural and useful, it has to do principally with the emotions. Universologically speaking, it is art transferred from space to time, and a song is to the ear what a picture is to the eye. So much for a brief definition of music.

The benefit to be derived from music will depend largely on the uses to which it is put. If it hath charms to soothe the savage breast, it hath also power to make for the time a savage of a civilized man. Armies, for example, march out to kill each other, "keeping time to the grand, wild music of war." If martial music subserves no purpose except to make military heroes of men, what will be its function when there shall be no more war? In the Catholic and Episcopal churches sacred music is the outward and audible sign of superstition. What will be its functions when there is no more superstition? The first song, uttered by a barbarian, was a monotonous chant. The priest is the nineteenth-century survival of that barbarian.

The Catholic devotee hears little else besides sacred music, and he hears more of it than the attendant at any other church. Yet the Catholic, we are bound to confess, is not as good or as honest on the average as those who are not Catholics. To suppose that he would be less honest without his music would be to suppose a state of depravity of which we hav no example in civilized countries.

The negro is notably fond of music, and givs way to the emotions excited by it to an astonishing degree. Nearly all his songs are of the religious order, yet they cannot be said to hav made him specially moral, or to hav had any effect at all on his conduct. Sacred songs are often heard issuing from the cell of the condemned murderer. He must hav learned the songs before he came there.

Without mentioning more instances of the worthlessness of sacred music and song as a deterrent to crime, we would say that we see no reason whatever for indorsing Mrs. Thompson's proposed scheme. And this for the very reason that sacred songs fasten in the memory of the hearer the teachings of superstition. The tune may be pleasing and even beautiful, but the sentiment is pernicious. Music that does not outrage the reason at the same time it pleases the ear might result in good, because all pleasurable sensations that are innocent are conduciv to human happiness. That music has its mission, no one will doubt. That is already proved. It is the function of philosophy and science to find out what kind of music has the best influence upon the hearer. "Sacred" music has been tried for centuries, and those who hav listened to it hav been no better than those who hav not.

Colonel Ingersoll recognizes two kinds of music—one which produces states of feeling, that is, the music of time; and the other such as is produced by Wagner, the Shakspere of music, which produces not simply states of feeling, but trains of thought. Though all may not understand precisely how music, unaccompanied by words, can induce trains of thought, yet it will be readily recognized that that kind of music is the need of the hour. It is not the hearts of the people that require moving and educating so much as their minds. It is not the function of the heart to "educate the head."

All of which is respectfully submitted.

All About the Hebrews.

In THE TRUTH SEEKER of July 18th we published an article by James Redpath in which the statement was made that the word *Israelite* is the title of the theocracy founded after the exodus. A correspondent now writes:

"About the Hebrews you state that the Israelites was the title of the theocracy *after* the exodus, and in the land of Canaan. Now, I think this is a mistake. The Jews were always a theocracy."

Our correspondent may be right or he may be wrong. It would require some special information upon the subject to decide. Israelite means a descendant of Jacob, who was also called Israel. The word could not hav been applied to the Jews before the time of Jacob, who died 1857 B.C. The exodus was three hundred and fifty years later. "Hebrew," "Israelite," and "Jew" are used interchangeably by lexicographers, and as definitions of one another. 2 Corinthians xi, 22, uses "Hebrews" and "Israelites" synonymously. Mr. Redpath's informant appears to be the first who has drawn a sharp distinction between them. Philippians ii, 5, indicates that the tribe of Benjamin was distinctivly Hebrew. We hear nothing of the Jews in the Bible until we come to the book of Kings. The conclusion is that "Hebrew" is a word older than either of the others, and that "Jew" is more modern than "Israelite." Let us say, then, the government of the Jews was a patriarchy, succeeded by the Israelitish theocracy, which was again replaced by the Jewish hierarchy that existed at the time assigned to Christ. Of course, the priests claimed to derive their authority from God, but that sort of government is practically a theocracy. It is one of the mysteries of the divine plan that while the Jews were governed by God they crucified his son.

Which is Authentic?

Job was probably the first man to come out flat-footed and say he knew that his redeemer lived, and his words hav been extensivly quoted. The declaration about the redeemer occurs in Job xix, and, with its context, it has been pretty seriously revised. In the old version it reads:

"Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though, after my skin, worms destroy this body, yet in my flesh shall I see God."

The English revisers hav put this in Whitmanese verse, and make it read thus:

"Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock forever!
But I know that my Redeemer liveth,
And that he shall stand up at the last upon the earth;
And after my skin hath been destroyed,
Yet from my flesh shall I see God,
Whom I shall see for myself
And mine eyes shall behold, and not another.",

The marginal notes show that even this is not right. Job should hav said:

"Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven on a rock forever!
For I know that my vindicator liveth,
And that he shall stand up at the last upon the dust;
And after my skin hath been destroyed
Without my flesh shall I see God:
Whom I shall see on my side,
And mine eyes shall behold, and not as a stranger."

The American committee, again, would giv us these changes:

"But as for me, I know that my redeemer liveth,
And at last he shall stand upon the earth,
Then without my flesh shall I see God."

And put, "And after my skin hath been destroyed," in the margin.

Yet another version is furnished by Signor Beniamino Consolo, a Hebraist of Florence. For perspicuity it is preferable to any of the others:

"Oh, that my words were written in a book, that they were engraved upon a rock! For I know that by and by, long after I am dead, perhaps, some one will rise up who will say successfully what I am now saying in vain. That man will be my vindicator, and posterity will reverse the sentence of my persecutors. I am sure of this, although for me nothing remains but death and corruption."

It is possible that if the good but afflicted Job had foreseen the different constructions destined to be put upon his remarks, he would not hav wished that they might be "printed in a book," but would hav insisted upon their being "graven in the rock forever."

Spelling Reform.

In THE TRUTH SEEKER of Oct. 19, 1878, the following paragraph was printed at the head of the editorial page. It was from the pen of D. M. Bennett:

"To take a needed step in the spelling reform, we hav acted upon the advice of the American Philological Association to the extent of dropping the useless final *e* in the words *have*, *give*, and *live*, except in such matter as is used in making books and pamphlets. It is hoped other periodicals will see the propriety of this step and act accordingly."

Since the date of the foregoing THE TRUTH SEEKER has kept the promis therein contained to the best of its ability; but the difficulties encountered hav been a good deal greater than anyone at first thought might suspect. In the first place, the compositor must learn anew how to spell, and not alone to spell, but to pronounce. He must learn whether genuin is pronounced *genuin* or *genuwyne*. The majority leaned toward the latter, and argument arose. Was the correct orthoëpy of mercantil as here spelled, or was it *mercantyle*, or *mercanteel?* Juvenil or *juvenyle?* The dictionary was overhauled by the printers until every page was spotted with black lead, and until finally the cover came off.

Neither the editor nor his correspondents ever learned to drop the final *e* in their manuscripts. Some correspondents, indeed, specially requested that the *e*'s should be inserted. It is but just to these to say that most of them hav by long familiarity become accustomed to the reformed spelling, and it has ceased to be objectionable. Many anti-reform readers complained that the word *hav* looked "bobtailed" and offended the eye; spelling reformers of the radical type accused the editor of inconsistency in not carrying the reform to its legitimate end, and he thus found himself, so to speak, "between the devil and the deep sea."

Some of the articles appearing in the paper were stereotyped and reproduced in pamphlet form. In these it was designed to preserve the old style of spelling, and here appeared a new kind of disciplin for the compositor and proof-reader. In one the *e*'s must be retained, and in another, as well as in books, they must be dropped. Between the force of habit and the attempt to reform, it must be admitted that for a considerable length of time both sorts of matter appeared in type displaying about the same degree of reformation. The *e*'s were put in where they should hav been left out, and left out where they should hav been put in. Considerable expense was thus entailed in correcting stereotype plates, entire resetting being not infrequently necessitated. Possessed of less determination and equanimity of temper than Mr. Bennett, another might hav become discouraged and given it up. He said, "No, when I am satisfied that I am right I never go back." By a division of labor the matter is now adjusted in this office so that little difficulty presents itself.

But it is a cause for some surprise that the new system has not been more generally adopted. Perhaps this is explained by the fact that reform of any kind, from a Graham diet to the bifurcated garment for women, is a sort of heresy. Vegetarians are opposed because "Christ sat at meat," and dress reformers are reminded that "the woman shall not wear that which pertaineth to a man." Besides, mysterious and unaccountable spelling is a great promoter of faith. Prof. Max Müller noted that "a child accustomed to believe that *though* is *tho*, and *through* is *throo*, would afterward believe anything."

Prof. T. W. Hunt, in a recent number of the *North American Review*, published an article on "How to Reform English Spelling." He recommends that the movement be begun in the primary schools, with the text-books suitably prepared. Professor Hunt mentions several publications which hav adopted the rules of the "Spelling Reform Association," among them one at least which tried the experiment and afterwards gave it up, but he carefully avoids mention of THE TRUTH SEEKER, although it is to-day the only New York periodical in general circulation using any of the rules of his association. Finally, the *Phonetic Educator* comes to us with this note of alarm. It is printed in types which we are unable to duplicate:

"LIBERALISM AND THE SPELLING REFORM.

"EDITOR EDUCATOR: In a hasty survey of the list of spelling reform workers, and friends of the cause, I am struck with this peculiarity or fact, viz., that Liberalism and Spiritualism largely predominate, so far as I understand their religious belief, or, at least, if they are not openly avowed Liberalists, they are several removes from old-fashioned orthodoxy. In this connection it may be observed that the organs of these people were the first to adopt reformed spellings. Now what is the inference to be drawn if my observations are correct? Why, what is more natural than that the Freethinker should exercise his reason, that the Rationalist should persist in spelling rationally? But, brother-Christians, fellow-believers in the atoning blood of a crucified savior, shall we abandon reason and rationality in language representation? Shall we leave this grand theme to be pushed and monopolized by the enemies of our holy religion? While it may be said that every Atheist is a spelling reformer, let it not be true that all spelling reformers are Infidels. The lover of the beautiful, the good, the true; the soul expanded by the teachings of Jesus, imbued with the spirit and aspirations of the age in which we liv, should form no part or parcel of the jeering crowd, hooting at every attempt to amend our wretched orthography.

"A. J. PIERCE."

It is of course a mark of ingratitude that THE TRUTH SEEKER should be a spelling-reform prophet without honor among spelling reformers, but that was the way with the prophets before it. The reform was adopted because it is in consonance with rational ideas generally, and it cannot be expected that many Christians will take kindly to anything of that sort.

WE announce with the deepest regret the death at Boston, August 8th, of T. William Doane, author of the work, "Bible Myths," and an occasional contributor to these columns. He was "young, and suddenly beheld life's morn decline,' being but thirty-four years of age. The marvel is that in so short a time he learned so much.——Another writer, this time one "grown old in wars," has also passed away. We learn from the *Ironclad Age* that Dr. Milton Woolley, of Streator, Ill., died recently, at the age of upward of seventy years. He wrote the book, "Science of the Bible."

THE *Banner of Light* says: "The Rev. Dr. Bancroft, of Christ Protestant Episcopal church, South Brooklyn, is expected back from Europe at this time, bringing with him a beautiful stained-glass window for the chancel of Christ church, which cost $12,000. It will be one of the most elaborately decorated church windows in Brooklyn. This is a new method of serving the humble Nazarene. It would hav been more in keeping with the latter's teachings had the $12,000 been appropriated to 'feed the hungry and clothe the naked' in Brooklyn and New York. Now, we suppose, the hymn-books of that society will hav to be ornamented with clasps of pure gold. *Christ* church, forsooth!"

LOIS WAISBROOKER is editor, publisher, and printer of a fortnightly paper called *Foundation Principles*, out in Clinton, Iowa. It grapples with social, political, and religious reforms, and, very commendably, prints the Nine Demands of Liberalism all the year around. Mrs. Waisbrooker's ism is Spiritual.

MR. WILLIAM THORPE, of Ballston, N. Y., the gentleman who became a Freethinker by a special providence directing his steps to where a detached page of THE TRUTH SEEKER was lying in the street, has forwarded to this office a case of High Rock mineral water from Saratoga Springs, for which he will please accept the thanks of all here concerned.

THE flag of the Chicago Socialists is red and black, signifying destruction, and some of the devices carried in a recent procession were: "Every Government is a Conspiracy against the People," "The Greatest Crime To-Day is Poverty," "Down with the Throne, the Altar, and the Moneybag." The author of these sentiments will be readily detected. It was Gorsuch.

PERHAPS a mistake was made last week in giving the Rev. Joseph Cook the championship as an inventor of untruths. The editor of the *Catholic Union and Times* makes this astonishing statement: "There is no boon—of liberty, or of learning, or of art—which men enjoy to-day for which they are not indebted to the Church of Rome." Take out the word *not* in this quotation and it might bear the test of examination in the light of facts. As it stands, it is the reverse of truth.

ACCORDING to a writer in the New York *Sun*, Mrs. Victoria Claflin Woodhull now fills a high place in English society. Her husband, Mr. John Biddulph Martin, is a wealthy banker. Very soon one of the wealthiest men in England, and titled, will marry Miss Tennie C. Claflin. They will visit the United States from time to time, but their homes will always be in England. It is probable that these distinguished American ladies will find little difficulty in adapting themselvs to the exigencies of London society as recently described.

THE modesty of the Rev. John P. Newman, who preached Grant's funeral sermon at Mt. McGregor, on the 4th inst., has never been conspicuous. A brother-clergyman, the Rev. Mr. Hepworth, editor of the New York *Herald*, pays him this tribute: "Of an extremely retiring and diffident nature, as sensitiv to the rude blasts of criticism as the mimosa is to a cold northerly breeze, he must be terribly embarrassed by the prominence into which the nation's sorrow has thrust him. It would not be through any self-esteem on his part, but through a frightful blunder on the part of the printer, if that sermon should appear in print as 'The Sermon on the Mount, by J. P. Newman.'"

BROTHER BUCKLEY, editor of the Methodist *Christian Advocate*, had hard luck this year in his attempt to take a vacation. He "went to a quiet spot. He left much matter written in advance for the emergency, employed a very able editorial writer to assist, and gave instructions that correspondents were to be notified of his absence, and that no mail was to be sent him that could possibly be delayed till his return." "But what happened?" he asks. Dr. Prime and General Grant were so inconsiderate as to die, and had to be written about. The "able editorial writer" was unable to write much, and what he did write Dr. Buckley had afterward to apologize for. The doctor says he has a friend who owns a copper mine 1,275 feet deep, and he thinks of getting lodgings there. The editor of the *Advocate* has our sympathy. Still there are plenty of able men who would be willing to do his work without any vacation if they could be assured of receiving his salary!

THERE seems to be little room left for doubt that Leo Taxil, one of the founders of the Anticlerical League in Paris, has renounced his Atheistic views. At a meeting of the Paris Freethought societies, convoked to consider his recantation, the following motion was put to vote and unanimously carried:

"Considering that Gabriel Jogand, called Leo Taxil, one of the founders of the Anticlerical League, has abjured all the principles which he defended, and has betrayed Freethought and his co-religionists, the members of the League present at the meeting of July 27th, without pronouncing on the motivs which hav dictated his infamous conduct, expel him from the Anticlerical League as a traitor and a renegade."

The religious people who would point to M. Taxil's conduct as a proof that Freethought is not a satisfactory belief should remember that he has at the same time renounced republicanism. In thus doing, of course, he is perfectly consistent, but he has thereby taken the wind out of the big moral with which his religious recantation is distended.

Lectures and Meetings.

C. FANNIE ALLYN is to speak for the Spiritualists of Cincinnati, O., the last of September and Sundays of October. She will speak during the fall and winter for labor organizations, Liberal Leagues, or Spiritualists. She livs at Stoneham, Mass., where she may be addressed by those desiring her services, which, by the way, are second to none.

W. F. JAMIESON has thrown the clergy and their followers into a feverish state in Cedar Falls, Iowa. One of his subjects in the city park was, "Is the Bible a Total Abstinence or Prohibition Book?" Although he was in favor of total abstinence, he insisted that the Bible was overwhelmingly against it. It was made the subject of reference in two pulpits on Sunday. Mr. Jamieson desires all his Liberal friends who want him to deliver courses of lectures during September in Iowa, Missouri, or Kansas to address him at Burlington Junction, Mo., at once.

Letters from Friends.

BROOKLYN, July 26, 1885.

MR. EDITOR: I will offer a theory of the principle of planetary motion that, like all my theories of physical science, will hav the merit of originality, if no other, to recommend it. I desire my theories to be subjected to the gaze of the closest scrutiny and the fire of the sharpest criticism. Unless they can pass through that ordeal and come out brighter for the rough handling they get, I shall not suppose them to be worth preserving.

The solid matter of our planet has a diameter of eight thousand miles. In computing its weight, we may giv full scope to imagination, for there is but little danger of an overestimate.

The density of our illuminated atmosphere is evidently equal to, if not greater than, the density of the matter in which the planet revolves. Therefore, planets should necessarily be enveloped by a greatly attenuated invisible atmosphere of great magnitude—of a magnitude sufficient to neutralize the weight of the dense matter at the center, or it could not possibly be so suspended, by the positivly known law of nature that applies to such phenomena. The fact that they are suspended should be accepted as *prima facie* evidence that they are enveloped with such an atmosphere.

The extent of our invisible atmosphere was indicated by the comet of 1862, whose trail became perturbed when passing our earth, as though it were in contact with an obstruction. It was suggested through the press at the time that the comet actually came in contact with the earth's atmosphere, which I believe it did, for it is not reasonably supposable that it could come in contact with any other obstruction in that part of the firmament. The comet was, at the time of contact, a little less than eight million miles from the earth; that radius should giv our atmosphere a circumference of a magnitude that should cover the earth's orbit around the center in thirteen revolutions. Please note that fact.

Then, the moon is within earth's invisible atmosphere, and, being motionless, is carried around the earth by the atmosphere, making thirteen revolutions per annum. Please note that fact in connection with the other.

There can be no motion without adequate force to produce it; expansion and contraction (condensation) are the only known agents of all the force that is known to exist in nature. An arctic temperature is met within nine miles above sea level. Therefore, all the force that is known to exist in our planet and to cause its motion is generated and operated within a radius of nine miles above sea level.

All matter beyond that radius, being in equilibrium, can hav no motion but that which is imparted to it by the pressure and friction directed against one side of its inner surface by the eccentric rotation of the inner activ part of the planet and lower atmosphere.

Therefore, the principle of planetary motion is that of a wheel within a wheel, the inner wheel being the driver by whose force and friction the whole mass is driven around the planet's orbit like a ball over a roadway.

"W. H. B." could not hav read the whole of my letter in your issue of July 18th. Had he read my statement that imagination, reason, and will are not matter, but inherent properties thereof; nor can they create matter nor force, but utilize that which is pre-existent, he should hardly be willing to compromise his reputation for fairness, to say nothing of veracity, by charging me with asserting that all matter has been formed out of imagination. The sentence he has quoted cannot be tortured into such an assertion; for every architect and mechanic knows, by personal experience, that no intelligent attempt at construction can be made until an imaginary idea of the form of the structure has been obtained.

I should not, as a friend, nor as a fair-minded enemy, advise "W. H. B." to take out letters patent for his method of controversy, for it is neither novel nor worth patenting.

To his astronomical friend I will suggest that nature is not a mechanic, but a chemist. Therefore, her operations are not effected through the agency of mechanical contrivances, but by chemical combinations. J. A. TUTTLE.

KANSAS CITY, MO., July 28, 1885.

MR. EDITOR: The atmosphere around Kansas City has lately been filled with an extra amount of clerical scandal. A certain Episcopal priest of this city was accused by one of his parishioners of administering penance or punishment to a full-grown woman on the spot in his sacristy. The weakness of women for the company of priests was prominently set forth in a pamphlet issued by said parishioner, and afterward published in the Kansas City *Daily Times* An Episcopal commission, with the bishop present, investigated the matter, exonerating the local priest, whereupon this irate individual sued the *Times* company for fifty thousand dollars damages, also the parishioner who wrote the pamphlet for a like sum. The first suit came up, but for some reason advanced by the priest was postponed. The last, against the parishioner, has just been concluded, and the defendant acquitted. The *Times* published in full the testimony, which was of a most depraved character. This paper bravely continues holding up the father to the contempt and ridicule of the world, which he richly deserves, according to the testimony. Meanwhile the priest goes right along with his business of sky pilot, just as if nothing had happened.

A few men and quite a number of women are backing their chosen leader, as if their only chance of heaven and a harp depended upon his individual effort and success. The charges published were of a damnable character, but the jury in the case decided that they were no libel against the so-called holy father. Several little school-girls, whose parents were so concerned about their souls' salvation that a priestly parochial school would only do for their educational training, swore that he had taken improper liberties with their persons. One young woman swore that, after a sacristy confession, he, the priest, assaulted her in a most ridiculous and insulting manner, hence his sacristy has been dubbed a "spankistry" by the local secular press. This witness also swore that she gave the same statement before the commission and bishop, who had the effrontery to whitewash this priest on general principles, to sustain the character of the fraternity as a body.

Another question of importance to the general public is evidently coming to the front, in spite of organized clerical effort to down the specter, and that is, Which shall educate the masses, the pulpit or the press?—whether the slime occasionally oozing from a joint in an ecclesiastical junto shall be covered up by its shareholders, or whether this fountain of foulness, and robed rottenness, shall be purged by the influence of free expression of opinion in a free press?

W. W. JUDSO

SHIPPINGPORT, PA., July 29, 1885.

MR. EDITOR: I hav examined the sample copy of your paper which you kindly sent me at my request, and am well pleased with it and the Liberal spirit that pervades the mass of the matter contained in it. It makes the blood bound through my veins until I can scarcely keep from shouting "right out in meetin'" when I think of the good that must be done by the thousands (I hope they are many) of copies of your journal that are weekly sent out through the land, "to assist the inquiring, animate the struggling, and sympathize with all."

Could a copy of your paper be placed in every family in the land, once a week for one year, I think that many reverend pound-texts would be forced to earn their bread and butter before a great while had elapsed, while the advocates of the Religion of Humanity would be wonderfully increased in number, and thousands be led upward and onward to a more beautiful and Liberal life.

Scattered all over this land are young men and women of intelligence and energy, who take no interest in the doctrins of orthodoxy, who hav a natural tendency to Liberal ideas, and who would gladly climb upward if they only knew where to find the steps. But these are carefully guarded from their sight by laity, clergy, and press. In all my reading of secular and religious papers, I do not remember seeing the name or address of any Liberal paper or publishing house. Could the name, address, and object of the Truth Seeker Company be brought to the notice of the people in general, I feel sure your subscription list would be greatly swelled.

I am a youngster both in years and in Liberalism. From the age of six until that of fourteen I attended Sunday-school, and was carefully drilled in the doctrins of the church that so falsely claims to be the exponent of the teachings of Jesus; but during the past six years the trend of my thought has slowly changed, until to-day, at twenty, I claim to be a Freethinker.

Believing that a knowledge of the Liberals who are doing so much for humanity and progress would be useful to me, I wish to take a Liberal paper. For inclosed sum please send THE TRUTH SEEKER to me during the time for which it will pay, after deducting twenty-five cents for one copy of the TRUTH SEEKER ANNUAL. ELMER LYONS.

CENTRAL POINT, CAL., July 26, 1885.

MR. EDITOR: Will you kindly enlighten me upon the following subject? I hav had some discussion on the formation of the Christian religion now existing. My opponent is an Episcopalian, and claims that this religion originated before the time of the Roman Catholic church; that the Episcopal church was not only the first, but that the Catholic religion sprang from it. I claim that the Catholic church was founded by the Emperor Constantine at the Council of Nice in the year 325; also, that the Episcopal religion was founded by Henry VIII. of England, who, becoming infatuated with one of his wife's maids (whose name I think was Anne Boleyn), asked a divorce from the pope of Rome, but being refused, beheaded his wife, married the young lady whose graces had charmed him, and founded a religion to suit himself, which was the Episcopal rellgion. I would like to know if I am right on this question. I was raised a Catholic, but am now a firm believer in the doctrins you advocate. I am greatly interested in ancient mythology, and would like to be set right upon this question. WILL. E. FARR.

[The Protestant Episcopal church, history informs us, was established in this country in the seventeenth century by the English adventurers of that age. It is a descendant and branch of the Church of England, which is said to hav existed in England since the time of Saint Augustine (A.D. 597). Henry VIII. in the sixteenth century, it is claimed, merely rehabilitated that church, and restored its "ancient liberties." Roman Catholicism dates from the Council of Trent, 1563. The dogmas of the infallibility of the pope and the immaculate conception of the Virgin Mary were first promulgated in 1854. These dogmas distinguish modern Roman from other kinds of Catholicism. Episcopalians call themselvs Catholics, but not Roman Catholics. They claim an "Order of Episcopal Succession" dating back to Christ as the first, and Peter and Paul next. Roman Catholics call the alleged succession "apostolic," with St. Peter as the first pope. Both use the same creed, the origin of which is doubtful. Each sect claims to be the oldest. The general verdict as to priority is in favor of the institution called the Church of Rome. It certainly did not spring from the Episcopal church. —ED. T. S.]

CORTLAND, OHIO, July 27, 1885

MR. EDITOR: I should hav notified you sooner that I received the last TRUTH SEEKER ANNUAL all right. It is splendid. Those noble portraits speak volumes—yes, volumes that they hav written come back to me as I look into their faces; indeed their faces and writings seem brighter to me every day I liv. I hav not given anything yet to the Tent or Campaign Fund, and for that reason I am ashamed to say anything about it, but I mean to get there shortly. There is one thing—now that we hav Liberal Leagues all over the country we can preserve our Liberal literature, and protect our Freethought libraries, and if I giv it will be to help support the same. I hav a small library nearly all composed of Freethought works, but if we are not up and doing, no telling how soon I will be be prosecuted, and my books destroyed. The two pictures in THE TRUTH SEEKER of late are excellent. I wish they could be colored up and put on heavy paper. How nice it would look in a frame! A short time ago we had a protracted meeting in our neighborhood. There were three young converts, and they did look innocent too, but what surprised me was, the minister, when about to make the final dip, said, "I am authorized by the Lord Jesus Christ to baptize thee," etc. Now, where is his authority? I must say he had more cheek than the law allowed him. Success to the cause of universal mental liberty. Respectfully yours, J. D. WHEELER.

MOUNT UNION, OHIO, July 21, 1885.

MR. EDITOR: I see, by referring to date, that the time for renewal of THE TRUTH SEEKER for another year is at hand. I hope that it may be fully sustained in the good work it is doing in demolishing and breaking up that superstition which has been created by Christianity, so that people may be enabled to practice more humanely toward one another than under the influence and power of Christianity. I believe most strongly in the Nine Demands of our Secular Union. In THE TRUTH SEEKER of July 4, 1885, under caption "Refining Liberalism," the writer seems fearful of narrow-mindedness among Liberals; a "disposition of carping." He seems to take umbrage at the editor for publishing something about a certain Joseph Cook. I notice in several papers within the last five or six years this same J. Cook is on record, and if he is as there reported, there is not much use in "wasting ammunition on dead ducks." My judgment is that he would not be much of an acquisition, "a bad egg." I do not know who "Liberta" is, or what his qualifications are, but it seems to me he has taken up quite a large "job." When we hav as good an editor as the present for THE TRUTH SEEKER, we had best move slow.

"Liberta" seems to hav almost sullied that part of page 420 of THE TRUTH SEEKER, in the heavy names and epithets he has called to his aid. He seems to be in the same dilemma that he is "carping" at, and in the "Cook" case he might about as well agree to resuscitate a worn-out marble quarry. There is not much there. Mr. Editor, it gratifies me to see that you are able to grapple so successfully with the heterogeneous mass of material you hav to work with. My ardent wish is that you may be as successful in the future as in the past. Let everyone go strong for the Nine Demands, be tolerant to one another, be humane as we profess, usurp no rights belonging to another knowingly, abjure intolerances in every instance.

Please find inclosed three dollars for THE TRUTH SEEKER for another year. ZENAS P. EDWARDS, SR.

VALLEJO, CAL., July 22, 1885.

MR. EDITOR: Liberalism progresses but slowly here for the reason that we hav no speakers. We hav had the exquisit pleasure of listening twice during the past five years to that beacon light of the age of reason, Robert G. Ingersoll, but apart from that we hav heard nothing in support of Liberalism. If we could hav good lectures we could form a very strong organization in this little cosmopolitan town of six-thousand five hundred inhabitants. Although there are eight churches here, there is a large number of Infidels, and a very earnest vein of Freethought pervades the better part of the community. I earnestly hope that the National Liberal League will extend its influence to this coast by sending us a few lecturers. We will extend to them the truest kind of California hospitality. You must not permit this land of milk and honey, with its rich valleys of luscious fruits and waving grain, and its "lofty mountains that like giants stand; its fertil plains, its sequestered vales, its vine-clad hills, its deep blue canons, its furrowed mountain-sides dotted all over with American homes, the homes of a free, happy people, resonant with the sweet voices of flaxen-haired children, and ringing with the joyous laughter of maiden fair,

"'Soft as her clime and sunny as her skies,'

like the homes of New England," to become the inheritance of the Christian oger, and the seat of ignorance and superstition. Decidedly you must not. So, look to it. We are looking to you. Fraternally yours, W. J. TOBIN.

BERLIN, N. J., July 25, 1885.

MR. EDITOR: The sermons of H. W. Beecher are the greatest jumbles of truth and error, sense and nonsense, that I ever read, excepting in the Old Testament. e crosses his own track as often as the Israelites did in the wilderness. He preaches about evolution and progression till one would think he had given up everything that passed for religion fifty years ago, and then kicks over all he has said, turns about and picks up the Bible, with its angry, wrathful God, hugs them to his heart, and talks about divine providence and the watchful care of God over us, when he cannot prove that any divine being has any more regard for us than we hav for the worm and bug that crawl in our path by night. He says he believes God keeps special watch over individuals and communities. A year or two ago a volcano and earthquake in Java destroyed many villages and hundreds of lives. If God made the world he placed the materials in the earth that caused the volcano and earthquake; and if he knew all things from the beginning, he knew just what the result would be, and is therefore just as much responsible for the lives destroyed there as if he had gone there personally with Krupp guns and shot all these people himself. A fine specimen of his watchful care, to kill all those people, good and bad together, without giving them any warning, and leaving the universe without even telling people why he had killed their friends! Beecher's Bible says God once reproved a venal prophet by speaking to him through an ass with man's voice. If that is so, why did he not send an ass or some other animal—as his priests are too deaf to hear him—to warn the people of Java of their danger? Were not

all those lives worth as much as one old prophet? Shame on you, Mr. Beecher, for clinging to that old book of contradictions, falsehoods, absurdities, impossibilities, cruelties, and obscenities, many parts of which you could not be hired to read to your congregation!

Again, Mr. Beecher says: "God's eye is on me and mine. He cares, he guides, he defends, and will bring me safely through life to life eternal." If that is true, if God watches over you and yours with such loving care, why did he suffer you to become the subject of that terrible scandal and months of trial in court which tortured you and your friends by day and by night almost to distraction? If God defends you, why did he not do it in that trial, and not force you to call in the most powerful lawyers? Why did he not go in an ass or some other animal and, speaking with man's voice, clear you on the first day of trial and save the court all that time of months and you and your friends months of agony? Will you be kind enough to explain this matter? For as your sermons are sent abroad in various papers, they become public property, and we all hav the right to ask you to explain these perplexing mysteries of your "divine providence." JER. HACKER.

HAMILTON, ONT., July 28, 1885.

MR. EDITOR: I am so well pleased with your paper that I cannot do without it, so I will inclose $3 in payment for another year. Your paper and I agree in every point, and I can not see why Freethought does not progress more in Hamilton. I guess it is because people are afraid to speak their minds.

I must say R. B. Butland's letters are the most sensible ones written in Canada.

If I were able I would assist in erecting Bruno's statue and also contribute to the Campaign and Tent Funds and the Convention at Albany, but I am only a poor man and find it hard to get along. I am the only Freethinker in this shop, employing seventy men and boys.

Your ANNUAL is splendid. PHILIP LANGLEY.

CLEAR LAKE, DAK., July 25, 1885.

MR. EDITOR: As nearly every daily newspaper has taken to slandering the town of Liberal, I feel it my duty to throw in my mite in defense of its people. I was there two weeks last March, and I found the people to be sober, industrious, honest, and intelligent. It is true Liberalism carried into practice. The friends I made during that visit I will not soon forget. I noticed an article in the weekly *Pioneer Press* of St. Paul and Minneapolis, of May 28th, in which appeared, among other lies, the statement that there were three saloons there and that the morals of the people were bad, etc. That everybody who has ever been there knows is an infernal lie. I wrote to the paper and called the editor's attention to it; told him I had been there and was prepared to prove that the statement was false, and wished him to publish my reply to the slanderous article. I hav waited in vain for a correction from that semi-Christian organ. No, they do not want to publish the truth regarding Liberal. That slenderous falsehood still stands there, and the editor knows it is a lie but will not correct it and do justice to a people that are purer ten thousand times than the average of Minneapolis, where, as a traveling man told me yesterday, churches and houses of prostitution are prominent features. I ask every Freethinker in the name of justice to do all in his power to punish such men, and one way to do that is to stop patronizing the paper which can't tell the truth about Liberals. P. J. UMBRITE.

TALENT, OR., July 20, 1885.

MR. EDITOR: Having read nearly all the copies of the *Banner of Light*, the *Investigator*, and THE TRUTH SEEKER which hav been published, also many other papers and books on the respectiv merits of Materialism and Spiritualism (for I believe "in proving all things and holding fast that which is good"), I see no reason for either party to speak of the other as being "fanatics" or "deluded" and thus waste their strength instead of using it against ignorance, which is a foe to both. Each party should, with all kindness and truth, giv their facts, then weigh them fairly, like the people of Liberal, who hav done so relativ to the independent slate-writing over the signature of D. M. Bennett. Some writers affirm that in earth life "D. M. Bennett was not a Spiritualist." But as I occupied for several weeks the room in Science Hall, New York, over his editorial and printing office, I was often in his company. On one occasion I asked, "Do you believe in the return of spirits?" His answer was, "Yes; I hav seen too much to hav a doubt about it." Subsequently we exchanged letters in which there was not a shade of difference on the subject.

Our departed friend Leland was also a Spiritualist. I boarded in the house with him several months, with a mutual friend who was a good medium, through whom we had very instructiv communications.

This reference to Mr. Leland reminds me of a correspondence between us upon another subject, and as it relates to the great work in which all reformers should engage, equal justice, I will repeat the substance.

My suggestion to him was that, as enlightened, practical citizenship is the only remedy for all our national wrongs, it would be well to organize an electioneering campaign to continue from now until Ingersolls or kindred Liberals (women as well as men) were duly installed in every office in the country. I think now that it should be a part of the business of the next great meeting of Liberals to nominate a president for the United States and hav plenty of time to compare his religion and politics with his compeers'. More people will investigate principles when associated with a candidate for the presidency of the United States, and thus the masses would rise above the degrading slang of politics.

My proposition is that the most central points of every state should be marked upon a plan for a series of Conventions, and that all the public speakers who can be engaged should attend them in accordance with arrangements for their diversified gifts to be exercised in every place. Two or more should be authorized to attend each Convention, and the local talent of each place should be invited to secure the best music and song for the occasions. The free distribution of Liberal tracts should be thorough at every meeting.

Mr. Leland wrote me a hearty approval of all I proposed. He thought it was practical and if adopted would succeed.

Now, then, as we hav heard and read so much about the facts of Spiritualism and the philosophy of Materialism, let us apply the best which we hav learned from each for the interest of all the people, without exception to race or sex. The achievement of this object is alike important to the people of the South as it is to those of the North, so that instead of conflict there should be union of all the best forces of our nation to blot out all oppression, and to fill the land with peace and gladness. JOHN BEESON.

NEW YORK, Aug. 1, 1885.

MR. EDITOR: The inclosed, from the New York *Times* of today, I send you for the purpose of asking your opinion of it:

"GRANT'S MESSAGE TO THE CHILDREN.

"The Philadelphia *Sunday-School Times* reproduces, as below from its centennial number of June 17, 1876, the following message from President Grant to the children and youth of the country, and says that the words printed in small capitals were doubly underscored by him in his original manuscript:

"WASHINGTON, June 6, 1876.

"*To the Editor of the Sunday School Times, Philadelphia:*

"Your favor of yesterday, asking a message from me to the children and youth of the United States, to accompany your centennial number, is this moment received.

"My advice to Sunday-schools, no matter what their denomination, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts and PRACTICE THEM IN YOUR LIVES.

"To the influence of this book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the future.

"'Righteousness exalteth a nation; but sin is a reproach to any people.' Yours, respectfully, U. S. GRANT."

Is this a pious lie? If it is, it should be met and exposed. Orthodoxy will, no doubt, try hard to make capital out of General Grant's views on matters theological, but they should not be allowed to misrepresent in any particular. Keep your eye on them. From your friend, K. D. C.

[We are unable to say whether this letter is genuin or not. Perhaps Grant was not above seeking the kind of popularity to be gained by writing that sort of hogwash. If he wrote the letter it is certain that he was a bad adviser of youth, and had formed a very erroneous estimate of the influence of the Bible on civilization. The production of the original letter would be a better proof of its authenticity than the fact that it appeared in the *Sunday-School Times*.—ED. T. S.]

ZANESVILLE, O., July 25, 1885.

MR. EDITOR: Will you permit me to reply to Mr. J. R. Perry's communication in the issue of July 18th? It is not often I take up my pen to defend my principles, or am called upon to defend them, and especially to oppose an old and tried contributor to our TRUTH SEEKER. Nevertheless, as I deal in facts, as I deem them, I shall endeavor to defend them. I hav given Mr. Perry's communication a careful reading, and its just deserts, as far as I was capable. And in his proof relating to the existence of living spirits, I find nothing to oppose except the theory which makes up the first half of his communication. I ignore no fact. Phenomena pertaining to things after death are beyond nature and not proven. I admit of no spirits as Spiritual phenomena, unless the spirit is produced. I will admit a spirit livs after death, if materialized as claimed by mediums for a talk and shake of the spirit hand. I said in the article published: "When dead it ends all, and ends the individuality of the person. And the elements of which the body is composed separate and are eliminated into other forms and things, and are absorbed into and become a part of the fountain-head." Mr. Perry says there is no fountain-head. This statement surprised as well as amused me. I hope he did not try to pervert; I only think he misunderstood. I will try and make it more plain. All nature, I deem, constitutes the fountain-head—all the living and the dead, as well as the mineral and vegetable, earth, rocks, seas, air, and everything combined (excepting spirits). Is there any begging the question? I think not. To prove my proposition, I hav only to take away the fountain-head (nature), and where does it leave him or anyone who doubts? I said nothing about elements ever changing. I said they separate and pass into other forms and things, and become a part of the fountain-head (nature) again. I will even accept the misconstruction put on my words, and say elements never change. There is no matter, as generally understood, but what is a combination and of separate and different elements—gas in water, fire in stone—electricity permeates through and in almost everything. Separate, it becomes a simple individual element. He carries the impression that when combined it is changed. How changed? Is electricity changed when in combination, or is it annihilated? Elements are the same whether individually or in combination. Can wood be made out of electricity alone. But still a combination is there, and if electricity, or a particle of it, is in the wood, is it not electricity? The question was not mooted in my former article, and I giv this "free gratis." I agree when he says matter has no creator, and of necessity no destroyer. When he says the atoms that compose the natural body at death pass into other combinations, I agree. Nevertheless, all elements that constitute the body are elements still, however separated.

A beautiful theory is not always true. I only want a spirit to show himself, and long enough to convince Materialists. What I ask is the easiest and most convincing. I hav seen bodies said to be materialized, but they will not stand investigation. I saw one of the Davenport brothers here, and his hand was caught by an outsider. In getting loose from the grip he hurt his hand, and still that was the hand represented as spirit. I am pointed to Liberal, of Missouri, and to the sworn statement of Mr. Walser. I hav read of many things more wonderful. No doubt Mr. Walser is honest and gave the statement just as it was. All such phenomena amount to the same. Giv us the spirit; let us see, hear, and feel it. The statements I do not dispute, but it being done by spirits I do. Slate-writing is not evidence. I don't doubt the sincerity of an honest man. But I do say that until you prove a spirit livs and is something, an identity, the something that manifests the thing itself, you hav no case.

Again, when mediums can materialize in one place, why not in another place? Do they fear exposure? If honest, I think not. The conditions demanded by mediums look suspicious, and fraud may be hidden out of sight.

Speaking of Mr. D. M. Bennett, he was a good man and of broad views. He was my friend, although I never saw him. He gave us solid bread and comfort in THE TRUTH SEEKER. When living he was a true, manly man.

It makes no difference what may hav been claimed to hav been seen pertaining to spirit; I repeat it is only a claim. Facts are wanted, not phenomena, or a temple for assumed spirits. Slates are put in closets, door shut; writing appears on the slate and looks like that of D. M. Bennett. Do you call this proof of a spirit? It is absurd on its face. But he will say that it is a direct phenomena tending to a proof of spirits. It is tendency to nothing of the kind. If you hav seen mountains removed, or a man flying through the air by pulling on the straps of his boots without other visible cause, it does not tend to prove a spirit. If Mr. Perry has seen slate-writing produced at home with his wife in daylight, will he come here and do the same thing? I'll bet my bottom dollar he will refuse. Why? Simply because he cannot. The highest sum named in my challenge will be given even for that much (slate-writing) under the conditions named. Come down to rock-bottom and do it for me if you can. Things said to hav been done are only second-hand, and, therefore, "no revelation to me." I will furnish the slate; no medium shall touch it under my conditions already named. I defy all the spirits on earth to write on that slate.

I said in the article published, "Spiritism is an outgrowth of creed." I still say so. Soul, or spirit, was first invented by the pagans and plagiarized by Christians, with fire, brimstone, hell, and damnation added and accepted by all Christendom. Christendom before Spiritists. Spiritists after Christians. Spiritualists plagiarized from both pagans and Christians. The belief in soul or spirit is a dogma—a creed. The last was taken from the first. The first, if true, is the only true one. Spirit, not being invented by Spiritists, is nothing but an outgrowth of the older creed of soul, and a borrowed creed at that. I do not say Spiritists believe all the creeds of dogmatic religion. But the Spiritists do take the pagan and the Christian creed of soul or spirit.

If spirits can tumble chairs around ten feet away from the medium, why not tumble a weight here? It would confer an everlasting favor on me. His proposition to come there is not quite square. I hav not the time to devote to fancies. I made my proposition and it shall stand. I do not propose to let another hand but my own hold the pebble, but I guaraatee nothing shall interfere with its rising except its own weight, for right there lies the trick.

Mr. Perry says the human mind is something. This I deny so far as to say it belongs to the organization. I say it is a state, a condition. He says mind, being something, comes from something. I say, being nothing, nothing remains. He says something cannot go into nothing, and I am sure he is right. Will he tell me how nothing can grow into something, mind being nothing, except a state or condition? Even if I admit mind to be something, that something emanates from the brain, is necessarily a component part of the brain, and stands in the same relation to it as vapor or steam to water. The mind is a substance of the brain, being hatched in the brain, and constituted of brain matter, and when the master, brain, is struck with death, and ceases to act, mind goes with it, and it dies. Will Mr. Perry tell me whence come two separate, distinct individualities—body and spirit—one body possessing two separate identities, or two intelligences? No organization is perfect without mind. Man has no pre-eminence over a beast so far as a mind (not its quality) is concerned. The rights of one are the righ s of the other; therefore all created things hav minds (not souls or spirits). To prove my proposition you hav only to remove the brain—mind is annihilated. Mind ceases when death enters the brain.

Again, a tree before the shining sun casts a shadow; remove the tree—the shadow is gone forever. No doubt this will be disputed on the principle of phenomena. Will Mr. Perry tell us what a spirit is? What made of? Tell us of the something augmented or added? Whence it came? Will he tell me, or admit, that man is nature and must die? If so, whence comes this augmented something or spirit that he declares can write on slates? Will he say that the spirit augmented or added in man is a separate identity, existing or made to exist to order? If a spirit is of earth, nature its maker, it must die, is the conclusion of your humble servant, J. BURGESS.

EARLVILLE, ILL., July 28, 285.

MR. EDITOR: The "Balaams" you sent me hav come all right. They are just splendid, for they speak volumes of truth to the thinking mind. And now I want a dozen of the "Christian History." They are more than glorious for Christians to study. I am glad the Freethinkers' brains are not idle when there is so much need of activ workers, and hope they will liv long and work ever for liberty and humanity.

I am looking round to see if I can find a sufficient number of Liberals bold enough to try and hav Mr. Remsburg stop off here, and giv us a lecture when he goes to the Convention. It will make a great flutter among the churches, but let it come.

SARAH C. HILTON.

CARTHAGE, MO., July 30, 285.

MR. EDITOR: Those cartoons speak volumes. They are immense. Heston, the artist, is one of the best boys of the band. I hav known him for twelve years. He is true and noble, and that is the best one man can say of another.

JAMES TIDBALL.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Now is the Time.

Now is the time; leave not undone
The work which thou can'st do to-day,
Because you think to-morrow's sun
Will shine with a more cheerful ray.

Now is the time; how many say,
At such a time I will begin
A better life, and cast away
My old companions, sloth and sin!

The time comes 'round, they're still the same,
To every vice and sin a slave;
Or worse than that, perhaps their name
Is carved above a drunkard's grave.

Now is the only time we know;
The future is by no one seen.
Thou can'st not tell how much of woe,
Despair, and trouble lies between.

Now is the time; do not put off
One moment of the blessed Now;
But struggle on—let sluggards scoff—
Success must, and shall, crown thy brow.

'Tis ever thus; in life we must
Be earnest, or we cannot win
That prize of happiness and trust
That cheers the heart and wards off sin.

D. L. B.

A Haunted House.

"Who wants to go rowing? Doesn't Mrs. Hartley want to go? Come ahead, whoever's in the mood for a nice row around the island, or over to the haunted house, or anywhere you please," and James started for the shore with the row locks and the oars. Mrs. Hartley was not caring for a trip on the water, but Bertha and I were both agreeable, and we were soon on board the little gem of a boat, Jennie, named for its owner, a sweet girl and our next door neighbor. Bertha went majestically aboard in rubber boots, splashing through the water like a man. I like to hav my feet wet, and with shoes and stockings tossed in the stern of the boat, I boldly waded in through the sea-grass, as if I had been a sailor all my days, and hopped in the boat as easily as James himself.

"Across the water to the haunted house," said I. "This is not the hour for spooks and sprites, but never mind, we shall see what we shall see."

Bonnie doggie was bound he would go with us, and followed the boat, swimming till his caution told him he had better go back or he would be drowned. Back he went on shore and ran along the bluff, and down upon the little point at the end of which he fondly hoped he might intercept our boat. He appeared so cunning standing in the long, green, beach grass, with only his homely little head visible. Bonnie is not a very pretty animal, as I just heard a lady remark. "What a homely dog!" she said. "What matter?" said her companion; "He's just as good inside!" and so he is. It is not altogether the *outward* appearance with which we hav to do, with dogs or persons.

A delightful row soon brought us to the opposit shore where we pulled our boat up and anchored her, so that she need not drift away while we were rambling o'er the fields and strolling through the deserted rooms of the "haunted house," which is close to the shore.

James went barefoot, and so did I, while Bertha stalked ahead in her rubber boots like a brigadier-general.

A part of the haunted house is in ruins, and the floors are all rather shaky. We were possessed by a feeling of solemnity and awe as we traversed the echoing rooms where the sunlight streamed through broken windows, and the broken doors swung on creaking hinges.

"This must hav been the kitchen," we said, as we stepped carefully over the rickety floor.

"See the big fire-place and the big brick oven!" said James.

It did not require a great stretch of the imagination to see the loaves of brown bread, pots of beans, pies, pumpkin, mince, and apple, and the little pie in a saucer for the baby; and oh! such delicious Indian puddings as hav come out of that old-fashioned oven. We almost seemed to see the rosy faces gathered around the table at meal-time, and to hear the merry voices of the children who once loved to gather there. Off from this room was the pantry.

There were the long shelves, once adorned with lovely old-time dishes of deep dark blue and white earthenware, and rows of pewter plates and platters that came, perhaps, originally from England.

Oh, what fancies ran through our brain as we stepped carefully over the loose, worm-eaten boards from room to room, lifting softly the awkward wooden latches of the doors, listening, as if we almost expected to hear the voices of the long ago, or involuntarily turning our head, as though shadowy forms were stealthily following our footsteps through the forsaken mansion.

There were the front rooms—"fore-rooms," they used to call them—facing the fields and deep green pines, whose music, as the winds played among them, was as sweet in the years agone as to-day. From one window in each room could be seen broad glimpses of the blue waters of the bay and the wide stretch of forest and glade of the then uninhabited Onset.

We thought of the high, fond hopes that came into that house with the owners; how the young couple lived, loved, worked and planned together, building and hoping for the future; how, by and by, little feet went pattering along the floor, baby girls in pink calico dresses and baby boys, stout and handsome; how they frolicked and played in those old rooms, and went peeping into the cupboards and watched the old clock in the corner, as it ticked, ticked, ticked the time away. We thought how they ran, calling "Papa, papa," as the father came out in the twilight to feed the cattle and make them comfortable for the night, and as we went up the old worn stairs, we seemed to hear little ones climbing beside us, and to hear sweet child-voices calling, "Mamma, I'se a coming!"

When the children were grown, and young men and young women stood where the babies once had been, we fancied them, clad in home-spun, on Sundays, looking out over the same stretch of land and water upon which our eyes rested, and the young men hastening away to meet gay companions, or one who was sweeter to them than the whole wide world, while the girls watched eagerly for the coming of the rustic lover, who, in that same old room, painted pictures fair and bright as any that passes before a maiden's vision this summer day.

There were parties, merry-makings, quiltings, and bridals in that old house in the days and years gone by, and one and another went out to make new homes and new happiness, to sing again the song of love and joy, as it has oftentimes been sung, and as it will be to the end. There had been the home-comings too, the glad returning, the kiss of welcome and the word of love, again and again in that old, dilapidated house. And, ah! there had been funerals there; dear voices had been hushed forever in that home, the light of loving eyes had been extinguished, and sorrow and mourning had been heard within those low walls, from which the plaster was now falling and lying in heaps, like little bunches of snow on which the dust of the road has fallen. We seemed to see the long procession winding down the lane, and loved ones bearing away the precious remains of the dear child to its long and silent repose in the old family burial lot, and in the deep grief of that hour we hav no doubt the survivors felt that they had parted with the dearest one of all, and amid the struggling shadows there seemed no sunshine in the world. But after awhile hope sprang to life again, cares crowded, and the brightness came once more, but never again with its former strength and freshness.

And ah! how the voices once rang through that old house, in songs of joy and moans of sadness! How many, many feet, manly and womanly feet, little toddling feet, brisk, joyous, girlish and boyish feet, until the oaken thresholds were worn down as smooth as glass! Now they had changed to dust. The smiles had gone out into darkness, the bright eyes had faded all away, the voices were all hushed, and only the old house, fast changing into dusty particles, broken and windowless, with tottering timbers and falling roof, remained, a silent witness of what had been.

They said the house was haunted. It *was* haunted by thousands of memories that seemed to cling like clustering ivy around it in its motionless desertion.

There were ghosts of other days flitting to and fro, from room to room, and, mayhap, watching the woodbine that clambered up its ruined roof, the burdock that spread its broad, green leaves upon the very fire-place where, in other days, the children had warmed their fingers before a glowing fire!

In a corner of the open chambers a hen had made a quiet nest, and from day to day went there to leave her snowy eggs. In a cupboard where once was laid carefully away the handsome Sunday bonnet, was a Maltese cat and her seven little kitties, cuddled together as cunningly and sweetly as you please.

And these were all the ghosts visible to our eyes.

While we were fondling the kitties we heard a shout, "Blackberries!"

We followed the sound adown the lane, and into the open meadow. Bertha picked a few blackberries, but they were hardly ripe, and then we gathered great clusters of the real golden-rod, daisies, yarrow, wild pinks, red-lilies, and lovely grasses.

Then we went down in the orchard, the old, old orchard, with limbs dead and dying, but which dear old Time had covered tenderly with soft, green mosses, and many clustering ivy leaves. Wild grape vines covered the old stone walls, and now and then a wild cherry tree gave promis of fruitage by and by.

We had been walking barefoot over the fields, but the grass had been cut in the orchard, and it hurt our bare feet, for we left our boots in the boat. But we scrambled along as best we could, until a fiend in the form of a wasp, or some other insect, stung us, and we uttered a terrific shriek, and fell prostrate beneath the sheltering branches of one of the old apple trees.

"What's the matter there?" halloed James.

"Something has stung me," we shrieked.

"Why didn't you put your shoes on, then?" he asked, laughing.

"We wanted to be a little barefoot boy!" we said.

Oh, if that ankle didn't pain us! But we limped along to the boat, and coming home we wanted to to hang the stung foot in the water, but James objected.

"Do you want to upset the boat?" he said.

"No," we answered.

"Well, then, don't be a fool!"

We tried not to be, and fell to meditating about the "haunted house" that stands there in its innocence and fast decaying loneliness, and we wished we had our troop of girls and boys, who will read this, all there, rambling amid the ruins, and over the hills of the Burgess homestead.

Our Puzzle Box.

1.—CHARADE.

My whole is a name noted in fiction,
Renowned for daring bravery and pitch-in.
My first, my whole a business made of,
And people's goods he made a trade of.
A preposition next is led in.
My last is used to put the head in.

L. E. Huggins.

2.—BERUS.



First write the names of the objects here shown, then pronounce the words in pairs so as to form words with the following meanings: 1. A poisonous shrub; 2. Eager; 3. To assent; 4. A kind of flower; 5. A steamer; 6. To cross out; 7. A musical instrument; 8. Sad.

3.—REBUS.



A child of storied fame.

ANSWER TO PUZZLE IN CHILDREN'S CORNER, JULY 18, 1885.

1.—Gyratory—rotary.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, AUGUST 1, 1885.

1.—Because it would make him smart. 2.—Perchance (perch, ants), harass (hare, ass), barren (bear, wren), beaker (bee, cur), currants (cur, ants).

Correspondence.

Middle Falls, July 27, 1885.

Miss Susan H. Wixon, *Respected Friend:* Believing, as I do, that the children of Rationalists are naturally brighter and better, mentally and morally, than those of their neighbors reared under the degrading influences of superstition, I am more than pleased to see our paper devote each week a page to their entertainment and instruction, where the rudiments of knowledge may be blended in a pleasing form with wit-sharpening exercises, unmixed with the seeds sown by a false theology, which, springing up in the young mind, only too often take years of after pain and mental suffering to eradicate, if indeed the effects are ever wholly overcome. Well has the church said, "Giv me control of the children, and I am impregnable;" and all her art is employed to secure their attendance, and so warp and distort their growing minds that only the visionary seems the real, and the more outrageously absurd the story the more readily is it believed.

By false education most hav been misled,
So they believe because they were so bred.
The priest continues what the nurse began,
And thus the child imposes on the man.

The harm done in this direction may hardly be over-estimated, and I trust the Truth Seeker children may never hav the vexatious trouble of unlearning, in coming years, false teachings acquired in youth.

I see that several of your correspondents hav sent original poems, and I inclose herewith three, which were written some years since at the age of fifteen. They hav been published, but will be new to readers of the "Corner," and if acceptable, are at your disposal. I commenced to contribute poems to the press at the age of fourteen; and, although they were doubtless crude enough, had none declined, all being accepted and published. The refining influence of poetry is greater than imagined among the young, and a taste for it and for poetical composition may be cultivated that will prove a pleasure in years to come, and render agreeable as a pastime many an otherwise wasted hour. Let our young friends try it—not alone for the recreation it affords—and see how rapidly they will learn the rules of correct English composition, and the broader knowledge and kindlier feelings they will acquire. Very truly yours, D. Louis Bodge

LETTER FROM A TEACHER.

Camp Douglas,
Manistee, Mich, July 25, 1885

Dear Miss Wixon: Knowing that you like to interest all the little people who come within your reach, I thought I would write to-day and tell you about my boys and girls, and the merry times they hav this beautiful summer weather in the green and leafy woods. It is impossible to hav any school during the cold winter months; consequently, when many of us are sighing for a whiff of the bracing sea-breeze, these little men and women are in school, busily conning their books.

Young maples and poplars grow near the school-house, and of the latter the children construct cool, shady playhouses to amuse themselvs in at recess. They select a spot where there are five or six young trees. One by one they bend them down, and jump upon them until they incline sufficiently for their purpose. Then they bring the tops together, and by weaving the branches in and out, or resting them upon other trees, form nice, covered inclosures. There are always enough logs and stumps around to serve for benches and chairs.

Not far from the house is another inclosure which is fitted up as a store. Boards placed between the trees serve as counters, and on these are displayed all the articles found in a camp store—groceries, dry-goods, boots and shoes, logging implements, and a post-office. Some of the advertisments are cute, and explain themselvs:

"Bracelets,
Made of Fresh Poplar Bark, in all New Styles,
10 cents each.
Sold by Winnie & May."

One other will be sufficient to show you that children naturally engage in the business which promises good return:

"Hemlock Bark,
Very Thick and Good, Furnished at Short Notice by H. Leitch.
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I think that nearly all of them engage in buying and selling with more vim and energy than anything else they do. They believe in co-operativ housekeeping. They take turns in doing the house-work—sweeping, dusting, and arranging their pictures with deft fingers, always hastening, however, to the store as soon as their work is done. Does this not prove that business and house-work, under proper restrictions, need not interfere with each other?

I hav three dogs who attend school with great regularity. Towser is a large brown and white shepherd dog with lovely hazel eyes. He reminds me of an affectionate child who cannot help showing his feelings. He lavishes kisses upon me every chance he can get. The other two are Carlo and Tip. They are hounds of jetty black hue, and possess deep, dark eyes. Tip is reserved by nature, and cannot form acquaintances easily. He is a good hunter; always on the alert, quick, eager, and anxious to be off to the woods. Carlo is open-hearted and a stanch friend. He has a warm, loving disposition, and hungers for caresses. They all sleep under the school-house during the time school is in session, but at recess they are wide awake and ready for a frolic. The other night, after I went home, I took my

work and sat down in the door where it was cool. Tip and Carlo stretched themselvs out in front of me on the grass. The lady with whom I board started for the next house with her water-pail to get some water. Carlo and Tip started after her. They ran along a few feet, then stopped; Carlo looked at me, Tip did the same. I did not call them back, as I wished to see what they would do. There they stood for three or four minutes, as if considering the matter—ought they to leave me? They looked at me again with beseeching eyes, as if asking advice. Carlo walked gravely back, licked my hand as much as to say, "I will not leave you." Tip stood wagging his tail, vainly trying to solve the weighty problem. At last he came running back and laid his glossy black head in my lap. I put my arms around my faithful black friends and said tender words to them. It was beautiful to watch them while they stood trying to decide what the right thing was. I will reserve some other little items until another letter, as I fear you may be weary with reading my long epistles. M. E. H.

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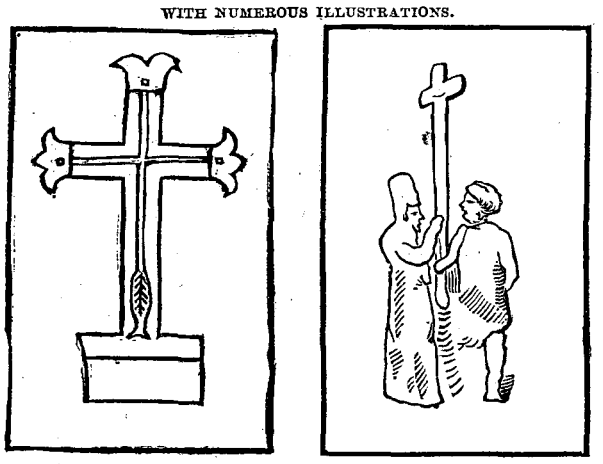
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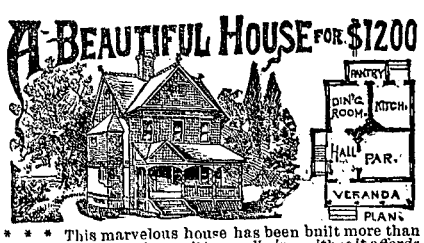


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Poetry.

An August Evening on Lake George.

The day fades in the western skies,
The busy hum of labor dies,
And night comes hastening on.
The wood-bird's echoing notes are still;
But from the line of leafy trees
That skirt the beach, the evening breeze
A melody has drawn;
Low, trembling, soft, a plaintiv rhyme
To which the lapsing waves keep time.

Beyond the wave-smoothed silver sand,
Tall in their pride the monarchs stand,
Their tops by sunset crowned.
Lulled by the breeze that barely stirs
Their trembling leaves, their boughs repose,
As evening's lengthening shadows close
The peaceful scene around,
And calm, unmoved, from discord free,
Seem lost in dreamy reverie.

As sinks the sun, the roseate hue
Far up the broad expanse of blue
A richer radiance lends.
Each cloud floats in a sea of gold;
And o'er the lake's slow-moving swell
Such glory lies, one scarce can tell
Where wave or azure ends!
So lightly heaves its placid breast,
So softly goes the day to rest.

Closer the gathering twilight folds
One distant peak alone that holds
The last expiring beam!
And now the lessening light retreats;
The shadows from its wooded base
Creep slowly up, with steady pace,
And quench the lingering gleam;
While clouds that change from gold to gray
Retreat, grow faint, then fade away.

From silence summoned to rejoice,
Each insect now, with tuneful voice,
The choir of evening swells;
The cricket pipes from hedge and stone;
And in the leafy branches hid
A sprite proclaims that "Katy did,"
But what, he never tells!
While clear from each low grassy mound
Shrill, quavering notes, at times, resound.

In hoarse alarms at times is heard
The protest where Night's solemn bird
Keeps his lone woodland reign.
And in quaint concert to the ear
The calls of wandering birds are brought
In varying cries, now faintly caught,
And then distinct and plain,
Where echo from the distant hill
The sharp notes of the whip-poor-will.

The moon at full, an orb serene,
In clear and rounded beauty seen,
Now climbs the eastern sky;
Whence pours in beams her silver flood,
And where it falls new beauties bright
Bathed in the soft and tender light
In splendor meet the eye—
Rich scenes of blended light and shade
With rarest gilding overlaid.

Softly the lustrous glory falls
On silvery stream and mountain walls,
On island, beach and bay!
And to the listening spiritu's ear,
Lightly as music heard in dreams
Time's footsteps come, while Nature seems
With folded hands to pray.
The hushed world lies in tranquil sleep
And solemn stars their vigils keep.

Now drops the feeble breeze its strength,
Dying, until the leaves at length
Rest in their sleep unstirred.
While, faintly brought, the lake's soft tone,
Seems harmonized with peace profound,
Like Night's own melody of sound
Or Love's low murmur heard;
Where, o'er the beach of snow-white sand,
Light waves go tripping hand in hand.

Thus through the night, in calm content,
O'er thy fair breast, St. Sacrament,*
The peaceful hours go by.
And memory oft, in days to come,
When Time has brought his hours of care,
Shall turn my wishful thoughts to where
Thy sparkling waters lie,
And brightly to my view shall rise
The glory of thy sunset skies.

D. LOUIS BODGE.

*The name given to the lake by Champlain in 1609.

Singular Freak of a Texas Clergyman.

The Rev. Surplus Eel, or Parson Eel, as he was more familiarly called in Austin, was a rather stout, middle-aged clergyman, who had heretofore had the respect and confidence not only of his own congregation, but of the community at large, but who got himself into a scrape which impaired his social status, and caused him to move away from Austin.

He had been denouncing very severely from the pulpit the custom that some very respectable people of Austin had of stopping their carriages in front of beer gardens while out riding, and having the cooling beverage brought out to them.

Parson Eel himself kept bottled beer in his house in the refrigerator, and found it very useful in alleviating his sufferings from the warm weather. Figurativly speaking, he made it hot for bottled beer, but he had never been known to get beer at a saloon.

One day Parson Eel had occasion to visit professionally a wealthy believer living near Mount Bonnell, several miles west of Austin. The parson went on horseback, because the doctor had recommended horseback exercise as an antidote for his increasing corpulency, caused by his overfeeding, and because his buggy was at the repair shop to hav a new spring put on it.

Paason Eel reached the residence of the invalid in safety, and was easily persuaded to stop for dinner. After he had done justice to a very good dinner, and was about to take a midday siesta, it suddenly occurred to him that he had an important engagement that afternoon and that he had to hurry home. So he mounted his horse and turned his face toward the busy haunts of men.

He returned to Austin *via* West Pecan street, by the road that crosses the railroad. The day was one of the warmest of the season. The heat was terrible, and the limestone dust, for which Austin is famous, made him very thirsty. His throat and mouth were parched with thirst, and somehow or other it seemed to him that the nearer he got to Pressler's beer garden, in the western suburbs of Austin, the greater were his sufferings. He removed his coat and tied it behind his saddle, but that did not relieve his thirst. How he wished he was at home, where he could get to the refrigerator and tap an ice-cold bottle of beer in the interest of science!

At last he was at Pressler's Garden. There were no vehicles in front of the place, and no guests in the garden, as it was rather early in the afternoon. Parson Eel looked all around. There was nobody in sight on the dusty road. The barkeeper who brought out beer to the sinful people in carriages had never seen him before. Would it be wrong for him to slake his thirst with a couple of glasses of beer? One glass would hardly lay the dust halfway down his throat. The second one would reach its destination in his midst and relieve his sufferings. Once more Parson Eel glanced around. The coast was clear. He rode boldly up to the door, and to the blonde German who appeared he said,

"Two schooners of beer, quick."

A minute later, Parson Eel, still sitting on his horse, had a schooner of foaming beer in each fist. He was just about to raise the right-hand schooner to his lips, but alas! "There's many a slip 'twixt the cup and the lip." He glanced around once more to see if anybody was looking, and, horror of horrors! coming down the road, not fifty yards distant, was a horse and buggy, and in the vehicle were Mrs. Colonel Perey Yerger and Mrs. Peterby, both ladies being members of his own church.

Fortunately he saw them before they saw him. They were talking together and not looking out for beer-drinking parsons. Parson Eel turned as white as the foam of the beer. He was so impolite as to keep his back turned to ladies, but under the circumstances he was justifiable. He reverentially held the two schooners in front of himself, on the outside, however, as if he were saying grace over them. He thought that horse and buggy would never go past, and he deprecated the slowness of the horse that enhanced his chances of detection, and kept him from putting the beer in the place where it properly belonged.

Neither of the ladies suspected for a moment that the broad back and vest of the rider belonged to their pastor, and all would hav ended well had it not been for Parson Eel's horse looking after the receding buggy, and recognizing perhaps an old acquaintance in the animal that propelled it, or for some other reason. he deliberately turned and began to walk rapidly after the aforesaid receding vehicle. Parson Eel could not reach for the reins to check up the animal, as he had a schooner of beer in each hand. In a gentle voice, so as not to be heard by those in the buggy, he requested the horse to "Whoa," instead of which the animal, finding himself still unrestrained by the reins, trotted briskly after the buggy, and before Parson Eel could collect his thoughts and get rid of the evidences of his guilt, he was within ten feet of the vehicle, being jolted up and down, holding out a schooner of beer at arm's length as if he was inviting both Mrs. Yerger and Mrs. Peterby to stop and try some themselvs. Poor man, such was not his intention! He wanted the beer for himself. But that's the way it looked to an unprejudiced spectator, for old Uncle Mose, who was passing at the time, gazed in astonishment at this new kink in the way of serving beer on horseback, calling the attention of the ladies in the carriage to the treat in store for them, by pointing to the parson, and saying:

"Hold up, dar, ladies; he is bringin' yer yer beer. Jess hold up, ladies."

Mrs. Yerger looked back, and then she saw her own beer-denouncing pastor, with a painful expression, bobbing up and down, holding out two glasses of beer to her, and saying:

"Stop, you blankity blank brute—hold up!"

Parson Eel was addressing his conversation to the horse, but Mrs. Yerger thought he was talking to her. She uttered a feminin cry of dismay, and laid the whip on her horse as if both were borrowed property.

"Oh, it's not possible!" exclaimed Mrs. Peterby. "Parson Eel drunk!"

"Yes, it is possible," (whack, whack) said Mrs. Yerger; "he is full of beer; you can hear the beer swash about inside of him."

"Why does he pursue us with beer?" asked Mrs. Peterby.

"Because he is so blind drunk that he mistakes us for some other females. (Whack, whack.) What will poor Mrs. Eel say when she hears of it?"

"And what will people say about us if they see him chasing us in this way?" and the horse was warmed up some more with the whip.

"Bolice! Bolice! Shtop dot schoundrel right avay already," said a loud voice in broken English, that proceeded from a moving cloud of dust just behind the parson. It was the German barkeeper, who desired to collect the two schooners and the money for the beer, with which Parson Eel was baptizing himself, his horse, and the road with profuse liberality, and language to match.

On hearing the voice of the German barkeeper, who was trying to overtake him with hostil intent, Parson Eel made no further effort to keep back his steed from overtaking the buggy. The noble animal overtook the buggy and passed it in a jiffy. Mrs. Yerger and Mrs Peterby caught a glimpse of a bare-headed horseman in a rainbow of beer. They heard some frightful oaths, and then they had a rear view of their pastor as he disappeared down the dusty road, still clinging to those two schooners of beer, and pounding his saddle with fearful violence. They were glad he kept right on. They were afraid he was going to insist on them joining him in his bacchanalian revelries.

Quite a number of the first families of Austin were driving out that way, and they all recognized the rider, whom at first they supposed to be a cowboy on a tear.

Parson Eel escaped from the pursuing Dutchman, got home all right, so to speak, but his efforts to explain the matter satisfactorily resulted in Mrs. Eel taking the baby and going to see her mother.

Although this was the first day since warm weather set in that Parson Eels did not get his regular rations of cold beer, it is conceded even by his best friends that on this occasion he was unmistakably drunk. They say that if he was sober, he had no earthly excuse for his conduct. The statement of Mrs. Yerger, confirmed by Mrs. Peterby, that they were overtaken by the parson on the road, and that they were not with him at all during his disgraceful orgies in the beer garden, is received with hilarious incredulity.

Expert liars, members of Parson Eel's own church, said that his account of the sad affair is one of the most remarkable productions of fiction they ever heard, and a chromo was offered to any man who would say that he believed it to be true.

The people who had been stopping their carriages in front of suburban beer gardens to get a cooling glass of beer said that the frightful example set them by Parson Eel had cured them of the habit. They said:

"If a regularly ordained minister of the gospel can't take a glass of beer without being transformed into a licentious ruffian, who of us is safe? We had better giv it up altogether."

Some of them even congratulated him upon his success in breaking up a custom against which he had so often preached unsuccessfully, but at the same time they conceded that the sooner he sought a new field of labor the better.—*Texas Siftings.*

New Books and Pamphlets.

"Poems and Poetry," by J. J. McCabe, of Albany, N. Y., contains twelve poems on interesting subjects. Mr. McCabe is an activ Liberal in Albany, and is possessed of a good poetic faculty.

J. Bastian, South Bend, Ind., prints a little pamphlet entitled, "How the God of the Jews Took Flesh Upon Himself on Account of the Devil." Published to set at liberty intellectual slaves. Price 10 cents.

We hav received from the publishers a book entitled, "How to Build a House." It contains plans for twenty-five houses, of all sizes, from two rooms up; also engravings of the buildings of which plans are given. In addition it has information on subjects relativ to building and building contracts, givs the quantity of material for building, and suggestions to those who intend to build. It will be mailed on receipt of 25 cents.

"Theosophy from a German Point of View" is the title of a 14-page pamphlet published by A. H. Gebhard, 35 Mercer st., New York. It sets forth the definition and aims of Theosophy in an attractiv manner.

"Industrial Independence of Women, through Their Equal Income and Equal Suffrage," by Bryan J. Butts, is a plea for dress reform and other advantages for women. The subject is an important one, and the author appears to hav handled it ably.

Mr. George M. Hare, a veteran of the civil war, lived nearly three years at the Soldiers' Home, near Milwaukee, Wis., and has written a pamphlet descriptiv of the "Mysteries and Miseries" of that institution. It is printed at the *Patriot* Printing House, Woonsocket, R. I., from which state Mr. Hare enlisted.

James H. Feurt, of Portsmouth, O., desires to know "The Reason Why," as indicated by a pamphlet he has published "To the Clergy of Our Day." The author's aim is good, as is also his writing, but the printer had bad luck with the mechanical part of the pamphlet. Nevertheless the clergy would never dare undertake to answer Mr. Feurt's questions, for the very good reason that they are unanswerable.

BOSTON, July, 285.

MR. EDITOR: I desire to add one more name to the long list already published of the friends of Aunt Elmina's "Little Lessons for Little Folks." It seems to me that even we "children of a larger growth" can also learn much from its valuable pages. I hope it will hav a sale large enough to make it do a "world of good" to all concerned, particularly to the aforesaid "Little Folks." GEO. N. HILL.

"Revolt! An American to Americans," by W. J. Gorsuch, givs forth no uncertain sound. Some might say it has more sound than sense. The author is a dynamiter, and desires to smash things. He thus exhorts:

"Through every vale strike! Strike the fierce alarm! On every hill-top raise the beacon-pyre! The tocsin must be sounded—To arms! to arms! ye brave! Let man confront the hour. Too long in silence we hav suffered. We can endure no more. Aroused at Duty's call, we swear, whate'er to us betide, the toilers shall be free!"

No one can read without a feeling of sadness the memorial volume published to perpetuate the life-services of the late John S. Verity, of Cambridgeport, Mass. It is an octavo of 48 pages, and contains an accurate photograph likeness of the deceased, preface, biography, and account of the funeral proceedings at Paine Hall, Boston. Mr. Verity was a reformer in all meanings of the word, and was always on the side of liberty. He fulfilled the conditions of the lines which close the preface to the volume:

"A good memory is the best monument.
A noble life is the best epitaph."

With the compliments of the Knights of Labor of America we hav received a pamphlet entitled, "The Crime of Poverty," being an address delivered in the Opera House at Burlington, Iowa, April 1, 1885, by Henry George, under the auspices of the Burlington Assembly of Knights of Labor, No. 3135. The address covers twelve pages, 6 3-4x4 1-2 in., nonpareil type. The poem, "Clear the Way," by Charles Mackay, is appended. Mr. George needs no introduction, and he is always interesting, if sometimes mistaken. The pamphlet sells for $1 per hundred. Apply to James Love, Burlington, Iowa. Five cents would probably secure a sample.

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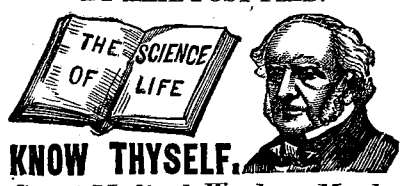
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THE holding of the land by a few persons is a great evil and should be abated.—*D. M. Bennett.*

THE life of the hour absorbs us most completely as the hours grow fewer and less full; the pleasure, the exemptions, the modest interests, the afternoon peace, the gentle affections, of the present scene obscure the future from our view, and render it, curiously enough, even less interesting than the past. To-day, which may be our last, engrosses us far more than to-morrow, which may be one *forever;* and the grave into which we are just stepping down troubles us far less than in youth, when half a century lay betwesn us and it.—*W. R. Greg.*

TO-MORROW, and to-morrow, and to-morrow,
Creeps in this petty space from day to day,
To the last syllable of recorded time;
And all our yesterdays hav lighted fools
The way to dusty death. Out, out, brief candle!

Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury—
Signifying nothing. —*Shakspere.*

"WHAT is the sweetest word that mortals ken?"
A woman asked who walked between two men.
First one said, "Home;" the other, "Love is best;"
And then the woman softly whispered, "Rest."

"Yes," said the first; "wherever I may roam
My rest ideal is in a far-off home."
"Yes," said the other; "it is Love's behest
To those on whom he fondly smiles, to rest."
—*Edgar Nash.*

THE gods who are immortal are not vexed bscauss, during so many a long time, they must tolerate continually men such as they are and so many of them bad; and besides this, they also take care of them in all ways. But thou who art destined to end so soon, art thou wearied of enduring the bad, and this, too, when thou art one of them?—*Antoninus.*

THEN Peter came to him and said, how oft shall my brother sin against me, and I forgiv him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven.—*Matt. xviii,* 21, 22.

TO be learned in the lump by other men's thoughts, and to be in the right by saying after others, is the much easier and quieter way; but how a rational man, that should inquire and know for himself, can content himself with a faith or a religion taken upon trust, or with such a servil submission of his understanding as to admit all and nothing else but what fashion makes passable among men, is to me astonishing. I do not wonder you should hav, in many points, different apprehensions from what you meet with in authors. With a free mind which unbiasedly pursues truth, it cannot be otherwise.—*Locke's Familiar Letters.*

SCIENCE is not possible in a world governed by a miracle-working God; the "stoppages of the sun" by Joshua, and the "sending back" of the sun for Hezekiah, would render impossible all solar observations. Imagin the feelings of a Herschel in the days of Hezskiah, when some slowly elaborated results of careful solar observations were suddenly destroyed by the erratic conduct of the luminary, and he was informed, while perplexedly considering his problem, "Oh! it's only a sign that king Hezekiah will get over his boil."—*Mrs. Annie Besant.*

PHILOSOPHICAL discussion must languish a little if, when we ask for the philosophical grounds for a certain belief, we find one philosopher believing because he has a "personal wish" for it, and another believing because "he is told." Mr. Hutton says that, as far as he knows, "the thoughts, affections, and volitions are not likely to perish with the body." Professor Huxley seems to think it just as likely that they should. Arguments are called for to enable us to decide between these two authorities. And the only argument we hav hitherto got is Mr. Hutton's "personal wish" and Lord Blackford's "thus it is written." I confess myself unable to continue an argument which runs into believing "because I am told." It is for this reason that the *lazzaroni* at Naples believed in the blood of St. Januarius.—*Fred. Harrison (Mod. Sympos.).*

TO be happy in old age it is necessary that we accustom ourselvs to objects that can accompany the mind all the way through life, and that we take the rest [*i. e.* other things] as good in their day. The mere man of pleasure is miserable in old age; and the mere drudge in business is but little better; whereas, natural philosophy, mathematical and mechanical science, are a continual source of tranquil pleasure, and in spite of the gloomy dogmas of priests and of superstition, the study of these things is the study of true theology; it teachss man to know and admire the creator, for the principles of science are in creation and are unchangeable, and of divine origin.—*Paine's Age of Reason.*

HAPPY the man who, studying nature's laws,
Through known effects can trace the secret cause,
His mind possessing in a quiet state,
Fearless of future and resigned to fate.
—*Dryden's Virgil.*

WERE I now setting out in the world, I should think it my great happiness to hav such a companion as you, who had a relish for truth, would in earnest seek it with me, from whom I might receive it undisguised, and to whom I might communicate freely what I thought true. Believe me, my good friend, to love truth for truth's sake is the principal part of human perfection in this world and the seed-plot of all other virtues, and, if I mistake not, you hav as much of it as I ever met with in anybody.—*Locke's Familiar Letters.* NOTE.—Anthony Collins was born in 1676 and died in 1729. He was but twenty-eight years of age when Locke died. Collins is counted the greatest among the Deistical writers of the seventeenth and eighteenth centuries. He not merely fulfilled but exceeded the expectations that Locke had formed concerning him. For mental vigor and acumen he had few equals in his time, and for integrity and benevolence his character always stood high.—*Hylax.*

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1885.

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Odds and Ends.

SERMONS at sea are usually the least attractiv of a vessel's deck-orations.

A WRITER says that Cæsar had short legs. This is probably what made him pause before crossing the Rubicon.

A FEVER and ague victim got no better because, being of a literal mind, he waited to "shake before taking," as he observed on the directions.

"HOW shall we obtain our heat in the future?" asks an exchange. There is no need of worrying about that unless a man leans toward the revised edition.

AN Englishman has discovered that kissing, to be scriptural, must be between those of the same sex. It is evident that the Bible needs to be revised just once more.

A RESTAURANTER says the difference between him and the preacher is that he serves his "extra dry" to his customers over a table, while the preacher serves his over the pulpit desk.

A CLERGYMAN preached on the sin of attending to money matters on Sunday, and when the deacon passed the contribution plate not a person would put a cent in it. And somehow the preacher didn't feel flattered at the effect his sermon had produced.

A CLERGYMAN in Central Illinois startled his congregation a few Sundays ago by making the following announcement: "Remember our communion services next Sunday forenoon. The Lord will be with us during the morning service, and the bishop in the evening."

FATHER: "You are not sending George any more money, I hope. At the rate he is spending money his education will cost him more than it will be worth. He resorts to all sorts of devices to get money." Mother: "But this money is for an actual necessity. He writes me that he is just beginning to study German, and must hav a German student lamp right away."

CLERK (to Mr. Isaacstein in back room): "Mr. Isdacstein, der shentlemans who is looking at dot peautiful seventeen tollar coat, says he vas a clergymans." Mr. Isaacstein: "Make dot shentlemans who vas a clergyman twenty per cend discound off." Clerk: "Der shentlemans says he vill giv five tollar for dot coat, and not a cend more." Mr. Isaacstein: "Let him hav dot coat, Jacob, but dond make no discound off."

"Do I love George," mused Clara, softly, "or is it simply a sister's affection that I feel for—" Just then Bobby burst noisily into the room, and interrupted her sweet meditations. "Get out of here, you little brat!" she shouted, and, seizing him by the arm, she shot him through the door. "Ah, no," she sighed, as she resumed her interrupted train of thought, "my love for George is not a sister's love. It is something sweeter, purer, higher, and holier."

THE village minister was away on his summer vacation, and the editor of the local paper, being a literary man, and, like all editors, deeply religious, was conducting the Sunday services during his absence. Everything went well until, in expounding the scriptures one morning, the editor said: "Yes, my brethren, even the hairs of our head are numbered." And then everybody smiled, for it sounded so much like the editorial "we," and the editor was bald.

SCENE—English primary school. Mistress teaching her class the alphabet. To Johnny (aged five): "Now, Johnny, let's hear how well you can say your letters through." Johnny: "Ha, be, se, de, he, hef, ge, haitch—" Schoolma'am: "Can't you say 'aitch,' Johnny?" Johnny: "Yessem. Haitch, hi, ja, ka, sheol—" Schoolma'am: "What? There's no such letter as that. You mean L." Johnny: "Yessem; hi know. But my ma says we mustn't say hell any more, coz they calls it sheol now."

A BRIGHT little miss living on Eagle street was given a warm cookie by a neighbor. Though contrary to her custom, the mother allowed the child to eat it. Shortly the little girl exclaimed: "Mamma, let me go and get another cookie; I know Mrs. —— will giv me one." "No, dear, it will make you sick." "Will I die and go to heaven?" "Yes." "Well, my Sunday-school teacher says heaven is a beautiful place." "You don't want to go to heaven and leave papa and mamma, do you?" "Well, mamma, you get a cookie, too, and come with me to heaven."

"WELL, Johnny, my little man," said the Sunday-school teacher, as he took a small boy on his lap in a crowded car, "did you hav a nice time at the pic nic?" "Naw," replied Johnny, with a look of disgust mingling with the pie-stains upon his innocent face. "Did some one act rudely to you?" inquired the teacher. "or were you sad because your poor little sick sister had to stay at home?" "Naw," Johnny replied again; "didn't hav no fun at all. Me an' Tommy Jones climbed inter a tree an' cut the rope of a swing so Bill Wilson an' his girl would kerflop into the mud, but Bill he got onto us in time to save hisself. That spoiled de hull proceedin's fer me. Never had no kind o' luck at all at them pic-nics."

AN aged colored woman named Amanda Sykes, who owned a house and some cash, lost her husband, and the Rev. Whangdoodle Baxter went to console her. He said: "Hit's mighty tuff, dat you loses yer husband, Matildy, but you mus' try and bar up under hit. You has sustained a heaby loss, but you mus' brace up wid de consolashuns ob 'ligion. You knows dar am one who sticks closer den a brudder. He am a berry present help in time ob trubble. He will neber leab yer nor forsake yer." "Dat's a fac', parson," replied Matilda, drying her eyes. "He called ter see me las' night, and stayed eber so long, an' he am gwineter take me out ridin' in a buggy termorrer." "What's yer talkin' about, you fool niggah?" "Ise talkin' 'bout Parson Aminidab Biedso, the culled pasture ob de new Temple ob Zion; he has been payin' me tenshuns eber since de obsequious."

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Vol. 12. No. 34. | PUBLISHED WEEKLY. | New York, Saturday, August 22, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

SANITARY OFFICER TUPLE reports, in the Washington *Republic*, that insanity among colored people "in nearly every instance is due to religious excitement."

THE Jewish rabbis who attended the funeral of General Grant walked the whole distance traveled by the procession. It was Saturday, and their religion forbids them to ride on their Sabbath.

THE Rev. Hugh O. Pentecost admits, in a letter to the *Sun*, that "the existence of a personal God, or any other truth of a similar nature, is entirely undemonstrable by experiment or philosophy."

THE village of Milford, Wisconsin, was visited by a destructiv fire last Monday, which destroyed every business house but a cheese factory and a saloon. Whence the *Sunday Gazetteer* infers that "providence" is not a Prohibitionist.

AN Ohio paper says that the joy of the saints in heaven is undoubtedly increased by their beholding the torments of the damned, and that this is the meaning of Psalm xci, 8: "Only with thine eyes shalt thou behold and see the reward of the wicked."

FIRED with emulation of Evangelist Sam Jones, the Rev. Job Cooley, a Methodist minister at Spring Place, Tenn., preached a vigorous sermon to his flock, remarking that if they didn't like his style they could leave. In five minutes Mr. Cooley was alone.

THE editor of the *Texas Siftings* finds himself unable to answer all the qustions of his young son Alex. Says the boy, "Pa, why does God make it rain?" "To make the corn grow, my child." "But why does he let it rain on the streets?" "Go to the devil."

AMONG the queer advertisments in last Sunday's papers appeared the following: "Theodore Parker Fraternity—Spencer Hall, 114 West 14th street, New York. Conference 2:30 o'clock. Mrs. Myra Hall, under the influence of General Grant. Evening discourse 8 o'clock."

THERE is an uneasy feeling in the country, says the Philadelphia *Bul etin*, lest Parson Newman should break out in a book. Since Miss Cleveland is said to hav made $50,000 out of her alleged book—the *on dit* probably being a pure fable—there is no real protection for the people against Newman.

SIX very dirty beggars from Lebanon reached this city last Friday. They were returned as paupers on the vessel that brought them here. Lebanon is a hilly country to the north of Palestine. It was part of the "land of promis," which the Jews were to hav forever, but which they never possessed at all.

THE Albany *Argus* says of a discussion at the Concord School of Philosophy on Goethe's "Ewig Weibliche" (eternal womanly), that it "was conceded that the eternal womanly, the principle which draws on and upward, is the infinit love of the divine nature, the motherliness of God, so to speak, to which Theodore Parker sometimes addressed his prayers. Professor Davidson contended that the eternal manly is not wanting in this element. The best woman possesses something of the man, as the best man of the woman." Professor Davidson is evidently something of a Universologist.

THE Swiss hav been particularly severe on the Salvationists. In all, or almost all, the cantons their meetings are prohibited. Zurich, following the example, has forbidden Salvationist meetings, but on new grounds. It has been decided by the authorities that the Salvation Army is not a religious association, but a wandering troupe of performers, and that as such they cannot hold meetings without proper authorization. Authorization or patent is refused on the ground that their performances are worthless and obnoxious to the public sentiment. A captain of the army, a Prussian, has just been fined $20 for holding meetings which in the prefectorial decree are declared to be only an excuse for begging.

THE agitation in London in favor of church disestablishment is increasing. Mr. Jesse Collings, Mr. Henry Labouchere, Mr. Richard Dillwyn, and other radicals make disestablishment the main plank in their platform, and insist that the church funds should be applied for educational purposes. The Scottish Disestablishment Association has issued a manifesto urging the enlarged constituencies to demand the abolition of the state church.

PAUPERISM in London is on the decline, even while the city is growing rapidly year by year. Thus in the second week in July the total number of indoor and outdoor paupers relieved in the metropolis was 83,559 against 85,208 in the corresponding week last year, 84,653 in the corresponding week of the year before, and as many as 86,408 in the corresponding week of 1882. The extremely low prices of food, it is thought, may account for for this.

IT is stated in a Texas paper that "Senator Vest has a dog that, after being taken to church one Sunday, was found the same afternoon in the wood-shed, with a lot of dogs about him, standing on his hind legs in a dry-goods box, holding an old almanac under one forepaw, while he gesticulated wildly with the other. He swayed his head and howled to his audience of dogs." This story is hard to believe. The dog has the credit of being an intelligent animal.

MR. POITRAS, a well-to-do butcher of Montreal, Can., attended a Catholic church a week ago. He was attacked with cramps, and when the congregation knelt, he could only assume a position with one knee on the floor. His actions were noticed, and the churchwarden had him brought before the the court, charged with an act of irreverence, and he was fined $8. Poitras's lawyers hav written to the prosecutors that, unless the money is returned, and an ample apology given, actions for heavy damages will be entered against all concerned.

EQUIVALENT to the decision of the minister who would not pray for rain when the wind was in the wrong quarter, is the verdict of the small boy contained in the following: Elderly visitor to small boy at baseball grounds: "Why, Johnny, I'm surprised to see you here on Sunday afternoon. I thought you were a good little boy who went to Sunday-school and said your prayers regularly." Johnny: "So I do." E. V.: "Did you pray for the success of your club last night?" Johnny: "Yes, sir." E. V.: "Then they will win today?" Johnny: "No, sir!" E. V.: "No? Then you don't believe in prayer, Johnny?' Johnny: "Yes, I do; but you see the other fellers has got a new pitcher with four curves, and that will knock spots out of anything."

THE Washington *National View* says: Mr. S. M. Baldwin, underneath the office of the *National View*, has in his possession something that the government should obtain. They are the shoe buckles of Thomas Paine, which he wore in 1776, "the times that tried men's souls," when he walked with Washington, Franklin, Adams, Jefferson, Morris, Rittenhouse, Paul Jones, and other most illustrious heroes of the Revolution, and the common spectacles which Paine used when writing his "Common Sense," "Crisis," and unparalleled, thrilling appeals for American independence and union of states. The Hon. William Henry, 1776, was a well-known merchant and manufacturer in the city of Lancaster, Pa., and was the United States armorer, and furnished General Washington's army with arms, clothing, and provisions. His hospitality and generosity were widely acknowledged. During the sessions of Congress he entertained many of the members, and at that time Paine, Rittenhouse, Franklin, and Ross lodged and boarded at his house, and enjoyed his extensiv library. He was the patron of the "immortal West," Rittenhouse, "the Newton of America," Dr. Franklin, "the sublime philosopher," and "the great American inventor," Robert Fulton. Mr. West's first landscape was painted for Mr. Henry; and Mr. Fulton (though a boy) painted Mr. Henry's portrait on ivory, and made musket and pistol flint fire-locks in Mr. Henry's rifle factory. Dr. Franklin was his printer, and Rittenhouse his engraver. Mr. Paine wrote his fifth "Crisis" in that remarkable and famous library of inspiration; and there Mr. Paine left his arm-chair, walking-cane, spectacles, and shoe-buckles. Mr. West's paintings, and Mr. Paine's spectacles and shoe-buckles, were obtained from a grand-daughter of Mr. Henry, one of his heirs.

THE system carried out in Vienna for educating girls is stated as follows: They are kept at their studies until they are fifteen years of age. They then go through a course of teaching in the pantry and the kitchen under some member of the family, or sometimes under trained cooks for a year or two years. Thus they learn to do everything themselvs, and to know the value of things long before they commence housekeeping on their own account; and though they may never be required to cook a dinner, they become independent of cooks and servants. The Austrian women are said to be most affectionate wives and mothers. As accomplished and learned as any English governess, they are as witty in society as a Parisian, and are some of the most beautiful women in Europe.

A MOVEMENT is now in progress requiring instruction to be given in the public schools as to the effect of alcoholic drinks, stimulants, and narcotics upon the human system. Five states, including New York, hav laws requiring such instruction. In no less than nineteen other states, from Maine to Kansas, in the South as well as in the West, similar laws are before the respectiv legislatures for action. In Pennsylvania the petitions for such an enactment are signed by no fewer than 700,000 citizens. In Massachusetts the petitions contained about 50,000 signers, including the names of college presidents and professors, physicians, teachers, and ministers, and of the representativ members of the community. Instruction may well be given upon the effects not only of alcohol, but also of opium, chloral hydrate, chloroform, and of tobacco upon the human system. The instruction might not cure a habit already formed, but it would tend to prevent the formation of the destructiv habit. Not a few boys are led into various forms of self-indulgence, ignorant of their disastrous consequences, or perhaps under the belief that the indulgence is thoroughly healthful. Instruction, removing the ignorance or the error, will prove of advantage in the development of a strong body, vigorous mind, and noble character.—*Health and Home.*

THE man who desires to become a noted revivalist should not cultivate his mind, but should cultivate the habit of making rough remarks. Sam Jones's success seems to lie in his lack of learning. He has a vigorous way of telling people that if they do not do as he says, do not believe as he does, they will certainly drop into the bosom of the awful lake. With an uncompromising advocacy of this idea he has drawn many people to his support. Why cultivated people throw aside all attempt at thought, and willingly surrender to such an arbitrary man, is something we cannot understand. Divest the man of a certain kind of blunt and not particularly refined humor, and there remains nothing calculated to hold an audience. He is a kind of evangelical paragrapher who never fails to make a semi-humorous comment on every idea which he considers absurd. Revise his sermons, that is, take hell from them, and nothing but skeletons remain. If a woman dances, she is a candidate for hell. If a man goes to the theater, he is in league with the devil. With him Shakspere's name is the synonym of evil, because the greatest of all poets wrote for the the stage. By this time, in such an age as the present, people should be too intelligent to seriously consider the rantings of a fanatic. The hell doctrin is an injury to true religion. It raises the hair of a crouching child, but men should know better. It is a doctrin of cruelty instead of a doctrin of love. It fosters fear rather than inspires confidence. It only has one great accomplishment: It makes Mr. Jones famous.—*Arkansaw Traveler.*

News of the Week.

RICH gold discoveries are reported from Oregon.

THERE were 766 births and 756 deaths reported in this city last week.

THE English Parliament was adjourned by the Queen last Friday. It will sit again October 1st.

GREAT damage has been done by storms in New Hampshire in the vicinities of Plymouth, Portsmouth, and North Concord.

OLIVIER PAIN, the young Frenchman who was the military adviser of El Mahdi, the False Prophet of the Soudan, is reported dead.

THE Massachusetts Prohibitionists will place a complete state ticket in the field. Their convention will be held in Worcester, Sept. 10th.

A PARTY of clergymen from the states are making a tour through Canada on bicycles. They are viewed by the nativs with much interest.

THE workingmen of this city and vicinity hav set apart Monday, Sept. 7th, as a workingmen's holiday. They intend to parade on that day in full force.

HEAVY defalcations hav been discovered in the federal offices of Louisiana. The frauds on the government amount, it is said, to $1,620,000 since the war.

THERE is no abatement of the cholera plague in Spain. Fifteen hundred deaths per day is not above the average. This epidemic is also spreading in the environs of Marseilles, France.

THE fund for the Grant monument in this city does not grow as fast as might be expected. It amounts now to less than $50,000. The monument proposed is to cost half a million or more.

AN accomplished daughter of a deceased physician has just been released from a lunatic asylum in Harrisburg, Pa., where she has been confined for twenty-seven years on a charge of "extravagance and eccentricity."

GENERAL MILES, in command of the department of the Missouri, has been instructed to hold troops in readiness to enforce President Cleveland's proclamation warning the cattlemen off the Cheyenne and Arapahoe Indian reservation.

THE Rev. S. R. Peck, of Cherokee county, Georgia, committed suicide on the 14th by cutting his throat. He was formerly a room-mate of the Rev. M. D. Turner, who committed suicide last month over the holiness agitation among Methodists in Georgia.

W. J. GORSUCH, the Anarchist, spoke to a meeting of workingmen at Cleveland, O., last Saturday. A *Herald* correspondent reports that Gorsuch advised the laborers to arm themselvs with rifles, visit the warehouses, and take whatever they wished, shooting down all who opposed them.

THE remains of Dr. Thaddeus Stevens Updegraff, a prominent physician and scientist, were incinerated on the 7th at Lancaster, Pa., in the presence of Thaddeus Stevens Updegraff, Jr., son of the deceased; Rev. Thomas K. Beecher, brother of Henry Ward Beecher, and other prominent men.

THE Pennsylvania State Greenbackers' Convention was held at Erie on the 12th. The platform adopted demands the substitution of government for bank currency, the payment of all bonds, the recognition of the right of petition, and the enforcement of the law relating to contract or pauper labor.

A CONVENTION of the advocates of woman suffrage of Jefferson county, held in Watertown, N. Y., has passed resolutions requesting the inspectors of election through the county to takes the votes of women who hav the qualifications prescribed by the revised statutes. Many women express the intention to vote at the state election, and take the voter's oath if challenged. A similar movement is on foot in this city.

Selected.

The Animal Soul.—Concluded.

From the North American Review.

All the mental characteristics of the undegenerate specimens of our race hav their germs in the character-traits of our tree-climbing relativs. Inquisitivness, the presumptiv root of science—though Peter Lombard enumerates it among the obstacles to salvation—is a besetting foible of the simian mind. Altruism, as modern psychologists hav named the instinctiv interest in the welfare of our fellow-beings, is in some of its forms almost distinctivly a monkey-virtue. The little Javanese macaque, which trembles at the squeak of a mouse, will fly in the face of the fiercest bulldog to make a diversion in favor of a helpless comrade. At the mere sight of a cruel act, the chimpanzee, though otherwise meekness personified, will break out in a violent passion, strike the ground with his fists, and protest in savage whoops. According to a story from India, that instinct seems to assert itself even in favor of distant relativs: Colonel Lawrence, of the Agra Planters' Hotel, keeps a tame leopard, which once followed its master to the freight-depot of the railway station. The shady platform at the north end of the depot is a great resort for baboons and loafers, and while the colonel talked to the receiving-clerk, his leopard strolled out to the platform, where a little street-Arab had fallen asleep upon a pile of gunny bags. The moment he approached that pile a troop of baboons (probably the Papio Rhesus), leaped upon the platform, and, instantly surrounding the boy, faced the intruder with bristling manes and menacing growls, evidently resolved to defend their little relativ at the risk of their own lives.

Quite apart from educational influences, the same instinct sometimes manifests itself in the human species, and with the same disregard of consequences. "Two young sons of the Burggraf," says Carlyle (Frederick, Vol. I., p. 97), "once went out riding with their tutor, when a big hound of theirs, in one of the streets of Nürnberg, accidentally tore a child; and there arose a wild mother's wail; and all the scythesmiths turned out, fire-breathing, deaf to a poor tutor's pleadings and explainings; and the tutor, who had ridden forth in calm humor with two princes, came galloping home with only one, the smiths having driven the other into boggy ground and there caught and killed him"—though not one of them could hope to escape the wrath of the prince's father. But would the scythe-smiths hav risked their lives for a young Hindoo, not to say a young Rhesus baboon? The Hindoos themselvs are perhaps nearer to nature in that respect; for when Captain Elphinstone's servant had crippled a bhunder-monkey, he was repeatedly "pursued by a howling mob, and on one occasion was chased all over Delhi before he could giv his pursuers the slip in the Mohammedan quarter, where a stout Unitarian kept the rabble at bay till the fugitiv had effected his escape through a back-door." We may laugh at the excitement of the sympathetic mob, but a feeling much akin to theirs is perhaps the basis of the civic virtues.

Speech and music in their present development are acquired arts rather than innate faculties, for in solitary confinement a child would grow up inarticulate; but their germ—the disposition to express emotion by modulated sounds—distinguishes the quadrumana from all other mammals. No one that has ever heard the voice of the long-armed gibbon can forget the strange musical cadences of its cry, perfect *solfeggios* in zigzag scales and with rhythmical pauses and crescendos. A specimen in the shop of a Hamburg pet-dealer attracted a large assembly, who crowded around the house under the impression that the proprietor had imported an operatic South-Sea Islander. The Brazilian capuchin-monkey (Cebus capucinus), especially the white-headed varieties, hav a vocal organ of still wider range, though of less musical timbre. They grunt, they pipe, they chatter, they yelp, they combine a whoop with a strange coughing guttural, they utter all the simple and compound vowels with an endless variety of modulations, evidently not prompted by the almost exclusivly erotic motivs of the singing bird, but rather by an exuberance of complex emotions, which the unisons of the lower mammals would fail to express. The mental development of the anthropoid fourhanders has already reached a degree that enables them to dispense with the aid of those mysterious instincts that one is tempted to ascribe to the agency of a sixth sense—the faculty of direction, for instance. Monkeys hav no abiding homes, and are very apt to lose their way in the maze of the virgin woods; but they roam at will, well knowing that their mental resources will enable them to master the situation under any circumstances. With one (doubtful) exception, they build no nests, but carry their young wherever they go, and hav thus emancipated themselvs from the thraldom of locality, which roots the plant to its nativ soil.

Man has been called the "only creature whose thoughts range beyond the present life." That the thoughts of our fellow-creatures hav never strayed in that direction we may justly doubt, however soon their intuitions may hav admonished them to desist from a hopeless task. I hav seen a female leopard stand motionless and mute before the dead body of her mate, deaf to the voice of her keeper and all other appeals, till at last the wailings of her kittens seemed to awaken her as from a dream. Colonel Godolitz, of the Austrian army, gave me an account of a dog that exhumed the buried body of his master, and with an appealing look of inquiry turned his head toward the men that came to repair the mischief. Who shall say that no musings on the mystery that has employed philosophers as often as Trappists, passed through the souls of those animals? Though as for "other-worldliness," or the habit of neglecting the business of life about such musings, and the consequent "yearning after a better life," the natural history of the animal soul might, indeed, fail to furnish a parallel. The right to despise this world, and expect a celestial sinecure as a reward of that contempt, may be a human prerogativ, but a prerogativ that has always been most eagerly claimed by those whom this world has weighed and found wanting. Superannuated coquets become brides of heaven. Every border-ruffian that fails to "get the drop" on the sheriff pities his friends that hav to tarry among the vanities of a disappointing world. Unmasked hypocrits become candidates for a martyr's crown. When the French had beaten his last army, Charles IV. of Spain soothed his soul by embroidering a petticoat for an image of the Holy Virgin. This "best-known of all worlds" seems good enough to our fellow-creatures, as it did to the Greeks and Romans, and still does to all manful and successful men. Other-worldliness is the virtue of the vanquished.

It is, indeed, the difficulty of reconciling the ways of nature with the principles of pessimism that makes the antinaturalists so loath to admit the unity of nature's laws. Like Faraday, who lived in a twofold world, a world of science and a world of faith, they would distinguish between the ghost-disturbed soul of man and the nature-guided or automatic soul of his fellow-creatures. Animals consult their welfare by following the guidance of their instincts; their inclinations indicate the will of nature; the natural inclinations and the true interest of man are supposed to be hopelessly at variance. Nature has made happiness the normal condition of her children by associating every normal action with a pleasurable sensation. In the catechism of the antinaturalists the sinfulness of pleasure is still a cardinal dogma. The natural affections that hav aided the survival of the higher animals are considered unworthy of a model saint. "If any man come to me and hate not his father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple." The greenwood harbors no pessimist. "The wood-thrush does not modulate her anthems in a whining drawl; no dread of a joy-hating priest-god disturbs the gambols of the squirrel and the aerial dances of the brook-midge." But the children of man are taught to frown on the smiling face of nature. "Blessed are they that mourn," "Woe unto you that laugh," "Be afflicted and mourn and weep."

Only men that hoped to be forgiven on such terms could "claim themselvs a sole exclusiv heaven." The dying Indian hopes that his faithful dog will rejoin him in the happy hunting-grounds; the horses of Achilles follow his shade to Elysium; and in the still earlier ages of the world, when the spirit of man had not yet strayed so far from its source, the repulsiv exclusion of our lowly fellow-creatures was wholly unknown. The forms of plants and animals are gracefully interwoven with the tissue of Hindoo mythology and the sagas of our northern ancestors. The dog Sarama discovers the theft of the Panis; the horses of the Asmins fight in the battle of the gods; Hanuman is summoned to the council-hall of Indra. Our medieval devotees retired to convents that never harbored a sparrow; the saints of Brahminism retired to the hills and spent their last year in communion with the guiltless creatures of the forest, as our pathologists hav again begun to study in the hygienic instincts of animals, in order to correct the prejudices of our denaturalized mode of life. For pessimism is passing away like a moral epidemic, and its fever-dreams will soon cease to be confounded with the normal tendencies of the human mind.

But if antinaturalism is a symptom of disease, it must be admitted that supernaturalism requires a different definition, and the fact that the imagination of all primitiv races has been haunted by ghost-terrors opens out a field of very curious inquiry. Were the lullabies of our species chanted by priests that could not dispense with bugbears? Rather more significant seems the circumstance that ghost-fear is a night phenomenon. Midnight is the ghost-hour *par excellence*. The goblins hide in day-time. "It was about to speak, when the cock crew." "Up! my horses shudder—the dawn is near!" Mephistopheles warns his companion. Knight Roderick, fleeing from the pursuit of the Wild Huntsman, feels himself safe when he sees the morning light. And the same sight must for ages hav cheered the hearts of our arboreal relativs. In day-time a panther would find it easier to kill ten birds than to catch one monkey. The nimble fourhanders can mock his claws; they disdain to flee; they pursue him with hooting yells from tree to tree, and seem to invite his attack by their defiant boldness. But the tables are turned after dark, when the fourhanders hav to rely on the vigilance of their sentries, whose sharp ears are no match for the owl-eyes of the prowling felidæ, though they giv the alarm at the slightest symptom of danger. These alarms, almost nightly disturbing the sleep of untold thousands of generations, must hav impressed the simian soul as well as the soul of our sylvan ancestors with an indelible dread of nocturnal apparitions, haunting a vague imagination with all sorts of monstrous shapes. "It is not books or pictures," says Charles Lamb, "nor the stories of foolish servants, which create these terrors in children; they can at most giv them a direction. The stories of the chimeras and gorgons may reproduce themselvs in the brain of superstition, but they were there before. They are transcripts, types: the archetypes are in us, and eternal." May we not guess that those archetypes were the night-walking *ferœ* of the primeval forests? Every menagerie-keeper knows that after dark the approach of any unknown ("uncanny") object will scare monkeys almost out of their wits. The fluttering of a window-curtain, the stealthy steps of a late visitor, a mere flitting shadow, is enough to throw them into a paroxysm of abject fear; capuchin monkeys dash to and fro like blind chickens; baboons, which in day-time would brave the attack of a mastiff, huddle together and seem disposed to lose their wits at a moment's notice. Hereditary influences hav transmitted that disposition to some of their higher relativs, as Hannibal well knew when he routed his blockaders with a stampede of fiery phantoms. The sibyl of the Egerian fountain declined to appear in day-time, and professional ghost-raisers greatly prefer to begin their seances after dark. The persistency of hereditary tendencies is proportional to that of the predisposing cause. The love of forest-life has survived its modifications, the hot-house mania and the park mania of our French and British cousins, and even among nations so thoroughly secularized as the people of North Germany, superstition still survives in the fear of night-hags.

The study of animal characteristics may furnish, indeed, many suggestiv commentaries to obscure, because half-obliterated, traits of the human soul, just as the caudal appendages of our next relativs explain the meaning of certain prolongations of the human spine. Dog-trainers often notice that a whipped hound falls savagely upon his mates, and exasperated monkeys reach around into the next cage to pull the tail of an inoffensiv neighbor. I had a raccoon that never failed to inflict that sort of vendetta upon some one or other, sometimes even upon the cows that passed its den on their way to the pond. Few civilized men that stump their toes against a stone would act upon the impulse of flinging that stone at the head of a by-stander; still, the truth that misery likes company well enough to supply the want by aggressiv measures is apt to assert itself in various disguises. Rejected suitors and dyspeptic gluttons are much inclined to engage in a crusade against the vanities of this world. Tea-drinking spinsters with nervous headaches take care that their affliction shall compare favorably with that of their servant-girls. Jupiter, after the death of Semele, makes a raid upon the astonished Argives; and when Krishna, the son of heaven, was crucified, millions of mortals were sentenced to renounce the joys of this life. *Cætera qui nescit?*

The evolution of plants and animals presents a curious but rarely noticed analogy—the sudden change, namely, that their forms undergo at the approach of perfect development. The slowly budding rose unfolds all its leaves in a single day. In a single hour the crawling mummy that emanates from a chrysalis becomes a broad-winged butterfly. The pheasant, the male tanager, and the bulfinch acquire their plumage by a sudden transition from neutral to brilliant colors. Is it not as if nature had intended to furnish us a commentary, suggesting an explanation of an apparent anomaly, namely, the wide interval in the scale of development from ape to man? In the evolution of man, nature approached the climax of her work, and unfolded a flower that the teguments of the inclosing bud had partly concealed. Science might adduce still closer analogies. At the dawn of creation the march of development moved very slowly; so slowly, indeed, that Sir Charles Lyell specially commends the Darwinian theory for "enabling us to dispense with a law of progress as a necessary accompaniment of variation." Myriads of ages after the first appearance of life on this planet, he tells us, "there were still as many beings of the simplest structure in existence as ever." Ages may also hav passed before our hirsute ancestors learned to exchange their stone clubs for bronze hatchets. Within the past thirty years science has surpassed the progress of thirty centuries of faith. On the higher planes of life, evolution strides with wider steps. In tracing those steps across the gap of the problematic transition, we should remember

to compare the nearest points of approach: the advanced dawn of animal intelligence, and the first sun-glimpse of human reason. That sun seemed to rise in a mist. The occupations of our early ancestors were confined to defensiv and offensiv warfare; their children were cradled in the bulrushes of the lacustrine swamps that protected them against the approach of their enemies, in Lernean bogs and Swiss lagoons, while they left the fair uplands to their four-footed rivals. The anthropoid apes, too, are swamp-dwellers, and without pile-forts manage to hold their own against all quadruped aggressors. The gorilla, and, according to Brehm, also the nshiego and a nest-building ape of the upper Gaboon, stampede elephant herds by breaking off clubs and following the troop with furious yells. The first biped hunters probably used no other weapons. The poor hill-folk of the Malabar Ghauts eat several varieties of venomous snakes, which they catch by pinning them to the ground with a forked stick. But in times of scarcity the Abyssinian kutch-baboon takes greater risks, for he catches scorpions with his hands and breaks off their tails before they hav time to twist around. The vocabulary of the Veddahs, the probable aborigines of Ceylon, contains fewer than a hundred words; that of the white-headed capuchin at least twice as many expressiv sounds. Sir Emerson Tennent says that a Veddah hunter's attempts at conversation sounded to him like a combination of clicks and rasping grunts; the long-armed gibbon and the capuchin pronounce their vowels as distinctly as a trained vocalist, and modulate them to express all possible degrees of approbation, displeasure, fear, desire, and surprise. If the Veddahs can ever be even half-civilized, it is certain that they hav declined all invitations in that direction for the past three thousand years; and what compulsory education might do for the anthropoid apes we may imply by comparing, first, the mental status of the domestic dog with that of his wild relativs, the canis pictus and the Syrian jackal; and secondly, the docility of the ape with the stubborn misanthropy of the wild dog.

The social virtues are supposed to constitute a generic distinction of the human soul; but the difference between the social systems of Great Britain and Dahomey is greater than the difference between the family life of the African baboons and that of the Papua Islanders. Fish trust their spawn to the sea; the female tortoise disdains to hatch her eggs, though she deposits them in a kind of nest; the male wolf leaves the care of his whelps to their mother; but the adult baboons of both sexes not only attend to the wants of their own offspring, but watch over orphans and the stray youngsters of a neighboring tribe, and nurse their sick with a solicitude that shames the perfunctory services of many professional human nurses. I hav seen a female Chacma nurse a wounded babuin, or Berber-monkey, rock him to and fro with a soothing purr, peep under his plaster, but hastily replace it when his twitching betrayed pain, cover him with her own blanket, and for hours lick around the wounded spot and rub it with her fingertips. In their nativ rocks a whole tribe of the sympathetic brutes will rush to the rescue of a crippled brother, and lug him off to a place of safety where the champions of the encounter surround him, strutting grotesquely in the pride of their hearts—or souls, though the antinaturalist would probably grudge them the honor of a term that he would apply to the mental apparatus of a Polynesian, who cures his sick children in the smoke-house, and sells his wife for a glass of grog. Yet we must admit the probability that the Chacmas hav acquired their virtues without the aid of preternatural revelations. Sympathy led to co-operation; co-operation enabled them to hold their own against enemies that eliminated the less sympathetic varieties of their species. Natural selection favored the development of an altruistic disposition, as surely as any morbid aberration of that tendency would hav been speedily suppressed. The penalties of unfitness would hav been enforced against those whose altruism had tempted them to seek glory in self-torture, to whine instead of fight, to hate their friends and children, and bestow their affection upon their enemies. Such forms of virtue would hav succumbed in the struggle for existence, as they succumbed in the struggle of the Protestant revolt; but by just as much as altruism conduced to the welfare of the species, it was favored and perpetuated.

Hav the social virtues of the civilized nations been developed in any other way? We see no reason for that assumption. The "power behind phenomena" acts by self-regulating laws.—*Fslix L. Oswald.*

Work-People and the Churches.

An interesting discussion has lately been going on between the *Independent* and the *Christian Union*, both holding pretty broad religious views about church-going among the working people. It has often been said, and it is very generally believed, that the working people of New York are not much given to church-going; and it has been frequently pointed out that they are not invited by the churches with any particular warmth. All talk on this subject relates to the Protestant churches, of course. All the neighborhoods in which the working people liv are well supplied with Catholic churches, so the discussion relates to non-Catholic population altogether. The starting-point of it was an assertion that there is "a severance between the American Protestant churches and the working classes." The *Independent* denies that such a severance exists, and the *Christian Union* maintains that if there is not actually a severance, there is much indifference, at least, on the part of the working classes toward the churches. From my own observation, I should say most decidedly that the *Christian Union* is right. For a good many years past I hav been brought into direct contact with working people in their homes, probably a great deal more than any writer on either the *Independent* or the *Christian Union*, and what I hav seen and heard in this way has convinced me that only a very small proportion of these people—keeping to the Protestants, of course—trouble themselvs about church matters of any kind. I think it is perfectly safe to say that not more than one-tenth of them are regular church-goers. The *Evening Post* introduces itself into the discussion to ask a few pointed questions. It would like an explanation why it is that the greater number of large churches are in the "brown-stone region," meaning Fifth avenue and the streets immediately adjoining. "Only a very small proportion of the working classes," it says, liv between Third and Sixth avenues, and yet the bulk of the Protestant churches are to be found in that region, and a curiously large proportion of them on Fifth avenue itself—that is, on the dearest land in this city outside of Wall street. "Why is this thus?" it goes on—"why must a church stand on an expensiv lot, and in a fashionable neighborhood? Would prayer and praise not be as efficacious ascending from a $10,000 lot as from a $150,000 lot? Is it the working classes that want to worship on high-priced real estate?" They certainly don't, whether they want to or not.—*Buffalo Courier.*

The Question of the Future.

A colporteur of the Bible Society called to-day to sell the word of God and look after my salvation. Having the thought power of an average chicken, he was all the more faithful a reflector of his clerical teachers. Scandalized at my indifference, he appealed to my fears of old Nick. I told him the churches he urged me to attend were all in the service of that personage, and especially mischievous by keeping the people in a mess about the future that they could neither help nor hinder, while neglecting what most needed looking after here now, the government, that was in fact both God and devil. He replied that if he believed this little span of life was all, he should be perfectly indifferent as to what might happen. I told him I was the child of a race who are not taught to believe in any other resurrection than that of natural birth; but that as long as babies were plenty, we might try again. He might be mistaken about the interest in this world depending on another; for men known to me, who had no notion, however vague, of any future state, but believed that death would put an end to their consciousness, were most keenly alive to all worldly insests, much more so than myself, who had no belief either way, but simply awaited evidence.

He could not understand the difference between the knowledge of one's ignorance about a future life and the denial of it. The reflections excited by his silly answer bore on the importance of cultivating in young minds the sentiment of solidarity in the collectiv light of humanity and our earth, in which is sensibly contained the sort of immortality to which any individuate expression of them can attain. This would seem to be easier than the clerical phantasms, and the feelings connected with it are sympathetic, whereas the clerical notions are egoist as well as grotesque.

The idea of one's identity is at once fallacious and elastic. Blows on the head which sometime change a character and faculties, must puzzle it worse than the two Dromios or Siamese twins. When Napoleon said, "*La France c'est moi,*" was it not a conscious extension of identity to which he had attained, as a focus of the nation's sympathies?

Suppose it should turn out that ideas, I mean great organic ideas that run through species, and such as the philosophy of history attests, were the true substances of nature, and persons only phenomena by which these ideas interacted on the stage of the world. Existence would then be proportional to insistence of persons identified with such ideas. That is one phase of survival for the fittest. I compare a species or a race with a tree, which periodically individuates itself in leaves. If it were conscious, this consciousness would flow with its sap into every organ, into every leaf, reproducing there an image of the treehood. We, at a certain distance, note the tree as one individual, but consciousness in each leaf, would naturally insist upon its own identity, and hav a vague notion that all would not be over when it dropped, a notion derived from the interfluent consciousness of the persistent tree.

EDGEWORTH.

Social Problems.

Mr. Edgeworth seems to think that the homestead should be exempt from taxation as much as clothing, food, houses, and all products of labor. He evidently fails to recognize the difference between the two kinds of things which I hav so often pointed out. Clothing, food, houses, etc., are in this very nature private things. The public do not produce these things. The public hav no more claim upon the coat on my back than Mr. Edgeworth has, for the public has not assisted me to obtain it any more than he has. To tax a thing implies that the party levying the tax has a right to a share of the thing; but the public has no more moral right to the products of my labor than Mr. Edgeworth has. But it is different with all that class of things which are not the product of any man's labor. All citizens hav equal claims to these things, and things which all people hav equal claims to do belong to the public. Roads, schools, post-offices, air, etc., are examples of things of this kind. They are called public, because all hav equal rights and claims to them. The public has a moral right to tax its own property, but it has no more right to tax anybody else's property than I hav.

Mr. Edgeworth's reasoning is inconsistent. It is that renting the land to the people, instead of selling it to them, would favor rich people and injure poor people. He argues that if the land were rented by the state to all, the poor people would hav to pay more for its use than they do now, and that the rich would hav to pay less than they do now. Mr. Edgeworth must know that poor people do now hav to pay rent for the use of land, and that if they should pay this rent to the government, it would be no harder to pay it than it is to pay it to a private landlord. There are 4,000,000 farms in this country, and 1,500,000 of them are cultivated by tenants. Now, these tenants are the poor people, and the owners of the land are the rich people. Mr. Edgeworth claims that if the government should claim the rent which now goes to the landlords, the change would injure the tenants more than the landlords. He claims that landlords would take up more land under the renting system than they do now. Mr. Edgeworth will surely see that this kind of reasoning is too absurd to require further reply.

I shall state, as a general proposition, that no government has a moral right to make any disposition of the natural things of the country which shall not forever giv to all citizens equal shares of those things. At present it must be admitted that the people hold shares of these things in proportion to their wealth. A man with two thousand dollars can buy twice as large a share as one with only one thousand dollars, and so on. But the great mass of the people—more than nine-tenths of them—hav no share at all.

Would renting the land giv all equal shares of it? If the land was rented to the people by the government, it would then belong to the government as much as the roads do now, and we know that everything which belongs to the government belongs as much to one person as to another. The post-office, for example, or the public schools, belong as much to Mr. Edgeworth as they do to Jay Gould. Mr. Gould may send more letters through the post-office than Mr. Edgeworth, but he pays more postage in proportion. So Mr. Gould might rent more land than Mr. Edgeworth, but he would hav to pay more rent in proportion. If the natural things of the country should be owned by the government and rented to rich and poor upon equal terms, and the rent divided equally among all, I claim all citizens would get equal shares of those things. For example, if a man, on dying, should leave his estate to be rented every year to the highest bidder, and the rent then divided equally among all his children, is it not evident that all would get equal shares of his estate? So, if the government rents the estates every year and then divides the revenue so derived among all equally, all will get equal shares.

When this question was discussed before the Senate Committee two years ago, Senator Blair gave it as his opinion that to rent the land of the United States on this principle would bring in a public revenue of five billions of dollars. If rich men should bid up the rents, as Mr. Edgeworth thinks they would, this sum might be doubled. We never hav used one billion yet for expenses of the government. This would leave four billions dollars to be divided equally among fifty millions of people, and this would be an annual pension of eighty dollars to each man, woman, and child in the country. If the rich folks should go to work and double the rent, as Mr. Edgeworth thinks they would, each man, woman, and child in the country would get an annual pension of one hundred and sixty dollars a year. Under such a condition of things poor people would not grumble, especially as they would not hav to work, for Mr. Edgeworth thinks the rich folks would do all the work with machinery. It would be such a change to hav the rich people doing all the work. I should think poor people would like to try this change for a year or two to see how it would work.

J. G. MALCOLM.

Hutchinson, Kan.

CATALOG of our books free on application.

Not Quite Persuaded.

The following from Miss Wixon is in reply to a private letter from a correspondent. We hav her permission to publish it:

DEAR FRIEND: What made you think that I am on the "broad road to Spiritualism?" I tread the same path as formerly, and find it good enough and broad enough for me. I would be very glad to know that the main point of Spiritualism, that of conscious individual existence beyond the grave, is true, but, although I hav spent some time in investigating the phenomena since I hav been here in Onset, I am no nearer any fixed conclusion in the matter than before I came. *From that which I hav seen,* I believe the "materialization" business a fraud, a perfect fraud, every time. In regard to some other phases of so-called Spiritualism I am not so certain. There is a power, an intelligence, that I do not know how to account for. If it is "mind reading," it is a very wonderful gift, and worthy of investigation. Doubtless it will some day be better understood, and will occupy then its own place in the world of scientific facts.

Amid all the frauds of Spiritualism, I distinguish a grain of something else. What it is, I confess I know not, but am content to study and wait. For several years I hav been a careful and patient investigator of the "manifestations" whenever opportunity occurred. Be assured I shall never giv my adherence to any cause without due and calm deliberation and investigation.

I hav received a number of letters of the same import as yours, and while I thank my friends for their kind interest, I will say that nothing has occurred since my sojourn here to convince me that we can safely manage more than "one world at a time." Among my dear friends I count some who are pronounced Spiritualists, and they are no less dear to me on that account. All that I hav met here hav treated me with great kindness and cordiality, and when I go away from this place I shall bear with me many pleasant recollections. I think many are mistaken in their views and their methods, but I hav no disposition to quarrel with anyone. If there is one thing to be deplored more than another, it is the easy credulity of the masses, the taking for granted that which should invite the utmost care and caution.

Yours very truly, SUSAN H. WIXON.

A Statue of Voltaire.

The people of Paris hav recently dedicated a monument to the French Freethinker. A correspondent of a New York paper thus describes the occasion:

The unveiling of Voltaire's statue was a brightly Parisian ceremony. It was in the open air and in the angular space on the Quai Malaquais, formed by the jutting out of the Palace of the Institute. The weather was cool though summery. Of course there was a fine fluttering of tricolored flags and a velvet-draped rostrum set round with flowers. The back of the statue is to the Institute. When it was unveiled the declining sun lit up the vast forehead, the nose, the projecting parts of the cheeks, the lips, and the chin. Voltaire faces west. But his head is slightly turned and his eyes look at the window at which, in the Massacre of St. Bartholomew, Charles IX. set a murderous example to his fanatical subjects by blazing away with a carbine on Protestants who were trying to take refuge in barges on the Seine. The philosopher, who with his pen alone made the Revolution inevitable, appears to jeer at the Louvre. That den of poisoners and tyrants is now a people's museum and open to the whole world. One almost fancies that Voltaire is mentally rejoicing over that fact. He wears his ample crimson velvet dressing-gown lined with sable which the Empress Catherine sent him, and the wig that he dressed himself nearly every morning for sixty years. The shoes are square-toed and easy. Voltaire could not abide tight and high-heeled shoes. He appeares to hav ceased walking with the gait of old age just to cast his eye across the Seine at the royal rookery which he did so much to pull down. The face and head are intensely intellectual.

Caillé, a sculptor of great talent, was the author of this statue, which has been lying in a shed ever since 1877, when the Duc de Broglio overruled the vote of the Municipal Council granting for its erection the angular space where it now stands. Caille died of disappointment. He did not foresee that the republic was to triumph completely. The artist not only studied everything that was written of Voltaire by those who knew him, but his different likenesses, busts, and statues. He learned English to be able to seize completely the impression Voltaire produced on Oliver Goldsmith, who saw him in Paris and estimated him at his full worth. The other authorities were Houdin's statue, which was done from life, at Ferney, and Houdin's fourteen little pen-and-ink sketches of the philosopher's head, showing it in as many kinds of moods and trains of thought. Houdin had lived with him ten years. He was a poor artist on whom Voltaire took pity and offered a home at Ferney as long as he chose to accept it. He adored his host, and devoted himself to studying his face and reproducing it with pen, pencil, or with a scissors and paper. So expert did he become that he could, holding that instrument and the paper behind his back, cut out a perfect profile likeness of Voltaire. One of his diversions was taking the soft part of a piece of fresh bread, wetting it slightly and modeling with his fingers Voltaire's bust. He gave finishing touches with long and pointed nails.

Where is Your Basis?

While we talk so much about money no one seems to attempt a definition. It would seem that most people confound money with the thing used. We call the metal or paper money, without thinking. Now, money is not the thing used, because anything we agree to take as money does all the work of money. Hence the things we call money are only signs or representativs of it. What then is money? A considerable number of persons say it is the fiat of government! But this clearly will not do, because should government declare leaves of trees money, people would, under compulsion, take them but once, and never again trust the party who forced the leaves on them as legal tender. A thing must circulate to be money. And if a government of little power and credit should issue legal tenders beyond its power to make good, *i.e.*, beyond its credit, these would not circulate. Fiat is a most desirable quality added to the money signs, but is not money. To ascertain what money really is, we must seek its origin. We cannot conceive of money as originating without thinking of a debt or difference arising. Were men able to exchange equally on every occasion of a trade, money could never come into existence, because there would be no use for it. No, a debt must be contracted, *i.e.*, a credit must be given for a moment or longer, and then the thing to which the trust or confidence is given, called money, is born. Hence money is credit in circulation.

And though we by our laws say gold only is money, yet the natural money in shape of bills, checks, drafts, bonds, orders, arises in protest to do nearly all the money work of the civilized world.

When we declare a rare metal shall alone be money, we confine all its power to the metal, and who owns the metal masters the trade of the world. To-day a few of the wealthiest men could easily control the gold. It was not always so, but in the past it was known that quicksilver controls gold, and is a much rarer metal than gold, being found at but two or three mines. The head of the Rothschilds early learned that secret, and soon obtained mastery of the whole supply of quicksilver worth while.

If money be really what I suggest, and essential to our welfare, may not fearful consequences flow from our ignoring the fact, and by our institutions assuming it to be something else? It is always safest to legislate in accord with the nature of things.

As to a basis for circulation, or, "What are you going to pay in?" I opine that if a bank of issue had the power and right to order a tax off community of several hundreds of millions, no one would ask where their basis was. That is a basis more durable than any metal, and more reliable. This power is all the people's, expressed through their government.

HOLT.

The Candidacy of Mr. Moore.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Greenbackers of Iowa did themselvs a very great honor in nominating so competent and worthy a candidate for state superintendent of schools as the Hon. Mr. Moore.

Liberal Republicans and Democrats of Iowa! remember that there is no reason why one party should indorse him more than the other, while there is a very good reason why you should use your influence with your respectiv parties to that end, viz., he is the very man for the position. Also remember that even if you do not succeed in getting your party to indorse him, it will carry a very great influence in his favor.

Canton, Ill. JOHN W. ABBOTT.

New Rendering of an Old Text.

The so-called prophecy most frequently pointed to as foretelling the coming of Christ is contained in Isaiah vii, 14. In the old version it reads:

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

It has been shown again and again that this prophecy referred to an event which was to follow immediately upon its utterance, and that it was a merely local prediction. Christians, however, continue to claim that it had a direct reference to the Jewish messiah called Christ. The revisers hav not altered this verse. Indeed, they could not do so without making a radical change, the consequences of which they were not prepared to accept. But they hav put in the margin what they dared not incorporate in the text. The corrected version should read as follows:

"The maiden is with child, and beareth a son."

Grammarians will observe that, in a double sense, the difference between the old and the new version is intense; for whereas the verb was before in the first future tense, it is now in the present. What becomes, then, of the prophecy upon which was alleged to hang the messiahship of Jesus Christ?

The Tent.

HENDERSON, SHIAWASSEE CO., MICH.—The pouring rain on Sunday night the 2d at Owosso, prevented our lecture; about forty were present, but, under advice of friend Bedford and our faithful Tilney, we saved our strength. We had depended on Sunday evening to giv us a boom financially. Had good attendance on Monday and Tuesday. We reviewed a pamphlet by the Episcopal minister named Walton, an attempted reply to Colonel Ingersoll's "Which Way?" and, although Owossians were somewhat proud of having a minister who could publish a pamphlet replying to Colonel Ingersoll, they now wish he had not. There was very deep prejudice against Liberalism in Owosso. The spirit was manifest by the remarks of three dear little children from four to six years of age passing the Tent on their way to school, "Da'res dat wicked Tent; don't oo wish do Lord ud drive it away?" The Tent has one wonderful advantage—the Christians can go on the back street, get behind trees, or blow out lights and sit in rooms in adjacent houses, and hear distinctly. When our "stentorian" is under full headway, we can be heard five blocks off. This affords opportunity for the timid to learn the truth, yet dodge the responsibility of being seen at the wicked Infidel Tent. There were from one hundred and fifty to three hundred people standing around outside the Tent, numbers varying with the weather. Those inside eagerly took reading matter, and it was very thoroughly circulated during the day; constant applications were made for leaflets and papers. We are well pleased at results of our labors at Owosso. To Mr. George Bedford, the one subscriber to THE TRUTH SEEKER in the place (we secured five new ones), we are under deep obligations. He spared no pains or efforts to help in the good work. We fell short financially, but even in this direction he helped most generously; had avowed Liberals in the vicinity done one-tenth as much, we should hav come out of Owosso with replenished instead of depleted exchequer.

On Wednesday Mr. Leroy Cushing and Mr. William Kohlmeyer, from Henderson, came for us, accompanied by Mr. Barker with a hay-rack and lumber wagon, on which we loaded Tent and all belongings. Our Tent folds in bundles; center pole is spliced; chairs fold in compact bundles of six; books, trunks, everything can be packed and carried in an ordinary lumber wagon with hay-rack.

We had a very pleasant drive to Henderson, only six miles from Owosso. It is a small village, only one church—M. E. But a more rabid, bigoted, fanatical place it has not been our lot to visit, even famed Montezuma, N. Y., not excepted.

The minister is constantly running upon the streets or in the stores howling:

"What can we expect but that God will send some dreadful visitation of his holy wrath upon us, if we permit this accursed Tent to remain in our midst, flaunting so defiantly in the face of the almighty?

"This Reynolds is a disciple of the infamous convict, Bennet, who devoted his life to writing and publishing bscene books to debauch and demoralize youth, and was at last justly sent to end his miserable life in prison for his repeated crimes.

"These wretches with the Tent should be driven out, as you would drive them forth if they came polluted with leprosy to spread contagion and death among us. The vile poison of their infamous teaching is more deadly, more to be dreaded, than yellow fever or small-pox," etc.

Judge of the results. Our little fat corporosity and the Adonis proportions of our fascinating child of song Tilney, are scanned by the people with gaping mouths and wide, staring eyes, as though we were monstrosities. The children gaze on us in awe at safe distance, and run screaming, as if for their lives, if we approach them, while the fanatics pass us with fierce, glaring eyes flashing with hate and anger, grinding their teeth, and clenching their fists. The ordinary intelligent Christian is always afraid his God is unable to take care of himself, or punish his enemies without his help. Think, then, what must be the effect of this minister's ravings on the uncultured fanatics of this locality. Threats fill the air—we are threatened with being mobbed. A party was actually formed to attack us, avowing their intention to drive us out and hide the Tent where it could never be found.

Of course this is a little unpleasant—rather spoils the jolly little picnic (some imagin we are enjoying). But it advertises us most thoroughly, and results in greatly extending and increasing the interest in our lectures. We are more amused than alarmed, yet agreed with the friends that it was advisable to hav an armed watch during the night. We were much more afraid of the stealthy assassin in the dark than of any open attack, and as we walked alone along the road, from the Tent to the hotel, after midnight in the pitchy dark, we kept our ears strained, expecting the thud of the murderous bludgeon from behind, or the whizz of the piece of rock aimed from behind the fence, crushing through our skull; but thus far hav passed unmolested. A crowd of ruffians did make a start, on mischief bent, but skulked in the ditch beside the road, and, finding the Tent guard on the alert, ready to receive them, sneaked off.

Crowds flock to hear us, and although many are afraid there may be some deadly poison in our tracts and papers, yet a great many are being circulated. We hav already obtained three subscribers for THE TRUTH SEEKER, and sold quite a number of books and pamphlets, some much below cost, some on credit. But the fallow ground is broken up, the prejudice removed, the good seed sown, the future cultivation of the field made easy, and the harvest insured.

William Kohlmeyer and Leroy Cushing are genuin Liberals; not alone outspoken advocates of Secularism, but their lives giv evidence of the ennobling influence of its teachings. Their characters are in all things above reproach, while their devotion to the cause is worthy of highest commendation and emulation. It is finding such true, loyal, generous hearts, ready and willing to make real sacrifice to aid the good work, that reconciles us to our incessant arduous labors. They are plain, unassuming men, limited in means, but not in zeal, living amidst rabid fanaticism, yet keeping ablaze the torch of liberty; they are real heroes, worthy of all respect; living not for self, but earnestly endeavoring to advocate the best interests of their fellow-creatures, determined their neighborhood shall be the better for their having lived in it.

On Wednesday morning we shall bid farewell to Michigan and start for Carbon, Ind., which will be our address until the 22d inst.

CHAS. B. REYNOLDS.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the president of the League, Robert G. Ingersoll, and of its secretary, Samuel P. Putnam; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. MACDONALD,

Chairman of the Finance Committee.

33 Clinton Place, New York city.

Call for the Ninth Annual Congress of the National Liberal League.

To the Auxiliary Liberal Leagues and All Citizens of the United States and Canadas who support the Nine Demands of Liberalism:

You are invited to attend the Ninth Annual Congress of the National Liberal League, to be held in Cleveland, Ohio, on Friday, Saturday, and Sunday, October 9, 10, and 11, 1885.

According to a vote at the last Congress of the League notice is hereby given that an amendment to the Constitution will be submitted, as follows: Article I. of the Constitution of the National Liberal League shall be amended to read: "The name of the association shall be The American Secular Union."

Measures for the affiliation of the Freethought societies of Canada with the National Liberal League will also come up to be acted upon.

Also measures for carrying on the work of Freethought, and securing the adoption of such laws by the various state governments and by the national government as shall make the United States thoroughly secular, and the repeal of all laws now on the statute books which conflict with the Nine Demands of Liberalism.

Local Auxiliary Leagues are entitled by the League Constitution to five representativs in the Congress—the president and secretary and three delegates. All charter members and life members, all vice-presidents, all chairmen of state executiv committees, are entitled to seats and votes in the Congress. Annual members are entitled to seats but not to votes, except by permission of the Congress.

It is hoped that every Auxiliary League will send a full delegation to the Congress, and that every Freethinker in the United States and Canada, who can, will be present. Having adopted a common basis of work upon which all Liberals can combine, it is now desirable to discover the best means by which this work can be carried forward, and to this end large attendance and free expression of opinion will contribute. It is hoped that all will come to the Congress to emphasize the unity of Liberalism and to create an interest for harmonious action which shall result in the abolition of all laws that are contrary to secular government.

Per order of Board of Directors:

R. G. INGERSOLL, President.
SAMUEL P. PUTNAM, Secretary.
CHARLES B. REYNOLDS, Ch. Ex. Com.
A. C. MACDONALD, Ch. Fin. Com.

The Convention and the Congress.

The two Conventions at Albany and Cleveland are both for the same purpose—the creation of a vast interest and enthusiasm in the work of Liberalism throughout the United States and Canadas. It is to be hoped that as many as possible will attend both Conventions, for the one will not be a repetition of the other, but an evolution and advance. The noble impulse which we shall all receive from the Albany Convention will be carried on to the Congress at Cleveland for practical activity. At Albany will be displayed the intellectual wealth and resources of the Liberal party, and these will convince the world of the intensity of our determination, and the moral power which we represent. We shall obtain a recognition never yet accorded to Freethought principles. With the interest thus created, and the attention of the public universally attracted, our own forces made more compact and enthusiastic, the stream of effort will flow on to Cleveland with accumulating influence. The Congress in October will be pre-eminently the meeting for action; for the adopting of the best methods of work, and the pushing forward of the campaign for the coming year with unprecedented activity. We need a grand rally at both Albany and Cleveland in order to fully meet the necessities of the hour. What we need above all things is acquaintance, fellowship, *corps de esprit*, the magnetic powers of comradeship, the individual conviction blended with the universal inspiration. These gatherings are to develop and express the spirit of fraternity, to cultivate the humanity of our movement, and to mold those many-sided agencies that shall hasten the new integration of mankind on the basis of liberty and science. Those who cannot go to one will surely make an effort to go to the other. Many of our Eastern friends can only go to Albany, many of our Western friends can only come to Cleveland, but we hope that as many as possible from East, and West, and North, and South will attend both Convention and Congress. For a few weeks we hav given special labor to the Albany meeting. Its success is now assured. There will be a noble attendance of Liberals. Four weeks after this Convention will be held the national Congress. From now on with the splendid impetuosity of movement which we shall acquire at Albany, we hope that all will join heart and hand for a Congress of Liberals at Cleveland, which shall speak the most important word of the day for human advancement.

Our good friend Griswold does the right thing and says the right thing, as the following shows:

"AUBURN, N. Y., August 13, 1885.

"FRIEND PUTNAM: Herewith find inclosed $2 for two tickets for myself and wife to the Albany Convention.

"Most assuredly you can depend on our being there among the first ones, to remain with you all through the grand awakening, like unto which nothing yet has taken place in the history of our great movement. Our Rochester Convention, two years ago, was a grand affair, but I believe this coming one will even surpass it in all respects. It seems there never before was such concerted action manifested on the part of Liberals to make a Convention the greatest one ever held. I hav just returned home from a long business trip, and, though very busy in the occupation of bread-winning, I am going to spend just a few days in behalf of advertising this Convention, knowing very well that my meat and drink will relish better by having done my duty, even in my very limited sphere. Brother Reynolds's magnanimous call to duty of one week ago infused into me new vigor, greater determination, and stronger fixedness of purpose to present a bolder front upon the ramparts of the common enemy, giving them no quarter, asking of them no favor, until the 'Nine Demands' shall hav taken their proper places upon the scroll of our common cause.

"Not only do we oblige ourselvs to tear away from the dull cares of toil for a few days to attend the Albany Convention by buying our tickets one month ahead, but further insure the obligation of attending by even buying our railroad excursion tickets also one month ahead. This obligation is flanked on all sides by a longing for the 'good time coming' when we shall all once more intermingle with each other, becoming better acquainted with the objects, aims, and purposes of Secularism. We are now a unity, one inseparable whole, with no North or South, East or West, but one common, undivided compactness for good. L. DEWITT GRISWOLD.

"P.S.—Your circulars for church taxation, repeal of sectarian obnoxious laws, hav been received. I hope to get a little time to do something toward getting subscriptions.

"L. D. W. G."

Lucius C. West (Uncle Lute), author of "Paul Hart; or, The Love of His Life," will be at the Convention; also Elias Gault and wife, L. G. Bragg and wife—all of Kalamazoo, Mich. So they come from East and West.

N. D. Burnham, of Lowell, Mass., sends $1 for ticket and writes that he will be at the Convention. Milo O. Mott, of Springfield, Mass., sends $1 and writes that "he hopes for a grand time at Albany, and to see the veterans of the cause."

The following from correspondence givs especial pleasure:

"CASSADAGA, N. Y., Aug. 8, 1885.

"Please tell Secretary Putnam that I congratulate him on his program for the Albany meeting. The topics to be discussed are all interesting, and the persons to discuss them—we hav none more able in our ranks. I hav only time to say that Remsburg, in his capital letter, already published, expresses, better than I could, my own sentiments in regard to the meeting. What a "feast of fat things, of wine on the lees well refined," you will hav! And then the dessert—Ingersoll. How I envy those who will partake!

"Mrs. Lake, our John the Baptist, who has done such effectual service for the cause in the West, is one of the speakers at the meeting here, and bids me say she fully indorses what I hav said above. She hopes, and so do I, that the Albany meeting will be the second step in the evolutionary process marking the history of American Secularism, and that before many years pass by the laws and policy of the great state of New York, in whose capital the meeting is to be held, will be conformed to the secular character of the national Constitution. Respectfully, A. B. BRADFORD."

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Previously acknowledged,	$767.00
L. DeWitt Griswold,	2.00
N. D. Burnham,	1.00
Milo O. Mott,	1.00
Wm. Reynolds,	2.00
Total,	$773.00

SAMUEL P. PUTNAM.

Items of Interest From Albany.

DEAR MR. PUTNAM: We hav not made all our musical arrangements yet. We expect to be able to announce the full program very soon. Mrs. Gerdom, one of our lady members, is embroidering a satin banner for our society, which will be placed on the stage during the time that the Convention is in session. Our Troy friends are doing their share of the work also. Mr. Wade, of the Troy Secular Society, has made arrangements to hav the stage nicely decorated with hot-house plants. The ladies of our Society and the Troy Association hav got the whole matter of decorating the Opera House in charge, and the material is being prepared as fast as necessary.

I called on Judge Hurlbut yesterday afternoon at his beautiful country residence in the town of Bethlehem, Albany county, about two miles from this city. He was president of our Association about six years ago. I called on him for the purpose of ascertaining if his health would permit him to attend our Convention. He is all alone in his spacious mansion, his wife having died not long since, and his children are married and living away from him. The judge was one of the pioneers of Liberalism in this State. He felt the weight of the ostracising hand of orthodox superstition. Many of the old proscriptiv laws that hav become a dead letter owe their retirement from public use to his voice as a public speaker; to his pen as a newspaper correspondent; to his decisions as a judge of the supreme court of the state, and to his other labors of drawing up bills and having them pushed through the legislature.

But now he is an old man seventy-eight years of age, and quite feeble physically. He had a stroke of paralysis a short time ago, which has weakened one side of his body so much that he never attempts to walk around without the use of a cane. He does not often leave the house, as he is somewhat afraid that another stroke might be fatal.

The judge has been a deep student in his day. He has a splendid library, and can take up any scientific or historical work and find a passage to illustrate a theory or corroborate a statement he makes about an author's views on any subject under consideration. He was glad to learn that our association had changed its name to the Albany Secular Society, which was done two weeks ago in order that we might come out squarely in support of the American Secular Union. He considers that a great Secular movement, properly conducted, would wield an influence so powerful that every department of government, state and national, would eventually be thoroughly secularized. He has great confidence in the ability, integrity, and patriotic motivs of Colonel Ingersoll. He told me when I was about to bid him good-bye that when the Convention is in session, if he feels safe in doing so, he will try to attend. The first lecture I ever heard delivered against orthodoxy was by Judge Hurlbut. I was then a Christian, but a little skeptical. However, he worked up all the Christian blood there was in me to fever heat, and I prepared a reply to his lecture and with the permission of the lecture committee of the society of which I am now president, I delivered or read my reply three weeks later. The judge then prepared a more elaborate discourse on the same subject, which was delivered in Tweddle Hall. After hearing him through I came to the conclusion that I could offer no objections to his argument other than those which would be merely technical or ingeniously sophistical. And as I wanted to be honest with myself I never opened the subject up again. From that time forward I gradually gravitated out of Catholicism into Secularism, and I am now as bad as any of the rest of you, theologically speaking. I hav just received a letter from Mrs. Lucy N. Colman, who says that notwithstanding that she is somewhat feeble, she intends to be at the Convention.

Yours truly, J. J. MCCABE.

Lectures and Meetings.

OWING to many members being of town, and for other reasons deemed sufficient, the officers of the Manhattan Liberal Club hav postponed the opening fall meeting until the first Friday in October. T. B. WAKEMAN, President.
A. C. MACDONALD, Secretary.

MR. E. W. CHAMBERLAIN writes that Burnham Wardwell's friends hav made arrangements by which he receives the kindest care and the best medical treatment at the Hygienic Home of Dr. W. A. English, in Vineland, N. J., where he will remain until September. It is hoped that he will then be so far recovered from the effects of the outrage inflicted upon him at Dedham jail, that he will be able to continue with renewed vigor his contest against the abuses and inhumanities practiced upon prisoners, paupers, and the insane.

A Lesson from Lightning.

A telegram from Madrid brings news of a fatal thunderbolt which fell last week upon a church at Gerona while mass was being celebrated in the building. Two of the worshipers were struck by the lightning and instantly killed, while fifteen other persons in the congregation were severely hurt.

If these casualties had occurred on a Sunday picnic instead of in a church, and to people engaged in amusing themselvs instead of worshiping God, there would hav been many to think and say that the fire from heaven was simply an instrument of punishment from an offended deity, to signify displeasure at a transgression of his laws.

The doctrin of special providence, however, becomes peculiarly unsatisfactory in cases like this.

Doubtless it is better to worship than to revel; but if a congregation of worshipers is in an edifice peculiarly exposed to lightning, while a party of revelers is in a properly protected building, the chances will be decidedly in favor of the revelers.

Lightning, like rain, seems inclined to descend equally upon the just and the unjust. As the just man who wishes to keep off the rain must use an umbrella, so the just man who wants to keep off the lightning must use a lightning rod.

There was once a well-known Rhode Islander who, after having contributed liberally toward the erection of a church in the town where he lived, was asked to giv something more to help get a lightning rod.

"No," he answered; "not a cent. If God wants to burn up his own building, let him burn it!"

If his view prevailed, we fear the number of churches struck by lightning in a year would be much greater than now.—*New York Sun.*

THE Rev. Father Northgraves, a Roman Catholic humbug, has written a work entitled, "Mistakes of Modern Infidels; or, Evidences of Christianity. Comprising a complete refutation of Colonel Ingersoll's 'Mistakes of Moses' and 'Objections' of Voltaire, Paine, and others against Christianity." This is another book to be piled away on the back shelves with Watson's "Apology" and Lambert's "Notes." Meanwhile Freethought moves swiftly but serenely on.

DOES MARTYRDOM PROMOTE LONGEVITY?—Of the first sixteen popes, all but six are said to hav suffered martyrdom, and yet their average term of service was three months longer than that of the last sixteen preceding Pius IX. So Christian martyrdom appears to promote longevity in St. Peter's chair.—*Antichrist.*

Communications.

More of Bacon and Shakspere.

A.D. 1596.

Bacon at 35 continues in retirement. Mr. Spedding does not wonder at his reluctance to devote his life to the ordinary practice of a lawyer, but is unable to discover what other plan he had to clear himself of debt and make a living. He says:

What course he betook himself to at this crisis at which we hav now arrived, I cannot positivly say. I do not find any letter of his which can be probably assigned to the winter of 1595–6, nor hav I met among his brother's papers with anything which indicates what he was about, more than a few notes relating to the satisfaction (or more generally dissatisfaction) of creditors. I presume, however, that he betook himself to his studies. One of the loose sheets which I hav printed under the title of "Formularies and Elegancies" is dated January 27, 1595[–6].

On the 2d of June an expedition, commanded by Essex, sails from Plymouth; on the 21st the Spanish fleet is burned, and Cadiz taken. Essex returns in triumph. The pope issues a bull authorizing Elizabeth's subjects to depose her. No letter from Bacon to Essex in relation to this enterprise is found until it is over, but, from subsequent letters, it is evident that he did not favor Essex as a commander. In a long letter dated October 21st, he says:

Although I giv place to none in true gratulation, yet neither do I repent me of safe counsel; neither do I judge of the whole play by the first act. . . A man of a nature not to be ruled; that hath the advantage of my affection and knoweth it; of an estate not grounded to his greatness; of a popular reputation; of a military dependence. I demand whether there can be a more dangerous image than this represented to any monarch living, much more to a lady, and of her majesty's apprehension.

During the Christmas holidays Bacon receives "gracious usage and speech" from the queen, making him hopeful of more substantial favors, and he in turn presents her with a sample of a meditated work on the "Maxims of the Law," which is never completed. As to his other literary work at this time Mr. Spedding says:

To the same period must be referred the "Essays" in their earliest form, the fragment entitled, "Colors of Good and Evil," and the "*Meditationes Sacrae*," which were published shortly after. From these we may partly infer the nature of his occupations during the autumn and winter of 1596, concerning which we would otherwise be left in ignorance.

Sometime this year Bacon writes to the earl of Shrewsbury, from Gray's Inn, "to borrow a horse and armor" for some public show. Another letter without date from Bacon to Lord Burleigh probably relates to the same affair, and belongs to the latter part of this year. Bacon expresses his sorrow that "the joint masque from the four inns faileth," and adds:

Rather than this occassion shall pass without some demonstration of affection from the Inns of Court, there are a dozen gentlemen of Gray's Inn that, out of the honor which they bear to your lordship and my lord chamberlain, to whom, at their last masque, they were so much bounden, will be ready to furnish a masque, wishing it were in their powers to perform it according to their minds.

A letter written this year to Sir Fulke Greville on his studies, and signed "E." (*i.e.*, Essex), is claimed by Mr. Spedding to be written by Bacon. It has this remarkable sentence:

For poets I can commend none, being resolved to be ever a stranger to them.

Shakspere at 32, if we may trust the memorandum of a complaint by the "Inhabitants of Southerk," dated July, 1596, is living in Southwark, near the Bear Gardens. The names of eleven complainants are appended, the sixth being "Mr. Shaksper."

On the 22d of July Lord Chamberlain Hunsdon dies, and is succeeded by his son, Lord Hunsdon, as patron of the theatrical company to which Shakspere belongs. "Romeo and Juliet" has a great run, and is published in the following year.

John Shakspere, now a gentleman of Stratford, at the instance of his son William applies to the Herald's College for a grant of a coat of arms.

A.D. 1597.

Bacon at 36 publishes the first edition of his "Essays." In the "Story of Lord Bacon's Life," by Dixon, 1862, the author says:

Beyond the two state papers on Parsons's libel and Lopez's treason Bacon had yet done nothing publicly as an author. A few essays, a few meditations, with some other short pieces of his composition, were passing, as Shakspere's sugared sonnets and Raleigh's fugitiv verses were at the same time passing, from hand to hand. But a rogue of a printer being about to publish these scraps, their author, in fear of imperfect copies, put them with his own hand to press.

Raleigh's "fugitiv verses" were first collected and published in 1813. In 1590 he commended Spenser's "Faery Queen" in two sonnets, which are prefixed to the poem, followed by the versified praises of five anonymous or unknown poets, one of whom we shall prove was Bacon. Sidney and other men of rank had written sonnets; and when John Florio, in his "World of Words," printed in 1598, said, "There is another sort of leering crows that rather snarl than bite, whereof I could instance in one, who, lighting on a good sonnet of a gentleman's, a friend of mine, that *loved better to be a poet than to be counted so*, called the author a rhymer," may he not hav meant Bacon, whose poetic works were not altogether concealed? In 1592, as we hav seen, and in 1599, as we shall see, Bacon addressed sonnets to the queen, and afterward, in 1603, alluding to the same he said, "I profess not to be a poet."

On the 12th of March Sir Wm. Hatton dies, leaving a young widow, clever, handsome, and well provided; daughter of Sir Thomas Cecil, whose stepmother was Bacon's aunt—probably, therefore, an early acquaintance. A wealthy marriage would at any time hav been an effectual cure of Bacon's worst disease, poverty. Essex, at Bacon's request, writes to her parents and to herself on his behalf. Whether there was a proposal of marriage, and a rejection, we do not know; but on the 7th of November in the following year the wealthy widow is married to the narrow-minded Coke, a widower, aged forty-six, with ten children, and makes him miserable.

In Bacon's letter of October 21, 1596, he advised Essex not to aspire to the place of Earl Marshal, or Master of Ordnance, but rather to that of Lord Privy Seal. On the 10th of March, 1597, after a quarrel with the queen, Essex is made Master of Ordnance. Another expedition is prepared against Spain, and Essex is commander-in-chief. Bacon writes a letter to him concerning the widow Hatton: "My suit to your lordship is for your several letters to be left with me, dormant, to the gentlewoman and either of her parents." In regard to the expedition he says: "Preserve your person for further merit and service of her majesty and your country."

Let all the ends thou aim'st at be thy country's.
—*Henry VIII.*

The fleet sails, but is driven back to Plymouth by a storm, and when refitted is not strong enough for an attack on the Armada. But it proceeds to the Azores for the purpose of intercepting the returning Indian fleet. This enterprise, however, fails, and Essex returns, apparently as popular as ever, but not in favor with the court and queen.

No record of any communication at this time appears between Essex and Bacon, who is now engaged in the business of the new Parliament, which meets October 24th and adjourns till November 5th. In this Parliament, says Mr. Spedding, "there is scarcely a committee list in which his name does not appear."

Essex's last quarrel with the queen made him Master of Ordnance; another quarrel makes him Earl Marshal, December 18th; the very offices which Bacon in October, 1596, tried to dissuade him from seeking, as being most likely to bring him into trouble. Truly did a great officer at court remark of Essex: "I know but one friend and one enemy my lord hath; that one friend is the queen, and that one enemy is himself" (Apothegms).

Some time during this year Bacon writes a letter of thanks to Lord Burleigh for favors received. He adds:

I see well the Bar will be my Bier, as I must and will use it rather than my poor estate or reputation shall decay. But I stand indifferent whether God call me or her majesty. Had I that in my possession which by your lordship's only means against the greatest opposition her majesty granted me [see 1589], I would never trouble her majesty, but serve her still voluntarily without pay. . . . I never thought so well of myself for any one thing as that I hav found fitness, to my thinking, in myself to observe and revere your virtues. For the continuance whereof, in the prolonging of your days, I will still be your beadsman.

Here we beg leave to insert what ought to hav come in seven years before.

The 33d anniversary of Elizabeth's coronation was celebrated November 17, 1590. Sir Henry Lee, the queen's champion and master of the armory, who had conducted the exercises from the beginning, appeared for the last time, and, after the customary performances, resigned his office to the Earl of Cumberland, whereupon the celebrated vocalist, Mr. Hales, a servant of her majesty, pronounced and sung the following verses, personating the aged man-at-arms:

My golden locks hath time to silver turned
(O Time too swift, and swiftness never ceasing!),
My youth against age, and age at youth hath spurned,
But spurned in vain; youth waneth by increasing
Beauty and strength, and youth flowers fading been,
Duty, faith, love, are roots and ever green.

My helmet now shall make a hive for bees,
And lovers' songs shall turn to holy psalms;
A man-at-arms must now stand on his knees,
And feed on prayers that are old age's alms.
And so from court to cottage I depart;
My saint is sure of my unspotted heart.

And when I sadly sit in lonely cell,
I'll teach my swains this carol for a song:
"Blest be the hearts that wish my Sovereign well,
Curst be the souls that think to do her wrong."
Goddess! vouchsafe this aged man his right,
To be your beadsman now that was your knight.

Parallels are found in Bacon and Shakspere with almost every sentiment and expression in these lines. See Mrs. Pott's "Promus," p. 528. The change of color in hair she finds noticed in these two authors only. Silver hair or beard occurs six times in the plays; "your beadsman" in Bacon's letter to Lord Burleigh, quoted above, and in "Two Gentleman of Verona," 1591.

The verses were published anonymously in Dowland's "First Book of Songs," 1600, and again in 1844; both times with the pronouns changed from the first to the third person—*e. g.*, "*His* golden locks," etc. In the "Works of George Peele," 1828, they are credited to that poet, but the only evidence adduced of his authorship is the fact that he, as an eye-witness, wrote a poetic description of the celebration in 1590. Mrs. Pott is doubtless right in claiming for Bacon the authorship, and is only mistaken in supposing that "The Retired Courtier," to whom the verses were intended to apply, was Lord Burleigh, who at that time, on account of the loss of his wife, had temporarily withdrawn from court (see Segar's "Honor, Military and Civil," 1602).

Shakspere at 33 negotiates for the purchase of public securities in Stratford (afterward perfected for £260), and buys a house there for £60. He is engaged in agriculture and traffic, and his father enters a suit in chancery for the restoration of his estate.

"Richard II." and "Richard III." are entered, printed, and played. The former was probably produced the year before. The printed edition omits the entire scene of deposing King Richard. The omission is attributed by Malone to fear of the queen's displeasure. The play receives the countenance of Essex and excites the jealousy of the queen.

The "Merchant of Venice" is either played or in preparation. A tragedy of this name is entered and printed, but the critics presume it is not Shakspere's. From two small fragments accidentally preserved, "it is clear," says Mr. Halliwell-Phillipps, "that Shakspere did not hesitate to adopt an occasional line from his predecessors."

Up to this time nearly half of Shakspere's plays hav been written or sketched, and most of the same put upon the stage. Six of these hav been printed, but without the name of the author on the title page. Nor does Shakspere's name thus appear as a writer of plays until some time after the publication of Bacon's "Essays."

ANTIQUARY.

Mr. Reynolds Facetiously Criticised.

I always read with great interest whatever our indefatigable and able brother, the Ex-Rev. C. B. Reynolds, givs to the world through the columns of THE TRUTH SEEKER. I know his great worth as a propagandist of what he believes to be the truth; but I think I now and then catch glimpses of the "old faith that was in him," and which doubtless made him, as a minister of the gospel, somewhat decided or emphatic in his sermons, in claims of knowledge about sundry things regarding which nobody, except gospel preachers, knows anything, and of which "nobody who is anybody" ought ever to know or wish to know anything; and I wish to "point a moral" here by citing a few lines from Mr. Reynolds's contribution to THE TRUTH SEEKER of August 8th, "Facts and Fallacies of the New Testament," p. 499, col. 2. Mr. Reynolds writes therein:

"Jesus answered, In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii, 30). Here is the plainest possible, the most positiv, declaration that there is no human love in heaven, that angels were never fathers, mothers, husbands, wives, or children; that in heaven there will be no more love for husband or wife than for any other saint, etc., etc.

Now, I make no comment on the last clause of what I quote above, but I do say that Mr. Reynolds's "exegesis," as above, of the language he quotes as Jesus's is the boldest and baldest *non sequitur* I remember to hav ever met in literature, not excepting anything I hav seen in the ordinarily inconsequential diatribes of professional pulpiteers. It is wholly illogical, bearing no necessary relation to the premises (the text cited); such is the exegesis as it stands unsupported by context, and bald to the eyes of ignorant readers, whom Mr. Reynolds ought to try to enlighten, rather than leave them in "spiritual darkness," dependent for their opinions upon his dicta alone. So I will assume that Mr. Reynolds drew upon some fund of knowledge obscured to most other people's minds, when he made bold to launch upon the world his peculiar "exposition of the holy scriptures" as to the text he cites. It will therefore be in order, I suppose, to ask him to please tell us how he knows it to be a fact that, while there's no marrying in heaven, there are no children born there, no fathers and mothers there. It is true that the mother of the Jesus from whom he quotes is said to hav been married to Joseph here on earth, but I suspect that Mr. Reynolds is aware that all Christendom supposes that the angels of God were quite sure that Jesus, a child of Mary, was not the issue of the marriage of Joseph and Mary; (and I hint at this merely to giv "respectability" to that alliance of the sexes throughout the world which is so "natural" and common—without marriage—that a vast portion of the inhabitants of the globe to-day are what we under our laws would call "bastards"). Fie! Mr. Reynolds's pen must hav slipped in some way; else he has important information which he ought to giv to the public touching the co-relations of the "angels of God."

I do not expect Mr. Reynolds to make a play upon words, and claim that the Greek *aggelos* (an angel) is masculin, and that therefore angels are all of one gender and so not given in marriage; but he may, for this is the only ground of defense, I opine, which he could well present for his very broad assertion—in the way of "exegesis"—posed on a very narrow basis. The logicians who read THE TRUTH SEEKER will wonder, till they know, where Mr. Reynolds keeps his "major premises." Let us hear from him.

Winsted, Conn. L. W. C.

Some Language Needs.

Our list of words, numerous as it is, is yet not comprehensiv enough to fulfil the highest ideal of a perfect tongue. We need more tools—a good many of them—and it sometimes seems a pity rather that we cannot manufacture and introduce them when the need is perceived, than that some of those we hav offend in their composition the strict requirements of congruity. We badly need, for instance, epicene pronouns in the singular answering to *they, them,* and *their,* in the plural. True it is, one can often use *he, him,* and *his,* expecting hearers or readers to remember that "the brethren embrace the sistern." True it also is, one can often get around the difficulty by rearranging a sentence; but there *is* a difficulty, for all that. A man wishes to say that each of his two children—a boy and a girl—has the exclusiv use of a bedroom. He naturally begins: "Each of my children has a room to——" how shall he finish? It is not quite right to say that each has a room to himself, or to herself, and it is certainly far from grammatical or pleasing to say themselves. What shall he do? The problem is of daily occurrence, as anyone will find who will take pains to watch for it.

We need, too, a preterit for the verb *ought.* We are compelled to say, "You ought to hav done such and such things"—which is by no means what we really mean. One cannot possibly be under obligation to *hav done* anything—the phrase is absurd. All obligation is *to do,* and it would be an important gain in the direction of clearness and conciseness if we might say, when speaking of past time, "you oughted."

We need, again, a word almost synonymous with *many,* but having a slightly different shade of meaning—a lack which is often supplied, awkwardly and incorrectly, by the use of *numerous* with a plural noun. People say, "There are numerous books on that subject"—which is clearly ungrammatical. There may be a numerous list of books, but that expression, correct in syntax, does not seem quite to express the idea; and to say there are many books may be rather too strong a statement.

We need, once more, a verb for which *replace* is commonly substituted, there being nothing better at hand. One removes a painting from his wall and hangs up an engraving in its stead. For a brief statement of this action, we hav at present nothing better than to say that the painting was replaced by the engraving. Yet this is really nonsense. To replace a thing is to put it back where it was before.

Then there are not a few adverbs which one meets in foreign tongues, and finds so useful that he wonders at himself for never having noticed the absence of corresponding words in English. Familiar examples are *freundlich* and *höffentlich* in German. One cannot say in English, "he received me friendly," convenient as it would be sometimes to do so, neither *kindly* nor *cordially* quite answering the purpose. Nor can we say, "The doctor has hopeably given the right medicine." If you presume he has done so, you may say *presumably*—if you are sure of it, you hav *undoubtedly*—but if you only desire to express a pretty strong hope, you must cast your sentence in another mold.

At the same time, we hav certainly bad words enough—bad, not because they are irregular in form or composed of incongruous elements, but because they are for some other reason (adopting Noah Webster's sententious expression) nonsensical. *Helpmeet* is one of these monsters. The result of a stupid blunder in running together a noun and an adjectiv that stand separate in the familiar verse in Genesis, it can hardly be called a word at all; it means nothing in particular, and is worse than useless. Equally useless for the most part is the school-ma'amish insistence upon indicating, by the addition of *ess,* the feminin gender in a number of nouns indicativ of occupation or position. Sometimes, of course, the sex of the person referred to has a direct bearing upon her relations to her calling, as in the case of an actress, whom it is often doubtless well to discriminate, in speech as in thought, from an actor. But it can hardly be maintained that any such necessity exists in the case of a woman who may happen to be an editor, a postmaster, a manager, or a poet. Yet we read not unfrequently of editresses and postmistresses; the dignified *Westminister Review* calls *poet* not sufficiently distinct when the poet is a woman, and gives its sanction to *poetess;* and the *Illustrd London News,* which often devotes a considerable portion of one of its most entertaining departments to discussions of colloquial English, its meaning and its proprieties, is actually guilty of *manageress.* Here, as before, the extra syllable is merely an encumbrance; we could not only get along just as well without it; we should actually do better.

But by far the most important suggestion offered by the analogies of the little group relates to the folly of *misusing* our verbal tools. People speak, for instance, of *preposterous* statements, meaning only that they are *incorrect* or *absurd.* No *preposterous* is not properly synonymous with either of these adjectivs, but has a definit meaning of its own, which can be expressed by no other word, signifying as it does the putting of something first which ought to be last—the getting of the cart before the horse, as it were. We are badly compensated for losing the power of expressing this idea in a single word by gaining a new and hardly distinguishable synonym for *absurd.*

Then there is *aggravating* for *exasperating.* The distinction has been pointed out a thousand times. Everybody knows that to aggravate is to make worse. A man's crime may be aggravated by the circumstances; to say that the man himself is aggravated means, not that he is annoyed, but that, being an evil at best, he is made a greater nuisance than he has been. Yet it is surprising how many influential writers, especially in England, insist on confounding the terms. Dickens does so over and over again in "Great Expectations." I read the other day in the *Mark Lane Express* of persons who "jerk the reins in that aggravating manner." A pamphlet lately published in London, and relating to a certain class of books in the British Museum, is entitled, "Aggravating Ladies." Most surprising of all, perhaps, is the following, from the *Westminster Review* (October, 1881, p. 284, Scott edition): "The selections from 'The Giaour' are exceedingly aggravating."

Restiv for *uneasy.*—A restiv horse is a lazy horse that wants to rest, and by no means, as sometimes seems to be supposed, a nervous horse that wants to go.

Fabulous for *very great.*—One may properly speak of the fabulous wealth of an impostor, meaning the property which he falsely pretends to hav. But what nonsense it is, when one thinks of it, to say that a lady's jewels are of "fabulous value," meaning that they cost a great deal of money!

Temperance and *protectiv.*—Without expressing any opinion as to the advisability of indulging in alcoholic beverages, one may properly denounce, from grammatical considerations only, the absurdity of speaking of a man who abjures them entirely as "strictly temperate." How can one be temperate in the use of that which he does not use? And similarly, without expressing any opinion as to the wisdom of a national policy of limiting importations from foreign countries, one may point out that the name "protectiv tariff," as applied to a tariff by which this result is brought about, is objectionable for the reason that it begs the whole question at issue. Such a tariff *restricts, limits.* Whether it really *protects* anything, in any proper application of the term, is disputed.

Circumstance for *event.*—We continually hear people say that they will "relate a circumstance" that occurred under their own observation. A circumstance occur? They might as well speak of the motionless scenery at a theater as performing.

Demean for *debase.*—This blunder seems to hav arisen partly from an imagined relationship between the verb *demean* and the adjectiv *mean,* and partly from the fact that the verb is used in a good many rather familiar passages in old and standard writers in such connection that *debase* would hav made equally good sense. A recollection of the noun *demeanor,* which is certainly not synonymous with *debasement,* ought to be a sufficient correction of the error.

Merchant for *tradesman* or *shopkeeper.*—In the older and better use of the word, it was strictly confined to persons who carried on foreign traffic. To call retail dealers "merchants" is to multiply synonyms uselessly, at the cost of losing a very convenient distinction.

Sustain for *receive.*—Chiefly in daily-paper language: "The victim sustained a bruise on his left arm." Well, it would hav been remarkable if the victim had *not* "sustained" a wound of that description. The writer was of course trying to say that the person *received* the wound. How hard it is, sometimes, to be simple!

Liable for likely.—A wrongdoer is liable to punishment. To say that he is "liable to escape," meaning that he is *likely* to escape, is to commit an error that is really comical in its absurdity, when one compares the true meaning of the sentence with the idea intended to be conveyed.

The list stretches out indefinitly; one knows not where to stop. It seems that on this subject, as on some others, there is verily need of line upon line, precept upon precept, here a little and there a good deal. Yet one word of caution must be added. The doctrine that words should not be used to convey ideas foreign to their real meaning ought never to be so perverted as to interfere with their employment in a secondary, derivativ, or figurativ sense, the legitimate outgrowth of their primary significance. A single illustration will make this clear. The verb to *indorse* means to put on the back of, and the United States post-office department informs the senders of registered letters, by a placard displayed in many post-offices, that such letters "require the name of the sender to be indorsed on the face of the envelope!" Indorsed on the face! The writer of this notice—who, doubtless, imagined that *indorsed* was merely a more elegant synonym for written—might as well speak of hoisting a load down. But no small quantity of what I venture to think rather wooden-headed criticism has been expended on the use of the same verb to signify *approve* or *sanction,* as in the common expression, to indorse a candidate or a movement. It seems to be forgotten that in the usual application of the term—the indorsing of a note or a check—we hav always in mind, not only the fact that something is actually written on the back of the paper in question, but also and chiefly the far more important fact that the writer of the indorsement, in putting down his name, agrees to warrant and defend the holder of the document against loss resulting from his confidence in it. In other words, he may be said to *back up* the original maker. And just as it is indisputably good English to speak of a man's friends as backing him, so it is absolutely good English to speak of a lawyer indorsing a layman's opinion about a legal question, or a scholar indorsing the positions maintained in a book on classical subjects. To object to such use of language as this is to push grammatical criticism to an extreme that is likely to render it ridiculous, though, if the critics could persuade the people to follow them, it would result in a senseless limitation of our choice of words—a real and by no means inconsiderable injury to the language.—*Gilbert M. Tucker, in the New Englander.*

Criminals on the Bench.

E. W. Chamberlain in John Swinton's Paper.

The notion is very prevalent just now that every judge "has his price," and as long as the conduct of our judges is such as to justify this notion, so long will the standards of integrity throughout the community remain low. I want to add my mite to the literature on this subject, for I believe it will some day be regarded as valuable history. I hav in my possession the deposition of Ambrose H. Purdy, who for eight years acted as public prosecutor in the United States Circuit Court in New York city, where Judge Benedict, during that time, presided. Mr. Purdy testifies:

> Q. Don't you think that your services in that case were just as valuable as those of the defendant's counsel? A. No, nor in any government case; because we don't put a man on trial until we hav two-thirds or nine-tenths the best of the case before we start, and the lawyer on the other side has harder work. It is easier for the district attorney. You hav all the power of the government of the United States behind you, and you hav all the detectivs you want, who will swear almost anything you want them to swear to, and you hav all the jurors, because they are paid by the United States, and they don't pay the jurors as they are paid in this court—there they are paid so much a day, and the verdict is for the government *every time.*

No more truthful description of Judge Benedict's court could be given. This short paragraph tells the whole story of fraud, corruption and outrage. Until very recently, a person accused of an offense in this court had no opportunity to testify in his own behalf, and to-day the farce is enacted of an appeal from this court to a court composed of three judges, *one of whom is the trial judge himself.* The proceedings in this court are a mockery of justice and a disgrace to humanity. I believe many innocent men hav gone down to an ignominious doom from this court. I can certainly name several. Here Mr. Edward Lange and the philanthropist, Dr. Foote, were convicted. The conviction of D. M. Bennett in this court shocked the moral sense of the world. It was said of it that "it was a predetermined fact that conviction had to be had, and that everything was conducted to that end with such unsparing disregard of the ordinary rules of justice, law, and fair-dealing that no other result than that arrived at could hav been expected."

I write to-day only to perpetuate the evidence of Mr. Purdy, and bring it to the notice of those who are interested. Rev. J. M. Pullman said once, at a dinner given to Henry George, that the most dangerous criminals are those who liv under frescoed ceilings. We might truthfully go further, and say that, of all criminals who liv under frescoed ceilings, the most dangerous are the criminals who occupy places on the bench of justice.

A True Bourbon.

In THE TRUTH SEEKER of August 1st Mr. Malcolm says: "They hav passed laws in the state of Michigan which hav enabled rich men to buy up and hold out of production 28,000,000 acres out of the 36,000,000 acres of the lands of that state." There is not a syllable of truth in that statement. Mr. Malcolm seems to be one of those men who are stocked with a certain amount of data and arguments, and when these hav been ground out in a mechanical way, he begins where he did before, and grinds them all over again in regular turn. He made the above statement less than a year ago, and I corrected it for the benefit of others and explained the whole matter. I promised to offer no criticism of Mr. Malcolm's views as long as he refrained from misstatements in matters of fact, and I hav kept that promis, but if he makes that statement again, I shall be compelled to reject the excuse of ignorance or absent-mindedness and say plainly that he has *wilfully* falsified. It is said that a Bourbon never learns anything, and never forgets anything.

N. G. W.

CATALOG of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - AUGUST 22, 1885.

Intellect and Faith.

We are thankful to the New York *Sun* for this admission that faith in the supernatural can exist only by a subordination of the intellect. We hav believed it all along. The *Sun* says, in answer to a correspondent:

"Men of strong intellect are apt to find that they cannot satisfy the religious sentiment, which is also strong in them, in any other way than by giving up reasoning about religion and allowing their emotions full play by the aid of faith. They get relief and rest by ceasing from vain inquiries and falling back upon unquestioning belief. They want to giv vent to their religious feelings and their desire to worship. But at this time, perhaps more than at any other since the advent of Christianity, the number of those who hav given up faith altogether is steadily and even rapidly increasing; and it unquestionably includes a large part of the strongest and best educated minds of the world. They are adopting a philosophy which ignores the supernatural, and, consequently, takes no account of theology except as a superstition which has had an enormous influence upon mankind. They are not troubled about their future state, for they are not at all sure about immortality, even if the future life does not seem to them contradictory to probability; and they are not oppressed by a sense of sin, for it appears to them that they do about as well as could be expected of them. Yet many of these men, too, hav the religious sentiment strongly developed, and the barrenness of their philosophy on the emotional side is often very unsatisfactory to them. They cannot accept the existing religion, and they are vainly waiting for one to turn up which will better suit their notions. Vainly, because how can there be a religion without faith?"

Upon those who "get relief and rest by ceasing from vain inquiries and falling back upon unquestioning belief," Colonel Ingersoll has very appropriately commented. In his discussion with Judge Black, he said: "In this age of fact and demonstration it is refreshing to find a man who believes so thoroughly in the monstrous and miraculous, the impossible and immoral—who still clings lovingly to the legends of the bib and rattle—who through the bitter experiences of a wicked world has kept the credulity of the cradle, and finds comfort and joy in thinking about the Garden of Eden, the subtil serpent, the flood, and Babel's tower stopped by the jargon of a thousand tongues—who reads with happy eyes the story of the burning brimstone storm that fell upon the cities of the plain, and smilingly explains the transformation of the retrospectiv Mrs. Lot—who laughs at Egypt's plagues and Pharaoh's whelmed and drowning hosts—eats manna with the wandering Jews, warms himself at the burning bush, sees Korah's company by the hungry earth devoured, claps his wrinkled hands with glee above the heathens' butchered babes, and longingly looks back to the patriarchal days of concubines and slaves. How touching when the learned and wise crawl back in cribs and ask to hear the rhymes and fables once again! How charming in these hard and scientific times to see old age in Superstition's lap, with eager lips upon her withered breast!"

The answer to the closing question of the quotation from the *Sun* is that there assuredly can be no "religion without faith." And there are men of intelligence, too, in the world who, looking over the history of the past, hav inquired if it is altogether necessary, all things considered, to hav a religion; and whether, perhaps, people would not on the whole be just as well or even better off without any. The religions that hav existed hav unquestionably had many harmful results, and their utility has as yet to be demonstrated. What, for instance, has Christianity ever done to atone for its atrocities? Has it ever saved as many lives as it has taken? Has it ever built asylums enough to hold the orphans it has made? Certainly not. And even if it had been, as it professes to be, a religion of peace, it would still hav a long account to settle with progress and civilization for having opposed every step of science and discovery.

But if there are those who believe religion to be unnecessary, there are also many intelligent persons who, while taking "no account of theology except as a superstition," still believe that much good may be accomplished by a proper manipulation and guidance of the so-called religious sentiments. These are the Positivists, whose religion is the Religion of Humanity, and whose faith is an abiding trust in the happy destiny of mankind upon earth. In this religion the believer finds his supreme being ever with him, and his faith, if sometimes misplaced, is at least not always, like the supernaturalist's, empty and futil.

If any object is destined or fit to receive the homage of the world when it shall be no longer directed to a mythus of the skies, that object is Humanity in its entirety. Its "worship" will be the performance of any good deed. Such a religion may be adopted by those who "cannot accept the existing religion," and "are vainly waiting for one to turn up which will better suit their notions."

Mr. George's Great Mistake.

In a letter from Henry George to the New York *Tribune* we are surprised to find the writer taking the absurd position indicated by the following paragraph:

"Something stronger than the combination of 'Atheism, Malthusianism, and Republicanism' is coming to the front, something more capable of rousing enthusiasm and inspiring effort. In the polished society of England to-day the Salvation Army is regarded with something of the amused contempt with which the cultured Roman of the first centuries of our era must hav regarded that uncouth Galilean superstition then beginning to make its way among slaves and proletarians. But the thoughtful must see in an organization that can raise the enthusiasm and do the work that the Salvation Army has already done, at least a social power. As preached in churches where Dives occupies the best pew and Lazarus would be ashamed to enter, Christianity may be a bulwark of conservation, but let loose in alleys and byways, and preached to the poor and the outcast by enthusiasts of their own class, it cannot be so muzzled that it will not be a revolutionary force. Whatever be its absurdities, the Salvation Army carries into that seething mass of want and suffering in which the foundations of the English social structure are laid the message that it was for such as they that Christ died, and for such as they that the mansions of heaven hav been prepared. In the exposures of the *Pall Mall Gazette* the Salvation Army has had a primary part, and they can hardly fail to turn to something partaking of the nature of a Socialistic propaganda the work of this powerful organization."

Nothing more preposterous than this, that we hav seen, has come from even the most deluded of the Christian Socialists. The idea that the Salvation Army, or any other religious crusade, is likely to help the cause of labor, will strike the trades unionists and other movers for the rights of the workingman in this country, probably in England, and especially on the Continent, as something peculiarly novel. The drift of the labor movement is at least toward "Atheism;" more "Malthusianism" would be beneficial, and in "republicanism," or in something still further removed from kingcraft, is the worker's only hope.

The Salvation Army in England is merely a scheme to feather the nest of "General" Booth. Its participation in the *Pall Mall Gazette* exposures only serves to throw doubt and discredit upon those revelations and to float the army into public notice, as refuse is washed into the streets by the flooding of a sewer. Girls may as well fall into the hands of London patricians as to be abducted by Booth. It was only last week that a mother was obliged to appeal to the authorities to rescue her thirteen-year-old daughter from the clutch of this fanatic. In 1858 the pope's police stole the Jewish Mortara boy, and could not be made to relinquish him to the parents. General Booth, it seems, prefers to trade in girls.

To assist the workers in their conflict with capital is furthest from the intentions of the Salvation Army. Not long ago there was a strike in Toronto, and the Army sent word to the bosses that it would supply two hundred men to take the places of the strikers. That is the "message" which this crusade carries! And what kind of Socialism would that be which had its inception among the class that the Salvation Army professes to deal with? It would be the Socialism of the mob—the kind of Communism that has made real Communism disreputable. Of all fanaticisms, religious fanaticism has carried men to the farthest extremes of atrocity. Human lives are taken "in the name of God;" they are spared in the name of humanity. The Salvation Army is ridiculous while it is insignificant. When it becomes strong it will be dangerous.

There has been noticed of late a tendency on the part of Mr. George to indulge in religious twaddle. It has been regarded, however, merely as ballast thrown in for a sop to religious readers, and overlooked accordingly. But when a representativ man like him goes so far as to recommend and encourage such a movement as the Salvation Army, it is time a protest was entered. The workingman may well mistrust his self-appointed leaders when he finds them aiding or abetting his immemorial enemies.

The Albany Convention.

We are glad to notice the encouragement which Messrs. Putnam and McCabe are receiving in their preliminary work for the coming Convention of the New York Freethinkers' Association at Albany. This certainly promises to be one of the most important occasions in American history. And not alone will the occasion be important, but the speakers to be present are sufficient to attract all lovers of inspiring speech.

First and foremost, though last on the program, there will be the one whom all delight to listen to; the man whom a writer in the *Investigator* has aptly termed the Demosthenes of Free Speech—Col. Robert G. Ingersoll. It is a crowning glory of the National Liberal League that it can name as its president the foremost orator of this or any other age. Then, taking the speakers as they are announced, we are to hav Charles Watts, who bids fair to do what his forefathers failed to accomplish: conquer the American people—their hearts at least. Elizabeth Cady Stanton—one of the noblest and bravest of women. She brings with her the good will of all who favor the just demands of her sex. Courtlandt Palmer—how could we get along without him? One of the *élite*, he will tell us about "The Aristocracy of Freethought." Mrs. Mattie Krekel—the woman of judicial mind. Her place is with the judges on the bench. James Parton—the Plutarch of American history. May he find a faithful a biographer as he has been. T. B. Wakeman (he should come home president of the Association)—the stanch defender of the constitutional rights of the humblest and most unpopular citizen. Let us call him our Aristotle, "the father of those who know." Helen H. Gardener—the modern Hypatia, "no less admired for her beauty than her wit." When she discourses about "men, women, and gods," all three listen.

If these were all, it would be glory enough for one day, or for three days. But they are not all. Elizur Wright, the Nestor of Liberalism, will be there. Horace Seaver, of the *Investigator*—we wish he were read as far as he is known—is coming; so is G. N. Hill, Joseph McDonough, Mrs. Hoban, and C. B. Reynolds, the Little Giant; and over all will beam the genial countenance of S. P. Putnam.

Beside these will be the People, who, after all, will constitute the Convention.

We do not see how anyone can be happy and stay away from the Albany Convention. We shall drop our pen and go.

Two Good Letters.

The readers of THE TRUTH SEEKER have not heard as much from Brother John Peck of late as the favorable remarks about his productions indicate that they would like to. We are glad to print the appended letter:

NAPLES, N. Y., Aug. 10, 1885.

"DEAR FRIENDS: Please send me a half dozen pictures—three of the historical 'Lessons,' and three of the 'Balaams.' The man who brought out those pictures is entitled to a reserved seat in the New Jerusalem. They are a decided hit; they are addressed both to the eye and to the reason. I would be satisfied with the work of my life if I could be the means of putting these pictures in every house in the United States. They ought to be in the house of every Freethinker.

"Some one has sent me a pamphlet entitled 'St. Matthew Before the Court,' with which I am well pleased. Although it contains but little which is new to the intelligent Freethinker, yet I give the author great credit for his ingenuity in clothing an old figure in a new dress. Thousands should and will read this little book and be induced to search the pages of history to find the facts to correspond with the statements set forth in the pamphlet. Every Liberal will be pleased with it. It gladdens my heart in my old days to see the good work go on. Truly, JOHN PECK."

Thanks. Letters like the following, also, are refreshing in this season of dull trade—or at any other

season, for that matter. The writer is an old and esteemed subscriber:

"HOTCHKISS, COL., Aug. 1, 1885.

"EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Please find inclosed $20.00 to pay up my subscription, and also for the inclosed list of books [here follows a long list of books and pamphlets], and for the balance please send such books and tracts as in your judgment will do the most good. I am doing all the missionary work I can with my limited means.

"On the 11th of July we heard the first Liberal lecture ever delivered in this part of Colorado. The lecturer was O. A. Phelps. He spoke on the 11th on the subject, 'What is Infidelity?' and on the 12th he gave two lectures—'The Garden of Eden,' and 'What Must We Do to Be Saved?' He handled his subjects ably, and I think the lectures did a great deal of good. The Liberal element is getting rather too strong for the clergy in this part of the country, and I hope to do more to advance the cause by scattering broadcast Freethought documents. Hoping the truth may succeed, I remain, as ever, a truth seeker, E. T. HOTCHKISS."

SOME of the newspapers hav been raising objections to Parson Newman's funeral sermon over Grant, on the ground that it was tinsel-oratory. These papers had never seen the ministerial slaver that has come in since, or they would regard Newman's pyrotechnical display as something respectable. The following extract from a sermon by the Rev. H. Stone Richardson is a good sample of the worst that can be done. At the Grant memorial services at Oskosh, Wis., Mr. Richardson said:

"Last night I dreamed, and yet 'twas not quite a dream. I saw sitting upon the bronzed statue of America that crowns the dome of the Capitol at Washington, an eagle. In his beak was a scroll, upon which were the words, 'First in peace, first in war, first in the hearts of his countrymen.' And I heard a voice say to the eagle, 'Fly, and place that scroll upon the monument where truth and justice will place it in the ages to come. He unfurled his pinions and flew, and I was given power to follow him in his flight. He crossed the sea. Flew swift over the towers and monuments of the old world; flew over the tombs of Hannibal, Alexander, and Cæsar and Napoleon; flew more slowly over the grave of Wellington and the Andrew Marvells and Ireland's Emmett and O'Connell and over the tomb of Kosciusko. Then he turned his flight homeward and recrossed the sea and flew toward Mount Vernon, and stood poised above the grave of the sublime Washington. Long and lovingly he hovered over the grave, but at length he unfurled his pinions, and with slow, meditativ flight, directed his way to Springfield, and again poised in mid-air above the monument of our martyred Lincoln. Long he hovered above the tomb and circled round and round about it, and flying away from it stopped and returned, and again looked down upon the tomb, and then, with swift, graceful, decided flight, swept through the sky, nor rested until he stood above Riverside park, and there he poised his wing and began his downward flight, lower and yet lower, and laid the scroll—'First in peace, first in war, first in the hearts of his countrymen'—tenderly upon the tomb of U. S. Grant. God, walking over starry spheres, has taken him by the hand, and led him through a wide world's tears up to the deathless land."

The picture of an eagle standing above the grave of Washington, or flying meditativly toward Illinois, could hav been equaled only when God walked over the starry spheres, took that same proud bird by the hand, and waded with him through a sea of tears to the shores of the deathless land. Rev. H. Stone Richardson, of Oskosh, Wis., receive the cake!

ON March 28th last Thomas Crawford, the city treasurer of Oswego, N. Y., absconded, owing the city $25,000. He traces his downfall to a Catholic priest named O'Connell, who induced him to invest the city's money in gambling speculations. Discussion of the subject led to the discovery that O'Connell was apparently involved in rascalities in more ways than one. Crawford had a sister, who was the housekeeper of Father O'Connell, and she has brought charges of seduction against the priest. Michael Crawford, a brother of the defaulter, gathered together the testimony of witnesses and some letters of the priest that seemed to him to compromise the clergyman's character, and, going to Albany, submitted to Bishop McNierney charges against the priest. They are as follows, and are those upon which he is undergoing trial:

1. Drunkenness.
2. Criminal intimacy with Mary Crawford.
3. Abortion.
4. Bastardy.
5. Assault on Maggie Burns.
6. Operating in bucket shops.
7. Complicity with Thomas Crawford in using city money in bucket shops.
8. Cursing the people from the altar.
9. Attack on Thomas O'Brien.

O'Connell has been brought to trial by the church authorities, the case being opened last week Wednesday. He denies all the charges except the sixth, but Michael Crawford promises to prove them all. The specifications, if true, show the priest to be a most unprincipled scoundrel, and that he has lied, gambled, cheated his friends and parishioners, and betrayed the confidence of women. If the church council finds him guilty, O'Connell threatens to carry the case to Rome if necessary. On the other hand, if he is cleared, Crawford will appeal to the civil courts. As O'Connell is pronounced a "useful pastor," the latter alternativ will probably be adopted. The Catholic church is notorious for whitewashing its criminals.

IT is not clear to us what *Truth*, a Liberal paper published at Pittsburgh, Pa., means by what it says in its last issue. The editor inquires:

"Are we to hav a convention of the National League this year? It seems not. It appears to us that the officers of the National League are giving too much of their time to the Albany Convention to insure the success of the National Convention—if we are to hav one—to be held at Cleveland, O., September next. Much as we hope the Albany Convention will be a success, we do not think, however, it should be allowed to interfere with the success of the National one, which it undoubtedly will. The time for holding the National Convention is near at hand, and so far there has been nothing done to make it a success. If we are to hav a National Convention next September the matter ought to be vigorously agitated immediately. If we are not to hav one we ought to know the fact. We think a serious blunder has been made by arranging to hav the Albany Convention held in September. It ought to hav been postponed. What is to be done?"

There seems to be a misunderstanding on the part of Brother Pierce. (1) We are not to hav a "National *Convention*," exactly, but there will be an annual *Congress* of the League, which will be not only national but international, as the Canadian Freethinkers will be invited to attend. (2) The Congress will not be held in September, but in October, on the 9th, 10th, and 11th. (3) The officers of the League, as League officers, are giving no time at all to the Albany Convention. Mr. Putnam is an officer of the New York State Freethinkers' Association, and is performing the duties devolving upon him as such. As a League officer he is lecturing every Sunday. The men elected to conduct the Liberal campaign invite counsel and criticism; they can hardly be expected to welcome misrepresentation. (4) "What is to be done?" inquires the editor of *Truth*. Do all you can, Brother Pierce, to make successful both the Albany Convention and the Ninth Annual Congress of the League.

THIS rather startling dispatch appeared in the New York dailies of the 12th:

"PARIS, August 11th.—Advices from Tonquin say the Bishop of Quinhon reports that over ten thousand Christians hav been massacred in the provinces of Biendinh and Phuyen. Murders and incendiary fires are of almost daily occurrence. The vicariate has been annihilated."

The following day the dispatch was supplemented thus:

"PARIS, August 12th.—The *Times* says the massacre of Christians in Annam is the outcome of the immunity that criminals hav enjoyed there since 1883. It adds that it is the duty as well as to the interest of France to insist that exemplary punishment be inflicted upon the murderers."

If it is true that ten thousand Christians hav been massacred in China, punishment should certainly be visited upon the perpetrators. But then it must be remembered that "Biendinh" and "Phuyen" are a long way off; that ten thousand is a large number of people to stand still and allow themselvs to be massacred; and that the informant is a bishop. A subscription list for the relief of the sufferers will, of course, be opened immediately, "all subscriptions to be forwarded to the Bishop of Quinhon." It may also be remarked that it makes a difference whose ox is gored. When Christian soldiers enter the country of a barbarous people, where they hav no right, and kill off a few thousands of the nativs, the event is not telegraphed all over the world as a "massacre." It is merely a brilliant victory. But the outrage is gradually dwindling down. Here is the next dispatch:

"PARIS, August 13th.—The reports of the massacre in Annam were greatly exaggerated. Instead of 10,000, it is now stated that only a few hundred Christians were killed."

It is safe to predict that this "massacre" will ultimately be reduced to the dimensions of a street fight between a Chinese laundryman and a European who was trying to cheat him out of his washbill.

IT was thought that Squire's lines on Grant were the worst that could be written. Mayor Grace was of that opinion, for he ordered them to be taken down from the front of our city hall. But they hav been surpassed in foolishness. The Rev. N. B. Thompson, pastor of a Free Baptist church in this city, perpetrated the following in a recent sermon:

"What means this drapery, black and white?
Why these emblems rich and rare?
Why this grief on every hand,
This mourning all over our great land?
Is it because
The greatest of men has died?
Oh, no! there remain many as great as he,
But he was America's great son,
Whose name and virtues were praised
Far over land and sea.
For weary days there waited about his bier,
Mourners more than fifty million,
Of every rank, color, and creed,
Of every grade and station.
Was such a mere display of sentiment
Gotten up for political show?
Ah, no! such reason we do not hear;
But it was the united sentiment of
More than fifty millions of mourners
As they waited about his bier."

WE note this in the *Independent* of August 13th:

"You can find anything in the Bible if you look for it. See this about Grant, from 1 Sam. xvi, 18: 'Behold I hav seen a son of Jesse, . . that is a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.'"

Our contemporary is mistaken. The passage quoted refers unquestionably to Cyrus Romulus R. Teed.

WE are in receipt of the following:

"In Boston, Mass., August 11, 1885, by Rev. Allen Putnam,

—MARRIED—

Andrew Jackson Davis, of New York, to Della E. Markham, M.D., of Detroit, Mich."

Being a sequel to "Beyond the Valley."

IN the course of a long reply to our remarks on the "poverty" of the pope in THE TRUTH SEEKER of July 25th, the *Catholic Union and Times* says:

"There can be no slavery so unbearable as that which binds to false guides, none so unqualified."

We accept the statement as a truth. The editor of the *Catholic Union and Times* will now be pleased to lift upon us the light of his reconciled countenance.

SOME of the lightning calculators, says the Philadelphia *Ledger*, in the true commercial spirit are at work already estimating the "total cost" of the Grant pageant. They think it will not be far from a million of dollars, on the following basis: "Expenses of regular troops, $3,000; expenses of National Guard, $90,000; expenses of the city, $29,000; expenses of civic organizations, $250,000; expenses of draping, $500,000. Total, $872,000." That is a large sum of money to expend upon a man after he is dead. Yet a funeral must needs be expensiv when Uncle Sam conducts the obsequies.

THERE is an eloquent temperance lecture in the fate of young Curtain McClain, of Orbisonia, Huntingdon county, Pa. He is twenty-one years of age, and has a pretty little wife of eighteen and an infant child. In August of last year he attended a camp-meeting at Newton Hamilton, in Mifflin county. On the way he purchased a large bread-knife for his mother and carried it along in his pocket. On the night that the camp-meeting closed, becoming intoxicated with whisky, he plunged the knife into the back of William Smearman, a young married man of twenty-four, who had a wife and three babies. McClain had never seen Smearman before and had no reason for quarreling with him. He has been found guilty of murder in the first degree, and awaits his death warrant in the Mifflin county jail. When sober he was industrious and inoffensiv. So far as practical responsibility goes he is innocent. In the eyes of the law he is a murderer. Whisky did it. But this is the age of whisky, and what is the best method of hastening its departure is a leading question. Religion has not done it, and, indeed, it is well known that religious ecstasy is the brother and counterpart of alcoholic intoxication, and the prolific parent of kindred crimes. Intemperance has defied all the resources of prohibition. It defies public opinion, which is supposed to make it disreputable. It will yield only to that mental enlightenment which teaches that any abnegation of the reason is a start along the highway of irresponsibility, that leads to every species of crime.

Answers to Inquirers.

TEXAS INFIDEL, Sulphur Springs,—The word *sheol* is pronounced as though spelled *she-ole*, with the accent on the first syllable.

AUSTIN WILSON, New York.—We do not know how the cross comes to surmount the tomb of General Grant, but we hav noticed that religious people are very assiduous in keeping that phallic symbol before the public eye. It is fair to suppose that some priest put it there. It should be taken down, and, along with Parson Newman and Squire's poem, become an ornament to obscurity.

P. B. R., Adrian.—The colonel, according to the best information we hav, raised a regiment and was in several engagements. He was captured by Forrest, who soon expressed a desire to exchange him because, as Forrest said, "he was too damned popular," and gave promis of winning the Confederates over to the Union. He was paroled. The colonel acknowledged himself unfit for a soldier. During an engagement, he says, he always thought of the widows and orphans every volley made. Chaplain McCabe cannot be relied upon. Many popular Sunday-school romances are referable to his ability as a prevaricator.

Measure of the Pope's Toleration.

Some time or other the pope will abandon his quarrel with United Italy. Leo XIII. evidently hopes that some trouble of the European world will giv the papacy a chance to return to temporal authority in Rome; but the next pope may hav learned that the kingdom of Italy is strong for the very reason which makes it weak in papal eyes, viz, that it is modern, and exists in spite of traditional Europe. The twenty-one parliaments of Austria are a proof that Europe is governed by a new order of ideas, and that United Italy is not an accident. Pope Leo has recently frowned upon his organ in Rome, the *Osservatore Romano*, for saying very hotly that a pope cannot tolerate Liberalism. The pope's censure may only mean that a pope *can* tolerate French Liberalism, or any other which will giv him temporal Rome.—*Advocate.*

A Peculiarity of Immoral Romance.

The *Herald*, under the editorial management of the Rev. Mr. Hepworth, rebukes the publication in London of certain scandalous chronicles, denounced as obscene contributions to the press, and at the same time takes advantage of the opportunity to parade its own knowledge of the worst portion in the class it pretends to denounce, through enumeration of authors not one of whose names one reader in a thousand in America probably ever heard mentioned. It is somewhat remarkable that nearly every immoral romance, from the days of Boccaccio and Pietro Aretino to that of Clelland, author of that infamous work which has never been out of print since it was burnt at Tyburn, has been the production of Romish priests or Protestant clergymen.—*Mercury.*

THE publishers of the *North American Review* announce that "Grant's Memorial: What Shall it Be?" is discussed in the September number of that periodical by Launt Thompson, Karl Gerhart, O. L. Warner, and Wilson McDonald, sculptors; W. H. Beard, painter; Calvert Vaux and Henry Van Brunt, architects; and Clarence Cook, art critic. This symposium is sure to attract wide attention at this time, when the desire is so general to erect a monument to Grant that shall be worthy of the man, the nation, and American art. The same number of the *Review* contains a consideration of the question, "Shall our National Banking System be Abolished?" by George S. Boutwell, F. J. Scott, S. Dana Horton, and Edward H. G. Clark. "Ouida" contributes an essay on "The Tendencies of English Fiction," and Elizabeth Stuart Phelps writes on "The Great Psychical Opportunity." But the most readable article in the number is ex-Sergeant-at-Arms French's "Reminiscences of Famous Americans," which is a series of delightful anecdotes about the famous war Senators. Mr. French is writing a book of these reminiscences. If it equals this instalment in the *Review*, it will be one of the famous works of modern literature.

Letters from Friends.

ALTOONA, PA., August 9, 285.

MR. EDITOR: It may be evidently right and proper to hold memorial meetings in honor of great men after they hav died. General Grant was, without a doubt, one of the greatest soldiers the world ever knew. His valor, his simplicity, his magnanimity toward our Southern brethren, won for him the admiration of all good people throughout the world. The great trouble is that great men are greatly slandered when living and then greatly praised when dead. Let us be more charitable to them when living, and then, as a distinguished Altoonian has said, "there will be no occasion to blush at their graves."

On yesterday (August 8th) memorial services were held in the city Opera House in honor of the dead general. Certainly nothing could be done without the aid of the preachers or shepherds, not less than seven of them taking part in the proceedings. Of course, the meeting opened with prayer and closed with prayer. Rev. M. J. Fiery (Lutheran) spoke of the great men of Europe, poets, statesmen, and great military leaders, and then of the great men of this nation, of those connected with the Revolution and the civil war, but not once did he refer to the name of Thomas Paine. Why was this? Just because Mr. Paine did not belong to the "charch." Another distinguished shepherd of the flock compared Grant to Joshua, Moses, and the babe of Bethlehem. Was not this blasphemy from a Christian standpoint? And then what a poor comparison between General Grant and General Joshua! Although there was no great orator present at the meeting, it was not because Altoona does not possess such a personage. We hav in our midst a gentleman who is preacher, poet, author, orator, and comedian. His name is William Scott Wilson. His reputation commenced last winter, after having reported the Freethinkers' Convention held in our city. He is a very vindictiv character, and greatly resembles an eight-day clock, for if you wind him up he will run a week. At a negro camp-meeting held near Altoona a few weeks ago the orators of the day were rev. William Scott Wilson and Rev. John Jasper, of Virginia, who says "the sun do move." WILLIAM J. BURNS.

ADRIAN, MICH., August 1, 285.

MR. EDITOR: Among the many memorial sermons preached in honor of General Grant during the past two weeks, the one by Rev. R. W. Wallace, of the Congregational church of Detroit, and the one preached in this city by Rev. John Wilson, of the M. E. church, must take the preference for absurdity and Christian malice.

Reverend Wallace draws a comparison between General Grant and the Israelitish butcher Joshua, but the reverend did not stop to consider that there is a very radical difference between the two men. General Grant led the Union armies to conquer a rebellion inaugurated for the purpose of destroying the government and building up a Southern Confederacy, whose chief corner-stone was human slavery.

Joshua led a horde of savage barbarians against innocent, inoffensiv nations, and waged war of extermination. General Grant always protected helpless women and children when thrown in his power. Joshua butchered all in cold blood—men, women, and helpless babes—without pity or remorse. Then, I ask, where is the resemblance between them, as the Rev. Wallace would hav us believe?

But hear the reverend hypocrit again. He says: "What a scandal and disgrace it would hav been upon the Christian people of the United States if General Grant and his family had chosen Colonel Ingersoll for a confidant and a companion during his long and severe sickness instead of an evangelical minister of the gospel like Dr. Newman! But General Grant and family gave all Liberals to understand no Infidels need apply for the very high and honorable position." By the way, do you think the gallant colonel will survive this awful shock?

Now for our own Rev. Wilson, of Adrian. He gave out a very polite invitation to the Woodbury Post No. 45, Grand Army of the Republic, of which your correspondent is a member, to listen to a memorial sermon on Grant. I was present and heard the sermon. I would send it to you, but do not think it would pay to waste your time to read it. P. B. REASONER.

ARROW ROCK, MO., August 5, 285.

MR. EDITOR: Accept herein my first letter to THE TRUTH SEEKER since my subscription. Your subscription list will show that I belong at Freeman, and I am simply visiting my old home, from which I changed base a year ago.

This is an unpretending village of the most orthodox type. Sunday music is eschewed, unless it be "sacred"—as though all music, good music, were not sacred—and even the barber won't shave on the "Lord's day." Yet, in spite of all this, I find a few Liberals here; but Oh! how nerveless they are! how very fearful of losing business by speaking out their true sentiments! Two of them are M. D.'s (one a church-member), and still another is a D.D.S. The doctors are good citizens, worthy men, but they dread the club that theology swings over the heads of honest Liberals, and fear they shall lose their practice and their "respectability" by avowing their Infidelity. Oh! how I wish brother Reynolds could reach thus far with his Tent, and giv us an anti-Sam Jones revival! Some of the worthy orthodox fossils here—good honest people though they be—will never themselvs read a line of any kind of Infidel or Agnostic literature, nor allow their families to do so. How they would open their eyes, and prick up their ears like a lazy beast of burden, if they could only once be punched up with the prod of Freethought! I hav preserved every copy of THE TRUTH SEEKER that has ever come to me, and I hav been giving them out here to people that I think will read them. No one here had ever heard of our paper, and some did not know that there was such a thing in existence as a journal devoted exclusivly to Infidelity. It set them to guessing when I showed them copies of THE TRUTH SEEKER and Fosdick's *Rising Sun*, and told them of the *Investigator*, Green's *Magazine*, and numerous other periodicals devoted to Freethought and the disenthralment of humanity.

T. M. HORNE.

LEXINGTON, KY., August 2, 1885.

MR. EDITOR: Please find inclosed $2.25, which credit on my subscription to the grand old TRUTH SEEKER.

It was recently announced here, in one of our Methodist Sunday-schools, that Colonel Ingersoll had been converted to Christianity, and that he hoped he would never deliver another Infidel lecture as long as he lived. It was impossible for me to learn the name of this enterprising clerical liar, who was a stranger here. But, however, let Talmage, "Boy" Harrison, Joe Cook, Sam Jones, that great religious clown of the South, and Comstock, and the rest of them take notice—a new lie is started about the colonel, which should go the rounds of the religious press and be instilled into the minds of all the Sunday-school boys and girls, weak-minded men, and nervous old maids.

I am now engaged in a heated discusssion with a good Christian in a newspaper of Louisville.

DAVID B. COZINE.

ST. CATHARINES, ONT., CAN., July 20, 1885.

MR. EDITOR: Having investigated Spiritual manifestatic ns in all of their varied phenomena for some thirty-five years past, I naturally notice all that is being said, from time to time, in your invaluable paper upon the subject. I see in the last number of THE TRUTH SEEKER one S. Brewer givs an article under the heading, "Has Medium Mansfield been Proved a Fraud?" and he handles the matter right well; showing up Aunt Elmina to be just what I presume her to be. As partial as I hav been, and am still, to her ability, shrewdness, and English cleverness, which she displays upon the various subjects she descants upon, still, from careful observation for years past of her effusions on the numerous topics she has discussed, I must say that I think her (like myself) possessed of faults, and one, as I read her organization, is superabundance of dogmatism. Instance the case of her carefully sealing the letter for Mansfield, and on its return admitting that he had read it, and that she could not discover any marks which would lead her to suppose he had opened it, yet she could not allow herself to acknowledge anything whatever that would militate in the least in favor of his mediumship, but rather, she says, the letter must hav been opened because the answer showed that it had been read.

Notwithstanding what she says of herself, as I read her traits of character, I think it would be difficult to convince her that she is wrong concerning any subject she has formed an opinion upon. Howbeit, I will venture to giv Aunt Elmina in a condensed form, for scrutiny and investigation, a private seance I once had with Mr. Mansfield. On taking a trip to the state of Maine, in December, 1858, to visit my friends, the idea came to me to call upon Mr. Mansfield, who was then located in Boston, and ask for a spirit-friend of mine who had promised me before he died that, if there was any truth in Spiritual manifestations, he would communicate with me providing he could find a medium he could control. Consequently, I stopped over at E. V. Wilson's hotel for the accommodation of Spiritualists for a couple of days, and called on him at his office in Winter street, and found him alone. I made known to him my errand without giving him any clue to who I was or where I c. me from.

After stating my particular desire, he replied by saying that he had just finished a lengthy communication for another person and was quite exhausted from it, and doubted if he could get another that evening that would giv me any satisfaction. I told him that I was anxious for him to make a trial, as I was a long way from home and, probably, would never be that way again. He finally consented to make the experiment, al hough late, and placed a long strip of paper, and pencil, upon the table and told me to write my request at the top of it and put my signature to it, and then fold it down a number of times, and he then left the office. I seated myself, and wrote at the top of the paper, "Mr. Hiram Leavenworth, are you present?" and signed my name underneath it, "C. B. Thompson" (nothing more), and folded it down some fourteen times and told him it was ready. He came in from the other room and took the chair, and I took another at the other end of the table to watch him. He then pasted down the last fold and passed his fingers back and forth over the folding a number of times to ascertain if there was any spirit present to communicate, and said there was. He then took up the pencil and, after a number of gyrations, his hand was influenced to make a number of short marks upon the folds to indicate the number of letters in the name of the spirit purporting to be present, and they agreed with the number of letters in the name of the one I had called for exactly, but I kept mum. His hand then commenced making a profile with the pencil to indicate the sex of the spirit, which, when finished, he said was a male. His hand was then moved to make two parallel lines, one-fourth of an inch apart, over and down either side of the profile, between which letters were made, commencing on the right-hand side, making one above the other, up, over, and down, as the lines were made, and, when finished, it spelled, to my astonishment, the name I had called for precisely. His hand, after gyrating for a little time, then commenced below the profile to rapidly write on the strip of paper left all the way to the bottom. It read at the commencement:

"My dear mortal friend Charles B. Thompson, hav I at last succeeded in reaching you? Thank God I am with you still. You are fighting the battles of truth manfully. Persevere in well-doing," etc., ending at the bottom with, "from your spirit-friend and once co-laborer, HIRAM LEAVENWORTH."

Now I will ask Aunt Elmina to inform me from whence came the above, if not from the source purported, viz., Spiritual. I gave the medium no clue whatever for any of it.

Notwithstanding all, after reading it over I was seized with doubt, knowing, as I did, that there were clairvoyants who could read writing and printing through wood and even iron.

I said to myself, he may be one of that kind, and may hav read what I had written through the folds of the paper, and maybe he reads the letters sent to him in the same manner.

But my doubts were soon dispelled, for on casting my eyes again upon the commencement of the communication, I noticed that I was addressed, "My dear mortal friend *Charles* B. Thompson," etc, I said to myself, at once, that would not work, for, if he was clear-sighted, he could not read through the folds what was not there, for I had signed my name within "*C.* B. Thompson," as usual, and Mr. Leavenworth was one of the few. As that exploded that idea, and I could devise no other mode of disposing of the operation, I said to myself it may hav come from the source purported.

It surely could not hav been mind-reading, for nothing of the kind was in my mind at the time.

I hav scores of tests which I cannot account for in any ordinary way.

I see in the July 25th number of THE TRUTH SEEKER a candid, able, and convincing article (as usual) from J. R. Perry upon the subject of Spiritualism, and worthy the attention of anyone who cares to investigate the subject at all. His philosophy pertaining to immortality is good, and should be convincing to any candid mind not dictated by dogmatism. His deductions are sound and conclusiv, and I would advise all of the T. Winter style of Materialistic assertionists to carefully read and digest what Mr. Perry has descanted upon in the matter, and further, to get and carefully read Professor Hare's scientific work upon spirit manifestations, which investigations converted him from Atheism to Deism, fully substantiating the answer to the question often asked, What good do Spiritual manifestations do?

And I see that the able editress of the Children's Corner does not yet obtain any satisfactory proof of the real truthfulness of a hereafter, but I would advise her to persevere. She may, in time, get some tangible proof, as thousands of others hav before her. She, probably, like myself, requires *positiv* proof for everything, but if she seeks she may find, and if she knocks it may be opened unto her when conditions are favorable. As ever, C. B. THOMPSON.

KANSAS CITY, MO., Aug. 10, 1885.

"PERSONAL.—WANTED.—CORRESPONDENCE.—A gentleman who is engaged in a lucrativ business requiring him to travel through the Western states would greatly appreciate the companionship of a refined lady twenty five to thirty-five years of age, and religiously inclined. He adopts this method, hoping that a correspondence mutually beneficial may ensue, and result in an honorable matrimonial alliance. The advertiser is sincere, so that trifiers need not answer. Address,

"——, Hamilton County, Nebraska."

MR. EDITOR: We clip the above personal from a Kansas city daily of August 5, 1885. Taking this advertisment in connection with recent exposures of a certain Episcopal priest of this city, whose sacristy and confessional hole were used to train young women and girls to travel the strait and narrow (railroad) way leading to Christian felicity, we are not surprised that such an advertisment found its way to this point. It has been repeatedly asserted that irreligious, promiscuous men generally sought the precincts of the holy sanctuary, and the association of ladies religiously inclined, in order to more successfully carry out their designs. But this is the first time, to my knowledge, that an appeal has been openly made to religion to furnish traveling men with female companions. It strikes me that husbands and fathers who place their wives and daughters under training to priests, that they may become religiously inclined, ought to understand the education they are getting as well as any traveling man; but the world is full of men who for years hav listened so attentivly to priests that their ears hav gradually become developed and elongated to such an extent that they ever flop forward toward the sanctuary, and on all other occasions fall backward. When honest men devoid of superstition affirm that priestcraft must go; that the press, with its secular weeklies and dailies, must educate the people; that free schools, with secular teachers, must train the children, they are voicing the wish of the masses, who privately admit that they see no use for a great army of pious mendicants, and regret that our forefathers did not abolish the fashion of having priests for teachers at the same time they did that of having kings to rule over them.

Yours, etc., W. W. JUDSON.

BRATTLEBORO, VT., Aug. 4, 1885.

MR. EDITOR: Inclosed find thirty cents, for which please send me by return mail six copies of a "Short Lesson in History for Christians."

You are doing a grand, good work for the cause of humanity, and your unceasing endeavors to eliminate from the minds of the people the deep-rooted forms of ignorance, hypocrisy, and superstition, under the alias of Christianity, are meeting with success.

Spiritualism may or may not be true; but, being a Materialist like Brother Winter, of Cincinnati, O., I am not yet prepared to accept it as a fact, for the simple reason that it is not susceptible of a fair and impartial investigation by those who doubt its authenticity, as has time and again been demonstrated. Now, allowing, for the sake of argument, that it is true, will some of our kind friends of the Spiritualistic order please tell us of what earthly or heavenly use it all amounts to, anyhow? There are many people who prefer total annihilation to an eternity of continual consciousness in an extramundane sphere; and I am happy to say, as one of such, that is my sincere desire, and always has been. Giv me oblivion—the only perfect rest we know of.

It is often a query with this one and that one how we are to pass an eternity of years in a future state of existence, provided the theory of immortality is true. The mystery, however, remains unsolved—theories, opinions, and speculations to the contrary notwithstanding. What motiv or desire there can be to induce one to want to liv on forever and ever is more than I can conceive. Think of the monotony and feeling of vague unrest that must necessarily ensue; for, in an existence here, no matter how varied and pleasing it may be, there are times when we sigh for forgetfulness. There, "over

there"—though I understand no such thing is known—there is no night, no sleep or slumber, no rest, but a continued state of activity, whether we like it or not. One thing is certain, and that is that a person cannot suffer mentally or physically who becomes totally unconscious after death. Speaking for myself, I cannot say that I know of any feeling so peaceful and blissful, so easy and calm to the body and mind, as that experienced at the moment of falling asleep after a hard day's work. To me it is heaven—in fact, it is all the heaven I want.

A. L. FRISBIE.

A WORD TO C. SEVERANCE.

BARRE, MASS., Aug. 8, 285.

In your letter, August 8th, you say "certain men of prominence among the Spiritualists are in favor of a complete separation between Spiritualists and Materialists," because Materialists use "harsh invectivs, . . abusiv and insulting opposition to those who differ," and if there are any Spiritualists who do the same, "I [you] hav never met them."

Now, I hav been on both sides of this question, and my experience is that the Spiritualists, as a class, quite equal, if they do not exceed, the Materialists in this respect.

You also say, "LaRoy Sunderland admitted, as does Miss Gibson, that phenomena occur such as Spiritualists attribute to spirits." I not only admit this but know it, having been a possessor and an activ demonstrator of this living principle ever since my earliest remembrance, but more distinctivly since 1851, when its knowledge became utilized in first healing myself, then others, in lecturing and improvising by *impulsion*, in diagnosis, impersonation, magnetism, character reading, and all the various kinds of clairvoyance, previous to any knowledge that others had done the same. I not only admit these facts, but maintain that the workings of this occult force, be its source what it may, will, when understood, renovate the world.

You are pleased further to class me with the Materialists. I am not quite sure they would accept me as one of their number, for I am of the opinion that mind is a composit quality belonging to every human being and to all matter—an integral part of the great whole—and like the physical, disintegrates and loses its activ identity at death, or annihilation of organization. My reasons for so believing, and my theory, I hope soon to be able to giv to the public more fully than I can in this brief letter. Suffice to say, I hav no controversy with Spiritualists as to these facts, even though they affirm they know the cause of this phenomena to be of spiritual origin. It is the frauds that I know exist, and that every Spiritualist knows exist, against which I wage war, and if any Spiritualist is unwilling to work with me because of my efforts to "hunt the rascals down" in Spiritualism, I hav no desire to work with them in hunting the rascals down in old theology.

ELLA E. GIBSON.

STURGIS, MICH., July 20, 1885.

MR. EDITOR: At the conclusion of a recent visit to one of your subscribers, Mr. Fleming Hopkins, of Indiana, he handed me a bundle of selected copies of THE TRUTH SEEKER for perusal at home. They hav afforded me much pleasure; and having observed several communications from Spiritualists therein, I feel tempted to offer a few remarks for your columns, if you will permit their insertion.

The "text" from which I would "preach" occurs in a letter from Mr. Seward Mitchell, which he quoted from "Judas," viz.: "It has been shown that a belief in Spiritualism, whether true or false, is not as good for this world as a belief in Atheism."

In the first place, Spiritualism is not necessarily Theistic. A man may accept the doctrin of the existence of a future life, and not believe in the existence of God any more than if he were a Materialist. Spiritualism is simply the demonstrated proof of a future existence, and that spirits can, and do, under peculiar conditions and circumstances, communicate with and render themselvs visible to mortals. It does not teach religion, nor any particular system of morality; it does not even point out how we are to deport ourselvs here, so as to secure happiness and exaltation hereafter; nor is it in the mature of things that it could reveal the true spirit life to us as intellectual creatures. It merely sets the mind at rest on an all-important question.

In my opinion, the first duty of man on earth is to be happy and mind his legitimate business; and if he does that, as every honest man should, he has nothing to fear from so-called "death," of which orthodoxy had taught him to stand in dread. There may be a few who are selected from the mass for special purposes, but these are but rare exceptions to a general rule. Their preparation is painful as their agency is peculiar.

"Judas" will doubtlessly agree with me that the Materialist is a better citizen of this world, and perhaps a better man, than the mere emotional Spiritualist—the wonder-seeker who is ready to swallow a house, if it be but yclept "Spiritual;" indeed, the worst enemies of Spiritualism are not the Materialists, but the superstitious Spiritualists themselvs; not the orthodox religionists, even, but that class which regards it as something to gape at and be prayed over and preached over, rather than squarely and honestly investigated as a substantial fact. Sir, if Spiritualism is true, it will stand scrutiny, and if it is not, I, for one, am willing to wash my hands of it; and I must confess that the claims and the Quixotic style of some Spiritualists, when dealing with the subject, are of such an unearthly character that they are calculated to disgust sensible people, rather than encourage them to the calm study of its facts and philosophy.

The greatest question which can occupy the mind of man is that of Spiritualism: "Is there, or is there not, a future for each of us?" Yet the knowledge is not essential in every-day life. It does not help us to manage business affairs; but when our day's work is done, and we contemplate nature, or when misfortunes weigh us down, or we watch by the bed-side of the dying, or stand by the coffin of the "dead," then we may realize in some degree the inestimable value of that knowledge which overtops and reaches out beyond the affairs of physical sense.

I agree with Materialists that a namby-pamby Spiritualist awakens as much disgust as a howling Methodist, and he may be quite as useless a character. I hav long since concluded that the "spirit world" is a practical, every-day sort of place, and not a huge concert room where saints play on harps, or a theater where noisy vulgarians act the farce of Red-man rampant—it is a place for useful work, and not for pious play.

"If human brotherhood ever comes to this earth," says Mr. Mitchell, "it will be by the teachings of Spiritualism." If he had said, "by the ultimate union of mundane and spiritual methods—by the blending of the two conditions—by the accomplishment of that great end hinted at in the so-called 'Lord's Prayer,' 'Thy will be done on earth as it is done in heaven;'" if he had said "by the palpable brotherhood and sisterhood of all intelligences, human and divine," and that this should be accomplished by and through the means of a scientific Spiritualism, my belief in the good times coming would hav induced me to acquiesce. But this end is not to be brought about by taking things for granted, or by praying and psalm-singing, but by well-directed scientific investigation with the eyes wide open.

My dear brother truth seeker, a great deal of what is called "modern Spiritualism" is bosh, and a great deal of its literature and lecture talk is twaddle unworthy of a great cause, and if all Materialistic intolerance and all Spiritualistic bigotry were transported to that locality where "the woodbine twineth," it would be very much better for the cause of human enlightenment and progress. The knowledge of man is what is needed by mankind, but sentimental weakness is the bridge by which many knaves pass over to the pockets of fools, and extort money under false pretenses. We Spiritualists must not allow our hearts to run away with our heads. If we cannot hav an intelligent Spiritualism let us hav none. But when the skeptic rejects reasonable testimony he is insane, just as is the Spiritualist who accepts too much; in both cases a cold compress to the region of the reflectiv faculties is indicated.

If the aim of both Spiritualists and Materialists is to deliver the world from superstition and intolerance, they ought not to quarrel nor be intolerant of each other; so that that invisible essence or force which is called "spirit" may the sooner elevate mankind to a condition of harmony and peace, for at present we find that perpendiculars are crossed, the best people often driven to despair, and, alas! that fools sometimes imagin themselvs wise.

THOS. HARDING.

CORRY, PA, August 9, 1885.

MR. EDITOR: This county (Erie), sandwiched between Chautauqua, N.Y., and Ashtabula, O., is similar in tastes, education, religion, and politics. Fifty years ago the people were devoted Methodists; fifteen years ago Republican in politics. Freedom of thought was called Infidelity; in politics, copperheadism. A great change has come. The noblest men and women now are outside of creeds. In all the villages old dilapidated churches, shut up for good, are rotting; preachers, even good ones, are not half paid. This district, for the first time elected a Democrat to Congress. The township of Wayne, in this county, Horace Greeley's early home, where his only brother livs on the old homestead, so long the Gibraltar of Republicanism, elected Prohibitionists to every office at the last election. The better class of young men and women are wide awake for freedom of thought and earnest to banish whisky.

Chautauqua and Cataraugus counties, N. Y., gave St. John 1,570 votes, which decided the presidential contest. What has caused this great commotion is chiefly the law of progress or evolution. The people hav outgrown dogmas and political rings. The Spiritualists, of which there are many in this section, hav held annual camp-meetings during the month of August for the past six years at Cassadaga, a beautiful lake in Chautauqua county. On Sundays thousands of the best men and women assemble where freedom and purity are held out as the only atoning power of redemption. Nearly all of them are Prohibitionists, and favor equality of women. On the 3d of September the Prohibitionists hold their camp-meeting on the same grounds. On Sunday, September 6th, St. John will speak there. The probity, intelligence, and social status of these men and women giv them a moral power greater than ten times as many Pecksniffs, flunkies, or toadies. Yet the Pecksniff's hav helped to break the shackles of religious and political bigotry. On Chautauqua Lake a camp-ground, ostensibly for the glory of God, has been held for years. Vincent, who styles himself bishop, has long played into the political rings of which the Hon. Walter and Loren Sessions are chiefs. Last year Miss Willard, of the Women's Christian Temperance Union, was induced to visit the show grounds, hoping to get their influence for Blaine, etc. But they spoke for St. John, whereupon the women's flag was torn down, the women bullied off the stage, and General Logan put in their place. This was too much for anyone possessing a spark of manhood, and broke the spell. It is now discovered that Vincent and Flood, who were poor when the pious show commenced, are now millionaires, while gate fees of forty cents per day, a tax of ten per cent on all groceries, ice, in fact, everything on the grounds, is by no means a free salvation—is not even a counterfeit of him whose whole life was humility and poverty.

G. F. LEWIS.

BOSTON, MASS., Ingersoll's Birthday, Aug. 11, 1885.

MR. EDITOR: I was inexpressibly delighted to learn through Brothers Wakeman and Seaver that our glorious Colonel Ingersoll takes such a great interest in the Bruno Statue at Rome, and that he had volunteered to giv one of his inimitable lectures for the benefit of the Statue Fund.

All doubts concerning the grand success of the American portion of the international subscription for this splendid purpose can, of course, be now dispensed with, because the fame and ability of the gallant "Orator of Freethought" will insure a magnificent contribution to this eminently meritorious work.

As Brother Wakeman says, however, each one of the Liberals must *imitate* the eloquent colonel and do his or her best for the cause before the lecture comes off. This latter will illuminate, beautify, and finish up the whole in a manner that will be a joy forever to every friend of universal mental liberty.

Verily the memory of the heroic Bruno, the first man in modern times to make science a standard to both liv and die for, is not to be forever left to the mercy of his religious murderers.

What a poetic justice it would be if Bruno's memory should become a most effectiv destroyer of all religions, and finally cause science to reign among mankind! Cordially yours,

GEO. N. HILL.

NEW ALBANY, IND., Aug. 5, 1885.

MR. EDITOR: I notice in THE TRUTH SEEKER of Aug. 1st a communication from J. G. Malcolm, under the heading, "The Let Alone Doctrin," in which he says: "We want laws which shall make it impossible for one man to turn another off of land he is not using and never has used," etc. I agree with him in regard to having such laws. But as we cannot get those laws at present, and as the poor are suffering for the necessaries of life in consequence of the bad laws we hav, would it not be a good idea to form societies, buy up land, and deed it to the societies for their mutual use—said societies to be open to take in all wishing to join them at any time in the future?

I think a great many of us would do a better work if, instead of complaining of what we hav, we would go to work and make what our ideal is of what we should hav, if not on a large scale, on a small one. And if there is the good in it that we think there is, it will form a center around which the nation will eventually revolve.

We are now organizing a society of the kind referred to, and if the friends of Mr. Malcolm's stripe will lend a helping hand, we hope to soon hav a little government that states may pattern after. Yours, for humanity,

E. E. PARK.

HARWICH, MASS., Aug. 9, 1885.

"The Catholics claim that at least one-half the inmates of our prisons are Catholic Christians, and that therefore they should hav equal privilege with the Protestant Christians in administering Christian pabulum to the prisoners."

MR. EDITOR: Acknowledging the bad effects of the Protestant branch of Christianity, I think the Catholics can turn out from their factories two criminals to the Protestants' one. But who shall say that since both Catholics and Protestants did the manufacturing and furnishing that class of boarders and lodgers to our national hotels, the Infidels shall not hav a large share of the management and demand that the hotels shall not be the branch factories for finishing up the criminals?

B. F. ROBBINS.

STONEHENGE, MASS., Aug. 8, 1885

MR EDITOR: I am going to make this letter welcomed by you by inclosing enough money to pay up and to keep THE TRUTH SEEKER a visitor at my cottage. Please use twenty-five cents of it for an ANNUAL, to be sent to my address. I want to congratulate the TRUTH SEEKER family circle because the Tent campaign is doing so well. No one would doubt its success who once heard the eloquence of Mr. Reynolds.

I am glad to find Miss Wixon is investigating. Dear sister truth seeker, keep on, and may you be as successful as you are in your writings. I hope all our family hav read her books. Her "All in a Lifetime" well pays the reader. Mr. Comminkle is a Yankee type, well and vividly portrayed, and Nancys are to be known everywhere. I wish she could write a story to be first given to the readers of this paper. The papers say, "Miss H G. Gardner claims to be the only Infidel woman lecturer." If Webster's definition is correct, there are many of us who are complete Infidels. I am glad I am *one*, hav been for a long time, and am growing more so, if that is possible. I should think the term would soon belong to everyone.

In view of the two recent extra-brutal murders in Boston—minor ones thrown in—it seems time that there should be less talk of "heaven above" and a more earnest effort for one below. If we could only get the hell out of human brains as easily as out of the Bible, we should soon hav a small branch establishment here. It may shock the heaven-seeker to find God's mysterious ways create so many murders and vices of all kinds, but it cannot fail to attract attention. I'll tell a true story on that point: Some years ago a Mr. Ballou, Presbyterian reverend in New York state, was a lover of children, but loved theology more. Mrs. C. was a devout member of his church, but Mr. C. thought more of horses than churches. The reverend had a habit of lifting their four-year-old Nellie to his lap, and then forgetting her. Mrs. C. answered Nellie's complaint on this matter by telling her that when Mr. Ballou paused, she could attract his attention by some gentle remark. The next time the reverend called he took Nellie as usual, and was soon busy expounding theology. For a long time poor, neglected, but tight-held Nellie endured this. At length a pause. The child's hand was placed on his, and a soft voice said, "Please, Mr. Ballou." No answer, but an instant later he was in full tide of talk. A second pause. The tiny hand again touched the minister's sleeve. He looked down. Overjoyed, and beaming with satisfaction, Nell said eagerly, "Say, Mr. Ballou, my father drives some of the G—d d——d plugs you ever saw." It is needless to say she attracted attention, and her martyrdom was over.

The rapidly increasing numbers of truth seekers diminish the ministers. Long may THE TRUTH SEEKER and its really Liberal editor flourish. So wishes

C. FANNIE ALLYN.

JAVA VILLAGE, N. Y., July 25, 285.

MR. EDITOR: Inclosed find three dollars to renew my subscription. At the Cassadaga meeting I subscribed for THE TRUTH SEEKER for six months on trial. I like it well and wish it continued. I lend it to my neighbors, who also like it. Six or seven copies are taken in this town. It is read by many interested readers, and its principles freely discussed. In fact, I think a growing interest in the great reform question is evident throughout the whole country.

SEYMOUR WHALEY.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

NOTICE.

All who hav written stories for the prize offered in these columns a few weeks since will please forward them at once to the address of the editor of the Children's Corner, when the selection of the best story will be made, and the same printed in our columns. The prize will at the same time be awarded to the writer of the story. Ed. C. C.

Lines;

Written on the back of a Calendar.

This calendar, that serves to show
The progress time is making,
Points silently the days that go,
Their annual record taking.

How fast to fill the measured hours
The moments pass before us,
One after one, sunshine or showers,
Day fades and night is o'er us!

Yet every hour that slips away
A thoughtful sermon preaches,
And this the lesson that each day
In passing from us teaches:

He wastes his wealth who useless frets,
O'er troubles real or seeming;
Time pauses not for vain regrets
Nor day for idle dreaming.

Who squanders time in vain deplores
A failure of endeavor;
No power the ill-spent past restores,
Once gone 'tis lost forever.

Patience and diligence insure
Rewards not evanescent;
The coming harvest they secure
Who wisely grasp the present.

Not slothful waste, but time improved,
Brings hope and conquers sorrow.
Gleans something from each day removed
And brightens each to-morrow,

O'ercomes each obstacle that blocks
Our way with hindering measures,
And, serving those who seek, unlocks
The future's store of treasures.

Reader, you can, if you obey
Time's teachings thus extended,
Welcome without regret the day
That tells the year is ended.

Bald Mountain, N. Y. D. L. B.

Jim.

Jim—the Jim that I write of—was not a boy, a man, a cat, a dog, a monkey, or a mouse. What was it, then? I'll tell you. Jim was a crow—a black crow. His color was a handsome bluish black, and his plumage was as glossy as the feathers of a well-fed, independent crow can be in these United States. In its early infancy it fell into the hands of a farmer's family in the western part of the state of Massachusetts. It was a great pet, and could do many cunning tricks.

The crow is a very intelligent bird, and is capable of being taught to speak some words of our language. They are great pests of farmers, and sometimes are very mischievous in corn-fields. But Jim, after he was adopted in the family of our friends, seemed to be impressed with the dignity of his position, and never troubled the corn-fields after the fashion of other crows. He went out and came in the house at his leisure. He was very fond of getting his mouth full of beans and then carefully hiding them under a rug. He would never forget where he had placed them, and after a certain time he would go and pick them all up, and, perhaps, carry them to some other hiding-place. And, although Jim never injured the growing corn, he took great delight in running along the fields and planting it, thrusting his pointed bill into the ground, and depositing a kernel of corn, and then another and another, and so on. Thus he would work all day long, for Jim was not an idle bird, but always liked to be busy about something.

When Jim was hungry he would fly into the house and straight into the closet, and help himself to whatever pleased his fancy—pie, cake, or bread, or anything else that he might care for. Once, when the tea-table was set for company, and a handsome cake adorned one end, Jim thought he would like to know how such a pretty cake would taste. Without great deliberation, he went to the table, and with a quick movement, took one of the triangular pieces in his bill, and flew off with it to another part of the room, where he tasted, and nibbled, and ate all he liked of it, and, no doubt, pronounced it in his judgment pretty good cake.

He would watch the people when talking as earnestly as though he understood every word of what was said; and perhaps he did—we cannot tell.

Sometimes for hours he would perch on a tree, or on top of the barn, and watch the clouds as they floated above his head, or the wild wood crows as they flew by. Occasionally a crow would salute him with a "Caw, caw, caw," and Jim would politely answer, "Hock, hock," but he never attempted to follow any of his kind to their wildwood home, seeming content with his home and surroundings.

He would roam about with the children at the farm, interested apparently in their plays and pursuits, and when tired of their company he would stroll among the hens and chickens, listening to the gobble of the turkeys, the cackle of the hens, and the quack, quack of the ducks, with as much pleasure as any tame crow might experience in such company, and at night he went with them to roost, but always had his bed a little apart from the rest of the feathered family.

He delighted to follow Farmer Temple around the farm, and when planting, hoeing, or mowing, he had to be careful lest he should step on Jim and injure him for life.

One morning he was weeding the cucumber bed, and Jim was close at hand, trying to help in his crow fashion. Suddenly an unlucky movement of Farmer Temple, and his hand came in contact with Jim, who in a moment lay prostrate. Poor Jim! his little neck was broken, and a few short gasps, and Jim was no more. He was dead.

Farmer Temple felt very badly, for he knew how much Jim would be missed. He took the dead bird in his hand, and stroked his glossy breast, as his tears fell upon the little limp form, so still and pulseless. He quietly laid the remains away in the earth, brushed away the tears, and went into the house, for he could work no more that day. He told no one of what had happened to Jim, except Mrs. Temple, who promised not to tell the children the fate of their dear little pet. The little ones watched and waited for Jim for many a day, and they mourned for him when the days went on and he did not come. He was sadly missed, and the house seemed lonely to the three little girls who lived in it, and whose playmate and favorit Jim was. It was a long while before they knew his real fate, which they bemoaned with many a tear, and even now, after the lapse of years, they cherish with tender regret the memory of their feathered playmate, black Jim Crow.

Two of My Neighbors.

I hav near me two sweet neighbors,
That I wish you all could see,
They are full of noise and frolic,
And they often call on me.
Willie's eyes are like the bluebells,
Bessie's eyes are black and bright,
Both are like the summer sunshine,
Bringing rays of love and light.

Sometimes they will play they're engins;
"All aboard," they loudly cry,
"Do-in' down to Mel-yoze Hi-lan's,"
Willie shouts out clear and high.
Sometimes they are little horses;
"Get up," and "go-long," they'll say;
You can hear their feet go patting
As they swiftly trot away.

Sometimes they are "bands of moo-sic;"
"Toot-te-toot" and "dum-de-dum;"
If the melody is missing
You will find *the noise has come.*
Then, again, they call as salesmen,
Sell Aunt Fannie fruit or ice;
Cash-in-hand I hav to pay them,
Made from candy good and nice.

Sometimes Bessie tells me gravely
How her dolls "are sick to-day,"
They hav "scarlet fever dreffal,"
So "the doctor" seems to say.
One is headless, but is tended
Just as if she had a head,
Wrapped within a red shawl careful,
And then softly laid in bed.

Bessie's earnest, self-reliant,
Growing helpful every hour;
Willie is activ, quick-discerning,
Promis of a business power.
"Gypsy Queen," I call my Bessie,
With her eyes so dark and bright;
"Sunlight," oft I christen Willie,
With his curls of golden light.

How I hope they'll walk in honor,
O'er the lowlands here of earth,
And that Truth will always lead them
By her path of moral worth.
Wish you all could see my neighbors,
With their merry laugh and talk,
Blue-eyed Willie, black-eyed Bessie,
Coming up my garden walk.

C. Fannie Allyn.

"He Has No Mother."

Sitting in the school room, I overheard a conversation between a sister and a brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger. The sister listened awhile, and then, turning away, she answered:

"I do not want to hear another word. *Willie has no mother!*"

The brother's lips were silent. The rebuke came home to him, and, stealing away, he muttered, "I never thought of that."

He thought of his own mother, and the loneliness of Willie compared with his own happy lot. "*He has no mother!*"

Do we think of it, when want comes to the orphan, and hard words are spoken to him? Has the little wanderer no mother to listen to his little sorrows? Speak gently to him then. —*Good News.*

Egyptian Superstition.

Egyptians, like the Jews, fry their fish in oil; but, of course, good Florence oil has to be used—no other oil would do. Those who hav partaken of fish prepared thus, can testify as to flavor and sweetness. Salmon and cod-fish are best treated thus.

Of good traits, the Egyptians hav one which the much-vaunted Christians do not possess. The purposeless slaughter of harmless and helpless animals they regard as a great and irreparable wrong. Animal food they must and will hav of course, but they are much opposed to the unwarranted and reckless destruction of life.

Flocks of vultures—great awkward creatures they seem—act as health officers in the Eastern cities by eating all the garbage and filth in the streets, and he who would wantonly kill one of these birds would be regarded and classed as an utter barbarian or heathen.

The *corvus umbrinus*, or black raven, in Egypt, is held in high esteem. He is commonly spoken of as "Noah's raven," being the bird that ancient sailor sent out from the ark (if such an event as the flood ever took place), and which did not return. This bird is considered an *uncle* of the colored race, who are chiefly recruited from the Soudan in Central Africa. When it becomes known that one of these ravens has been shot, or otherwise disposed of, great crowds of the Soudan blacks become angry beyond endurance, and insist on being paid "blood-money" for the murder of their "uncle," who occasionally brought them news of their relativs in Africa. These tumults, which frequently become very demonstrativ, do not subside until an amount sufficient to cover all damage is paid, and then the dead bird is buried with great pomp and ceremony, as if he were some respected and honored citizen. A *kadi* killed one of these birds on one occasion. He was besieged and attacked and his house-door walled up by the Soudanese blacks. They demanded blood-money, but the *kadi* refused to pay. But at last, finding he could not gain admittance to the outside world, he concluded to make the required payment. On another occasion, a *pasha* at Jeddah shot an uncle, and, in like case, had to pay. The *kedive* himself would hav been treated in the same manner if guilty; no distinction is made whatever when a person kills one of these ravens.

David B. Cozine.

Correspondence.

Bradford, Pa., Aug., 1885.

Dear Miss Susan H. Wixon: I read The Truth Seeker—every number, every word of it—and no part givs me greater pleasure than the Children's Corner. Although an old man, I love children dearly, and I know you do, or else you could not write such pretty stories and sweet things for them, and I think I am right in believing that you like letters from little children—bright ones. I hav one from a little nephew of mine four years and five months old, that some of my friends think is a gem. It is at your disposal, if you wish to use it. It is printed, as a matter of course, as all letters from little ones are.

[copy.]

"Snow's Falls, Me., July 29, 1885.

"Dear Uncle Joseph: I was glad to get your letter. The pigs grow well, and the chickens, too. We hav some plaguey big roosters. Our cat—Patrick—is well. Mr. Curtis found two little kittens—waifs. They said, 'Rom, rom, rom,' which meant 'meow.' Mr. Curtis is going to keep them. With love, Robert."

Yours most truly, J. W. Prentiss.

Clearwater, Neb., Aug. 1, 1885.

Dear Miss Wixon: I think we children of the Children's Corner ought to make up a purse for Mr. Hacker. He is old and poor, and has done as much for the Liberal cause as any other Liberal lecturer is doing now. Now, suppose we children of the Children's Corner each giv twenty-five cents, and as much more as we like. I think the Liberals ought to take better care of him. I hav sent fiftv cents to-day.

Your Western friend, Earle A. Finch.

P. S.—Let each one write to the Children's Corner, and tell how much they hav sent.

E. A. F.

[The sentiment of Earle's letter is beautiful, and we trust his example will be generally followed by our readers of the Corner. Father Hacker has accomplished a good work in his time; and now that he is aged, feeble, and poor, it is just and wise that his declining days should be made as smooth and pleasant as possible. The contributions of our little readers will be doubly valuable to our aged friend, on account of the sweet and loving spirit of sympathy and tenderness with which they are accompanied.—Ed. C. C.]

Clearwater, Neb., Aug. 3, 1885.

Dear Miss Wixon: In sending a new (and a true) poem [poem next week.—Ed.] for the Children's Corner, Earle sends his little letter to the children in behalf of our poor, old Father Hacker. I do hope the children of Liberals will come forward with their dimes as the children of some other people furnish money to buy flannel shirts and overcoats for the suffering people of India.

A few days ago Earle had been paid a small sum for doing an errand for a neighbor, and spent a part of it foolishly, as I thought, and I told him if every child who spends even five cents for something that will be useless would send it to Father Hacker, how much better it would be. And Earle said, almost with tears in his eyes, that "the very next corn he sold he would send him half a dollar." He had raised a small piece of early sweet corn, which is his own.

Let us see how many of our kind-hearted little ones will write and say they hav sent their mites to the tired pilgrim who nears the end of his long and useful journey. With many kind wishes for the prosperity of the Children's columns, I am,

Fraternally yours, Mary B. Finch.

Our Puzzle Box.

1.—phonetic charade.

You may call my first a ladies' game,
My second the surging sea;
My whole a flowing river,
Near the home of "Ella Ree."

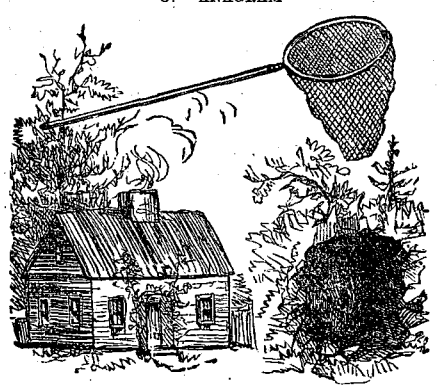
Altoona, Pa. Wm. J. Burns.

2.—puzzle.

Stand	take	to	taking
I	you	throw	my

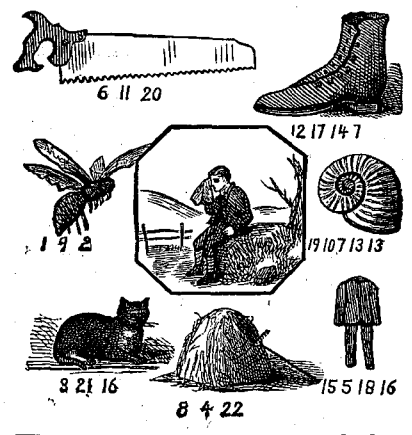
Henrietta, Tex. Ora James.

3.—anagram



With the letters composing the names of these three objects, form a word signifying not wanting more.

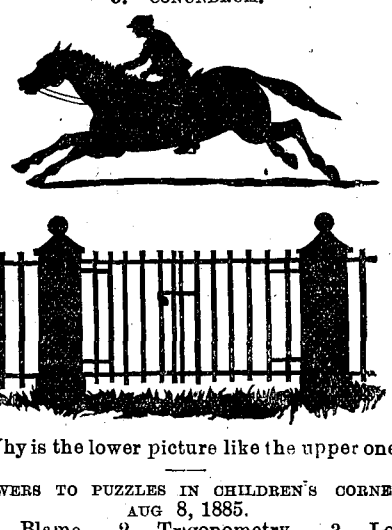
4.—enigma.



Why Johnny is so sorrowful may be learned from the surrounding enigma.

The figures represent the number of the letters in the answer.

5.—conundrum.



Why is the lower picture like the upper one?

Answers to puzzles in children's corner, Aug 8, 1885.

1.—Blame 2.—Trigonometry 3.—Lotlo-to. 4.—Truth Seeker. 5.—He is an acher (acre). They are felt. 6.—It is pride (pried).

Solvers.—J. K P. Baker, Ora James, and others.

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By deceit and robbing stained;
Unrepenting,
He especial favor gained.

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Joseph was a tyrant too;
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Cruel, heartless, fierce invader,
Fired for conquest, drunk with blood;
See the proof of approbation—
Bloody Joshua walked with God.
How ennobling
'Tis, like him, to swim in blood!

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Goliath was originally the giant in a side show in Gath at thirteen dollars a week, but when the war broke out he enlisted in the army of the Philistines more for the bounty than anything else. This life seemed to hit him about right, for Goliath was naturally lazy and trifling.

Every morning after breakfast Goliath, dressed in his brass plug hat and cast-iron corset and copper clothes, would sail out and poke fun at Saul and his home guards.

Goliath was a large, husky yahoo from the headwaters of the Chug, and had a hand on him like a horse-block. He was muscled up in good shape, too. When he began on a man it meant six months in the hospital with careful nursing, and if Goliath felt grieved and hurt about something a man had said about him, and took the man aside to hav a little talk about it, the man's widow applied right off for the life insurance. In this way Goliath used to be respected very much around Gath.

So every day he would come out on the mesa and sass the armies of Israel and tell Saul that if he had a full-grown man who had any sand, he would like to hav him come over and get him measured for a pair of wings. Day after day he would walk out with his bomb-proof clothes on, and cordially invite the Israelites to come over one at a time and let him paralyze 'em. And Saul, on behalf of his people, declined the invitation with thanks. He told Goliath that while he would be glad to meet him for a little soft-glove tete-a-tete, he would hav to decline any meeting on a basis of open hostility. This caused the campaign to drag, and the daily papers in Israel began to criticise Saul and to ask why he did not come home and hoe corn instead of fooling away his time with the Philistines.

Just then David came down from his sheep ranch in Independence mountain, over against Bethlehem, Judah, on the old California trail, to see how the war was progressing. He wanted to make a trip to some place where there would be no danger of bodily harm, so his parents thought it would be safer, perhaps, for him to go down to the front "where war waged its wide desolation, and threatened our land to destroy." They told him to go down where the two armies were engaged in open hostilities, and they would feel perfectly easy about him, but they cautioned him not to wander away from the army into the woods and get lost.

Just as David got to the front, Goliath came out and spoke with a loud voice, and cried out and defied the armies of Israel, and Saul's army scattered and fell over each other trying to get into the woods, and behold, there were not trees enough for all the soldiers of the armies of Israel to climb.

And David was disgusted, and told Saul that he would like to go out and fight the Philistine if some courageous Israelite would come along and hold his coat for him. Every boy laughed at David, and his brothers especially, as soon as they had stopped running and got behind a tree, and recovered their breath, began to ridicule David. But David insisted on it, and told Saul that one time when a mountain lion and a grizzly bear came and carried off several of his father's sheep he ran after them and overtook them, and after he had knocked the lion silly with his fist, he ran his hand down the bear's throat, caught him by the tail, and turned him wrong side out. The king said: "Well, did you really do that? If you did I've a good notion to giv you the freedom of the Philistine camp, and if you will bring me Goliath's scalp, stretched on a shingle, I will giv you all the money you want and my only daughter, for I'd just as soon tell you in confidence, that this side-show giant is getting to be a perfect eye-sore to me, and between you and me, I thing he is overdoing this thing, and making a nuisance of himself."

So David said he would go, and Saul dressed him up in a railroad iron overcoat, but the boy couldn't handle it. He took off the fire and burglar proof overcoat, and filled his pocket full of rocks and sailed in.

When Goliath came out he turned his nose up at David, and asked him if his mother knew he was out. He talked mean to David, and finally told him to come over and he would feed him to the coyotes.

Then David, in a gentlemanly way, told Goliath that he didn't claim to be much of a talker in public, but that he relied on the righteousness of his cause. He came not with words, and banners, and torchlight processions, but he believed he was right and came there to prove it. He was no public speaker, he said, but he thought this thing had gone far enough. He then surprised Goliath with a moss agate behind the ear. The gentleman from Gath fell to earth with a "sickening thud," and David cut his head off with the giant's own sword. From these injuries Goliath never fully recovered, and finally deceased.

Then the men of Israel and Judah rose up and whooped with a loud voice, and pursued their enemies, and they fed the fowls of the air with Philistine on toast for forty days, and David became solid with the king, and made money, and wore his good clothes every day. Wherever he went he was regarded as a great success, and all the giants were perfectly friendly toward him.

Books and Pamphlets.

"Jonah's Excursion to Nineveh," by G. W. Foote, is a little record of a remarkable voyage which everyone should read. It is numerously illustrated, and sells for ten cents.

A "Cambridge Graduate" has collocated "Twenty-four Proofs that the Bible is not the Word of God." Ramsey & Foote, London, hav printed them in a tract for 5 cents.

"Gospel Lies" is the plain way J. M. Wheeler has of designating some of the anecdotes contained in the New Testament. A five-cent tract contains eight pages of them.

One of the signs of the times is the publication of a pamphlet on "The Industrial Question in the United States," by the Hon. S. B. Elkins, being an address before the Alumni Association of the University of Missouri, June 3, 1885. Mr. Elkins is better known as "Steve" Elkins. He is first of all a politician, and it is a little surprising to find him dealing with social questions. He leans toward co-operation as a way out of our industrial troubles.

For 25 cents anyone can buy "Comic Bible Sketches," Part I., edited by G. W. Foote. These are the sketches for printing which in the *Freethinker* Mr. Foote went to "gaol" on a charge of blasphemy.

"Geology and the Bible" is a pamphlet by W. W. Collins, written in reply to one Dr. Lambart, who had evidently been endeavoring to pass the Bible off upon the community as a work of fact instead of fiction. Price 5 cents.

"God in Reason and Intuition," by James S. Laidlaw, is described by the author as "a philosophical poem." It may be philosophical, but it is putting a great stress on language to call it a poem. The pamphlet is published at 769 Broadway.

"Life and Death"—herein W. W. Collins asks the question, "Does man survive death?" He concludes that the person who has passed through the change called death has to all intents and purposes ceased to liv. Published by the Progressiv Publishing Company, London. Price 10 cents.

"Saladin," editor of the London *Secular Review*, sends three small pamphlets, two of which are entitled, "Agnosticism: an Exposition and Defense, Being a Reply to his Grace the Lord Archbishop of York," and, "Hell: Where is It?" being also a letter to the Archbishop of York. The third pamphlet is a misfortune.

John Stuart Mill once wrote an "Essay on Theism," in which were contained some complimentary remarks on the character of Jesus Christ. Under the title, "An Examination and Exposure of John Stuart Mill's Panegyric on Christ," G. W. Foote, editor of the London *Freethinker*, has taken Mr. Mill to task in his usual vigorous style, and shows that the great economist's theories of Christ do not harmonize with his views on liberty. Price 10 cents.

A handsome book of poems is Scott R. Sherwood's "Lays of a Bohemian" (published by Brentano Bros., New York, price $1.25). It has received many complimentary, not to say flattering, notices from the newspapers of the country, as indicated by a circular accompanying the volume—which shows how good a thing it is to be "solid" with the press. Mr. Sherwood is himself a newspaper man, and probably to that fact more than to the merit of his verses is due the favorable reception his book has met with. It is not bad poetry, however, and might help waste a weary hour for somebody tired of mental exercise.

"The Prodigal Daughter; or, The Price of 'Virtue,'" by Rachel Campbell, Grass Valley, Cal., is an able plea for the restitution of the misled daughter to her place in the economy and affections of society. It is written "with all a woman's feeling," as the novelists say, but it is well ballasted with hard facts and weighty reasoning. It is astonishing how heartless the world is in its treatment of those who go or are led astray. Yet,

"When lovely woman stoops to folly,
And finds too late that men betray,
What art can soothe her melancholy?
What charm can drive her guilt away?"

"Monkeys, Apes, and Men," a handsome pamphlet of 47 pages, price 25 cents. is by Edward Aveling, D.Sc., of London. Its design is to giv an account, at once popular and accurate, of the principal generalizations bearing upon the theories of Darwin in general, and upon their application to the human race in particular; and of the chief facts upon which the generalization is based. Dr. Aveling is a deep student of the doctrin of evolution, and this book is a valuable addition to the literature bearing on that doctrin. "The Darwinian Theory," and "The Origin of Man," are works by the same author of the same size and price, and treat upon the same subject.

"The Protestant Faith," Dwight Hinckley Olmstead author, is a severe criticism of the doctrins of Martin Luther. The justification by faith theory is especially attacked. The writer makes it clear that if belief in some creed is essential to salvation, the majority of Christians will not be saved, because but a small number are united upon any vital point; they hav, in fact, no basis of union. He mentions, in an appendix, some four hundred different religious sects in the United States and Great Britain, each one of which believes itself to be the only truth and way to heaven. He denies that he is an iconoclast, yet he has run his ploughshare through some deeply-planted errors, and turned their tangled roots up to the light. The book is thoroughly interesting, and worthy of careful thought. The copy sent us by G. P. Putnam's Sons, publishers, is marked 50 cents, for which sum the book will be sent from this office post-paid to any address.

"The Statue of Liberty Enlightening the World. Described by the Sculptor Bartholdi. Published for the Benefit of the Pedestal Fund by the *North American Review*, 30 Lafayette Place, New York." Such is the title-page of a handsome crown-octavo pamphlet containing a picture of the statue, a *fac-simile* autograph letter from Victor Hugo, a likeness of M. Bartholdi, and a history of the work; together with "The Principal Examples of this Class," and numerous illustrativ cuts. The work on the pamphlet is mechanically and artistically superb. The proceeds of its sales go to help put the statue in place on Bedloe's Island in New York Harbor. The statue itself is symbolical and expressiv and could hardly be excelled unless some special inspiration had impelled M. Bartholdi to represent our contemporaries Tucker and Appleton, combatant, calling upon the president of the United States to lay down his arms and disperse.

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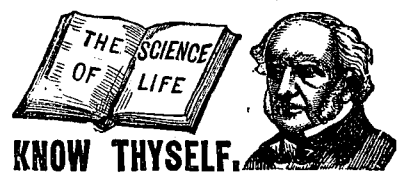
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IF I were God, I think I would do something with my infinit power to make the world a trifle happier and better or I would resign and start a peanut-stand.—*D. M. Bennett.*

TEACH me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.—*Pope.*

MARTYRS and persecutors resemble one another; their minds are composed of the same materials. The man who will suffer death for his religious faith will endeavor to enforce it even unto death. In fact, if Christianity were true, religious persecution would become a pious and charitable duty; if God designs to punish men for their opinions, it would be an act of mercy to mankind to extinguish such opinions. By burning the bodies of those who diffuse them, many souls would be saved that would otherwise be lost, and so there would be an economy of torment in the long run. It is, therefore, not surprising that enthusiasts should be intolerant.—*Reade's Martyrdom of Man.*

NOT by deeds that win the world's applauses,
Not by works that giv the world renown,
Not by martyrdom of vaunted crosses,
Canst thou win and wear the immortal crown.

Daily struggling, though unloved and lonely,
Every day a rich reward will giv;
Thou wilt find, by hearty striving only,
And truly loving, thou canst truly liv.
—*Miss Winslow.*

WITH the discovery of every principle heretofore unknown to man has come an increase of human happiness, a lessening of human pains. Fearlessly, therefore, can we inquire into the world outside us and into the workings of our own consciousness, proclaiming no infallibility in ourselvs, and not having to bolster up the pretended infallibility of a book, or a man, or a church, we can honestly confess when we hav been wrong in our thought. Thus we are able to graft new ideas onto old ways of thinking in a way beyond the reach of those who hav resolved to pin their faith, lifelong, to one special form of thought and one stereotyped form of words.—*Dr. Aveling's Science and Secularism.*

AGE cannot, from the very law of its nature, conceive itself endowed with the bounding energy of youth, and without that vigor, both of exertion and desire, renewed existence can offer no inspiring charms, but being upon earth has been enriched by vivid interests and precious joys, and we are deeply grateful for the gift; but we are wearied with one life, and feel scarcely qu lified to enter on the claims, even though balanced by the felicities and glories, of another. It may be the fatigue which comes from age—fatigue of the fancy as well as of the frame; but, somehow, what we yearn for most instinctivly at last is *rest*, and the peace which we can imagin the easiest, because we know it best, is that of *sleep*.—*W. R. Greg.*

MAN that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not. . . There is hope of a tree, if it be cut down, that it will sprout again and that the tender branch will not cease. . . But man dieth and wasteth away: yea, man giveth up the ghost and where is he? As the waters fail from the sea and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep.—*Job xiv*, 1-12.

DEATH is better than life! Ah yes! to thousands
Death plays upon a dulcimer and sings
That song of consolation, till the air
Rings with it, and they cannot choose but follow
Whither he leads. And not the old alone,
But the young also hear it and are still.
—*Longfellow.*

THOU art not dissatisfied, I suppose, because thou weighest so many pounds and not three hundred. Be not dissatisfied, then, that thou must liv only so many years and not more. For, as thou art satisfied with the amount of salvation which has been assigned to thee, so be content with the time.—*Antoninus.*

YET be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot, however mean or high,
Toward which Time leads me, and the will of heaven;
All is, if I hav grace to use it so,
As ever in my great task-master's eye.
—*Milton.*

TO sound every question to the bottom, never to allow our convictions to outstrip our evidence, to throw aside all prejudice and all interests in the pursuit of truth, but to hold the truth, when found, in all charity and with all consideration toward those who hav been less fortunate than we—these are the lessons which, faithfully transmitted through two centuries, by those who had eyes to see and ears to hear, Locke has bequeathed to us and our posterity.—*T. Fowler.*

"BUT Atheism has no hope of immortality." Is this a loss? It would be so if immortality meant a life *for all* of happiness, or of continually improving conditions of happiness; but the immortality the Christian boasts of is nothing of the kind. Christian immortality is an eternity of unimaginable torture for the many, and of a low-class felicity for the few. Christian immortality makes death a terror, lest the dear ones we hav lost may be writhing in hell, instead of sleeping in the grave.—*Annie Besant.*

WAR will, for long years yet to come, be required to pave the way for freedom and progress in the East; and in Europe itself, it is not probable that war will ever absolutely cease until science discovers some destroying force so simple in its administration, so horrible in its effects, that all art, all gallantry, will be at an end, and battles will be massacres which the feelings of mankind will be unable to endure.—*Winwood Reade.*

TAKE no thought for to-morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—*Jesus.*

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WHEN a butcher gambles he should play for large steaks.

A LEWISTON seamstress carelessly left a needle in the back of a young lady customer's dress, and now a particular friend of the family has his arm done up in arnica.

A CUCUMBER is bad for food
It breeds internal strife;
Who eats it never comes to good,
It cuts up like a wife.
—*George Francis Train.*

"Do you ever sweep under the bed?" inquired a fond mother of her eldest, whose room at college she was looking over. "Oh, yes, often. It's so much easier than a dust pan, you know," replied the hopeful.

"BELMONT, N. H., boasts of a woman who goes out and chops wood with her husband." It is quite a common thing for women to mop the floor with their husbands, but we never heard of one chopping wood with them.

BOBBY laboriously lugged a pail into the parlor where the family was assembled, says the New York *Times*, and asked his maternal grandmother to kick it. "Why should I kick it, Bobby?" grandma inquired in amazement. "Just to amuse pa," said Bobby. "He said he would giv ten dollars any time to see you kick the bucket."

SUNDAY observance: "Come here to me, you good-for-nothing thing," exclaimed a pious farmer, addressing his son. "You ought to be ashamed of yourself, going fishing on Sunday." "I didn't go fishin', pap, I only went down the lane to throw rocks at them nigger boys." "Oh, well, that's all right, then. Recollect, my son, you must never violate the Sabbath."

"THERE is a great deal of true religion in nature," solemnly remarked a young clergyman while calling upon a lady of his congregation the other evening. "There is, indeed," was the quiet reply. "We should never forget that there is a sermon in every blade of grass." "Quite true. We should also remember while we are about it that grass is cut very short at this season of the year."

THE DAWN OF REFORM.

Must the gambler go? Must the milkman cease
To pump at break of day?
Must the Mother Hubbard be less obese;
Must the tardy debtor pay?

Must the meter for gas be taken out?
Must the small boy cease to be?
Must the strawberry man good measure shout?
Must our navy go to sea?

"JOURNALISM must be a healthy profession," said old Mrs. Squaggs, as she laid the paper on her knee and rubbed her eye-glasses with her apron. "What makes you think so?" said old Mr. Squaggs. "Because I see the writers who used to hav pieces in the papers when I was a girl are still living, and writing away the same as ever; they must be very old." "Who are they?" asked Mr. Squaggs. "Well, there is 'Veritas' for one, and 'Anon,' and 'Vox Populi,' and 'Pro Bono Publico,' and many others. I see some of their names every day, and I declare if the sight of 'em don't bring back the old school-days." Then the old lady gazed meditativly into the fire, and old Mr. Squaggs went out on the back stoop to indulge in a quiet laugh to himself.

EACH TO HIS CALLING.

Jim Webster was brought up before an Austin justice of the peace. It was the same old charge that used to bother him in Galveston. After the evidence was all in, the judge, with a perplexed look, said: "But I do not comprehend, Webster, how it was possible for you to steal those chickens when they were roosting right under the owner's window, and there were two vicious dogs in the yard." "Hit wouldn't do you a bit of good, jedge, for me to splain how I cotched dem chickens, fer yer couldn't do hit yerself, if yer tried hit forty times, and yer might git yer hide full ob buckshot de berry fust time yer put yer leg ober de fence. De bes' way for you to do, jedge, is fer yer to buy your chickens in de market, and when yer wants to commit any rascality, do hit on de bench, whar yer am at home."

THE young ladies in many parts of the state are forming "Anti-drinking-young-men societies." The parlor walls of the members will, no doubt, in place of the old-time mottoes, be adorned with the following:

"The man who takes the red, red wine,
Shall never glue his lips to mine.

"The man who chews the navy plug
Will in this parlor get no hug.

"Who drinks, or smokes, or 'cuts a deck,'
Shall never, never bite my neck.

"Drink nothing stronger than red 'pop,'
Or in your lap I'll never flop.

"If aught but water e'er you taste
Just keep your arm from around my waist.

"The man who smokes the cigaret,
Shall never squeeze ME, you can bet."

HE ALWAYS TOOK SALT.

The Lewiston *Journal* tells this story of the late Hon. Robert Martin, of Auburn: Once during one of his visits to the legislature, Mr. Martin sat at table at the hotel, where before him upon the table were individual salt-cellars, the first which he had ever seen. When his tea was brought to him, mistaking the salt for sugar, he took the salt-cellar up and poured its contents into his cup of tea. The whole table looked at him. He stirred it up and tasted of it. If an expression of distaste was on his placid countenance, no one saw it, for he was imperturbable. He drank it all and asked for a second cup. In the meantime the waiter-girl had filled his salt-cellar again, and it was beside his plate when his tea was brought in. Squire Martin lifted the salt-cellar again, and was just turning it into his tea when the waiter-girl said: "I beg pardon, sir, but that is salt. Do you use salt?" Mr. Martin looked up, and with a gleam of satisfaction in his eye at his own ready tact, he replied with decision, intended for the entire table: "Always, madam; I always use salt."

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Vol. 12. No. 35. | PUBLISHED WEEKLY. | New York, Saturday, August 29, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

THE Salvation Army is threatened with prosecution in Boston for profanity, because it givs "three cheers for Jesus."

THE Chicago *Mail* remarks sarcastically: "We are pleased to notice that religious subjects are once more becoming popular with Chicago ministers."

THE orthodox *Independent* holds that "the teachings of church, as well as the best interests of all concerned, do forbid women to preach."

A GENTLEMAN said to a minister, "When do you expect to see Deacon S—— again?" "Never," said the reverend gentleman, solemnly; "the deacon is in heaven."

THE coarseness of Sam Jones, the Southern revivalist, prompts the Livingston, Ga., *Journal* to say: "If we were to print the *Journal* in the style in which Sam Jones preaches, using the same language, we wouldn't hav a single respectable subscriber in six weeks."

"LITTLE girl, do you know whose house this is?" asked a solemn-looking man of a bright child seated on the church steps. "Yes, sir; it is God's. But he ain't in," she added, as the old gentleman was about to walk up the steps; "and his agent's gone to Europe on a vacation."

THIS little paragraph hidden away in an obscure corner of a daily paper of Aug. 22d tells a mournful story. "LONDON, Aug. 21st.—The German corvet Augusta has been wrecked. Her crew of 238 men were lost. The ship was valued at $1,750,000. The vessel was lost in a cyclone in the Red Sea."

AT Lawrence, Kan., a game of base-ball, in aid of the Grant monument fund, was played between nine county officials and nine business men. The register of deeds fell in running bases, and broke his arm, and the county clerk sprained his shoulder. Of the Merchants' nine, one suffered dislocation of a knee, and another had two fingers broken. The receipts amounted to $150.

IOWA prohibits the sale of liquor except for medicinal uses, and though her sanitary conditions are good, the inhabitants require a good deal of doctoring. The druggists must make a monthly report. A small dealer at the town of Muscatine finds that it takes 51 feet of paper to enumerate his sales for a month. He sold as medicin 152 barrels of beer, 89 gallons of whisky, 19 of gin, 7 of alcohol, and 3 of brandy.

AN article in the *Scientific American* sets forth that the use of beer is found to produce a species of degeneration of all the organs; profound and deceptiv fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys are constantly present. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute disease ending fatally in a beer drinker. In addition the temper is soured and the nerves shattered. The conclusion is that beer is more dangerous than whisky.

THE management of the Mexican Band, which is now playing at the Exposition Garden in Allegheny, Pa., consented to the giving of a sacred concert on Sunday for the benefit of a charitable institution of Pittsburgh. The call for the concert was signed by a dozen of the leading men of Pittsburgh and Allegheny. Great indignation was expressed by the ministers at the idea of a Sunday concert, and a meeting was held at which legal steps were taken to prevent the band from playing on Sunday afternoon. The action of the gentlemen who signed the petition requesting the concert was severely criticised. George O. Starr, the manager, has declared the concert off at the Exposition Garden, but promised to hold it up the river on a boat engaged for that purpose. He said: "I think that the objectors hav been over-zealous. They might devote their time to stopping the sale of Sunday papers, the running of street cars, and even the paid church choir singers."

SAYS F. W. Newman, author of "Religion Not History:" "It is hard to point to anything in the teaching of Jesus at once *new* to Hebrew and Greek sages, and likewise in general estimate *true*." Historian Buckle clinches Professor Newman's remark with the following: "Whoever asserts that Christianity revealed to the world truths with which it was previously unacquainted is guilty either of gross ignorance or of wilful fraud."

THE *Sunday Gazetteer* draws this conclusion as to General Grant's religious views: "Some noted writer has said that the person who has made himself familiar with all the religions of the world believes in none of them. Grant's extensiv travels gave him an opportunity to learn a great deal in this direction, and he no doubt profited by his experience. He seemed to look upon all men, sincere in their religious professions, however diversified, as good men, and probably was himself an Agnostic."

EX-JUDGE TURNER shot himself dead in the closet of a hotel at San Francisco, Cal., Aug. 12th. In a letter which he left he said: "We will all be soon together. Believe me this is best. I am so very, very sick. Christ died for us, and must love and deal gently with his own children. *God is love.* He givs light, food, and will be kind." It would hav evinced more courage on Judge Turner's part if he had forborne to end his existence and had continued the struggle to provide his family with "light and food." There was a considerable insurance upon his life.

THE mayor of Waltham, Mass., is trying to enforce the Sunday law in his city. The Sunday law of the state is a very old one, prohibiting all work or travel, except for charity, mercy, necessity, or worship. It also applies to Saturday evening. In letter and spirit, if observed to-day, it would stop the running of horse-cars, Sunday papers, most of the work of drug stores on Sunday, the riding, driving, and walking that are general, all the work done Saturday evenings of a secular sort, and a hundred and one things that churches and clergymen indulge in.

THIS item is from the *Evening News*, published at Sydney, New South Wales, where Dr. J. L. York has been laboring for the good cause: "After paying a high encomium on the labors of Garrison and Wendell Phillips in the cause of abolition, Dr. York remarked last Sunday evening: 'The noble flag of the stars and stripes and bars now floats proudly over the broad lands of the union. Black slavery has vanished from the land, but the white slaves are left—slavery to monopoly, slavery to capital; and that man or that woman who lessens the pain of this slavery is doing the work of the great eternal. In this respect Thomas Paine was indeed an apostle of the most high.'"

WM. GARNER, an old settler of Downs, was killed last Saturday at that place by a switch engin backing over him. The Downs *Times* contains some poetry on his death, of which the following is one of the verses:

> "Dearest father, thou hast left us,
> And thy loss we deeply feel;
> Yet 'tis God that has bereft us,
> He can all our sorrows heal."

Miss Alice G., the writer of the verses, makes a customary mistake as to the author of Mr. G.'s death. It was the engin and the engineer that "bereft" her of her father. She will please pardon us for pointing out the error.—*Kansas Blade.*

CONCERNING Mr. Squire's suppressed poem on Grant, the *Banner of Light* observes: "Mr. J. Rollin M. Squire, commissioner of public works, New York city, says that that the verses which he displayed at city hall, week before last, were taken from a poem entitled 'War and Freedom,' written about twenty years ago, when Sherman was making his famous march to the sea. So the bigots, who are opposed to Mr. Squire on account of his gift of mediumship, supposing the lines were the production of the commissioner, hav been obliged to take a back seat. When will people become liberal enough to be just? Probably not until creedism becomes a thing of the past."

GEORGE JACOB HOLYOAKE says, in his monthly, the *Present Day*, for August: "If the *Pall Mall Gazette* is to go unprosecuted, Mr. Bradlaugh and Mrs. Besant were badly judged in the trial to which they were subjected; and Mr. Truelove, who was imprisoned, was still more unjustly treated. The plea of the public good put forth by the *Pall Mall* was common to all who were indicted. The aims of the books prosecuted were certainly as high as those of the *Pall Mall*, and far less offensiv in terms. The books prosecuted might hav been re-written with advantage, but they were entirely free from the gushing sensationalism of the *Pall Mall* story, and their doctrin would prevent the evils about which the *Pall Mall* screams so unpleasantly."

GEORGE PADDINGTON, of Fresno, Cal., givs the clergymen of that city no peace of mind. His last attempt to make them unhappy we find in the Fresno *Republican*. Writing to the editor of that paper, he says: "In a recent issue you tell your readers that the late cold rains in the Northwestern states hav done much damage to grain and potatoes. You refer also to the light rainfall in California and the grasshopper pest, and say that notwithstanding California is more fortunate than some other sections, Californians will complain. I think we may justly complain of the want of rain when it is needed, and also of the rain when it is a damage. The divine scripture says that God sends the rains. Whom, then, should we hold responsible for damage by flood and by drouth? The same book says that God created all things, visible and invisible, and that not so much as a sparrow falls without his notice. The visitation of the grasshoppers must then be accorded to the divine will. There are many evils which man is powerless to avoid, such as destruction by insects and by the elements. Of whom shall we complain if not of the being who sends the devastating locusts upon their mission of destruction, and controls the flood and drouth? I would ask some of the numerous clergymen of this city to answer these questions for the enlightenment of myself and others who may not be able to find a satisfactory answer for them. If I find that I am mistaken in the opinions I hold, I will stand converted when I am convinced."

THE people of Japan are a progressiv people. They are ahead of many other nations in their readiness to adopt reforms which they recognize to be beneficial. Some of the leading scholars of Japan and many progressiv young nativs who had completed their education in Europe became convinced, a while ago, says the *Sun*, that it would greatly facilitate the study of their language, and also of foreign literature and science, if the Roman alphabet could be substituted for the Japanese characters in their written and printed language. A society was organized last winter under the auspices of the University of Tokio to promote this reform. It was announced at the first meeting that the government would support the movement if the society suggested a practicable scheme. The society has increasd until it includes many of the leading scholars of the empire, and numbers nearly three thousand members. It has adopted rules of orthography, and has perfected its scheme for making the momentous change it proposes. It began in June the publication of a newspaper at Tokio, in which the Japanese can read their own language in Roman characters. The *Japan Gazette* says that the day when this newspaper appeared will be a memorable date in the annals of Japanese civilization. In the written language of Japan there are, as in Chinese, many arbitrary characters, representing ideas rather than sounds. It is very difficult for nativ students to learn to read, and it is said that it takes a foreigner several years to get a fair acquaintance with the written language, while if it were written in Roman characters it would require only a few months. This innovation, which in its inception is meeting with marked favor, more emphatically than any other recent event, stamps the Japanese as a progressiv people, who are ambitious to utilize all the facilities that hav helped to develop the Western nations.

News of the Week.

GOVERNOR HOADLY, of Ohio, is the Democratic candidate for re-election.

CAPTAIN JENNIE, a Salvation Army amazon, is on trial here for having two husbands.

THE Marquis de Mores, a millionaire cattle king of Dakota, has been indicted for shooting a cowboy.

THE wife of the Rev. Mr. Willis was burnt to death at Wilmington, Del., last Sunday, by the explosion of a lamp.

CHOLERA in Spain continues its frightful ravages. The number of deaths up to the first of this week had reached 61,521.

THERE will be two Greenback conventions in this state. The party is divided, each wing claiming to represent the Greenback party.

A YOUNG priest who teaches school in Plainfield, N. J., was arrested in this city last week for taking improper liberties with a woman.

THE violent trouble in the Catholic church at Shenandoah, Pa., has culminated in a demand to the bishop for the removal of the priest.

PASSENGER rates on the New York Central, West Shore, Erie, and the Delaware and Lackawanna railroads hav been advanced about fifty per cent.

THE Etruria, a steamship belonging to the Cunard line, has just sailed across the Atlantic in six days one hour and nine minutes, being the fastest time on record.

A MEMBER of our board of health was caught taking a bribe. He pleaded in excuse that "there isn't a man in a political office who doesn't take what is offered to him."

WILL CARLETON, the Irish comedian and playwright, committed suicide in New York last week by inhaling illuminating gas. He was despondent on account of financial troubles.

A "MORALITY" demonstration was had in Hyde Park, London, last Sunday. It was occasioned by the *Pall Mall Gazette* exposures, and its chief object seems to hav been to giv the Salvation Army a boom.

THE Rev. W. W. Downes, of the Bowdoin Square Baptist church, Boston, charged with holding improper relations with Mrs. Taber, preached a sermon in defense of himself last Sunday. He vehemently asserted his innocence.

A POLICEMAN found John Forman, a young Bohemian laborer, on his knees in Avenue A last Sunday morning, praying at the top of his voice. The justice before whom Forman was brought committed him for examination as to his sanity.

WILLIAM SMEATON, a young school-teacher, is in the Tombs in this city for trying to blackmail a hotel-keeper, and traducing a young lady. He is a member of the Young Men's Christian Association, and has been conspicuous for his piety. In jail he reads the Bible diligently.

THE committee having the Grant Memorial fund in charge estimate that a proper monument will cost a million dollars. Something more than sixty thousand has been subscribed. Various other cities besides New York will erect monuments to Grant. Chicago will spend $40,000 or $50,000 for that purpose. The necessary sum has already been subscribed by the people of that city.

ON Thursday evening, last week, Dr. J. M. Rand, of Newark, N. J., was called to see a sick child and found it dying of diphtheria. He wrote a prescription and handed it to the father. On the following morning the father informed him that the child was dead. When asked if he had given it the prescribed medicin he said he had not, and that he had depended upon God to save his child, as he believed implicitly in the faith cure. The doctor told him that the death of the child might hav been prevented but for his neglect in not calling in medical aid promptly.

Communications.

Social and Economic Studies.

At the investigation of the committee of the United States Senate on labor and education, a number of side issues were introduced in respect to health and sanitary means for the improvement of the condition of labor; plans for the education of persons dependent upon their labor for support, especially women, in specific industries and arts, some of which, indeed, seemed to suggest almost the escape from useful labor; and measures for reforming and guarding the industrious from the evil of intemperance. All of these looked mainly to the law to apply positiv interference in behalf of these special measures.

Of course, health and the maintenance of sanitary conditions are of the first importance for any community to consider. But the invocation of legislation to promote them assumes at the outset the right to control the occupation of the land by the power to determin what kind of dwellings conform to sanitary conditions and how they are to be occupied and used.

Now, the exercise of such a power would involve a control of the land by society far more arbitrary than any ever proposed by the advocates of "limitation of estates." It is also well known that it is in tenement houses, and in houses built on speculation, in close proximity to each other, and where the price of land reduces the house-lot to its minimum, that the greatest disregard of sanitary conditions prevails. The evil is fundamental, not incidental to landlordism. To attempt to reform it is to make war upon an intrenched adversary, who can only be dislodged by direct assault. Those who occupy their own house hav every inducement to make the surroundings healthful, and the health-board will find little difficulty in effecting any necessary change; while with the landlord and tenant they hav two to consult or direct instead of one, both of whom are averse to any change. The one because he fears expense, the other because he fears an additional excuse to raise the rent.

Now, the most important of conditions for health are room, sunlight, and air, but these are impossible of attainment where three or four houses are crowded upon a single city lot, and a family or two on every floor of each. With all our attempts at sanitary reform, the condition of the tenement house grows worse and worse, and the death rate, especially among children, increases in a ratio corresponding to the overcrowded condition.

My purpose is, by no means, to disparage sanitary measures, but simply to show how every consideration urged for it points to a control of the land wholly different from our present tenure, which places it in the irresponsible ownership of one other than the occupier, and with whom he has no interest or sentiment in common.

EDUCATION.

Popular education is a most important subject, and one which cannot be too urgently advocated. But education in what? To increase the number of mere scholars will only increase the number of competitors for scholarly employments, which are already overcrowded. To promote technical and professional knowledge would hav the same effect. To educate in trades and handicrafts would hav a similar result, and already the trades unions seek to restrict the learning of trades except under their regulations—an unreasonable attempt to be sure, but fully justified from the standpoint of the economy which makes demand and supply the ruling power in trade and then seeks to regulate them by manipulations of the market and class schemes to evade free competition.

But the all-important thing in education, which teaches to liv rightly and in obedience to natural laws, is impossible under the private control of nature in her fields and forests. To provide for the wants of life is the primary duty of everyone. To be educated in one's life pursuit is one's first need; but under our unequal system of division, children of the poor are either kept in drudgery, or sent to school to learn the, to them, worse than useless lessons, wholly removed as they are from any applications to their industrial life, while practically, and by example, they are taught to despise honest labor, and to believe that riches and enjoyment spring from anything rather than from industry and faithful effort. The child is, in the necessity of the case, the very prince of economists. From the cradle his wants are supplied without forethought or effort on his part. To get something for nothing is instinctiv with him, and which he reduces to a science as he grows in years; so that if he cannot continue to hav all his wants supplied at others' expense, as usually falls to the richly born, he will giv the least possible service for the greatest amount of service or goods he may obtain from others. If by some shrewd device or subtle pretense he can wholly escape work, and saddle the expense of his life upon others, he knows that under the teachings of our "exact economics" and "reformed theology" he will be entitled to social respect, and that his course will be gratuitously defended by the learned professor and titled dignitary, both secular and religious. So, while the natural wants of men are few and could readily be supplied by a moderate application to productiv labor, the desire to obtain artificial gratifications is without end, and caprice takes the place of nature where the labor of production no longer serves as a check upon inordinate desire; and so unremitting toil is thrown upon others. "Thus by the treachery of one part of society in avoiding their share of the work; by their tyranny in increasing the burthen of the world, an evil is produced quite unknown in a simple state of life, and a man of but common capacities, not born to wealth, in order to secure a subsistence for himself and family must work with his hands so large a part of his time that nothing is left for intellectual, moral, esthetic, and religious improvement" (Theodore Parker, "Thoughts on Labor").

Thus the first requisit of education is to teach the child theoretically and practically that the supplies of human wants are derived from human toil; that labor is to be honored, and followed as a means of enjoyment; and that to shirk our proper share of it is so childish and mean that it is the first weakness we should seek to correct in ourselvs or discourage in others. Even supposing labor were a curse, to be avoided as much as possible, instead of being, as it is under natural conditions, a source of enjoyment in itself, still what unmanly and uncultured desire is that which seeks to escape it for oneself and leave the curse to fall on those more feeble and already overburdened! No reason but the most childish one can be given why any child should be secured in his exemption through youth and manhood from the exercise of his energies in the production of the things necessary to his support. And no teaching, it seems to me, has ever been so well calculated to perpetuate the mental imbecilities of childish selfishness and appetite for unearned sweets as this same theory of getting the largest return for the least outlay, as a substitute for equitable exchange.

If, then, we could hav an education of the least value in its social and industrial bearing, it would be such as would prepare all to take their proportional share of the work of the world, and inform them completely of their natural right to land and opportunity, and to the duty as well as the right to use the elements from which all prosperity and enjoyment are derived. While, therefore, not intending to antagonize any plan of education and human enlightenment, it is plain to me that education, as it is popularly conceived, can do little to remedy the wrongs under which mankind are suffering, emasculated as are the text-books of our schools and colleges of all manly thought upon or even allusion to the great questions of work and its awards. Not reference to the "peculiar institution" in the days of chattel slavery was more studiously ignored or systematically misrepresented in our school-books and homilies than is now practiced in our institutions of learning, our pulpits, and public press upon this question of labor and the normal right to earth and the products it yields.

Education in the learning of books will help men little in solving the problem of life and labor. Only the exercise of thought can effect this; thought upon their relation to earth and to each other; careful observation and classification of all the phenomena attending their work and its results; the adaptation of effort to result, and the relativ proportion of those efforts which are put forth in concert. In short, exactness and honesty, without both of which no certain result of scientific inquiry is so much as possible, are the main things in which men need education, before they can achieve personal security and enjoyment, or the advancement and elevation of society.

TEMPERANCE.

Intemperance is a social vice of the most deplorable nature, and social effort for its eradication can not be too highly recommended. To attempt to suppress it by legal forms and penalties is another and different matter, involving the whole subject of the nature and power of government, whether of a monarchical or of a popular kind. How far coerciv laws may be employed to prevent vice, or prohibit the manufacture, sale, and use of noxious or poisonous drugs, it is foreign to our subject to inquire. It seems quite plain that the agitation for prohibitory laws and the use of moral influence in discouraging the use of intoxicating drinks are incompatible with each other. Familiar with the history of this reform for half a century, I hav observed that the greater the degree of reliance placed upon moral and social influences by its friends the greater the success it has attained in combatting the evil. It is especially a social habit, springing from what may be termed good nature and social feeling. When not an inherited appetite, it is usually formed in convivial circles, not in isolation. Fashion is responsible for its existence in a great degree. To be social and jovial is the tendency of the young. To treat and be treated becomes the test of good fellowship. It is hence through appeals to the social principle, and the setting of proper examples, only that we can ever hope to remove habits so deeply rooted in the social life of a people. But no sooner had a social effort been made to reform the evil, and obtained a certain degree of importance, that it was destined to be encumbered with the advocacy of persons who thought that they saw a vantage for the gratification of some political ambition or increase of some sectarian prestige, encouraged by that popular frenzy which deems a statute law the chief means of accomplishing any desired end. Taking this direction, the success of the earlier movement was greatly retarded by the acrimonious discussions which party strife engendered. The retrograde movement was emphasized by the "hard cider and log cabin" presidential campaign of 1840, which left the temperance cause at the lowest ebb.

It was at this crisis that the "Washingtonian" movement was inaugurated by some self-reformed men in the city of Baltimore. They dropped all question of applying law, or of appealing to the superstitious fears of mankind, but placed the reform upon its social and humanitary basis. Their progress was unprecedented, but it soon became encumbered by the old leaven of lawmaking and of partisan and sectarian feeling. A number of times these forces hav nearly overwhelmed the temperance movement, but it has emerged again under the leadership of men with truer impulses, if not broader conceptions.

It is proper in this connection to refer to the effect of such legislation as has been adopted. Being a professed evil, it has from the start been thought necessary to regulate the traffic in liquor. Of course, this could only be done by licensing it. If it were not wrong to sell it, none could be justly prevented from dealing in it. The advocates of prohibitory laws are not responsible for the license laws, but, failing to obtain their object, they hav favored "high license," "local option," etc., all involving the principle of licensing that which is claimed to be wrong.

From all this controversy the cause of temperance has gained little and lost much in the distraction of the moral and social influence which would hav greatly aided the reform. Though some may not, perhaps, relax their moral efforts while striving to forward political action, the many certainly do, and the two "suasions," as they are called, remind one of a badly broken or balky team, which take turns in pulling well and holding back simultaneously. During the last presidental contest I heard the candidate of the Prohibition party, at Lake Keuka, ridicule the "moral suasionists," and declare that moral means could not reform the world.

But certainly the application of law is a still more doubtful force. License laws hav done little but make the sale of liquor a business more respectable and select. The high license law can hardly do more than put the enormous profits of the business into the hands of a few. The tax which the general government has imposed, four times—at one time about ten times—the cost of the liquor, in no way has reduced the amount consumed. The prohibitory laws do not prohibit, its advocates being witnesses; some of the cities in states where the laws are supposed to be in operation showing proportionally a larger number of arrests for intoxication than the city of New York, where they hav not a "high license," or a carefully enforced one of any kind. Under prohibitory law temperance would depend upon the careful enforcement of the law, and be liable to show decline whenever the vigilance of police and detectivs was relaxed.

The "Ohio" law, which holds the dealer responsible for the drunken acts and their consequences of the customer, to whose appetite he has ministered, is more effectiv and more readily enforced, being more in conformity to the general purposes of law, whatever may be said of its intrinsic merits. It could be hoped, however, that the friends of temperance would turn their attention to repeal rather than enactment of laws, and to change the economic forces, which are so perverted as to make the liquor traffic a curse to the race. Strip from the traffic that public sanction which enables a dealer to boast a charter or license for his trade. This alone, while it might possibly temporarily increase the amount consumed in many localities, would deprive it of all artificial respectability, and dispel the illusion which a young man often entertains, that to treat a friend or associate to something which is costly and respectably exclusiv, is the proper thing to command regard. This would react on those who were socially below him and ambitious to imitate his conduct, and so the social and fashionable impulse to indulgence would be withdrawn.

But the foundation of intemperance lies in the economic and industrial misrule, a part of which the liquor traffic is. Men who are not the victims of the inherited malady begin and continue to drink for the reason that they are denied the social and intellectual enjoyments which their nature requires. The rich youth whose time hangs heavily on his hands resorts to it to kill *ennui*. The worker seeks it to revive his exhausted vitality, and to add to his restricted social pleasures. Drunkenness affects most the two extremes of society, finding its easiest conquests among the idle and the overworked. A reform which

would throw upon each the necessity of supplying his own wants, and upon no one burdensome toil, could not fail to hav a powerful effect to make men temperate and provident.

If the question merely of the traffic is taken into account, we shall find that men sell liquor because there is a demand for it. Stop the demand and the traffic will cease. In other words, stop the profits of the trade and it will disappear. This can be done effectually by reduction of the demand. It is also possible by withdrawing the protection of the law from the trade to cut off the profits, and by what might be called unfriendly legislation in lieu of a fostering license, to so discourage the traffic as to effectually suppress the traffic without exercising any of the expensiv and exceptional powers or arbitrary interference of coerciv legislation. Something has already been done in this direction, and with good result so far as it has been allowed to operate. If Alcohol is the great enemy of mankind, as represented, outlaw him. Make not only any debt which is wholly for liquor uncollectable by law, but any debt for liquor whatever. Go farther, and make all the money paid for liquor reclaimable by the man, or any member of his family, or by his creditor if he is insolvent, or by the parish if he become a pauper. If alcohol is, however, required for medicin, or mechanical purposes, let manufactories be established, and depots at convenient points where it can be had at cost of manufacture and transportation. No private dealer could compete with that, and there would be an end of the liquor traffic.

It is because there is "money in it" that the dealer engages in such a business; often, no doubt, because other means and opportunities of employment are not to be had. Thus our social and economic systems strongly tempt him to pursue a calling against which his manhood rebels. It is worthy of remark, too, that liquor saloons, or other dens of vice, are seldom kept by the owners of the houses or buildings where they are established, but usually are a feature of the landlord system, and aid, while they are sustained by, that institution. The enormous profits of the business enable them to occupy the most conspicuous locations on the street, and so crowd the worker into the rear or obscure and dilapidated tenement.

To accomplish any moral or social reform it is requisit that the family and home should be secure from becoming the prey of the spoiler, and the sport of trade and unequal traffic, whether in lands or goods, or in the means of satisfying unnatural appetites and inherited thirsts. Not that the proper distribution of the soil would work moral miracles, but that it would open the way for every attainable improvement in human character and conditions.

J. K. Ingalls.

Politics and Theology.

To the Editor of The Truth Seeker, *Sir:* An Anarchistic friend in a neighboring state was kind enough forward me the article from Mr. Tucker's *Liberty* on "Liberal Artful Dodgers," with the remark that it fitted my case "like a Jouvin kid glove," and that I should "paste it in my hat," etc. This, of course, because I approve, or hav determined to stand by, the League's present attitude. My reply so nearly resembles the editorial in The Truth Seeker, with a few additional points, that I thought it might not be amiss. Here it is:

THE REPLY.

If logic depends on an anonymous writer's ability to berate as hypocrits those who may not agree with him, then Mr. "X." is eminently logical. Usually *such* logic discloses the egotist of one idea. In some things "X." is, to my notion, correct, particularly in his first sentence: "Despotism has its beginning in theology."

Then that settles the whole thing, accepting even his own words, for, according to this clumsy Anarchistic dodger, if you wish to destroy despotism you must kill theology. Liberals, therefore, must be the standard-bearers in the vanguard of liberty; the leading and only *real* radical reformers doing the boldest and most necessary work to destroy theology, the origin and cause of despotism.

"X." speaks glibly about "those religious instincts which are integral in the constitution of man." The constitution is generally understood to embody those functions and powers common to all the *genus homo*, not any particular condition of mentality, which alone can be defined as religion. Waiving words, however, where can be found in the constitution of man "those integral religious instincts?" Nowhere.

"Theology and politics are born in one womb. The origin and nature of one are the origin and nature of the other. The argument which condemns the one condemns the other." What bosh! Theology is an organized system of so-called religion, with a pretended patent-right on a future and everlasting existence. Politics—the science of government—has been evolved by the growing intelligence for mutual protection in the present.

Hav not all, or nearly all, founders of republican institutions and fighters for enlarged political liberty been noted Freethinkers? This you know to be the case. Now, if pronounced Freethinkers—the intellectual leaders—hav always worked and fought for the enlargement of the people's political rights, how can this be tortured into the pretense that politics and theology are allies, or are the same in effect? Everywhere enlarged political liberty has been the death-knell of theology. For a verification of this look at Rome now, and compare it with the palmy days of the papal state, or even under Pious IX.; look at Spain under Isabella, and the manly defiance of the people of Catalonia a few weeks since, to both spiritual and temporal authority; look at the shaky Church of England to-day, and contrast it with the domineering of the "Lord's spiritual" even fifty years ago; and, finally, look at France, which furnishes the most striking picture of theological decadence from a position of absolute domination. What is the cause of all this decay of theological power? *Enlarged political rights*, the consequence of increased intelligence. Republics and theology are necessarily antithetical; but, if a majority of the people in a republic are fools enough to be swayed by theology, the political institutions may be made to serve evil purposes. There must be something left for the popular intelligence to preserve, and that should be their political rights, unhampered by theology. This is, and has been, the tendency, and the fact is proven by the bitter opposition with which an extension of political rights has invariably been met from friends of theology.

The "purely republican *forms*" by which a Protestant Episcopal bishop is elected, does not change the *fact* that Episcopalianism is, in its very essence, a violation of republicanism. Beyond that, the bishop is agent of a mere sect, the president of all the people, selected by nearly all the (male) population.

I am not partial to the presidency nor the United States Senate, and hope to aid in wiping out many useless forms which still hamper us, but that can only be when the world gets wiser. For the present I wish rather to maintain the good we hav than "fly to other (follies) that we know not of," and gradually promote, extend, and perpetuate the good in politics which our Freethinking forerunners hav fought so hard for.

"It costs something to stand out as a thoroughbred Anarchist." I am sick of those fellows who are everlastingly reminding us of their martyrdom. When this "thoroughbred" "X." discloses his identity we can better determin how much it has cost him. "I am braver than thou" sounds as silly as the pharisaical cant of, "I am holier than thou." The trouble is that these scholarly Anarchists hav got too far beyond "the plainest laws of common sense." They insist upon *un*common sense. "Experience is the great schoolmaster," and as experience has shown that theology has little power where political rights are understood and properly exercised, there is little danger of people relinquishing them for a theory that never has passed the ordeal of experience even among its friends.

Yours for the downfall of despotism,

E. A. Stevens.

A Sermon Too Literally Interpreted.

It is said that doctors do not always like to take their own medicin; and the same might be stated figurativly of ministers. The Rev. W. S. Downey's experience is quite demonstrativ on this point. Writing to an editor, Mr. Downey discourses thus: "A naughty boy ought to be sent to bed suppperless, but to inflict penance on a preacher for teaching the whole truth may lead him to complain. More than thirty years hav passed away since I visited the 'Land o' Cakes,' Scotland, where I preached sundry sermons for the good of souls. It may interest you, kind friend, to know that while I preached my last sermon in Glasgow, I fared hard. My subject was the 'Rich Man and Lazarus.' The weather was salubrious, and my congregation very large. I warned my hearers against fashionable dresses and costly apparel: 'The rich man was clothed in purple and fine linen, and fared sumptuously every day.' Again, I directed their attention to high living, and tried to prove that too many Christians made gods of their stomachs, as did the rich man in the parable. I particularly impressed on the minds of my hearers the essentiality of praying more than they eat.

"After service I was the guest of one of the leading officers of the church, a truly pious elder. Having preached twice and attended a private meeting, I was inclined for supper. I needed a 'square meal.' But alas! I had a crooked one offered to me. My host approached me before my supper, and the good soul expressed his approval of all I preached concerning man's care for his body, his fine suits of clothes and rich dinners. 'For the truths I advanced and advocated he would not offend me with sumptuous fare. Knowing I would turn from a nice supper,' he laid out before me a pot of ale, a stale loaf, and some old cheese. Both edibles had doubtless seen better days. Because I try to be Christian I am thankful for all I receive, but my charity forsook me on that evening, and I murmured a little.

"Do me the justice, if you please, to believe I never preached the aforesaid sermon again in England, Ireland, or Scotland, and indulge no little spite agaist Brother McDonald."

Doubts in Dialog.

A CHURCH OF ENGLAND CURATE AND A DOUBTER.

Curate. God so loved the world that he gave his only son to die for it.

Doubter. When?

C. Jesus died somewhere about 1850 years ago.

D. For what did Jesus die?

C. To redeem the world from the consequences of Adam's sin.

D. When did Adam sin?

C. About four thousand years before the birth of Jesus.

D. If God so loved the world, why did he delay the redemption for four thousand years?

C. That is not for finite minds to judge.

D. You teach that finite minds must believe without judgment. But was Adam punished for his sin?

C. Yes.

D. Is it just to punish one who is not guilty for a sin for which Adam suffered?

C. But the penalty was a curse which passed on Adam's descendants, and it is from this curse that the sacrifice of Jesus redeemed the world.

D. Does the redemption extend to the whole world?

C. Yes, if they believe, and are baptized.

D. What was Adam's sin?

C. He disobeyed God.

D. Is God all-powerful?

C. Yes.

D. Did he create and control Adam?

C. Yes.

D. Can the creature disobey the omnipotent controler?

C. God gave man liberty.

D. Liberty to fall?

C. If Adam had chosen, he might hav stood upright; God gave him the noblest gifts. Through Adam's own fault he fell.

D. Before Adam's fall, could he distinguish good from evil?

C. No.

D. How then could he choose between them?

C. He had God's command to guide him.

D. Do the commands of the omnipotent guide or compel? Can the irresistible be resisted?

C. You forget man had free will.

D. Do you mean that God being infinit, his will was everywhere omnipotent, but that in some places, and under some circumstances, Adam's will was stronger than that of God?

C. No. I mean that omnipotent God allowed man to be free.

D. That is, that God, being able to prevent sin, would not. But in human morals, is not one who knows of a crime about to be committed, and who might prevent it and does not, is not such a one treated as accessory before the fact? and in legal jargon is not an accessory before the fact treated as if a principal in the crime?

C. God's ways are not as man's ways.

D. But is not acquiescence in crime criminal?

C. God did not acquiesce in Adam's crime.

D. He did more than acquiesce, he contrived the crime.

C. That is blasphemy.

D. Is God omniscient?

C. Yes.

D. Did he, before he created Adam, know that Adam would sin?

C. Yes.

D. Hav any of the millions of millions, who hav peopled the world since Adam, died unredeemed by Jesus?

C. Yes, the large majority die unredeemed. The holy scriptures say, "Few are chosen."

D. And did God know this before he created any?

C. Yes.

D. And did he then so love the world that he created them to suffer by unnumbered millions.

C. That is a difficulty a finite mind cannot grasp.

D. And yet you teach that the finite mind is to suffer if it cannot believe. Was there any existence beside God before creation?

C. Certainly not.

D. Is God infinitly good?

C. Most certainly yes.

D. Then before creation there was no evil?

C. No.

D. Is it compatible with God's infinit goodness that he should hav created evil?

C. This again is beyond the sphere of finite reason, and you Materialists hav equal difficulty. You hav evil in nature; how do you account for that?

D. Which evil? or which evils? Some, science does account for; others she is examining. Take, for instance, the Lisbon or Java earthquake. Science notes the shocks, marks the range, warns the inhabitants, and, though knowing but little, adds daily to her knowledge. Take the evils of poverty, crime, disease. Science has studied a thousand theories, connoted the experience of generations, and, at least, does not kneel blindly before disaster, but grapples in earnest effort for amelioration. But the Materialist's inability to explain the whole of nature does not justify your inability to explain the creed to which you ask my adhesion.—*Charles Bradlaugh.*

Our London Letter.

The disclosures lately made by the *Pall Mall Gazette* hav caused some little stir and excitement throughout the country, and it is difficult to understand why this question of the day is so carefully ignored by the London daily papers. Although meetings are being held in all parts for the purpose of discussing the matter and endeavoring to find a remedy for the social cancer now so fully exposed, no notice is taken by the chief organs of the press. It has been suggested that the subject is of so gross a nature that it is an insult to such delicate-minded people as the majority of the English profess to be to mention it, but this can scarcely be the reason, as these very papers hav extensiv reports of sensational divorce cases. Probably the real reason is trade jealousy, as the circulation of the *Gazette* has been considerably augmented in consequence of the recent reports.

There seems but little doubt but that these disclosures are in the main perfectly true, and this has been confirmed is several quarters, but how the traffic in young girls is to be prevented in the future is a point somewhat difficult of solution. It is well known that the chief offenders are men in high places, and the general opinien appears to be that the *Gazette* is to blame for not giving a list of the names of the guilty parties, and it is only known to those in possession of the information why it is withheld. There is not the slightest doubt that the Criminal Law Amendment Act would never hav become law had it not been for the recent excitement. Leaders of the present government say it was fully intended to carry the measure before this question was made public, but no one believes this statement to be anything else than a political lie.

It remains to be seen whether the provisions of the act will be applied to the real offenders, who appear to be chiefly members of the aristocracy, or influential in some other way.

The Jefferies case is constantly brought up before the House, but nothing definit is gained, the object being to shield the judge and put off doing anything in the matter till Parliament rises.

It is somewhat unfortunate for the *Pall Mall* that it has allowed the Salvation Army to be mixed up in the matter, as this organization is somewhat unclean, and the members are not noted for their chastity. The consequence is that many are holding back, being suspicious of Booth and his party, and not caring to credit anything that they hav anything to do with, and this is not at all surprising.

The fact is pretty well known that members of the clergy are good patrons of brothel-keepers, and although many of them are creating a great clamor, and declaring that they hav done an immense deal in the way of rescuing the youthful victims and preventing many from being ruined, it is extremely doubtful if they hav done anything of the sort. Of course, if there is any glory to be obtained from making such a statement, they will endeavor to get as much as possible, but if what they say is true, why did not they make the outcry instead of leaving it to a secular newspaper to show the plague spot? The real state of the case is that these evangelists hav been far too much taken up in enslaving the minds of people to trouble as to what became of their bodies. As usual, the church is ready to follow when the way is made easy and something is to be made out of it, and many people are hoodwinked into the belief that it is the religious party who hav done all the work. After eighteen centuries of Christianizing influence we see the result. What a satire on Christianity and its profession of conferring universal good! I do not mean to infer that Christianity has caused this particular crime, but it has certainly done nothing to prevent it, and surely the eyes of all thinking people should be opened to the fact of the utter failure of any supernatural theory being of the slightest benefit to humanity. J. D.

London, Eng., Aug. 8, 1885.

Mr. Downes's Unbosoming.

Rev. W. W. Downes, the popular pastor of Bowdoin Square Baptist church, Boston—a church noted for its superior culture and exclusivness, permitting none but sinners of the most refined manners to be clutched from Satan's grasp—is at present under a cloud.

The quarrel does not extend outside the Baptist church, no one else seeming to care a copper how Brother Downes comports himself.

Two Sundays since he uttered the following malediction on his enemies in a morning prayer, in which he demands of God all sorts of confusion for them and sweet sleep for himself, and givs God some information about them and himself which must hav astonished that gentleman, he doubtless being too busy counting sparrows and numbering hairs to know what was going on in Bowdoin Square Baptist church, Boston, Massachusetts.

O Lord, thou knowest that not one of these men has been the means of bringing a single soul across the threshold of this church. But thy servant has done better than that, for which we thank thee. We pray thee, O Lord, that confusion, shame, contempt, mildew, and the blackness of darkness and all manner of evil may come upon them, and if any of their number hav been hoodwinked by the arch villain, wilt thou open their eyes? And we further pray thee, O Lord, that thou wilt giv thy servant sweet sleep this night in spite of the machinations of these wicked men.

Comment on such buffoonery would be useless in a dime museum. Last Sunday he preached a sermon for the benefit of his cultured parishioners that shows Parsons Talmage and Newman must look to their laurels. We quote the following extracts:

The great strain she [Mrs. Downes] has borne very nobly, but this morning as I was leaving the house she was suddenly taken unconscious, and I had to leave her there to come to church. I cannot say now whether she be dead or alive.

In speaking of the lady who seems to be the contention in the church, he says:

I would speak most delicately of the lady who has been my companion in this. She has borne it very well. A nervous wreck before this happened, as her doctor tells me, for reasons which I need not mention, she still livs.

Again:

I hav no hesitancy in saying that there are probably a thousand things which I hav done in the fear of God for which I could giv no satisfactory explanation.

He then referred to an opinion regarding Paul held by Henry Ward Beecher, "with whom," he said, "I hav a friendly feeling."

In expressing the love his church had for him, he says, "One of the hard things when this came about was the extreme pleasure which some men and women belonging to the church felt at my supposed downfall." Again he expresses his opinion of his church thusly, "Whose turn may not come next?" He thinks ignorance is bliss to the minister:

There are things which for a minister it were better if he never knew or never heard. We are restrained within the church and by what others may say outside the church, and so we are not natural. The love we hav within the church should be unsuspicious love. The other night, at about 11 o'clock, as I returned home to my wife's bedroom, a large front alcove room, I saw that the gas was turned very low, for the evening was very warm. I saw a center table in the floor, and on the side a lounge. At the foot of the lounge, in a willow rocking-chair, sat my wife. On the lounge, stretched at full length, lay a man. [Laughter.] He had no coat on. [Laughter.] He had on a vest—unbuttoned. At first I thought he had none on. He had on no shoes. He lay at ease, with a pillow under his head. That was Tuesday night. The thought has since occurred, that if I had had a grudge against that man and my wife, and if I had brought some friends with me and had burst open the door, and, as my wife and the man sprung to their feet, nabbed him, exclaiming, "Now we've got you!" [laughter] and then had rushed for a police officer, and put the man in a cell, and should make a very silly charge against that man and that woman, don't you think a good many silly people would hav believed it? Well, that man was a deacon in my church, and he is on the platform now. He is in my house more than I, for I don't hav time to be there.

In reference to his brother clergymen, he says:

Within three years certainly there used to come into this church a lady seemingly of good education and prepossessing. I hasten to say not especially to me. That woman had an infirmity; she had a predisposition to tell untruths. She told me in my study one day of the great affection existing between herself and a very prominent minister in this city. She said that she would often go to him in her trouble, and he would take her in his arms and kiss away her tears. How much trouble I might make by telling such a tale around! It was an infirmity in her to tell these things, but what an infirmity it would hav been for me to mention them! She told me the same tale regarding another minister.

He closes with an evident knowledge of the shortcoming of Bowdoin Square Baptist church in this style: "If almighty God should speak here and tell all he knows about each one of us, who would dare look the other in the face?" PAXTON.

Prohibitory Laws.

If there is anything we really need, it is more prohibitory laws, and if the world is ever reformed and men made better, it will be in that way, of course. The prohibition of liquor was so successful in Maine and Kansas that New York thought she needed a prohibitory law, and accordingly attached one to suicide. Note the result: In three months from the 1st of last December there were only forty-two suicides in the state, whereas had this law not been in force, the number *might* hav run into thousands. The foresight of those legislators is truly commendable, and other states would do well to follow their example, and thus prevent our great country from being depopulated. During these three months there were 380 suicides in the United States, and many of them were attributable to "love troubles." It will next be in order to prohibit love, and thus remove one great incentiv to self-murder; for if no one is allowed to love, there can be no disappointment to depress the mind and create a desire for a home in the New Jerusalem. I hope every lawmaker will realize the importance of such a law, and act accordingly.

Another evil which the law must prohibit, if it is ever stopped, is the hypodermic injection of morphia to exalt the mind and produce fictitious happiness. This is rapidly on the increase, and a man and his wife in San Francisco were lately found in a crazed and demented condition from its excessiv use, twenty-nine empty morphia vials being found under their bed. Three thousand slaves to the opium vice are said on good authority to reside in that city, and no prohibitory law in force. When that would surely put an end to its use, and free the state from its presence, as Maine and Kansas are from liquor, it seems like culpable negligence not to enact such a law.

That our prohibitory lawmakers may wake up and do something, I will quote a few words from an opium fiend, hoping their minds will be diverted from the ruinous effects of light wines and beer long enough to consider this other evil. "Yes, I don't deny I am an opium smoker for several reasons, the main one being that my looks, the color of my skin, and my wasted form, would tell anyone different. It is a terrible thing, and will kill me in a few years. It is ruin to the man or woman who once gets the habit. When the craving to smoke comes upon me, the perspiration stands out in great drops on my face and forehead. If I do not obey the summons of my master, my bones begin to ache until I am forced to. A half-dozen pills bring relief, and a half-dozen more charge my system full enough to last six hours, when the same performance must be gone through with again; and here I am, an opium smoker, a person who livs for nothing else in the world but to smoke opium." It is said we hav in these United States 500,000 female prostitutes, the average life of which is five years, so 100,000 step promptly into their graves every twelve months. All that is wanted to put an end to this disgraceful business and wholesale slaughter is a strong prohibitory law. A secret vice among the young of both sexes fills thousands of graves yearly, and makes life to those who survive a curse and a burden. To remove this evil, the child of ignorance, it is not knowledge that is wanted, but a cast-iron prohibitory law, and I hope the Prohibitionists will giv it their attention. Arsenic eaters are more numerous than some imagin, for a milky whiteness of complexion is much desired by vain females. Says a physician, alluding to its growing use among ladies: "The inevitable results of the habit are hideous and incurable cutaneous eruptions, and loathsome diseases of the scalp, falling out of the hair, dropsy, and oftentimes insanity." We must hav a law to prohibit this.

It is now a settled fact that tea is a poison, and stimulates just to the extent it irritates. The nerves, having a strong aversion to it, attempt to eject it when it comes in contact with them, and this exertion is called stimulation. We must hav it prohibited, and coffee also, for that makes some bilious. Corsets compress the duodenum and disarrange the internal functions of foolish females; tight shoes produce corns and bunions on the weak-minded of both sexes, and as such don't hav the sense to avoid physical pain, the law must prevent it by that panacea for every ill—prohibition. A few more prevalent evils might be specified, but enough has been said to show how sadly in need we are of more legislation, and, if our 60,000 lawyers are to find employment, we must hav more laws to keep them busy. C. SEVERANCE.

Orange, California, Aug. 9, 1885.

Learning to Spell.

Learning to read the English language is one of the worst mind-stunting processes that has formed a part of the general education of any people. Its evil influence arises from the partly phonetic, partly lawless, character of English spelling. Although each letter represents some sound oftener than any other, there is hardly a letter in the alphabet that does not represent more than one sound, and hardly a sound in the language that is not represented in several ways, while many words are written with as many silent letters as significant ones. There is nothing in any word to indicate in which of these ways its component sounds are represented, nothing in the written group of letters to show which sounds they stand for, and which of them, if any, are silent, so that a learner can never be sure of pronouncing rightly an English word that he has not heard spoken, nor of spelling correctly one that he has never seen written. The spelling of each word must be learned by sheer force of memory. In this work the pupil's reasoning powers cannot be utilized, but must be subdued, while his memory is sadly overworked. In the affairs of the child's daily life the logical following out of rules is rewarded; in learning to spell, it brings him only discomfort and bewilderment. He is taught that *b-o-n-e* stands for bōn (not *bo-ne*), and *t-o-n-e* for tōn, but that *d-o-n-e* stands for *dun*, that *g-o-n-e* spells *gŏn*, *m-o-v-e* spells *moov*, and *b-r-o-n-z-e bronz*. Now, when he comes in reading to another similar word, as *none*, he has no means of telling whether to call it nōn, *nun*, *nŏn*, *noon*, or *non*; he can only look up at his teacher and wait to be told. The influence of the spelling class quickly drives him to repress any inclination to reason, and he givs himself up to a blind following of authority. No child learns English spelling without getting the pernicious notion that cram is better than thinking, and that common sense is a treacherous guide.—*Popular Science Monthly for September.*

FORM OF THE CROSS.—The popular form of the cross differs in one important feature from that described by the early fathers. Justin (Dial. Try., xci), Ireneus (Agt. Her. ii, 24), and Tertullian (Ad. Nat. xii) all concur in affixing midway on the upright stake a "horn" or saddle, on which the culprit sits astride with his legs bound below. The whipping-post is a dwarfed descendant of the primitiv cross, and the pillory is a differentiated species.—*Antichrist.*

The Eighth Annual Convention of the New York Freethinkers' Association.

TO BE HELD AT

ALBANY, N. Y., SEPTEMBER 11, 12, AND 13, 1885.

This Association has, at the present time, about twenty-six hundred members. It was organized at the town of Huron, near the village of Wolcott, on the 18th day of August, 1877, with Dr. T. L. Brown, of Binghamton, as president; E. M. Sellon, of Buffalo, recording secretary; Amy Post, of Rochester, treasurer; and H. L. Green, of Salamanca, corresponding secretary.

The basis of this Association is Universal Mental Liberty, and its platform the Nine Demands of Liberalism. Its object is to stimulate Freethought and investigation among the people in relation to their civil, religious, and political rights, and to encourage the investigation of questions relating to religion, science, and reform, and to that end to sustain Freethought speakers, hold Liberal meetings, and circulate Liberal, scientific, and reform papers and periodicals.

There hav been seven Annual Conventions held at the following places, viz.: first, Watkins; second, Chautauqua Lake; third, Hornellsville; fourth, Hornellsville; fifth, Watkins; sixth, Rochester; seventh, Cassadaga Lake.

The Conventions hav come to be national institutions, attracting the attention of the press and public everywhere.

The peculiarity of this Association is that it includes, under the name "Freethinker," all the various branches of the Liberal party—Materialists, Spiritualists, Free Religionists, Agnostics, and all others who indorse the Nine Demands of Liberalism. Its catholic Liberality is the secret of its wonderful success.

The Eighth Annual Convention of this Association will be held at Leland's Opera House, Albany, N. Y., September 11th, 12th, and 13th. This, and the National Congress of the National Liberal League, to be held at Cleveland, Ohio, October 9th, 10th, and 11th, promis to be the most important Conventions of the Liberal party ever held in this country. The National Liberal League, of which Robert G. Ingersoll is president, has about three hundred auxiliary societies, and membership of thirty thousand in the United States and Canada. New organizations are being rapidly formed, and vigorous measures will be adopted for the total separation of church and state, and the complete secularization of the government in all its departments and institutions, thus securing to every citizen the full enjoyment of his opinions on religion, whatever they may be, without molestation, disability, or deprivation of any civil or political right.

The Convention at Albany will be addressed by the ablest and most distinguished Freethinkers and Reformers in the country, by those who hav already won brilliant distinction in politics, in literature, and upon the platform. Among those who will be present are the following:

ELIZABETH CADY STANTON, well known for her years of faithful service in behalf of woman's emancipation. Her reputation is world-wide for eloquence, earnest purpose, and unflinching courage. She is foremost among the reformers of the age. She will speak on "Religious Liberty for Woman."

JAMES PARTON, the famous biographer, whose books hav delighted thousands of readers. His "Life of Voltaire" is one of the most remarkable literary productions of the time. Mr. Parton has enormous industry and artistic skill, and no author has a greater facility in weaving a multitude of facts into a harmonious revealing of character. His subject will be "Victor Hugo," and we may expect a rare discourse on this phenomenal genius, the greatest literary power, perhaps, of the last half of the nineteenth century.

COURTLANDT PALMER, president of the Nineteenth Century Club, one of the brightest and most famous clubs in the world, unique in character. Its success has been quite extraordinary, and scholars, thinkers, poets, clergymen of all denominations, and representativs of all religions hav met in its parlors, and exchanged the utmost diversities of thought with frank and manly sympathy. Mr. Palmer, though born of wealth, is preeminently a man of the people, and in various ways his philanthropic and reform efforts hav borne much fruit in his own home, the city of New York, and throughout the country. His subject will be "The Aristocracy of Freethought."

T. B. WAKEMAN, of the New York bar, formerly president of the National Liberal League, and now president of the Manhattan Club, whose weekly meetings in New York hav been the source of most important educational and reform influences. Mr. Wakeman is the author of various publications which hav attracted wide attention. His interpretations of Goethe and Comte are of especial value, and demonstrate the author to be one of the deepest religious thinkers of the day. Mr. Wakeman was educated for the Presbyterian ministry, and graduated from Princeton College, but his intellectual conviction forbade the adoption of the clerical profession. His subject will be "The Outlook of Liberalism."

CHARLES WATTS, of London, England, formerly editor of London *Secular Review*, and one of the most famous debaters among the English Liberals. He has held over fifty debates with the leading clergymen of England. He was for years a co-worker with Bradlaugh. He now purposes to make America his home and labor in the interest of the National Liberal League. He ranks next to Colonel Ingersoll as one of the best platform orators of the day. His subject will be "Our Policy: Destructiv and Constructiv."

HELEN H. GARDENER, who was introduced to the Liberal public by Colonel Ingersoll at Chickering Hall, New York, and whose subsequent efforts upon the platform hav met with unqualified success. Her forthcoming book of lectures is a brilliant exposition of the conviction to which all cultivated women are arriving, that the Bible and theology founded upon the Bible are opposed to the equality and freedom of women. As St. Paul puts it, man is the head of the woman, and this involves inevitable servitude for the latter. Helen Gardener expresses the indignation of woman at this lofty assumption. Her subject will be "Historical Facts and Theological Fictions," of which Colonel Ingersoll writes, "The clergy will not answer it, because they cannot."

MRS. MATTIE P. KREKEL, who for years has been an ardent and influential advocate of Freethought in the West, who has made a specialty of the legal and philosophical aspects of reform, and whose practical work in vindication of the rights of her sex has been of a most important character. Dignity, enthusiasm, and thoughtfulness are the characteristics of her platform oratory. Her subject will be "The Demands of Liberalism."

JUDGE ARNOLD KREKEL, of Missouri, of the United States Circuit Court, whose lectures and books upon law and constitutional history are among the most valuable additions to the legal and political literature of the times. Some of his rulings, based on natural justice rather than precedent, has given him a transatlantic reputation as a judge of exceptional sagacity.

HON. ELIZUR WRIGHT, over eighty years of age, one of the few remaining veterans of the great antislavery struggle, who was earliest in the combat and is still one of the most activ soldiers in the field. Foremost in the battle for political rights, he is foremost in the battle for intellectual freedom. His subject will be "The New Version."

And, to conclude and crown this array of Liberal talent,

ROBERT G. INGERSOLL, the greatest living orator, the manifest genius of Freethought. The proper study of mankind is man, and of man in his essential being Ingersoll is one of the noblest revealers. His generosity makes him an iconoclast; his benevolence makes him an Infidel; his purity of feeling a skeptic. He is truly representativ of the mighty age in which we liv. He speaks its choicest hope; he voices its loftiest aspirations; he expresses its wisest judgment; he asserts its sublimity and joy.

With the unequaled wealth of intellectual and moral power to be gathered at this Convention, it promises to be of surpassing importance to the growth and organization of Freethought. Let the friends of liberty come to this splendid gathering to emphasize its demands for justice, its plea for human rights, its vindication of science, and its assertion of the dignity of man, the glory of his intelligence, and the worth of his labor.

HOTELS.

The Delavan will be the headquarters of the Convention. Terms, $3.00 per day single; $2.50 double. The Dunlop House, $1.50 single, $1.25 double. Those desiring board at $1.00 per day will please write to J. J. McCabe, 35 Van Woert street, Albany, N. Y.

RAILROADS.

As the state fair occurs at the same time, no doubt excursion tickets can be procured from all parts of the states and many points in New England. The Boston and Albany railroad makes the following rates: Boston, round trip, $6.80; Worcester, $5.35; Springfield, $3.75. The Delaware & Hudson Canal Company will sell return tickets at one-third of the regular rate to those who pay full fare in going to the Convention.

MUSIC.

The best music will be furnished for all sessions of the Convention by the most talented local organizations.

The following petition for the just rights of all citizens will be activly circulated and pressed upon the attention of the legislature during the coming winter:

To the Senate and Assembly of the state of New York:

The constitution of our state guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this state to all mankind." The general principle of American government is equality of all men before the law. This, as your honorable body is aware, involves the principle, already acknowledged in theory, of the total separation of church and state. But church and state are now practically united by the following statutes:

1. The law exempting church property from taxation.

2. The laws appropriating money from the public treasury for the support of institutions founded and managed chiefly by sectarian denominations.

3. The law compelling the observance of Sunday as a religious holy day.

The undersigned, citizens of the state of New York, do therefore respectfully but earnestly petition your honorable body to repeal all the laws or parts of laws of this state which are violations of the above principles. Our reasons for asking this are:

1. The churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The state is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of churches which they cannot conscientiously attend; for the hire of ministers in our legislature and public institutions, in whose doctrins they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of churches from taxation, the appropriation of money for the hire of ministers and the support of sectarian institutions, and the legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

Address all inquiries and communications to

SAMUEL P. PUTNAM, Chairman Executiv Committee,
33 Clinton Place, New York.

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Previously acknowledged,	$773.00
Dr. E. B. Foote, Sr. (paid),	10.00
J. W. Black, "	12 00
Daniel E. Ryan, "	1.00
Frank Hart, "	5.00
Total,	$801.00

TO ALL LIBERAL FRIENDS.

As will be seen by the above, we hav just turned $800.00 for the Albany Convention toward the $1,000 which it is proposed to raise in order that all expenses may be guaranteed in advance. Let the following stirring letter from a generous Liberal influence others to do the same with like ardor, and, whether they come or not, help to make this Convention rich with instrumentalities for aggressiv action. If one has to stay at home let him not think he must do nothing. He can send a golden messenger of hope:

"DOYLESTOWN, PA., Aug. 22, 1885.

"FRIEND PUTNAM: Inclosed find $5, to assist in defraying expenses of the coming Convention at Albany. You will, no doubt, hav a grand meeting, which ought to giv the Secular movement a good send-off, in your state, at least. Should like to be with you, but will hav to be among the stay-at-homes this time. Yours, etc., FRANK HART."

Lectures and Meetings.

J. E. REMSBURG will giv a course of lectures in Waterloo, N. Y., the home of Rev. Father Lambert, in September.

E. C. WALKER lectured at Alexandria, Minn., Aug. 8th; at Willmar, Minn., Aug. 14th and 16th, afternoon and evening. For the remainder of August and for September he is desirous of engagements in Minnesota and Iowa, and during October wishes to work in Wisconsin and Illinois. Address him at Minneapolis, Minn., during August, and until September 15th.

THE Wisconsin State Association of Spiritualists will hold its First Annual Meeting in Spiritualist Hall, Omro, on Sept. 11, 12, and 13, 1885. Speakers: Jay Chaapell, of Rochester, N. Y., Mattie E. Hull, of Maquoketa, Iowa. Mrs. Isa Wilson Porter, of Chicago, will giv two public seances. Mrs. L. M. Spencer, of Milwaukee, and Mrs. A. B. Severance, of Whitewater, will be present and giv sittings. A. F. Ackerly, the materializing and slate-test medium, is expected. The Cross Concert Troupe will furnish the music. In going to the meeting pay full fare on all railroads, and you will be returned for one-fifth fare. Officers will be elected for ensuing year. Hotel rates one dollar per day. The meeting will be called to order on Friday, at 10 A.M. sharp.

The Tent.

CARBON, IND., Aug, 16th.—The wild threats, caused by the wilder ravings of the Rev. Oliver, resulted in wonderful increase of interest and attendance at Henderson, Mich. Monday and Tuesday evenings, the last nights of our stay, we had larger attendance than at any other time or place.

Thanks to D. A. Blodgett, of Grand Rapids; M. P. Thurston, of Burr Oak; M. Babcock, of St. John, and other kind friends who accompanied their words of cheer and sympathy with supplies of small tracts and copies of THE TRUTH SEEKER for gratuitous distribution, we were enabled to respond to the great demand, and an immense quantity of our very best Liberal literature was circulated among those desiring to investigate, who would not alone read and talk about what they read, but loan it to others. For a circle of eight miles from our Tent there are few houses but some one of the family carries round leaflet, pamphlet, or copy of THE TRUTH SEEKER.

Among the many additions to the ranks of Secularism—all of whom we welcome with gladness—we take especial pleasure in introducing to the TRUTH SEEKER family Mr. J. B. Barker, a most intelligent, practical man, and successful farmer, universally respected; a man of brains, means, and influence. He came boldly to the front, and gave us most efficient aid, joining in the labors of those true, brave, genuin Liberals, Wm. Kohlmeyer and LeRoy Cushing, who spared no effort, but worked night and day to advance the cause, and insure our success. They did the work, met every expense, paid our board bill at the hotel, and raised for us twenty dollars, and handed it to us as we parted with them. They are not able financially, but hard workers with large families dependent on them, yet by their self-sacrifice they made everything free.

The orthodox are staggered; they rack what brains they hav in vain endeavor to comprehend how we can carry round our beautiful Tent and easy chairs, distribute such large amounts of valuable Liberal literature, make no charge of admission, and yet take up no collection. No begging, no appeals for money. They decide either that we are immensely wealthy, or we are paid enormous salaries by a very wealthy society. Tilney says the only bad thing about that is that it is not true.

We left many warm friends in Henderson, some of whom we hope to meet at the National Liberal League Congress at Cleveland, Ohio, in October.

Wednesday, Aug. 11th, we shipped the Tent for Carbon, Ind., and bade farewell to Michigan; stopped *en route* at Owosso just long enough to shake the hand of our genial friend Geo. Bedford, who proved to us a friend in need, and loaned us $10 to help pay expenses to Carbon. We paid freight of Tent to Indianapolis in advance, $13.60, tickets to Carbon, $21.38, which, with expenses on road and having to stay over night at Indianapolis, made cost of getting here over $48, and $6.40 yet to pay, freight from Indianapolis to Carbon.

We advertised to commence lectures here on Saturday evening, August 15th, but the Tent *did* not arrive. We telegraphed to freight agents and railroad superintendents. Saturday afternoon, no Tent. Mr. White, agent here, used every possible effort to expedite its arrival.

No hope of Tent; so with the aid of the energetic and zealous Wm. Oldham and friends we selected a grove near where the Tent is to be pitched; erected platform; arranged seats for about two hundred; borrowed a number of large, brilliant street lamps, and held an out-door meeting. Every seat was full—half as many more standing.

Our book-trunk is with the Tent. We had with us about one hundred leaflets, a portion of friend M. P. Thurston's package of TRUTH SEEKERS. Then the ever-thoughtful and most devoted friend of the Tent enterprise, Mr. C. P. Somerby, business manager of THE TRUTH SEEKER, had, with his usual care and forethought, sent us fifty copies in advance of regular issue, so we were able in part to meet the eager demand for Liberal literature.

We held meeting again Sunday at 3 o'clock, and again at 7:30, with very large attendance and good interest; but the cold and heavy dew rather dampens and chills the enthusiasm. We felt the need of our Tent very much; but being advertised, and having come so far, we were not to be defeated by such a little difficulty as a miserable, dilatory railroad failing to bring our things, so we delivered our lectures in open air, and shall continue to do so till the Tent arrives.

We go from here to Logansport, which will be our last stand before going to Albany. We shall ship the Tent from Logansport to Knightstown, and commence lectures there on our return from Albany; thence to Alliance, Ohio, during the last week in September, and hope to arrange to go to Cleveland the first week in October, and hold on till the Congress meets —October 9th. The cold weather will then compel us to fold our Tent till next season. CHAS. B. REYNOLDS.

Pictorial.

The New York TRUTH SEEKER has, in addition to its usual contents, which are always interesting and instructiv, been giving an occasional cartoon of late. We hope the management will be encouraged to make this feature a permanent one in the conduct of the paper.—*Independent Pulpit.*

The Curse of Ireland.

A county Cork Irishman, who says that he is neither Protestant nor Orange, writes to the papers expressing the opinion that "what the youth of Ireland need more than anything else under heaven is the common school of New England." He is opposed to schools conducted on a theological basis, and observes that "wherever, the wide world over, we see the youth of a country dependent on the clergy or on semi-clerical agents for its chief education, we see stagnation, if not retrogression, in everything that makes a people great and free." This Irishman is perfectly right. If the youth of a country are to be imbued with a sentiment of democratic equality, a love of liberty, and a sound sense of justice, keep them out from under the influence of the priests and parsons. These fellows are the greatest corruptors of youth in the world. They poison the minds of children, and set before them ideals which are debasing. Make theologians mind their own business, if they hav any. Religion of the papal Christian sort is the curse of Ireland.—*Winsted Press.*

Communications.

Concerning the Definition of "Infidel."

Until I renounced orthodoxy, all my relativs held me in the highest estimation; but since I stopped offering petitions to the Christian's God and discontinued my loyalty to the church, they can scarcely show me even neighborly respect. I went recently to visit an orthodox sister, who has always (hitherto) thought that whatever I said or did was about as near right as the actions and course of conduct of mortals could be! Hear her lamentations: "O my dear brother. I don't know whether to shake hands with you or not, and to welcome you. I hav been so distressed for you for a long time that I could not sleep. I must say that I am not only shocked, but deeply, grieved to hear that you hav renounced everything that is good and are just ready to lie down in the grave as a lost sinner, without hope and without a savior! Oh, what would our sainted mother say [as my sister cried and sobbed like a child] if she knew that you had given up all religion?" "Don't judge me too hastily, sister," said I. "I hav not given up my religion." "But you hav given up the Bible! What is that but renouncing religion? I can hardly speak peaceably to you when I think what you hav been and what you hav come to! Why, I meet good people who once loved and honored you, who say, 'How astonishing it is that your brother has got to be an Infidel!'" "Sister," said I, smilingly, "do you know what an Infidel is?" "Yes, I guess I do. I think we hav heard enough about Infidels to know what Infidel means." "Tell me, then, what are your ideas as to the character of an Infidel?" "Well, I don't know as I can giv a dictionary definition, but we all know that an Infidel is the meanest and most contemptible rascal in the world. He is a man that you can't trust your money nor your life with. Everybody is afraid of him. An Infidel is a man that—well, as Shakspere says—'He is fit only for treason, stratagem, and spoils.' If he is not a real murderer, he has murder in his heart, and would kill his best friend for a few dollars, and——" "Ah!" I interrupted; "that is why all my relativs are so much afraid of me, is it? They are afraid I will murder them, and get their money? That is a very correct Presbyterian definition of an Infidel. Now, let us see what science has to say about an Infidel. The correct definition, in the Anglo-Saxon language, is simply an unbeliever in the divine authenticity of the Bible. It is said that the Mohammedans call all Christians Infidels, because they will not believe the Koran, or the Mohammedan's Bible." "Well, the old Mohammedans needn't call us Infidels," said she, "for we are not." "Christians are Infidels," I said, "in the estimation of those people, simply because they do not believe the Koran. Are you not aware," said I, "that the Chinese call Christians heathen?" "Well, we're not heathen. They are the heathen," said she. "Now just refer to Dr. Webster. I think you are not aware what he says about heathen." She reads, as follows: "In the scriptures the word seems to comprehend all nations but the Jews and Israelites." "Well, I never knew that before," said she; "I shall hav to correct my notions in regard to Infidel and heathen."

"Sister," said I, "did you ever think that I feel as deeply grieved for yourself and other relativs as they do for me?" "Why, no! that can't be; for you are in darkness, while we hav the true light which lighteth every man that cometh into the world. Are we to renounce our Bible and all the good instruction we hav received from it? Why, it seems like a sailor on the ocean casting away chart, compass, and anchor when he is out of sight of land. Now, I would like to know why you hav renounced the Bible?" "I hav not. I think that the Bible is full of excellent instruction." "You once believed that God came down from heaven and dictated what is written, and holy men of old wrote it down; now I would like to know why you don't believe the same great truth today," said she. "My sister, when a man makes a statement, is it always *truth?*" "No, I am certain that there are a great many statements in the world that are absolutely false." "We were taught," I remarked, "to believe that the God who wrote this Bible is a perfect being." "Yes," said she, "perfect and holy in all his works and ways." "Very good. You and I think very much alike, after all. Now, then, if a perfect and holy God were to write a book in which he were to giv a revelation of his holy will to man, hav we not a right to conclude that it would be a book *above criticism* by finite mortals? Would such a book be full of contradictions, impossibilities, palpable absurdities, unphilosophical statements, false teaching, and requirements which it is not possible for mortal man to obey?" "I would like to know," said she, "what there is unphilosophical about the Bible? I had always supposed that every statement in it was the pure truth, and strictly philosophical. Now, I want to ask you if you do not believe that God employed good men to write the Bible?" "No. Such teaching is all sacerdotal nonsense. The power or the being we call God had no more to do with writing the Bible than he had in editing Webster's dictionary." "Then," said she, "you don't believe the account of creation given by Moses in the Old Testament?" "I believe such an account was written; but no respectable geologist who has only a smattering of geological science will accept that account as scientifically and philosophically correct." "Oh, pshaw on your science and philosophy!" she replied. "The Bible is a true guide. If science don't agree with it, then I say science is wrong."

"Sister, what do you understand by science and philosophy?"

"Why, I don't know as I can explain it correctly, but I suppose it consists of a correct knowledge of certain facts, or the understanding of certain phenomena in the natural world. I suppose that the science of geology embraces a knowledge of the structure of the earth. Is that the reason why you renounced the Bible?" "Sister, I hav not renounced the Bible." "Well, if you do not believe in its divine authenticity, what do you think about it?" "Well," said I, "like all the great thinkers of the present age, and like all the profound philosophers of ages upon æons ago, and like most of the orthodox clergy of the present day, I believe, with them, that the Bible is simply an allegory." "Don't you believe," said she, "that the world was created in six days?" "No; and there is not a man in the country, who has ever paid any attention to the science of geology, who will accept, for a moment, such a ridiculous statement." "Well, if I had any such belief," said she, "I would keep it to myself. It is a great injury to you, and to us all, to let it get out that you don't believe the Bible." "Then you would hav me act the part of a hypocrit, would you, by living in such a manner that people would think I believe the Bible to be divinely inspired, when it is nothing but the writings of common men? There is too much of that sort of living both among the clergy and laity. I believe in showing the colors under which one sails. Throw open the books, I say, and let the world read your record. Oh, how I do wish my brothers and sisters would step beyond the pale of orthodoxy, and read scientific works! So long as I was kept within the pale of the church, I thought that the Bible and orthodox literature embraced all there ever was, or ever could be, in the world. But as soon as I cast off that tyrannical yoke of priestcraft, light broke in upon my vision, and I was amazed to contemplate the vast and boundless fields of scientific thought and investigation that lay open before me." "But, brother, allow me to ask, in sisterly gentleness, will that save your soul in the great day of final account?" "Save my soul! As you employ that language with such familiarity, you ought to understand what it signifies. What do you know about the soul, anyway?" "I know," said she, "it is my immortal part."

"Do you recollect good old Deacon Waters?" I inquired. "Yes, I remember him well," she replied. "Well, after a long life of studying and preaching, he came to my Bible class one Sunday—an old man, nearly four score years of age—lively and sparkling with wisdom, and said to me: 'I want to come into your class as a pupil.' 'Pray, do not ridicule me,' I replied. 'Come and be my teacher, and I will be your pupil,' I said. He took a seat in my class and said: 'I am an old man. I hav one foot in the grave, and one on the green grass, where I stand shivering on the brink. I want to ask just one question, as an honest inquirer after truth, which I want you to answer. Tell me,' said he, looking up to me as if his everlasting destiny hung on the answer, 'what the soul is, for I don't know! I thought I knew. I hav preached a great many years about the salvation of precious souls. Now, tell me what the soul is, so that I may put my finger on it. I hav read,' said he, 'all the writings of great men, and not one of them has been able to tell me what my soul is.'

"Our father," said I to my sister, "who, you know, was a man of earnest prayer and a firm believer in all the doctrins of the Bible, said to me, a few years before his death: 'We hav been taught that we hav souls to save or to be lost. I hav always believed, as the ministers told me, that I hav a soul. But I don't know anything about it. I wish you knew enough to tell me. The future looks dark.' The greatest thinkers and most profound reasoners of the present age keep it to themselvs (as you suggest) except when, together in private, they disclose their real convictions or opinions. They hav no positiv knowledge about the soul, except that it is a function of matter. Tell me, sister, what you know about the soul. If you were brought up as a witness before a court, and required to giv testimony concerning your positiv knowledge of the soul, of God, of heaven, of hell, of a future state of existence, tell me, now, what would you say?" "Why, I would state most emphatically what the Bible says about the soul and what the belief of the church is, and what great and renowned men hav written on the subject." "Ah! that would never be accepted in a court. The judge would say, in a very decided manner: 'Tell the court what you know positivly, and not what some one else pretended to know. Now, what do you know about the soul?'" "Well, I must confess that I hav no positiv knowledge concerning the soul." "What do you know about God?" "Why, I know he made me, and sustains my life, and givs me all the comforts of life." "How do you know that? How do you know whether God made you, or the devil made you, or whether you came from some other source? Don't the Bible declare that no man has ever seen God?" "Yes, it does." "Then in another place doesn't it state that Moses saw God's back parts?" "Oh, I can't explain," said she, "any of these questions. If you require me to state what I *know*, I must admit at once that I don't *know* anything," said she. "Why, sister," I remarked, with affected surprise, "You are a real Agnostic. That is as bad as to be an Infidel. An Agnostic is one who don't know whether he has any soul or not; don't know anything about God, the devil, heaven, or hell." "But I do know there is a God, for I hav prayed to him; and he answered my prayer. That I know," said she. "Well, sister, that is just what I want you to tell me all about. You know that I commenced praying to God when I was a little boy." "Yes," she interrupted, "and I felt shocked, and grieved, and sorrowful, and I can't tell you how I did feel, when I learned that you had stopped praying." "Well, my case is like this. If you were poor and needy and wanted food and clothing and you had been told that a wealthy neighbor had an abundance of everything that you needed, and he would giv you all you wanted if you would go and ask for it, and you had gone to him every day for fifty years and asked him in a respectful manner for food and the comforts of life, and you had never received any indication that he ever heard a single request of yours, would you not giv up asking? Now, I look back through my whole life, over a period of over fifty years, when I prayed earnestly not less than twice every day, and I cannot recall a single instance when I received any of the blessings and comforts of life which would not hav been received, all the same, if I had not prayed. Now, tell me when your petitions were answered."

"Well," said she, "I don't think of any particular instance just now. But I know I hav prayed a great many times for this and that, and I got it." "Suppose you had not prayed. Would you not hav been the recipient of the same thing?" "Well, I don't know about that?" "There you are again," I replied, "an out and out Agnostic." "Well," said she, "there is one thing we do know. Good old Job wrote: 'I know that my redeemer liveth, and that he shall stand on the earth, in the latter day; and though after my skin, worms destroy this body, yet in my flesh I shall see God.' Now, is not that position positiv and direct?" she inquired.

"Well, I replied, "in the first place no two expositors of the Bible agree as to the meaning of 'my redeemer living,' and, in the next place, even the most zealous leaders and theologians in the Christian church agree that the book of Job is simply a novel, a story, or allegory. More than thirty years ago, in conversation with a student in theology there at that time, he told me how shocked he was at the irreverent suggestion of the oldest professor in the theological department of the seminary, 'that there never was any such character as Job!' The book, he said, was simply a fable, similar to Bunyan's 'Pilgrim's Progress.' If we admit that the book of Job is divinely inspired, and we read it, and understand it according to the language, we do not get any positiv knowledge of God, or heaven, hell, or a future state."

"Well," sighed my sister, "We are poor ignorant mortals. We don't know much, after all. One expositor of the Bible affirms that a certain word has such a meaning, while another professor, who knows more than the other, states that such is not the proper meaning at all. I sometimes think there don't any of us know anything about God or anything else."

"Why, sister," I replied, facetiously, "I am almost amazed at such an acknowledgment! Why, that is downright Agnosticism, and Agnosticism is the very essence of Infidelity!" "Well, well," she said, "I don't know what to think. But I want to ask you how you can reconcile all your former life, your profession of religion, and your positiv declarations concerning God and the hereafter, with your present belief?"

"Well, to be brief, I must say that I never had any belief about those things. I entertained certain opinions, such as are promulgated at the present time in the church. But as soon as I found out that I had been wofully deceived, I gave up those opinions. I searched the Bible through and through for one positiv idea on which I could predicate a belief concerning the creation of the world and a future life, but I could find nothing reliable. As soon as I renounced the contemptible priesthood, and commenced reading the writings of great men outside the pale of the church, I saw that I was deceived. Then, as soon as I perceived that I was embracing error and delusions, the most absurd superstitions, and downright falsehoods, I turned right about in my course of life. Now I am in the light. Everything is clear to me. I see in the universe all that any other mortal being ever perceived—namely, the operation of material things and force. Our bodies

are formed by matter out of the dust of the earth and force. When that force ceases to operate, our bodies return to dust. That is all any mortal can make out of life, and all that the wisest savants that ever lived hav ever been able to discover." "Brother," said she, "let us waive further consideration of this subject until after dinner." S. E. T.

The Decay of Ecclesiasticism.

Extracts from an article by R. Heber Newton in the North American Review.

The political and social revolution that has been progressing through Western civilization is sweeping away caste and privilege. The divine right of priests is following the divine right of kings to the lumber-loft of superstitions. A king may indeed well hav a divine right to rule a society, as a priest to guide men's souls, but in each case that right divine is now seen to lie in his personality, and not in his office—in the man, and not in his clothes. The industrial revolution is accelerating this decay of ecclesiasticism. When labor had no voice in the voting of supplies, the budget of a priesthood might pass unchallenged. As the serf becomes the freeman, economically, the good Jew of whom Boccaccio tells could no longer thus report of the sacred city: "He saw all men so covetous and greedy of coin that everything was bought and sold for ready money. And more brokers were there to be found than in Paris, attending upon all trades of manifest simony."

The gold of honest toil will do something better than buy masses for the dead, and build jeweled shrines for sacred dolls, and salary a primate of England with the income of nearly four hundred workingmen.

The opening of new spheres for human activity drains off the energies that formerly went to the building up of ecclesiasticism. Gossip prevails at "tea-fights" in a back-country village until the railroad connects it with the great world and women learn to survey larger grounds than their neighbors' backyards. While the church was the chief political institution, its offices the highest spoils of placemen, its dogmas the only knowledge open to the intellect, its vast and venerable life the one current upon which men could throw themselvs to be borne out beyond the stagnating shallows of the earth, ecclesiasticism naturally flourished. Its decay began in Western civilization when Gutenberg drew the first sheets from his rude block-type, when the guilds of the free towns of Germany came into civic power, when the Vittoria sailed proudly into port from her three-and-a-half years' cruise around the globe, when Galileo affirmed "*e pour si mouve*," and opened a new universe upon the human mind. That decay has progressed as the forces that once fed the imposing body of Catholicism hav been drawn off into public affairs, industry, the sciences, the arts, and the varied spheres of our now rich human life.

The growth of knowledge has intensified the decay of ecclesiasticism. Ignorance creates the climate in which this ism flourishes. In every land the oxygenating of the mental atmosphere with knowledge has caused a rapid shrinkage in its portly priesthood. The temple has crumbled as the free school has risen. The priest has lost his grip of the lad that held a primer in his hand. Rome's instinct has proven true. Her one deadly foe is science. Each new bit of knowledge now makes man more independent of the tutor that dealt with him as with a babe. Every error proven upon the infallible dry-nurse has weakened her authority over him, and Reason gains his fuller trust with each new victory to which she leads him. No man can be an unquestioning child of the church who once finds out for himself any knowledge, and discerns in it a segment of the universal law that is sweeping through nature. Henceforth he will bother his priest with troublesome questions, will insist on testing that which he is bidden receive in faith, and will find himself growing daily further off from his spiritual pedagog.

The supreme folly of every ecclesiasticism is to cherish the disease of omniscience. Attempting to speak oracularly upon all mysteries, it has spread the legs of the cathedra out over the whole globe, and thus it has come to pass that no discovery can be made without undermining some prop of an infallible church. Astronomy, geology, anthropology, history, criticism, all, in affirming their several truths, hav denied, of necessity, some error of the church, which knew everything in the heavens above, and the earth beneath, and the waters under the earth. In particular, the spread of knowledge has taught man the origin, and history, and nature of ecclesiastical institutions themselvs, in such a manner as renders it impossible for most educated people longer to regard them with the superstitious awe that is essential to a priesthood's continued power? What a silent revolution such a book as Dean Stanley's "Christian Institutions" must work in the mind of the average churchman, who is open to light, and has hitherto regarded surplice, and crosier, and baptismal font, with their kindred symbols, as the sacred mysteries of a supernatural priesthood, to be discussed with bated breath! Yet this book of the brave dean is but mildly iconoclastic in comparison with the revelations made to the good churchman in other modern works. There is, in fact, as we now see, nothing in the externals of the Christian church that is not a survival from the churches of paganism. Tonsured head and silvery bells and swinging censer, Christmas and Easter festivals, holy Madonna with her child, the sacramental use of water, and bread, and wine, the very sign of the cross—all are ancient human institutions, rights, and symbols. Scratch a Christian, and you come upon a pagan. Christianity is a re-baptized paganism.

A priesthood not only overtrains conscience, it mistrains it. It corrupts its simplicity, emasculates its energy, perverts its action. Staying away from confession, breaking the Sabbath, failing in due masses for the dead—these become the sins most dwelt upon. The Italian brigand rises from his knees beyond the madonna to plunge his stiletto gaily in the heart of the belated traveler. Clarendon tells us that when Charles II. was in Scotland, "the clergy reprehended him very sharply if he smiled on these days" (Sunday). Fancy good parsons rebuking that royal rake for smiling on Sundays! Ordinary offenses against the common law of morality can be atoned for in current coin, and crimes are scaled in the indulgence-market in thalers and groschen, Tetzel's table giving the exact pecuniary equivalent of a murder or a rape. Thus the church opens "the kingdom of heaven to all" cash-payers. The legend over a Quebec convent runs thus: "Alms will save your soul." It is said that after a late South American "unpleasantness" there were found on the bodies of some of the dead passports signed by the bishop of the diocese, and addressed to St. Peter, directing him to "admit the bearer as a true son of the church." The most cruel customs, the most tyrannous laws, the most beastly usages, hav existed undisturbed beneath the eyes of a fat and flourishing priesthood. The church that had a ritual of exorcism for poor old witches had no "use" for the dispossession of the infamous *jus primæ noctis*, that well-nigh inconceivable privilege of power which was once a recognized feature of the marriage ceremony in certain parts of Christendom. Ecclesiastics hav drawn the sacred sign of the cross upon the sword, the gibbet, and the yoke; hav countersigned with the approval of heaven the impoverishing *taille*, and hav baptized the Virgin whose steely arms opened in the embrace of death.

The influence of ecclesiasticism in the sphere of thought has been quite as mischievous as in the realm of action. It has assumed the function of the intellectual teacher of man, without the equipment of the scholar or the resources of the genius. It has fostered that worst of monopolies, an esoteric doctrin, for the initiate, which left the people to the follies of exoteric dogma. It has claimed for its deliverances an authority other than that of the self-evidencing truthfulness of the tenets taught, clothing its oracles with the awful majesty of a supernatural revelation, and announcing the majority vote of its councils as with the very voice of the Holy Ghost. It has arrogated to its pronouncements the infallibility of the eternal himself, and has treated suspicion thereof as a case for the Holy Inquisition. It has denied to the human reason its natural right of free inquiry and of honest thought, and has chained the mind in the most degrading of slaveries. It has arrested the progress of the intellect in the Western world for centuries. In lieu of the calm tolerance of opinion in imperial Rome, it has introduced a savage strife worse than that of arms, in which a difference of an iota in a description of the person of Jesus set bishops belaboring each other with "apostolic blows and knocks," and the shame of lectures upon the philosophy of Greece was zealously expiated by the pious monks of Alexandria; "Cyril's dogs" hounding down a Hypatia, and scraping her flesh from her bones with the shells of the Mediterranean strand. As early as the age of the Clementine Homilies, we find this warning: "Wherefore, above all, remember to shun apostle or teacher or prophet who does not first accurately compare his preaching with [that of] James." As late as the days of the evangelic Rutherford, we hear the old warning repeated: "If ye depart from what I taught you in a hair-breadth, . . . take heaven and earth to witness that ill shall come upon you in end." What he taught, how well do many of us remember, from the time when we tried to feed on him, and thought ourselvs carnal because we could not relish the diet!

He that levels his lance against ecclesiasticism is not as yet attacking a corpse. This world-old tyrant does not die with such happy dispatch as to make it superfluous to let a little blood occasionally. Giant Pope is old and toothless, but he sits before his den with the same unregenerate heart as of old; cunning where he used to be brutal, holding hosts still under the spell woven in his more masterful days. When last he seated himself in his cathedra to declare the oracles of God, these were the gracious words at which men wondered:

> Let him be anathema . . . who shall say that human sciences ought to be pursued in such a spirit of freedom that one may be allowed to hold as true their assertions, even when opposed to revealed doctrin; . . . who shall say that it may at any time come to pass, in the progress of science, that the doctrins set forth by the church must be taken in another sense than that in which the church has ever received and yet receives them.

A Letter from An Old-timer.

To the Editor of The Truth Seeker, *Dear Sir:* Some months ago I received a copy of your excellent paper, full of interest to every friend of Freethought. I was especially delighted to read of the formation of the American Secular Union, which may exercise great and permanent influence over the progressiv movements of the present day. One thing you may count upon—an organized force in the moral world will giv much trouble to tyrants and priests; and it is essential to the freedom of individual men. I was engaged in England thirty years ago in helping to establish similar associations. Knowing their value, I wish to applaud your effort and assure you of its inestimable importance. Branches being established in various large centers, they will influence the growth of advanced ideas and prevent the manifestation of the persecuting spirit in its old unblushing fashion, if they do not exterminate it. One cannot help lamenting sometimes how slowly the world learns the lesson of religious freedom. It would be a source of great grief to see your new and great country fall into the iniquitous practices of our old one, and your Secular Union should secure your intellectual emancipation by uttering a timely warning. Your great battle will be with the Roman church, the last enemy to be destroyed. Given slavery and freedom, the Secular Union must in the nature of things win the fight, and triumph over the foes of enlightened progress.

I am pleased to see you hav my old friend Mr. Watts with you. His vast experience in connection with the practical working of our Secular associations in England specially qualifies him to act as your guide, philosopher, and friend. On my nomination he was appointed as our first authorized special lecturer. His genial disposition, perpetual good temper, and inexhaustible patience and industry render him a power to draw men together, and to work with them and for them, without assuming to be over them. After twenty years of activ organizing work here, he is just such an embassador as I should send you if you asked for one. Concerted action implies generous co-operation and the subjection of individual self-assertion to the common good. The best men will come to the top if every man seeks to do what he is best fitted for. You will find Mr. Watts is no featherbed soldier, but bold and fearless; if you send him to the front in defense of the cause, you need hav no anxiety as to its safety. After many years of Freethought advocacy, I naturally feel deeply interested in your new venture, and trust a cordial sympathy will grow up among your members, and that they will think mainly of the welfare of the Union, and the success that attends united effort.

Yours fraternally, Charles C. Cattell.
Small Heath, Birmingham. Eng.

Not a Question of Preference.

Our good friend, C. R. Tewksbury, said some weeks ago that he had no quarrel with those "preferring to believe that death ends all," or words to that effect. It seems to me that too many Liberals are prone to lose sight of the all-important fact that it is not a question of preference, that each one of us believes as he *has* to believe, not as he *chooses* to believe, for he has no choice whatever, in the sense of choosing to believe that which does not appeal to his intellect as being true; he has no ability to choose *against* evidence.

A man hears of a railway accident involving the loss of several lives, and in the list of dead or wounded he reads the name of his child. All the circumstances lead him to believe that the report is correct, and he believes that it is, though it is farthest from his desire that it should be true.

Sometimes the desire may harmonize with the belief, and it may lead the individual to giv too ready credence to that which seems to confirm this pleasing belief, yet the evidence must be sufficient to convince the intellect of the truth of the theory or statement in support of which it is adduced or appears, else there is no belief, can be no belief. The Spiritualist is a Spiritualist because the evidence in support of that theory or fact has proven it to his mind, and the Materialist is a Materialist because he has not found the evidence necessary to convince him of the truth of this theory or of the existence of this fact.

This is the reason why Mr. Tewksbury is a Spiritualist, and why I am a Materialist. To speak of it as being in either case a "preference" is a very loose way of talking. Edwin C. Walker.

The Pre-Christian Christ.—Long before the Christian era Christs and Antichrists existed in name. In the Septuagint, translated 384–247 B.C., which was in common, if not almost exclusiv, use among the Jews two centuries before and three centuries after the Christian era, and was the only version known to the Fathers, the frequent word Messiah is translated *Christos*. Ancient false prophets warned their followers against other false prophets, and false Christs foretold other false Christs.—*Antichrist.*

An investment in knowledge always pays the best interest.—*Franklin.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - - AUGUST 29, 1885.

The Freedom of Worship Bill.

For the last five years the Catholics of New York hav been before the legislature of this state with a so-called "Freedom of Worship" bill. Their ill-success for four years did not deter them from presenting it the fifth, and five failures will not discourage a sixth attempt next winter. Activ opposition and a general discussion of the subject are necessary as safeguards against the designs of the Catholic church, unless we would see another step taken in its encroachment upon republican liberties. The title and demands of this bill are as follows:

"An Act to provide for the better security of the freedom of religious worship in certain institutions.

"The people of the State of New York, represented in Senate and Assembly, do enact as follows:

"SECTION 1. All persons, including those who may hav been, or may hereafter be, committed or taken charge of by any of the institutions mentioned in this act, are hereby declared to be, and are, entitled to the free exercise and enjoyment of religious profession and worship without discrimination or preference.

"SEC. 2. This act shall be deemed to apply to every incorporated or unincorporated society for the reformation of its inmates, House of Refuge, Protectory, or other Reformatory or Penal Institution continuing to receive for its use either public moneys or a per capita sum from any municipality for the support of the inmates.

"SEC. 3. The rules and regulations established by the government of the institutions mentioned in this act shall recognize the right of the inmates to the free exercise of their religious belief, and to worship God according to the dictates of their consciences, in accordance with the provisions of the Constitution, and shall allow and provide for holding religious instruction and for private ministration to the inmates in such manner as may best carry into effect the spirit and intent of this Act, and be consistent with the proper disciplin and management of the institution; but nothing herein contained shall be construed to authorize any additional expenditure on the part of the state; and the inmates of such institutions shall be allowed spiritual advice and spiritual ministration from some recognized clergyman of the denomination or church which said inmates may respectivly prefer, or to which they may hav belonged prior to their being confined in such institutions; such advice and ministration to be given within the buildings where the inmates are required by law to be confined, in such manner and at such hour as will be in harmony, as aforesaid, with the disciplin of the institution, and secure to such inmates the free exercise of their religious beliefs in accordance with the provisions of this act.

"SEC. 4. It shall not be lawful to compel any of such inmates to attend any religious exercise not conducted by a clergyman of the denomination to which such inmates may belong, or may hav belonged at the time of their reception; and in all matters pertaining to religion the rights of conscience of such inmates, and the free exercise thereof, shall be carefully respected.

"SEC. 5. The wilful violation of any of the provisions of this act shall be deemed a misdemeanor.

"SEC. 6. This act shall take effect immediately."

The first question that will be raised by Section 1 of this bill is whether a person whose conduct has made it necessary to the welfare of the community for him to be imprisoned, retains all the rights of the law-abiding citizen. Having forfeited his right to personal liberty by an abuse of it, can he still demand the right to worship, with all the paraphernalia necessary thereto, according to his own notions? That is a matter for a state to settle, but it would be better if the Catholic citizen who desires to conduct his devotional exercises without let or hindrance would so frame his course of conduct as to remain outside of the jail.

The provision in Section 3 that "nothing herein contained shall be construed to authorize any additional expense on the part of the state," is a clause which makes the bill look innocent, but it is one which, when the bill shall hav been passed, it will be the first object of the Catholics to expunge. It is inconsistent with the rest of the bill and with the whole genius of religious institutions. Like Protestant ministers, with few exceptions, the Catholic priests, with still fewer exceptions, conduct religious worship for revenue only. Besides, if the clergymen who visit and teach their superstitions to the wards of the state are really doing the state a service, the state can afford to pay them for it, as it pays its prison officials. The state should not let its servants go unrewarded, and it is safe to prophesy that, following the passage of the bill under discussion, the Catholic church will not fail to present the matter to our legislators in that light.

The case stands like this: If the inmate of a prison is not a Catholic, the provisions of the bill will not place him under the ministration of the Catholic priest, and the priest has no right to demand his attention; and if he be a Catholic previously to entering the prison, why follow him there with the same teachings and religion under whose influence he committed the crime? Why continue a course that has resulted so disastrously? When a Catholic devotee enters a prison convicted of a felony, he is a living proof of the futility of Catholicism, in his case at least, as a moralizing agent. Then, if ever, it should be apparent that he needs a change.

There is but one way for the Catholic priests to lawfully secure the attendance of their congregations upon their religious worship. Let them cease attempting to spread their superstition, and devote their whole energies to keeping out of prison those who already accept their doctrin. A religion should not be too protuberant which must find access to so large a number of its adherents by knocking at the doors of a penitentiary.

Significant Statistics.

The Rev. Mr. Buckley, D.D., has been figuring on the young criminals in the Elmira Reformatory. He finds, among other interesting facts, that the 9,459 lawyers of this state hav furnished but six children as inmates for that institution; the 6,701 clergymen hav furnished four; while the physicians and surgeons, numbering 9,272, are responsible for eighteen. This puts lawyers and ministers on a par as producers of criminals, while the medical fraternity is three times as prolific of that class. "What," he inquires, "hav our medical friends to say to this?" The answer will probably be that the ministers and lawyers had better luck than the doctors in getting their boys out of the meshes of the law on the "respectable connections" plea.

Speaking of statistics, we published not long ago figures from the reports of prisons in seven states and Canada. In these prisons there were confined 44,034 persons, 41,337 of whom professed Christianity, and only one was an avowed Infidel. What hav our religious frfends to say to this?

What Secures Salvation?

When General Grant had recovered from what was thought at the time to be a fatal collapse, last April, Dr. Newman says he asked the general, "What was the supreme thought in your mind when eternity seemed so near?" The answer was this: "The comfort of the consciousness that I had tried to liv a good and honorable life." It appears that the general, in his ignorance of the real doctrins of the religion which he professed, believed there was salvation in good intentions. He made a great mistake. The New York *Independent* (orthodox Congregational) points out the futility of that idea. It says:

"The honest effort 'to liv a good and honorable life' may well be a source of comfort at any time, and especially so in the hour and article of death; and we see no impropriety in referring to it as such. But it would be a great mistake to make such an effort, or such a life, even though the best that any man ever lived, the basis on which sinners are to rest for their peace with God and their hope of salvation. Sinners are saved, if at all, through grace, and by the suffering and death of Christ, and upon the condition of their repentance toward God and faith in the Lord Jesus Christ. This is the gospel plan of salvation as Christ himself taught it and the apostles preached it. There is no other plan known to the Bible. Great men and small men, viewed simply as men, as subjects of the moral government of God, and as sinners, stand at a common level in respect to their wants and the method of their relief; and they must alike build their hopes on Christ and his work, accepting him by faith, or they will build in vain. 'A good and honorable life' is no substitute for Christ, and does not dispense with the necessity of looking to him for salvation."

That is to say, "he that believeth not shall be damned." All right. We accept the alternativ. But the editor of the *Independent* has avoided stating the true way to salvation as pointed out by Christ himself. We will present it for his consideration. In the nineteenth chapter of the gospel according to Matthew we find the following:

"And behold one came and said unto him, Good master, what good thing shall I do that I may hav eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself. . . . If thou wilt be perfect, go and sell that thou hast, and giv to the poor, and thou shalt hav treasure in heaven."

There is the scheme so plain that no one need misunderstand it. General Grant did not accept it. He never sold anything in order to giv to the poor. Parson Newman has not accepted it. The editor of the *Independent* counts his possessions by the tens of thousands. Christ said, further, according to the same chapter, that "every one that hath forsaken brethren or sisters, or father, or mother, or wife, or children, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." Has the editor of the *Independent* fulfilled even these conditions? The Galilean orator adds that many that are first in following these instructions shall be last in the kingdom of heaven, and the last to follow them shall be first in the kingdom. Many Christians, it may be noted, evince a disposition to be first in the kingdom.

The question of General Grant's destination is, of course, one upon which it is idle to speculate. We can only trust that he is in the hands of his friends. But we would like to hav the editor of the *Independent* tell us whether the injunction to forsake one's parents looks to him consistent with the commandment, "Honor thy father and thy mother;" and whether he believes that both sentiments were uttered by the same man on the same occasion.

The Orthodoxy of the Jews.

A correspondent at Spring Lake, Va., writes:

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The way I understand it, the resurrection was a sign to all mankind, including the Jews. I hav frequently asked this of Jews, though they never answered me directly: How Jews can claim to be orthodox, and still reject the resurrection as a sign? I cannot understand. Do you?"

No. As we understand it, Jesus was sent to the Jews only. Our correspondent will read in the fifteenth chapter of Matthew that a certain gentile woman came to Jesus, "saying, Hav mercy on me, Lord, thou son of David." "But he answered and said, *I am not sent but unto the lost sheep of the house of Israel.* It is not meet to take the children's bread, and to cast it to the dogs." That is what Christ said to a woman who was not a Jew; and it was only by neatly supplementing the figure of his heartless speech that she secured his services. It was claimed by his followers that his death and resurrection were a sign to all mankind; but as to his mission, his words to the Canaanite woman prove that he believed otherwise.

The Jews did not accept Christ, which is rather strange, seeing that they expected a messiah, and that his miracles, if performed at all, were performed in their sight. Jesus complained that he was without honor in his own country, and that such was the fate of prophets generally. This may be explained by remembering that the people immediately surrounding a prophet hav the best opportunity of judging whether or not he is a humbug.

The Jews hav no right to call themselvs orthodox. An orthodox person is one who is sound in the Christian faith—which the Jews are not.

The Albany Convention.

Mr. Putnam has prepared a circular—a portion of which appears on a previous page—to advertise the coming Convention. He will forward it to all the Liberals he can reach, and we hope everyone receiving it will see that his friends and neighbors are made acquainted with the contents. Everyone not receiving it should write to him for a bunch to distribute.

From assurances received from Liberals that we meet there is no doubt the attendance at this reunion will be large. These annual gatherings hav heretofore been the most enjoyable of occasions, and there seems to be no possible reason why this one shall not equal if not surpass them. Canada, it is to be hoped, will send her usual delegation; New York state, it is needless to say, will be largely represented; Ohio and Pennsylvania Freethinkers will find the

trip not excessivly expensiv, and the ease with which New England people can reach Albany ought to bring out hundreds of Yankees.

It is a little unfortunate that the railroad rates hav just been raised, but the State Fair management, we understand, hav secured excursion prices from nearly all of the railroads in the state, and the friends can take advantage of this. The small attendance last year at Cassadaga made the Erie and Central roads indifferent to the Convention this fall. Next year, perhaps, their ticket agents will feel better-natured. Mr. McCabe will secure board for all who want at one dollar per day; the Dunlop House charges only $1.25 and $1.50, and the Delavan House will put two in a room for $2.50 each. The prices of accommodation, therefore, are made to suit everybody's purse, and it would seem that none need stay away on account of the expense.

Liberal business men, east and west, will find this an excellent opportunity to visit New York city, thus combining pleasure and profit. The fare from Albany to this city by boat is only $1.50, and the sail down the Hudson is through the finest scenery in the world. Toilers who hav not yet had a vacation can obtain one at the Convention. Albany has many attractions, chief of which is the finest state house in the country (built, we may say parenthetically, with the most reckless disregard of the value of money). A trip from Albany to this city will not cost a fortune, and around about here are attractions enough to entertain a person for weeks. It will be a good chance to make a pilgrimage to General Grant's last resting-place, and trips to the numerous seaside resorts on Long Island and the Jersey coast.

We are sure that the Freethinkers of Albany will do their best to entertain their visitors, and make their stay a pleasant memory. Let everybody go, and go prepared to hav a good and genial time, and become acquainted with their fellow-workers in Liberalism.

Persecuting a Pastor.

It is painfully apparent that there is a conspiracy on foot in Boston to make the Rev. Mr. Downes uncomfortable. Downes preaches at the Bowdoin Square Baptist church, of which Mr. and Mrs. Taber are members. Deacon Taber has been a good friend of the pastor, and, it appears, has stood by him in numerous tight places; but of late he has suspected that the relations between the Rev. Mr. Downes and Mrs. Taber were becoming rather too contiguous. Hence the persecution.

One evening last week Deacon Taber observed Parson Downes going into the house where Mrs. Taber lived, and it was then that the conspiracy to ruin the pastor's peace was carried out. Deacon Taber went to a hardware store and procured a dumb-bell weighing twenty pounds. Summoning also two other members of the church, he surreptitiously gained access to the house. He asserts that they waited—probably on the cellar stairs—until the Rev. Mr. Downes and Mrs. Taber went to an upper chamber and secured the door. A few minutes later the conspirators, after listening at the keyhole, swung the big dumb-bell against the door and burst it in. They then had the audacity to enter the room with a light. What followed let a witness relate:

"Elder Downes and Mrs. Taber were both on the bed. Mrs. Tabor had on a skirt and a sort of jacket, while Elder Downes was minus his boots, vest, and coat. As we entered the room Mrs. Taber screamed, while one of us turned up the light. Deacon Taber threw himself upon Elder Downes, saying, 'I've got you this time, you scoundrel.' Deacon Taber released his hold after a moment or two, and on the clergyman's arising from the bed he attempted to dissuade Deacon Taber from proceeding further. Deacon Taber accused Elder Downes of seducing several of the ladies of his congregation, and Elder Downes retaliated by accusing Deacon Taber of doing the same."

The witness adds that "he never did think much of ministers before, but he thinks a damned sight less of them now."

Deacon Taber, the account continues, then placed his twenty-pound dumb-bell on the floor and sat upon it, warning the couple not to stir. They were not even allowed to don their apparel, which had been temporarily removed on account of the excessiv warmth of the weather in Boston that day, but were kept on the bed until the police arrived. This act of persecution was crowned when the pastor was taken away to jail, one of the chief pillars of the Bowdoin Square church remarking that he would see Downes "gol-danged" before he would giv bail for him.

From these bare details it is true that the conduct of the Rev. Mr. Downes appears somewhat irregular. He is able, however, to explain it to the satisfaction of all but scoffers. It seems that Mrs Taber had domestic and other troubles, and her pastor sympathized with her deeply. She was on the point of going away from Boston, and he made a final pastoral call upon her. He found her packing a trunk for removal and he assisted her. The room was very warm, and for that reason he removed his coat and vest and also his shoes. To keep the musketoes away they put the lights out. Packing a trunk is known to be excessivly fatiguing work to a person unused to manual labor, and becoming exhausted they reclined upon the bed. Realizing that this might cause remark among the unthinking, the door was locked to secure immunity from intrusion. The garments which Mrs. Taber did not hav on were some she intended to pack. With this plain tale does Mr. Downes down his traducers. Of course there are those who will not believe it, but that is equivalent to saying that a minister of the gospel is capable of lying. From immemorial time it has been the privilege of clergymen to visit their female parishioners, and they hav often been discovered in more embarrassing situations than that in which the Rev. Mr. Downes had the misfortune to be caught. It is their prerogativ. The audacity of Deacon Taber, therefore, in entering his wife's room when he did should be severely rebuked. If pastoral rights are to be interfered with in that manner, and the perquisits of the preacher withdrawn from him, what will be left to induce young men to enter the sacred calling? If this persecution of Elder Downes is successful, it will deal a deadly blow at the dearest liberties of the American ministry. Husbands who support the church must learn that parsons hav rights which they are bound to respect. Unbelieving family men will, of course, continue to kick a minister through the door as promptly as possible if they find him becoming unduly familiar.

Editorial Notes.

THE Spiritualists are holding camp-meetings from Maine to California. Probably the largest one is at Lake Pleasant, Mass., where an attendance of twelve thousand in one day has been reported.

SEWARD MITCHELL'S latest publication is a journal entitled *The World's Reformer and the People's Friend.* It advocates reforms of various kinds, and is full of valuable articles and poems selected with good judgment. Anyone forwarding five or ten cents to Seward Mitchell, Newport, Me., would probably receive one or more copies of *The World's Reformer* in return.

AFTER acquiring enormous sums of money in the manufacture of whisky, and expending enormous sums repairing St. Thomas's Cathedral, Mr. Roe, of Dublin, Ireland, suddenly finds himself at the point of absolute bankruptcy. Remembering the way he got his wealth, in conjunction with the way he spent it, will serve somewhat to lift the general sadness of Mr. Roe's collapse.

ASTONISHING reports of the revival craze come from Madison county, Indiana. Vast crowds assemble and "pray, shout, cry, laugh, sing, faint, and go into trances. The most obdurate Infidel is converted in an instant, and becomes one of the most profound of professing Christians." So says the Indianapolis *News*. Superstition appears to be epidemic. So is cholera in Spain. It is a question which, on the whole, is the worse scourge.

MR. S. E. BROWN, of Chicago, sends us an account of an accident which overtook his parents, Mr. and Mrs. Sylvester Brown, on the 14th inst. They were thrown from their carriage and sustained severe injuries which threaten the lives of both. Mr. Sylvester Brown is a subscriber to THE TRUTH SEEKER, and, besides the bond of common humanity, we feel assured this will make the accident a cause of deep regret to all our readers.

A DOCTOR of divinity writes an article in a religious paper on "Dissuasivs from Prayer," which he says are "prosperity, usual work, routine, duty, and pleasure of life." These may keep a man off his knees a part of the time, but the greatest "dissuasiv from prayer" we can think of is the fact that prayers are never answered. If they were, why not giv up "prosperity, usual work, routine, duty, and pleasure of life," and depend on prayer altogether? It is a great waste of effort to labor for that which can be had for the asking.

LAST week THE TRUTH SEEKER reprinted some dispatches from Paris about an alleged masssacre of Christians in China, The first dispatch reported ten thousand Christians massacred; the second recommended vengeance on the perpetrators of the outrage; and the third related that the number killed had been grossly exaggerated. Not more than three hundred at most were killed. It will be remembered we prophesied the opening of a subscription paper. Here we hav it. It seems that the ten thousand Christians who were killed are now hungry: "PARIS, Aug. 21st.—The bishop of Quinhon, in Annam, the scene of the recent massacres of Christians, implores liberal assistance. He reports that ten thousand Christian refugees are starving." The bishop of Quinhon is quite an enterprising theologian.

IN all the bright sayings of General Grant which I hav seen in print, his best has been omitted. After Mr. Sumner had criticised him so savagely, some one was talking to Grant about Atheism in New England, and remarked, "Even Sumner does not believe in the Bible." "Why should he?" quietly replied Grant, "he didn't write it."—*Boston Globe.*

We print the foregoing because we had never before heard it intimated that Sumner was a skeptic. If it is true, he committed a great oversight in not putting himself emphatically upon record as such.

THE citizens of Missouri hav good cause to complain of the management of their state university. According to an act of the Assembly which has been in operation for thirteen years, the annual tuition fees are twenty dollars, which must be paid by every student "except regularly ordained ministers of the gospel, belonging to any of the various religious denominations of the state, and indigent young men preparing for the ministry." The people hav the right to ask the legislators at Jefferson City whence they derive their authority for edu cating ministers wholly at the expense of the state.

THE *Popular Science Monthly* for September has the following contributors and articles: Dr. W. T. Barnard, "The Relations of Railway Managers and Employees;" Dr. W. G. Thompson, "The Present Aspect of Medical Education;" Behrens, "Insect Fertilization of Flowers;" Prof. E. D Cope, "Origin of Man and the other Vertebrates;" Dr. Mary Putnam-Jacobi, "An Experiment in Primary Education;" "The Fauna of the Seashore," by Moseley; Dr. Brehm's "Siberia and the Exiles;" "How Spelling Damages the Mind," by F. A. Fernald; Professor Langley, "Sunlight and the Earth's Atmosphere;" Dr. Ray Lankester, "The Recent Progress in Biology;" J. G. Frazer, "The Primitiv Ghost and His Relations;" Mascart, "The Physiology of Colors." A sketch and portrait are given of the celebrated African explorer, Dr. Gustav Nachtigal. Fifty cents a number, $5 a year. New York: D. Appleton & Company.

DAVID S. CINCOZE, who calls himself the negro Infidel, expresses the intention to enter the lecture field. He writes:

"I expect to be present at the Convention, if admitted, as the negro delegate, and take a part, and after the Convention will write and lecture and work among my people in the South. I can make but a poor living in the field, but I am willing to labor there as long as I liv, if it is a thousand years. One of Colonel Ingersoll's pamphlets is more to me than all the Bibles in this world, and a line of Paine's 'Age of Reason' is more than the Ten Commandments. I am an ex-slave, but I did not get my freedom from the church. The great truth that all men are by nature free was never told on Sinai's barren crags, nor by the lonely shores of Galilee."

It is uncertain what success Brother Cincoze would hav in propagating Freethought among the colored people of the South; but if their superstition could be exorcised, and a desire to be honest, moral, and enlightened implanted in its place, it is certain that the negro race would experience an elevation toward which their political emancipation was only a step.

"A WRITER in the New York TRUTH SEEKER, while advocating free trade with vigorous logic and historic research, drops the remark that there is no contraction of the currency now as in the last crisis. It will not do to be too sure about no contraction. Money cornered is practically a contraction of the supply. In some parts of the country there is a difficulty in raising money on good security. The mass of products are slaughtered in price. Does not this look like an unofficial contraction by private control over the bulk of money in a few hands? Supposing the amount of currency equal to that of more prosperous periods, is there not relativ contraction from increase of population since then?"—*Galveston News.*

The *News* must settle that question with our correspondent "Holt." As for the rest of us, we can only look on in silent admiration while the athletes of political economy wrestle with these mighty subjects.

THE latest news from London is not edifying. Patrician libertins ruin young girls; Sir Charles Dilke seduces the wife of a friend; the Prince of Wales renews his relations with Mrs. Langtry; Lord Coleridge is sued for breach of promis by an American woman whom he met on a steamer; Chetwynd and Lonsdale pummel each other in the streets on account of a married woman; the Hon. Mr. Pearce betrays a young girl and gets thrashed by the father, and the girl writes a letter to the press about it; General Booth of the Salvation Army steals a thirteen-year-old maiden; three hundred boys at Eton College hav been contaminated by contact with lewd women—all these scandals are mixed in with the dispatches from Europe. Yet London is full of churches and preachers. How would it work if the latter were to drop religion out of their sermons for a while and discourse more especially upon morality?

MR. WILLIAM SMITH, of Geneva, N. Y., sends us the following statement, cut from the Geneva *Courier*, with an inquiry as to whether it is true:

"In the year 1800 there were in the United States 3,030 evangelical churches; in 1850, 43,073; in 1870, 70,148; and in 1880, 97,090, a gain of 27,000 in ten years, ending in 1880. The number of communicants in evangelical churches in the United States in 1800 was 364,000; in 1850, 2,529,000; in 1870, 6,673,000, and in 1880, 10,065,000. Taking the whole country through, there was in 1800 one evangelical communicant to every 14 1 2 inhabitants; in 1850, one to every 6 1-2; in 1870, one to every 5 3-4, and in 1880, one to every 5."

We do not see any reason for doubting the general correctness of these figures, *provided* the compilers of the various church statistics are honest. The source of our information as to the number of church communicants in the country is derived from statements published by the churches themselvs, according to which we hav 17,000,000 or so of church communicants, nearly half of whom are Roman Catholics, who constitute the growing branch of the upas-tree. Protestants may look with satisfaction upon this spread of Christianity, but they are blind not to see that the Catholic church is as deadly an enemy of Protestantism as it is of Freethought. When the Romish Tiger gets a little bigger they may be able to perceive that fact.

Letters from Friends.

A LONG, LONG LETTER FROM MR. PERRY.

WILKESBARRE, PA., August 18, 1885.

MR. EDITOR: Mr. J. Burgess, of Zanesville, O., in THE TRUTH SEEKER, August 15, 1885, asks me a great many questions, and I will reply to some of them, by way of explanation, if nothing more.

He objects to my statement of his language used to illustrate his idea of the source of all power. I did so because the idea of a "fountain-head" is theological. It implies an original source, or first cause, and is opposed to the doctrin of the correlation of forces. But now he makes a worse mistake by attempting to explain it. He now says he means "all nature," except spirits, which he does not believe hav an existence. He says, "All nature, I deem, constitutes the fountain-head—all the living and the dead, as well as mineral and vegetable, earth, rocks, seas, air, and everything combined (except spirits)." Now, friend Burgess, if all nature, as you describe and deem, constitutes the "fountain-head," what becomes of your stream? There can be no fountain without a stream, so having included everything in your definition of fountain-head, you leave nothing for a stream except spirits, and in those you hav no belief. Do you not see that you hav chosen an old theological idea to describe your doctrin? A correlation of forces admits of no fountain-head in such a sense as you hav stated it.

Then, again, you say that the elements "separate and pass into other forms and things, and become a part of the fountain-head (nature) again." Well, if all nature is the fountain-head, they (the elements) never could hav been out of it. You assert also that electricity is an element of matter. Do you not know that your talk is very unscientific when you make such a statement? Electricity is no element; it is not matter of any kind. To hav an element we must hav matter in its simplest form. Gold is an element because it is a simple form or kind of matter, not made up of any combination of metals. Brass is not an element, because it is composed of copper, spelter, etc., but electricity is not either fluid or any other form of matter. You ask, "Can wood be made out of electricity alone?" I say, No, sir, nor anything else, because electricity is a force generated out of hundreds of other materials, but most woods will not even act as a conductor of it. We often hear speakers talking about electricity and magnetism as if they were a subtle fluid permeating nature, but it is all an error, which electrical science has of late corrected, just as the science of astronomy has dispelled the idea of the rising of the morning sun. The sun does not rise; we revolve toward it. There is no element like electricity, but it is a force determined by the rate of vibratory, molecular, and atomic motion. If Mr. Burgess will hold one end of a rope twenty feet long and I hold the other end, I can shake his arm with a sensible power by shaking the rope, and yet not a particle of any manner of substance except pure will force went from me to him. I simply exerted my mind upon the muscles of my arm, so as to giv the rope a vigorous, wave-like motion, and he feels every impulse as I giv it, except the slight loss which was spent against the air. I shake him about without sending a particle of matter into him. This is analogous to the atomic and molecular motions imparted to conducting wires from a battery. An electrical machine will generate, by means of the friction of oiled silk upon a moving glass cylinder, this vibratory motion, which must be drawn from the friction thus made through conducting-rods into another jar, and the air within it, every particle of which is set into an invisible, though exceedingly rapid, motion. It cannot escape from the glass jar, as glass is a non-conductor. It was generated by a non-conducting glass cylinder, and is held within the air of another glass non-conductor. The moment any conducting matter is held against the metal jar-stopper, it—the force within the jar—seeks an equilibrium, and in doing so produces the electrical shock. Yet not a particle of any form of matter will pass through the body in producing it. In my electro-magnetic machine, which I hav used for thirty odd years, a copper vessel contains sulphate of copper in solution, and it contains also a zinc hollow frame, upon which the copper fluid acts, and this chemical force, or chemical friction, is conveyed to a vibrating lever, attached to a coil of insulated wire, and the electro-magnet upon which the vibrating lever moves. By this means the friction is not stored up, but is broken into an infinit number of small shocks, so as to form a stream. This is not an electrical shock such as one would receive from a jar, but the force is broken into ten thousand fragments, and hence is called electro-magnetism. But, after all, it is but a chemical force, acting with a greater number of vibrations than the atoms of our bodies, and so we feel the different rate, just as Mr. Burgess would feel the waves of an agitated rope acted upon by some person.

All force of any form originates in mind. I will to shake Mr. Burgess by means of the rope or by means of a battery; neither the rope nor the battery would do so unless used by a mind. Hence mind is a force superior to and controling all matter, but is not matter.

Mr. Burgess wants to know, "Whence come two separate, distinct individualities—body and spirit?" They were inherited from the same source. The spirit was transmitted by the same means which bestowed a body.

Mr. Burgess says, "You hav only to remove the brain and mind ceases—it is annihilated." This I deny. There are many cases where portions of brains was removed and mind did not cease. I refer Mr. Burgess to the Annapolis soldier who was shot into the median line of the forehead, and from which the brain oozed out day by day for a long time. At last it healed up, and the man lived and followed his regular occupation and daily habits. No one could detect anything wrong. He was a remarkable billiard-player, and could make the nicest calculations. Those who knew him before he received the bullet could detect no difference in any way. But at last he sickened and died from exposure and other causes, and when the medical gentlemen made the post-mortem, they found, to their utter astonishment, that almost every particle of the cerebrum was missing. It had oozed out and healed up, and dried away, so that his head was filled with a watery fluid partly, but no front brains.

It is true that the cerebellum was not injured. In fact, had the motiv seat of organic life been injured, his animal economy could not hav survived such a shock. Vivisection proves also that very much brain material may be removed without causing death, and little or no other effects, provided the back brain remains intact. It is not true, therefore, that life or intelligence is destroyed by a loss of brain. The brain is an organ used to supply the mind with sensations, is constantly wasting away and changing, while the mind remains intact, and is by every brain loss, when gradual, a gainer—as much so as by every other change of the body. If no new brain matter were added, the man would soon die, but while the brain, and in fact the whole body, is completely changed about once in seven years, so that our bodies hav been absolutely changed several times during a lifetime, the mind is constantly augmented and benefited. And this points to a different theory about life from the "death ends all" idea.

I deny that matter, or any combination of elements, can produce a human being without, or independently of, a spirit, or germ, or in fact any form of animal. But it is very inconsistent for Materialists to argue that matter is the only something, and has the peculiar habit of constantly, by its motions, producing nothing.

The question is, How is it possible for something to be laboring so incessantly in producing nothing, as if the whole object of nature were to produce shadows?

Mr. Burgess and thousands of his class are quite reasonable men and women when regarding the affairs of this life, but the moment you attempt to prove the existence of a spirit by similar means they at once lose their fairness, and demand things that are outside of the question, and outside of all business methods. I will illustrate this in this way: Mr. Burgess I hav never had the pleasure of meeting, but it is not unreasonable for me to believe that he exists. I begin to know him from his thoughts. I am unacquainted with his handwriting, but if I were to write him a letter, intrust it to the mails, and should I in return receive one from him that was a reply to mine, I should not be thought a fool to believe that such a man existed. In the same way I hav been dealing for many years with a firm in Boston whom I hav never seen. I hav sent them thousands of dollars for materials which always came to hand. Now, if I were called upon to prove that such a party lived there, no court would accept my letters in evidence that such had been written; the goods which I take into court and swear that I received in response to my request would not prove it; and, in fact, that is just the case with every business trust and the whole commercial world. Nothing but an absolute personal knowledge and acquaintance with the parties would be accepted, or the bringing of the man into court would establish his existence; so that the business methods of the world are set aside and ignored on a mere legal quibble. I accept the intelligence of my business letters as evidence of their coming from the parties. But when I receive similar tests from spirits of which no person or medium could know, my Materialist friends say it is no evidence of the life of a spirit. We are asked to bring the spirit into court, and let Mr. Burgess feel and handle it. Such minds are so material, if I may be allowed to use the term without meaning anything offensiv, that they cannot, and will not, accept an intellectual test for fear that it is a fraud, while no such fear would trouble them in any worldly affairs, and yet I will venture to say that a thousand times more fraud has been practiced in such a worldly sense than by mediums.

A man who will expect us to bring him a spirit and allow him to touch and handle it is decidedly mistaken about the evidence that would satisfy him. In fact, such persons are mostly incapable of conviction, for as soon as a man is unable to believe an intellectual test, he has lost faith in himself, and he would as certainly deny the one as the other. He would hatch up a thousand foolish arguments to prove to himself that his senses had deceived him. LaRoy Sunderland arrived at that condition by his philosophy of ideology.

When a person starts out to investigate the subject of Spiritualism by denying the possibility of it on a material basis, he seldom can become a believer, simply because such persons are too nervous. They are so fidgety, and are so fearful that their pet ideas of materiality may become upset, that their nerves are in a constant tension, so that, even when the most convincing tests are given them, they will conclude, after all, there must hav been some fraud in the phenomena. I hav no particular desire to engage in the medium business to convince such persons against their will, nor for money. If such evidence as is produced by Mr. Walser, for Sister Elmina, at Liberal, will not satisfy her, or anybody else, that slate-writing is a possibility independent of a medium's hand, I can assure Mr. Burgess and Elmina, and the whole class of Materialist philosophers, that they cannot be convinced at all, and the spirits will soon lose all interest in making efforts, and will let them severely alone, until such time as Mother Nature forces conviction upon their consciousness after drawing them through the gates of death into the everlasting domain of her spiritual kingdom. The spirits can afford to wait until they are ready to approach the subject with candor, and a prayerful desire for light and truth.

As an offset against the indubitable evidence of slate-writing at Liberal, Elmina wants to send, for a three-cent stamp, a *fac simile* of slate-writing through Dr. Slade, published in the Sunday *News*, containing Mrs. E. A. Bennett's account of her sittings with him. She wanted, as a Spiritualist, to flaunt her slate-writing in the face of Mr. Truesdell, of Rochester, no doubt thinking she would be able to banter him out of countenance, but if she had spirit friends who were aware of her desires, Mr. Truesdell's spirit friends were on hand to do their part. Spiritualists are often much puzzled to account for such things, but they forget that the spirit world is full of opposing forces, and that a true medium, if brought under their control, would be compelled to do their bidding and cheating, as fully as a psychological subject would be compelled to obey the operator under whose influence and control he acted.

While everything done by Slade at the time referred to may hav been a complete fraud, the next person may, perhaps, get genuin spirit manifestations. The same medium may be influenced to deceive at one time, and act perfectly honest, because unconscious of what was done.

The more sensitiv the medium, the more liable to be made the means of deception by deceiving spirits, who are enemies of spirit communion. Of this I am as certain as that phenomena occur.

J. R. PERRY.

LUNENBURG, MASS., August 18, 1895.

MR. EDITOR: I wish to say, as a prelude to the article inclosed, from "Toiler," in response to the inquiry of your correspondent of Poughkeepsie, Mr. Barker, that there is no fact clearer demonstrable than the systematic action of the church to crush every movement that did not bring multiplied grist to their hopper.

My own experience and observation confirm every word "Toiler" utters on the subject. I hav before me the records of one Washingtonian society, organized in 1842, with a membership of 550 in a town of 1200 inhabitants.

The popularity of the movement may be readily seen in the percentage of the members to the entire population. A reformed drunkard, in accordance with the purpose of the enterprise, was elected president, and the people were strengthened in the hope that a new social and moral dispensation was opening upon us—the land of New England rum and wooden nutmegs.

On the evening of August 23, 1847, I read in the entry of the clerk of the society this question for discussion: "Is it expedient, under existing circumstances, to continue the existence of this society?"

The meeting adjourned two weeks from date to the dwelling-house of one of the members, three miles from the center of the town, the society refusing to provide otherwise.

I hav said this temperance movement brought no additional grist to the church hopper. The effort to make a scoop-net of this great and glorious enterprise among the fallen sons of men failed—signally failed. Since then the church has assumed, in a feeble degree, to foster the temperance cause, with what success the census table and statistic bureau may giv the answer. The rum shops outnumber the churches by five to one, and will continue while we as a people patronize Comstockism instead of physiological instruction as the base of all moral and social development. When the law of nature, written on the constitution of every baby born into this world becomes understood, then, and not till then, do I look fo the new dispensation so ardently desired by all honest and good men.

A. H. WOOD.

SHOOTING DUCKS.

MR. EDITOR: The object of the Washingtonian movement was to rescue the drinking man from his cups. The only qualification for membership required was the drinking of strong drinks. I could not become a member, for I had joined the temperance folks in 1824, and had kept the pledge, but I did all I could to push on the work. Perhaps my Poughkeepsie friend does not remember the doings in that direction over forty years ago. The church folks did all they could to wedge themselvs into their meetings, and where they could not do it by consent, they forced themselvs to the front by appointing meetings at the same place and time, and assumed the control of the meeting. This procedure, and others like it, finally vexed the Washingtonian leaders, and they gave up.

On being remonstrated with, a divinity tinker told me that "the best time to shoot ducks was when they were in a flock," that is to say, when the Washingtonians gathered in goodly numbers, then was the time for them to operate, and they did it, as stated above. I could fill pages with such like doings, but the above is enough to satisfy an honest thinker.

Very truly, A TOILER.

THE PLANETARY SYSTEM.

BROOKLYN, Aug. 15, 1885.

MR. EDITOR: It being clearly evident that Mr. "W. H. B." is not prepared to giv us more reliable information than we hav on the subject of planetary formation, we should endeavor to evolve what light we can on the subject from positivly known facts. As a preliminary movement in that direction, I will offer the following facts and suggestions:

It being a scientific axiom that no effect in nature can be produced except by conjunction of the positiv and negativ agents that produce it, and, also, that planetary and lunar atmospheres, and that subtil fluid called solar rays, are the only known or reasonably supposable agents that produce solar light and heat by contact; and, also, that they cannot possibly come in contact, anywhere within the planetary system, except in planetary and lunar atmospheres; it should logically follow that solar light and heat cannot possibly exist anywhere within the planetary system, than in the planetary and lunar atmospheres that are lighted and heated.

Then, for all known practical purposes, the center of our planetary system had as well be black as a coal-pit and cold as an iceberg; and likely enough it is, for nothing can be, in nature, unless there is an absolute necessity for its being. There can be neither an absolute nor a possible necessity for there being anything at the center of our planetary system, than a dense mass of that subtil fluid called solar rays. I wish we could capture and analyze some of it with a view to finding a more appropriate name. The subtilty of this matter should make it intangible and invisible, however dense it may be. It being remote from any luminous body, it should be black as night and cold as ether can make it.

When we look toward our planetary center in day-time, we are looking at the focus of a highly illuminated atmosphere that is about thirty miles in depth; of course, we should see a luminous orb, of dazzling brightness, that imagination may place at any distance from the point of observation that fancy may desire; though, to my view, it never appeared to be so far away as the depth of our illuminated atmosphere. But we should not trust to appearances, unless corroborated by facts.

This illuminated atmosphere is known to be saturated with

the vapor of everything on the surface of this planet that is susceptible of being dissolved and expanded to vapor by the action of solar heat, and is sufficiently near to be analyzed with the aid of the spectroscope. But that such vapor can be seen and analyzed at a distance of 95,000,000 miles from the point of observation, with instruments that do not enable us to determin with certainty what the surface of the moon is composed of, is an inconsistency of greater magnitude than my credulity can accept, after rejecting Jonah and his whale, and other comparativly insignificant absurdities that we read about.

Morever, the fact that openings frequently occur in this vapor, through which it is distinctly seen that there is nothing but blackness beyond, is anything but conclusiv evidence that the center of our planetary system is illuminated.

Then, every planet and satellite has its own sun, in its own illuminated atmosphere. The sun neither revolves around the planet, nor the planet around the sun. The planet simply turns over to be warmed on the other side.

The growth of planets by meteoric accretion is evidently but an imaginary growth.

It being evident that the center of our planetary system is not illuminated, it should logically follow that the centers of other planetary systems are not, and those "fixed stars" in the distant firmament are more likely to be within our own planetary system than at the centers of others.

It being demonstrated that comparativ density is the only known cause of the centripetal action of matter, called gravitation, and that planets should present the side to the center of gravity in which density predominates, it should logically follow that a body of dense matter at the center of a planet should intercept solar heat, and confine its action to the side of the planet next to the center of the planetary system, and giv a preponderance of density to the opposit side, and make the rotation of the planet a physical necessity. But a body of planetary atmosphere, in which there is no dense matter to intercept solar rays, will be acted upon uniformly, producing an equilibrium and a "fixed star."

It being a fundamental principle, and scientific axiom, that all matter becomes more attenuated as we recede from the center toward which it gravitates, we should expect that, far beyond the most distant revolving planet, ether should become so attenuated that it cannot support the weight of planetary bodies that hav solid matter at their centers to intercept the action of solar fluid, wherefore those "fixed stars." Far beyond them, ether should become so attenuated that it can not support the weight of any planetary matter, except globes of the most attenuated, invisible, planetary atmosphere. Therefore, instead of having discovered the centers of other planetary systems, with no planets revolving around them, it is more than doubtful if we hav discovered the extent of our own. It is, evidently, not such an insignificant affair as we hav imagined it to be. It is more than doubtful if the most distant revolving planet is half so far from the center of our own planetary system as from its circumference.

Those spherules that are seen between the orbits of the planets should be of considerable magnitude, or they would not be seen; and if composed of planetary matter, they should be subject to the law of gravitation when they enter a planet's atmosphere, and move in a straight line toward the center until assimilated, instead of flying about like feathers and snowflakes in a brisk wind. Therefore, those luminous sparks that periodically fly about in our atmosphere, like fire-flies in the country on a summer eve, are more likely to be sparks of phosphorescent or electric vapor, generated in our atmosphere, than spherules that hav entered it from outside; wherefore, the periodical display of it, like borealise. Anyhow, such jack-o'-the-lantern vapor can add but little substance to the growth of planets.

Revolving satellites, whose motion is caused by a force that is generated and operated within themselvs, the same as in planets, should necessarily revolve in a plane nearly perpendicular to the planet's ecliptic, for the simple reason that they cannot possibly revolve in any other. The fact of their revolving in such a plane is *prima facie* evidence that they are in no way influenced by the planet in whose atmosphere they revolve.

J. A. TUTTLE.

ROCHESTER, N. Y., Aug. 13, 1885.

MR. EDITOR: Our homes are the cradles of society; in them are rocked the principles of future generations. The young, as they go forth in the world, are imbued with the principles that hav been instilled into their minds in early childhood, and are the prototypes of their parents.

Christianity has dominated the civilized world for eighteen hundred years, and the demoralized condition of society in all our great cities cannot be traced to any other cause than the false and pernicious doctrin that is taught in the churches, viz.: that mankind can violate all natural and moral law, and escape the punishment.

> "'Tis education forms the common mind;
> As the twig is bent so the tree's inclined.
> The priest continues what the nurse began,
> And thus the child is father of the man."

Or, in other words, we build prisons and fill them with recruits from the churches.

Every Liberal and Spiritualist should repudiate the word "religion," for it has been the shield of every crime, the cloak of every vice, and the breastwork of every outrage that has been perpetrated on humanity since man has been able to record his acts; and nature, reason, and common sense hav set upon it the seal of their displeasure, and the fiat has gone forth, "Make room for higher and better things."

Its vital principles are too far removed from the ardor of Nature's laws to be of any practical benefit to humanity. It separates us from the universal and ever-present law of cause and effect, and sets us warring against nature and ourselvs, and hangs the destiny of the whole human race on the slender thread of "belief" without evidence; but a God that would make such a blunder is equaled only in stupidity by the stupid ministers and priests who still preach the stupid dogma. Such childish nonsense is refuted by every known law in nature; for if Christianity, or the vicarious atonement theory, were a fact in nature, it would find such an expression as to be revealed to all mankind without the necessity of priests to teach it.

A god, to command the respect and confidence of the people of this enlightened age, cannot be subject to the changing whims of human fancy, and experience and observation hav taught me that those who pray in these latter days hav more faith in their own eloquence than they hav in God's ability to hear or answer, otherwise they would not do so much themselvs to insure answers to their own prayers.

Liberals and Spiritualists, keep your children free from the demoralizing and soul-narrowing influence of this greatest of all delusions, and teach them the gospel of common sense.

JOAN AVERY SOMMERS.

PEOA, UTAH, Aug. 11, 1885.

MR. EDITOR: In looking over the columns of your paper, I see many letters from friends all over the states, but very few from my part of this priest-ridden Utah. There is only one besides myself in Peoa honest enough to class himself with the Freethinkers. I liv amongst those who claim to be God's chosen people, who pray night and morning for God to protect them from harm, and who are deluded enough to say he does. But when the United States marshal is within twenty miles of them, you can't find a polygamist anywhere. They go up in the mountains, where God will protect them. I don't really know how many "polygs" there are in Peoa, but when the marshals are anywhere around about, one-half of the men can't be found at their homes. I am not a subscriber as yet, but think if I don't get killed for what the saints call me (a damned Infidel), I will soon be on the list. HEN WRIGHT.

MORRISON, IOWA, August 8, 1885.

MR. EDITOR: Inclosed find draft for $4.34. Pass one dollar to credit on Tent Fund, and apply rest as directed, I like THE TRUTH SEEKER very much, and will try and get up a club for it. I hav loaned and given away all the books and tracts ordered before, and hope to get up an interest in Liberalism here. There are many Freethinkers in this county, but no organization or society for interchange of thought. Still, there is a perceptible change for the better for the last few years. Superstition and priestcraft are losing their grip, and the good time is coming when their baneful influence will be felt no more. What we need is more education and more Freethought literature. I will contribute my mite in this direction.

Yours, etc., C. D. CURTIS.

THE FUTURE HISTORIAN.

WHEELING, W. VA., Aug. 14, 285.

MR. EDITOR: I thought while reading the two celebrated historians, Draper and Gibbon, that I could detect unmistakable evidence that both of these writers (especially Draper) believed in the advent of Christianity as a foretold conclusion, and the coming of Christ as a divine necessity, but that, through the machination of priestcraft, the doctrins of early Christianity had been perverted to ulterior or baser purposes. Although Draper's profound learning and masterly researches hav immortalized his name among a great many Freethinking scholars, still, there is a void left which cannot altogether satisfy the craving of those who hav cast anchor on the shores of absolute Freethought, and to the future historian we will still look for that man or woman who, undaunted by popular opinion, will dare to clear the rubbish from the pages of history, even if that be the total denial of the truthfulness of a crucified savior or the apple of the Eden story. To a nineteenth-century Infidel, such trash as is dished out to him from the lids of both the Old and New Testaments is a disgrace to our modern historian and an insult to the intelligence of the modern skeptical reader. Surely some modern Freethinker could be found among the grand army of rostrum orators and page-writers who could scatter to the winds theological creeds and thus purge history of its shams. Why should not such a scholar as "Antichrist," or such an adept historian as James Parton, come to the front and write his name on the scroll of fame? Such a history as those men would write would in a few years challenge comparison with any and all of our modern writers. For as long as the historian leans toward a special revelation, or is even non-committal, he cannot satisfy the wants of the average intelligent reader. It is infinitly absurd for a historian in this day and age to try and smooth over the rough places of theological blockheads, and I assert right here that the future historian is morally bound to treat the tenets of religion with the same scrutiny as the chemist when he is separating the gross from the fine.

Hoping that these few thoughts may stir up the Liberal talent of the country and that we may be favored in the near future by a historian surpassing even the genius of Draper, I subscribe myself the eternal foe of special revelation, the bulwark of superstition. OCTAVIUS J. BROSIUS.

BRONSTON, KY., Aug. 11, 1885.

MR. EDITOR: In THE TRUTH SEEKER of Aug. 8th, in a letter of Dr. Juliet H. Severance to Lucy Colman, occurs the following: "I am also a Spiritualist in the sense that I believe in the continuity of individual human life. This belief is based upon as substantial evidence as my belief in human existence in this earthly life of which you, as well as I, are cognizant. *If I know of the one fact, I do of the other*, and by the same means—my senses."

Now, I believe that it is a fact beyond controversy that when persons *know* anything, they do not believe it, and when they believe it, they do not know it. Dr. Severance undoubtedly knows that she exists in the earthly life. Does she know as well that we exist after death? If she does know it, it is so. Dr. Severance says, "I believe in the continuity of individual human life." That settles it. She knows one and believes the other. I am anxious to be convinced of the continuity of human life, if it is a fact. My father, who has been dead several years, if he could materialize and look just as he did in the flesh, and hav as much common sense as he had in the first life, could, in ten minutes, make me *know* that he lived again. There is scarcely anyone who would object to life after death. If it is a fact, it ought to be demonstrated like the operations of the telegraph and telephone.

J. N. BROWN.

HENDERSON, MICH., Aug. 12, 1885.

MR. EDITOR: We hav just closed a most successful Tent meeting of six days' duration. This being a hot-bed of orthodoxy, stupidity, and ignorance, we undertook the task with some misgiving; but Liberals and friends came to our assistance, and we more than realized our expectations. Brother Reynolds has the happy faculty of getting on the good side of the enemy, and then dealing their religion sledge-hammer blows. They fairly winced, but still kept there till the close, wishing for more. We met with all kinds of opposition—got them stirred up, and then let them do the advertising. The little fat Methodist preacher roared, ranted, lied, reviled, and slandered till I know he must hav a sore mouth by this time. The more he raved, the greater the Tent fame and better the attendance. He even threatened mob violence; but if they had come they would hav found your humble servant there, for we never left the Tent alone.

Now, brother Liberals, if possible get the Tent at your place; giv your time, talent, and money, and it is an assured success. If you cannot get this Tent, get out another one—hav one for every state. Now, I hav a plan which I believe would work, viz.: Giv five dollars yourself, and call on ninety-nine more in your state to go and do likewise, and in a few weeks, at most, you can hav it at work. I will head the list with a V. for one to work exclusivly in this state. Who next? We found Brothers Reynolds and Tilney gentlemanly, courteous, and obliging, and our only regrets were when the time came for parting. But they can rest assured they hav friends here by the score. You will hear from me again soon.

WM. KOHLMEYER.

ATLANTA, GA., Aug. 14, 1885.

MR. EDITOR: It is with sorrow that I write you of the death of my father, Dr. J. S. Lyon, which occurred at this place July 27th, after several months of failing health.

The immediate cause was hemorrhage, produced by cancer of the stomach, from which he suffered intensely. Scarcely a day, in the past two years, has he been free from pain. He bore his sufferings bravely, never giving up until relieved by the hand that spares no one. You hav, probably, become familiar with his writings, as he was a subscriber to your paper since the first number, and often contributed to its columns.

No man of any belief was more sincere and honest in it, or left this life with a clearer conscience of having done all the good to his fellow-man that he could. Almost his entire life was devoted to restoring the sick and suffering to health. He only ceased when his own health failed and he was obliged, in 1882, to come to the sunny South to recuperate, but, alas, too late to bring him back to health. His death was like his life, calm and peaceful. He seemed like one asleep. His remains now rest in West View Cemetery, near this city. His many friends, I know, will regret to learn of his death—not death, but a change to a higher, better life. This cannot, must not, be all there is to life. His place cannot be filled.

D. L. LYON.

SNOWVILLE, VA.

MR. EDITOR: In reading the last TRUTH SEEKER I noticed in a letter from Mr. Tilney that pictures of Paine, Ingersoll, and Bennett hang on the walls of the Tent.

Are there no noble women worthy to hang by the side of these men? Where are Mrs. Rose, Mrs. Martineau, Lucretia Mott, Susie Wixon, Ella Gibson, Susan B. Anthony, and a host of other good women who hav done good work? Will Liberals never cease following in the footsteps of the church and ignoring woman and her labors? Every time I see a list of male names standing all alone I think of the great wrong it is to their mothers, sisters, and wives; to all the grand and good of womankind; to the mothers of all who liv.

> "The wife, and she is not one jot less than the husband;
> The daughter, and she is just as good as the son;
> The mother, and she is every bit as much as the father."

ELMINA.

BEAVER FALLS, PA., Aug. 3, 1885.

MR. EDITOR: One of General Grant's just propositions that was rejected by the churches—in one of his messages he proposed the taxation of the $700,000,000 worth of church property. The noble general could not understand the justice of taxing the home of the widow, who was deprived the right to vote, and exempting the church property of millionaires. This grand proposition of the general should be heralded throughout the country, and the church made ashamed of the injustice of its opposition to so righteous a reform.

Truly yours, J. E. EMERSON.

ALEXANDRIA, CAN., July 20, 1885.

MR. EDITOR: Papers received; thanks. I inclose $2. I will try to attend the Convention at Albany, where I hope to hav the pleasure of meeting a large number of Liberals. I am not sure of being able to get away, but will try hard, as I anticipate a grand time there and at Schenectady, where I shall visit my son, who livs at the latter place. He will probably go to the Convention, also, if he can get away. He is, like myself, a railroad man.

Hoping to see you in September, I remain, truly yours,

CHAS. LAPERCHE.

WHEATLAND, IA, July 28, 1885.

MR. EDITOR: Inclosed find two dollars; please place it to my credit on THE TRUTH SEEKER. Poverty is my excuse. I thought once I would stop the paper, but changed my mind. I cannot afford to part with an old friend. J. LEVY.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Rain in July.

Here comes the rain at last,
In something more than a shower,
Millions of welcome drops
For "herb, tree, fruit, and flower."

The farmer longed for this,
As he looked on his fields with pain;
The churches prayed for this,
But clouds, not prayers, bring rain.

Geraniums blazed in the sun,
They may forget about rain,
But the berries, poor little things,
Thought, When shall we drink again?

"Did you hear it pour in the night?"
Said my little boys to me.
"How fresh our gardens will look,
And how grateful the grass will be!"

There isn't a butterfly out,
Nor a bee with his busy ways;
They all hav to stay at home,
Like us, upon rainy days.

But we hope it will pour and pour
Till the earth has had her fill,
Then let the summer sun
Shine down again, if it will. J. D.

"Say, Boss."

I hav read with pleasure the articles in the Children's Corner on the subject of correctness in speech. In our intercourse with others the greatest medium is language, and the more perfect our use of it the more satisfactorily and comprehensivly will such intellectual intercourse be carried on.

By using ungrammatically constructed sentences, or slovenly pronunciation, we draw upon ourselvs the contempt of those who endeavor to be correct in such matters, and we also lose the respect of those who are no more careful in speech than ourselvs. I hope Miss Wixon will, from time to time, giv you further guidance in this direction.

In the little space I shall occupy I hope to impress upon the minds of our little Freethinkers another matter of great importance, and closely allied to these matters of correctness in speech. It is quite common on stepping into a store or market, to be addressed in this style: "Good morning, Boss!" "What'll you hav, Cap?" "Fine day, Squire" (pronounced "square" and meaning esquire). To call anybody and everybody cap, major, esquire, general, boss, etc., is simply impertinence. Of course many who do these things think they are doing the correct thing. It is time they learned better.

The abbreviation, "Esq.," may very properly follow a name in the address of a letter, or in the publication of names, but it is not used in spoken language, except in some localities where Esquire is used as the official title of a justice of the peace, and may follow him in private life. In the state of New York a justice of the peace is, in accordance with its Code of Procedure, entitled judge, and should be so addressed.

I presume the term "boss" is properly applied to one who has charge of a gang of unskilled laborers, as shovelers on a railroad, the director of skilled labor being called the foreman. A minister of the gospel would very properly resent being addressed as "boss." It would be very impolite for any little Freethinker to call out to the Rev. D. L. Moody, "Hello, boss!"

It is also impolite to refuse to call people by their titles unless, of course, the speaker has some intellectual or moral conviction that is in opposition to the use of the title.

The Friends, or Quakers, are opposed to the use of titles at all. Even the commonplace "Mr." is offensiv to them. It does seem, however, to us somewhat out place for a lad or lass of ten or twelve to say in addressing an old, gray-haired gentleman or lady, "Good morning, Adrommelech," or "Glad to see you, Angelina," instead of Mr. or Mrs. Brown.

The peace reformers shudder at the titles, "Captain," "Major," and other appendages of the form militant, and perhaps some of them avoid using military titles, even in addressing military men. So, too, some of our Freethinkers object to the titles, "Rev.," "Bishop," "Deacon," "Holy Father," "Sister of Charity," etc. Some of these objections seem childish; others are necessary as an assertion of dignity. To address a letter, "Rev. ——," "Bishop ——," etc., would not imply anything more than the designation of a trade or calling. But in conversation, to say: "Most Holy Father, what is your opinion of the holy trinity?" is to imply that the speaker submits himself to the priest spoken to, to the same degree that the title claims for its possessor predominance over the lives of others. There is something of this claim of superior excellence by divine appointment in the title, "Rev.," and to that extent it is offensiv to Freethinkers.

I hav written this to the young Freethinkers, because I wished to hav them avoid the execrable language of a little boy whom I heard call out to a gentleman on the street: "Say, boss, won't ye hav some of them eer apples?"

Liberta.

Riddledom.

Riddles are as old as the hills. Hundreds of years ago, children and grown people amused themselvs by guessing enigmas and puzzled their brains over riddles and charades just the same as in our own time. Away back in the distant ages, as far as there is any history, we read of riddles, both hard and easy ones to guess. Poets, philosophers, and sages had interest in brain-racking puzzles.

You hav read of the Sphinx, of course, many times. It is said that once upon a time this old Sphinx propounded a riddle that all the wise men of Greece could not guess. There is nothing very alarming about the riddle, either. Most anybody in our time, we think, might solve it. The riddle has been handed down to us in various forms. The most original, perhaps, is this:

"What is it that goes on four feet in the morning, on two feet at noon, and on three feet in the evening?"

It does not seem that it would require a very astute brain to see that the answer must be Man, who creeps in babyhood on hands and knees, in manhood walks erect on two feet, and in old age requires a staff to aid his tottering footsteps.

But in that other time the people thought it an "awful" hard nut to crack. Œdipus after awhile gave the correct solution, and the mysterious old Sphinx, it is said, was so mortified because of it that she committed suicide!

It is said, also, that Homer, the celebrated poet, died of mortification on account of his failure to guess a riddle. Although this is related by a no less distinguished historian than Plutarch, yet he may hav been mistaken as to the actual cause of his death.

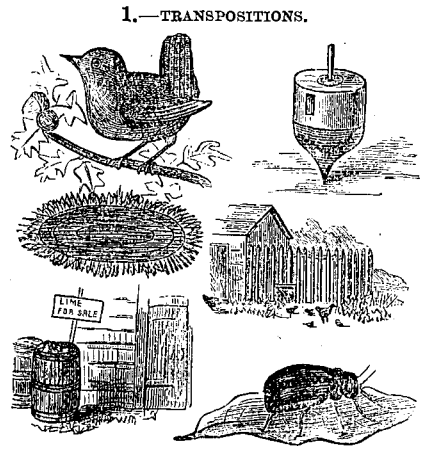
Josephus in his history tells that Hiram, king of Tyre, had a contest once with the great king Solomon on the riddle question, in which Solomon was victor and won a large sum of money from Hiram, and after this he pronounced himself the champion puzzler of the world, but later in a contest with one of Hiram's retainers he failed to solve the riddle propounded and lost all the money he had won from Hiram. So it may be seen that riddle-making and riddle-guessing is not by any means of modern origin, but perhaps there hav never been brighter intellects engaged upon that subject than in the present time.

A Laughing Plant.

This is not a flower that laughs, but one that creates laughter, if the printed stories of travelers are to be believed. It grows in Arabia, and is called the laughing plant because its seeds produce effects like those produced by laughing gas. The flowers are a bright yellow, and the seed-pods are soft and woolly, while the seeds resemble small black beans, and only two or three grow in a pod. The nativs dry and pulverize them, and the powder, if taken in small doses, makes the soberest person behave like a circus clown or a madman, for he will dance, sing, or laugh most boisterously, and cut the most fantastic capers, and be in an uproariously ridiculous condition for about an hour. When the excitement ceases, the exhausted exhibitor falls asleep; and when he awakes he has not the slightest remembrance of his frisky doings.—*Vick's Floral Magazine.*

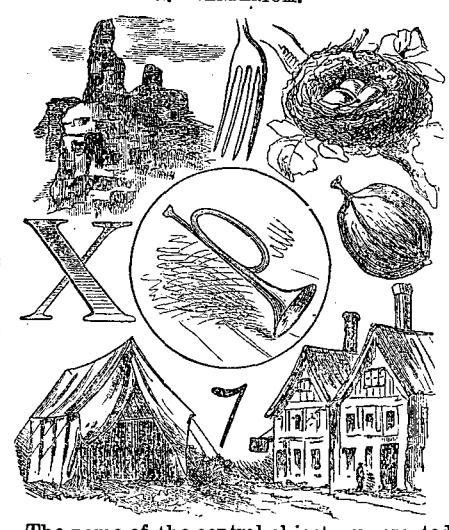
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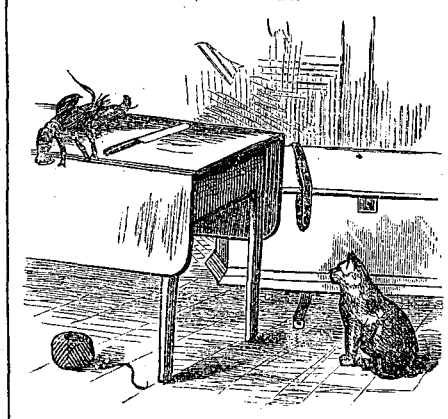
With the letters in the names of the first two objects, taken together, form the name of a city. With the letters in the names of the next two, the name of a river, and with those in the names of the last two, the name of a country.

2.—VERBARIUM.



The name of the central object represented contains the letters necessary to forming the names of all the rest.

3.—ANAGRAM.



Arrange the middle letters in the names of the seven principal objects seen in this picture, so as to form the name of a country.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, AUGUST 15, 1885.

1.—Robin Hood. 2.—Dog-wood, earnest, accede (ax-seed), fox-glove, penn-ant, can-cel, corn-net, pen-seive. 3.—Bopeep.

Correspondence.

Cynthiana, Ky., Aug. 16, 1885.

Dear Miss Wixon: Pa takes The Truth Seeker, and I am interested in the Children's Corner. I liv in the country, and attend the district school, which commenced the 1st of August. I hav a schoolmate, an Irish girl, who was confessed by the Catholic church last fall. She wears two badges, and two medals concealed under her dress near the neck. One of the badges has the picture of Jesus on it; the other has some stars. The medals represent Christ nailed to the cross, and the picture of Holy Virgin. The badges and medals are attached to a piece of wine-colored tape, and to cap the climax of superstition, there is a cord running through the tape that is said to hav been washed in the blood of Jesus. I learned from the girl that these emblems of ignorance were worn for the triple object to keep away diseases, to prevent sudden death, and for good luck! Hoping you are in good health, I remain your little friend,

Allie Beamer.

Paris, Ga., August 8, 1885.

Dear Miss Wixon: A short while ago the Southern papers went into a perfect scene of admiration over some prosy palindromes clipped from the London *Truth*. So I concluded to try my hand at palindromic verse, which resulted in the following doggerel:

BRIGHT SIDE.

Bright and happy and gay is life,
Light children and smiling wife.
Plenty money, credit, and grub,
We are healthy, do not rub.

DARK SIDE.

Life is dark and gloomy and sad,
Wife scolding and children bad
Grub, no credit, no money, no
Rub here come death O me! O

I am the only outspoken Freethinker in this section. The papers here refuse to publish my articles. I dedicated a poem to Colonel Ingersoll in the spring, entitled "Freethinkers' Heaven; or, The Future Government of America." Is it true that a palindromic verse is a rare thing? How many did you ever see?

With great respect, I am yours to command,
R. Montmorenci Tench, M. D.

[We hav never seen a great deal of palindromic verse. We think this is the first that our Corner has been favored with. We thank our new friend for his contribution, and would be pleased to hear from him again.—Ed. C. C.]

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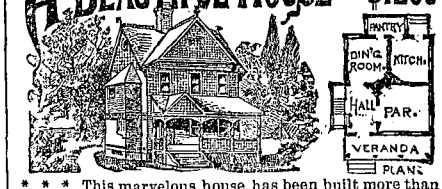
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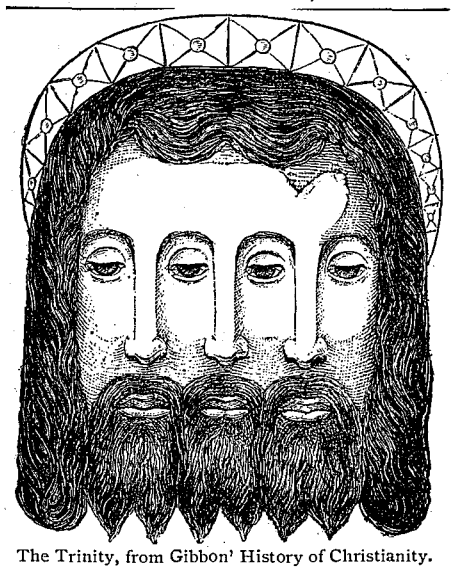
The palmy days of the church witness the burning at the stake of Bruno, the pope and priests witnessing the burning of the heretic with expressions of joy. Galileo is represented sitting in his study, the pope holding the sword of inquisition over his head, and to save his life being forced to recant his philosophy. Martin Luther is represented tacking up his "Right of Private Judgment." Behind him stands the pope with the bull of excommunication drawn, and beside him the headsman's block and ax of infallibility. In their study are Morse and Stephenson applying their inventions to practical tests, and in the rear of them the Presbyterian pulpits are filled by two of the broadcloth gentlemen denouncing the inventions as "Thwarting the will of God," and branding these men and their inventions as "Heralds of Antichrist." Ingersoll stands on a platform apparently delivering his lecture "Which Way?" which he holds in his hand. Talmage approaches the platform at the colonel's back, pulling after him, by the arm, the chief of police, who holds in his hand the warrant of arrest for blasphemy. The colonel seems to take no notice of the spleeny, cadaverous form ascending the platform at his rear. Then come the modern teachers of salvation, the Salvation Army, with their drums, bones, tambourines, and streamers, (and screamers, too), also a fac simile of our crazy army. A group of likenesses of the teachers of science, Haeckel, Humboldt, Darwin, Tyndall, and Huxley, is also shown. The likenesses throughout are remarkably correct. As a pictorial history the caricatures contain volumes.

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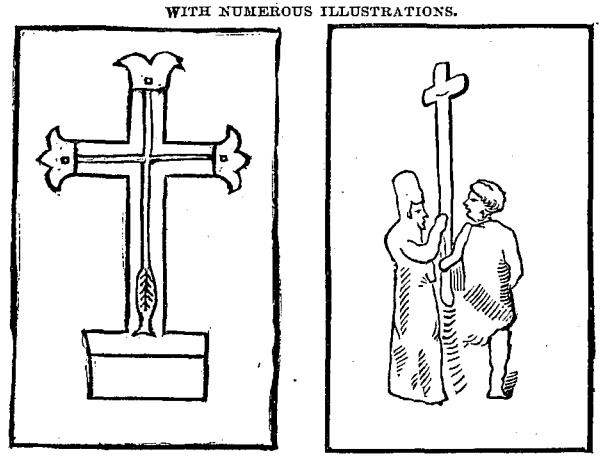
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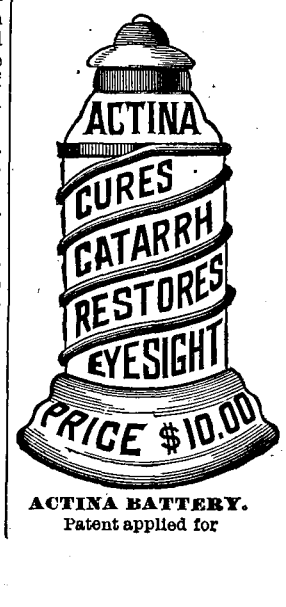


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O birds that sing such thankful psalms,
Rebuking human fretting;
Teach us your secret of content,
Your science of forgetting.
For every life must hav its ills—
You, too, hav times of sorrow—
Teach us, like you, to lay them by,
And sing again to-morrow.
For gems of blackest jet may rest
Within a golden setting;
And he is wise who understands
The science of forgetting.

O palms, that bow before the gale
Until its peaceful ending,
Teach us your yielding, linked with strength,
Your graceful art of bending;
For every tree must meet the storm,
Each heart encounter sorrow;
Teach us, like you, to bow, that we
May stand erect to-morrow;
For there is strength in humble grace—
Its wise disciples shielding—
And he is strong who understands
The happy art of yielding.

O brook, which laughs all night, all day,
With voice of sweet seduction,
each us the art of laughing more
At every new obstruction;
For every life has eddies deep
And rapids fiercely dashing,
Sometimes through gloomy caverns forced,
Sometimes in sunlight flashing;
Yet there is wisdom in your way,
Your laughing waves and wimples;
Teach us your gospel built of smiles,
The secret of your dimples.

O oaks, that stand in forest ranks,
Tall, strong, erect, and sightly—
Your branches arched in noblest grace,
Your leaflets laughing lightly—
Teach us your firm and quiet strength,
Your secrets of extraction
From slimy darkness in the soil
The grace of life and action;
For they are rich who understand
The secret of combining
The good deep-hidden in the earth
With that where suns are shining.

—*J. Edgar Jones.*

How He Fell From Grace.

A green grocer on the North Side by the name of Swatters joined the church about six weeks ago, and a few days later bought a horse of the fire department which had reached the age at which these magnificent animals are retired from the service. There is no doubt but that Swatters was in downright earnest about wanting to be good, and that he sincerely repented having sanded his sugar and worked off stale vegetables at full market rates whenever he got a chance, but he made the great mistake of his lifetime in undertaking two very difficult things at the same time. It may be that with a longer and more extended experience as a Christian he might possibly hav been able to manage that horse without relapsing into the path of the backslider, but there is no absolute certainty that such a result could hav been depended upon.

He was casually overheard the other day explaining to a customer how he happened to giv him short weight the morning before on some damaged groceries and charged him double price for them.

"Well, sir, the very devil himself could not hold him when the fire-bells are ringing," he was saying. "It don't make any difference where I happen to be when an alarm goes in, he whips around and goes to the engin-house like a streak of wind, in spite of all I can do, and it don't matter how much of a hurry I may happen to be in, if an engin comes my way that old reprobate has to cut right in behind it, and I've got to go and see the fire, whether or no, and stay till the last hose is rolled up.

"Whenever an alarm is turned in at night that horse is in misery and so is everybody else within six or eight blocks. He wants to be hitched up without the loss of a minute, and if his halter strap won't break and he can't pull down the manger or one side of the barn, as he has done more times than one, he just stands there and kicks, paws, and snorts in the most outrageous manner that a sleepy person ever heard, till he concludes that the fire has been put out. One day I was driving him to the funeral of a lodge brother and had the preacher in the buggy with me, when them confounded fire-bells had to break loose, and the devil was to pay in a minute. The old fool whipped right around and knocked down a couple of pall-bearers and broke the glass in the hearse before the preacher could say, 'God bless us,' and away he went for the engin-house as tight as his old hoofs could rattle, and as you might swear, we got there just in time to go out with the second alarm, and got on the ground in season to enjoy the best end of the fire. Of course they had to manage to bury the brother some way or other without the preacher, and in an exciting time like that it ain't to be wondered at that I forgot who I had for a passenger and done some of the stoutest cussing I hav ever tried my hand at. But the preacher never opened his head to call me to time about it, and for all he'd say against it I reckon I might still be a church member at this minute. He sat there with a martyrized look around the mouth, holding fast with both hands and feet, and whenever I'd send a mouthful of sulphur at the old beast's head, as I'd fetch him a cut with the whip, I'll be hanged if he wouldn't giv a cheerful little groan and say 'Amen' with a good deal more meaning than I could crowd into the word if I'd practice on it for two years. Yes, sir, I damned that horse from his hair to his hoofs; but the preacher was so busy in thinking about his sermon or something that he never raised his finger against it, and whenever we'd bust a hub on a milk wagon and I'd spit out my opinion without taking time to varnish my words, he'd only tighten his grip, shut his eyes, and put a little more steam into his 'Amen.' Yes, sir, he's a devilish good horse, but no man who wants to get to glory has any business to drive him. I guess I'll advertise him for sale and say that the owner wants to go a short distance in the country."

—*Chicago Ledger.*

Book Review.

THE PHILOSOPHY OF DISENCHANTMENT, by Edgar Evertson Saltus. Boston: Houghton, Mifflin, & Co. Price $1.25. Order through the TRUTH SEEKER office.

It must be confessed that among the several distinguishing characteristics of the Freethinkers of the present day, not the least marked is a tendency toward uninformed and what may be termed *too original* investigation and theorizing; an exaggeration of a just impartiality toward former systems of thought into a complete indifference toward them and toward almost all the lessons to be learned from thinkers of former ages or opposing creeds. The results of this excess of radicalism, this undervaluation of the work of former thinkers and over-confidence in one's own uninformed and unassisted powers, may be seen in the curious diversity, and, it is to be admitted, frequent grotesqueness, of the myriad theories advanced by contributors to Liberal journals. One might find food for curiosity and humor in observing the identity of these methods with those of the newly-awakened minds of the English Renaissance, as we see them in their quaint old treatises—in particular, in the methods of Sir Thomas Browne, as described by M. Taine, is seen their precise counterpart:

"Among the productions of nature he abounds with conjectures, generalizations; he gropes about, proposing explanations, making trials, extending his guesses like so many flexible and vibrating tentacula into the four corners of the globe, into the most distant regions of fancy and truth. As he looks upon the tree-like and foliated crusts which are formed upon the surface of freezing liquids, he asks if this be not a regeneration of vegetable essences, dissolved in the liquid. At the sight of curdling blood or milk, he inquires whether there be not something analogous to the formation of the bird in the egg, or in that coagulation of chaos which gave birth to our world. In presence of that impalpable force which makes liquids freeze, he asks if apoplexies and cataracts are not the effects of a like power, and do not indicate the presence of a congealing agency."

But only partially can one participate in the critic's satisfaction with these methods:

"But this is enough; when the search is so eager, when the paths in which it proceeds are so numerous, when it is so scrupulous in making certain of its basis, the issue of the pursuit is sure; we are but a few steps from the truth."

Such methods served their turn in that age, and indeed were all that they could then hav, but since then conditions hav changed. Now learning is abundant and easily accessible; from many and varied paths seekers return, if not with full solutions, at least with information valuable and new, and let future explorers at least not disdain to profit by that information, rather than wander aimlessly in unrewarding jungles or in discoveries of that which has been discovered, and perhaps better known and described, many times before. In short, knowledge must come before conjecture, learning before hypothesis, instruction before construction; and Freethinkers must, before entering upon work in their respectiv fields, reap the benefit of former work therein by study, far deeper and more exhaustiv than is now practiced, of standard works on their specialties—on the marriage question, on the prohibition question, on history, religion, science, and philosophy.

On philosophy, among the many popular compendiums lately published, one of the most readable and fascinating is this "Philosophy of Disenchantment"—the history of pessimism. Not only is this unique book divested of the dryness of many philosophical works by the fact that its subject is one which lies nearest the heart and is, indeed, the paramount question to all—the question of happiness or unhappiness—but the doctrin presented is one that challenges especial attention from all Freethinkers, as being a rising belief diametrically antagonistic to all their views and relentlessly subversiv of all their ideals. The pessimists are the advocates of retrogression; the Freethinkers of progression; pessimism forebodes a future of constantly increasing woe, Freethought sees the dawn of a golden age. As the author observes:

"The most violent opposition that pessimism has had to face has come from the Socialists. For the Socialists, while pessimists as to the present, hav optimistic views for the future. Their cry is not against the misery of the world, but against the capital that produces it. . . .

"It will be readily understood that such a doctrin, which is chiefly concerned in disproving the value of every aspect of progress, was certain to call out many replies from those who see a vast area for the expansion of human comfort and happiness in the future developments of social life."

The simple necessity, the possibility, of such a work as this is in itself the excuse for the existence of the new reformers. It is precisely because of the things narrated herein—because, under intolerance, tyranny, and persecution so much suffering has been engendered, hope and aspiration hav become so deadened, and futurity has become wrapped in such gloom that it became possible for many of our ablest minds to be led into accepting misery as inevitable, formulating it into a creed, and asserting its permanence—that the reformers of to-day are raising their protest and gathering for their work. To Freethinkers such records are an appeal, a justification, and an impulse.

The author, himself a pessimist and disciple of Schopenhauer, opens with a chapter on "The Genesis of Disenchantment," giving the many expressions of individual discontent that hav reached us from the remotest times down to the present. "As a creed," he says, "the birthplace of pessimism is to be sought on the banks of the Ganges, or far back in the flowerlands of Nepaul, where the initiate, with every desire lulled, awaits Nirvana, and murmurs only, 'Life is evil.'" Among the gloomy philosophers of Greece and Rome, Sophocles, Æschylus, Euripides, Empedocles, Plato, Socrates, Seneca, and many others testify to the misery and futility of life. Among them one Hegesias, a disciple of Socrates, "argued that life was undesirable with such persuasiv eloquence that several of his listeners put his ideas into instant practice, and that the city might be preserved from the contagion of suicide, King Ptolemy felt himself obliged to prevent this seductiv misanthrope from delivering any further harangs." In English literature the gloomy German temperament has left melancholy sufficient to make happy any collaborateur less averse to being pleased than the present. In France, however, he finds that "pessimism cannot be said to hav been ever regarded otherwise than as an intellectual curiosity. The Frenchman, it is true, not infrequently lapses into a cynical indifference; yet the value of life is as a rule so evident to him that he seldom vouchsafes more than a passing shrug to any theory of disparagement." In Germany, he says, "during the eighteenth century the majority of the scholars who represented the culture of Germany were faithfully following the optimist theories of Leibnitz and Wolf." Kant was the first to change the current opinion of that country in favor of misanthropy. "Happiness," he says, "has never been attained by man. . . . No one has a right conception of life who would care to prolong it beyond its natural duration, for it would then be only the continuation of an already tiresome struggle." Fichte and Hegel, following, corroborated his views, and all traces of optimistic thought left by Leibnitz soon disappeared. Meanwhile Leopardi, the Italian poet, elaborated his pessimistic views and prepared the way for Schopenhauer's great work in 1818.

Next follows a sketch of the life of this "high priest of pessimism," and an exceedingly able and clear review of his doctrins. Among this great philosopher's many postulations, grand in their breadth and originality, and fascinating in the manner of their presentation, we can notice only one or two, which are so singular, and hav challenged so much attention and opposition as to deserve at least a few sentences. One of these is the doctrin of the negativity, the unreality, of happiness. Men had before been told, and many believed, that the table which was there was not there, but it was reserved for Schopenhauer to discover that when we are happy we are not happy:

"Pain, according to Schopenhauer, is positiv, the one thing that is felt; while on the other hand satisfaction, or, as it is termed, happiness, is a purely negativ condition. . . . To this conclusion the optimist will naturally object, but he does so in the face of history and experience."

This position Schopenhauer supported by an abundance of plausible arguments, presented in a style of incomparable clearness and grace. His code of ethics Mr. Saltus presents as follows:

"Schopenhauer reduces every human action to one, or sometimes to two, or at most three motivs: the first is selfishness, which seeks its own welfare; the second is the perversity or viciousness which attacks the welfare of others; and the third is compassion, which seeks their good. The egotist has but one sincere desire, and that is the greatest possible amount of personal well-being. Above him is the man who never violates the rights of others—unless he has a tempting opportunity, and can do so with every reasonable assurance of safety—the respectable citizen who pays his taxes and pew rent, and once in a while serves on the jury. On a higher level is he who, possessing a considerable income, uses but little of it for himself and givs the rest to the poor, the man who makes less distinction than is usually made between himself and others. Such a one is as little likely to let others starve while he himself has enough and to spare, as another would be to hunger one day that he might eat more the next. To a man of this description the veil of Maya, which may be taken to mean the veil of illusions, has become transparent. He recognizes himself in every being, and consequently in the sufferer. Let this veil of Maya be lifted from the eyes of a man to such an extent that he makes no distinction at all between himself and others, and is not only highly benevolent, but ready at all times to sacrifice himself for the common good; then he has in him the holiness of the saint and the germ that may flower into renunciation. The phenomenon, Schopenhauer says, by which this change is marked is the transition from virtue to asceticism. In other words, it then no longer suffices for him to love others as himself; there arises within him a horror of the kernel and essence of the world, which recognizably is full of misery, and of which his own existence is an expression, and thereupon denying the nature that is in him, and ceasing to will anything, he givs himself up to complete indifferentism to all things."

Here appears his remedy for the misery of mankind. He expects that in the far future the misery of the world, increasing proportionally with its civilization, will become so unbearable, and the consciousness of it so acknowledged, that, "when the appetite for death has been so highly cultivated, and compassion so generally practiced that a widespread and united pity is felt for all things, then, through universal and absolute chastity," the human race is to disappear and be no more. However, a difficulty arises. "The women," says Schopenhauer, "refuse to join in the enterprise, and that is why I hate them." He complains that "Love is the supreme will to liv, the genius of the species, and nature, being highly stragetic, covers itself, for the fulfilment of its aims, with a mask of objectiv admiration, and deludes the individual so cleverly therewith, that he takes that to be his own happiness which, in reality, is but the maintenance of the species. Lovers," he says, "mistakenly luxuriate in the idea that they are happy, whereas, in truth, they hav simply given themselvs up as a sacrifice to the preservation of the species. . . . But why do they seem so timid? Why are their actions so mysterious? It is because they are traitors who would perpetuate the pain which, without them, would soon come to that end which they would prevent, as others hav done before them." Which is truly a remarkable explanation of the nature of the modesty of chaste love.

In a chapter on "The Conduct of Life," Schopenhauer inconsistently admits that, "as a general rule, nine-tenths of happiness may be said to rest on the state of health; when this is perfect, anything and everything may be a source of pleasure." If, allowing this to be true, we then listen to the predictions made by many medical men and scientists of an approaching grand victory of scienceover disease, may we not expect a realization of all the hopes of optimism? M. Renan has suggested that, as a means of human deliverance from misery, and substitute for Schopenhauer's method of chastity, "in the advance of science some one might discover a force capable of blowing the planet to atoms, and which, if successfully handled, would, of course, annihilate pain." But, the wish being father to the thought, it seems never to hav occurred to any of these philosophers of disenchantment that a far less improbable discovery would be that of a force capable of preventing that ill-health which is confessedly the cause of nine-tenths of all suffering.

Next follows an account of a personal interview with Hartmann, Schopenhauer's successor, with a delightfully clear and readable examination of his doctrins. These, it seems, were

much like those of his master, the principal difference being that between their proposed methods for the destruction of humanity. The plan of Hartmann is that of a gigantic suicide of the entire race, to be accomplished by a united effort of the will.

The book closes with the chapter, "Is Life an Affliction?" containing an ably written examination of the evils and blessings of life, and arguments pro and con. The author sums up his opinions thus:

"But in spite of its vagaries. pessimism, as expounded by Schopenhauer and Hartmann, possesses a real and enduring value which it is difficult to talk away; it is naturally most easy to laugh, in the heyday of youth and health, at its fantastic misanthropy; indeed, it is in no sense perfect; it has halted and tripped many times; it has points that even to the haphazard and indifferent spectator are weak and faulty, and yet what creed is logically perfect, and what creed is impregnable to criticism? That there is none such can be truly admitted. The reader, then, may well afford to be a little patient with pessimism; theoretically it is still in its infancy, but with increasing years its blunders will giv way to strength; and though many of the theories that it now holds may alter, the cardinal, uncontrovertible tenet that life is a burden will remain firm and changeless to the end of time."

On the whole, the work is an excellently written and instructiv treatis. Though containing views which will no doubt be repugnant to every Liberal reader, it will be none the less beneficial to him for that; and it is an admirable contribution toward the filling of a long-felt want—the need of philosophy in a popular and attractiv form.

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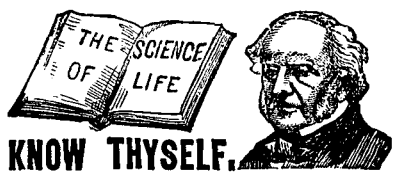
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WHY, tell me, has not every person born the same natural right to the land of the world that he has to drink of the waters of springs and streams, to breathe the pure free air of heaven, and to bask in the glorious sunlight which shines for all?——*D. M. Bennett.*

IT is curious to note the back streams which always run against a great current of opinion. Against the great current of skepticism is now running a back stream of ecclesiastical apparition and miracle. While the existence of a deity is questioned in the Conservativ press of highly enlightened countries, the Virgin appears in Knock in Ireland, and an old woman is cured of her rheumatism by a pill of cement sent her by a priest from the favored church. Of course the vision was seen, and the cure was really experienced. . . . The Holy Coat of Traver, thirty years ago, performed temporary cures in rheumatic and nervous cases; to giv a man who had lost a leg or arm a new limb was beyond its power. Vision and miracle hav not ventured to display themselvs much on this side of the Atlantic; instead of choosing countries in which their influence might be useful in combatting skepticism, they unaccountably waste themselvs on those in which nobody needs to be converted.—*Toronto Bystander (December).*

THE idea that God is a being of virtue and of love has not been attained even in the present day except by a cultivated few. Such is the frailty of the human heart that men, even when they strive to imagin a perfect being, stain him with their passions, and raise up an idol which is defectiv as a moral form. The God of the Christians is called a God of love; but it is said that he punishes the crimes and even the errors of a short and troubled life with tortures which will hav no end. It is not even a man which theologians create; for no man is quite without pity; no man, however cruel he might be, could bear to gaze forever on the horrors of the fire and the rack; no man could listen forever to voices shrieking with pain and ever crying out for mercy and forgivness. If such is the character of the Christian God, if such is the idea that is worshiped by compassionate and cultivated men, what are we to expect in a barbarous age?—*Reade's Martyrdom of Man.*

We look before and after,
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought. —*Shelley.*

Do not despise death, but be well content with it, since this, too, is one of those things which nature wills. For such as it is to be young and to grow old, and to increase and to reach maturity, and to hav teeth and a beard and gray hairs, and to beget and to be pregnant and to bring forth, and all other natural operations which the seasons of thy life bring, such also is dissolution. This, then, is consistent with the character of a reflecting man, to be neither careless nor impatient nor contemptuous with respect to death, but to wait for it as one of the operations of nature. —*Antoninus.*

MEN fear death as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other. , . . The fear of death, as the tribute due unto nature, is weak. . . Certainly the Stoics [of which sect Antoninus is one of the greates, if not *the* greatest, ornaments] bestowed too much cost upon death, and by their great preparations made it appear more fearful. Bet er saith the poet Juvenal, "who places death among the gifts of nature." It is as natural to die as to be born, and to a little infant, perhaps, the one is as painful as the other.—*Bacon's Essays.*

'Tis a long, 'tis a last, 'tis a beautiful rest,
When all sorrow is passed from the brow and the breast,
And the lone spirit truly and wisely may crave
The sleep that is dreamless, the sleep of the grave.
—*Eliza Cook.*

CHRISTIANITY is pernicious to the intellect; it demands that the reason shall be sacrificed upon the altar; it orders civilized men to believe in the legends of a savage race. It places a hideous image, covered with dirt and blood, in the Holy of Holies; it rends the sacred Vail of Truth in twain. It teaches that the creator of the universe, that sublime, that insembable power, exhibited his *back* to Moses and ordered Hosea to commit adultery and Ezekiel to eat dung. There is no need to say anything more. Such a religion is blasphemous and foul. Let those who are able to do so admire it. I, for my part, feel it my duty to set free from its claims as many as I can.—*Winwood Reade.*

LET not future things disturb thee, for thou wilt come to them, if it shall be necessary, having with thee the same reason which now thou usest for present things.—*Antoninus.*

IF evils come not, then our fears are vain.
And if they do, fear but augments the pain.
—*Sir Thomas More.*

RACE, temperament, mental capacity, habit, education, produce such differences between man and man that a proposition which to one man appears self-evident and unquestionable will by another be admitted only after considerable hesitation, while a third will regard it as doubtful or even false. Especially is this the case, as Locke does not fail to point out, with many of the principles of religion and morals, which hav now been received by so constant a tradition in most civilized nations that they hav come to be regarded as indepsndent of reason, and, if not "engraven on the mind" from its birth, at least exempt from discussion and criticism. The circumstance, however, that they are not universally acknowledged shows that to mankind in general, at any rate, they are not axiomatic, and that, however clear and convincing the reasons for them may be, at all events those reasons require to be stated. It was this vigorous and determined protest against multiplying assumptions and attempting to withdraw a vast mass of propositions, both speculativ and practical, from the control and revision of reason, that, perhaps, constituted the most distinctiv and valuable part of Locke's teaching.—*Fowler's Locke.*

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Odds and Ends.

"I wouldn't marry the best man living," she said,
And she kept her vow from the first;
But she did not liv to die an old maid,
For she married one of the worst.

EMPLOYER to clerk: "I don't object to your going to a funeral once in a while, but I think you might bring me home a fish or two." Sun blush on the end of the clerk's nose extends rapidly to his eyes.

AN insane judge in California retained his seat and made decisions for six months after he became crazy. It is astonishing how it was ever found out. He probably acted strangely when he was off the bench.

A MISCHIEVOUS boy of Port Jackson
His grandfather's cushion put tacks on;
Then feigned great surprise
At seeing him rise,
And hearing his fierce Anglo-Saxon.

A LADY of experience observes that a good way to pick out a husband is to see how patiently he waits for his dinner when it is behind time. Her husband remarks that a good way to pick out a wife is to see whether the woman has dinner ready in time.

"MY dear, what makes you always yawn?"
The wife exclaimed, her temper gone.
"Is home so dull and dreary?"
"Not so my love," he said, "not so;
But man and wife are one, you know,
And when I'm alone I'm weary."

A METHODIST conference in Georgia has forbidden church-members in its jurisdiction to attend baseball matches. It is supposed the members lose their money by betting on the games, and hav just that much less to invest in the wheel of fortune and other games of chance at church fairs.

"DRIED tongue" was the laconic answer made by a minister to the question, "What hav you in that package?" The contents were two old sermons. The New York *Times* figures that seven thousand "barreled sermons" will be made useless by the change of one text in the revised Old Testament.

A PHYSICIAN says: "The reason a man staggere when he is drunk" is owing to the fact "that th nervous system, which has its seat in the brain and spinal cord, divides its responsibility among its several parts—the cerebellum presiding over the coordination of the moyement, the cerebrum over volitional life, and the medulla oblongata over respiration." This shows how easy it is to be mistaken We always attributed it to the whisky.—*Puck.*

HE came to see his Liza sweet,
And looked both neat and trim;
He took the sofa for a seat,
And carromed on a pin.

Now when they meet upon the street,
It is not as of old.
Each looks down at the other's feet—
The days are very cold.

THE general superintendent of a Michigan railroad was on the train the other day when the conductor stopped it to put a man off because he had no money to pay his fare. When the train started on again the superintendent anxiously inquired: "Are you sure he wasn't a member of the legislature?" "Morally sure." "And that he didn't belong to the press?" "I don't think he did." "And that he wasn't a workingman's advocate?" "He didn't look like one." "Well, be very careful. The only people we can afford to offend in these ticklish times are local passengers, who hav got to ride on this road or take the highway."

THEY were singing the hymn, "I Hav a Father in the Promised Land," when a seedy-looking individual was seen weeping at the door. The usher walked up to him and asked him if he felt the spirit moving him. "No, not exactly," he snuffled. "Then, my dear sir," said the usher, "why do you feel so dejected?" "Well; I'll tell ye," said the man. "Them folks up in front are singin' about havin' a father in the promised land, and it makes me sad when I hear it, for I've got a father, but he's not in the promised land. He's in jail for stealing a horse, and it makes me sad to see how much better off they are than me. It's just my luck."—*Evansville Argus.*

OVERHEARD on the board-walk at Atlantic City: "It's perfectly scandalous—that girl's got neither shoes nor stockings on—I wouldn't make such a fright of myself for a million dollars—just look at that fat woman—that man away out there will surely get drowned—that girl in the sand had four times as much hair on at the dinner-table—well, I never—it's awfully shocking—girls don't seem to care a cent for modesty when in bathing—I wouldn't pity that girl out there if she'd get drowned—they ought to hav a rope around their waists when they go in the water, with one end tied to something on the shore—if I had such pipe-stem le—look at that Jumbo!"—and so forth.

WHY SHE WAS SALTED.

The Sunday-school was hushed and still
And the parson led in prayer,
Then said a speech would now be made
By a stranger who was there.

The lesson told, that day, the fate
Of the cities razed by fire;
And of the great reward of those
Who did the Lord's desire.

And then the stranger spoke of those
Who disobeyed God's law.
Said they the end of such as sinned
In the death of Lot's wife saw.

To impress the fact he asked a class,
Small eight-year urchins they,
Why God had turned Lot's wife to salt
On that ill-fated day.

One little rascal made response,
With grimy hand upheld;
His shrill voice sounded loud and clear:
"She was too fresh," he yelled.
—*Inter-Ocean.*

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Notes and Clippings.

THE damages by the recent cyclone at Charleston, S. C., are now estimated at two million dollars.

Two California women hav become professional highway robbers. It is believed they obtained their education in church fairs.

THE royal English Commission on the housing of the poor says that, with all the poverty and overcrowding, the standard of morality is high. The same cannot be said of the "aristocracy."

THE comment of the *Interior* on Dr. Newman's funeral sermon over Grant is that "we should not allow ourselvs to be prejudiced against a great and good man by the fulsome laudation of foolish panegyrists."

A LAW has been enacted in Austria making the observance of Sunday compulsory. The law, however, contains a clause exempting from its operation Jewish tradesmen and artisans who do no work on their Sabbath.

THE *Catholic Review* says that "the baleful work of St. Bartholomew" was "only paralleled by the storming of Rome by the Lutherans under Bourbon, or the massacres with which the Calvinists had already purpled every corner of France."

THE burial of ex-Governor Reuben E. Fenton on the 29th, at Jameston, N. Y., was largely attended by public men of this state and Pennsylvania. All business was stopped in the village, and mourning emblems were exhibited in most of the buildings.

So many wealthy people hav left Madrid, Spain, on account of the cholera, that the poorer population had no work, and consequently no money. A mob formed last Saturday and proceeded to demolish some of the houses of the rich fugitivs. The soldiery had to be called upon to quiet them.

THE Grant family has left Mount McGregor. Mrs. General Grant will make an extended visit to her son, U. S. Grant, at his New Salem farm. Jesse Grant and wife will sail on Wednesday for Europe, as will also Mrs. Nellie Sartoris. Colonel and Mrs. F. D. Grant will make a visit to Chicago and the West.

THE Rev. Sam Jones advises us to "kick this old world as we would a rubber ball." No; guess not, Sam. We've seen the trick before, only it was done by placing a common strawberry-blond brick beneath an antiquated tile on the sidewalk. It is a pretty good trick, Samuel, but it will take only outside the city limits.—*Boston Post.*

A CAMP-MEETING held by Northern Methodists (colored) at Piney Hill, Rutherford county, N. C., was attacked on August 27th by an armed body of Zion Methodists and fired into. The Northern Methodists fled in disorder, seven of them being wounded. The invaders then collected the effects of the routed party, piled them up, and made a bonfire of them.

A LONDON journal, quoting statistics to back it up, presents as a moral paradox the statement that the most poorly paid working girls in the metropolis are those engaged in the work of sewing and binding Bibles. It adds that "for every heathen abroad who can be induced to use the sacred volume for anything else than gun wadding a dozen of these girls are driven to perdition at home."

THE Rev. J. H. Shay, Congregationalist, of Streator, Ill., announces that he will retire from the pulpit because he no longer believes in the positions of Congregational orthodoxy. Mr. Shay believes, among other things, that the ministerial office is not one of God's appointment; that Christ was "nearer to divinity than other mortals;" that there is a God, though all that may be predicated concerning him "lacks the essential element of proof," and that the Bible is a "record of God's thoughts and ways in so far as it is a record of the results of man's application of the powers under his control."

A UTICA paper reports the case of "a beautiful girl, unusually robust, who has become a raving maniac through over-indulgence in roller-skating." This is very sad. The telegraph on Monday reported the case of Rev. J. R. Speck, a preacher of Canton, Ga., who attempted to commit suicide while "deranged on the question of holiness." This is also very sad.—*Norristown Herald.*

A TORONTO newspaper tells of the late Lord Houghton that about 1877 he visited Toronto, and was taken about the city by a citizen in a carriage. Bidding the coachman pause as they reached a sacred edifice in the eastern division of the town, the merchant said, "And what do you think of that, my lord?" "A splendid building, so substantial and handsome; and, pray, sir, what denomination owns it—the Church of England, I suppose?" "No, my lord, the ——." "You don't say so! The arrogance of these dissenters!"

THE *Merchant Traveler* tells this: A pious young man had stopped at an Indiana hotel for a week, and when he came home he was investigated as to the customs of the town, and also of the house. "Did they ask you to ask the blessing?" inquired an old lady. "Yes, ma'm, they did." "And did you do it?" "No, ma'm, I didn't." "Goodness gracious, why didn't you?" "Because, ma'm, it didn't look to me, from the appearance of things, that the Lord was anywhere within hearing distance, so I didn't see any use in it."

IT is a singular anomaly that while Protestants denounce Catholics bitterly as opponents of the divorcement of church and state, there is a large Protestant organization in this country whose efforts are concentrated upon the work of securing an amendment to the United States Constitution, engrafting into that sacred and venerable document the recognition of the Christian God, the divinity of Jesus, the inspiration of the Bible, and the sanctity of the first day of the week; and yet the Catholics hav never asked for any such recognition of these religious dogmas by the government.—*Sunday Gazetteer.*

SOME person who must believe in an eternal future life, judging from the reckless way he wastes his time, has ascertained the following alleged facts: The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word and occurs 46,277 times. The word Lord occurs 1,855 times. The word reverend occurs but once, which is in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter *F*. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. There are no words or names of more than six syllables.

THE Socialistic-Communistic-Anarchistic party, of which Herr Most has been the head, is badly disorganized. A dispatch from Philadelphia says that in that city their society is disrupted, and their organ, *Die Zukunft*, has just suspended publication, and is not likely to be resurrected. *Die Zukunft* means "the future," but it would seem that the organ of the Anarchists, despite its name, will hav no future whatever to speak of, after its press and types are sold to satisfy the clamorings of creditors. The last copy of the paper, just issued from the press, teems with bitter invectivs aimed at the New York Socialists. It openly charges Herr Most with having betrayed the organization; with being a spy in the pay of the German government, and with taking money intrusted to him for the cause of liberty and squandering it upon himself. It charges Most with having betrayed Leiska, who killed Police Commissioner Rumpff, of Frankfort, and with having affiliated, associated with, supported, and recognized "scab" workmen of Philadelphia, and that money intrusted to him for the purpose of agitation has been spent to the injury of all papers which are rivals of *Freiheit.*

THE recent church difficulty in Georgia is producing a great many laughs all over the country. The colored people who are religious are intensely so, and nothing stirs them up so much as the arrangements for going to glory. The trouble was about a colored girl belonging to a Baptist family, who attended a Methodist revival. She "took religion" the very first time she was exposed, and wanted to be baptized too quick. The Methodists baptized her by sprinkling, and when she got home there was trouble. Her family abused her for the disgrace she had brought upon them by joining the Methodists, and she said she was not to blame, as she did not know it was loaded, but that excuse would not work, so the Baptists were called in council to see what could be done. It was decided to hav the Methodist minister who sprinkled the girl arrested for assault and battery, and a warrant was served on him. What the result is going to be is not known, but the two denominations are by the ears, and will probably begin to kill each other by the last of the week. We may laugh at the poor, ignorant colored people, but how near they act like some white churches!—*Peck's Sun.*

THE manner in which Canadian priests use their parishioners may be inferred from the following note from the Toronto *News:* "It is not likely that the case of Rev. J. J. Egan, of Parkhill, charged with doing grievous bodily harm to Duncan McCaigue, will come to trial. It will be remembered that on Sunday, Nov. 16th, of last year, McCaigue, who is an old man of seventy years of age, and at that time a county road inspector, attended mass at the Catholic church at Thornhill, accompanied by his daughter. On reaching the pew they found the door closed, with a seat nailed across it. This was said to hav been done in consequence of McCaigue's refusal to make a certain contribution to the funds of the church. While they were sitting in the pew Father Egan, the pastor of the church, approached it and ordered McCaigue out, at the same time dragging him, so McCaigue alleged. The result was that on reaching the door McCaigue either fell or was thrown down the steps and sustained a severe fracture of the thigh. Father Egan was summoned before a magistrate and committed for trial. The case was traversed from the winter to the spring and from the spring to the summer assizes, owing to McCaigue being unable to attend court. Mr. Ritchie, of Ritchie & Leeming, was instructed to institute a civil suit for damages against Father Egan, but this had to be laid over until the criminal charge was disposed of. The civil suit, however, has been settled by Father Egan paying McCague $450 in cash."

A SAMPLE revival was that at Pitman Grove, thus described in the Philadelphia *Press*: Captain Kelso Carter, principal of higher mathematics in Hyatt's Chester Military Academy, took for a text from the book of Hosea the words, "Ephraim is a cake not turned," and preached from them a remarkable sermon. He said that many Christians of to-day were only half-turned cakes, done only on one side, and not baked through. We want to get turned over and done all the way through. He then preached the doctrin of sanctification, and, when through, asked all desiring this state of heart to come forward and bow at the altar. A score knelt at the altar rail, and some startling scenes followed. A middle-aged man, with black whiskers, jumped to his feet and exclaimed: "I've got it! I've got it! Glory, glory, glory!" He threw out both arms, moved his face heavenward, and shouted "Glory!" till he was hoarse. Then he clasped a brother about the neck and hugged him. Then he danced, and shouted, and jumped up and down; then climbed to the platform and exclaimed: "I'm turned over! Glory! I'm baked on both sides! Glory to God!" and he went all around, shaking hands with everybody. A woman, also, received the influence, and the dense crowd of people drew up closer, climbed on the seats, and pressed up around the altar. Several more made their way to the altar rail, and Father Stockton said: "We are going in for Pentecost. We are going twenty knots an hour, and if we keep on we shall hav Pentecost."

News of the Week.

J. L. SULLIVAN and Dominick McCaffrey fought six rounds at Cincinnati on Saturday.

HEAVY rain and hail storms did much damage to crops and property in central New York in the early part of the week.

MONDAY a terrible thunder storm visited Pisa, and the lightning struck and shattered the towers of the churches of St. Cecilia and Giuseppe.

IT is estimated at the treasury department that there has been a decrease of about $3,000,000 in the public debt during the month of August.

THE Bankers' and Merchants' Telegraph Company has sued the Western Union Telegraph Company for two million dollars. Colonel Ingersoll is one of the attorneys for the plaintiff.

RUSSIA will yield to Afghanistan the Zulfikar pass. This concession is supposed to hav been made to help the Conservativs in England defeat Gladstone in the coming election, and is not thought to be permanent.

WHILE Tom Davis and his brother Theodore were trying to swindle a Texan named Holland, last Monday, by a bogus money trick, the Texan shot Tom dead, and tried to kill Theodore by shooting through a partition. Holland and a friend of his are locked up; so is Theodore Davis.

IT is said that Germany has intentions of obtaining Cuba. The story originated in Paris, but is generally discredited because the conception that the United States would permit it cannot be held. The rumor was put in circulation, it is thought, by those desirous of involving this country in a European squabble.

THE close of the fourth week in August shows the total deaths in Spain from cholera by tables to be 81,489, with the death-rate still much over 1,000 each day. The plague has diminished in Granada and in most provinces that were attacked before the middle of July, save in Cuenca, but it increases steadily in Almeira and Barcelona. From France, outside of Marseilles and Toulon, no news is to be had, though it is known that the pest is spreading daily. Cases of persons who die in two or three hours are very common. The victim is stricken down before even diarrhea or vomiting has begun, and dies in an extremity of cold on which violent friction has no effect.

THE Rev. J. L. Schultz preached a sermon at Winterstown, Pa., last Sunday, in which he eulogized General Grant. When he mentioned Grant's name, J. H. P. Fulton, who was in the congregation, sprang to his feet, brandished his arms, and cried to the minister, "Stop that!" The preacher continued his discourse and Fulton advanced up the aisle. Great confusion prevailed, which reached a crisis when the angry member sprang into the pulpit and violently assaulted the minister, knocking him down. A rush was made by the congregation to defend the pastor, and in the *melee* one man received a blow from Fulton's fist and another had his clothing badly torn. Order was finally restored and the sermon finished. Fulton will probably be prosecuted.

ON August 28th the sheriff of Lawrence, Kan., returned from Missouri with B. F. Talbott, who was placed in the county jail for horse-stealing committed over a year ago. Talbott was found in Calloway county, conducting a series of pronounced camp-meetings, being in charge of a circuit of two or three surrounding counties, in which work he had been for the past nine months. He is a mulatto, twenty-eight years of age, is very intelligent, and attended the Methodist Episcopal University at Baldwin City, Kan., for two years up to June, 1884, when he stole a pair of horses and sold them in Warrensburg, Mo. He stole two more horses there, and returning sold them in this county. The sheriff found Talbott holding forth in a colored church at Boydsville, and was obliged to tear him from his congregation in a fainting condition, the brothers and sisters tearfully beseeching the officer "not to take the brother away." Talbott will plead guilty.

Communications.

The American Secular Union:

ITS NECESSITY AND THE JUSTICE OF ITS DEMANDS.

Among all questions there is
None more important than this,
That man is born for justice.

—*Cicero.*

The American Secular Union is an Association which, in the estimation of many thoughtful men and women, has become a necessity of the time. It will be interesting, therefore, to ascertain wherein that necessity lies, what is the nature of the organization, and also to indicate the justice of its demands. Hitherto Freethought warfare has been largely desultory, its warriors hav lacked concerted action, and its forces hav been scattered over the field of advanced thought with less cohesion and definitness of plan than was desirable, or than its principles deserved. This, perhaps, is not altogether surprising, considering all the circumstances of the conflict in which Freethinkers hav been engaged. The old orthodox faith has gradually been crumbling to pieces, decaying to a great extent from its own inherent weakness, and the attacks upon it that hav come from numerous quarters, some interior and others exterior to its own organization. Many of the dissatisfied within its ranks hav gone outside, and ranged themselvs in different positions, since, although they were mostly agreed that the old attitude was no longer possible, there was no settled agreement between them as to the basis of their operations. The old motto, that union is strength, has been practically too much disregarded, not because it was deemed unimportant, but because no common ground of action presented itself. The principal bond of union recognized by a few of its popular leaders was a destructiv one, and a negation, however valuable it may be in its proper place, could hardly be made the basis of harmonious action in the construction of a system capable of developing the secular agencies of modern life. Hence, less organized results hav been achieved than might, no doubt, under different circumstances hav been accomplished. No one can question the usefulness of destructiv labor; but, serviceable as it has been, it could only prepare the way for something better. Each worker who thought of future results must hav foreseen that the time would arrive, sooner or later, when the conductors of these scattered forces would feel the necessity of uniting together, taking as a basis for their operations some point or points upon which they were all agreed, and thus presenting a bold front to the common enemy. Theology has gained much in the past through united action both in England and America, and, as a necessary consequence, Freethought has, to the like extent, been a loser. With the American Secular Union we seek to remedy this state of things. It is not, of course, the first time that such an attempt has been made; but in the past efforts there has too frequently been something present in the selected scheme which has marred its beauty and hindered its success. Usually the basis proposed has either been too narrow, or has been burdened with questions having no necessary connection with secular philosophy, hence many most valuable workers hav held aloof from the movement. It is not, however, my purpose to find fault with other workers on our side or their schemes, but rather to endeavor to point out what appears to me to be the necessity for a new plan, wider in the basis of its operations, broader in its views, larger in its objects, more strictly secular (as the word is understood in our philosophy) in its nature, and, therefore, more likely to be lasting and increasingly beneficial in its results.

I.—The necessity for the American Secular Union having principles upon which all can agree, including even advanced theologians.

The word Secularism has been in use in the old country for a little over a quarter of a century. Its introduction into America is much more recent. Had the use of the term been confined to the meaning originally attached to it by those who first adopted it, there can be little doubt that the constructiv aspect of the secular movement would hav met with more general success than it has done, and would hav been more widely recognized than it is at the present time. Secularism was intended to signify and to expound a system of daily life and its duties, irrespectiv entirely of all alleged supernatural beliefs and independent of all theological teachings. It was defined as purely this-worldism, without any compulsory association with views said to refer to some other-worldism.

While not in any way disapproving of destructiv efforts, the early exponents of Secularism did not make that their primary aim. Of course, every new truth taught must destroy the error which it seeks to supplant; but it is one thing to replace error with truth, and quite another to crush the error, and leave the spot which it occupied a blank. From a variety of causes, some of which possibly could not hav been avoided, secular advocacy in England has become identified principally with an Atheistic policy; consequently, the constructiv character of the movement, which its first teachings aimed at, has given place to a propagandism of a destructiv nature. To many it would be interesting to inquire into the causes of this departure from what was intended by the original advocates of Secularism. But such an inquiry would be foreign to my present purpose. One thing may be said, which is that, under the fierce and unfair antagonism which this new phase of thought had to contend with from theologians of every school or party, it is not much to be wondered at that a destructiv course should be more popular with the Freethought masses than a constructiv advocacy. The time, however, has, we believe, arrived when the conditions are more favorable for the existence of an organization more practical in its operations than was possible in the past. Moreover, in this land of free institutions and wide sympathies, it is wise of us to endeavor to avoid the rocks upon which previous workers became partially wrecked, and to keep clear of the shoals and quicksands which hav proved an impediment to others. He is a very poor Secularist indeed who does not value and attempt to profit by experience, whether it be his own or that of another. Therefore, it is our intention, with the experience of our predecessors in the same field before us, to shape our course in the future so as, if possible, to merit, and to meet with, more success than fell to their share. The ground that the American Secular Union intends to occupy is much more definit than, so far as my knowledge goes, any previous secular society in this country has covered.

We are Freethinkers—a broad and comprehensiv term; we are also Secularists, and there is certainly nothing narrow about that word or its true signification. It is, in fact, as wide as humanity itself, and exclusiv of nothing save that which is injurious to human progress. In Secularism there are certain general principles, far-reaching, comprehensiv, and calculated to effect great good if adopted, about which Freethinkers are all agreed, and in reference to which no difference of opinion can arise, except such as would be fatal to Freethought altogether; and these general principles, we submit, should be the basis of all our operations. Thus the Union teaches a philosophy of life based on personal integrity and general usefulness, believing that this life and this world in which we liv demand and will reward our utmost cultivation; that the instruments of this cultivation are reason and social effort; that the harvest to be reaped from it is happiness, general and individual. It seeks to advance the freedom of all honest members of society, irrespectiv of sex, country, or class distinctions, and to enhance the welfare of the nation at large. It demands the rights of the individual, and protests against the monopolies of the state. It claims intellectual liberty and condemns theological usurpation. It admits of no forced allegiance to any church, and persistently wars against all forms of priestcraft. It asserts that religion should be a question of individual opinion, and not of national injustice. It pleads for the emancipation of woman and the elevation of man. Secularism, as taught by the American Secular Union, avows that nobility of conduct and service to humanity can adorn our existence either with or without the belief in any continuity of consciousness after what is termed death. Upon the question of a future life each person must decide for himself or herself according to the evidence at their command; the Union strongly deprecates any dogmatism upon subjects in reference to which reason and experience teach that diversity of opinion must always obtain.

The philosophy of Secularism is to make the best in its highest sense—physically, morally, and mentally—of time, believing that rewards will follow such action, whether eternity awaits us, or "death ends all." It asserts that to establish and cement the brotherhood of man is the grandest work before us; and, to achieve this result, it advocates the claims of no one particular class, but those of all classes, affirming that the welfare of all is only to be found in the harmony of all. Thus our watchword is justice, for it is the profound belief in the equal rights of all which alone can inspire and impel us to seek the freedom and happiness of all. When equal rights are here spoken of it is intended to mean equal rights of citizenship, the training of the faculties of body and mind, and the free exercise and development of these so far as such exercise does not interfere with the rights of others. We hav been taught by the moral and social philosophies, which hav progressed so rapidly during the present century, that this life of ours is of supreme importance, that the meanest of men and women are of blood-royal, by the simple fact of their manhood and womanhood; that devotion to the elevation and ennobling of humanity furnishes an ideal whose grandeur and scope can satisfy the loftiest aspiration.

We must not overlook the fact that those who are called "advanced believers" constitute a very numerous class, and, if we do not utilize their efforts, we shall prove ourselvs guilty of a great want of wisdom. For, so far as all positiv work is concerned, most of them are at one with us, having similar aims, and differing but slightly, if at all, as to the methods by which the results sought for should be attained. With these we hope to find a common basis of action, and our united efforts will certainly do more to oust the general foe from his position than either they, or we, could accomplish single-handed. The churches are honeycombed with men who hav long ceased to believe in the traditions of their faith. They remain in the fold, not because the mental atmosphere is congenial to their taste, but because they are the victims either of custom, of fashion, or of necessity, or of the three combined. Let the American Secular Union become better known, its principles more thoroughly understood, and its exchequer well filled, and then such an exodus from the churches would in all probability be witnessed the equal of which has not been seen during the present generation. It is necessary, however, to distinguish between these "advanced believers" and the old orthodox theologians, with whom we can hav no part; they are our avowed enemies, and to coquet with them would be worse than a mistake—it would be a crime against the ancestral glories of our cause. The dauntless pioneers of Secular freedom were persecuted, tortured, imprisoned, and put to death by the orthodox devotees of theology; and it is a duty we owe to the dead to war against its creeds and dogmas with persistent energy. When we behold the strong front the orthodox party are now presenting against progressiv thought; the efforts they are making to counteract Secular influences; the powerful organizations they hav formed, backed by wealth and fashion; the elaborate machinery they hav called into existence to spread their doctrins—when we remember all this, if we are not stimulated to more united and determined action in the promulgation of our principles, we deserve to be charged with a deficiency of zeal fatal to the proper advancement of our views. To counteract these appalling evils, and to replace them with noble truths, is the primary object of the Secular Union, at the head of which is one of the noblest and most powerful exponents the cause has ever had, Col. Robert G. Ingersoll.

Upon the many social and political questions which confront us on every side, apart from the Nine Demands, the Secular Union urges the unrestricted right of freedom of opinion for every individual. The Union, as an organization, solicits agreement in the desire to secure a just and equally-balanced national taxation; to insist that those who require religious instruction shall be alone responsible for the expense of its teaching; to abolish all government patronage of any and all religious forms; to do away with the farce of fast and thanksgiving days; to substitute affirmation in our legal practice for the present absurd custom of swearing; to obtain the repeal of all laws that interfere with the free and intellectual use of Sunday; to show that high-toned morality is not confined to the Christian or to any other faith, but that it is allied with the humanity of man; and, finally, to protest against advantages being shown to a professor of religion that are denied to a Secularist. This is a platform sufficiently broad for good practical work. Of it we may speak in the words of Pope:

Friend, parent, neighbor, first it will embrace;
His country next, and next all human race;
Wide and more wide, the overflowing of the mind
Takes every creature in of every kind.

II.—The Twofold Nature of the Advocacy Adopted by the Union.

To avoid any misapprehension as to the nature of our advocacy, let it be distinctly understood that our work is not exclusivly constructiv. In the present condition of society that is impossible. As Charles Kingsley has said, "The mildest may find stern work to do." And unquestionably, in carrying out the program of the American Secular Union, its members will find much of such labor to be done; and the duty of doing it must not be ignored by the advocates of progress. A Sunday-school teacher is said once to hav asked a new pupil the very momentous question, "What must I do to be saved?" and the unsophisticated scholar replied, simply enough, "Get lost." And there seems to be a good deal of philosophy in this very unorthodox answer. One needs to "get lost" by the church before he can be saved by moral freedom and intellectual liberty. And the losing process is somewhat important. We must go first and destroy before we can build up. If the land were virgin soil and all the clearing done, we could at once put in our plow and bring the soil under cultivation, sow the seed, and wait hopefully for the harvest. But too much of the ground is already occupied, the theological lumber needs removing, and it would be useless to attempt to plow, let alone to sow the seed, until a clearance has been made. While, therefore, expounding those positiv principles which would raise the masses of the people from that low mental condition in which ecclesiasticism, priestcraft, and ignorance hav reduced them, we cannot ignore the fact that theological dogmas stand in the way of our enterprise; that the church does its best to deprive us of a fair opportunity of exercising our undoubted rights in the promulgation of our views; that priests are ever activ in misrepresenting our teachings; and that superstition, with its narrow creeds, its mental limitations, and its threatenings of cruel penalties, bars the path of progress. These are the agencies that hinder the recog-

nition and acceptance by the public of the "Nine Demands;" and it is our duty to remove such impediments in order that we may hav a freer scope and a less trammeled course for constructiv action. Thus our Secular propaganda is twofold. The truth in religion, the useful in the church, the manhood of the priests, we respect and would conserve; but whatever inferferes with personal rights, intellectual liberty, and ethical culture we declare open and unflinching war against, and regard it as a service to mankind to persistently carry on the conflict to the bitter end. We proclaim the necessity of an activ, progressiv, and determined policy, uncontroled by the dogmas of theology, and undeterred by the customs of the past. Looking through society we behold poverty, ignorance, tyranny, in so far as the church is dominant; wealth, education, and freedom, in so far as the Secular power is supreme. The Protestant countries are far ahead of the truly papal ones; but why? Not because of their Christianity, but because of the Freethought and Secularism which leaven it, and are leavening it more and more. The United States do not recognize religion at all in their Constitution. Switzerland keeps the churches strictly subject to the state. Great Britain does the same, though, being the home of anomalies, it still has a state church. All the intelligence of France is Secularistic, the ignorant peasants and the legitimist gentry being about the only faithful left. Germany is the most profoundly and solidly irreligious country in Europe, and we see what a position it has taken. Italy has risen in every other way just in proportion as she has cast off the papal yoke. Spain has been reduced from the first rank among nations by the infernal Inquisition. Austria's rehabilitation came with the abolition of a papal concordat. From Australia, and even from India, we hear cheering news of the progress of Freethought. Considering the state of Christendom—how it is honeycombed with heresies, compared with its state in the Dark Ages, when the church was supreme; looking over the immense harvests which hav already been reaped from the growth of all the un-Christian and secular sciences and arts of life, and not forgetting the noble men and women whom the Christians imprisoned, and banished, and murdered for daring such unholy culture, it can well be said, in the words of the eloquent De Quincey, "These are the fields that, by the grandeur of their reaping, redeem the tears and blood in which they hav been sown."

CHARLES WATTS.

[TO BE CONTINUED.]

A Workingman Talks to a Preacher.

I read in the *Independent*, of July 23d and 30th, two letters from Washington Gladden, D.D., of Columbus, O., under the heading, "The Working People and the Churches," and in the *Boycotter*, of August 15th, another short article taken from the *Public Ledger*, and headed with, "The Laborer and the Church."

The article in the *Boycotter* says the *Christian Union* was informed by a number of clergymen that only five per cent of the American artisans attend church in our cities. According to Rev. Gladden, in the *Independent*, who got all his information by writing letters to various individuals, the excuse for their not attending is chiefly through not being able to dress well, and various other reasons—all of which are wide of the truth.

It appears that Rev. Washington Gladden has taken a great deal of trouble, and got at the wrong end of the reasons for the non-attendance to church of the wage-workers in our cities. Rev. Gladden should attend about half a dozen labor meetings that are held in all our cities every Sunday evening, and he would be more likely to get at the kernel of truth. In case he would not think it right to attend a labor meeting lecture on the sun's day, I will giv a few reasons here, and he can read them on saturn's day, which is before the holy sun's day.

When a wage-worker rises in a meeting to speak to his fellow-men, he gets his text from the book of nature, and not from the Bible, which makes it right to lie, steal, or murder, and also holds labor as a disgraceful punishment. The wage-workers are not so blinded by theology to-day as they were twenty years ago, and few of them now, if any, believe the world is flat and rests on pillars; they take nature for their guide, and believe a man should hav all he produces. They hav little faith in non-producers, and they are not so blind as to be unable to see the vast army the church has of that stock; they always hav a volunteer preacher, and not one who gets ten to twenty thousand dollars a year to tell them every week how nice they will liv after they are dead by handing in a few shekels to him; they would be contented with this world if there were not so many drones in it who go in the country in hot weather to get a rest after their hard labors. When a preacher tells them the ruler of the universe is omnipresent, omniscient, and omnipotent, it is too much for them to swallow, when they look around and see the misery that ruler has thrown his children on earth in; and it is no wonder that only five per cent go to church and say, "Our father who art in heaven." Before long that five per cent will be able to see what an imperfect world a perfect God has made. The majority of wage-workers hav grown tired of your Bible God, and think he has been too long in office. They find him growing worse and worse with his earthly children—he shows too much partiality; and as he has made such a failure in this world business, don't you think it would be better if he assigned it over to some one else? Say the devil. He is not so bad as he is made out to be. He did nothing out of the way, except that little affair with Job—and that, you know, was done to please his majesty, the present ruler of the universe. The devil was our first educator, and gave Eve the first lesson in the garden of Eden—wherever that was; and your God cursed Adam and Eve and his posterity for having the audacity to do such a thing as to accept knowledge and wisdom. Why, Brother Gladden, we ought to thank the devil for that first lesson. Just think of it, and see what a fix we would be in if Eve never partook of that "tree of knowledge." We could not form any government, for we would not know the difference between right and wrong, and the smartest judge of to-day would not be able to form a code of laws. How ungrateful we are in not having a monument as large as that of George Washington erected in honor of the devil! The devil did not drown the whole world, nor did he stop the sun and moon that a sagacious monster might hav light a few minutes longer, in order to slay a few more innocent people.

When we examin the records of our penitentiaries, and find they were, and are, patronized chiefly by those who believe in faith, it is nothing to be wondered at when we find the book they hav been taught from sanctions lying, stealing, and murder. Your God, Brother Gladden, is also a warrior, an angry God, a jealous God; and I would like to know who are more so than those who follow him?

Come now, Brother Gladden, be fair! Giv the devil a chance, and let him change places with your God, and I will guarantee he will not rule this world any worse. There hav been enough prayers offered to the Bible God by different nations without any response, and people are beginning now to hav little faith in "Ask, and ye shall receive."

New York, Aug. 18, 1885. WM. E. SCOTT.

The Pseudo Poet Chatterton.

Some hav greatness thrust upon them.

How the boy Chatterton became at once a famous poet is told in the following note by the author of "Tacitus and Bracciolini:"

A bridge at Bristol was completed in 1768; thereupon a ballad of a friar crossing a Bristol bridge in the reign of Edward IV. (1461–1483) was inserted in a local journal as appropriate to the occasion. It was so sweet in its simplicity and rich in poetry, while so much judgment tempered the composition and such correctness was shown in every archæological detail, that it struck with amazement all persons of literary taste who read it. The author being inquired after was found to be an attorney's snub-nosed apprentice who copied precedents. The inquirer, becoming the victim of a thousand-fold multiplied admiration and wonder, was astounded that such a queer boy (of sixteen) turned out to be the author of such a fine ballad! The world marveled too, but became, and remains to this day, a believer that Chatterton composed all the fragments which he himself, in the first instance, truly and honestly ascribed to Rowley and other poets, who flourished in different centuries; the consequence of which is that their poems form a very curious and interesting medley of various archaic words belonging to several medieval periods.

From the poems ascribed to Lydgate (wrongly written by Chatterton, Ladgate) not being printed elsewhere, we must infer that those fragments of his, and, by induction, the fragments of the other poets, were not multiplied in copies. Consequently we must conclude that they were all so highly prized by their possessor in the 15th century, the rich Bristol merchant, Canynge, the founder of St. Mary Redcliffe, that in his last will he bequeathed the whole of these protographs, to be locked up in strong iron coffers, and deposited for safety in the church he had erected, believing, no doubt, with much propriety, that if he placed them in a sacred edifice, their preservation would be secured for the benefit of posterity. Unfortunately, if so, the stupidity of the town clerk and the mayor and aldermen of Bristol in 1727 frustrated the intention of the enlightened merchant; for when in that year those civic functionaries examined the papers in the muninent room over the north porch of St. Mary Redcliffe for the purpose of reserving only those that were valuable, they threw away as worthless all but the title deeds relating to the church.

They thus secured an immortal fame for Chatterton by enabling him (through the aid of his uncle, the sexton) to get at the contents of the chests, select what parchments he pleased, and place before the world poems which he candidly acknowledged were not his own, but which he seems to hav modernized, to hav smoothed the verse (his own commonplace rhymes showing that he had an exquisit ear for harmony, but nothing else); and here and there to hav interpolated (or supplied missing, erased, and undecipherable) words, which spoilt lines, but could not spoil the poems as masterpieces, from the classic form in which they are cast, their power of thought, brilliance, and vigor of imagination, happiness of invention, and extraordinary depth of sensibility.

One cannot help recalling Dogberry's saying that "good looks come by fortune and learning by nature," when contemplating the universal belief that Chatterton wrote the poems of Rowley.

Chatterton died before reaching the age of eighteen. His later verses of undoubted originality were very poor stuff, such as an ordinary student at college would be ashamed to produce. But those who maintain his authorship of the antique poems are compelled to believe that at the age of twelve and up to sixteen, he wrote poetry equal to any that had ever been produced in England.

ANTICHRIST, A.M.

Activ Mohammedans.

Secretary of State Bayard is in receipt of a dispatch from Sierra Leone giving accounts of the movements of an army of 100,000 men in the interior of Africa. The dispatch is dated July 14th last, and was sent by United States Consul Lewis. Mr. Lewis says:

I hav the honor to bring to the notice of the Department of State the fact of an extraordinary movement among the Mohammedans of the Nigritian regions, extending from Timbuctoo to the west coast. It appears that in 1880 a Mandingo, named Samudu, of extraordinary intelligence and energy, conceived the idea that he was called of God to wage a war for the suppression of paganism and the opening of the roads to the coast, which in certain districts hav been for generations subjected to excessiv blackmail and to the plundering of vagabond tribes. During the last five years he has collected an army, consisting of foot and horse, of about 100,000 men. Mohammedan youths, wherever he goes, flock to his standard, anxious not only to secure the reward in the hereafter promised to those who fight for their religion, but to carry off the rich spoils of time which these expeditions that battle for the faith are sure to win. It is said that Samudu's army is divided into three portions. One is operating near the headwaters of the Niger. This portion recently drove certain French troops from the gold regions of Boure, of which they had taken possession, and are now besieging Bammakoo, a large town on the Niger, occupied about three years ago by the French, who hav erected fortifications there. Another portion of the army is operating in the regions east of Liberia, and by suppressing the disturbing elements, unfettering trade, and introducing a knowledge of religion and letters, is in one sense opening the way for negro immigrants of intelligence and energy from America to push out from the Africo-American Republic to the healthy and fertil regions of the interior. In another sense, it is forestalling the whole region for Mohammedanism, and making it difficult, if not impossible—if indeed it is desirable—to convert that country to the faith imported from America by the immigrants.

The third portion of the army is approaching the coast a few miles northwest of Sierra Leone. It has secured the submission, by force or voluntary surrender, of all the tribes on the way for five hundred miles back. The largest and most important pagan kingdom on this side of the Niger was Soolima, of which Talaba, a large commercial city, was the capital. For the last sixty years the Fula Mohammedans hav been trying by diplomacy and by arms to subdue this city to the faith, but it has always successfully resisted both diplomat and warrior. Last year Samudu's army, in overwhelming numbers, surrounded it and called upon the king to surrender and profess Islam. This he refused to do. The town was then invested, and after a terrible siege of five months the king assembled the royal family and principal chiefs in his powder house and informed them that he could hold out no longer, as his resources were exhausted, but having for more than two hundred years belonged to the ruling element, he was determined for himself and family to die rather than come under Mohammedan rule. He gave the chiefs their choice either to die with him or go out of town and giv themselvs up to the enemy. They decided to die with him. He then set fire to the powder-house, and they were all blown up. Thus ended the Soolima power, which for more than seven generations had influenced the trade and politics of extensiv districts, and had commanded the principal highways to the coast.

Another very important achievement of this army is the destruction of the Hooboo power—an irresponsible organization which for thirty years has been an annoyance and loss to caravans passing from the interior to the coast. Samudu gave orders to attack them in their mountain strongholds, which until then had proved inaccessible to the neighboring forces. They were surprised. Their chief, Abal, was captured and decapitated, and his arms and legs, severed from the trunk, were sent to the various countries whose inhabitants had suffered from his predatory and murderous proceedings. The Hooboos are described as renegade faulahs in rebellion against the king of Timboo. The roads hav now been cleared of these thieves and murderers, so that an unprotected child or female may travel in safety all through the district. These operations will not be without a salutary effect upon American commerce, for there is in that country an increasing demand for American productions, and many of the articles produced by the people are valuable in American trade. Samudu's army is now only a few miles from the coast northwest of Sierra Leone. It is said to be their purpose now to deal with the Timuch and Sherbro countries, whose constant wars keep the maritim regions in such a state of ferment that often the caravans hav struggled through obstructions for hundreds of miles. They find their greatest difficulty among the coast tribes, and often fall victims to the latter. Samudu proposes to settle these districts, or, if not able, to seize the professional warriors, who are the chief causes of disorder, and transport them to the distant interior, where there will be no opportunity for the gratification of their warlike proclivities. It is not known here what steps the government of Sierra Leone will take in view of the proceedings of this force from the interior, but it is believed that a judicious co-operation with them on the part of the British authorities would effect great good for the freedom and permanent security of trade in the regions contiguous to the colony.

The Sibylline Acrostic.

The most celebrated of the Sibylline books, the Erythrean, contains an acrostic in Greek, now extant, the initial letters of which are:

Iesous Chreistos, Theou Uios, Soter, Stauros
(Jesus Chreist, God's Son, Savior, Stake).

That the acrostic was written at least a century B.C. is pretty certain. . . . Cicero, who was born 106 B.C., assails the Sibyl's prophecy as too vague in regard to the great person whose coming is foretold, and points to the "art and contrivance" in the "acrostic" (*De Div., lib. ii*). Eusebius affirms that Cicero quoted these very verses which contain the acrostic.

The word *Chreistos* is not found in our Greek lexicons, and yet it was in use long before the Christian era. It could not hav been derived from *chrio*, "to anoint," therefore it was not spelt *Christos*. It may hav been derived from *chreo* (also *chreio*), Ionic for *chrao*, "to deliver an oracle" (Don. Lex.).

ANTICHRIST.

HE is the wisest man who can crowd the most actions into *now*.—*R. W. Emerson.*

COLONEL INGERSOLL'S IDEAS

UPON SOME LIVE TOPICS.

[Not long ago the Secretary of the League and our "funny brother," as Charles Watts calls George Macdonald, called upon Colonel Ingersoll at his hotel at Long Beach. The brother had with him a long clipping from the Brooklyn *Eagle*, which he showed Mr. Ingersoll, remarking that if it was true it would grace THE TRUTH SEEKER'S broad columns. Mr. Ingersoll calmly put it into his vest pocket. Noticing, probably, a look of sadness on the face of the junior Macdonald as the article disappeared, he said that if there were any questions which THE TRUTH SEEKER desired he should answer, he would do so if they were sent to his office. The following interview is the result:]

Q. Shall you attend the Albany Freethought Convention?

A. I have agreed to be present not only, but to address the Convention, on Sunday, the 13th of September. From all I hear, the Convention is going to be a success. I am greatly gratified to know that the interest in the question of intellectual liberty is growing from year to year. Everywhere I go it seems to be the topic of conversation. No matter upon what subject people begin to talk, in a little while the discussion takes a religious turn, and people who a few moments before had not the slightest thought of saying a word about the churches, or about the Bible, are giving their opinions in full. I hear discussions of this kind in all the public conveyances, at the hotels, on the piazzas at the seaside—and they are not discussions in which I take any part, because I rarely say anything upon these questions except in public, unless I am directly addressed.

There is a general feeling that the church has ruled this world long enough. People are beginning to see that no amount of eloquence, or faith, or erudition, or authority, can make the records of barbarism satisfactory to the heart and brain of this century. They have also found that a falsehood in Hebrew is no more credible than in plain English. People at last are beginning to be satisfied that cruel laws were never good laws, no matter whether inspired or uninspired. The Christian religion, like every other religion depending upon inspired writings, is wrecked upon the facts of Nature. So long as inspired writers confined themselves to the supernatural world; so long as they talked about angels, and Gods, and heavens, and hells; so long as they described only things that man has never seen, and never will see, they were safe, not from contradiction, but from demonstration. But these writings had to have a foundation, even for their falsehoods, and that foundation was in Nature. The foundation had to be something about which somebody knew something, or supposed they knew something. They told something about this world that agreed with the then general opinion. Had these inspired writers told the truth about Nature—had they said that the world revolved on its axis, and made a circuit about the sun—they could have gained no credence for their statements about other worlds. They were forced to agree with their contemporaries about this world, and there is where they made the fundamental mistake. Having grown in knowledge, the world has discovered that these inspired men knew nothing about this earth; that the inspired books are filled with mistakes—not only mistakes that we can contradict, but mistakes that we can demonstrate to be mistakes. Had they told the truth in their day, about this earth, they would not have been believed about other worlds, because their contemporaries would have used their own knowledge about this world to test the knowledge of these inspired men. We pursue the same course; and what we know about this world we use as the standard, and by that standard we have found that the inspired men knew nothing about Nature as it is. Finding that they were mistaken about this world, we have no confidence in what they have said about another. Every religion has had its philosophy about this world, and every one has been mistaken. As education becomes general, as scientific modes are adopted, this will become clearer and clearer, until "ignorant as inspiration" will be a comparison.

Q. Have you seen the memorial to the New York legislature, to be presented this winter, asking for the repeal of such laws as practically unite church and state?

A. I have seen a memorial asking that church property be taxed like other property; that no more money should be appropriated from the public treasury for the support of institutions managed by and in the interest of sectarian denominations; for the repeal of all laws compelling the observance of Sunday as a religious day. Such memorials ought to be addressed to the legislatures of all the states. The money of the public should only be used for the benefit of the public. Public money should not be used for what a few gentlemen think is for the benefit of the public. Personally, I think it would be for the benefit of the public to have Infidel or scientific—which is the same thing—lectures delivered in every town, in every state, on every Sunday; but knowing that a great many men disagree with me on this point, I do not claim that such lectures ought to be paid for with public money. The Methodist church ought not to be sustained by taxation, nor the Catholic, nor any other church. To relieve their property from taxation is to appropriate money, to the extent of that tax, for the support of that church. Whenever a burden is lifted from one piece of property, it is distributed over the rest of the property of the state, and to release one kind of property is to increase the tax on all other kinds.

There was a time when people really supposed that churches were saving souls from the eternal wrath of a God of infinite love. Being engaged in such a philanthropic work, and at that time nobody having the courage to deny it—the church being all-powerful—all other property was taxed to support the church; but now the more civilized part of the community, being satisfied that a God of infinite love will not be eternally unjust, feel as though the church should support herself. To exempt the church from taxation is to pay a part of the priest's salary. The Catholic now objects to being taxed to support a school in which his religion is not taught. He is not satisfied with the school that says nothing on the subject of religion. He insists that it is an outrage to tax him to support a school where the teacher simply teaches what he knows. And yet this same Catholic wants his church exempted from taxation, and the tax of an Atheist or of a Jew increased, when he teaches in his untaxed church that the Atheist and Jew will both be eternally damned! Is it possible for impudence to go further?

I insist that no religion should be taught in any school supported by public money; and by religion I mean superstition. Only that should be taught in a school that somebody can learn and that somebody can know. In my judgment, every church should be taxed precisely the same as other property. The church may claim that it is one of the instruments of civilization and therefore should be exempt. If you exempt that which is useful, you exempt every trade and every profession. In my judgment, theaters have done more to civilize mankind than churches; that is to say, theaters have done something to civilize mankind—churches nothing. The effect of all superstition has been to render man barbarous. I do not believe in the civilizing effects of falsehood.

There was a time when ministers were supposed to be in the employ of God, and it was thought that God selected them with great care—that their profession had something sacred about it. These ideas are no longer entertained by sensible people. Ministers should be paid like other professional men, and those who like their preach, should pay for the preach. They should depend, as actors do, upon their popularity, upon the amount of sense, or nonsense, that they have for sale. They should depend upon the market like other people, and if people do not want to hear sermons badly enough to build churches and pay for them, and pay the taxes on them, and hire the preacher, let the money be diverted to some other use. The pulpit should no longer be a pauper. I do not believe in carrying on any business with the contribution box. All the sectarian institutions ought to support themselves. There should be no Methodist, or Catholic, or Presbyterian hospitals, or orphan asylums. All these should be supported by the state. There is no such thing as Catholic charity, or Methodist charity. Charity belongs to humanity, not to any particular form of faith or religion. You will find as charitable people who never heard of religion, as you can find in any church. The state should provide for those who ought to be provided for. A few Methodists beg of everybody they meet—send women with subscription papers, getting money from all classes of people, and nearly everybody gives something from politeness, or to keep from being annoyed; and when the institution is finished, it is pointed at as the result of Methodism! Probably a majority of the people in this country suppose that there was no charity in the world until the Christian religion was founded. Great men have repeated this falsehood, until ignorance and thoughtlessness believe it. There were orphan asylums in China, in India, and in Egypt, thousands of years before Christ was born; and there certainly never was a time in the history of the whole world when there was less charity in Europe than during the centuries when the church of Christ had absolute power. There were hundreds of Mohammedan asylums before Christianity had built ten in the entire world.

All institutions for the care of unfortunate people should be secular—should be supported by the state. The money for the purpose should be raised by taxation, to the end that the burden may be borne by those able to bear it. As it is now, most of the money is paid, not by the rich, but by the generous, and those most able to help their needy fellow-citizens are the very ones who do nothing. If the money is raised by taxation, then the burden will fall where it ought to fall, and these institutions will no longer be supported by the generous and emotional, and the rich and stingy will no longer be able to evade the duties of citizenship and of humanity.

Now, as to the Sunday laws, we know that they are only spasmodically enforced. Now and then a few people are arrested for selling papers or cigars. Some unfortunate barber is grabbed by a policeman because he has been caught shaving a Christian Sunday morning. Now and then some poor fellow with a hack, trying to make a dollar or two to feed his horses, or to take care of his wife and children, is arrested as though he were a murderer. But in a few days the public are inconvenienced to that degree that the arrests stop and business goes on in its accustomed channels, Sunday and all.

Now and then society becomes so pious, so virtuous, that people are compelled to enter saloons by the back door; others are compelled to drink beer with the front shutters up; but otherwise the stream that goes down the thirsty throats is unbroken. The ministers have done their best to prevent all recreation on the Sabbath. They would like to stop all the boats on the Hudson, and on the sea—stop all the excursion trains. They would like to compel every human being that lives in the city of New York to remain within its limits twenty-four hours each Sunday. They hate the parks; they hate music; they hate anything that keeps a man away from church. Most of the churches are empty during the summer, and now most of the ministers leave themselves, and give over the entire city to the devil and his emissaries. And yet if the ministers had their way, there would be no form of human enjoyment except prayer, signing subscription papers, putting money in contribution boxes, listening to sermons, reading the cheerful histories of the Old Testament, imagining the joys of heaven and the torments of hell. The church is opposed to the theater, is the enemy of the opera, looks upon dancing as a crime, hates billiards, despises cards, opposes roller-skating, and even entertains a certain kind of prejudice against croquet.

Q. Do you think that the orthodox church gets its ideas of the Sabbath from the teachings of Christ?

A. I do not hold Christ responsible for these idiotic ideas concerning the Sabbath. He regarded the Sabbath as something made for man—which was a sensible view. The holiest day is the happiest day. The most sacred day is the one in which have been done the most good deeds. There are two reasons given in the Bible for keeping the Sabbath. One is that God made the world in six days, and rested on the seventh. Now that all the ministers admit that he did not make the world in six days, but that he made it in six "periods," this reason is no longer applicable. The other reason is that he brought the Jews out of Egypt with a "mighty hand." This may be a very good reason still for the observance of the Sabbath by the Jews, but the real Sabbath, that is to say, the day to be commemorated, is our Saturday, and why should we commemorate the wrong day? That disposes of the second reason.

Nothing can be more inconsistent than the theories and practice of the churches about the Sabbath. The cars run Sundays, and out of the profits hundreds of ministers are supported. The great iron and steel works fill with smoke and fire the Sabbath air, and the proprietors divide the profits with the churches. The printers of the city are busy Sunday afternoons and evenings, and the presses during the nights, so that the sermons of Sunday can reach the heathen on Monday. The servants of the rich are denied the privileges of the sanctuary. The coachman sits on the box out-doors, while his employer kneels in church preparing himself for the heavenly chariot. The iceman goes about on the holy day, keeping believers cool, they knowing at the same time that he is making it hot for himself in the world to come. Christians cross the Atlantic, knowing that the ship will pursue its way on the Sabbath. They write letters to their friends knowing that they will be carried in violation of Jehovah's law, by wicked men. Yet they hate to see a pale-faced sewing-girl enjoying a few hours by the sea; a poor mechanic walking in the fields; or a tired mother watching her children playing on the grass. Nothing ever was, nothing ever will be, more utterly absurd and disgusting than a Puritan Sunday. Nothing ever did make a home more hateful than the strict observance of the Sabbath. It fills the house with hypocrisy and the meanest kind of petty tyranny. The parents look sour and stern, the children sad and sulky. They are compelled to talk upon subjects about which they feel no interest, or to read books that are thought good only because they are stupid.

Q. What have you to say about the growth of Catholicism, the activity of the Salvation Army, and the success of revivalists like the Rev. Samuel Jones? Is Christianity really gaining a strong hold on the masses?

A. Catholicism is growing in this country, and it is the only country on earth in which it is growing. Its growth here depends entirely upon immigration, not upon intellectual conquest. Catholic emigrants who leave their homes in the Old World because they have never had any liberty, and who are Catholics for the same reason, add to the number of Catholics here, but their children's children will not be Catholics. Their children will not be very good Catholics, and even these immigrants themselves, in a few years, will not grovel quite so low in the presence of a priest. The Catholic church is gaining no ground in Catholic countries.

The Salvation Army is the result of two things—the general belief in what are known as the funda-

mentals of Christianity and the heartlessness of the church. The church in England—that is to say, the Church of England—having succeeded—that is to say, being supported by general taxation—that is to say, being a successful, well-fed parasite—naturally neglected those who did not in any way contribute to its support. It became aristocratic. Splendid churches were built; younger sons with good voices were put in the pulpits; the pulpit became the asylum for aristocratic mediocrity, and in that way the Church of England lost interest in the masses and the masses lost interest in the Church of England. The neglected poor, who really had some belief in religion, and who had not been absolutely petrified by form and patronage, were ready for the Salvation Army. They were not at home in the church. They could not pay. They preferred the freedom of the street. They preferred to attend a church where rags were no objection. Had the church loved and labored with the poor the Salvation Army never would have existed. These people are simply giving their idea of Christianity, and in their way endeavoring to do what they consider good. I don't suppose the Salvation Army will accomplish much. To improve mankind you must change conditions. It is not enough to work simply upon the emotional nature. The surroundings must be such as naturally produce virtuous actions. If we are to believe recent reports from London, the Church of England, even with the assistance of the Salvation Army, has accomplished but little. It would be hard to find any savage country with less morality. You would search long in the jungles of Africa to find greater depravity.

I account for revivalists like the Rev. Samuel Jones in the same way. There is in every community an ignorant class—what you might call a literal class—who believe in the real blood atonement, who believe in heaven and hell, and harps, and gridirons—who have never had their faith weakened by reading commentators or books harmonizing science and religion. They love to hear the good old doctrine; they want hell described; they want it described so that they can hear the moans and shrieks; they want heaven described; they want to see God on a throne, and they want to feel that they are finally to have the pleasure of looking over the battlements of heaven and seeing all their enemies among the damned. The Rev. Mr. Munger has suddenly become a revivalist. According to the papers he is sought for in every direction. His popularity seems to rest upon the fact that he brutally beat a girl twelve years old because she did not say her prayers to suit him. Muscular Christianity is what the ignorant people want. I regard all these efforts—including those made by Mr. Moody and Mr. Hammond—as evidence that Christianity, as an intellectual factor, has almost spent its force. It no longer governs the intellectual world.

Q. Are not the Catholics the least progressive? And are they not, in spite of their professions to the contrary, enemies to republican liberty?

A. Every church that has a standard higher than human welfare is dangerous. A church that puts a book above the laws and constitution of its country, that puts a book above the welfare of mankind, is dangerous to human liberty. Every church that puts itself above the legally expressed will of the people is dangerous. Every church that holds itself under greater obligation to a pope than to a people is dangerous to human liberty. Every church that puts religion above humanity—above the well-being of man in this world—is dangerous. The Catholic church may be more dangerous, not because its doctrines are more dangerous, but because, on the average, its members more sincerely believe its doctrines, and because that church can be hurled as a solid body in any given direction. For these reasons it is more dangerous than other churches; but its doctrines are no more dangerous than those of the Protestant churches. The man who would sacrifice the well-being of man to please an imaginary phantom that he calls God, is also dangerous. The only safe standard is the well-being of man in this world. Whenever this world is sacrificed for the sake of another, a mistake has been made. The only God that man can know is the aggregate of all beings capable of suffering and of joy within the reach of his influence. To increase the happiness of such beings is to worship the only God that man can know.

Q. What have you to say to the assertion of Dr. Deems that there were never so many Christians as now?

A. I suppose that the population of the earth is greater now than at any other time within the historic period. This being so, there may be more Christians, so-called, in the world than there were a hundred years ago. Of course, the reverend doctor, in making up his aggregate of Christians, counts all kinds and sects—Unitarians, Universalists, and all the other "ans," and "ists," and "ics," and "ites," and "ers." But Dr. Deems must admit that only a few years ago most of the persons he now calls Christians would have been burnt as heretics and Infidels. Let us compare the average New York Christian with the Christian of two hundred years ago. It is probably safe to say that there is not now in the city of New York a genuine Presbyterian outside of an insane asylum. Probably no one could be found who will to-day admit that he believes absolutely in the Presbyterian Confession of Faith. There is probably not an Episcopalian who believes in the Thirty-nine Articles. Probably there is not an intelligent minister in the city of New York, outside of the Catholic church, who believes that everything in the Bible is true. Probably no clergyman, of any standing, would be willing to take the ground that everything in the Old Testament—leaving out the question of inspiration—is actually true. Very few ministers now preach the doctrine of eternal punishment. Most of them would be ashamed to utter that brutal falsehood. A large majority of gentlemen who attend church take the liberty of disagreeing with the preacher. They would have been very poor Christians two hundred years ago. A majority of the ministers take the liberty of disagreeing, in many things, with their Presbyteries and Synods. They would have been very poor preachers two hundred years ago. Dr. Deems forgets that most Christians are only nominally so. Very few believe their creeds. Very few even try to live in accordance with what they call Christian doctrines. Nobody loves his enemies. No Christian when smitten on one cheek turns the other. Most Christians do take a little thought for the morrow. They do not depend entirely upon the providence of God. Most Christians now have greater confidence in the average life insurance company than in God—feel easier when dying to know that they have a policy, through which they expect the widow will receive ten thousand dollars, than when thinking of all the scripture promises. Even church-members do not trust in God to protect their own property. They insult heaven by putting lightning-rods on their temples. They insure the churches against the act of God. The experience of man has shown the wisdom of relying on something that we know something about, instead of upon the shadowy supernatural. The poor wretches to-day in Spain, depending upon their priests, die like poisoned flies—die with prayers between their pallid lips—die in their filth and faith.

Q. What have you to say on the Mormon question?

A. The institution of polygamy is infamous and disgusting beyond expression. It destroys what we call, and what all civilized people call, "the family." It pollutes the fireside, and, above all, as Burns would say, "petrifies the feeling." It is, however, one of the institutions of Jehovah. It is protected by the Bible. It has inspiration on its side. Sinai, with its barren, granite peaks, is a perpetual witness in its favor. The beloved of God practiced it, and, according to the sacred word, the wisest man had, I believe, about seven hundred wives. This man received his wisdom directly from God. It is hard for the average Bible-worshiper to attack this institution without casting a certain stain upon his own book.

Only a few years ago slavery was upheld by the same Bible. Slavery having been abolished, the passages in the inspired volume upholding it have been mostly forgotten; but polygamy lives, and the polygamists, with great volubility, repeat the passages in their favor. We send our missionaries to Utah, with their Bibles, to convert the Mormons. The Mormons show, by these very Bibles, that God is on their side. Nothing remains now for the missionaries except to get back their Bibles and come home. The preachers do not appeal to the Bible for the purpose of putting down Mormonism. They say: "Send the army." If the people of this country could only be honest; if they would only admit that the Old Testament is but the record of a barbarous people; if the Samson of the nineteenth century would not allow its limbs to be bound by the Delilah of Superstition, it could with one blow destroy this monster. What shall we say of the moral force of Christianity, when it utterly fails in the presence of Mormonism? What shall we say of a Bible that we dare not read to a Mormon as an argument against legalized lust, or as an argument against illegal lust?

I am opposed to polygamy. I want it exterminated by law; but I hate to see the exterminators insist that God, only a few thousand years ago, was as bad as the Mormons are to-day. In my judgment, such a God ought to be exterminated.

Q. What do you think of men like the Rev. Henry Ward Beecher and the Rev. R. Heber Newton? Do they deserve any credit for the course they have taken?

A. Mr. Beecher is evidently endeavoring to shore up the walls of the falling temple. He sees the cracks; he knows that the building is out of plumb; he feels that the foundation is insecure. Lies can take the place of stones only so long as they are thoroughly believed. Mr. Beecher is trying to do something to harmonize superstition and science. He is reading between the lines. He has discovered that Darwin is only a later Saint Paul, or that Saint Paul was the original Darwin. He is endeavoring to make the New Testament a scientific text-book. Of course he will fail. But his intentions are good. Thousands of people will read the New Testament with more freedom than heretofore. They will look for new meanings; and he who looks for new meanings will not be satisfied with the old ones. Mr. Beecher, instead of strengthening the walls, will make them weaker.

There is no harmony between religion and science. When Science was a child, Religion sought to strangle it in the cradle. Now that Science has attained its youth, and Superstition is in its dotage, the trembling, palsied wreck says to the athlete: Let us be friends. It reminds me of the bargain the cock wished to make with the horse: "Let us agree not to step on each other's feet." Mr. Beecher, having done away with hell, substitutes annihilation. His doctrine at present is that only a fortunate few are immortal, and that the great mass return to dreamless dust. This, of course, is far better than hell, and is a great improvement on the orthodox view. Mr. Beecher cannot believe that God would make such a mistake as to make men doomed to suffer eternal pain. Why, I ask, should God give life to men whom he knows are unworthy of life? Why should he annihilate his mistakes? Why should he make mistakes that need annihilation?

It can hardly be said that Mr. Beecher's idea is a new one. It was taught, with an addition, thousands of years ago, in India, and the addition almost answers my objection. The old doctrine was that only the soul that bears fruit, only the soul that bursts into blossom, will at the death of the body rejoin the infinite, and that all other souls—souls not having blossomed—will go back into low forms and make the journey up to man once more, and should they then blossom and bear fruit, will be held worthy to join the infinite, but should they again fail, they again go back; and this process is repeated until they do blossom, and in this way all souls at last become perfect. I suggest that Mr. Beecher make at least this addition to his doctrine.

But allow me to say that, in my judgment, Mr. Beecher is doing great good. He may not convince many people that he is right, but he will certainly convince a great many people that Christianity is wrong.

Q. In what estimation do you hold Charles Watts and Samuel Putnam, and what do you think of their labors in the cause of Freethought?

A. Mr. Watts is an extremely logical man, with a direct and straightforward manner and mind. He has paid great attention to what is called "Secularism." He thoroughly understands organization, and he is undoubtedly one of the strongest debaters in the field. He has had great experience. He has demolished more divines than any man of my acquaintance. I have read several of his debates. In discussion he is quick, pertinent, logical, and, above all, good-natured. There is not in all he says a touch of malice. He can afford to be generous to his antagonists, because he is always the victor, and is always sure of the victory. Last winter, wherever I went, I heard the most favorable accounts of Mr. Watts. All who heard him were delighted.

Mr. Putnam is one of the most thorough believers in intellectual liberty in the world. He believes with all his heart, is full of enthusiasm, ready to make any sacrifice, and to endure any hardship. Had he lived a few years ago, he would have been a martyr. He has written some of the most stirring appeals to the Liberals of this country that I have ever read. He believes that Freethought has a future; that the time is coming when the superstitions of the world will either be forgotten, or remembered—some of them with smiles—most of them with tears. Mr. Putnam, although endowed with a poetic nature, with poetic insight, clings to the known, builds upon the experience of man, and believes in fancies only when they are used as the wings of a fact. I have never met a man who appeared to be more thoroughly devoted to the great cause of mental freedom. I have read his books with great interest, and find in them many pages filled with philosophy and pathos. I have met him often, been with him much, and I never heard him utter a harsh word about any human being. His good nature is as unfailing as the air. His abilities are of the highest order. It is a positive pleasure to meet him. He is so enthusiastic, so unselfish, so natural, so appreciative of others, so thoughtful for the cause, and so careless of himself, that he compels the admiration of everyone who really loves the just and true.

I hope that arrangements will be made by the League to keep Watts and Putnam in the field. We need their work.

CHRIST'S MINISTRY IN GALILEE.—Sepporis was the capital of Galilee. It was an important town, being twice captured by the Romans in the first century. And yet there is no mention of it in the New Testament. Not more than ten cities are named in the gospels as the theater of Christ's ministry, out of at least eight hundred which must hav existed according to Josephus, who makes out two hundred in the province of Galilee, the smallest of the four.—*Anti-christ.*

No man has ever lived a right life who has not been chastened by a woman's love, strengthened by her courage, and guided by her discretion.—*Ruskin.*

Selections and Communications.

Our Artist Uses His Pen.

From the Chicago Express.

The wrongs and insults that are continually heaped upon us by capitalists and men in high places fills me with such intense indignation that I cannot and will not rest without uttering a protest. How much longer must we meekly submit to the schemes of scoundrels who rob us of our sustenance and steal our inheritance? What has become of the spirit of manhood and patriotism in the American people, that they will suffer themselvs to be robbed and insulted by the greedy and conscienceless knaves who hav control of the government? Has the spirit and blood of our people become so contaminated by the influx of European serfs that they care nothing for freedom, and dare not arise in their might and crush out of existence the traitors who are strangling us? Forbearance is no longer a virtue, patience is dangerous, and submission is a crime and disgrace.

Laborers of America, reflect, arise, and act! Soldiers of the Grand Army, of what avail are your scars and wounds, and what reward hav you for your years of privation and suffering? Of what avail were the lives that were sacrificed and the brave blood that flowed in defense of the union? Unless you show your manhood and courage by calling a halt to the encroachments of monopoly, that badge which you now so proudly wear will be but an emblem of dishonor, the ornament of slaves.

Soldiers, you fought that this land should be a land of liberty, that you and your posterity should enjoy the land you redeemed—then let us unite and swear by the heroic blood of our fallen patriots that this great land *shall be redeemed again!*

Millions of acres in the clutches of thieving corporations. Millions more given up to aliens and foreign lords, while millions of our citizens and thousands of old soldiers are unable to call a foot of ground their own.

Laborers, of what use are your strikes? Voters, what relief hav you obtained by voting? As affairs now stand, both are worse than useless. We organize strikes, and starvation forces us to resume work at reduced wages. We vote, and scheming politicians so manipulate the political machinery that we lose our votes or elect a horde of plunderers whose brazen rascality would bring the blush of shame to the cheek of the devil!

Workingmen are idle, their families go hungry and half-clad; thousands are in want because a few inhuman wretches choose to satisfy their infernal greed. The workers and useful ones must starve, that the drones may fatten in luxurious ease, yet in our misery and desperation, fools and hypocrits hav the impudence to pat us on the back, while they babble to us about God, and cry, "Patience!" Begone, ye minions of corruption, ye parasites! Patience has become a crime and a mockery! The times demand a revolution.

Such, laboring men, is the result of your toil and skill in this boasted "land of the free" that it has come to this:

> The seed ye sow another reaps;
> The wealth ye find another keeps;
> The robes ye weave another wears;
> The arms ye forge another bears!

Citizens of Americą and sons of patriots, patriots who wrested this land from tyrants that we might be free, shall we remain passivly inactiv while a pitiless despotism is surely destroying all that which is sacred to us, and for which they died? Never! Let us be true to our manhood, and in the name of liberty resolve that henceforth we will

> Sow seed, but let no tyrant reap;
> Find wealth; let no impostor keep;
> Weave robes; let not the idle wear;
> Forge arms, in our defense to bear.

Toilers, you who dig and delve, who feed, clothe, build, and adorn; you whose lives are full of usefulness, whose hands are calloused with honest toil, you whose skill and energy hav given to us all the comforts of life, must ye suffer on? Will ye be bondsmen forever? Must tottering age and helpless infancy find refuge in the almshouse, or perish because we are too weak to help them? No, by all the gods on high Olympus and elsewhere, don't suffer on in mute helplessness like beasts of burden! Arise and speak; aye, swear if it nerves you to resist. A good, hearty oath of indignation is musical compared to the groveling cant and sniveling piety that teach you to belittle your manhood when smitten on one cheek by turning the other also. Away with such stuff; it is worse than blasphemy against creed, for it is blasphemy against humanity, to which all creeds are subservient.

I openly arraign the church, and the clergy in particular, for being responsible, to a great extent, for all the moral rottenness and corruption which is cursing this nation. With a cowardly servility that is both wicked and despicable, they hav bridled their tongues, taught false doctrins, ignored the truth, and dared not condemn the usurers and thieves who hav robbed us. They, as a class, hav become moral harlots who hav prostituted themselvs for hire.

If they hav not been conscious of their shortcomings in these things, then they are very ignorant, and it is the hight of presumption for them to attempt to teach the people. If God be God, he is omnipotent and can dispense with all such ungodly servants. (As I alone wish to be held responsible for this impeachment of the clergy. I hope that if this should arouse the resentment of any among them they will attack me and not this paper.) I tell you we are getting sick of being told of heavenly mansions, and rivers of milk and honey, while we are housed in hovels, mired in mortgages, and must eat of the husks or starve. While you hav directed our eyes to heaven with one hand, you hav stolen our worldly goods with the other! Deny it if you can.

"Shocking! This is heresy," says one. So be it. That is none of your business. I hav not interfered with your worship and care naught for your creed, but I will proclaim the truth and denounce fraud, whether covered with the priestly robe or judicial gown. We are tired of mental slop. There is too much sound and not enough sense. Millions are kept in bondage because they suffer others to do their thinking. Friends, dare to think, speak, and act for yourselvs, and allow no tyranny of thought nor monopoly of your rights. I hav nothing but contempt for the moral coward whose lips are sealed through fear of social ostracism. Must the genius of thought be speechless because some fortunate fool with D D. or L.L. D. tacked on to his name says, "I believe yea, or nay, peradventure!" We don't care what you believe; tell us what you know, prove it, and if we find it is the truth, we will believe also. Public opinion, like a veritable Gorgon's head, full of the hissing reptils of mediocrity and superstition, has paralyzed the lips of truth, withered the brightest thought, and deadened the noblest impulses of the human heart. Bigotry needs room to die; lay it down and march on. Too long hav we already waited and hoped and prayed for relief, and while we hav meekly hoped and prayed the reptils of monopoly hav been tightening their coils around us until we are getting benumbed and sluggish. If we delay much longer we will be crushed beyond the power of resistance. It is said that "prayer without work availeth not;" then it is high time to cease praying and go to work. Let us get to work in earnest, and never cease working until the victims of tyranny all over this great land are aroused to a sense of their degradation and danger.

Let us do something practical and organize clubs in every township and voting precinct, pledged to support each other at all hazards, and demand of the nabobs in office and the sharks of monopoly that land robbery shall cease; that speculation in the necessaries of life shall cease; that railroad extortion shall cease; that the unearned land grants given to railroads shall be forfeited; that aliens shall not own our lands; that the ownership of land shall be limited, and thereby compel the robber corporations to disgorge. Also that banks, both national and private, shall bear their just proportion of taxation; that the right to homestead shall not be abolished so long as an acre of public lands remains unoccupied. There are some great questions upon which the people can unite if we would only begin the work of organization. It is time for us to teach our members of Congress that they are not our masters, but our servants, and if they wish to avert the dreadful calamity of civil war, let them use their brains more and their tongues less, and do something for the relief of the people. There are thousands, ay, millions of men now ready and anxious to stand up and be counted as the eternal foes of despotism, and all that is needed is organization, leadership, and the blast of the bugle calling to march, and they will be found in line and ready to oppose the encroachments of corporate power even at the risk of their lives.

The palaces of the robber barons are standing over the yawning depths of a bottomless pit. Let them beware. Hell is groaning for fuel, and its flames are languishing for the fat of the Vanderbilts, Goulds, Huntingtons, and other pirates and plunderers of their stripe. Fair play — don't cheat even Satan out of his own—let them go. Ay, would it not be better for us if we would all join together and help them off, regaling them meanwhile with the music of the "Rogues' March?"

Verily, the old Lion of Labor is beginning to growl and tug at his chains. If he gets loose somebody will get hurt. So be it. I shall do my best to unchain him and prod him on to resistance.

—*Watson Heston.*

THE ROCK ST. PETER.—The Christian cherishes a faith founded on a fancied rock—Christ Jesus. The Roman Catholic boasts of a church built not only on the primitiv, but on the secondary rock, St. Peter. It was a pretty pun to call *petros* a rock, but a little too far-fetched. *Petros* signifies only a piece of a rock. To the Catholic it seems a tall cliff; to the Protestant a pretty big boulder; to the Freethinker only a pebble; but to *Antichrist* it is not so big as a grain of sand.—*Antichrist.*

"A NOBLE part of every true life is to learn to undo what has been wrongly done."

Christian Logic.

One of the most noticeable features in the Christian movement at the present time is the effort that is being made by its most prominent advocates to show that it has a foundation in philosophy, and that its arguments can be sustained by logic.

Not many years ago I heard a very eminent divine, in an address to a class of graduating theological students, make this remark: "Logic and philosophy are the snares and pitfalls used by the devil to entrap the unwary, and feed the flames of hell with precious human souls."

But in these later years they hav discovered that they were wrong, for instead of logic and philosophy being the snares and pitfalls which lead men to hell, they will lead them to the gates of the new Jerusalem.

Last year one of the leading publishing houses in New York published a book entitled, "The Philosophy of the Plan of Salvation," which has obtained a wide circulation, prestige having been given to the work by the leader of the Chautauqua movement, Rev. Dr. Vincent, and as the Chautauqua readers lay great claim to literary talent, it is of course out of character for anyone but an Infidel to question the character of a book that has been prescribed for their reading.

"The Philosophy of the Plan of Salvation" was included in their course of reading last year, and the depth of its philosophy can be judged by the following quotation, found on page 69. It is intended for a syllogism:

> Man becomes assimilated with the character of the being worshiped. The God of the Bible is the only perfect, all-wise, and benevolent being ever worshiped by man, hence man can only become perfect by worshiping the God of the Bible.

This logic and philosophy is only equaled by that of Martin Tupper, author of Tupper's "Proverbial Philosophy," a sample of which is herewith appended:

> The wicked man scorneth prayer; in the shallow sophistry of reason he derideth the silly hope that God can be moved by supplication.
>
> "Can the unchangeable be changed, or moved in his purposes? Can the weakness of pity affect him? Shall he turn at the bidding of a man? Methought he ruled all things, and ye called his decrees immutable, but if he listens to words wherein is the firmness of his will?"
>
> So I heard the speech of the wicked, and lo, it was smoother than oil; but I knew that his reasoning was false, for the promis of the scripture is true.
>
> Yet my soul was in darkness; for his words were too hard for me; till I turned to my God in prayer, for I know that he heareth always, yet I saw not his hand in aught, but perceived that he worked by means.
>
> And I saw that sound argument was still the faithful friend of godliness, even so the temple of religion is founded on the basis of philosophy (Essay on Prayer).

"Yea, verily," as the Quaker would say. Religion is founded on the basis of philosophy, but it is the kind of philosophy he (Tupper) indulges in—the first proposition falsifying the second, the second contradicting the first, and the third denying the whole.

This is the kind of logic and philosophy that muddled and befogged the brain of Hugh Miller, the geologist, who said, "I know that my science is true; I cannot believe my Bible to be false;" and to harmonize science and geology, he blew out his brains, thus settling the question in his mind forever.

Rochester, N. Y. H. O. SOMMERS.

Your Hand, Brothers.

Condensed from Leo Taxil.

La République Anticlericale wrote in 1880, Feb. 4: In one month we hav been three times condemned to fines amounting to 7,000 fr.

1. For showing up the "*chemises de chasteté*," so famous in the diocese of Auch.

2. For reproducing a letter of Henri Rochefort's previous to the amnesty.

3. For denouncing an Ignorantine monk of Angers, who had pulled a tooth out of a child's head as a punishment for not knowing his catechism lesson.

Our organ was then only a weekly, and financially weak.

They who, like us, hate the priestcraft, are numerous. They feel the need of a fighting organ that does not shrink from sacrifices.

From our first appearance, we hav been hailed by all the victims of the clergy. You cannot suppress a necessity.

Devoted exclusivly to clerical questions, we cry aloud what the other papers hush; we brand with pitiless satire those black-robed scoundrels who would pass for saints and martyrs.

The anticlerical party is strong because it rests on the most robust of feelings—hate; so strong that it multiplies daily in city and country, so strong that it will turn the elections, invade Parliament, expel the Jesuits, abolish the congregations, suppress the budget of public worship, confiscate to the state the ill-gotten booty of religious cliques, and purify France.

Our party is closing its ranks, solidarity is being established, each group feels itself sustained by others, the timid are encouraged, the hesitating decide, and in the humblest cottage the layman, hitherto abashed before the shaven crown, now dares to look the black robes in the face. Thus when the clerical magistracy strikes us, it develops sympathies in our behalf. For we are no phrase-mongers, and the people know that we are fighting in their cause.

In 1885: We maintain our ground. We publish now twice a week. Louis Venillot, who denounced us in the Catholic *Universe*, as the "Party of Hatred and the Malefactors of the Pen," who should witness in a few years the triumph of the church, has died insane. Our party has sent to the Chamber 133 deputies who voted the suppression of the budget of the clergy, and the rest of the Republican party declares that its acceptance of the budget is a mere formality as regards the order of the day for its discussion.

The Society of Jesuits is officially dissolved, and without new decrees, an energetic ministry may sweep it away. It is the same for other monastic orders. The confiscation of goods fraudulently acquired by these orders is now a popular question, and will this year be inscribed on the platform of the Radical party.

The Anticlerical League is organized. It possesses in France and Algeria more than 120 groups and 18,000 leaguers.

A universal Anticlerical Congress is announced to meet in Rome May 30, 1886.

Our day draws near.

To Europe and Back.

I started on the 13th of May from San Francisco, and traveled in eight days to New York, where I took the steamer for Antwerp, and arrived there after eleven days. From Antwerp I traveled to Paris. I saw the Tuileries, the Louvre, the monument of the Bastile, the bridge of Arcole, the botanic garden and its menagerie, the boulevards, the city hall, etc. From Paris I went to Geneva, where I saw Mont Blanc; then to Leuk, where I mounted on foot to the famous Leuker baths, which are 9,000 feet above the level of the sea; thence to Vevay, Lausanne, Berne, Interlaken, and Lauter Brunnen, where I enjoyed the sight of the Staubbach, the Jungfrau, the Monk, Pilate, and other high mountains and glaciers. The Staubbach exhibits a brilliant view in the morning when the sun's rays form the image of the rainbow on its water; but the Yosemite Falls in California are higher, and the Niagara Falls are grander and more sublime. I went on, climbing on foot the Pheiderk, a pass 6,000 feet high; the pass of Brunigg, 3,000 feet high; and the celebrated Mount of Rigi, 6,000 feet, where I beheld a sunset, the grandest spectacle I ever witnessed. I met there hundreds of travelers from France, England, America, and all countries of the earth, who watched the sunrise and sunset on the summit of the mountain. The view extends from it as far as the Jura. I sailed also on the fine lakes of Geneva, Thun and Vierwalstetten. Zurich has much improved in size and beauty, and is, except Geneva, the finest city in Switzerland.

On July 11th I commenced my return from Zurich. On the 13th I went again on board of the steamer in Antwerp, and arrived by the Central Pacific the 1st of August, again safe in San Francisco. My round ticket cost $123.50 (including the board on the steamer), taking me thirteen thousand miles, a sum which you hav to pay also on a trip from San Francisco to the Big Trees in the Yosemite valley in California. During my sojourn in Zurich the director of the police fined the general of the Salvation Army of that city one hundred francs, and prohibited its continuing its meetings, declaring in his decree: "The exercises of the Salvation Army are not actions of divine worship, but means to collect money from the public, as by a trade. They blaspheme the religion, and profit from it for economical ends. Their representations injure the public morals and the public welfare. Their collections are really a kind of begging."

H. M. COTTINGER.

The Spelling Reform Association.

This association held its tenth annual session in New Haven, Conn., last month. The following extract from a report of the proceedings in the *Phonetic Educator* is reprinted to illustrate the way of spelling as amended according to the joint rules of the Philological Association:

The report of the corresponding secretary was a long, and doutles would hav proved a very interesting, document, if it cud hav been comprehended by the audience. But the rapid and indistinct uterance of the reader made it imposibl to catch more than an ocasional wurd. By very close atention, the impresion was gatherd that the reader was reporting the progress made in America, England, and Germany, and was reading letters from the branch associations of Philadelphia, Chicago, and San Francisco; also enumerating the newspapers which had more or less favored the reform, and recounting the new members aded and the old ones who had died. (Mem.—Secretaries who draw up valuabl and interesting reports shud do themselvs the justice of securing a good reader, when they ar themselvs deficient in the power of distinct articulation.)

A good report was made by Mr. A. Fernald, secretary of the New York branch, which was organized last January and meets monthly in the library of Columbia College. He gave a sketch of the work of the comitee apointed to arange a method more or less fonetic but strongly rezembling the common print; the object being to prepare a complete set of text-books on the branches usualy taut in scools, for use among the freedmen, and, while teaching them to read both fonetic and ordinary print, to relieve them of the necesity of spelling according to Webster. Mr. Wayland, editor of the *National Baptist*, Philadelphia, gave a very interesting account of the formation of the branch society in that city and of the work which they had laid out to acomplish.

"Behold How Great a Fire a Little Matter Kindleth."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hardly know whether or not to notice the criticism of my good friend Dr. Severance, which recently appeared in your columns in reference to some words of mine concerning materialization, demonism, and common sense, printed in a previous TRUTH SEEKER.

I would not like to seem discourteous to Mrs. Severance by not answering her letter, but, really, I can make no apology for the words used, or the sentiments contained in the words.

My "common sense" may be at fault, but by the use of it, I find it utterly impossible to produce a living being from another being without time and material for such purpose. How many hours "Adam" was in the mold in which he was formed, and what was the process, I hav never found out, but he was not clothed, but had to cover himself with fig-leaves, until he should cultivate, or cause to grow, cotton, flax, or silk, raise sheep to obtain wool, and then, by a long process of spinning, weaving, and coloring, get the material to work up into clothing. But modern mediums are able to not only produce a human body with all its wonderful mechanism, organs of speech, hearing, seeing, with the power of locomotion, in short, a full-grown personage, with blood in so healthful a condition that its circulation givs warmth to the hands, a blush to the cheek, etc., but this materialized being comes clothed in modern apparel, all manufactured in a *dark* cabinet in an hour or two, and made to fit without even the help of a sewing-machine. When people believe in such miracles, I do not feel that it is greatly out of the way to wish they might hav a fresh baptism, and that the water of such baptism might be thickened with some sense, common or otherwise.

I hav no quarrel with a belief in a continued life. I hav found no proof of it, though there is no phase of Spiritualism that I am not familiar with, from the rappings, tippings, slate-writing, playing upon musical instruments, down to materializations. I hav many dear friends who accept such things as proof of life beyond death. I do not doubt that they are true to their convictions, but I do not accept such proof. I wish I could see a disposition among Spiritualists to condemn fraud and expose it, instead of shielding the medium by putting the wrong upon a supposititious bad spirit, as does my dear friend in Rochester of whom Dr. Severance speaks. I will not write further upon the subject, but close by saying I am the friend of truth and Liberalism everywhere.

Syracuse, Aug. 23, 1885. LUCY N. COLMAN.

Is the Earth Increasing?

Professor Proctor's theory, that the way in which our globe was made was by being built up, in part, by accretion—a process of gain which consists in a constant shower of meteoric matter, mostly in the form of almost invisible dust—seems to be to a certain extent confirmed by the investigations of Drs. Kleiber and Keller, two Russian astronomers, who hav just published the results of their observations. These are supported by the observations of Professor Schmidt, of Athens, and others who hav given attention to this curious subject. Professor Newton, of Yale College, has also made some interesting calculations in this matter. He shows that the meteors which at any one place on the earth's surface can be seen, are, in reality, only one ten-thousandth part of the number that actually fall, every hour, upon the surface of the whole globe. This fact, in connection with the observations made in Europe, makes the basis of an interesting conclusion. It is that in every hour no fewer than 450,000 meteoric bodies fall upon the earth; and these include only such as would be visible to the naked eye. Of course they are mostly very small bodies, and the shower, distributed over so vast a surface, is unnoticed. Much, perhaps most, of the aggregate increase to the earth's substance comes in the form of impalpable dust, from exploded meteoric bodies or otherwise. The "shooting stars" that one sees, on almost any clear night, by watching the sky, probably are resolved to a condition of dust before reaching the earth. Set on fire by the friction produced on entering the terrestrial atmosphere, these small bodies, rushing ever faster as they make the downward plunge, are "all burnt out" before they reach the surface. Can the aggregate amount of this imperceptible dust-shower really be enough to affect appreciably the bulk of the earth? If the calculations of investigators are not greatly at fault, that amount, when we consider that its production is unceasing, and that it was more abundant years ago than it is at present, must, in the course of time, hav been sufficient to produce a great increase in the bulk of our globe. If Professor Alexander Herschel's calculation of the average weight of a so-called meteor (five grams, less than a quarter of an ounce) was correct, it would follow that the globe receives, every hour, considerably over two tons of this outside matter, from the depths of space, to swell its proportions. Once, before our globe had captured so much of this form of matter, the surrounding regions of space must hav been fuller than now of that material.—*Home Journal.*

Our Troubles.

If ever on earth there was a people deeply interested in foreign commerce it is ours. Occupying almost a continent of the most productiv soil, with immense stretches of sea coast, and remarkable opportunities for river and railway transport, our people scattered thinly over the whole area almost, and busily occupied in manufactures, agriculture, and mining, we produce enormous surpluses. What shall we do with them? We must trade them. International commerce is mutual exchange of commodities. There is no buying and selling about it, except as to slight differences (or boot). Why? Simply because it never pays to run vessels, cars, etc., one way laden, to return empty, so long as there are countries where there may be mutual trade. It is only when our markets are glutted and prices very low that empty ships will come here to buy. And yet our tariff law is so stupidly made that it restricts and discourages foreign trade, our only hope of relief.

Although our laws in some other respects are by no means favorable to the general welfare, yet, owing to our happy position, our cheap lands, we might be the most generally prosperous people on earth but for this restriction on our export trade, under a foolish idea that we favor labor by raising prices of home manufactures. We can see at once that labor is best employed in those callings that produce commodities so cheap and popular their consumption is almost infinit. Coal-miners are protected doubly, first by tariff, second by monopolies of mines that enable employers to combine, close mines, and raise prices. Yet their employees complain most of all. We are destroying our cotton trade by forcing other countries to grow cotton. After twenty years' protection to sugar, we do not produce more than we did fifty years ago in Louisiana, its chief seat, and hav made a monopoly of it, just as our internal revenue has made one of tobacco, and destroyed hundreds of small factories in tobacco countries. In 1860 our manufactures of all kinds were flourishing. How is it now?

HOLT.

Oregon, Mo.

Impudence Rebuked.

The papacy, not content with proclaiming its own infallibility, and causing the same to be ratified by a lot of clerical buffoons, has commemorated this proclamation by a monumental column.

The site which it had chosen was upon one of Rome's seven hills, called the Janiculus, from Janus, who, previous to Saint Peter, had filled the office of celestial doorkeeper. Infallibility, thus posited, would hav been doubly reassuring to the elect of grace, doubly terrible to reprobates. It would hav been the shopkeepers' sign, in front of the ticket-office of heaven; for the church has an eye to business, even in its love of the sublime and beautiful, in music and in architecture. The monument of infallibility was to hav stood in front of the church of St.-Peter-in-Montorio.

The column had been carved and carried to this spot and was being put up, when the work was arrested by the political catastrophe of 1870. It was then placed aside in a corner.

After the death of Pio Nono, Leo XIII., in his turn, wished to raise this column; but his infallibility, reluctant to ask permission of its secular master the Italian government, addressed itself to the more complacent Spaniard, who owns a large area on the hill Janiculus.

Spain consented, and again the preliminaries were being arranged, when it occurred to the Italian government to raise a monument on this hill to Garibaldi. This, also, was a sentiment of poetic analogy, for in default of heaven, Garibaldi had opened to Italy the door of political success. But Leo XIII., fearing lest the precious column bearing heavenward the hopes of the faithful might suffer by comparisons too realistic with that of heroic achievement beside it, and finding the idea of Italy's emancipation uncongenial to his clerical authority, has again countermanded the erection.

The column has been carried to the Vatican, to be placed in that part of its garden known as the Pigna. *Sic transit gloria mundi.*

EDGEWORTH.

The Laborer and the Church.

According to information given to the *Christian Union* by a large number of clergymen, not more than five per cent of American artisans in cities habitually attend religious sevices of any kind. All but two of the letters say that the attendance is diminishing, and all but one that the neglect is not from unbelief in Christianity. The cause of non-church-attendance, as given by these experts, may be summed as follows: The men hav to work all the week, and they recreate on Sunday. They cannot dress as well as those with whom they must associate, and therefore stay away. They think secret societies are as good as the church. They are unable to pay for the privileges because of the high prices of things which they must hav. The large salaries of the ministers disgust some. Some feel that the minister is a hireling, and therefore seeks to upbuild his church as a doctor seeks to increase his practice, not from love of souls, but to increase his salary. Some employers of labor are so bad in their treatment of their employees that the men do not want to go where they shall meet those in whose real Christianity they hav so little faith. All the letters indicate that, especially in the large places, artisans feel that they are not welcomed in churches frequented by the wealthier classes.—*Public Ledger.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - SEPTEMBER 5, 1885.

EXTRA copies of this issue containing the interview with Colonel Ingersoll can be had on application. Price, seven cents per single copy; in quantities of five and over, five cents each. The interview should be widely circulated, as it is a sort of headquarters utterance upon some of the most pressing questions of the day.

THE Albany Convention begins Friday morning, September 11th. Let everyone remember that, and remember also that a royal time may be expected during the three days the Convention will remain in session; that it is the duty of everyone who can to attend; and that the larger the Convention is the more influence it will hav for good over the whole country, and especially upon the legislature of this state.

The Memorial to the Legislature.

A thousand copies hav been sent out through the state of the petition to repeal all laws now on the statute books of New York which allow exemption of church property from taxation, the appropriation of money from the public treasury for the support of institutions founded and managed chiefly by sectarian denominations, and which compel the observance of Sunday as a religious holy day.

We hope that every person receiving one will get the largest possible number of signatures, and that all who hav not received a petition will immediately write for one.

It is proposed to present this memorial to the Albany Convention for indorsement and signatures; afterward to obtain as many more names as possible, and to present it to the legislature which will convene at Albany next January.

After the nominations for Assembly hav been made this fall, it will be wise for Liberals to present the petition to the candidates and ask their aid. In the event of refusal the duty of Liberal voters will be plain.

Undoubtedly the Catholics will again attempt to hav passed the so-called Freedom of Worship Bill. To head them off the Protestants are circulating petitions against *sectarian* appropriations, but they make no objections to a general support of Christianity. They cannot or will not see that a dollar given to Protestant Christian institutions is as unconstitutionally wasted as though it were presented to the most bigoted of sects. Next January, therefore, is the Liberals' opportunity to bring to the attention of our law-makers the true theory of American government. The subject is bound to come up, and the debates will be heated. Our friends may rest assured that Freethought will hav at court an able advocate to defend its principles.

Good.

Italy is progressing, and her educated people, like those of France, are largely Freethinking. No longer is superstition shielded by the government, and the authorities of some of the towns seem to be equally determined that the pope shall not use thaumaturgy as a means of revenue.

Recently the peasants of Corano declared they saw the Madonna appear from a bush growing in a place where, in the last century, a statue of her had been destroyed. The place was soon crowded with pilgrims, several of whom, owing to the heat and to religious excitement, gave such signs of mental disorder that they had to be placed under restraint in the asylum. The syndic promptly had the bush dug up. Thirty thousand people were present.

Had the town governments always acted with such promptness and matter-of-fact common sense, Italy would hav been spared centuries of degradation and shame.

Charles Bradlaugh's Struggle.

On the first of January next, England will elect a new Parliament. Although Mr. Bradlaugh, by mere force, has been prevented from speaking and voting in the present House, he has never been unseated, and his term expires with that of the other members. The Northampton question is relegated to the constituencies, and to them Mr. Bradlaugh again appeals. He will stand for Northampton and East Finsbury, by which Division he has been selected as a protest candidate by the Liberal and Radical Association. He is also appealing to the House of Lords against the recent decision of the Court of Appeal.

Mr. Bradlaugh proposes to make a vigorous campaign. He alleges that in disregarding the votes lawfully given of a free constituency, and in treating as nugatory the unimpeached and valid return duly and regularly made to the writ sent to Northampton from the Clerk of the Crown, requiring the electors to choose a member, the House of Commons has been guilty of treason against the Constitution. He says that if he is not qualified to sit, then the return is bad, the seat is vacant, and a new writ should hav been issued to elect a member for Northampton. But the House admits that the return is good, and on its return-book he is entered as the member; the House declares that the seat is not vacant, and it allows him to hav and exercise all the rights and privileges of an unsworn member—that is, all except the right of sitting, speaking, and voting. That is, it treasonably violates the right of the electors to be represented in Parliament.

But against the House itself Mr. Bradlaugh has no legal remedy. It is for the constituencies to maintain their own rights. Four times Northampton has elected him, yet, except during five months and two weeks when Mr. Bradlaugh sat, spoke, and voted as a member on affirmation of allegiance, that borough has been only half represented. To the manhood of the voters he again appeals.

Mr. Bradlaugh does not deny that he is an Atheist. But he contends that religion should hav nothing to do with the question. "George Grote," he says, "and John Stuart Mill sat and voted for years, yet both of them printed the most outspoken Atheistic declarations. Ashton Dilke sat and voted in this very Parliament, though in its presence he made declarations of his want of religious belief. John Morley still sits and votes, though in his volumes on Voltaire and Diderot are the very strongest avowals of anti-religious opinion."

There can be no question but what Mr. Bradlaugh is right. And the fight is not only a local one for Northampton—that of the maintenance of her legal rights—but it is one that affects all England, aye, all the civilized world. It is a fight for Freethought—whether a man is to be debarred from holding office because his religious opinions are not the same as those of the majority. It is a struggle for Freedom which must interest the world at large as much as the people of England. Mr. Bradlaugh has been most shamefully treated, and, in him, every Freethinker is insulted by the purse-proud and creed-bound bigots of England. There are Christian men sitting and voting in Parliament, says Mr. Bradlaugh, who hav driven others to dishonor and suicide; men who while parading their piety hav staggered tipsily through the lobby to vote against the heretic. There is one man there now who sold his title as a director of a foreign company; another whose transactions hav been judicially condemned as fraudulent. All these men hav voted against Mr. Bradlaugh, and are "honored" members. Yet one against whom no dishonor can be charged is by force prevented from exercising his duties simply because he is a Freethinker. Considering these circumstances and all the insults heaped upon the Secular party, we cannot blame Mr. Bradlaugh for closing his few words to the Christian opposition with this threat: "I hav hitherto always taught the people to be law-abiding and law-respecting. Until now, for quite two hundred years, law has had the final word in England, and all parties hav bowed to the law's majesty. In my person you hav trampled the law under foot; you hav insulted a free constituency; and you hav written a lesson that perhaps you may read in sorrow before the century closes."

The Hollowness of Christian Faith.

It is rarely that the emptiness and impotence of a faith in Christ are more impressivly portrayed than in the letter left by poor Laura H. Nourse when, forsaken and in despair, she sought the river at Louisville to drown herself. She was a member of a good family, well educated, and had been a missionary, and contributor to the religious press. She had lately been living at the Home of the Friendless. About a mile from the place where her body was discovered, her hat, skirt, gloves, and other little articles were found where she had deposited them before taking the suicidal leap. In the finger of the glove was the key to Miss Nourse's trunk and her address scribbled upon a bit of paper. Upon opening the trunk there were found many evidences of culture and refinement. In one corner was a large blank book which had been used as a diary during the year 1884 while she lived in Cincinnati. Some of the jottings expressed such facts as these:

"This day I hav forwarded an article to the Christian press."

"This day I received a number of very flattering compliments on an article published in the *Christian Observer*."

In the back of the book there were about fifty pages covered with clippings from different religious papers signed at the bottom with the initials "L. H. N." There were also found a number of receipts showing that she had rented during this period a pew in the Second Presbyterian Church in Cincinnati. Besides these there were a number of personal letters and communications, and several very flattering recommendations from various Christian societies. On a jagged piece of white paper, such as is used about a newspaper office, was written her last statement before the commission of the deed. It was folded four times, and written in a large, nervous hand, with several cross-marks across some of the lines. It is in lead pencil, and was traced the night previous to her disappearance, and is a wail of despair that ought to make Christian preachers bow their heads. Beginning plaintivly, as a heart-broken woman would, it rises through tears to a shriek of agony:

"One that believes in a merciful savior, or a savior that will help those who strive after right with their whole heart, as believing a friend, I hav lived an upright life all my life, and hav given kindness and consideration to everyone, and I hav been driven to despair by a succession of injustice and unkindness that has been undeserved. I believe in God and tried to brave it out. I suffered enough to kill ten people that had not the bravery of a lion. I fought against unkindness and injustice, standing up against them till I can stand up no longer. I hav no defense against lying and misrepresentation. I could defy the world to prove that I hav ever done any immoral act of any kind. I hav loved righteousness and all that was good with all my heart, yet I hav been in the last few weeks insulted to my face with the insinuations that I was not a true woman. I hav never found that God keeps me in the hour of trial, or gave me any help in trouble, but still I hav believed, and never dishonored him before men. But he has utterly forsaken me and left me no recourse but self-destruction. Oh! terrible to love a supposed friend and savior, to find that one you believed almighty to save neither able nor willing to do aught for you. Oh! terrible to love right and find that there is no power in heaven or earth that can bring any good to triumph over evil or help those who strive after righteousness. I pity anyone who has any sense of right, for it is only those who can trample on every principle of honesty and honor that can succeed in life. Those who care for self above everything else and will trample upon everything or everybody that comes in their way will hav a good time. As to the peace and love and joy that is promised to a Christian, it is all a farce. There is no such thing.

"LAURA NOURSE."

This is not the cool judgment of a Freethinker who had reasoned herself out of the meshes of a misplaced faith, but the frantic utterance of a Christian girl who was even then seeking missionary work in the Presbyterian church at Louisville. It is truth wrung from bitter experience.

Mrs. Johnson, matron of the Home of the Friendless, tells of a love affair in which Miss Nourse suffered sorrow. During the first days of her labors here she stated that some years ago she was engaged to be married to a young preacher in New York city. Having occasion to go to the country, she returned to her affianced to find that he had proved false and had married another woman. On visiting him, she took the matter so much to heart that she swooned.

When this appeared in the daily papers, we happened, in company with a friend or two, to be spending an afternoon with Colonel Ingersoll. He read

the letter aloud, and continuing read this desertion of Miss Nourse by the preacher. Looking up from the paper he said, "How good that preacher must feel!"

We never heard a stronger condemnation than was expressed in his laconic comment.

Why Should Spain Be Afflicted?

Four thousand nine hundred and sixty-nine new cases of cholera were reported in Spain one day last week. Fifteen hundred and forty-seven deaths of old cases also occurred.

Scientific men say this is due to lack of sanitary measures. Religious people attribute it to the anger of the Lord. Yet Spain is a notoriously pious country—the most thoroughly Christian of any nation. It is also a notoriously dirty country. The piety of the people ought, however, to be a guarantee against an angry Providence, and we can see no religious reason why Spain should be so afflicted, unless it is that the Lord is angry because sanitary precautions hav been neglected. But we do not learn from the Old Testament that Jehovah cared much for cleanliness.

If there is an all-directing God, without whose knowledge and consent not even a sparrow can fall, what a Moloch he must be to sacrifice so many of his devoted subjects!

Editorial Notes.

THE *Advocate* says there are signs of the total break-up of the Salvation Army in this country. This is good news to the lovers of morality.

"DID you ever hear of God?" was asked a young French girl who applied to a religious institution of Paris for a night's lodging. "God?" she said; "oh, yes—an old man with a long beard." Her only religious instruction had been Catholic pictorial primers.

THE *Daily Telegraph* announces that Leo XIII. has forbidden the use of the electric light in Catholic churches. Consistency's a jewel! Too much light in some places is very inconvenient. That is probably the reason why truth livs at the bottom of a well.

BIBLE reading and other forms of Christian worship hav been ordered discontinued in the public schools of Concordia, Kan. This just action on the part of the town is largely due to the efforts of J. M. Hagaman, the stanch Freethinking editor of the *Kansas Blade*.

IN an article on Protestant and Catholic missions in Samoa, the *Catholic Union* says that the efforts of Protestants to proselyte in Catholic countries only result in making Infidels of Catholic If that is so, the Protestants should be encouraged. Let the good work go on!

SALADIN proposes to publish in the *Secular Review*, in Latin and English in parallel columns, those lecherous passages in the works of Liguori and Dens which "beggar all description." He does this because these two writers are the trusted authorities of the Romish church in all matters relating to the confessional. Saladin admits that the printing may secure for him a place in Mr. Foote's cell in Holloway jail, but that prospect does not alarm him.

THE *Catholic Union and Times* persistently maintains that Colonel Ingersoll—whom it calls THE TRUTH SEEKER'S idol and master—has been used by Mr. Lambert as a mop. But if the priest is such an able floor-scrubber why does he decline to wipe the stage of some hall with Mr. Charles Watts? Surely if he has used up Colonel Ingersoll he can annihilate Mr. Watts, who is a large man and covers a good deal of floor, thus making only a few sweeps necessary.

THE *Universalist* says that it fully believes that the villains of the London disclosures will go to hell. And then it inquires of the orthodox Christians if *they* do not hold that these scoundrels can escape future punishment by repenting. To this query the *Independent* replies:

"Yes, so it is. We own it freely. We do believe that repentance means salvation, not from all the scars of sin, but from its punishment, even for the vilest. So the Bible teaches, and so Universalists used to believe, when they did not teach that they must pay out the penalty, but trusted in salvation by God's grace."

Surely the whirligig of time turns up wondrous things. Here hav the Universalists become orthodox, and the orthodox Universalists! What *is* Christianity, anyway?

THIS is the conclusiv way in which a Christian writer argues against the Old Testament revision:

"(1) Paul wrote the epistle to the Hebrews, as proved by 2 Pet. iii, 15, 16. (2) Then Paul, in Heb. i, 7, definitly pronounces 'angels' to be the proper translation of *Elohim*, Ps. civ, 4. (3) Heb. ii, 9, uses the same word 'angels' to translate Elohim, in Ps. viii, 5, and so givs Paul's authority that it is correct. (4) But the new revision translates the passage 'little lower than *God*,' and givs the lie to the decision of Paul, and is, therefore, wrong.

This reminds us of Howard Crosby's argument for the Mosaic authorship of the Pentateuch. Jesus, in the gospels, several times refers to the laws Moses gave. Mr. Crosby maintains, therefore, that unless Moses wrote the Pentateuch, Christ was mistaken, and as Christ was God, that could not be. Nevertheless, people keep on doubting that Moses wrote the books ascribed to him. And a good many millions of the doubters are Christians, too.

Important.

The following is from A. E. Carr, vice-president of the Association of Otsego county:

"S. P. PUTNAM, *Dear Sir:* I hav sent all the petitions—with the exception of the one I am working on myself—to different parties in the county, and could place a dozen more to good advantage. I hav obtained seventy-five names on the one I hav in hand, and hav had eight refusals. In reporting to the Albany Convention, shall I send in original petition, or state number of signatures?"

In reply to Mr. Carr, I would say: Keep all the original petitions in circulation until the meeting of the Legislature next winter, and report to Albany Convention the number of signatures obtained. After the Albany Convention, we must bend every energy to the accumulation of names. If every vice-president and Liberal takes hold with the activity of Mr. Carr, a formidable petition will be in the hands of the Association for effectiv work.

PARTICULAR NOTICE.

Will every subscriber of THE TRUTH SEEKER, and every friend of the cause, make a special effort to hav a notice of the Albany Convention published in his local and county newspaper? Let everyone do his best to attract public attention to this great gathering.

Dr. Brown, of Binghamton, our able and popular president for so many years, sends these cheering words. He shall hav a cordial welcome:

"91 COLLIER ST.,
"BINGHAMTON, N. Y., Aug. 24, 1885.

"MY DEAR PUTNAM: Your kind and acceptable letter I had intended to answer in person. Press of home business prevented my visit. I shall meet you and the Liberal friends at the Albany Convention. Then and there I will comply with the demands you so fitly propose. I am more than ever interested in the success of our Association and the worthy cause it represents. I am with you in all the efforts you hav so wisely made to aid the Liberal and Secular movement. At Albany we shall meet most of our earnest workers in the field of Freethought reform. Every activ Liberal will do well to attend each session of the Convention. Its program is immense, and ought to satisfy every thoughtful person in our ranks. Truly yours, T. L. BROWN."

The Tent.

CARBON, IND., Aug. 26, 1885.—Our Tent, despite most energetic efforts to accelerate its transit, did not arrive at Carbon until 5:30 P.M. Friday, 21st inst.

We found outdoor meetings, like the average picnic, much more pleasant in anticipation than realization. Heavy dew dampened and chilled us; the wind blew out our light; the gnats, moths, millers, beetles, and bugs swarmed around us, attracted by the glow of our lamp. Grabbing at hideous, long-legged, ironclad beetles, that got tangled in our hair; frantically endeavoring to dislodge inquisitiv, long-winged crickets and bugs, who crawled down our neck, evidently desirous to examin for themselvs the texture of our undershirt, had a slightly irritating tendency, liable to interrupt our train of thought, and evoke interjections not the less intense be cause delivered *sotto voce*. The people came *en masse*, but it was difficult to preserve order among the small boys, and in Carbon, the small boy, the festiv pig, and the yaller dog "are as the stars for multitude." Despite these disadvantages we aroused a very earnest interest—an intense desire to read and investigate.

On arrival of the Tent, thanks to ready helpers, we had it unloaded, pitched, seated, lighted, organ on the platform, and everything in readiness for our audience by eight o'clock P.M. A very large crowd was in attendance long before the time appointed to commence the lecture. We had got fairly started on our subject when down came the rain in torrents; the lightning flashed, and the thunder roared, as if bent on drowning our voice. Some of the audience fled; the intensely pious believing God was making all the uproar to evince his displeasure at their being present at an Infidel lecture.

Is not such fear singular in most devout believers in God—those most horrified when any person expresses doubts about the exact fulfilment of every promis of the Bible, or that God is omnipotent—who are most glib in quoting what they call the sure and blessed promises?

"The transgressors shall be destroyed together; the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord; he is their strength in the time of trouble. The Lord shall help them and deliver them; he shall deliver them from the wicked and save them because they trust in him" (Ps. xxxvii, 39, 40).

"The Lord preserveth all them that love him, but all the wicked will he destroy" (Ps. cxlv, 20).

Yet this class never trust him. At faintest sign of danger they evince more confidence in their legs than in their God preserving them.

Those who rushed out of the Tent got wofully wet and muddy ere they reached home. Those who quietly remained were preserved from all discomfort, and got home dry and comfor table.

Our greatest gathering was on Sunday. We thought we had as many as would fill Tent three times over on Sunday afternoon, but on Sunday evening we had an enormous multitude. Thanks to the liberality of friends J. A. Kerr, Conrad Bauman, and William Oldham, arrangements were made that ladies should occupy cane-seat chairs free. Every chair was occupied, and fully one-third of the plank seats were filled with ladies, the men again and again retiring before the crowds of ladies. Outside every available stump was utilized, vast crowds standing all around the wall. All evinced eagerness to hear; even some whose troubled visage showed disapproval remained seriously attentiv. There was a very general regret we could not hav remained another week at Carbon.

We found a number of persons here, who, if not avowed Liberals, had lost their faith in Christianity through the able lectures delivered here by our esteemed friend and able coworker, John Remsburg. He gained golden opinions from all sorts of people on his visits here, and has many warm friends and admirers in Carbon and vicinity.

Our most grateful thanks are due to Mr. Wm. Oldham for his earnest zeal and strenuous efforts to insure success to our Tent effort. About to remove to Missouri, he determined to remain over for ten days, and devote that time and his best efforts to affording his friends and neighbors an opportunity to be enlightened and blessed by the glorious truths of the gospel of humanity. We were greatly encouraged at his declaration that he and all who had helped to hav the Tent at Carbon were well satisfied with the work we had accom plished. We regard the declaration as the highest possible compliment, for certainly his self-sacrifice and labor entitled him to a most effectiv and wide-reaching effort.

To Mr. J. A. Kerr and his accomplished wife, a very queen of the cuisine, we were under obligation for a most happy home and royal hospitality Mr. Conrad Bauman, a man of few words but effectiv deeds, proved on any and all occasions to giv practical evidence of his liberality.

Mr. Geo. Hathaway, Wm. Knowles, Frank Mann, Harry Barnet, and many whose names we hav forgotten—we shall never forget their kind service. Mr. R. White, the genial, jovial station-agent of the I. & St. L. R. R., rendered us invaluable service in sending telegrams after our Tent, and affording us special facilities for shipping it to Logansport. He will be one of the delegates from this place to the Congress at Cleveland.

Carbon is a coal-mining village. A people dependent on work in the mines, last summer they had a strike the sad effects of which are still felt. Work has been very slack all spring and summer, so that there is severe dearth of money. They are hopeful of good winter's work. Many will then subscribe for THE TRUTH SEEKER and other Liberal publications. No people are more generous or desirous of doing their full duty in sustaining any cause which once gains their sympathy and approval.

We carefully distributed a very large number of pamphlets, tracts, TRUTH SEEKERS, and other first-class Liberal papers.

And again we hav to express our thanks to friends in Texas, Massachusetts, Montana, Michigan, Long Island, Iowa, and other places for all their kind words of sympathy and cheer.

We shall return West from Albany and hold Tent effort at Alliance, O. We had intended to stop at Knightstown, Ind., but find the cost of freight and delay would render it doubtful if we could reach Alliance, O. And there might be danger of our being delayed by business at the Albany Convention, so we might fail to connect. But we can giv Alliance the last ten days of September, and then take the Tent to Cleveland for eight days' siege preceding the great Congress, and thus hav the advantage of being at Cleveland to attend to requests of friends and arrange details of the Secular Congress.

Then cold will compel us to fold away our Tent, and at once commence the fall and winter campaign in halls. Thus the good work goes on. C. B. REYNOLDS.

MR. REYNOLDS'S TENT FUND.

We hav received the following additional subscriptions to Mr. Reynolds's Tent Campaign:

L. De Witt Griswold,	$1.00
S. C. Rogers,	1.00
F. Schunemann,	1.00
J. W. Leighton,	.30

Lectures and Meetings.

ON Sunday, August 23d, J. E. Remsburg spoke at Leonard's Grove, near Corning, Ia., delivering three lectures (nearly thirty thousand words) between 12 and 4 P.M.

MRS. AMELIA H. COLBY is engaged to speak at Portland, Maine, during the Sundays of September and October. Mrs. Colby's services for Sundays are engaged as far ahead as January, 1887.

THE Logansport *Daily Journal* of August 29th says: "Ex-Rev. C. B. Reynolds entertained an immense audience in the court-house square last evening. Mr. Reynolds is a Liberal lecturer, and his oratory and ideas are original and attractiv. He is exceedingly dramatic in his delivery, and the force and manner with which he givs his hearers the result of his thought, reading, and apparent conviction is at times most effectiv. Last night he gave his hearers the 'Reason Why I Left the Pulpit,' and this evening he will talk on 'Science and the Bible.' Mr. Arthur Tilney, a popular and accomplished vocalist of London, England, is accompanying Mr. Reynolds, and during the evening renders choice selections. Mr. Reynolds states that the object of his talk and investigation is the attainment of truth and his creed: 'Do justice, love mercy, and promote the best happiness of your fellow creatures. Go and hear him tonight."

MR. SHAW, of the *Independent Pulpit*, finds it exceedingly difficult—indeed, impossible—to get any of the Christians of his vicinity to debate with him. In this they evince the wisdom of the serpent.

THE city of London, says Theodore Cuyler, grows faster than do the evangelical influences which mold and leaven it. Judging from the fruits of "evangelical influences" as pictured in the *Pall Mall Gazette*, we should hope it did.

WE hail James A. Bliss's *Spirit Voices* as an ally in our work against the Catholic church. In the last number of that publication we find reprinted two editorials from THE TRUTH SEEKER, which show up two instances of hypocrisy and tyrannical greed on the part of the Romish church in this country. We thank *Spirit Voices* most heartily for giving them further circulation.

DURING Mr. Charles Watts's visit to England he has written a series of articles for this journal on "The American Secular Union: Its Necessity and the Justice of its Nine Demands." This is very opportune just when two of the most important Conventions ever held in this country in connection with the Liberal movement are about to take place. We invite the attention of our readers to Mr. Watts's articles, the first of which papears in our present issue.

Letters from Friends.

MARYSVILLE, MO., August 23, 1885.

MR. EDITOR: The 19th, 20th, and 21st instant, John E. Remsburg delivered his three celebrated lectures, "Sabbath Breakers," "False Claims," and "Bible Morals," at our neighboring town of Hopkins. His audience listened to his damaging arguments against Christianity and the Bible with the closest attention. He drew good houses each night, notwithstanding the churches had opposition meetings and industriously circulated the report that an admission fee was charged.

Mr. Remsburg is no ordinary orator. His diction is pure and lofty and delivery free and easy; but his great forte lies in the incessant shower of damaging facts he pours upon the absurd claims of orthodoxy. An opportunity was given to anyone who wished to reply to his lectures, and on one occasion three preachers were present, but, deeming discretion the better part of valor, prudently determined to wait until Mr. Remsburg was safely out of the country before they open their batteries upon Infidelity in general and Mr. Remsburg in particular.

"Sabbath Breakers" was the worst dose of all for orthodoxy to swallow. Other lectures had hit them on the Bible question and claims of the church, and they had got a little used to that; but when an attack was made on the monopoly the church had of the "Lord's Day," it struck right at the base of their whole fraudulent system. The wound was not only a fresh one, but deep and severe, and from the way the clergy writhe when struck there it is evident that is the most vital point of attack.

Liberals, if our cause is worth anything at all, if it is what we believe it is, then it is worth making some sacrifices for, and I would say, Keep the good work going; keep Mr. Remsburg and all the other Liberal workers employed; there is not yet half enough of them. GEO. H. DAWES.

PARIS, KY., July 30, 1885.

MR. EDITOR: Your postal card received to-day, and tracts a day or two since.

Many thanks for your prompt attention to my order. You say "The Origin of the Bible" is not yet printed. When it is, forward it to my address, and if you hav not enough money for it, let me know and I will remit; if more, send value in something recent and up with these days of progress.

I am nearly seventy years old, and some think I am not making good use of time, and had better be preparing for the future. I am ready for it. Moses was a scientist and said, "Dust thou art, and to dust thou shalt return, and the spirit to the God that gave it." We liv and grow upon the products of the earth even in our mother's womb; grow from her blood and new matter formed from the food she eats grown out of earth. In embryo we neither eat, drink, hav natural evacuations from the body, or breathe. We move only when motion is excited in us by the power of the nervous centers in her. What now? If no accident happens to us in embryo or during labor, when born the air strikes us, and penetrates the pulmonary system, and we show life—life from outer surroundings in the air, probably a more sublimated form of electricity than we now know of. So, from dust to dust back we go, and the spirit to the grand pabulum of life around us.

Moses was a matchless piece of seasoned clay—a shrewd general, skilled in all the cunning of his age, and with a face formed to conceal. His record, biblical in villainy and wickedness, far exceeds the criminal record of Europe and America—read in any other book, the author would be up before court for the circulation of obscene matter. But it was Moses whom ignorance and superstition hav privileged to rise above law, morals, and common decency.

Geological and other evidences hav shown us there were people on earth long before Adam and Eve, for Cain the murderer fled into another country and there knew his wife. God certainly was not the parent and kind guardian he is represented to be, or he would not hav suffered the lapse of time before issuing our moral and spiritual guide, the Bible. Oh bosh! it was good to subjugate and keep under power the Jews.

Take woman from the church, and it would become a thing of the past. The common herd of mankind would laugh it to scorn.

All tracts I get I read and dispose of by gift to the thinking men, untrammeled by tyrant power of the church. Thank the God of nature, we hav more of them around us than the church dreams of, but their financial condition closes their mouth for the present. WM. KENNEY.

ROGERSVILLE, O., Aug. 15, 1885.

MR. EDITOR: Some think Hoadly is no Freethinker, but a kind of straddler of all doctrins of belief. It is claimed he is a Unitarian and a believer. Skeptics would like to be convinced that Hoadly is a Freethinker. What evidence can I get that he is an officer of the New York Freethinkers' Association, as claimed by some? What evidence hav we, in short, that he is a Liberal? Did he ever say he is? If he did, where is the proof? Did any other Liberal papers speak favorably of Hoadly's election besides yours? I do not believe in a dough-faced Liberal. CLETUS WEAVER.

[We hav but slight information about Governor Hoadly's religious views, if he has any. He is popularly reputed to be a Freethinker, and as candidate for governor of Ohio, he was opposed on that ground. His Thanksgiving proclamation last fall was marked by the entire omission of all mention of the "supreme being," and contained no religious sentiments. Not being a citizen of the state, we doubt if he is an officer of the State Association of Freethinkers, though he may be a member. He is, we believe, a shareholder in the Boston *Index*, or in some way connected with it. We agree with our correspondent in not believing in "dough-faced Liberals," and trust that Judge Hoadly is not one of that kind. Perhaps his official position renders him diffident about asserting his views.—ED. T. S.]

BLUEFIELDS, NICARAGUA, C. A., July 22, 1885.

MR. EDITOR: Your valuable paper—which is the real lever that Archimedes sought in vain by which to move the world—has reached this obscure corner of the globe, and let me tell you with pride, it has stirred new thoughts and ideas in my mind. I came to this place an imperfect Christian about eight months ago, but having obtained several copies of your wonderful TRUTH SEEKER, and especially No. 26, June 27th, it has transformed me into a perfect Liberal, with respect to Bible truth.

I hav read and compared Mr. Andrew Jacobson's exposition of what he calls "Bible Harmonies," and it settled my mind that, after all, this old book is a compilation of the worst kind of fraud that poor humanity can be subject to. I now admire Colonel Ingersoll as the world's champion for denouncing and exposing an institution that, when you look at it from a distance, is horrible to behold. This wonderful man was a regular bugbear to me, and in my heart—the reservoir of perfect sentiment—I, in the "charity that thinketh no evil," wondered why God permitted this profane man to go around like a roaring lion seeking whom he may devour, perverting the minds of youth, and corrupting the hearts of mankind generally. What nonsense this Bible teaches! Oh, if these ministers really believe in God and immortality, how can they, with evidence to the contrary, teach from a book that is evidently a myth, a copy of pagan idolatry and worship that contradicts its own veracity and is full of nonsensical language? Most of it was written by raving maniacs, as, I believe, a man of sense would never think of writing such infamous tales about his fellow-creatures if he sought notoriety. It seems as though men at that time, like the Goths and other barbarians of Europe, had the fire kindled that sought vengeance, and were all the time working destruction in the name of God or some other deity. How they ravished, plundered, and devastated towns, cities, and empires! How much the spirit of God worked in them is only ascertained by the prodigious crimes that they, through inspiration, committed.

Sir, no more Bible for me; I hav it in the house as an old relic, to look at with pity, to refer to as circumstances may require, but never to read with that reverential awe that its advocates instil in the minds of their victims.

There is a mission here; they style themselvs "Moravians." I can appreciate the missionary spirit now, since I hav been here, more than I ever did. I can understand how it is that these saints—as the apostles were permitted to gather corn on the Sabbath—can "serve God and mammon" by having a store, keeping a post-office, officiating as treasurer for the government, buying rubber, having a mail-boat, and other sundry little worldly indulgences too numerous to mention. There are about eight of these holy creatures here, but the rising generation has had several of Colonel Ingersoll's treatises on the "Mistakes of Moses" that hav led them astray. There is only one feature that, perhaps, does not make these new proselytes very desirable, and that is their color. They hav not been perfected through the process of evolution. Do you admit such a one to enter the ranks of universal reform?

There are several Americans in this place, and not one of them believes a word of the Bible. CHAS. A. TELLER.

THE FUNCTION OF CONSCIENTIOUSNESS.

BLISS, N. Y.

MR. EDITOR: It is a fact that people are more jealous of their opinions upon questions of morality and religion than upon any other subject. People with strong orthodox beliefs can meet opponents in discussion with affability and courtesy upon any subject but religion. Nothing so disturbs their equanimity as to listen to the Atheist's doctrins. And it is not a mere disturbance of temper and anger, but their feelings are badly hurt and sorely grieved. And why is this? There must be a cause for it greater than comes from being merely contradicted.

Does it not come from a sense of right, and a desire for mankind to believe that which one thinks is for their welfare and happiness? In other words, is it not on account of their conscientiousness? They may be as sincere on all other questions on which they hav an opinion, but not being what they consider of moral consequence, it little concerns them what people may think on those subjects. I believe that no conscientious and sympathetic person can be unconcerned about the welfare of mankind, especially of his friends and acquaintances. And consequently when such a person thinks it is necessary for other people to believe and act as he does in certain things, it is hard to refrain from expressing those views. And they necessarily feel grieved and mortified to hav their ideas ridiculed or denied. Well do I remember when after years of study on physiology, hygiene, and medicin I came to a very decided opinion that to hav health and consequent happiness, people must liv plainly and simply, and let drugs alone, how anxious I was that others could see it as I did! For a while I could not refrain from expressing my views whenever and wherever opportunity presented. And when those who were near and dear to me were drugging themselvs, and still continued to eat what I thought made them sick, I was actually miserable. Many a time I hav thus passed a miserable day that would otherwise hav been happy. May not most of the orthodox people be as sincere and conscientious in their religious beliefs? Is there any reader of this article who has a sister, brother, father, or mother that he has often heard pray for his conversion, who believes that such a friend was not sincere? I believe they should hav credit for sincerity, until otherwise proven. And if sincere and conscientious, it must necessarily follow that they would feel very much hurt to hav their opinions assailed and desecrated by the acts of people. I believe that people make a great mistake to treat any belief with contempt and ridicule. I do not consider them arguments, but on the contrary they injure the cause of the party that uses them.

When a person has, by certain facts taken as evidence and a due process of reasoning, arrived at certain conclusions, he must necessarily be sincere in his opinions, and will cling to those opinions until convinced by other facts and arguments, or by a different process of reasoning, that he is wrong. So if a man, by education or otherwise, accepts the Bible as revelation, actually believes it to be such, he must necessarily believe the doctrins it contains. Now, a man's conscience always approves of his acts when they are consistent with his beliefs, and disapproves when contrary. This approval and disapproval of oneself is thought by many to be a guide to right and wrong. They accept it as their guide to determin right and wrong. By keeping their "conscience clear" they are satisfied with themselvs. While I admire the moral character of the person whose conscience and moral sense keep him in the path of what he considers justice and right, he should also be aroused to the fact that the moral sense of itself is not any more of a guide to right and wrong than a man's reason is a guide to his affections. If conscience were truth, there would never hav been any improvement. People's opinions would hav always been the same. They could not change.

For what is right once is right forever. If moral sense were a sure guide to duty, there would be no need of teaching morality. All our efforts to raise humanity would be worthless. Education as to duty would be useless. The first opinion a child had as to what was right would be correct. An opinion once upon justice would be an opinion forever. There would be no need of training our children in the paths of virtue and mercy, justice and honor. They might as well run wild in that respect.

Again, people would all be of the same opinion upon all questions pertaining to morality and duty, if conscience were a truthful guide. It could not be otherwise. It could not tell one one thing and another the reverse. Nature would contradict herself. Again, there would be no use to try to remove any evil—conscience telling each one what was right and wrong would be sufficient.

It is by knowledge that improvements come. We try to convince people of an error through their intellect. How anxious parents are that their children should hav good influences! They want them to hav good company. As a rule, they want their children to be moral children, and they recognize the fact that they must be properly taught and cared for, if they are kept in the path of virtue and right. They commence to teach them very young what is right, as they understand it. Certainly, people think and believe as they hav been educated by their teachers and by their environments. Wrong education produces a wrong conscience. We hav a right conscience when our judgment is right, and *vice versa*. Man's moral sense prompts him to do right. His conscience is continually exclaiming, "Be right, be right." Thus a man with a keen moral sense will be more liable to do right as he strives harder to ascertain the true, and considers justice in all his dealings; while a man that lacks a desire to do right will do wrong, no matter how well educated, because he does not care. Wrong-doing givs him no uneasiness, unless he fears a penalty that human law inflicts.

Hence, while a person should be careful that his moral sense is not blunted—while he should cultivate the faculty of conscientiousness in himself and children, keeping his "conscience clear"—he should also bear in mind that it approves of whatever he, through his experience and education, has concluded is right—that it is no guide itself; and should further bear in mind that all people's sincere opinions should be treated with civility and courtesy, that in no case should we ever attack the man, but his principles, and that we should handle *them* as his property, to which he has acquired a good title—a title acquired in the same manner as we hav acquired ours, and entitled to the same usage. FRANCIS M. BUCK.

ALLENTOWN, PENN., Aug. 17, 285.

MR. EDITOR: Inclosed find $1, for which please send me six copies (no more) of the 6 picture lessons. The balance use to bring out other pictures. J. G. DESHLER.

BRUNO—A PROTEST.

NATIONAL MILITARY HOME, TOGUS, ME. }
August 18, A.S. 285. }

The Secretary of the Veteran Liberal League to the American Committee on the Giordano Bruno monument:

The Bruno monument and statue should be a masterpiece—a work whereof every honest Freethinker may be truly proud. I had wished to contribute a trifle toward commemorating the sublime martyrdom of science's most noble worshiper; but if the proposed inscription, which makes him appeal for final judgment to a mugwump god, for the demonstrated denial of whose very existence the bigoted fools and bloody frauds burnt him alive in fagot flames, must go upon his lasting monument, any other use of a dollar would be much wiser. I hope there will be a potent protest against that worst word (God) written in any language being blazoned upon that good man's memorial tablet.

What good has any God ever done for man that we ought to pay a penny's worth of tinsel-tribute to his paltry praise? What do we want of a God who cannot, or will not, prevent the evil from passing within the entrance, instead of insolently salving the serious hurt with a tame and tardy pity, and eternally debiting the poor patient for the proffered plaster, whether applied or refused? Beside the bad taste displayed in the Pauline phrase, there is the greater absurdity of attributing Bruno's benison to a gratuitous fore-ordination. Such a false sentence as this placed on metallic record as the standing sentiment of the scientific world foists upon rational civilization a ready weapon which superstitious churchmen and religious mystics and mercenaries will not be slow to turn against those who formulated and accept the awkward and misleading epigram, "The highest God has destined me to be an apostle, not last or least, of the better age to come." If a God destined him for anything, the same absolute despot also destined him to his cruel death, and no praise, blame, gratitude, or responsibility, belongs to any subject of his sovereign will; and God should therefore be left alone by his helpless cattle to magnify and glorify himself in his own omnipotent conceit.

Let the lines on the open page of Bruno's book be amended to read: "The highest judgment of the present Age of Reason

regards this master man, whom Christian bigots most cruelly burnt, as the first and chiefest apostle of knowledge, and heroic liberator of superstition-enslaved humanity. He groveled to no priest, and he prayed to no God. Whom the truth makes free is free indeed."

Again: What is John Huss doing on Giordano Bruno's ground? If the Christians who hav perished by the operation of their own dogmatism, in the hands of other Christians, are to be honored by steadfast Freethinkers, who would hav been ignominiously called Infidels by those to whom the largess of merit is liberally remembered, we shall be occupying an ecliptical age in carving their incongruous images (incongruous in their grouping with naturalists), whilst our own and far more excellent worthies remain almost forgotten, except by their contemptible maligners. Let Huss be buried and bronzed by his own creed-bound followers, or go without a statue to confirm his fame—at least until all who own no allegiance to any traditional, supernatural religion shall hav learned that there was but a little later than the time when he lived such a man as James Gruet beheaded by order of the intolerant Jack Calvin—though himself an incisiv innovator—for laughing at his horrible theology and abjuring all the stale jargon of gods together. Gruet was a witty man, possessed of erudite learning and solid sense; though the cyclopedias, which pander to popular prejudice, hav but a slurring mention to make of him, nevertheless there can be furnished something of his history interesting to those who care to investigate the true inwardness of the so-called Reformation. If the fearless likeness of James Gruet can form one of the silent but salient witnesses to honest thought, clustered about that of their superior, Giordano Bruno, an honor will thus be well done to him to whom honor is doubly due; Freethought will hav established another exhibit of its moral heroism, and openly shown one more crimson shame of the sworn Christian bigotry and terrorizing tyranny.

Yours for man, JOHN PRESCOTT GUILD.

CINCINNATI, OHIO, 1885.

MR. EDITOR: I must giv Brother T. R. Perry a little praise for his zeal in trying to convince Materialists that the theistic and orthodox dogma of immortality is true, but really I do not think so intellectual a man can sincerely believe it himself. Be that as it may, he finds out the Materialists of Ohio are not easily caught with chaff. The brother knows that a champion Materialistic Infidel dwells in that Buckeye state, and throws around him such stubborn facts that the high-flyers of superstitious faiths in creeds, dogmas, and spookdom can make but little headway. The Buckeye boy must hav facts—nothing short of positiv proof will convince. What another has seen or heard is not enough evidence to satisfy the level brain of an Ohio Materialist. Bring on your spooks in a clear-cut manner—no dark-lantern trickery; let all be plain, honest, and perfectly free—no juggling and pay for the show. Giv us the square thing! That is a just claim. We take no less.

Can friend Perry, or any other Spiritualist, honestly believe that all the hundreds of millions of all nations, tongues, and religions—savage and civilized; blacks, tans, and all colors; murderers, cannibals, etc., who died thousands of ages ago in every conceivable manner, are alive to-day? I think Brother Perry can scarcely believe in any such preposterous nonsense. I do not expect to convert Brother Perry, but I think that in the deep recesses of his true inwardness he will admit that Materialism is far more sensible, solid, and satisfactory than the flimsy and very doubtful faiths in any of the superstitions known by the name of religion. T. WINTER, Materialist.

CORUNNA, IND., Aug. 3, 285.

MR. EDITOR: Of all the battles that hav been fought for freedom, the battle with the church has been the most obstinate and prolonged. And why? It is because the race has not yet sufficiently developed to perceive the falsity or truth of a doctrin by the workings of the same. Neither can a large portion of our own civilized America fully comprehend the nature of things seen about us, how or why this or that came about. I find that, of all the hobbies of the ignorant church people, the most tenaciously clung to is that of a special creator. They always infer that the human race could not hav been here without a personal creator. To the uncultured mind the Darwin theory appears dark and mysterious. Without a knowledge of history, geology, astronomy, and the general conditions of our earth, it is impossible to understand the true workings of nature. I am of Holland descent, and authentic history shows that fifteen hundred years ago my foreparents were wild savages, dwelling in huts of bark and caves in the rocks, in almost a nude state, subsisting upon the chase, occupying about the same position as the Diggers of the sage deserts do at present. And to-day the race hav attained a high degree of civilization. If in so short a time a race can advance from a state of barbarism to a highly civilized people, how easily could the wild and naked savage develop from the ape or orang outang, especially since we can advance plenty of facts to prove that millions of years were occupied in the progressiv change! I was born of Christian parents, and was early taught the whole Bible theology. I was taught that a book that came from God could not be wrong. My early days were supremely orthodox. My first step toward the light of truth (by Christians called Infidelity) was a small geography given me by my father. The Bible described the earth as flat, standing on pillars, with a hard sky overhead, to which sun, moon, and stars were fastened. But the little geography dispelled all Bible doctrin on that point. Again, I came in possession of some works treating on geology and astronomy. From the Bible I had learned that this was the one and only world, the center of the universe, and that everything visible was created in six days all out of nothing, by a pre-existing God. But geology and astronomy removed every vestige of such doctrin. My Christian teachers now became alarmed lest the boy was drifting to the bad, so they began to advise me to read the Bible more, thinking thereby to bring me back to primitiv ignorance, called Christianity. Accordingly I began at the first chapter of Genesis, and perused the ancient volume carefully unto the last chapter of Revelation, and continued my search until I had gone three times through the wonderful, infallible, holy Bible, and the general conclusion reached was that their holy book contained more and meaner lies, and more disgusting, filthy, and obscene reading, than any other book I ever became acquainted with. The fraud exposed itself so clearly that I at once proclaimed myself an Infidel. And it was then I learned something that I never knew before, that the church did still persecute, slander, and abuse all who dared to differ with them. Since I hav dared to raise my voice in opposition to the dominating rule of the clergy, I hav been slandered, oppressed, and persecuted to the full extent of the Christians' ability. But my bosom swells with pride when I remember that I am marching with the grand army of progression that is sweeping the dark curse of ignorance, superstition, and infamy from the face of our green earth.

Yours for progression, JOSEPH A. SHADE.

LONGSTREET, GA., July 27, 1885.

MR. EDITOR: Among my friends North, East, South, or West, there may be some who read THE TRUTH SEEKER, and if so they may be pleased to hav my present thought in reference to orthodox beliefs. In a few words let me say, first, last, and for all time to come, that I *believe* nothing. It is not needful that I should. I think instead, and use my reason. Belief establishes nothing as truth; proves nothing; demonstrates, settles nothing, but unsettles all things we think essential to our peace and happiness. Hence let us forever drop the word from our vocabulary, and use the word "think" instead. Why say, "I believe thus and so," when by so saying I admit that I don't know? Why not say, "I think it may be so," or, "I think it may not be so," or, "I don't know?" What I know as truth is not a matter of belief. What I don't know cannot become a fact, a truth, to me, until 'tis demonstrated or proven to me. All true science and philosophy must be in accordance with human reason, by the exercise of which truth is brought within the grasp of human consciousness.

Again, belief is based upon evidence. What do I know of the character and reliability of the so-called inspired witnesses? Really, nothing worthy of entire confidence. I hav not entire confidence in everything said by my best and most truthful friend. I do know no man is infallible. No one has all the truth, or the exact truth. Reason must be the standard of truth, as justice that of right.

The foundation of so-called essential beliefs science proves to be false, viz., the creation theory; the fall, and inherited total depravity; the atonement; the miracles; the trinity; and the infamous doctrin of eternal punishment.

And my last word now shall be this: Believe nothing; think instead; strive to know the truth. And why? Simply because 'tis best.

Our Ingersoll is doing more to excite and liberate thought, raise doubt, and giv new hope and joy, than any other man living to-day, great, noble, brave man that he is! And notwithstanding he has in the past said hard, bitter things (from his standpoint) against the South and Southern people, yet were he to come among us now, thousands would flock to hear him lecture.

Freethinkers should be encouraged to talk and work. There are many Freethinkers in and out of the churches, but no organization of Liberals and no lecturers. I am doing what I can in distributing such reading matter as I am able to buy, and will continue to do so, hoping for a time to come when no man will be found in this enlightened country who will not be ashamed to say, as one said a few days ago, "I'd rather not read Ingersoll's lectures, or it will unsettle my faith." "Yes," I said, "'twill put you to thinking, and if you are afraid to think, then I advise you not to read it." T. N. MASON.

CANTON, ILL., Aug. 15, 1885.

MR. EDITOR: I hav a suggestion to offer for the consideration of professed Liberals, especially money-loaners, viz.: I think a good plan for them to adopt would be to loan money at the lawful rate of interest, and charge no bonus, but charge only for drawing up the papers between the loaner and borrower, and not join in with the rich money-loaner to help rob the poor. The money borrower, like the majority who stick out their money to loan, does. JOHN W. ABBOTT.

KANSAS CITY, MO., Aug. 3, 1885.

MR. EDITOR: As man awakes from the stupor and unconsciousness of his elementary condition to that unfolded point where he can comprehend something of his immediate surroundings, he comes in contact with precedents in the shape of laws, religions, and customs, which he is expected to subscribe to, no matter how abhorrent they may be to his individual nature, and whatever element of his being proves too powerful to yield to their demands is considered the outcropping of legal contempt and religious depravity. Political and religious dogmas of all kinds are founded upon the mistaken idea that humanity started as the fountain-head of intelligence, and that life consisted in simply keeping the original stock at par value. The evolution theory makes it appear that humanity is a diverging, expanding entity; consequently precedents are the dead and dried-up mullein-stalks of a last year's growth. The unfolding process in nature, discernable all about us, proves beyond a doubt that a precedent has been a crown of mildew and a vampire to every age. W. W. JUDSON.

OSHKOSH, WIS, Aug. 21, 1885.

MR. EDITOR: My last letter published in THE TRUTH SEEKER was copied in the Oshkosh *Daily Times* without my asking, and had the desired effect, for the *Times* has the largest circulation of any paper in this city; consequently it reached a great many readers in this vicinity, and will cause many to inquire for THE TRUTH SEEKER. We hav our annual Turnfest here this week, and the city is full of Germans, and, as I cannot speak their language, I hav to take a back seat.

Yesterday I received a letter from John E. Remsburg, together with a copy of "Bible Morals," and I must say that I never read a book with more interest; and everyone who has not read it should do so at once. I wish I had a few more of them to lend around among my friends, for, although small, it speaks volumes. I think if every church-member should read that book the coming week, that on the following Sunday one-half of the preachers would hav to speak to empty seats. I hav not the pleasure of a personal acquaintance with Mr. Remsburg, but from what I hav read of him, he is second to none but Colonel Ingersoll, and I earnestly hope he will liv to be one hundred years old, at least, with full possession of all his powers. When I had finished reading his book, I said to myself, "Oh, that we had a million such men in this country!"

And now, in conclusion, I must say that it pains me to hear so much backing and filling in regard to Spiritualism. We are all Liberals. One will say, "I am a Deist;" another will say, "I am a Spiritualist;" another, "I am an Infidel;" another is an Agnostic, but all these claim to be Liberal. Now let us all join issue, like a band of brothers, and fight for the Nine Demands, and let these side-issues go, for a time at least; for, if Spiritualism is true, it will not be long in proving the fact, and *vice versa*. I am not a Spiritualist (unless some friend asks me out to take something), but I like to giv everyone a chance.

We hav got a hard fight ahead of us, and it is very important that we should be united. It does not look well for the churches to see differences springing up among us. Let us first wipe out this taxation without representation, and all other things will be added. GEO. M. HARE.

BRIEF HISTORY OF ENGLISH ORTHOGRAPHY.

CANYON CITY, COL., July 28, 1885.

MR. EDITOR: I hav many times been asked how our spelling came to be as it is, and hav come to the conclusion, with your consent, briefly to answer that question.

England was settled by people from countries on the continent; by the Kelts, Angles, Romans, Saxons, Danes, Franks, Normans, and others. The people of each nation took with them not only their language, but their own way of spelling. At one time seven kingdoms existed in England, and this resulted in a mixture of languages and some change in speech, but the priests of the nation, the Druids, who alone did the writing, each retained the spelling of his own language.

As no printing was done, and hence there were no school-books, kings themselvs couldn't write, nor even read. The priests, being the more intelligent, were the law-makers and judges, and by virtue of their position in society were exempt from military duty and taxation.

In the course of several hundred years what is now called the English language grew out of the slow amalgamation of tongues; and this justifies Dr. Webster in sayin . "The English language is derived from twenty different languages." Hence we hav so many ways of spelling the same sounds, and each way is supposed to indicate etymology.

This reminds of an Englishman in Illinois who wore a piece of sheepskin on his shoulder. He was asked one day by a neighbor why he wore that wool on his shoulder. His answer was, "To preserve my etymology." "How is that?" said the neighbor. The Englishman replied, "I am an Englishman, but nobody would know it if I didn't wear this patch to let folks know that my ancestors dressed in sheepskins."

So we all use the sheepskin in the shape of silent letters to preserve etymology, and so obscure the sounds, which are the stuff that words are made of. We are getting words almost every day from other languages. In this state we get words from the Spanish language, and in every case we adopt their orthography, but pronounce the word as it is most convenient. Instead of re-spelling them and presenting the sounds to the eye as they are to the ear, we retain the Spanish spelling, which to those who hav never heard the word spoken is a perfect jumble. As our language is now written, we are forced to learn two sets of riddles: first, the speech being given, to guess the spelling; second, the spelling being given, to guess the speech. A. B. PIKARD.

OKETO, KAN., Aug. 18, 1885.

MR. EDITOR: It is not very often that I bother you with a letter from this Christian part of God's moral vinyard. I am so much revived in my Infidel belief by hearing two lectures here, given by J. L. Andrew, of Fort Scott, this state, that I must let the readers of THE TRUTH SEEKER know it. Mr. Andrew is traveling through the state giving lectures in all the towns on the line of the railroads. Mr. Andrews saw my name in THE TRUTH SEEKER, and he hunted me up. He told me that he would lecture in our hall here on "Modern Infidelity," if it was to let now. I told him we had better bait them first with something softer than Infidelity, for it is a church-ridden community. So he agreed to lecture on "Education," which he did. The lecture was a good one; was well delivered, and appreciatingly received. This lecture broke the ice in this town. It was given on Friday night. At the end of this lecture Mr. Andrew said he would lecture here again on the next Tuesday night. Between times he went to Marysville, a town twelve miles south of Oketo. There he gave two lectures on Infidelity. They were well received and largely commented upon by the Liberals of Marysville.

On Tuesday night he met us again in Oketo, and lectured on "Modern Infidelity." Certainly there were some of the orthodox Christians caught in the trap we set for them, although they did not stand it long. When Mr. Andrews told them of solid facts they left the nall. This lecture was also well received and elegantly delivered. Mr. Andrew knows how to handle the subject that he lectures upon. He made his home with us while delivering those lectures, and I kept him busy till late at nights enlightening me on Freethought and Liberalism. He has promised me to call on us this winter, and speak to us again. His lectures were free. Our lecturers cannot make a living this way. We Liberals must organize and prepare to help our lecturers. The church helps theirs. I was told to-day by a friend that the leading Christians of Oketo are going to hav me arrested for bringing such a man as Mr. Andrew there to lecture, disturbing them.

One Methodist member here says he hates to hear those lectures; he says he cannot read his Bible so well afterwards.

JAMES BIGHAM.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Let Us Love While We Can.

We all should love our parents dear,
Our sisters, brothers, friends,
Who stay with us so short a time,
Until life's journey ends.

We place them in the silent tomb,
Away from worldly care;
While round their graves the violets bloom,
And perfume all the air.

Hardest of all hard griefs to bear,
When loving hearts do sever,
Is when we pause and sadly think,
Perchance they sleep forever.

Then let us love them while we can,
As the days pass swiftly by;
For everyone, like autumn's leaves,
Must wither, and fade, and die.

Altoona, Pa. WILLIAM J. BURNS.

Making Ginger Cookies.

"Saturday morning, no lessons to-day,
Hurrah for business, and then we can play!"
So merrily say my little girls three,
While they're as busy as busy can be
Making ginger cookies.

"Two cups of molasses, of butter one,
O mamma! isn't this jolly fun?
The ginger and soda we'll not leave out;
We must mind closely what we are about
Making ginger cookies

"We'll mix the dough in a nice little lump,
And knead it together thumpety thump,
Never allow it to stick to the pan;
We want to do it just right, if we can,
Kneading ginger cookies.

"We roll it so gently this way, then that,
Till it's as thin as the rim of your hat,
Then cut them out smoothly, firmly, and true;
Remember, no ragged edges will do,
Cutting ginger cookies.

"We'll make for papa a bouncing big one
As e'er was seen in the light of the sun;
Dear Baby Ernest shall hav a fat pig;
'Twill set him to dancing jiggety-jig—
Funny ginger cookies.

"Then in a buttered tin, all in a row,
Into a 'piping-hot' oven they'll go;
Please go back, mamma, and shut up the door,
I'm sure we don't need your help any more
Baking ginger cookies."

—*G. W. Pember.*

[A few weeks since, through the kindness of George E. Macdonald, of THE TRUTH SEEKER, a prize, Lossing and Spencer's Complete History of the United States, handsomely bound, was offered for the best original story which should be written for the Children's Corner within a stated time. From a number of well-written stories we hav selected the one that in our judgment seems a trifle better than the others, though where all are so good it was hard to discriminate. We shall publish the best among the other stories sent us hereafter, and as these evince decided talent, both in composition and construction, we would advise the writers to improve all opportunities, and should another prize be offered on some future occasion, we trust the successful winner may be found among them. With many thanks to Mr. Macdonald for his generous kindness and interest in the Corner, and also to our friends for their competitiv efforts, we remain your friend, ED. C. C.]

Converting a Blacksmith.

Once—no matter when or where, but in my thirteenth year—I was standing in the door of a drug-store thinking of serious subjects—wondering how I could manage to escape the torments of perdition, of which our preacher had depicted such a terrible picture the night before. Suddenly my meditation was interrupted by a lame Swede, hobbling into the drug-store. He gave the druggist a prescription, and, after receiving his medicin, started out. But the druggist said, "Hold on! Money!" The Swede, turning around, stammered something in broken English, which I did not understand. "No money! Well, giv back the bottle, then," said the druggist, as he jumped over the counter and took the medicin from the old Swede's hand. The old man murmured something again in his own language, and, as he gazed wistfully at the medicin, a tear made a white streak down his smoke-stained face. The crowd inside the store giggled, and I felt an inward impulse prompting me to pay for the medicin and giv it to him. I was afraid the crowd would laugh at me, however, and did not do so. I thought right, when the pitiful object needing charity was before my eyes, but had not the courage to act my thoughts.

When the old man had gone, the druggist explained that some of the most ignorant foreigners do not understand our customs, and this one had given all his money for a prescription, thinking that was all the paying necessary. I pitied him more then than ever, but the opportunity to help had gone.

The evening of the next day, while reading the town paper, I noticed this item:

"DIED FROM NEGLIGENCE.

"An old Swede was found dead this morning in his shanty, near the southwest borough line. An inquest was held, and it was found that he had died from the effects of an injury received on the railroad, which was not necessarily fatal. Ten cents' worth of medicin would hav saved his life. He will be buried by the company."

Every word sent a sickening shudder through me. I said to myself: "Oh, how horrible to die for the want of ten cents! Oh, that I had paid it and saved his life! Oh, that he were here now!" But he was gone, and forever. It was too late for me to do as my conscience had dictated.

We all fail to take advantage of opportunities, just as I did. How often we spend our time trifling, while we might be doing great things! Think, dear reader, how many times "the sun goes down without some good deed being done." How reluctant we are to remember that

"The drying of a single tear has more
Of honest fame than shedding seas of gore!"

Feeling sad over the fate of the old Swede, my old meditation soon took possession of my mind again. Trying to imagin what a long time forever is, and wondering whether the souls in hell ever got used to burning, I became frightened and sought relief in prayer. While I was not exactly a Christian, I expected to be one, some day. I reflected that what I had done, or rather failed to do, for the Swede, was a virtue in contrast with some of my previous actions. Yes; I had done thousands of worse things, and always prayed and was forgiven, or thought that I was; and this time I prayed again, but still it occurred to me that I was a sinner, and a bad one. However, I would sin on a few years, praying the while. I would hav something out of life, and make it all right before death. I would "get religion" some time.

While my mind was running thus, mother announced that it was bed-time, it having been two hours since I sat down with the paper. "Go to bed, Charlie," said she, "and in the morning you may rise early and read this book before Sabbath-school. It belonged to your Uncle Joe. Though you never saw him, you know enough of him. He is only six years older than you, and it was only three years ago that he went to hear Colonel Ingersoll lecture, and then wrote pieces against the Bible, and got into jail for his wickedness. This good book was his before that time. He got it at Sabbath-school."

All this and more I had heard many times before.

Next morning I read most of the book, and, in Sunday-school, talked to my teacher about its contents. It, like all such books, told how a delicate Christian girl, six or seven years old, had converted a cruel, heathen boatman, etc. My teacher said that was just the kind of child I ought to be. Neither of us knew any heathen boatmen, but we both knew that a young blacksmith—a poor Infidel who never heard of God—had recently come to town, and needed Christian light. He had hired me once to blow the bellows for him, and I was not much afraid of him. When I suggested that he should be read to from the Bible as the heathen boatman had been, my teacher, Miss Chamer, said nothing could be better. So after she had told me several religious things to say to him, it was agreed that I should take my Bible, and do as would a Sunday-school-book hero.

The blacksmith "kept bachelor's hall" in a small but neat hut near his shop.

Before Monday's sun had been long set, my Bible and I were in his quiet home. After civilities had been passed, I said solemnly, as Miss Chamer had told me, "Well, Mr. Stomer, do you think you are saved?"

He looked rather astonished as he replied, "Saved! I guess so. None of me seems to be wasted."

"What ignorance!" thought I. "He needs light and must hav it." Then I continued: "Mr. Stomer, do you believe the word of God and know he will save you?"

"Havn't seen the word of God. Am not lost. Don't know there is a God."

"Don't know there is a God! Why, who made the world? 'The fool hath said in his heart, there is no God.' Even the cannibals and heathens acknowledge an omnipotent God of the universe. You are worse than—than—a heathen." (This I had learned by rote from a book.)

"Well, Charlie—I think you said that is your name—the case is like this: you believe in a God, the cannibal believes the same, and I do not. Now, who, in your opinion, is most like the cannibal?"

That staggered me. He had silenced my thunder in a few simple words. But, thinking of some more I had learned from the book, I commenced anew: "The Bible is the book that stands the test of ages. It surpasses in grandeur all other books. It has been the guide of great men and believed by every civilized being. More Bibles are printed than any other book in the world—a standing argument for its divinity."

Here I stopped, for I remembered no more of what I had learned for the occasion.

Pausing a moment, he said quietly: "We all hav weak points. Some great men believe in the Bible. That might be their only weak ness. True, a good many Bibles are printed, but it has been proved false, and a lie cannot be printed often enough to make it true."

My strongest points were gone again, but I thought of one more argument. "If it were not for hell and hope of heaven," said I, "everybody would murder everybody else. If there is no hereafter, what difference is it if we are bad."

"Charlie, your mind has been deformed by superstition. According to your own statement, Christians do right through the fear of hell, while Infidels do right without the promis of reward or punishment. Which, then, is the best? Is the banker who lends on security better than the man who givs? If you should find out, as I hav, that Christianity is one of the basest frauds that ever cursed this world; if you should discover to-morrow that religion is the most blighting superstition that ever enslaved the intellect of man, would you—speak honestly—be inclined to go and murder all your friends? If so, then who most needs conversion?"

He paused for reply, but my lips were sealed by amazement. This gush of eloquence, coming in such a natural tone from the poor, heathen, Infidel blacksmith, filled me so with wonder that that I couldn't move. Soon he resumed his talk, quoting scripture that I had never heard or read, and making his pungent comments. He opened his mouth and sentences seemed to fall involuntarily from his lips with as much ease and rhythm as water bubbles from a mountain spring. His closing sentences seemed to make the marrow quiver in my bones.

"Prayer," said he, "is the vaporing of mental deformity. You hav seen a cucumber deformed by putting it into a bottle while small and letting it grow there. In the same way your mind, when young, was pressed into the clamp of a creed and is now deformed like the cucumber. You heard of the Swede that died. He was not a Christian. If you are right, he is at this moment in hell, and the Christian druggist who refused him medicin will some day be in glory, and hav the pleasure of refusing the Swede a drop of water to cool his burning tongue. Religion is a disease, of which you are in the first stage. Study its history, and you will know how to treat it. To do wrong is to violate one of the laws of nature, and God can't forgiv you. Put your hand in the fire, and pray if you please, but it will burn; so it is with all the laws of nature. Crime is a cause and misery an effect. As Ingersoll says——"

"As who says?" I interrupted, without exactly knowing why.

"Ingersoll," he repeated.

"Why, that's the man that mother says Uncle Joe went to hear before grandpa drove him off." (I had learned he was driven off)

"Joe who?"

"Joe Remots."

"Where is he now?"

"Don't know. Dead, I guess"

"I guess not."

"Why?"

"Because *I am he!* Spell my last name backward."

Space doesn't permit me to tell what followed; but Joe gave me a bundle of TRUTH SEEKERS, and accompanied me home. I never tried to convert any more heathens. We are all Freethinkers. TOCS WAINE

Tyrone, Pa., July 20, 1885.

A Letter From Father Hacker.

MY DEAR YOUNG FRIENDS: I hav been reading your little letters in THE TRUTH SEEKER, and am very glad you hav good books and papers to read. When I was a boy, there were no books nor papers fit for children to read. They had a little book called "The Catechism," that said, "In Adam's fall we sinned all;" and when I asked what that meant, they told me a God created a ga den of fruits and flowers and took some dust and made a live man out of it, and then put the man to sleep and took a rib out of his side, and out of that bone made a full-sized woman, and placed them in the garden and told them they might eat of the fruit of all the trees except one in the middle of the garden, and if they ate of that they would die. Then, when the Lord God was gone, a snake came and talked with the woman. Did you ever see a snake that could talk? Do you believe any snake ever talked? No; you know better; but when I was a boy almost everybody believed it, except one man that they called "Old Tom Paine." I was eight years old when that good man died, but I remember how they talked about him, because he could not believe the snake story, and other similar falsehoods, told in the catechism and an old book called the Bible. They said everything they could about Paine that was bad, and thought his body ought to be burnt, because he could not believe the big snake and fish stories.

Well, the catechism, about the only book children had to read when I was a boy, says the snake talked with the woman and pursuaded her to eat the forbidden fruit and giv some to her husband, and then the Lord God came and drove them out of the garden, and told them they, and all their children, must go to a lake of fire and brimstone and burn forever and ever after they were dead. That is part of the abominable stuff children were taught when I was a child, and I am very glad you hav good books and papers and are taught something better. I will write to you again if you like this. Your friend,

Berlin, N. J. J. HACKER.

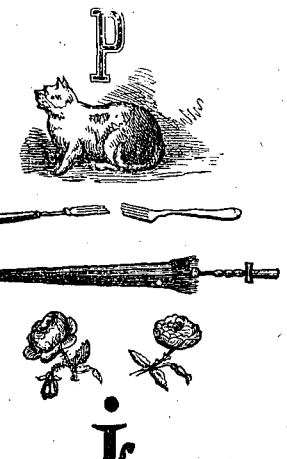
Our Puzzle Box.

1.—WORD SQUARE.

1. The living flesh.
2. An ancient pope.
3. A body of water in Argentine Republic.
4. A vessel.
5. A small machine.

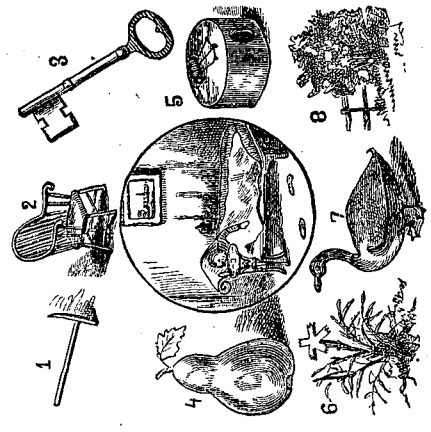
Pittsburgh, Pa. H. E. JUERGENS.

2.—PICTORIAL DIAMOND.



Write the words describing each of these symbols in their order, to form a diamond.

3.—MIXED ACROSTIC.



Select one letter from the name of each of the objects surrounding the central picture, place the eight letters thus obtained in regular order, and thus find what made a boy ill.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, AUG. 22, 1885.

1.—Tennessee (Tennis sea). 2.—I understand you undertake to overthrow my undertaking. 3.—Net, cot, den (contented). 4.—Because he has lost his way. 5.—Each represents a fast gait (fast gate).

Solvers: H. E. Juergens, Polka Dot, A. C. Ellis.

Correspondence.

COIN P. O., Aug. 17, 1885.

DEAR MISS WIXON: My father takes THE TRUTH SEEKER, and I read the Children's Corner every time. I see where other little girls write, so I thought I would try. We liv about two miles from Rock Lake. We go out boat-riding, and hav very pleasant times. This is a hilly country, and rocky in places. We lived at Walla Walla before we came here, and I like to liv here much better than down there. I hav four brothers and five sisters. I am twelve years old, and will be thirteen in September. The stage that runs from Sprague to Colfax stops here every day and changes teams. My father is not at home now; he is working in a quartz mill in Montana. Water is scarce in

this country; but there are two springs on our place, and a creek running through one corner; and there is a nice Quackingast grove, where we go to play in the warm weather. The thermometer has been as high as 108° in the shade If you don't think this is good enough, please don't hav it printed. So I will close.

Yours truly, FLORENCE E. WHITE

Advance Notice.

MEN, WOMEN, AND GODS: and Other Lectures. By Helen H. Gardener. Price, $1.00 in cloth, 50 cts. in paper.

This forthcoming book has a reason for its being. It is not written from vanity, but from conviction. It has a fixed purpose amid all its sparkling humor and shafts of wit. It is the eloquent expression of what woman most deeply feels and most deeply resents. It is a declaration of war against theology, whose very essence is the subjection and indignity of the feminin element. Theology is mascu lin. It is the despotism of brute force. It is the enthronement of mere power—of might instead of right.

Emancipated woman protests against theology. It is not a half truth, but a whole lie. The subjection of woman has been made a frightful nightmare by theological assumptions. The head of the woman is the man; the former is the nullity, the latter is the only will. Woman cannot choose; according to theologians, she has no soul, no legal volition, and hence no freedom of person.

Helen Gardener's book is a tremendous impeachment of this barbaric notion. It is a book born of intensity of feeling. It surges with indignant thought. The storm of rebellion is in many a quivering line. It is the result of many a laborious hour. It is compact of learning. It is unanswerable in its fervid reasoning.

Nevertheless it is a light, bright, and airy book. There is not a heavy line. The storm-cloud is flecked with brilliant sunshine. The argument moves along with buoyant utterance. Even when we are angry at the dark unfolding of tyranny, the rippling laughter bursts at some bright conceit whose electric illumination intensifies the deeper revealing. It has the interest of a novel. It is like a kaleidoscope in its delighful passage from "grave to gay, from lively to severe."

This book is based upon fact; it deals with verity. It is scientific, however, from the standpoint of poetic insight. It speaks the truth in the light of imagination; the glittering wings of fancy mark the pathway of its logic; the reader is convinced, and at the same time infinitly amused. Only the theologian preserves a solemn face. His aspect is funereal, for these flowers of wit decorate his coffin. He is buried with a joke, as he ought to be, for his death is the regeneration of the world. We are glad that Helen Gardener has employed the method of ridicule, that she has chosen to giv us a sort of "divine comedy" of the destruction of the ancient world of theology. Solomon says there is a time to laugh, and really the time has come to laugh at the barbaric notions of our ancestors. This is the wisest way to treat them. They are utterly absurd. Why not smile at the ridiculous jumble? To refrain from mirth is to be disloyal to truth. Cachinnation in the nineteenth century is the logical result of the theology of the fourteenth. There can be no other finale. To be altogether serious is to be insincere.

All Liberals (and especially women) should read this book, and circulate it far and wide. It is a good missionary document. Its array of facts has been gathered by a skilful hand. Its appendix is exceedingly valuable. It is a unique collection of rattling musketry against the church—dynamite gathered from its own arsenal, thunderbolts forged in the armory of its own history.

There will be a vast demand for this book. Its bright and original thought; its limpid stream of logic; its keen wit and radiant humor, and its thorough honesty of purpose make it one of the most valuable and interesting contributions to Liberal literature. By its admirable eloquence the "gods" of yesterday must giv place to the Men and Women of to-day. SAMUEL P. PUTNAM.

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Col. ROBERT G. INGERSOLL

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Everyone interested in the success of Freethought should purchase at least one ticket, whether attending the Convention or not, and thus aid the cause. The expenses of the Convention will be great, while all above expenses will be used for carrying forward the practical work of petitioning the legislature to tax churches and abolish chaplaincies and Sabbath laws.

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The palmy days of the church witness the burning at the stake of Bruno, the pope and priests witnessing the burning of the heretic with expressions of joy. Galileo is represented sitting in his study, the pope holding the sword of inquisition over his head, and to save his life being forced to recant his philosophy. Martin Luther is represented tacking up his "Right of Private Judgment." Behind him stands the pope with the bull of excommunication drawn, and beside him the headsman's block and ax of infallibility. In their study are Morse and Stephenson applying their inventions to practical tests, and in the rear of them the Presbyterian pulpits are filled by two of the broadcloth gentlemen denouncing the inventions as "Thwarting the will of God," and branding these men and their inventions as "Heralds of Antichrist." Ingersoll stands on a platform apparently delivering his lecture "Which Way?" which he holds in his hand. Talmage approaches the platform at the colonel's back, pulling after him, by the arm, the chief of police, who holds in his hand the warrant of arrest for blasphemy. The colonel seems to take no notice of the spleeny, cadaverous form ascending the platform at his rear. Then come the modern teachers of salvation, the Salvation Army, with their drums, bones, tambourines, and streamers, (and screamers, too), also a fac simile of our crazy army. A group of likenesses of the teachers of science, Haeckel, Humboldt, Darwin, Tyndall, and Huxley, is also shown. The likenesses throughout are remarkably correct. As a pictorial history the caricatures contain volumes.

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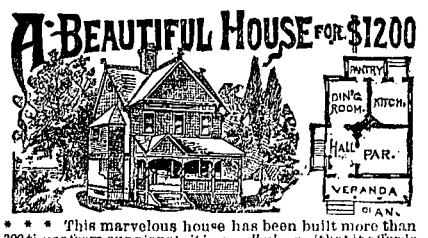
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The Course of Human Life.

In the hour of mellow twilight,
When the day's hard work is done,
And the somber shades of evening
Follow soon the setting sun.
When at midnight mortals slumber,
Gathering strength for future strife,
I hav often thought and pondered
On the course of human life!

Days and nights succeed each other,
As the ages roll along;
Life and death are no exceptions,
Health and sickness, right and wrong.
Disappointments, joy, and sorrow,
Discord, harmony, and strife,
Expectations for the morrow,
Mark the course of human life.

Who can tell the why and wherefore
Of the things we daily see?
Faith in Gods and revelations
Leaves unsolved the mystery!
Faiths, beliefs, religious dogmas,
Foster enmity and strife;
Ever block "the wheels of progress"
On the path of human life.

Facts and figures—some despise them;
Both are stubborn, useful things.
Demonstration is their motto,
They ask no aid from Fancy's wings.
Use them justly, they'll relieve you
From perplexity and strife,
But, misplace them, they'll deceive you
With regard to human life.

Lives are chiefly what we make them,
Be they honor, grief, or shame;
Some, when troubles overtake them,
Try to screen themselvs from blame.
Knowledge, self-reliance, reason,
Lessen ignorance and strife;
Charity, in timely season,
Smoothes the course of human life.

And is life but Fancy's vision,
Like a shadow or a dream?
"Life is real, life is earnest,"
Things, to us, are what they seem.
Life's vicissitudes and changes,
Filled with turmoil, care, and strife—
What would life be, though, without them?
What the course of human life?

Life is mortal, or immortal,
Which, I own, I cannot tell,
But, while living in the present,
Let us liv this present well:
Since there is no time but present,
Why let future care and strife
Make our present so unpleasant
In the course of human life?

Things that can't be comprehended
Let us wisely let alone;
Our known duties to each other
Don't exchange for those unknown!
Guided by the lamp of reason
Through all bickerings and strife,
Make our earth a present heaven,
Bless the course of human life.

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To Keep Sweet Love.

From the Home Journal.

A smile or two in the morning,
A loving word through the day,
A kiss or two at even-tide,
Are very good things, they say;
Are very good things to keep sweet love
From roving far away.

So when my sweet came smiling,
With tender words all day,
And a good-night kiss at even-tide,
What could I do but say—
"Let us wed and keep love, darling,
From roving far away."

—James Clarence Harvey.

A Modern Creed.

From the Sun.

Let all the dogmas perish,
Let all the legends go;
All the grander and the brighter
Are the truths that we shall know;
All the clearer and the sweeter
The paths of duty here;
No present filled with anguish,
No future filled with fear. —*D. T.*

The Flood and the Ark.

In the autumn of 1830 I attended a Methodist camp-meeting in the interior of Georgia, and heard a sermon which I hav never been able to forget or describe.

The speaker had just been licensed, and it was his first sermon. In person he was small, bullet-headed, of a fair, sandy complexion, and his countenance was indicativ of sincerity and honesty. He was taking up the Bible in regular order for the first time in his life, and had gotten as far as the history of Noah, the ark, the flood, etc. Besides, "just before his conversion he had been reading Goldsmith's 'Animated Nater,' and the two together, by the aid and assistance of the sperit, had led him into a powerful train of thinking as he stood at his work-bench, day in and day out." The text was: "As it was in the days of Noah, so shall the coming of the son of man be," and he broke out in the following strains:

"Yes, my brethren, the heavens of the windows was opened-ah, and the floods of the g-r-e-a-t deep kivered the waters-ah, and there Shem, and there Ham, and there Japheth-ah, a-l-l a-gwine into the ark-ah.

"And there was the elephant-ah, that g-r-e-a-t animal-ah, of which Goldsmith describes in his 'Animated Nater'-ah what is as big as a house-ah, and his bones as big as a tree-ah, depending somewhat upon the size of the tree-ah, a-l-l a-gwine into the ark-ah. And the heavens of the windows was opened-ah, and the floods of the g-r-e-a-t deep kivered the waters-ah, and there was Shem, and there was Ham, and there was Japheth-ah, a-l-l a-gwine into the ark-ah.

"And there was the hippopotamus ah, that g-r-e-a-t animal-ah, of which Goldsmith describes in his 'Animated Nater'-ah, what has a g-r-e-a-t horn-ah, a-stickin' right straight up out of his foreward-ah, six feet long, more or less-ah, depending somewhat on the length of it-ah, a-l-l a-gwine into the ark-ah.

"And there was the giraffe-ah, my bretherin, that ill-contrived reptil of which Goldsmith describes in his 'Animated Nater'-ah, whose fore legs is twenty-five feet long ah, more or less-ah, depending somewhat on the length of 'em-ah, and a neck so long he can eat hay off the top of a barn-ah, depending somewhat on the hithe of the barn-ah, a-l-l a-gwine into the ark-ah. And the heavens of the windows was opened-ah, and the floods of the great deep kivered the waters-ah, and there was Ham, and there was Shem, and there was Japheth-ah, a-l-l a-gwine into the ark-ah.

"And there was the zebra, my bretherin-ah, that b-e-a-u-t-i-f-u-l animal of which Goldsmith describes in his 'Animated Nater'-ah, what has three hundred stripes a runnin' right straight around his body-ah, more or less, depending somewhat on the number of stripes-ah, and nary two stripes alike-ah, a-l-l a-gwine into the ark-ah.

"Then there was the anaconder-ah, that g-r-e-a-t sarpint of which Goldsmith describes in his 'Animated Nater'-ah, what can swallow six oxens at a meal-ah, provided his appetite don't call for less-ah, a-l-l a-gwine into the ark-ah. And the heavens of the windows was opened-ah, and the floods of the great deep kivered the waters-ah, and there was Shem, and there was Ham, and there was Japheth-ah, a-l-l a-gwine into the ark-ah.

"And there was the lion, bretherin-ah, what is the king of beasts, accordin' to scripter-ah, and who, as St. Paul says-ah, prowls around of a night like a roarin' devil-ah, a-seekin' if he can't catch somebody-ah; a-l-l a-gwine into the ark-ah.

"And there was the antelope-ah, my bretherin, that frisky little critter-ah, of which Goldsmith describes in his 'Animated Nater'-ah, what can jump seventy-five foot straight up-ah, and twice that distance down-ah, provided his legs will take him that fur-ah, a-l-l a-gwine into the ark-ah. And the heavens of the windows was opened-ah, and the floods of the great deep kivered the waters-ah, and there was Japheth-ah, a-l-l a-gwine into the ark-ah.

"But time would fail me, my bretherin, to describe all the animals that went into the ark-ah. Your patience and my strength would giv out before I got half through-ah. We talk, my bretherin, about the faith of Abraham and the patience of Job-ah; but it strikes me they didn't go much ahead of old Noer-ah. It tuck a right smart chance o' both to gather up all that gopher-wood, and pitch, and other truck for to build that craft-ah. I am a sort of carpenter myself, and hav some idea of the job-ah. But to hammer, and saw, and maul, and split away on that one thing a hundred and twenty year-ah, an' lookin' for his pay in another world-ah—I tell ye, my bretherin, if the Lord had a-sot Job at that, it's my opinion he would a-tuck his wife's advice inside of fifty year-ah. Besides, no doubt, his righteous soul was vexed, every day, hand runnin', with the filthy communications of the blasphemous set that was always a-loaferin' and a-saunterin' around-ah, a-pickin' up his tools and a-misplacin' 'em, and a-callin' him an old fool, or somethin' worse-ah, and, to cap the climax, he was a preacher, and had that ongodly gineration on his hands every Sunday-ah. But the Lord stood by him and seed him through the job-ah, and when everything was ready he didn't send Noer out to scrimmage an' scour and hunt all over the wild world for to git up the critters and varmonts that he wanted saved-ah. They all come to his hand of their own accord, and Noer only had to head 'em in and fix 'em around in their places-ah. Then he gathered up his own family, and the Lord shut him in, and the heavens of the windows was open-ah.

"But my bretherin, Noer-ah had use for patience after this-ah. Think what a time he must a-had a-feedin', and a-waterin', and a cleanin' out after sich a crowd-ah. Some of 'em, according to Goldsmith's 'Animated Nater'-ah, was carnivorious, and wanted fresh meat-ah; and some was herbivorious, and wanted vegetable food-ah; and some was wormivorious, and swallowed live things whole-ah; and he had to feed everything accordin' to his nater. Hence, we view, my bretherin-ah, as the nater of the animals wasn't altered by goin' into the ark-ah, some of 'em would roar, and howl, and bark, and bray, and squeal, and blat the whole indurin' night ah, a-drivin' sleep from his eyes, and slumber from his eyelets-ah; and at the first streak o' daylight the last hoof of 'em would set up a noise accordin' to his nater-ah, and the bulls of Bashan wer'n't no whar-ah. I've often wondered how their women stood it. Scripter is silent on this pint-ah; but I think I know of some that would a-been vapory and nervious under sich circumstance-ah, and in an unguarded moment might a-said somethin' besides their prayers-ah.

"My bretherin, one more word for old Noer-ah, and I will draw to a close-ah. After the out-beatin' time he had, first and last, for so many hundred year-ah, if he did, by accident or otherwise, take a leetle too much wine on one occasion-ah, I think less ort to a-been said about it-ah. Besides, I think he was entitled to one spree-ah, as he made the wine hisself, and, accordin' to scripter, it makes glad the heart o' man-ah.

"My bretherin, as it was in the days of Noer-ah, so shall the coming of the son of man be-ah. The world will never be drowned agin-ah. It will be sot a fire and burnt up, root and branch, with a fervient heat-ah. Oh! what will wretched, ondone sinners do on that orful day-ah? They will be put to their wit's end, and knock and straddle around in every direction-ah. For all at once, my bretherin-ah, they will behold the heavens a darkenin' ah, the seas a-roarin'-ah, the tombs a-bustin'-ah, the mountains a-meltin'-ah, and everything, I think, will be in a confused and onsettled state."—*Independent.*

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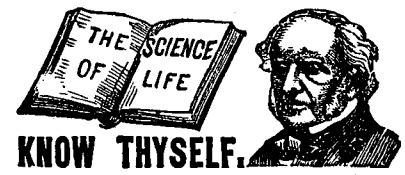
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Gems of Thought.

I FEEL, while standing in his birthplace, a deep veneration for the memory of Burns, whose cheerful songs and poems are still sung and repeated with admiration by the people of Scotland, as well as wherever the English language is spoken. The natural outbreathings of his soul have made the world happier and better. Some of his songs are the sweetest ever penned by man, and his "Man's a Man for a' That" is grand and glorious. He believed in manhood, but despised tyranny, oppression, and cant, whether of royalty or of a hypocritical priesthood.—*D. M. Bennett.*

IT will not do to take the ground that the rapid rise and spread of a religion demonstrates its divine character. Years before Guatama died, his religion was established, and his disciples were numbered by millions. His doctrins were not enforced by the sword, but by an appeal to the hopes, the fears, and the reason of mankind; and more than one-third of the human race are to-day the followers of Gautama. His religion has outlived all that existed in his time; and according to Dr. Draper, "There is no other country in the world, except India, that has the religion to-day it had at the birth of Jesus Christ." Gautama believed in the equality of all men; abhorred the spirit of caste, and proclaimed justice, mercy, and education for all.—*R. G. Ingersoll.*

IN the view of the legalist, God is arbitrary power—a despot whose will makes right. In the view of the Liberal, God is moral ideal, a person in which right precedes will; a law which causes all things to work together for the good of all. In the view of the legalist, man is naturally bad; sin his normal state. Depraved by an accident of history, he is incapable of good, except by a radical change in his nature. In the view of the Liberal, man is naturally imperfect, liable to sin, but also capable of good. Sin is an abnormal action of his nature; rectitude his normal state.—*Dr. Hedge's Ways of the Spirit.*

YET much remains
To conquer still; Peace hath her victories
No less renowned than war. New foes arise
Threatening to bind our souls with secular chains;
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.
—*Milton.*

IF we believe that there is a God, and that he created heaven and earth, and that he rules the world by his unceasing providence, we cannot believe that millions of human beings, all created like ourselves in the image of God, were, in their time of ignorance, so utterly abandoned that their whole religion was falsehood, their whole worship a farce, their whole life a mockery. An honest and independent study of the religions of the world will teach us that it is not so; will teach us the same lesson that it taught St. Augustine, that there is no religion which does not contain some grains of truth. Nay, it will teach us more; it will enable us to see, in the history of the ancient religions, more clearly than anywhere else, the divine education of the human race.—*Max Muller.*

IT needs the overflowing heart
To giv the lips full speech.
Think truly, and thy thought
Shall the world's famin feed;
Speak truly, and thy word
Shall be a fruitful seed;
Liv truly, and thy life shall be
A great and noble creed.
—*Horatius Benar.*

WHEN the sentimentalists of New England desire to go back and moralize on the condition of the past, let them read the history of other nations and content themselves with their abstractions, for they are but abstractions at best. I say it in no unkindness, and with no desire to put any badge of inferiority on the Indian race, but, in all animated nature, the rule prevails of the survival of the fittest; in all history it has been so, and will be so to the end. (The very volume on the pulpits of the East, when preacher and congregation gush in sentimentality over the wrongs of the Indian, contains that wonderful history of the forty years' pilgrimage by the chosen people of God, in which, under his immediate direction, they seized territory after territory and exterminated the inhabitants, smiting them hip and thigh, even to the destruction of men, women, and children.) It has been so, and will be so unto the end of time. The superior race, under the expansiv force of civilization, will push aside the inferior. The Roman people had dominion over the then known world; but they fell before the superior force of the nations of the north. The Norman overcame the Saxon, who had before that driven out the Celts and the Picts, and when our fathers landed upon this continent, the wave of civilization commenced rolling westward until it struck the shores of the Pacific Ocean. As well cope with the silent but irresistible forces of nature as with the expansion that comes from the superiority of blood and of race.—*G. G. Vest.*

HE who lies intentionally is guilty of impiety, inasmuch as he acts unjustly by deceiving; and he also who lies unintentionally, inasmuch as he is at variance with the universal nature, and inasmuch as he disturbs the order by fighting against the nature of the world; for *he* fights against it who is moved of himself to that which is contrary to truth, for he had received powers from nature through the neglect of which he is not able now to distinguish falsehood from truth.—*Antoninus.*

THE spirituality of the divine nature is fully implied in Genesis, where it is said that God created the heavens and the earth—the chaos out of which they were formed—in the fact that he is represented as being in all places, and seeing, though often unseen, and that he communes with the spirit of the patriarch in sleep and in trance. And yet he is conceived of as having bodily parts. The wickedness of man grieves him at his heart; he smells a sweet savor in burnt offering; he walks in the garden of Eden; he comes down to see the city and the town which the children of men build, and he appears to Abraham in human form, and Jacob believes that in the person with whom he wrestled he had seen the face of God.—*Dr. Moffat's Comp. Hist. of Religions.*

THE

Truth Seeker Annual

—AND—

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1885.

(E. M. 285.)

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Odds and Ends.

AN Iowa farmer recently met a young man who was engaged to be married to his eldest daughter, and after cowhiding him, and cutting off one of his ears with his knife, knocked him down and kicked his lung out of place. The old gentleman objected to the young man because he wasn't a professing Christian.

FOR its private mark the bank of Devil's Lake, Dakota, has adopted a vignet, the base of which is a sheaf of wheat on which rests a silver dollar, over which Satan is climbing, holding in one hand the scales of justice and in the other a lance. At his left is a map of the lake, which forms the place for writing the amount of draft or check, and on which are the words, "Giv the devil his due." When the cashier skips for Canada, one of these fine days, the managers will regret having inculcated such expensiv doctrins, or will they carry out the idea themselvs by closing the doors, and paying ten cents on the dollar?—*Peck's Sun.*

A NEW YORKER who happened to be in Boston for a day, availed himself of the opportunity to make a social call. He was shown into the parlor, and while waiting there a nurse entered with a little baby in her arms. "Ity pity, tootsey wootsey," said the New Yorker, addressing his conversation to the infant; "oozy, boozy, goozy, nooz——" At this juncture the child set up a howl that made a steel engraving of Emerson rattle against the wall. "I'm afraid she doesn't understand you, sir," remarked the nurse: "There, there, Penelope," she said, soothingly; "And were you alarmed at a combination of circumstances over which you had no control that led to the unexpected appearance of a strange gentleman?" At this the screwed-up expression on the child's face relaxed, her sobs ceased, and she slumbered.

1885.

They walked at eve on the beach together,
In the tender glamor of love's first joy,
And life ahead was all summer weather,
And their hearts were as light as the tossing buoy.
And he said: "O love, all the path before us
Is peopled only with fairy forms,
That have tenderly dropped from the blue sky o'er us
To promise a life unvexed by storms."

1885.

Now do they walk on the beach together,
The beach that is covered with old plug-hats,
Tomato-cans, and defunct shoe-leather,
And brooms, dead horses, and Thomas cats.
And as they observe the old tin and cowhide
And quadrupeds stretched in their last long sleep,
They yearn to just behind some old scow hide,
And hav a protracted old-fashioned weep.

ADVICE TO MOTHERS.

Make your children mind you. Obedience is the first law of the family.

Be stern.

Spare the rod and spoil the child.

Be severe.

Be kind to your children.

Be firm.

Never whip your children.

Be gentle.

Never lie to your children.

Never hit your children with an axe, or a club, or a broom-handle, or a red-hot stove-lid.

Never shoot your children with a revolver, a shotgun, a derringer, or a repeating-rifle.

Never lie before the children. Always wait till they hav gone to bed.

Never permit your children to over-eat.

Let your children eat whatever and whenever they please.

Never permit your children to drink gin, whisky, brandy, rum, or champagne to excess.

Never permit your daughter to marry a Mormon.

Never smoke before your children.

Never kill anyone, or rob a savings-bank, in the presence of your children.

After your children are married, never let them liv with you. It is cheaper to liv with them. (This is important.

Never let your son become a politician, or a financier, or a cowboy, or a leading American humorist.

A FEW SEASONABLE RHYMES.

The Fat Man Rejoices.

The months roll on, the torrid heat
Of summer's almost over;
The nights are growing cool again,
The fat man feels in clover.

Put 'em Away.

Though Sol still glows, his tropic strength
No longer he can muster;
We'll soon put by the palm-leaf fan,
Likewise the linen duster.

He Knocks the Dust out of the Bible Again.

The parson back to work, refreshed,
Now stirring sermons preaches;
The girls are coming home again
In bevies from the beaches.

Misspent and Well-spent Time.

Some sighing over precious time
They've wasted in flirtations,
And some, who've hooked their fish, to make
Their wedding preparations.

They've Got Home.

Now people who've been "living back,"
Avoiding observation,
Throw open wide their blinds in front,
Which means home from vacation.

No more High Life Below Stairs.

From beach and mountain families
Are coming home in dozens,
And from the kitchen, servant maids
Are clearing out their cousins.

Kissed by Old Sol.

The pretty girls who went away
With cheeks as red as cherries,
We notice coming back to-day
With faces brown as berries.

A Premature Explosion.

Now in the fields from dawn till dark
The ardent sportsman lingers,
With what result? An empty bag,
A missing pair of fingers.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 37. | PUBLISHED WEEKLY. | New York, Saturday, September 12, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

GERMAN geologists estimate that the Dead Sea will be a mass of solid salt a thousand years hence.

THE *Sun* of this city has at last found out that Cardinal Newman's brother F. W. is a pronounced Agnostic.

WHO preacheth much and hard against the charm
Of money-getting, styling it a harm,
Yet hath for higher pay an itching palm?
The parson!—*Clipper.*

THE Chicago *Express* says that the co-ordinate branches of the government are: The executiv—Wall street; the legislativ—Vanderbilt; the judicial—Jay Gould; the people—B. Damned.

A DETERMINED effort is being made to clear the Salvation Army out of Chicago. The members are arrested at every attempt to parade noisily, and neighbors will no longer stand the din of their meetings.

THE *Congregationalist* says, "on good authority," that so far as can be remembered, no young man born and bred in the nine Congregational churches in Hartford, Conn., has within the last fourteen years become a minister.

SISTER WOODWORTH is an Indiana evangelist. While she exhorts the people to repentance her husband provides food for them. These peculiar camp-meetings are very popular; and yet there are critics who say that the prices charged for the meals rather more than cover the mere cost, which is all that the Woodworths profess to desire.

A GENTLEMAN of this city remarked to his wife, while on the way home from meeting, where the preacher took for his text: "Whomsoever the Lord loveth he chasteneth," that he "was going right home and whip everyone of the children." "What for?" asked his wife. "Why, I love my children, and the minister says that's the way the Lord shows his love for his children, and then commands us to follow him."—*Labor Advocate.*

THAT was a good hit made in the House of Representativs a day or two since. Rev. Dr. Felton moved that $500 each be appropriated for life-sized portraits for the eminent Baptist, Rev. Jesse Mercer, and the equally eminent Methodist, the late Bishop Pierce. Mr. Arnheim, who is a devoted Jew, immediately arose and moved that $25 be appropriated to secure a cheap picture of Moses.—*Atlanta (Ga.) Constitution.*

THE Buckeye state boasts an evangelist who can discount all rivals. He whipped a twelve-year-old girl in his family because she did not pray loud enough to suit him, and then demanded to be sent to jail for his efforts at evangelizing her. Failing in this he has placed seats for a thousand persons in an open-air lot in the rear of his house, and there gathers crowds to listen to his extravagant eccentricities. The painful part of the story is that he is overwhelmed with invitations to go and do evangelist work in other quarters.

"THE one thing that strikes a Philadelphia man hardest," said a visitor from the City of Brotherly Love, as he strolled up Broadway last evening, "is the complete way in which a New-Yorker minds his own business. When you're walking down Chestnut street, and meet a fellow about your own style and station in life, you stare at one another, each one noticing the other's dress and mannerisms, wondering in a passiv sort of way where he comes from, whether the grandfather of one was as big a man as the other's venerated ancestor, and so on through the whole list of antecedents and consequents, until they meet and pass. And then there are ten chances to one that they'll gape over their shoulders at each other. Here a man passes you as though he was walking for the Astley belt, and on his last lap. If you happen to get in his direct line of vision he gives you one glance that photographs your personality in an instant, or looks through you with the preoccupied gaze of a man whose mind is so entangled with matters of importance that he is utterly oblivious to the images impressed upon his retina. It makes no difference whether the stranger is attired in Indian war-paint, London broadcloth, or Chatham street sandwich boards, he is never accorded a second glance, and a dog-fight or a drunkard fares no better."

THE most impertinent and intolerable accessory of the Grant obsequies has been Parson Newman. Evidently laboring under the impression that he is quite as great a man as was the dead soldier, he has not ceased to exploit himself obtrusivly before the public, and in his sermon at Mount McGregor he violated all the canons of good taste, and approached the borders of blasphemy. The people at large, bowed with sorrow, would gladly forget Newman, if he would permit them to do so. But the parson, looking at the matter from a business point of view, appears to think he will never again hav such a chance of advertising himself—and we hope he is correct.—*Mercury*

ON Methodism in the South, the *Freeman's Journal* says: "Methodism has encouraged cant, mediocrity, and sentimentalism. It has killed the power of thinking in the rising generation of the South, until it can only think in a Methodistical way. Methodists who become aware of the narrowness of the persons who rule them religiously, rush from an inflated and illogical belief in 'salvation' to utter unbelief. 'Salvation is free!' shout the Methodists. If it were not free half the Southern Methodists would not be so willing to embrace the doctrins that promis it to them. It costs nothing, if we may judge it by the lives of its most voluble adherents—not even the sacrifice of leading a moral life."

MR. ED. WHEELER, one of the lecturers at the Lake Pleasant Spiritualist Camp-meeting, must be a painfully sensitiv person, if what he says of himself is true. He says: "I know a woman, who, when I am sick, simply bakes bread for me and I eat the bread and rise up like a giant." This may be due to the yeast she uses, but seeming not to hav thought of that, Mr. Wheeler continues: "I eat other bread and I know I hav swallowed some unholy thing; and for my life I cannot tell any difference in the taste of the bread." Bread that is holy is generally light, and bread that is unholy is necessarily heavy. That may be the difference, but Mr. Wheeler thinks otherwise, for he says: "But the one is the bread of life prepared by an artist hand, the other by a slave woman." He is also particular about other things: "When the woman smooths my pillow and makes my bed to-day, if her hand moves conscientiously and with a sense of duty and delight in the performance; if she is genial, loving, and true, I rest in dreams of beauty and delight. But if she goes to my bed and chugs it together in a hurry—grumbling all the while—I go to bed at night and don't know what is the matter with me." Probably at such times nothing is the matter with him, but we do not doubt that there are people to whom such imaginations are as bad as realities.—*Winsted Press.*

SOUTH CAROLINA people were surprised the other day over the discovery that the officials of a colored church had applied to a trial justice for a warrant against a member who had "repeatedly, wilfully, without just cause or provocation," refused to attend service. It seems odd enough that anybody should suppose the assistance of the courts could be thus invoked by the church in a matter of disciplin, and yet there are people still living in the older parts of the country who can remember when the relations between church and state were very intimate. The little town of Rowe, high among the hills of western Massachusetts, has this week celebrated the centennial anniversary of its incorporation, and some interesting facts bearing upon this matter were brought out in the historical address. When the first clergyman was settled over the church—for there was but the one Congregational church in such a place in those days—a town meeting was called, and the voters not only ratified the choice of the church in the selection of a man, but bound the town to pay £50 a year toward his salary, besides raising £150 as an inducement for him to settle in the town, this latter sum, by the way, to be paid in neat cattle, in three annual instalments. The town also voted to invite a council for the ordination, and to ask a clergyman in a neighboring town to preach the sermon, as well as to hold a day of fasting and prayer, in view of so solemn an event. Even as late as 1812 the town, as a political organization, again took its share in the settlement of a clergyman, so that the older people at the recent celebration could recall the time when the connection of church and state was a vital union. When one reflects how absurd it would now seem to tax all the people of a New England town for the maintenance of a denominational clergyman, it seems very strange to remember how short a time ago such a performance appeared the most natural thing in the world.—*Post.*

A LETTER in the Denver *Tribune-Republican* of August 7th thus describes the feeling in Salt Lake city, and outlines the future conduct of the Mormon Church: "Throughout this city there is a feeling of unrest and apprehension. There are daily conferences of Mormon leaders in all the various wards; there are other gatherings weekly, in which the results of the ward meetings are discussed. No effort is spared to reach a conclusion to which the whole Mormon forces can be held in unbroken line. When Orson Arnold last spring went into Judge Zane's court, pleaded guilty, promised obedience to the laws, and was dismissed with a trifling fine, there were scores of polygamists who openly or privately dedecided to follow his example. I know that Bishop Hendricks, of Richmond, said he would do so, and I hav reason to believe that Bishop Sharp, of Salt Lake, reached this decision. There can be no question that Mr. Dinwoody and several others returned from their voluntary exile determined to plead guilty and to promis to obey the laws. Had this course been left unchecked, it would hav been hard to find an avowed polygamist at the close of this current year. Arnold was denounced, not as a renegade or apostate, but as a weak, foolish, and misguided man. The church was too great and too magnanimous to punish an act of thoughtlessness; but such a thing must not happen again. Four weeks later Bishop Hendricks stood trial, and went to the Idaho penitentiary; others went to the Utah prison, and Bishop Sharp, Henry Dinwoody, and others hav pleaded not guilty, and know that the trial at the fall term means the inevitable six months among felons. It is feared that Henry Dinwoody will flinch. He is a wholesale furniture dealer in this city, and is worth $150,000. He is a lover of ease and comfort, and has arrived at an age when men begin to thoroughly enjoy the results of successful and laborious business life. He is said to be disgusted with Rud. Clawson, his son-in-law, who is serving a long term for polygamy, and whose legal wife has secured a divorce, and it will add much to the horrors of prison life to be shut up for six months with his daughter's discarded husband. Yet if Mr. Dinwoody submits to the law there will be an army of men to tread in his footsteps, and this must be prevented. It is easy to see, therefore, that the Mormon councils hav enough to discuss. The power behind those councils is enormous. There are, doubtless, fifteen thousand men who are enrolled in what is known as the Order of the Melchizedeck Priesthood. In the Endowment House at Salt Lake city, or in one of the Utah temples, through solemn ceremonials, and in the presence of men they fear, all these men hav taken vows of obedience which they hold higher than the obligations of human law. If there is any one thing preached to the Mormons with greater persistence than another, it is this, which is heard in every Mormon meeting, in every place, and at all occasions: "Obey the priesthood!" Whatever pressure the Mormon councils see fit to apply to the polygamists will be put on without mercy and backed by the whole Mormon body. Every detail will be agreed upon—every man will know his work—and there will be no forbearance hereafter toward the polygamist who pleads guilty in a Federal court or promises to obey the laws. In brief, it may be safely prophesied that future strife in Utah, if any exists, will be within the Mormon church."

News of the Week.

THE Rev. Heber Newton has announced a lecture for next Sunday on "The Religious Aspect of Socialism."

PRINCE BISMARCK has demanded immediate satisfaction from Spain for the recent insult to the Germany embassy, population, and flag by Madrid mobs.

THE land reform agitations of Henry George in Scotland hav resulted in the arrangement of a great agrarian campaign. The first mass meeting of the series was held on the 2d in the open air at Portree, Isle of Skye.

ON the 2d a dissatisfaction which has been brewing for months among the miners at Rock Springs, Wy., caused by the importation and employment of Chinese, and discharge of the whites, culminated in a massacre of one hundred of the former. Troops hav been dispatched to the scene.

THE working of "influence" received an illustration on the 5th when Justice Walsh surprisedly recognized in George King, brought before him on a charge of assault, a man whom he had a few weeks ago committed to the penitentiary for six months for assaulting a lady. Why he is not in the correctional institution at present is a question which the magistrate proposes to solve.

THE Chicago Socialists held a parade on the 6th, and the trade unionists, at present in bitter opposition to the former body, and tabooing the red flag, held an opposing parade on the 7th. A noticeable feature of the Socialists' parade was an exemplification of their principles of equality and fraternity in the absence of drum majors, or leaders of any kind. Many women and children took part, the former wearing either crimson feathers in their hats or pieces of red ribbon pinned to the bosoms of their dress, and the children all having red stockings.

A PROPOSITION to introduce into the schools of this state text-books teaching the ruinous effects of alcohol is opposed by many on the ground that the books prepared, while depicting the evil effects of the excessiv use of alcohol on the system, so fail to set forth the danger attending all use of it as a beverage, so neglect to mark the insidious and cumulativ effect which powerfully leads to its excessiv use, and so contrive to abound in suggestions concerning its possible benefits, as practically to encourage the formation of the habit of moderate drinking by the young.

A GRAND trade unionists' parade was held in N. Y. city on the 7th, with 12,000 men in line, terminating with an afternoon and evening picnic at Sulzer's Harlem River Park, where were present 25,000 workingmen, their wives and daughters. Among the inscriptions on the banners carried in the parade were: "Ninety cents a day—the effect of competition in labor;" "We ask all virtuous men and women to inquire into the cause of our strike," carried by the girl silk-weavers who hav struck against an insulting foreman; "Prepare for the Eight-Hour Law;" "An injury to one is the concern of all;" "United we stand, divided we fall;" "Agitate and organize." One wagon bore a cartoon of a tenement house, on each side of which were a liquor saloon and undertaker's store, with the inscription, "How our workingmen liv." Another cartoon labeled, "Before election," represented a huge workingman towering above the shoulders of a crowd of politicians who pressed about him seeking his vote, while in a companion picture, "After Election," the workingman, dwindled to a diminutiv size, was ignored by the now inflated politicians. A picture of a negro represented "The Chattel Slave of 1858," and one of a factory hand "The Wage Slave of 1885." The members of the Petroleum Exchange massed themselvs on the steps of that building while the procession was passing and insulted the trade unionists, who were with difficulty restrained from beating the offenders, black and blue.

Communications.

The American Secular Union:

ITS NECESSITY, AND THE JUSTICE OF ITS DEMANDS.

II.

III.—The Catholicity of the Nine Demands, and the ground to be covered.

There is nothing whatever in the smallest degree sectarian in what the Union proposes to accomplish. Our aims are truly catholic, which is more than can be said of any religious system that the world has ever seen. The "holy Catholic church," for whose welfare thousands of Christians pray every Sunday, is to be found nowhere on the face of the earth. There are what are termed a Roman Catholic church, a Greek Catholic church, an Anglo-Catholic church, a Catholic apostolic church, and a sort of Spiritual Catholic church, each one of which limits and denies the catholicity of the other. How truly anyone of them is Catholic, let the others decide. As already stated, it is not pretended for one moment that all who unite with us will agree upon every matter that comes before them, either of a social, political, moral, or theological character. Such an agreement would be completely out of harmony with the fullest right of that private judgment for which we contend. In the material universe variety is to be observed everywhere, and much more so will it be the case in the world of thought. It is stamped on all things in eternal nature, and indelibly imprinted on the mind of man. We see it alike in the stars and in the rocks that form the earth's crust; in the largest mammals and the minutest insect life; in field and forest glade; in the lofty mountain peak and the cloud which envelops its summit in mist; in rivers, lakes, and seas, and in all that makes the fair scene of nature lovely and delightful. In the mental universe, therefore, we may expect the same variety, more beautiful, because more natural, than any uniformity of belief or stereotyped monotony of thought. We want no Procrustes's bed either of a theological or an intellectual character. Nature maintains variety as well as uniformity, and we prefer to follow her. Well has it been said of those who strove to bring all men to one way of thinking:

> Tyrant more cruel than Procrustes old,
> Who to his iron bed by torture fits
> Their nobler part, the souls of suffering wits.

Genuin catholicity does not consist of sameness of opinion, but of the freedom to think being conceded to all. We teach men to prefer knowledge to faith, love to opinion, true life to an orthodox creed, and noble acts and genuin deeds to catechisms and confessions of faith. We instruct them to speak kindly as well of those who differ from us as of those whose views are in accord with their own. We aim at establishing, instead of antagonistic sects warring against each other, a society wide enough to embrace all lovers of the human race, an association that shall be the more perfect because of its diversity, just as a band of music is rendered the more perfect by the variety of its instruments, or a monarch's crown by the difference in the jewels which it contains. The principles that we enforce are of such a nature that no man can oppose them without sacrificing justice; hence, we hope to enlist on our side men and women who love truth rather than mere opinions, conscientious conviction rather than safe policy, and the good of the whole rather than the professed creed of the few. Our demands are reasonable as well as just, and in these Freethinkers of every type, and every class, should see something to be desired. What are those demands?

1. *We demand that churches and other ecclesiastical property shall no longer be exempt from taxation.*

It is really difficult to see upon what just ground this can be resisted. We only ask that churches shall be placed on the same footing as other public buildings in which people assemble together for various purposes. Why should a distinction be made between them? We do not seek to close the doors of the church by force so long as there are people who think it their duty, or privilege, or pleasure, to attend such places. Where they go is an affair of their own—perhaps we could wish that their time was better employed; but all we ask is that, in justice to their fellow-men who do not share their views, nor participate in their worship, those who do attend church should pay their equal share of the taxation of the country in which they liv.

A very remarkable reason was given some time ago by a sort of humorist why churches should not pay taxes. It was that women principally attend such places, and women ought to be exempt from taxation. Probably all religious people will not be prepared to admit the full force of this reason. It reminds me of an anecdote told in England of the celebrated Sydney Smith, who on one occasion went to preach in Edinburgh, and finding a congregation awaiting him made up almost exclusivly of females, he took for his text the words, "Oh, that *men* would, therefore, praise the Lord," and then, looking round at the congregation, he facetiously exclaimed, "Oh, that *men*"—laying great stress on the word men—"would praise the Lord!" If this great writer were alive to-day, perhaps he would exclaim, "Oh, that men would pay their taxes!" No doubt it is a fact that most of the congregation is made up of women; but, admitting that to be so, and with the charge of want of gallantry staring me in the face, I must still protest against the public buildings, either of one sect or another, being free from taxation. Woman, even in a church, ought not to be made the cloak of a wrong—justice forbids it; and there are thousands of noble and Liberal-minded women who will condemn it. A true woman does not seek to thrive upon injustice to others. Neither does she require favors through the sacrifice of what is right. Justice is her plea, equal facilities for the performance of duty her claim, and fair play and no favor her demand. In seeking to accomplish these ends all women should hav the hearty co-operation of their masculin co-workers in the Secular ranks.

In seeking to win justice for mankind, the American Secular Union includes in that task the emancipation of woman; for, so long as her rights are ignored, her value depreciated, and her legitimate demands unheeded, so long will a cruel and disgraceful injustice be perpetuated, and one of the noblest objects of Secular advocacy be neglected. Without committing itself as an organization to any one particular phase of what is called "woman's rights," the Union contends that both sexes should hav equal opportunities for moral, mental, and general advancement, without special privileges being claimed on either side. The only superiority to be recognized in either case is that of intellect, and that will, as a rule, assert itself both in man and woman. Theological domination has of late years received many severe blows; but the most effectiv of all will be struck when women, as a class, can be brought to see their true position, understand their real value and influence, refuse to be treated as slaves, and when, with intellectual dignity and moral force, they insist upon having the rights which undoubtedly belong to them. The time is close at hand, we hope, when woman will more than ever see the necessity of taking the cause of her redemption under her own control. From a bitter experience she has discovered, with Addison, that "the woman who deliberates is lost." The great advantage on her side to-day is that she knows what to do to vindicate her rights, and, what is more, she has learned how to do it, and what is still more, she intends doing it. That she will win in securing for her sex mental freedom and social rights appears to me to be certain. Justice is not the monopoly of either sex or any class. And as Tuke observes:

> He is a fool who thinks by force or skill
> To turn the current of a woman's will.

2. *We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.*

This demand is very much of the same character as the previous one. To resist it is to perpetuate an injustice in favor of a church that has persistently done its best to hinder all reform, and to make secure those impediments which for ages hav prevented the free development of the liberties of the race. In the words of Lecky, the church has "uniformly betrayed and trampled on the liberties of the people—she has invariably cast her influence into the scale of tyranny." And Macaulay, in the first volume of his "Essays," says: "The Church of England continued to be for more than one hundred and fifty years the servil handmaid of monarchy, the steady enemy of public liberty." The Rev. Dr. Allon also remarks: "Throughout its history the Established Church has been uniformly inimical to all questions of public freedom and national righteousness. . . Is there a single record on the statute book in England in which a victory for freedom, for philanthropy, has been won by the Established Church, or even led by it? I very much doubt it." Thus the evil that we demand should be removed is one protected and defended by an institution which is proved at the bar of history to hav been the opponent of all advancement, and which our experience testifies is still the upholder of injustice and class favors. We do not ask that the chaplains of those institutions should be deprived of their profession; we only request that they may cease to receive state pay for their services in our public institutions.

Here is where the great injustice comes in. If the religious societies are determined to send ministers to visit prisons, asylums, and soldiers, they must do so at their own expense; and then we should, upon the same principle, be allowed to send our public teachers also. In the name of eternal justice we protest against state money being expended in the promulgation of doctrins which we and a large number of our fellow-citizens hold to be injurious in the extreme. State money is the people's money, and it has no right to be used for religious purposes at all. Americans condemn the injustice of the state church in England—and a monstrous and burning injustice it is. Yet what is the state payment of chaplains in any public institution but a small injustice of exactly the same kind? Even if religious belief were universal in the country, it might then be questioned, with great show of reason, whether it would be right, or even judicious, to uphold it by the aid of state pay. But as it is, when so many thousands of good citizens hav no belief whatever in the dogmas of the churches, it certainly is indefensible that these men should be called on to support systems of religion which they believe are calculated to do harm instead of good. And while such an anomaly exists in a free country we shall never cease to protest against it with all the power at our command. The times are past when the people will tamely submit to bear burdens imposed by priestly greed and theological arrogance. Those who desire to perpetuate such wrongs and follies, born of ecclesiastical monopoly, may pay for it if they see fit; but we, as Secularists, object to subscribe for such a purpose. True civilization is the nearer reached, proportionately, as we depart from the bondage of religious exactions and sectarian enforcements. To make that departure possible and thorough is the object we hav in view in insisting upon this, the second demand of the American Secular Union.

3. *We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.*

Very little need be said in favor of this demand, inasmuch as its nature is similar in character to the other two already given. We protest, under any circumstances, against the payment of public money for sectarian purposes, but our protestations are the more necessary when such money is used in support of an education which is really worse than no education at all, and in placing theological limitations upon the exercise of human benevolence. True charity and the desire to help the unfortunate are not religious impulses felt only by the professors of religion. In every heart wherein humanity reigns the inspiration to benevolent acts is to be found. Poverty may be a misfortune, but it is not a crime; and the profession of any creed should not be required to secure an alleviation of the miseries born of want and penury. Justice and humanity, not theology and dogmas, should control the regulation of all charitable institutions. The training of youth should also be kept free from ecclesiastical associations. Much of the instruction now being given at many of the existing institutions is injurious in the extreme, for it often fills the youthful mind with erroneous ideas of the true mission and duty of life; it creates a bigoted intoleration toward opposit views, and hinders the recognition and development of true educational pursuits. The moment the instruction which is imparted to the rising generation becomes associated with any form of theology, it should at once forfeit all claim upon the public exchequer. A story is told of a man who ceased attending a certain church, and was afterwards met by the local clergyman, who, on seeing the backslider, exclaimed, "Why, Mr. Jones, you hav left us, I hear. What might be your reason for so doing? Did you think our road to heaven was not a good one?" "Oh, sir," replied Mr. Jones, "the road was perhaps good enough—that seldom bothered me; but the fact is, I found the tolls much too high!" So we say, the tolls for these sectarian purposes are far too high. Theological institutions are bad enough in any case, but when we are taxed to support them the climax of injustice is reached. The tolls are too high, and our object is to endeavor to get rid of them altogether.

CHARLES WATTS.

Roman Catholic Principles.

"The state also derives its power from God, but on entering the Christian church its natural rights and range of action are adjusted and limited by the superior claims of the supernatural order of things it has submitted to. The civil magistrate has entered into the house of God, and must sit at the footstool of the vicar of Christ. When the kings of the earth put on the livery of Christ they must obey their master's orders. When once they come under the jurisdiction of the church, kings cannot at their good pleasure withdraw from its authority."—*Essays on Religion and Literature, edited by Archbishop Manning, London*, 1867.

"When the king of the Netherlands, in 1885, gave his people a constitution which guaranteed religious liberty, the Belgian bishops objected in these words: 'To swear to maintain liberty of religious opinions and equal protection of all worship means the protection of error as well as truth, the development of anti-Catholic doctrins, the blending of the tares with the wheat, and the slow but certain extinction of the true faith in these happy countries. To swear fealty to a law bestowing equal rights on loyal subjects of various beliefs would sanction all measures intrusting the interests of our holy religion in thoroughly Catholic provinces to Protestant functionaries.'"—*Contemporary Review, August*, 1885.

SPANISH ROBBERS LOSING THEIR RELIGION.—At Cartelos, in the province of Gallicia, some bandits entered the curate's house, and being disappointed in finding money they bound him upon a straw mattress and set fire to it. His corpse was found blackened—and his God did not come to save him!

Facts and Fallacies of the New Testament Heaven.

NO HUMAN LOVE IN HEAVEN.

The Sadducees denied the resurrection and future existence. Naturally it occured to them if a woman had seven brothers for her husbands—and under the decree of the holy God she had no choice but accept them: "If brethren dwell together, and one of them die, and hav no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her" (Deut, xxv, 5).

It would be strange if the woman did not love one of the seven more dearly than any of the others. And one of the seven would love her more dearly than did any of the others. Yet the one she loved most might not be the one that really loved her most. The Sadducees ask, Who should hav her for wife in heaven—they all had her on earth?

Christ declared, "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii, 30).

"And Jesus answering, said unto them, The children of this world marry, and are given in marriage. But they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry, nor are given in marriage, neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx, 34, 36).

Children of this world marry and are given in marriage, become husbands, wives, fathers, mothers; but in heaven all are as the angels, neither marry nor are given in marriage, hence the question of who should hav for wife the woman of seven husbands. The question which she loved most, or which loved her most, could never arise, simply because human love does not exist there.

Angels, and those who become like them, do not rejoice at arrival of those near and dear to them. Not what degree of relationship, but what degree of sin, decides the cordiality of the welcome to heaven, and regulates the rejoicing among the angels.

If loved ones are now in heaven, they rejoice more over the arrival of such characters as the saintly Jesse James, or the godlike Charles Guiteau, than over the arrival of father, mother, brother, sister, husband, wife, or child. Says Christ: "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance" (Luke xv, 7). These facts help to explain that very much controverted text, Luke xiv, 26: "If any man come to me and hate not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple."

This hate (Gr. *miseo*, to detest, to abhor) of loved near and dear ones is a condition of being a disciple of Christ and having any share in heaven.

We call the attention of our would-be facetious critic to the fact that Liberals accept all that is of truth in the Bible or any other book, and we commend to his consideration the truth recorded in Prov. xv, 2: "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness."

C. B. REYNOLDS.

Is It Spirits?

Our friend Thompson, in THE TRUTH SEEKER of Aug. 22d, takes Elmina severely to task because she cannot believe in certain phases of Spiritualism, or believe the phenomena (granting it real) comes from spirit power.

All along, for thirty years, I hav been told to go and see and I would believe. I finally *did* go and visited every phase of phenomena, and saw nothing *I* could not hav done under the same conditions. I hav since written to four of the so-called clairvoyant mediums, and with no better success. I received for my money nothing more than thee or I could hav written. Wherever I gave no news, I received none. Those who know me best know I am not "bigoted," but am always open to conviction, and glad for truth.

As Dr. Hollick says, I am ready to change any opinion I hold if evidence convinces me I am wrong.

Why is it I can *hear* so much of spirits painting oil-paintings in a few moments, or fruit being placed under a machine cover and in a few moments only cores remaining, solid rings being passed around a man's neck, spirit-lace disappearing in one's hands (dematerializing), and furniture moving about at beck and call of mediums, and yet I can *see* nothing of all this? I do not deny clairvoyance—"reading writing and printing through wood, and even iron"—but I hav only *hearsay* evidence of it. Why was not my letter to Bennett read by Bonton, the medium at Liberal? It was handed in under the best of circumstances and conditions. I do not pretend to say *why* all that Thompson tells occurred, or to giv scientific reasons for it. I do not know why one planet is light as cork, and another condensed into rock. There is so much we do not know that it were vanity indeed in me were I to try to giv a why for many of the commonest things. We may say what *cannot* be, and yet not say why things are. If, in all the millions of years we hav lived, none of all the millions of earth's inhabitants hav given us one solid, *indisputable* fact showing death does not end all, is it not reasonable to believe it does so? I read all the accounts of phenomena with interest, because they are phases of human mind, and its powers and capacities. At least, those that are *real* are. The fact of *frauds* like Slade, and Caffray and wife, and deluded ones like Chesebrough, makes it difficult indeed to know what is real phenomena, and what is trick or delusion. Mind-reading does not depend upon what is in the mind at the time of the reading. If it is a reality, it goes deeper than that, and reads things long since forgotten by the mind—things even casually impressed that the mind never knowingly took cognizance of.

This is proved by people in delirium telling of things they could not remember when sane, and speaking in foreign tongues they never understood, only casually heard at some previous time. The impression was made, but not recognized.

I hav just had a letter from a noted clairvoyant—the editor of a paper—and I quote from it the clairvoyant reading given to my last letter to said editor. Should any desire the name, I will giv it if permitted. I quote it as proof that I am not bigoted, for I confess the reading seems to me to be as correct as I could hav given of myself. But I claim the knowledge given was gleaned from my writings and not clairvoyantly.

I sense more through your letters than others can looking at the outside. I confess at one time I thought you would not acknowledge the proof if you received it, but through your letters I sense a feeling of investigation for the good there is in Spiritualism and not merely a vain desire to be stubborn; neither do I sense bigotry with you but a heart full of love and goodness to the world, and while you feel it needful for the good of yourself and family that you count the cost to yourself in both money and time, yet to me through the magnetism of your letter I feel nothing of a mean or miserly disposition. You are convinced through fire, and many of your pet ideas are ruthlessly trampled under foot when you feel that they are wrong. You are as uncompromising with yourself as with others when convinced that you hav been wrong in your belief in the past. You are loving, kind and obliging in your disposition, but when a friend injures you it is worse for themselvs. You forgiv and would watch by their sick bed if needed, but when the necessity for that is over, retain to yourself the privilege of acting the part of a stranger toward them. You like money, not for what it is, but that it represents to you help for the needy and spreading the light as you understand it, always ready to change on sufficient evidence, but pardon me, I hav no right to steal your life from your letters, but something impelled me to write as I hav, write soon again as ever.

Your Loving Friend, —— ——.

Truly, ELMINA.

Refinements in Clerical Education.

Circular of a convent-school in Algeria:

Madam: Allow me to remind you, as in years past, of the approaching fete day of our Immaculate Mother, the superior of our boarding school.

It is a very sweet duty for our hearts to contribute to this fete, by the subscription of five francs. I hope, madam, that you will join us on this occasion, for our mother is the devoted mamma of all the pupils, and all of them on this day are happy to show her their grateful love.

Please to accept, madam, the assurance of my respectful devotion. PHILOMENA DE LA F., Assistant Teacher.

Touching appeal. Truly a dollar's worth of sentiment. In the name of the Father, of the Son, and of the Holy Ghost, not forgetting the Virgin Mother nor the "Immaculate Mother Superior." What mother can resist the image of her child, made happy in presenting the five-franc symbol of her "grateful love?" How considerate in the Mother Superior to hav a birthday, and to make that a holiday! For an hundred pupils—as in previous years—nothing like establishing a precedent! And the assistant teachers . . . hav they birthdays? Perhaps it would not answer to hav them too often. EDGEWORTH.

Proposed Abolition of English Grammar.

Grammar is the bane of language. No wonder the Greek, Latin, and other ancient scholastic tongues are dead. They died of too much grammar. Nor are the living languages free from the hereditary leprosy. But happily the English is far less tainted with it than the rest, and I now move to abolish what little grammar it has.

The phonetic reform, embracing that part of grammar called orthography, has been agitated for more than thirty-eight years past. Its progress is slow but hopeful; and while its champions seek to make reading so easy that it will hardly be necessary to teach it at school, I propose, by a few changes in the use of English words, to render ungrammatical speech impossible—to make the lisping child and the unlettered European speak our language as correctly as the college tutor.

This may be substantially done by the adoption of a single rule, to wit: Do away with all irregularities of declension and conjugation. But to be more explicit it is necessary to lay down eight rules, which will be understood at once and need not be committed to memory.

1. Let the objectiv case of all pronouns, like that of all nouns, be the same as the nominativ.

Example: I love *she;* he talked to *we.*

2. Let the possessiv case of pronouns be formed by adding 's.

Example: *I's* hat; *he's* cane; *it's* name; *who's* house.

3. Let the plural of all nouns be formed by adding *s* or *es.*

Example: Ox, oxes; sheep, sheeps; man, mans; phenomenon, phenomenons.

4. Let verbs take the same form for both singular and plural.

Example: I love, thou love, he love, etc.; I hav loved, thou hav loved, he hav loved, etc.

5. Let the present tense of the verb *to be* be *be.*

Example: I be, thou be, he, she, or it be, etc.

6. Form the past tense and participle always by adding *d* or *ed.*

Example: Be, beed; do, doed; eat, eated.

7. Make no difference between an adjectiv and adverb.

Example: He acted right; you speaked it good (or well); she singed beautiful.

8. Let the comparativ and superlativ adjectivs always end with *er* and *est,* except when more and most, less and least, are used to qualify.

Example: Good, gooder, goodest; bad, badder, baddest; much, mucher (ormore), muchest (or most); little, littler (or less), littlest (or least).

RESULTS, REASONS, AND EXCEPTIONS.

Rules 1 and 2 will change the following possessiv and objectiv pronouns, and a few of their compounds:

My and mine,	to	I's.	Him,	to	he.
He,	"	I.	Her and hers,	"	she's.
Our and ours,	"	we's.	Her (obj),	"	she.
Us,	"	we.	Their and theirs,	"	they's.
Thy and thine,	"	thou's.	Them,	"	they.
Thee,	"	thou.	Its,	"	it's.
Your and yours,	"	you's.	Whose,	"	who's.
His,	"	he's.	Whom,	"	who.

Why should not I, thou, he, she, we, they, and who be the same in the objectiv case, like *it* and *you?*

Why should we not say I's, thou's, he's, she's, we's, you's, and they's as well as *it's* and *who's?* And why should the apostrophe, if used at all to indicate the possessiv case, be omitted in pronouns any more than in nouns? Indeed, why may it not be omitted altogether?

Rule 3 will make regular the plural termination of a few nouns adopted from the Hebrew, Greek, and Latin languages, as cherub, cherubs (not cherubim); criterion, criterions (not criteria); phenomenon, phenomenons (not phenomena); datum, datums (not data); genus, genuses (not genera); lamina, laminas (not laminæ); vortex, vortexes (not vortices). Even now some of the words of the above class take the regular plural *ad libitum;* as cherub, cherubs; encomium, encomiums; index, indexes; memorandum, memorandums.

In regard to other common nouns, why should we not say oxes, sheeps, mouses, mans, as well as boxes, heaps, houses, fans?

A few Greek nouns ending in *is* will, for euphony's sake, form their plural by changing *is* to *es;* as basis, bases; crisis, crises. And foreign nouns which hav no singular will remain as they are, as literati, minutiæ, also a few, ending in *es,* that are both singular and plural, as series, species.

Rule 4 drops the terminal *s* in the third person singular of the present tense, and the *st* in the second person singular of the present and past tenses.

Why should we add an *s* to the third person singular of the present tense and not of the past tense? Why should we say, he makes, she sees, and not also he mades, she saws?

The use of the pronoun thou is obsolete, except in stilted poetry and prayers to the deity. Even the Quakers, in their laudable efforts to retain it, hav substituted the objectiv for the nominativ, and always couple it with the verb in the third person—as, thee is, thee does. It may be well to revive the use of thou instead of you, but let us dispense with hast, hadst, shalt, wilt, mayst, canst, mightst, couldst, wouldst, and shouldst.

Rule 5 is a return to the old style in the use of the verb to be. It abolishes am, art, is, and are, which *be* anomalous.

Rule 6 makes all past tenses regular in form. Our irregular verbs are a vexation, though not half so much so as those of the German language.

The subjoined list is taken from Murray's Grammar, ninth edition, omitting eighteen verbs whose irregularity is in the perfect participle only; as clothe, clothed, *clad.* This distinction is useless, and in fact it exists only in 71 out of the 169 irregular verbs, or practically only in 48, because 23 of the 71 irregular perfect participles are allowably regular.

IRREGULAR VERBS WITH PARALLEL ABSURDITIES.

Abide, abode (glide, glode), be or am, was (see, soz or slam, sloz), arise, arose (prize, proze), awake, awoke (make, moke). bear, bare (wear, ware), bear, bore (dare, dore), beat, beat (pleat, pleat), begin, began (grin, gran), bend, bent (mend, ment), bereave, bereft (weave, weft), beseech, besought (screech, scrought), bid, bid or bade (skid, skid or skade), bind, bound (blind, blound), bite, bit (spite, spit), bleed, bled (heed, hed), blow, blew (flow, flew), break, broke (take, toke), breed, bred (need, ned), bring, brought (sling, slought), build, built (gild, gilt), burst, burst (thirst, thirst),

buy, bought (fry, frought), cast, cast (blast, blast), catch, caught (fetch, fought), chide, chid (glide, glid), choose, chose (noose, nose), cleave, clove or cleft (heave, hove or heft), cling, clung (bring, brung), come, came (drum, drame), cost, cost (frost, frost), crow, crew (glow, glew), creep, crept (peep, pept), cut, cut (glut, glut), dare, durst (care, curst), deal, dealt (heal, healt), dig, dug (rig, rug), do, did (woo, wid), draw, drew (claw, clew), drive, drove (hive, hove), drink, drank (think, thank), dwell, dwelt (fell, felt), eat, eat or ate (heat, heat or hate), fall, fell (haul, hell), feed, fed (weed, wed), feel, felt (heel, helt), fight, fought (slight, slought), find, found (mind, mound), flee, fled (see, sed), fling, flung (wing, wung), fly, flew (try, trew), forget, forgot (fret, frot), forsake, forsook (wake, wook), freeze, froze (squeeze, squoze), get, got (set, sot), gild, gilt (weld, wilt), gird, girt (herd, hirt), giv, gave (liv, lave), go, went (hoe, hent), grind, ground (blind, blound), grow, grew (mow, mew), hav, had (salve, sad), hang, hung (bang, bung), hear, heard (spear, sperd), hide, hid (guide, gid), hit, hit (sit, sit), hold, held (fold, feld), hurt, hurt (flirt, flirt), keep, kept (reap, rept), knit, knit (flit, flit), know, knew (show, shew), lay, laid (pray, praid), lead, led (read, red), leave, left (weave, weft), lend, lent (wend, went), let, let (pet, pet), lie, lay (die, day), lose, lost (choose, chost), make, made (take, tade), meet, met (treat, tret), pay, paid (bray, braid), put, put (foot, foot), read, read (lead, lead), rend, rent (pend, pent), rid, rid (skid, skid), ride, rode (guide, gode), ring, rung or rang (bring, brung or brang), rise, rose (size, soze), run, ran (won, wan), say, said (flay, flaid), see, saw (be, baw), seek, sought (peek, pought), sell, sold (spell, spold), send, sent (tend, tent), set, set (fret, fret), shake, shook (make, mook), shed, shed (wed, wed), shine, shone (whine, whone), shoe, shod (do, dod), shoot, shot (hoot, hot), shrink, shrank (kink, kank), shred, shred (dread, dread), shut, shut (strut, strut), sing, sung, or sang (bring, brung, or brang), sink, sunk or sank (wink, wunk or wank), sit, sat (fit, fat), slay, slew (play, plew), sleep, slept (steep, stept), slide, slid (guide, gid), sling, slung (ding, dung), slink, slunk (clink, clunk), slit, slit (pit, pit), smite, smote (spite, spote), speak, spoke (leak, loke), speed, sped (heed, hed), spend, spent (trend, trent), spill, spilt (fill, filt), spin, spun (skin, skun), spit, spit or spat (flit, flit or flat), split, split (quit, quit), spread, spread (tread, tread), spring, sprung or sprang (wing, wung or wang), steal, stole (deal, dole), stick, stuck (kick, kuck), sting, stung (ting, tung), stink, stank (blink, blank), stride, strode or strid (guide, gode or gid), strike, struck (spike, spuck), string, strung (sing, kung), strive, strove (hive, nove), swear, swore (pare, pore), sweat, swet (freat, fret), swim, swum or swam (dim, dum or dam), swing, swung (bring, brung), take, took (cake, cook), teach, taught (preach, praught), tear, tore (stare, store), tell, told (quill quold), think, thought (drink, drought), thrive, throve (dive, dove), throw, threw (sow, sew), thrust, thrust (trust, trust), tread, trod (dread, drod), weave, wove (leave, love), weep, wept (keep, kept), win, won (sin, son), wind, wound (mind, mound), work, wrought (lurk, lought), wring, wrung (wing, wung), write, wrote (bite, bote).

Of the above 151 irregular verbs 16 are allowably regular according to Murray, to wit: awake-d, bereave-d, catch-ed, crow-ed, deal-ed, dig-ged, dwell-ed, gild-ed, gird-ed, hang-ed, knit-ted, shine-d, slit-ted, spill-ed, sweat-ed, and thrive-d. And Webster adds 9 more, to wit: bend-ed, dare-d, rid-ded, speed-ed, split-ted, weave-d, wind-ed, work-ed, and wring-ed; thus increasing the number of allowably regular verbs to 25, and leaving only 126 positivly irregular. And four of these—heard, laid, paid, and said—might as well be made regular by spelling them heared, layed, payed, and sayed.

The constant tendency is to the reduction of irregularities. Even Murray omits such obsolete forms as crope (crept), drunk (drank), slank (slunk), strang (strung), and swot (swet); while Webster makes obsolete or rare, clove, spat, shrank, swet, swum, throve, and prefers stank to stunk, and worked to wrought. And would not many of us hav to consult a dictionary to know whether to write burst or bursted, chid or chided, rent or rended? Nor would it be safe to prophesy that fifty years hence it will be vulgar to say blowed, growed, and knowed.

For euphony's sake the auxiliary verb hav may drop the v in the past tense, and remain had instead of haved. It would be very awkward to say I haved haved for I had had.

So also the auxiliary defectiv verbs, can, may, shall, will, must, ought, being used to express moods and tenses, would better retain their irregular past forms, could, might, should, would, must, and ought, instead of canned, mayed, shalled, willed, musted, oughted. Quoth, used only in the past tense, need not be disturbed in its obsolescence.

Rule 7 drops the terminal *ly* when used to distinguish adverbs from adjectivs. The distinction is unnecessary, and scholars are sometimes in doubt whether the adjectiv or adverb should be used, while such adverbs as lovelily, holily, uglily, are almost intolerable, and goodlily, manlily, funnily, are not allowable.

Rule 8 makes regular two or three comparativs and superlativs. Good, gooder, goodest, and bad, badder, baddest, ought to be as proper as rude, ruder, rudest, and sad, sadder, saddest. And why should not farrer, farrest, be as proper as nearer, nearest? Further and furthest are superfluous, and so are elder, eldest.

ILLUSTRATIV EXAMPLE.

And old man finded a rude boy in one of he's apple-trees stealing apples, and he desired he to come down; but the young saucebox telled he plain he would not. "Willn't you?" sayed the old man; "then I will fetch you down." So he pulled up some tufts of grass and throwed at he. This only maked the boy laugh. "Well," sayed the old man, "if tufts of grass will not do, I will try what virtue there be in stones." So he pelted the boy hearty with stones, which soon maked the boy come down and beg the old man's pardon.

The above example afford perhaps mucher (or more) than the average number of changes. Out of 105 words only 15 be changed.

It may be objected that there be less euphony in some of these changes. I think, however, that there will be as much euphony gained as losed, if not mucher (or more).

The only obstacle I apprehend to the adoption of this radical reform will be prejudice, or aversion to change. But consider the vast advantage of having to learn no grammar, whereby the most illiterate person will speak good English. See what prejudice the phonetic reform hav had to encounter. And as it be now working slow by a compromise, so the reform which we propose may be only in part adopted at first. Say, then, that we waive the first two rules, which apply only to the pronouns. The pronouns be few and familiar, so let their present objectiv and possessiv cases be retained *ad libitum*. The rest of the changes be less objectionable and more important. Why not begin to adopt them? The English language be now ahead in the struggle for existence. Make it phonetic, and abolish what little of grammar it hav, and what can hinder its covering the earth as the waters cover the sea? BURR.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Annual and Life Memberships.

Every Freethinker should become an Annual or Life Member of the National Liberal League. Life-membership certificates are issued at $25 each; annual membership, $1. These certificates are adapted to framing, and bear the signatures of the president of the League, Robert G. Ingersoll, and of its secretary, Samuel P. Putnam; they are therefore an ornament to any place and a memorial of great value. They should adorn the walls of ten thousand homes before the close of the year. The support thus given to the League would make its success certain. A. C. MACDONALD,

Chairman of the Finance Committee.

33 Clinton Place, New York city.

National Liberal League Campaign Fund.

Previously acknowledged,	$4,466.86
A. F. Neunest, instalment on life-membership,	5.00
J. W. Smith,	1.00
Capt. E. G. Mather, annual membership,	1.00
Mrs. H. Celler, second instalment on life-membership,	10.00
C. E., New York,	15.00
S. C. Rogers,	1.00
W. L. Burdick,	.75
F. Schunemann,	2.00
B. B. Travis,	1.00
S. L. Highland,	1.00
Gosma Youmanides, first instalment on life-membership,	5.00
Total,	$4,509.61

Call for the Ninth Annual Congress of the National Liberal League.

To the Auxiliary Liberal Leagues and All Citizens of the United States and Canadas who support the Nine Demands of Liberalism:

You are invited to attend the Ninth Annual Congress of the National Liberal League, to be held in Cleveland, Ohio, on Friday, Saturday, and Sunday, October 9, 10, and 11, 1885.

According to a vote at the last Congress of the League notice is hereby given that an Amendment to the Constitution will be submitted, as follows: Article I. of the Constitution of the National Liberal League shall be amended to read: "The name of the association shall be The American Secular Union."

Measures for the affiliation of the Freethought Societies of Canada with the National Liberal League will also come up to be acted upon.

Also measures for carrying on the work of Freethought, and securing the adoption of such laws by the various State Governments and by the National Government as shall make the United States thoroughly Secular, and the repeal of all laws now on the statute books which conflict with the Nine Demands of Liberalism.

Local Auxiliary Leagues are entitled by the League Constitution to five representativs in the Congress—the President and Secretary and three Delegates. All Charter Members and Life Members, all Vice-Presidents, all Chairmen of State Executiv Committees, are entitled to seats and votes in the Congress. Annual Members are entitled to seats but not to votes, except by permission of the Congress.

It is hoped that every Auxiliary League will send a full delegation to the Congress, and that every Freethinker in the United States and Canada, who can, will be present. Having adopted a common basis of work upon which all Liberals can combine, it is now desirable to discover the best means by which this work can be carried forward, and to this end large attendance and free expression of opinion will contribute. It is hoped that all will come to the Congress to emphasize the unity of Liberalism and to create an interest for harmonious action which shall result in the abolition of all laws that are contrary to secular government.

Per order of Board of Directors:

R. G. INGERSOLL, President.
SAMUEL P. PUTNAM, Secretary.
COURTLANDT PALMER, Treasurer.
CHARLES B. REYNOLDS, Ch. Ex. Com.
A. C. MACDONALD, Ch. Fin. Com.

Albany Convention—Place of Meeting.

It seems there are two parties who hav the letting of Leland's Opera House in Albany, and while Mrs. Leland let it to Mr. McCabe for Sept. 11th, 12th, and 13th, the other agent also let it to a theatrical troupe for two of those dates—the 11th and 12th. As Mr. McCabe is a friend of Mrs. Leland's, he disliked to force her to pay damages to the troupe—as he could hav done by insisting on his right to the house—and a compromise has been effected by which all are to be accommodated. The New York State Freethinkers' Association waives its right to the house on Friday evening and Saturday afternoon and evening, in consideration of which no charge is made for Friday morning and afternoon, Saturday morning, and Sunday morning, afternoon, and evening.

The Convention will meet Friday morning and afternoon at Leland's Opera House, 45 and 47 Pearl street; Friday evening at Bleecker Hall, No. 529 Broadway; Saturday morning at the Opera House; Saturday, afternoon and evening, at Bleecker Hall. Sunday, all three sessions—morning, afternoon, and evening—will be held at the Opera House.

This necessitates a slight change of speakers from the program as printed on the tickets, but the following order will be observed if the orators are present:

FRIDAY MORNING AT LELAND'S OPERA HOUSE, 45 PEARL ST.

Business Meeting. Opening address by J. J. McCabe. Music. Address by C. B. Reynolds. Music.

FRIDAY AFTERNOON AT LELAND'S OPERA HOUSE.

Music. Address by Joseph McDonough. Music. Lecture by Elizur Wright, "The New Version." Music.

FRIDAY EVENING AT BLEECKER HALL, 529 BROADWAY.

Music. Address by Miss Susan H. Wixon. Music. Lecture by T. B. Wakeman, "The Outlook of Liberalism." Music.

SATURDAY MORNING AT LELAND'S OPERA HOUSE.

Music. Lecture by Courtlandt Palmer, "The Aristocracy of Freethought." Music.

SATURDAY AFTERNOON AT BLEECKER HALL.

Music. Address by T. L. Brown. Music. Lecture by Mrs. Mattie P. Krekel, "The Demands of Liberalism." Music.

SATURDAY EVENING AT BLEECKER HALL.

Music. Lecture by Charles Watts, "Our Policy: Destructiv and Constructiv." Music.

SUNDAY MORNING AT LELAND'S OPERA HOUSE.

Music. Lecture by Helen H. Gardener, "Historic Facts and Theological Fictions." Music. Lecture by James Parton, "Victor Hugo." Music.

SUNDAY AFTERNOON AT LELAND'S OPERA HOUSE.

Music. Address by Horace Seaver. Music. Lecture by Elizabeth Cady Stanton, "Religious Liberty for Women." Address by Samuel P. Putnam. Music.

SUNDAY EVENING AT LELAND'S OPERA HOUSE.

Music. Col. R. G. Ingersoll's great lecture, "Which Way?"

SUBSCRIPTIONS FOR THE ALBANY CONVENTION.

Previously acknowledged,	$801.00
A. C. Smart,	1.00
J. U. Bentley,	5.00
E. M. Davis,	5.00
A Friend, New York,	5.00
Dr. E. B. Foote, Jr,	5.00
C—— E——, New York,	10.00
A. B. Stebbins,	1.00
Wm. Black,	1.00
S. Levine,	1.00
A. K. Clark,	1.00
Total,	$836.00
Pledges paid, Joseph McDonough,	10.00

Lectures and Meetings.

E. C. WALKER lectured at Stockholm, Wis., Aug. 29th and 30th—twice on the 30th. For lectures, etc., address him at Minneapolis, Minn.

W. F. JAMIESON debated with Elder I B. Grubbs, of Lexington, Ky., at Burlington Junction, Mo., September 1st. Mr. Jamieson affirmed that "Infidelity is conduciv to the welfare and happiness of the human race"—which of course was denied by Elder Grubbs—and Mr. Grubbs affirmed that "Christianity and the Bible are supernatural and divine." We fancy Mr. Jamieson had no trouble in showing Elder Grubbs his mistake, though we doubt if the elder would admit it.

J. E. REMSBURG is now makiug his seventh semi-annual

pilgrimage to the East. The following is a list of his engagements:

Pickering,	Mo.,	Washington,	Ind.,
Hopkins,	"	Hagerstown,	"
Cleopatra,	"	Yorktown,	"
Maitland,	"	Angola,	"
Brookfield,	"	Auburn,	"
Kirksville,	"	Cleveland,	Ohio,
Davenport,	Ia.,	Medina,	"
Corning,	"	Versailles,	"
Ottumwa,	"	La Rue,	"
Prescott,	"	Ashley,	"
Nevinville,	"	Fontogany,	"
Murray,	"	Bowling Green,	"
West Union,	"	West Union,	"
Cedar Falls,	"	Philadelphia,	Pa.,
Lake City,	"	Butler,	"
Alexandria,	Minn.,	Renfrew,	"
Menomonee,	Wis.,	Shingle House,	"
Wausaw,	"	Bingham Center,	"
New London,	"	Jersey City,	N. J.,
Rochelle,	Ill.,	Vineland,	"
Steward,	"	Waterloo,	N. Y.,
Earlville,	"	Randolph,	"
Paw Paw,	"	Yorkshire,	"
Paris,	"	Belleville,	Can.,
Mechanicsburg,	"	Alton,	"
Grand Rapids,	Mich.,	Eastwood,	"
Dowagiac,	"	Welland,	"
Springport,	"	Meaford,	"
Ithaca,	"	Thornbury,	"
Mancelona,	"	Sarnia,	"
Waterloo,	Ind.,	Parkhill,	"

The Tent.

LOGANSPORT, IND., Sep. 6, 1885.—We arrived at Logansport on the evening of Wednesday, Aug. 26th, having stayed over night at Terra Haute to insure prompt transfer of our Tent, thus precluding the possibility of disappointment by delay, as at Carbon.

We were met by quite a delegation of Liberals at the depot, and escorted to the hospitable mansion of Capt. John G. Kesler, who did most valiant and arduous service in the war for the freedom of the colored race, and, with equal zeal and self-sacrifice, devotes himself to the heroic task of rescuing the honest-hearted of his own race from servil submission to the arbitrary dictations of the priesthood, breaking the cruel fetters of tradition that bind them in the dismal dungeons of bigotry and superstition.

We were royally entertained at his most cosy and happy home on Bittle's Island, receiving every care and kind attention from his estimable family.

We commenced our lectures on Thursday evening, and had excellent success. We had much to contend with from counter attractions, a free Indian show and a free concert, besides the more legitimate attractions at the Opera House, etc. Yet our attendance was good, and of a most intelligent class, who evinced continued, earnest interest, listening with attention despite the nipping frost, and eagerly availing themselvs of our gratuitous distribution of Liberal publications.

At every lecture, in the most kind and courteous terms, we gave our usual invitation for any minister in good standing in his own denomination to occupy our Tent on any afternoon, or the first hours of any evening, to attempt to refute any argument we offered, or to defend his faith and giv reason for his hope, in compliance with 1 Peter iii, 15, announcing we would remove our pictures, mottoes, books, or anything that was objectionable. If our presence was embarrassing we would stay outside the Tent; and if they could not afford to do this for love of Jesus, we would—although we would not do it or permit it to be done for ourselvs—pass the hat and take up a collection, and giv such minister the entire collection, and if such minister had made a really creditable effort, and the collection amounted to but little, we would giv five dollars additional.

It is strange that they insist we cannot be Christians, or even be saved, if we do not obey the plain teachings of the New Testament, and yet thus regard its plainest teaching.

The excitement ran high. The Tent was pitched in the court house yard—a privilege secured by vote of the town council, who were bitterly denounced and besieged and entreated to order the removal of the Tent. In the language of the ex-mayor, "You hav stirred up a hornets' nest."

Never was the whole Christian community so wild; but if the people were not blind, they could not fail of being convinced of the worse than nothingness of the Christian profession. Church folks declared we were their enemies, and while they boast that the church alone teaches the sublime faith of "Love your enemies, do good to them that hate and despitefully use you," they are advertising their fierce hate, and publicly clamored for evil to be done to you.

We are under special obligations to Louis York, John Stoll, and friend Dolemiski, who rendered constant practical service and stood by us from first to last.

Wednesday was our last lecture. Thursday morning, under direction of our faithful Tent-master, Tilney, and the help of the above-named friends, the Tent was struck and packed, and we saved labor—a kindness which in our exhausted condition we appreciated keenly.

We left the Tent to be forwarded to Alliance, Ohio; and friend Tilney will hav all in readiness for us by the 19th inst., on our return from the great Albany Convention.

C. B. REYNOLDS.

From the Logansport Pharos of September 1st.

"The church people are inclined to wage war against the ex-Rev. C. B. Reynolds, who holds out in the court house yard. They strongly denounce him as a blasphemer, and hav made many complaints to the county commissioners for allowing the Liberalist to hold forth in the shadow of the temple of justice. One of them was so wrought up to-day that he thought that Reynolds ought to be mobbed and hustled out of town. The county commissioners who granted Reynolds the privilege of locating in the yard at their last meeting were put under a false impression of the kind of lectures to be delivered by those who petitioned for the permission. Had they been fully aware of the nature of Reynolds's doctrin, they would not hav given him such public quarters. While the church people think that Reynolds ought to be arrested for blasphemy, the Liberalists and Infidels think that he ought to be allowed full freedom of speech, and they crowd his Tent every night. As Reynolds will go away in a day or so, it is not probable that he will be ousted."

MR. REYNOLDS'S TENT FUND.

C. E., New York,	$5.00
W. Whittick,	$5.00
Joseph Devine,	$5.00

PORTRAITS IN THE TENT.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of August 25th, I notice a letter from Elmina, as regards the pictures in our Tent. In my letter describing Tent, I said we had our trinity—Paine, Bennett, and Ingersoll. Elmina asks, are there no noble women worthy to hang by the side of these men? Certainly there are, and, as Tent-master, if I had life-size lithographs, nicely framed, of the ladies mentioned by Elmina, and if it were possible to put more than three people in a "trinity," I would gladly adorn our Tent with them. As it is, we hav twenty-one vacant panels, and if some kind friend would supply us with portraits or lithographs of any or all the ladies named, we will gladly hang them in most conspicuous positions, and the donors will receive the thanks of yours, for justice, right, and truth, ARTHUR TILNEY.

Dr. Monroe Dislikes the English.

THE following is from the *Ironclad Age* of August 29th:

"The National Liberal League Congress is to convene in Cleveland, O., Oct. 9th, 10th, and 11th. It is then proposed to change the name to the 'American Secular Union.' This is a softer name than Liberal League. It will bring in the Universalists, who hav a Jesus and a heaven, but no hell; and the Unitarians, who hav no God but still worship. Also the Free Religionists, who are just too sweet for anything, but are never known to smile, believing that life is so solemn a matter that tears should constantly flow. This latter class of religionists are indigenous to Boston. They are good Infidels, but their tribe is decreasing. And some unruly ministers will herd with Liberals if they will call themselvs 'Secularists.'

"This word which we borrow, as we do our morals, from London, doesn't reflect on the God family. It doesn't reflect on anything; it doesn't mean much of anything. There is neither religion nor politics nor Infidelity in it. It is the clumsiest and meanest word in the language. No man ever writes or speaks it if he can help himself. It is altogether too British for a land of liberty. In England they are up to all the tricks and crimes, but they giv them soft names. The Christian men and women who stand high in the church practice and connive at those crimes that in this country we lynch people for, and if they escape that they land in penitentiaries. And we don't call these crimes by the names they go by in Christian London. And the law fixes no punishment for these crimes in England. But New York and Boston must ape London. Hence we must change the name of Liberal League to Secular Union.

"By this change of name we can smooth over all disputes in the past, and become Londonized, or foreignized, at the same time. The old troubles about repeal or modification will be forgotten when the League changes its name to Secular Union. How could a man hold a grudge against John Smith for knocking him down after John had changed his name to John Bull? What's in a name? Shakspere thought a rose by any other name would smell as sweet.

"We hav a heart big enough to embrace Great Britain and Ireland in any good work, and the wide world, too. But this is the only free country upon the earth. It is the only country where reform has any chance for success. And we don't want to introduce any of the notions, or names, or crimes that flourish in the lands of tyranny and oppression. And especially do we abhor British methods.

"Infidels who are afraid to go by their right names are of no use to any cause. An Infidel who is afraid to take an Infidel paper and read it publicly is out of place outside of the church.

"The meeting at Cleveland will be a meeting of Infidels. The word 'Liberal' is weak enough. If we want anything weaker and softer, let us call ourselvs Free Religionists. By becoming 'Secularists' we renounce Infidelity. Any fool can be a Secularist, but it takes a man to be an Infidel."

The foregoing was evidently written when the genial doctor of the impervious *Age* was "laboring under a misapprehension," or an attack of dyspepsia. He seems to think that England is responsible for the proposed change. This is not so. The name "American Secular Union" was first proposed by Hon. A. B. Bradford, of Enon Valley, Pa., ex-consul to Japan. The idea was that it would broaden the field of work, and particularly to allow the affiliation with the League of the Canadian Freethought societies. As the correct information knocks the underpinning from under Mr. Monroe's subsequent remarks (except his criticism of the name), comment upon them would be superfluous. To his strictures upon the name people can pay as much or little attention as they consider them worth. We hope the efforts of the *Ironclad Age* to aid the organization during the past year hav not seriously interfered with the editor's capacity to see straight.

Will They Revise their Catechism?

"Brown's Catechism," for sale by the Sunday-School Union, asks:

Q. What kind of a heart hav you by nature? A. A heart full of all unrighteousness.

Q. What will become of you if you die in your sins? A. I must go to hell.

Q What kind of a place is hell? A. A place of endless torment.

Q. How long will the wicked continue in hell? A. Forever and ever.

Q. What will they do in hell? A. They will roar, curse, and blaspheme.

Q. What are you by nature? A. An enemy of God, a child of Satan, and an heir of hell.

The revised edition, to correspond with the revised Old and New Testaments, would hav to read:

Q. What will become of you when you die? A. I must go to sheol.

Q. What kind of a place is sheol? A. A good, cool grave.

All the other questions must necessarily be left out.

Rochester, N. Y. H. O. SOMMERS.

THOMAS WILEY a leading member of the Episcopal church in Lexington, Mo., was fined $100 for chastising his mother, an old lady of seventy.

Governor Hoadley and a Temperance Calendar.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Governor Hoadley's Liberal relations having become subject of inquiry in your columns, I wish to say that he became, in company with R. W. Emerson, Lucretia Mott, Gerrit Smith, Robert Dale Owen, Fred. Schünemann-Pott, and E. L. Youmans, a vice-president of the Free Religious Association, May 30, 1872, and that he has held that position ever since, although it was much complained of by the Republicans during the campaign of 1883.

Permit me to take this opportunity to call the attention of your readers to a series of arguments for the temperance cause which Mrs. Helen R. Olin, of Madison, Wisconsin, has arranged in the form of a calendar for 1886. Her selections are just what our young men ought to see presented, fresh every day, in our homes and schools. Her zeal against the sale of liquor on Sunday has made her let in a few quotations of too Sabbatarian a tone, but the general spirit of her work is bold, free, and friendly to progress. The publisher is Chas. E. S. Fielden, 161 La Salle street, Chicago. Yours cordially,

FRED. MAY HOLLAND.

Industrial Co-operation in Minnesota.

From the Christian Union.

The first Co-operativ Barrel Association of Minneapolis was organized in the fall of 1874 with a capital stock of $15,000, each member paying in $15, and a weekly assessment of $5. The success of this organization was such that it was followed in 1877 by a second, in 1880 by a third, and in 1881 by a fourth and fifth, and subsequently by two more—all doing well. Each stockholder has but one vote, however many shares of stock he may possess, a condition which tends to prevent consolidation of the stock in a few hands. These co-operativ organizations possess a good property, are very thrifty and successful, with a capital stock ranging in each case from $15,000 to $70,000, paid up. They are all doing a good business. What is more important, the coopers, who before this co-operativ movement had a poor reputation for sobriety and law and order, now stand high in the estimation of the community as good citizens. The first association, the old "co-operativ," has its own manufactory of stock in Chippewa county, Wisconsin, employing there a capital of $30,000, with prudence and success. The seven co-operativ companies are doing business to the amount of $1,000,000 yearly. For these facts we are indebted to Mr. T. G. Rankin, of Minneapolis, whose letter appended furnishes additional and interesting information.

"The co-operativ shops hav been making rapid as well as continuous progress since 1881. Three more hav been started, of which, however, one joined itself to the old 'co-operativ,' the mother organization. There are now seven, all doing well, and working in perfect harmony. They supply all our mills except three, and are doing fully four fifths of all the coopering work of this flour city. They claim six-sevenths of all the work done. The boss shops hav disappeared, one by one, until there is but one left, and its owner has tried several times to sell out to his workmen.

"The great mills favor the co-operativ shops, because (1) they are sure of the best work, and (2) they are never disappointed by them. The shops help each other in a pinch, will divide orders, and otherwise equalize matters. They are filled with a mixed multitude of Swedes, Norwegians, Irish, Germans, Italians, and Americans, yet (1) they consult dispassionately, (2) vote fairly, (3) submit without hesitation, (4) work faithfully, (5) choose their best men always, (6) obey implicitly, and (7) hav unlimited faith in co-operativ effort. During their existence the eight shops hav had not less than a score of officers entitled to handle their money. Out of this number not one has given any security, not one has proved careless or dishonest, and not one dollar of deficit or defalcation has been charged against them. After their eight years' experience, it is now admitted they are unassailable and unconquerable while united. They hav now taken steps to establish a co-operativ store on the pure Rochdale system—cash sales at current rates.

"We are now taking stock to buy a township of land in this state. I hope to be one of a company that will form a co-operativ village on it this fall. This, in my opinion, will be the very table-land of co-operativ effort and of society. I hope to be able hereafter to send you items for publication in regard to it. We can get land for less than $2 per acre, in a region of good soil; good, soft, pure water, fine timber, close to this and other good markets. I am nearly sixty-six, hav been a co-operator ever since I began to hear of Rochdale work, hav preached it for thirty-five years at least, and now hav more faith than ever. The stock is held by practical workingmen. They prefer to hav each man interested in that way. Stock receives interest only—profits are divided according to wages."

There are twenty-two co-operativ productiv societies in Great Britain, most of them from ten to twenty-five years of age, and nearly all of them declaring a moderate profit.

Selections and Communications.

A Scared Doctor of Divinity.

From the Independent.

In *John Swinton's Paper* for April 5, 1885, is an editorial with the euphonious and classical title, "Fiddle-de-Dee." In it occur these words:

The preachers all over the country are now pounding away at the labor question in their pulpits. We hav been picking up their sermons for the past three months, but now the pile has grown so high that we are unable to handle them. These preachers hav somehow heard that this labor question is up; but, we regret to say, few of them appear to know anything about it.

There is ground for this taunt. There has been too much outside study of the labor question. The Socialists hav supreme contempt for all doctrinaire students. Those who study pages written in blood, and listen to voices which are a confusion of sighs and wails, not unnaturally feel that they know some elements in the problem that never reach pulpits and professors' chairs. They are right. Facts look different in the miner's hut from what they do in the monopolist's palace. My right to speak on this subject is that I hav studied Socialism somewhat from the Socialist's standpoint. These men are not all dreamers or impostors. They hav a cause. Many hav died for it. Others are ready to be offered. Such men are entitled to a hearing. If it is not granted freely it will be taken by compulsion. All lovers of liberty should stand with uncovered heads when the names of many of these heroes and heroins are mentioned. They are denounced to-day. They will be crowned to-morrow.

I. What is Socialism? It is both a sentiment and an organization, or a congeries of organizations. As an organization it is the enemy of existing institutions. It seeks the revolution of society, the destruction of the state, the abolition of marriage, the negation of religion, and the reconstruction of all things on the three corner-stones, Liberty, Equality, Fraternity. As a sentiment, it is an attempt on the part of the poor of all classes to better their condition. The sentiment and the organization are confounded. The danger is in the fact that this special organization will manipulate and mold this commendable sentiment. The sentiment is laudable; the organization is execrable. Socialism has many forms. In Russia it is Nihilism, in Spain the Black-hand, in France the Commune, in England the trades union, in Germany Socialism, and in America a combination of all. But the fact to be kept in mind is this. All these forms of agitation are only different symptoms of one and the same disease. Its distinguishing characteristics are not Atheism, nor a denial of the state, nor a negation of marriage, but simply oppression and poverty. No oppression and no poverty, no Socialism; Communism and the Commune are not identical. There is nothing wrong in Communism. The Commune is Paris, as in 1871. Communism is simply "economic equality." It aims to destroy all ranks and conditions in society, to make one man as good as another. Socialism goes back of the processes of modern life to the fact that he who does not work livs on the labor of others. It aims to distribute economic good according to *the* services rendered by the recipients (Ely's Socialism, p. 30). It may be Communistic, and it may be that of the Commune, and it may differ from both. Annihilate Socialism as an organization, and its power as a sentiment will not be destroyed but increased. By suppression force is intensified. We get no conception of the power and prevalence of Socialism by counting heads in processions, and organizations. It eludes statistics. It is the natural and inevitable resistance of the spirit of man to oppression and poverty. Increased enlightenment means increase of Socialism. The form of its manifestation may be wild, like that revolution which Carlyle calls the "threnody of the Furies;" but the fact has come, and it is absolutely sure to triumph. Whether it be peaceably, or by forcible revolution, depends on the wisdom of the American people.

II. Some facts which make Socialism possible. Bakers in Brooklyn, John Swinton says, are worked, many of them, eighteen hours a day. Their average length of life is twenty-seven years. They are not slaves, for they can cease to be bakers. They can go West or South—if they can get money enough. That "if" stands in the way of a multitude. Horse-car drivers on some lines in New York work eighteen hours a day, and are compelled to take their sleep in two sections. All of them work at least thirteen or fourteen hours a day. Their meals are often eaten on the cars. No force is used. Those men must do something. They may be bad, and reduced to their present condition by their own vices. That does not alter the fact that a human being is compelled to work from thirteen to eighteen hours out of twenty-four, for a bare subsistence, while the company for which some of them work has dividends so large that its stock is seldom on the market.

The condition of things in this country among the laborers is largely determined by the condition in the Old World. "Taking Europe as a whole, and comparing the prices of labor with the cost of living—food, clothing, and shelter—it can be proved that the average European peasant of the fourteenth century, as also of the fifteenth, was better off relativly than the average European peasant of the nineteenth century. In England, for example, when the wages of a common farm-hand were fourpence a day, a penny went as far as a shilling goes now. At this rate the common laborer should now be getting four shillings a day, whereas, in fact, he is getting only about two. Mechanics' wages, owing to the trade unions, are a trifle higher relativly than they were then. In Germany, the highest price paid farm-hands anywhere is fifty-six cents a day; on the lower Rhine the price paid is thirty-one cents; in Silesia, only eighteen cents. As Froude has said, the upper classes hav more luxuries, and the lower classes more liberties; while in regard to the substantial comforts of life, they are farther apart now than they were then. And the greater the wealth of the nation as a whole, the greater the inequality between its upper and its lower classes" (Hitchcock's Socialism, p. 15). Those who hav been oppressed in Europe come here with hatred against government and capital. They are not to be blamed. One noble-looking English laborer, near Oxford, who asked no favors at my hand, told me he was thankful when he could get twelve shillings a week, and much of the time he could not get half of that, and he had his rent to pay and his wife and three children to clothe and feed. He uttered no tirades. He asked nothing but the privilege of work. He was surrounded by the splendor of the rich. Right or wrong, it is not to be wondered at if sometimes he asks if the social order is not askew. The Rev. G. S. Reany, one of the noblest of the workers in East London, says in the *English Congregationalist* for December, 1884: "The fact, and no one denies it, is this, there are men engaged in large commercial enterprises, and some of them are professed Christian men, who hav made, and are still making, large profits, and who pay workers in the East End and elsewhere the miserable pittance of one shilling for a day's work of twelve, fourteen, and sixteen hours." I am not now asking whether such things are fair, but simply declaring that when men in such circumstances see their employers' families rolling in wealth, and their own on the brink of starvation, they quickly become anarchic Socialists.

The sight of the unemployed rich, who hav more than they can use, who were likened by an English professor to the lilies, because "they toil not, neither do they spin," is a constant cause of discontentment to those who are willing both to toil and spin for a bare existence. Manual laborers are not fairly paid as a rule. Why should the manufacturer realize ten times as much as his employee for his time, and then an interest of twenty per cent on the money invested? The oppressed classes do not think it is fair, and an imaginary grievance is as potent as a real grievance.

III. What Socialists say about themselvs.

To get a fair answer to this question I went to headquarters, to the lager beer saloon of Justus H. Schwab, to the shop of a certain German tailor, and to the office of John Swinton. Schwab's saloon is in a very decent quarter of the city, No. 50 First street, between First and Second avenues, and Swinton's office is on Park Row, facing the post-office. I was received with the greatest courtesy, and my questions answered without hesitation. I condense the answers. The Socialists in the United States may be divided into four classes: (1) The foreigners who are here temporarily, many of whom do not speak English, and whose thought is all of affairs in other lands. These exert no influence in this country. (2) The State Socialists. The number of these is not large. Nearly all are Germans. They work solely through the machinery of government, as it now exists. Many laws concerning the rights of the laborer, the employment of children in factories, prison labor, the management of railroads and telegraphs, hav been prepared by State Socialists. They hav no sympathy with revolutionary methods. (3) The Anarchists. These are divided into two classes. (1) Those who seek the overturning of all existing institutions by means of peaceable revolutions. (2) Those who seek the same end, but who hav discarded ballots, and are ready for bayonets and bullets. The latter class is led by such men as John Most and Justus H. Schwab in New York, and Benjamin R. Tucker in Boston. This class is by far the ablest, most numerous, most aggressiv, and most rapidly increasing. John Swinton said that "fifty thousand was the average attendance at the Socialist meetings in New York on Sundays, and that one hundred thousand men in that city are learning the principles of Socialism, and getting ready for the inevitable revolution." Justus Schwab said: "I am a revolutionary Socialist. . . I do not seek the protection of anyone. I do not want the protection of the police of New York, or the police of the United States, nor of any of the authorities. I don't believe in any government whatever."

"Is Socialism spreading?" "Yes," was the answer. "Will it be a peaceable or a forcible revolution?" "Forcible," was the reply. John Swinton said: "I hav labored for three years to prevent the shedding of blood, but it cannot be helped. It is sure to come." I asked, "Will the attack be on individuals or on institutions?" The instant answer was, "On individuals." This remark reminds me of what Professor Ely heard a man say on the street the night the Union League Club was opened: "A revolution will yet come and level that fine building to the ground;" and of what was said when some bronze work was being carried into Mr. Vanderbilt's house: "The time will come when that will be melted by fire." Most, on the 11th of February, 1883, lectured in Baltimore, and was cheered by a crowd as he advised his hearers to buy muskets. The presiding officer responded: "Lead and powder alone can make us free." The motto of the *Freiheit* is, "All measures are legal against tyrants." Swinton said that more than a score of battles had been fought between Socialism and capital in the last year, each time capital has been the aggressor, and each time labor has won substantial success. He predicted other battles soon to come, and especially mentioned one at Denver.

I asked Swinton what the churches could do to avert the impending revolution. The churches were then denounced in unmeasured terms. They hav always been the stronghold of capital; they are afraid to speak out; they toady to wealth. Schwab said he was a Materialist, and Swinton said he was the only genuin Calvinist alive, who actually believes in the damnation of infants. After the explosion against the churches had worn off, Swinton answered my questions in this way: "All we ask of the churches is that they should study the facts. They hav not done it." "Why, do you know," said he, "that the death-rate in London is from seventeen to nineteen in a thousand, and in New York forty-three per thousand? Do you know how the people are compelled to liv? Do you know that it is impossible to keep the children from the sight of crime, and the girls from a life of shame? And all because capital must hav its dividend, whether labor gets a fair day's pay for a fair day's work or not? Do you know that still there are thirteen thousand children under thirteen years of age in the factories of New York state who ought to be in school?" I knew that if what he said was somewhat exaggerated, it was substantially true, and I recognized then, as I do now, that what makes Socialism a power is the fact that there is terrible truth in what was asserted. But the question arises, are these men genuin, or are they taking advantage of the condition of the people for selfish purposes? I do not know. They received me like gentlemen. John Swinton is courteous and cultivated in manner, and a man who knows what he is about. Some say "he is a crank." That may be, but there is a marvelous method in his crankiness.

The little tailor said: "Oh, Schwab, he wants to sell his lager, that's all he wants;" but then, the tailor is a member of another society. Whether Schwab is genuin or not, he is a power. Just here observe, Socialism as organizations in the United States has evidently been captured by the International—the International that fires at emperors, and dynamites czars, and seeks, as Schwab distinctly says, the overthrow of all government. Henceforward the trades union will be exploited by the International. Let me giv you a few dates. The International, or society of combined Socialists, was started in London in 1839, and was started by Germans who had been expelled from Paris. In 1847 a private congress of Communists was held in London. Karl Marx was present. A public congress of the International was to hav been held in Brussels, in 1848; but the Revolution in France hindered it. Not much more is heard of it until the great builders' strike in London, in 1859. From this time the Trade Unionists and the International rapidly converge. In 1862 the International was formally organized. As the result, in 1863 and 1864 there was much excitement in Europe among artisans. The first International congress was held at Geneva, in 1867, and the same year two societies were established in the United States, and in 1872 the Internationalists' headquarters were transferred from London to New York. The United States at this time is not only the scene of its own natural and inevitable commotion, but it is the capital of the International; it is the asylum of the discontented and outcast of Europe.

On these shores, to-day, we are facing a vaster problem than that of slavery, and one more difficult of solution. —*A. H. Bradford, D.D.*

Montclair, N. J.

From the Independent of the following week.

TO THE EDITOR OF THE INDEPENDENT: The Rev. Dr. Amory H. Bradford, of Montclair, N. J., may be a first-class interviewer, but he is a very poor reporter of his interviews, if I may judge by his article in the *Independent* of August 27th. He makes me say a number of queer things; but the queerest of them all is this: "That fifty thousand was the average attendance at the Socialist meetings in New York on Sundays." The good doctor must hav misunderstood me, or else your printer must hav put the definit number "fifty" instead of the indefinit article "a" before the word "thousand." Let it stand at a thousand, more or less.

But, on the other hand, as regards the number of young children in the factories of this state, the figures he attributes to me are far below the facts!

After all this, allow me to say that there is much truth and force in the article of my esteemed antagonist, Dr Bradford.

JOHN SWINTON.

Opinion of a Cassadaga Camper.

After a two weeks' sojourn at Cassadaga, I hav just returned to my home in the Mahoning valley. On the eastern border of Lake Cassadaga is situated the camping-grounds of the Spiritualists of western New York, western Pennsylvania, and northern Ohio. The grounds are dotted with handsome cottages, nice tents, and stumps, the stumps giving the place a primitiv appearance, as well as adding to the variety. Centrally located is a fine pavilion, in which meetings are held—daily lectures and daily conference meetings being the main features—and many of the speakers being angels, or spirits, who "spake as never man spake," and their utterances soul-inspiring and beautiful beyond description. The conference meetings were free to all. All were invited to take part, and giv their best thoughts in ten-minute speeches.

Another feature of the entertainment was music, interspersed with all the proceedings. A brass band, with piano, discoursed fine music. Mrs. Denslow and her children, and occasionally others, gave thrilling and inspiring songs, beautifully sung.

And then, during the last two or three days of my sojourn there, the Grattan-Smith family, and Mr. and Mrs. Lillie, added much to the entertainment by their soul-stirring music and songs. And any who desired it had an opportunity of attending seances, and hearing from their friends and loved ones who had gone before.

And the social feature, always coming in between the other acts, ought not to be overlooked. And taken altogether, the lectures, conference meetings, music, and the social feature made up an entertainment seldom equaled or enjoyed by mortals here below. But such assemblages are always made up of persons who entertain different views on almost all subjects. Spiritualism consists in the belief, from evidence obtained, that friends and loved ones still liv, and make themselvs known to their friends here, after the death of the body. And some are still coming into the Spiritual ranks who hav just learned that their loved ones still liv, and hav their views of heaven and hell somewhat disturbed or disarranged, but are still fairly burdened with old theology, superstition, and standards—standards or creeds always meaning no further progress. And this class of Spiritualists are generally trying to draw Spiritualists and Spiritualism down to their level. And then there are others who are farther advanced, who hav stuck their stakes and make an effort to stay all progress, until they may sometime in the course of a lifetime take another step forward.

There are also the more advanced thinkers, who hav abandoned all standards and creeds, and pay no heed to the stakes which hav been set long ages ago, nor yet to the new ones, which hav been stuck down or up by the partially enlightened. And the thinkers desire to know the truth—to obtain some knowledge of nature—of themselvs, their duties and responsibilities, and to do something for the world of mankind lying in wickedness; and some of these are Materialists, who hav just been waked up to renewed effort by the light of immortality.

And the management deserves great credit for establishing and maintaining a free platform in the midst of such a heterogeneous multitude of conservativs, Liberals, Christians, and advanced thinkers as assemble from day to day and from week to week at Cassadaga.

A free platform would hav saved Spiritualism from degeneracy, absorption, and extinction eighteen hundred years ago, and saved the world, too, from the ignorance, superstition, and barbarism of the Dark Ages. And a free platform may be necessary in the present age to save modern Spiritualism from degeneracy and absorption, and the world from such a state of sin, and misery, and barbarism as has prevailed during the last fifteen centuries, or ever since freedom of worship, learning, and civilization were extinguished in the Roman empire by the introduction of Christianity. But there seemed to be a considerable strain on the free platform, and freedom of speech, sometimes. When speakers of the more advanced type departed from the usual routine, and took occasion to speak of God, worship, prayer, trust in God, etc., as delusions which must be dispelled from the minds of men, or reform be forever hindered or held in abeyance, and when signs of degeneracy among Spiritualists were pointed out, and the danger of history repeating itself, and some remarks made about the church and its teachings perpetuating sin and misery in the world, it really was curious and amusing to see old Conservatism arouse itself and flutter, and, coming to the rescue, proclaim that wrong was just as necessary as right in the economy of God; that we ought not to find fault with or blame anyone, for we were all the creatures of circumstances. Others advocated fatality straight, reminding one of predestination and foreordination. Great sorrow, too, was said to be necessary, as an educator. The necessity of wrong in the economy of God seemed to be quite comforting to some, and everything passed off smoothly and pleasantly while the writer remained, with one single exception. A conservativ manager misrepresented and insulted a gentleman on account of some disparaging remarks made about the church. With this exception everything was in harmony with the proclamation of a free platform, and freedom of speech was maintained throughout. The doctrin that wrong is as necessary as right in the economy of God seems to me to be simply a relic of the old theology, with hell everywhere, now, henceforth, and forever.

Wrong seems incidental to ignorance, and will disappear as knowledge increases. And it does seem like a self-evident truth that much wrong might be dispensed with without interfering in any way with the equilibrium of the universe. And further, there would be no danger of wrong disappearing too rapidly, if the advocates of its necessity should be silent for all time to come. Drunkenness and debauchery, with all their kindred vices and crimes, might be dispensed with, without shock or harm to even this little world of ours. And the same might be said of other wrongs. And in conclusion, let me say that I know of no place where a few days or weeks can be spent more pleasantly and profitably than at Cassadaga. WILLIAM WATSON.

Lowellville, O., Aug. 22, 1885.

What the Liberals Should Say to the Christians.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is not necessary that I should occupy your space with quotations to prove the truth of what I am about to charge to the Christians, but for those who are desirous of my sustaining the charge, I will refer them to THE TRUTH SEEKER of Aug. 8th, under the head of "Notes and Clippings," and all they will hav to do to obtain further proof is to keep a good look-out for articles in the papers, especially in the states where there is to be an election this fall.

Christians, you do yourselvs a very great injustice when you set up a howl like hyenas every time a Liberal receives a nomination for an office. Did you ever know the Liberals to do the like when one of your number had been nominated? We never inquire into a candidate's belief, though, all things being equal, we generally vote for our party's choice. But do not attempt to set up your peculiar creed as a test of office in a secular government like ours where none is required. We know full well that, where there is one that givs such bigoted thoughts publicity, there are thousands that keep them to themselvs, and they only find too ready an echo of approval when uttered by a representativ man.

Now, then, if you propose to proscribe a candidate because he is no hypocrit, and, therefore, may be relied on as being duly honest, why, we propose to work among those we may chance to hav an influence over, and vote for this class of men irrespectiv of party; and you know that a person has more influence in working against his party than in working for it. It becomes necessary that we do this in order that we may not commit suicide as a class; because what professional man, especially the lower, does not hope to aspire to office some day? And if we allow you to use us to help defeat everyone of our class that gets nominated, what may we expect? Why, the very men that would help our cause most would be compelled to keep silent, or to act the hypocrit, and hence we don't intend to help carry out your nefarious designs, either directly or indirectly.

Canton, Ill. JOHN W. ABBOTT.

The Bruno Statue.

MR. EDITOR: The inclosed list speaks for itself—and very well. The committee here and at Rome can not help but love large subscriptions, but they know, too, how to appreciate the small ones. While the dollars of Mr. Fisk and Mr. Blodgett are gratefully counted, the $0.05, "a mite given out of my poverty," as Mrs. Elizabeth Peabody, "the mother of the kindergarten in America," said at the Concord meeting, may weigh as much or more. Then we may say, "Verily, she has given more than they all," by this token of her devotion. To do that we ask *men* who hav means to make the $0.05 of this noble woman at least $50 in her name! Let her contribution count that much!

In the same sense we hope for increased $1 contributions. This statue should be a popular affair. There should be as many names of Americans as possible on the roll of honor which will go into its corner-stone. It should appear that America is the *popular* home of liberty. Each of those who hav contributed must therefore act as a committee of one to obtain a list of contributions.

We hear nothing but praise of the proposed statue. But to the proposed inscription in the book to be held by the grand figure of Bruno, "The highest God has destined me an apostle, not last or least, of the better age to come," Mr. John Prescott Guild, a veteran soldier, takes exception. He also excepts to the use of the medallion of the Christian John Huss as an ornament in the frieze.

Well! The committee at Rome will consider all this. Bruno probably meant that *Truth* was the highest God, which rendered the God of his persecutors and their doings in his behalf contemptible.

As to Huss, he may stand very properly as the representativ of the dawn of the Reformation, and the name or figure of James Gruet, which Mr. Guild prefers, may be also included in the frieze.

Let the next announcement show that the second $200 is raised, since Mr. Fisk has so promptly and liberally completed the first instalment.

T. B. WAKEMAN, Authorized Agent.
93 *Nassau st., New York City.*

STATEMENT.

The first instalment of $200 has been completed by Mr. Photius Fisk's generous payment of $14.27 deficit.

On the second instalment of $200:

Forwarded by Courtlandt Palmer from the Concord School of Philosophy:

Prof. W. T. Harris, Concord, Mass.,	5.00
Prof. Thomas Davidson, Orange, N. J.,	5.00
Mrs. Julia Ward Howe, Newport, R. I.,	1.00
Mr. Michael Anaguas, " "	1.00
Mrs. Elizabeth Peabody (a mite),	.05
By the audience,	6.25
	$18.30

Collected at Belleville, Ont., Can., by Jacob Laudsberg, "who does not sit on the fence while the procession goes by:"

Jacob Laudsberg,	1.00
T. Peoples,	1.00
Jas. Morgan,	.50
George Walton,	.50
St. G. Yauwd,	1.00
I. Jolies,	1.00
Richard Potter,	1.00
Fraser Hesestine,	1.00
Morris Niles,	1.00
J. A. Abbott, M.D.,	1.00
Jos. Templeton,	1.00
	$10.00
Helen Oller, Springfield, Mass.,	1.00
J. W. Hunt, Massillon, O.,	1.00
Morris Reiman, N. Y.,	3.00
N. C. Garnett, editor of *Unity*, Chicago, Ill.,	2.00
S. Brewer, Ithaca, N. Y.,	1.00
Total on second instalment,	$36 30

August 26, 285.

Planetary Motion.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Assuming that Mr. Edgeworth has sufficient intelligence to comprehend the logical import of the self-evident fact—it being within the domain of every man's personal observation—that, however spiritual the matter called ether is supposed to be, it is undeniably of sufficient density to sustain the weight of the planets that float upon it, whose weight is evidently sustained by the same law of comparativ density by which the weight of similarly constituted bodies is sustained by our atmosphere, I shall suspect him of an intent to whip professors of science to the contrary over my back. However well deserving they may be of the castigation he givs them, I shall protest against being made a whipping-post of for the purpose of administering it.

Nevertheless, I shall award him my grateful acknowledgment of his implied, though somewhat eccentric, indorsement of my theory of planetary motion. Though, having failed to find it stated in THE TRUTH SEEKER, except in his letter of August 1st, page 487, that a planet cannot recede beyond a given distance from the sun for the all-sufficient reason that matter in that direction is of greater density than it can penetrate and displace, I shall suppose that to be his view of the subject, and regret that I cannot indorse it. J. A. TUTTLE.

A Freethinker Founds a Hospital.

From the Staats Zeitung, Aug. 29th.

We read in the *N. F. Presse*, Vienna: "Mr. Oswald Ottendorfer, editor of the *Staats Zeitung*, in New York, and who was born in Zwittau, Austria, has presented 200,000 Austrian florins for the erection of a hospital, poorhouse, and orphans' home. His late wife endowed a similar foundation. The commonalty of Zwittau, in January, called a public meeting to consider the plans of the architects Claus and Moritz Hintrager. The plans were accepted." An Austrian florin is about fifty cents, and Mr. Ottendorfer's gift amounts to $100,000.

The Pious Mr. Stearns.

At a recent meeting of the Central Labor Union in this city, a delegation consisting of six ladies, representing the striking silkweavers of John N. Stearns, was introduced to the meeting. The spokeswoman said that an atrocious system of fining and other tyrannical rules had been introduced into that factory. Fines were imposed for the most insignificant disobedience of the rules. To sit down, or even to lean against the wall to get a little rest, speaking to one another, etc., was sufficient cause for being fined. The foreman of the factory, in addition to enforcing the most inhuman rules, had made use of some very insulting language in presence of the girls and women. Stearns, the proprietor, was a very pious man, and had made it understood that all the money which was collected for fines went to furthering benevolent ends. He had established a reading-room, a school for cooking and sewing, and various other branches for his employees. Those who attend the classes are called upon to pay twenty-five cents per month, and twenty-five cents for every attendance. All this money is again used for benevolent purposes—so Mr. Stearns says.

A committee was appointed to seek an interview with the clergy of the sect to which Mr. Stearns belongs, and to make known to them the true character of this "pious" member, so as to counteract the "benevolent" efforts of the hypocrit. To advertise himself as a benefactor he now and then makes a donation to this or that institution, and through this scheme he has eventually gathered quite a fortune.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - SEPTEMBER 12, 1885.

When the Gospels Were Not Written.

We hav received the following with a request to answer. The query is prompted by a series of long articles in a Christian paper supporting the chronology of the gospels as taught in the churches:

"I would like to ask a question. Did Celsus speak of the ascension of Jesus Christ? If so, it establishes the fact that the first four gospels were known before 181, which Bennett denies."

It is not probable that the exact date of the gospels can ever be known. That they were not written when they purport to hav been is as certain as anything can be about those times. The best Christian authorities agree on this point. To print all the evidence upon which this conclusion is based would take THE TRUTH SEEKER several months. We may, however, briefly epitomize the conclusions.

There is reason to believe that Luke's gospel was the earliest. This is rendered probable partly by internal evidence and partly from what might be called political reasons—for church politics and wire-pulling are as old as Christianity. The date of Luke may be inferred from a statement made by Jerome, that Luke, in chapter i, v. 1, refers to the gospels of Basilides and Apelles. The gospel of Basilides dates from A.D. 125; that of Apelles, about 160. According to Jerome, then, Luke was after 160. In this Venerable Bede agrees with Jerome. Epiphanius says Luke meant Cerinthus, who wrote about 145. All authorities agree that he did not mean the other three evangelists. Wescott thinks that Luke's gospel circulated mostly about Alexandria and Antioch when first published. If so it would probably be addressed to Theophilus, who afterward, about 180, became bishop of Antioch. (See Waite's History of the Christian Religion, chapter xxviii.) Professor Davidson says Luke did not write the gospel at all. Bronson Keeler, obtaining his data principally from Davidson and Wescott, concludes that Luke was written or compiled (perhaps from Marcion's gospel) about 170.

Mark is probably the next gospel in point of time. Waite says it was "probably constructed from the gospel of Peter, as a basis, with many changes, and the incorporation of new material." All the best authorities agree that it is anonymous. Professor Davidson, especially, is emphatic on this point. Papias said that John the Presbyter said that Mark was the interpreter of Peter. But Papias's works are all lost and we hav to take the word of Eusebius. So it amounts to this: That Eusebius said that Papias said that John the Presbyter said that Mark said that Peter said that Jesus said thus and so. That, says Keeler, is the historical lineage of the authenticity of the gospel of Mark. Anyone acquainted with Eusebius's general character will hav very little respect for his evidence. Mark is supposed to hav been written or compiled about 175.

John is next. This gospel is also anonymous. Davidson says its Johannine authorship must be abandoned, and its existence prior to A.D. 140 cannot be maintained (Canon, p. 99; in his Introduction to the New Testament the limit is 150). Both Irenæus and Jerome assert that John wrote against Cerinthus (A.D. 145). There is evidence that in the construction of this gospel, as in that of Matthew, the author had in view the building up of the Roman hierarchy, the foundations of which were then (about A.D. 177–8) being laid (Waite's Hist. Chris. Rel., p. 357). Certain it is that no Christian writer makes mention of it previous to 180. In that year, Theophilus of Antioch speaks of John's gospel, but says nothing of the writer having been an apostle. Keeler concludes it may hav been written about 178.

It is written that the first shall be last. This may hav been said of Matthew, or it may not. But the gospel which unread Christians believe to hav been written first is really the last, according to the modern lights of the church. No one knows who wrote the book of Matthew, and their ignorance is acknowledged by all Christian scholars whose opinion is worth having. Professor Davidson, in his "Introduction to the New Testament," says that the gospel of Matthew, as we now hav it, could not hav been written by Matthew. Papias said that Matthew composed his history in Hebrew, but the present gospel is in Greek, and as there was, according to McClintock and Strong's Cyclopedia, another gospel passing under the name of Matthew, which was used by Christians, there is no means of telling which gospel Papias meant. Scholars admit that our gospels of Matthew and Mark were not referred to. Tischendorf, in his "When Were Our Gospels Written?" published by the London Religious Tract Society, is forced to grant it. Professor Davidson fully concedes it. Papias spoke of a "gospel according to the Hebrews," and said it contained a history of a woman accused of many sins before the Lord. Eusebius said the Ebionites used a gospel according to the Hebrews; Irenæus said it was the gospel according to Matthew. Epiphanius (A.D. 403) and Jerome (A.D. 420) say these two books were the same. As the gospel according to the Hebrews was in existence and in use first, the deduction is quite plain that some one subsequently forged Matthew's name to it (Short Hist. Bible, p. 30). The theft was consummated, Keeler thinks, about 180.

Our correspondent will see that Mr. Bennett had ample authority for his denial of an early date to the gospels. The first "apostolic father" was Clement of Rome (A.D. 97). In his epistle to the Corinthians there is no mention of either Matthew, Mark, Luke, or John. In neither of Ignatius's four epistles (A.D. 115) is there the least mention of the four gospels. Polycarp (A.D. 116) is also silent. There is an epistle attributed to Barnabas, probably written about A.D. 130, but it makes no mention of the four gospels. Hermas of Rome wrote, it is believed, the "Shepherd of Hermas" about A.D. 150. He makes no reference to either of the four gospels. This comprises, says Keeler, the whole of the extant Christian literature from the death of Jesus to the middle of the second century, and not one writer mentions the four gospels, or makes the slightest reference to them. They make quotations from tradition, and from other gospels, but not from our four. As we hav seen, Theophilus of Antioch (A.D. 150) was the first to mention an evangelist by name. The first writer who mentioned all four of the present gospels by name was Irenæus, who flourished about A.D. 200. Dr. Westcott calls the first two centuries "the dark age of Christian literature." He says: "A few letters of consolation and warning, two or three apologies addressed to heathen, a controversy with a Jew, a vision, and a scanty gleaning of fragments of lost works, comprise all Christian literature up to the middle of the second century." This is a frank confession that the four gospels were not in existence prior to A.D. 150. The author of "Supernatural Religion" says: "We do not find any real trace even of the existence of our gospels for a century and a half after the events they record. They are anonymous narrativs, and there is no evidence of any value connecting these works with the writers to whom they are popularly attributed" (p. 700). This, supposing Christ to hav been thirty-three years of age at the time of the crucifixion, and his work to hav been performed during the three preceding years, would make the date of the gospels from 180 to 183. Allowing the usually accepted error of four years in our Christian chronology, it would date the gospels from 180 to 187. Counting from the alleged birth of Christ, the gospels date anywhere from 150 to 187. This is the earliest possible date, and the probabilities are that they were written or compiled from a miscellaneous lot of gospels and oral tradition somewhere between the years 170 and 180.

Celsus refers to the alleged resurrection of Christ, only to discredit it. But his mention of the resurrection counts for nothing. Though Lardner ascribes the date of Celsus (whom we know only by those scraps of his writing preserved in Origen's controversy with him) to A.D. 176, the ascription is arbitrary and without historical support. Celsus is generally credited with having written about A.D. 200. The author of "Supernatural Religion" assigns him to the reign of Septimus Severus, in the early part of the third century. Except the book of Enoch, Celsus nowhere mentions the name of any Christian book, and it is evident that his "Logos Alethes" ("True Doctrin," or "Word") was written to refute the traditions then current.

In conclusion we may say that the Christians hav not one scrap of certain historical evidence of the truth of the claims they put forth for the New Testament.

It is Dangerous to Be a Modern Christian.

Substantially, religion is a theory of the unknown.

Reverence is the upward-looking of ignorance. In worshiping "God" a man only yearns toward his utmost possible conception of an ideal. It is a rule that the most ignorant persons hav the most definit idea of God. A Catholic or a Calvinist can describe "him" accurately. So can a Fejee Islander. Those who hav progressed far enough to comprehend the most scholarly philosophies of the day either say, "I don't know," or call *it* the unknowable.

"Revelation" is the writing down of some ancient guesses. A guess once written down cannot be changed. It then to the guesser becomes a fact, which the firmer he believes the further will he try to propagate, and the more indignant will he become at the doubter. This was the attitude of the early Christians, and this attitude the church maintains to-day.

The earliest Christians were intolerant and ignorant to the last degree. Christianity first spread among the slaves of the pagans and among the poorer people. Their belief was that the world was soon to end, and their great source of content was that when their masters had been destroyed the few thousands who accepted Christ as a supernatural savior would be saved. They believed that the whole world was created only to be damned and as a foil to their own salvation.

"Zeal, then, not charity, became the guide,
And hell was built on spite, and heaven on pride."

But since the world did not bring itself to an untimely end, the Christians hav stretched their scheme to cover eternity. They put first one new blade, and then another, into their jackknife, then a mainspring, and then added a new handle. Yet, if we do not believe it to be the same old knife, we shall be damned.

We'll be damned if we do. Revelation xxii, 19, makes that plain.

Cremation.

A few years ago a person who favored incineration of the dead was looked upon as a heretic but little less depraved than "Tom" Paine. So strong, indeed, was the opposition of the church to this method of disposing of the dead, that it was left to the heretics—the Infidels—to advocate and defend the practice. But to-day cremation has gained strong headway not only in this country but in Europe. First to follow the lead of America was Germany. The Gotha Crematory was opened in 1878, and 200 bodies hav been burned there. In 1881 and 1882 the number was only 33, in 1883 it was 47, and in 1884 it was 54. In Italy half a dozen crematories hav been built, and the cremations now number 362. In Milan there are 6,000 members of a single society. In France the topic has been much discussed, but the practice is still illegal, although Gambetta favored a permissiv law. The committee of the Belgian Chamber has favorably reported upon a petition for a law making cremation optional. No action has been taken in Austria, it is believed, although opinion was officially gathered throughout the empire so early as 1878. In England Lady Hanham and the wife of Capt. Hanham were cremated in 1882, but they set no fashion, although they brought the subject prominently forward.

Dr. Le Moyne, who built the first furnace in the United States, was a Freethinker. In 1876 Baron De Palm's body was incinerated under theosophic auspices. Since then the managers of Le Moyne's Crematory at Washington, Pa., hav been obliged to refuse to receive bodies from outside the limits of the county, so numerous were the applications. In 1881 was organized the New York Cremation Society, of which J. B. Brown was the president, and D. W. Craig secretary. Both these gentlemen are activ Freethinkers. From this society was organized the United States Cremation Company, which has nearly completed a building on Mount Olivet, on Long Island. In 1884 a cremation company was organized in Buffalo, with a capital of ten thousand dollars.

During the same year the New England Cremation Society was organized at Boston; at Lancaster, Pa., was built the second crematory; and the University of Pennsylvania built the third. At Pittsburg a furnace using natural gas is expected to be completed soon. In New Orleans the grand jury has advised cremation in cases of public charity upon the ground that burial in the neighboring lowlands is at least a possible danger to the public health.

This progress in cremation the *Times* calls a victory of reason over sentiment and prejudice. It is also a victory of progress over the stupidity of the church. The impossible dogma of the resurrection has been a great obstacle in the way of the cremationists. Less and less do the people now believe in a literal resurrection; to meet this growth toward rationalism, the ministers say it will be as easy for God to gather up a person from ashes and gas as it is to collect the gases from the mold of the grave or which hav gone forth into grasses and flowers. A few clergymen are possessed of common sense enough to boldly advocate cremation as the most sensible, cleanly, and healthy way of disposing of bodies. These preachers, however, are those tinctured with radicalism, if not with absolute heresy. Catholicism, of course, will oppose the method, but the fact that in Italy cremation is numerically strongest shows that the pope cannot hav everything his own way.

As sanitary science long since established the fact that earth burial near towns and cities is an evil inflicted upon the living, it is not so much a matter for wonder that cremation has made such progress during the past nine years as it is that it made so little during the preceding years. It is probable that a quarter of a century from now cremation will be the prevailing custom, and burials near cities forbidden by law to protect the health of the living.

Capel on the Wrong Track.

In lecturing recently upon the claims of the papacy as viewed in the light of the scripture, Monsignor Capel quoted the four passages depended upon by the church to establish the popeship of Peter, and argued for their sufficiency, because the doctrin of the trinity, generally accepted by Christians, has only the one passage in John to support it, and of that he said, "There is a strong probability of its being an interpolation."

The strongest argument against the dogma of the trinity is the utter impossibility of its being true. There is no proof that there exists a "Father, Son, and Holy Ghost" at the present time, and until such proof is advanced there is no use trying to prove the trinitarian dogma. With the pope, however, the case is different. We know that a pope exists to-day, claiming direct heirship from Peter. His claims to be vicegerent of God are based upon the supposed commands of a supposed Christ to a supposed Peter. But if Peter never existed, or never was authorized to act as pope, then the line is broken, and the present pope's claims are based on air.

Peter's popeship is either a historical fact or it is not. The claim that Peter was martyred in Rome is one not sustainable by any credible evidence. In the Catholic church it is a tradition supported only by manufactured testimony. It is taught to Catholic children as undoubted truth, the same as is the garden of Eden story, and like that story has not the slightest historical evidence upon which to rest. Indeed, the very existence of Peter, the writer of the two epistles in the New Testament, is seriously questioned by Christian writers. Dr. Davidson holds that Peter wrote neither of the epistles ascribed to him, assigning the authorship of the first to a date several years after Peter's alleged martyrdom at Rome, and the second to somewhere about the date 170. Who, then, was the Peter crucified with his head downward because he thought himself unworthy to die in the same position as did Christ? There was a Cephas floating around about that time whose identity with Peter has been assumed by theologians, but some of the most competent critics deny it, and there is no evidence for it. This Cephas was not an apostle, but one of the seventy, according to Eusebius. In "Revelations of Antichrist" the papal claim to Peter is discussed at length, and the conclusion of that writer is that there was no Peter. The question, therefore, for Mr. Capel to solve is not whether Peter was invested by Christ with the keys of heaven, but whether his church is a direct descendant of him. The Peter crucified under Nero, now called the first pope, could not hav been the apostle Peter.

Another burning question for him to take hold of is, whether there ever was a Christ to bequeath the keys of heaven, or any heaven with keys to be bequeathed!

Editorial Notes.

A CORRESPONDENT writes that in one of General Grant's messages to Congress he recommended the taxation of church property, and wishes us to print the passage. We hav not the copy on hand, but if any of our readers will forward it, the request will be cheerfully complied with.

THREE deacons of Denver are on trial for violating the Civil Rights bill by forcibly preventing a young colored girl from entering one of the Methodist churches of that city. The command of Christ, "Suffer little children to come unto me, and forbid them not," does not seem to hav much weight with the three deacons of Denver.

TALMAGE, who is now in England, told the *Pall Mall Gazette* reporter that his remedy for the evil of prostitution is early marriages and small families. This is precisely what Mr. Bradlaugh and Mrs. Besant hav been saying for years, and for saying it the church has heaped upon them the vilest abuse. What will the Christians of England say of Talmage?

JOHN SWINTON says, "Montreal papers first fought smallpox with public prayers and processions, and then fell back on vaccination." Has it come to this, then, that cox-pox is more powerful than the God of hosts? Or did not the Montreal papers hav sufficient influence with him, or did he wish his children to die of a loathsome disease? We should like to hav some ministers' meeting settle this.

MR. THOS. P. BARROW, 31 Bath street, Belgrave, Leicester, England, writes Annie Besant: "Woman, your sins cry aloud for vengeance. Know that your accursed life has neared its end upon earth. Know that hell is anxiously waiting for your accursed . . . soul." Mrs. Besant says she cannot quote further, because the language of Mr. Barrow is so filthy that it is only fit for use by a Christian of his type. She adds: "Can any sane person suppose that a letter of this sort can hav the smallest effect, save to cause a feeling of amusement at hell's anxiety, and of disgust at the foulness of the rest?"

THE London *Academy* publishes a new poem by Robert Buchanan on Walt Whitman, which concludes with the following lines:

"The noblest head 'neath Western skies,
The tenderest heart, the clearest eyes,
Are thine, my Socrates, whose fate
Is beautifully desolate!
As deep as hell, as high as heaven,
Thy wisdom hath this lesson given:
When all the gods that reigned and reign
Hav fallen like leaves and left no sign,
The godlike Man shall still remain
To prove Humanity divine!"

That is a funny song for Buchanan to sing!

A LONDON correspondent writes to a western paper that the "burning topic" of newspaper discussion in England at the present is disestablishment of the Church of England. The *Standard* predicts that disestablishment will not be in the front row of public questions in November, but will occupy a respectable position in the second row. The *Standard* says: "The most trusted radical leaders show little disposition to raise this question as one of the practical issues of the next Parliament." The correspondent adds: "The clergymen hav, however, shown by numerous letters to various papers their fear that the subject is more in the thoughts of the new voters than has been supposed. The writers object to giving to Cæsar those things which are God's, but point out the general feeling among agricultural laborers that their votes must win for themselvs larger wages and better living. From such a spirit clergymen fear immediate attacks on tithes and church property."

THE great number of fallen clergymen has moved the editor of the Methodist organ to giv the preachers some good advice. He warns them thus:

"If ministers will visit ladies elsewhere than in the parlor or common meeting-room of the family; if they will receive calls from those they do not know, or from any woman whatever, in their study, either at the house or in the church; if they will receive communications as to domestic discords from a wife, without a witness to the conversation; if they indulge in the compliments on personal appearance which are the breath of life to the vain; if they allow themselvs to answer a summons at night for ministerial service to an unknown house, they must expect scandal, for they court it. We hav known all these to bring a clergyman into disgrace. It is a bad spot to be in where a minister's reputation for purity can be saved only by admitting that he is a fool."

We hope the advice to keep out of equivocal positions will be heeded by the clergy. It strains our resources sometimes to keep up with the record of clerical delinquencies.

AN International Freethought Conference will be held at Antwerp, Belgium, on the 20th, 21st, 22d, and 23d of this month. Two Antwerp Freethought Associations, La Libre Pensee and Les Solidaires, are activ in connection with the arrangements. Several very eminent names appear on the Brussels committee, including some of the leading public men. The questions on the agenda for discussion are: 1. The social *role* of religions: Has the religious idea been of utility to society in the past? What is its utility now? What part will it play in the future? 2. Moral responsibility and the philosophic foundation of punishment. 3. Secular education: Ought it to be neutral in the sense of indifference to religious dogmas, or ought it to be distinctly hostil to religious beliefs? 4. The need for Freethinkers to make their private and domestic actions conformable to their public declarations. 5. The oath question. 6. Religious wars: Are these to be feared in the present age? There will also be a meeting of the members and friends of the International Federation of Freethinkers, in order to promote more intimate relations between the Freethinkers of various countries.

"THERE is no excuse," says a Catholic of Rochester," for any parent in this city to peril the soul of his child by sending him to the public school, as every parish has its own school fully organized and equipped, with ample accommodation for all of the children." From the above two things can be plainly seen: the unconquerable hostility of the Catholics to our public school system, and the strenuous endeavors the Romish church is making to guard its own.

A REV. C. MACDONNA tried to make a point against Charles Bradlaugh by writing to an English journal that:

"Dr. Webb, who was then resident surgeon at St. Luke's Hospital, and has since married Mr. W. H. Vanderbilt's daughter, informed me that Mr. Charles Bradlaugh was a patient at the hospital, very seriously ill, with little hope of recovery, and that he was attended by the Episcopalian chaplain of the hospital. Mr. Bradlaugh's admirers can sound him upon the subject during his visit to Birkenhead next week."

Mr. Bradlaugh explodes this story by telling the truth. He says:

"It is true, as our readers here will know, that Mr. Bradlaugh was very dangerously ill of typhoid fever in New York in November and December, 1875. It is true that he was a private and paying patient, admirably cared for in St. Luke's Hospital, Fifth Avenue. It is absolutely untrue that Mr. Bradlaugh was 'attended by the Episcopal chaplain of the hospital.' Mr. Bradlaugh never even saw the chaplain. Dr. Muhlenburg, the founder of the hospital, visited Mr. Bradlaugh once after Mr. Bradlaugh was declared convalescent. Dr. Abbe, not Dr. Webb, was then resident home surgeon. Mr. Bradlaugh never heard of Dr. Webb. Dr. Leaming was Mr. Bradlaugh's physician."

THE conversation of Theodore Davis, brother of the swindler shot last week by a Texan, and the minister who officiated at the funeral, is interesting reading for Christians. "My mother was a good woman, Mr. Stansbury," Theodore said to the clergyman, "and brought me and Tom up in the way we should go. My father was a drinking man, but he knew the force of religion. Many a time when he was tipsy he caught Tom and me by the nape of our necks and marched us off to Sunday-school. I could bear up under this if I only knew where Tom was. Where do you think Tom is?" "You know our hereafter is decided by our lives," Mr. Stansbury said to Theodore. "I am inclined to believe in the religion of election by faith," Theodore said to the minister. The report adds that though Mr. Stansbury does not follow that doctrin, he told Theodore Davis that if he believed he could be saved by the loss of his brother, he hoped he would try. If the Davis brothers had been brought up Freethinkers, there is not a Christian paper or preacher in the country who would not hav found therein the biggest kind of a moral. And somehow we think the conversation *is* distended with a moral. That moral, however, is not against Infidelity.

A CHICAGO paper publishes a remarkable story of the discovery of ocular evidence of the human soul at Lincoln, Neb., by a microscopist whose name is modestly withheld, but whose story was telegraphed over the country yesterday. His attention was first attracted to the matter, he says, by a man lying upon a sofa suffering with a pain in his foot, and yet there was no foot there to suffer, the leg having been amputated nearly to the hip. He procured the most powerful lenses he could find and completed an investigation of his own, and arranged the lights so as to examin the microbes of the air. He then procured a subject in a friend whose arm was amputated, and, says he, "adjusting the glass a world of revelation broke upon me. The dual hand lay beneath my glass. I asked him to make letters with his imaginary finger. He did so, and to his wonder and astonishment I spelled out the sentences he wrote." Upon this story the Washington *Post* has interviewed Dr. E. M. Schaefer, the well-known microscopist of Washington. He said: "This story could hav been made more ingenious if the inventor had been better acquainted with microscopical instruments. As it is it bears a lie on its face, outside the unreality of the story. With the weakest magnifying glass it is impossible to see an entire object larger than a fly. Now, this story says that with the most powerful magnifying glass he could find he saw the hand write. With a powerful glass the entire hand would appear larger than the capitol, and you can see the difficulty in seeing such an object at one time." "Did you ever hear of anyone making such an experiment?" "No, not outside an insane asylum. A magnifying glass is a material instrument, and can only magnify material objects. The nearest we hav come to seeing the human soul is in examining the cells of the brain. There we can only see matter that exists, and that is about all we will ever see. However, this discoverer may prove a blessing yet. For instance, he should be asked to examin some of our corporations that are said to be soulless. If he could discover a soul in them it would take off the reproach with which they are attended." The *Post* adds: "It is understood by late dispatches from Chicago that this pioneer microscopist is making preparations to examin both the Wabash railroad and its officials."

Answers to Inquiries.

MARY E. SMITH.—1. There are no traces of Solomon's temple. All there is known about it is what the Bible says. That cannot by any means be called authentic history. 2. Rome is such an ancient city, has been sacked so many times, and its finest buildings destroyed (cattle even having been pastured on the very spots where once stood princely palaces), that its soil, to a very great depth, is a mass of rubbish, consisting of the debris of old buildings and other refuse. The foundations of some of the present buildings are from forty to sixty feet below the top of the ground. It is through these accumulations of centuries that the present excavations are being made. 3. Nestor was the friend of Hercules, and was distinguished for his valor, wisdom, justice, and eloquence. In old age he was honored by those seeking advice and direction as though he were of equal authority with the gods. From this you can easily see what the saying means.

Letters from Friends.

READING, KAN., Aug. 20, 1885.

MR. EDITOR: Each and every individual feels and knows his own inferiority and dependence.

The most noble and learned philanthropist, whose every deed and word reflects only evidence of great moral worth; the egotistic, self-conceited bigot, however much he may rant about his independence and firmness of views, faith, and beliefs, and however much he may proclaim his conformity to them, in common with the most ignorant and barbarous; and the infant in arms—all and each are held in obedience to their individual idea of action either by hope of reward or fear of condemnation from a higher and greater power.

In proportion as we comprehend that higher and greater power to which we are subjected, and in the degree in which we value or fear that power, so are our actions governed and controled.

The child in arms comprehends only its immediate wants. Having no fear of its indulgent mother, it grabs for an immediate reward and gets it.

Until that child has intelligence and is taught the fear of its mother's censure, and a desire for her approbation, with a knowledge of greater reward by obedience than disobedience, it is on the road to barbarism. The motiv of all is selfishness. The only object of any is to know how to best gratify their selfish motivs. The only difference between the child, the ignorant barbarian, and the learned philanthropist, is the different degree of comprehension of the best and surest way to control that greater and higher power to assist us to gratify that selfishness. Education alone, which givs us the power of mind to comprehend, teaches us that the best way to gratify our own selfishness is to allow all others the same privilege, and not only allow but assist them to do so. The greatest and highest power of earth is the people, and he who administers most to the wants and personal desires or the selfishness of the people upon the earth, is the greatest, the happiest, and the best, because he does the most to promote his own selfishness. He has gained the highest eminence in morality and Christianity, because Christ said, "Do unto others as ye would that others should do to you; and this is the whole of the law."

In absence of education and that enlightenment which science alone can giv, this grand and lofty view for the elevation of the moral standard of mankind is incomprehensible.

The ignorant and barbarous masses which peopled the earth when the ancient Bibles were written could only be controled by fear. The few that were educated had neither the power to educate or tyrannize them. The uneducated barbarian was just as big as Moses or Zoroaster, and they, selling their powerlessness to control the then barbarous tribes of the earth, or their regards for the rights of others, very naturally made that God which they believed did exist to appear and tell the ignorant barbarians of his mighty power and wrath with which he would visit them if they did not obey, as the mother, finding herself powerless to control her wayward boy, seeks to terrify him by reminding him of the wrath and vengeance of the absent father which will surely be visited upon him upon his coming. That boy could not and would not believe unless he had a knowledge of his father's existence, and had felt his rod and heard his angry voice.

Thus Zoroaster, Moses, & Co. very naturally, in their miscomprehension of the necessity in those times and in those barbarous ages, made each their individual imaginary God to appear, they being the medium through which he spoke to the various trihes of the severe punishments or glorious rewards with which he would surely visit them for obeying or disobeying the law.

W. H. PENFIELD.

CHEATED OUT OF LIFE.

MR. EDITOR: The above words might be appropriately written upon the tombstones and monuments of most of those who hav "lived (?), moved, and had a being" on this planet. Said the learned and pious Dr. Blair many years ago: "One science there is above all others, and that is the science of living well." I hear people saying of such a man, "He died rich, respected, honored, etc." What benefit or good is it to a man to die rich, or to be followed to his costly tomb by thousands of blind idolators dazzled by his ill-gotten possessions or titles, if he has lived poor and caused thousands around him to liv poor, by enslaving and robbing them of the proceeds of their labor? The great mass of humanity, even in civilized (?) and enlightened (?) countries, the moment they are born and begin to breathe and the human machinery begins to move, are taught, both by precept and example, human falsehoods and absurdities, bad habits and suicidal fashions and customs, and to clog, derange, impair, and poison "The-house-I-live-in," torture and torment its so-called occupant, the mind, and drive it out prematurely to a crowded hell or (if orthodoxy be true) to a sparsely occupied heaven.

I hav lived (?) sixty-six years to learn how little I know of "how to liv," although my activ and retentiv brain is a vast receptacle of facts and impressions, useless for that purpose. The vast number of males and females who pass through our schools violate the laws of life, health, and parentage, while getting their education, and after, all through life, because they were not rightly organized and hav not received the right kind of education. How much better do most of them liv—how much more do they make of life, with their sickly, diseased bodies and brains, than the ignorant who hav strong and healthy bodies, good digestion and sleep? How many of us Liberals (?) and Free(?)thinkers know how to run our machines, so as to get the most of life and enjoyment therefrom? How many of our great men and women, among Infidels and reformers, "present their bodies a living sacrifice, holy and acceptable to—not "the Lord," but—themselvs and humanity? How many men do not poison their systems and vitiate the atmosphere with poisons and anti-vital tobacco, or alcohol, or weaken and derange the magnetic and electric forces by shaving off the hair, when nature has developed it as a savior of life and vigor? How many of our charming and gifted speakers and writers of the "softer and sweeter sex" keep clean stomachs and sweet breaths, fully expanded lungs, and free limbs and muscles, and dress in conformity to convenience, decency, and health from head to foot? How many brilliant and inspiring men and women in the Liberal ranks hav gone to premature graves, their luminous minds suddenly eclipsed, "Broken gems whose inborn light is scattered ne'er (?) to re-unite," because they did not know how to liv—did not appreciate the value and significance of this life? "He that cannot liv well to-day will be less qualified to liv well to-morrow." Humanity hav ever been diverted from this life and its uses, grandeur, and glory, to an imaginary, fabricated "home above," or "summer land," or filled with fear, dread, and anti-vital apprehension of an awful hell and an avenging God, that kept them in their blind faith on "the ragged edge of despair," or drove them to insanity and suicide. Let the human tree of life be germinated from the best protoplasm or seed, and then let it grow naturally and healthfully; its roots in the most fertil soil, its trunk and top (brain) in pure air, and when its top is developed it will bear luscious fruit and fragrant odors, and thereon will be a spirit land in this life, and so it will be "a paying investment." Reader, I would fain be a naturalist and humanitarian, and all that those words imply, that I may, by example and precept, teach how to liv.

J. H. COOK.

HARWICH, MASS., Aug. 10, 1885.

MR. EDITOR: I am in receipt of a paper from Seward Mitchell, of Newport, Maine, the title of which is, "Important Truths; Preparing the Way for Coming Generations." Now, I must say there are many "Important Truths" contained in that little pamphlet which, if treasured up, would make better men, better women, better families, better society, better citizens, a better country, and a better world. And I should judge Brother Mitchell to be a self-sacrificing and benevolent man, who perhaps has seen enough of fraud and chicanery, hypocrisy and corruption, in church and state to disgust even an indifferent stoic, much more such an ardent radical and lover of the right as I should judge him to be.

I admire such self-sacrificing men; I admire bravery for the right; I admire fidelity to convictions and bravery in giving expression to them, but with all I see so admirable in the sentiments expressed in the above pamphlet, I can but call in question *some* of the ideas advanced until evidence shall change my mind.

It is plain enough that church and state hav always been partners in crime; that the church has been assisted by the state in shedding the blood of millions, yet I cannot see the propriety of withdrawing from all participation in government and giving up to the worst portion of the people the management of the same. If we cannot hav the government as pure as we wish; if bad men will get into responsible offices and wield their influence to selfish ends, had we not better stay in it and render such service as shall neutralize by counteraction the effects of political corruption?

It seems to me we hav as good reason to get out of the world because of the depravity of the people in it as to withdraw from government because of the depravity of politicians. It is deplorable that we hav so many unprincipled villains in high places, but would it be better if all the good elements were extracted from it and government left without any redeeming features?

Of course we could indirectly bring to bear upon it a healthy influence in other ways than by voting—and indeed, more dependence is to be placed in the renovation of public sentiment, but we can ill afford to lose whatever of influence we can hav as voters, however little that may be.

Suppose all we Freethinkers and all other right-minded persons should cease voting, how soon we should all be fettered with the manacles of ecclesiastical oppression and tyranny! And only too glad would that hoary old monster of iniquity and intolerance, the church of Rome, be to run the machinery of government in the interest of its abominable religion and curtail, if not totally repress, the progressiv spirit of the age. No, my good brother Mitchell, we must not let slip from our hands our share in our government, and giv it up altogether into the hands of priests and corrupt politicians, but we will do our level best to secularize and redeem it from every vestige of religion, whether good or bad. If every man and woman was as good as Brother Mitchell, we should even then need a government. Order is necessary in every department of life, and we cannot hav order without government.

There are a few other points in Brother Mitchell's creed that appear to me questionable, but there is so little of the objectionable in his paper that I cannot but recommend it to everyone for perusal and profit.

B. F. ROBBINS.

ELGIN, ILL., Aug. 28, 285.

MR. EDITOR: After bearing with the Salvation Army until patience ceased to be a virtue, the police arrested them Sunday last as they were marching through the streets with their wild noise, beating their drums and ringing their bells; and Monday they were fined $3 and discharged, promising to be more circumspect. On Monday evening, by the permission of the mayor, they held their meeting in the court house. As the writer was passing about nine o'clock Monday evening, he was attracted by the noise of the singing, shouting, and laughing. Curiosity led him to go into the building. Being a citizen I felt at liberty to go into the court house. It was full of a lot of noisy lunatics, who were singing and shouting at the top of their voice. I stood just inside the door, looking in wonder at the natural curiosities before me. In about two minutes a young dude stepped up to me and said, "Take off your hat, sir." I said, "Who says so?" He said, "I say so." "Well, but what does the law say?" He said he didn't care what the law said; that he said, "In the name of the Salvation Army take off your hat." "I am ready to do as the law says." "Well, if you don't take off your hat I will hav you arrested." "All right," I said; "just as the law says." He spoke to a policeman to arrest me. He did so. I went with him to the lock-up. Was not there two minutes when two citizens, hearing of the arrest, stepped in and voluntarily offered to go my bail. One only being needed, one of them signed my bonds, when I was again at liberty.

I am nearly fifty years old, and this is the first time I was ever under an arrest in my life. My trial came off yesterday before one of our justices of the peace, who gave a clear and decided judgment in my favor, putting the Salvation Army in for all cost, and exonerating me from all blame in the matter. There were eight witnesses examined, and from their testimony it was plainly to be seen that they thought I was the cause of all disturbance.

I did not think to trouble you with so long a letter, but I merely wished to show how anxious they were to prosecute an Infidel, for that was clearly the cause of my arrest.

Yours truly, I. W. ARCHIBALD.

CHRISTIANITY NOT COMPULSORY.

From the Elgin Daily Courier of August 27th.

When Isaac Archibald was called upon to giv testimony at his trial, yesterday, he declined to be sworn, saying that, as he acknowledged no God, an oath could hav no significance with him. He was permitted to affirm. Mr. Archibald stated that he had been attracted to the council room as he was passing to his home, by loud and discordant noises, shouting, singing, and clapping of hands. He stepped inside the door, and presumed he had his hat on, but did nothing to create disorder. Will Spire had told him to take off his hat. He did not like to be made to do anything, and had not hastened to comply. Spire and others had then become peremptory in their demands, and, evidently wanting trouble, had called on an officer to arrest him.

The section of the ordinance on which it was thought to convict Mr. Archibald makes a person guilty of a misdemeanor who shall conduct himself in a "rude and indecent manner" while in a public assembly. Either intentionally or through a blunder, the conjunction "and" is used in the ordinance instead of "or." Attorney Irwin allowed that the wearing of a hat in any assembly, with a few well-known exceptions, was *rude* conduct probably, but not *indecent* conduct. He held that, under the ordinance, his client would hav to be guilty of both to be held. This was the main defense.

Justice Hubbard rendered a decision of no cause of action, the army to pay the costs. He took occasion to advise the defendant that it is customary to remove one's hat at any public assembly held indoors, and especially where religious services are being held. He advised Mr. Archibald to do this in the future. His honor then suggested to the Salvation Army that it get religion enough so that its services will not cease when one man with a hat on makes his appearance. He said that the trouble had not begun until the members of the Army provoked it, and that he thought they wished trouble to occur, or they would hav gone on with their worship notwithstanding. Archibald had been ordered to take off his hat or be arrested, and naturally had not liked bulldozing.

The case was prosecuted for all it was worth by the city attorney. A conviction was impossible under the ordinance and the evidence.

A FREE "AD."

BUTLER, N. J., Aug. 26, 1885.

MR. EDITOR: I built a house for a man here with whom I hav made my home the past eleven years. It is about as good as it is possible to build of wood, and finished with chestnut and black walnut. There are five square rooms on the first floor, about fourteen feet square, four bedrooms above, a splendid gravel roof, heater in cellar, water in house, plenty and good. Must be seen to be appreciated. He now wants to sell it (I am sorry to say, for my heart is in it). Little malaria or musketos; within five minutes of post-office and depot; about thirty miles from New York city; four passenger trains to New York daily except Sunday; four stores; three mental slaughter-houses with their usual complement of saloons; telephone and telegraph, etc.; fruit-trees, grape-vines, shrubbery, strawberries, currants, and raspberries. Troutbrook bounds one side of the house. House, lot, and outbuildings can be bought for $2,500. Half or more can remain on bond and mortgage for a term of years to suit the buyer. I would like to hav some Liberal buy it who wants a good house at a bargain. I don't want any orthodox devils to hav it. Now, if either of you, or any other of our church, wants this, come and see it.

W. O. JACOBI.

ST. CATHERINES, ONT., CAN., Aug. 24, 1885.

MR. EDITOR: My letter you kindly published in your last number is quite correct with one exception. In the latter part where it reads, "for I had signed my name within C. B. Thompson, as usual, and Mr. Leavenworth was one of the few," it should hav read after "as usual," "and there were but few who knew my first name, and Mr. Leavenworth was one of the few."

I see that Thomas Harding, of Sturgis, Mich., has penned a candid and sensible letter upon the subject of Spiritualism. No reasonable Spiritualist or Materialist should take any exception to it. He says in one paragraph, "In my opinion the first duty of man on earth is to be happy and mind his legitimate business; and if he does that as every honest man should, he has nothing to fear from so-called 'death,' of which orthodoxy taught him to stand in dread." Those are my sentiments. I hav come to the conclusion, after investigating the subject pro and con for many years, that the better way is to enjoy this world we are in as best we can, and if there is another world and we should wake up in it some day do the same there; but if it should finally prove that so-called death ends all, so be it. This fretting, and whining, and preaching, and praying about another world is beneath the dignity of all sensible human beings; and the majority of that class are nothing more or less than pretending hypocrits, being impelled by popularity and business interests. I am naturally fond of investigation when it can be done in a reasonable manner, but when it interferes with my desired happiness I discard it

Ella E. Gibson talks in a candid manner upon this subject. In her third paragraph she givs my experience quite correctly. At that time I attributed the various manifestations to magnetism and clairvoyance. With both hands raised I am with her where she says, "It is the frauds that I know exist, and

that every Spiritualist knows exist, against which I wage war, and if any Spiritualist is unwilling to work with me because of my efforts to hunt the rascals down in Spiritualism, I hav no desire to work with them them in hunting the rascals down in old theology." Bravo!

In a letter from Brattleboro, Vt., the writter says, "There are many people who prefer total annihilation to an eternity of continual consciousness in an extra-mundane sphere, and I am happy to say I am one of them." Now, I am inclined to discredit that when seriously considered. Expressions are often easier made than substantiated.

The writer says in another paragraph: "Speaking for myself, I cannot say that I know of any feeling so peaceful and blissful, so easy and calm to the body and mind, as that experienced at the moment of falling asleep after a hard day's work. To me it is heaven—in fact, it is all the heaven I want."

I will ask, Were said writer made aware at that blissful moment that said sleep would be his last, that he would never wake again, would (think ye) he feel so heavenly? I trow not.

Liberty and Freethought forever, C. B. THOMPSON.

ALEXANDRIA, MINN., Aug. 20, 285.

MR. EDITOR: For the past three weeks a couple of Adventist sky-pilots hav been holding forth in a tent erected in this village, preaching every evening, or explaining the jimjam hash of old Daniel, and distributing tracts during the day, but this is rather stony ground for their theological seed, and I do not think their harvest will pay expenses. We had a tract printed at our local printing-office, which is a sort of counter irritant. I inclose you a copy with this.

Brother Jamieson described our visit to Minneapolis to hear Colonel Ingersoll. I heard him at Minneapolis, and on the succeeding evening at St. Paul also. The lecture was the same at both places, but I should not tire to listen to him every evening for a month. I hav often seen it stated that it was only the lowest classes which attended his lectures, but after seeing the intelligent audiences which greeted the colonel at these cities, I should conclude that it is the very best brains in the country that go to listen to our "silver-tongued orator." I hav heard Beecher and Gough lecture, but they hav not that power over their audiences which the colonel has. It was a grand sight for me to see two thousand people with not the least sign of weariness after listening to the colonel for two hours. May he long be spared to proclaim the gospel of humanity!

Brother E. C. Walker gave us a lecture the 8th of this month on "The Proposed Amendment of the God-in-the-Constitution Party." A large audience listened to him, and many no doubt were surprised to hear that the Christian fanatics who compose that party are traitors to our republican institutions.

For inclosed postal note send me six pictures of "Christian History" and one copy of Remsburg's "Bible Morals."

Yours fraternally, N. J. TRENHAM.

KANSAS CITY, MO., Aug. 10, 1885.

MR. EDITOR: From all indications, Friday is getting to be a more legal sanctified day than Sunday. While acts of omission and commission on the Sabbath day were formerly regulated by law, in order that mortals might enter the Christian's paradise, we find, as such acts hav been dropped from Sunday, they hav been carefully preserved by being transferred to Friday, not by clerical, but by secular authority, the corporation becoming a sort of *lego religo* company. Excursion trains to the city of celestial happiness are made up and run on Fridays only. Criminal judges are superintendents of the various rapid-transit roads leading from earth to heaven. The conductors are appointed for life, and known as ordained priests. The engineers are elected yearly, and called county sheriffs. Whole tickets are only issued, and are never taken up or punched. The character of all adults, before going aboard the train, must be indorsed by a sufficient number of witnesses to make an election sure, as trains only run one way on this cable line.

The question naturally arises, Are we to hav two holy days in the week, or is Friday to supersede Sunday? Judging by the reports of the daily press every Saturday throughout the country, these Friday excursion trains over the rapid-transit glorified cable roads must be increasing their business at a rapid rate. In view of the fact that great changes are taking place in the secular affairs of life, it may be possible that religion is also about to wake up and make a radical change, and that the old fogy way of preparing souls to interview God, by preaching to them fifty-two days in a year for sixty or seventy years, and then running the risk, at last, of their starting on the wrong day or getting aboard the wrong train, will no longer do. A short examination, a make-ready invocation, and then a Friday's jerk-to-Jesus, in a business point of view ought to please the angels and all interested in saving souls quick and sure better than the old-fashioned, one-horse way of one parson doing all the work, and never knowing when a job was finished. W. W. JUDSON.

ALVA, FLA., Aug. 1, 1885.

MR. EDITOR: I want to build up a Liberal community similar to that of Liberal, Mo., or better, in which there shall not be a sectarian church nor an orthodox sermon—and here is the place and now is the time. Good, high, dry land, on a beautiful navigable river, can be bought now, I think, at from $3 to $10 per acre, that will be worth five times that in less than five years. The country is healthy, and the climate "just splendid." Being almost down to the tropics, the days and nights are nearly equal the year round, with clouds and showers to cool the summers, and balmy sunshine to warm the winters; hence, we are free from those extremes of cold and heat so distressing to nervous sufferers. We hav a public school six months in the year, a weekly mail service on the river, and a post-office waiting someone to take charge of it. And the investment is safe, since the property will always be worth more than it is to-day. I would prefer people of middle age, who hav made about all the money they wish to—or, rather, expect to—moved around until they are disgusted with moving, and are now willing to settle down and enjoy life. This being a poor man's country, better adapted to truck-patches, poultry, bees, etc., than to farming, $2,000 to $3,000 would be ample for an industrious, frugal family; yet, I would advise no one to come here with less than $500.

A good representativ person should come with money to secure five hundred or one thousand acres before there is a boom.

As I hav no land to sell—not even for others—and need all my time and means in my own support, I pray no one will write me through idle curiosity.

Having spent two-thirds of my allotted time in the midst of orthodox old fogies, I wish to enjoy the remainder with independent Freethinkers. Congenial society, not filthy lucre, is the desideratum. J. L. BARKER.

STERLING CENTER, MINN., August, 1885.

MR. EDITOR: I wish to acknowledge receipt of ANNUAL. It far exceeds our expectations. Beside the calendar, we hav more good solid reading than could be obtained in any other way with the small sum of twenty-five cents. The portraits are excellent—that of Professor Jamieson is true to life. We had the pleasure of entertaining him—or being entertained by him, rather—a few days during his stay here, and found him a most enthusiastic worker for the Liberal cause. Logical, powerful, and convincing to all that will listen without prejudice are the facts so clearly brought forth by this sturdy advocate of truth. With a free and easy delivery, and true gentlemanly grace, he holds his audience in rapt attention. The friends in this vicinity hav no hesitation in recommending him to any body of Liberals in search of a speaker. LIZETTA.

FEILDING, NEW ZEALAND, July 16, 1885.

MR. EDITOR: I am sorry to say that my father, W. E. Chamberlain, passed away on the 31st of January last, after a long and painful illness. But I am pleased to say that we hav found great consolation in Spiritualism. Mediums are developing in our own family, and through them my father has given us proof that he still livs in the spirit world. I am,

Yours faithfully, T. R. CHAMBERLAIN.

MINNEAPOLIS, Aug. 16, 285.

MR. EDITOR: Please allow me to express my appreciation and admiration of your skill and success in manufacturing the little pamphlet "Truth." The very superior workmanship, large type, fine, heavy paper, improved matter, splendid arrangement, and the finale, form a grand, perfect proof success, and pride of the Truth Seeker Company publications. That my highest inspiration, ambition, anticipation, aspiration, and hope may finally be realized, and the publishers be more than rewarded and indemnified for extra care and labor, is my great expectation and desire.

Just read "Deity Analyzed" and "The Devil's Defense." If it don't "beat the Jews," I don't know what does. It surely equals the best confutation of Christianity we hav yet seen. It should be owned, read, marked, learned, and inwardly digested by every poor, miserable sinner, and sincere lover of philosophy and truth, on this our little mundane planet. Get it, read it; believe, practice, and improve it.

E. N. KINGSLEY.

AINSWORTH, Aug. 9, 1885.

MR. EDITOR: Inclosed find $10, which use as follows: $2 for the Campaign Fund, $1 for the Bruno Fund, $1 for the Tent Fund, $3 for the glorious TRUTH SEEKER, the rest for the FREETHINKERS' ALMANAC, "Bible Morals," and some other papers such as you think best for superstitious fellows to read. I am a German, and a poor speller; you must excuse me for not writing any better. I hav been reading this paper nearly one year, and the more I read it the more I like it, and cannot do without it. I dispose of all my copies among my friends, and try to canvass for it, and some day I will hav some new subscribers to send in. We hav some very Liberal people here, and some very strong, superstitious fellows to combat with. FRANK SCHUNEMANN.

CATHLAMET, W. T., Aug. 10, 1885.

MR. EDITOR: Inclosed find $1, for which send THE TRUTH SEEKER. During the fishing season the League did not meet, but as it is over now, I think I can report more fully before long.

We started a Liberal Sunday-school at Skamokawa, W. T., July 26th, to meet the last Sunday of each month. We had an attendance of twenty-two the first Sunday.

We hope to obtain more subscribers for you soon.

LIDA I. ALBERT, Secretary Liberal League.

WAVERLY, WASH. TER., Aug. 18, 1885.

MR. EDITOR: Inclosed find $3 to apply to my subscription. I want to giv you a remedy for snake-bite to publish in THE TRUTH SEEKER, for the benefit of our friends all over the world, that the medical faculties do not know anything about.

This plant is known under the various names: culver root (*leftandra virginica*), Culver's physic, blackroot, tall speedwell, Indian physic. Take the root and pulverize it; add a little cold water, and let it remain a few minutes. Then apply to the wound. About the best way to apply it is to chew it and spit it on the wound. From one to three applications are all that are necessary to cure almost any snake-bite. I never knew it fail in any case on man or beast.

I would like to hear from friends in India that tried my remedy, also in other countries. HARRISON HAYS.

OSCEOLA, IA., Aug. 21, 1885.

MR. EDITOR: Inclosed please find $2 for THE TRUTH SEEKER. I cannot dispense with the valuable fund of information which it imparts. It is sounding the funeral chant of all orthodoxy. The arrows of superstition and religious intolerance fall harmless before the bulwark of Freethought and science. The world is composed of two classes of people—one, the orthodox, which is composed of the ignoramuses and bigoted and conceited hypocrits, who are opposed to everything which is at variance with that mythical, contradictory book called the Bible; the other class, those who are ever ready to grasp hold of new truths, without regard to inspiration or the miraculous conception of a virgin. This class is the bone and sinew of all scientific advancement, swayed not by the opinion of priest or pope, but guided only by the truth. Long liv THE TRUTH SEEKER! FRANK J. JONES.

PICKERING, MO., Aug. 24, 1885.

MR EDITOR: J. E Remsburg lectured here the 18th ultimo. His subject was "False Claims," and it was a severe blow struck at the hydra-headed monster, superstition. The lukewarm Infidels were aroused from their lethargy, and many of those on the fence were caused to enlist under our banner. Notwithstanding the fact that we liv in a free country, where the freedom of speech shall not be denied, a company of the "elect," armed with "the sword of the spirit," and guided by the Rev. H. Jewett, were out in ample array, remonstrating against our having the school-house for the meeting. They even censured the board of directors for giving thoir consent to use the house for such a purpose.

Now, taking into consideration the fact that the school-house is open to the public for all purposes, such as meeting, lectures, etc., we are driven to the conclusion that the orthodox here, as elsewhere, are thoroughly imbued with the persecuting spirit that characterizes the craft. Mr. Jewett, I understand, met Mr. Remsburg and gave him a hearty welcome, apparently, at the same time trying to debar him from the school-house, and yet this hypocrisy was only keeping in conformity with his Bible, which says: "I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also. Go forth and do so."

These fanatics were actuated by the same impulse that moved Calvin to defend the burning of Servetus. They were moved by the same spirit that incarcerated Galileo in a dungeon for eighteen years—that burned Bruno at the stake. It was this impulse that enacted the code authorizing the burning of heretics at every royal marriage as a part of the festivities. It was this spirit that made the history of Christianity a disgrace to the world.

Some of these monomaniacs, moved by the burning rage of malice, petitioned our county commissioner of schools to annul my certificate on account of my skepticism and debar me from teaching. Yes, cranks, if I belonged to your rank I would call upon the rocks to fall upon me and hide me from the just indignation of the scientific world. A SKEPTIC.

ANGOLA, IND., Aug. 24, 1885.

MR. EDITOR: I hav taken THE TRUTH SEEKER since its publication in New York city, and am much pleased with its progress and fairness in publishing all sides of questions at issue. I am a Spiritualist, because a man cannot believe what he will, but must believe by the force of evidence he receives from his investigations. But I like to read the communications of Elmina, Winter, Wettstein, and others.

But if the belief in a future life is a delusion, and yet is a happy anticipation to those thus believing, why try to destroy it? Let them enjoy it while they can. I hav had evidence to convince me that this is not all of life. But I may be deluded. Let us watch and wait. Friends, giv us all the truths you can. I am a truth seeker and hater of superstition and dogmatism.

Yours ever, for universal mental liberty,

DR. J. H. MOORE.

ORCANA, ILL., Aug. 22, 1885.

MR. EDITOR: Herewith find money-order for amount to balance my account with THE—or I should say our—grand old TRUTH SEEKER to the close of the current year. For the additional twenty-five cents please send ANNUAL. As an Infidel Freethinker I hav not only grown to love the journal you so ably edit, but feel proud that the cause of intellectual liberty has in this country so able a champion as it has for several years past shown itself to be.

In closing you will allow me to say to, and for, Brother Remsburg that I hav read with critical care his "False Claims" and "Bible Morals," both to my pleasure and profit. They are strong impeachments, and the Liberal who has not read them has yet to enjoy one of the most substantial feasts in the field of Liberal literature. W. H. GANTZ.

ANAHEIM, CAL., Aug. 1, 285.

MR. EDITOR: YOUR TRUTH SEEKER for July 11, 1885, will render your name immortal for presenting to the world a bird's-eye view of the growth of humanity out of the great darkness of superstition and absurdity of dogmatical creeds. I am so charmed with it that I will send a list of addresses to which I wish copies sent. "Modern Balaam" comes in for a meed of praise. Liberals hav a work to do in that direction. Educate the eye to the facts of the past, for the churches hav the ears of the young and teach it is sinful to listen to Freethought ideas, and try to, and do, make their hearers believe the League is organized for the purpose of prohibiting people from enjoying religious exercises. May your artist hav visions of great wisdom to portray the tremendous wrongs in existence, and the remedy will be forthcoming.

MRS. K. PARKER.

LEAVENWORTH, KAN., Aug. 22, 1885.

MR. EDITOR: Postal received; the ANNUAL, "Bible Myths," and cartoons to hand all right. "Balaam and Donkey" well caricatured and significant. The beautiful angel of truth, liberty, and Freethought, with the all-powerful sword of Reason, standing erect, calm, and defiant, was too much to allow donkey to go a peg further, however given hell with the whip. Poor donkey and priest are to be pitied. Donkey seems humbled, and priest defiant. He'd better repent and own up The "Short Lesson in History" as a picture is magnificent and all-telling. J. N. SEEVERS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Three Cherry-Trees.

[Lines suggested to the writer on visiting, for the first time the home of her childhood in Lancaster, Pa., and gazing once more on the old cherry-trees still full of fruit after blossoming and ripening for more than forty years.]

Long years hav come and passed away
Since I, a child so light and gay,
Hav sat beneath these cherry-trees,
And listened to the humming bees,
Wondering what they wanted there
Among the blossoms in the air;
For every branch and bough in sight
Was covered with the blossoms white,
And every flower, it seemed to me,
Contained a little honey-bee.
Their busy hum I loved to hear,
'Twas music for my childish ear,
And so I often came and played
Amid their songs beneath the shade;
And brothers, too—I see them now,
With loving eyes and thoughtful brow—
Stretched side by side, would quiet keep,
And listen till they sank to sleep,
Lulled by the sound of bees o'erhead,
While resting on that grassy bed;
Or busily, with childish glee,
Building houses, 'neath the tree,
With stones for walls and sticks for doors,
And holes for windows, grass for floors;
Our table made, and spread with white,
Covered with broken dishes quite,
All shades and colors, to be sure,
And whate'er shapes we could procure.
And when to grandpa's we would go
To spend, perhaps, a week or so,
We'd wander out in yard or shed,
And gather dishes, green and red—
For hadn't they some *lovely* ones,
With flowers and birds and fishes on?
And sometimes aunt would break a bowl
(For accidents we can't control),
And we, with philosophic brains,
Thought her small losses our great gains,
And won't these, thought we to ourselvs,
Look gay upon our little shelvs?
And many a happy hour we've spent
Beneath those trees in self-content;
And when the flowers and bees were gone,
And sweet, ripe fruit hung thereupon,
How many times I climbed these trees
With nimble feet and perfect ease,
And sat upon the topmost limbs,
Gathering fruit and singing hymns!
And can it be 'tis twenty years
Since I, with childish hopes and fears,
Sang on these trees and in their shade,
And with loving brothers played?
I dream I still am young, and they
Will soon be here to help me play.
But now, alas! they're far away.

Ann Arbor, Mich. ELIZABETH C. MOORE.

My Creed.

I hold that Christian peace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men.

I hold all else, named piety,
A selfish scheme, as vain pretense—
Where center is not can there be
Circumference?

That I moreover hold and dare
Affirm where'er my rhyme may go
Whatever things be sweet or fair,
Love makes them so.

'Tis not the wide phylactery,
Nor stubborn taste, nor stated prayers,
That make us saints; we judge the tree
By what it bears.

And when a man may liv apart
From worlds on theologic trust,
I know the blood about his heart
Is dry as dust. —*Alice Carey.*

A Brave Little Girl.

Amy Barton sat on her father's knee, coaxing to go with him to wind the city clock, which was his duty every Monday. Having gained his consent she went to bed determined to rise early. She awoke with the sun, and, after a hurried breakfast, father and daughter set out on their journey.

"Don't drink anything, and come home early, John," said his wife a little anxiously, as she bade them good-bye. Merely muttering a gruff "All right," he strolled along the country road, watching Amy as she chased the butterflies and picked the flowers that bloomed along the roadside.

At last they reached the city, and Mr. Barton, after winding the clock, went around the city and picked up some odd jobs, mending clocks and watches. About noon he went to an inn for refreshments. He thought he was one of the kind that could drink and know when he had drank enough, and after dinner they went out walking. Amy had a very nice time, and Mr. Barton, finding a great deal of work, concluded to remain over night. It was dusk when he again entered the inn, and, finding many old friends assembled, he fell to drinking. He was just filling his glass for the fourth time when Amy went shyly up to him, and, taking his hand, said, pleadingly, "Come, papa, don't drink any more; you know you said you wouldn't. Come, let us leave this house of temptation."

"Here, Amy, you just hold your tongue, there's a good girl. Take this and buy some cakes," and John slipped a silver piece into her hand. Amy took the money, but did not spend it, and sitting in the corner, watched her father with tearful eyes. Toward midnight he noticed Amy sobbing in the corner. He led her to the room where they were to sleep, and, throwing himself on the couch, soon fell into a deep slumber.

Not so with Amy. She lay awake watching her father. Suddenly remembering that he had money in his pocket, and the drunken men they had left below, she crept to her father's side, and putting her hand in his pocket drew out four silver pieces. She put them with her own and crept sobbing to bed. She lay there for some time. What if he should miss it! Tremblingly she went to his side and put back two of the pieces, and when her head again touched the pillow she fell asleep.

It was late when she awoke, and, dressing quickly, ran down-stairs and found her father. They remained all day, and in the evening Mr. Barton again went to the saloon, where the same crowd was gathered. Amy watched her father from her place in the corner, but said nothing, for she was busy thinking of her mother, and how much she needed the money her father was wasting. In the midst of her melancholy thoughts she fell asleep. Toward midnight she was awakened by rough voices. The landlord was putting her father out. Amy followed, and, walking beside her intoxicated father, led him up one street and down another. At one place there were no vacant rooms; at another the landlord, seeing that Mr. Barton had got his drink somewhere else, refused them lodging.

Her heart sank as she again led her father into the chilly street. They were six miles from home, and in order to reach it they had to pass through a dense grove. They were still some distance from this grove, and before they reached it Amy was weak with the heavy weight of her father. The child shuddered as she entered the shadow of the trees. Her father stumbled and leaned more heavily on his little daughter's frail body. Her tears blinded her, and she was startled every time a frightened rabbit darted across the path. The wind moaned loudly through the trees, and the leaves blew rudely about her.

But the poor child went on bravely, with now and then a frightened glance behind her. Once she was tempted to lay her father under a tree and wait till morning. But the thought of mother—dear, kind mother—who must be waiting for them, gave her new courage, and she trudged on more bravely than before.

Every minute seemed an hour to Amy, and when, at last, they reached the road, she could not repress a cry of delight. They had not far to go now, and Amy thought of the last time she had run along the road and how happy she had been. Home! The word had never meant so much to poor Amy before, and, as she opened the gate and looked through the window at the patient mother busily sewing, her eyes filled with happy tears.

Mrs. Barton, hearing the longed-for footsteps, hastened to meet them. She saw the situation, and a burst of indignation and sorrow was her greeting. Amy threw herself sobbing into her mother's arms. Mrs. Barton led them into the warm, bright sitting-room, and leaving John to care for himself, prepared to make her daughter comfortable. As they drank their tea, Amy told her adventures, and handing the money to her mother said, with a smile, "Buy yourself a new gown, mother dear; you need it sorely." A kiss was her only answer.

And so we hear, day after day, of husbands and fathers who rob their wives and children of what is rightly theirs; brothers who bring disgrace and shame upon a sister's head; and sons who make a mother's hair gray before its time, and drag a father's proud name in the dust, by the wine-cup.

But if all, like brave little Amy, would help those whom they see going wrong, there might be less shame and sorrow in the world.

F. M. E. V.

Our Puzzle Box.

1.—A CURIOUS PUZZLE.

1. H-one-half-inch loves H-one-half-E play,
2. H-arming life he feels;
3. H-Harriet tempts not him away,
4. He goes on wings, not wheels.
5. He knows* "H-awk-ache from ache ache
6. Of what we call H-ease"
7. H-urn is not required to make
8. Ache ache like one of these
9. H-S L is a wooden vat
10. In which H-ease is pressed.
11. Who guesses these I'll giv "H-at,"
12. H-R-I-T my best;
13. *J. Baker, Irwin, Iowa,*
14. (*Box X.,*) I am addressed.

*A Proverb slightly changed in the "——."

2.—PUZZLE.

Eternal Life Eternal Sleep.

The above, if read rightly, is a sentence from the writings of one of our most distinguished Liberals. WILLIAM J. BURNS.

Altoona, Pa.

3.—DIAMOND.

1. A letter.
2. To demand.
3. To re-let.
4. Dear.
5. A measure.
6. Extreme wickedness.
7. A prefix.
8. A title.
9. A letter.

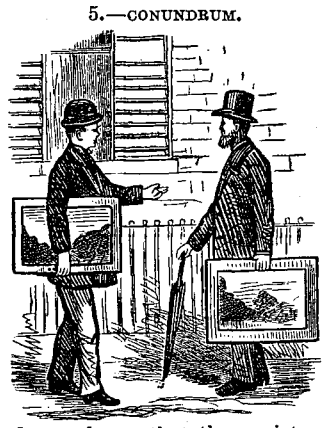
Pittsburgh, Pa. H. E. JUERGENS.

4.—PICTORIAL ENIGMA.



What Robert holds behind him may be learned from the surrounding enigma.

5.—CONUNDRUM.



Why do we know that these picture peddlers differ in opinion?

What part of a house does each represent?

Why is it sorrowful to look at their pictures?

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, AUG. 29, 1885.

1.—Wren, top—Newport. Mat, coop—Potomac. Lime, bug—Belgium. 2.—Instrument.—Ruin, times, nest, nut, ten, inn, rest, tent. 3.—Lobster, knife, table, chest, strap, twine, cat—*Siberia.*

Correspondence.

NEW YORK, N. Y., Aug. 26, 1885.

MY DEAR MISS WIXON: My two little boys think that Earle A. Finch is quite right about that purse which ought to be made up for Mr. Hacker. They send a dollar, which I inclose to you, not having Mr. Hacker's address, trusting to your kindness to forward it to him. I hope a great many little boys and girls who enjoy the Children's Corner as much as mine do will follow Earle's advice.

Truly yours, JOSEPHINE DUANE.

[The amount has been forwarded to "Grandpa Hacker," and, although the above letter was not intended for publication, we print it, that our readers may see the benevolent spirit of our little friends, and know also where to look for the noble men of the future. —ED. C. C.]

86 PUTNAM ST., SYRACUSE, N. Y.

MY DEAR MISS WIXON: I read about the prize being offered for the best story, so I thought I would try. I am fourteen years old. I would hav sent my story before, but I am learning my trade, and it is late when I get home. I am very fond of story writing, and I hope you will think mine nice enough to go in the Children's Corner. If there are any mistakes, I wish you to tell me, and if you think it nice, please say I may write again. My parents take THE TRUTH SEEKER, and we could not do without it. I would like to correspond with friends of the Children's Corner.

From your friend, F. MARY E. VIDLER.

HAMBURG, N. Y., Aug. 25, 285.

DEAR MISS WIXON: I inclose 25c. for Grandpa Hacker. Will you please see that it reaches him? I hav no grandfather or grandmother. They are all in the spirit land.

Your little friend, TIMMIE H. SICKMON.

[Contribution sent. The answers to puzzles all correct.—ED. C. C.]

Book Notice.

RATIONAL COMMUNISM. The Present and the Future Republic of North America. By a Capitalist. Published by the Truth Seeker Company. Price, $1.50.

This is a remarkable book. It must win the attention of those who desire the amelioration of man's lot. It is written not by a dreamer, but by a man of action who has won success in the battle of life—who has displayed executiv ability of a high order, and the value of whose judgment is measured by practical attainments.

The style of this book is excellent. It is written in a plain, straightforward manner. We know what the author means. There are no vague phrases. It is the style of a business man who has something to say, not from his imagination, but from his experience.

Nevertheless, it is not a dry book. It sparkles with enthusiasm. It is like the clear running brook of Berkshire hills, where the author says he was born. It catches the sunshine in its quick flow. It is buoyant with out-door life. The author speaks with the glorious ardor of youth.

Rational Communism is not by any means a dreadful thing. It is not lurid or revolutionary. It is simply human fellowship and co-operation. It is a plea against the tremendous and fearful warfare of to-day, where so many are driven to the wall in the mad struggle for a mere livelihood. It means a government based on moral sentiment, and not mere force, universal in its beneficence—not reducing to a dead level, but giving play to all the varied faculties of man in a genial and beautiful combination of effort and reward, where the spirit of brotherhood prevails, and the least becomes of service to the greatest, and the greatest bends in love and nobility with the least.

Surely, this is the dream of every generous man who sees the wrong and suffering of to-day—the direful conflict, the poverty, the wretchedness, the utter depression of millions of human beings, the slavery of him who toils, the splendor of him who enjoys the fruits of another's labor. This must cease if humanity is to grow. Uncombined individual effort cannot make the supreme good. There must be co-operation. There must be a common interest, a common bond, a common wealth, a unity of government based not on compulsion, but on the noblest dictates of reason. Our author plainly shows the deformities of our present system, the hideous weakness and failure of it, its corruption, its tyranny, its piercing agonies of strife. We may not agree with all his proposed methods, but he appeals only to reason. He uses argument, and not prejudice. It is a candid statement of the case. The republic for which he aims is certainly that which should rejoice the heart of every man. It is the free and universal Republic of Humanity, where the bosom of the earth is made bountiful, and its fruits are justly distributed, and the power which enforces law is the happiness of all.

I hav read this book two or three times, and feel that I hav wasted no moment. I hav been extremely benefited. I like the ideas. I like the way in which they are put. I hav received information, and that is much to say of any book. The author has written from his own personal experience. His knowledge is not book knowledge but world knowledge. It is that which comes from actual contact with things in themselvs. It is the result of one's own life; it is not the reflex of another's thought.

I am glad that one who has fought so bravely, and won so well, who has displayed such intellectual resources and sound judgment, once a hard-working youth, now a capitalist, with all that wealth can giv, has not, amid prosperity and honor, forgotten the ardent dreams of his early manhood. Too often the battle of life makes one hard, selfish, unsympathetic, cold, and unanswering to the terrific sufferings of the world. Too often the sentiments of generosity, of justice, of benevolence, vanish in the clouds of many a mighty struggle, and only the strong arm, the determined brain, survive. In this case it is different. In this book we hav the glory of youth still—the hopes, the dreams, the unselfish thoughts, the beautiful humanities, the noble feelings, the poetic joy, the rapture which crowns to-day's work with the radiant paradise of to-morrow.

Every lover of his race, every thinker, every political student, every reformer, everyone who desires some illumination, some help, in the solution of the mighty problems of human destiny, should read this earnest and thoughtful book. It may not answer every question, nor make the way perfectly clear to this world's paradise; but its lofty purpose, its riches of experience, its candid reasoning and excellence of spirit, will be a noble stimulation, and will certainly giv us a better understanding of the possibilities of human advancement. SAMUEL P. PUTNAM.

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On an Old Song.

Little snatch of ancient song,
What has made thee liv so long?
Flying on thy wings of rhyme
Lightly down the depths of time,
Telling nothing strange or rare;
Scarce a thought or image there,
Nothing but the old, old tale
Of a hapless lover's wail;
Offspring of some idle hour,
Whence has come thy lasting power?
By what turn of rhythm or phrase,
By what subtle, careless grace,
Can thy music charm our ears
After full three hundred years?

Little song, since thou wert born
In the Reformation morn,
How much of great has passed away,
Shattered or by slow decay!
Stately piles in ruins crumbled,
Lordly houses lost or humbled,
Thrones and realms in darkness hurled,
Noble flags forever furled,
Wisest schemes of statesmen spun,
Time has seen them, one by one,
Like the leaves of autumn fall—
A little song outlived them all.

There were mighty scholars then
With the slow, laborious pen
Piling up their words of learning,
Men of solid, deep discerning,
Widely famous as they taught
Systems of connected thought,
Destined for all future ages;
Now the cobweb binds their pages;
All unread their volumes lie
Moldering so peaceably,
Coffined thoughts of coffined men;
Never more to stir again
In the passion and the strife,
In the fleeting forms of life;
All their force and meaning gone
As the streams of thought flow on.

Art thou weary, little song,
Flying through the world so long?
Canst thou on thy fairy pinions
Cleave the future's dark dominions,
And with music soft and clear
Charm the yet unfashioned ear,
Mingling with the things unborn
When perchance another morn
Great as that which gave thee birth
Dawns upon the changing earth?
It may be so, for all around,
With a heavy, crashing sound,
Like the ice of polar seas
Melting in the summer breeze,
Signs of change are gathering fast,
Nations breaking with their past.

The pulse of thought is beating quicker,
The lamp of faith begins to flicker,
The ancient reverence decays
With forms and types of other days;
And old beliefs grow faint and few
As knowledge molds the world anew,
And scatters far and wide the seeds
Of other hopes and other creeds;
And all in vain we seek to trace
The fortunes of the coming race,
Some with fear and some with hope,
None can cast its horoscope,
Vaporous lamp or rising star,
Many a light is seen afar,
And dim, shapeless figures loom
All around us in the gloom—
Forces that may rise and reign
As the old ideals wane.

Landmarks of the human mind
One by one are left behind,
And a subtle change is wrought
In the mold and cast of thought,
Modes of reasoning pass away,
Types of beauty lose their sway,
Creeds and causes that hav made
Many noble lives, must fade;
And the words that thrilled of old
Now seem nueless, dead, and cold;
Fancy's rainbow tints are flying,
Thoughts, like men, are slowly dying;
All things perish, and the strongest
Often do not last the longest;
The stately ship is seen no more,
The fragil skiff attains the shore;
And while the great and wise decay,
And all their trophies pass away,
Some sudden thought, some careless rhyme
Still floats above the wrecks of time.

—*W. E. H. Leckey.*

JOHN W. WASHBURN, a Baptist minister, has just fled to Canada from Lowell, Mass., to escape prosecution. He was sent from that city by the Home Missionary Society to be educated for the ministry at Waterville, Me. There he was detected in the robbery of a Catholic church and expelled. He married a Maine lady, and was subsequently married in Vermont. He was sent to prison for bigamy, duped the prison officials by his piety, and secured a pardon. He then went West, married a third wife, induced her to transfer her bank account to him, brought her to Lowell and deserted her, taking all her money. Mrs Washburn No. 3 was sent back to her Western home by her friends. With his crimes known in Lowell, the bigamist had the presumption to apply for the pastorate of the Worthen street Baptist church, and actually duped another to accept his pastoral services. His career was exposed to the church, and Washburn fled.

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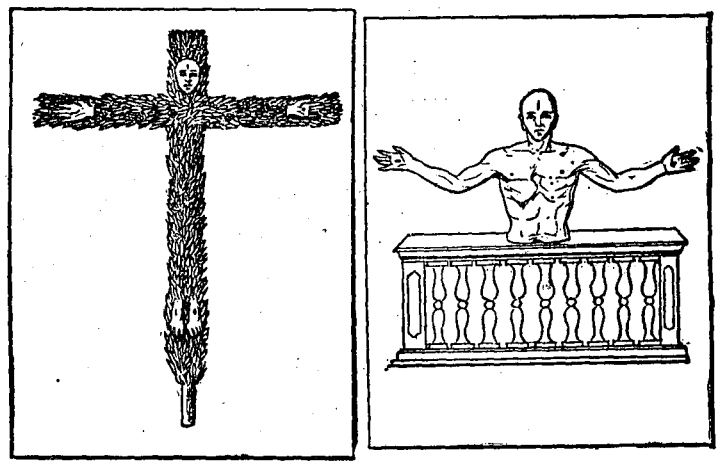
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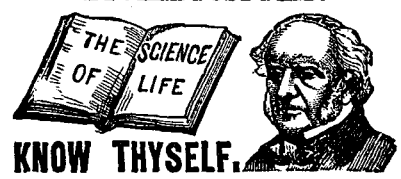
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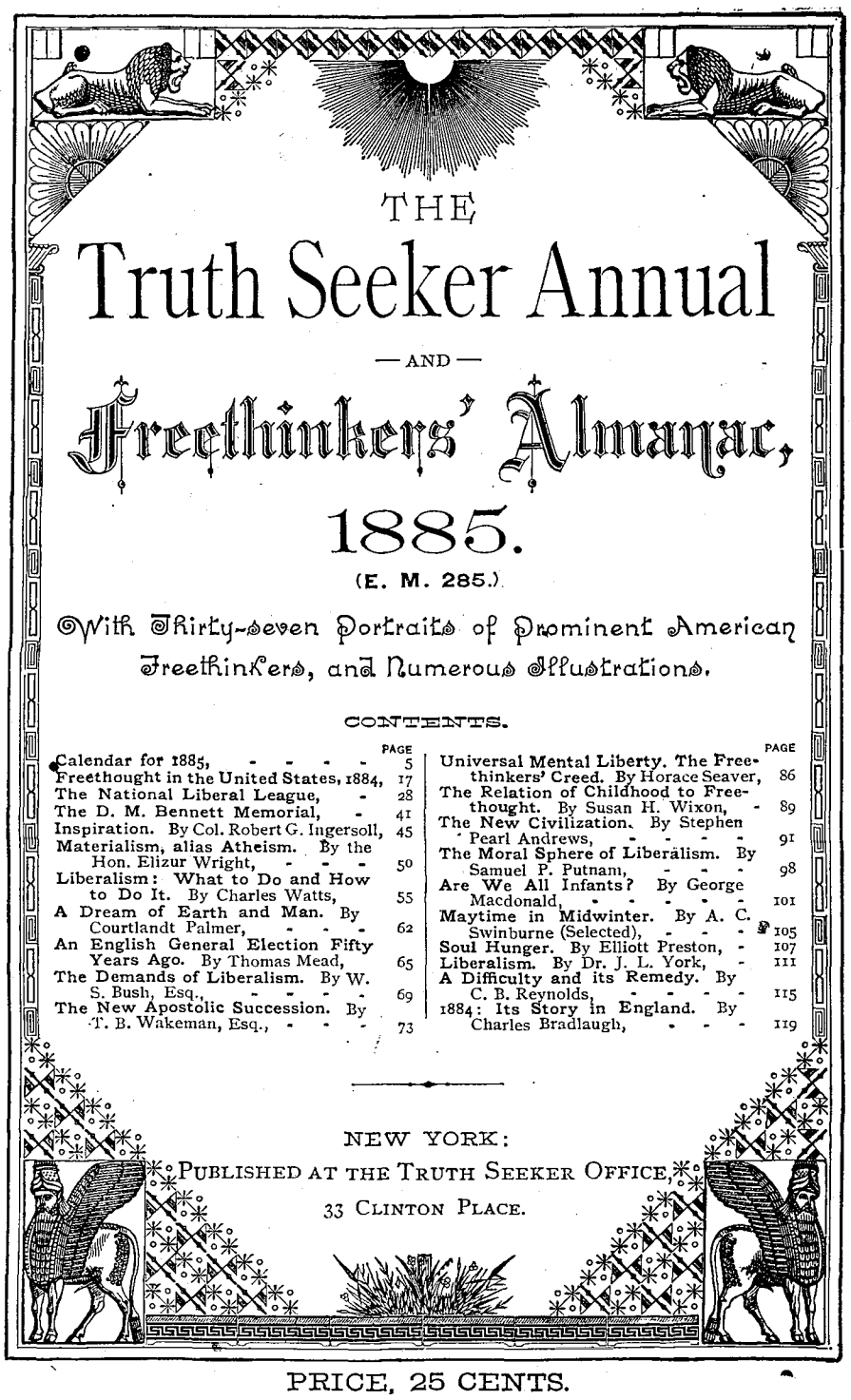
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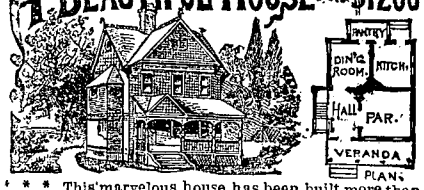
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Notes and Clippings.

In Newport slang a misfit wife is one who has found herself so mismated that she has had to part from her husband. They no longer speak of grass-widows or divorced persons, but always of misfits. There are a great many misfit wives and husbands in fashionable society.

The Boston *Transcript* says: "Dr. Herrick Johnson asks in the *Homiletic Review*, 'Is the power of the pulpit declining?' We hav no hesitation in saying, No. The power of the pulpit consists in accepting such things, for instance, as calls for wider fields of usefulness with incidental increase of salary, donation parties, etc."

A torpedo-boat of new invention is being constructed at Fort Lafayette, New York Harbor, which, it is claimed, can pierce the armor of any ship in the world, pull out with a retrograde movement, and retreat under water with marvelous speed. It carries a turret from which 500 pounds of dynamite can be projected with accuracy half a mile.

The New York *Sun* of the 8th inst. says: "If last Sunday's sermon can be a fair ground for estimate, we should say that if the Rev. John P. Newman were the historian of General Grant he would giv no more truthful a representation of the man than Jared Sparks did of Washington. Grant never swore, but there was no maudlin nonsense about him."

A St. Petersburg paper says that Russian girls are learning trades in order to make their own living. The women's industrial schools are overcrowded. The girls learn bookbinding, typesetting, shoemaking, bookkeeping, making of toys and artificial flowers, wood carving, and painting. Schools, libraries, women and children hospitals, and many private offices are now superintended by women.

The Poughkeepsie *Eagle* is sponsor of this: "One day last week a son of Benson J. Lossing, the historian, was riding on a mowing machine on his father's farm. In the left pocket of his overshirt was a hickory stick about four inches in length, three inches wide, and an inch thick. As he was riding along a rifle ball shot by some one struck the stick and embedded itself in it. The boy does not know from which direction the ball came nor who shot it. If the stick had not been in his pocket he would hav been instantly killed. As it was he was not injured at all." We think the *Eagle* must hav obtained its information from Lossing himself.

Dr. Isaac M. Atwood says in the *Christian Leader*: "In the interest of peace, as well as of scholarship, we suggest that Dr. Osgood, of Rochester, and Dr. Briggs, of Princeton, be suppressed. Dr. Briggs has attacked the revision of the Old Testament. Dr. Osgood, one of the revisers, attacks Dr. Briggs's attack. Then Dr. Briggs returns to the conflict, and besides damaging the revision badly, reduces to pulp the pretentious mass of Dr. Osgood's Hebrew and Greek. What will the ignorant and unlearned think of the authenticity of a text certified by scholars who can convict each other of more blunders than they make sentences?"

A German divine has created no little stir in Fatherland by a work which he has published on "The State of Belief and Morality among the Peasantry." In the *N. Evangel. Kirchg.* the work is reviewed by another theological professor, who admits that what the author says regarding the declining authority of the clergy is literally true, not of Thuringia only—where, it seems, the author belongs—but of Germany generally. The reviewer attributes the religious apathy which prevails to the connection which is maintained between church and state. So long, he says, as the state holds on to the church, supports and rules it, it will be difficult to lead the people in general to understand the difference between church and state, between prince and people. Until this distinction can be drawn by the popular mind he has little hope of a genuin religious revival. The state, he admits, is gradually breaking away from the church.

The *Southern Bivouac* tells this story of the late war: At a certain battle a Federal chaplain happened to get into the vicinity of a battery of artillery which was hotly engaged. The Confederate shells were plowing furrows about the guns, and the cannoneers were grimly and activly at work to answer shot for shot. The chaplain addressed himself to a sergeant, who was very efficient, but at the same time rather profane, in the following words: "My friend, if you go on this way can you expect the support of divine providence?" "Ain't expectin' it," said the sergeant; "the Ninth New Jersey has been ordered to support this battery."

"Russia is building a strategic railway to the Austrian frontier." You know what a strategic railway is, don't you? Buys its right of ways from the farmers for an annual pass, then gets all land condemned and takes up the passes, then gets a state grant of two or three counties for the directors, buys its iron on long time and pays for its grading with construction bonds, then issues equipment bonds to pay for rolling stock, borrows all the money in the country on the mortgages, calls in everything outstanding and exchanges it for a deficit, changes its name from the "North and South Air Line" to the "East and West Short Line," divides the swag with the directors, and runs the road with the deficit. It may be new in Russia, but it's an old thing with us. Country's just full of strategic railways.—*Brooklyn Eagle.*

In Prince George county, Va., a protracted meeting was brought to a close last week under curious circumstances. One of the members of the church had been followed there by a pet dog, which, after reaching the place of worship, went up behind the pulpit desk and began munching the sacramental bread. One of the ministers kicked the dog, which caused its owner to become indignant, and he left the church. His son walked up to the pulpit and had some words with the minister. The minister told the young man if he did not like what he had done he could make the most of it. The meeting, which had been begun with a view of keeping it up for several days, was brought to a close at the suggestion of one of the ministers, who said that the devil had gotten into the dog and the people, and he reckoned he had gotten into the preachers as well.

A dispatch from Middletown, N. Y., says that when "Capt." Jennie Wilson-Moore, of the Salvation Army, who is now in jail in Elizabeth, N. J., charged with bigamy, was in command of a corps of the army in that village a few months ago, the interest in her preaching which one or two well-known Middletown business men displayed was food for considerable gossip. It has now leaked out that after her arrest in New Jersey she wrote to parties here that unless they furnished means by which she could procure legal aid in her trouble she would make a further confession. The result has been that a syndicate of Middletown business men has engaged a noted New York criminal lawyer to take charge of Capt. Wilson-Moore's case. It is rumored that the sequel of the matter is likely to be the placing of a number of divorce cases on the calendar of the Orange county court.

It seems, observes the *Sun*, that even celestial beings can harbor rancorous feelings. Several most estimable persons, including not a few well-known and deservedly respected clergymen, hav fallen at loggerheads over the question of employing members of religious sisterhoods as nurses in the London hospitals. Anglican Sisters hav been introduced into several of these establishments, and hav been pronounced ministering angels by the majority of the medical officers and all the patients; but perfect harmony exists only in heaven, of course, and the inevitable malcontent and his backers hav rushed into print with denunciations of the proselytizing tendency of these nurses. The general public are less interested in the point at issue than they are to see deans, minor canons, rectors, and others, whose little hands were never made to tear each other's eyes, forget the fact, and most ferociously fall out and fight.

"If Paul had not invented heathen Christianity, the idea would never hav occurred to later ages that Jewish Christianity was anything else than a religion of law peculiar to the Jewish nation, containing intensified Messianic expectation and with a definit reference of those expectations to the person of a prophet who was not acknowledged while he lived and met with a violent death. Neither Jesus nor the first church advanced in religious principles beyond Judaism; the new principle of the universal religion of salvation originated with the Apostle Paul."—*Hartmann.*

The Indianapolis *Journal* reports that a "widow woman" over in Centralia, Ill., has been turned out of the church on a charge of "offensiv Christianity," preferred against her by a young lady member. The offense, the widow declares, consisted in her having mentioned that a former pastor was accustomed to salute the young lady in question with a kiss when circumstances made it convenient. She believes that there is nothing in this to justify being turned out of church, and proposes to contest by suing the minister for $10,000 who assisted in bouncing her. The pastor who has been sued has fled to Europe. What has become of the pastor who administered the kisses is not known, nor is it material. It is sufficient to know that he is still on deck somewhere.

A decision of great importance to workingmen in New Jersey has just been rendered by Judge McDermott. It defines the rights of workingmen under the Mechanics' Lien law. Joseph Wilson made a contract with Norris H. Geile to build a house. One of the conditions was that Geile should not receive his first payment until the building was roofed in. Martin Schultz was one of three journeymen carpenters employed by Contractor Geile. When $38.75 was due Schultz he gave formal notice to Wilson, in accordance with the Mechanics' Lien law, to withhold from Geile $38.75 and pay it to him. Wilson refused to do so. Schultz then brought suit against Geile, and got judgment for the full amount. This judgment was obtained on August 13th. In the mean time Geile made an assignment of his contract to R. P. Francis & Son, of Hoboken, signing a full release to Wilson from all claims in connection with the building. Schultz and the other journeymen who had brought suit, being unable to collect their judgments against Geile, brought suit against Wilson. Judge McDermott decided in their favor for the full amount and costs. In the decision the judge said: "A contractor cannot surrender a claim to money earned and thereby defeat recovery by a claimant under the Mechanics' Lien law."

Side by side with the spread of Sunday baseball playing in this country, we learn, says the *Sun*, that Sunday cricket is steadily growing more common in England. According to the last number of the *Court Journal*, "Sunday cricket is spreading from Leicester, and is now practiced in many places, the rectors thereof seeing no harm in it. Near royal Windsor it is in full force on Sundays." Leicestershire is one of the great counties for fox-hunting, and consequently it is full of vigorous and activ young men who would rather be running and jumping than sitting still. But such has been the case for hundreds of years, and yet the English Sunday there has had full observance of its recognized sanctity up to the present day. The rise of Sunday cricket cannot be attributed simply to physical restlessness. Windsor is the seat of royalty, and the queen is known to be particularly careful regarding the observance of all state or religious ceremonies; nevertheless, the Sunday in the neighborhood of the royal castle has ceased to be the day that it was at the beginning of her reign. Besides, the famous public school of Eton is near Windsor, and it is to be supposed that the masters of that institution would use every means to stop the playing of cricket on Sunday anywhere near the school precincts. Yet it is played there, and the practice is said to be growing elsewhere. There does not seem to be much difference between an established church, as in England, and a church that it is not established, as in this country.

News of the Week.

Rev. Father McDowell, pastor of St. Agnes church, N. Y., is investigating the case of the striking silk-weavers. This will be unendingly cited as an instance by those who claim the church to be the prime mover in labor reform and chief friend of the workingman.

As the outcome of the Afghan quarrel, Russia is now many hundred miles nearer Herat and the Indian frontier, and England has lost very nearly all she claimed. A large portion of the English violently denounce the peace policy of their government.

In England a stupidly worded—or else an adroitly worded—section of the Franchise act is likely to reduce the number of new voters from the expected two millions and a half to about a million in the coming election. Laborers hav gained little by the new law.

Mr. Parnell is enraged over the recent frequent occurrence of agrarian outrages in Ireland and the widespread publicity that has been given to them. He is chagrined at the inability of his lieutenants to prevent disturbances at this time, when he has good reasons for wanting Ireland represented as tranquil, and he is indignant at the avidity with which every petty quarrel is seized upon and telegraphed far and wide for effect upon the general election.

At the convention of Massachusetts Prohibitionists on the 10th, there were adopted resolutions which declare in favor of female suffrage, urge the compulsory introduction of temperance text-books in the public schools, denounce the murder of Chinese, deprecate hostility between workingmen and employers and advise arbitration, and declare that civil-service reform can best be secured by the overthrow of the great corrupting power which centers in saloons.

Five year-old Wallis Narf, of Dubois, Pa., mourned constantly for a little deceased sister, and repeatedly declared that he wanted to go to heaven to see her. His mother tried to comfort him by telling him that if he was good he would see his little sister when he died. Then he asked his mother if he was good enough then to go to heaven if he should die. She assured him that he was. Soon afterward he went upstairs and shot himself through the heart with his father's revolver.

Throughout the proceedings, in London, in the case of the Crown against Mr. Stead and others for abducting Eliza Armstrong, the popular sympathy for the Armstrongs has been exhibited in a marked degree. The police hav been barely able to prevent the mob from doing violence to Mr. Stead. The extracts from the *Pall Mall Gazette* which were read in court were hissed by the spectators, and the policemen present did little or nothing to prevent this demonstration. In fact, throughout the proceedings the police hav shown a vindictiv spirit in revenge for the onslaught made upon them by the *Pall Mall Gazette*, and, beyond preventing actual bloodshed, they hav gone to no trouble to repress insults to the defendants.

The Prohibitionists of New York state held their convention on the 8th. Delegate Shipman, of N. Y. city, bewailed the apathy of ministers toward the Prohibition movement, saying: "They havn't got their eyes open yet. They need the light more than any other class of men. As for me, I will stand by the home I love; I will stand by the Bible I love, and I will stand by the flag I love, until the motto of Prohibition is penciled in shining characters on the blue vault of heaven." J. W. Bruce created a sensation by violently arraigning the church and the ministry. A delegate sprang to his feet and charged him with unjustly assailing the holiest institutions on earth. "The church is the stronghold of prohibitionism," he said. "It is not," answered a chorus of voices. "Let him speak," roared a delegate. Confusion ensued, and the discussion was finally closed by the chairman's calling for a hymn.

Communications.

The American Secular Union:

ITS NECESSITY, AND THE JUSTICE OF ITS DEMANDS.

III.

4. *We demand that all religious services now sustained by the government shall be abolished, and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.*

It is not, in this instance, the Bible or religious services *per se* to which we object, but the introduction of either into schools and other institutions that belong to the nation. The Bible contains much that is good, but we are not allowed to make a selection. Moreover, even were a selection made, there is hardly anything in the book about which all would agree. Hence, it becomes a volume for private reading, according to choice, and not for schools, where children are to be found whose parents are of every shade of religious belief and of no religious belief. If religious services are to be held in national places, and supported by national means, why should not services of an opposit character be conducted under the same circumstances? What sound objection could be urged against Colonel Ingersoll delivering one of his famous lectures, or some other advocate of Freethought expounding the principles of Agnosticism or the fallacies of Christianity, and, having done so, to receive pay for such services? This would, of course, be immediately and most strenuously objected to. Yet it is difficult to see upon what ground, save as an act of injustice. If the use of the Bible is to be permitted in national schools, why not the writings of celebrated Freethinkers? One class of books has surely as good a right to be recognized as another. The fact is, we protest against the introduction of any sectarian books, however large the sect and however extensivly patronized, and the holding of any sectarian services, be they for or against religion. These are matters in which perfect freedom should be allowed to all. We do not ask for toleration, for that implies a right upon the part of some one to be intolerant. We ask freedom, fair play, impartiality, and no favor. We desire, in fact—and it is rather curious that the request should hav to be made by us—to be done unto as our opponents would hav us do to them, were the circumstances reversed. They should not object to this rule; it is one they profess to adhere to, and one of which they boast considerably. Men who are truly liberal should unhesitatingly approve this demand, it being the very genius of freedom. Our motto is:

> Bound to no party, to no creed confined,
> The world our home, our brothers all mankind;
> Do good, love truth, be just and fair withal,
> Exalt the right, though every ism fall.

5. *We demand that the appointment by the president of the United States, or by the governors of the various states, of all religious festivals and fasts, shall wholly cease.*

Religious fasts and festivals may be considered unobjectionable so far as concerns their practice by those who believe in them, and so far we offer no opposition. But when they are made a national obligation we hav a perfect right to enter our protest against them, because in that case the country is committed, in form at least, to their religious significance, and this is nothing short of intolerance. Suppose we, as Secularists, were in a majority, what would be thought of us if we were to set apart special days for any Freethought purpose, and demand that the religious part of the people should join us in any idea of keeping such days? An act of this kind would be, on our part, deemed intolerant in the extreme; and it would be so without a doubt. It is absurd to urge that these especial fasts and festivals hav any real meaning to the great mass of the people—even to those who are theoretically believers in the Christian religion; while to the honest Freethinkers they are nothing less than a downright insult. Great numbers of persons, who would be horrified at being designated Freethinkers, simply look upon such "sacred" days as opportunities for a little extra indulgence in dissipation and very questionable practices. Saloons and churches reap the benefit, and debauchery bears off the palm against religious exercises. The mass of men in this country are not religious in the sense that the Christian understands the term. They are what in England are called nothingarians. True, they sometimes talk in glowing terms about the benefits of religion, the advantages of Christianity, and the beauties of the Bible; but practically they know very little of either of the three. They seldom open their alleged sacred book, and if they did, they would, in all probability, fail to understand many of its curiously-worded phrases. It is said that a teacher in a Sunday-school on one occasion asked a young pupil the meaning of the words, "Quench not the spirit," to which the young hopeful replied, "Papa says it means don't put any water into it." And, no doubt, many adult Bible readers in the church would be incapable of giving a better interpretation. Now, to impose upon the country set days for religious purposes furnishes an extra opportunity for additional spirituous—not spiritual—indulgences, and tends, therefore, to promote immorality in a large degree, while, on the other hand, it is a source of oppression to the conscientious unbeliever in theological dogmas. Thus, as a matter of justice, we desire this anomaly to cease. "Let justice be done, though the heavens should fall," is a motto that we often hear in the mouths of our opponents; we ask them, for once, to put it into practice. As Shakspere has it:

> Poise the cause in justice's equal scales,
> Whose beam stands sure, whose rightful cause prevails.

6. *We demand that the judicial oaths in the courts, and in all other departments of the governments, shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.*

It cannot for a moment be doubted that an oath can hav no binding effect on persons who do not believe in the deity sworn by, or who, with that belief, disregard this particular cult, the relic of a barbarous age and an untutored people. It will not be denied that men who believe in God and in the penalties theology provides in the hereafter for lying, do occasionally swear falsely. What they fear far more than hell is a prosecution for perjury, because the one is remote and the other near at hand. The oath is no guarantee against falsehood, as the columns of the newspapers amply testify. And that it is a source of injustice to the unbeliever few men will hav the temerity to question. Is a Freethinker to be outlawed because he refuses to swear by a deity of whom he professes to know nothing, and on a book in which he has no special belief? Surely such a course of procedure is the very mockery of justice. If a skeptic take the oath for form's sake, he is denounced as a coward who has not the courage of his opinions, or a man to whom conscientious conviction is a trifle light as air, and who cannot be sincere in the views which he professes to hold. And if, on the other hand, he refuses to be sworn, he frequently thereby sacrifices his rights as a citizen. Such a state of things is a disgrace in a civilized country and ought to be swept away.

It has been shown over and over again that the oath is no safeguard of truth. That there may be a few weak-minded persons who may attach some kind of significance to swearing, just as they do to any other form of superstition, is quite possible; but these are too unimportant to be allowed to interfere with a principle of justice. Some time ago I was amused in reading of a child who was telling her companion a somewhat improbable story in a graveyard. "Are you sure of it?" asked the listener. "Yes, indeed," said the story-teller, with an injured air; "you don't think I would tell a falsehood in a cemetery, do you?" But we know there are people—and the number is not small—who would not scruple in telling a falsehood in a cemetery, At all events, a man who has no respect for the truth will violate it anywhere, if fear of the consequences—in this world, I mean, for he will take his chance of any other—be not sufficient to deter him. A man who will sacrifice truth in every-day life will do the same on oath, unless he fear a prosecution for perjury—a safeguard we do not propose to abolish. How the defenders of oaths can consider themselvs followers of him whose emphatic command was "Swear not at all," and who said, "Let your yea be yea and your nay nay, for whatsoever is more than this cometh of evil," I cannot understand. Surely to swear is not to let your yea be yea, and nothing more; but the foolish sentence, "Yes, so help me God," is added; and the addition must, therefore, upon Christian principles, "come of evil." In this matter the members of the American Secular Union are better Christians than the church-goers themselvs.

7. *We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.*

We do not object to a day of rest; our objection is against a day being set apart and enforced by law for religious observance. We hav no more right to be compelled to keep Sunday than we hav to be forced to attend church or chapel. To the great majority of people here, as in the old country, Sunday is simply a holiday—a day untrammeled by the cares and anxieties of business employment—a day for enjoyment and rest from the arduous duties of every-day toil. This day is the worker's own, to deal with as he pleases. Of course, the Sabbatarian maintains that the Sabbath was of divine appointment, and therefore the observance of it ought to be enforced upon all persons in a Christian land. But to this I reply: *First.* If so, it was Saturday, and not Sunday, that was divinely appointed to be kept, and that, therefore, the whole of the Christians, with the exception of a few—such as the Seventh-Day Baptists—violate this divine law every week. The ablest scholars on the Christian side admit that they hav no sufficient divine authority for changing the day. Now, suppose the Jews were in a majority in the government, and they should pass a law from their standpoint enforcing the "observance" of Sunday according to their view, what would Christians think of such an act of tyranny? We venture to say that on all hands such an act would be denounced as an oppression that was not for one moment to be permitted. The Christian public would be up in arms, and such an outcry would be raised as was never before heard against unprecedented despotism. Then comes a learned rabbi, who would expound the Old Testament law, and demand to know how Christians, who recognize that law as of divine authority, could find any just cause of complaint. His argument, so far, would be unanswerable. It would be useless to tell them that the day had been changed, for his religion admits of no such change; and, moreover, he would be able to show that the most learned men among the Christians themselvs had conceded that the Christian scriptures contained no record whatever of the appointment of a new Sabbath day. The Saturday, says he, is the day that we and our fathers hav always kept, and you must observe it too. The profaners of this day are threatened with divine displeasure by prophets whose inspiration you yourselvs admit, and we desire to avert those judgments from the American people, and are acting, therefore, as becomes good citizens and lovers of our country and of humanity at large. Now, we say, let Christians take this argument to heart, and for once act on their golden rule of doing to others as they would desire others to act toward them. *Secondly.* The Sabbath of the Bible was merely a day of rest, not of worship. Here, again, the original purpose of the day is lost sight of by those who make the loudest pretensions to keep it. With what grace and consistency can a Christian minister preach a rest-day on Sunday, when he himself does the heaviest and hardest part of his labors on that very day—labors for which he receives almost his entire income. Of course, his reply will be that the work in which he is engaged is a work of necessity. But that is a matter of opinion, for Secularists certainly do not regard it as such. Besides, even if it were so, the Mosaic law made no provision for such labor, and hence he is violating the commandment which forms the foundation of all his Sabbatarian superstructure. *Thirdly.* And this is the most important part of the argument from our point of view—we, who accept neither the law of Moses nor that of the New Dispensation, hav no right to be saddled with the obligations of either the one or the other. We prefer to exercise our right, and choose our own method of spending Sunday. We fail to see any "divine" authority bearing on the question, and therefore no such law can be binding on us. Our opponents are among the class described in "Hudibras," who

> Prove their doctrins orthodox
> By apostolic blows and knocks.

And to this method we object, however mild the blows and however weak the knocks may be. It is an attempt at persecution, worthy only of the times when the church was triumphant, and ought not to be, and will not be, tolerated in an age of thought and mental freedom. The battle is begun, and we mean to fight till victory crowns our efforts, believing with Byron:

> Who would be free themselvs must strike the blow.

8. *We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.*

To some persons this demand will appear, on the face of it, rather startling, since so many people confound Christian morality with every sort of virtue, in the absence of which only vice can prevail, that we seem to them to be asking for the whole moral fabric of society to be loosened by removing its only foundation. This, however, is a great mistake. Christian ethics are not universal ethics; and, therefore, however good they may be, they can only be accepted as far as they are included in a much wider and broader scheme. It would be foreign to my present purpose to go into an elaborate exposition of ethical codes. Suffice it by saying that our moral system is known by the term Utilitarianism, its fundamental principle being "the greatest happiness for the greatest number." Such acts as conduce to this end we call moral, and such as do not we term immoral. Here is a clear and definit distinction between vice and virtue which all men can understand. The system is as broad as humanity, and of an application commensurate with the race itself. Now, Christian virtues, as they are called, although often good, are not so because they are Christian, but because they are included in, and inculcated by, this wider system of a humanitarian character. The goodness of any religion, and its applicability to life, must be decided by natural law. This is to remove morality from the region of speculation and authority into that of practice and freedom, to take it out of the field of controversy and disputed questions into that of universal agreement and nature. Hence all the real virtues of Christianity will be included in the Utilitarian scheme; and the rest, those of a fictitious character, will be dismissed as obsolete, or, at all events, as having no binding value upon mankind at large. It will hardly be disputed that some of the acts to which Christians attach the greatest importance as moral duties are simply ceremonial, and partake of rite or ceremony. In the Decalog itself, among a few good precepts, there is one which can in no sort of sense be called moral—the keeping of the Sabbath. Yet this

is read every Sunday in churches as part of the moral law. Sabbath observance is nothing more than a ceremonial practice, and is far from carrying with it ethical conduct, as the history of Scotland proves. Here is a nation of strict Sabbatarians, but they are not supremely prominent as a moral people. Then, again, we object to the narrow and one-sided system of so-called Christian morality. To say the least of it, it is sectarian in the very highest degree. The Bible is not allowed to tell its own tale without note or comment. Even that would be narrow, excluding, as it would, those who did not accept the divine authority of the volume; but the ground is made much narrower than this. The Mormon discovers polygamy in the Biblical moral code, and it would be very difficult to show that he is wrong by a just and fair interpretation of the book. But Christians themselvs declare that he shall not follow his own interpretation of a record the divine authority of which they both agree to accept. Now, what we desire is to abrogate all laws enforcing any Christian morality upon the ground that it is Christian. We demand a general scheme to be adopted, about which there can be no mistake, because such a scheme would be for the good of all. We say with Pope:

> For modes of faith let graceless zealots fight,
> His can't be wrong whose life is in the right;
> In faith and hope the world will disagree,
> But all mankind concurs in charity.
>
> CHARLES WATTS.

The Missionary and the Heathen.

The misrepresentation of nations by foreigners is one of the proverbial injustices extant. If you were an enemy of England, there is nothing you would enjoy more than the observations of a French wit upon the grossness of John Bull and the canting tendencies of his Pecksniffian race. No one could discourse more thoroughly on French vanity and lax morals in Paris than a pseudo-moralist of Cockneydom. Berlin and Paris hav heartily abused each other for the last fifteen years, and the recriminations of London and St. Petersburg promis a rich repast for at least the next fifteen to all lovers of the malicious.

National vanity, opposition of interests and the consequent jealousies, the natural maliciousness of the average man, and the pronenesss of both nations and individuals to constitute oneself the center of the world and its guide of conduct, are the most fruitful causes of this curiosity in the literature of international reporting. Community of language and customs, instead of being a palliativ, seems only to add bitterness to the mutual jealousy of fallen-out brothers, and when two peoples can understand each other better, they are all the more assiduous in the fond work of minute fault-finding. Ever since America became a nation, the Anglo-American spite has done more to increase the cynicism of the reading public than all the other national jealousies and antipathies put together. Budding English Radicals make a six weeks' tour of the United States and return home "forever cured of republicanism," as the phrase goes, and settle down to make money by beer-brewing and similar pursuits, with a strengthened conviction that a numerous royal family with patent vices and large pensions are the surest guarantee of political morals; while Yankee travelers, bent on acquiring knowledge, get disgusted with all things in England because it makes no specialty of clams! And despite the martyr-like efforts of certain members of American cultureocracy to make things smooth, their self-sacrificing offers to bedeck their brows with the dust of John Bull's feet for the sake of peace, the misunderstandings are on the increase rather than otherwise.

Religion, however—religion as it is understood at the present time—is, as has been often observed of late, the greatest power in creating discord between man and man. And the more a religion insists upon its followers binding themselvs to an exacting God, the better it succeeds in snapping the ties of human sympathy and fellowship. The Jehovah of the Christian has been the cause of more bloodshed and bad blood between his children than all the devils, incarnate and imaginary, human and infernal. That the feeling of brotherhood of man is a necessary sequence of the idea of fatherhood of God is only a figment of the brain, and the very reverse of the fact. Apart from the common experience that brothers are not always the very model of mutual lovingness, men hav never quarreled so bitterly with one another as when filled with the love of God. And what Jehovah began has been left to his trusted servants, the ministers and missionaries, to elaborate and continue. Would you like to hate and despise the fellow-man you hav never seen? Read but the loving accounts given of the far-away heathen by your benevolent and large-hearted missionaries!

Woe to the nation that has enough life in it to resist the quack ministrations of those itinerant soul cobblers known as missionaries! For, over and above the theological spite, is there not enough to fill the evangelist's heart with gall to overflowing in the consciousness that his livelihood depends upon this questionable industry of the evangel, and that the peculiarities of his apprenticeship hav rendered him unfit for anything else, save, perhaps, the spinning of cheap yarns, and usurping other such thankless vocations of the proverbial old woman?

And how shall we pity that wretchedest of all peoples who, while treading on the corns of the evangelist, refuse to hail as benefactor his traveling companion and confederate, the rifle-bearing mercenary of "Christian" civilization, the emissary of the "interests" of commerce and monopoly? Woe, thrice woe, to a nation who, like the Hindoos of the present day, receive with a shrug the intrinsic and supernatural claims of the religion of the Bible, while they stand aghast before the unscrupulous greed and reckless injustice of a Christian rule, over whose enormities the servant of God, the bearer of the cross, is dumb! Is such a nation worthy of life, either in this world or the next? Alas, wretches, doubly doomed!

In the annals of injustices of man to man there is not one more flagrant, more heartless, than the treatment of the Hindoo at the hands of his self-constituted benefactors. Both the Christian government and the Christian mission in India hav been compelled more than once, by the force of circumstances, to make a case upon the flimsiest grounds, both are under the necessity of getting up a plea for very existence, and so truth has been regarded as no object, and humanity but a scarecrow.

Few are unacquainted with Æsop's story of the lion and the painter, in which is told how a painter depicted an encounter between a lion and himself by placing the lion prostrate under his human foe; whereupon it has been suggested by the moralist that the lion, if he know the art of painting, would giv a very different representation. The fact is that the heathen, up to this time, has been voiceless in the field of international vilification. All the talk of the world is, at the present day, monopolized by a few Western people, notoriously the Christian portion of the English and American, and those whose reputation is at their mercy hav to fare very hard indeed. No doubt the whirligig of time will change situations, as it has heretofore done, if not exactly turn the tables, and the heathen will be heard from in due course.

The dying exclamation of the Eastern monarch, "Oh, save me from my friends!" might very appropriately be put in the mouth of the modern Hindoo, who is absolutely dumb in the presence of the colossal injustices of the Christian pretenders of benevolence. What between the drastic pills of a Christian rule, and the frantic attempts of the missionary to cram down his throat a most indigestible medley of grossness and absurdity, in which, under the name of gospel, the eternal verities are set at naught, truth is haltered, and cruelty idealized, well may he again cry with his ancestors of yore that the whole world is an illusion, and nothing is real in life but pain. He gasps for breath, he cries for mercy, and his "friends" call him a blackguard, and in the glow of philanthropy fail to perceive how ungenerous it is to kick a dead dog.

Taking, as among the qualifications of a judge of foreign manners, customs, and ideas a susceptibility to impressions, an openness to ideas, a disposition to learn, and a genuin sympathy with human failings and misfortunes, the missionary can show to his credit absolutely nil, while his debit side is full of large items of false knowledge, cultivated conceit, and an arrogance which is truly divine, inasmuch as it puts Jehovah to shame. The missionaries belong to the genus "hebetudinous," for I take it that term, though not found in the dictionary, implies something awfully awful, queerly queer. They start with a fib in their heads and a padlock on their hearts, with a trunkful of the whole truth revealed, and a haze that everything else is wretched; their brains are perverted and their hearts are stale.

If, on my return to India, I were to describe the Americans as a nation of Spiritualists, freelovers, and polygamists, who preach slavery and practice Mammonism as the gospel of salvation, I should not be guilty of a hundredth fraction of the injustice done to the Hindoo in the current conceptions about his people assiduously spread and fostered by interested parties. The servant of Christ, the possessor of the last word of God, is asked by the heathen why he must accept the Bible as the word of God, and he answers, "Because it is written by the Holy Ghost." "What makes you believe it is written by the Holy Ghost?" "Because it is the word of God." Even the heathen school-boy laughs at reasonings like this from big, mustached men, and the mortified lover of truth reports to his mission at home upon the hopeless obduracy of the Hindoo heart, the horrors of idolatry and caste, the burning of widows, and the degradation of women, for the billionth time.

There was a time when I used to think that the foreign missions should be given some little credit; that, while perfectly off scent in insisting on teaching the heathen just exactly what no people either wanted or needs to learn, incidentally and unconsciously they were the means of dropping now and then a gem or two from the unknown treasures of the West, thus exciting his curiosity and setting him to work on the new mine of modern secular knowledge. For, as a matter of fact, once the sharp Hindoo has learned the alphabet of Western science, nothing can now prevent him from being near the very front door of modern thought, and Englishmen and missionaries may leave India for good, but the tree of modern learning has been planted in the East never to die. The Hindoo will surrender everything considered valuable by other peoples, aye, the very conditions of life itself, but never the conditions of thought so long as he livs, for thought, not faith, is the way of salvation in his creed. I hav, however, since changed my view. For though in the history of English education in India one or two of the most prominent actors that took the initiativ were missionaries, notably Alexander Duff, of the Scottish Free Church, their conduct was influenced more by their own personal good sense and large-heartedness than the policy of their missions, which hav all the time placed the greatest confidence for the regeneration of the heathen in the phantasmal workings of the Holy Ghost. Further, English education was organized into a system in India through the alacrity and avidity with which the hungry heathens fell upon the pabulum furnished by the University Publishing House, after being dosed almost to death with devil stories and fish stories offered by the Tract Society and the Society for the Propagation of Christian Knowledge. The hearty co-operation of intelligent and public-spirited Hindoos with the English government has made it possible that all over India, at a hundred colleges and numberless high schools, young heathens are to-day learning the latest things in the field of knowledge and thought, free from the slightest taint of theology, pagan or Christian, to the great discomfiture of the missionaries, who never dreamed it would come to all that, aye, in the course of a quarter of a century. There are missions in China, but no modern education there. Something other than the Holy Ghost has had to do with it in India.

But what has led me specially to wish the missionaries divested of all credit in the matter is that, first, they never meant it, and secondly, their heartless vilification of Hindoo character and institutions, because of failing to make any headway with the gospel, is a proof that from their peculiar education they are incapable of true charity and human sympathy. Unwilling as the Hindoos are to accept this so-called gospel, no people are more considerate of the opinions and beliefs of others. It is a part of their creed to honor the religion of others as much as their own, all being, as they regard, but branches of the same tree of speculation. Nowhere can a proselyte hav such an agreeable audience, though nowhere is it harder to make converts; and, taking into account the handsome pecuniary compensations which the missionaries generally receive for producing the barrenest results, an Indian mission is, in vulgar phrase, one of the softest snaps one could desire.

Of course, it goes without saying that the methods of spreading a crooked gospel are necessarily crooked. As God could not hav lighted upon a scheme of salvation more difficult of acceptance, the missionaries could not, by any possibility, adopt a surer means of failure than is their wont. They start by telling the heathen that his beliefs are superstitious and his morality baseless and false, and they end by offering a story more absurd than absurdity itself, and a scheme in which morality forms the least perceptible thread.

In fact, the ways and means of the chosen of God would make one think that they trusted for success to anything else but their faith. It is a well-known fact that the handful of converts made in India during a century and over were recruited in large proportions in times of famin, and the tangible gift of rice and soup had more to do with the change of hearts than the imperceptible manipulations of the Holy Ghost. The few converts of education and talent, whose number can be counted on one's fingers, were almost all young men of poor parentage, who had ambitions to gratify and were given the means to do so at the date of their conversion. As might be expected, these distinguished converts hav been famous in all other fields but that of the service of God. They are known among their countrymen not for their degree of Christian piety or proselytizing zeal, but as being eminent in literature, science, or public life.

Bribes, coaxings, and even deceptions are among the means not unoften employed to make the heathen love the unlovable Jehovah. A young widow of the writer's acquaintance was decoyed from her home under a promis of marriage, another convert personating the would-be husband. It was not until she had been baptized that she knew herself to hav been the victim of a hoax, and the arms of the Brahma Samaj (the Theistic society of India) saved her from suicide. It were superfluous to state that in most of the missions a reward in filthy lucre is attached to every spiritual conquest into the ranks of the elect. As this paper has already drawn out long, I will reserve the story of how I myself escaped being caught in the spectral embrace of the Holy Ghost for a future occasion.

AMRITA LAL ROY.

THE TRUTH SEEKER.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - SEPTEMBER 19, 1885.

The New York State Convention.

The first Freethinker registered at the Delavan as an attendant at the coming Convention was C. B. Reynolds, who had left his Tent in the hands of Mr. Tilney and journeyed to Albany. Following him were S. P. Putnam and the editor of THE TRUTH SEEKER. After that they came so thick that we could not keep count. When the Convention opened, at 10:30 Friday morning, there were about two hundred present, among whom we recognized the following: T. B. Wakeman, New York; Elizur Wright, Boston; Horace Seaver, of the Boston *Investigator;* Lucy N. Colman, Syracuse; Amy Post, Rochester; Joseph McDonough; James Parton, Newburyport, Mass.; Courtlandt Palmer, New York; Robert Wade and wife, Troy; Lucius C. West, Kalamazoo, Mich.; A. Schell, Albany; Mr. and Mrs. C. B. Reynolds, Rochester; D. A. Blodgett, Grand Rapids; E. B. Foote, Sr., and E. B. Foote, Jr., New York; George Hartley, Massachusetts; Ernest Mendum, Boston, and W. S. Bell, Chicago.

In the absence of Dr. Brown, the Convention was called to order by S. P. Putnam, who was on motion made temporary chairman. Mrs. C. B. Reynolds was chosen temporary secretary. The only business on hand was the appointment of committees on business and nominations of officers and resolutions. Mr. Putnam was asked to name them, which he did as follows:

On business and nominations.—C. B. Reynolds, chairman; DeWitt C. Griswold, of Auburn; Hiram Wilbur, Green Island; George Hartley, Turner's Falls; E. M. Macdonald, New York.

On resolutions.—Courtlandt Palmer, New York; Helen H. Gardener, St. Louis; Robert Wade, Troy; John E. Remsburg, Atchison, Kan.; T. B. Wakeman, New York.

After music by Holding's orchestra, Mr. J. J. McCabe, president of the Albany Secular Society, addressed the assemblage, bidding them welcome to his city. Mr. McCabe was once a Catholic. Now he is the most energetic and hardest-working Freethinker in Albany. In conjunction with C. H. Luck, Joseph McDonough, Mrs. Iliohan, and Mr. Williams, he keeps the fires of Liberalism brightly shining in the city of law. Mr. McCabe is a witty speaker, well read, and gave the Convention a good speech which we shall take the earliest opportunity to print.

Following Mr. McCabe was C. B. Reynolds, who told the people what the New York State Freethinkers' Association was endeavoring to secure. As he put it, our aims are:

"*First*: Securing equal rights and liberty to all, regardless of religious faith, or the lack of it; the total separation of church and state, and the repeal of any and every law that infringes the rights of conscience, or favors any practices in the name of religion, or aught else that interferes with private rights or the public welfare.

"*Second:* Advancement in all that pertains to truth, science, and sociability."

Mr. Reynolds made one of the best speeches of his life, and deservedly secured the heartiest approbation of the Liberals present. Among other good things he said:

"How to most effectivly diffuse the light of truth, and impart knowledge of the laws of our being; how to select and perfect the best social conditions, are the problems to be solved. Our only consistent course is a constant aggressiv activity in bringing the facts before the people. This can only be effected by a thorough system of judicious distribution of Liberal and scientific literature. United, earnest, persistent efforts must be made to reach the people by the same agencies so effectivly used by the Christians. Hence the duty of organization in every school district in the state and the patient, persistent efforts of each and every Liberal, first to wake friends and neighbors to the justice of the demands of Secularism, and then to supply them with such reading matter as will best effect that purpose. Perhaps some can do but little, but if each and every one will do that little, a wondrous victory is assured. Supernatural authority is fast losing its hold. Many things which both church and Bible hav declared to be right, the best part of the Christians will now admit to be wrong. Our Christian friends tell us of the superiority of faith over works, meaning that belief in the dogmas of the church takes precedence over the works of benevolence, kindness, and love. Secularists hold that acts of kindness, goodness, and benevolence greatly outrank faith; that it matters less what a man believes than what he does. In the language of the noble D. M. Bennett, founder of THE TRUTH SEEKER: 'It is a consolation to know that acts of kindness and love produce the same happy results, whether performed by those of much or little faith, Christian or Infidel.' What most weakens the claim to supernatural authority is the fact that the most honest and devout are not agreed as to what the Bible does teach. We would giv all credit to the church for their endeavors to inculcate morality. But unfortunately they insist on wrong motivs for right doing. Christianity is a system of rewards and punishments. 'Do good for the sake of the bribe, or fear of the punishment.' Secularism teaches: 'Do right from love of right,' and would hav all act from principle, cultivating love of justice, instead of selfishness. We would teach children that to lead lives of love, benevolence, and truth—spreading lightness and joy around them, making an Eden paradise of love of their own homes and neighborhood—was the grand purpose of life; not to glorify an imaginary God and be regardless of duty to humanity, hoping only for a mythical fairy-land in an ideal heaven, in an uncertain future. Christians ask us, 'What incentiv to morality would exist if you take away Christianity, faith in Jesus, hope in heaven?' To those whose highest interest is centered in their own miserable selvs, who care only for their individual comfort and prosperity, the sacrifices made by the Secularist to spread the glorious truths of the gospel of humanity seem, doubtless, very foolish. Such creatures need bribes to do right. A work of art may thrill the sensitiv soul with rapture. Some would find greater delight in gnawing a pig's foot. A hog prefers a pail of swill to the most beautiful painting or a book of most exquisit poetry. Those educated in selfishness need promises of special blessings here on earth and of fairy homes in heaven to induce them to care for, much more diligently seek for, truth. Such persons do good only in hope of reward—as a school-boy studies his lesson, not for the sake of knowledge, but to obtain the prize. The Secularist regards truth as priceless, loves justice, seeks to reform errors of life as well as errors of faith, and, desiring to promote the happiness of his fellow-creatures, will make great sacrifices to spread the glorious gospel of humanity. Because reveling in the delights of freedom, he desires all should be set free. Secularism declares the chief end of man to be to promote human goodness, and thus secure human happiness. Instead of going through the world with sad faces, sighs, and mournings, we should strive to fill the hearts of all around us with gladness, until we in our turn rejoice. Keep the heart pure and it will overflow with sweet melodies of love. Secularism desires to educate, refine, establish the purest, closest brotherhood; it seeks to gain for all equal rights, and since justice is the one grand aim and guiding star of all true Secularists, the New York Freethinkers' Association will work with all the power and determination of honest hearts devoted to a noble purpose, nor rest till we secure the Nine Demands of Liberalism."

Friday afternoon the committee on business and nominations reported the following ticket:

President: T. B. Wakeman, of New York.

Recording Secretary: Mrs. Frank C. Reynolds, of North Parma.

Corresponding Secretary: J. J. McCabe, of Albany.

Treasurer: E. M. Macdonald, of New York.

Executiv Committee: S. P. Putnam, New York; C. B. Reynolds, Rochester; Dr. A. Robinson, Cape Vincent; John Peck, Naples; A. C. Macdonald, New York; Clement Austin, Rochester; Amy Post, Rochester; C. Houghton, Batavia.

These officers were unanimously elected. A vice-president for each county was also elected, the list being substantially the same as last year.

At the conclusion of this business Joseph McDonough, of Albany, dwelt upon the modifications perpetually going on in the Christian beliefs, and how the history of those modifications showed the fallacy of the assumption that Christianity was a divine revelation; for if it were a divine revelation, it would hav been true when revealed, and would hav been in accord with truth for all ages. Theologians still maintain the infallibility of their various and variable doctrins, which are modified day by day as their absurdities become evident to the obtuse believers.

His address, which was liberally punctuated with hearty applause, was followed by one from Elizur Wright. The title of Mr. Wright's lecture was, "A Waste of Energy; or, Great Cry and Little Wool." It was about the revision of the Bible, and the following are some of the points he made:

"That the ecclesiastical committees in Europe and America, who hav been employed for a number of years in producing a revised edition of the Old and New Testaments, embody a large amount of trained intellectual force cannot be denied; they are doubtless naturally good and strong men whose minds hav been warped by bad training. Supposing there exists in or behind the universe a supreme personal intelligence, by whom these Testaments were originally given as a revelation of his rights and our duties to him and other persons, the revision at this late day was not only a waste of energy and precious time, but a presumptuous if not a blasphemous folly. It intimated that the divine author undertook what he was incompetent to perform, that the book as a revelation was a failure. It only revealed the maker quarreling with his own work. It belittled the infinit. Supposing the Bible simply a human production, like the Iliad of Homer or the plays of Shakspere, manifestly it needs revision more than either of those works—weeding out much that is tedious, pueril, immoral, and unreasonable from what is wise, good, and beautiful. And especially it needs so revising that no statement of an important fact in one place shall be flatly contradicted in another. But hardly a word of correction in this respect has been made, no light has been added, no absurdity has been retracted, no example or justification of tyranny or cruelty has been expunged. 'Hell' has been changed to 'sheol' or 'hades' in many places, but in at least two it is left as it was. Its locality, whether geographical, geological, or astronomical, is as doubtful as ever. In the revised text, men still liv more than nine hundred years before they die. Noah, at the age of nine hundred years, embarks in a three-story barn, four hundred and fifty feet long, seventy-five feet wide, and forty-five feet high, and takes with him his wife (who must hav been at least one hundred years old), his three sons and their wives, a pair of every species of unclean beasts on earth, and seven pairs of the clean, to say nothing of fowls and creeping things—six healthy persons, besides the old folks, to take care of a menagerie many times larger than Barnum's, for a rather tempestuous voyage of more than forty days and forty nights. What a time they must hav had with the creeping things! Shade of Munchausen, what a credibility it must take to swallow it—even as an allegory!

"The revision of the Bible so as to giv it the exact sense of its various discordant writers, if it could possibly be done, was not worth doing. It required more than human inspiration to do it, and intelligent men hav ceased to believe in inspiration, or the special inspiration claimed by the revisers. Many parts of the book are not fit to be read in schools or public assemblies. It is worth having in libraries as one of a series of writings reaching back almost to the invention of alphabets, and which, though by no means strictly historical, illustrates early history, and the way in which traditions, crude and distorted, were made to answer some of the purposes of history. The Bible poetry is still more precious and valuable, for some of it is among the grandest ever produced, because in the upward struggle of the human mind the imagination always goes foremost. The bad morals and senseless miracles, though placed in a barbarous fashion among the best maxims, unless made a part of juvenil education, as so much divine inspiration, need not corrupt the young. The barbarous origin of the book being known, the wisdom it contains will be prized by force of contrast. Its worst faults are condoned by the most religiously orthodox, because they assume that the creator of the universe was its author—assume it in spite of his setting in that book the worst possible example for moral beings to follow. As a purely human book, the revisers hav left the Bible almost precisely as they found it. It is not damaged by making it appear better than it was, except in a very few matters of literary taste. I appeal to all thinking men and women, and especially to the revisers themselvs, whether, considering the pressing wants of mankind for more knowledge of the nature of things, more justice, more kindness, and less strife of classes, this is not a waste of mental energy, scholarship, and inventiv faculty? Would not the invention of an improved soap or a better washing machine do more for the happiness of the average family than the whole of this Bible revision will ever do, seeing that its chief improvement is the substitution of the phrase 'man-child' for that by which the Hebrews distinguished between the sexes?

"We are asked by those whose palpable interest it is to check the progress of Freethought and keep mankind the dupes of an absurd religious theory, 'If you set aside the Bible and its divine inspiration, what will you put in its place?' This question, addressed to the unthinking, is by far their strongest plea. It comes too late. The Bible, as an authoritativ and infallible guide of human conduct—and in no other sense is it proposed to displace it—has already been set aside. Science, witty inventions, and better books, to say nothing of the dissensions of its advocates and interpreters, practically did it more than fifty years ago. Salvation Armies cannot replace it. Millions of money may restore the outside of the volume in every hotel, rail car, steamer, and log-cabin, but not much awe of it. There is in its place more knowledge of the universe; more reverence for its order, movements, and laws; more worship of the infinit beauty of its endless revolving and prospectiv life, than the Bible ever revealed or produced, and better rules for the conduct of human beings than were ever condensed into commandments by the imaginary God, who ordered Abraham to make burnt sacrifices of Isaac, and Moses to kill the worshipers of the golden calf. There is beginning and perceptibly advancing in this life a better salvation than that invented for the unknowable next, by the ingenious and fanatical Paul, out of the costly ritual of the Jewish priesthood and the mythical sufferings and resurrection of the Man of Nazareth. Were this not so, no revision of King James's text would hav been attempted. It indicates the expiring throes of priesthood and sovereign powers in this world. The time has come for every sane human being to be his or her own priest; the time for all priests to make themselvs as useful as possible to other people; the time for humanity to take the place of religion, and all religions to accord—what Protestant Christians never did—the right of private judgment; for men to be never enemies, but brothers. Freethought, free trade, self-government, universal co-operation—working inversely, as the square of the distance, to be sure—justice, and human kindness are the destiny of the future; and instead of destroying social organization and introducing universal brigandage, will finally make the cosmopolitan state itself better without a church than the Christian, or any other church, has ever been."

Friday evening the Convention was held in Bleecker Hall, between five hundred and six hundred people being present. Miss Wixon, who had been expected to precede Mr. Wakeman, sent a letter of regret at her enforced absence. Her place was taken by Augusta Cooper Bristol, who recited her poem, "Baucis and Philemon." Mr. Wakeman's inaugural address was upon "The Outlook of Liberalism." Mr. Wakeman dwelt at some length upon the work already accomplished by the Liberal association, and went on to develop its future work as he would hav it. The first task, he said, should be that of organization. The work of Freethinkers must no longer be of a destructiv character. It must rather be constructiv. It should be its aim to organize to secure liberty, to advance science beyond mere public school education, and to form a social union whereby the masses might enjoy intellectual intercourse. In considering the necessity for such organization he referred to the Freedom of Worship bill, claiming that the introduction of such a measure into the legislature called for vigorous action from all friends of Freethought. Protestants, he said, opposed the measure, not from considerations of public welfare, but rather to keep the appropriations for religious purposes wholly to themselvs. Let us help them to defeat the bill, he said, but let us also organize and make ourselvs felt, so that we may add to the Protestant petitions for the protection and perpetuation of the separation of

church and state the word completion, thus making them read for the protection, perpetuation, and completion of the separation of church and state. The necessity for the addition would appear from the following statistics obtained in New York. There was, he said, a population there of over a million, only 375,000 of which were church-goers, yet the great majority was taxed to support the few church people. The Protestants, while they object to the claims of the Roman Catholics to introduce their services into the prisons of the state, cannot see the injustice of taxing non-believers for the support of their religious neighbors. They seem to be possessed with the same sentiments as the Romans of old, who considered everybody outside of their city to be barbarians, who had no rights. They would say to us Liberals, "You are children of hell; what is the use of your complaining?" They tell us we are bound to go to hell, and as they do not know where that place is situated, they try to fix it for us right here upon earth. We shall never get any justice from these people until we wring it from them. And how, he asked, can we do this? It is by opening to men a world where knowledge instead of mystery will rule. We cannot find a more propitious time, and a better field, than the present, and our own state of New York. Let us organize, then, from the present time, and strive to accomplish the great work.

No abstract or summary can do justice to Mr. Wakeman's effort. The speech should be issued as a campaign document for use this fall in connection with the urging of our memorial upon the legislature.

Saturday morning the lower part of the Opera House was comfortably filled with people desirous of hearing Courtlandt Palmer discourse on "The Aristocracy of Freethought." We hav only room for a very brief and inadequate synopsis of this paper—which occupied an hour and a half in delivery—but later on we hope to present it entire to the readers of THE TRUTH SEEKER:

"'There is but one society on earth—the noble living and the noble dead'—*Wordsworth.*

"With a sneer imprinted on the lip and disdain written in the eye, the remark has not unfrequently been made to me that no gentleman could remain a gentleman and at the same time associate himself with Freethinkers, those 'long-haired men and short-haired women' (as they are pleased to characterize us), those Infidel cranks and blatant blasphemers, those disturbers of society and assailants against decency, those destroyers of religion and morality. We are all familiar enough with these delectable affronts, but the charges, contemptible, though they may be, are quite sufficient to set one thinking. It is, therefore, not surprising that in response to them I found myself inquiring, Are we reformers all a set of groundlings because we are Liberals? Am I myself a loafer and a churl because I appear at Freethought Conventions? And in revolving the question, I was led more particularly into the analysis of what a gentleman intrinsically is; what his evolution; what the lower and the higher type of him. The term 'gentleman,' though in the common acceptation taken, and quite properly taken, as signifying a combination of gentleness with manliness, seems to hav been originally derived from the Latin words *gens* and *homo*, meaning a member of the Roman gens or tribe. This is seen more clearly in the French synonym *gentilhomme*. Such a one in those old Roman days was *n bilis*, as distinguished from *ignobilis*—*i. e.*, nobly instead of ignobly born, a distinction at first corresponding to that of patrician and plebeian. 'Good birth,' said Aristotle, 'is ancient, that is, long inherited wealth and virtue,' and an old writer remarks, 'Gentlemen be those whom their blood and race doth make able and known.' Thus throughout most of the past ages the appellation has been principally associated in the mind with relationship to aristocracy and nobility; and an anonymous writer provides me with this definition of nobility: 'Nobility is that distinction of rank in civil society raising a man above the condition of the mass of the people. Society has a tendency to inequality of condition arising from the natural inequality, physical, moral, and intellectual, of those who compose it. This inequality is apt to increase. The son, inheriting the faculties of his father, is more favorably situated than his father was for making use of them, and hence in almost every nation, in even early stages of civilization, we find something like a hereditary nobility.' What hav we of the United States to reply to this, we who hav asserted as fundamental the dictum of our Declaration of Independence that 'all men are created equal,' we who, regarding democracy as the noblest consummation of time, hav ostensibly repudiated aristocracy in all its forms? Are aristocracy and exclusivness prerequisits to gentility? Is gentility inconsistent with freedom and democracy? These questions, be it confessed, seem to bring us face to face with a profound dilemma. We must, as good citizens, regard our federated republic and our doctrin of human equality as the fruition of civilization, and yet, look where we will, in high life or in low, under despotism or democracy, we see some form of aristocracy—*i. e.*, of inequality—existing. In the animal kingdom, the survival of the fittest is for them their patent of supremacy and domination. The victorious rooster becomes the cock of the walk. The big fishes devour the small ones and reign as the tyrants of the deep. I hav even seen a pet poodle whose canine lordship was the power behind the throne that was stronger than the throne. He was the practical potentate of the family, to whose dogged comfort all considerations had to yield. To the devotees of the prize-ring John L. Sullivan is the true gentleman. During the past the gentleman has been mostly associated in the mind with the aristocracy. Is aristocracy then a prerequisit to gentility? Certain it is that in all grades of life and civilization some form of aristocracy exists. Even the boss in the ward meeting is in his way an aristocrat. The leaders lead. How reconcile this with our American doctrin that all men are created equal? The only way to reconcile aristocracy with democracy is through an aristocracy or leadership of capacity and devotion. Such leadership accords also with the most gracious courtesy. The knight under chivalry was the unfoldment of the religious, political, military, social, and moral influences of his time. But his age was one of superstition and ignorance. The modern knight and gentleman must cultivate the virtues while eliminating the defects of his medieval model.

"*First.* As to creed, he must take truth for authority instead of authority for truth.

"*Second.* As to country, he must uphold the equal rights of all.

"*Third.* As to industry, he must insist on the rights of the many as against the privileges of the few.

"*Fourth.* As to womanhood, he must agree with Herbert Spencer that 'equity recognizes no distinction of sex.'

"*Fifth.* As to social intercourse, he must seek to abolish pretension and base sociality, not on fashion, but on culture.

"The aristocracy of birth brought art, dignity, and ease of manners. The aristocracy of commerce brought keenness, thrift, and self-reliance. The aristocracy of religion brought the spirit of devotion, self-sacrifice, and holiness. All these qualities must be conserved in the ideal gentleman of the nineteenth century. Otherwise there can be no aristocracy consistent with democracy; otherwise French Revolutions endlessly."

Mr. Watts arrived Friday night, and was upon the platform during Mr. Palmer's address. At its close, loud calls were made for him. He responded briefly, saying that he had but recently returned from England, where he had seen the two greatest impediments to human progress in that country, the bishop of the Church of England and the House of Lords. Freethought had made much advancement, and, with such champions as Charles Bradlaugh, would make still further inroads. As for himself, he was willing to renew in this country once more the battle against the superstitions of priestcraft and the dominance of theology, and invited all to come and hear him in the evening.

Saturday afternoon about five hundred of the chairs in Bleecker Hall had occupants. Dr. T. L. Brown, of Binghamton, for seven years president of the Association, opened the proceedings. A part of his address was as follows:

"*Radicals, Liberals, and Friends:* How to liv and improve is the question. What shall we do to improve our bodies and minds? It is by knowledge, and its application to our needs, we hav become free from the fictions and false claims of religion. We should make plain our just positions as Secularists. In doing this we but put in practice what our superstitious friends do for their faith in religion. One results in our immediate freedom and secular culture, the other looks for rewards supposed to be given us beyond the clouds. Present health and happiness are of more worth than all the speculations of religion. To know how to preserve every organ of the body until use and time actually wear them out, is a duty no one can trust to faith or belief and expect returns. It is our knowledge of things with which we daily meet that controls our successful resistance. To tell the truth and liv it, is better than all theory and speculation. To know how to possess and protect a home, in which all secular goodness can be present to each member of the family, is above all claims of musical happiness in any other world. In faith or belief we find no bread, clothing, or money to pay taxes. The good things of this life never come by prayer, praise, or preaching, except to the priests and preachers. They enjoy this life, at home, just like Infidels and other worldly persons. They must breathe pure air, eat the best food, drink proper drinks, and in everything be moral and wise like the teachers of physiology and science, or they the sooner die of disease and crime. Time or law does not favor them with any good thing not resulting from knowledge or labor.

"The farmer, the tradesman, the printer, the mechanic, the physician, like all other producers, are the persons who help most to make life worth living. Sanitary science and hygiene is of more consequence to humanity than all the religions in the universe. There is not faith or belief enough anywhere to cure poverty and disease. Our existence and its continuance depend upon law and education. Our healthy childhood depends upon healthy and wise parents living in a temperate climate. To be taught how to use and keep sound all parts of the body is the protection from evil we most need. There are no friends or enemies to meet us after death! Nothing but decay, if we are not cremated. All our enemies are here in this life. They hav imposed burdens upon us in the name of Gods, Christs, spirits, saints, and devils. We are here to clear our children from unjust religious demands. We hav been slaves to the church dictators long enough. To think and do for ourselvs just as we are willing they should, is our present object and right. We publish papers, pay lecturers, and circulate our books, with the idea of obeying law and promoting order and peace. We hav no sword but reason, and no guide but knowledge. Independent action, based upon what we know of men and things, keeps us free from the influence of evil testimony, and useless hopes of anything better than the common sense of this, the only world worth living in or laboring for. We are lessening the fears and follies imposed upon us by the religious impostors, who are still, in this age of knowledge and reason, trying to hold their impious and deceptiv positions. What does a priest or a preacher know of a God more than the child he deceives by the Bible phrase, 'Believe or be damned?' Nothing whatever! When you or I say we believe, we really acknowledge we do not know. When we do know, then we do not believe, for we lose our belief when we gain knowledge. This is the good work we are engaged in. No good man or good woman outside of the clerical profession will oppose us. They know it frees their children from the superstition and slavery of the church. We, in every way possible, aid people in thinking and laboring for themselvs. Infidels and radicals hav more to encourage them in this worthy work than at any former period. Christians hav revised their own Bible until their hell has become a 'sheol,' like a half-way place between here and the nowhere; a place wherein all that is left of us after death slowly unites with the gases as a drop of water with the ocean. By this analytical knowledge, even heaven fades into a nowhere—like the gods, devils, and spooks of the priestly past. We are above such clerical teachings, walking in the light of demonstrable truths established by scientific investigations. We are not ashamed of our progress, like the preacher or the priest, who dares not meet us in a fair discussion or scientific prayer test, like the one Professor Tyndall proposed to the Christian public. We work and teach while they preach and pray. We stand erect and laugh. They are upon their knees hopelessly in tears. When they rise to their feet, they spend much of their time calling us bad, because we are not as hopeless and miserable as they are. The children of the clergy are sometimes worse than we are in their honest efforts to show up the follies of religion, or we could never hav had our noble and generous Ingersoll, to whom we and the clergy owe so much. Col. Robert G. Ingersoll has done more to save the clergy from their own errors and false claims than any other man. We would do better if we would follow his advice. He says, 'We cannot be too radical.' . . . To know how to liv and enjoy the most of this life, without the promises of corrupt religious teachers, is a progress humanity has found economical, developing, self-sustaining, favoring private judgment, intellectual individuality, and that liberty of conscience and education which increases our freedom and constitutional independence. We desire to be free Americans, independent of all myths, religious creeds, spooks, or pulpit gymnastics, and false promises of happiness or misery."

Following Dr. Brown came Mrs. Krekel. The subject of her lecture was, "The Nine Demands of Liberalism." The lecture was one of the best of the Convention, and should be printed for campaign purposes. It will appear in our columns at the earliest practicable moment.

In the evening about six hundred people gathered at Bleecker Hall to hear Charles Watts. Before the lecture Mr. Wakeman stated that he had a little business to which he wished to call the attention of the Convention. Mr. C. B. Reynolds had been engaged all summer in activ propagandist work. He had visited many towns with his Tent, had delivered several scores of lectures, and distributed thousands of copies of Freethought tracts and papers. Mr. Reynolds had received no compensation for his zealous and self-sacrificing efforts, and was, indeed, money out of pocket. He proposed, therefore, that the Convention raise a purse for Mr. Reynolds of $100. No further words were needed, and within fifteen minutes $124 were in the crown of Mr. Putnam's high white hat, to be transferred to Mr. Reynolds's pocket when his duties as doorkeeper should allow him opportunity to claim them.

Mr. Watts then took the floor. His subject was, "Our Policy: Destructiv and Constructiv." It is an unfortunate fact, he said, in connection with the development of human thought, that new truths are frequently shunned, and that theological opinions are, as a rule, estimated more by their popularity than by their intrinsic value. The result has been the perpetuation of old ideas and creeds rather than the fostering of the discoveries of modern thought. Secularism seeks to remove from our midst all creeds and dogmas that obstruct freedom of thought. So long as a mind-degrading theology seeks to rob man of this freedom, so long as it threatens him with the curse of God for striving to realize the nobility of man, so long will it be our duty to labor to remove these obstacles which hav for ages impeded the progress of the world.

Thus it is that Secularism, while enunciating positiv principles, is compelled at times to engage in a determined warfare, not one of fire and blood, it is true, but demanding moral courage and endurance far nobler and rarer than mere physical courage. In our destructiv work, he said, we make no attack upon the truth in Christianity, neither do we condemn the useful in religion. We seek only to destroy the errors and the false conceptions which hav become associated with Christian theology. The speaker then went on to enumerate certain claims of Christian theology, to which he would make objection, and said it should be the object of the destructiv policy of Liberalism to displace them. It should be the object of our constructiv policy to inculcate in their places such dogmas as these:

I. That the true guide in human actions is reason assisted by experience.

II. That supreme attention should be given to the facts and duties of existence, regardless of any considerations of a life beyond the present.

III. That science is a more trustworthy provider for man than relying for help from supernatural power.

By inculcating such principles as these we assist in making life a reality instead of a superficial existence. As Secularists, we wish each and all so to liv that when we are no more the world will hav no cause to reproach our memories. We counsel all so to act that when life's mission is over those who were bound to us by the natural ties of affection shall delight in the recollection of their association with us. If this be done, then, even if the present state be the end of all, we shall not hav lived in vain, but the world shall be the better for the part we hav played therein.

Mr. Watts's lecture is in pamphlet form, and can be obtained from this office for ten cents.

Sunday the Convention used the Opera House all day. In the morning, after music by Holding's orchestra, Mr. Putnam read a letter from Mr. G. N. Hill, of Boston, expressing regret for the writer's in-

(*Continued on page* 600.)

Selections and Communications.

The Philosophy of "Revivals."

Now that the camp-meeting season is over, and the harvest of religiously insane has been gathered into the churches, it is an opportune time to inquire into the pathology of "conversion," that the people may know just what ails the converts. In 1882, Dr. David W. Yandell, professor of surgery in the university of Louisville, contributed to the *Popular Science Monthly* a scientific paper on old-time revivals, most of them in Kentucky, some in New England. The paper is not only interesting, but instructiv enough to reprint. It ought to be circulated down South, wherever Sam Jones has turned the people crazy:

Extraordinary interest was excited in the popular mind of Kentucky, at an early day, by a form of convulsiv disease, which, though it had been witnessed elsewhere in the world, had never before assumed a shape so decidedly epidemic. Among the Camisards, or French prophets, who appeared in the mountains of the Cevennes toward the close of the seventeenth century, the subjects, when about to receive the gift of prophecy, were often affected with trembling and fell down in swoons. When the fit came, no matter where they were, they fell, smiting their breasts with their hands, crying for mercy, and imprecating curses on the pope. They were finally, after an obstinate struggle, put down by their insane persecutor, Louis XIV.

Epidemic convulsions prevailed in Scotland half a century later. Multitudes, under pungent preaching, were violently agitated, uttering loud cries, shaking, trembling, bleeding at the nose, the minister promoting the uproar by urging them not to stifle their convictions. The shriek or the shout, it is stated, never rose from one but that others joined the outcry. The early career of John Wesley is well-known to hav been marked by similar disorders. In his journal he records numerous instances of men and women dropping to the ground under his preaching "as if struck by lightning," ten or a dozen praying at once. They had also prevailed extensivly in New Zealand half a century before they became epidemic in Kentucky. The elder Edwards has left an instructiv account of the bodily agitations which accompanied the revivals of religion from 1735–'42. Many instances are given of fainting, falling, trance-numbness, outcries, and convulsions, and he relates that some of the subjects lost their reason. The epidemic of Kentucky spread more widely, and persisted for a longer time, as well as in more extravagant forms. It continued to reappear for several years, and involved a district of country extending from Ohio to the mountains of Tennessee, and even into the old settlements in the Carolinas. Lorenzo Dow relates that at a religious meeting in the court house of Knoxville, when the governor of Tennessee was present, he saw one hundred and fifty people "jerking" at one time. But at other places the frenzy reached a greater hight. It was computed that, at a religious meeting in Kentucky, not less than three thousand persons fell in convulsions to the ground.

The extraordinary religious excitement in which these nervous disorders took their rise commenced in Logan county, Ky., under the preaching of Rev. James McGready, described as a man of "hideous visage and thunder-tones," with a highly impassioned style of eloquence. The excitement abated soon, but was renewed in a more intense form three years later, and continued to grow and deepen until it reached its hight about the year 1800. Its effects were described by this fiery preacher as at that time "exceeding everything his eyes had ever beheld upon earth." Families came in wagons forty, fifty, and one hundred miles to attend the meetings, and it became necessary to establish camps for their accommodation. These camp-meetings generally continued four days, from Friday to Tuesday morning, but sometimes they lasted a week. One succeeded another in rapid succession, and thus the fervor of religious feeling was kept up. The woods and paths leading to the camp-ground seemed alive with people. "The laborer," says Dr. Davidson, in the work just quoted, "quitted his task; age snatched his crutch; youth forgot his pastimes; the plow was left in the furrow; the deer enjoyed a respit upon the mountains; business of all kinds was suspended; dwelling-houses were deserted; whole neighborhoods were emptied; bold hunters, and sober matrons, young men, maidens, and little children flocked to the common center of attraction; every difficulty was surmounted, every risk ventured to be present at the camp-meeting."

The concourse became immense. At one of these assemblages the attendance was computed at twenty thousand souls. And here were united all the elements best suited to stir the emotional nature of man, and to derange his nervous system. The spectacle at night, as Dr. Davidson depicts it, was one of the wildest grandeur. With great beauty of description he says: "The glare of the camp-fires, falling on a dense assemblage of heads simultaneously bowed in prayer, and reflected back from long ranges of tents upon every side; hundreds of candles and lamps suspended among the trees, together with numerous torches flashing to and fro, throwing an uncertain light upon the tremulous foliage; the solemn chanting of hymns swelling and falling on the night winds; the impassioned exhortations, the earnest prayers, the sobs, shrieks, or shouts, bursting from persons under intense agitation of mind; the sudden spasm which seized upon scores, and unexpectedly dashed them to the ground—all conspired not only to invest the scene with terrible interest, but to work up the feelings to the highest pitch of excitement." To these circumstances, that tended so powerfully to excite the nervous centers, we hav to add others which gave intensity to their effect. The meetings were protracted to a late hour in the night, keeping the feelings long upon the stretch. A reverent and general enthusiasm ascribed the bodily agitations to a mysterious, divine agency. The preaching was fervid and impassioned in the extreme. Many of the preachers, unable to control their emotions during the sermon, went around in "a singing ecstasy," shouting and shaking hands with others as much excited as themselvs. In this way everything was done to "heap fuel on the fire," and it was at such meetings that thousands fell in convulsions to the ground.

Some of the actors in these strange scenes hav left records of the state of their minds, which show that they were in a condition bordering on insanity, if not actually insane. One of them relates that while under conviction on account of his sins, he went about the woods for two years, through rain and snow, "roaring, howling, praying day and night." And when light and hope broke in at last upon his mind, which he describes as a "rushing, mighty wind, that descended from heaven, and filled his whole being," he went shouting over the encampment all night and a great part of the next day. He continues: "I now made the mountains, woods, and canebrakes ring louder with my shouts and praises than I once did with my howling cries; I never fell on my knees in secret but the Lord poured out his power, so that I shouted out aloud. Sometimes I shouted for two or three hours, and even fainted under the hand of the Lord. I was ready to cry out the name of Jesus. The brightness of heaven rested continually upon my soul, so that I was often prevented from sleeping, eating, reading, writing, or preaching. I would sing a song, or exhort a few minutes, and the fire would break out among the people. I hav spent nine nights out of ten (beside my day meetings, and long, hard rides) with the slain of the Lord."

Granade is the preacher who givs this description of himself, which is also descriptiv of his times. He was a stormy orator who drew great crowds wherever he went. He admits that he went by the name of "the Distracted Preacher," but says that at one of his meetings "the people fell as if slain by a mighty weapon, and lay in such piles and heaps that it was feared they would suffocate, and that in the woods." So violent was his manner, stamping with his feet and smiting with his hands, that he often broke down the stands erected for him in the woods. Once, it is told of him, he was addressing a class-meeting in the upper story of a dwelling-house, when the room below was crowded with worshipers, and, being in what the historian calls "one of his big ways," he exclaimed, "I feel like breaking the trigger of hell!" and at the same time gave a tremendous stamp with his foot which actually broke one of the joists. The people below, hearing the sudden crash, ran screaming to the door, some of them really imagining, as the writer of all these events relates, "that hell had overtaken them."

Granade was of an excitable temperament and vivid imagination. His person was commanding, and, with a sounding voice and most impassioned manner, his oratory produced startling effects.

Another feature of these excited meetings, which served still further to intensify the feelings of the people who attended them for days and nights together, was the part taken in them by children. Nothing was more affecting to the congregations than the sight of a little boy or girl on a log or stump, passionately exhorting the multitude. Thus, a boy, who appeared to be about twelve years of age, is described as having retired from the stand at Indian Creek, Ohio, during the sermon, and mounting a log and raising his voice to a high pitch, soon had nearly all the congregation with him. "With tears streaming down his cheeks, he cried aloud to the wicked, warning them of their danger; denouncing their certain doom if they persisted in their sins; expressing his love for their souls, and desire that they should turn to the Lord and be saved." A man on each side held the boy up, and he spoke for about an hour. When quite exhausted, and language failed to giv utterance to his emotions, the little orator raised his hands, and, dropping his handkerchief wet with tears and perspiration, cried out: "Thus, O sinner, shall you drop into hell, unless you forsake your sins and turn to the Lord." At that moment, the writer of this account continues: "Some fell like those who are shot in battle, and the work spread in a manner which human language cannot describe."

McNemar instances boys of eight and ten years, and the Rev. John Lyle mentions one of seven, who called on sinners to repent, with an eloquence singularly overpowering. Possessed by one dominant idea, the people gave themselvs up to the wildest enthusiasm, and it was no uncommon thing for them to spend the whole night in religious orgies such as hav been described.

The spectacle of persons falling down in a paroxysm of feeling was first exhibited at Gasper River church, in one of McGready's congregations, in the summer of 1779. The movement proved highly contagious, and spread in all directions. After a rousing appeal to the feelings of the listeners, and especially during spirited singing, one and another in the audience would fall suddenly to the ground and swoon away. Not only nervous women, but robust young men, were overpowered. Some, continues the historian, fell suddenly as if struck by lightning, while others were seized with a universal tremor before they fell shrieking. Dr. Blythe, who often witnessed scenes of this sort, assured Dr. Davidson that he had once felt the sensation himself, and only overcame the tendency to convulsion by a determined effort of his will. A few shrieks never failed to put the assembly in motion and set men and women to falling all around. A sense of "pins and needles" was complained of by many of the subjects, and others felt a numbness of body, and lost all volitional control of their muscles. It soon grew into a habit, and those who had once fallen were ready to fall again under circumstances by no means exciting. Women who had suffered repeated attacks sometimes fell from their horses on their way to or from the meeting-house, while relating their past religious exercises.

The condition in some of the subjects was cataleptic, lasting generally from a few minutes to two or three hours; but in a few cases it continued many days. Others were violently convulsed as in hysteria or epilepsy, "wrought hard in fitful nervous agonies, the eyes rolling wildly." Most were speechless, but some were capable of conversing throughout the paroxysm. The extremities were cold, the face was pale or flushed, the breathing hard. Sensibility was annulled. Mr. Lyle, one of the prominent preachers of the times, having been furnished by Dr. Warfield with a vial of hartshorn, applied it to a stout young man who was lying flat on his back and inadvertently let some of the fluid run into his nostrils; but he took not the slightest notice of it. Others who fell hard to the ground, or in running encountered stumps or trees, felt no pain from the violence. So many fell at Cabin Creek camp-meeting, it is related, that to prevent their being trodden upon "they were laid out in order on two squares of the meeting-house, covering the floor like so many corpses." At Paint Creek Sacrament two hundred were estimated to hav fallen; at Pleasant Point three hundred were prostrated; while at Cane Ridge, as has been stated, the number who fell was believed to hav reached three thousand.

The "jerks," as they were termed, presented some novel and remarkable features. Their first occurrence is reported to hav been at a sacramental meeting in east Tennessee, where several hundred people, of both sexes, were seized with this strange, convulsiv movement. The Rev. B. W. Stone has left a vivid description of it. Sometimes, he says, the subject was affected in a single member of his body, but at others the spasms were universal. When the head alone was affected, it would be jerked from side to side so quickly that the features of the face could not be distinguished. When the whole system was affected, he continues, "I hav seen the person stand in one place and jerk backward and forward in quick succession, the head nearly touching the floor behind and before. All classes, saints and sinners, the strong as well as the weak, were thus affected. I hav seen some wicked persons thus affected, and all the time cursing the jerks, while they were thrown to the earth with violence."

The first form in which these spasmodic movements made their appearance was that of a simple jerking of the arms from the elbow downward. When they involved the entire body, they are described as something terrible to behold. The head was thrown backward and forward with a celerity that alarmed spectators, causing the hair, if it was long, "to crack and snap like the lash of a whip."

The most graphic description of the "jerking exercise" was written by the Rev. Richard McNemar, an eye-witness of the frenzy, as well as an apologist, believing it to be a display of divine favor. In his "History of the Kentucky Revival" he says: "Nothing in nature could better represent this strange and unaccountable operation than for one to goad another, alternately on every side, with a piece of red-hot iron. The exercise commonly began in the head, which would fly backward and forward, and from side to side with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more anyone labored to stay himself, and be sober, the more he staggered, and the more his twitches increased. He must necessarily go as he was stimulated, whether with a violent dash on the ground, and bounce from place to place like a football, or

hop round with head, limbs, and trunk twitching and jolting in every direction, as if they must inevitably fly asunder. And how such could escape without injury was a wonder to spectators. By this strange operation the human frame was commonly so transformed and disfigured as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left half-way around with such velocity that not a feature could be discovered, but the face appeared as much behind as before. Head-dresses were of little account among the female jerkers. Handkerchiefs, bound tight around the head, were flirted off with the first twitch, and the hair put into the utmost confusion. This was of very great inconvenience, to redress which the generality were shorn, though directly contrary to their confession of faith. Such as were seized with the jerks were wrested at once, not only from under their own government, but from that of everyone else, so that it was dangerous to attempt confining them or touching them in any manner, to whatever danger they were exposed. Yet few were hurt, except such as rebelled against the operations through wilful and deliberate enmity, and refused to comply with the injunctions which it came to enforce."

The same writer givs the history of a case of jerks as follows, and no case could illustrate more strikingly the nature of the affection:

A young man of a pious family, the son of a tanner, feigned sickness one Sunday morning to avoid going that day to camp-meeting. He kept his bed until he was assured that all the family, except a few negro children, had left the premises, and was much pleased at the success of his stratagem. As he lay quietly in his bed, his thoughts naturally turned to the camp-meeting in progress. The assembled multitude, excited, agitated, convulsed, rose up vividly before his mind. All at once, while occupied with the scene, he felt himself violently jerked out of bed, and dashed round the walls in a manner utterly beyond his control. Prayer, he remembered, was deemed efficacious in such circumstances, and he fell upon his knees in the hope that it would prove a sedativ in his case. It turned out as he hoped, and he returned to bed, happy at finding the spirit exorcised. But the enemy soon returned; the jerks were as bad as ever, but were again allayed by prayer. Dressing himself, he now went to the tan-yard, and set about currying a hide to occupy his mind. He rolled up his sleeves, and, grasping his knife, was about to commence the operation, when suddenly the knife was flirted out of his hand, and he was jerked violently backward over logs and against fences, as before. Gaining relief by resorting once more to prayer, he ventured to resume his occupation, but was again seized with convulsions, and at last forsook the tan-yard and betook himself to strong cries for mercy, at which he was found engaged by the family on their return from the meeting in the evening.

Another characteristic example is related by a writer in the *Gospel Herald*:

A gentleman and lady of some note in the fashionable world were attracted by curiosity to the camp-meeting at Cane Ridge. They indulged in many contemptuous remarks on their way, about the poor infatuated creatures who rolled over screaming in the mud, and promised jestingly to stand by and assist each other in case that either should be seized with the convulsions. They had not been long on the ground, looking upon the strange scene before them, when the young woman lost her consciousness and fell to the ground. Her companion, forgetting his promis of protection, instantly forsook her and ran off at the top of his speed. But flight afforded him no safety. Before he had gone two hundred yards he, too, fell down in convulsions, "while a crowd flocked round him to witness his mortification and offer prayers in his behalf."

These nervous disorders assumed many other grotesque forms besides those which hav been described. The subjects often rolled over and over on the ground, or ran violently until worn out with the exertion. Hysterical laughter was another modification. Instances of laughter were only occasional at first, but it grew, until in 1803 the "holy laugh" was introduced systematically as a part of religious worship. Sometimes half the congregation, apparently in the most devout spirit, were to be heard laughing aloud in the midst of a lively sermon. As the excitement grew, the infatuated subjects took to dancing, and at last to barking like dogs. McNemar says they actually assumed the posture of dogs, "moving about on all fours, growling, snapping the teeth, and barking with such an exactness of imitation as to deceive anyone whose eyes were not directed to the spot." Nor were the people who suffered so mortifying a transformation always of the vulgar classes; persons of the highest rank in society, on the contrary, men and women of cultivated minds and polite manners, found themselvs, by sympathy, reduced to this degrading situation. With these manifestations the insanity reached its hight in about three years after it began to show itself.

It was one of the popular beliefs of the times that certain instincts or conditions of the system would avert these nervous attacks. Thus it was held that a woman with a child in her arms, or conscious of approaching maternity, was in no danger. But there was no truth in the supposition. The maternal instinct, at least, had no protectiv efficacy. An instance is related where a woman mounted the stand, with an infant in her arms, for the sake of a better prospect, and that, being suddenly seized, she fell backward, dropping her child. Some one fortunately saw the danger in time to seize and save the child before it fell to the ground.

A large proportion of the members of every congregation had power to resist the convulsiv tendency. In a great majority, no such tendency probably existed; but where there was a conscious impulse toward the convulsions it could be restrained by most persons before it had been yielded to too long. Dr. Blythe had but little of the disorder in his church. He discountenanced the wild enthusiasm from the beginning, and threatened to hav anyone who became convulsed turned out of doors. The religious frenzy soon began to abate when the clergy set their faces against the stormy exercises. Rev. Joseph Lyle, in 1803, preached in his church a significant sermon on "Order." The congregation had come together expecting the usual displays of feeling; but though some were angered by his doctrins, and some strove to promote the confusion of intermingled exercises, only a few "fell," and, altogether, moderation triumphed. This was the first sermon preached against the fanaticism.

It is a remarkable fact that, notwithstanding the intensity and duration of this nervous disorder, no instance is recorded in which permanent insanity resulted from it. Such results were to hav been expected; insanity is mentioned by Edwards as having attended the excitement in New England, and it may be that reason was dethroned in some whose cases hav not become matters of history. In a few years, after a sounder public opinion began to assert itself, instances of the disorder had become rare, but it was many years before the epidemic entirely ceased.

As to its nature, there was but one opinion among medical men from the beginning. All referred it to a derangement of the nervous system. Dr. Felix Robertson, of Nashville, described the affection in his thesis, published in Philadelphia in 1805, as a form of chores. In some cases it took the form of that disease. In others it bore a stronger resemblance to epilepsy; while in a greater number it partook rather of the character of hysteria. It was eminently sympathetic in its nature, as has been so often remarked of these affections. The convulsions, once started in a congregation, spread quickly through it, until all the fit subjects were convulsed. Repetition greatly increased the proneness to the disorder, which was invited by the masses on the supposition that it was a true religious exercise.

These perverted muscular movements all come under the head of morbid reflex action. By the continued religious fervor, the central portions of the brain, the immediate seat of emotion and feeling, became inordinately excited. The impression, transmitted downward to the spinal cord, threw the muscles of voluntary motion into convulsions. Sensibility, which has its seat in the sensory ganglia, was generally annulled. When the hemispheres became involved, the subjects fell into a state of unconsciousness or coma. In this abnormal condition of the nervous centers, the bare recollection of the distressing scenes was sufficient in many cases to excite the convulsiv movements. The former belong to sensori-motor actions. This last is an example of ideo-motor movement, instances of which are afforded by the act of vomiting, which may be caused by the recollection of disgusting sights or odors. The principle of imitation accounts for the rest. The great nervous centers, in multitudes of people, being in a state of polarity, any unusual exhibition of feeling would throw the more excitable into spasms, and the affection would then spread by sympathy, as hysterical convulsions and chorea are known to spread among girls at boarding-schools. And, as fear has checked these, the epidemic convulsions were checked by reason and common sense, and finally ceased under the law which limits all violent action.

The Frauds in Spiritualism.

To the Editor of The Truth Seeker, *Sir:* I dislike to occupy valuable space, but I *do* want to assure Miss Colman, and others, that some of our Spiritualists *hav* "a disposition to condemn fraud and expose it." Like other isms, we hav two different branches—the Christian Spiritualists, and Freethinking ones. These could again be divided, but I will not take the time. The Bible believers accept materializations because "we read about it in the Bible, you know." Some accept because they cannot account for the so-called tests sometimes received. In my opinion, lack of investigation is the real cause for accepting the idea that the growth of fifty years or more can be accomplished in fifty minutes. Some sincerely believe in the "control" being the cause of frauds, and hold the medium irresponsible.

We, who do "condemn and expose," hav found ourselvs practically "excommunicated," unless the condemnation also comes from a "control." Some of our best speakers and clairvoyants express themselvs as freely in private as I hav in public, but, for reasons best known to themselvs, evade direct conflict with this question. But, just as all errors recede, step by step, before the light of reason and investigation, so will the frauds in Spiritualism run their race and pass out of sight.

We inherit superstition. We are psychologized with it, and the law of nature is that of slow growth. So we get one idea at a time, and it will be the same old story. Geology will be squeezed into Genesis till it explodes the old shell, and the fable will dissolve into mist. I fancy that the sunshine of human progressiv thought will melt away some of the beliefs of our Spiritualists. Some of us will work for that time and hour, will faithfully investigate, but will refuse to accept what reason and natural law fail to confirm. Some of us, also, believe that there are so many important matters to be attended to on earth that it will not do to lose too much time in exploring a future heaven; among them, count

C. Fannie Allyn.

Sacraments.

The word "sacrament" in the different ages has conveyed somewhat different meanings, but in the main has always had the same meaning, viz., an outward or public expression of faith in God.

As civilization and intelligence hav advanced toward morality and Liberalism, the meaning and acceptance of the word hav gradually been modified, and now with Protestants it only means the ordinance of baptism or of the Lord's Supper.

The intention here is to speak of "sacraments" in its full and general meaning, and of its modifications.

All the gods which man has created hav ever required of their followers and superstitious dupes a public sacrifice of life as evidence of their faith. The more ignorance and superstition existing, the more and stronger evidences hav been required to prove their faith.

The Hindoo's god requires the mother to cast from her arms her loved infant into the river and herself into the grave of her dead husband, to be buried alive with him.

The God of Moses was a little improvement upon all former gods. The world was becoming more Liberal and wiser. In fact, some little doubts existed in the minds of the people, and human life was considered a little too valuable to chance it for an angelship in heaven. So he only required a sacrament, or sacrifice of the life of the herds. Thus the sacrament of the burnt offering was instituted. Doubtless Abraham thought he was but little in advance of other gods about the time Isaac was to be sent up.

As the world advanced, and reason began to create more doubts and fears, the market on cattle and sheep getting up, this God had to come down a little, and how could he do it and not show his cloven foot? A pretty nice dodge! In his loving kindness he sent his only begotten son that his life might be sacrificed, that the law should be obeyed!

This reminds us of the country merchant who made a positiv order that no goods would be sold on credit, and put a notice over his door, "Positivly Cash or No Sale." After running awhile he found that his neighbor was doing all the business, as the whole trade of the village was with the farmers, and they had money only twice a year as they sold their produce. But he had made a rule, and was too stiff to back down. So, finally, he proposed to lend money to all that would agree to pay it back for goods.

The merchant saw that he could get the trade if he would furnish the money. This God saw that he could get the faith if he would furnish the sacrifice.

All any god has ever cared for was *faith in his existence.* There never has been a god that would not promis anything for faith. But he has never paid, that we know anything about, and as the world grows wiser faith gets weaker, and sacraments fewer and milder in form.

In the present age, as in the past, we find faith in the blood of God most strongly proclaimed where the most ignorance exists. With the Roman Catholics penance, confessions, crucifixion, fasting, eating the actual flesh and drinking the veritable blood of Jesus, and proclaiming a belief in all mysteries as coming from God, are all held to be sacramental duties the neglect of which would send them to purgatory. This faith comes from the ignorant portion which constitutes the great mass of that church.

The forms of sacraments and differences of value of them constitute the only difference between the Roman Catholic and the Protestant churches.

In the Protestant churches, where we find the most intelligence, we find these sacraments, or public demonstrations of faith in God, held to be of the least importance. Truly, the world is growing toward morality as the true religion, and we may reasonably expect that in time, when the church shall accept Christ as only a man, and his life and teachings as only advocating that religion, to part the hair in the middle and wear it long in acknowledgement of his example will be the only sacrament.

W. H. Penfield.

(*Continued from page* 597.)

ability to be present. Courtlandt Palmer, chairman of the committee on resolutions, then presented the following:

"The Freethinkers of the state of New York, in Convention assembled, resolve as follows:

"*First*, That the mother and nurse of all reforms, social, political, and moral, is universal mental liberty, and that its general extension is the condition of all future progress of the human race.

"*Second*, That, taking our stand on the fundamental American doctrin of the separation of church and state, we demand, in the interests of liberty, equal rights, and secular government, that such separation of church and state should be completed by the repeal of all laws exempting church and ecclesiastical property from taxation; by the prohibition by law of the appropriation of public moneys for the support of, or use by, institutions under the management and influence of sectarian denominations; by the repeal of all laws compelling the observance of any day as a Sabbath or holy day, or enforcing the payment of legislativ chaplaincies, or of establishing special religious days to be observed by public authority. We therefore call upon all of our fellow-citizens, irrespectiv of their religious opinions, to aid us in obtaining these requirements of justice.

"*Third*, That the object of Freethought is to extend the benign influence of science, to cultivate the spirit of fraternity, to aid in the triumph of peace, to remove brute force, and to inaugurate a government which shall express the moral power of an enlightened reason. To these ends we recommend that Liberal or Secular societies should be formed for social education and recreativ purposes; that Freethought and Secular halls, libraries, and reading-rooms should be built or obtained, and that suitable lecturers and teachers should be employed, wherever possible, in the several counties of our state.

"*Fourth*, That it is time for Liberal and Secular societies to take the place of churches and priests in the social recognition and celebration of those great events of human life—birth, marriage, and death.

"*Fifth*, That, inasmuch as the government rests upon the consent of the governed, 'equity recognizes no distinction of sex,' and that woman's complete inclusion into a common participation with man of the knowledge, the uses, and the enjoyments of this earth is her legitimate position.

"*Sixth*, That theology, in accounting for toil as a curse, and in proclaiming riches as a snare, has unhappily confused the relations of labor and capital, and that human social equality demands that the industry which creates the wealth of the world should enjoy a fair distribution of its benefits.

"*Seventh*, That in order to aid practically in the securing of these ends we request and authorize the officers of this Association to take steps for legal incorporation."

The resolutions were unanimously adopted. Mr. Remsburg then proposed this, upon Theron C. Leland's death, which was also adopted:

"*Resolved*, That we place upon the roll of our deceased members the name of Theron C. Leland with peculiar regret. That we recognize gratefully the very valuable work he did in the Liberal cause, particularly in the work of organization. That his faithfulness, patience, and modesty adorned, but now less than ever conceal, the ability with which he labored for our common cause. That we pledge ourselvs to urge forward to final success the efforts to which he gave his life."

Upon Mr. Remsburg's motion a vote of thanks was passed to the press of Albany and the New York *Herald*. After Mrs. A. C. Bristol had recited an original poem entitled, "What I Don't Know," James Parton read his paper upon Victor Hugo. No synopsis can convey an idea of its power, and we hope ere long it will be given to the press. The leading monthly of the country has applied for the manuscript, and when used we shall reprint it.

The Sunday forenoon exercises concluded with a short speech by J. E. Remsburg, on "Sunday Slavery." He said:

"We boast of the civil and religious liberty guaranteed by the Constitution of the United States. But if individual states, in the interest of a particular religion, are permitted to trample this liberty under foot, of what value is it?

"The Constitution declares that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' The supreme law of the land also declares that 'the government of the United States is not in any sense founded on the Christian religion.'

"To enforce the observance of the Christian Sabbath upon those who refuse to accept the religious system of which it is a part is a subversion of the principles upon which our government is based.

"The Supreme Court of Ohio and other courts hav decided that the observance of the Christian Sabbath, as such, cannot be legally enforced; that all Sunday laws must be recognized as mere police regulations, instituted because of their supposed sanitary benefits, and deriving no authority whatever from any sanctity attached to the day. All religious services conducted on Sunday, and particularly the preaching for money—and what clergyman preaches without it?—are therefore a violation of these laws.

"If these laws contain provisional clauses permitting the performance of these religious duties, then these provisos, so far as they go, relate to the establishment of a religion and are opposed to the spirit of the Constitution.

"But Christians will claim, and very properly too, that any law interfering with the free exercise of religious duties is likewise an infringement of the rights guaranteed by the Constitution. But who is to determin what are and what are not religious duties? Has the state a right to appoint a tribunal for this purpose? No more than it has to establish a state religion. The conceptions of religion and of religious duties are as various as the forms and colors reflected in the kaleidoscope. We are acquainted with the dogmas of the orthodox religion. Thousands of priests are employed to publish them. But the orthodox religion is not the only religion in this country. There are those whose religion consists not of creeds but of deeds; there are those with whom honest industry is itself religion and work is worship; there are those who believe that pleasures which for the time shall chase away dull care and fill the soul with gladness—that athletic games and sports which bring the roses to the cheek and vigor to the frame—that these, too, are religious duties.

"The orthodox Christian with his family goes to church on Sunday, where in a stifling atmosphere they sing, and pray, and listen to a prosy sermon, and perchance sleep. They believe this to be a religious duty, and the privilege of performing this duty is not denied them. And if the liberal Christian or Rationalist on a summer's Sunday desires to take his wife and children from the heat and dust of the city to the seaside or the grove, where they may watch the wild waves play or listen to the chorister of birds, where they may breathe the pure, sweet air, where they may feast on nature's beauties, may drink the overflowing cup of joy, and fill their hearts with sunshine, when by a day thus spent they are made happier and better, what right hav you, religious bigot, what right hav you, political demagog, to say that this is not a religious duty and must not be allowed?

"The laboring classes do need rest; they ought to hav far more rest than they get; and were it not for priestcraft, were it not for this vast army of priests and preachers which they hav to support, they would be able to obtain it. But who is to determin when they are tired, their neighbors or themselvs? Who knows best when I need rest, my neighbor or myself? I hav as much right to tell my Christian neighbor when he shall work, as he has to tell me when I shall rest; I hav as much right, in justice, to compel him to work on Sunday as he has to compel me to rest on Sunday.

"It is remarkable that the efforts of these men to secure rest for the working classes should be confined to Sunday. Is Sunday rest the only rest they need? Under the very eyes of the clergy, street-car drivers labor sixteen hours a day; under the very eyes of the clergy shop-girls toil from seven o'clock in morning until ten at night; under the very eyes of the clergy factory children work twelve hours a day. What hav they done to ameliorate the condition of these classes and save them from this overwork? If they paid less attention to the manner in which the toiling masses spent their Sundays and manifested more concern for their welfare during the remainder of the week, the world would giv them greater credit for sincerity.

"But what, in its true sense, is rest? To the farmer who follows the plow, and to the laborer who works in the open air all week, the observance of these laws is, in most cases, rest. But to the thousands of mechanics and laborers confined in shops and factories, to the thousands of clerks and accountants confined at the desk or behind the counter, to the thousands of teachers and to the millions of school-children confined in the school-room, these laws do not provide a rest but impose upon them an irksome task. Without these laws all might rest on Sunday who desire to; with them, millions are compelled either to abstain from what to them is rest or to seek it in defiance of law."

In the afternoon Horace Seaver was introduced by Mr. Wakeman as one to whom we all owe a great debt of gratitude. Off the platform Mr. Seaver shows signs of advancing age, but when warmed by the emotions which find rapid utterance when before an audience, no traces of age can be seen. Mr. Seaver paid well-deserved tribute to Kneeland and others, and his reference to his colleague of half a century, Mr. Mendum, was full of pathos. Fifty years ago, Mr. Seaver said, in this very city of Albany, he had been converted from ignorance by an address by Robert Dale Owen. After fifty years of experience as a heretic, he said he wanted no discharge from the ranks until the curtain was rolled down upon his life. The Revolution of a hundred years ago did but half its work if we do not in the near future become mentally as well as politically free. He contended, with much earnestness, that the hope of this republic rests entirely on Liberal principles. They must all be fully adopted or the system of government would be swept away.

At the conclusion of Mr. Seaver's remarks, Courtlandt Palmer supplemented the morning's resolutions with the following, which were passed:

"*Resolved*, That we rejoice that a substantial effort is being made by the friends of liberty throughout the world to erect at Rome a statue which shall worthily commemorate the life and martyrdom of Giordano Bruno. We call upon Americans to make their additions to the fund for this purpose not only substantial, but general, so that as many of our people as possible may be represented in this great act of historic justice to this hero of science and Freethought.

"*Resolved*, That this Convention renews its words of sympathy and cheer to Charles Bradlaugh and Annie Besant in their brave struggle for liberty and the right of representation in England.

"We recommend to the Liberals of this country to join with our English brethren in the contributions which are needful to make their final victory complete."

Helen H. Gardener then spoke for an hour upon "Historical Facts and Theological Fictions." It had been contemplated that Elizabeth Cady Stanton would occupy this afternoon, but for several days previous to the opening of the Convention she had been seriously ill, and Saturday she telegraphed that it would be impossible for her to fill the engagement. Helen Gardener was therefore substituted, and admirably did she rise to the requirements of the occasion. Her address occupied an hour and a half in the delivery. Our subscribers will soon hav the opportunity of reading it.

At the conclusion of her paper, Mr. Putnam announced the memorial to the coming legislature, and urged all present to obtain as many signatures upon the petition as possible. As the audience left each one was given a copy of the petition, and no doubt thousands of names will be obtained.

The evening was occupied by Colonel Ingersoll. His lecture was "Which Way?" The Opera House was full. Mr. Ingersoll spoke a little over two hours and a half. There is no use of saying anything about it. It was simply one of the grandest efforts of the greatest orator of this or any other country. It was above criticism, and praise is as superfluous as paint upon a lily's petals.

The conclusion of those who attended the Convention was that it was a good one. The attendance of the Albany public outside the Liberals of the city was meager except upon Sunday night. Apart from this, the only regrettable occurrence was the arrest of Seward Mitchell, of Newport, Maine, upon a charge of circulating obscene literature. This occurred on Friday, by direction of the chief of police, who charged that Mr. Mitchell's little sheet, the *World's Reformer*, was amenable to section 317 of the penal code. The article objected to was a poem by Frances Rose Mackinley. Mr. Mitchell sent for Mr. Heywood, who was also at the Convention. Mr. Heywood told Justice Clute that Mr. Mitchell's intent and purpose was not immoral, and therefore that he did not come within the provision of the code. Upon Justice Clute expressing dissent, Mr. Heywood said that then the Bible came within the meaning of the statute, as Solomon's Song is certainly more lascivious than Mackinley's poem, and other portions of the Old Testament were infinitly more vulgar. This seemed to be a new idea to Justice Clute, and his brow wrinkled in thought. He finally said that if Mr. Mitchell would stop distributing his papers, he would let him go. Mr. Mitchell promised and was discharged.

As was to be expected, some of the press of Albany made haste to lay this to the Freethinkers in the city, and draw morals therefrom. They desisted, however, upon receiving a letter from Mr. Palmer. This particular letter is from the Albany *Journal*:

"*Editor Albany Journal*: The *Journal* has fallen into an error in calling Seward Mitchell's organ entitled the *World's Reformer* the organ of the Freethinkers' Convention. Probably ninety-nine out of one hundred attendants among us never heard of the sheet, and if they did would utterly disavow its ideas. None of us wish to interfere with anyone's rights of free thought, free speech, or free press, but it is not fair to force issues on the Freethinkers as a body that do not belong to them. By making this correction you would only be doing justice to us all. We hav a hard enough fight to conduct anyhow. COURTLANDT PALMER."

We hav only time in this issue to giv the above outlines of the good time enjoyed at Albany. In future papers we shall print such of the addresses as are within the capacity of THE TRUTH SEEKER. In place of any summing-up, we find room for Mr. Putnam's poetic impressions of the event:

The Convention is over, and bright hope has become a happy memory. We hav dreamed of great things and great things hav come. In power, in influence, in harmony of action, in intellectual display, this has been the noblest of Freethought meetings. It is a great onward step in the march of our gathering forces, and hearts are thrilled as never before.

Our new secretary, J. J. McCabe, opened the Convention with an address of exceeding value, and made plain the momentous issue of intellectual freedom or slavery.

C. B. Reynolds, well-known and dear to all our hearts, fresh from pioneer conflict, made one of those brilliant addresses which, with mingled wit and pathos, swept the audience to enthusiastic applause.

Joseph McDonough's clear-cut thought and incisiv speech stripped Christianity of its divine pretensions, and demonstrated that, so far as it was anything valuable, it was the fluent response to man's advancing reason.

Also good Elizur Wright—how noble, how grand, he seemed, as with keen and vigorous mind he exposed the absurdities of the new version! Valiant still, his sword is as bright as ever.

T. B. Wakeman, in his outlook of and for Liberalism, gave one of his inspiring discourses which each time seems a new revelation of the power and possibilities of our great movement.

Courtlandt Palmer's "Aristocracy of Freethought" was a most noble and scholarly presentation of the lofty, refined, and splendid service which liberty must render in calling into action the choicest faculties of man.

Dr. Brown, as usual, overflowed with kindly good sense, and if we follow all his bountiful precepts, no doubt we shall be healthy, wealthy, and wise.

Colonel Ingersoll says that Dr. Brown's motto for God is one of the best that the wit of man has originated: "Damn others as you would damn yourself." There is indeed a deal of religion in this way of putting things, if we will deeply consider it.

Mrs. Mattie Krekel made a new and excellent point for the "Demands of Liberalism" by showing that the Constitution, by contrast with the then existing colonial governments, was a secular instrument, and that our wise forefathers who framed it had in view the very thing for which we are struggling to-day, and meant to sweep every vestige of ecclesiastical law from the administration of political affairs.

The vigorous eloquence of Charles Watts was like a trumpet summoning to battle.

What shall I say of James Parton's beautiful discourse on Victor Hugo, where every word dropped

like a gem, and melted into a crystal revealing of the poet's mighty soul. The stream flowed along with charming movement and exhilaration. It was an hour of poesy and delight. It was the very enchantment of lofty thought and prevailing genius. We touched the highest world, and every moment was rhythmical.

And in accord with the orator's theme was the exquisit utterance of woman's soul in the voice of Augusta Cooper Bristol, the priestess of an emancipated race. Was ever a Sabbath morning so rich with joy and promis as this of our Convention? All that was ever dreamed of lovely and noble was in this consecrated time.

The clarion tones of John E. Remsburg brought us again to the battle front with fiery determination, and never shall the precious baptism of that glorious hour pass from the inner chambers of our spirit. Finer and sweeter evermore shall be the process of our labor.

What a tumultuous welcome greeted Horace Seaver of the Boston *Investigator!* More than half a century ago Albany was his camping-ground. He was then a soldier of the cross, but, happening to listen to the words of Robert Dale Owen, he enlisted in the guard of human liberty, and from that time to his honored age of to-day he has been one of the most steadfast and boldest champions of Freethought. His delightful speech was received with round after round of applause. Deeply, gratefully indeed do we hold in our memory the service of Horace Seaver and J. P. Mendum. They hav made possible the glory and promis of this memorable Convention.

With age flashed beauty, and our bright, new star, Helen H. Gardener, uttered her sparkling protest against the tyranny of the church. Amid airy fancies came her shafts of truth, and the theological assumptions of the past never received more destructiv blows. Amid the rainbow hues was the quick lightning of woman's indignant heart.

How shall I speak of the wonderful close of this symphony of Freethought—all the streams and rivers of speech swelling into a Niagara of magnificent eloquence? Was ever oratory so like music and poetry? There was the intensity of Demosthenes, the comprehensivness and art of Cicero, the sublime thought of Milton, the perfect melody of Shelley, so in harmony with nature's life, in the motion of the lark and the radiant sweep of cloud, and there was the warmheartedness of Burns. No wonder that people believe in gods, when man can be so magnificent, so heroic, so inspiring! What does Ingersoll giv in the place of Christianity? the withered priesthood asks with pale lips. He givs himself, I answer; and with this Christianity is a thousandfold replaced. He givs himself, his mighty heart and brain, and in and through them a life so radiant, so lofty, so various, so commanding, that we who listen to his marvelous speech are ready for any toil, because through his burning words the essential glory of human existence is made known, and we are happy to liv—and we are not afraid to die—because we hav looked upon the noblest form of living. In the rose's perfect bloom life and death meet in one common glory.

Like music—like some marvelous picture—this Convention, this meeting together of our best and wisest, shall linger in the memory, ever urging to nobler effort. We are not a side-current, but the forward flow of the great central force of human advancement. Truth and beauty hav shown that they are one, and from this time forth our way, though arduous, will be more attractiv, for the face of truth, to which we hav consecrated all, and for which we hav sacrificed so much of joy, now shines with the revealing graces of nature, the beautiful in art, the wonderful in poetry, the ravishing in music. Thought blends with emotion and the heart leaps to the quick perceptions of the brain. The discord ceases—the harmony evolves.

Call for the Ninth Annual Congress.

To the Auxiliary Liberal Leagues and All Citizens of the United States and Canadas who support the Nine Demands of Liberalism:

You are invited to attend the Ninth Annual Congress of the National Liberal League, to be held in Cleveland, Ohio, on Friday, Saturday, and Sunday, October 9, 10, and 11, 1885.

According to a vote at the last Congress of the League notice is hereby given that an Amendment to the Constitution will be submitted, as follows: Article I. of the Constitution of the National Liberal Leauge shall be amended to read: "The name of the association shall be The American Secular Union."

Measures for the affiliation of the Freethought Societies of Canada with the National Liberal League will also come up to be acted upon.

Also measures for carrying on the work of Freethought, and securing the adoption of such laws by the various State Government and by the National Government as shall make the United States thoroughly Secular, and the repeal of all laws now on the statute books which confiict with the Nine Demand of Liberalism.

Local Auxiliary Leagues are entitled by the League Constitution to five representativs in the Congress—the President and Secretary and three Delegates. All Charter Members and Life Members, all Vice-Presidents, all Chairmen of State Executiv Committees, are entitled to seats and votes in the Congress. Annual Members are entitled to seats but not to votes, except by permission of the Congress.

It is hoped that every Auxiliary League will send a full delegation to the Congress, and that every Freethinker in the United States and Canada, who can, will be present. Having adopted a common basis of work upon which all Liberals can combine, it is now desirable to discover the best means by which this work can be carried forward, and to this end large attendance and free expression of opinion will contribute. It is hoped that all will come to the Congress to emphasize the unity of Liberalism and to create an interest for harmonious action which shall result in the abolition of all laws that are contrary to secular government.

Per order of Board of Directors:

R. G. INGERSOLL, President.
SAMUEL P. PUTNAM, Secretary.
COURTLANDT PALMER, Treasurer.
CHARLES B. REYNOLDS, Ch. Ex. Com.
A. C. MACDONALD, Ch. Fin. Com.

Program of Cleveland Congress.

Introductory address by the president, Robert G. Ingersoll; report of Secretary Samuel P. Putnam; report of Treasurer Courtlandt Palmer; report of Chairman of Executiv Committee C. B. Reynolds. Paper on methods of work and organization by Charles Watts, first vice-president.

Addresses during the Convention by John E. Remsburg, J. H. Burnham, Helen H. Gardener, Mrs. Krekel, Dr. T. L. Brown, Mrs. E. A. Freeman, and other representativ speakers from all parts of the country. Let us rally around our brilliant leader, and hav a crowded Congress from beginning to end. Let all auxiliary societies elect delegates at once, if they hav not already done. Let every Freethinker come, stir up his neighbors, see that mention of the Congress is made in his local newspaper. Let it be known in every corner of the land that this Congress is to be held at Cleveland, October 9th, 10th, and 11th.

Ingersoll will close the Congress on Sunday evening, October 11th, with his great lecture, "Liberty For Man, Woman, and Child."

PLEDGES PAID TO CAMPAIGN FUND.

Thomas Goddard, annual membership, - -	$1 00
Samuel Goddard, annual membership, - -	1 00
Wm. G. Knight, for St. John's League No. 93, -	5 00

Historical Christianity.

FORGERY OF ANCIENT WRITINGS.

Although it is true that none of the four gospels, in their present form, can be traced back prior to the year 180, yet it is possible that they were redacted many years before, when it is certain that gospels existed containing important variations from our four. Very little is known about Christianity before the middle of the second century, when Gnosticism widely prevailed. About the year 138 Marcion came to Rome and brought Paul's epistles. Marcion was the son of a bishop in Pontus. That was in the region of Paul's ministry. He preached in Asia from about 63 B.C., to 20 B.C., and probably died at Rome about 10 B.C. His fellow-apostle, Barnabas, was killed by a Jewish mob in Cyprus abont 40 B.C. Clement of Rome must hav written his epistle to the Corinthians about 1 B.C. Then comes a long interval to the death of Ignatius at Antioch (not Rome) A.D. 115. The martyrdom of Polycarp was much later—about A.D. 166. Justin wrote at Rome contemporary with Marcion, about A.D. 140–166. He denounced Marcion, and never alluded to Paul. It seems, therefore, that the orthodox church did not accept Paul until some years after Justin and Marcion were dead.

Historical Christianity is a priestly fraud. Critical research is disclosing a prodigious amount of corruption and forgery, most of which has heretofore been assigned to primitiv times. But what if it should appear that nearly all of these forgeries were done since the twelfth century.

We hav before us a little posthumous work in Latin by Jean Hardouin, a learned French Jesuit, who died in 1729, at the age of eighty-three. It was written or completed in the last year of his life. He maintains, and adduces some most cogent arguments to prove, that most of the early Latin and Greek literature, and all the early Christian writings (the sacred scriptures excepted), were fabricated by Benedictine monks after the middle of the thirteenth century.

We purpose to present to the readers of THE TRUTH SEEKER some extracts from Father Hardouin's book. Having satisfied ourselvs long ago that much of the early Christian literature and some of the Latin authors are fabrications, we are prepared to weigh the learned Jesuits' reasons for rejecting nearly all of them as spurious. ANTICHRIST, A. M.

Our London Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I should rather imagin it was feared by some of the faithful that the Lord was about to hibernate, as I hav noticed of late an increase of outdoor preachers, who probably believe that unless they keep up continual efforts their deity will take advantage of a moment's silence and slip off into his winter quarters, wherever they may be.

The nuisance is not so great on week-days, but on Sunday, and more particularly in the evening, at almost every street corner may be observed a small knot of people, surrounding a genuin tub-thumper, from whose discourse some little amusement may be obtained occasionally, but the thing soon gets monotonous. These individuals remind one very much of the man at country fairs who eats lighted tow and vomits flame and smoke from his mouth. The street preachers feed on Calvin's hell-fire food, and belch it out continually.

I am particularly interested in one of the fraternity, a youth of about sixteen years of age, who stands on a small platform every Sunday evening just off a main thoroughfare in the South of London. He seems to cram himself with a little red-hot Spurgeon, which he carefully retails, occasionally perpetrating some original remark which is extremely ludicrous, judging by his appearance and manner, for he gesticulates wildly and has a most delightful snuffle. He will blossom eventually into a powerful preacher, after the style of Spurgeon in his younger days, or perhaps even emulate the one and only Talmage. This latter worthy has held forth here on one occasion recently, but not with such great success as on his last visit. I presume he had no new wares to offer, or was not sufficiently advertised.

The Armstrong case has not shown the *Pall Mall Gazette* people in the best of colors, and this incident has done far more harm than good to them. Doubtless the ostensible object of the articles on crimes against children was good, but it now appears that Booth has been making the proprietor of the news paper a cat's-paw to pull a goodly supply of chestnuts out of the fire for him. He showed his hand rather too quickly, however, and it is very doubtful if he will get the thousands he so modestly asks for. As far as I can see, many of the subscribers to his funds consist of people who hav made immense wealth by paying starvation wages to their workpeople, and been instrumental thereby in causing the traffic in women so prevalent in all large communities.

It is wonderful how anyone possessing any degree of intelligence can suppose that prostitution will be put down by act of Parliament, but those who hav caused the stir there has been of late fancy that it can be done if assisted by a few meetings in Exeter Hall and a special prayer manufactured by a bishop.

The meeting at Hyde Park was tolerably large, estimates of the numbers ranging from 11,000 to 300,000 (there must hav been some good judges present). The object seemed merely to be for the purpose of the speakers pledging themselvs to help the authorities to carry out the new act, though how it is to be done I did not hear. The result of the agitation has borne fruit, as several individuals hav already been tried under this law and sentenced to stiff terms of imprisonment. The greater portion of the press considers the disclosures as being disgraceful, and incentivs to vice, but if the statements are true, I can scarcely see why they should not be published. But people are so highly cultured now that, while it is extremely shocking to even hint at such a thing, it is rather clever to commit a successful rape on a defenseless woman, provided the perpetrator is not caught.

It is not often I buy theistic literature, but having heard that a clergyman in Manchester had published a pamphlet completely annihilating Ingersoll's objection to the Bible, I was led to invest in a copy, but, as usual, was disappointed with the contents. There is a certain amount of ingenuity displayed in avoiding a direct answer to any objection that has been made. The usual plan is adopted of bringing up one text in opposition to another; for instance, where Ingersoll states that the Bible degrades woman, we hav a proof (?) that it does nothing of the sort by the quotation, "A woman that feareth the Lord [*i. e.*, supporteth the priests] she shall be praised," and so on. The passages showing that woman was only looked upon as a chattel are carefully ignored. What such books are written for, except to bring money to the author, it is hard to say; certain it is that they would never convert an unbeliever.

Fraternally yours, J. D.

Lectures and Meetings.

MRS. H. S. LAKE spoke at North Collins, N. Y., Sep. 5th and 6th, and Paw Paw, Mich., Sep. 13th. Parties desiring lectures will address her at Paw Paw, Mich.

J. E. REMSBURG will lecture at Roche's Hall, corner Grove and Morgan streets, Jersey City, on the evening of the 17th. Subject: "Sunday Slavery." Friday evening, the 18th, he speaks at Vineland, N. J., on "Bible Morals."

Letters from Friends.

WANSHIP, SUMMIT CO., UTAH, Aug. 25, 1885.

MR. EDITOR: We wonder how the Eastern people can become so religiously fanatical as to throw themselvs under the wheels of Juggernaut and be crushed to death, to throw their babes to the crocodiles, and practice all their other cruel or absurd rites.

And some wonder at the fanatical zeal and blind faith of the Mormons. They cheerfully comply with an order from their leaders to go to Europe, the Sandwich Islands, or elsewhere, to be absent from their families and business, and without remuneration, or sell out a comfortable home and move to Arizona or Mexico. In fact, the main tenet of their religion is implicit obedience to their leaders in all things.

They believe that God—a man-like personage—used to hav confidential chats with Joseph Smith, that he told him how to organize the Mormon theory, and showed him where to dig for gold plates, on which was written, "The Book of Mormon," and when Joseph went to get the plates, the devil—another man-like personage—was there, and disputed his right to them, and Joseph—being an athlete—and Mr. Devil doing as Jacob and Jehovah are said to hav done, they had a wrestle for the possession of the gold plates, and Joseph downed the devil. They believe the United States government will be overthrown, and that they, the Mormons, will finally possess the entire earth, and a thousand other absurd and improbable things.

You wonder how intelligent men and women can be such obedient serfs, and hav such implicit faith in such unlikely occurences. But if you could see their thorough, systematical organization, you would wonder how any could escape. They hav primaries for children three to ten years old, where they are instructed and taught the Mormon doctrins; also the Young Ladies' Association, the Young Mens', the Teachers', the Relief Society, the Seventies, the High Priests, the School of the Prophets, and some others, each with a president and councilors. All of these societies, which include all classes, are constantly drilled into the faith, and if Juggernaut and the crocodiles were included in their tenets, these deities would receive as many victims as they do in India.

Before an election the priests meet and nominate those they want to fill the offices, which is virtually an election. Of course they go through the farce of voting the ticket put in their hands. In these appointments church standing is the main qualification required. And these officers hold their office only during the pleasure of the church, so you see this state is emphatically governed by the church.

The Edmunds law—prosecuting a few polygamists—will never take the control out of church hands, but makes them more fanatically zealous.

But the few Liberals scattered through Utah can make themselvs some good neighbors, and do much good by judiciously circulating all the tracts, papers, and books they can afford, which is the only way to strike at the root of the disease. All should become subscribers to some of our Secular papers, and induce their neighbors to do likewise. Then soon a blight would be noticed in this now thrifty tree of superstition, Mormonism. Yours truly, WM. REYNOLDS.

BROOKLYN, Aug. 24, 1885.

MR. EDITOR: It was my first intention to renew my subscription for a longer term, but the thought occurred to me that it will be more liberal to subscribe $4 per annum than $3. Therefore I inclose an instalment of $1, and will note the progress I hav made in Bible-ology as a pupil of THE TRUTH SEEKER.

The Bible, as a theology, should necessarily contain some valuable truth to giv it a color of plausibility, though, as a whole, it is so chaffy that it will hardly pay for sifting, especially not for the chaff.

Having no relish for chaff, I shall hav nothing to do with it, not even to damn it, for I don't think it worth a damn.

The preservation of the Bible, as a history, should hardly be desirable by the advocates of priestcraft and statecraft, for it represents them to hav been the most hellish of all hellcrafts, whose hellishness is only modified by their opportunity to practice it. Therefore the Bible should be a more formidable weapon against them than all the Infidel literature that has been published. Infidel literature would hav no force without the Bible.

The Bible, as a philosophy, is purely Secular and compatible with all known principles of nature from beginning to end. And it reaches a long way. It begins with matter when formless and void, and ends with the final consummation of human destiny, and promises the permanent establishment of a common brotherhood of the human race, on a basis that shall endure forever. I believe it to be compatible with intelligent human aspirations that we should accept that promise in hope, if we cannot in faith.

If my understanding of history is correct, the protest against priestcraft and statecraft that put an end to the Dark Ages, and made Freethinking and Infidelity possible, is traceable to the Bible. Therefore I cannot understand why Infidels should make the Bible an object of their especial hostility, unless a bigoted unbelief is possible. It is not fairly supposable that a slave to bigotry can be a Freethinker on the subject of his bigotry; if not a Freethinker, he cannot be a clear and correct thinker; and if not a clear and correct thinker, his conclusions will not be consistent with all the facts.

J. A. TUTTLE.

KANSAS CITY, MO., August 13, 1885.

MR. EDITOR: We hav it from the best of former religious authority that, at the age of the world when Voltaire, Paine, Jefferson, Franklin, and other patriots passed from the earthly stage of life, every one had to immediately stand up before Jesus, the Holy Ghost, God, and his angels, and be judged, if they were vouchsafed a hearing at all, and it is generally settled in the mind of the Christian-trained that the above-named gentlemen never had an examination, and that priesthood's general opinion was taken as *prima facie* evidence against them; that they simply met old Beelzebub, and to this day do not know anything more about God, Jesus, and the Holy Ghost than they did when on earth. It appears from other religious teachings that some are laid away on ice, until some great convulsion of nature, like the blowing of Gabriel's horn, shall arouse them. Exactly what class of humanity are entitled to this distinction we are not told, but probably those like Beecher, who are half their earthly life riding the horns of the altar, and the other half hanging on to the tail. To-day we hav the evidence of no less a divine than Newman that General Grant, in passing from earthly conditions, met with none of these experiences, but in place of God, Jesus, Ghost, and angels, he was received by Lincoln, McPherson, Rawlins, Washington, and cabinet. No explanation is given for this radical change in being received at the court of heaven, or whether it is general or special. If priests do get things terribly mixed guessing about receptions in a future state of life, one thing is certain, they are first-class funeral liars; but, if they are chosen by God, he may believe his own to such an extent that it will help some outside liar to a comfortable place, which will be doing some good.

Yours, etc., W. W. JUDSON.

"WHAT'S IN A NAME?"

MR. EDITOR: In THE TRUTH SEEKER of Aug. 8th, Mr. Clark, M.D., has fairly answered the question in respect to the name of religion, of which few people know the meaning; but from the way he has disrobed and dissected it, and analyzed its stomach, it appears to me that a more appropriate heading would be, "Religions Retrospect Damaging to the Future Crop."

A Methodist elder told me recently that the meaning of religion was "a re-binding." Then I said that religion and Christianity are two principles impossible to harmonize. They are God and Satan, that forever antagonize each other. Instead of meaning everything that is good, as the many suppose, religion is the very principle of immorality, and, with the initiated, its purposes as base as any crime. Then why talk about the development of a principle which only means the un-development of humanity?

The name of Christian has been as basely misapplied, for the gospel of Christ declared that it was to make free. It was natural morality toiling for humanity, and not for a particular set of men; not for the present, but for all time. Its kingdom was not of this world, because its only reward was the reward of virtue. But the name has been appropriated by the opposit principles of greed and selfishness, whose tricks of ambition and avarice hav ever defrauded mankind; whose legislation has ever restrained business, fined virtue, and encouraged vice with promotion and reward.

A sect were stigmatized as dogs because they were governed by natural morality, and by the truths found in nature, and their motto was "Fidelity," of which the picture of a dog on their banner was the emblem. Hence the word "dogma," with its derivations, which hav long been made odious, because it has long been unpopular to tell the truth. Has not religious custom misapplied the word "dogma" to mean an arrogant assumption, or a doctrin without evidence—since it never had its foundation in the idea of faith or belief, but in the very act of thinking, therefore in knowledge? And would not a doctrin like that of the laws of gravity, which holds the scales of justice even, be a pure dogma? But the religious saith-the-Lord principle has been held superior to the laws of gravity and mathematics. It has molded falsehoods and gilded them with truth by double meaning of words and double-sense writing, and it has been continually molding old lies into new forms, and making dust a little gilded appear of more value than gold a little dusted o'er.

One grand step in advance will be a new dictionary to disabuse the minds of the masses from many enslaving words. The names of political parties hav been the same babbles of unintelligibility. The millions of honest toilers would naturally suppose that a Republican party meant republicanism, instead of a principle ignoring the Constitution, opposed to state rights, and tending to centralization of power. And there are many men who call themselvs Democrats who are as far from being democrats as the pope is from being a Christian. And judging from the writings of some who call themselvs Liberals, they never hav crept out of the shell of intolerance. Many words hav changed their meaning, but principles never change. The principles of religion, by whatever name, hav been to stultify reason and stimulate dreams. The principles of Liberalism are to wake people out of their dreams and stimulate thought, until each individual shall stand forth a sovereign in the empire of thought. It would be profitable to take a lesson of St. Paul, and no longer go by names and professions of faith, but by works. When we are asked to contribute for building a monument "to one of the greatest of living men," is it not about the same as if we were asked to help immortalize the principle that has robbed us of our liberties, and gathered all the accumulated wealth of the United States for the last twenty-five years into the hands of three thousand men? But Mr. Beecher said, "If it were not for piling up property, man would go back to animalism." It is only religion that ever made a higher plane where wealth can be piled up, and a luxurious living enjoyed without labor. In the fable of the wise fox, when he saw all the tracks going into the lion's den, and none coming back, he did not go in. So if man would throw away his religion and go back to animalism, he might be wise enough not to let all his hard earnings be stripped away from him by these higher plane laws. But laying up against the time of need *is* animalism, and the insignificant ant was man's school-master that taught him honest toil. So priests and kings received their lessons from the spider and beasts and birds of prey. They love the eagle because the ostentation and the worship are about equal with them and the eagle. But there is more morality to be seen in the hog than in man, with all his boasted religion. I looked across the street one day, and saw a litter of pigs, and their mother defending them from the savage attack of dogs, and other members of their species rushed into the conflict and formed a line of battle in front of the weaker ones, without a general, that would hav done some honor to a general, and they held the enemy in check and gave no inch of ground, although they were fearfully torn and mangled in the conflict, and not one of them ever thought of applying for a pension on account of his vicariousness. This thought was developed in the higher plane, in order to make a bonded debt and sinking fund.

Bond-slaves of tradition, the hog can show you the way to wisdom too. He will not worship a flag that is a flaunting lie, or giv a traitorous kiss; he will not be devoured with parasites, but will roll them in the mire and make mudsills of them; and for a dead fellow he can mourn just as much without spending a million at his wake, or building a monument. Then there is a lesson in economy: "If it were not for piling up property, man would go back to animalism." But the money sharks understood it as well as if they were told, "Giv us preachers a reasonable portion of the swag for keeping up this infamy called religion which supports the higher plane, or you will go back to the level and toil with the toilers."

W. L. STARK.

INVITATION TO A PRAYER MEETING.

"Aug 10, 1885.

"DEAR BROTHER: I take great pleasure in informing you that on Wednesday evening, the 12th inst., our former secretary, W. H. Morris, will lead the Young Men's Meeting. Every member and friend of the association should be present. We shall not hav Mr. Phillips to help us, therefore I am very anxious that the meetings shall not diminish in power or numbers. Pray over it, talk it over with your friends, and let us hav such a meeting as we hav not yet enjoyed. Let us expect great things. Remember the promis: 'If ye abide in me, and my words abide in you, ye shall ask *what* ye will and it SHALL be given unto you' (John. xv. 7).

"Please do all in your power. Talk, work, pray!

"L. W. BARNES, Assistant Secretary."

MR. EDITOR: Please publish with proper comments.

LIBERTA.

OAKLAND, CAL., Aug. 16, 1885.

MR. EDITOR: This morning I attended "divine services" at the First Congregational church of this city, of which the late Dr. Buck was a prominent member. The preacher informed us that the time would come when every knee would bow—to a myth. But I hope the time will come when not one knee will bow to a mythical Jehovah, gathered up and handed down to us by our poor, ignorant ancestors.

I worship no God but that of humanity, the Ingersollian God. Some of my friends tell me that the devil has already got a good warm berth selected for me, but I lose no sleep about it. Some of my Christian friends say I am insane. Well, if a disbelief in the existence of a God, a heaven, a devil, a hell, a Holy Ghost, in the working of miracles, etc., constitutes insanity, then I am insane, but they hav made no attempt as yet to put me in an asylum.

No doubt you hav seen accounts in the California papers of the trial of H. F. Prindle for the murder of Dr. Buck. The jury are still out, and at present stand three for conviction and nine for acquittal. I feel safe in stating that seven-eighths of the people in this locality are well convinced that Dr. Buck was guilty of what Mrs. Prindle accused him of, viz., adultery and abortion. A member of Dr. Buck's own church tells me that it was his custom to get all the money he could from the poor for his savior and then get them off his hands as soon as he could.

The more of such rascals we get rid of the better it will be for society. LYMAN SMITH.

ST. JOHNS, ILL., July 11, 1885.

MR. EDITOR: I desire to make a few remarks to my brothers and sisters throughout the world whose good fortune it is to peruse your invaluable paper. I read weekly THE TRUTH SEEKER, Nashville *Liberal*, *Light for Thinkers*, and DuQuoin *Press*, whose editor is a genuin Liberal. Besides, I occasionally read other papers, and recently I was favored with a package of Brother H. L. Green's *Magazine*, which I prize very highly. Brother Green is, and has been for many years, an energetic worker in the Liberal ranks. He is a great organizer, and has done much good in that line. Such men deserve patronage by the Liberal public. I discover so much in my perusal of Liberalism that is encouraging that I hardly know what to speak of first. The space you giv to your patrons to ventilate their peculiar thoughts to each other is beneficial to the student of human nature, and as a rule Freethinkers prefer investigating the real, the true, and the beauties of nature rather than imaginary things. In your letter department what a grand lesson is presented to the observing mind! All grades and shades of belief are there. We are able to trace the mind in its growth from the lowest strata of orthodoxy to the highest pinnacle of scientific Materialism. It is really amusing to me, and I much enjoy reading the sharp criticisms of our Liberal brothers and sisters. Now, I think this a good thing, and much benefit will accrue therefrom if so be this is conducted in a proper spirit, which I hope to see adhered to, for I maintain that we hav less excuse than any other class of people on earth to descend or occupy the persecuting plane. Discuss and criticise; that is right, for it is calculated to elicit thought and investigation, without which there can be but little progress, but for the sake of our glorious cause let us conduct this as men and women worthy of our name as Liberals. Oh, no, my friends, we cannot afford to partake of the sins and mistakes of the different Christian denominations. I, for one, who hav been there and tasted the gall of bitterness, and suffered the bonds of iniquity, do not propose to worship at that shrine any more. I am happy to see so many souls (whatever that word may mean, for really the term has been used in so many different ways that I do not know but that the word "soul" has become ambiguous) who hav lived under and been emancipated from the persecuting spirit of Christianity, are being elevated to a more ennobling status of humanity, so that they can differ in opinion with their fellow-beings without os-

tracising one another. This is sufficient to teach us that Liberalism is a benefit to man, woman, and child, for where there exists toleration we hav corresponding peaceful and happy lives. Of course, none are perfect, and we are all liable to make mistakes at times, but we will be remunerated every time better for a good deed than an evil one.

In this connection I will offer a few thoughts, or rather make a suggestion to the two classes of Liberals—for it is well known there are two classes with us, Materialist and Spiritualist. Now, to my way of thinking, we should not lose sight of one very important thing—that is, we must work together with the utmost harmony in carrying out the principles of Liberalism, and as secularization is the fundamental basis of our line of operations, we should by no manner of means let any ulterior consideration take possession of our minds to impede the progress of the completion of the foundation of our work, for it does seem to me to be self-evident to all observing minds that the benefit to be derived from this grand enterprise will be equally to the advantage of not only the Spiritualists and Materialists, but every sect and ism in our land, from the fact that a secular government, such as we demand, will protect every citizen alike, no matter how humble. Consequently it is the best for all concerned. We know this to be a fact, whether Christians think so or not. We want no discrimination. Equal justice for all—anything short of that is defectiv.

Criticisms on questions of difference between us, such as immortality on one hand, and death ending all on the other, are essential in order to elicit thought, and urge the minds that are somewhat dormant to an investigation. I fully agree with Brother H. L. Green, who says in his March *Magazine*, page 90, "Whatever one may think of Spiritualism, there are some things relating to it that all honest persons must admit. One is that if it be true it is the most glorious revelation that was ever made to man; all others sink into insignificance when compared with it." So I say. Although there are a few among us who seem to ignore the importance of the investigation of the spiritual phenomena, I tell you that it is like Banquo's ghost, it will not down at one's bidding. Men and women will seek knowledge of matters and things pertaining to the present and future. And all the cold water that can be thrown on those who are in a legitimate way seeking for knowledge in regard to the continued existence of their loved ones who hav passed through the change called death, is not likely to stop them.

I am sorry to see a few of our brothers and sisters use such harsh words against Spiritualists and Spiritualism. I refer to some wholesale assertions I occasionally meet with, condemning the whole thing and all mediums; for I hav been acquainted with some who are thought to be and are called mediumistic, and better and more social and energetic workers in the cause of Liberalism I hav never met. Mr. William Ellison, who was the first president of St. Johns Liberal League, was a thoroughgoing Liberal and and a gentleman in every sense. He never had been contaminated with Christianity, but was an Atheist, until, as he says, he got positiv proof that those we call dead still liv; and, by the way, Brother Ellison is no crank. Of course, his word, though I think it as good as anyone's, is not sufficient to convince or satisfy me, for on similar testimony I once accepted Christianity, and with me I am confident Christianity is forever gone. However, I am, and ever expect to be, a seeker of knowledge. I wish to learn all I can here in this life, and should I be so fortunate in the journey of life as to find positiv proof of a continued existence, I most assuredly will not consult some of our good brothers and sisters who know that death ends all, whether they think it would be best for me to honestly confess, at the risk of being thought that I had an attack of softening of the brain. I refer to some expressions I hav seen, such as, "I am sorry for the loss of our dear Chainey," and again, "Our poor lamented Chainey;" then, again, some one was fearful that our editor was going over to the Spiritualists, as our former editor, Mr. Bennett, did. Oh, what a pity that we, as Liberals, should do our own thinking, and hav independence sufficient to act according to our honest convictions. I am not in the least troubled about any screws being loose in the top of Brother Chainey's head, neither do I apprehend any great danger of Brother Macdonald, so long as the THE TRUTH SEEKER is conducted so well as at present.

Let each work in his own legitimate sphere, and while wielding the pen in our criticisms of our little differences of opinions with one hand, let us not forget to take hold with the other hand of the ship of state. and bear her aloft on the basis of secularization. For, I tell you, should the party get in power that wish to recognize God and Christ in our Constitution, there will be something more serious than a leg broken. If we Infidels escape with our necks we will be more fortunate than many who lived in the past ages under similar power. In conclusion I will say, let us all concentrate effort for the benefit of humanity the world over; let the world be our country and to do good our religion, and the result will be well. I am glad there are no more bickerings among us than there are. It is true Brother Winter givs some pretty hard hits now and then with his dogmatic expressions, but let us just attribute it to his peculiar organization; we all hav our defects, and one thing we must admit—his good qualities predominate to a great extent, for I see he contributes generously toward Freethought; he helps to hold up the hands of those who are in front of the battle for mental liberty. Such are worthy of praise. Then there is our great sister Elmina, a noble soul doing much good work; and even were I a Spiritualist I could commiserate her, for I am persuaded she, like myself, has met with some discouraging experiences in the investigation of continued existence. But I hav not yet acquired as much knowledge as she seems to hav—that is, to know there is no such thing as a spirit. Neither am I blessed with a knowledge of the fact there is; so I certainly need help some way. I do not blame Elmina for hating fraud and deception, for I hav sent two sealed letters and a dollar each time to C. F. Pidgeon, of Indianapolis, Ind., for an answer, and got no answer; neither was I as fortunate as Sister Martin, of Cairo. In her book on Spiritual experiences, speaking of sending money to different mediums, she says that in all cases where the mediums could get no communication the money was refunded, but, alas! not so in my case. The first letter the medium says he did not receive; the second one he acknowledged, but was from home at the time he wrote to me, being at Colfax, Ind. He stated he had been informed that there was one received in his absence, and on his return he would giv it his attention. Now, I hav gullibility enough to believe he fulfilled that part of his promis—I mean that he gave it his attention. Yes, indeed, I am so destitute of any doubts on that part of the performance that I even believe with all my heart (or whatever organ is called into action to cause one to believe) that he opened the letter (I mean the outside one which contained the dollar), and got the coveted treasure, little as the amount was. It is not the amount that has the bearing on my mind, it is the principle. If Solomon was a little reckless in his love for women, his head was level when he said "the love of money was the root of all evil." I hav written two letters of inquiry to Mr. Pidgeon, but I get no answer. Possibly Mr. Pidgeon is like the one we read of in Noah's Ark. You recollect there were two sent out to hunt dry land and one never returned. Oh, no, they were doves—the moral is obvious. I seem to be prone to bad luck as well as Sister Elmina. However, this bit of bad luck is not sufficient to deter me from investigating for truth. neither do I yet believe all mediums to be frauds and tricksters.

By the way, from the report recently from Liberal, Mo. Brother Walser, from the position in which his name appears, seems to be getting into enchanted grounds. Well, this is getting to be a funny world, but as it is the only one I recollect seeing, I must be going, and try to find out all I can. So, wishing all peace, happiness and prosperity,

Farewell, WM. A. THOMPSON.

CINCINNATI, O., Sept. 8, 1885.

MR. EDITOR: Once more I send a few lines, which I hope will shine upon thy page. The bright and brilliant star of Materialism is now casting its light upon the dark pages of past superstitions and groveling ignorance. More and deeper it penetrates the minds of millions who are now disgusted with the numerous deceits practiced by charlatans in the name of religion.

The great intelligences of the age are more than ever satisfied that the true and solid ground on which all can stand, and that without discord or dispute, is the grand philosophy of Materialism, which ignores every vestige of all Spiritualistic hobbyisms, and claims all nature for its temple and all humanity for its brotherhood. It repudiates all sectarianisms, and knows no other sentiment than that which nature and reason dictate. Sir, that which claims a distinction from nature and sets up a power outside and independent of nature is the cause of many evils, dividing and subdividing the great human family into carping and malignant organizations, ever ready to injure or destroy each other if not restrained by civil power.

Instead of religions giving peace to the world, they hav been and still are the most contentious and disturbing element of discord, and most destructiv of all systems.

Materialism means peace, love, union, morality, and intellectual progress in everything which administers to the happiness and prosperity of man, woman, and child.

Fraternally yours, T. WINTER.

DAVID CITY, NEB., Aug. 25, 1885.

MR. EDITOR: I am wonderfully pleased with the books I hav bought of you, especially "The Holy Bible Abridged" and "Sixteen Crucified Saviors." Send more—especially "The Godly Women of the Bible." If the women would but read the last, there would be such a shaking up of the dry bones and stinking carcasses of bigoted and superstitious notions and beliefs that the sky-pilots' occupation would be gone. They would hav to go to digging potatoes for a living, or go hungry. I hav felt the power of their persecutions, and am branded Ingersoll No. 2, the Infidel of David City. But then, I tell them that when their sisters in the church will go the rounds soliciting alms to build a parsonage with, and bolt straight into a saloon and take money from the bartender over the bar that he took from poor devils in exchange for whisky to get drunk on (as they did in this town), they are no better than he who sold the whisky; and that if there were a house of ill-fame here, they would take the wages of their sisters' shame to build a temple to their God with. Since I gave them that shot, they hav left me alone openly, but to my backs they are plunging it into me up to the hilt. They dare not face me, but, Christian-like, shoot me from behind; and, if they dared, I would be nailed to the cross; but, thanks to the growth of Liberalism, I am out of the reach of open harm.

Truly, E. R. DEAN.

CENTERVILLE, UTAH, Aug. 30, 1885.

MR. EDITOR: I am home again from the mountains, where I hav been working in a mine by where perpetual snow lies, where the sublime scenes of nature are to be seen in such magnificent grandeur that it seems out of the power of my tongue or pen to describe them. The grand scenes from those lofty peaks and ridges are sublime. Many thousands of square miles of country are to be seen in the mighty distance with the naked eye from where I hav been. The mighty sheet of the strong briny waters that compose the great Salt Lake, with high mountains jutting out in many places like islands in the ocean, is grand and sublime to behold. The lofty pines and other trees, standing like silent sentinels on the steep hillsides displaying their evergreen branches, add beauty and grandeur to the scene. Then in the mighty distance we see the divine orb of day make its glorious appearance, charging the atmosphere with the sacred principles of life, bringing all things into existence that we behold, in accordance with nature's immutable law. Here it is cause and effect, cause and effect, for evermore. My mind seems lost in wonder and admiration when I reflect on these things, and it causes me to see and understand the folly and humbug of all kinds of priestcraft, with their Bibles and Korans and all other theological trash, that keep the human mind in darkness and ignorance, of which all priestly thugs take advantage, and feast themselvs on the credulity of the people. But it seems there is a grand day dawning, which means the beginning of the final end of all this priestly, theological, humbugging, and Bible business. Here in this priest-ridden territory old Taylor, G. Q Cannon, and other beastly, treasonable thugs are skulking and hiding from the law; but I hope the United States government will take stringent measures to wipe out this treasonable, filthy, and adulterous outfit calling itself the kingdom of God, for it is a bitter curse and outrage to this delightful territory. They hav put some of the beastly, adulterous scoundrels in the penitentiary, and I hope the United States laws will be vindicated and put in full force here, and let justice hav its proper claim and demands.

Well, I must change the subject by telling you I received the three pamphlets all right, and must say they are three clinchers. Mr. O. B. Whitford's, and Mr. Babcock's, and the "Bible Anthology"—they are all three eye-openers. And now I want some more, per inclosed list.

It appears you are going to hav a grand time at the coming Albany Convention, and I say, Success to it and its noble speakers. And I hope Mrs. Cady Stanton and Miss Helen H. Gardener and other ladies will put in some telling blows in defense of truth and right. I wish they could come to this territory for a while and break the fetters and shackles that bind the mental powers of their fair sisters here. Then I often wish we had Mr. C. B. Reynolds, Mr. Remsburg, Mr. Jamieson, and the noble Ingersoll. Well, perhaps there is a mighty shaking awaiting poor priest-ridden Utah yet, for I perceive the leaven is working with effect in the world, and I suppose Utah will come in for her share.

Well, I must close this missiv, as I hav neither time nor space to say more, except that I admire the way Miss Wixon is conducting the Corner for the little folks, and I will say, Miss Wixon, you are engaged in a wider and grander field of usefulness than you are fully aware of, and in years to come many that are children now will rise up and bless you.

WILLIAM WILLIAMS.

WARREN, MO., Aug 30, 285.

MR EDITOR: Inclosed find $1, for which please send me one copy of the TRUTH SEEKER ANNUAL; one copy of Paine's "Age of Reason;" one copy of J. E. Remsburg's "Bible Morals;" and for the balance that is left send me three cartoons of the issue of July 11th, and as many of the "Modern Balaams" as that left will pay for. After having read "Bible Morals," I intend that all shall perform missionary service, and, instead of sending my means abroad, I propose to try and open the eyes of the benighted heathen at home. I liv in the midst of a community that contains a large number of people whose religion lasts from the time they appear on Sunday for Sabbath-school until the ceremony of the day is performed. Nevertheless we hav a goodly sprinkling of Freethinkers in our midst, but many of them are moral cowards, and fear Mrs. Grundy. That old lady and myself had a rupture many years ago, and people hav found out that she slandered me, so I go on careering in my course, giving blows when assailed, and always striking a vulnerable point when I see one. I hav been a Freethinker ever since I was a child, and received my first pabulum from the spoon of the Boston *Investigator* thirty-three years ago, my father being then a subscriber to that journal. He still livs, and time only tends to strengthen his convictions, and he lately read with much pleasure and avidity the three copies of THE TRUTH SEEKER with "Catholicism in Ancient Mexico," by McArthur. Early impressions are lasting, and though I was but eleven years old when I began reading the *Investigator*, impressions were made which caused me to reason until I became a confirmed Infidel. My outspoken opinions hav many times operated against me financially, but still I manage to liv and am making some money, and I intend to spend as much as I can spare in the distribution of Freethought literature and the dissemination of truth. Every subscriber to a Liberal journal should be thoroughly alive to the importance of early mental training and reasoning, and should urge upon the young in his own family, as well as his neighbors, to peruse Liberal literature, and he should see to it that they are provided with interesting Liberal and scientific books that will interest and amuse, as well as instruct, in the right direction. We should not, for a moment, argue that we hav no right to instruct our neighbors' children. Don't the sky-pilots do this continually with your children? That is the way they propagate their religion. If we wish to make proselytes, we must begin among the young. That is the reason there is so much ignorance and superstition in the world to-day. The Catholics accomplish the most of their work through the plasticity of the infant mind. The same result is reached by the Protestants by means of the Sunday-school. When I get through with reading my TRUTH SEEKERS I giv one-half to a friend who takes the paper with me "snucks;" we felt too poor to stand the expense alone, and bear the expense equally. Hereafter, we will each take it separately. We then mail them to those whom we think will read them, and we can see that we are beginning to create a considerable diversion. There is no book or paper that has so much diversity of good and healthful reading matter, tending all in the same direction, as THE TRUTH SEEKER, and if it, and other Liberal literature, were judiciously distributed among the young men and ladies who hav inquiring minds, for some time prior to some of the distracted and protracted efforts of the sky-pilots, it would go far toward rendering nugatory their pernicious influences over the minds of those who are not in the habit of much reasoning. The great diversity of the subjects presented for consideration, the able manner in which each subject is treated, and the absolutely unanswerable argumentativness of some of them, are sure to open up the eyes of reasonable people, and direct their thoughts into modes of thought and channels of reason that they never would hav taken had not their attention been arrested in that way. But I find that I am digressing from my original intention, for I had intended being quite brief. At some future time, when I am under the "inspiration" you may hear from me in a more prolix manner.

Respectfully yours, etc., WM. W. MOORE, M.D.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Days I Love.

Not the days when glancing sunshine
Flecks the smiling fields with gold,
And the chanting warblers' music
The delighted thickets hold,
When the scented blossoms swinging
Yield their fragrance to the air—
'Tis not then my restless spirit
In the quiet joy would share.

But the days when fiercely rushing
Sweeps the wind the forest through,
And like charging war-steeds driven
Speed the clouds across the blue;
When the branches wildly tossing
To the heedless storm complain,
And the roaring of the torrent
Mingles with their wild refrain.

Then it is my spirit rises
And my quickened pulse beats fast,
With the swaying of the forest,
With the trumpet-ringing blast;
Like a sounding strain of triumph
Seem their swelling notes to me,
And in each loud blast come echoing
Pæans wild of liberty. D. L. B.

Middle Falls, N. Y.

The Blind Men and the Elephant.

[The following, by George Saxe, we believe, nicely hits off quacks and theologians:]

It was six men of Industan,
To learning much inclined,
Who went to see the elephant,
Though all of them were blind,
That each by observation
Might satisfy his mind.

The first approached the animal,
And happening to fall
Against his broad and sturdy side
At once began to bawl,
"God bless me! but the elephant
Is very like a wall!"

The second, feeling of the tusk,
Cried, "Oh, what hav we here,
So very round, and smooth, and sharp?
To me 'tis mighty clear
This marvel of an elephant
Is very like a sphere!"

The third reached out his eager hand
And felt about the knee;
"What most this wondrous beast is like
Is mighty plain!" quoth he.
"This wonder of an elephant
Is very like a tree!"

The fourth approached the animal,
And happening to take
The squirming trunk within his hand,
Thus boldly up and spake,
"I see!" quoth he, "the elephant
Is very like a snake!"

The fifth, who chanced to touch the ear,
Cried, "Even the blindest man
May tell what this resembles most,
Deny the truth who can;
'Tis clear as day, the elephant
Is very like a fan!"

The sixth no sooner had begun
About the beast to grope,
Than seizing on the swinging tail,
That fell within his scope,
"I see!" quoth he, "the elephant
Is very like a rope!"

And so those men of Industan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong;
Though each was partly in the right,
And all of them were wrong.

MORAL.

So, oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an elephant
Not one of them has seen.

Founded on Fact.

"Oh, what a lovely morning!" exclaimed Rose Winters, as she, with her parents, brother, and sister, were on their way to church one Sunday morning in May.

"Yes," said her father, "almost too lovely to last, I fear. Do you see that dark cloud in the west? I hav been watching it for some time. Although quite small, I think from its motion we shall hav a young cyclone before we can reach the church."

Mr. Winters, with his family, had started quite early that morning to attend church some ten or twelve miles from home. In southern Minnesota, where they are living, storms come up quite suddenly in summer, as well as in winter. Rose was eighteen years old, her sister sixteen, and her brother fourteen; all quite smart and intelligent, but they had been taught to believe there was a ruler somewhere in the sky who ruled the winds and storms, and sent these tornadoes as punishments for some sin committed by his erring children. Therefore it is no wonder they all exclaimed, "Oh! what shall we do? Let us turn around and try to get home and into our cyclone cellar before the storm reaches us."

"I hardly think it best," said Mr. Winters, "for, if it is a cyclone, we could not reach home, and, besides, there is a large house a mile or so ahead where we would all be comfortable. Do you not see those nice, large buildings on that rise of ground yonder?"

"Yes, but that is where John White livs, and he's an Infidel, and so are all his children."

"Yes, and his wife too," said Mrs. Winters. "It is a regular hot-bed of infidelity. Can we not go somewhere else? I hav never spoken with them, and don't allow our children to notice theirs anywhere. Such abominable creatures! I don't see why God allows such people to liv."

"Well, it is the only place we can reach where ourselvs and horses can be made comfortable," replied Mr. Winters. "The most of the settlers along here hav no barns, using straw sheds in place of them, and their houses are mostly little shanties."

By this time they had reached the farm-house of Mr. White, the Infidel, and, the storm coming in the opposit direction much faster than any horses could travel, they were glad to drive into the yard, where they were met by the family of Mr. White, who had been watching the storm, and saw them approaching, the boys taking the team to the barn, and the buggy into the carriage-house, Mr. and Mrs. White ushering them into the house just as the first drops of rain came down. None of the family had ever entered the house before, and all were surprised to see things in such good order.

Everything about the house was clean and neat, and seemed fitted to its place. In a bay window in the sitting-room was a profusion of plants—some of them very rare. A few rich pictures adorned the walls, while the center table was covered with books and papers for the children. In one corner was a large book-case filled with books of all sorts, or rather books treating on a great many different subjects.

"Well," said Mr. White, after a few commonplace observations had been made, "I am almost glad the storm came up, for it, no doubt, compelled you to call. We hav lived here three years, and few except our near neighbors hav called on us. It seems lonely, as we lived in a thickly settled place in the East, where people were very social and, I might almost say, seemed to belong to one family."

"Yes; no doubt it does seem lonesome, but you do not attend our church and we hav so much to do to keep up meetings, Sunday-schools, festivals, etc., that we hav little time to go outside our own neighbourhood, and Mrs. Winters is very zealous in religious matters, doing all she can for the cause of Christ, and doing her visiting among members of our church."

"Well, for my part," said Mr. White, "I think we owe a duty to the human family, and creeds or churches should not interfere to prevent our doing that duty. For instance, if some stranger moved into our neighborhood, I should not stop to inquire what church he belonged to, or whether he belonged to any, but should think it best to make the acquaintance of himself and family. Or some one might be sick or meet some other misfortune, and I should feel it my duty to call on them and render such assistance as I am able."

This and much more conversation passed between them, and the children became so much interested in it they did not notice Mrs. White when she left the room about eleven o'clock to prepare dinner. She soon returned, however, and saying that, their callers being disappointed in going to church, a little music would perhaps be acceptable, requested her four children to sing a quartet they had lately learned, entitled, "The Joys of Home," Herbert, twenty years old, playing the organ and singing bass, his sisters the other parts, and, as they were well trained, they rendered it exceedingly well. Before they were through Mrs. Winters's head dropped, and her eyes filled with tears. Rose was thrilled through and through, being a great lover of music. After one or two more pieces, she, with brother and sister, joined them in singing some pieces from "The Gospel Hymns," these being all the pieces they were acquainted with. The ice was now fairly broken, and when they repaired to the dining-room a happier and livelier company is seldom seen. After dinner there was a general conversation for two hours or more, the young people's tongues being loosed, and the old people being drawn toward each other. The time passed so pleasantly they were all surprised to hear the clock strike four, and the Winters took their leave.

The rain had ceased about noon, the sun coming out had dried the mud with the aid of the wind, and everything was lovely again. The heaviest part of the storm had passed to the north of them, where much damage was done to buildings and timber. They drove some distance in silence, but at length Mr. Winters asked his wife how she liked the White family.

"Why," said she, "I am just delighted with them! But I feel so mean and small when I think of the injustice I hav done them! I hardly know how to meet them again; to think how prejudiced I was before knowing them! But I shall find out, for Mrs. White has promised to call on us within two weeks with her whole family."

Two years hav passed since the storm, and next week Herbert White, on his twenty-second birthday, is to be married to Rose Winters; and we all wish them much joy. I should not much wonder if some of the others in the two families were to follow suit, as they all are on the best of terms. Herbert is to hav a part of his father's farm, and will liv with his people until his house, which is now being built, is completed. Mrs. Winters has greatly modified her views on Infidelity, and admits that true manhood and womanhood do exist outside the church. I think she will turn Infidel before long, for she is reading some of Mr. White's books, and when one gets to reading and reasoning he is very apt to become Liberal-minded. She is now reading "Which Way?" by Colonel Ingersoll, and I think his way will soon be her way. As for the rest of the family, they are already outspoken Liberals. ALICE W. PEABODY.

Utica, Minn.

God or Dog?

Little Lyle said the other day he saw God peeking around the corner of the house. His aunt said she guessed not. Lyle said he thought it looked like him, but it might hav been Charley, the dog! This reminds me of the story of the little girl who had been told that God is everywhere, that he followed her, and could see all she did.

The little one thought it hard to be watched all the time. She had a pet dog who followed her about a great deal. One day, as she was going out, the dog prepared to follow her as usual. "Go back, Fido," said she, "I don't want you. It is enough to hav God tagging at my heels all the time without you!"

Egyptian Superstition.

The Egyptians hav some knowledge of astronomy, that is, so far as it is connected with astrology, their principal science. Alchemy they also hav some knowledge of, but hav never been able to change base metal into gold or precious stones. Alchemy, however, I may add in this connection, is really the parent of chemistry.

If Galileo and Bruno were alive, and lived in Egypt, they would find it hard work indeed to dispose of their books, for with most of the nativs of that far-away country it is the sun and moon that move, and the earth that remains stationary. This reminds me of a story I once heard. A gentleman was traveling through the mountains of Kentucky a few years ago, and stopping one night at a tavern in a small village, the conversation turned upon planetary motion. All present believed the earth revolved except one old orthodox fellow, and he declared it was an utter impossibility for the "world to run," for the Bible strictly taught that it rested on four foundations. The gentleman tried to convince him of his error, but, finding his arguments falling on "stony ground," he concluded to withdraw from the contest, when our Christian friend spoke up, saying,

"If the world turns, as you say it does, I shall find out to-night."

"How?" asked the gentleman.

"I'll tell you to-morrow," returned the old Bible-believer.

Meeting him the next day the gentleman asked,

"Well, did you discover whether the earth revolved, as you said you were going to do last night?"

"I did, for a fact."

"Indeed! What means did you employ?"

"I just placed a potato on a stump of a tree, and when I got up this morning it was still there."

"Yes, I understand; but how could you ascertain by that," asked the gentleman, sorely puzzled to know what the man meant.

"Why," and the orthodox chap spoke very confidently, "if the earth turned round the potato would hav fallen off. I thought any fool knew that." Comment is useless.

According to their rather limited knowledge of astronomy, the Egyptians believe that the sun and moon move each day from east to west around the earth, which to them is of a disk shape, and surrounded by a circular mountain, inhabited by the ginn, or the genii, as mentioned in the "Arabian Nights."

Next week I shall tell the young folks something of the Egyptian religion and imaginary heaven, etc. D. B. COZINE.

Our Puzzle Box.

FOR THE BEST SOLUTION.

Mr. J. K. P. Baker, the well-known and popular puzzle-maker, offers below a prize puzzle, for the best solution of which he will giv one copy of "Apples of Gold," or "The Story Hour," as the successful solver may choose. The puzzle to be open for solution four weeks, and competitors limited to young people not over fifteen years of age. ED. C. C.

A PRIZE!

1.—H-APTER OF REBUSES AND PUNS.

Chi (H) lla (1) can eat
K (H) pin (2) neat,
For his teeth as H is L (3) are keen.
By his *name* he's a red bug,
A *little*, wee *bed-bug*—
That it comes from Hinch (4) may be seen.
Yet he's no bug at all,
Either big bug or small,
And his soft, furry coat is pearl grey;
So he can't take H-ill (5)
On H-illian (6) hill,
In his own nativ home far away.
From H-Alice (7) H-arm (8)
Never came to his harm—
He is temperate, never gets drunk,
Like that other, our "brother,"
M
H ap (9) called a — (10)—
K
ip M
Not H- —— (11), or —— (12),
K key
D
But the regular —— (13),
key
Who is always H-eater (14);
With his *keys* of St. Peter,
Unlocking, at best,
But a till or H-est (15).
Chi (H) lla is
———— (16), and clean—
nest
H-eve-ing (17) his joy
Without others annoy.
He's H-ace-ter (18) and neater
Than that rogue of St. Peter—
In fact all comparison's mean.

CAUTION TO THE PRINTER.

And now I'm afraid that the printer's *quid nunc*
Will make my poor effort a *friar* or *monk*,
Oh, make it a *hog*, or an *ass*, or a *skunk*,
But don't, oh, don't make it a *friar* or *monk*,
And accept of my gratitude all in a
"H-unk" (19). J. K. P. BAKER.

2.—CONUNDRUM.



Why is this bay like a cunning Indian?

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, SEPT. 5, 1885.

1.—
QUICK
URBAN
IBERA
CARAC
KNACK

2.—
P
CAT
FORKS
PARASOL
ROSES
DOT
L

3.—
Pi C k
C H air
K E y
Pea R
T R ap
P I nk
Goos E
Bu S h

—CHERRIES

Correspondence.

Aug. 28th.

DEAR MISS WIXON: It is a long time since I wrote you a letter. I do not like to write very well, but mamma says she does lots of things

that she does not like to do, but does it because she thinks it right.

One week more of vacation, then school begins. Will it make you feel bad when I tell you that I am sorry I do not like my teacher? She is not kind like my other teacher, for she was, oh, so kind! And all of the scholars loved her; but she died. I went to her funeral, as she wished all of her scholars to do. The minister said God took her to liv with him, to sing and praise him forever. Oh, dear! I should get so tired of singing all the time. Wouldn't you?

I go to Sunday-school. We hav a new minister, and he is the strangest-looking man I ever saw. When he says Jesus Christ his mouth screws 'way round almost to his ear. He never looks off from his notes while preaching, and does not tell us stories as our other minister did, so I do not go very often.

Will you please write me a little letter all my own? I will sometime tell you of my trip to the Beach, but I am tired and want to go to play. Good-bye.

From your little friend, CORA.

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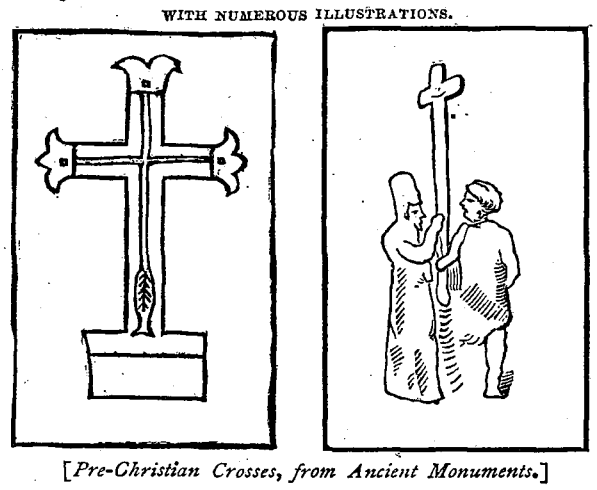
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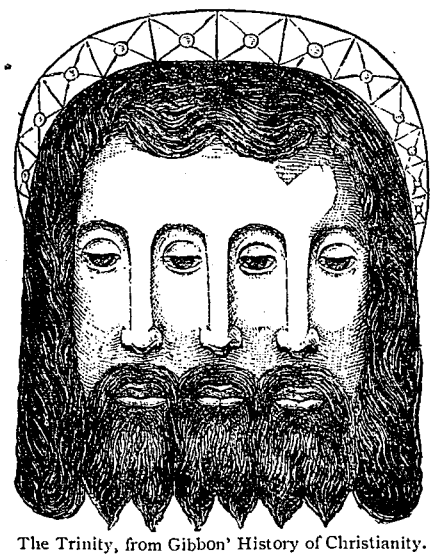
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Which, through all his weary years,
Hav sat like a grim monster, ready to devour
The little happiness to him held out
By the fair hand of mercy. He rests at last,
The eternal sleep of peace. And the pale and
bended wife,
Stricken down by this heaviest grief of all upon her
thrust,
Gazes with madness upon the form
To her most dear of all this world's endowments,
The father of her children, her sustenance,
Her life, her all.
And standing thus, she feels to curse him
To whom before in all the life that
Unto her'd been given she had poured forth
Her supplication.
For had she not, with bowed head and
Contrite heart, implored of him who
"Helps in time of need" to "Save, O Lord, in pity
Save the father of my children.
Spare him unto them yet a little longer?'
Meager pittance, "A *little* longer." And failing now
In giving unto her this last great craving
Of her crushed and bleeding heart,
Had he not broken troth with her, and left her merciless?
And pondering thus brought back to
Memory's view the sorrows of the years gone by,
When thrice before in this same agony
The darlings of her heart were torn away,
And this same God who "hears and answers prayer"
Turned from her pleadings heartlessly,
And, while her eyes do open to the truth
So suddenly upon her thrust, exclaims she
In the deepest anguish of her heart, "*There is no God!*"
If, in our hours of greatest trial and of
Sorest need, he does withhold his blessings from his
children,
What need of him? And thus the cry of
Millions rise in air.
The nation begs high heaven to "stay the hand,"
And yet has lived to see a Lincoln—
The preserver of a nation, the emancipator
Of a trodden people—cut down ere he had
Scarcely passed the noonday of his glory.
And yet another great and gifted martyr, who,
From the poor and lowly boy that toiled at
Humble labor, "winning as he went
Each neighbor for a friend to cheer the way,"
High rose, a self-made man, to fill
The highest station given to man by our most
Glorious nation. And when fell
The assassin's blow, the pulse of the great world
Stood still. And, prayers still unavailing,
His life "ebbed o'er the threshold of the day,"
And the waves of the wild sea mingled with
Sad voices in the requiem lullaby.
And yet again we're called upon to mourn
The loss of one who, when the call "To arms"
Was given, with quick response did hurry
To the front, and, while defeat
Oppressed the stoutest heart with the awful
Possibility of national destruction,
Did lead his army on to win great victories,
From Donaldson to Appomattox, and thus
A nation save from peril.
And when the enemy were vanquished.
And the victor's laurels were upon his brow,
How like the unassuming man he was,
To thrust the sword not deeper still into the bleeding wound,
But take it not at all, and thus bring forth
The crowning glory of his life!
And when with honors and devotions measureless
The millions crowned their chieftain,
With what modest, unostentatious pride
Accepted he the priceless treasure!
But while we, who've never known the laureled dead
Except by deeds of honor and renown,
So deeply feel the loss of our great hero, how much more
Overwhelming is the grief of those to whom
He was endeared by all the closest ties
Humanity has given!
And while the people's voices mingled with their prayers,
No answer came. And a few feet of soil
Is all that's left him now, husband, father, patriot, and friend.
Though oft called up by memories fond and sweet,
No more for him the sound of fife and drum
Shall call "to victory" or "hail the conquering hero."

LIZETTA.

A Bitter Campaign.

The excitement that has been raging for the last ten days over the election of a new leader for the Tompkinsville branch of the Salvation Army to take the place of the late captain, who died from a hereditary attack of *delirium tremens*, has been partially allayed at last by the elevation of the candidate of the Ananias and Sapphira division to this important position, after the most bitterly personal campaign in the history of the Army. It was evident from the beginning that no ordinary man could obtain the place, and each division of the Army therefore selected its fittest member, and prepared for a mighty struggle.

The candidate of the Ananias and Sapphira division possessed qualifications that seemed to entitle him to the first consideration, and his record was a brilliant one. He first figured before the public as a horrible example upon the temperance lecture platform, a position for which he was eminently fitted by temperament and disposition. Indeed, his entire career had been one of which he was justly proud. His friends proudly advanced the fact that he had stolen money and run away from home when he was only eight years old, and that since then he had not done a stroke of honest work save during the various terms he had served in penal institutions. They pointed with satisfaction to the fact that he had learned to smoke when only nine years of age, and boasted that he had been twice arrested for drunkenness before he reached the age of twelve.

The Tower of Babel division presented an even more illustrious early record for their candidate. They brought affidavits to prove that his father was a professional housebreaker, who was even then finishing a twenty years' sentence in Sing Sing prison, and that his mother had served several terms for shoplifting and was a habitual drunkard, whereas the parents of the other candidate were people of entire respectability. This point was bitterly contested, one party claiming that it was more creditable, from the Army's point of view, to break away from early home training than to merely grow into habits influenced by the associations of earliest youth, while the other party insisted that consideration should be shown their candidate for an illustrious parentage, and claimed that the laws of heredity proved that the vices of his ancestors were latent with him. The Tower of Babel division further showed that their candidate had been educated in the House of Refuge, and that he had committed a fairly creditable burglary upon a grocery store when he was but thirteen years old, and had been frequently in the police courts on various minor charges before he reached his majority.

Since his twenty-first year, however, his friends were obliged to admit that his career had been less creditable than that of the candidate of the Ananias and Sapphira party, since he had been sentenced to ten years for burglary, and had two years and six months added to his term for inciting a revolt in the prison, while the other candidate had never done a longer term than five years for stealing a watch from a drunken man. The tide of feeling in the Army was consequently strong in favor of the choice of the Ananias and Sapphira division, when the Tower of Babel party advanced the assertion, backed up by certified copies of the records of the court, that their candidate had been tried for mayhem, and though he had been acquitted of the charge he could hardly be considered to blame, since his lawyer had bought up the jury. The Ananias and Sapphira party at once investigated this story, but though they found that the mayhem had been committed under great provocation it turned the tide against their candidate.

There was no time to be lost, and the Ananias and Sapphira party at once issued a circular announcing that their candidate had once been tarred and feathered for robbing and beating a blind woman, that he had frequently been arrested for wife-beating, and was a bigamist. There was an instant revulsion in his favor. But on the day before the election the Tower of Babel branch sprang a story to the effect that their man had once set fire to a crowded tenement house, which scorched a child before it was subdued, and would hav caused fearful loss of life if the flames had not been discovered, and that their candidate had an uncle on his father's side hanged for murder. Again the tide of feeling in the Army was swayed back, and the election of the Tower of Babel candidate seemed assured.

But the Ananias and Sapphira party withheld their most potent argument until the last. Just before the balloting began they flooded the barracks of the Army with handbills stating that their candidate had been tried for murder, and giving the number of his portrait in the Rogues' Gallery. The result was beyond their wildest hopes, for the Army voted in a solid body for the candidate of the Ananias and Sapphira party, and it was not discovered until his election was announced that the circular was a roorbach, since the trial was for mere manslaughter, and that only in the second degree, and he was acquitted on the plea of self-defense, which was definitly proved.

However, the Army will not go back of the returns, and the new captain enters upon his term of office with the best wishes of the entire organization.—*New York Times.*

Stray Scraps.

The revivalist Sam Jones, speaking of ignorant ministers, says: "There's many an old air-gun shooting round over this country," never suspecting that he is one himself.

"The martyrs of one age are the prophets of the next," said Rev. Dr. Newman in his Grant funeral discourse. Well, that is no news. We reformers hav been teaching this to the clergy all these years, only substituting heroes for prophets.

The Hartford *Post* says: "Profane swearing has become unfashionable in England." Should this wave extend over to America the chief stock in trade of our pulpiteers, including Jo Cook, Talmage, our evangelists, Salvationists, and all other peripatetics, will be gone. Alas, alas! what would they do for the good old times of hell—sheol, and hades, I mean?

At the Cape Cod Spiritualists' camp-meeting, Harwich, Mass., July 19th, it is reported that at the close of Mr. Fuller's one-hour speech for the afternoon, "Mr. J. D. Styles followed with one hundred and sixty tests!" Pretty lively spirits those that could get off one hundred and sixty tests at the close of an afternoon's session on a camp-ground. All things may be possible with spirits as with God.

"A North Carolina editor who made a hyena-like attack on General Grant's name recently, dropped dead before the paper had been mailed to subscribers," says a religious journal. Well, what of it? Do you intend to hav us understand that God worked a miracle as in the case of preserving the life of the engineer on board the Reybold in the late Delaware cyclone, while he let the pilot perish? Truly, your God is no respector of persons if these events are special providences.

A learned Chinaman says Buddhism was introduced into China by accident. One of the emperors of the Han dynasty heard of the remarkable teachings and works of Christ, and sent an embassy to see him and bring back his teachings. The embassy, on arriving in India, heard of Buddha, and supposed he was the sage whom they were seeking. They obtained his books and returned at once to China, where the emperor cordially received Buddhism. A very fortunate mistake, for, of the two, Buddhism is the best religion. What a pity that some such accident could not hav prevented Christianity from spreading all over the world!

At Weirs, N. H, the subject for discussion by the Universalists at their General Conference, August 6th, was "God's Love to Us." Who is "*us?*" Surely not the toiling masses, who never know rest; not the constant sufferers from disease; not the victims of accidents, as in the late cyclones, freshets, and similar casualties; not the tyrant's slave; not the wronged and oppressed of earth and the unfortunate everywhere, who are in the majority! Then who are the "*us*" whom God is so good to and loves so well? Why, just we ministers who liv on the fat of the land, and a few favorits who are dandled in the lap of ease, wealth, fashion, and authority, with the laborers' earnings for their support, are the "us" whom God loves!

The New England Chautauqua Assembly, South Framingham, Mass., of which mention was made in my last Scraps, so far violated the law of Moses (God), "Thou shalt bear no burdens on the *seventh* day" (Saturday), as to pass stringent laws against admitting people to the grounds on the first day of the week (Sunday), compelling them to break the Sabbath (Saturday), in order that the first day (Sunday) might not be desecrated by travel, bustle, and business generally! How these consistent Christians do strain at a gnat and swallow a corn-mill in endeavoring to keep sacred a day not one hint of which is given in their God's only infallible revelation to the world, which is our only rule of faith and practice while jogging along through this mundane sphere of realities to the spiritual myths of "kingdom come!"

Evangelist Moody, during his second day's session of the convention at Northfield, Mass., Aug. 6th, said he could not understand how a person could believe in the New Testament and not in the Old. Fully two hundred prophecies in the Old Testament about Jesus Christ hav been literally fulfilled, which goes to prove its truth. Is that so? Will Rev. Mr. Moody debate that question in public, point out those two hundred prophecies, and prove their fulfilment? If so, he will render a significant triumph to his side of the contest, for it has never yet been done, and we venture to say not one of those two hundred prophecies of which he boasts can be proved to refer to Jesus Christ only as they are spurious interpolations thrust in since the person or event to which they are supposed to refer lived or occurred. Why did God so write his prophecies as to require them to be dealt with just like human twaddle—proved?

At the New England Assembly Prof. G. Stanley Hall lectured on "Children's Reading," which he summed up as follows: "As soon as the child is well out of the mere mechanical regime, its education is confined wholly to a series of myths." He said that "this system partakes largely of Plato's theory." Now, I do not like this system. A child can understand a truth as readily as a lie, for a myth and a lie are the same; and when taught a truth is in possession of a truth, but when taught a lie must unlearn that lie before it can reach the truth. For this reason I do not approve of legends, fables, fairy stories, Santa Claus lies, and the whole train of falsehoods of Gods, Christs, Holy Ghosts, angels, and devils, with the holy men and women of Bible times, stuffed into impressible little children either inside or outside of Sunday-school ignorance and fanaticism.

"LONDON, July 13th.—Rev. Mr. Spurgeon yesterday preached a powerful sermon on the patrician iniquity of London, as exposed by the *Pall Mall Gazette* during the past week. Mr. Spurgeon took for his text Romans ii, 16. St. Paul, the preacher said, felt it necessary to mention the hideous vices of the heathens, and left on record an exposure of the sin of his day which crimsoned the cheek of the modest when they read it. It had to be written to shame the abominations of an age almost past shame. There was judgment for sin in this world for both men and nations. Assyria, Babylon, Persia, Rome, and Egypt were empires of oppression and cruelty and full of iniquity. When the sin of these people could no longer be tolerated they were wiped off the face of the earth. Thus of nations. But no one could tell what bloodshedding and suffering came upon men for their iniquities. 'Why should London,' exclaimed the preacher, 'be more favored than Rome? What is there about our boastful race on this or the other side of the Atlantic that we should monopolize God's favor? God would judge men's secret sins, too vile to be spoken of, and which cause the nation to shudder when dragged, as they ought to be, into daylight. Deeds of night, of the closed room, done when the finger is put upon the lip, and the act committed which must never be mentioned lest the man himself be regarded as an outcast, abhorred even of his fellow-sinners, all, all, shall be revealed. All that we hav for our own comfort blinded our eyes to and averted our gaze from as things inconvenient to see—shall be revealed. We here make a difference between the secret and the public, but God does not. Every secret sin is secret only by a lying fantasy of the imagination. It is public before God. It is necessary for the church to warn men of what will happen if they continue in their sins, and not keep them in a fool's paradise until they be sent down to hell's damnation. It becomes every preacher to cry aloud and spare not." I will only add that a friend sent me the *Pall Mall Gazette*, and that the iniquity therein exposed is in keeping with other crimes of *Christian* England. Glasgow has also unearthed equal outrages. Let "England's greatest pulpit orator" speak, but why should such as he say, "We here make a difference between the secret and the public, but God does not," when God never thought of revealing the evil, and the *Pall Mall* editor at the hands of a Christian people came very near imprisonment for publishing it, while God was "asleep," and the Prince of Wales withdrew his patronage from the paper! Oh, Christian consistency!

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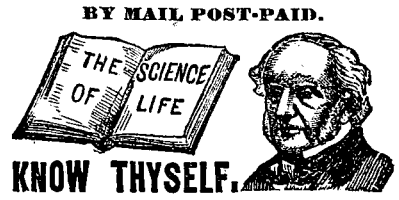
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Gems of Thought.

WHAT a waste of money! And how much more good it would hav done could it hav been spent for man, instead of for God, in making the wretched homes of the poor more comfortable! God does not need the house, but the poor do sadly need the wealth it cost. *D. M. Bennett, on St. Fiou's Cathedral.*

DISTRUSTFUL sense with modest caution speaks,
It still looks home, and short excursions makes;
But rattling nonsense in full volleys breaks,
And, never shocked, and never turned aside,
Bursts out resistless, with a thund'ring tide.
—*Pope.*

WHEN we read in the Bible that God made man in his own image, we may see in that statement a reflex of the fact that man makes God in his image. It is a necessity of his nature so to do. All that we converse with or think of takes its character from ourselvs. The sensible world of our experience is a texture woven on the loom of our nerves; the ideal world is a fabric fashioned in the mold of our thought. We think as we are. And so man fashions his god in his own image; endows him with the attributes he has learned to respect in the wisest and best of human kind. He is right in so doing, for what better can anyone imagin than the highest possible degree of the best known kind?—*Dr. Hedge's Ways of the Spirit.*

IN the estimation of good orthodox Christians, I am a criminal, because I am trying to take from loving mothers, fathers, brothers. sisters, husbands, wives, and lovers the consolations naturally arising from a belief in an eternity of grief and pain. I want to tear, break, and scatter to the winds the God that priests erected in the fields of innocent pleasure—a God made of sticks, called creeds, and of old clothes called myths. I hav tried to take from the coffin its horror, from the cradle its curse, and put out the fires of revenge kindled by the savages of the past. Is it necessary that heaven should borrow its light from the glare of hell? Infinit punishment is infinit cruelty, endless injustice, immortal meanness. To worship an eternal jailer hardens, debases, and pollutes the soul. While there is one sad and breaking heart in the universe no perfectly good being can be perfectly happy. Against the heartlessness of this doctrin every grand and generous soul should enter its solemn protest. I want no part in any heaven where the saved, the ransomed. and redeemed drown with merry shouts the cries and sobs of hell—in which happiness forgets misery—where the tears of the lost increase laughter and deepen the dimples of joy. The idea of hell was born of ignorance, brutality, fear, cowardice, and revenge. This idea tends to show that our remote ancestors were the lowest beasts. Only from dens, lairs and caves; only from mouths filled with cruel fangs; only from hearts of fear and hatred; only from the conscience of hunger and lust; only from the lowest and most debased, could come this most cruel. heartless, and absurd of all dogmas.—*R. G Ingersoll.*

A LARGE portion of the Protestant world hav sacrificed man's freedom of will to God's preknowledge and sovereignty, thus virtually subverting all religion, all duty, all responsibility. They hav made man a machine and destroyed the great distinct between him and the brute. There seems a fatality attending creeds. After burdening Christianity with mysteries of which it is as innocent as the unborn child, they hav generally renounced the real mystery of religion, of human nature. They hav subverted the foundation of moral government by taking from man the only capacity which makes him responsible, and in this way hav fixed on the commands and threatenings of God the character of a cruel despotism. What a lesson against man's attempting to impose his wisdom on his fellow-creatures as the truth of God!—*Dr. Channing.*

Is not the reflection that man has for ages been advancing from lower to higher conditions, and that there is a probability that the human race will one day be as much elevated, intellectually, above its present state as it is now superior to that of man as he existed before the historic period, more pleasing and encouraging than the thought that we are the descendants of a degenerate Adam. and that it is impossible, by reason of the depravity we hav inherited, to advance by our own efforts to a better condition? Surely one is the doctrin of hope and cheer; the other that of despondency and despair.—*B. F. Underwood.*

TRUTH, though now hewn, like the mangled body of Osiris, into a thousand pieces, and scattered to the four winds of heaven, shall be gathered limb to limb and molded with every joint and member into an immortal feature of loveliness and perfection.—*Milton's Areopagitica.*

TO pass from theological and philosophical truth to the truth of civil business, it will be acknowledged, even by those that practice it not, that clear and round dealing is the honor of man's nature, and that mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it. For these winding and crooked courses are the goings of the serpent, which goeth basely upon the belly, and not upon the feet. There is no vice that doth so cover a man with shame as to be found false and perfidious.—*Bacon's Essays.*

LYING is a disgraceful vice, and one that Plutarch, an ancient writer, paints in most disgraceful colors. when he says that it is "affording testimony that one first despises God, and then fears men." It is not possible more happily to describe its horrible, disgusting, and abandoned nature; for can we imagin anything more vile than to be cowards with regard to men and brave with regard to God?—*Montaigne's Essays.*

TO turn away from the stony temples and petrified doctrins of supernaturalism, and read Bacon understandingly, and know Kant, and walk hand-in-hand with Spencer, is like coming out of some Druidical grove of sacrifice into the pure air and lightsome day for which we were made.—*Waters's Through Rome On.*

DESPAIR of nothing that you would attain;
Unwearied diligence your point will gain.
—*Old Spelling Book.*

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— AND —

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1885.

(E. M. 285.)

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The palmy days of the church witness the burning at the stake of Bruno, the pope and priests witnessing the burning of the heretic with expressions of joy. Galileo is represented sitting in his study, the pope holding the sword of inquisition over his head, and to save his life being forced to recant his philosophy. Martin Luther is represented tacking up his "Right of Private Judgment." Behind him stands the pope with the bull of excommunication drawn, and beside him the headsman's block and ax of infallibility. In their study are Morse and Stephenson applying their inventions to practical tests, and in the rear of them the Presbyterian pulpits are filled by two of the broadcloth gentlemen denouncing the inventions as "Thwarting the will of God," and branding these men and their inventions as "Heralds of Antichrist." Ingersoll stands on a platform apparently delivering his lecture "Which Way?" which he holds in his hand. Talmage approaches the platform at the colonel's back pulling after him, by the arm, the chief of police, who holds in his hand the warrant of arrest for blasphemy. The colonel seems to take no notice of the spleeny, cadaverous form ascending the platform at his rear. Then come the modern teachers of salvation, the Salvation Army, with their drums, bones. tambourines, and streamers, (and screamers, too), also a fac simile of our crazy army. A group of likenesses of the teachers of science, Haeckel, Humboldt, Darwin, Tyndall, and Huxley, is also shown. The likenesses throughout are remarkably correct. As a pictorial history the caricatures contain volumes.

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Odds and Ends.

"ONLY one marriage in ten ends happily." It is such injudicious statements as these that giv Mormonism its boom.

"THERE is only one thing I regret about my execution," observed the condemned murderer. "What 's it?" "The suspense."

WHAT we should like to know is whether either King Alfonso or Prince Bismarck could shut his eyes and tell, off-hand, where the Caroline Islands are.—*Philadelphia Inquirer.*

POKER is a very old game. Satan saw the first pair in the garden of Eden and raised them. They went out. If it hadn't been for this miserable game, we might all hav been there yet.

SISTER ANNE: "Now, Ethel, be sure and pray God to make you a good girl." Ethel (praying): "Dear God, pleath twy and make me a dood 'ittle dirl, and if at firth you don't thuctheed, why, twy, twy again."—*Chicago Rambler.*

BANK director: "How are the cashier's accounts?" Bank President: "Why do you ask?" Director: "I heard yesterday that he had lately been vaccinated." President: "Well, what of that?" Director: "They hav small-pox in Montreal just now."

A HOUSEHOLD journal says that "a very pretty cover for a milking-stool is made of golden-brown silk serge, with a conventionalized apple-blossom in shaded pink silk, with the stamens in gold silk between the petals." Very gay; but a much brighter cover for a milking-stool is a maid of golden-brown hair, rosy cheeks, silk-fringed eye-lids and attired in a pink muslin dress. But we don't often see them—outside of fiction.—*Norristown Herald.*

CINCINNATI mother: "Well, my daughter, you were very good in church. Now, can you tell me what the sermon was about?" Little Cincinnati maiden: "Oh, yes, of course. It was about heaven. Won't it be nice! Nothing but music gardens, and races, and baseball games, and theatres all the time." "Mercy on us, child! where did you get that idea?" "From the preacher, of course." "The preacher! Why, what did he say?" "He said that up there it would be Sunday all the time."—*Cincinnati Tribune.*

"THAT was a very remarkable story about the circus clown," observed a tall, solemn-visaged man in the hotel corridor. "What was it?" asked one of the listeners. "They say he was cast away on a desert island, where there was not one particle of food or fuel. He lived there, strange as it may be, for two years before he was rescued." "What did he liv on?" "He roasted his chestnuts and ate them." "Yes," again interrupted the other; "but how did he get the fuel to cook his chestnuts?" "Young man," retorted the tall man, with dignity, after an awkward pause, 'I am not telling a wood story."

TOM OCHILTREE listened, in a group of hotel loungers, until everybody else had told an experience with musketoes, and then he said: "The pests are plenty enough at my place in Texas, but by a device of my own I escape being bitten. In my employ are ten or a dozen old darkies who used to be slaves in my father's family. Their mouths are immensely large. Whenever a swarm of musketoes comes along I set these negroes in a circle around me, with their jaws wide open and a dab of molasses on each extended tongue. They thus become just so many traps. with the combined merits of machinery and intelligence. They regard it as a diversion, a luxury, and await it every year with an impatience equaled only by their anticipations of watermelons. They hav acquired a keen relish for the musketoes, and a mouthful of them, sweetened by the molasses, is swallowed with gusto."

"I HEARS you has got a boy at your house last mumf," said Sam Johnsing to Jim Webster, both colored. "Hit am a fact." "Had him baptized yet?" "Not yet; but next Sunday I's gwinter tote him ter de Austin Blue Light Tabernacle and hab Parson Biedsoe baptize him. He does all my baptizin'." "How much does he make yer pay?" "I allers pays him a dollar a head." "Why, niggah, you is 'stravagant, you is. Why don't yer paternize my pasture, de Reverend Whangdoodle Baxter. He am de mos' reasonablest pasture in de state of Texas." "How much does he get for duckin' 'em?" "He uster charge a dollar for sprinklin' a chile, but I Jewed him down, and now he's glad ter git sebenty cents. I'se got a contrac' wid him, and you can run your chile in on my contrac'," "Sebenty cents for baptizin' a chile! No, sah. Dat sort ob cheap work don't mount ter nuffin. In de eend de cheapest am de dearest. I want hit ter last. Sebenty cents! G'way nigger wid yer cheap noshuns."

MY SIMPLE FARE.

Placid I am, content, serene;
I take my slab of gypsum bread,
And chunks of oleomargarine
Upon its tasteless side I spread.

The egg I eat was never laid
By any cackling feathered hen,
But from the Lord knows what 'tis made
In Newark, by unfeathered men.

I wash my simple breakfast down
With fragrant chicory so cheap;
Or for the best black tea in town
Dried willow leaves I calmly steep.

But if from man's vile arts I flee,
And drink pure water from the lea,
I gulp down infusoriæ,
And quarts of raw bacteriæ,
And hideous rotatoriæ,
And wriggling polygastricæ,
And slimy diatomaceæ,
And hard-shelled ophryocercinæ,
And double-barreled kolpodæ,
Non-loricated amboidæ
And various animalculæ
Of middle, high, and low degree;
For nature just beats all creation
In multiplied adulteration.
—*R. J. Burdette, in Brooklyn Eagle.*

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Vol. 12. No. 39. | PUBLISHED WEEKLY. | New York, Saturday, September 26, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

ALL the Hebrew papers last week had their annual New Year's Day editorials. Their dates this week are 5646.

THE penalty for selling a cigaret to a boy or girl under sixteen years of age in New Hampshire has been made $20 for each offense.

A CLERGYMAN at Mount Desert recently closed his prayer by saying: "O Lord, now that our summer visitors hav departed, wilt thou take their place in our hearts?"

PRINCESS BEATRICE, of England, is so pious that she has had several verses of the Bible beautifully embroidered on the linen of her much-mentioned bridal trousseau.

Two little boys, who played cards in the gallery of a Gilroy, Cal., church while the preacher drawled out a pious discourse, are the objects of much anxious consideration among the people of that town.

A PREACHER of Oshkosh, Wis., was given a pass for himself and wife to the fair held at that place, on condition that he pray for good weather. In case the weather proved bad the understanding was that the ticket was to be taken up at the gate.

THE Western Reserve University, after letting girls into its medical department many years, now excludes four candidates. The president says that the best opinion now is that feminin pupils in medicin or surgery ought to be in separate institutions.

CHOLERA failed to strike a single one of the four thousand women employed in the national tobacco factory at Valencia, Spain, though the disease raged violently in that city, and the *Medical World* recalls that tobacco workers were also noticed to enjoy exemption from attack during an epidemic at Amsterdam.

COLONEL INGERSOLL says: "Don't talk too much about the men. Do you know, gentlemen, we hav probably not in the American Congress a man so learned in the science of government as Harriet Martineau was? America has never produced a novelist as great as George Eliot, and we hav never had a poet equal to Elizabeth Barrett Browning." This may be true, but then, where else in the world could you find a Robert Ingersoll?—*Macon Telegraph and Register*.

THE University of Heidelberg is about to acquire possession of the library of the well-known bookseller, the late Mr. Trubner, who was a nativ of the city. He had purposed presenting the collection to the University on the occasion of its approaching jubilee, but death prevented the fulfilment of his wishes. His widow, however, has resolved to carry out her husband's intentions, and the library is now on its way to Heidelberg. It includes about 120 manuscripts and several thousand printed volumes.

A WISCONSIN paper of recent date prints this: "Wm. L White, of Apple River, caused quite a sensation just before the afternoon service at the Lena camp-meeting, Wednesday, by striding down the main aisle of the auditorium, shaking hands with everyone he met, and shouting, 'I'm dead!—I'm crucified!—Glory to God!' etc. He could hardly be restrained from taking the rostrum and telling the people his experience. During the sermon, however, he contented himself with shaking hands with everyone who came within reach, and shouting, 'Dead to the world!'"

RELIGIOUS circles of Gloversville, N Y., hav been on the tiptoe of excitement for several days past at the report that the Rev. W. P. Rulison, pastor of the First Methodist church, had lost $20 on the thin soap-trick operated by sharpers at the county fair. The minister had been out of town several days, thus allowing the scandal-mongers full sway, and such reports as were circulated were abominable. The preacher was openly condemned for entering into a horse-jockey game. He arrived home Thursday, and at a prayer-meeting admitted his guilt, and said there were no extenuating circumstances.

THE large pavilion at Washington Park was packed last Sunday with Germans who had gathered to see the drill of the scholars of the New York Turn Verein. Two hundred little boys in white shirts and red stockings went through calisthenics to slow music, and two hundred little girls had a dumb-bell drill after them. Then followed songs, club and stick exercises, and last of all a military drill by the cadets of the school. The parents, as they drank their beer, congratulated one another upon the sound health, firm muscles, and trained skill of their children. A daily paper inquires if this is not a good way to spend Sunday.

A MAN was lately tried in England for giving a five-weeks-old child four drops of laudanum, thereby causing its death. The examination of witnesses showed that the ideas of womankind concerning the administration of narcotics to infants are dangerously hazy. One woman thought the dose of laudanum for a child was one drop for each year of its age; another thought it was a drop for each week. A physician testified that most soothing syrups were composed of opium, and fatal results often attended their use. He thought they were unsafe at any age under one year, and that even homœopathic preparations were unsafe for infants.

JAMES DAVIS, a negro, was found by Officer Findlay last week on West street, this city, praying and shouting in the middle of a crowd that blocked the street-cars. Davis was taken to the Jefferson Market. Justice Patterson asked him where he lived. "My home is in heaven," Davis said. "Take him to a cell," said Justice Patterson. Davis was taken in charge by Court Officer C. O. Nixon, who swung a bunch of keys in his hand. "St. Peter," said Davis, "giv me a good place." Nixon locked him in a cell, and informed him that he was to be examined as to his lunacy, but Davis wouldn't hear. "This is heaven! this is heaven!" he cried, "but I've got a back seat!"

A CORRESPONDENT of the San Francisco *Bulletin* says that Brigham Young, Jr., and his agents are busy perfecting arrangements for Mormon colonization in Mexico, and that, too, within the zone wherein foreigners are prohibited from acquiring real estate. They lease land for ninety-nine years, and introduce a clause by which the lands are to be released to the assignees or their heirs at the expiration of the lease for a trifling sum. Had they selected land in Mexico beyond the zone, they could hav obtained better lands and better terms, and the inference is that they desire to erect a territory of their own between Mexico and the United States whereby they may, in the event of the American purchase of the northern states of Mexico, hav a location outrivaling that of Salt Lake.

AN immense chart, showing the areas of improved, forest, and unimproved (including waste) land in each state and territory of the union, has been prepared by Mr. R. W. Best, of the Forestry Division, Agricultural Department, for the Forestry Congress soon to assemble in Boston. The data were gathered very carefully by correspondents in every county in the union and verified by correspondence with state authorities. It is found that there are 285,000,000 acres of improved land, 485,000,000 acres of forest, 730,000,000 acres of unimproved and waste untimbered land. Incidentally it is found that the forests are disappearing at the rate of 25,000,000 each year. The forest product during the census year was 1,800,000,000 feet, board measure. Last year it was 2,008,000,000 feet.

THE Chicago Salvationists, who wear Amen skirts and Oh-be-joyful trousers, and march under Captain William Dean, were in the Bridewell last week for disturbing the peace. A hard-working evangelist who went to interview them was asked by one of their number if he were a Christian. He replied, evasivly, that he was a reporter, whereupon the band were troubled in spirit, and began to make prayer in his behalf. When the stern minion of the law bade them quit their "racket," Captain Dean's voice was heard in encouragement: "Sing on, lads—don't be afraid!" The angels are playing the accompaniment, and Jesus is singing tenor." The fines were ten dollars apiece; and, as the soldiers filed down to the Bridewell in default of payment, they tried to sing a little thing which the captain had composed to the air of "Yum-Yum," in "The Mikado:"

"We're goin' to the Bridewell for Jesus, Jesus,
Yes, twenty-three days for Jesus!
We are innocent men,
We won't pay the 'ten,'
We'll stay and make chairs till he frees us."

MAURICE COONEY, a well-to-do grocer of Cohoes, N. Y., has, through the influence of the Catholic church, been declared insane. His offense was that he advertised to lecture on the gospel, and invited everybody, especially the poor. Cooney is a strict Catholic, and for thirty years has been president of the St. Vincent de Paul society. He had handbills issued naming Simmons Island as the place where he would hold his meeting. As Cooney started for the place, his family tried to hold him back. He created a disturbance, and was arrested. A charge of insanity was afterward lodged against him. His book, containing the sermon he intended to deliver, assails the Catholic church, and says it is all a humbug. He claims that mass is only a money-making arrangement of the priests, and that there is really nothing else in it. The sermon is well put together, and good language is used. Cooney has never touched a drop of liquor in his life.

A WRITER in the Louisville *Post* shows up Sam Jones in this way: "'Why don't we hav the Rev. Samuel Jones in Louisville?' I asked of a prominent revival manager the other day. 'His terms are too high,' replied the revivalist. 'You can't touch him for less than $200 a week, and we can't afford to pay that much.' What sort of an age is this we are living in when a howling evangelist must be paid $200 a week and engaged. like any ordinary dramatic attraction to preach the gospel? In a recent speech at Eminence, Ky., I understand that Jones began his sermon this way: 'If you fool people don't stop making so much noise in the church, I'll go right away and won't speak a word to you to-night.' What a key those words are to the man's character! What a vain vulgarian he must be! And yet there are truly good people who will insist upon paying him $200 a week, and swear by him."

The *Independent*, after an examination of the year books of the different religious denominations, is forced to come to the conclusion that, "in spite of all that has been written to prove that the gospel is making prodigious advances among men," the actual statistics show "a painfully small number of men and women added to the Lord by confession." It apparently speaks of what are called the evangelical denominations, and means that in proportion to the extent of the agencies employed the number of conversions is alarmingly few. The aggregate may seem very considerable, but when it is divided by the number of pastors and churches engaged in the work of conversion the result fills the *Independent* with discouragement. It finds that in a church of one hundred members, for instance, "only one or two or half a dozen souls are saved" yearly, although one hundred sermons are preached. "and the individual effort and combined testimony of one hundred Christians" should be exerting a powerful influence to bring in converts. Even so low an average as ten converts to a church, it adds, is "far beyond the facts." That, assuredly, is a very discouraging showing for the evangelical denominations, and indicates, as the *Independent* argues, that there is something all wrong about them. If they fail in the conversion of souls, they fail in the great object of their existence, and the faith is cold in them. Death and backsliding are thinning out their ranks yearly, and if they do not bring in new converts to fill the vacant places at a more rapid rate, they will die of dry rot in due time. They are not even getting the natural increase of their membership, children turning away from the faith of their fathers, and either relapsing into downright Infidelity or running off to other churches.

News of the Week.

SMALL-POX is spreading alarmingly around Montreal.

THE refusal by a teetotal tailor to make clothes for rumsellers is a new cause for temperance discussion in London.

THE Knights of Labor of Butte, Mont., hav warned the immense numbers of Chinamen employed there to leave by Oct. 1st.

WILLIAM BALL, a prominent distiller of Stanford, Ky., was shot and killed by his son in the course of a drunken quarrel on the 21st.

AT Paris, on the 20th, a convention of ex-Communists was attacked by immense mobs of Anarchists, and an extended and bloody riot ensued.

ON the 20th Rev. W. F. Crafts, N. Y. city, preached on the subject, "Do God's Laws require Total Abstinence from Intoxicating Beverages?" He decided in the affirmativ.

AN unsuccessful attempt was made to throw a train filled with Republican politicians bound for Saratoga from the West Shore railroad track, near Buffalo, on the night of the 20th.

REV. DR. MORSE, of Brooklyn, delivered a lecture on the 21st on "Science and Christianity," in which he said, "Science has frequently changed its theories and beliefs, but the truths of Christianity are the same to-day as ever."

A SINGULAR disorder, producing blindness, is prevailing among the workmen at the rubber mills of South Framingham, Mass., and has already destroyed the sight of fifteen operatives. Physicians state it to be caused by the naphtha used in the manufacture of rubber cloth.

MISS SARAH BUTLER, of N. Y. city, while walking up First avenue at 9 o'clock on the night of Sunday the 20th, was seized by one of New York's numerous "corner gangs," conveyed to the East River, and assaulted. This is one of a score of such cases which hav occurred in the city in the last two weeks.

THE celebration of the one hundredth anniversary of temperance reform in America was begun yesterday and will last one week. It will be participated in by the various temperance organizations of the country. The date for the centennial is based upon the scientific exposition by Dr. Benjamin Rush, of Philadelphia, of the evils resulting from the use of intoxicating liquors, the first publication of whose work took place in September, 1785.

ON the afternoon of Sunday the 20th a crowd collected on Sixth ave., N. Y. city, to witness the antics of three intoxicated little girls. At a policeman's approach two of the girls escaped, but the third was too intoxicated and fell, and had to be carried away in the policeman's arms. She said they had bought two quart bottles of whisky early that morning and gone into a vacant house in 42d street, where they played cards till their liquor was gone.

THE Prison Association of New York are now regulating and cataloging the library of the institution, and when completed it will be the most complete collection of works on penalogy in the world. The collection includes clippings from newspapers from every section of the globe, fully indexed, and exhibiting the improvements in caring for and reforming the crimiual and the progressiv steps taken toward that end. The library will be at the disposal of the press for use at any time.

AT a Socialist meeting in London, on the 20th, rioting was caused by an attempt of the police to arrest the leaders. Dr. Edward Aveling, Mr. Hyndman, Wm. Morris, the poet, and other prominent Radicals had opened the meeting in a quiet and orderly manner, and with the statement, "What we want to do is to show the police that we respect order, but that at the same time we love liberty," when the police broke through the crowd, and in spite of all opposition succeeded in arresting two Socialist officers and six spectators. The proceedings at the police-court were a travesty upon justice, the magistrate jeering at and insulting the Socialists.

Communications.

The American Secular Union:

ITS NECESSITY, AND THE JUSTICE OF ITS DEMANDS.

IV.

9. *We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.*

This is nothing more than asking for equality in the eyes of the law—a right which few will dispute in theory, although they deny it in fact. We seek to be good citizens; we uphold the government, and pay willingly for its support; we hav a right, therefore, to equal privileges with our fellow-men, and any enforced support of a religious system with which we disagree is an interference with our rights and liberties. Every intelligent man and woman must be allowed to hold the convictions at which he or she has honestly arrived, whether they agree with the opinions of others or not. The voice of the majority is no test of truth; for majorities hav often been in error. Indeed, every new truth commences in a minority, and frequently has to remain so for a very long time, opposed and even persecuted by the majority. Our position is that "intelligent sincerity is sinless." We do not say that it can contain no error, for that would be to claim for it infallibility, in which we do not believe. But the possible presence of error can be no bar to the free exercise of the judgment, and to the right to enunciate the conclusions arrived at. We contend for and claim "the unrestricted application of the powers of the intellect to any subject; the absence of any threat or penalty, legal, spiritual, or social, for the exercise of thought." We condemn all barriers which shall separate us from our fellow-men, whether political, social, or religious. In this country caste is abolished and political emancipation achieved. In the eyes of the law, every man is equal to his fellow-man; every honest person has a voice in the government and a share in making the laws by which he is governed. This is a great point gained, a tremendous step in advance of the state of things to be met with in the old countries. America, in this respect, is the foremost nation in the world; but to maintain her proud position with consistency and justice, she must concede equality in religious matters. Theological chains are even more galling than political ones, and religious slavery is a prelude to intellectual death. We plead that all laws which giv any kind of advantage to men of one set of opinions over another are unjust laws, prejudicial to the welfare of the state, detrimental to human happiness, and contrary to the spirit of the Constitution of the country. We desire to make this grand western continent—which was not only the home of the Pilgrim Fathers, but also the land of Jefferson, Franklin, and Washington, and the scene of the heroic and useful labors of Thomas Paine—free from ecclesiastical and religious monopoly. To-day America is, in many instances, the proud center of freedom; we would strive for her to become, with her geographical vastness, her climatic advantages, and her liberal aspirations, one of the most prominent leaders in advanced thought; and then her glorious star-spangled banner will be as emblematic of intellectual freedom as it is now of political liberty.

These are our "Nine Demands," and it will be seen that there is nothing very revolutionary in their nature. Their concession is a necessity of the age in which we liv, and to secure this concession is the object of the American Secular Union. To achieve this result as readily as possible it is the duty of all Secularists to combine, to organize thoroughly, and to work together cordially. We cannot exercise our due influence; we cannot, as we ought, hearten ourselvs and dishearten our adversaries, without union and co-operation. The very essence of Secularism is social, not isolated, effort. As our end is freedom, education, health, and happiness in common, we must strive in common for this end. In many small towns there are scattered Freethinkers, who do little or nothing for the general cause; while, if they formed themselvs into societies, they could do much. It is not necessary that any man should surrender or suppress his convictions on all points for the sake of conformity with his co-workers. But all genuin Secularists hav so much that is essential in common that they can honestly act together, and so multiply their strength, both for attack and defense. Of course, there are some persons in our ranks who, while agreeing with our principles, think they dare not avow themselvs publicly, fearing to wound the feelings of their friends, or to bring injury upon themselvs in their business or social relations. No doubt, in some cases such fear is too well founded; for society is not yet free from a persecuting faith and a class of theologians whose humanity is lost in their theology. But even this evil exists more extensivly than it would do were our forces properly organized. If all the Freethinkers of the States and Canada were to take courage to declare their principles, they would find themselvs far too powerful to suffer from the social obloquy and ostracism from which they shrink severally in their isolation.

The power of orthodoxy is not in its teachings, but in the close union of its adherents. The weak point of the Freethought movement is not in its principles, but in its defectiv organization. The time has arrived when, *if all will unite*, this drawback can be removed. We see members of churches, prompted, perhaps, too frequently by personal fear, supporting their cause with money and labor. Granted that they expect to be rewarded for their services in another world—an incentiv as humiliating as the motiv is selfish—how much more activ and generous Secularists should be, when their inspiration is love for mankind and their desire the realization of the beneficial results of their acts here on earth! To the honor of our cause be it said that we hav men and women in our ranks who generously support their principles both with money and time. Neglect and indifference hav no favor with them. Having redeemed themselvs, they nobly assist in the redemption of others. This is the practical Secularism required to enable our principles to become popular and to be enshrined in the hearts of the people. Admitting that there are some among us who are so far the victims of poverty and theological bigotry that domestic requirements compel them to be reticent in the public avowal of their secular opinions, there are many others, known to us all, who are what is termed well-to-do—men who, having escaped from the bondage of theology, are less solicitous than they should be in rendering practical support to the very cause to which they owe their emancipation. Let me impress upon the minds of such persons that, if the influence of our principles be worth anything, if they be not dead as an inspiration to usefulness and benevolence, then every Secularist should manifest more vigor and courage than do the vulgar bondsmen of creeds and conventionalities. We are already reaping rich harvests from the fields sown in the tears and blood of the heroes and martyrs who went before; it surely behooves us, to whom by their efforts the task has been rendered so much easier and less dangerous, to plant and sow more abundantly, for the reaping and gathering of those who shall come after. This is our just debt to our ancestry, which can only be paid to our posterity. If our forefathers dared undaunted the prison and the scaffold and the stake, when the ultimate triumph of the Good Old Cause was so remote and dubious, we must be degenerate indeed if we cannot dare some annoyance of ignorant contumely, some injury to our business or social prospects, when its final victory is so much nearer and so assured.

A few words as to one important feature that should not be lost sight of in carrying on the propagandist work of our associations. On no account should any of us lack faith in our enterprise, or ignore the proper cultivation of the "virtues of the heart"—the emotions.

> True hearts are more than coronets,
> And simple faith than Norman blood.

Lectures, discussions, and readings are, of course, indispensable to the success of the movement; but, if a man simply hears a Freethought or Secular lecture, or reads Liberal works himself, leaving his family to gratify their social instincts in ordinary society, his children will probably grow up saturated with the prejudices and superstitions from which he has been freed. We want the wives and children, and other relativs of our members, to be interested and delighted in our work. We want to see our halls crowded, not only for lectures and discussions, but also for social pleasure—for amusement, not less than for mental improvement; we want to see them filled not only with men, but with women and children also, that they who will hav to carry on our work when we older ones are no more may do it heartily and unitedly, the Secular place of meeting having been always associated in their minds with friendly faces and happy hours, with music, and dance, and song, and cheerful communion, as well as with intellectual development. To this end our Secular associations must be not only schools of instruction, but also resorts for innocent recreation. We need tender hearts no less than hard heads, and must cultivate warm feeling as well as cool reasoning. With the genial spring-tide the black boughs and twigs are covered with green leaves and delicate blossoms, and resonant with the singing of birds; and why should we not clothe and adorn our lives, however stern and somber, with such abounding beauty and delight, seeing that we can all hav the source of a perpetual spring-tide in our hearts in our genial love for one another, and for everything beautiful and joyous?

In all Secular propagandism it is imperativ that consistency, earnestness, and fidelity should mark the conduct of those who take part therein. Our principles are worth little or nothing unless they be carried into practice and made to pervade and influence the whole private and public lives of those who profess them. For we can only achieve a real and lasting triumph by proving ourselvs, not simply more intelligent than our opponents, but also more courageous, honest, humane, zealous, and consistent.

In our great Liberal work it should be distinctly borne in mind that we countenance no sudden revolution in recklessly overturning the social equilibrium by fire and sword. All such attempts would be cruelly disastrous; and, besides, the misery and bloodshed thereby caused would, in all probability, "put back the hands of the clock," and hand society over to the tender mercies of unprincipled tyrants and oppressors. Having established a sound system of education—having secured a knowledge of the power and duty of man; of the value of truth; of the recognition of the rights of others; of the impotency of all theologies as reforming agencies; of the service of science, and the nobility of self-reliance; of the necessity of intellectual disciplin and moral purity; then our attention should be directed to, and our efforts employed in, the best means of extending the usefulness of Secular principles in the practical duties of daily life.

Thus hav I endeavored to indicate the nature and necessity of "The American Secular Union," and also pleaded for the justice of its Demands. To me the work of the hour appears to be the duty of placing a knowledge of our principles before the public, explaining their nature and value, and defending them against the misrepresentations of opponents, who, either from ignorance or bigotry, might assail them. The question was once asked, "Who is on the Lord's side?" A far more important inquiry now is, Who is on the side of men and women in their just demands? It should not be forgotten that our duty is not only to individuals—it extends to society at large; it is not merely to secure advantages for to-day, but for all time. Let us each and all strive to nobly perform that duty, so that we may do our part in the consolidation of the happiness of the human race. If our success is not so great at present as we desire, let us press on to the "high calling"—the duty of contributing our share to the world's improvement. We read that centuries ago Pompeii was discovered beneath the ruins caused by the liquid fire of Vesuvius. In a niche of the entrance to the city gates rested the skeleton of the Roman guard who was on duty the fatal morning that ushered in Pompeii's doom. Safety called him far away, but duty bade him there to stay, and so he perished in the very act of performing his duty. Let us place ourselvs in a niche of the temple of Freethought, guarding it against the invasion of the armies of theological bigotry; and, if we perish in the work, we shall die in the noble act of duty. Even if the laurels of victory never adorn our age, we despair not, believing, as we do, that the day of triumph will surely come. For, just as the application of glass enabled the sun's rays to penetrate into long-neglected avenues and corners, exhibiting the accumulation of dirt, the forerunner of disease, so has the light of knowledge, science, and Freethought brought to view the long-accumulated superstitions of earlier and less informed times. And, if we are now faithful and persistent in the great battle for truth and mental freedom, we may safely believe that the theological delusions engendered during ages as dark as they were remote will largely disappear, and will be replaced by the grandest monument the world has ever seen—a cultured, an unfettered, and a happy people.

CHARLES WATTS.

Free Trade.

Does the past teach us anything? This free trade question might easily be settled if we will think a little over history's lessons. Protectionists talk as if there never had been any experiments made to test the matter. They also say that we cannot manufacture without protection. Now, I will stand or fall by the truth or falsity of these two statements:

First, that history givs us several examples of states trying protection and then resorting to very low revenue tariff, or free trade, by general laws or by treaties;

Second, that the prosperity of manufactures and the people was greater in every case under the very low tariff or free trade experiment.

From 1847 up to 1861 the United States had a nominal tariff. That era is denounced by the protectionists as the ruinous time of free trade. From 1847 to 1861 this nation prospered as never before. The word "tramp" was unknown, a word that became well known to England under her tariffs from 1800 up to 1845, a word that became familiar to us under protection from 1873 to 1878. Factories and foundries were established all through the Middle and Western States. Old men will recall the wondrous progress made during that period. But if anyone shall question this, let him refer to the census of the United States for 1880, vol. ii, pp. 928–931. See the figures for totals at top of columns for 1850, '60, '70, '80. See how many manufacturing establishments existed in 1850, and then in 1860. You will find that the increase in the ten years was over 17,400. Now look at 1870, and then at 1880, and you will find about 1,700 to be the increase—about as many hundreds as thousands during the free trade era.

Now look at the capital invested. Observe that about 90 per cent, or $476,000,000, more was invested in 1860 than in 1850. Observe also that the increase of investment from 1870 to 1880 was about 32 per cent, or $672,000,000, on the investment of 1870. But that is not all. Compare a little. Remember how much less was our capital and population in 1850 than in 1870. While our population was about 25,000,000, and our capital small, we increased the factories over 17,000, and the investment 90 per cent. With almost double the population, and more than double the capital, we increased only about 1,700 and only 32 per cent. This ought to open men's eyes to the utter folly of trying to make people richer by high taxes to support in unprofitable business a few thousand factory employees.

Who says a tariff on iron or steel, so heavy as to keep foreign imports of it out of the United States, reduced the cost of Bessemer steel rails from $150 per ton to $25? Tariff is tax. Now, the idea! When Bessemer's process was invented, being new, it was costly. By discoveries and inventions the art of producing the steel was so cheapened that all nations enjoyed to the full this vast addition to the wealth of the world, except our own, which was prevented by a tax of some $28 per ton, or $8 1-3 per average rail. Just think of it! Every rail in the 120,000 miles of railway in the United States has cost $8 1-3 too much —merely to keep in blast some ten to fourteen rail mills owned by the railway magnates, Vanderbilt, Gould, *et al.* The superior cheapness was an advantage to all the world, and by so much an addition to its wealth.

Now, protectionists claim that their tariff-tax law made this cheapness—created this wealth. We thought labor alone is the source of wealth. We are mistaken. Law creates wealth, and a tax law at that. Our American Congress, away off here, by merely passing a law, has added millions upon millions to the world's wealth. Let us thank the American Congress. How absurd! And the whole system of protection is bolstered on like absurdities—just as was slavery, church and state, divine rights of kings, aristocracy, etc.

Spain tried free trade under Charles III. in 1759. When he ascended the throne, Spain was the pauper state of Europe. Under her strictly protection laws, she had dwindled down into utter inanity. Her enormous industries of the year 1600 A.D. had disappeared. Toledo alone had fifty great wool factories, and but two in 1750. Seville had sixteen thousand spindles in 1600, and but three hundred in 1759. Forty thousand people were supported in Toledo by the silk trade which was literally annihilated by 1750. These are examples of Spain's condition, caused alone by her protectiv tariff which, like our tariff, confined her trade to the "home market." Charles III., a young man educated abroad, imbued with all the advanced ideas of the age, intimate with the great minds that had created the theories under which the united provinces, under free trade, had become the grandest commercial powers the world ever saw, was called to the throne of Spain. He saw the frightful evil, knew the cause and the remedy. He proclaimed free trade. He put it into practice promptly, undeterred by the jealous whinings of the half-dozen monopolies clinging to death in life.

The transformation was startling and miraculous. Read Vol. II. of Buckle's "Civilization," chapt. i, on this. Suffice it to say that, within five years, solely by free trade, the roar and bustle of industry was heard all over the land. By 1788, when Charles died, Spain was the first power in the world. But the policy of Charles was bad because he made his sudden changes without explaining the reasons. Hence the Spanish mind was unconvinced and groping in the dark. So when he died, as all these reforms depended on him alone, his successor became the victim of the monopoly-fostering spirit. Tariffs were placed again on imports to favor rapacious speculators at home. Soon the few began to grow rich, and the masses to tramp and starve. In ten years all was back in the same condition.

Since our tariff was enacted, this nation has passed through one fearful long crisis—from 1873 to 1878. And yet, the few prosperous years from 1878 to 1883 hav caused us to forget these dreadful years when a million tramps were marching. Again, we are coming upon another long season of horrors. Prior to 1848 England, under protection, had just such terrible crises. Since 1848 not once has she experienced the like, although she suffered during our war for want of cotton. Since '48 she has practiced free trade, and every year for thirty-six years she has imported from two to eight hundred million dollars more than she exported. Just as a nation imports more than she exports, just so does she grow rich. And although the almost universal opinion is otherwise, there is not one single scientific authority but favors free trade and larger imports. And the late growth of manufacturers in the South is a proof that protection is not required. Here was the South with little capital, and deluged with manufactured goods from the North, trying to start manufactures at home. Here she had to compete against old, long-established manufactures that were fostered by protection, as it is claimed, in crowded states where labor is cheaper by much than it is at the South. To succeed, she ought to hav been protected against New England; but she bravely entered the field, and has succeeded.

By the way, how happens it that in old, crowded, free trade England wages are higher than in protected Germany and France, and also in so highly protected America? Not only are wages higher, but the price of necessaries is much lower. I might show how a free trade treaty between two nations has suddenly caused millions of dollars' worth of productions to be exchanged when very little was before, thus causing activity in many industries, for commerce is exchange of goods, not buying or selling with cash. I will end, saying tax on imports is tax on the exports to be traded for the imports. The exports, then, pay all tariff taxes; that is, the producers here pay all this great burden. HOLT.

Oregon, Mo.

Comte's Positiv Philosophy.

COMTE'S LAW OF THE THREE STAGES OF THOUGHT.

Comte's central and governing doctrin is that the whole human race, like the individual man, necessarily passes through three intellectual stages. The variations of human opinion, says Comte, hav never been purely arbitrary; they obey a law that causes every theoretical conception to pass through three successiv stages.

1. THE THEOLOGICAL STAGE.

The first, by a pure mental fiction, givs to the absolute cause of events concrete forms; a supernatural origin is sought for all phenomena. This is the theological stage.

2. THE METAPHYSICAL STAGE.

The second givs to the same absolute cause an abstract and purely ideal form; the sensuously supernatural is set aside as incredible, and an effort is made to demonstrate the existence of abstract forces or entities, supposed to inhere in various substances, and capable of engendering phenomena. This is the metaphysical stage.

3. THE POSITIV OR REAL STAGE.

Finally, the third abandons the search after the "origin and destiny of the universe," "the knowledge of the interior causes of phenomena," and devotes itself merely to the discovery of their "effectiv laws," that is to say, their relations of succession and similitude.

In the positiv or real stage of human intelligence (or soul) the mind affirms the futility of theological and metaphysical inquiries, abandons all vain search after the causes and essences of things; restricts itself to the observation and classification of phenomena, and to the discovery of the invariable relation of succession and similitude which things bear to each other; in a word, to the discovery of phenomena. This is the positiv or real stage.

1. The first or theological stage has gone on from concentration to concentration, and has reached the highest perfection it is susceptible of when it has substituted the providential action of a single god for the varied play of the numerous independent gods that had been imagined in primitiv times. The theological, which is the original, spontaneous form of thought, regards the facts of the universe as governed, not by invariable laws of sequence, but by single and direct volitions of Gods, real or imaginary, possessed of life, intelligence, and individuality.

In the infantil state of reason and experience individual objects were looked upon as animated.

The next step is the conception of invisible beings, each of whom superintends and governs an entire class of objects or events.

The next merges this multitude of divinities in a single God, who made the whole universe in the beginning, and guides and carries on its phenomena by his continued action, or, as others think, only modifies them from time to time by special interferences.

2. The second or metaphysical stage, which closely follows the first, substituting for a God a creation of reason, pursues in its turn the same path toward unity, and arrives at perfection when all the unities are combined in one unity, regarded as the only source of all phenomena.

The mode of thought which Comte terms the metaphysical accounts for phenomena by ascribing them not to volitions, either sublunary or celestial, but to realized abstractions.

In this stage it is no longer a God that causes and directs each of the various agencies of nature; it is a power, or a force, or an occult quality considered as real existences inherent in but distinct from the concrete bodies in which they reside, and which they in a manner animate. Instead of dryads presiding over trees, producing and regulating their phenomena, every plant or animal has now a vegetativ soul.

At a later period the vegetativ soul has become a plastic force, and still later a vital principle.

Objects now do all they do because it is their essence to do so, or by reason of an inherent virtue.

Phenomena are accounted for by supposed tendencies and propensities of the abstraction nature, which, though regarded as impersonal, is figured as acting on a sort of motiv, and in a manner more or less analogous to that of conscious beings.

Aristotle affirms a tendency of nature toward the best, which helps him to a theory of many natural phenomena. The rise of water in a pump is attributed to nature's horror of a vacuum.

The fall of heavy bodies and the ascent of flame and smoke are construed as attempts of each to get to its natural place.

Many important consequences are deduced from the doctrins that nature has no breaks.

In medicin the curativ force of nature furnishes the explanation of the recuperativ processes which modern physiologists refer each to its own particular agencies and laws. R. B. BUTLAND.

Toronto, Sept. 2, 1885.

"N. G. W."

Mr. N. G. W., in the Aug. 22d number of THE TRUTH SEEKER, calls me "a true Bourbon." This shows Mr. W.'s ignorance of history. The Bourbons were kings of France; the Malcolms were kings of Scotland—but he is mistaken in thinking me related to either. I hope that in future he will cease calling me bad names and confine himself to the argument. One would think by the temper displayed in Mr. W.'s last that he must hav thought my remarks personal; and I am beginning to think he must be the owner of a large tract of vacant lands in Michigan.

Mr. W. complains that I reiterate the same statements. Why not? If Mr. W. should lose a horse, would he not, in hunting for him, reiterate the same statement? Where is the man who does not reiterate the same statements? THE TRUTH SEEKER is one of the most ably conducted papers printed in any country, yet year after year it discusses the same topics. The Liberals call the Spiritualists superstitious, and the Spiritualists call the Liberals illiberal. If Mr. W. ever had a shoe pinch, he must hav noticed that it always pinched in the same spot. I am sorry I can not be more poetic and giv my friend more variety, but the thing is impossible.

Mr. W. complains that I "wilfully falsify," or something very near that. Now, I will giv the facts, taken from "Michigan and Its Resources," compiled by the state commissioner of education, and published by the state printer for 1882.

He givs the total population of the state as 1,636,937. Acres of land in state, 36,755,200. Number of farms in the state, 119,769. Number of acres of improved land, 6,374,385. United States land, 1,717,246. State lands, 861,185. Railroad and canal companies' lands, 3,430,115 acres. If we add the United States lands to the state lands, we get 2,578,431 acres. These are the public lands, most of which the commissioner admits is worthless. If we subtract the public lands from the total number of acres in the state, we get 34,176,769 acres, all of which are private lands, that is, they do not belong to the public. Now, if we subtract from this the number of acres of improved land, we get 27,801,384 acres of land not yet improved, but held by private individuals. In my article I gave this in round numbers as 28,000,000.

The above are the facts, and Mr. W. may explain them in one way and I in another. I know of no law by which he can compel me to accept his explanation. I claim that the state of Michigan has passed laws which hav enabled rich men—for aught I know, Mr. W. may be one of them—to buy up and keep out of use 27,802,384 acres of land in Michigan. They are like dogs lying on the hay, and will not use it themselvs or let others do so. I claim further that if the state would tax those lands higher, the number of acres held by private individuals in an unimproved condition would soon grow beautifully less; and that if it would tax them high enough, the whole of the unimproved land would soon belong to the state. This would be as it should be. Mr. W. might think that such a change would injure him. This only shows his ignorance. Just laws would benefit every person. Unjust laws are an injury to all. Unjust laws, in the end, bring national ruin.

J. G. MALCOLM.

Look Out for Your Girls.

A young girl of fifteen years was apprenticed to some nuns at Mont de Maison, and accustomed to come home at night. The other day she did not return. After 9 P.M., her mother, being uneasy, went to seek her at the workrooms but was refused admission. A police officer, to whom she applied, had no better success. She then sought aid from the states attorney of the French republic, and after complex proceedings and delays, she has at last recovered her daughter. Pretty saucy to defy the police, and the French police! — *Republique Anticlericale.*

This happened before the *Pall Mall Gazette* revelations, but not before Diderot brought to light similar depravities in convents previous to the Revolution. There are certain wrongs of which the victims are the last to complain, because social pity is envenomed by disgrace and ostracism. It is even more disastrous than its reprobation of the offender.

EDGEWORTH.

IT is much easier to be critical than correct.—*Disraeli.*

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Call for the Ninth Annual Congress.

To the Auxiliary Liberal Leagues and All Citizens of the United States and Canadas who support the Nine Demands of Liberalism:

You are invited to attend the Ninth ANNUAL Congress of the National Liberal League, to be held in Cleveland, Ohio, on Friday, Saturday, and Sunday, October 9, 10, and 11, 1885.

According to a vote at the last Congress of the League notice is hereby given that an Amendment to the Constitution will be submitted, as follows: Article I. of the Constitution of the National Liberal Leauge shall be amended to read: "The name of the association shall be The American Secular Union."

Measures for the affiliation of the Freethought Societies of Canada with the National Liberal League will also come up to be acted upon.

Also measures for carrying on the work of Freethought, and securing the adoption of such laws by the various State Governments and by the National Government as shall make the United States thoroughly Secular, and the repeal of all laws now on the statute books which conflict with the Nine Demands of Liberalism.

Local Auxiliary Leagues are entitled by the League Constitution to five representativs in the Congress—the President and Secretary and three Delegates. All Charter Members and Life Members, all Vice-Presidents, all Chairmen of State Executiv Committees, are entitled to seats and votes in the Congress. Annual Members are entitled to seats but not to votes, except by permission of the Congress.

It is hoped that every Auxiliary League will send a full delegation to the Congress, and that every Freethinker in the United States and Canada, who can, will be present. Having adopted a common basis of work upon which all Liberals can combine, it is now desirable to discover the best means by which this work can be carried forward, and to this end large attendance and free expression of opinion will contribute. It is hoped that all will come to the Congress to emphasize the unity of Liberalism and to create an interest for harmonious action which shall result in the abolition of all laws that are contrary to secular government.

Per order of Board of Directors:

R. G. INGERSOLL, President.
SAMUEL P. PUTNAM, Secretary.
COURTLANDT PALMER, Treasurer.
CHARLES B. REYNOLDS, Ch. Ex. Com.
A. C. MACDONALD, Ch. Fin. Com.

National Liberal League Program.

Introductory address by the president, Robert G. Ingersoll; report of the secretary Samuel P. Putnam; report of the chairman of the Executiv Committee, C. B. Reynolds; report of Treasurer Courtlandt Palmer. Paper on organization and methods of work by Charles Watts, first vice-president.

Courtlandt Palmer will giv his new lecture, "The Aristocracy of Freethought," of which James Parton says: "It is one of the noblest discourses to which I hav ever listened."

John E. Remsburg will giv his great lecture, "Sabbath Breaking, or Sunday Slavery."

Mrs. M. A. Freeman, of Chicago, will be present—one of the most popular writers in the West; the author of "Somebody's Ned," which ran through several editions, "Jane Stuart," "Margaret Oakley, Stephen Grey's Wife," "Behind the Bars," and "David Harding." She has also written several plays which hav been produced with success—among them, "Gambled for Gold," "Lady Hamilton's Daughter," etc. She is a graceful speaker, and has been prominently connected with the Chicago Liberal League, and has done much to contribute to the popularity of its meetings. She will address the Congress on the new work of Liberalism.

Other representativ speakers will be present, among them J. H. Burnham, of Michigan, Mrs. Mattie Krekel, of Missouri, and Judge Krekel. It is also hoped that J. D. Shaw, the brilliant Liberal lecturer and editor of Texas, will be at the Congress, and also W. F. Jamieson, of Minnesota, who has done such valiant pioneer work during the past year.

Prof. William Seymour has been chosen to represent the Friendship Liberal League of Philadelphia at the Cleveland Congress.

The work goes on. On Thursday evening, Sept. 17th, John E. Remsburg spoke to the first Liberal audience ever gathered in Jersey City. It was quite a large audience, and certainly an enthusiastic one, and gave promis of good work yet to be done. C. B. Reynolds was present, as also the secretary of the National Liberal League, and made addresses.

The Newark Liberal League opened its session for the year on Sunday afternoon, Sept. 20th. The secretary, S. P. Putnam, gave his lecture on "the New Heaven and Earth." A good audience was present, and no doubt this League will continue its valuable work and be one of the foremost champions of Liberalism in a city of 160,000 inhabitants, where it has 129 churches to contend against. It's a plucky League, and that's a fact.

Delegates were chosen to the Congress at Cleveland, whose names will be seen elsewhere. It is hoped that all the auxiliary Leagues will speedily do the same, and send names of the delegates chosen to THE TRUTH SEEKER and *Investigator* for publication. Let there be a rapid gathering of forces on all sides, for the Cleveland Congress will be of vast importance to future work. The presence of Robert G. Ingersoll through all its sessions makes its success assured. The Congress will close on Sunday evening with his great lecture, "Liberty for Man, Woman, and Child."

E. A. Stevens, of Chicago, is doing good and vigorous work for the League in the West. He is lecturing in various places, and the press notices are quite favorable; and by his personal activity the purposes of the National League and Congress are pretty thoroughly known. The following, from the Detroit *News*, shows how he is doing his level best:

E. A. Stevens has come here from Chicago, bent on seeing the Liberal League revived, in order that delegates may be sent to the Ninth Annual Congress of the National Liberal League which meets in Cleveland Oct. 9th to 11th. "We are going to hav one of the biggest Freethinkers' conventions ever held in this country," Mr. Stevens remarked. "The name of the society will doubtless be changed to the 'American Secular Union,' a common basis of work will be agreed upon, and a united effort will be made to secure the adoption of such laws by the state and national governments as shall make the United States thoroughly secular. R. G. Ingersoll will be present and sound the keynote of the campaign."

A Liberal organization has been started in Davenport, Iowa, of which one of the members writes: "We hav twenty activ members, and I think success unquestionable."

Robert Fleming, of Lehigh, Iowa, writes: "I shall do my best toward organizing a League and holding the fort against orthodoxy. Some of our most prominent men are in favor of the movement."

The following has just been received from J. D. Shaw, of Texas:

WACO, TEX., Sept. 15, 1885.

DEAR MR. PUTNAM: I now think I will go to the Congress at Cleveland in October. Very truly, J. D. SHAW.

The following vigorous letter from the South shows the interest that is felt, and the mighty work that lies before us in a land of such bountiful resources:

VICKSBURG, MISS., Aug. 25, 1885.

S. P. PUTNAM, ESQ., *Dear Sir:* On my return I find your valued favor, 30th ult. I wish, indeed, I could be with you at Albany and Cleveland, and beg to thank you for your invitation.

Pardon me if I again take the liberty of suggesting the South as a productiv and remunerativ field for your labors. The South is pulsing with new life; the smoke of a thousand manufactories darken her sunny sky, and our people, awakened from the old, conservativ, languid, luxurious life of antebellum times, their images shattered and the institutions of their fathers gone, the first blush of their resentment and anger dissipated by the grim lesson of twenty years' novel necessity, are just in that condition most conduciv to the reception of new truths. But it is the nick of time; for, as life becomes more and more conventional, they begin to seize, like drowning men at straws, the empty promises of the old creeds. Believing that the truths of Freethought are better and more lasting, because they are true, than these, is it probable our people now will refuse to hear them when portrayed by a master-hand like yours?

I beseech you, my dear sir, to giv your attention to the matter, and that soon. Come South, and yourself behold and be convinced. Very respectfully, H. B. THOMPSON.

The Forest City House will be the headquarters of the Congress. See the following:

CLEVELAND, O., Sept. 21, 1885.

SAMUEL P. PUTNAM, ESQ., *Dear Sir:* Your favor in regard to rooms and rates for delegates, October 9th, 10th, and 11th, has just been received. We shall be glad to do the best we can for you at $2.50 per day for single person, rear room; $3 per day for single person, front room; and $2.50 per day each for two persons, front room. The hotels in this city will be unusually full on the 7th, 8th, and 9th of October, as the Knight Templars hav a convention here. Many will not go home till the 10th, so if your body is large there may be a little crowding to those that come the 9th, but after that we shall hav no trouble. TERRILL & INGERSOLL.

Railroad Rates to Cleveland.

The following letters hav been received from the passenger agents of the lines named, and explain themselvs. The first is from the assistant passenger agent of the Pennsylvania road:

PHILADELPHIA, Sept. 18, 1885.

SAMUEL P. PUTNAM, ESQ., *Dear Sir:* Replying to your favor of 17th inst., requesting reduced rates to delegates attending National Liberal League Convention, to be held at Cleveland, Ohio, Oct. 9th to 11th, I would say that if there will be twenty-five or more delegates who will use our line in going to the meeting, we are willing to arrange for the sale of tickets to Cleveland and return on our certificate plan—that is, parties who pay regular rates in going to the meeting will be returned at one-third standard limited rates. If this arrangement will be satisfactory, please advise me of the number of certificates you will require, and the address of the party who will distribute the same. Very truly, GEO. W. BOYD, A.G.P.A.

Mr. Abbott, of the Erie road, writes:

NEW YORK, Sept. 18, 1885.

MR. SAMUEL PUTNAM, *Dear Sir:* I hav your favor of yesterday in regard to reduced rates to Cleveland on account of the meeting of the National Liberal League at that place. We are selling tickets between Cleveland and New York, in each direction, at greatly reduced rates, and as low as we would ordinarily make for meetings of this kind. Therefore I am unable to quote you any less rate than the current to that point. If we were getting full rates, we would be pleased to make a reduction in favor of your people. Very truly,

JNO. N. ABBOTT, Gen'l Passenger Agent.

A. E. Clark, general passenger agent of the New York, Pennsylvania, and Ohio railroad, writes to Mr. Green:

CLEVELAND, O., Sept. 15, 1885.

H. L. GREEN, ESQ., Salamanca, N. Y.:

Dear Sir: Yours of Sept. 14th, in regard to meeting of National Liberal League in Cleveland Oct. 9th, 10th, and 11th, at hand. Replying to same, would say that we will return all paying full fare over this line in attending this meeting at one cent a mile on certificate. Yours truly,

A. E. CLARK, G.P.A.

Mr. Green hopes to get the Lake Shore and Michigan Southern railroad to make the same arrangements.

Pledges Paid to National League.

J. E. Remsburg,	$10.00

For Albany Convention.

Erastus Daily,	$ 5.00
P. Edelheim,	10.00
John Ray,	1 00
O. C. Jellson,	1.00
Thos. Greenwood,	1.00
M. E. Atwood,	1 00

Tax the Churches.

A few weeks since a request was made that we republish the words of General Grant recommending the taxation of church property. At that time we had no copy of the speech, but having since received one through the kindness of Mrs. H. Grinnell, we now lay it before the readers of THE TRUTH SEEKER. In connection, it is also appropriate to reprint General Grant's views upon education, given in the same message, also upon Mormonism and other kindred subjects:

"EDUCATION.

"From the fall of Adam, for his transgression, to the present day, no nation has ever been free from threatened danger to its prosperity and happiness. We should look to the dangers threatening us, and remedy them so far as lies in our power. We are a republic whereof one man is as good as another before the law. Under such a form of government, it is of the greatest importance that all should be possessed of education and intelligence enough to cast a vote with a right understanding of its meaning. A large association of ignorant men cannot for any considerable period oppose a successful resistance to tyranny and oppression from the educated few, but will inevitably sink into acquiescence to the will of intelligence, whether directed by the demagog, or by priestcraft. Hence the education of the masses becomes of the first necessity for the preservation of our institutions. They are worth preserving, because they hav secured the greatest good for the greatest proportion of the population of any form of government yet devised. All other forms of governments approach it just in proportion to the general diffusion of education and independence of thought and action.

"As the primary step, therefore, to our advancement in all that has marked our progress in the past century, I suggest for your earnest consideration, and most earnestly recommend it, that a Constitutional amendment be submitted to the legislatures of the several states for ratification, making it the duty of the several states to establish, and forever maintain, free public schools adequate to the education of all the children in the rudimentary branches within their respectiv limits, irrespectiv of sex, color, birthplace, or religion, forbidding the teaching in said schools of religious, Atheistic, or pagan tenets, and prohibiting the granting of any school funds or school taxes, or any part thereof, either by legislativ, municipal, or other authority, for the benefit, or in aid, directly or indirectly, of any religious sect or denomination, or in aid, or for the benefit, or any other object of any nature or kind whatever.

"UNTAXED PROPERTY.

"In connection with this important question, I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or state, amounted to about $83,000,000. In 1860 the amount had doubled. In 1875 it is about $1,000,000,000. By 1900, without a check, it is safe to say this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who hav to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without Constitutional authority, and through blood. I would suggest the taxation of all property equally, whether church or corporation, exempting only the last resting-places of the dead, and possibly, with proper restrictions, church edifices.

"THE MORMONS AND CHINESE WOMEN.

"In nearly every annual message that I hav had the honor of transmitting to Congress, I hav called attention to the anomalous, not to say scandalous, condition of affairs existing in the territory of Utah, and hav asked for definit legislation to correct it. That polygamy should exist in a free, enlightened, and Christian country, without the power to prevent so

flagrant a crime against decency and morality, seems preposterous. True, there is no law to sustain this unnatural vice; but what is needed is a law to punish it as a crime, and at the same time to fix the status of the innocent children, the offspring of this system, and of the possibly innocent plural wives. As an institution, polygamy should be banished from the land. I invite the attention of Congress to another, though perhaps no less an evil—the importation of Chinese women, but few of whom are brought to our shores to pursue honorable or useful occupations.

"RECAPITULATION.

"As this will be the last annual message which I shall hav the honor of transmitting to Congress before my successor is chosen, I will repeat or recapitulate the questions which I deem of importance, and which should be legislated upon and settled at this session:

"1. That the states shall be required to afford the opportunity of a good common school education to every child within their limits.

"2. No sectarian tenets shall ever be taught in any school supported in whole or part by the state, nation, or by the proceeds of any tax levied upon any community. Make education compulsory, so far as to deprive all persons who cannot read and write from becoming voters after the year 1890; disfranchising none whatever, on grounds of illiteracy, who may be voters at the time this amendment takes effect.

"3. Declare church and state forever separate and distinct; but each free within their proper spheres; and that all church property shall bear its own proportion of taxation.

"4. Drive out licensed immorality, such as polygamy, and the importation of women for immoral purposes.

"To recur again to the centennial year. It would seem as though now, when we are about to begin the second century of our national existence, would be a most fitting time for these reforms.

"5. Enact such laws as will insure a speedy return to a sound currency, such as will command the respect of the world.

"Believing that these views will commend themselvs to the majority of the right-thinking and patriotic citizens of the United States, I submit them to Congress. U. S. GRANT.

"*Executiv Mansion*, Dec. 7, 1875."

Lectures and Meetings.

CHARLES WATTS commenced activ work immediately on his return from England. Having lectured at the Albany and Toronto Conventions, at Hamilton and Welland, Mr. Watts proceeds to Waynesburg, Pa., to engage in a seven nights debate with Mr. Clark Braden, who is accepted as the representativ of the Christian party of the district. The dates of the discussion are as follows: Sept. 29th and 30th; Oct. 1st, 2d, 3d, 4th, and 5th. From Waynesburg Mr. Watts goes to the great Convention at Cleveland, after which he lectures on Sunday, Oct. 18th, at Greenwich Village, Mass.; and on Sunday, Oct. 25th, afternoon and evening, in Memorial Hall, Boston. His address is 82 Berkeley street, Toronto, Ont.

WHEN Jersey City people wished to listen to a Liberal lecture a journey to New York has heretofore been necessary. Previous to September 17th there is no record of one having been delivered in their own town. It was mostly virgin soil, therefore, upon which the words of J. E. Remsburg fell on Thursday evening. But, judging from their reception, good fruit is likely to be the result. The meeting was free. William Rowe, one of the old land reformers who secured the passage of the Homestead law, was the organizer of the meeting, and deserves no little credit for the successful gathering. The audience nearly filled the hall, and was composed of intelligent men and women, a majority of whom apparently were in sympathy with the lecturer. On the table were two fine bouquets, indicating the presence and thoughtfulness of woman. Mr. Remsburg's subject was "Sabbath Breaking." In a few words he showed the origin of the Sabbatic idea, how the Jews regarded Saturday, and then examined the Sabbath by the light of the Christian scriptures. He set forth the arguments for the observance of the Christian Sunday, and then knocked them over; paid his respects to the originator of our Sunday, the brutal Constantine; quoted at length the testimony of the Christian fathers to show that Sunday was not regarded by them as a holy day; described the Sabbath of the Middle Ages and of the Puritans; quoted the writings of Christian reformers, scholars, and divines against the institution of any special holy day, and closed with a strong plea for the abrogation of all Sunday laws. There is no such thing, he said, as a Sunday in nature. The grass grows, the rivers run to the sea, the planets wheel ceaselessly in their orbits—Nature continues all her work. Why, then, must man lose in yawning tedium one-seventh of his time? As a day of social pleasures Sunday can be spent profitably. But as a day of enforced idleness Sunday is the result of priestly tyranny. And it is, he thinks, the last ditch from which the clergy will fight. So long as the ecclesiastics are able to monopolize one-seventh of the time they will remain in power over the people. Break up this institution, and their grasp upon the wealth and minds of the people will be broken. From the applause following the lecture, the audience seemed to agree with Mr. Remsburg. Col. Henry Beeny, of this city, whom Mr. Rowe had secured to preside, then introduced S. P. Putnam, who was upon the platform. He made only a few remarks, setting forth what Liberalism stands for—the unity of humanity, and the freeing of the race from intellectual slavery. Mr. C. B. Reynolds, who passed through this city on his way back to his Tent in Alliance, O., had also accompanied Mr. Remsburg to Jersey City. Colonel Beeny called upon him, and he responded promptly. He recommended the people to study Secularism, and find out its objects. He thought it much better, if we are to hav a heaven hereafter, that we begin to get used to it by making a little experimental one here on earth. The audience seemed to like his remarks. Mr. Remsburg received an invitation to address the New York Labor Lyceum, but his engagements prevented. He left for Vineland, N. J., where he spoke on the 18th, and Mr. Reynolds rushed off to Alliance, O., to begin in that town a ten-days' Tent meeting. The following is Mr. Remsburg's program for October:

Eastwood, Ont.,	Thurs., 1.
Welland, Ont.,	Fri., 2.
La Rue, O.,	Sat., Sun., 3, 4
Medina, O.,	Mon., Tues., Wed., 5, 6, 7.
Cleveland, O.,	Fri., Sat., Sun., 9, 10, 11.
Ashley, O.,	Mon., Tues., 12, 13
Versailles, O.,	Wed., 14.
Yorktown, Ind.,	Thurs., 15.
Hagerstown, Ind.,	Fri., 16.
West Union, O.,	Sat., Sun., 17, 18.
Ottawa, O.,	Mon., 19.
Sarnia, Ont.,	Tues., 20.
Ithaca, Mich.,	Wed., 21.
Big Rapids, Mich.,	Thurs., 22.
Cadillac, Mich.,	Fri., 23.
Muskegon, Mich.,	Sat., 24
Grand Rapids, Mich.,	Sun., 25.
Mancelona, Mich.,	Mon., Tues., Wed., 26, 27, 28.
New London, Wis.,	Fri., 30.
Wausau, Wis.,	Sat., 31.

AMRITA LAL ROY, the Hindoo, delivered a lecture on "Religion and the Labor Movement" at the Labor Lyceum at Broadway and Forty-ninth street last Sunday morning. As was the case with all new movements, he said, Socialism met with opposition from the representativs of the existing "law and order." Political economists admitted the grievauces of the Socialists, but said that their methods were fallacious aud their aims utopian. Theological professors, turning from the contemplation of the infinit, recognized the startling fact that a vast mass of humanity could not lay hold of such a small, finite, and insignificant thing as a loaf of bread, but they thought Socialism irreligious. It was right that Socialism should be irreligious in the ordinary sense. Human providence had declared all men equal and brothers; divine providence had set heathen against Christian, Catholic against Protestant, had burnt Infidels and persecuted Hebrews—all for love of God. It was plain that the Christian church, as an official body, could never believe in the labor movement. The faith of the labor movement was the conquest of the kingdom of earth, while the church sought the kingdom of heaven. Socialism was evoluting in society the true religion of human fellowship—a religion of deeds instead of creeds. The labor movement began where the church ended, and their ways lay in directions exactly opposed to each other. Christian Socialism was bosh; one might as well speak of orthodox radicalism. The church was committed to the existing order of things, while the primary idea of Socialism was revolution There were two ideas growing with the present movement, and they differed from the ideas in previous revolutions in being positiv, not negativ. One was that there *is* humanity, which needs all our care, and the other was that there was one thing known to be above all noble, holy, and omnipotent, and that thing was labor. Socialism had nothing to say about God one way or the other. Mr. Lal Roy said that he was a heathen in search of a religion, and thought he had found it here. "I hav found my religion," he said, "among that band of men and women who hav said, 'Humanity is our religion; this is our brother man; no tyrant shall hurt him, no God shall damn him!'"

ONLY between fifty and sixty Liberals of Newark remembered that last Sunday was the opening day of the Newark Liberal League for the fall and winter campaign. The standbys of the League were all out, however—Wm. G. Mayo, the popular president; C. A. Marshall, the critical secretary; J. W. Frankel, the convivial and beauty-loving person who engages and entertains lecturers for the League; Armand Pionnie, the honest treasurer, whom the League swears by; H. G. Avery, the venerable vice-president; James P. Cool, George Cort, and Alexander Jarvis, the substantial men who, with Frankel, form the council that has so managed the affairs of the League that it has its own hall, from which an income is derived, instead of an expense incurred; and N. Grotta, John Cooke, and others not personally known to the reporter. S. P. Putnam, the secretary of the National League, was the speaker. He told the Newarkers what he thought a new heaven ought to be like, and what he hoped a new earth would be when Liberalism should prevail. He then borrowed one of Herbert Spencer's dryest chapters on education, put it into his own poetic language, filled it with his own hope and enthusiasm, and the audience thereby received some new and good ideas they perhaps never would hav heard of if left to dig them out of the dusty pages of Spencer for themselvs.

Apparently there were no Christiaus present, for no one responded to President Mayo's cordial invitation to them to tear Mr. Putnam to pieces, and J. W. Frankel moved that discussion be dispensed with, and that the League proceed to the business of electing new officers and choosing delegates to the annual Congress to be held at Cleveland. Mr. Frankel's motion prevailed; those not members of the League left the hall, and those who were members took front seats. After the minutes had been read, the delegates were chosen as follows:

Wm. G. Mayo, president; C. A. Marshall, secretary; and H. G. Avery, J. P. Cool, Joseph W. Frankel elected delegates.

The next business was to elect new officers. On motion, the old board was unanimously re-elected. The list is:

Wm. G. Mayo, president; H. G. Avery, vice-president; C. A. Marshall, secretary; A. Pionnie, treasurer; James P. Cool, George Cort, Alexander Jarvis, J. W. Frankel, council.

To-morrow the League will discuss the proposed change of name for the national organization, and instruct its delegates or their proxies accordingly. Friday, the 25th, Mr. Putnam left for Ohio. He will help Mr. Reynolds in his Tent effort for a day or two, and then proceed to Cleveland to engage halls for the League Congress, and make railroad arrangements for excursions into the city.

There are not many preachers who hav a living faith in the power of prayer to support the Temple after the money changers are driven out.—*Louis Post in John Swinton's Paper.*

For the Bruno Statue at Rome.

First instalment of $200 is paid. On second instalment I hav received the following:

Miss Caroline C. Thayer, Roxbury, Mass.,	$5.00
Mrs. A. Nichols,	5.00
S. R. Urlins,	2 00
Wm. R. Lippincott, Vernon, Iowa,	1 00
Frank Reed, Willow Creek, Nev.,	1 00
Mrs. Jacobs, Boston, Mass. (through J. P. Mendum),	4.00
W. F. Freeman, Stockton, Cal.,	2 00
A. J. Stough, Utica. Montana,	1 00
B. Thorp, Balston Spa,	1 00
Wm. Holsfall, West Troy, N. Y.,	1 00
Mrs. Iliohan, Albany,	1 00
Lyman Smith, Oakland, Cal.,	.50
Previously acknowledged,	36.30
Total, Sept. 15, 285,	$60.80

Mr. Editor, the above list shows how this subscription stands.

It will take $339.20 to make up $600, when Colonel Ingersoll, by a lecture, will raise the fund to $1,000. The money is needed to complete the work.

It can be quickly raised if Liberals, especially those who hav contributed, will ask their friends to aid in this noble cause. Let each one try, and send the result to T. B. WAKEMAN, Authorized Agent.

93 *Nassau st., New York City*, Sept. 15, 1885.

Mr. Mitchell Would Only Obey God.

The subjoined letter explains itself. We gave the story as we heard it, and as one of the Albany papers reported it:

PRINCETON, MASS., Sept. 19, Y.L. 13.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of to-day you do not report Judge Clute, of Albany, correctly when you say he *required* Mr. Mitchell to stop selling or giving his newspaper, *The World's Reformer;* and, of course, that bright seventy-two-year-old-farmer-from-Maine, Seward Mitchell, made no such promis as you say. He is too intelligent, brave, and sincere to promis "obedience" to anybody this side or beyond God. Judge Clute *advised* him (Mitchell, not God, who still circulates Bibles) to consult the district attorney before he floated more papers; whereupon I asked, "Do we understand you to say that persons resident here, or citizens from other states, cannot rightfully or safely sell newspapers—their honest, printed opinions—on these streets without first consulting a censor called district attorney?" "Oh, no," said Judge Clute. As you correctly say, though a Catholic, he was considerately thoughtful, and admitted that portions of the Bible are "obscene."

Seward Mitchell went free, but a cloud lowers on me from your section; a member of the New York bar threatens to hav me arrested for pleading cases in court without a license from the "profession." Truly yours, E. H. HEYWOOD.

Governmental Railroad Control Necessary.

As society progresses, it is plain that the state must assume to do all that is required to serve those imperious public necessities that arise, and which individuals cannot do for themselvs.

The state does not make our garments, because we can hav that done at will; the state does not navigate our streams, because we can run our own vessels. Originally each man did all for himself. He made paths, carried his own messages, weighed out his own money. When highways, mail service, currency, etc., became urgent public necessities, then the state took hold of the matter. It made canals, leaving individuals free to run their own vessels on them.

When the first railway was made, had we foreseen that it would result in the virtual abolition of the use of the common roads, and that to use the railways would become a universal public necessity, we might hav provided wisely for the new conditions that must arise. If the states refuse to own and control the railways, it will be the sole instance wherein a universal public necessity, out of the power of individuals to supply for themselvs, is left to combinations of individuals.

The objection that it would be giving to the government too much power is fallacious. It will be simply restoring to the people, *en masse*, that power which each person formerly had of using the highways at will. Let the people elect the railroad managers, and this power returns to them virtually.

Either the states must take this in hand, or else, after a long series of strikes, riots, and bloody insurrections, the central government must do so—a thing ever to be deplored; a thing that would forever destroy the last semblance of state rights and popular liberty. HOLT.

Jesus Christ A Fish.

One thing remarkable about the Sibylline acrostic is, that the first letters of the words *Iesous Chreistos, Theou Uios, Soter*, spell IChThUS, a "Fish." One of the three great prevailing sects of India is the Vaishnavas, or worshipers of Vishnu, whose astronomical symbol is the Fish, whose first incarnation was in the body of a Fish, and whose ninth and last was in the person of *Christna*, also called by his disciples *Jezeus* (Bible in India).

The early Christians were known by a great variety of names, and, among others, by a very extraordinary one, namely, *Pisciculi*, or *little fishes*. They called themselvs in their sacred mysteries by the name *Ichthus*, meaning *I (Iesous)*, and *Ichthus*. Jesus is called a fish by Augustine, who says he found the purity of Jesus Christ in the word fish, "for he is a fish that livs in the midst of the waters." Some of the early Christian tombs hav fishes inscribed on them (Anacalypsis, Vol. II.). ANTICHRIST.

Communications.

Australian Gossip.

To the Editor of The Truth Seeker, *Sir:* Although one can feel, with Thomas Paine, that the world is his country, still, the dear names of home and friends must necessarily take front rank in our affections. And the sight of home papers, and The Truth Seeker and *Investigator*, which come to hand every four weeks, makes us feel that the link is not broken in spite of the waste of waters that lie between us and the dear land of America. And perhaps a little gossip from this far-off land may not be uninteresting to your readers.

The entrance, or Heads, to the harbor of Sydney is similar to the Golden Gate of San Francisco, and one is charmed with the beauty of the scene. After entering the Heads you are confronted by a formidable-looking fort of ancient pattern, but it is harmless, for its day of usefulness is past, only as a part of the picture, for the Heads are now supplied with defenses less conspicuous, but more effectiv in case of an attack. The harbor from any given point looks small, but, with its various indentations, it embraces fourteen hundred miles of water front. Its placid bosom is traversed with many lines of ferry boats, bringing the various suburbs in conjunction with Sydney, at Circular Quay, foot of George street, *the* street of the city. One's first impressions on landing in Sydney are that it has come to stay the proud mistress of these southern waters. Everything is stone—buildings, streets, walks, and walls. Solid and massiv looking, it makes one feel that they are buildings for all time. Not only are the buildings stone, but the roofs, also, are slate stone, and they are mostly plain, massiv-looking structures, with but little attempt at architectural beauty. The city was first commenced with no thought or reference to the huge dimensions it is assuming; consequently its earlier streets are narrow and irregular, but well paved, and in its muddiest seasons easily traversed. The great difficulty is the want of room for the masses who throng them. In some places in George street the sidewalks are not more than five feet wide. But it is a poorly-lighted city—not but what there are an abundance of lamp-posts, but the quality of the gas is inferior. There is only one gas company here. What they want is an enterprising American gas company, and then the city would be lighted, or, better still, an electric light company. With the city well lighted with electricity, fewer policemen would be required, for well-lighted streets and alleys are better protectors of public peace and morals than governmental officials.

For the government here covers almost every department in the industries of New South Wales—or Sydney, for at present Sydney is both center and circumference. The suburbs are numerous, and show that they are enjoying a season of prosperity, although fears were entertained of drouth and water famin earlier in the season, but rain has been abundant, removing all cause for alarm. The city is traversed through many of the principal streets with street railways, or trams, as they are called here. The trams, great, lumbering, two-story institutions, looking like woodsheds on wheels propelled by steam, run furiously through the streets, stopping at stations. The fares are reasonable, but woe to the unthinking traveler who enters one minus his two-pence ticket. He is handed over to a policeman at the first station, and £2 fine and costs is his fate, or a term in jail. The roads, tram and rail, are owned by the government, and in their fight with conductors and officials, to prevent them from getting more than their share of the profits, they hav passed laws prohibiting a conductor from selling a ticket or taking a fare in cash, but whether they hav attained to that depth of wisdom which will prevent the proverbial conductor from having his gold watch and brownstone front is a question.

One of the grand institutions of Sydney are its parks, and too great praise cannot be awarded to the wisdom that inaugurated a series of great breathing places for the masses right in the city's heart, extending from the water front to its outer limits. The Botanical Gardens, with its fine shady trees and broad, cemented walks; with plants, flowers, trees, and shrubs from every land intermingled; fine lawns with little fanciful-shaped beds filled with plants of brilliant hues, artificial lakes, summer-houses, observatories, terraces, and statues, all combine to make one imagin she has been transported to fairy-land.

Another one, called the Domain, is used for outdoor gatherings, and Sunday afternoons it is filled with thousands of people listening to speakers on any or all subjects—the political orator of the Kearney stripe; the Salvation Army; the Wesleyan, as the Methodists are called here; and every Sunday now a little man claims to be replying to Dr. York: Cranks of every line of thought can there air themselvs and find listeners.

The Garden Palace grounds are another beautiful place, in which was erected the Garden Palace, where was held the first intercolonial exhibition of Australia to commemorate the hundredth anniversary of the discovery of New South Wales by Captain Cook in 1770.

Hyde, Cook, and Albert parks are traversed with numerous broad, cemented walks, with seats at either side, shaded by the Norfolk Island fig, which locks its huge branches overhead, making a delicious shade (for it is evergreen) for the long summer months. Its grassy lawns are interspersed with little gardens surrounded with iron fences and filled with flowers and drinking-fountains. Lamp-posts through all the walks make it a health-giving resort day and night. The statues of Albert the Good, Captain Cook, and others stand guard over the scene. A pedestal has been erected for the queen, but she, or rather her statue, was burned in the Garden Palace, and another has been ordered. Still other parks, further out, include hundreds of acres, where the masses go on Saturday afternoons. For Saturday afternoon is a holiday to attend the parades, reviews, rifle practice, base-ball, cricket games, etc. And to see the trams filled with mothers and children, one would readily infer that the people did not rely wholly on immigration to settle these colonies. The zoological gardens and museums are points of interest.

Education receives its attention also. The public schools are all under the control of government, and are unsectarian or undenominational, but are having the same fight that has been fought in the United States with bigoted Christian and Catholic schools, each demanding its share of public money.

Freethought and republican principles are taking strong hold upon the rising generation. Two of the largest theaters play Sunday evenings to interested listeners. The Gayety, in which Dr. York is speaking on a Liberal platform, is crowded to its utmost limit of law, and hundreds fail to find admission; and the Theater Royal, in which Thomas Walker, of the Thomas Winter (Materialist) school, is lecturing, is also filled with men.

The women of the colonies are far behind their sisters of America in self-culture. After getting their husbands three hot meals of meat a day, with such cooking arrangements as they hav here—the colonial oven, as they call it (I wonder they can do so well as they do)—and getting on their knees to scrub floors (very little carpet is used here)—when they hav done all this every day, they hav not much time or disposition to think. But there are a few noble, brave women here who will help to lead their sisters to a higher plane of thought. But it can only be done by lifting their load of physical cares. They do not know what I mean when I tell them of a long-handled mop to clean floors with. But evolution is here in the shape of a few enterprising Americans, who will soon make a change in home comforts.

It is no uncommon thing to see notices on the churches in large type—"An Eight Days' Mission for Men Only," "A Ten Days' Mission to Be Held in the Church of the Rev. So-and-so, as Helps to Faith: For Men Only!" It would seem that they had forgotten that women hav souls. Mr. York has taken a note of this, and tells the people that he has a mission too, and that his mission is to women as well as men, and asks the great crowd of men if it is possible that they are all bachelors, and if not, where are their wives.

But this is a great country for sports, and Saturday afternoon is a holiday; and within the last hour two thousand persons, men, women, and children, hav passed our window to the cricket grounds, as the long storms hav cleared, and nature is rejoicing at the near return of spring. The hymn says,

> Though every prospect pleases,
> And only man is vile.

We say man is ignorant, and will do better when he knows more.

The men take kindly to machinery and agricultural implements, but the comforts of the home for wives and mothers are the last to be thought of. As far as my observation has gone, the women split all the wood, no matter how many men and boys are about the house.

Denton said we liv in a world of law; and this is a country of law. It seems that almost every other man has a government billet, as they say here, and wears some badge of office. But the people are a great deal better than the laws and ministry, just as churches are better than their creeds.

Every Sunday evening a government inspector visits the theaters where Liberal meetings are held, to see if there is not a man or two more than the law allows, or if there are not more in the boxes than they choose to permit.

A sad example of the working of colonial law has just been agitating the minds of the masses of this city. Several years ago a lad named Frank Johns, sixteen years of age, became acquainted with a man calling himself Scott, claiming to be a lecturer, who engaged the boy as his secretary, holding out inducements that they would travel and employ considerable time in hunting kangaroos, etc. In time Scott blossomed out into the notorious bandit, Moonlight. Johns made two ineffectual attempts to escape, and was warned that another attempt would be fatal. The gang were attacked by the police, and one policeman killed; they were taken. Moonlight and Johns were sentenced to death, although it was proved that Johns when they were attacked crept away and hid, and was upbraided by his comrades, who said if he had helped them they would not hav been taken. But owing to his youth his sentence was commuted to imprisonment for life; and for six years he was in prison, and his conduct was so exemplary that he never received a mark and received the praise of the officials. But in an evil hour he made the acquaintance of a lady Bible-reader who visited the prison in the employ of the government, and their relations became such as would hardly be expected from a Christian lady old enough to be his mother. It is said the young man became infatuated with her. She made him various presents, wrote him loving letters, etc., and then from some cause discontinued her visits. The young man became very much dejected and he and his love became the jest and byword of the prison, until in an exasperated moment he struck one of his fellow-prisoners with a table knife. He was again tried, and sentenced to death, although the wounded man is alive, well, and free.

The case has awakened much sympathy, and Mr. Thomas Walker announced that he would speak at Theater Royal, on a Sunday evening, on "Capital Punishment *re* the Johns case," when he was informed by the police that the Theater could not be opened that evening, but he spoke in the Domain. Various open-air meetings were held; petitions to the governor for the reprieve of the death sentence were signed by thirty thousand people; and a meeting was held at the Queen's Statue, Saturday afternoon, attended by twenty thousand people. A deputation was appointed to present this monster petition to his excellency; they proceeded to the Government House accompanied by Mrs. and Miss Johns, mother and sister of the condemned man, a band of music leading the way, and that great mass of people, orderly, well behaved, marching in solid phalanx twelve abreast. The governor received them and promised to lay the petitions before the ministry on Monday morning, and said that he was of the opinion that if the case had been properly defended the verdict would hav been different, and that extenuating circumstances had come to light since the trial, but he was informed by the clergy that the prisoner was unrepentant.

The ministry met on the Monday morning, but could see no reason to open the case, saying *they were the government*, not the people.

And these people boast of being free! They don't know what the word means. He was hung, and his mother and friends begged for the body for burial. They were put off on various pretexts; they were finally promised that they should hav it the next morning, but in the still hours of the night the authorities had his body taken away in a cart, and claim to hav buried it in Rookwood Cemetry. Not satisfied with committing legal murder, they must still punish the poor, heart-broken mother, after he was dead. Well for him, and many others, that their jurisdiction extends no further. Had it been in their power they would hav sent his soul to hell, for the clergy said he was unrepentant. Such is British law and justice as administered by the colonies.

Church and state are still very near neighbors. Mr. Walker advertised that a flower service would be held on the following Sunday, when two thousand persons assembled at the grave and held a service, and covered the grave with flowers—seed sown that will result in a harvest of thought in the future.

The celebration of the Fourth of July—American independence—is becoming quite popular here, having been celebrated by the American residents for several years, and this year the affair was got up in good style. A procession of carriages nearly a mile in length was formed at the American Studio, George street, and with banners flying and a band playing our national airs, they arrived at Botany Bay, where the afternoon and evening was spent in games, dancing, banquet toasts, speeches, fire-works, etc. Thus a band of free men and women on the very ground where less than a hundred years ago England sent her convicts. Westward the star of empire takes its way, and here in this grand country, rich with every thing that goes to make a prosperous nation, shall yet be a free people, who shall vie with the United States for greatness.

Here are found the great extremes of wealth and poverty—as evidenced by the long list of charitable institutions; if it were not so, they would neither be possible nor necessary. And the pen of a Dickens could here find material for another series of his quaint, comical characters.

There is much attention paid to literature. In nearly every town there is a school of arts or a mechanics' institute; also a large number of scientific societies.

The observatory, the free public library, and the Australian museum are also worthy of note in the educational aspect.

Sidney has four daily papers—of which the *Evening News* has the largest circulation and takes the lead—eighteen weekly, one fortnightly, and seven monthly.

Most of the suburbs in the metropolitan districts hav their journals.

The population of Sidney is about two hundred and fifty thousand.

The business of New South Wales, outside Sydney, is mostly mining and stock-raising. There are 1,366 miles of railroad in New South Wales, all owned by the government except 45 miles. There are 5,029 miles in Australia. The mines of New South Wales consist of gold, copper, diamonds and other gems, silver, iron, tin, coal, and kerosene shale. The wool crop is enormous. At the northern boundary of the colony is a district watered by the Tweed, Richmond, and Clarance rivers, of an area of nearly four million acres, pronounced by authorities generally suitable for the cultivation of maize, sugar, grapes, silk, cotton, arrowroot, coffee, tea, and semi-tropical fruits. Lower down are four rivers: the Bellinger, Macleay, Hastings, and Manning. These rivers water an area of three million acres, adapted to sugar and corn.

On the upper Hunter the vine and most cereals thrive; on the lower Hunter, corn and hay are grown in large quantities; from the Illawarra district, great in dairy produce, down to the Southern boundary, about two hundred miles, the coast may be said to abound in fertil land adapted to dairy farms; the extensiv district near Bega, a town two hundred and fifty-five miles from Sydney, boasts of a soil and climate which hav won for it the title of the Garden of Australia.

Thus, say the statistics, the localities destined to supply the great ports of the future with the staple productions of farm life are all within easy reach of sea or rail.

A large business is also carried on in frozen meat, shipping it to the Old World in large quantities.

The forests of New South Wales contain immense quantities, and many descriptions, of valuable woods, and the government is taking activ steps to prevent their destruction.

There are about ten thousand species of flowering plants in Australia.

Many of the eucalyptus trees reach to the hight of one hundred and twenty feet, with a girth of from twelve to twenty feet. The highest tree discovered in Australia is four hundred and eighty feet, and there are now to be seen several trees over four hundred and twenty feet high.

Numerous kinds of fish are found in both fresh and salt water, and the oyster beds yield an abundant supply for market. The most beautiful birds that can be imagined are found here. An eminent naturalist has reckoned that there are nearly seven hundred varieties of birds. Among them are the lyre bird, paradise bird, mound-builder, and a large number of parrots and pigeons, also the laughing jackass, the avowed enemy of all snakedom, of which the country has a liberal supply.

Dress and fashion hold rule here as much as on the other side of the globe, and the dance is enjoyed equally with any part of the world, and is not confined to the young either. There are many Spiritualists here, but no organizations, and I hav heard of but few mediums, or but little of the phenomena; and the manner of living amongst the masses cannot be conduciv to a high order of mediumship. Neither can a people rise above animal conditions when half-cooked meat forms the main staple of diet, and neither people nor laws will be much improved until kitchens are furnished with better facilities for cooking; but these improvements must necessarily come when this country has had, like the United States, an influx of all nationalities.

The climate of Sydney is similar to that of Santa Clara Valley, Cal.; but every climate can be found here—from the snows of Scotland to the sunny fields of Italy.

And so, Mr. Editor, I might continue to gossip, but must remember that there is a limit to even your patience. But Australia has the possibilities of a great country, with her immense ledges of sandstone for building material, and the substantial manner in which all work is performed. They are laying a foundation, broad and deep, for a great, grand nation of free men and women yet unborn, whose minds shall be broad and free—who will shake off the fetters of church and king, and found a government dedicated to justice and humanity.

We find here Brother Denton's picture on many walls, and his name is spoken with love and sorrow for his loss.

We hav found a pleasant home in Sydney in the family of the widow of John Tyerman, a, or rather *the* pioneer in Freethought and Spiritualism—leaving the church and a sure living for what to him was a great truth, to pave the way for others to follow. Many of your readers will remember him as he visited America and England seven or eight years ago, dying soon after his return, leaving his family to struggle for bread. But his name will grow brighter here as the years go on, for the world says he was an honest man.

Mr. York's present engagement here lasts until the middle of October, when we expect to pitch our tent in the great city of Melbourne.

Our TRUTH SEEKER ANNUALS are all gone, and if we had had a thousand copies we could hav disposed of them all. MRS. J. L. YORK.

Sydney, N. S. W., Aug. 1, 1885.

Iowa and Ohio Politics.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I sent you clippings last fall containing Governor Hoadley's Thanksgiving proclamation, with comments about it, and not long ago sent you one showing that Mr. Moore, of Iowa, fusion candidate for state superintendent of schools, was opposed to having the Bible read in the schools; and now I send you a double clipping, which I think will be of interest to your readers. It shows that another of the fusion candidates in Iowa is the kind of a man that Liberals want to hav in public offices, and it also throws some light on Governor Hoadley's standing, which was desired by Celtus Weaver in a late letter to THE TRUTH SEEKER. I hav also read that Governor Hoadley did good work in the constitutional convention by opposing strongly propositions to hav religious tests for witnesses in courts, etc. From all I can learn, he is a very Liberal-minded man, and stands with regard to religion nearly the same as his friend, M. D. Conway, does, although he is not as outspoken as I would wish, perhaps. I think all Liberals in this state are perfectly safe in supporting him for the governorship.

The clipping is as follows, and was taken from the daily Ohio *State Journal*, a Republican paper:

Hon. C. C. Whiting, whom the Democrats and Greenbackers of Iowa hav nominated for governor. is in favor of taxing churches, and advocated a bill to that effect in the legislature a year ago. Mr. Whiting is therefore not a fit man to be governor of a state, and we hope he may be defeated so badly that the majority against him may be a snow-storm that will bury him politically until he reforms his bigoted principles.—*Catholic Columbian (Columbus, O.)*.

The present governor of Ohio, George Hoadley, voted to tax all church property, burial grounds, and school-houses, allowing an exemption of $5,000 on church building only. He is so recorded in Vol. II, Part III, page 2305, of the Debates of the Constitutional Convention of 1873. The resolution to so tax church property was lost by a vote of 26 yeas to 42 nays.

F. S. MONTGOMERY.

Statistics of Sabbath Breaking.

From the New York Times.

In recent years it has seemed probable that the fourth commandment was falling into popular disrepute. If, for instance, it were possible to transport a Puritan of the last century, or even a rigid Baptist of the last decade, to High Bridge or Coney Island on a Sunday, it is scarcely to be doubted that both of them would marvel at the degeneracy of these latter days. Reality is given to this hypothesis of increasing Sabbath-breaking by this year's report of the Massachusetts Bureau of Statistics of Labor. Here we find set forth the extent of this unchristian practice, its causes and its effect upon the community and those who labor for seven days weekly, so far as these things can be studied within that commonwealth. It should be added that the growing custom is not in the least extenuated, nor is aught set down in malice against those who spend Sunday outside the churches. The report is dispassionate as well as apparently accurate. It seems to us, in the words of the chief of the bureau, that the facts are well adapted to lead to an activ discussion of the whole matter.

It is gratifying to note at the outset that Sunday—the Puritan or Bluenose Sunday—is not broken to any large or increasing extent for profit alone. Barbers' shops, restaurants, cooks' shops, and so on, are, indeed, freely open on Sunday. Breweries, distilleries, glass factories, iron mills, all as a rule require necessary labor from their workmen. But in these strictly commercial enterprises the Sunday work falls fairly enough within the class of necessary work. The masters do not urge the men to labor on the Lord's day, and the men do not press for the extra day's work and pay. They yield to a public demand for accommodation, or because otherwise large damage would result, as from the spoiling of a mash, the extinction of furnace fires, or such like. Whatever may be said of this generation, at least it is not wicked in this way for gain. Only sticklers for the letter of the law will lament the large aggregate of this class of Sunday work.

A very different state of affairs is disclosed when the railroads and telegraphs and related industries are studied. These disclose the habits of the people, and the change is striking. In 1847 there was not one passenger on a Sunday train out of Boston, which had been run for several years, and which thereafter was soon discontinued. If the community were now like-minded, can there be a doubt that every Sunday train would stop with the profits of the service? But what are the facts? In 1860 the Sunday trains began again, this time on the Boston and Albany. There were only three of them then; now there are twenty, although in the first ten years the initial three scarcely doubled. This set a fashion which has grown surprisingly. In 1870 the Boston and Lowell put on a single Sunday train; now it runs twenty-eight. Nine steam railways now run Sunday trains, which hav grown, and mostly within fifteen years, from twenty-five to one hundred and ninety-three. Of course, the increase in trains is not mainly remarkable. The fact to be noted is the popular patronage which the train service implies. In some cases the excuse for starting the train was the necessity of delivering fresh milk; now the "milk trains" consist of passenger cars with an almost superfluous milk car attached. In other cases the train was established in response to the petition of church-goers. We leave it to others to estimate how far church-going explains frequent crowded trains at a season of the year when ministers are mostly on vacations and such churches as are open are nearly empty. Is it possible to doubt that the popular view of Sunday has changed since that train was discontinued in 1847 because only the trainmen would ride in it?

Even those who are careless about the fourth commandment hav been inclined to concede that physiologically it is as necessary as pleasant to rest systematically, say, one day in seven. In part these statistics bear out this idea, but only in part. For instance, the Highland Horse Railroad declares that continuous work "benefits" the men, although it also reports that its horses "hav to rest." The engin drivers, as a rule, work on Sunday readily enough, but it is so trying that some of them decline, and none of them regard the extra pay as requiting the wear and tear. Especially in point is the testimony of the superintendent of the Eastern Division of the Troy and Greenfield Railroad. His experience, his capacity, and the decision of his views giv point to his words: "A man cannot do as much work in a year when working seven days as when working six days. When one works seven days each week there is no freshness. His nerves are all unstrung." On the other hand, the Cambridge Horse Railroad reports that only one man ever refused to work Sundays. They are more anxious to work Sundays than other days, and no harm has resulted. One man had worked six continuous years, another eleven, and both were perfectly hearty. The Middlesex Horse Railroad reported that those men who lost most work days were worst off in health and pay at the end of the year. Despite this clashing it may be possible to find a reconciling principle. Some employments afford intervals of rest, brief, indeed, but sufficient to relieve the tension of labor. Thus the engineer finds the seventh day's work exhausting while the conductor thrives on it. Continuous strain, as in tending speeded machinery, is doubtless too wearing for continuous work. But it is possible to believe that in intermittent work the ill of working every day has been overestimated. Finally, it is worth observing that the Sabbath-breaking passengers are the best dressed, the best behaved, the happiest of the week.

Marriage for a Living.

A wife who has been married twenty years, and has not found content in "the holy estate," makes this complaint and confession for the benefit of her sisters: "I married because it was my only way of getting a living recognized as respectable by the society in which I lived. I had wished to go into business, but no capital was forthcoming. I had ambition to be learned and distinguish myself as a writer, but the idea was soon snuffed out. I would fain hav been a nurse, a teacher, a lady help, anything to gain both experience and money; but difficulties were insuperable. I wanted some work in life; I soon got it. I married the least objectionable of the sherry-drinking, cigar-smoking bachelors who came to my mother's dances, and I hav faithfully tended him, nursed him, and mended him for twenty long years. I hav dismissed him every morning with a smile, and welcomed him home with a smell of savory meats such as his soul loveth. I hav always seen his soup was salted to his mind, and his butcher's bill kept down to the level of his income. In addition, I hav borne him children. A typical union this. I brought to this union youth, innocence, ambition for love and joy. He contributed the bread and cheese, together with a fading youth and whatever remained over after a life of pleasure. For his own credit his servants were well clad and fed, and so am I. The difference lies in this, that they are paid in cash, I only in kind. They giv certain services only, and are free to come and go at pleasure. I, body and soul, am a possession of my master's, from whom death only can set me free. Men are always full of pity for the spinster, deprived of the luxury of a husband; but I think the most pity is due to those unequally yoked. Perhaps it is vain to expect men to sympathize with women. They never know what it is to grow old without having tasted the joys of youth; what it is never to hav one day of freedom such as men enjoy while they are still children—never even for one short year to see the glories and wonders of this world. This is to die before we hav begun to liv—forever to suckle fools and chronicle small beer! It is evident enough that thousands of husbands take no pains to make themselvs lovable, or hav none of the qualities likely to inspire love. Try as you will, life with them must be one of long endurance. Strange that one hears so much talk about the education of women to be good wives and mothers, and never a word of the training of men to be tolerable husbands and fathers. Everything in a boy's education tends the other way. From the time he leaves his mother's apron-strings other men teach him to despise and ridicule women, to trample on their liberties, to indulge in habits which disgust them, to degrade that manhood which women would fain love and reverence."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, SEPTEMBER 26, 1885.

A Genuin Christian A Cowardly Cur.

A correspondent of the *Sun* asks that paper this question:

"Did the apostles ever return evil for evil; and if not, should we do so?"

Upon this the *Sun* confesses it can throw no light. The gospels only record that Saint Peter cut off the ear of the servant of the high priest, but as to the previous and after life of the apostles there is no authentic history.

But no Christian, says the *Sun*, has any occasion to inquire how the apostles acted. The law was laid down by Christ himself that Christians should not only be non-resistant but should, when assaulted, invite further injury to themselvs. "Whosoever shall smite thee on thy right cheek, turn to him the other also." "If any man will sue thee at the law, and take away thy coat, let him hav thy cloak also." "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." When St. Peter asked Jesus, "How oft shall my brother sin against me and I forgiv him? till seven times?" Jesus replied, "I say not unto thee, until seven times, but until seventy times seven."

This is the law given by the so-called founder of the Christian church and is a prime essential of real Christianity. At the present date, however, the *Sun* is obliged to acknowledge that there are few Christians in existence. "It is a hard law for human nature to obey, and, as a matter of fact, it is not now obeyed, and has never been obeyed by Christendom. A man who bears a blow and submits to an insult without resentment is looked upon to-day as the coward he was held to be before the sublime doctrins of Christ were given to the world. If he turned his cheek to take another slap, he would be jeered at as a worthless cur or a religious crank. People would be ashamed to be seen in his company, and he would be kicked and cuffed about as a despicable being."

In its zeal to defend the "sublime doctrins of Christ," the *Sun* puts itself into an awkward position. Either Christ's teachings were such as to make men worthless curs if they followed them, or he taught what he did not expect men to believe and practice. In the one case he was a worthless teacher, and men were fools to listen to him; in the other, a hypocrit, who should hav no followers.

We hope Mr. Dana will rescue his idol from this unpleasant predicament.

Press Views of the Convention.

The comments of the so-called secular journals upon the Convention of the New York State Freethinkers' Association, which ended last week, are very amusing and a trifle irritating. The oracular and encyclopedic manner in which they enlighten their readers as to who the Freethinkers are, what we desire, and what we intend to do, is very funny. The supercilious sneer at the "spouters," and the jaunty way in which a body of men more than equal in intellect to any editorial convention ever convened are disposed of, is calculated to stir just a little the "old Adam" which is in every human being. One thing, however, we may set down to the credit of the secular press. As a rule there is an absence of slander and personal detraction which it will be vain to expect in the comments and editorials of the religious press. But the religious cries that we are "breaking the bulwarks of civilization," and "tearing down a faith to replace which we hav nothing to offer," are heard with a unanimity that betokens little acquaintance on the part of the average editor with this particular subject. Certainly, from papers like the Springfield *Republican* and the New York *Sun*, we expected an exhibition of more knowledge. They ought to be able to afford editors who can do better than repeat the twaddle of the half-educated and wholly dishonest clergy. The *Republican* has this:

"The New York Freethinkers are in annual session at Albany, scoffing at Christianity and orthodoxy, with their usual purposeless iconoclasm. President T. B. Wakeman closes his address with an appeal to the members to organize for the relief of every-day drudgery, anticipating heaven by realizing it here on earth—and in the same breath requests the vice-presidents to circulate throughout the state petitions asking the coming legislature to entirely separate church and state, to cease exempting church property from taxation, and to do away with the observance of Sunday. Mr. Wakeman was bravely supported by J. J. McCabe, ex-Rev. C. B. Reynolds, Elizur Wright, and others. Mr. McCabe facetiously remarked that anyone who said that he knew there was a God had a very weak conscience and the cheek of a rhinoceros, adding that the churches did their best to oppose all progress. Mr. Reynolds compared Secularism with Christianity, much to the disadvantage of the latter. Joseph McDonough said that Christianity had to be altered in proportion with the advance in the improvement of scientific and moral conditions. Elizur Wright declared that the work of revising the Bible was energy wasted, and, supposing a supreme personal intelligence that revealed the book's contents, blasphemous. The most characteristic incident of the Convention lay, perhaps, in Reynolds's ridicule of Christ and his sayings. 'Blessed are the poor,' quoted the speaker. Then, drawing a thrilling picture of poverty and distress, the man queried in all soberness if the garbled beatitude would giv any comfort to the miserable ones, even if Jesus had uttered it. The 'Liberalist,' as he likes to call himself, makes too free with the bulwarks of civilization to command the respect and attention of those to whom he does not offer any substitutes for the great things he would do away with so incontinently."

It will be noticed that the above contains both of the stock religious "objections" to Infidelity, and in addition ridicules what it makes no attempt to answer. "The Liberalist makes too free with the bulwarks [poor bulwarks!] of civilization," and "does not offer any substitute for the great things he would do away with so incontinently." It is nothing to the writer of the above that Christianity is *not* a "bulwark" of civilization, and that it has always opposed the agencies through which civilization has attained its present completeness. He was taught in his youth that Christianity *was* an enormous bulwark, and he proposes to keep on saying so. Just as little does he know that Infidelity tears down nothing that is good or true, but only that which is evil and false; that while it would destroy superstition, it would aid science; that the removal of the churches would be followed by the building of school-houses and social homes, and that the energy now spent in worshiping an unknown and unknowable myth would by the Infidels be turned to ameliorating the sufferings of humanity. The writer on the *Republican* is very ill-informed, and he wrote from the bottom depths of his ignorance.

The writer on the *Sun* is considerably less incompetent to deal with the subject. He has, it is evident, some knowledge of the general spread of Infidelity, but with a caution born of a long subscription list and a desire to keep it distended, he feels it necessary to throw to the whale the inevitable tub of one stave—destruction without replacement. The *Sun* says:

"There hav been times when it required great courage to be what is called a Freethinker, but nowadays, outside of Russia, people can think as they please about society, government, and religion without encountering either political or social persecution. Religious disbelief has even become fashionable, and men can amuse themselvs with Communistic theorizing without personal discomfort, and with the gain of a notoriety sometimes positivly flattering to their vanity.

"Yet a company of people who call themselvs Freethinkers hav assembled in convention at Albany as if the battle for Freethought had yet to be waged, and there was something peculiarly brave in being engaged in it. It seems to us very like holding an Abolitionist convention a quarter of a century after the overthrow of slavery.

"Indeed, in these days it often takes more courage to stand up for faith than to avow Infidelity, especially in the circles which lay particular claim to profound philosophical thought. An unquestioning believer in the old theology is there looked upon as a pitiable victim of superstition, as a miserable relic of the Dark Ages, who has not yet learned even the very language of the modern illumination of light and freedom.

"The current literary drift is unquestionably toward Infidelity, and the teaching in the great universities of both Europe and America is more and more in that direction, until it has come to pass that doubt and denial are almost tests of contemporary scholarship. That is, a man educated after the modern school of science is assumed to be an Infidel.

"What, then, is the use of holding an ostentatious Freethinking Convention at such a time? Nor do we find any of the leaders of modern thought who think it worth while to join in such a demonstration. The course of skepticism proceeds fast enough without the organization of Infidels, and the seeds of doubt sown are springing up too rapidly throughout the world for any forcing process to be requisit. Besides, the serious and best-informed doubters hav no desire to utterly tear down faith, to replace which they hav nothing to offer. They do not want to rudely take away from the run of men and women the belief which givs them consolation, and fills their lives with poetic fragrance. Our modern skeptics are not working as enemies of religion, but as investigators of the truth as science can discover it.

"The Freethinkers' Convention at Albany is, therefore, made up of a lot of men and women who hav a smattering of knowledge as to the literature of modern science, and who are pushing its conclusions to an extreme to which wiser philosophers do not venture to go. A little learning has driven the Albany spouters mad."

Many of the *Sun's* assertions we admit with a glow of great satisfaction. We admit that in certain circles in certain cities disbelief is fashionable, and in these circles we admit men can theorize without personal discomfort. We admit also that he who before men of profound philosophical thought should stand up for faith as taught by the Christian church must needs be densely ignorant or be possessed of enormous cheek. We admit, too, that an unquestioning believer in the old theology *is* a victim of superstition. Further, we will go with the *Sun* in its affirmation that the current literary drift is unquestionably toward Infidelity. It would not surprise us in the least to learn that the writer of the *Sun's* editorial is himself an Atheist. It is possible he may hav been educated in some one of the great universities of Europe or America which, he asserts, and we admit, are tending more and more toward Infidelity. We also admit that once it required greater personal courage to be a Freethinker than it does to-day in some portions of the civilized world. Stakes, and racks, and dungeons are no longer indulged in by the wholesale, but if the *Sun* thinks that heretics are not now imprisoned, it must hav limited information, or a poor memory, or be dishonest. The mold of an English dungeon is still on the clothes of G. W. Foote, and only a few years ago D. M. Bennett was imprisoned for a crime he had not committed, simply that his heretical paper might be suppressed. The prosecution of Bradlaugh and Besant was a persecution undertaken against them because they are Freethinkers. There is plenty of work for Freethinkers and Freethought conventions to do to-day, and will be so long as one of our Demands remains unconceded.

Besides, it is these very conventions and personal work by Infidels that hav accomplished for freedom all that the *Sun* recounts. England has been Liberalized by her Secularists; France by her thousands of Atheistic societies; Germany by her Haeckels and Buchners; Italy by the influence of the Freethinkers; America by Ingersoll, and other workers, several of whom addressed the recent Convention. Without them superstition would be as rampant to-day as fifty years ago, when Abner Kneeland was imprisoned in a Boston jail for disbelieving in the God of the Universalists. Our luminous contemporary has made some very wild remarks.

The *Times* of this city pursues a different line of criticism. It sees in the proposed incorporation of the Association an attempt to compel others to think as we do. The day after the Convention it observed:

"The Freethinkers hav resolved to invest with the solemnity of legal sanction the privilege they now so courageously exercise at their own great personal risk. Accordingly their Convention, now in session at Albany, has authorized its officers to take steps for legal incorporation. This will enable the Freethinkers to Freethink securely in the shelter of the entire civil and military power of the state, and we may expect from them still broader views and greater boldness in their enunciation. But these singular people hav already reached the point where, like the Puritans, they wish to compel everybody to think as they do."

It is wonderful what visions a little bit of paper enables some folks to see. The churches are all incorporated, but the *Times* can discern in that no danger to the community. But let the Freethinkers get incorporated and to the *Times* appears a vision of naked women whipped bleeding through the streets of Salem, and witches hanging on Boston Common. The mistake of the *Times*, however, is probably made because its writers never read history. It was Christians who compelled other people to think as they do, not Freethinkers. The Puritans were followers of Christ. We vouchsafe this piece of information gratis to the empty-headed individual who penned the paragraph quoted.

There is a spirit of toleration in the following from the Albany *Times* which we wish simply to put on

record. With but a sentence or two can fault be found. We cannot recognize the right of anyone to say, "You may talk, if you do not overstep the bounds of rational discussion." Every man and woman in the Convention had a natural and inalienable right to make a fool of himself or herself, if he or she chose, by the most *ir*rational discussion. The people of Albany are not popes:

"For the first time in many years, at least, a Freethinkers' Convention is in session in Albany. Our city has never been regarded as promising a very favorable environment for meetings of this kind. Whatever may be believed or disbelieved in private, outspoken Infidelity has never been prevalent or popular here. Even what is known as Liberal Christianity has found here a barren and unfruitful field. With a population of one hundred thousand there are not enough Unitarians of all grades to sustain even the semblance of a church organization. We are rooted and grounded in the faith. Those of us who are descended from the first settlers inherit from our Dutch ancestors an orthodoxy as rigidly unbending as that of the Pilgrim Fathers, far more so than that of many of their degenerate children. The Catholic church, whose authority and influence are of great weight hereabouts, is of course sternly opposed to such methods of thought and argument as find voice in such a Convention. It is fair to suppose, therefore, that to most of our readers the sentiments of Messrs. Wright, Reynolds, and others whose speeches are reported to-day, will appear false, unwise, and uncalled for, if not repellant and even blasphemous. Nevertheless, so long as they do not overstep the bounds of rational discussion they hav a right to be heard; they are men and women of more than ordinary intelligence; some of them, Mr. Wright, of Boston, for instance, hav done noble work for enslaved humanity in times gone by; and they are all, no doubt, sincere in their unbelief."

The next, and last that we hav room to present at this time, is from the Albany *Press and Knickerbocker* of Monday the 14th:

"The Freethinkers closed their Convention yesterday with a number of thoughtful addresses by earnest men and women. The principal ones were by James Parton and Robert Ingersoll. Mr. Parton's lecture on Victor Hugo was a masterly effort, and everybody knows how eloquent Ingersoll is. The Convention is considered a great success."

And yet these were the men the *Sun* calls spouters!

Editorial Notes.

THE people of Concordia, Kan., are having a lively time over the Bible-in-the-schools question. So far the Freethinkers are ahead, and the Bible is out of the schools.

A GOOD local paper for the people living about Fall River, Kan., is the *Times* of that place. It is thoroughly independent and progressiv in politics, and Liberals can greet the editor as one of us.

IT is said that nine-tenths of the lawyers of Philadelphia are church-members. If so, this is probably because the church-members furnish them their practice, and they want to be on the ground.

THE attention of our readers is called to the advertisment of the new book, "Rational Communism." Those interested in sociological and economic subjects will find some new ideas vigorously presented in this work.

THE *Independent* announces with all the emphasis of italics that there will be no churches at the judgment seat of Christ. In the opinion of a great many good men, it would be better for the world if the abolition of churches should be begun right here and now.

FOR the especial benefit of Dr. Buckley of the *Advocate*, we chronicle the fact that at Cherokee, Kan., Sept. 6th, the Rev. Charles W. Price, Presbyterian clergyman of that place, hanged himself. This is an indication, probably, that only Freethinkers commit suicide.

THE report of the Altoona, Pa., Young Men's Christian Association for the past year is not a remarkably hopeful document. Only thirty members of both kinds hav been added, the boys' department has had to be discontinued, and "financially the Association has not so flattering a record as in the previous year."

A FRIEND writes to say that our ascription to A. B. Bradford of the first suggestion to change the name of the National Liberal League to American Secular Union is wrong. The Hon. S. R. Shepherd, ex-secretary of the state of Kansas, he says first suggested the change in these columns some time during the year 1883. A hasty glance at the file has not revealed Mr. Shepherd's name under the suggestion, but perhaps we overlooked it.

A WINNIPEG special to the Minneapolis *News* has the following account of the piety of the family of the rebel Riel: "Riel's wife, upon hearing of her husband's sentence, swooned, and has been prostrated since. It was feared she would die, but latterly she has recovered slightly. Riel's mother and family, being visited, were found grief-stricken. The poor old mother of seventy has refused almost all food since the receipt of the news. They all expect he will be hanged, and offer prayers daily for his safe transition to heaven. Archbishop Tache, and other influential Frenchmen, are said to be exerting influence to save Riel from the gallows. This influence is said to be exerted in consequence of Riel's renunciation of apostasy to Protestantism. White Cap, the famous Sioux Indian chief, who joined Riel at Batoche, has been arrested and taken to Regina. He is implicated in a murder, and will be an important witness in some cases pending in court at Regina."

WRITING of the New York state Convention and the coming Congress of the League, Tucker's *Liberty* says: "Those who realize the graver issues now pressing upon the world's attention cannot throw themselvs into a movement devoted exclusivly to religious Liberalism, but they are none the less glad to see it go on and grateful for its undoubted broadening effect on the minds of the people." We beg permission to once more remind Mr. Tucker that until the people's minds *are* broadened by religious Liberalism, the working out of the "graver issues" he speaks of will be but a dream in the minds of a few humanitarians. Wheat sown on sunbaked soil will never produce a harvest.

IN a Christian journal H. K. Carroll, LL.D., discusses Matthew Arnold's idea of immortality, which is "to liv in the eternal order which never dies." This Mr. Carroll finds to be nothing more than the idea held by the Atheistic and Agnostic schools of thought, and since Mr. Arnold rejects all that is essential of Christianity, he sees no reason to class Mr. Arnold with others than the Materialists. In Mr. Arnold's recent article on immortality Mr. Carroll finds "all the charm which makes that master of style so irresistible, and all the vagueness of definition which marks his school and puzzles and provokes his critics. He leads his readers through a beautiful maze whither no logic can follow; and perhaps he ought to be studied as he studies Isaiah of Jerusalem—not as a prophet, but for his poetical beauty and soft, sweet spirit." But Mr. Carroll also finds "a trace of the same charm in the 'Agnostic poems' of Mr. Samuel P. Putnam, who has a poet's imagination and a poet's soul for the music of words. He, too, glorifies the ghost of hope, and strives to kindle, by his rapt and moving measures, in the individual a lofty aspiration to be lost in the great and glorious 'All-life.' The golden age, he says, is coming. Sorrow and pain, war and strife, disease and discord, aching hearts and darkened minds, still linger; but

. . . "'Hope, exultant, breaks the iron bar,
And the sweet morrow bursts to bloom.' . . .

and

"'The boundless future breathes its ample dower
Upon the toil and struggle of to-day.'"

We hav a good deal of sympathy with this Christian critic of Mr. Arnold. This latter gentleman is forever using Christian phraseology to set forth Atheistic thought. Personal immortality is either true or it is not. Mr. Arnold certainly has his own opinion upon the subject. And we think the English language is copious enough to tell what he thinks without borrowing from the church.

UPON the death of the Hebrew philanthropist, Moses Montefiore, the *Christian Register* cast these reflections upon orthodox Christianity:

"During the last two hours of his life Sir Moses Montefiore was frequent in prayer; and frequently, among his latest breathings, were heard the ejaculations of a soul at peace: 'Thank God! Thank heaven!' Judging the tree by its fruits, how few professed Christians might dare to compare their life with his! Yet, according to the doctrin which still holds the mind of Christendom in bondage and darkness, this great, pure, faithful soul was fatally self-deceived, and has passed to endless sorrow."

This set rather hard upon orthodox stomachs, and the *Independent* cast about for some one to get the churches out of the dilemma. The man was found in the professor of didactic and polemic theology in Princeton Theological Seminary, Mr. Archibald Alexander Hodge, D.D., LL.D. This gentleman coolly says:

"Cordially accepting as true all that the *Christian Register* would claim as to the moral and spiritual elevation of his [Montefiore's] life, we triumphantly claim it all, as we do every blooming oasis in the wilderness of human life, as a result and trophy of our savior's gracious power. It is to us incredible that he, if he was the man represented, ever consciously rejected the true Christ, apprehended as he is in himself. What he, through national Jewish prejudice, may hav failed to appreciate, was not the real Christ, but a distorted reflection cast by the so-called Christian world of the day. Or, very probably, loving and embracing the real Jesus in his heart, his intellectual bias and national and social position may hav so modified his expression of Christian faith as to render it unrecognizable by us."

Of all the brazen impudence that has found its way into print in recent days, this claim of Dr. Hodge's approaches the nearest to the sublime. Dr. Hodge is the right man in the right place. A professor of didactic theology should be incapable of reasoning. The trustees of Princeton ought to raise their professor's salary.

THE Rev. John Demand ordered the business manager of the Lexington *Register* to discontinue sending him the paper, because the editor printed Colonel Ingersoll's comments upon the revision of the Old Testament. After Mr. Demand's name had been erased from the list, the editor found time to say: "We suggest to the Rev. Demand that he hav the *North American Review* suppressed—that ornament of American literature and pride of American scholarship and statesmanship, the equal of the *North British Review* in Britain, and of the *Revue Des Deux Mondes* in France. For it published the controversy between Colonel Ingersoll and Judge Black, and nine-tenths of all the ministers in the United States bought it and read it. We suggest, further, that the Rev. John Demand, of Concordia, go for the scalp of the Rev. Heber Newton, of New York, who lately preached on 'The Good and the Bad in Ingersoll.' We suggest, further, that Mr. Demand himself demolish Ingersoll and his arguments, and we hereby tender him the use of the *Register's* columns, and assure him our warmest plaudits if he will knock the great modern pagan into smithereens. But we hav not yet reached the parties who deserve Mr. Demand's greatest displeasure. They are the bishops and other clergy, doubtless not less learned, pious, and honest than Mr. Demand, who made the revision. Had they not piped, Ingersoll could not hav danced. Hell was understood to be one kind of a place, described in certain catechisms and church books; sheol is quite another, as forty centuries of use among oriental scholars, priests, and prophets indicate. It was not Infidels who hav given the idea such a heavy blow—it was other sects of Christians. Ingersoll is not a greater enemy of the clergy than is the whole sect of Christians known as Friends, or Quakers, who dispense with preachers entirely. Would Mr. Demand, therefore, stop his paper if we were to mention them? We hope that on due deliberation the Rev. Demand will abandon the old European methods of suppressing free thought and free speech, and adopt the enlightened American plan, which is based on the idea of Jefferson that if we giv truth and error a fair field, and no favor, truth will ultimately triumph. America is the land of toleration, and we hope Concordia will never differ from the rest of this land of liberty." Probably Mr. Demand feels better now.

THE New York *Herald* printed this last Thursday:

"One of the important points made by Mr. Chamberlain in his recent speech in Glasgow was the necessity of divorcing the state and religion. In this matter all Americans and Irishmen are with him. Whatever may hav been the reasons why the church should preside over the state, or why the state should preside over the church, in times past, those reasons hav in this age become null and void. Real freedom of thought is inevitably crushed when the government says to the people: 'This is my kind of religion, and it shall always hav the first chance. All other kinds must be contented with the second chance.' There is something ridiculous to an American mind in an attempt by a government to control, or even bias, the religious convictions of the people. If the president, besides the immense patronage he already possesses, had the appointing power over all the larger religious societies in the United States, and could affect religious public opinion as he can affect political public opinion, we should all feel that we were under an intolerable thraldom. Disestablishment would become an issue at the polls, and the people would very quickly dispose of any interference with their freedom of thought. In England the crown is declared by Parliament to be the supreme head of the realm in matters spiritual as well as temporal. The sovereign has the right to nominate to all vacant archbishoprics and bishoprics. Ecclesiastical councils are summoned in the queen's name. The man who aspires to place or social standing is influenced by the fact that the distinctivly English church is a safe starting point. The agitation in favor of disestablishment has been going on for many years. Mr. Chamberlain represents a very large and a constantly increasing constituency, and by and by they will win a great victory. State interference in matters of religion is an anomaly which cannot be too soon abolished. It is an insult to every thinking man and a brake on the wheels when we are traveling along the hard up-grade of true progress."

The *Herald* talks very sensibly upon the relations of the church and state in England, but why is not its influence used against the practical union of church and state which exists in this country?

A SAN FRANCISCO paper says that not long ago a lady of San Francisco was suddenly overwhelmed by a great, crushing affliction, that, coming like a thunderbolt upon her, for a time threatened her life. Her son, and only child, had gone on a short business journey, expecting soon to return. Sudden and fatal illness overtook him, and a brief telegram announced the dreadful tidings to his heart-broken mother. The terrors of the Calvinistic creed, in which she had been brought up, and according to which, as she well knew, there was no hope of future happiness for the unconverted young man, added greatly to her agonizing grief over his death, until her friends feared that her reason, if not her life, would be destroyed. A lady friend, who had sympathized deeply with and vainly sought to console her, informed Colonel Ingersoll, and begged him, if possible, to write something which might at least relieve in a measure the terrible apprehension as to the fate of her son under which she was suffering. The following is his letter:

"MY DEAR MADAM: Mrs. C. has told me the sad story of your almost infinit sorrow. I am not foolish enough to suppose that I can say or do anything to lessen your great grief, your anguish for his loss; but maybe I can say something to drive from your poor heart the fiend of fear—fear for him. If there is a God, let us believe that he is good, and if he is good, the good hav nothing to fear. I hav been told that your son was kind and generous; that he was filled with charity and sympathy. Now, we know that in this world like begets like, kindness produces kindness, and all good bears the fruit of joy; belief is nothing—deeds are everything; and if your son was kind he will naturally find kindness wherever he may be. You would not inflict endless pain upon your worst enemy. Is God worse than you? You could not bear to see a viper suffer forever. Is it possible that God will doom a kind and generous boy to everlasting pain? Nothing can be more monstrously absurd and cruel. The truth is that no human being knows anything of what is beyond the grave. If nothing is known, then it is not honest for anyone to pretend that he does know. If nothing is known, then we can hope only for the good. If there be a God your boy is no more in his power now than he was before his death—no more than you are at this moment. Why should we fear God more after death than before? Does the feeling of God toward his children change the moment they die? While we are alive they say God loves us; when will he cease to love us? True love never changes. I beg of you to throw away all fear. Take counsel of your own heart. If God exists your heart is the best revelation of him, and your heart could never send your boy to endless pain. After all, no one knows. The ministers know nothing. All the churches in the world know no more on this subject than the ants on the anthills. Creeds are good for nothing except to break the hearts of the loving. Let us hav courage. Under the seven-hued arch of hope let the dead sleep. I do not pretend to know, but I do know that others do not know. Listen to your heart, believe what it says, and wait with patience and without fear for what the future has for all. If we can get no comfort from what people know, let us avoid being driven to despair by what they do not know. I wish I could say something that would put a star in your night of grief—a little flower in your lonely path—and if an unbeliever has such a wish, surely an infinitly good being never made a soul to be the food of pain through countless years.

"Sincerely yours, R. G. INGERSOLL."

This letter, says the San Francisco paper, was in a good measure effectiv. "On reading it," the lady wrote, "the first peace I had known—real peace—since the terrible blow came to me." What a commentary on Calvinism! Crazed by the thoughts inspired by Christian teachings, the stricken mother finds consolation in the words of one who disbelieves in the God she has all her life feared. Surely it is humanity triumphing over religion.

Letters from Friends.

OVERTON, GA., August 30, 1885.

MR. EDITOR: My father takes THE TRUTH SEEKER, and I find great pleasure in reading it. My religion and opinion on most subjects being different from that of any of my acquaintances, this places me where

"There's not a kind, congenial heart
Where I can claim the meanest part."

But even in this dark hour THE TRUTH SEEKER has articles in it which shed radiance to my mind, and are perfectly congenial. The author of some of these articles is Charles C. Johnson. I cannot think of any way of expressing my admiration and thanks to him unless you will allow me to do so through the columns of THE TRUTH SEEKER. Each week when the mail comes this valuable paper is the first that my hands grasp. I turn over the leaves, glancing at the names of the writers, and if I see the name of Charles C. Johnson you may be assured I stop here and read his piece before going farther. I read his piece first—invariably first. And why? Because he is in favor of woman's rights. It always fills me with joy to see that a man is in favor of woman s rights. I often see articles in THE TRUTH SEEKER on this subject, but the authors of them are generally women, and all the women could not do much good if the men were still against it, the reins of the government being in the hands of the men. Seldom do you see a man in favor of woman's rights; they themselvs hav all the rights desired, and do not wish for their mothers, sisters, wives, and daughters to share them. Man goes about enjoying himself, making speeches, voting, accumulating knowledge and popularity; woman stays at home, cooks, sews, scours, and irons; thus what few flowers are in her dwarfed mind are trampled on and wither. If a woman has a stronger mind than is usual among her sex, and a will of equal strength, she is called a virago. When she wishes to break the fetters that bind her to the earth, she is called a lunatic! A man can express his opinion and it be all right, but a woman that expresses hers is accused of being very anxious to get noticed. If a woman rules her husband he is henpecked, and the laughing-stock of the neighborhood. I can not possibly see why it is worse for a man to be ruled than for a woman. Oh! would that there were more strong-willed women!

I go to church occasionally, but do not get converted, and don't think I will till the church turns in favor of woman's rights, and ceases to worship John Wesley and St. Paul.

Please let us hear oftener from Mr. Johnson. Many thanks to him for the article entitled, "Equal Rights for Woman and Man." DARLINA BELL.

COLLEGEVILLE, Sept. 8, E.M. 285.

MR. EDITOR: It is with great regret that I announce the dissolution of my daughter, Clarene Rhoades, by consumption, in her seventeenth year. She was an Agnostic of the Thomas Winter and Otto Wettstein proclivities, and had written some able articles for the Phœnixville *Messenger*, a Freethought paper at Phœnixville, and held in it a discussion with a minister as to "The Right to Use the Bible in Public Schools" less than a year ago. She was loved by orthodox as well as by Liberals, because of her forgiving and persuasiv nature. She held that philanthropy should be the aim of humanity; that opinions were not crimes; that as factors in nature we return to nature and assume other identities; that circumstances in their various phases of cause and effect produce the consequence of all phenomena, and that mind, as well as body, is but the result of correlation and co-ordination of matter by force.

She was a student at Ursines college, and her preceptors assure me they thought her precocious. She never personified an ideal except death. In her last suffering she asked me to go bring her death, but she never mentioned God, heaven, hell, or any imaginary being or location. Her mother is orthodox, and as Clarene was an activ member of the Young People's Association, which is under the guidance of clergy, the minister called to see her frequently, but without any change of conviction. In my presence he told her she must put her faith in him who comforteth. She made no reply to anything sectarian, as she was too weak to argue, but when he retired she said, "Papa, maybe its a she and not a he," and smiled. In the night, after a spell of exhaustion, she said, regarding the change soon to come of future identity, "Will I be a pauper or potato next?" and I assured her that affinities were in material, and fragrant flowers were as fond of her as she of them—botany being her especial favorit. She suffered, but I compared her suffering to Hypatia, to Jesus, and Socrates, and she was relieved. It was her desire to hav Helen Gardener, or one of the progressiv lady friends of the League, deliver her funeral remarks, but she said, "Probably they would not come, I am so little, poor me!" We had set our minds to visit the Albany Convention, for there we hoped to meet those speakers and thinkers of whom she intended to become one. She charged me about a month before her demise to put her TRUTH SEEKERS carefully away, and she had me read them up to your last issue.

I am at present holding an argument (only I do all the arguing) in the Phœnixville *Messenger* with a minister on the subject of, "Hereafter, is it a Myth?" There ought to be a League there, as there are a number of Freethinkers.

Yours very fraternally, J. P. RHOADES.

KANSAS CITY, Mo., Aug. 20, 1885.

MR. EDITOR: The question with Freethinkers is: How shall we best proceed against those who hold the fort of superstition, whose magazines are crammed with ancient and time-honored missils of war, such as authority, sacred scriptures, altars, creeds, forms, ceremonies, and prayers, to which might be added the superstitious fears of their rank and file, by and through which they enforce payment of drafts daily upon national, state, county, and city treasuries, for their support?

One suggests that we bombard their works with natural philosophy, until so full that theology will hav no room to manipulate its machinery. Another recommends that the legal cannon of the Constitution be aimed at them until they acknowledge and surrender to us our lawful rights. A third holds theology to be a cross between facts and philosophy, the superior of either as a feeder and kicker, but now susceptible of improvement in its own line, and proposes to remedy the difficulty by getting more facts and a better philosophy than from these, propagate a new and revised theology, the advocates of which could be sent as detectivs into the old theological camp—having the regulation affix and prefix of doctor, reverend, etc., they would be able to deceive the very elect.

For my part, I think we should show a bold front, and if walled sacredness stands in the way of human equality and justice, assail its ramparts from foundation to turret; neither recognize nor use any superfluity before or after a man's name which would indicate to our children that such person is entitled to their respect, mixed with fear and affection. "Reverend," when translated, means the right to awe a person into submission. That a claim to knowledge, belief, or theory in regard to life hereafter should hav imbued men with the idea that such claim licensed or in any way gave them authority to impose burdens upon the balance of humanity, ought to convince every thinking mind that either depravity or inexcusable ignorance pervades the whole theological camp.

Opinions and speculations about what life consists of at the poles, upon the various planets, or in that realm where the dead (to us) may exist, are wholly of a private character, and whether facts or fancies, should in no way be regulated or supported by legal enactments. Because a hundred or more Spiritualists of Kansas City hav stood up in court and testified that they hav seen and talked with the so-called dead, that knowledge does not giv them permission to awe anyone into believing their statements, or authorize them, on the plea that the spirits commanded them to do so, to start a soap factory, label every box and bar sacred soap for sanctification unto salvation, get the government to authorize its sole use in Congress, state legislatures, army, courts of justice, state prisons, and Indian reservations, and hav the whole business exempted from taxation, with certain days legally set apart for a general washing up.

If knowledge in regard to a future life cannot be learned without students being sunk in superstition, or becoming the slaves of priestcraft—the greatest curse ever imposed upon humanity—then I say it were better that the mantle of material conditions continues to envelop our minds until it drops away by decay. Yours, etc., W. W. JUDSON.

CARROLTON, ILL., Sept. 6, 1885.

MR. EDITOR: Inclosed find $5, for which please send me Gibbon's "History of Christianity," and use $3 for your noble paper. I like the paper very well; every Freethinker in America ought to subscribe for it. I think the editor could not be beat. Yours respectfully, JEFFERSON P. HILL.

SHERWOOD, TENN., Aug. 26, 1885.

DEAR OLD TRUTH SEEKER: Please come to my heart once again. Almost one whole year I hav been down here amid Bibles, churches, and Sunday-schools. Even in the land where Sam Jones holds forth to waiting thousands, I hav been starving, yea, dying, for thy cheering, sacred presence. I am longing to hear from all the dear old contributors of thy dear pages. Feeding a Freethinker on Christianity is like feeding a horse on oats. No relish for such diet. MRS. G. W. PARKS.

CLEOPATRA, Mo., Sept. 7, 285.

MR. EDITOR: Allow me to giv a brief outline of my experience for the last fifty years. In doing so I ask no especial favors, and fear no just criticism. All the readers of THE TRUTH SEEKER may not hav been situated as I was forty and thirty years ago, when it was a crime to learn the little colored children their letters or to read. We could play, sing, and romp, but we must not teach them in books.

About that time I knew men to buy women, beget children, then sell women and children to the highest bidder. Such people were then very zealous Christians. Then New Year's Day was the time to hire and sell negroes. I hav known them to go from the auction-block after selling a part of their family, take their Bible and read, "Servants, be obedient to your masters;" then kneel down and thank God they were not as the heathen. Twenty-seven years ago I was one of a large audience that heard Mr. Campbell say that the only proper relation that could exist between the white and black race was that of master and servant. At that time I knew something more than had been taught me. I began to think. Then I thought, Bible or no Bible, I would giv all I had to wipe out and off the statute books clauses that would giv one individual the control of another. In those days the slave that did not obey his master was beaten with many stripes. I hav participated in many scenes where blood flowed swiftly enough to make null and void the precepts of that infallible book.

Some twelve years ago I got far enough along to revise that book so as to make it defend Universalism—put out the fires of an endless hell. I labored as best I could to get the attention of people who now liv not more than forty miles from me—get them to lay aside that old gloomy, soul-blighting view of an endless hell. Now, although many of them had large experience, yet when I confronted them with the doctrin of Universalism they egged me severely. So I hav found out that you cannot compromise with Christianity.

But the world moves. On the 26th, 27th, and 28th of August Mr. Remsburg came here and gave us three lectures. "False Claims of the Church," "The Sunday Question," and the third day "Bible Morals." A very fair attendance each day; good order, no eggs, and no heathenish threats. Christianity got the severest shaking-up that ever came in this part of their moral vineyard.

To think freely, and then defend and do what we think to be right, is a privilege too sacred to be rudely torn away from any personal self-conscious being. The one true to self cannot get rid of this feeling. Disobedience to it for any cause reduces the mind to shame and remorse.

Hoping that all who attend the National Congress may hav a good time, I remain Yours for truth, J. W. DAY.

ST. JOHNS, ILL., Sept. 3, 1885.

MR. EDITOR: I hav just returned from Williamson county, this state, where I got you one subscription. Several others expressed a desire to take the paper.

I hav been in the habit for several years of sending your papers, after reading them, to different parties in Kentucky, Kansas, Missouri, and also different places in this state, hoping thereby to be instrumental in the dissemination of what I conceive to be the truth. I fancy I hav done a little in that line to assist you, and also greatly benefited my fellow men and women. I hav been reading the grand old TRUTH SEEKER for a little over eleven years, and hardly think I could enjoy myself without it.

I wrote you a letter some two or three months ago, which I am sorry you did not publish. It pertained in part to Mr. C. F. Pidgeon, of Indianapolis, a so-called medium who, I think, defrauded me out of two dollars. It was not the loss of the money that most concerned me, but the principle involved. I am a Materialist, but, on a limited scale, at times endeavor to investigate the Spiritual phenomena and the theory of a continued life. Among my warmest friends here are many Spiritualists, who are as anxious apparently as myself that honest investigators should be warned against risking their money in the hands of dishonest parties.

Yours for truth and progress, WM. A. THOMPSON.

SPRINGPORT, MICH., Sept. 8, 1885.

MR. EDITOR: On Tuesday evening, Sept. 1, 1885, that little giant John E. Remsburg treated the people of this town and vicinity to that beautiful and truthful lecture, "Bible Morals." And, notwithstanding the fact that there were three other meetings in the little town on the same evening, a large audience assembled in Oyer's Opera Hall, and listened with marked attention to the entire lecture. Not one person, I believe, left the hall during its delivery. The minister of the place, Elder Steffe, and Dr. E. M. Winslow, who crossed swords with C. B. Reynolds, but were forced to an unconditional surrender, on May 17th last at Clarence Centre, Mich., were in the audience and listened to the entire lecture, and, judging from the fact that up to this date they hav not attacked the very able and gentlemanly lecturer, as is their usual custom, must hav been thoroughly convinced of its truthfulness and moralizing influence on the mind of all present. Truth is mighty and must prevail, but the advocates of the Bible religion hate it as their devil does holy water. There is no delusion in truth, therefore they dare not face it. Let us hav more truth and more light, and the direful influence of church superstition will be superseded by the more noble influence of such truths as science has demonstrated and progressiv minds accept. J. A COURTRIGHT.

WYMORE, NEB., Aug. 1, 1885.

MR. EDITOR: Inclosed find $3.75, which you will please apply as follows: $2.50 to THE TRUTH SEEKER; $1 for "History of Council at Nice," by Dean Dudley; and 25 cents for the TRUTH SEEKER ALMANAC.

On last Sunday evening the Liberals of this community had the pleasure of listening to that silver-tongued young Ingersoll, J. L. Andrews. Mr. Andrews is a speaker of no small caliber, as he proved by the masterly manner in which he handled his subject before the Liberals of this and adjoining communities. The subject was "The Vindication of Modern Infidelity." He spoke for one hour and a half to a well-filled house, who listened very attentivly. The religious mossbacks of the neighborhood trotted out one of their most prominent sky-pilots to defend their cause and pulverize Mr. Andrews and his arguments. The s. p. marched in with church military honors, staking himself down and stacking his hams in close proximity to the speaker, but to the utter dismay of himself and followers they soon found out their big gun was of too small a caliber, and was too weak a machine to land the smallest shot in the speaker's camp; whilst the chain-shot from the lips of the silver-tongued orator completely riddled their doctrinal fort. The props of their stronghold one by one gave way, and at last with a mighty crash the already partially decayed structure fell. When the smoke and dust had sufficiently cleared away, in the distance could be seen the enemy retreating, dragging their big church gun behind them, so completely spiked that I doubt if they can find a theological drill of sufficiently strong texture to remove the spike so that this big church gun can again be persuaded to face the enemy of superstition and fraud. The speaker in passing the beautiful field of thought and reason was very careful not to leave the bars down, giving the mangy curs no chance to get into the fold with their hideous doctrins. The impression made by this lecture was good. Application having already been made to me for the loan of some Freethought works, I hav distributed a great many of my TRUTH SEEKER tracts, etc., and quite a few who believed their happiness depended upon their belief in the Christian creed are beginning to realize that the religion of humanity is far preferable to that of rotten theology. I must now conclude, wishing success to THE TRUTH SEEKER, and that its banner of light and truth may illuminate the whole civilized world.

Yours for Freethought and truth, ALBERT HOWELL.

EAU CLAIRE, WIS., Sept. 8, 1885.

MR. EDITOR: In your issue two weeks ago E. A. Stevens inquires whether nearly all founders of republican institutions, and fighters for enlarged political liberty, hav not been Freethinkers. Also, if this be so, how can politics and theology be allies? Presuming he desires an answer, I reply to question number one, "Yes, verily." To question number two, I answer, because more liberty means less politics. Absolute liberty would be no politics or government at all. If repub-

lics had ever been founded on that, the question would be pertinent, but such is not the case. To found a republic has always meant to abolish monarchy or aristocracy. A perusal of the works of Herbert Spencer ought to convince Mr. Stevens that government and theology are "born in one womb," as "X" said. C. L. JAMES.

LOCUST BAYOU, ARK., Sept. 5, 1885.

MR. EDITOR: Please find inclosed stamps to pay for one copy of Brother Babcock's "Religion of Humanity Better Than Eternal Punishment." I wish to say to you there are some of my friends as anxious to get THE TRUTH SEEKER as myself, but talk to them about subscribing and they are too poor. I wish to return thanks to Brother Otto Wettstein for his very (as I think) able communication, "Is Theology Progressiv?" As I heard an old gentleman remark about a certain sermon, "It was enough to convert the world"—but I could not see the point—and that article I think sufficient to settle the God question. I think that article worth the price of the paper. JOHN H. HASLAM.

ODESSA, Mo., Sept. 9, 1885.

MR. EDITOR: I hav for a long time been anxiously looking for some of our leaders to come out with some rousing articles on organization. What can we accomplish by warring against the church in our present weak, unorganized state? The church is a powerful thing only because of its organization. And of what, in all this organization, does its power chiefly consist? Plainly its fine church buildings, its seminaries, its asylums. Take these away and it becomes a mere shadow, but these are mighty fortifications which can only be successfully stormed from edifices dedicated to Freethought. The devotees of the church take shelter behind these fortifications. And we can't stand out in the open air and bad weather and reach them by the most powerful shafts of reason that can be forged. No, there they will sit securely, and complacently hug their pet superstitions, bidding defiance to the eloquence of Ingersoll, to the logic of Watts, to the pen of Bennett, and to all the rest of the noble sons of liberty and truth. Yes, there they will sit, crying out to us, with a smile of contempt upon their lips: "Don't you feel cold out there in the rain and the wind and the snow? What hav you been doing all this time? Where are your seminaries, your asylums? What are you making all that fuss about? How many heathens hav you civilized? Show us some of the wonderful works you hav done before you presume to show us our errors?" Yea, yea, like the monomaniac who found a friend out on an errand of humanity, overpowered him, cut his sinews so as to completely disable him, and then with satanic exultation stood over him tantalizing him with, "Why don't you get up, you dog, and be a brave man like me?" they hav disabled Freethought, smothered liberty by all manner of unfair means, and now, as the colonel says, they sit upon the dead limbs of the tree of knowledge and hoot, "If you know so much, why havn't you done wonders like us?"

I can see plainly, my friends, that what we want worst of all now are Freethought halls and Freethought schools. Let us hav these first. We must hav them before we can expect much success. It is claimed that this town has about three thousand inhabitants. It has eight churches. There are some Liberals here, but they think it best to keep very mum on the subject of religion. I hav not met a single man yet in this state who takes a Liberal paper, though I know there are many such at other places in the state. WM. L. WORLEY.

AURORA, ILL., Sept. 13, 1885.

MR. EDITOR: Doubtless you will think strange of my writing to you; but we hav been taking your paper for some time, and I think it perfect in every sense. You express my opinion every time, but I imagin you are not hitting the church hard enough. I used to take THE TRUTH SEEKER when Mr. Bennett was editor, and what a noble man he was, and how he battled for the good cause! Would that we had a few more enlisted on our roll! My uncle, Dr. Hevel, of Shawneetown, was one of his disciples, and also a friend of R. G. Ingersoll's.

Well, this town is a great place for Christians. Some few are not, but they don't hav courage enough to express their opinions; but I never fail to speak whenever I hav the pleasure.

For some time the Adventists hav been holding camp-meetings here. Elder Butler, of Michigan, preached yesterday afternoon. Subject, "Prevailing Prayer." He claims that Elijah's prayer had been answered, and he also said that prayer was the key that unlocks the door of God's heart, or fountain of blessing. He claims that the prayer of Daniel brought the angel Gabriel from the court of God. I think if he has ever had one prayer answered he might say so, and not repeat what had been done thousands of years ago without any living witness. My opinion is there is no God unless he loves what we love, and hates what we hate; for science is truth, and truth is God; and outside of truth there is no God, except what the people hav made. I could say more, but will not tire you.

Yours truly, MRS. S. ALICE HULL.

LEMOORE, CAL., Sept. 1, 285.

MR. EDITOR: At the request of a number of friends, some of whom are Spiritualists, I send for publication my experience in mental, or so-called spiritual, phenomena, as brief as possible.

At a very early age I was sent to the public school in Leicester, Mass., remaining till I was ten years old. Among my many playmates was a little girl about my own age. At the age of twelve years I ran away from home and went to sea (March 19, 1851). About May 8 or 9, 1855, I sailed from New York in the brig Samuel and Edward (Captain Ramonds) for South America, loaded with lumber. The weather was stormy—Father Neptune was in a rage. On the 10th of June, 8 P.M., I went to the forecastle, below decks forward, through a small hatchway, to lie down in my hammock. Scarcely a moment elapsed before I was strangely conscious of something in the hatchway attracting my attention, beyond my power of control. I watched, and first appeared a faint glimmer of bluish light, notwithstanding there was a slush lamp burning, affording sufficient light for all purposes. In this blue light at the foot of the hatchway ladder appeared, faint at first, but soon quite distinct, my little schoolmate, as of yore, beckoning to me to get up and go on deck. To convince myself that I was not dreaming, I went on deck many times, talked with the man on the lookout, got thoroughly wet, and went below again. The apparition was visible from my hammock, gesticulating as before, and remained till midnight, causing me much annoyance. June 11th, from 12 M. till 4 A M., was a repetition of the 10th; but on June the 12th, from 8 P.M. till midnight, my strange visitor was more distinct, more earnest in gesticulation. Her hair, before tied up, was now down, being tossed back with the left hand, while calling me up with the right. I watched, with strange feelings of awe, till I heard the man at the helm commence to strike eight bells (twelve o'clock, midnight), when my vision vanished, with what seemed to me almost a shriek. At the first tap of the bell I sprang aft to relieve the helm, reaching the quarterdeck not an instant too soon to escape the fate of my shipmates forward, by the brig colliding with an English East Indiaman homeward bound, during the darkest night of my recollection.

And now the sequel. It was, I think, in the spring of 1858 that I visited my old home and scenes of early childhood. Meeting my little schoolmate, with her parents, at a social gathering, I was invited to spend a few days with them. At the supper table, one evening, Mrs. —— asked me if Mr. —— had told me her three dreams about me on the 10th, 11th, and 12th of June, 1885 (being much talked of in the home circle, the dates were preserved). In relating her dream, she described the forecastle, the swinging bed (hammock), the ladder to go up, the tin lamp, and the gloomy appearance of the place, and said she waked up the last night with a scream.

The above experience may be called Spiritual manifestation, though I believe it to hav material foundation. For, first, I feel as though electricity was the life principle through all living nature and space, and the brain an electric battery, acting independently of the individual's will, by the natural forces controling it, receiving photographic impressions on its tablets through the senses, and transmitting communications through its own medium, electricity.

If this theory proves to be the fact, in the advance of knowledge and science to what extent may the brain powers be found to reach? It is surely more reasonable than a separate, ethereal identity, stretching the credulity to the very tear.

T. J. C.

PIPPIN LAKE FARM, KENT, O., Sept. 7, 1885.

MR. EDITOR: Three years ago only one copy of THE TRUTH SEEKER was taken in this town. Two years later we sent you a club of five, this year we hav increased said club to twenty-two names, and another year we propose, with your aid, to make it fifty—thanks to the able manner in which said paper is conducted as an exponent of enlightened Secularism.

The effects of your good work are fast showing themselvs. Soon after we had increased our club from five to twenty-two names, the Kent Progressiv Liberal Club was organized, with J. W. Brainerd, president, G. W. Andrews and T. C. Heighton, vice-presidents, L. G. Reed, treasurer, R. R. Marsh and B. F. Conaway, together with the president, treasurer, and secretary (the writer), executiv committee. This is a direct result of the thought aroused by reading such live Freethought papers as THE TRUTH SEEKER.

We hav regular meetings in the town hall, where music, lectures, debates, essays, and select readings from THE TRUTH SEEKER are the main attractions of our fortnightly intellectual feasts. Already the club is hoping to become an auxiliary to the future American Secular Union, and wishes to know the necessary steps to be taken to secure said object and giv aid thereby to the cause of Secularism.

We now hav a fund subscribed as a base for a Freethought library, and propose soon to purchase suitable books for enlightening the people, and shall look to you to fill the order and giv us light as regards what works are best calculated to free the minds of people from the dictation of theological mossbacks and superstitious fossils. Truly yours,

MARIUS HEIGHTON.

ARLINGTON, NEB., Sept. 3, 285.

MR. EDITOR: I see by the tag on my TRUTH SEEKER that my time for the same has expired. Would renew at this writing, but am trying to get a few more to subscribe with me. Hav one positiv promis, and several doubtfuls hanging fire; may or may not get them. Would like to get club of half a dozen from this place, priest-ridden and superstitious as it is. There ought to be one hundred copies of it taken in this immediate neighborhood for a few months. Reading it would not only enable the reader to do his own thinking, independent of priest or church, but to ask said priest or church hard questions to answer. Only yesterday, in a conversation with one of the followers of the meek and lowly, the questions soon became so embarassing to him that he refused to attempt to answer them, and attempted to crawfish out of the whole business by telling me that I dare not attack his priest—that I could not (as he styled it) stick him on the Bible. He told me that said priest could prove to me or anyone else that their God was a just and merciful God; that all the dogma, creed, and faith of their church were truths unanswerable; and that everything in the Bible was founded on justice, truth and mercy. This is the reply he made to me when I was quoting to him a number of passages from the old scarecrow fables of the ancients that are so damaging in the light of civilization to church and creed that they would be glad to be rid of them, to hear no more of them. But, beg as they may, they cannot explain them away; like Banquo's ghost, they will not down; they were being hauled into the truth by these terrible (to them) and merciless Infidels.

Please send THE TRUTH SEEKER right along, for I cannot do without it. Will send my own subscription and as many more as I can get.

I take ten newspapers, and when our papers happen to all come at once (as they often do), I get THE TRUTH SEEKER and peruse its entire contents before looking at any other paper.

Fraternally yours, C. A. WHITFORD.

VINELAND, Sept. 5, 1885.

MR. EDITOR: It is gratifying that J. P. Guild has spoken on the use of terms misrepresenting radical ideas, and that T. B. Wakeman does not disparage the criticism. Bruno's sentence, in which the word "God" appears, plainly implies that it means "highest power;" and to make it accord with his thought and work required a scientific, not a mythic, term.

I think that circulating written histories of brave and noble workers for humanity is more consistent, culturing, and every way beneficial than local monuments that comparativly few behold; and I trust general knowledge will ere long so decide.

But while it is deemed well to erect effaceable marble and metallic records, it is most desirable that they be expressed in words clearly presenting the advancement of the soul commemorated. This is due to that soul and to earthly progress. Let those who read inscriptions to Bruno's memory see that in his age science had taught that gods were myths, that their defenders were murderous tyrants, and that duped lay worshipers were reason-stinted slaves.

We disbelieve in lords, kings, and monarchs. Doubtless, majorities hav outgrown their service; the rest would be better served without them. Sentiments attached to one, few, or many gods hav ever been stultifying to the people. Religion binds the mind to worship Gods, saviors, popes, and priests, and is a debasement. Ethics means all the good implied in the term, and is pure and understandable. Worship holds the faculties in the childish state, and the word needs to be criticised, and will become obsolete with God, religion, and devil. Let us agitate, fearless of the popular lash, and spurn the last snare laid for us, called "unity of thought."

MARY E. TILLOTSON.

SOUTH BOSQUE, MCLENNAN CO., TEX., E.M. 285.

MR. EDITOR: I hav been in the toils again. I was persuaded to put my demit (Masonic) in a new lodge near me, and the following charges were immediately preferred, viz.: First, that I did not believe the Holy Bible was the word of God; second, that I did not believe in a personal God; third, that I said the tragedy enacted in the third degree was a farce and idolatrous; and fourth, I did not care for Masonry anyhow. Being guilty, I did not answer the charges nor put in a plea of unconstitutionality. The Worshipful Master is a preacher; the senior warden, his brother; the junior warden, Sunday-school superintendent; secretary, an amen Methodist. There was no chance for an honest skeptic. Yours for the spread of common honesty, D. F. MARRS.

WEBER CITY, WASH. TER., Sept. 8, 1885.

MR. EDITOR: After delaying some time, on account of the busy time here, I again want to pay my way for another year's good, sound reading. I hav been a subscriber several years, and you may count on me as long as I am able to pay you for your noble work. Long may you liv to keep THE TRUTH SEEKER floating over this grand country, that ought to be, what it is called, "the land of the free and the home of the brave." I think THE TRUTH SEEKER will yet be the escutcheon of our country—at least, I hope it may.

Yours for progress, JAMES LINDSAY.

DUSHORE, PA., Aug. 30, 1885.

MR. EDITOR: I inclose $10—$2 for tickets to Albany Convention, which you can place where they will do the most good; $5 for the indefatigable Reynolds (my wife greatly enjoys his reports of his labors); $1 for Bruno Statue; and $1 toward expenses of TRUTH SEEKER cartoons.

Yours truly, W. WHITTICK.

OPEN LETTER TO ALL INFIDELS.

TROY, N. Y., Sept., 1885.

MR. EDITOR: Beware of the Prohibition party. It is a snake in the grass and is as crafty as the old-time Jesuits. It is the same old party that was headed by John Wesley, who said "the colonies had no right to be free." It is the old party that wished to crown Washington. It is the old gospel temperance party. It is the old brazen-faced Christ-in-the-Constitution party. And if they ever capture the government they will surely vote him in. This Christian party is well organized and they mean business. Already they control several states, and you all know what they will do if they gain the ascendency—vote away all liberty. S. D. JEFFERS.

ANGUS, MINN., Sept. 7, 1885.

MR. EDITOR: The ANNUAL arrived in due season. I am very much pleased with it. Where will one find another such collection of noble faces as those which adorn the pages of the ANNUAL? The "Balaams" I tacked up in public places where he who runs may read, and the "Tigers" I sent to my Christian friends in different parts of the country. I would like to help on the good work, but like, Max Briggs, of Plymouth, I am trying to farm under difficulties, for my shanty lets the howling blizzard in, and I must go slow. However, I shall always be ready to do what I can. Yours, etc., E. T. BIGELOW.

FILLMORE, UTAH, Aug. 29, 285.

MR. EDITOR: I send you fifty cents, for which please send me three "Balaams" and three "Lessons in History." These pictures are superb in design, and ought to be lithographed or else engraved in steel. They speak more eloquently to those who are acquainted with history than volumes. I hope every Liberal will not only buy for himself, but place them where they will be able to do missionary work.

Accept also my thanks for the able manner in which you conduct THE TRUTH SERKER. It is, to my notion, the best Liberal paper yet, and is got up in a superb manner.

GEO. C. VEILE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Right and Wrong.

Ever battle for the right,
Strive thou for it with thy might;
Thou with Giant Wrong must fight—
Oh, his heart is black as night!
But he flees before the right;
Before a soul that loves the light;
Before a soul kept pure and white;
Before the light of truth so bright.
Swift he takes his hurried flight,
Hides and cowers in his fright,
For he cannot bear the sight
Of one who loves the truth and right.

Irwin, Iowa. M. LOUISE BAKER.

My Friends.*

Hail, glorious trees, that, robed in beauty,
Above the smiling valley stand!
Like watchful guardians on duty
O'er many a league of fertil land.
Your stately tops, in tall uprightness,
A monarch's royal aspect bear,
And bathed in sunset's golden brightness,
A fitting crown your foreheads wear.

Friends of my youth, how oft your glory
In childhood's fancies thrilled my heart,
And in your whispering leaves a story
Of grandeur did to me impart!
Seemed then your topmost branches slender
To brush the white clouds floating by,
And there I dreamed the open splendor
Of heaven about your tops did lie.

When summer sunshine bathed the meadow
And trembling rose the heated air,
How oft at noon I sought your shadow,
A refuge from the fiery glare!
There where the mystic influence bound me
That contemplation's hours arouse,
I, dreaming, left the world around me,
Lulled by the murmurs of your boughs.

When spring came with her varied blessings,
Amid your spray the zephyrs sung;
How soft, by summer's breeze caressing,
The oriole's pendulous nest was swung!
With autumn's advent new hues gaining,
How thrilled your leaves with strange alarms!
How loud arose your voice complaining,
When winter vexed your tossing arms!

Here, guided to your song-filled bower,
When grief oppressed my cares I brought,
Or refuge from the sudden shower
Beneath your sheltering branches sought.
Faithful and firm in all the changes,
Through passing years of loss and gain,
Searching, my mind its long list ranges
To find such loyal friends in vain.

Old friends, still in my memory linger
The tranquil hours I spent with you,
And time has traced with deathless finger
The picture that my boyhood knew.
Long may your mighty trunks unshaken
Stand glorious as the years go round,
And, silver-voiced, the songsters waken
Your boughs by leafy summer crowned.

D. LOUIS BODGE.

* A name fancifully given by the author to a group of majestic elms under which he played in childhood.

When Mamma Was Little.

"It does seem so funny to think you were ever a little girl, mamma. You are so wise and brave now, and know so many things. Tell us, did you ever run and play, and tear things to pieces as we do? And did you ever get into mischief, and did your mamma scold you same as you scold us sometimes?" and little Mabel looked at her mother quizzically, while Albert and Charley paused in their play to hear what she would say in reply.

"All mothers were babies once, and grew into little careless, mischievous girls."

"And did you, mamma, grow into a little mischievous girl?" asked Albert.

"I suppose so," answered the mother.

"Won't you tell us, please, mamma dear, some of the things you did when you were little like us?" said Mabel.

"Oh, yes, if it will please you."

"Tell something that happened you," said Charley.

"Well, when I was small, perhaps two years old or less, we moved into our new house. The front room was unfinished and the carpenters were still at work upon it. I took great delight watching them drive nails, and one day when they had gone to dinner, I thought I would drive a nail or two. But the hammer was heavy, and my little hand unsteady, and hence I pounded my finger instead of hitting the nail. Of course I screamed terribly, and my mamma came and picked me up and told me I must never meddle with the workmen's hammer and nails any more.

"But I crept in the same room again the first opportunity I had, and in toddling about, I fell over upon an ax and cut my left hand badly. My mamma came and caught me up, while I cried and screamed fearfully.

"She bandaged the wounded hand, and as she was engaged about her work, I went creeping under our old-fashioned kitchen stove, and in trying to sit up beneath the oven, I gave my head a terrible bump and made a pretty severe gash in it. My mamma said, 'Oh, dear, what will you do next?'"

"What did you do next, mamma dear?" asked Mabel.

"I'll tell you. One day my mamma was washing, and when she went out to hang the clothes to dry, I ran immediately to the tub of rinsing water, and began to play at washing. When mamma came in she found me splashing and floundering in the tub of water, which, luckily, was not hot, or I would hav been scalded to death."

"Tell more, mamma, tell more," said the children in chorus.

"Shall I tell how I fell in a well, twice?"

"Oh, yes, yes, tell it, tell it," they all exclaimed.

"There was an old-fashioned well on the premises, about sixteen feet deep. It had a low curb, and was old-style, with a 'well-pole' that reached over into the next lot. There were mosses and pretty ferns growing inside the well, and in reaching over to pluck some, I lost my balance and tumbled in. Down I went to the bottom. As it happened, my papa had just been drawing a pail of water, and missed me while he poured the water into a bucket. He heard a splash, and saw, in a minute, what had happened. He went down in the well and soon had me out on dry land, but sopping wet, and a terribly frightened little girl.

"We, afterward, had a new well dug—about thirty feet deep it was, and nicely bricked. I thought it was a lovely well, and was always creeping and playing around it. One day, an unlucky movement, and into the well I went, head foremost. My papa missed me, and ran to the unfinished well, and he was awfully frightened, for he knew the well was deep and expected nothing else but that I would be drowned. He descended the well, telling me all the time to keep my hands and feet moving, so as to keep above water—that he was coming for me as fast as he could.

"'Papa is coming, little dear,' he said. 'Don't be frightened, darling, papa will soon be there.' I sank twice, and he caught me as I rose to the surface for the third time. I saw the stars as I looked up, although it was in the daytime, and then I did not know any more till I found myself in blankets and being rolled over and over in order to get the water out that I had swallowed."

"That was a narrow escape, mamma," said Albert.

"Yes, it was, but papa said he did not think I was born to be drowned, having twice fallen in a well, and come out alive.

"My mamma had died before that last accident, and I remember when they held me up to look at her as she lay so still in the casket. I said, 'Poor mamma, she is so cold,' for as I touched her white face, it chilled me. My little sister cried, and begged them to take mamma out of the box, and put her in her own bed."

They were all silent for a while, and Charley said, "Please tell more, mamma dear, about what you did when you were little."

"I think that will do for this time. It is enough for you to discover that your mamma was naughty and careless sometimes like all other children. She did not know any better, then, but she learned to be different after awhile, just as you and all children will. The best of children are troublesome at times, but they inherit their naughty qualities from their parents, and should not be blamed too severely for the little tricks and capers they cut. They are only children, and, in time, will outgrow childish actions." S. H. W.

Love at Home.

We were a merry family, among the hills of Pennsylvania—ten of us when I was at home. I was the oldest, and therefore was called upon to lead in all amusements. I will tell you of my last summer at home.

It was early spring when I left the town of E—— to go home for six months. The children were all well pleased to hav sister Flora with them, for they said: "Now we can go where we please. Ma is afraid we shall get lost if we go by ourselvs in the woods."

How well I remember the second Sunday after I went home! It was in April. How well I recall that beautiful morning when with four of my brothers and sisters I climbed a long hill, to be rewarded by countless views in all directions! Several villages were to be seen, which looked like birds' nests in the emerald green of pine and hemlock, so distant were they, while rivulets and cottages in the valleys formed a picture which must be seen to be appreciated. Then all around us, at our feet, burst forth spring's first beauties in the form of lovely flowers, which we gathered to carry home to mother, who was not strong enough to ramble with us. All trees were leafless except the evergreens, and the sun sent its golden rays through the barren boughs, its warmth sending new life and vigor through our young bodies as only a bright spring day can.

There were Annette, Permmilia, Elias, and Herbert. Annette said: "Who wants to think of the Gods to-day? I don't." All were of her opinion. So we gathered rare bits of moss, ferns, and skeleton leaves, and Nettie made a wreath as a memorial of this pleasant ramble. Annette was my favorit companion. Together we rode on horseback, or sat in a quiet nook and read Chainey's "Lectures on the Day of Rest." Sometimes we would all gather in the evening and sing beneath the grape-vine arbor long after the stars shone out, or take a gambol at hide-and-seek among the stumps in the new-mown clover field.

How pleasant it is to remember all this, and how important it is that we should cherish kindly feelings while at home together, for life will never be the same after we once leave home! It is three years since I left my father's house to make my home with a kind husband on the prairies of Illinois, but I still remember the days of my childhood and youth with the greatest pleasure. MRS. JOHN W. ABBOTT.

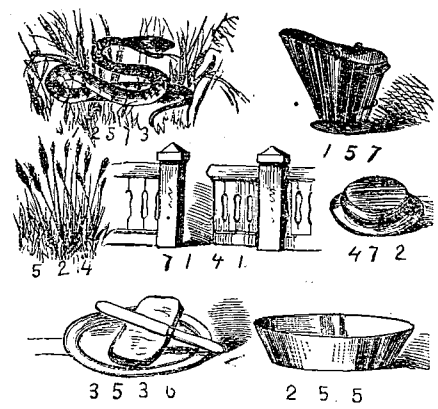
Our Puzzle Box.

1.—DOUBLE ACROSTIC WORD SQUARE.

1. Luster of a diamond.
2. A town in Italy.
3. A Hebrew month.
4. To involve.
5. Bars of iron.

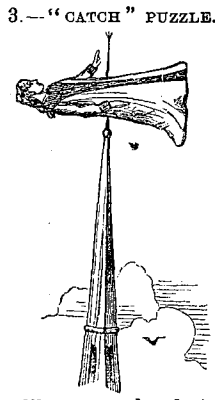
The primals and finals *connected* name a certain class of birds. H. E. JUERGENS.
Pittsburgh, Pa.

2.—COMBINED ENIGMA AND ANAGRAM.



The answer is a sentence of seven words. The numbers under the objects show to which of the words the letters composing the names of the objects belong. When all of the letters hav been found, they must be properly arranged to form the several words.

3.—"CATCH" PUZZLE.



This looks like a puzzle—but it is nothing after all. What is it?

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, SEPT. 12, 1885.

2.—"Next to eternal life is eternal sleep."

3.—
K
BID
RELET
BELOVED
KILOLITER
DEVILRY
TETRA
DEY
R

4.—An India rubber ball.

5.—1. They hold different views. 2. Cellar (seller). 3. They are moving scenes.

Puzzles in last week's Box correctly solved by J. E. Juergens.

Egyptian Superstition.

I promised to tell the children this week something of the Egyptian religion, and, for the better understanding of what follows, we will begin where we left off.

Above the mountain I mentioned last week lie seven heavens, as well as a paradise, through which flow precious streams of holy water. This is the place where the true believer in Allah, the Egyptian god, and his prophet, Mohammed, lead a life of bliss and pleasure in company with the pretty *houris* (maidens or young women) "whose black eyes," says an Eastern poet, "resemble pearls that are yet hidden in shells." These beautiful damsels, with the boys of paradise, present, it is believed, each pilgrim as he journeys thither with cups of a delicious beverage which neither causes headache nor clouds the reason—

"A Persian's heaven is easily made,
'Tis but black eyes and lemonade."

On the other hand, however, unbelievers fare badly at the hands of Allah, though not quite as badly as at the hands of Jehovah. For the former, after the sinner has suffered a few millions of years, relents, but the latter never.

In the sixth and fifth heavens, it is held, the sun and moon hav their abode, while in the highest heaven of all Allah sits on a large white throne, which rests on the backs and shoulders of the archangels Gabriel, Michael, and Israil.

Stars, when falling (apparently so, for they do not fall), are supposed by those whose faith is based on the Koran to be wicked angels or devils hurled over the battlements of the numerous heavens by Allah. These devils teach men evil deeds and Infidelity, and when an Egyptian sees one of these seemingly falling stars, it is his religious duty to say, "I take refuge with thee, O God, from the stoned devil."

The Egyptians are also great fortune-tellers. There are lucky and unlucky stars, and from these the fate of each "subject," as persons who seek fortune-tellers are denominated, is foretold. Hundreds make their living by this means, and the more credulous believe that these people can tell what will be the end of anything thought of or done. This is almost identical with the "guesses" made by the "fortune-tellers" (preachers) of our own country pertaining to the future state of man.

In conclusion, it will be seen by the young reader that Mohammedans, not in Egypt alone, but wherever encountered, are superstitious to a remarkable degree, and that where ignorance is bliss there do superstitions most abound. DAVID B. COZINE.

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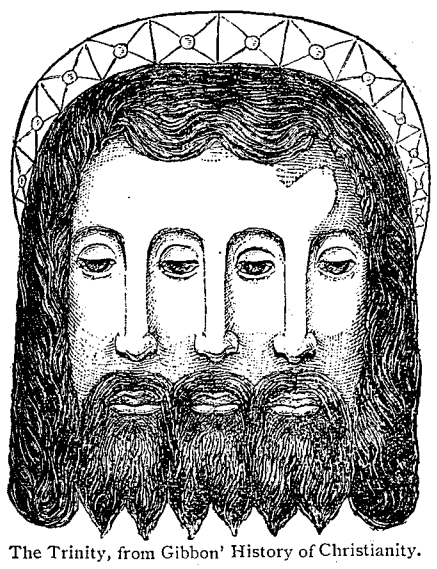
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When God goes out from books and thrones,
From countries, creeds, and power,
When man comes into love and home,
There'll dawn another hour.
When phantoms of the misty brain,
From superstition's hand,
Shall lose their godly might and fame,
Then shall we safer stand.

If man does right, we're told that God
Inspired him to obey;
But if he grovels on the sod,
"The devil" has full sway.
So we within ourselvs are naught,
If half is true they've told,
But, like old Adam and his Eve,
Within their garden old,
We're born like idiots, brainless all,
And know not wrong from right,
Yet cursed if, weary with this pall,
We strive to gain more light.

Less love to God, and more for man,
Are needed in this life,
Less love for Jesus, more for homes,
For children, friends, and wife;
Less talk of future heaven and hell,
More knowledge, till we bind
The world in working for the truth,
And rights of all mankind.

From gods and demons we'll escape,
They are not *up* or *down*,
But in ourselvs we'll kill the last,
And giv all good a crown.
Let God go out and man come in,
Till justice holds full sway;
"Fly swifter round, ye wheels of time,
And bring the welcome day."

C. FANNIE ALLYN.

The Co-operativ Movement.

When opening the co-operativ congress in Oldham, England, recently, Mr. Lloyd Jones claimed a splendid success for the distributiv branch of co-operation. And he did so with good reason. The success of this branch of co-operation is proved by the fact that the one co-operativ body organized forty-one years ago has not only enormously expanded in membership and operations, but has imparted an impulse which has resulted in the formation of no less than fourteen hundred such bodies that still survive. Many productiv associations hav failed, but the distributiv associations hav quite generally succeeded. The great parent association formed at Rochdale in 1844 was originally distributiv merely, but it now carries on wholesale and retail shops, dairies, flour-mills, and other producing as well as trading establishments, and in addition to this has established libraries, schools, news-rooms, literary societies, and social clubs.

The success of these associations is not proved by statistics merely. It is a fact that they hav pretty much destroyed the old retail credit system, which was a system of robbery of small customers. The co-operators hav learned to exercise prudence in making their purchases. The cash system has taught them economy, and educated them in many of the social virtues. They hav learned that by temporary self-denial they can greatly increase the sum of their enjoyments. The men and their families hav been greatly lifted up in the social scale. They are more sober, more industrious, better clothed, housed, and fed, and, having come into possession of property, they hav learned the importance of law, and hav become better supporters of the civil authority.

In commenting upon the proceedings of the convention the London *Standard* draws attention to the fact that between co-operation and Communism there is a very radical difference, and that this difference, which is not always recognized, could not fail to be apparent to anyone who attended to the speeches and doings of the delegates. The Communists want to begin by making an equal division of the earnings of those who, by the exercise of superior faculties or the practice of self-denial, hav accumulated something; in other words, they propose to begin with the robbery of those who hav something by those who hav nothing. Having done that, they propose to abolish the motivs by which men are commonly actuated, to destroy individualism, to abolish the great incentiv to industry and frugality. The co-operators are about as far removed as possible from the Communists. They do not propose to confiscate, or rob, or to destroy any incentiv to the exercise of the social virtues. On the contrary, they seek to lift themselvs to a higher plane by the exercise of intelligence and self-denial. Their associations do not hav the effect to absorb the individual and merge him in the mass, but rather to develop his individuality and self-respect. They are, therefore, wholly commendable.

While distributiv co-operation has been remarkably successful in England, not so much can be said of productiv co-operation. The history of this is to a very great extent a history of failures—many of them very disastrous. As an example of many of these, the case is mentioned of the purchase of the Shirland collieries by the South Yorkshire coal-miners. The agreed price was £70,000, of which the miners paid down £31,000. The result of the venture was the loss of the entire capital put in by the men. The failures seem in most cases to be due to the inability of the co-operators to weather adversity. In productiv co-operation losses hav to be sustained more frequently than in distributiv co-operation. In the latter, purchases are made at wholesale prices, and as sales are for cash there is little danger of loss, provided a fair degree of honesty and prudence is exercised in the business management. In productiv operations the case is different. More skill and judgment are required in carrying them on, and with the best of management losses will from time to time occur. The men either lack the means to weather seasons of adversity, or, if they hav the means, they lack the courage. The history of productiv associations shows that all goes on swimmingly so long as the profits are satisfactory; but when adversity compels them to call up reserves, they are pretty sure to go to pieces.

But, notwithstanding all the failures in this branch of co-operation, there is a remarkable persistency on the part of the workmen. And what is curious is the fact that there has lately been a revival of it in those industries which hav suffered most from the prevailing depression. The reason for this is said to be that, owing to the stress of competition and other causes, these industries are found to be no longer capable of supporting two classes of income-earners. Employers cannot get a satisfactory percentage on their capital if the men get as high wages as they hav been receiving. The men, therefore, are trying to solve the problem by banding together and pocketing profits as well as wages. It is doubtful, however, whether this is the true explanation. The fact seems to be that there is a division of gains between workmen and capitalists as before, but the capitalist appears in the character of a lender, and not of an employer. Because he offers to advance the machinery, tools, buildings, etc., the men supplying only the materials used, the latter are tempted to make the venture in the hope of increasing their earnings. That they are to some extent successful is probable, but that bad failures will occur is not less probable.

Many of the associations that are called co-operativ are not so in the strict sense of the word. Indeed, the *Standard* says that very few of them are so. The most of them do not differ in any essential respect from joint-stock concerns. The members of the association hold shares in some trading or industrial business, but take no part in the business themselvs. Many operativs in the Lancashire cotton factories own stock in one mill and work in another. There is not so much real co-operation in such a case as there is in the case of partners taking an activ part in the business. It is not of so much importance, however, what these associations are called. The important fact is that their influence upon the characters of workmen is potent for good. They hav been highly instrumental in begetting habits of saving and thrift, and hav in many ways improved the social condition and the characters of workmen. By their influence men who formerly were thriftless, dissipated, ready to join in any raid upon capital, hav been transformed into law-abiding men and good members of society. Whereas they were once a source of danger, they hav become bulwarks of public order and peace. These men constitute a conservativ force which will go far to counteract any ill-effects of the extension of the electiv franchise that many Englishmen look forward to with no little apprehension.

These associations hav not been so successful in this country as they hav been in England, and comparativly few experiments hav been made here. The reason undoubtedly is that our population is too much in motion to form permanent associations with advantage. The man who is working in a New England factory this year may be working on a Western farm next year. A very large proportion of our working people regard either their employments or their places of sojourn as temporary. While, therefore, they are ready enough to enter into labor unions, their habits and ways of looking at life are such that they are not apt to enter into co-operativ associations which imply permanence of residence and employment. In time co-operation will become a feature of our industrial life, but that will be only when our restless population has become more settled.

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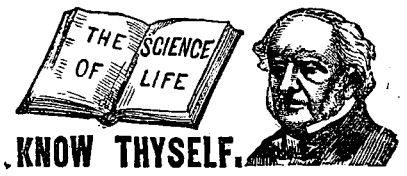
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WHEN you show me a church based on the Golden Rule as its only creed, then I will unite with it —*Abraham Lincoln.*

THE best prayer at the beginning of the day is that we may not lose its moments; and the best grace before meat is the consciousness that we hav earned our dinner.—*Ruskin.*

THE truly honest man does the right thing with a simple feeling of satisfaction in doing it, and is impatient if anything prevents him from having the satisfaction.—*Herbert Spencer.*

THE great believer is always reckoned an Infidel: impracticable, fantastic, Atheistic. I believe in the moral design of the universe, it exists hospitably for the weal of souls; but your dogmas seem to me to be caricatures. Why should *I* make-believe them? —*Emerson.*

ECCLESIASTICAL people are in the habit of calling things they do not like by many hard names, and I should not wonder if they brand the proposition I make as blasphemous, yet I should like to see a scientific Sunday-school in every parish. I cannot but think there is room for all of us to work in helping to bridge over the great abyss of ignorance which lies at our feet. If any object that it will dishonor God, on any special day, to awaken the mind of the young to the infinit wonder of the works called his, and to teach those laws which must be his laws, there must be something wrong in their logic. —*Huxley.*

NO idiosyncrasy is there for which Rome cannot provide a sphere; no gift she cannot utilize She caters to every taste; student of human nature, she knows its weakness and kens its strength; liberty she hates—of thought, conscience, discussion; her alliance with liberty is a mesalliance, the union is most unnatural. Beneath the noble union of this free nation Rome is steadily laying her foundations, amassing wealth, concentrating power; she is in very deed a "king without a kingdom;" she is preparing for the future. Her genius is "to labor and to wait." The moral incorruption of this nation is its only safeguard against Rome; with its corruption, her hour and power draw nigh. A conscience invincible by bribe is what she dreads. It is the only human thing she cannot hope to grapple and o'ermaster. Even as the vulture finds in the carcass, reeking with decomposition, her fitting prey and food, so Rome, turning with loathing from any people in whom perfect moral life abides, hovers over and sweeps down upon whatsoever peoples are sinking into a mass of moral decay! With men without principle she knows how to deal. Her methods are stealthy as the panther. As to her spirit, the eagle is not so rapacious, nor the serpent so subtil; sin is not more deceitful, nor Satan more treacherous. In ambition she surpasses Cæsar, and in assumption of power to "save and to destroy," she rivals God. —*Thomas Guard.*

GOOD and ill are universally intermingled and confounded; happiness and misery, wisdom and folly, virtue and vice. Nothing is pure and entirely of a piece. All advantages are attended with disadvantages. And universal compensation prevails in all conditions of being and existence. And it is not possible for us, by our most chimerical wishes, to form the idea of a station or situation altogether desirable. The draughts of life, according to the poet's fiction, are always mixed from the vessels on each hand of Jupiter; or if any cup be presented altogether pure, it is drawn only from the left-hand vessel.—*Hume's Natural History of Religion.*

IT is a common thing for men of business to say that they are "fond of books, but that they hav no time for reading." In some instances this may really be the case, but, for the most part, they had better acknowledge that they care little for what they can find no time to do. In these, as in most other circumstances, "where there is a will there is a way." , . The best workman is he who can do his work with cheerfulness; he is a man whose nature is the best and completest, who has his faculties most about him, and in the most fitting abundance, and the way to turn our faculties to the best account is to giv them fair play, to see that the senses of the mind (if we may so call them) hav as much reasonable fruition as those that contribute to the nourishment and refreshment of the body.—*Leigh Hunt's ook for a Learner.*

THE wise man's eyes are in his head, but the fool walketh in darkness.—*Prov. xiv,* 2.

THE cathedrals meant royalty and hierarchy, of which the people of Europe hav had enough, while the little New England meeting-house meant and means an advance in popular liberty and popular prosperity, increase of Freethought, the ultimate extinction of superstition, and the complete secularization of the States. The Yankee meeting-house neither was nor is a finality, but indicates a step forward in the right direction when compared with medieval cathedrals. It was a cheap edifice, and did not require enormous contributions to be squeezed by theological menaces and promises of bliss, or threats of punishment, out of thousands of day-laborers, who ought to be devoting all their earnings to getting homes for themselvs and families.—*Index (Aug.* 31, 1882*).*

'TIS very true, my sovereign king,
My skill may well be doubted,
But facts are chiels that winna ling.
And darena be disputed. —*Burns.*

ON the plea of a corruption, of which the individual himself has not been the cause, of which neither is it given him to free himself, of his own power, he is to be condemned; he and the entire progeny of a childish and inexperienced pair—not excepting even the innocent little ones who die unbaptized—to the everlasting torments of hell! It is astonishing how a conception equally revolting to man's reason and sense of justice, a conception which transforms God from an object of adoration and affection into a hideous and detestable being, could, at any time, however barbarous, hav been found acceptable, or how the casuistries, by which people strove to modify its harshness, could ever even hav been listened to with common patience.—*Strauss's Old and New Faith.*

THE Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1885.

(E. M. 285.)

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NEW YORK:
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PORTRAITS.

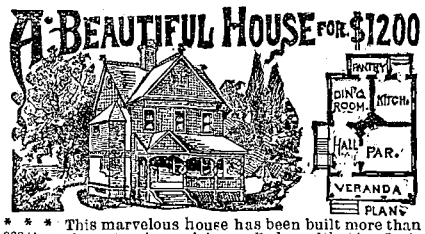
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The palmy days of the church witness the burning at the stake of Bruno, the pope and priests witnessing the burning of the heretic with expressions of joy. Galileo is represented sitting in his study, the pope holding the sword of inquisition over his head, and to save his life being forced to recant his philosophy. Martin Luther is represented tacking up his "Right of Private Judgment." Behind him stands the pope with the bull of excommunication drawn, and beside him the headsman's block and ax of infallibility. In their study are Morse and Stephenson applying their inventions to practical tests, and in the rear of them the Presbyterian pulpits are filled by two of the broadcloth gentlemen denouncing the inventions as "Thwarting the will of God," and branding these men and their inventions as "Heralds of Antichrist." Ingersoll stands on a platform apparently delivering his lecture "Which Way?" which he holds in his hand. Talmage approaches the platform at the colonel's back, pulling after him, by the arm, the chief of police, who holds in his hand the warrant of arrest for blasphemy. The colonel seems to take no notice of the spleeny, cadaverous form ascending the platform at his rear. Then come the modern teachers of salvation, the Salvation Army, with their drums, bones, tambourines, and streamers, (and screamers, too), also a fac simile of our crazy army. A group of likenesses of the teachers of science, Haeckel, Humboldt, Darwin, Tyndall, and Huxley, is also shown. The likenesses throughout are remarkably correct. As a pictorial history the caricatures contain volumes.

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Odds and Ends.

IF the bell rings a false alarm can it be called a libel?

A CYCLONE is like a waiter. It carries everything before it.

ONE who takes lots of interest in his business—the pawnbroker.

IN France cows are milked on the left-hand side. In America the pump-handle is worked from any direction.

"HOW old are you, my little man?" asked a gentleman of a tot of four. "I'm not old," was the indignant reply, "I am almost new."

THE day of the green apple's over,
The banana peel's joke's almost done.
The ice-man and ice-cream discover
They're left and the oyster's begun.

A COUNTRY clergyman was one day catechising his flock in the church. The sexton, being somewhat badly posted, thought it best to keep a modest place near the door, in the hope of escaping the inquisition. But the clergyman observed him, and, divining his object, called him forward. "John," said he, "what is baptism?" "Ou, sir," answered John, scratching his head, "ye ken, it's just saxpence to me and fifteenpence to the precentor."

"HOW are times down in the country, uncle?" asked a white man of an old negro. "Porely, sah, porely." "What is the cause?" "It's de comin' in o' dese Yankees, sah." "How did they cause hard times?" "By t'aring down all de ole smoke-houses, sah." "Why did that make any difference?" "What? Why did dat make any difference? Sah, da tore tore down de log-houses an' built brick ones in dar place. Da needn't be so purticular. Nobody wa'nt gwine ter steal nuthin'."

THE CRITIC.

A grouse drummed a roll-call below,
While a robin piped up in a tree;
"A fig for that tune," said the grouse, with a croon,
For a high-born critic was he.

With a twitter a sparrow flew down,
The wasp and the beetle came, too;
The bee left the rose, and the frog from a doze
Was aroused by the loud tattoo.

A grasshopper perched on a straw,
A bobolink paused on his way,
And the burrowing mole peeped out of his hole
To hear what they all had to say.

"What's the row, Mr. Grouse?" croaked the frog;
"What's to pay?" sang the blue jay and wren,
While the geese, with a squawk, shouted back to the hawk,
And were joined by the quarrelsome hen.

"Alack!" said the grouse, with a frown,
"I am sick of that malapert's song."
"What matters to me?" piped the bird from the tree,
And he sang there the whole day long.—*Outing.*

A PARTY of English tourists were coming from the Yosemite last week, when one of them, who had been dubbed the interrogation point of the crowd, espied a pair of brogans sticking in the face of the bluff, toes down. Nudging the coach-driver, who chanced to be old Bill McClenathan, he asked: "Ah, driver, I wondah what the doose those boots are doing up theah?" Old Bill scarcely looked up as he replied: "That's a man buried up there, and the boys were in such a hurry that they did not dig deep enough to get his feet in." "Bah Jawve, that's very strange, ye knau I'll make a note of that. But I say, driver, the toes point down. He must be buried on his face, d'ye knau?" "Yes," said old Bill, musingly, "he was an Irishman." "But what's his being an Irishman got to do with his being buried with his face down?" asked the now thoroughly aroused Britisher. Old Bill looked at him in a pitying manner for some seconds, and then, in a tone full of deep sorrow and astonishment at the tourist's ignorance, said: "Well, do you see, we've got a sort of superstition out this way that on election day every dead Irishman gets out of his grave and votes, and so lately we've got to burying them on the top of the hill, face down, so that the more the corpse tries to dig out the deeper he gets down." "Oh, yes, I see," said the Englishman gravely, "I'll make a note of that for my book."

"OH, I had a perfectly lovely time last night!" enthusiastically exclaimed one of Minneapolis's best known society ladies this morning. "Instead of going to the club, Harry always stays home on Friday evening, and he and I invite a few friends up to play cards. We always start out to play euchre, whist, cribbage, but after a while a game of draw is always suggested. Well, last evening there were five of us playing, and things were about even. On one hand that was dealt everybody but Mr. B——, Kate H——, and myself dropped out. Now, you know how lucky he is at cards. Now, I knew by the way he looked that he had a good hand. I gave Kate the wink, and she made a bet. Mr. B—— raised her. I did the same. Kate raised again. Mr. B—— saw it, but I raised the bet. We repeated that operation until Mr. B—— got scared and threw down the cards. There was about $40 in the pot, and, after betting back and forth a few times, Kate and I agreed to divide." "Why, wasn't that lovely? What did you hold?" "Only a pair of deuces, and Kate only had a pair of nines." "How did you manage the game, anyway?" "Oh, that was easy enough," answered the fair exponent of draw, with an air that would hav done credit to an old sport. "Well, you see that Kate and I know something about the game, and we hav it made up between us. We always do that when we hav a chance. Harry told us about it. He said it cost him $300 to learn it. I wouldn't pay that much to learn a trick at cards would you? What do you think Mr. B—— held? Nothing less than three tens. Wasn't it good to beat him?" "What are you going to do with the money; buy that lovely bonnet you were talking about?" "Why, the idea! Of course I am not. I put every cent of it in the collection-box at the church. I couldn't think of keeping money I won at cards."—*Indianapolis Journal.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 40. {PUBLISHED WEEKLY.} New York, Saturday, October 3, 1885. {33 CLINTON PLACE.} $3.00 per year.

Notes and Clippings.

LONG ISLANDERS call toadfish Methodist ministers because they hav such large mouths.

LORD LORNE recently described the endowments of the established church of Scotland as stolen property.

THE Rev. Sam Jones has had hard luck of late. His stable has been blown up by dynamite by some antiprohibitionists, and his gospel tent was blown down by a cyclone and wrecked.

FROM an address by the Rev. J. W. Haney, a pastor at Springfield, Ohio: "The Democratic party is the road to hell, and the Republican party is the road to damnation. I'll take to the woods."

EDITOR STEAD, of the *Pall Mall Gazette*, is now committed for abduction in the case of one Eliza Armstrong. In obtaining material for his exposures, it is charged that he violated the law, and hence his arrest.

THROUGH the efforts of the United States consul at Genoa, Italy, an American lady who married a titled Italian has been liberated from an insane asylum, where, although of sound mind, she had been for some time confined. She is now on her way home.

Two or three Mormon elders hav been working in Spartanburg county, S. C., for several years. Last week a deputation of citizens surrounded their house, shot at one elder, and horsewhipped another. They hav now removed to another part of the county.

"WHAT was the trouble at church this morning?" inquired one Dakota citizen of another. "I understand there was a row." "Oh, it didn't amount to anything. Some of the members in the back pews threatened to shoot the minister unless he spoke louder. That was all."

SPEAKING of the triumphs of German surgery, a writer points out a number of men now walking around in the empire with only a fractional part of their digestiv organs. Some are referred to as being without a spleen, or having but a single kidney, others lack a gall bladder and several metres of intestins, while the climax is reached by "the man without a stomach."

A RELIC of the great forests which once covered the south of Sweden was recently dug out of a bog at Kinneved in the shape of a boat six feet in diameter, hollowed out of a log. The tree from which it was obtained must hav been twenty feet in circumference. The wood, which was blue in color, was very hard, and the boat so heavy that two bullocks could not move it.

"How little the present generation know about theology!" says the Holston (Tenn.) *Methodist*. "They mix Calvinism and Arminianism in hopeless confusion. Our young preachers should read our standard works, and some solid doctrinal pabulum should be handed down to the pews. There is no backbone in the theology of the day. The model sermon is nothing but a jelly-fish."

"IT fills my heart with joy," said an earnest country clergyman at the conclusion of his sermon, "to see so many strangers among our congregation on this beautiful Sabbath morning. Sojourners in our town are always welcome. We want them to come. Young men and old men whom pleasure or business has called away from the softening influences of home, we greet with open hearts. The collection will now be taken up."

A PREACHER at a camp-meeting fervidly said, when a proposition was made to shut the gates on Sunday: "Brethren, there are souls that will be damned if you don't hold over Sunday. They are almost persuaded by Saturday. Sunday will bring their convictions to a crisis. O brethren, let us save them! Thousands, too, will come then that will come at no other time." The *Christian Advocate* makes the report, and its editor adds that by personal investigation he found out that the urgent speaker owned the refreshment stand.

IN Ontario there is one church for every 274 Baptists, one for every 230 Congregationalists, one for every 539 Episcopalians, one for every 249 Methodists, and one for every 490 Presbyterians. The Roman Catholics hav a church to every 1,207 members. The Toronto *Mail* thinks the Protestants hav altogether too many churches, and advises consolidation as the only means of sustaining Protestantism. We hope they will not consolidate, then. Let them all die out together, like a couple of lovers who cannot marry, and so commit suicide.

"Hav you lived a good life?" said St. Peter to a trembling female who knocked timidly at the Gate of Beauty. "I was only good at one thing," said the sprite before him, with a doleful shake of the head. "And what was that?" inquired St. Peter, in a voice of blissful sweetness. "Cooking," responded the timid one, in woeful tones. "Come right in, then," said the sentinel saint; "you've saved more men from perdition than a dozen missionaries, and I don't believe you can find anything around here in the shape of blessedness that you're not entitled to."—*Chicago Ledger*.

A QUEER story of clerical intolerance comes from Little Leigh, in Cheshire, England. The resident Baptist minister reported at a public meeting that since coming to Leigh he had met with actual persecution from the rector. He had been unable to obtain a house in which to liv, and having decided to build a dwelling, he found that his attempt to purchase land from Lord Leigh was met with a protest from the Established Churchmen. In reply, the rector admits the truth of these charges, and declares that he but keeps his vows, having sworn to do all in his power to prevent the spread of schism.—*New Haven Journal*.

A MIDDLE-AGED man, in a clerical dress, was found on the 21st ult., in an unconscious condition in a dirty bed in a shabbily-furnished room over a saloon in Milwaukee. He proved to be the Rev. Robert Sloss, pastor of the Presbyterian church at Greenburg, Ind. For ten days he had occupied the room in which he was discovered, having dosed himself with morphine and opium and spent the time in drunken debauchery. He was well dressed. He had a new suit of clothes, and considerable clothing in his valises. On his person was a gold watch and heavy gold chain, and in his pockets he had $7. A woman had visited him at the rooms. He had deliberately planned a debauch. He was removed to a hospital, where he subsequently died.

RECENT statistics demonstrate that England has 65 square miles of colony to the square mile of her own area; Holland, 54; Portugal, 20; Denmark, 6.30; France, 1.00; and Spain 0.86 square miles. The area of the British colonies is 8,000,000 square miles—rather less than the area of the Russian empire, including Siberia and Central Asia; but if the area of the nativ feudatory states in India, amounting to 509,284 square miles, be added, over which England exercises as much control as Russia does over much of the territory under its sway, together with that of the United Kingdom itself, 120,757 square miles, then the area of the British empire exceeds that of the Russian empire by about 200,000 square miles; and it covers within a fracton one-sixth of the whole land area of the globe.

DURING the cholera epidemic in Italy, last year, the superstitious propensities of the lower classes were worked to fever heat; and during the present season the people of Spain are showing the same peculiarities. A recent number of *El Mercantil Valenciano* reports: "Yesterday and the day before more than five hundred persons took the train for El Pnig, for the purpose of securing oil from the lamp which there burns before the image of the Holy Virgin. These superstitious and fanatical people think that this oil is a reliable remedy against cholera. In the meanwhile, the sacristan of that church and the railroad company are making a good deal of money." The *Revista Christiana*, of a few days later, has the following announcement: "Died, at El Pnig, of very violent cholera, the sacristan who had been accustomed to sell the famous oil as a miraculous cure of the cholera."

SAID a gentleman who had just returned from abroad, "I was at church yesterday, deacon, and was astonished at the size of the congregation. It must hav doubled since I went away." "Yes;" replied the deacon, "we think of building a larger church." Gentleman: "The minister's popularity seems to be increasing?" Deacon: "Yes; since he was caught kissing one of the singers in the choir the church has taken on a new life."—*Louisville Courier*.

A VERY sensible decision is this of the Ohio Supreme Court, in Hastings *vs.* Columbus, "that publication of the preliminary and other ordinances, with respect to a street improvement, in a newspaper of general circulation, in accordance with the terms of the statute, is a valid and legal publication, although such newspaper is published only on Sunday. When a citizen receives a newspaper containing a legal notice, and reads such notice, the object which the legislature had in view is to that extent accomplished, and such publication is analogous to service of a summons. If the newspaper is mailed, the citizen commits no offense whatever by receiving it at the post-office on Sunday and reading it; nor does he commit any offense by buying it on that day of the publisher, or a carrier, or newsboy. A Sunday newspaper is not an unlawful publication, and the fact that persons engaged upon it may hav violated the statute against common labor, in preparing and circulating it, no more affects the legality of the notice than the fact that the sheriff may hav committed some offense at the time he served a summons would affect the legality of the service. In one case as well as the other the service is in fact effectual in giving actual notice, and we see nothing in the common law or our statutes which would warrant us in holding that such publication is illegal or invalid. We determin that the publications in question are legal."

THE following is a description of a priest's house after a fight between two factions of his church who had met there. It occurred in Milwaukee on Sunday, Sept. 20th: "The house after the fight showed the work of the rabble. One whitewashed wall was bespattered with blood, which had also stained the carpet. In the corner were several handfuls of reddish-brown beard, which had been plucked out by the roots. Several cravats were in another corner. The contents of three broken spittoons were scattered all over the carpet. A crucifix, broken in two, lay beneath a picture of the Madonna, which had escaped the hands of the rioters. Archbishop Heiss's portrait, in a rich gilt frame, looked down calmly on the scene. A package of wafers for communion purposes lay crushed into bits, where somebody's broad heel had stepped on them. An inverted inkstand and a wide circle of ink-stain around it were seen on the red corner of a table. The white sliding door between the parlor and the sitting-room was torn from its hinges and leaned against the wall. Most of the furniture, with its purple plush covering, looked as though it had come out of a second-hand store. The front door was broken in and was split in several places. Dents made by boot-heels and blood-stains marred the white surface of the panels." A list of casualties are: "Frank Niezorowski, formerly a policeman, was wounded most severely. Some one had struck him on the head, and the wound bled profusely. Thomas Klopatek had his lip mutilated by the knife of John Waier, formerly a fireman, who did not belong to the congregation, but took part in the row just for the fun of the thing. Albert Hildebrand was cut in the face by Anton Polezeinowski. Several others were more or less hurt. One man had half his beard torn out by the roots. Others had half their clothes torn from their backs. Many had scalp wounds, resulting from the smashing of crockery, spittoons, lamps, and inkstands over their heads. They were a sorry-looking lot. It was evident, however, that, while they were somewhat disfigured, they were still 'in the ring,' for after dark the disturbances were revived, and a squad of police was sent to the spot. A large number of arrests were made, and the ringleaders were locked up."

News of the Week.

THE Grant memorial fund is now over $82,000.

THE Salvation Army was mobbed in Montreal last week.

A RICH silver discovery is reported from the vicinity of Nashville, Tenn.

THIRTY-TWO persons died of small-pox in Montreal, Can., last Saturday.

THE whipping-post and pillory were used at Newcastle, Del., last week, to punish a burglar and a thief.

LARGE tracts of land are said to hav been purchased by the Mormons in Mexico for purposes of colonization.

THE Rev. Richard L. Knox, for fourteen years a noted Catholic priest, entered the ministry of the Protestant church, last Sunday, at St. Louis.

GOVERNOR HILL, of New York, has been renominated by the Democrats. Roswell P. Flower was nominated for lieutenant-governor, but declined.

THE total yield of corn in the United States this year is estimated at 1,979,636,000 bushels, being an excess over last year's crop of 184,640,000 bushels.

THE magistrates of Cork county, Ireland, hav called the government's attention to the excessiv boycotting there carried on, and ask for repressiv measures.

THE Socialists had a great demonstration at London last Saturday. Riot and general disorder were expected, but none occurred, and the meeting was as orderly as any of its size ever held in London.

THE quarrel between Spain and Germany over the possession of the Caroline Islands is regarded as in a fair way to be settled amicably. Spain has apologized for insults, and Bismarck accepts the apology.

A WOMAN who has just had some experience at the "Home for Fallen Women" in this city says there is more praying than eating at that institution, and that on the whole she prefers the prison on Blackwell's Island.

EX-GOVERNOR MOSES of South Carolina has confessed to obtaining money in Boston under false pretenses, and is to be sentenced there this week. He has recently served out a term in the Middlesex jail for a similar offense.

THE Italian bark Excelsior left Marseilles for New York two months ago, and when three days out a sailor died of the cholera. There are no more cases of the disease on board, but the vessel is detained in quarantine at this port.

A MAN who was formerly a Catholic priest in Ireland, after wandering about in a drunken state for five days, was arrested in St. Louis, Mo., on the 27th. He still wore the clerical garb, but said he had lost his pulpit through indulgence in strong drink.

THE surviving Confederates of Bedford county and Lynchburg, Va., had a reunion one day last week. There was great enthusiasm. Jubal Early made a patriotic speech, cannon boomed all day, and the American flag was greeted with tumultuous applause.

THE Rev. W. F. Price, who used to preach in Keene, N. H., where he first attracted public notice by his scuffle with Joe Cook, now officiates at the Madison avenue Congregational church, in this city, formerly presided over by Parson Newman. Last Sunday he led the services for the first time with a congregation numbering about one hundred.

MONTREAL, Can., was the scene of a violent riot last Monday evening. The French Canadians are opposed to vaccination, and when it was made compulsory by order of the health board they rebelled, constituted themselvs a mob, and assaulted the officers of the vaccinators, the doctors, and a newspaper. These French Canadians are Catholics, and, like the ignorant populace of Spain, take violent religious grounds against whatever presents itself under the name of science.

Communications.

A Reply to Mgr. Capel and All Others Whom It May Concern.

J. J. MC'CABE'S SPEECH BEFORE THE ALBANY CONVENTION.

I suppose it was intended that my address should be merely one of welcome to our Liberal friends who hav come here from every part of the state of New York and also from places that are far beyond the limits of the state. Well, you are welcome. You hav all paid your way, I suppose, and I can't see why you should not be welcome under such circumstances. There is no use of telling you that Albany is a very old city, and that there hav been a great many conventions held here in the last three hundred years. These things hav been told many times by others, therefore I will take up the time that I might use uselessly in compliments and historical reminiscences in saying something that I consider of more importance.

I think I can say without fear of contradiction that Albany contains a larger number of Freethinkers than our orthodox friends would like to acknowledge. In fact, our churches of all denominations are maintained by people who would not sell all they hav for the benefit of the poor and deliver their bodies to be burnt to show their faith in the efficacy of any kind of religion. Yet, there are many very good and fairly intelligent people who think that a person who openly declares himself a Freethinker has been corrupted in some manner, that he has been guilty of some heinous violation of the so-called laws of God. There may be some people who do not know that this kind of diabolical drivel is taught from the pulpits not only in this city, but in every town and hamlet throughout the United States. I hav heard clergymen in Catholic and Protestant churches declare with all the earnestness of settled knowledge and conviction that every person who left the church to join the ranks of Infidelity was a criminal before God and man before such an act was contemplated.

In other words, I hav heard priests and ministers say that men or women did not cease to be Christians until they became immoral.

When I was a Christian, and had a good deal of confidence in the honesty and general morality of the priesthood, I believed that the priest told the truth when he spoke in this manner about people who left the church. But since I hav learned by practical experience that the clergy as a profession are no more honest than men of any other profession, I hav come to the conclusion that priests and ministers say these things about us with the same motiv that a Democratic or Republican stump-speaker acts upon when he runs down his political opponents. All such arguments, whether by priest or politician, are dishonest, but the priest should receive the greater condemnation, because he is generally supposed by the faithful to be actuated by higher and nobler motivs than the politician. If criminal statistics are any good, if they prove anything, they certainly demonstrate that the Freethinkers of the world are the very best people in it in a moral point of view. If the ultimate object of religion is to make people moral, kind, and generous toward each other, the Christian religion is a failure. If theology is the essential groundwork of religion, and a knowledge of theological mysteries the only means of salvation, then there are very few Christians that can possibly be saved, because there is not one in a thousand that knows anything about theology.

If it is necessary, however, to believe a thing that there is no possible means of gaining any knowledge of, in order that we may hav life eternal in a better world than this, then it would hav been about as well for the human family to hav been parrots, for these animals are endowed with sufficient understanding to say, "I do believe." And if the lectures of such men as Messrs. Capel, Talmage, and Newman manifest their knowledge of God, the immortality of the soul, hell, heaven, etc., then we ought to giv the parrot credit for the knowledge he possesses; for there never was an intelligent parrot that could not tell as much truth about God, the immortality of the soul, and all such things, as any of those preachers.

It is my private opinion that these fellows who hav tried so long to make it appear that they are on such terms of social intimacy with God hav been playing a confidence game. I hav had just enough of experience in the world to know that there are many men and women who try to make people believe that they are on social and friendly relations with all the great political magnates and millionaires in the country. This seems to be a strong weakness in some people. Aud this knowledge makes me believe that God is just as friendly and sociable with me as he ever was with anybody. Yet he has never invited me to dinner. Nor has he, to my knowledge, ever given me a commission to teach or govern anybody, or to kill or damn anyone. Now, if there is such a thing as a supreme, all-powerful-God, and if this God could and would come here and make himself known to the judicial authorities, I believe that the fellows who are going around telling people how much they know about him would be arrested, and God would prosecute everyone of them for slander and for receiving money under false pretenses. Let me ask the most intellectual teacher of theology—Mr. Capel thinks he is—a simple question, How does he know there is a God? What will his answer be? He says he knows there is a God, because a great many people believe there is; because his conscience tells him there is; because the heavenly bodies are in motion; because a bee has a colored wing. Are these all the evidences you can bring forward to prove that there is a God? we ask. "Well, these are the strongest," he says, "and if they are not sufficiently strong to satisfy you, they are strong enough to convince me that there is a God, personal and self-existent, to whom every material and immaterial thing is subject."

Now, without attempting to deny the existence of a supreme power—the recognition of which does not call for the services of a priest, as Voltaire, Paine, Victor Hugo, and many others, who are called Infidels, believed this much—let us see how much logic there is in this whole argument. He says there is a God—he calls it a personal God—because a great many people believe it. Now, in the first place, a very large number of the human family do not believe it, that is, do not claim to hav any knowledge on the subject, and among this large number are the greatest minds in the world.

Second, until a very recent date, nine hundred and ninety-nine people in a thousand believed that the earth was a flat plain, and that it was stationary and the sun revolved around it; and among those who believed this was Jesus—if any of you know who he was.

Who believes this now? Do any of the followers of Jesus? Not many. Now, then, if the belief of a great many people makes a thing true, the earth must hav been flat, and the sun revolved around it, until a few years ago. And so, if it should come to pass in the course of twenty-five or thirty years that the great majority of the people in the world should believe that there is no God, why, according to this style of logic, there could not by any possibility be a God.

The second argument is, that his conscience tells him there is a God, that is, a personal God outside of matter, with organized parts. I hav no doubt that this is the sole reason why so many intellectual men remain in the priesthood. Their conscience tells them they are right. But phrenology teaches us that there are a great many people whose conscience is a very small quantity. And, to speak plain, I think that any person living in this age, when all the necessary facilities to acquire knowledge are at the command of even the humblest, who can get up before a public audience and tell them that he knows there is a personal God, an immortal soul, a heaven, hell, a devil, and all such things, has not only a very small conscience, but the cheek of a rhinoceros also.

The third argument of this great theological teacher is that the celestial orbs are in motion. It was formerly taught by the priests that there was nothing in motion but the sun, moon, and planets outside of the earth. In fact, I remember hearing Father Haverman, the gentleman who acted as agent for the Catholic church in buying the present Troy Theological Seminary, declare in a lecture on astronomy that all that part of the heavens outside of the solar system was a crystalline sphere, that the stars were merely lights in heaven answering the same purpose as our gas-lamps, and that it was upon that crystalline floor that God and the angels dwelt.

But we are now told that because all these celestial orbs are found to be in motion, there is a God. I think the best answer I can giv to this argument is the one the Irishman gave to the English tourist while viewing Niagara Falls. The tourist, as he viewed the great falls, dilated on that magnificent work of nature in eloquent language. The Irishman stood by and looked at him in silence, without being inspired by any of the emotions that controled the mind of the tourist. Finally, turning to the Irishman, he said, "Isn't it wonderful? Isn't it sublimely grand?" and so on. "What?" said the Irishman. "Why, to see that great body of water carried over the precipice and plunging into the basin below." "And what the divel is to hinder it?" said the Irishman. And so we can say about the motion of the heavenly bodies, What is there to hinder that motion? Every particle of matter in the universe has in it the power of attraction and the power of repulsion. These powers keep matter in all its forms and conditions in motion, and nothing can stop that motion; no, not even a God. But these priests know that they are losing the respect of many of the most intelligent men and women in this and every other civilized country. It is a known fact that the great body of men and women known as writers, artists, and scientists, and the most rational portion of the working people, scarcely ever put their foot inside the walls of a church for religious purposes. The priests are cognizant of this fact, I say, and although they are toadied to by some politicians, on account of the supposed political influence they wield, yet the contempt that the priestly profession is held in by many of the best and most intelligent people in the world begins to trouble them. Superior intelligence, when accompanied by manly independence, has an influence that must be respected, even by intellectual frauds. Pulpit orations are frequently delivered now which are apologies for Christian theology. In words that a very common mind can very easily comprehend, these preachers admit that theology is a humbug which is fostered and fed by superstition, ignorance, and selfishness only. Yet, notwithstanding that it is the greatest of all humbugs, it is still doing an immense amount of good for the human family. They say it is an inspirational boon to the living and a consolation to the dying. They say that a belief in Christian theology will inspire men with the notion that one of the best things they can do is to make targets of themselvs for cannon-balls as soldiers, and as firemen to stand under the crumbling walls of a house and be killed just for the glory of the thing. Why don't these priests seek some of this glory, as it is such a fine thing? No, they would rather be exempt by law from the performance of the duties of a soldier. They don't even want to pay taxes on the property they own. However, there is nothing that the artist, poet, musician, soldier, philanthropist, or statesman has done for humanity that these apologists do not claim as being the work of the Christian religion and the Bible. Now, let us examin these claims for a moment. Clearchus, one of Aristotle's pupils, says that Aristotle told his scholars, in a discourse on the Jewish people, that the Jews brought all of their laws and whatever literature they possessed from the East. The histories of Juda and Israel as recorded in the books of Kings and Chronicles amply show that these people, prior to their captivity, were as barbarous and uncultured as the people in many of the kingdoms in the interior of Africa to-day. Although occupying a country that bordered on a nation whose people were the most civilized and enlightened, where every art was cultivated, such as music, painting, sculpture, poetry, elocution, etc., yet this Jewish nation, standing almost within the sound of the voice of the Greek orator, had no orators, poets, painters, or anything else, because they were commanded by their priests, who held complete mastery over them physically and mentally, that they must not imitate the manners or pursuits of the gentiles. Therefore, as a natural consequence, we find that, in a literary, artistic, and scientific point of view, the land of Judea was a complete desert.

What shall we now say of Christianity, which is the daughter of this intellectually starved and crippled mother?

"No foolish talking," says Paul. "Talk not at all," says Matthew. "When you are asked a question, answer Yea or Nay. If you add another word it comes from the devil." Under these restricting commandments, which were emphasized in the most narrow conception of their meaning, as history informs us, and followed by, "Do ye not as the heathens," as squeaked out from nearly every book in the New Testament, the products of the intellectual labor and the patient industry of artistic genius, which beautified, enriched, and ennobled Greece and Rome for centuries, were, under Christian preponderance, buried in the dust, there to lie until a Mohammedan spade dug them up. It is written in an allegorical tract called the "Book of Revelation" that there was silence in heaven for the space of half an hour. Put your ear now to the trumpet of time and listen to the sounds that flow along on the summer breezes of seven centuries. Nothing can be heard but the sepulchral voice of the priest. The hammer of the sculptor is silent. You cannot hear the movement of the painter's brush. In vain do you strain your ear to try to catch the sound of the voice of a political orator or dramatic artist. And if your amorous or patriotic soul should prompt you to try to catch a melodious strain from the lute of an epic or love-impassioned poet, you hear nothing but the mournful chant of monastic prisoners. A silence as dead as the grave, disturbed by no sound save that of the voice of the priest, the occasional clash of sword-blades, the twisting of the screw of torture, and the clank of chains. This is what Christianity did for humanity when it was Christianity. But Arabian enterprise dug up some of the treasures of Grecian lore from beneath the dust of ages, and, putting them on the points of their spears, shoved them down the throats of Christian soldiers on the plains of Palestine. Bagdad in the tenth century, under the Mohammedan caliphs, was the first seat of artistic and scientific learning that had existed for over six hundred years. Refinement and art culture were carried from this famous seat of learning to Cordova in Spain. From Cordova the first wave of artistic and scientific thought found its way into western Europe. Another wave, rolling directly from Bagdad, overwhelmed the first onslaught of the Crusaders. Once more from the schools of Cordova philosophy and art sent another wave that pierced the heart of Christendom. Art and skepticism now marched hand in hand. The poet took up his pen, and soon the experimental lines were traced. Slowly the child of genius labored to catch the tints of blending colors. Slowly he

moved the chisel in tracing the forms of animals and men. Slowly his voice was tuned to sink in softest cadence, and to soar aloft along the higher notes of music's staff. The seeds of art are sown anew, and when the summer's sun of Mother Genius touched the tender twigs with smiles of gladness, the face of nature changed from a countenance deformed by mental thorns and thistles to fields of fairest flowers, and blossoming groves, and rippling brooks, and perfumed air laden with the sounds of social music. Popes now fought against kings for supreme power, the only means by which the advancing wave of Freethought could be overthrown. And kings fought for independence against the pope. And whilst the combat raged, Averroes sowed the seed of skeptical philosophy. Greece and Rome arose from the dead, and the amorous songs about their social gods and goddesses soon pulled the mask of slavish superstition from the brow of the fairest portion of humanity. The skeptical spirit which the introduction of Greek and Roman literature produced in Europe resulted in the final disintegration of the Roman Catholic church. Protestantism now burst upon the world with a fanatic fury only paralleled by the march of the first Mohammed. Religion assumed the character of a seething volcano in many places.

The ingenious but savage Calvin, whose mind was filled with the inconsistent mutterings of the bloody prophets of Judea, and the insane spirit of the mythical Paul, raised the standard of revolt against Luther as well as against Roman Catholicism.

Again were the arts struck down, again were men and women called upon to shrink in slavish terror from the wrath of Jehovah, to walk the earth in fear and trembling, and to thank the Lord for all the cruel sufferings he heaped upon their undeserving heads. Once more the savage God that a barbarous age had enthroned in heaven found a meek defender, in the blind and gifted Milton. I will read a few lines of Milton's "Paradise Lost" to illustrate this fact:

> And chiefly thou, O spirit that dost prefer
> Before all temples the upright heart and pure,
> Instruct me, for thou know'st; thou from the first
> Wast present, and, with mighty wings outspread,
> Dove-like sat'st brooding on the vast abyss,
> And mad'st it pregnant: what in me is dark,
> Illumin! what is low, raise and support!
> That to the hight of this great argument
> I may assert eternal providence,
> And justify the ways of God to men.

Yes, my friends, to justify the ways of an ignorant, avenging, lying, jealous, bloodthirsty God was the task of every Calvinistic teacher. Although the severe and fiendish spirit of Calvin entered into the religious life and thought of the people of all western Europe, still the leaven of skepticism that the revival of letters had planted begat a spirit of enterprise and adventure that was irrepressible. Every branch of art, with the exception of music, had reached almost a perfect state of development when the Catholic church came into existence; and from the moment that that church began its career, the fine arts and scientific philosophy began to decay, and continued decaying until Mohammedan enterprise and ingenuity became the means of partially restoring them to life in Europe.

The patient and self-sacrificing spirit of Columbus and the intrepid and indomitable nerve of Magellan proved the rotundity of the earth, and inspired Copernicus to write "De Revolutionibus." Then followed Galileo, Kepler, and Newton. Roger Bacon, Dante, Shakspere, and Cervantes are the fruit of this restoration. It was Mohammedan architecture, painting, sculpture, and music in Spain that developed the taste. That produced the genius manifest in the labors of Guido, Raphael, and Angelo. The genius of Mozart and Handel does not belong to either the Catholic or Protestant church. Mozart composed music for Catholic masses, Handel composed music for Protestant oratories—both of them composed music for social pleasure and public entertainments. The Catholic church encouraged the fine arts when it became absolutely necessary for her to use every material she could possess herself of that had the power of impressing and holding people to her faith, in order that she might preserve her existence. From the day that the Catholic church was first organized down to this moment, she has never paid out one cent to mankind for any purpose whatsoever that she did not expect to hav the gift returned with triple interest. And to a certain extent I might say the same of all churches. There hav at all times been philanthropists in every religious denomination, and out of them all. These hav helped humanity for the sake of humanity, from a natural disposition. They are freaks of nature, and I must say that they are very fortunate freaks for the race. From these facts, it is evident that we are not indebted to Christianity to any great extent for the material and social blessings we are enjoying at present.

High Spelling.

If authority can giv *eclat* to the spelling reform, the impetus is already commenced in a government department. The civil service does not require an examination of chief clerks. I do not know why, unless it is because their superior position makes their writing right *de facto* beyond the *de jure* criticism of good scholars.

The following is a copy, *verbatim et literatim et capitulatim*, minus punctuation, of a letter from the chief clerk of the division of records, pension office:

WASHINGTON D C August 29 1885

Mr William Holaway
Editor of the Times Sir will you please send me a copey of the times that has Jap Turpey Letter in a bout my appointe in the Pension office it was one day this weeak

Yonrs Respectfully C R FAULKNER

I have hearde that he Rote one But I Couldent git the Date of the Paper C R F

Though this specimen is not exactly like other phonetic systems, until orthoepy is settled it is entitled to as much respect as Pitman's, or Billings's (Josh), or Burr's. JOHN P. GUILD.

Islamism, or Submission to God.

It is the general impression that the Mohammedans are worshipers of Mohammed. It might surprise the majority of people to hear that they are Christians, as much so as the Paulicians, or Nestorians, or our Mormons of to-day. One has but to read the first chapter of the Koran to learn that Mohammed was a reformer—as much so as Luther.

In Sozemen's Church History, written before Mohammed appeared, it is said of the Saracens that they are descendants of Ishmael, and had for a long time corrupted the Jewish religion of their ancestors through imitation of the idolators around them, and that a great chief of the Saracens had become a Christian, with all his tribe. Jews, Christians of various sects, and idolators were numerous among the Saracens. It is very clear, from the language of the Koran, that Mohammed was disgusted with the corruptions of the Christians, the unbelief of the Jews, and the folly of idol worship. He was deeply impressed with the idea of Christianity. Had he been able to repudiate slavery and polygamy his religious system would hav been almost identical with that of modern Unitarianism. In language clear and unmistakable he declares that God has appointed at various times certain prophets or preachers to declare the truth. Adam was the first, then followed Noah, Abraham, Jacob, Moses, Jesus, his apostles. Jesus was born of the Virgin Mary, and is one of those who approach near to God's person; yet to say God is the third of three, that he has sons, companions, is a horrible blasphemy. Time and again, over and over, on almost every page of the Koran, Mohammed says that he is but a preacher of the truth of God's unity, sent to reform the abuses that had grown up, and especially to enlighten the Arabians through their perspicuous language. Prophets and warners had been sent to the Jews, to the Greeks, Romans, the gentiles generally, but no one as yet to the Arabians. "I am but a preacher—a warner." What if they will not believe you? "I am but a man sent to tell them the truth. My duty ends with the words uttered." And so on and on. It is plain that he would hav preferred to introduce monogamy, but he would hav had as much success as a preacher of a new sect down South would hav had, before the war, who denounced slavery. Therefore the bane of polygamy remained to brutalize and besot the Saracens whenever they conquered and settled down in domestic quiet. That was the secret of their rapid decline after every conquest—a system that made of every head of a family, while at home, a sapless sot.

The priests of Islamism changed and corrupted the teachings of the Koran to suit their craft. They claimed more for Mohammed than he ever claimed for himself. But Mohammed's doctrins are neither more nor less than a branch or sect of Christianity.

C. I.

What Shakspere Taught.

Although many years hav elapsed since Shakspere's death occured, and many criticisms upon his writings hav been published, none hav given perfect satisfaction, because none hav grasped the idea in his delineation of nature, both animate and inanimate. Most critics appear to think that Shakspere painted with his pen individuals and persons. That this is not the case I will try to show.

Shakspere portrayed representativ characters that were typical of their peculiar kind — prototypes, stratas that run through nature's formations; currents in nature's ocean, of which nature is the ocean; his minor characters representing streams that empty into this ocean, but are nevertheless necessary. All go to make up the whole of which Shakspere is the master. And yet we see, night after night, managers fill their theaters with a gaping crowd, and stare at some "periwig-pated fellow," who mouths his words like a town-crier, to set barren fools in an uproar, to the no small annoyance of a few. But what do managers care for this if they can make money by it?

But let the reader look without prejudice and calmly at this. I will merely enumerate a few of his known characters.

Does not Hamlet represent the "infirm of purpose?"

Does not Macbeth show how truly a loyal, brave, and affectionate husband can be influenced by a scheming and ambitious wife, together with the thin air of superstition?

Does not "Romeo and Juliet" embody the master-passion of love, that principle which the almighty has implanted in us all for his glory?

Does not Othello present to us a domestic tragedy such as takes place among us every day?

Take, for instance, one of his historical characters, Richard III. Shakspere, no doubt, by the portrayal of this intended to represent an ambition that would brook no stay, nor stop at nothing that would impede from the "golden round." Now, to do this it was necessary to obliterate every good quality that Richard possessed, for, as the song says,

> There is something good in every heart.

Richard's biographers tell us that he was a man well-educated and finely cultured, a connoisseur and patron of the fine arts. But Shakspere never mentions this, but brings in relief only the baser and bestial parts that go to make up his composition, the better to bring out his (Shakspere's) idea.

And what a fine lesson on temperance—

> Oh, that a man should put into his mouth
> An enemy to steal away his brains!

Spring City, Pa. C. DIFFINEE RENTZEN.

Talmage's Belfast Sermon.

Whether to gratify those who hav learned to sneer at Talmage's misrepresentations and false arguments, or to advance what they consider the cause of Christ, many of the county papers throughout the country are printing his sermons from week to week, the space of which we think could better be donated to some honest man for advertising.

The last one is said to hav been delivered at St. Enoch's church at Belfast, Ireland, and in order to accommodate the immense concourse of those who were unable to gain admission, he repeated the sermon out of doors to forty thousand people.

The text was Luke xix, 10: "For the son of man is come to seek and to save that which was lost." In this instance Mr. Talmage is very mild in his misrepresentations. His false argument being in common with all preachers', it is considered worthy of some comment.

The argument is that Christ on his way to Jericho sought and found Zaccheus that he might make him believe on the son of man and be saved, and that Christ is continually seeking and striving with us that we might believe and thus save our souls from eternal torment.

If the masses would read their Bibles more and believe the words of the preachers less, such criticism would be unnecessary. For Mr. Talmage, to hav been honest and fair with his immense audience, should hav read to them all of the circumstances and assisted them to know exactly, if possible, what was meant by the text. It reads thus:

> And Jesus entered and passed through Jericho, and, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him, for he was to pass that way. And when Jesus came to the place he looked up and saw him, and said unto him, Zaccheus, make haste and come down, for to-day I must abide in thy house. And he made haste and came down, and received him joyfully. And when they saw it they all murmured, saying that he was gone to be a guest with a man that is a sinner. And Zaccheus stood and said unto the Lord: Behold, Lord, the half of my goods I giv to the poor, and if I hav taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is the son of Abraham. For the son of man is come to seek and to save that which was lost.

If the preachers would instruct in accordance with the simple teachings of Jesus, as alleged, instead of mystifying and imposing upon the minds of their hearers, we would hav fewer lunatics and more Liberals.

Jesus Christ here evidently sought Zaccheus because he was the chief among the publicans, and they being an immoral and dishonest people, Jesus sought through their leader to improve them. The teaching of Jesus here is the same as and corroborativ of his statement to the rich man who came to him "to know what he should do to inherit eternal life." He gave him the code of morals which all Liberals subscribe to. When the rich man told him of his fidelity to them, "Jesus told him, One thing thou lackest. Go and sell all thou hast and giv to the poor." He evidently was aware that he had defrauded his neighbors to become rich. If Mr. Talmage and other too imaginativ and ambitious preachers would spend their time and talents to teach the people the simple way of life, as Jesus is represented to hav done, they could safely join hands with Liberals and we would all be working for a common cause, and they could close each sermon with Christ's language, "The wayfaring man though he be a fool shall not err therein."

The undeniable excellences and beautiful examples of human kindness and moral instruction in the life of Christ as given by Matthew, Mark, and Luke hold the church together only by the contortions of the priestcraft.

Let the masses become educated to that extent that they can and will read for themselvs, and we will all sail under one flag, viz., "The religion of humanity."

W. H. PENFIELD.

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York

COURTLANDT PALMER, Treas., 850 Broadway, New York.

Call for the Ninth Annual Congress.

To the Auxiliary Liberal Leagues and All Citizens of the United Ptates and Canadas who support the Nine Demands of Liberalism:

You are invited to attend the Ninth Annual Congress of the National Liberal League, to be held in Cleveland, Ohio, on Friday, Saturday, and Sunday, October 9, 10, and 11, 1885.

According to a vote at the last Congress of the League notice is hereby given that an Amendment to the Constitution will be submitted, as follows: Article I. of the Constitution of the National Liberal Leauge shall be amended to read: "The name of the association shall be The American Secular Union."

Measures for the affiliation of the Freethought Societies of Canada with the National Liberal League will also come up to be acted upon.

Also measures for carrying on the work of Freethought, and securing the adoption of such laws by the various State Governments and by the National Government as shall make the United States thoroughly Secular, and the repeal of all laws now on the statute books which conflict with the Nine Demands of Liberalism.

Local Auxiliary Leagues are entitled by the League Constitution to five representativs in the Congress—the President and Secretary and three Delegates. All Charter Members and Life Members, all Vice-Presidents, all Chairmen of State Executiv Committees, are entitled to seats and votes in the Congress. Annual Members are entitled to seats but not to votes, except by permission of the Congress.

It is hoped that every Auxiliary League will send a full delegation to the Congress, and that every Freethinker in the United States and Canada, who can, will be present. Having adopted a common basis of work upon which all Liberals can combine, it is now desirable to discover the best means by which this work can be carried forward, and to this end large attendance and free expression of opinion will contribute. It is hoped that all will come to the Congress to emphasize the unity of Liberalism and to create an interest for harmonious action which shall result in the abolition of all laws that are contrary to secular government.

Per order of Board of Directors:

R. G. INGERSOLL, President.
SAMUEL P. PUTNAM, Secretary.
COURTLANDT PALMER, Treasurer.
CHARLES B. REYNOLDS, Ch. Ex. Com.
A. C. MACDONALD, Ch. Fin. Com.

National Liberal League Program.

The sessions of the League Congress on Friday, Saturday, and the first two sessions of Sunday will be held at the People's Theater. Colonel Ingersoll will lecture Sunday evening at 8 o'clock at the Opera House. Morning sessions of the League begin at 10 o'clock; afternoon sessions at 3:30; evening at 8. The following is the order of business:

Friday afternoon at 2:30 P.M.: Introductory address by the president, Col. R. G. Ingersoll; report of (S. P. Putnam) secretary; report of (C. Palmer) treasurer; report of (C. B. Reynolds) chairman of executiv committee. Paper on methods of organization by Charles Watts.

Friday evening at 8: Lectures by J. D. Shaw, of Waco, Texas, editor of *Independent Pulpit*, and Mrs. Mattie Krekel, of Missouri.

Saturday morning at 10: Business meeting. Lecture by J. E. Remsburg. Subject: "Sunday Slavery, or Bible Sabbath" Lecture by Dr. T. L. Brown. Subject: "Organized Co-operation."

Saturday afternoon at 3:30: Mrs. A. M. Freeman, of Chicago, "Science and Superstition;" J. D. Mallonee, of Cleveland; J. H. Burnham, of Michigan.

Saturday evening at 8: Samuel P. Putnam. Subject: "Glory of Infidelity." Charles B. Reynolds, "Methods of Liberal Work."

Sunday morning at 10: Charles Watts. Subject: "Philosophy of Unbelief."

Sunday afternoon at 3:30: Courtlandt Palmer will deliver his great lecture, "The Aristocracy of Freethought."

Sunday evening at the opera house at 8: Col. R. G. Ingersoll. Subject: "Liberty of Man, Woman, and Child."

Course tickets to all sessions, except lecture of Colonel Ingersoll on Sunday night, fifty cents. League delegates supplied with tickets on application to chairman of executiv committee.

We wish to say a word for Mr. Shaw. He comes an immense distance at great expense, and he would like lecturing engagements during the month of October in the Middle States. We hav never heard Mr. Shaw upon the platform, but those who hav speak of him in the highest terms. He is doing splendid work in Texas, and we think the present opportunity to hear him should be improved by all Leagues and Liberal societies. The Henderson, Texas, *Times* says of him: "His style is comprehensiv, smooth, and copious. He is one of the finest orators in Texas. His eloquence is almost irresistible, so much so that he will command an audience anywhere. By some he is called the devil and a hypocrit, others say he is seeking revenge because he failed to be elected bishop, and still others there are who say he is a benefactor. Large audiences listened to each of his lectures here, and the very best order prevailed throughout. Personally, we found Mr. Shaw chaste and pleasant in conversation, and his manners are refined and dignified." Mr. Shaw may be addressed care of J. D. Mallonee, 144 Cedar ave., Cleveland, Ohio.

The League of Alliance, Ohio, has chosen as delegates to the Congress, George Thornberg, Emil Tanner, Jesse Irwin, J. K. Haines, and D. W. Smith.

T. Littlehales, of Hamilton, and Wm. Algie, of Alton, are the delegates chosen by the Canadian Secular Union for the Cleveland Congress.

The Forest City House will be headquarters of the Congress. Terms, $2.50 and $3.00, according to location. Rooms had better be engaged at once by those who desire them.

Arrangements with other hotels at lower rates hav also been completed as follows: the Valley House, Nos. 51 and 53 South Water street, will accommodate about fifteen or twenty, at $1.50 per day, single room and board. Two persons in room, $1.25 per day with board. Room without board, 75c. per day single person; two in room, 50c. each. This house can also accommodate one or two parties of friends with large rooms at last-named rates.

The American House, on Superior street, can accommodate on September 10th (all rooms engaged for the 9th) as many as choose that hostelry. The rates are: Two in room, $1.50; single, $2 per day.

The New England Hotel, Nos. 58, 60, and 62 Water street, will cater to all who choose that hotel at $1.25 per day single; $1.00 when two occupy one room, including fire.

Those wishing board at $1 per day can communicate with J. D. Mallonee, 144 Cedar ave.

It is hoped that excursion rates can be made for all places within 150 miles of Cleveland.

J. D. Mallonee is appointed chairman of committee by Cleveland League for local arrangements. His address is 144 Cedar ave., Cleveland, Ohio.

Railroad Rates.

Undoubtedly arrangements will be made with the railroads to return at greatly reduced rates all attendants of the Convention who pay full fare going to Cleveland. The secretary and chairman of the executiv committee of the League are now at Cleveland to perfect all arrangements. The Lake Michigan Southern road has promised Mr. Green to return Convention attendants at one cent a mile.

Important.

The amount, $4,509.60, reported in THE TRUTH SEEKER of Sept. 12th, includes pledges unpaid to the amount of $686.01.

The total amount of cash paid into the treasury up to date is $3,823.60.

It is hoped that all societies and individuals who hav not paid their pledges will do so between now and the meeting of Congress. All of the amount is necessary to the full payment of expenses. SAMUEL P. PUTNAM, Secretary.

Pledges Paid.—Elizur Wright, $30.00.

The League Congress.

It seems to me that it is *very important* that we hav a large gathering of the friends of state secularization at the Cleveland Congress, the 9th, 10th, and 11th of October. But the trouble will be with many of our friends that they will not feel able to defray the expenses. It will be especially so this "hard times" year, and the railroad expenses are the most burdensome and the most difficult to bear. I hav therefore made arrangements with two of the great roads that intersect the city of Cleveland for reduced rates of fare, viz., the New York, Pennsylvania, and Ohio Railroad, and the Lake Shore and Michigan Southern Railroad. And by looking upon the map your readers will see that these two roads will accommodate our friends over a large extent of country.

The New York, Pennsylvania, and Ohio Railroad runs from Salamanca to Cincinnati, and has branches running to Cleveland, Oil City, and Franklin; so that people living in Salamanca, or east of there, in Jamestown, Meadville, Oil City, Franklin, Sharon, Youngstown, Leavittsburg, Niles, New Lisbon, Rowenna, Kent, Akron, Mansfield, Cincinnati, and hundreds of other places on the line of this road and its branches can be accommodated with these reduced rates.

The Lake Shore and Michigan Southern Railroad runs from Chicago to Buffalo, passing through Cleveland, and has branches extending to Grand Rapids, Mich., Lansing, Mich., Jackson, Mich., Manchester, Mich., Detroit, Mich., Youngstown, O., Oil City, Pa., Ft. Wayne, O., and therefore will accommodate our friends residing in many of the principal cities and towns through Michigan, Ohio, Pennsylvania, and western New York.

And, Mr. Editor, allow me to state particularly what the arrangements are, so that there shall be no mistake or misunderstanding, and so that all whom the reduction will benefit may be prepared to take advantage of it.

First. The New York, Pennsylvania, and Ohio Railroad will *return* home for a fare of *one cent a mile* all who attend the Congress over that road.

Second. The Lake Shore and Michigan Southern Railroad will return home all who attend the Congress over that road at *one-third rate* of fare, which will be a *little less*, I understand, than one cent a mile.

Remember, you pay full fare to the Congress over either of these roads, and at the Congress the secretary will hand you a certificate that the roads hav agreed to get printed, which will entitle you, at the ticket office at Cleveland, to tickets home at the rates above mentioned.

If all who are interested will read this communication carefully, they will need no further information on the subject.

Salamanca, N. Y. H. L. GREEN.

Reassembling of Chicago Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: For the first time in four years, on July 19th, our League took a respit from its activ labors, reassembling Sunday evening, Sept. 20th, with evidences of renewed interest and vigor.

This familiar "ad.," usually to be found at the head of the religious column of Saturday's several editions of the *News*, must, among its 135,000 readers, hav drawn several groans from the defenders of divine power who had devoutly hoped the League had "gone to the devil," and its members were transfixed on the traditional toasting-fork of his satanic majesty:

Religious.

☞FREETHINKERS—LIBERAL LEAGUE, 181 W. Madison st., reassembles Sunday, 7:30 p.m.
DR. J. H. RANDALL
and
MRS. A. M. FREEMAN
will speak on
"THE MISSION OF THE LIBERAL LEAGUE."

Long before the hour mentioned a goodly audience had gathered and our president, Dr. J. H. Randall, had a little surprise in store. He had composed and arranged a number of songs to familiar tunes, and determined to try the effect of congregational singing.

With one of Chicago's most talented musical teachers, Mme. Mario, at the organ, together with the president's able leadership, no wonder the League burst forth with melody that made the rafters ring, disclosing several fine voices which, through excessiv modesty, hav remained silent so long. Our congregational singing is a grand success..

We were glad to greet Gen. M. M. Trumbull, whose recent dangerous illness came near making an irreparable breach in the Liberal ranks, and who made this the occasion of his first venture out, coming several miles to lend his presence to the League's reopening. May he long continue to wield his vigorous pen with which he has won greater honor and done as valiant service for freedom as he did with his sword.

Although now distant many miles, the ever firm, faithful worker, Chas. A. Fraenkel, was at his post. A sorry League it would seem in the absence of A. C. Berg, the Freemans, or Fraenkel.

President Randall's brief address was an epitome of clear, cogent reasons relativ to the necessity for organized Liberal propaganda, also an outline of what he wished carried forward by the League during his occupancy of the chair. Dr. Randall always makes a splendid, vigorous speech. He said:

"People generally believe that the government of the United States was organized with the distinctiv understanding that it rested on a Secular basis—no religious creed, no mediating savior, nor no nation's God, was recognized in the Declaration of Independence, or in the federal Constitution; church and state were to be entirely separate. A class of Christian propagandists, organized and known as the Evangelical Alliance, a few years ago commenced an aggressiv war against this condition of religious matters in the United States; they declared this a 'Godless government;' they believed that Christianity, as a religion, predominated, and that the citizen should be compelled to recognize it, and, to effect this object, they proposed to influence elections and legislation to secure an amendment to the Constitution, incorporating a belief in God and Jesus Christ as the savior. Farther, to carry their point, they insisted on the reading of the Bible in the public schools, also on prayer-service by the teachers, and over and over again they hav sought appropriations from the state for the promotion of religious movements. The evident intention to force a state religion and compel unwilling subjects to be taxed for its support attracted the attention of the lovers of liberty and progress, and the law of self-preservation and self-protection induced them to organize to counteract the exertions of religious bigots, and they took the name of Liberal League. They affirm that this government, in the interest of the whole human race, must be what its founders intended—a Secular government. The school, supported by public taxation, must be free from any and every system of religion; it is the institution of the state to train the boy and girl into a knowledge of the responsibilities and duties of the citizen—into a useful manhood and womanhood—and it must be kept free from all Gods, all Bibles, and all saviors, as these are the foundation of superstition, bigotry, and ignorance. Its main idea is the complete Secularization of all public educational institutions. So thoroughly is this fixed in the minds of its present membership that, at the coming Congress to be held in Cleveland, O., next month, it is proposed to change the name from 'Liberal League' to the 'Secular Union,' as being more expressiv of the work all Liberal and freedom-loving people are in harmony with."

After more music, Mrs. A. M. Freeman's appearance on the rostrum was the signal for an outburst of applause. There is no well-wisher of our League who is not proud that we possess so charming a speaker, such an admirable reasoner, and so amiable a lady. We are glad that others will hav an opportunity of hearing her at the National Congress. I doubt that the paragraph I reported will giv an adequate idea of the brilliance of her effort:

"We look back—back through the ages—away into the world's midnight of darkness, and see a grand, beautiful face—eyes full of hope, and reason broad-browed, loving, tender, appealing—a woman's face full of noble purpose, undaunted, undismayed. Hypatia, five hundred years after Christ, the last of the heathen—a disciple of the old gods. She taught nothing to her class of students in Rome so absurd as the mysticisms of the monks and priests of the new religion. We admire her courage, her white face haunts us, for down the ages there comes an agonizing shriek. A human being in mortal agony, a tender, loving, pure woman dragged limb from limb, her quivering flesh torn into shreds, and scattered far and wide; we see the monsters who hav done this deed; that they are the monks and priests of the Romish church; that it has been done under the very shadow of the marble Christ, he who said, 'Love one another,' and 'Think not that I came to bring peace on earth. I came not to bring

peace, but a sword.' In this way died the last of the old philosophers. The dead hav died that we might liv, and there are those who, dying, hav been able to do more for humanity than they did living. We reverently remember these grand ones who hav gone before, who, like the heroic few at the pass of Thermopylae, guarded the people's rights; who led the forlorn hope in the world's advance, and we remember that through their work, their courage, and their success, we dare stand here to-day and say to the old gods: 'Back—back to your temples; remain at your altars; forever keep your cruel hands off the people's homes and the people's government.'"

When the applause subsided, another song was sung. Professor Page—the possessor of the finest scientific library in the city—announced his willingness during the debate to lecture at any time for the League.

An antiquated nuisance tried to rake up old differences for the diversion of discontented ex-members who were present, but was promptly suppressed by the president. Otherwise, an interesting debate followed.

After adjourning the open League, a meeting of members was held for the election of delegates. The following were chosen: Mr. and Mrs. A. M. Freeman, Thos. Galpin, Dr. Randall, and the writer.

Chicago League will hav a full delegation at Cleveland Congress, and I think we shall also hav a number who can act as proxies. Yours for success, E. A. Stevens.

Canadian Notes.

ANNUAL CONVENTION.

The annual convention of the Secularists from all parts of the dominion of Canada was held in the Grand Opera House on Saturday, Sunday, and Monday, Sept. 19th, 20th, and 21st, President Evans in the chair.

President Evans read and presented the subjoined annual report of the Secular Union of Canada, and retiring president's valedictory address:

ANNUAL REPORT OF THE PRESIDENT OF THE SECULAR UNION OF CANADA, SEPT. 19, 1885.

Ladies, Gentlemen, and Brothers: Again we heartily greet you. And in presenting this, my report, to this convention, myself and the officers of the Secular Union of Canada yield into your hands the important trust confided to us by your votes in the last convention, held in Albert Hall, Toronto.

In coming before you again in the present convention, and in speaking for myself, I do not claim that the net results of the past year are as flourishing for our good cause as I could wish, nor indeed are they as encouraging as we had reason to expect.

Last year (or, more properly speaking, last season) we held many lecture meetings of a highly intellectual and superior character, and the Toronto Secular Society made many excellent members. But this involved an expenditure that the members found it difficult to meet, and your officers hav found it absolutely necessary to use prudent caution in regard to these matters in future.

Personally, I feel certain that the only effectiv propagandism calculated to advance the cause of Freethought and intellectual liberty, is by lectures given by trained lecturers; and I deeply regret that any cause should exist that would in any degree curtail these the most effectiv means of true enlightenment.

And whilst dealing with the important subject of propagandism, I would divide the question into three heads: First, Is it desirable Freethought should propagandize? Second, If desirable, what are the best means of propagandism? Third, In what manner, and by what means, should scientific Freethought propagandize?

I answer to my first proposition, that the propagandism of scientific Freethought is a first necessity of our existence, if we would liv free of the galling trammels of fraud and superstition. And, in considering my second, or the means by which we would propagandize, I am decidly of opinion that the only effectiv propagandism must be done by trained lecturers, and never should be attempted by untutored or ill-informed lecturers or essayists. Debates between ignorant contestants I look upon as bringing contempt upon the most glorious prerogativ of liberty, viz., a free platform. To my third, I submit that the manner in which we should propagandize should always be by the means and in the manner that would best recommend itself to the intelligence and culture of modern thought, and therefore, by debates and lectures, having the authority of the executiv of the American and Canadian Secular Union.

If we decide that propagandism is a first necessity of our existence, it becomes us at once to inquire into the best means of conducting most effectivly such propagandism, and therefore I would respectfully suggest for your consideration that lecturers having the sanction of the Canadian Secular Union be invited to apply to the various branches of the Union, and to the leaders of Secularism, for appointments to lecture, it always being distinctly understood that the lecturer be guaranteed railway expenses from the nearest last place of departure—and a free hall; and that the proceeds of a collection or entrance-fee be paid to the lecturer, as his fee or emolument for the delivery of such lecture; that the corresponding secretary of the Canadian Secular Union be instructed to write all officers of branch associations as well as to the known sympathizers with our movement in Canada, asking them to invite known lecturers upon the terms herein named; and that he immediately communicate all and any application he may receive requesting the services of a lecturer to the lecturer who may hav received such request, and that no lecturer be thus employed who has not first obtained the sanction in writing of the Canadian Secular Union.

By the means before stated, I think our aims and opinions will be presented to the public in a becoming manner, and that scientific Freethought will be propagated, free from the many isms that only serve to bring it into the contempt of a public already too prone to listen to the prejudiced and untruthful accusations of interested priestcraft.

I hav felt it necessary to dwell somewhat lengthily upon the matter and manner of propagandism, as a long experience has shown me that close association of Freethinkers is next to impossible. We may possess small and numerically weak associations, but which may be strong in organizing the means of an effectiv propagandism. Nor is this all. Freethinkers may mingle to an unlimited extent with a so-called Christian community, without incurring the unpleasant odium said to attend the possession of a scientific mind. There is no fear they will ever return to the ranks of superstition, and therefore the necessity to associate is not felt by Freethinkers to the same extent as is the case with religious dogmatism.

But this does not in any way diminish the necessity for presenting our aims and opinions to the inquiring public. Christians, Jews, Hottentots, or Freethinkers can attend our crowded meetings, to enjoy lectures of cultured Freethought—and all this without being singled out for ostracism, as is said to be the case with associated Secularists. Let the bold only handle the reins of associated Freethought, whilst the more timid can bask the more freely amongst the throng of the lecture hall without being singled out for the especial persecution of bigotry and ignorance.

During the past year we hav made many new members. Some of them, I am glad to know, are made of the stuff that never flinches in the presence of irritated bigotry; others of these hav been more timid, and, like the snail in the storm, hav again withdrawn themselvs into the shell of obscurity, till, becoming strong by honest conviction, these, in after years, reappear as pronounced Secularists whom no amount of intimidation can obscure from the living truths of scientific knowledge. And it is on behalf of these, and on behalf of doubting Christians, that I now ask your earnest consideration. To these I wish to appeal, through the well-trained lecturer, presenting and defending our views by a well-trained course of reasoning; and, instead of looking for large and powerful associations, let us look for an enlightened public that will voluntarily sustain our lecturers, whilst receiving in return that supply of intellectual food that shall make our populations healthy, intelligent, and moral.

Let us hope that the experiences of the past will guide us in the future; and that, instead of increasing our associated members in Secularism, we endeavor to increase the numbers of doubters of priestcraft; and by these means so leaven the community with Agnostic principles that it may become one vast camp of liberated intelligence, rather than an inchoate mass of chrysalis Freethinkers whose very tendency to individualism supplies the very element that makes association impossible. Thought, to be free, must be unshackled by federated constitutions. Freethought feeds upon difference of opinion. Difference of opinion means inquiry. By doubt and inquiry the world progresses. Then let us seek to guide this progress by public enlightenment, and not attempt to bottle it in the narrow confines of limited associations.

All of which is respectfully submitted by your friend and associate, J. Ick Evans,

Retiring President of the Canadian Secular Union.

The annual election of officers for the ensuing year then took place, with the following result: President, Mr. W. Algie, of Alton, proposed by Mr. Littlehales, of Hamilton, elected unanimously; secretary, Mr. Risser, nominated by Mr. Davenport, elected unanimously; corresponding secretary, J. I. Evans, nominated by Mr. McFedries, and elected unanimously; treasurer, A. Earsman, nominated by J. Harrison, elected unanimously; committee: the retiring committee, with the addition of Messrs. Littlehales and Scott, nominated by J. A. Risser, elected unanimously; trustees: the retiring trustees, nominated by C. Hicks, elected unanimously.

W. Algie, the new president, took the chair and delivered his inaugural address on the necessity of admitting, as members of Secular societies, none but good, law-abiding citizens, of good moral character and reputation; and the necessity for lectures on live, useful topics, science, and such like. Secular societies, he said, should not confine their attention to parrot-like, wearisome, monotonous, dull repetitions of attacks on theology and Christianity—mere childish Bible fighting.

W. Algie and R. B. Butland were unanimously elected; the former, president, the latter, secretary, of the Convention. Minutes of last Convention were read and, on motion of Messrs. Littlehales and Hicks, unanimously adopted. Propagandist committee, appointed on motion, moved and seconded by Messrs. J. I. Evans and John Harrison.

Speeches were made on the imperativ duty imposed on Secularists to engage in an activ propagandism to the utmost extent of their power, mentally and monetarily, and with an enthusiasm of unlimited extent and power.

Propagandist speeches were delivered by Mr. Moffatt, of Halifax, Nova Scotia; Mr. Ray, of Welland; Mr. Littlehales, of Hamilton; J. I. Evans, W. Algie, John Harrison, and Charles Watts. All the speakers advised the employment of trained lecturers, indorsed by the central executiv of the Secular Union of Canada and United States. If possible, every city, town, and village, throughout the whole of the dominion of Canada, to be made the scenes of the delivery of Freethought lectures by trained Secularist speakers.

On motion by Charles Watts, seconded by John Harrison, the following resolution was carried amidst enthusiastic applause:

Resolved, That the members and delegates of the Canadian section of the American Secular Union, assembled at the Toronto Convention, held on Sept. 19th, 20th, 21st, 1885, desire to record their unqualified pleasure in knowing the fact that that noble worker in the cause of human emancipation, Col. Robert G. Ingersoll, has become president of the Union. And they hope and believe that, under his presidency, such harmony and earnestness may prevail as shall result in consolidating into one body the Secular elements which are now so extensivly existing throughout the United States and Canada.

Adjourned to Sunday, Sept. 20th, eleven A.M.

Sunday, Sept. 20th, at eleven A.M., the Convention met, J. I. Evans in the chair. Treasurer's statement read, received, and referred to the auditors, Messrs. Scott, Harrison, and Appleton. Minutes of the first day's meeting of the Convention (held on Saturday, Sept. 19th) were read and confirmed. President Algie took the chair at twelve, noon. Delegates to the Cleveland Convention of the American Secular Union, Messrs. Algie and Littlehales, were nominated on motion by J. A. Risser and C. Hicks, and elected unanimously. On motion by Messrs. J. I. Evans and C. Hicks, it was unanimously carried that the next annual convention of Secularists, from all parts of Canada, be held in Toronto, during exhibition week of September, 1886.

At seven P.M. of Sunday, the second day of meeting, Charles Watts lectured before the Convention in Albert Hall, which was crowded in every part. The Toronto daily *World* remarked, under the heading, "Charles Watts in Albert Hall:"

Last evening a crowded audience gathered in Albert Hall to hear Charles Watts, on his first appearance in Toronto since his return from England, where he has been engaged on a lecture tour. The subject of his lecture was "Secularism: Destructiv and Constructiv," and was delivered under the auspices of the Convention of the Canadian Secular Union, which embraces delegates from all parts of the dominion of Canada. His outbursts of eloquence were received with loud and prolonged applause, and, after a powerful peroration, the "lion of debate" retired in the midst of an ovation.

Delegate Ray, of Welland, gave a parting address, and President Algie delivered his valedictory.

On Monday evening, Sept. 21st, a grand concert, social, and ball closed, with eclat, the great Convention of 1885. R. B. Butland,

Secretary of Convention.

Toronto, Sept. 25, 1885.

At Work Again.

Once more I find myself in the field of activ Freethought propagandism, protesting against church monopoly, condemning priestly authority, and warring with the old and new forms of theological domination. The pioneer work carried on by myself and co-workers during the last two lecturing seasons has prepared the way for an extensiv propagandism in the present fall and during the coming winter. The secular seeds hav been sown, their development, in spite of all obstacles, has gone on, and now the time is rapidly hastening when steps should be taken toward reaping the harvest which awaits the sickle of the Secular reaper—a harvest whose prolific nature none can doubt who observes the growth of Liberal principles going on around us, and who heeds the deep love of mental freedom which everywhere characterizes the development of modern thought.

It must hav been gratifying to the delegates who attended the Albany Convention to hav witnessed the numerous gatherings that assembled at every session throughout the congress, and to hav seen the hearty approval given to the exposition of the various phases of Freethought principles. These conventions hav become institutions of real practical worth, and if we only grasp their proper utility, their influence must be invaluable. At such gatherings both writers and speakers address not only those who hav been emancipated from the snares of superstition, but they appeal to an audience composed of two classes outside, as it may be termed, of ourselvs. These are, first, the earnest, anxious inquirers, who are doubtless desirous of learning something of the new love before they altogether divorce themselvs from the old; and, secondly, the hostil class composed of men whose principal aim in attending our conventions is to detect a flaw in the Secularist's armor through which a well-aimed dart may haply find its way. Thus it will be seen how very necessary it is at any conference to hav all plans well matured beforehand, and to guard against extravagant talk during sessions. The recent meeting at Albany excelled in these necessary requirements, and, to my mind, it only lacked one element to bring it as near perfection as possible to what a conference should be; and that was a practical attempt to there and then suggest methods by which the numerous Freethought elements present could be consolidated into one organized force.

In a few days we shall be assembling at the great national Congress of Freethinkers at Cleveland. Then will be the opportunity to thoroughly consider our future action with a view of gathering into one fold all lovers of mental freedom. No one, I presume, will deny that our organization is capable of improvement. We do not estimate the Secularists of this vast country by the number of those who hav given in their adhesion to the American Secular Union, because it is well known that there are thousands of Freethinkers in the States and Canada who are not members of any Secular society. This is the question that personally I should like to hear discussed and considered at Cleveland: Why is it, and what is the real reason that Secularists, whose numbers are untold, are so remarkable for their abstention from Secular communion? The Secularist who can, at the ensuing conference, offer one real, practical suggestion toward promoting the general combination of all who profess to hold our principles will render a lasting service to the cause of human progress.

From Albany I proceeded to the Toronto Convention, where on Sunday evening, Sept. 20th, I lectured before the Convention to one of the largest audiences I ever spoke to in Canada.

On Wednesday and Friday, September 23d and 25th, I lectured at Hamilton and Welland.

By the time these lines are before the reader I shall be in Waynesburg, Pa., where I hav to hold a six nights' debate with Mr. Clarke Braden, who has been accepted by, and who is now put forward as the representativ of, the Christian party.

After the Cleveland Congress I deliver a course of lectures at Greenwich Village, Mass., and at Boston. I then expect to go to Philadelphia previous to devoting a month to Kansas City and the West.

Charles Watts.

Selections and Communications.

America and the Vatican.

From the North American Review.

In March, 1884, the American legation at Rome was cabled by the late Secretary of State Frelinghuysen to use every proper exertion on behalf of the Roman Propaganda to prevent the forced sale of one of its dependencies called the American college.

The secularizing of ecclesiastical property, in the conversion of monasteries and church lands to public uses, had been going on in all the provinces of Italy, excepting Rome, since 1862, under laws passed in 1861 and enlarged in 1867. In 1873 the operation of these laws was applied to the last fragment of the late temporal States of the Church. The constitutionality of these laws had been contested for ten years by the Propaganda before successiv tribunals. The court of final appeal had recently rendered a decision ordering the enforcement of the law upon the property of the Propaganda. In substance, the laws passed by the Italian National Parliament provided for the conversion of lands belonging to the Roman Church in Italy into securities for the Italian government—an effectiv method of enlisting the pecuniary interest of an irreconcilable enemy in its permanence.

During the period of years from 1862 to 1884, no interposition had ever been made to prevent the "spoliation" of the church. Once only, and mainly at the instance of Mr. Gladstone's government, had a mild remonstrance been made by several European states to preserve the beautiful Neapolitan monastery of Monte Casino. The considerations urged were its antiquity, its architectural interest, and its historic value to travelers of all nations. As an amicable concession to the public opinion which prompted this species of archæological argument, Monte Casino has been left unmolested. But this was a voluntary concession, and not a recognition of any right; and the sensitivness of both the Italian government and people in treating their conflict with the Vatican as an internal question, in which none other had a word to say, had long made it apparent that any further interposition would be received with great disfavor. And when, in 1883, the British college of the Propaganda became threatened with "conversion," the British embassador, Sir Augustus Paget, avowed his inability to interpose.

It was therefore with no sanguin anticipations that I presented myself to Signor Mancini, at that time minister of foreign affairs. My personal relations with him were such as to obtain a courteous hearing of even so unwelcome a communication as that of the American government.

The first point to be attained was to "get the case into court"—to secure a hearing of the reasons which might be presented for exempting the college. In approaching the question, I treated it exclusivly as one involving *American* property, and not at all as an interposition in favor of the Propaganda. I presented to him the claim to the title to the college as stated by those of the American Roman Catholic clergy who had first urged the subject upon the United States government; this, although vested in the Propaganda by Pius IX., as a gift upon the condition of a perpetual use for the training of priests for service in the United States, was claimed by the Catholic church in America as property of the American people, on the ground that large sums had been from time to time contributed by American Catholic congregations, for the repair of the original building, for its maintenance for a period of a dozen years, and for the establishment in it of a library.

Signor Mancini admitted these rather unsubstantial claims to a title, and appointed an afternoon when he desired me to bring all the papers bearing upon the subject, when he would consider the matter fully, and see whether, as he expressed it, "*si puo trovar un modo*"—a way can be found.

The Propaganda, apprised of the instruction of the Washington authorities, sent to the legation a quantity of documents, and Monsignor Jacobini, secretary of the Propaganda, the vice-rector of the American college, and the lawyer who had unsuccessfully contested the case before the Court of Appeals, recounted the successiv phases of the legal defense to that time. Despite their recent defeat, these gentlemen were considerably elated at having transferred at least a portion of the question at issue to the channel of diplomacy, and declared success to be of extreme importance, as establishing a precedent of exemption upon which a claim for further concessions might later be based.

I became acquainted at this time with an English gentleman, who discharged with rare discretion the office of confidential diplomatic agent of the British government to the Vatican. In proof of the interest with which the solution of the pending negotiation was awaited, he told me that he had conferred with the representativs to the Vatican of the countries similarly interested, and that two of them were ready to support the government of the United States in making a protest. At the stage which the negotiations had then reached, and bearing as it did the character of an amicable request rather than that of an interposition, this action would evidently hav done more harm than good. I therefore decided to proceed alone, while preparing, should the request of the American government prove insufficient, to propose to the representativs of several European powers at the Vatican court to unite in a combined remonstrance, to save all those dependencies of the Propaganda which bear the names of the nationalities by which they hav been founded or supported. Remembering the estrangements that characterized the last years of the reign of Pius IX., I was impressed during the incident with the improved relations which his successor has brought about, not only with the ultra-Catholic states of Austria and Spain, but with France and Germany, and, through confidential agents, with Great Britain and Russia.

In my second interview with Signor Mancini, I adhered to the first position of treating an American, not an Italian, question. The following is an outline of the arguments which I presented to him at some length:

First, the consideration of equity: that the college had been given to the Propaganda by Pope Pius IX. years before the national occupation of Rome; that it had been received with the intention of a perpetual use; that upon the faith of this gift considerable sums had been expended upon it by American Catholics. Second, that as it was not intended, under the law, to sell the Propaganda itself, but only its property—such as leased houses and vineyards and farms—so, any building used for the purposes of the Propaganda, and subject to its disciplin, should be regarded as materially part of the Propaganda, whether isolated or actually contiguous. And, lastly, I urged the favorable impression that such an act of generosity would produce in the hearts of millions of American Catholics. The arguments which had served in the long defense before the Court of Appeals related to all the property of the Propaganda collectivly, and were inapplicable specifically to the American college; and the documents were of little service beyond establishing the title, which was not in dispute, and as showing that the college had been largely supported by contributions from the United States, which was also conceded.

Signor Mancini showed an evident willingness to exempt the college, could a sufficient reason be found for so doing. "*Faremo tutto il nostro possibile per contentar' gli Americani*," he laughingly remarked. The consideration of the "use" chiefly weighed with him, and he asked in connection with it whether I could obtain from the Propaganda a guaranty that, if exempted, the college should never be converted to any other purpose. This I engaged to do if required. On communicating this stipulation to the Propaganda authorities, it was at once assented to—perforce, perhaps; but as it was never reverted to by Signor Mancini, the obligation was not formally asssumed.

In conclusion, Signor Mancini said that he would confer upon the subject with his colleague in the cabinet, the minister of justice, in whose province the question lay, and it was also considered on the following Tuesday morning, at the usual cabinet meeting over which the king presides. I doubted not that we should now advance through lengthy stages to a stay of proceedings in the proposed sale. I was greatly surprised and delighted when, calling at my residence a few days later, Signor Mancini showed me a letter from the minister of justice, stating that the reasons communicated were deemed sufficient to justify the exemption; but the letter was dated prior to my interview with Signor Mancini, that the concession might stand as one spontaneously made, and not in response to any influence or pressure. I immediately cabled the substance of this disposition to the state department, and communicated it to the Propaganda.

At Washington so prompt a solution was unlooked for. The Italian minister had verbally assured the state department that his government would NEVER listen even to the statement of the case—would not even hear the question asked through the diplomatic channel whether the college might be spared. Possibly his declaration might hav been justified had there been the semblance of an intervention in Italian affairs under the guise of an intercession in favor of the Propaganda. The state department replied to me: "Your course in Propaganda matter is commended. Express president's thanks to Italian government.—Frelinghuysen."

The establishment by the Italian government of a precedent against itself attracted comment in the diplomatic corps at Rome, and, to my amusement, a number of my colleagues called to inquire, for the information of their respectiv governments, how this result had been obtained, as though some trick of sleight-of-hand had been performed. I invariably answered, after stating the considerations urged, that it had been the voluntary concession of the Italian government, induced solely by equity and by sentiments of national amity towards the American people.

Unfortunately, three weeks later Signor Mancini received from his representativ at Washington cuttings from American Roman Catholic newspapers, wherein the concession was described as having been made under menace, together with injurious expressions relativ to the "spoliation" of the church, and rejoicings that at length "the usurping house of Savoy" had been ordered to halt. It was difficult to palliate the offensivness of these publications to Signor Mancini. "This is my return," he said, "for a voluntary act of kindness. The mayor of Brooklyn holds a mass meeting at which resolutions denouncing the Italian government are adopted. Your clerical papers are allowed to publish that the exemption was made under a threat of war." I could only suggest to him that the United States government is not reponsible for newspaper utterances, nor for resolutions adopted at a mass meeting. He conceded this point so far as concerned the intention of the government. "But," said he, laying his hand upon a particularly venomous article, which predicted that the "interposition" of the United States was but the prelude to such a crusade the world over as should restore to the pope his own, "I tell you, that if ever it comes to more than words for the possession of Rome, which is the keystone of Italian unity, I, who am an old man, and thousands like me, will go out with a rifle with the young volunteers, and fight to maintain what has been achieved." —*William Waldorf Astor.*

The Natural and Mechanical Wonders of the Holy Land.

In the great subdivision of the world known as Asia, in the province of Syria, and only a short distance east of the Mediterranean sea, stands the famous historic city of Jerusalem. It was here that the wisest man that ever lived was born and died. We find in the third chapter of the first book of Kings that the Lord promised Solomon that none so wise as he should ever arise after him, and told him that none so smart had ever lived before him. So Solomon made gold and silver as plenty as stones and trees are, and stones are all-fired thick around Jerusalem. About this time Solomon concluded to try his luck in matrimony. I find in 1 Kings xi, that Solomon had seven hundred wives and three hundred concubines. A very careful chronologer of events has made the statement that at this time Solomon was only nineteen years of age. Like a tom-cat in a pea-patch diving around after ground-moles, so was Solomon in and around Jerusalem diving about after wives and concubines. Solomon must hav been a very spry and activ man, and, above all, a quick workman, to hav required so many wives, to say nothing of the concubines. Perhaps Solomon did not commence courting until he was ten years old. It would rather militate somewhat against his moral character, his prudence, and his discretion in a physiological sense of the word to suppose that he commenced at an earlier age. This would allow him nine years in which to court and marry seven hundred women. Dividing seven hundred, the number of wives, by nine, the number of years, we find that he must hav married about seventy-eight wives each year, consequently he could not hav sparked each of his sweethearts quite five days on the average, provided he married all of them and spent no time whatever in obtaining his concubines. This again brings to my mind the fact that he must hav been a very spry and activ man. Even in this age of the world, when people do not liv to such an old age as they used to, a person would be considered rather fast who commenced courtship at eleven or twelve years of age. Five days seems quite a short courtship. Very few people hav such an eye to business in this respect as Solomon had. Many people will fool away six or eight months, and even then they find by bitter experience that they hav been too hasty, and hav made a bad choice. If Solomon's wives were as extravagant as they are nowadays, I should think they would hav ruined him.

It is also recorded that Solomon built a temple, or a house for the Lord, that was threescore cubits long, and twenty cubits wide, and thirty cubits high. See 1 Kings, vi. Transferring cubits into English measure, we find that Solomon's temple was about one hundred and ten feet long, nearly thirty-seven feet wide, and about fifty-five feet high. It was larger than an ordinary church. In order to build such an immense, ponderous, and gigantic structure, it was necessary to hav 180,000 skilled workmen during a period of seven and one-half years, also 3,300 overseers, as will be found by reading 1 Kings v, vi. It is reasonable to suppose that skilled workmen, such as were capable of working on such a structure, would earn at least one dollar and fifty cents a day; and the bosses who were capable of overseeing such a job would earn as much each. This would make the pay-roll amount to $274,950 per day, $1,649,700 a week, $42,892,200 per month, $514,706,400 a year, or $3,860,298,000 for the labor alone during the seven and one-half years that it was in course of erection. The gold which overlaid the whole house, including the floor, must hav been worth at least ten times as much more. This would bring the total cost or value of the temple up to $38,602,980,000. Only think of it once. All the specie lying in the banks of Edinburgh, in the banks of London, in the banks of Paris, in the banks of Philadelphia and New York, would

go but a short distance toward finishing such a great and wonderful edifice.

After King Solomon had finished this temple, which required 183,300 workmen, including the overseers, during a period of seven and one-half years, it was decided that the proper time had arrived to dedicate the great temple. The altar of gold, the table of gold, the candlesticks, the lamps, the tongs, the bowls, the snuffers, the basins, the spoons, the censors, and the hinges had all been taken into the temple and placed in their proper positions. At the time of this dedication it was thought proper to bring the ark of the Lord into the house. After this was done, King Solomon and all the congregation that were assembled about the temple commenced sacrificing sheep and oxen. They sacrificed so many they could not be numbered for multitude. That was a good many to sacrifice. Very few people hav any definit idea of this vast number. Giv the subject serious thought; hundreds, thousands, millions, billions, trillions, quadrillions, quintillions, sextillions, octillions, nonillions, decillions, duodecillions, yea, more than that, were sacrificed, for they could not be numbered.

When we take into consideration the fact that Solomon was the wisest man that ever lived; that he was king over all Israel; that he reigned forty years in Jerusalem; that he made gold and silver as plenty as stones and trees; that he built a temple nearly as large as a cathedral; that he employed 180,000 workmen, and 3,300 overseers during a period of seven and one-half years, to construct the vast edifice; that he placed the ark of the Lord in this temple; that he sacrificed so many sheep and oxen that they could not be numbered; and last, but not least, that he had seven hundred wives and three hundred concubines, we can form but a very faint idea of how great a man he was. He was certainly the *ne plus ultra* of all living things—the great desideratum of his day. No words of beauty can bring to the mind a vivid realization of this great man. All that the imagination can picture he, in reality, accomplished. And still, amidst all this overwhelming evidence, his existence is still unfixed. J. S. Davis.

Spencer, N. Y.

Could They Afford It?

To the Editor of The Truth Seeker, *Sir:* I trust that the noble principle that incites you to giv to the world so valuable a paper as The Truth Seeker will not allow you to withhold my letter from publication. In the first place, it is a mistake to say that Justice Clute requested me not to sell any more papers, and a greater one to say I promised not to do so, for that would be a surrender of a principle which I would not make.

And now, because I hav a purpose in life—something to liv for—I ask the gentlemen, Messrs. Wakeman, Palmer, Putnam, & Co., who controled the Albany Freethinkers' Convention, Could you afford to be silent when the rights of a brother-man were struck down? Could you afford to silently stand by and utter no protest against it?

Mr. Courtlandt Palmer, was it necessary for you to "throw a tub to the Comstock whale" by rushing into print to deny and "utterly disavow" my ideas? It is true you did not directly join hands with the three ruffians who outraged my rights by taking me to their unjust court, but did you promptly rise in your Freethinkers' Convention and earnestly protest against it? How would you, Mr. Palmer, hav felt had you been in my place?

What necessity was there for you to appear in two papers to deny any connection with Seward Mitchell, or *The World's Reformer?* You read a paper in the Convention in which you preached Anarchism and freelove. What more does my paper advocate, only that I use more forcible language than you did? Were your two letters to the Albany papers written to assure the public that you are "respectable?" If you hav, heretofore, been charged with surrendering to Comstock, it is more than true now. In my humble opinion, the very first work of your Convention should hav been a resolution for an unconditional repeal of the infamous Comstock laws. But, instead of that, you long ago surrendered to a Christian tyrant, and now lie supinely at his feet.

If you really and truly hav a principle to liv for, if you honestly wish to hav noble men and women in society, why did you not take pains to giv conspicuous seats to E. H. Heywood and Josephine S. Tilton, two noble, unselfish, and self-sacrificing reformers? Why did you plan beforehand who should speak in a public meeting? How could you tell who had important truths to utter, and wanted to stand up and declare them?

How can you cry out against popery, and then lay out a program declaring who is to speak and who not? Are you not following in the wake of those you condemn? You cannot affiliate with Spiritualists, but where has there been a Spiritual convention held that there has not been a "free conference meeting?"

Men and women who hav a noble purpose in life—something to liv for—would throw open a meeting to *untrammeled free speech.* A mighty contrast between your *Free*-thinkers Convention and the old Garrisonian Abolition meetings, where any and every one, however unpopular, had a hearing!

And to Mr. T. B. Wakeman, Mr. Courtlandt Palmer, and Mr. S. P. Putnam let me kindly say, you may, or did, feel you could afford to "pass by on the other side" of your brother, Seward Mitchell—but I tell you *could not.* I noticed that you could not see an unpopular man; but let me tell you that neither of you, with all your wealth, hav done the work that my humble self has done, for while you hav sat in soft-cushioned chairs, and sent out what you hav through the mails, Seward Mitchell, whom you could not see as you passed by in going in and out of your meetings, has gone on *foot* hundreds of miles, and, in six months, circulated *six thousand* books, tracts, and papers, every line of which was full of grand truths. Can you gentlemen say as much?

And yet you cannot deign to notice such a man, but coldly pass by on the other side. Let me tell you, gentlemen, you may *think* you could afford to see a brother-man outraged in his rights, and take no notice of it, but I tell you, you could not. You wish your Convention to be popular and respectable, but let me tell you, when any body of men become respectable in the estimation of a corrupt and insane world, they are doomed and damned, and they only wait the fiery incineration of truth to scatter their ashes to the four winds of heaven.

When we know that hundreds of thousands of poor men's homes are mortgaged to shylocks, hav Freethinkers no warning voice against it?

September 20, 285. Seward Mitchell.

Keep the Public Schools Free.

Free public schools, from the primary to those of a higher order, are the base on which a free democratic and republican form of government, in order to be permanent, must rest. And in view of the troubles and human slaughter that the European Christian nations hav had among themselvs from this source of mixing up their religion with governmental affairs, the fathers were careful to keep all of this discordant element out of the Constitution of this new republic, and to hav it a government of the people, by the people, and for the people, without any kingcraft or priestcraft about it; and yet every shade of religious and political notions was to be tolerated so long as it did not interfere with the rights of others, or of the general government under which we all liv.

But fifty years had not passed when it was found that this old destructiv element was trying to creep into the general government. The old states had been organized under the old king and priestcraft rule, and they never had fetched their organic laws into harmony with this new order of things; and so the wise ones, seeing the need of a general system of free education on a purely secular basis, so as to be in harmony with this secular government, brought forward the subject of public free schools, that were to be supported by a general taxation in the older states, while the new states that came into the union after this had a portion of the public lands set aside to help them along with their public schools.

But right in the face of this philanthropic and governmental arrangement for the general education of the rising generation, and in harmony with our general government, we see another class of educators of different functions, of that old popish church which has been at the foundation of so much human slaughter on the other side of the big water, busily engaged in establishing their sectarian schools and colleges all over our country; and in some places they are even clamoring for a portion of this public money that has been raised for the public schools to educate their children in their way, and I hav been told in some places the public money has been thus divided with these sectarian schools. And here we can see these old conflicting sectarian interests growing up in our political institutions, ready to ripen for our grandchildren to settle at the sword's point, as has been so often done among the Christian nations of Europe.

Now, as we hav seen that the permanency of our government rests on a correct system of free education, open alike to all under the rules of the school, and entirely secular in its character, in accordance with the Constitution of the nation, science, and common sense, let us then at once drop all this old superstition out of our public free schools. Then we shall be on a sure and solid foundation. Then the Catholics that are flooding our country cannot hav the shadow of a plea that our public schools are sectarian. As for the charge that our schools are godless, we can put up with that, for they prefer the same charge against our government. And yet they seem willing and glad to leave their old European theocracies with a God or gods at the head and flock to this godless country; and I hav been told that even their pope is looking toward New York for his home.

Yes, friends and fellow-citizens, while we hav the government in our hands let us be on the safe side; let us be consistent and keep our public schools free in fact as well as in name. Then we can stand up with a bold front, having truth and consistency on our side, and say to them: "Gentlemen, take your children, if you will, and educate them under ecclesiastical rule. We regret it deeply, but we cannot prevent it. We regret it because a heterogeneous population can never become homogeneous as long as children are thus parted in different sectarian schools. But you must do as you will, only let this be understood, that you shall be taxed just as you hav always been taxed, and you shall not receive one single cent for the support of your sectarian ecclesiastical schools. The public schools are free from *all* sectarianism. Enter them, if you will, in common with other citizens. If you will not, then educate your children your own way, and pay for it as best you can." Samuel D. Moore.

Adrian, Mich., Sept. 18, E.M. 285.

How the Brethren Love One Another!

From the New York Christian Advocate (Methodist).

Question 1840. As a Methodist preacher, what attitude would you assume toward the Universalist church in your community?

Answer. We would not assume any attitude toward it whatever.

Q. 1841. Would you invite a Universalist minister, if he were present in your congregation, to participate in the services?

A. Certainly not.

Q. 1842. Would you invite members of the said church to your prayer-meeting, and then call upon them to lead in prayer?

A. We would not invite them to the prayer-meeting, but if they were moral and devout men, and were in the prayer-meeting, and we invited all who felt in sympathy with us to pray or speak, and they spoke in harmony with our views, as far as they went, we should not object.

Q. 1843. Would you or your family attend the Universalist church, if there happened to be no service in your own church?

A No.

Q. 1844. In a community where there was no church but a Universalist church, and you were unable to preach yourself by reason of sickness, but were able to go to church, would you go to the Universalist church?

A. No.

Q. 1845. Would you participate in funeral service with a Universalist minister?

A. We would conduct our services, if desired, and finish them. If the people wanted to hav any other services, whether Masonic, Odd Fellows, Universalist, or anything else, when we got through, they could do so.

Q. 1846. On what ground would you justify answering the foregoing questions in the negativ, provided you do so?

A. We should not justify such answers on the ground that it is impossible for a Universalist to be a Christian, for we hav known some persons who believed in the final restoration of all to holiness and happiness whom we believe to be devout believers in Jesus Christ, but we justify it, first, on the ground that the difference between the Universalist and the orthodox system is too great to admit of any accommodation. The orthodox system teaches that life is a probation, and our only probation. It teaches the depravity of the human heart. It makes everything depend on conversion in this life. It holds and teaches a different view of the atonement of our Lord Jesus Christ in its relation to the forgivness of sin, and it teaches the deity of our Lord Jesus Christ and his absolute equality with the father, which most Universalist preachers do not accept, and which many dogmatically antagonize. The second ground is that Universalism is a constant protest against the principles upon which the progress of evangelical Christianity depends, and wherever it exists and prevails the preaching of the gospel in orthodox churches is neutralized. Considered as individuals, we respect and love various Universalists. Considered as a whole, we believe their system evil and most misleading. Our authority for this attitude may be found in the epistle of Paul to the Galatians, i, 8, 9; "But though we, or an angel from heaven, preach any other gospel unto you than that which we hav preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye hav received, let him be accursed." And also 2 John, 9, 10, 11: "Whosoever transgresseth, and abideth not in the doctrin of Christ, hath not God. He that abideth in the doctrin of Christ, he hath both the father and the son. If there come any unto you, and bring not this doctrin, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." We understand these passages to teach, not that we should not love those who hold, in our opinion, fundamental errors; not that we should not associate with them as individuals; but that as representativs of Christianity, where the difference is radical we cannot indorse, approve, or associate with them.

No man is born into the world whose work is not born with him.—*Lowell.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, OCTOBER 3, 1885.

The Petition.

We print on the last page of this issue the petition asking for the repeal by the New York Legislature of the following laws: 1. The law exempting church property from taxation. 2. The laws appropriating money from the public treasury for the support of institutions founded and managed chiefly by sectarian denominations. 3. The law compelling the observance of Sunday as a religious holy day.

We ask every person in this state who sympathizes with the object of the petition to cut it out, append it to paper, and get as many signatures as possible. If preferred, friends can send to us and get a copy already printed on writing paper.

This winter will be the most auspicious time for introducing this measure to the Legislature that can occur. The Catholics, with all their vast resources, influence, and power, will push the miscalled Freedom of Worship bill. A hot and acrimonious discussion between them and the Protestants is inevitable, and on the principle that when rogues fall out honest men get their due, the true Secular theory of government will stand a chance of being brought forward.

The preliminary work of a vigorous campaign against the Catholics is now being done by the "Central Committee for Protecting and Perpetuating the Separation of Church and State." The main work of this committee is being done ostensibly against the Freedom of Worship bill, but the committee also declares its intention of introducing in a subsequent Legislature an amendment to our state constitution which shall forever disable *sectarians*, but which shall leave the question of religion in our laws just where it is. This means the recognition of Christianity as a part of our organic law, depriving the state only of the power to favor the particular sects, as is now done. The organizing secretary of this committee has but recently returned from a canvassing tour of the state, and he reports the Protestants as strongly in favor of this scheme.

Last July, when this committee was formed, Mr. Plumb, in response to a letter sent him by the editor of THE TRUTH SEEKER, called at this office. His talk was of the usual Protestant kind. He is in favor of separating church and state—oh, yes, certainly—*except* that the state should exempt churches from taxation, and he could not see the harm of the state aiding unsectarian Protestant institutions. It was not nearly so bad, he thought, for the Protestants to be helped from the public treasury as it is for the Catholics to draw money from the same source. It is seen, therefore, that we hav as much to fear from the Protestants and from this committee as from the Catholics. The men who form the committee are the leading Protestant laymen of the city—Wm. E. Dodge, Morris K. Jessup, Edward Schell, and some two dozen others of the same stripe.

A part of the organizing secretary's plan of action may well be adopted by Freethinkers. He has put himself in communication with influential persons—in his case, probably with the ministers—in most of the towns, who are, when the nominations for the Assembly are made, to ascertain from the candidates their position toward his movement, and then he proposes to send strong appeals to the people of the several districts with reference to these candidates' opinions upon the movement. If Freethinkers will adopt the same tactics—ascertain how each candidate for the Assembly feels toward *our* petition, and then act accordingly, much good can be accomplished in that way. Let every assemblyman know that in his district there is a strong party in favor of taxing the churches, and it will not be long ere he will hav the backbone to support the measure when he gets to Albany. From policy, and from fear of losing votes, a good deal may be gained from the average "statesman."

Circulate the petitions now, and interview the candidates before election.

The Bible in Sharpsville.

The Bible-in-the-schools case at Sharpsville, Pa., has been referred to in these columns. The facts are, briefly, that the school-board ordered the reading of the King James version of the Bible in the public schools, to which the Catholics took exception, and brought suit to prevent it. The Catholics wished to throw the Bible and religion out of school unless they could hav their own Bible read and their own religion taught. They averred, too, that the reading of King James's version is a sectarian act, in contravention of the section of the Constitution prohibiting any public moneys to be used for sectarian schools.

The Protestants retorted that, as the reading of the King James version was done without note or comment, it was not a sectarian exercise; that the use of gospel hymns was more a vocal exercise than a matter of praise; and thirdly, they informed the court they had set apart a convenient, comfortable, and commodious room, in the school building, for the exclusiv use of children of the Roman Catholic faith during the opening exercises, and that said children are not "compelled to participate in said opening exercises, unless by their own voluntary choice."

The case was argued before Judge Mehart, who has now rendered his decision. His conclusions are:

"(a) That public acts of religious worship in administering affairs of the state are not *per se* inconsistent with any provisions of the Constitution; (b) that public schools are established as conservators of public morals; and that *it is* within the duty of their managers to teach virtue and morals by all appropriate means, 'including,' to use the language of the Supreme Court of the United States, 'the best, the surest, and the most impressiv.'

"It does not appear that the defendants hav used this power so as to violate the plaintiff's rights of conscience, or so as to infringe the provisions of the constitution forbidding preference to be given, by law, to any religious establishment as modes of worship, and the appropriation or use of the school funds, for the support of any sectarian schools. It follows, therefore, that the defendants, in authorizing and permitting the acts complained of, are acting within the scope of their authority; and that the relief prayed for must be refused."

Their ox having been gored by this judicial bull, the Catholics are very indignant, and propose to carry the case up to the higher courts. It sounds funny, though, to hear the Catholics talk like this:

"Public acts of religious worship are clearly *per se* inconsistent with the provisions of the Constitution as it now stands. The Constitution disclaims all right to impose a religion, by allowing every man to follow what he thinks best, proscribing merely that which is subversiv to the natural principles of right and justice or morality. Moreover, as the state has no right to impose an inward belief because it has no right to teach authoritativly or infallibly, it has no right to impose the outward manifestation of any inward belief. Hence we maintain that public acts of religious worship are clearly inconsistent with the explicit and implicit provisions of the Constitution."

The above, from the *Catholic Union and Times*, reminds us of that ancient couplet,

"When the devil was sick, the devil a monk would be;
When the devil was well, the devil a monk was he."

The position of the Catholic church regarding the public schools is that the school money raised by taxation should be divided between the sects. In a controversy just closed, between a citizen of Hornellsville, N. Y., and the Catholic priest of that place, J. M. Early, the priest, unwittingly, perhaps, disclosed the animus of his opposition to the schools. After railing at the people of Hornellsville because they would not elect a Catholic to the school-board, he said:

"How different in other places! Catholic schools are affiliated with the public schools and placed under the management and control of the board of education, and giv satisfaction. Rev. Father McNab, formerly of this village, was elected school trustee of the village of Medina. He was on both tickets, Republican and Democratic, and his candidacy was presented by the most eminent statesman of western New York, the Hon. Mr. Pitts, an *unprejudiced* Republican. *Father McNab was elected, and last week the board rented his school-house at* $150, *and employed teachers Father McNab presented.*"

There we hav it! Elect priests to the school-boards, hire their school-houses, and employ their teachers, and the Catholics are satisfied. In another letter, Priest Early further elaborated his plan:

"Catholic citizens desire to hav their schools placed under the school-board control and management; to hav the same text-books, same hours for study, under the same rules and disciplin as the other schools of the district, *with sisters qualified to teach and to be paid from the school fund as the other public school teachers are paid.* In fine, as they hav in Corning, Poughkeepsie, Lima, and in Livingstone county, and other places in the state, and in some Catholic schools in Connecticut. I want the tax-money we pay for school purposes to be spent on our own school-children and not spent on Protestant children."

We certainly hope the Catholics of Sharpsville may win in their fight, for they hav the right on their side. King James's version and every other version of every religious book should be excluded from the public schools. Judge Mehart's decision that the directors of Sharpsville school had not violated the Pennsylvania constitution is so plainly wrong that it must be reversed, unless the other judges are as prejudiced or bigoted as he. But when the Catholics attempt to put Priest Early's plan into force they must be defeated, or the future citizens of the country would be divided into two classes—Protestant and Catholic. The Freethinkers would hav no rights whatever; and wherever the Catholics had the majority, Protestants would exist only by the sufferance of the Roman church. Such a state of affairs could not be tolerated; it cannot be contemplated even without a shudder at the thought of the religious strife it would inevitably engender. We should hav the battles of the Reformation to fight over again, with Catholics murdering Protestants and Protestants killing Catholics. The civil strife which Grant predicted would be upon us.

The safety of the Republic is committed to the care of the Secular party.

Mr. Beecher's Two Deities.

"God's Personality" was the subject of last Sunday's sermon in Plymouth church. It was the first of the continuation of Mr. Beecher's philosophical discourses on the evolution of religion, begun last spring and interrupted by the usual summer vacation.

"From the beginning God had forbade the setting up of anything representing him," Mr. Beecher said. "The idea of God's personality was unthinkable, yet men believed in his personality, and that in his own way in the spiritual kingdom he would be discerned as God. He was without physical attributes, and had no relation to time. God was everywhere, and his whole being pervaded space. The Hebrew theology taught God everywhere, and the Greeks later adopted this view. The Roman mind was hard, but legal, and attempted to reduce everything to law. The Roman idea of God was as an engineer who stood afar and watched the mechanism he had made. Once postulate energy, the scientist said, and all can be explained. Energy was the great underlying force of this world. But," said Mr. Beecher, "that great underlying energy is God. We are floating in the being of God as ships floating in the immensity of a sea. God's personality was separated from all others. Human nature longed for a defined God. Now, Jesus satisfied this longing. He was the son of God, and took upon himself dimension and put himself under the limitation of time. He became like men, and was imprisoned in matter, yet living in the qualities of the Godhead. Everyone could fasten form upon Jesus, though it was evanescent. Pictures of Christ were poor things, and most of them simply reproductions of the Greek idea of manly beauty. Nowhere was a description of Christ given. To the sick he took the form of the heavenly physician. To the well man he represented the glory of God's workmanship."

Mr. Beecher has evidently borrowed Herbert Spencer's God. His Jesus he gets from his own luxuriant imagination. Neither of these two creations is Christian, and if the church adopts them it abandons Christianity.

Our Ex-Presidential Cat's-paw.

The *North American Review* will please forgiv us for transferring to our columns Mr. Astor's version of the interference by the United States in the affairs of Italy. It is a topic in which Freethinkers are particularly interested, and the American minister's account of what he did naturally may be looked upon as semi-official.

The first point of interest is the grounds upon which President Arthur and Secretary of State Fre-

linghuysen based their Paul Pry efforts. These grounds were that some American Catholics had sent some money to the Propaganda to repair the American college and establish a library. Minister Astor admits that these claims to a right to a hearing in the matter were unsubstantial. We should say so! They are no claims at all, and no lawyer versed in international law would consider them for a moment. The United States interference was, therefore, entirely unjustifiable, and would hav been righteously rewarded by a snub from the Italian government.

But so long as the United States had gone on its knees at the behest of a lot of priests in the interest of the pope, the conduct of the Italian government was most courteous. To oblige the United States the Italian ministry would stretch a point to "find a way." The way was found, and the college exempted from the action of the law. This was simply a generous concession to a friendly government. To the Catholic church Italy would concede nothing.

We do not think that when these facts are known, the church will hav the effrontery to again claim that Italy fears the Old Man of the Sea in the Vatican. The words of Signor Mancini must ring in their ears yet: "I tell you that if ever it comes to more than words for the possession of Rome, which is the keystone of Italian unity, I, who am an old man, and thousands like me, will go out with a rifle with the young volunteers, and fight to maintain what has been achieved."

Signor Mancini's was the only noble part in the whole transaction. The begging thief of Rome induced Arthur and Frelinghuysen to prostitute the American government to the purposes of the Catholic hierarchy. They pulled the pope's chestnuts from the fire, and all they got for it was scorched fingers. It served them right.

Editorial Notes.

AFTER January 1st, Mr. Green informs us, the *Freethinkers' Magazine* will be published monthly.

WE are indebted to the London *Republican*, George Standring, editor, for a beautiful advertisment, in the form of a page and more sketch of THE TRUTH SEEKER, and a portrait of the editor. If Mr. Standring had to put on a cast-iron blush at a small compliment we paid him, behind what screen of egotistical imperviousness shall we hide? We can only say, Thank you, Mr. Standring, on behalf of THE TRUTH SEEKER. May you liv to see the throne of the Guelphs an empty relic.

A GENTLEMAN traveling in Rhode Island met his old acquaintance Deacon Taylor, of the Episcopal church at Narragansett Pier, and during the conversation which ensued presented him with a copy of O. B. Whitford's "Bible Fabrications." The effect upon the deacon was startling. He took it home and read it, then burnt it. The next time he saw the giver he asked him if he had any more with him, as he wanted to buy them to burn, and would like to burn the author, too, as the book was decidedly wicked. The pastor of the church, Mr. Carver, also had a copy of the book given him, and the deacon says he intends to get hold of it and cremate that also. The deacon's brother, however, boldly proclaims his intention of reading the pamphlet, and defies the deacon to burn his copy.

A REPORTER of the *Catholic Columbian* has interviewed Governor Hoadly to learn his views upon the question of church exemption from taxation. The reporter laid before him a newspaper item which stated that he was in favor of taxing churches. Governor Hoadly said the item correctly expressed his sentiments. "Then you do favor the taxation of churches and asylums?" asked the reporter. "I certainly do." "And you did endeavor to incorporate an article to that effect in the state constitution?" "I undoubtedly did. I do not disguise my position on that subject. I am a thorough believer in the separation of church and state." The reporter left very much disgusted, and the next issue of the *Columbian* had an article against Governor Hoadly's position, and a paragraph asking, "Is it true that Governor Hoadly does not believe in the existence of a God?"

JAMES A. BLISS'S *Spirit Voices* for September says: "We most heartily indorse THE TRUTH SEEKER in its valuable work for humanity, in all its various departments. We know it has done more than any other paper we hav ever read to break down superstition in everything, and we heartily join them in every crusade against mental bondage. The greatest foe liberty has to contend against is that slimy snake we call Jesuitism. Its influence is felt in every direction. In politics it finds its way even to the highest offices in our land, and the Catholic vote is carefully considered and counted before each and every election. Burchard, the honest and fearless man, was railed at by Republicans because he 'told the truth.' Lay on, Brother TRUTH SEEKER; your circulation is much larger than ours, but even if we are little we are spunky, and second your every move against everything that does not giv to mortals absolute liberty and the use of a free conscience. We do not stand opposed to Romanism simply because it is Romanism. We oppose it because all Roman Catholics, from the lowest, ignorant layman up to its most learned cardinal or pope, surrender their reason and conscience to the church and are thus slaves ruling slaves. We in our work demand absolute liberty to reason and think for ourselvs. We also demand the right to act as we see fit, so long as we respect the rights of others around us. In this course we will not be hindered by the flattery of friends or the threats of foes, and, by the eternal, we will be heard."

THE *Rationalist* is the name of a new Freethought weekly journal published at Auckland, New Zealand. We are extremely pleased to note this evidence of the growth of Freethought principles in New Zealand, for unless there were Liberals to support it the paper would not hav been started by such level-headed men as the managers appear to be. The editor hides behind the name of "Ivo," under which *nom de plume* he has won renown in the lecture field. The editorials in the numbers at hand are vigorous, the correspondence interesting, and a vein of humor runs through the paper which makes it pleasant reading. We regret to see, however, that it is already quarreling with its older contemporary, the Wanganui *Freethought Review*. Freethought papers cannot afford to be jealous, or to fight their friends, either in New Zealand, Australia, England, or America.

OF the new work, "Rational Communism," just printed by the Truth Seeker Company, William E. Scott, one of the activ labor reformers of this city, writes: "It surpasses all I ever read in the line of reform, and, as a Socialist and Trade Unionist, I can recommend it to wage-workers and reformers as the best book for the solution of all their problems. The book is well worth the price when we take into consideration the amount of information it contains for those bent on reform, such as Socialists, Trade Unionists, Greenbackers, free soilers, free traders, etc., and a valuable book it is to show others the necessity of a reformation. The longer the reformation is delayed, the harder it will be to accomplish it, and I will guarantee that if all the societies that are organized for that purpose would act in one body, with the above book for a guide, it would not take long for them all to gain what they hav undertaken to accomplish separately."

ANOTHER, and until now unthought-of, steal from governmental revenues by the Christians came to light week before last through a decision of the Treasury Department:

"A pocket communion-service, imported by the order and for the use of Grace church, New York, as its permanent property, is entitled to free entry under the provisions in the free list (T. I., new, 771) for 'regalia . . . where specially imported in good faith for the use of any society incorporated or established for . . . religious purposes.' (Letter to Collector of Customs at New York.)"

Recording this miserable little theft of public money, the *Advocate* says that "if the Freethinkers had their way, this would pay double duty." To which we may answer for the Freethinkers that the *Advocate* errs. If the Freethinkers had their way this pocket communion-service would pay just whatever duty is assessed upon that class of articles, and no more. To pay less is to commit a fraud upon the people. If Christian honesty were not all pretense, a church would decline to benefit by such a petty swindle.

JUNE 13th THE TRUTH SEEKER contained an item based upon reports in the daily papers that the Rev. Dr. Sunderland, of Washington, refused to preach because Frederick Douglas was one of the congregation. By way of a Montana paper we learn at this late day that the reverend gentleman is very wroth with us for having given currency to the story. His explanation—and we giv it in full that we may undo whatever injustice has been done him—is this:

"The simple facts are that Mr. Douglas, with his family, came to our church on Sabbath morning, May 17th, simply out of curiosity, as I suppose, like a great many others who come to church for the same reasons nowadays, because President Cleveland had taken a pew in the church and they expected to get a sight of him on the Sabbath in this way. Mr. Douglas and his friends were shown to a seat and treated precisely as other strangers are; but it so happened that on that morning President Cleveland was absent. The next Sabbath, May 24th, I exchanged pulpits with the Rev. Dr. Storrs, of Orange, N. J., by an arrangement which had been made some months before. Mr. Douglas with his friends appeared in the church on that morning, also, no doubt supposing they would be sure to see the president in his pew. They were, as I am informed, treated in the same manner as before, but of course I was absent in New Jersey preaching for my friend. Out of these simple facts some newspaper reporters, bent on mischief, fabricated the whole story and hav sent it broadcast over the whole country."

Mr. Sunderland specifically denies that he refused to preach to Mr. Douglas's family, recounts what he did for Douglas at the close of the war, and adds:

"I hav suffered more for the attitude I took in relation to the colored people, and to Mr. Douglas especially, in those exciting times, I will venture to say, than all the men who edit THE TRUTH SEEKER and all their readers put together hav ever suffered from the same cause."

There is only one man who edits THE TRUTH SEEKER, and on account of his youth in those exciting times he could personally take no part in affairs. He did, however, suffer the loss of a father and several relativs in the war, while Mr. Sunderland was laboring principally with his organs of speech. But when Mr. Sunderland considers who the readers of THE TRUTH SEEKER are, he will acknowledge his error. To our certain knowledge there are scores of readers of the paper who suffered persecution at the hands of Christian mobs, or ostracism because of their Abolition principles. Nearly all of the old leaders of antislavery times are now Freethinkers, and nearly all, we are proud to say, read THE TRUTH SEEKER. We cheerfully acquit Dr. Sunderland of the newspaper charge of fleeing from his pulpit at the approach of a black man, but when he by implication puts the Freethinkers down among the pro-slavery people we must remind him that he speaks of that of which he knows nothing.

Lectures and Meetings.

F. M. HOLLAND, secretary of the Free Religious Association, sends us the following notice: A reception will be given to Moncure D. Conway in Chapel Hall, Tremont Temple, Boston, by the Free Religious Association, on Friday, Oct. 9th, commencing at 6:30 with a supper, at which Col. T. W. Higginson will preside. Mr. Conway will speak at 8 P.M. on "Our Armageddon." Reserved seats, fifty cents, at the *Index* office, 44 Boylston street, and of D. G. Crandon, 11 Hanover street. All friends of Freethought are invited cordially.

THE Manhattan Liberal Club opens Friday evening, October 2d, at the old place, German Masonic Temple, 220 East 15th street. T. B. Wakeman, the newly-elected president, will deliver his inaugural address. All are invited. THE TRUTH SEEKER reporter will be there.

THE Cedar Rapids, Iowa, debate between Jamieson and Williams has been postponed. The understanding was that it should take place beginning the 12th of October, but the elder wanted it to begin the 1st. Jamieson consented, but the Opera House had been engaged for the 12th. Mr. Jamieson will now remain in Missouri one month longer. Address him at Burlington Junction, Mo.

The Tent.

ALLIANCE, O.—We arrived here on the 18th instant, and found the Tent handsomely pitched, and our coming very thoroughly advertised by our faithful tent-master Tilney.

The tent is pitched in the lot adjacent to the Liberal Church, a very handsome brick structure, built for and dedicated to the advancement of universal mental liberty. The main room is 65x40, with seats for five hundred. This beautiful building was erected in 1879 by Liberals of Alliance. Mr. Caleb Steel gave $4,000, George Thornbury, Jesse and Samuel Erwin, A. W. Coates, and others contributing the balance. The interior is elegantly frescoed, and all the appointments are first-class. Regular meetings are held every Sunday morning, and there is a large attendance of ladies and children, all of whom evince earnest interest. The order of exercises is excellent. We will endeavor next week to giv full description; we can only state now that it reaches our ideal of a science school on Sunday.

We commenced lectures in the Tent on Saturday evening, the 19th instant, with a very large audience. Sunday afternoon every seat was filled. Our tent-master counted twenty-four teams hitched in the vicinity of the Tent. Many came long distances, from ten to twenty-eight miles.

Sunday evening, long before the appointed time, every foot of space on the free seats was occupied. At 7:20 P.M. standing room only, and crowds all around outside, who in more senses than one were out in the cold.

It has never been our happy fortune to address a more intelligent or interested audience. Despite the discomfort of the vast crowd, all under the canvas remained to the end, and gave undivided attention, many noting proof texts used in our lecture.

We distributed a large number of TRUTH SEEKERS and Liberal publications, and our book sales were quite large.

As the New York Freethinkers' Convention at Albany, N. Y., was in all respects the most brilliant, successful, and influential for good—exceeding all preceding conventions—so the Congress of the National Liberal League, to be held at Cleveland, Ohio, Oct. 9th to 11th, in numbers of representativ Liberals, in interest and importance of its action, will beyond doubt vastly exceed all other gatherings ever held in the interests of universal mental liberty.

None can afford to be absent. It will be a memorable event of a lifetime to hav been present at the great Cleveland Congress of the American Secular Union in '85. The mere intimation that Col. R. G. Ingersoll will preside at the Congress awakes a furor of enthusiasm that insures most glorious results.

We shall continue lectures here in the Tent until Oct. 1st. The evenings are very cold. We shall be compelled to close our Tenting season at this place.

Special Notice.—We return our most grateful thanks to the dear friends who so generously responded to the appeal in our behalf on account of Tent labor, made by Brother T. B. Wakeman at Albany, N. Y.

The prompt alacrity with which the amount was given made it doubly acceptable. To one and all who hav contributed to the Tent fund, we can only say "Thank you;" but our unceasing efforts to become worthy of their confidence and kindness shall best prove our gratitude.

We hope at least one more Tent—if not two—will be in the field next summer. C. B. REYNOLDS.

Mr. Putnam in Ohio.

I arrived here Saturday afternoon and found Reynolds and Tilney in good working order and doing splendid service for Liberalism. I immediately went to the Tent, and was quite delighted with its perfect arrangements and beautiful appearance. In the evening there was a large number present; every seat was occupied, and it has been so every night since Mr. Reynolds has been in the place. Large quantities of Liberal literature are distributed, with judicious care, and in addition many of the best books and pamphlets find a constant sale. The audiences are intelligent, appreciativ, and evidently enjoy the novel and instructiv lectures that are given. Besides the old standbys of Liberalism, there are many new elements gathered together, especially of the young. A great labor is being done indeed for pioneer enterprise, and the Tent is a success. Long life to its white radiance, which shall symbolize the glory that is to be—the bloom of nature's life itself.

All are excited in the neighborhood about the Cleveland Congress. Fifty or sixty will come from this place, and all along the route there will be a large attendance. Excursion rates will be made and published at the earliest possible moment, and handbills will be struck and circulated through all the neighboring towns. The Congress will begin on Friday afternoon at 2:30 in order to allow all friends coming by railroad to be present at the introductory address by the president, Robert G. Ingersoll. The secretary lectured last evening, and will join work to-day, Sunday, with Reynolds, and then proceed to Cleveland Monday for local business arrangements for Congress. J. D. Mallonee, chairman of Cleveland committee, will co-operate with him and Arthur Tilney. All goes well. SAMUEL P. PUTNAM, Secretary.

Alliance, O., Sept. 27, 1885.

Letters from Friends.

FRESNO, CAL., Aug. 30, 1885.

MR. EDITOR: Please giv me a small place in your paper to answer some remarks that were published in the *Republican*, Aug. 22d, by some person signing himself "X." "X" makes an excuse for the clergy, saying I taunt the believers in God. I do not taunt them; I think that there are good, moral, and honest believers, but I do think that they are deceived and deluded by erroneous preaching. "X" says that I must think that God takes delight in making his creatures miserable. Yes, "X," that is what I think. The Bible says he will blind his creatures' eyes and send them strong delusions that they may believe a lie, that he may damn them; then he will laugh at them and mock them in their alarm.

"X" speaks of the God that I worship. I do not worship the Bible God, and if any clergyman, any Sunday, in his own church, will giv his reasons why he worships God in thirty minutes, and giv me the same time to giv my reasons why I do not worship the Bible God, I will accept the debate. Then let him giv me thirty minutes to object to his reasons, and he can hav all the time he wants to object to my reasons.

"X" says, "What a pity it is that some of the wise ones do not rule!" If that is the best answer to my questions that he has, I am sorry for him and forgiv him.

"X" says he is sure that if human affairs were left to men they would be no better than now. I am sure that they would be one hundred per cent better. I will state the question plainly. Is God to blame for all the evils caused by floods, drouth, and untimely rains? God made and keeps in existence all the flies, worms, bugs, insects, vermin, and wild animals, for the purpose of doing what they hav done and are doing, and they are blameless and innocent. If God is not to blame, who is? If "X" ruled over Fresno county rain and pest would be one hundred per cent less harmful then now. "X" denies it. I will ask "X" to prove that. (1) Would you be in favor of a flood in Fresno city and county with all their evils? (2) Would you cause a drouth next summer with all its evils? (3) If you owned a ranch of one thousand acres, well seeded, would you hav rain and good crops, or no rain and nothing? (4) If you owned a vineyard of one thousand acers, would you hav it destroyed by worms, bugs, and insects, or would you prevent it? (5) If you owned an orchard of one hundred acres, would you hav it destroyed by vermin and wild animals or save it?

"X" says, in a dry time a preacher prayed for rain and it came, and too much for one old farmer, who said, "That old fool-preacher always overdoes it." I think if he would come to Fresno and hear the preaching about an unknown and unthinkable God, and other very unknown, unthinkable, and unreasonable things, claimed to be divine facts which must be believed and obeyed, that old farmer would say the fool preachers are overdoing it at Fresno City.

GEORGE PADDINGTON.

BRATTLEBORO, VT., Sept. 12, 1885.

MR. EDITOR: In to-day's TRUTH SEEKER I observe that Mr. C. B. Thompson is seriously inclined to doubt that such a desire or feeling as a wish for total annihilation can be really indulged in by me. Allow me, please, to disabuse this gentleman's mind, in regard to the question involved, by repeating that *such is my sincere wish*, and I desire no other heaven than that—a dreamless sleep. Yes, I reiterate, and most emphatically, that were I aware at the moment of falling asleep that I should never wake to consciousness again, I should feel just as heavenly, and if Mr. Thompson will take pains to make a few inquiries, he will find that I am not alone in this matter concerning eternal unconsciousness.

I am getting along in years, somewhat, having reached the age of nearly sixty, and my mind is the same new, relativ to death, that it was forty years ago.

I hav thoroughly investigated the Spiritualistic theory of a future life for twenty-five or thirty years, and I am heartily disgusted with the whole business, for there is neither sense nor reason in its methods, and of all isms in existence, Spiritualism is the most irrational and inconsistent. Take, for instance, the fact that the majority of Spiritualists believe in God and prayer, although not a particle of evidence can be produced of the existence of one or the efficacy of the other, yet that belief is adhered to by them with a dogged pertinacity which is only equaled by their faith in the "unknowable," and anyone who is presumptuous enough to question the genuinness of God almighty, or the beneficial results in answer to their long-winded and senseless jargon, called prayer to the "Great I Am," is considered by them but a little better than a beast, and especially so should he believe in common with thousands of others that "death ends all." Brother Thompson, I am with you heart, hand, and pocketbook, in the great, grand, and noble cause for liberty and Freethought, and the emancipation of benighted minds from ignorance and superstition. Further than that I hav no sympathy whatever with any form of priesthood, priestcraft, heavens, hells, prayers, devils, gods, or God, as I do not care a fig for any of them, for the former I detest, and the latter I *defy*.

Yours for reason, first and always, A. L. FRISBIE.

NEW YORK, Sept. 16, 1885.

MR. EDITOR: In haste I send you this. It is an extract from a letter just received. You will here see that the work of THE TRUTH SEEKER and all Liberals is no holiday pastime. Mind, this is a visit to the father and mother. "I am come to set a man at variance with his father," etc.

"I hav a sister about eighteen. On my arrival here, they sent her immediately to New York, for fear she would be imbued with my spirit. Both of my sisters were commanded to shun me as they would a viper, and even if they should so far forget themselvs as to notice me, they forfeit their rights to their parents' home, also their home in New York, and their situation at Madame ——' (a Roman Catholic devotee, acting under the influence of her priest—for they consult their priest even as to their relations with their wives or husbands; he comes between, interferes with the most sacred, the most private relation of life). "I hav discovered it is the priest here that suggested I should be hardly dealt with. I hav given the idea here, not the particulars, because it would be betraying confidence, and wrong in me to do so.

"I see plainly that these Christian fanatics would grind all the Liberals in the mill of their God if they only could. The only thing that I regret is that I went back to them the second time. Like a fool, I was moved by my sister's tears and the sad tale of her loneliness, but time has proved it was but a bait to catch their fish. I often look back to the days of my childhood when I thought the ground I stood upon to be as solid as the pillars that prop the universe, but now I see the chasm widening each day. If I would dare look down into its yawning depths, I would become dizzy and fall. Almost on every side you hear the approval of the Christian doctrins, but grim experience has taught me to curse them, for, instead of making noble souls, they make beastly ones."

I consider, MR. TRUTH SEEKER, the testimony valuable, for it is a faithful record of what is going on to-day; and if there is anything in God's world to waken the flagging zeal of any Liberal, it is the fact of a young, refined, struggling girl being thus crushed by her own flesh and blood, and by devilish priests. "I tell thee, churlish priest, a ministering angel shall my sister be, when thou liest howling."

Yours in love, faith, and fidelity, AMICUS.

WOOLSONS, PASSAIC, N. J., Sept. 15, 1885.

MR. EDITOR: In your issue of Sept. 12th, Mr. Harrison Hays says *Leptandra Virginica* is a capital snake remedy. I am very much obliged to him, for I walk about every day in danger of being bitten, and I am sure if I had been in the past I would not hav known what to do. It is a plant I know well, and hav known long as a border plant of elegant habit and pretty spikes of white flowers—neat, but not gaudy. I never before was induced to inquire as to medicinal qualities. I find from my "Notes on Lectures on Economic Botany" that it is official in the United States Pharmocopœia, used internally only. The fresh roots are used in the form of a decoction as a violent purgativ in extreme cases of constipation, and an *impure resin* (a specific) from the dried roots is largely used in place of mercurials, as a cholagog in evacuating or nullifying bile in very bad cases.

I do not ask for a free advertisment, although I will mail a plant to anyone for thirty-five cents. I can't giv it away, or I gladly would. I am in the trade. Yours truly,

T. D. HATFIELD.

EAU CLAIRE, WIS., Sept. 13, 1885.

MR. EDITOR: In your last number, B. F. Robbins wants to know if things "would be better if all the good elements were extracted from government, and it were left without any redeeming features." In the opinion of all Anarchists it would, for in that case government could not last a day. It is the attempts of good people (with more zeal than knowledge) to reform government first and then everything else by means of government—or, still more illogically, to reform all their neighbors by means of an unreformed government—which still prevent so many from seeing that government is only one of the devices by which knaves rob—let's see, what kind of people is it that they rob?

Brother Robbins says he "cannot see the propriety of withdrawing from all participation in government, and giving up to the worst portion of the people the management of the same." But I say the worst portion of the people hav always had, and always will hav, the management of it so long as it exists, whereas they would not be allowed to manage it, nor it to exist, a month, but for the aid and comfort given them by mistaken persons who do not belong to the worst portion of the people. Once get enough people to resist the payment of taxes, and government must go, for the reason that its expenses would continually exceed its income. This is what would be done if the enemies of official rascality were wise in their generation. And if it did not prove sufficient to finish up the job, then, but for the aforesaid mistaken good people, dynamite would forthwith be called in for that laudable purpose.

C. L. JAMES.

LIBERAL, Mo., Sept. 15, 1885.

MR. EDITOR: At last I am compelled to join the epidemic that seems to be raging, viz., writing *at* Aunt Elmina. I hav desired to remain quiet on this subject, but forbearance ceases to be a virtue. In Aunt Elmina's letter to THE TRUTH SEEKER last week, she refers to a clairvoyant reading given one of her letters by a "noted clairvoyant and editor of a paper." So far, so good. Had she stopped there, all would hav been well; but she says that the reading was "gleaned" from her letter. Now, in justice to myself, as the noted clairvoyant and one of the editors of the *Liberal* (Liberal, Mo.), I must set Aunt Elmina straight in regard to my private opinion of her letters and articles on Spiritualism.

The clairvoyant reading was a surprise to myself, for, like many others, I believed Aunt Elmina to be dishonest with mediums, for certainly she received evidence enough of the truth of Spiritualism, on her trip of investigation, to hav made a convert of her, had she had any desire to be convinced. She acknowledged that she was puzzled by one slate-writing she received; but, after visiting Truesdell, she knew it was a fraud because Truesdell said it was. Is it possible she could put more faith in Truesdell's word (a self-convicted trickster) than in the evidence of her own eyesight? Surely not, if she was honest with herself and the mediums. She denies the Ann Lee message published in the *Liberal*, claiming that the "thee's" and "thou's" were not correct, and the plain language, as she terms it, was not used correctly. Now, as private letters are becoming public property, allow me to say to Aunt Elmina that in her personal letter to myself on this very subject she commits the same errors she accuses Ann Lee of doing, proving that her letter to me was a fraud, and that Aunt Elmina never wrote it, for she (Aunt Elmina) claims to use the plain language correctly. And right here let me say, if Aunt Elmina is honest in claiming to be a Materialist, why does she cling to the language of the Bible as her standard? This proves conclusivly to my mind that Mrs. Slenker still clings to the tenets of her sect. Taking her writings and letters as a criterion, they are decidedly adverse to Elmina, and therefore I could not hav gleaned her honesty of purpose in this matter from them, as any true critic will acknowledge. The clairvoyant reading was given as received, and, I confess, has made a change in my mind in favor of our friend Elmina. I rely on the judgment of those gone before, and accept their reading as the truth in regard to Aunt Elmina's honesty of purpose, knowing that spirit friends can read the soul, while we in the mortal life must be content to judge by appearances. I should hav remained quiet in the controversy, even hav borne the fraud accusation in the Ann Lee message, but the "gleaning" from her letters she accused me of was the last feather that broke the camel's back. Please excuse me, Aunt Elmina, but this time I was bound to talk back just a little bit.

SALLIE CAVE SCOVELL.

SERMONET.

TEXT: "Now the word of the Lord came unto Jonah saying, Arise, go to Nineveh, that great city, and cry against it, for their wickedness has come up before me" (Jonah i, 1, 2).

My beluved bruthren and sisteren, yu diskuver bi the tex that the wurd of the lord kum to Jonah. How it kum to him, or hu brot it tu him, is sumthin yu needent giv yourselvs eny truble about, fur the Bible saze so, and that iz suffisent fer al uf us. But Jonah knu that the Lord wanted him tu go tu preach tu 120,000 peple hu dident kno ther rite hand from ther left. But Jonah dident relish the job, so he struk out to anuther quarter. He dident like to risk his life amung so meny wicked, ignorent peple. But when he got on the ship, and the storm arose, he wus aslepe, while the cru got skeered and each praid tu there gods tu save them. But this doing no good, they went into the lottery bizness, and Jonah being the prize, they konkluded he wasent worth keeping, so they heaved him overbord; and the big fish seeing him, took a liking tu him—tuk him in out of the wet. But, akording tu the tale, he proved himself tu be a bad brekfast for the fish, for he had his hed repped up in tobako leaves, wich kaused the fish tu womit him up—allso it made the fish sik, fur he run klene out on shore before he spued. But droppen this part ov the subjek, we will pas on and follow Jonah into Nineveh, when he told the peple that they wood all be destroyed if they dident repent. They being so ignerant, was easy purswaded. And then kum the rush for sakkloth, because the Buke saiz they kivered themselvs and all the uther beasts with sakkloth. This brot grate joy tu the weavers, for they was on a strike, and up went there wages, for there was a grate demand for sakkloth. But what wikednes their beasts had dun i kant tell yu, unles they had sum bad kiking mules. But there wus a grate spekulation in sakkloth, and God spared the site fur the sake of the spekelaters. And that made Jonah mad, and he konkluded to quit preeching and go to razing gourds. But when he got in the shade of the gourdvine, God followed him there and stuk a worm on the stalk, wich killed the stalk and left poor Jonah settin in the sun. And that made Jonah madder. And we kant blame him much, fur God lide to Jonah, and dident destroy Nineveh after telling Jonah he would. But then, God had made Nineveh, and Jonah to, and had a rite tu do with his own as he pleased—and Jonah had no bizness to run away when God told him to go preach to the Ninevites.

You will find the rest of this sermon in the Book of Jonah, in regular order, in the inspired wurd.

REV. TIMOTHY TUGMUTTON,
Pastor ov the Church ov True Believers.

CORVALLIS, OREGON, August 27, 1885.

MR. EDITOR: Please allow me a few words with C. L. James. He starts out with the assertion that the idea of our government being a social compact for the repression of crime and the good of the people is an exploded fiction. He ought not to imagin something exploded every time he shoots off his mouth. If there is any fact made clear by the history of our government, it is that it was established by the will of the majority. If Mr. James does not want the majority to rule, it is self-evident that he favors minority rule, and if the minority were reduced to Mr. C. L. James alone he would probably be the most perfect government on earth. My personal acquaintance with law and government haters is that they are the most self-asserting and tyrannical of men, the social and (would-be) political Ghengis Khans, whose real grievance is that their great abilities hav not been appreciated. Progressiv civilization would be impossible without some self-sacrifice—the giving up somewhat of our personal freedom; but the gain is worth all it costs. Does Mr. James want to become a savage in order to become free? If so, Terra del Fuego is the place for him. According to Darwin, in his trip around the world, the Fuegeans hav neither laws, or officers, or priests; each person is a law unto himself. Yet they are supposed to be the lowest savages on earth. Perhaps many of our laws could be made better and some done away with to our advantage, but I hav little to complain of in that respect. Many social usages are more troublesome, humiliating, and unjust than our laws. Petty peculation in our daily business absorbs far more of our income than taxes do. Mr. James will please excuse me for thinking we need a change for the better in our people more than in our government or laws. L. JOY.

READING, KAN., Sept. 14, 285.

MR. EDITOR: Inclosed find postal note, to pay as per advice. Thanks for not stopping my paper when time expired. My family would feel lonely on the Sabbath if we did not receive THE TRUTH SEEKER. Under my own responsibility I hav endeavored to add new subscribers. I would like THE TRUTH SEEKER read in every family, to help lay down the bars of religious prejudices, supernatural dogmas of faiths and beliefs,

and bring into closer proximity our relation as a human family. The ideas of Colonel Ingersoll are immensely grand and comprehensiv. A Baptist missionary was in our town last Sunday. In giving his statistics, he said that every soul saved by the water-route Baptist church cost only $2.30. In Kansas the river route is the cheapest. Much has been said about our free country; I fail to see its freedom. In England it is church and state; in this country it is state and churches, Sunday laws and chaplains. The public press, with few exceptions, supports these suckers. W. O. DAVIES.

EUREKA, KAN., Sept. 13, 1885.

MR. EDITOR: I came to the above little city the last of May. I hav children here, and am visiting them after a nine-years' absence. The town has five rival churches, and the outward guise of Christianity is the only passport into the society of the blood-bought elect. Old-time acquaintances, many of them, see me now from out the corner of their eye in passing, having ostracized me for scattering my copies of THE TRUTH SEEKER where I thought they would be read. There are four men here that hav read a large number of papers and pamphlets lent them, and I was led to hope I might send at least three subscribers when I renewed my subscription to THE TRUTH SEEKER, September 1st. But money is scarce here, and they hav not felt like sparing the money at this writing. I will send their names and three months' trial subscriptions for at least two by the 1st of next month.

SILAS GLEASON.

MONEY AGAIN.

MOUND CREEK, KAN., Sept. 20, 1885.

MR. EDITOR: In THE TRUTH SEEKER, August 22d, your correspondent "Holt" asks, "Where is your basis?" When a government issues money on value received, whoever asks "Where is your basis?" does not understand what money is, for the basis is the one particular fact of the value received by the government of the individual—which value was individual cost—and the law power.

Friend Holt says: "A debt must be contracted before money can be issued." That is true; and it is true, also, that *credit* is contracted at one and the same time. That is a condition precedent of the necessity of the issuance of money.

Example: A. does a job of painting the Capitol at Washington, say $10. Now, until this account is paid there exists a vacuum of government's debt, and A. the painter's credit.

Watch out now, for right here hinges a deal of financial clap-trap. In the case in hand, which party is debtor? Clearly the painter is creditor and the government or nation debtor. The painter is now handed his money, which reads thus:

Ten dollars—a full legal tender issued to A. on value received. UNCLE SAM.

Now, how stands the account? The vacuum of creditor and debtor is filled. Both debt and credit are eliminated. And that which killed both livs a law-created fact, based on what it cost the individual who received it, and whose credit it paid when received, and based on the value the government admits it received by the *nomen* stamp on its face, and to which it has affixed the legal power, to first cancel government's debt by its first step into circulation. Hence we hav forever a living law fact based on cost and value received, the *summum bonum* of associated power, money, which money is neither debt or credit, a forced loan, or redeemable.

But my friend Holt says, "Hence money is credit in circulation." Money cannot be either debt or credit, for it kills both and still livs. My note for value received circulates; it is evidence of my debt that circulates, and confidence that I will pay it makes my debt money circulate. Did I possess the entire law power of the nation, then I could make money, and its beneficence would inure to me; the money would be the nation's forever, and it would cancel my indebtedness forever for the value I received, for which I gave the notes. Can't a child see the beneficence of public money? Take our case of the painter. Ten dollars benefit to the Capitol. The ten-dollar debt paid by the legal tender given by Uncle Sam. Ten dollars added to the present volume. Ten dollars in the hand of the painter equal to his labor-cost, to say nothing of a family fed and clothed, and we hav, by the benefaction of the issuance of national money, forty dollars, absolutely thirty dollars gain—national gain—without interest, minus the cost of stamping and issuing the money! No logic can refute it. That is a money and basis worth contending for, and ought to fully satisfy the most fastidious. ELIAS LEE.

THOMSON, MO., Aug. 30, 285.

MR. EDITOR: We hav just had a series of lectures in Carbon, Ind., by C. B. Reynolds, who came there and delivered his first lecture on the 15th. He was expecting his Tent. It not having arrived, we erected a rostrum in the grove, from which he lectured out in the open air to large audiences till Friday evening, when the Tent arrived, about 5:30. A number of the friends assisted in erecting the Tent, and by that time there was a large audience assembled. Rain began to pour, but the Tent was filled, and a large number had to go home, not being able to get in. Some of the religious element made some disturbance previous to the arrival of the Tent, but got ashamed of themselvs, and everything passed off peaceably to the end of the lecture.

Mr. Reynolds is a man of great energy and perseverance. His lectures are masterpieces of facts and truths, demonstrated by eloquence, humor, and sarcasm. He has left a lasting impression in Carbon, many acknowledging that they had been duped by priestcraft, but would never be again. Mr. Reynolds is undoubtedly the right man in the right place.

Mr. Reynolds and Mr. Tilney, the genial young musician, remained from the 15th to the 23d. Having delivered some ten or eleven lectures, they pulled stakes for Logansport, Ind., leaving behind them many friends. I actually believe the people were sorry to see them leave, for there was as much, if not more, interest manifested up to the last night as at any time before. WILLIAM OLDHAM.

NEW ALBANY, IND., Aug. 28, 285.

MR. EDITOR: If it will not be infringing on your valuable space, I would like to answer some letters from friends through your columns in regard to the plans of the "Liberal, Mutual, and Scientific Society." It will probably interest some others that hav contemplated entering a society of Liberal, communistic tendencies. I hav received several letters asking "if all [be compelled to] contribute to a common fund, will this not exclude moneyless Freethinkers?" As an answer to these, and for the information of others, I will try and giv a brief outline of our proposed plan.

All members (and others) will contribute to a fund as much as they can, or wish. This fund to be equal joint-stock of all members.

With this fund the society will purchase land, stock, stores, build houses, etc. If there is not enough donated to meet the requirements of the society, it (the society) will borrow from members who hav it, or from other sources, enough to meet their wants.

I think this will giv moneyless Freethinkers a chance. I am certain there will be no trouble of getting all the help we want from those who hav it, either as a loan or contribution.

I believe I hav, in former letters to you, given our principles, "Giv to the producers the benefit of what is produced." We want to hav a just distribution of wealth. As Henry George says: "If some men hav not enough to liv decently, do not others hav far more than they really need? If there is not wealth sufficient to go around, giving everyone abundance, is it because we hav reached the limit of the production of wealth? Is our labor all employed? Is our capital all utilized? On the contrary, in whatever direction we look, we see the most stupendous waste of productiv forces, which if permitted to freely play, the production of wealth would be so enormous that there would be more than a sufficiency for all. There is in nature no reason for poverty, not even for the poverty of the crippled or decripit. For man is by nature a social animal. But if we will not adapt social organization to natural laws; if we allow dogs in the manger to monopolize what they cannot use; if we allow strength and cunning to rob honest labor, we must hav chronic poverty, and all the social evils it inevitably brings." To adapt our organization to natural laws is our object.

And if our friends, and the lovers of humanity, will giv us a little aid, we will soon hav an organization that will contribute more happiness, and giv more help, where it is needed, than any of the orthodox secret societies and institutions in existence. Yours very truly, E. E. PARK.

OWEN SOUND, ONT., Sept. 14, 1885.

MR. EDITOR: Hav you anything that will do good work to put in the hands of a child of twelve, whose father is a Freethinker, but whose mother is not? I want something to giv her to make a start with. Do you see?—the design should not be too plain.

Now many, many thanks for sending THE TRUTH SEEKER after the time was up. I hope you had a grand meeting at Albany; I should hav liked to be there, but I am a cripple, and this money I send was made with the buck-saw and the ax. I remain yours, CHARLES DUNN.

DOWAGIAC, MICH., Sept. 8, 1885.

MR. EDITOR: This being a rainy day, Mr. Knapp is spending it in the house, and has just finished reading Watson Heston's article in THE TRUTH SEEKER, and I hasten to thus publicly thank him for using his pen so nobly and valiantly in behalf of the toilers all over the land. May his pen never need be turned into a sword in defense of the same! Every drop of blood in my veins is burning, yea, curdling with indignation at the moral cowardice and lethargy shown by our leaders on this labor question! Enough, as I hav only room to say that I want Helen Gardener's book, if extant, and inclose amount. ABBIE KNAPP.

BELLEVILLE, KAN., Sept. 17, 285.

MR. EDITOR: Inclosed with this you will find $3, for which please send THE TRUTH SEEKER to an old and true friend of D. M. Bennett, our silent but ever remembered and revered co-worker in the cause of humanity.

Now if anyone else says, "Stop my paper," I will try at least to get as many new subscribers as possible to take his place.

Truly yours, DR. H. PATRICK.

ROCKY COMFORT, ARK., Sept. 7, 1885.

MR. EDITOR: I don't see any letters from this part of the moral vineyard, and therefore conclude there are not many of our sort in northwestern Arkansas. But there are a few.

The Methodists hav got through with a protracted meeting here. They are not as tenacious as they used to be. There is a considerable falling off from what it was some time ago. There are but three here who would not kneel when they said so—two Freethinkers and one Universalist, and their pilot gave us hallelujah, you bet.

Will you please tell us in your "Answers to Inquirers" how long Robert G. Ingersoll has been an Infidel or Freethinker.—[We do not know.—ED. T. S.]. M V. GAUTNEY.

PORTVILLE, N. Y., Sept. 18, 1885.

MR. EDITOR: I think my subscription to your valuable paper must hav nearly, if not quite, expired; hence I inclose $3 for the same another year. Please do not let me lose a number, as I want to be sure and not lose the report of the Albany Convention. THE TRUTH SEEKER coming to our family weekly is about the only social advantage we hav here, as the dry-rot of superstition struck this place in its infancy, and Liberalism and Freethought are unintelligible words to my neighbors so far as I know.

I would like to say a few words on the Liberal monument business, to free my mind if nothing more. I see the Bruno Statue Fund is growing slowly. Now, I am glad of this, glad that freedom and knowledge hav at last wrought in the hearts of the people a desire to do justice to some of the martyrs to whom Liberalism owes so much. But would it not be more consistent with the spirit of progress, more in accord with humanitarian work, to make such a memorial in the form of a school of philosophy or science, or even a home for destitute Liberals in old age? Many of these hav given the best energies of their life to promulgate the truths of Freethought; their work hav they done "without money and without price;" yet in their old age they are homeless. Would not such a home built by Liberals of this age be a more fitting tribute to our martyred dead than any monument of marble or stone?

Yours, for universal mental liberty, JOHN L. BROOKS.

CINCINNATI, O., Sept. 20, 1885.

MR. EDITOR: From the standpoint of reason and sound sense, doth it not look as if large portions of the community are on the verge of lunacy. Behold the antics and monkeyshines of the rabble known by the queer name of the Salvation Army. Another army should be organized to rescue the silly people from this noisy and turbulent crowd of hypocritical fanatics. They are a disgrace to civilization, both of body and mind. Then, again, that other very strange and peculiar sect of religionists who so enthusiastically say they see the ghastly ghosts of those long since extinct. Sir, whenever persons are in so deplorable a state of mental aberration, it is a painful experience to the minds of those who stand free from such religious frenzy. Pitiful, indeed, is the state of those who hav become so infatuated as to sink their minds in the Maelstrom of spookite speculations and wild fanaticism, which are leading many to the dismal asylum for the insane where human intellect is a total blank.

Every writer and every publisher should use every effort to persuade and clearly show to these mistaken people that real happiness can only be secured by shunning these unwise and cranky ways, and having a well-balanced brain to guide us daily in the path of solid truth and genuin sense, for our individual benefit right here and now. All anti-natural ideas and pursuits hav a tendency to unbalance the mind and make persons fit candidates for the madhouse.

Fraternally yours, T. WINTER, Materialist.

LABOR ADVOCATE OFFICE,
WABASH, IND., Sept. 18, E.M. 285.

MR. EDITOR: The grand old TRUTH SEEKER comes to me replete with the wisdom of humanity, teaching self-reliance as the only remedy or recipe for evolving out of wrong conditions. How I wish I had the ability some of your writers evince! I could make my paper more effectiv in cracking the orthodox nut in this city and county. I tell you I am stirring them up in great shape; twice I hav been threatened with the demolition of my office, but I consider it but the vapid mouthing of an over-zealous but harmless orthodoxy. Their fangs hav grown old with age; the sun of Freethought has so warped their teeth that not only are they incapable of incisiv work, but the enamel is so affected that they are fast giving way to decay. I am, with a few other Liberals, trying to get Robert G. Ingersoll to giv a lecture here in the near future.

My paper is run in the interest of Liberalism and labor, and an amusing incident came to my notice last night which I can not use in my paper, and I will giv it to you. As I hav no press at present, I print only one page at home. I hav inserted the Nine Demands of Liberalism, and, as I am short of room, I hav not inserted, as I intend to as soon as I get a press (I only want one large enough to print one page of five column folio), the Preamble and Declarations of Principles of the Knights of Labor. And here comes the difficulty. An Assembly of the Knights of Labor has lately been organized here, and a gentleman is keeping company with a young lady; by some means she had been told that her affianced was a Knight of Labor, and having procured a copy of my paper, as it is the only Knight of Labor paper in the county, she read it carefully (of course she is a church-member); soon her eye struck the Nine Demands; carefully marking articles 4 and 7, she laid it away for the next Sunday-night interview, at which time she blandly informed him that, if he did not leave the Knights of Labor, she would never! no, never! speak to him again; she never would hav anything to do with one that belonged to an organization that advocated the abolition of the Lord's holy day, and the taking the Bible out of the public school. Not a bit of it! He did not hav a constitution and by-laws of the Knights of Labor, so his efforts to convince her that the Nine Demands was the rule of action of the Liberals, and was not the Preamble and Principles of the Knights of Labor, were fruitless, so he came to me and I gave him the Preamble and Principles of the the Knights of Labor, and peace reigns in that quarter. I am a Knight of Labor, and am satisfied from as much observation as I hav had it is a grand organization for the wage-workers; it recognizes no Protestant, Catholic, color, politics, or sex in passing upon the eligibility of an applicant, and then it has no religious ceremony in opening or closing an assembly. Inside we simply are Knights, not Protestants, Catholics, Republicans, Democrats, Infidels, white, black, male, or female distinctivly, and, further, in every other organization I hav been acquainted with, in taking the obligation, there were either words or actions by which we recognized a God and asked his help to keep that obligation, but in this I had only to simply affirm. An exchange says, "The Knights of Labor is rapidly educating old party ideas out of its members." And I find those that are strong thinkers and activ participants in the labor movement are further and further from the pale of the church. Should they not be, when the Christian "rule of action"—that crude Bible—says, "Submit yourselvs to every ordinance of man for the Lord's sake?" When we strike out to think for ourselvs, we soon find by reasoning from effect to cause that the teachings of the Bible are the protoplasm of all oppression, especially of the wage-worker. This is why I run my paper as I do. I am striking at the root of this powerful evil, the only true way to uccess. Yours, etc., ARTHUR C. EVERETT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

When the Cows Come Home.

With klingle, klangle, klingle,
'Way down the dusty dingle,
The cows are coming home;
Now sweet and clear, and faint and low,
The airy twinklings come and go,
Like chimings from some far-off tower,
Or patterings of an April shower
That make the daisies grow;
Ko-klarg, ko-klarg, koklinglelingle,
'Way down the darkening dingle,
The cows come slowly home;
And old-time friends, and twilight plays
And starry nights, and sunny days,
Come trooping up the misty ways
When the cows come home.

With jingle, jangle, jingle,
Soft sounds that sweetly mingle,
The cows are coming home;
Malvine, and Pearl, and Florimel,
DeKamp, Redrose, and Gretchen Schell,
Queen Bess, and Sylph, and Spangled Sue,
Across the fields I hear her oo-oo,
And clang her silver bell;
Go-ling, go-lang, golinglelingle,
With faint, far sounds that mingle,
The cows come slowly home;
And mother songs of long-gone years,
And baby joys, and childish tears,
And youthful hopes, and youthful fears,
When the cows come home.

With ringle, rangle, ringle,
By twos, and threes, and single,
The cows are coming home;
Through the violet air we see the town,
And the summer sun a-sipping down;
The maple in the hazel glade
Throws down the path a longer shade,
And the hills are growing brown;
To-ring, to-ring, to-ringleringle,
By threes, and fours, and single,
The cows come slowly home,
The same sweet sound of wordless psalm,
The same sweet June-day rest and calm,
The same sweet scent of bud and balm,
When the cows come home.

With a tinkle, tankle, tinkle,
Through fern and periwinkle,
The cows are coming home.
A loitering in the checkered stream,
Where the sun-rays glance and gleam,
Starine, Peachbloom, and Phebe Phyllis,
Stand knee-deep in the creamy lilies
In a drowsy dream;
To-link, to-lank, to-linklelinkle,
O'er the banks with buttercups a-twinkle,
The cows come slowly home;
And up through Memory's deep ravine
Come the brook's old song, and its old-time sheen,
And the crescent of the silver queen,
When the cows come home.

With a klingle, klangle, klingle,
With a loo-oo, and moo-oo, and jingle,
The cows are coming home;
And over there on Merlin hill
Hear the plaintiv cry of the whip-poor-will;
The dew-drops lie on the tangled vines,
And over the poplars Venus shines,
And over the silent mill;
Ko-ling, ko-lang, ko-linglelingle;
With ting-a-ling and jingle
The cows come slowly home;
Let down the bars; let in the train
Of long-gone songs, and flower, and rain,
For dear old times come back again
When the cows come home.

—*Agnes E. Mitchell.*

Pond Lily Farm.

It's a pretty name, isn't it? Pond Lily Farm! And would you like me tell you all about my visit there?

All right. You sit still and listen, and I'll talk.

The day was just lovely, and Onset Bay was all alive with golden sparkles that danced and shimmered all over it's smooth surface, while all sorts of shapes might be traced in the clouds that floated lazily on the bosom of the blue sky overhead.

"Hey there! don't you want to go to Pond Lily Farm to-day?" and the voice that thus saluted my ears came nearer.

"Come along if you do," continued the voice, which came from the throat of our friend the doctor. "The boat is on the shore, and won't wait long. Come just as you are—no extras—calico is good enough for this excursion—or any other," he added slowly. "All hands can go," he shouted, as we hastily filled a lunch-basket and donned our shade hats.

There were only the two Bethiahs, Tommy and Bonny, the two dogs who were bound to go anyway, the doctor, and myself in the boat.

We were soon sailing serenely past Wickett Island, which rises like an emerald seventy-five feet above sea level, and on, making a lovely pathway over the calm waters between the undulating bluffs on the left and the three islands, Onset, Hogg, Mashnee, on the right, with a full view of Monument Beach in the southeast.

On we went, leaving the rickety old dock, Point Independence, Swift's sand-bank, and Ramsdell's Knoll in the distance, and at length we were in the waters of Buzzard's Bay, and almost too soon we were landing on the beach at Pond Lily Farm.

Taking a narrow footpath leading from the shore through the wildwood, which was fragrant with sweet-fern, bay-berry, juniper, sassafras, and the speckled leaves of sarsaparilla, stopping every now and then to gather wild-asters, yarrow, coreopsis, heavy clusters of bright golden-rod and delicate ferns that grew along the mossy, shaded way, we were, almost before we knew it, at the very door of the old, old farm-house.

Such a quaint, old-fashioned building, with a wide roof reaching away down, and so very old that the shingles upon it were worm-eaten and worn thin by the pelting of the storms of many years.

The front door, that somehow seemed in the wrong place, was all boarded and nailed up.

"What is that for?" we asked.

"Don't like front-door company," was the reply from the hermit who livs there all alone, and who met us with a smile.

"Was he a regular hermit?"

"Why, yes; that is, he lived in solitude, alone."

Of course, you think there was live stock there, it being a farm—cows, horses, oxen, pigs, chickens, dogs, cats, and the like. But not so. There was nothing of the kind, except some handsome cows from a neighboring farm. They had wandered over the broken fences and tumble-down walls, and were quietly browsing under the apple-trees in front of the house.

Trailing vines and shrubbery ran wild in clumps, and straggled over the walls and up the sides of the old wash-house.

Near by was the old well, lined with stones, in the cracks and crevices of which grew mosses and sprays of ferns dripping water, drop by drop, all the time.

I let the "old oaken bucket" down in the well, and the weight at the end of the long "well pole" almost drew up the bucket full of sparkling water, and as cold as ice. After a draught of the good old "Adam's ale" and a rest beneath the wide-spreading balm of Gilead trees, we wandered over the old farm, where there was not a potato growing, no wheat, no rye, no corn, or anything that you would naturally expect to see on a farm, only grass, rank and tall, and magnificent trees, whose branches waved royal welcome to us as we passed by.

But there were beach plums in abundance, just turning purple, and such handsome wild cherry-trees, glistening with fruit, just such fruit as I used to pick from the trees in my own grandpapa's garden, down on Cape Cod, long ago.

Didn't I wish that all the children of THE TRUTH SEEKER fireside were running and romping with us over that old farm, down through the meadow, over tangled briars and blackberry vines!

Into the grove of pine and oak we plunged, one Bethiah and I, and taking a shaded path, treading on spongy mosses, we all at once came right upon a lovely little lily pond, bordered with graceful ferns and wild flowers that nodded good morning to us, or we fancied so. The pond was covered with a canopy of broad lily leaves, among which were scattered lily buds and blossoms, fair, pure, and fragrant as an infant's dream of beauty.

"Chick-a-dee! chickadee!" twittered a bird amid the deep, dark stillness, and "Kachug" muttered a frog, as he leaped into the water with a big splash. We picked huckleberries awhile, and enjoyed the wild loveliness, and then returned to the house to find that we were utterly unable to do justice to the lunch spread upon the hermit's table, we were so full of cherries, plums, berries, and sweet apples.

Oh, it was such a funny old house, inside as well as out! Such little windows, with eighteen panes of glass in each! And such low, smoky old walls, and wonderful old cupboards! A broken lamp-globe of glass lay in a hundred pieces in a chair; a thick piece of tobacco—a plug, they call it—lay on the table between a huge jack-knife and a copy of Burns's poems, while in a corner, back of a lounge, was a stringless guitar, the melody of which had died when its owner's fingers grew cold in death.

All was silent in the rooms above and below, but every article, every piece of furniture, had its history.

The barred front door would not open, as I told you, and spiders had homes in every window, and you may believe it was desolate enough in the old house.

I wanted to make conversation, and said to the hermit, "Of course, you can't be lonely with so much natural beauty outside."

"And so many cherries and beach plums, and apples in the orchard!" said one of the Bethiahs.

"Hum!" said the hermit, scornfully. "You don't know—you don't know!" he muttered, after a pause.

"Put a cricket on the hearth, why don't you?" I said softly. "It will tell you to cheer up. Don't you know the crickets say 'Cheer up!—cheer up?'"

"*Crickets!*" exclaimed the hermit, sneeringly. "I sometimes set the water boiling on the stove for company. I like to hear it hissing and steaming," he added, mournfully.

The sun by this time was creeping down in the west, and the hermit told us it was time to be going. The doctor and the hermit went on ahead, for the latter signified his intention to accompany us home, and bade us close the door with the padlock and start for the shore.

Bonny and Tommy insisted upon staying awhile to dance around the mild-eyed cows in the orchard and bark at them. They gazed at the dogs, shaking their heads, as if to say, "Go on, you impudent rascals, or we will hook you with our long horns."

We gathered some marsh rosemary on the beach, and picking up our india-rubbers that we had left near an old fence, we found them full of crickets.

"Crickety! crickety! cricket! Here are your friends for company!" said I, tossing the little creatures toward the hermit, who turned away without a word.

We jumped into the boat, and a fair wind and flowing sail soon brought us to our starting-place near the big rock, Jumbo.

The dogs leaped overboard and swam to the beach. The two Bethias waded barefoot to the shore, when the boat could come no nearer; the doctor waded also, and the hermit himself took the smallest one of our party to the land, *pig back!*

A Boarding School in 1750.

I invite you, boys and girls, to cross the wide Atlantic, and find amusement in visiting a boarding-school, or academy, of the olden times.

In the days of good Queen Bess, schools were few and far between, as angels' visits are said to be, but in the town of Norwich, England, there existed a celebrated training-school for the youth of both sexes.

An old abbey furnished the requisit room, and high-born maidens slept in the cells where nuns had once repeated their *ave Marias*, and were gathered by day in a school-room which had formerly been used as a refectory or dining-hall. Separated from this building by a crumbling stone wall of great hight was the ancient monastery, which was now transformed into an academy for the boys of Albion. Both buildings were well-nigh covered with beautiful clambering ivy.

The children of that day, in dress and appearance, were exact miniature copies of grown-up people.

Queen Elizabeth numbered three thousand robes in her wardrobe, and the daughters of noblemen carried with them to school from thirty to three hundred dresses, according to the wealth and station of their parents.

Young misses of six and ten years of age wore trains on important occasions, and, at all times, appeared in long, pointed waists, with deep ruffles around the neck. Silk robes were embroidered with serpents, and birds, and ostriches, in bright colors. Handkerchiefs were trimmed with gold lace and sometimes ornamented with a dozen solid gold or silver buttons, which must hav been particularly nice for young noses. Sleeves were worn separate from the dresses, and often of different material. Ladies' and children's boots were made with heels two inches high, which were called pantofles, and both boots and slippers were frequently trimmed with artificial flowers.

Young lads, also, wore sleeves of large size and gay colors. Wigs had not, in 1579, become fashionable for children, but their hair was often dyed. Garters were worn conspicuously by men and boys, and were a test of rank and fashion. It is on record that these articles, for state occasions, sometimes cost "four score pounds a pair," equal to some three hundred and fifty dollars in our money.

The tops of boots were of embroidered linen and shirts were often embroidered with gold thread. In such apparel as this the schoolboys of that day played leap-frog and hunt the slipper and other ancient games.

The beds were the only comfortable articles of furniture then known, and were frequently of such size as to accommodate from twelve to twenty persons. Thus a teacher could sleep with all his pupils around him. How would you like that, boys? One specimen of these bedsteads, the great bed of Ware—of which Shakspere makes mention—is still preserved in England as a curiosity, and was, at one time, the property of the late Charles Dickens.

Hashes and stews formed the principal food set before the school-children whose mode of life we are depicting, and, as forks were not brought from Italy till 1580, and did not come into general use for fifty years, they ate their stews and hashes with the aid of pewter spoons and their fingers.

Table linen was unknown, but on feast days a narrow strip of Turkey carpeting extended the length of the dining table, this being the only purpose for which carpeting was used when first brought to England. Rushes were scattered upon the floor, and the remnants of each meal were thrown down to the dogs upon the rushes, which were renewed, as history tells us, three or four times a year.

And now, perhaps, you will inquire what were the studies pursued by the pupils of Norwich academy in the year 1570?

Education was esteemed of much less importance than dress and amusements, and, therefore, we mention this topic last of all in our account of the "good old times."

The boys were taught "Latin, Greek, and figures," but we are told that the young ladies could scarcely read. Embroidery and working tapestry were the principal occupations of the fair sex, and the school girls were taught "to prepare physic and make pastry; to dry herbs and bind up wounds; to make banners and scarfs, and to be obedient to their fathers, brothers, and lords."

Early marriages were frequent, and many of these Norwich school-girls were wedded wives, whose education must be completed before they were taken home to keep the keys and cut the bread, and rule a retinue of servants—duties which would be required of them in the castles of their husbands.

Knitting became customary about this time, and on the occasion of the visit of Queen Elizabeth to Norwich, in 1570, eight young girls walked in the procession that welcomed her, knitting yarn hose, which was then a great curiosity.

Having thus ransacked the annals of the past to bring before you this picture of the school children of the olden times, we humbly submit to your consideration the question, whether our republican boys and girls are not more highly favored, more sensibly dressed, and better educated in every respect in our schools to-day, than were the children of English nobles, with all their wealth, power, and prestige, three hundred years ago?—*S. S. Colt, St. Nicholas.*

Our Puzzle Box.

1.—RHOMBOID.

Across: 1. A wedge-like piece of stone.
2. A town in South Wales.
3. Mutiny.
4. A conflict.
5. A noted city in France.

Down: 1. A letter.
2. On high.
3. To row.
4. Also.
5. A musical instrument.
6. To depend.
7. A constellation.
8. A prefix.
9. A letter.

Pittsburgh, Pa. H. E. JUERGENS.

2.—A BATCH OF RIDDLES.—NO. 1.

I ride when I carry,
And run without feet,
And take the most rest
When I giv up my seat.

NO. 2.

An afternoon visit and an organ of sense,
And a source of delight, without any pretense,
Will giv you a dish that is fit for a king.
Now write a reply to the riddle I sing.

NO. 3.

I part with all I get, my friend,
And run headforemost by the other end.

NO. 4.

Once I lived all alone on the brow of a hill;
Though I moved with the rest I always stood still.
And now I am dead I can travel around,
Though I hav but one leg to get over the ground.

ISAAC A. POOL.

ANSWER TO PUZZLE IN CHILDREN'S CORNER, SEPT. 15, 1885.

No. 1.—

A chaffinch loves a chaffy play,
A charming life he feels;
A chariot tempts not him away,
He goes on wings, not wheels.
He knows a chalk cake from a cake
Of what we call a cheese,
A churn is not required to make
A cake like one of these.
A chessel is a wooden vat
In which a cheese is pressed.
Who guesses these I'll giv a chat,
A charity(,) my best.

Escanaba, Mich. ISAAC A. POOL.

N. D. C.

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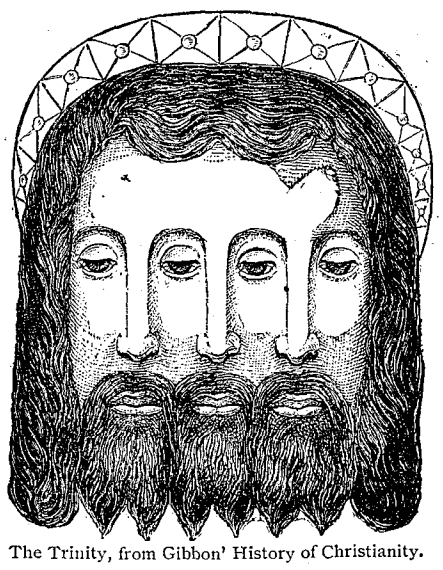
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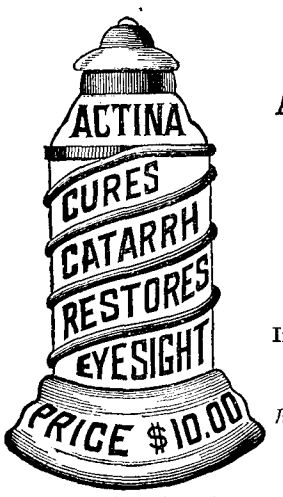
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Apostrophe to the Church.

Church, I behold the ages past
  Loom up in lurid luster,
And flit before my vision fast
  And round my fancy cluster.
My blood burns hot in every vein,
And vengence rankles in my brain.

O church! thy standard now unfurls,
The smoke above faggots curls,
  And superstitions thrive.
Beneath thy tread earth groans again—
Thy music is the moans of men
  Cremated while alive.

The intellectual world is robed
  In superstition's rags;
The sun of science sets behind
  Mount Calvary's barren crags;
Majestic Bruno stands in flame,
  His eyes grow dim and swell,
The priests kneel down and pray their God
  To damn his soul in hell.

O church! thy crimson tides of war
  Out over nations surge;
Thy bloody butchers sing a psalm,
  The vanquished chant a dirge.
The rack, and stake. and gory gulfs,
  The work of pious wrath,
The grinning, glaring, skeletons
  All strewn along thy path,
Still burn and blaze from death's dark page
To haunt thee in thy feeble age.

Beneath thy grim cathedral spires,
I hear the groans and see the fires,
  And Christ's religion rages.
Commandments given by thy Lord
Adorn the warrior's bloody sword,
And in the murky dungeons dark
  Clank iron chains on sages.

O Church! O heinous, holy fraud!
That murders man and worships God,
  Look forward to thy doom;
Thou who art rotten to the core,
Whose record past is traced in gore,
  Retire to thy tomb. WM. SCOTT.

Tyrone, Pa.

American Liberalism.

The pendulum its motion swings
  From high to low, from low to high;
A moment to the earth it clings,
  Then leaps exultant to the sky.

Engulfed in yawning chasm lies
  The sturdy swimmer of the deep,
Who on the coming wave shall rise,
  And through the blue triumphant sweep.

The bending bow succumbs to strength,
  As earthward drops the soaring lark;
But it shall use its force at length
  And hurl the arrow to the mark.

Accept this cheer of royal birth,
  A heritage to sorrow given,
That truth, though sorely crushed to earth,
  Shall surely rise again to heaven.

So did the gods, described as such,
  When wounded on celestial plain,
To earth come down, whose healing touch
  But gave them strength to rise again.

Through mystic changes life may creep;
  A thousand years are as a day;
So through the endless ages sweep
  The mighty cycles of decay.

Nations and races rise and fall
  In rhythmic cadence down the years,
Regardless of the monarch's call,
  The widow's or the orphan's tears.

Be this the beat that brings us low.
  We soon shall feel the mounting curve;
The crested wave shall overflow,
  From depths reclaim the man of nerve.

Draw tight the bowstring, grasp it well,
  The wood elastic never breaks!
The time is near when from the dell
  The prisoned arrow motion takes.

Then woe betide the luckless wight
  Who would oppose its fearless course!
The day has dawned to shame the night,
  The night of error and of force.

Here Justice holds her scales abeam,
  And Reason grasps the equal poise,
To weigh ambition's fitful dream
  Against the hearth's domestic joys.

Man to his fullest stature springs,
  Complete, self-confident, and strong,
No longer slave to tyrant kings,
  Nor mythic monsters' cruel wrong.

Ages to come shall bless the day!
  Shall bless these heroes of the strife,
That frees from superstition's sway,
  Renewing freedom's precious life.

The plastic forces yield and build
  Secure and firm foundations strong,
Where the iconoclast has killed
  The priest in temples of the wrong.

The glowing conflagration sweeps
  In living flames across the sky,
Where 'mid old error's musty heaps
  The dead in dust and ashes lie!

ISAAC A. POOL.

IT was one of the good little boys from a Sunday-school near Boston who gave to the verse taught by his teacher: "Behold, a greater than Solomon is here!" this interpretation: "Hold a grater to Solomon's ear!" When at a loss to giv the answer "Cain" to a question relativ to that individual, the teacher, to jog his memory, asked, "What does a man walk with?" Quick as a flash came the reply: "A woman."

Dr. Sunderland's Last and Greatest Work.

IDEOLOGY: Mental Anæsthesia Self-Induced; Miraculous Cures Self-Made; Involution and Evolution in the Human Mind as in the Whole of Things. By Dr. Laroy Sunderland, Foundation Fellow of the Society of Science, Literature, and Art, London. Two volumes in one, price $1.50. For sale at this office.

I hav read Mr. Sunderland's book, Ideology, with a far more than ordinary interest, because of the connection of the phenomena called Spiritual with the phenomena he calls "Ideology."

I think no one can read the two volumes and not see their close connection and relationship. He proves beyond dispute that trances, somnambulism, mesmeric sleep, revival epidemics, prayer, faith and mind-cures, as well as all kinds of similar conditions, come, not through the influence of others, but are self-induced through the power of the mind and imagination.

We all know fear will kill both animals and men, even when nothing really harms them. The *idea* kills. The thoughts will turn the hair white in an hour if one is sufficiently shocked by some terrible fear or terror. He shows that witchcraft, the jerks, and all such phenomena are mental; that the victim, through belief—through "ideas"—is self-influenced. If thoroughly believing he is bitten by a mad dog or a rattlesnake, the *idea* will often giv him all the symptoms that a real bite would do. The thousands of experimental tests made by Dr. Sunderland in removing tumors, drawing teeth, and performing other surgical operations upon people while under the influence of the idea that they were rendered by him pain-proof, are proof conclusiv that it is a real fact that, once thoroughly dominated by the idea that you will liv or die, be pained or pleased, the result inevitably follows. He shows that where a patient thought she was inhaling gas it had the same influence as if she had really taken it. The expectation induced the conditions.

The lunatic who thinks he is changed into a glass is for the time, to all intents and purposes, as much glass, so far as the feelings and fancy are concerned, as if he were so.

If the article in the book relating to James Collins be a real fact (and I see no reason to doubt the authorities), it proves clairvoyance under certain conditions to be a fact. Not that the mind leaves the body and wanders around loose all by itself, but that the special senses become so abnormal and acute that seeing and hearing may be extended far away from the individual. The boy James thus describes it: "Ever since I was sick I hav felt as if there was a kind of atmosphere about me extending to a very great distance, growing thinner and thinner near the edges. Beyond it I can't see anything more than anyone else can, but the moment anybody comes into my circle, I see him as clearly as though I had my very eyes on him and was standing right by him."

I hope you will all read this book, and as you read you will be convinced that all phenomena is of and through the living, and not the dead—that we only want sufficient investigation to prove that mediums, ghosts, and materialized forms are all ideas in the mind of the one who sees them as such.

Mr. Sunderland does not deny phenomena, he only denies that a medium can bring up the dead form of your friend or relativ. If the form comes, it is generated in your own mind. Your belief that the medium has this power creates the form in and through your idea. He says: "Nature's order is constant. There is no such thing as chance; all is the sequence of cause and effect in a chain, no link of which has or ever will be broken." This book is the good doctor's legacy to the world. I hope, trust, and believe it will be read, appreciated, and discussed, and the good truths of ideology be made wide-spreading and all-convincing. ELMINA D. SLENKER.

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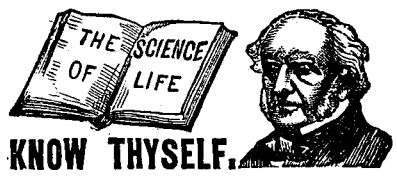
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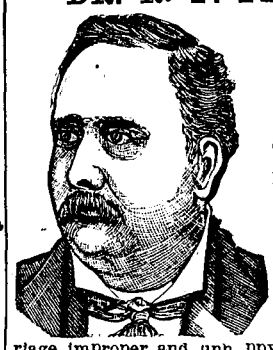
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Gems of Thought.

MASTERS frightened slaves wi h the threat of hell, and slaves got a kind of shadowy revenge by whispering back the threat. The imprisoned imagined a hell for their jailers; the weak built this place for the strong; the arrogant for their rivals; the vanquished for their victors; the priest for the thinker; religion for reason; superstition for science. All the meanness, all the revenge, all the selfishness, all the cruelty, all the hatred, all the infamy of which the heart of man is capable, grew, blossomed, and bore fruit in this one word—hell. For the nourishment of this dogma, cruelty was soil, ignorance was r in, and fear was light.—*R. G. Ingersoll.*

STOPFORD BROOKE declares that many people hav been driven to vice by fearful pictures of the tossing flames of the brimstone lake, and I remember hearing a Jesuit father harang on the bottomless pit, declaring that he saw it actually before him—an extravagance which would inevitably lessen some hearers' confidence in future judgment. Better, as Ephraim Peabody used to say, undertake a little than disgust by gross exaggeration, showing your cause to be a weak one at the best.—*Christian Register (Sept. 7, 1882).*

IT is not a little strange that our strong desire that a certain occurrence should happen should be put forward as evidence that it will happen. If my intense desire to see the friend from whom I hav parted does not bring him from the other side of the world, or take me thither; if the mother's agonized prayer that her child should liv has not prevented him from dying, experience certainly affords no presumption that the strong desire to be alive after death, which we call aspiration after immortality, is any more likely to be gratified. As Hume truly says, "All doctrins are to be suspected which are favored by our passions," and the doctrin that we are immortal, because we should extremely like to be so, contains the quintessence of suspiciousness.—*Huxley's Hume.*

ON a visit to his nativ town of Lichfield, long after the hard struggle for fame and fortune was over, Dr. Johnson was missed one morning at breakfast, and did not return till supper-time. Then he told how his time had been passed. On that day, fifty years before, his father, confined by illness, had begged him to take his place to sell books at a stall at Uttexeter. Pride made young Johnson refuse. "To do away with the sin of this disobedience, I this day went in a postchaise to Uttexeter, and, going into the market at time of high business, uncovered my head, and stood with it bare an hour before the stall which my father had formerly used, exposed to the sneers of the standers-by, and the inclemency of the weather, a penance by which, I trust, I hav propitiated heaven for this only instance of contumacy to my father." If the anecdote illustrates the touch of superstition in Johnson's mind, it reveals, too, that sacred depth of tenderness which ennobled his character. No repentance can ever wipe out the past, or make it as though it had not been, but the remorse of a fine character may be transmuted into a permanent source of noble views of life and the world.—*Leslie Stephen's Johnson.*

ASTRONOMY has put to shame the superb conceit which could fancy this little world the center of the universe, for the convenience of which all things were created, and for the glory of which all is to be sacrificed. The almost utter insignificance of our earth among the myriads of heavenly bodies to which it is as a grain of sand upon the sea-shore makes the human mind realize the littleness of its individual existence, and develops in it some conception of the infinitude of space and time. The discovery of the laws of the indestructibility of matter, and the correlation and conservation of physical forces, hav given a new aspect to speculation, and, in some measure, reacted upon every domain of thought. . . The study of comparativ religion is forcing upon Europe the unwelcome truth that Christianity is but one, and that the youngest, of the great religions of the world, and that its origin can be explained only in accordance with the laws that explain the rise and growth of its great sister religions. Biblical criticism has already established the impossibility of an infallible book, and places the Hebrew scriptures along with the historical writings and religious literature of the past.—*Frank Gould (Christian Register, Aug. 31, 1882).*

THE more exquisit any good is, of which a small specimen is afforded us, the sharper the evil allied to it, and few exceptions are found to this uniform law of nature. The most sprightly wit borders on madness; the highest effusions of joy produce the deepest melancholy; the most ravishing pleasures are attended with the most cruel lassitude and disgust; the most flattering hopes make way for the severest disappointment. And, in general, no course of life has such safety (for happiness is not to be dreamed of) as the temperate and moderate, which maintains, as far as possible, a mediocrity, and a kind of insensibility in everything.—*Hume's Natural History of Religion.*

FAIREST flower, behold the lily,
Blooming in the sunny ray,
Let the blast sweep o'er the valley,
See it prostrate on the clay!
Dearly bought, the hidden treasure
Finer feelings can bestow,
Chords that vibrate sweetest pleasure
Thrill the deepest notes of woe.—*Burns.*

WE are perpetually reminded of the evils produced by wealth, and the sinful love of money; and yet assuredly no other passion, except the love of knowledge, bas been productiv of equal benefit to mankind. To it we owe all commerce and industry; industrial undertakings and trade hav made us acquainted with the productions of many countries, hav aroused our curiosity, enlarged the field of our vision by bringing us in contact with nations of various ideas, customs, and languages, accustomed us to vast undertakings, to foresight and prudence, taught us, besides, many useful, technical crafts, and, lastly, endowed us wi h invaluable means for the preservation of life and the alleviation of suffering. All this we owe to the love of money. Could theology succeed in extirpating it, all their influences would cease, and we should, in a measure, relapse into barbarism.—*Buckle's History of Civilization.*

To the Senate and Assembly of the State of New York:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference,* shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as Your Honorable Body is aware, involves the principle, already acknowledged in theory, of the Total Separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.
2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Sectarian Denominations.
3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnestly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Churches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the Legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

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THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

With Thirty-seven Portraits of Prominent American Freethinkers, and Numerous Illustrations.

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NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

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Odds and Ends.

BOY (who does not appreciate sermons): "Well, I'd just like to know what preaching's for anyway?" Small sister: "Why, it's to giv the singers a rest."

"A BABY'S arms encircle the world," says the proverb man of the *Merchant Traveler.* We hav noticed that a baby usually gets the earth when its grandmother is around.

LANDLADY: "I wish to say that there will be dessert to-day for everybody. Those who hav paid their board bill will get pudding for dessert. Those who hav not will please desert the table."

THERE hav been answers to the conundrum, Why is a ship called she? We think the proper answer is, Because she is handsomest when she is well-rigged. Wives should cut this out and show it to their husbands.

A PARSON who went out to Congo
Told the heathen that they should not wrong go;—
But when dinner was ready
The priest was so deady
That, though there, he did not hear the gong go.

A WISCONSIN church picnic has been postponed five different times this summer on account of the weather, and yet some incredulous people do not believe that there is a wise, crime-preventing providence which ordains the kind of weather that is dispensed.

"TOMMY," exclaimed Mrs. Fogg, "don't you know it's Sunday? Don't you know that it is naughty to make a kite to-day?" "But, my dear," interposed Fogg, "don't you see he is making it with a religious paper?" "Oh!" said Mrs. Fogg, "I didn't notice that."

SAM JONES says: "One dollar that a boy sweats for is worth one hundred thousand dollars that any boy will win in a lottery." If Mr. Jones thinks a boy can win one hundred thousand dollars in a lottery without perspiring, he only exhibits his ignorance of how such institutions are managed.

"THERE is said to be joy in heaven when a city employer pays his head-tax," according to the *Courier-Journal.* If it is understood that heaven has a city government, and charges a head-tax, we fear that the cause of religion will suffer considerably among experienced tax-payers.—*Puck.*

"UNCLE JAMES," said a Boston young lady, who was spending a few days in the country, "is that chicken by the gate a Brahmin?" "No," replied Uncle James, "he's a Leghorn." "Why, certainly, to be sure!" said the young lady. "How stupid of me! I can see the horns on his ankles."

THE Boston *Transcript* says: "To listen to the marine lingo one hears in the street, one would think we were a nation of sailors." This is just where the *Transcript* is mistaken. From listening to the marine lingo one hears in the streets he would not think we were a nation of sailors—that is, if he knew a marlin spike from a knot-hole, he wouldn't.

THE Norristown *Herald* says: Mr. Berry Wall has become a financial wreck by squandering all his cash in pantaloons. He is said to hav owned five hundred pairs of these articles of wearing apparel at one time. He was certainly a pantalunatic, but apparently his trousers were not breeches of trust. It is such statements as these that make the failure of Mr. Wall the national calamity that it is.

"WELL, the fruit-crop might be set down as a total failure," said the superintendent of the largest fruit-canning factory in the state; "a total failure. you might call it." "That will almost close your establishment, then," said the visitor. "Oh, no, no," replied the superintendent. "On the contrary, we will hav to employ an additional force. Years when there is no fruit we turn our attention almost entirely to putting up jellies; and then, later on, if the potato-crop turns out as we expect, we will can about three million pounds of pears." And as the visitor, silent with the great awe that falls upon common people when they stand in the presence of genius, went softly out of the office, he saw a carload of hoofs and horns unloading at the doors of the jelly department.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 41. | PUBLISHED WEEKLY. | New York, Saturday, October 10, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

A STARVING laborer took three apples from a garden, and was sentenced by Bailie Hunter, of Dundee, Scotland, to forty days' imprisonment.

REV. JAMES G. TOWNSEND, for eighteen years a prominent Methodist clergyman of Buffalo, N. Y., resigned his pulpit on the 15th ult., because he could no longer adhere to the doctrin of eternal punishment.

FOUR French Canadians were recently overheard discussing the question whether or not Riel should be hanged. They were all old topers, and the unanimous opinion arrived at was that as the insurrection had been the means of raising the price of whisky ten cents per gallon the arch-rebel should be hanged.

MRS. ELLEN FOSTER, of Iowa, a lawyer, and one of the chief officers of the God-in-the-Constitution League, or F. F. F.'s, says: "Prohibition is but the first step toward ingrafting Christianity into the Constitution. We shall keep on until we hav all under the banner of Jesus." By Christianity these people mean doctrinal tests, a test oath, and disfranchisment for all not professing belief according to their standard.

THE Severn tunnel in England, four miles and a half long, was opened on September 5th. The distance was made by five carriages in eighteen minutes. It can scarcely be called one of the great tunnels. These are Mount Cenis, otherwise Frejus, about eight miles long, which took fourteen years to make; St. Gothard, nine miles long, which took eight years to make; and the recently finished (September, 1884) Arlberg, about six miles long, which took only two years to make.

CHRISTIANS with a little knowledge of medicin used to be in great demand as missionaries, but now doctors with a smattering of religion hav the call. The Edinburgh Medical Missionary Society advertises for "doctors who hav some regard for religion, or who would occasionally conduct religious services" in New Zealand. The advertiser says that the people of Wairarapu are prepared to give $1,500 "a year to a young medical man who has a character for piety, or even a regard for religion," and that he would be able to make $2,500 a year out of it.

A TRAMP applied for food at the house of a surburban agriculturist recently, and while he was eating the rations that had been furnished at his solicitation, he was asked, "Why do you not go to work?" "I hav looked for a place that would suit me," he replied, "but hav never found one." "Isn't there plenty of work at harvesting?" asked the interrogator. "Oh, yes," said the tramp, "plenty of it; but you see, sir, I want to find a vinyard where the man who goes in at the eleventh hour is the first to come out and draw a full day's wages. In the olden time they dealt fairly with a man. That is the revised edition treatment, and that is what I am looking for." At the close of the meal he started again in pursuit of that coveted agricultural opportunity.

AN agent of the *Pall Mall Gazette*, with a view of testing the true inwardness of prison life, caused himself to be committed to a London prison. He relates as follows the beneficent offices of the prison chaplain: "I had a visit from the chaplain after I had been in prison a day or two, and the interesting and edifying interview consisted of these questions, as nearly as I can remember: 'What is your name? What are you? What are you here for? Can you read and write? [Brilliant question to ask a man who had said he was a journalist.] What church hav you been in the habit of attending? What was your father? In how many days did God make the world? What did he do on the seventh day? How many commandments are there? On what mount were they given to Moses? What did our savior come into the world for?' After receiving my answer to the last the reverend gentleman remarked, 'Then how careful we ought to be to avoid sin,' took up his hat, said 'Good morning,' and the interview was at an end."

WHEREVER there is thoroughbred blood, whether in the trotting horse or mule, the animal is bettered by it. A Tennessee farmer says that from his experience a mule from a thoroughbred mare by a good jack will kill almost any other not similarly bred, if the latter is forced to keep up and do the same amount of work. A gentleman in Davidson county once put a thoroughbred horse to the plow to test his endurance in competition with a number of ordinary mules. The day was terribly hot, and the soil deep and heavy. When the mules became exhausted and had to be rested and watered, the horse, though reeking with sweat, did not blow a particle, but went on drawing his plow without the least sign of fatigue.

IN answer to a correspondent the *World* givs a new version of the life and death of Thomas Paine. We commend it to the notice of the religious press: "Thomas Paine died as he lived—a devout and religious man. He was an Infidel—if an Infidel is one who declines to accept a certain creed as divine and to declare all others diabolic; but no man since the early Greeks had a firmer faith in God as a father in heaven, and none since Paul had a firmer faith in the immortality of the soul. He repudiated the early Judaic conception of God as unworthy and the defenders of that conception spat upon him. Read his will (in which he bequeaths his soul to God, his father, and his writings to his countrymen), and you will see that he was the founder of Unitarianism in this country, no more likely to change his views on his deathbed than his successor, the late Rev. Dr. Bellows."

A MINISTER of the gospel in one of the counties in middle Tennessee, bordering on the Cumberland range, thought that he would try one of the Rev. Sam Jones's dodges on his congregation, and see how it would work. He had seen the Rev. Sam use it with wonderful effect, and he could see no good reason why it should not prove equally as effectiv with him, and he was badly in need of a mucilage of some sort to make his hearers stick until he could reach the "lastly." On the occasion referred to, he ascended the platform as usual, and, after the preliminary services, he slowly removed his glasses, and, glancing over his audience, remarked solemnly that he was going to deal in some plain, unvarnished gospel truths to-day, and would try, the Lord being willing and helping, to expose the hypocrisy of professing Christians; and if there were any person or persons present who did not want to hear it, they had an opportunity right then to "rack out." To his utter surprise and consternation the congregation arose as one man, and "racked."—*Nashville American.*

IT is rather mean in Jeff Davis to come out in a letter and deny that romantic story of his capture. It has stood for twenty years, with such embellishments as time has given it, and it was just about to assume a shape which would make it as nice reading for the young as the Washington hatchet story, or the one about ringing the old liberty bell, or the thrilling incident in the life of William Tell, when he shot the apple instead of his boy. One by one these pretty stories hav been torn into pieces. Instead of being a boy who could not tell a lie, Washington could swear a big round oath, if he felt so disposed. He did not cut down his father's cherry-tree, because his father had none to cut down. The old man did not wait breathlessly to ring the liberty throughout all the land at a given sign from the little boy. "Ring! grandpa, ring!" was a nice cry, but it had its existence in the brain of some romantic writer, and if there ever was a William Tell, he did not perform a Buffalo Bill feat with a bow and arrow. And now Jeff Davis says he was not trying to deceive the Yanks into the belief that he had become a woman, by rigging himself in the wearing apparel of the opposit sex. The story about the petticoat, and calico wrapper, and straw bonnet, and army boots, he pronounces purely fictitious from beginning to end. He ought to hav kept still and allowed the historians of the future to quarrel over the correctness of the great incident which happened at the close of the war.

THE amount of real property exempted from taxation in this city is increasing rapidly, says the New York *Tribune*. A report from the tax department shows that the assessed value of such property is now $265,000,000. A similar report a few years ago placed the amount at $205,000,000. These statements, of course, include the property of the city, which is valued at $178,894,060, exclusiv of its interest in the Brooklyn bridge. In ten years there has been an increase of $18,000,000 in the assessed value of *exempted church property*, while in that owned by schools, asylums, libraries, etc., the increase has been $19,000,000. It is a good thing for the city to promote intelligence, morality, charity, and virtue by exempting property from taxation, but in doing so care should be used to see that no injustice is done to taxpayers. The matter is one that should be governed by general instead of special laws. The *Tribune* is right, says the *Banner of Light*. Let us hav general laws, by all means, in regard to taxation. Church property exemption has of late years resulted in immense speculations in real estate.

THE Rev. E. G. Gange, speaking at Bristol the other night, said he believed in careful preparation at home of sermons for the Sunday, instead of "gadding about from house to house visiting." In his early career he was earnestly requested by a deacon to visit a member of the congregation who was very ill, and it was suggested that he should call at 11 o'clock in the morning. He did so, and found the poor woman very much better, but greatly put out at his visit, as she had her hair in curl paper, her sleeves tucked up to her elbows, and was doing a bit of household sweeping and dusting. He begged her not to mind him, as he was "used to that sort of thing." He would hav a short prayer—he would not be long; they knew he never was long about anything. He selected a chair and knelt down; she selected another, and he began the prayer. He heard the door opened once; he heard it opened a second time. He concluded an earnest prayer on the poor woman's behalf, and on looking round—lo! a perfect transformation. While he was praying she had slipped up to her bedroom, washed her hands and face, curled her hair, changed her attire, and there she was in her very best silk, fittingly prepared to receive company, while he had been praying among the empty chairs.

A LONDON dispatch to the *Mail and Express* of this city says: "The revelations concerning immorality in English society were thought to hav attained their climax in Stead's threat to expose the names of high personages who, he alleges, are implicated in the matters disclosed by the *Pall Mall Gazette*, but while the editor and his accomplices are still awaiting trial the country is shocked by further developments of social crime which are astonishing in their fulness and directness, and in the character of the persons involved in them. The scene of this latest scandal is Brighton, and Brighton circles are scandalized and indignant beyond measure over the sudden discovery of the most unexpected state of affairs among them. A clergyman has disappeared in a mysterious manner, and has been found to hav run away secretly to avoid the consequences of his acts. He had tampered with the finances of his congregation, applying to his own uses the money intrusted to him. The uses to which he put this dishonestly acquired means seem to hav been the most disreputable. Since his disappearance the proprietors of a disorderly house aver that the clergyman had an account steadily with them which he has not settled. After the departure of this man the curate of another church levanted under a similar pressure of circumstances. The eyes of the community being thus opened to the true condition of things in their religious bodies, fearful immorality has been discovered to be in existence there, surpassing in depravity anything told in the disclosures made by the *Pall Mall Gazette*. Many domestic circles are enshrouded with gloom and overwhelmed with shame by the despicable excesses of this wolf in sheep's clothing, and his behavior is described as having been of the vilest sort, and almost incredible in the length to which he went in his debaucheries."

News of the Week.

THE Grant monument fund is now about $85,000.

BOSTON reports an increase in population of 27,870 since 1880.

THE Chicago baseball club captured the championship this season.

GEORGE O. JONES is the Greenback-Labor candidate for governor of New York.

IT is reported that boycotting in Ireland will be checked under the law against conspiracy.

THE Mormon church has recently sent missionaries to India, but their efforts there hav proved an utter failure.

GEORGE BANCROFT, the historian, celebrated his eighty-fifth birthday last Sunday. He is still vigorous and in good health.

THE American Institute Fair opened here on Wednesday of last week. The exhibit is said to be more than ordinarily attractiv.

THE Salt Lake court sentenced Edward Brain, polygamist, to six months in jail and to pay a fine of $300 for unlawful cohabitation.

PALERMO, in Sicily, is stricken with the cholera plague. The inhabitants are fleeing, and inhabitants of other parts of the island flee from them.

THE wrecking of a circus train on the North Pacific Railroad, seven miles west of St. Paul, Minn., killed five men and injured thirty or forty more or less.

JOHN SHARP, a bishop of the Mormon church, and a director of the Union Pacific Railroad, was fined $300 at Salt Lake city on September 18th for illegal cohabitation.

THE pope of Rome has been chosen as referee between Germany and Spain in the Caroline Islands difficulty, and the matter will not be settled until his decision is rendered.

THERE is war between the Turks and the inhabitants of Albania, as the southwestern portion of European Turkey is called. In a recent engagement the Turks were defeated.

THERE are a few cases of small-pox in New York. Its origin here is unknown. At Montreal the scourge continues. There were nearly one thousand deaths during September.

THE English yacht Genesta, which came to America to win the international cup, will shortly return to England. She will not carry the cup, that prize being in the possession of the Yankee yacht Puritan.

THERE has been a sale of rare orchids in the city during the past week. Some of the plants sold as high as $900. The scientific interest which attaches to the orchid is supposed to make it valuable.

A TORNADO struck Westwood, N. J., last Sunday. It gathered up roofs of buildings in its course, lifting the village church thirty feet in the air and dropping it on its side a total wreck. It is not known that anyone was fatally injured.

A MAN and a woman shot themselvs to death near the statue of the Pilgrim in Central Park, this city, last Saturday evening. She was another man's wife, but becoming attached to each other, they mutually agreed that the only way out of their trouble was by suicide.

CANON FARRAR, a dignitary of the Church of England, preached at Baltimore on the 4th inst. He took for his text the aged chestnut, "Rejoice with me, for I hav found my sheep which was lost." The New York *Sun* refers to this man as Cannon Farrar, evidently under the belief that he is a big gun.

LAST week there was a violent row in a church on Staten Island; a Catholic priest decamped from Toledo, O., with $6,800, after having been unduly intimate with a woman, and a clergyman at Chester, Ill., was deposed for drunkenness. These things indicate that the fall campaign against Satan is about to open.

Communications.

The Reaction from Orthodoxy.

Diametrically opposit as orthodoxy and pessimism are in spirit and doctrin, they happen to agree in elevating individual man to supreme importance. In one he is the chief of the universe, the special object of creation; in the other he is the latest, but worst, product of evolution, the most signal and distressing failure to which the innumerable ages hav given birth. In one he is born for happiness, however he may go astray; in the other he is fated to be miserable under any and all circumstances. There his salvation, except in Calvinism, is made to depend on himself; here his fortune, struggle as he may to alter it, leads inevitably to misery. Orthodoxy is obliged to admit that, in this world, things are apt to go wrong; that the best and most faithful Christians often suffer bitterly, while sinners prosper and seem to be content. But orthodoxy, instead of confining itself to this world, proclaims and describes another world, where all the ills of this one shall be compensated, where the mysteries and apparent contradictions of time shall be explained and reconciled. If it did so confine itself, the pessimists, who are hostil to it as the most confident and unreasonable form of optimism, might get the better of it, both in logic and by arguments drawn from actual observation. They are savage against it. They call Christianity the evolution of superstition, worse in many respects than the older creeds from which it has been borrowed, more transparently inconsistent and absurd than various forms of paganism. Looking at it as respects this life, they arraign it rigorously. They declare that there can be no genuin content, much less happiness, in a condition where life is always uncertain, where any pleasure, pursuit, or purpose may be terminated by death, whose baleful shadow darkens and blights every form of existence. And on what terms do the great majority of men hav life? Ninety-nine out of a hundred are compelled to toil without any rational prospect of reward or permanent rest. They work, and fret, and struggle merely to keep breath in their bodies. At the close of the day they are so tired that they lie down to sleep, and rise the next morning to work, and fret, and struggle again; thus verifying the myth of Sisyphus and his labors. In addition to work and worry, there is sickness, sorrow, disappointment, defeat, every kind of woe and pain. No one can escape these: they inhere in human nature and human destiny. Life is not a boon, it is mordant irony to call it such; it is a curse, greater or less, according to circumstances, yet always and irredeemably a curse. Life is not worth having at the very best, as but one in ten thousand may hav it, and life, as ordinarily held, is miserable indeed, but, at best or worst, is not desirable. Nonexistence is preferable to existence under the most favorable conditions.

The orthodox do not and will not concede all this, of course. Much of it they would account as blasphemous, because impeaching the wisdom and goodness of God. They will concede, however, as they must, that there is a great deal of sorrow and suffering in the world, which they explain by the presence of sin, original and actual. Men, they assert, are sinners not individually alone, but also by inheritance from the transgressions of the first pair; their will having no relation to this inherited sin. From original sin evil entered the world, and is allowed by the divine will, while actual sin is the consequence of the wickedness of mankind, who hav set their hearts against God. While learned theologians hav tried through generations to elucidate the knotty questions ever arising about human misery and pain, as often endured by the righteous as the unrighteous, the laity generally content themselvs with the iteration that the ways of providence are inscrutable, and there let the matter rest. In regard to the unequal distribution of the gifts of fortune, and the manifest injustice of things here, reference is usually made to the hereafter. They who complain and rebel are reminded that eternity will rectify the seeming wrongs of time; that man has an immortal soul; that the faithful and the pious, if they suffer in the flesh, will be recompensed in the spirit; that God cares for the humblest, and will ultimately accord to each his due, and, besides, be merciful to all.

Toward this attitude of the orthodox the pessimist is altogether intolerant and condemnatory. He denies that there is, in a philosophic sense, any such thing as sin. The doctrin of original sin he derides as a patristic imbecility; a morbid concoction of monkish brains; a legitimate outcome of maceration of the flesh and stupefaction of the understanding. The story of the Garden of Eden he pronounces the flimsiest of fables, as is, in truth, the entire scheme of salvation. He wonders that, while they were inventing, they did not invent something less grotesque and contradictory. He puts it thus: God created Adam and Eve, knowing, inasmuch as he had prescience, that they would sin, and then damns them for sinning; in other words, for executing his will. He would hav doomed the entire race had not his only son—himself—consented to die as a mediator between mankind and his father. The son perished on the cross to save sinners who had sinned in fulfilment of the divine law, and whom he does not and cannot save, since, according to the Bible, they must save themselvs by faith and good works. But if Christ had not died, everybody would hav been damned. His death simply gave the sons of men an opportunity for self-salvation. What must be thought of such a God or such a father? And yet he is the being we are commanded and expected to honor and to love!

If there be a God, continues the pessimist, without fear or reverence, he could not be such a God; for God means good, and a God of this sort would be a monster of evil. He had, as the scriptures and theologians say, no need to create man, the world, or the universe, being absolutely independent, free, omnipotent, sufficient to himself. Having deliberately and voluntarily chosen, therefore, to create man, it must hav been for the satisfaction of damning him, which damnation, owing to the interposition of his only begotten son, will be but partially carried out. If the ways of providence be inscrutable, why do theologians assume to teach the laity anything relativ to subjects they consider divine? Why do they not acknowledge them to be mysterious, unintelligible, unknowable? Why do they attempt to explain what they virtually allow to be inexplicable? Let each man form, as he really must, his own ideas of deity, and let them abstain from dogmatizing on the incomprehensible.

As to the hereafter, the pessimist goes on, we neither know, nor can know, the least thing. The commonest bumpkin is as wise about that as the profoundest philosopher, and both are totally ignorant. The rectification by eternity of the wrongs of time is simple assertion, evangelic babble, wordy nonsense. Views of the soul are merely speculativ. No one can tell what soul is: it is the figment of a dream; any and every idea of it is subjectiv. Theologians are continually averring that immortality of the soul has been believed in all ages and by all peoples, whether civilized or barbarous, and they put this forward as an irrefutable argument. But the averment is not true. Some of the most widely diffused creeds, like Brahmanism and Buddhism, from which Christianity is largely derived, contain no such doctrin—at least as presented by the orthodox. Every faithful Brahman looks forward to absorption in the universal spirit, to loss of his individuality and consciousness, as his future reward; and the pious Buddhist yearns and strives for Nirvana, or complete extinction. The old Egyptian, Persian, and Greek religions regarded immortality very differently from what Christians regard it. The continuation of the soul after death was with the ancients very vague, and denoted in Materialistic phases. Even the orthodox hav recently changed their method of portraying heaven and the diversions of the blessed. We hear no more of the gold-paved streets of the celestial city, of the long robes and harps of the saved spirits, incessantly engaged in chanting the praises of the Lord, who, for a Supreme Being, must be inconceivably vain, and insatiably fond of the grossest flattery. We are seldom told to-day of the resurrection of the body, on which professors of divinity were so wont to insist that it might hav been thought that they attached as much consequence to the body as did the Egyptians, with their sarcophagi and elaborate embalmings of the dead. The evolution of superstition still evolves. The orthodoxy of the last quarter of the nineteenth century would hav been the heterodoxy of the eighteenth, and the orthodoxy of the twentieth may be the rank Infidelity of the present.

Thus the pessimist speaks, and though he may shock the Christian, he is unconcerned therefor. He is equally unconcerned for the names—such as scoffer, Sadducee, Atheist, enemy of religion—that may be applied to him. He is not amiable: he does not consult the theologic feelings any more than he consults the theologic opinions of others. He believes what he professes as firmly, and perhaps more intensely, than do the orthodox, whom he, mentally, despises as much as they, morally, detest him. They are antipodes in creed; their divergence is about faith, which he disdains; trusting entirely, as he boasts, to observation and reason for his opinions. Nevertheless, they hav, as has been said, one point in common, the sovereignty of individual Man, whom they both consider as the thinking center of the solar system. Each regards the universe as it affects him, and judges of it accordingly. Each is saturated with an excessiv personality. Each is, in a way, a colossal egotist—one because he has formed a habit of putting himself foremost, the other because Christianity, particularly Protestantism, has taught the lesson of individualism. Before Christianity the mass of mankind amounted to nothing. They were slaves either actually or virtually; they lived, and labored, and endured for their masters, the great ones of the earth. They had no ambitions and no expectations; they were more than content if they got enough to eat, and were protected from the weather. They were little else than beasts of burden: they tilled the soil, which yielded them but an unknown grave.

Christianity wrought a revolution. Jesus was the first genuin democrat. He preached to the multitude; he appealed to the poor and the humble; his apostles were from the lowly. The rich and powerful found not favor in his eyes, unless they lowered their haughty crest and were sincerely repentant. All his associations were with the people. The eminent respected him therefor; they reckoned him a dangerous demagog, an enemy of their aristocratic laws, as a false prophet, and they put him to death. The New Testament may be designated as the epic of which Jesus is the hero. It is full of appeals to the great classes that hav always been unrecognized; it judges men by their honesty, their purity, their faith, and by these only. Even Catholicism, which was a later form of Christianity, stood, in the feudal times, between the grasping lords and the common people; stayed the smiting hand and the plundering horde. The Bible addresses itself to the individual, especially to the down-trodden, the persecuted, the friendless, the unfortunate in all ranks. The poorer, lowlier the man, if he be pious, the more acceptable he is in the sight of God. He cannot be too insignificant to be regarded with divine favor, to be near and dear to the Almighty. Even the hairs of his head, as the scriptures declare, are numbered; his lightest word, his smallest act, his most trivial thought, is considered so important as to be recorded above. There can be little doubt that, when Christianity first arose, its recognition of every human creature, its appeal to the humblest individual as a direct object of God's watchfulness, care, and love, exercised an immense influence toward conversion, particularly with those who, before, had had nothing to liv for, nothing to hope. The fiercest persecution, torture, and death could not deter them from embracing, but stimulated them to embrace, the new faith which had inspired them with a zeal hitherto unknown, and exalted them above themselvs. Persecution, torture, and death were transformed and glorified through martyrdom, which, they were taught to believe, delivered them from a world of trial, sin, and trouble to a world of eternal happiness. Thus martyrdom, in any form, became, to their teeming imagination, something to be coveted, to be prayed for, to be joyously endured. It was a dark and dreary portal, beyond which they saw, as they fancied, the celestial light, and heard the angelic choir. No wonder they endured with fortitude, and died with courage. They were doing for Jesus what Jesus had done for them. To be a martyr was clearly an advantage in every way. The path of martyrdom led direct to heaven.

In the latest centuries there has been no physical martyrdom. But Christianity still claims, though its claims are roundly disputed by logic and science, to giv, at least, resignation and mental peace to all men here, and unending happiness to them hereafter. It still offers, if in an altered and modified form, a conscious and blessed immortality, laying special stress on the consciousness. The orthodox often assert that, without consciousness, immortality would not be a true reward for pure faith and perfect living; that the loss of their identity would be a loss of satisfaction; that they must connect this world with the next to hav a full sense of salvation gained. Thus Christianity has, from the beginning, always addressed itself directly and continually to the *ego* in mankind, pampering it through time, and extending it to eternity. No other creed, not all the creeds together, hav, probably, had a tithe of the influence in arousing, supporting, and strengthening in the human breast self-consciousness, self-love, every shade and import of self. Christianity may be termed the theology of self; it inculcates self by teaching self-denial for the beatification of self. It begins, continues, and ends with the arousal and bestirment of the individual principle in man. All its doctrins bear upon the *ego* mediately or immediately. Its adherents are enjoined to avoid vice and follow virtue, because they will, in the long run, be better off by so doing. Duties to their fellows are substantially represented as final benefits to themselvs. Everlasting rewards, and everlasting punishments, are offered as the chief incentivs to do good and eschew evil. All orthodoxy is comprised in a kind of selfism. Intense personality runs entirely through the scriptures, and their varied, and often contradictory, interpretations. It is projected even to the deity, who is portrayed as personal, so that, as has been frequently said, instead of his making them after his image, they made him after their image. Christianity never rises above or goes beyond the conscious and the individual; and to this fact the great hold it has taken upon the multitude, notably in the past, must be attributed. Any religion that deals constantly with man's self-love, whether in a high or low form, must hav, for the many, perennial attractions.

Every human being, enlightened, semi-civilized, or barbarous, is naturally and necessarily selfish; otherwise the race would, ages ago, hav become extinct, or, properly speaking, hav ceased to evolve. But it is very questionable if those who esteem themselvs the enlightened would hav grown to be such extraordinary personalists and egotists had it not been for Christianity. This personality and egotism is now, no doubt, natural to the vast majority of men, however it may be with the thoughtful and the studious;

but has it not become natural by centuries of consideration and cherishment of the feeling, and by force of long heredity? Has not belief in the perpetual preservation of individual identity after death had special and superlativ causation in this regard? It is hard, if not impossible, to determin what would hav been had something else not been; but it is reasonable to assume that but for the excessiv personality and selfism of Christianity, Christians would today be more reconciled to opinions and creeds indicating that humanity is a means, not an end; that the cosmic system does not depend on, and is not wholly adjusted to, a species sustained and made dominant thus far by a series of fortunate accidents. Any line of thought, any course of study, any pursuit of philosophy, any investigation of nature which diverges from the starting-point and termination of orthodoxy, and criticises the fervid personality of its tenets and conclusions, is in danger of unjust and bitter denunciation, of being branded with all manner of opprobrious names. Such vehemence and passion would denote that what should be the firm, unwavering faith of the orthodox is little different from personal feeling in respect of a personal religion. Notwithstanding the high morality, the beautiful lessons, the precious teachings, contained in the scriptures, it is impossible to hide their inculcation of selfism, which, even though regarded as spiritual, is selfism still. And innumerable commentaries, expoundings, and inferences by professional theologians, from the time of the fathers of the church to the last evangelical thesis, hav only rendered that principle more pervading and conspicuous. Any attempt, therefore, to remove or modify the extreme personality of Christianity, in its present and generally accepted form, would be destructiv of its integrity and its very foundation.

The latest presentment of pessimism is based on precisely the same consideration. Pessimism is older than orthodoxy, and has undergone even more changes; but Schopenhauer, not yet dead five-and-twenty years, is recognized as its modern master and interpreter. His philosophy is thought to hav mirrored his subjectiv experiences; but would it hav been fully formulated except for the irrational, wholly inconsistent, one-sided optimism of Christianity, as commonly expounded? He was a rude iconoclast; he fiercely attacked the principal contemporaneous thinkers of Germany, stigmatizing Hegel as a charlatan, and making will the source of all knowledge and achievement. Orthodoxy he disdained and detested, seldom referring to it; he regarded it as beneath notice, but its claims, often in his mind, provoked his most combativ moods. He looked at the world as the orthodox look at it, as it affects individual man, as it makes or mars his happiness. He also judges of it by the human standard, and by this alone. He does not wish nor care to regard it in any higher or broader relation; his towering egotism seeks to explain all that is worth explaining. He is as subjectiv as a devotee, as self-conscious as a saint. But he is far more reasonable; indeed, he is entirely reasonable, for he rejects and contemns any kind of faith. The orthodox hav recourse to the supernatural for their optimism, seeking to establish themselvs and their position on their acceptance of the Word. Whatever shows as unjust, or malignant, or cruel, they declare to be so only in appearance. Positing that God is good, wise, just, and merciful, they stubbornly maintain that everything needlessly painful and terrible is a mystery which the great future will solve. Their optimism, founded not on facts, but often in opposition to facts, must be sustained by pure faith. Schopenhauer's philosophy, resting on observation, experience, argument, and limited by personality, tends spontaneously to pessimism. Without faith or without understanding of science, pessimism seems natural. To avoid that one must either believe or know; must take things for granted, or must study them conscientiously.

Schopenhauer's conclusions are that we should hope nothing, fear nothing, love nothing, expect nothing; that this is not only the worst possible world that has ever existed, but the worst possible world that could exist; that we should not be satisfied to commit suicide, we should extinguish the desire to liv; that there is no sort of compensation here or hereafter, and cannot be; that the only happy man is he who is unborn; that consciousness is always an unadulterated curse; that the so-called blessings of fortune are veiled evils, and will so reveal themselvs soon or late; that death is the sole rest, and oblivion the sole requital for labor done and suffering endured.

It might be thought that such dismal views must hav sprung from deformity, ill health, continued adversity—from an accumulation of woes. But they did not. Schopenhauer had a good constitution and a sound body; he inherited wealth; he studied, reflected, wrote, and lived beyond seventy-two. His works at first attracted no attention; they were not even abused. This may hav embittered him, but it did not shake his confidence in their merit and originality. What is neglected was, to his mind, a proof of excellence. During his last illness, he was asked where his remains should be placed. "Bury me where you may," was his proud answer, "posterity will find me." And the boast seems to hav been a prophecy. Of late years, his books hav been widely read and translated, and he is ranked by many as one of the greatest philosophers of Germany. His influence has been enormous, and is steadily growing. A movement is now on foot to erect a monument to his memory at Frankfurt-on-the-Main, and many nations, including America, hav contributed to it.

All this shows the rapid growth, at least among the unscientific, of individualism, of self-engrossment, of egotism, fostered and hightened by centuries of orthodoxy, with its dogmas of personal consequence and conscious immortality. It is perfectly logical to pronounce life unremunerativ, and the world profitless, if they are to be considered only from the point of selfism, and as they act on the individual man alone. A loftier view, a broader range, a more generous conception, is needed for our adjustment to the cosmos.

The loftier view is afforded by modern science, by Positivism, by the religion of humanity, of which Comte is held to be the founder. He was the herald and apostle of the new era, and Darwin is his continuator, confirmer, and advancer by his extraordinary investigations of nature, and the discovery of fresh truths that hav revolutionized contemporaneous thought. Comte maintains that the race as well as the individual passes through three stages—the theological, in which all phenomena are ascribed to supernatural causes; the metaphysical, in which the supernatural, as connected with sensible objects, is rejected, and an attempt made to prove the existence of abstract forces, presumed as inherent in substances, to produce phenomena; and the positiv, which discards theology and metaphysics as worthless, along with the inquiry after the causes and essence of things, and concerns itself with the observation and classification of phenomena as determining their laws. Orthodoxy deals with the theological; pessimism, particularly Schopenhauerism, with the metaphysical; rationalism and modern science, with positivism. Darwin has explained by evolution, of which he is the father, the diversities of life on this planet, and the common origin and physiologic kinship of all living things.

Science and modern thought do not regard this insignificant globe as the center of the solar system, nor man individually as the chief aim and end of creation. In truth, they discard the idea of creation for the reasonable scheme of development. Ignoring the supernatural, they cleave to the natural as the only apprehensible thing, as the source of all real knowledge. They embrace the universe, and count its growth by innumerable ages. They recognize the nebular hypothesis, suggested by Giordano Bruno, and definitly formulated by Immanuel Kant and Laplace, as a primary cosmic principle. They trace a direct connection between moneres and the brain of Shakspere, Newton, Emerson; they hav discovered that life is a property of matter; they perceive in everything movement, progress, law. Man as an individual is nothing more than an infinitesimal fragment of a gigantic whole, a grain of sand in Sahara, a drop in the ocean, a sprig in the illimitable mass of vegetation. Nature cares not for him; her concern, if she hav any, is for the race, its continuation and advance. What matchless effrontery for him to try to measure the cosmos by his relation to it, or by its relation to him! He is but a higher kind of molecule, an incalculably evolved atom! Why should he be constantly looking for his own image in externality? Why should he complain if he be not immortal?

There is dissolution as well as evolution, one being born of the other. All scientific deduction is that the time shall come when the earth shall be, like its satellite the moon, incapable of supporting any form of life, vegetable or animal; that even the sun itself will yet exhaust its combustibles, and that out of apparently universal extinction may arise a new vast rotating nebulous disk (as in Laplace's conception), from whose gradual contraction and consequent throwing off of rings, and breaking into globes revolving in the same direction, another solar system may be formed, with another development of man. True, that cannot be for millions and millions of centuries; but the mere possibility, the grandeur of the thought, ought to prevent us from pluming ourselvs on our significance, speculating why we are here or where we are going, and troubling our minds about either orthodoxy or pessimism. Both come from the same source, a superstition of egotism.

We know we are here, and the probability is that we shall, at death, be resolved into our original elements, without further consciousness, continuation, or identity. Shall we not liv again? What matters it? It often seems that those who hav lived best here care least about living hereafter. At any rate, neither our hopes nor our desires will be unavailing. The passion for conscious immortality will run its course; the feverish personality with which so many of us are afflicted, from the cause already named, must eventually be absorbed in loftier views and grander conceptions. The coming man will be, like the thinking individual to-day, cosmic, not tellurian.

JUNIUS HENRI BROWNE.

To the Chief of the Fishers of Souls.

Your forlorn Infallibility has often announced with a flourish of trumpets your purpose to leave Italy. This overture must hav met with an encouraging success, judging by the frequent encores of it.

Adieu blue sky of Italy,

he sings, and he tarries to sing this ritournello.

Now, my good Joachim, let me giv you a bit of friendly advice. You hav excommunicated me, but I bear you no grudge. On the contrary, in the holy succession of Saint Peter, there was a certain Felix V. who will make a good model for you. As you are, all of you, infallible, you are sure that what he did was well done, and you may be certain, when you die, of going straight to heaven.

Now this is the record of No. 215, your illustrious predecessor, Felix V. A jovial pontiff he, and a practical man—not to say God. To him we owe the foundation of the monastery of Ripaille, of which he was the abbot before coiffing the tiara. He was also bishop of Lausanne and Geneva.

There were no bilious, peevish, grumbling monks in his convent, Joachim. They were all free livers, those brothers of Ripaille, genuin rip-snorters, and whose memory has endowed the French language with this classic term, which, at first merely a proper name, proves by the prophetic felicity of its derivation that language, like marriages, was made in heaven. *Rheo*, "I flow like a river," shows its vinous root, suggesting long-necked bottles; but *paille* is not the straw tied round them. It belongs to the family of paillard, paillardise; for

What were Life worth, without Wine and Women?

These confessors of Ripaille improved their chances.

It was the ecumenical council of Bale that, in 1439, promoted Felix to the papal dignity, which he had never coveted, for the good man was not ambitious. The cardinals on that occasion showed their acumen; they could not hav unearthed a better pontiff. When he was led to recieve upon his brow the triple crown, he was as merry as a vine-thrush. There never was a gayer coronation.

It is edifying to read, in the old contemporary authors, how he administered Holy Mother Church. Long did Christendom bless this exemplary pontificate.

His first edict doubled the number of meals upon fast days. This decree, peremptory for the Vatican, elsewhere admitted of local option. He said, "Since God is our creator, he must rejoice to see his creatures having a good time." A cardinal one day reproached him for his slight acquaintance with theology. He replied, with divine logic, "The Holy Ghost is not an ass, is it? Well, it will inspire me. That is its business." His pontificate lasted ten years. At the end of that time, the party of growlers and crotchety cranks, the *i* dotters and *t* crossers, plagued him so much that he tossed up his tiara, gave it a kick, and returned to his beloved convent of Ripaille, where he died the year after, of an indigestion, Feb. 28, 1450.

Now, Joachim, I hav not written the foregoing to instil into your mind the treacherous counsel of eating too much. My solicitude is limited to your cheerfulness. You are too prone to catch trouble by the forelock. You dress the world in black. You spend your time in making bad bile, when, on the contrary, it would be very easy to paint life in rose color, after the excellent principles of your amiable predecessor, Felix V. You are the great chief of the fishers of men. It is true that of late the fish don't bite so fast as they used to. The sky is too clear, and, then, science, instead of fastening its electric lamp at the keel of your boat, has stuck it up out of the way, upon the lighthouse of the Polytechnic Institute.

You mourn the schools of gudgeons. They are not dead, but sleeping. If you worry so, you will turn as yellow as a lemon, Joachim. Consider, now; look around for some convent where the nuns hav been amiably trained by holy fathers. There are plenty such. And when you hav discovered another Ripaille, worthy to call the patriarch Noah its patron saint, and the holy Magdalen its patroness, retire thither in peace from care, and end your days at a collation of exquisit bottles, with a bevy of frisky nuns for your Hebes. Finish the series of popes by reëditing Felix V. Then you will bury the institution of the Holy Chair in a fashion that may leave some regrets, and history will write upon your tomb, "He knew enough to stop grumbling, and made a merry end of a bad job."

If, on the contrary, you do not listen to me, Joachim, I prophesy that your idiotic jeremiads will cover your memory with ridicule. Your compeers, one after another, will giv you the slip; even the beadles will twit you with their thumbs at their noses, and posterity will say: "Pio Nono was a famous scoundrel, but Leo XIII. was a fool."—*From the French of Leo Taxil.*

The National Liberal League.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York

COURTLANDT PALMER, Treas., 850 Broadway, New York.

The League Congress, October 9th, 10th, 11th.

The program, as published last week, will be carried out with two exceptions. All sessions of the Congress, *including Colonel Ingersoll's lecture*, will be held at Cleveland, Ohio, in the

PEOPLE'S THEATER, ON EUCLID AVENUE.

Colonel Ingersoll's lecture on Sunday evening, at 8 o'clock, will be about

MYTH AND MIRACLE.

Morning sessions begin at ten o'clock; afternoon sessions at 3:30; evening at 8.

James Ormsby will represent the Milwaukee, Wis., League in the Ninth Annual Congress.

The Newark, N. J., Liberal League will be represented by E. M. Macdonald. The New York Society of Humanity by C. P. Somerby, and the Liberal Club by Mr. Center.

THE TRUTH SEEKER will hav a full line of books at the League Congress, and friends desirous of securing good reading can make purchases there. It will also be a convenient time for renewing subscriptions to THE TRUTH SEEKER. Any of the delegates and attendants not now subscribers are cordially invited to rectify their error. THE TRUTH SEEKER will make a full report of the work of the League at this Congress. Orders for copies containing the report may be handed to the Editor or Business Manager at the Congress, or sent direct to the office.

The Work in Alliance, Ohio.

Sunday, September 21st, was a gala day for your correspondent, the wandering pilgrim of the Secular cause. In the morning he attended the Children's Lyceum at the Independent church, and found quite a delightful company of old and young gathered together for Secular amusement and instruction, and it must be known that no man or woman can be instructed until they are first of all amused. The gratification of the play impulse is the beginning of all wisdom.

This Lyceum is under the superintendency of George W. Thornberg, and we all know what a good worker he is, and his ability for interesting the youthful mind, as well as children of a larger growth. Aided by his wife and others, he is doing much to advance our cause in this quite Liberal community of Alliance. In the first place in the order of exercises there is music, vocal and instrumental, then graceful gymnastic movements, in which all join; then recitations and mottoes, singing, classes of instruction in science, history, politics, etc. I hope the time will soon come when a thousand cities and villages in our land will hav the same means of Sunday entertainment and social growth. Then, indeed, shall we see the beautiful flower of Liberalism, the sweetness and dignity it can put into human life, the nobleness of feeling and the excellence of thought.

In the afternoon C. B. Reynolds came vigorously to the "Defense of the Devil," and I must confess that he made quite a warm place in my heart for that dear old sinner. Considering all the circumstances—that he is the father of human knowledge, that he always spoke the truth, and generally respected the rights of others, and appealed to their reason by a process of wit rather than by brute force—it must be admitted that the devil has made the most of his opportunities, and has been a benefactor of man. He is not so black as the theologians paint him, even when we critically study the Bible itself. Theologians, of course, hate the devil professionally, but practically they stick to him like a brother, for without the devil their occupation is gone. Destroy his satanic majesty, and where oh, where, would be the donation visits, the collections, the snug parsonage, the fat salary, and the trips to Europe, to say nothing of Canada?

In the evening Reynolds discoursed of the heaven of the Bible, verse by verse, with all its imperfections on its head, and such a place of torment, especially for woman, was never before disclosed. Instead of being a place of rest for the weary, it only opens new avenues for toil. The music is by no means first-class, the company is not very good, the menagerie altogether too numerous and noisy, and the dishes, candlesticks, pans, etc., not altogether of the most artistic kind, and requiring too much trouble to be kept in order. The discourse was received with the heartiest applause by the audience from beginning to end. The lecturer closed with an eloquent peroration, depicting the real human heaven that we can hav here and now, by kindliness, by knowledge, by fellowship, and the spirit of progress.

Arthur Tilney's singing is admirable, and well adapted to the work in hand, touching as it does the fountains of romance and joy, with tender and humorous appeals to feeling. He is quite popular with his audiences, and is frequently recalled with enthusiastic plaudits.

When I looked at the big center-pole of this beautiful Tent, my back did ache as I pictured these two dauntless pioneers at work on a hot summer's day trying to lift its ponderous weight in air. How they do it is a mystery to me, but no miracle of course. It's simply muscle. The Tent makes a pretty picture, with its ornaments, etc., especially in the evening, and is quite a bright advertisment of the Liberal work, notably in small communities, where a Tent will create curiosity for miles around and eager questioning. Another year and this white signal of progress shall gem many a landscape and fill hearts with hope and scatter rays of knowledge.

I must speak of the Haines Juvenil Band, which discoursed sweet music Sunday evening. They—seven boys and girls—belong to one family and are thoroughly Infidel. The youngest is about four years old, I guess, or less, and the oldest about fourteen, and Apollo has breathed his genius upon them all. They are born playing some musical instrument, I believe, for they sound the cornet and the drum, etc., as if to do so were a part of their very being. Long life to this happy family, and may they pelt theology with music for many a day until its hoary carcass is buried amid the flowers, never to trouble the world again, even with its wandering ghost.

I am now in Cleveland at the quiet house of J. D. Mallonee, secretary of Cleveland League, who has done much to giv new life to the work here, and who is one of the most thorough and devoted laborers in the field. He is a scientific student, a bright and keen thinker, and his lectures in various places on Secular topics hav been most favorably received, both by the Liberal and general public. He is thoroughly interested in the coming Congress, and, as the representativ of Cleveland Liberals, well displays their generosity, ardor, and faith in Freethought principles. I hav received a most cordial welcome from Cleveland friends—Mr. J. M. Wilcox, Mr. Lucas, Mr. Gilson, Mr. Thomas Lees, and others. I anticipate, indeed, a glorious Congress. The People's Theater, on Euclid avenue, centrally located, seating 1,500, has been engaged for all sessions of the Congress. The program has already been published—a brilliant one indeed. Ingersoll will close the Congress with his great new lecture, "Myth and Miracle." He will be greeted by the largest audience ever assembled in Cleveland.

Railroad rates as per letter from W. H. King, commissioner Central Passenger Agency. Forest City House will be the headquarters of Congress. Those desiring board at $1.00 per day please communicate with J. D. Mallonee, 144 Cedar avenue, Cleveland. Let friends come from every state to this grand gathering of Liberal forces. A power and enthusiasm will be called forth potent for the advancement of liberty. Fraternally yours,

Cleveland, O., Oct. 1, 1885. SAMUEL P. PUTNAM.

The Tent.

ALLIANCE, O.—Despite the political excitement, the ex-governor at the Opera House, great race at the skating rink, wild hurrah of the Salvation Army, and subtle undercurrent of church opposition, the attendance at the Tent has not in the least diminished, while the interest and desire to investigate hav greatly increased.

The Bible, and the claims of Christianity and Secularism, are the all-engrossing topics of discussion in the stores, on the streets, at the railroad depots, post-office, everywhere.

We were agreeably surprised, on nearing the Tent on Tuesday evening, to find our pulse quickened, in spite of the dark, cold, damp night, by the inspiring music of a full brass band. On entering the Tent we found the wonderfully-gifted Haines family brass band giving forth sweet soul-stirring melody.

The band consists of J. C. Haines, his wife, and their six children, all genuin Liberals, and descendants from brave old Liberal stock, J. K. Haines, who did good work for abolition in the perilous times preceding the war, and is still an activ, earnest, outspoken champion of universal mental liberty.

The children range from five to seventeen years of age, and are, one and all, natural musicians. To see little "Ila," only seven years old, play all the variation on the snare-drum, while Baby Herbert, a five-year-old, hardly taller than the drum-stick he wielded with solemn persistency, whanging the big drum, and keeping exact time, was as wonderful and amusing as the music was entrancing.

We all suffered from the fierce, cold wind, but the people, although chilled, listened attentivly, and remained to the end of the lecture.

Wednesday: No change in the weather, and so we removed to the Liberal church.

Our Tent has vindicated its claim to being the best possible means to awake an interest. It is conceded we never could hav aroused such an interest in any building. The novelty of the Tent is a great attraction. Many come long distances, some over twenty miles. Many who are too prejudiced ever to enter any hall to hear an Infidel lecture will go to the Tent.

There it affords the devotees of Mrs. Grundy, and the cringing slaves of priesthood, such a beautiful chance to hear, yet be able to declare they would not go inside such a place. They can and did lie in the grass some distance off, far enough to be safe from observation, yet near enough to catch every word.

Thursday, Sept. 23d: Still cold and damp. Remained in the church.

Friday, the 24th, the weather greatly modified, so we removed back to the Tent, to the gratification and delight of all. Interest steadily increasing; quite a number every night take down proof texts; many stop me on the street and ask for chapter and verse, used in some of my lectures; they had controversy with some Christian who denied there was any such text or teaching in the Bible.

Saturday, we had the delight and honor of introducing our efficient and worthy secretary of the National Liberal League, Mr. Samuel P. Putnam, to the Tent. He was profuse in encomiums on its very neat, clean, and tasty appearance. He delivered a most interesting lecture, sparkling with bright thought and the most beautiful gems of poesy, and was enthusiastically applauded.

On Sunday morning we attended the very instructiv and interesting session of the Liberal church. They hav a large attendance, the ladies and children taking the lead both in numbers and interest in the work. That stanch and true Liberal—the generous, public-spirited citizen, and most enterprising of business men, George Thornberg—who has so ably and bravely piloted the society through storms and breakers to its present haven of success, is in command, and he is ably seconded by Helen Haines, who, full of zeal, devotion to the cause, and sympathy with the children, wields her scepter of love with a benign grace that insures the glad obedience and hearty co-operation alike of old and young.

The order of exercise was: Music, recitation of selected piece in concert, musical calisthenics and march, quotation of mottoes, remarks thereon by the president, select readings and recitations. Classes: Astronomy; teacher, F. C. Woods; German; teacher, Emil Tanner. Infant class: entertained with the "Story Hour;" teacher, Helen Haines. Adult class: Discussion of given subject; teacher, J. K. Haines. Music. Mr. S. P. Putnam made an address to the children, congratulatory and encouraging, which was well received.

Sunday afternoon, Tent crowded with eager listeners; streets lined with teams; large amount of our best Liberal literature sold and given away. We are indebted to Hiram Van Pelt, of Cleveland, Ohio, a noble veteran in the cause of liberty, eighty years of age, poor in this world's goods, but rich in sympathy and love for humanity, who sent us about one hundred TRUTH SEEKERS, every one of which has been distributed with more than ordinary care, and will be read and re-read, awaking thought and lifting honest hearts from the despondency of fear to the bright, joyous possibility of exchanging the dread of future hell for the inspiring and ennobling joy of making for themselvs a heaven here and now. All should save their TRUTH SEEKERS; however old, they never cease to be a power of good.

Sunday evening: A stupendous gathering. All eager to learn the facts of the "Bible Heaven." After our lecture, friend Putnam addressed the vast audience, and, inspired by the vast arena of eager, interested, intelligent faces, he delivered a most grand, soul-stirring speech that thrilled all hearts, terminating with a recitation of his own beautiful little poetic gem, "Why Don't he Lend a Hand?" Some idea of the powerful charm of his impassioned oratory on the occasion may be formed from the fact that our irrepressible Tent-master, Tilney, wrote us a slip, asking if it would not be better to omit his singing, lest it mar or efface the grand impression made.

Continued lectures with unabated interest, and on Wednesday evening, September 30th, delivered our fourteenth lecture in this place, last for this Tent season. We had a glorious ovation. Standing-room under the canvas was unattainable. It was a brilliant, enthusiastic gathering, and a glorious *finale* to the first Tent effort ever made for Liberalism.

On Thursday we struck the Tent and shipped it to Brockport, N. Y., the nearest station to our home. After Congress we must go home to giv directions about building suitable addition to our barn, so as to preserve the Tent and equipments from damp, rats, and mice.

We hav boarded, while here, at the Bailey House, kept by Mr. and Mrs. E. P. Bailey. They are genuin Liberals, with genial manners and kindly hearts, and thoroughly understand how to make their house a pleasant home for all their guests. Their terms are very reasonable, wonderfully so for the sumptuous table they set, and the excellent accommodations provided. Liberals visiting at Alliance are sure of a welcome and comfort at the Bailey House.

We parted from our energetic and faithful Tent-master, Mr. Arthur Tilney, on Thursday; he has gone to Cleveland to aid in advertising the great

Congress; his energy and faithfulness will insure rapid and thorough work.

We go from here to East Rochester. Lecture on Saturday evening, and Sunday afternoon and evening. Thence to Cleveland Congress, and then fall and winter campaign. CHAS. B. REYNOLDS.

The Liberal Club.

By the action of the board of managers a month ago, the first fall meeting of the Manhattan Liberal Club was averted until the second day of October. This piece of procrastination was rebuked by providence in the form of a rainy evening. Nevertheless a fair audience attended, and many new faces, particularly those of numerous young ladies, were visible. Not all the old attendants were there, but Treasurer Morris beamed benignly upon all comers as he despoiled them of their nickels; Mr. Eckhart occupied a chair in the northwest corner of the hall; Mr. Alonzo Van Deusen, Mr. Center, and Dr. Foote, Jr., loomed head and shoulders above the rest; the first secretary sold copies of THE TRUTH SEEKER at the humiliatingly low price of seven cents each, and President Wakeman twirled his little mallet in his accustomed graceful way. The man with the badge-pin furbished up that decorativ piece of jewelry, attached it to his person, and, resurrecting a last spring's note book, took a seat where he could observe the proceedings.

This meeting was the occasion of Mr. Wakeman's inaugural address as newly-elected president of the club. He first gave notice of the late publication from THE TRUTH SEEKER office of the book "Rational Communism." Those afflicted with an interest in this subject, he said, would find the work the most valuable of its kind. Dr. Lambert, by request, explained a circular of a temperance meeting which he had been distributing through the audience, having the name of the Rev. Stephen Merritt, Grant's undertaker, near the head, and that of T. B. Wakeman near the foot, as speakers. Dr. Lambert said the little men were put first because it tickled their vanity to be there, and the big ones were placed last because they didn't care. This pleased the audience considerably. Mr. Wakeman then announced that he would address the meeting, and Dr. Foote, Jr., would keep them in order while he spoke.

Dr. Foote, taking the chair, said that the president desired to be introduced to the club, but as Dr. Foote could find no words appropriate to such an introduction, it would be dispensed with.

Mr. Wakeman was received with great applause. He gave first a short history of the Liberal Club. This organization was started by seven persons, the speaker among the number, who met in a little hall in Third avenue, Sept. 14, 1869. Mr. Henry Edger, at present in Hungary, in central Europe, was one of the prime movers. Mr. D. T. Gardner, now in Russia, was the first secretary. Concerning Mr. Gardner, the speaker said that he had married a Russian lady and gone with her to her own country. Nothing had been heard from him for many years, and Mr. Wakeman was apprehensiv that his Liberal views had brought him to that living tomb from which no voice ever returns to civilization—an exile to Siberia.

The first president of the Club was J. D. Bell. Business taking this gentleman away from the city, he was succeeded by Horace Greeley, who accepted the position because he believed that if the people of the church needed clubs, like the Young Men's Christian Associations, those outside the church needed them still more. Mr. Greeley presided at several meetings of the club. Some people, said Mr. Wakeman, think that Mr. Greeley was afflicted with an overmastering desire for office, but he (the speaker) believed differently. He told an anecdote bearing upon that view. The club, when Mr. Greeley was president, had a custom of giving a dinner each year upon the anniversary of the birth of Alexander von Humboldt. One of these dinners occurred during Mr. Greeley's candidacy for the office of president of the United States. Mr. Wakeman wrote to Mr. Greeley saying that if his presiding at the Humboldt dinner, as president of the Liberal Club, would injure his political prospects, the members would readily excuse him upon that occasion. Mr. Greeley replied, "When I accepted the presidency of the Liberal Club, I accepted with it all the obligations it imposed, as well as the honors it conferred." He presided at the dinner. On this occasion Mr. Greeley divulged his opinion of wine-drinking, by turning his glass bottom-side up, thus intimating that no wine could be turned into it.

The next president of the club was W. L. Ormsby, described by Mr. Wakeman as witty and "in every respect cantankerous." A change of residence took him away, but he is still an occasional attendant. Mr. Ormsby gave place to James Parton, the historian, to whom the rising generation, the speaker said, were indebted for more information about the period just preceding this than to all other writers. Mr. Parton eventually moved away from New York, but his name was retained as president until the last annual election of officers, when the club elected Mr. Wakeman.

Having brought the history of the organization down to contemporaneous times, Mr. Wakeman proceeded to set forth its objects, which were a search after truth on the basis of absolute liberty of investigation combined with perfect freedom of discussion; the banishment of superstition, and the substitution of the new trinity, Liberty, Science, and Humanity, for St. Paul's old trinity, Faith, Hope, and Charity. To accomplish these ends practical activity was neccessary. Just now the great work of the Liberals was to oppose the encroachments of superstition upon republican liberties in the form of exemption of church property from taxation, and so-called Freedom of Worship bills urged by the Catholics. On these subjects Mr. Wakeman adopted the grounds and the line of argument upon which THE TRUTH SEEKER stands and moves. We hav two superstitions to contend with, these being the mental superstition embodied in the theological explanation of the world, and the physical superstition that alcohol is in some way beneficial to the human system. Both these were bad spirits which should in no wise be entertained.

Mr. Wakeman concluded by reference to becoming exercises on the occasion of the death of Liberals. These events should be attended by some sort of reasonable service which will impress upon survivors the lessons to be drawn from the life of the departed. The Liberal Club would hereafter be prepared to furnish speakers upon these occasions to all those who might desire their friends to be buried under its auspices.

Upon motion of Mr. E. W. Chamberlain, introduced with a few appropriate remarks, a committee, consisting of Messrs. Chamberlain, Van Deusen, and Wakeman, was appointed to draft suitable resolutions touching the death of the late T. C. Leland, a trustee of the club.

There was no discussion upon the lecture of the evening, though Madam Delescluze dissented from it, and was restrained only by her good nature from giving it a searching public criticism. She, however, intercepted Mr. Wakeman near the door, and gave him a liberal segment of her mind.

A business meeting was held, at which delegates to the Congress at Cleveland were elected.

The card for the remainder of this month—which card the president announced was the most remarkable ever provided—is as follows: October 9th, "Government Reform," by George Chorpenning; 16th, "What to Do in the Mean Time," by James Redpath; 23d, "The Coming Revolution in Social, Industrial, and Political Life," by Samuel Leavitt; 30th, the Bruno Lecture for the benefit of the Bruno Statue Fund—"Giordano Bruno's Philosophy and Freethought," by Professor Thomas Davidson. The admission to this lecture will be by ticket, at fifty cents each. Tickets can be procured at THE TRUTH SEEKER office, or at any meeting of the club. Mr. Wakeman says that Professor Davidson knows more about his subject than any other man, and holds that the club has been very fortunate in securing his services.

The 1885–6 season of the Liberal Club thus opens with great promis, and the invitation to attend its meetings is extended to everybody with impartial cordiality. All it costs is five cents; ladies and Presbyterians, free.

Obituary.

At Brown's Valley, Minn., on September 10th, 1885, Mrs. Rebecca W. Paul and Mrs. Abby Hicklin were drowned in Lake Traverse, by the swamping of a row-boat.

Thus in an hour of social enjoyment and innocent pleasure, with no premonition of the sad fate awaiting them, two loving women, devoted mothers, passed away from their friends and families.

They were both Freethinkers, and in word and deed bore testimony to their belief in free thought, free speech and action.

Mrs. Paul was a daughter of the late Jared Warner, a pioneer of Freethought in and about Patch Grove, Grant county, Wis., whence Mrs. Paul and family had but recently removed to a new home in Brown's Valley, Minn.

There are none who would be missed from our small circle of Liberals more than these two estimable women, of whom all that remains to their sorrowing friends is a loving and ever-green memory. D.

Services at the Grave.

From the Big Stone County Herald.

The following is the address delivered at the grave of the late Mr. A. Kaine, by Mr. E. C. Walker, of Valley Falls, Kansas, who officiated at the burial services:

"With heads uncovered, not through superstitious fears, but in honest respect for him whose feet before ours hav stepped into the Lethean stream, we, the children of nature, hav come here to do the last that man may do for a comrade who has laid down the burden of life.

"This is the end of earth; to this we all must come; it is the inevitable fate that awaits us in the ceaseless processes of the universe. Here, where the songs of the birds are borne upon the summer breezes, where the flowers sparkle in the dew and the skies are alternate smiles and tears, we gather to perform our last duties to one whose eyes hav closed in the final sleep, whose lips are mute in the hush of death.

"This man now lying at our feet I did not know, and none of you knew him as he was known to his own soul; the hidden but powerful influences that molded his life we could in no contingency know but in part. The lessons that we derive from such scenes as this are that the kindly and the helpful deed are to be given by the living to the living; that only in life can we make or mar the happiness of our brother; then, and in these brief moments only can we be of service to those who for a few days or for many walk with us the thorny pathways of this earth.

"The elements which make our being shall be reabsorbed into nature's mighty oneness, and the to-morrow of the centuries shall, perchance, witness the transformation of the atoms which compose this body that we to-day lay reverentially beneath the sod upon the hillside, into the dexterous hands and the flashing eyes, into the thinking brains and the pulsing hearts, of the men and the women who shall then mingle in the toils and turmoils, who shall then taste the joys and the sorrows of this mortal existence. From nature we come, to nature we go back—from her we can never be separated."

After delivering the above address, Mr. Walker, at the request of the friends of Mr. Kaine, read the following beautiful poem:

LAY ME LOW.

Lay me low, my work is done;
I am weary, lay me low,
Where the wild flowers woo the sun,
Where the balmy breezes blow;
Where the butterfly takes wing,
Where the aspens drooping grow,
Where the young birds chirp and sing,
I am weary, let me go.

I hav striven hard and long
In the world's unequal fight;
Always to resist the wrong,
Always to maintain the right;
Always with a stubborn heart
Taking, giving blow for blow;
Brother, I hav played my part;
I am weary, let me go.

Shield and buckler, hang them up,
Drape the standard on the wall,
I hav drained the mortal cup,
To the finish, dregs and all.
When my work is done, 'tis best
To let all my troubles go;
I am weary, let me rest,
I am weary, lay me low.

Bound to Get the Money Somehow!

From the Christian Advocate.

Q. A dance and supper were given by *outsiders* to aid in building the Methodist church *without* the knowledge of the preacher in charge of the circuit. The avails, when offered, were claimed to hav been received for the supper. As the expenses were paid out of the receipts for dancing, the preacher in charge declined to receive the avails on the ground of inconsistency with rules of the church against dancing. Did he do right in refusing the money? The church trustees voted afterward to accept the money. Hav they any authority to do so? What should the preacher do?

A. This is a somewhat mixed situation. First, these persons were *outsiders*. Second, the preacher did not know. Third, the persons recognized the impropriety of offering money raised by dancing, and claimed that the money they had to offer was received from the supper. This, though a very fine distinction, appears to hav been presented in an apologetic way. We incline to the belief that the preacher could hav satisfied the demands of an enlightened conscience by a public statement of our rules, and of his entire ignorance of the proceedings, and by expressing the hope that hereafter any efforts to raise money for the benefit of the Methodist church would not be complicated by any questions arising out of inconsistency with what the Methodist Episcopal church considers proper, and that, having thus borne his testimony, he might, without any impropriety, accept the money.

It looks to us as though this is a direct encouragement to *outsiders* to lie as to how they obtained the money.

Lectures and Meetings.

W. F. JAMIESON is lecturing in Missouri on Sam Jones and Robert G. Ingersoll contrasted. The Savannah, Mo., Opera House was packed to hear him.

JAMES VINCENT, editor of the *Nonconformist*, announces that he will take the field this fall as a Liberal lecturer. Mr. Jamieson, who enjoys a personal acquaintance with Mr. Vincent, speaks of him in the highest terms. His address is Tabor, Iowa, and Liberal societies wishing a lecturer can write for terms.

CHARLES WATTS will lecture for the Friendship Liberal League of Philadelphia, at Industrial Hall, Broad and Wood sts., on Sunday, Nov. 1st. Subject, afternoon, at 2:30, "The Nightmare of Theology." Evening, at 7:30, "Unbelief: Its Nature, and Services to Humanity." The public is cordially invited. Seats free.

LIFE is a battle. Agitation is the life of a nation; and when that is sapped by luxury, or suppressed by civil, or still worse, by ecclesiastical tyranny, healthy existence ceases, and its unburied carcass breeds only pestilence and corruption. There was greater vitality in the Roman Republic when the Grachi demanded the distribution of the land than when Julius Cæsar gained the battle of Pharsalia; more real health in Greece when Demosthenes thundered against Philip than when Alexander of Macedon sighed for more worlds to conquer. But the true warriors of the present age are not the destroyers, but the regenerators of mankind. Science has conquered brute force, and even in army life the skill of the mathematician is more honored than the sword of the gladiator. The true heroes and heroins of modern times are those who are battling to establish not only the freedom of a nation or race, but the liberties of mankind. The causes they are fighting for are nobler, and the theaters of operations more extended. The encounters and tournaments of the past are beggared into insignificance by the importance and grandeur of the contests of the present age. Of yore, gatherings for war or for sport rarely comprised more than tens, or at most hundreds, of thousands of human beings, but the intellectual giants of the present time hav for their audiences the peoples of the civilized world. In former times the blows given and taken in honor of chivalry could only be witnessed by the few, but now the true words uttered by the champions of human rights and human liberty resound through continents, and the names of Ingersoll and Darwin, of Bradlaugh and Bennett, of Phillips and Victor Hugo, of Davitt and Castelar, are household words with the foremost peoples of the earth.

Selections and Communications.

The Dyaks of Borneo.

A RACE WITHOUT A RELIGION.

From a Review in the N. Y. Sun of W. T. Hornaday's "Two Years in the Jungle."

The Dyaks of Borneo (by the nativs pronounced Dyah) are, to ethnologists, the most interesting of all aboriginal races; because, on the one hand, they hav raised themselvs under indigenous conditions to a high moral and mental as well as physical level, and hav, on the other hand, effectually resisted the most strenuous efforts of missionaries—Protestant, Catholic, and Mohammedan alike. With regard to the Dyaks of the north, partially Mongolized by Chinese influence, and the Kyan Dyaks of the interior (to whom, as the most savage representativs of the race, cannibalism has been imputed), Mr. Hornaday is forced to rely on the assertions of other explorers, which, however, he was at much pains to probe and verify by oral inquiry. His knowledge of the Sea Dyaks and Hill Dyaks, who present in all respects the highest types of Dyak capacity and character, was gathered at first-hand, and is so exhaustiv as to justify us in drawing definit conclusions regarding the place of this interesting people in the scale of humanity. From the facts here made known to us it certainly seems doubtful whether commerce, education, or religion could in anywise increase its happiness.

The Dyaks, it seems, are free from the besetting vice of almost all barbarous races that hav been brought into contact with the commercial side of civilization. Far from being habitually intemperate, or drinking to excess upon the slightest pretext, the Dyaks allow themselvs to drink intoxicating beverages only upon great occasions, such as the gathering of a harvest, the marriage of a person of note, or the visit of some European of distinction. The materials for feasting which are then provided include a liberal supply of palm toddy (which the Chinese taught the islanders to manufacture), and, after the women hav taken from the men all their weapons to avert accidents, they go to work deliberately to make their husbands, lovers, and masculin friends drunk. A Dyak girl, it seems, considers it the greatest fun in the world to coax a redoubtable warrior into drinking until he is unable to stand. But so rare are these festiv indulgences that during the whole period of his wanderings in Sarawak Mr. Hornaday never saw a Dyak feast, or an intoxicated Dyak, or even a drop of the palm brandy that lays the warriors low. Mr. Frederick Boyle, who was present at one of the Dyak feasts, has recorded his amazement that extreme inebriation could not make a Dyak dream of violating the laws of decorum and good temper. In other words, a Dyak, even when drunk, is a gentleman. The gentleness which coexists in these reputed savages with the most dauntless bravery is signally demonstrated in their treatment of women. Among the Sea Dyaks, who, until the suppression of piracy by Rajah Brooke, were the veritable Vikings of the Malay Archipelago, woman, from the cradle to the grave, is considered man's equal except in the vocation of hunting and fighting. Her opinion is received with serious consideration, and her advice is always asked in all matters of importance. Mr. Hornaday recognized one cause of the high social position occupied by women in the fact that Dyak parents are too fond of their children to make them marry against their will, or for mercenary motivs. The Dyaks believe in strict chastity, both before and after marriage, and lapses from virtue are considered highly shameful. The author evidently has in view the discrimination made by the English law of divorce when he adds: "Strangely enough, these simple-minded savages, without written law, and wholly without religion, hold that in cases of unchastity or infidelity to the marriage relation the man in the case is equally guilty with the woman, and the same disgrace and punishment are meted out to both participants in the offense." The author also notes that "under no circumstances does a Dyak woman attempt to produce miscarriage, the common and unpreventable crime of civilization in its highest state." Monogamy is almost universal, only one wife being allowed, except in rare instances where a chief is permitted to take a second. Consanguineous marriages, including the wedding of cousins, are absolutely prohibited. The marriage ceremony is devoid of any solemn vows and protestations, and destitute of even a spark of religious sentiment, but it is indispensable that the intention of the parties should be unmistakably made public. Divorce is not uncommon, but the party dissatisfied with the conduct of the other may pay over a fine to the original offender, after which both parties are free to marry again.

Mr. Hornaday is so astonished at the universal observance of the rights of property among the Dyaks that he repeatedly refers to their phenomenal honesty. In all civilized countries, as we are reminded by the author, men who hav portable property are careful to put it out of a stranger's way, and many of those careful to avoid statutable theft will steal by wholesale through contracting debts that they hav no power to pay. The Dyaks, on the other hand, though they hav no written language, and no social laws except the customs and traditions handed down from their ancestors, are absolutely guiltless of every transgression against property. "I hav never," says Mr. Hornaday, "heard of a single instance of theft from any European, Malay, or Chinaman committed by a Sea or Hill Dyak. Where else," he continues, "but among the Dyaks will a traveler dare to trust a cart-load of boxes and packages, none of them securely fastened, all filled with scores of trifles, any one of which would be dear to a nativ's heart, in the center of a village of fifty strange nativs, with no one to watch for thieves? You can do this among the Dyaks, and lose not one cent's worth. Even the empty tin cans I threw out of the house were brought to me and shown before they were appropriated." An equally astounding Dyak trait is their inflexible probity in the payment of debts. "If the people of a village want goods, a foreign trader will giv them his whole cargo, if he can get them to accept it in exchange for a promis to pay in jungle produce to be afterward collected. The day for full settlement is named by the head man, and by that time the debts are all paid.

Such are the Dyak virtues, and the reader will be surprised to hear that neither the Sea nor the Hill Dyaks, who are most conspicuous for them, hav any priests or creeds, or even the faintest notion of religious observances. They believe, indeed, that the dead go below the earth, and they hav a faint notion of a supreme spirit, but they do not attribute to it the inculcation of any ethical rules or the requirement of any form of worship. Of religion, therefore, in the practical meaning of the term, they are entirely destitute. Their moral laws are the product of their own indigenous evolution, for we see in them no reflection of the religious customs of any of the peoples that hav thus far come in contact with them, either Hindoos, Javanese, Chinese, Malays, or Europeans. Savage nations usually acquire all the vices, and but very few of the virtues of the civilization which touches them; but so far the Dyaks of Northwestern Borneo hav gone through the fire unscathed.

What deductions are drawn by Mr. Hornaday from his enviable experiences among these unwarped sons of the mountain and of the sea? When he seeks to convey the general impression made on him he speaks with an enthusiasm that he is careful to repress in his recital of observed facts. "We see," he says, "in these strange children of nature all the cardinal virtues without a ray of religion, morality without ministers, the Christian graces without Christ or gospel. They keep no Sabbath, pray no prayers, build no temples, worship nothing and nobody, and acknowledge no higher tribunal than the bar of public opinion, on the one hand, and the Sarawak government court upon the other. The Dyak is perhaps the most happy and contented human being under the sun. His wants are few, and his nativ jungle supplies nearly all of them. . . . In hospitality, human sympathy, and charity the Dyaks are not outranked by any people living, so far as I know, and their morals are as much superior to ours as our intelligence is beyond theirs. If happiness be the goal of human existence, they are much nearer it than we. In this instance, at least, it is not the highest civilization that has evolved the most perfect state of society, and, to this extent, the fundamental theories of theology, of sociology, and human evolution are utterly at fault. Borneo is no field for the missionary, for no religion will giv the Dyak aught that will benefit him, or increase the balance of his happiness in the least."

Giordano Bruno.*

The General Council of the Seine, willing to associate itself with the homage of the youth of Italy to Giordano Bruno, the martyr of Freethought, burnt at Rome Feb. 17, 1600, and to recall the memory of his teaching at Paris, has subscribed two hundred francs to the monument raised to his honor this year, 1885, upon his birthday.

It is nearly three centuries since Bruno paid with his life the crime of seeking to emancipate consciences, of combating the narrow and tyrannical dogmas of the church.

His statue fronts the Vatican, a monument of reason facing the papal palace.

In 1550, the cradle of Giordano Bruno was rocked at the foot of Mount Vesuvius. His ardent soul developed under a glowing sky.

At first a Dominican monk, he soon outgrew the dogmas of the church and flung his frock after them. Thirst of knowledge quickened in him the presentiment of eminence. He quit Naples for Genoa, passing on to Nice, Milan, and Venice, daring without patronage to attack the established authorities and brave the church's thunders.

The pope then ruled supreme in Christendom. At Rome, wrote Ulrie de Hutten, three things were absent, . . . conscience, truth, and faith in oaths; three were in the market, loyalty, women, and church dignities; three were dressed finely, prelates, mules, and strumpets; three abounded there, pride, debauchery, and poison.

Driven from city to city, Bruno had to leave Italy. He was young, handsome, and eloquent, with delicate features and pensiv expression. Lightnings played in his eyes. Geneva, Lyons, Paris, successivly welcomed him.

The rector of the University of Paris authorized him to challenge the divers schools of philosophy to a public discussion. He spoke with conviction. His vibrant tones aroused young minds from the sleep of credulity. He called himself the awakener.

The clergy soon became uneasy, and caused him to be expelled from Paris. Suspected everywhere, he tarried nowhere; he passed as a knight-errant of Freethought from university to university, replacing the doctrins of the past by ideas of the true and just in human relations.

After visiting England, he returned through Paris and repaired to Germany, where his principal works were printed. He next turns up at Venice. There the tragedy begins which was completed by the fire of the Inquisition.

Bearding in his den the papal lion, he was arrested by order of the Inquisitorial Father (always paternal, this solicitude for the welfare of mankind) in 1592, just a century after the discovery of America, when began that other martyrdom by the same fiendish power of the most amiable races and the happiest societies of mankind, in Hispaniola, Mexico, and Peru. The council of Venice interfered to prevent the delivery of Bruno to the Inquisition, which from Rome watched the prison of its victim and prepared its tortures. Ignorance and fanaticism will not be balked of their prey. After six years of this confinement, Rome prevailed, and Bruno was transferred to the City of the Popes.

His trial was prolonged. Fifty times, he underwent the "question extraordinary," by tortures, the last of which endured forty hours. [Consider how numerous the experiments in torturing, and what subtle calculations upon physiological endurance, had been needed, to proportion this long series of cruelties to the vital resistance of the victim, leaving him enough for the contemplated public execution!]

"Retract," they urged, "confess your errors."

"How," answered Bruno, "can a few hours' suffering undo a life of studious research?"

The tribual then condemned him to be burnt alive.

"I suspect," said Bruno, facing the assembled priests, "that you pronounce this decree with more fear than I listen to it." The funeral pyre was raised in a public square of Rome. The condemned ascended it with courage unflinching.

He would hav addressed the crowd of spectators. A monk opposed: "You hav not been brought here to indoctrinate the people but to be burnt."

"That is true," replied Bruno.

When the fagots were piled as high as his head, the executioner, moved by his fortitude, would hav lighted the fire from behind, that Bruno might not see the act, but, like Jerome of Prague, he called out, "Come to the front, set the fire before me. Had I feared it, I should not be here."

As he was about to die, a monk held out a crucifix toward him. Bruno turned away his head in disdain. Some of his writings had been tied to his body, that they might be burnt with it. He cried out, "Wood, more wood; increase the fire!"

The assembled crowd broke into sobs and wept. The martyr's lifeless trunk, hanging to the stake, had not burnt. They threw it down upon the coals, adding fresh wood, the fire was rekindled, the servants of the Inquisition poked after the bones with great tongs, and broke them, to make them burn the better. The head, in which such noble thought had bred, they broke in two and cast into the flames; so with his clothes, to prevent the people from keeping them as relics; then his ashes were collected and thrown into the Tiber.

"To burn is no answer," Bruno had said to his judges. The church thinks otherwise. Now, Bruno's monument rises upon the spot where his burning head had cast a sinister light upon the background of triumphant fanaticism. Feeble Protestant reaction! The Juggernaut church rolls on the the same, crushing human reason and right under the wheel of its papal infallibility. Authority wedded with fanaticism and cupidity, tottering a little at Rome, reinforces itself at St. Petersburg, at Tammany Hall, and the capitals of Anglo-American capitalism. Still the Inquisition sits in permanence, condemning thought in books, while biding its time to seize their authors. Its magnificent cathedrals at New York and Washington prepare and forebode the Catholic vote, the requiem of Freethought in the United States. Already it seizes on the schools by the "Freedom of Worship bill." In Belgium it expels Protestant teachers, and, as in Ireland, educates the people to subjection. Is the czar of all the Russias less infallible, less obscurant, less cruel, than the papacy of Rome?

Is a Bismarck tariffing grain and sugar, calling emigration an evidence of prosperity, and preparing so abundantly for war as to leave no comfort in

*Adapted from the French of Jean Frollo in *La Revue Anticlericale.*

peace, a minister of anything except oppression? Is Freethought compatible with obedience to such subjection?

Is Secretary Manning, at the center of a contractil gold ring that squeezes the life out of debtors to aggrandize bond-holding creditors, less a papist at heart than his English namesake, Cardinal Manning? All these tyrannical and prohibitory state despotisms only prepare the funeral pyre of liberty, and then build mausoleums in which the church may re-enthrone itself. *Una fides una domus.*

It might be more curious than flattering to Liberalism if we knew how many of the francs that paid for Bruno's monument were earned by honest work, or how many of the subscribers are not actually conspiring in some governmental or capitalist scheme against the liberties and rights or their fellow-men.

Just as Jew has become, but too justly, among many people a term synonymous with crafty speculation, so all doctrinal falsifiers, all cruel despots and their willing slaves, all the enemies of science and humanity, are Catholics at heart. EDGEWORTH.

Donn Piatt and Sich.

In a late issue of *John Swinton's Paper* we find a letter from the brilliant but queerly gifted man of Mac-o-cheek. Piatt is a magnificent madman, soaring in his crankery infinitly above the ordinary run of jug-handle mortals. His madness is the madness of the moon. And Swinton's admiration of the lunatic's lucubrations is a species of idolatry entertained only by literary necromancers toward each other; affecting to find in the charmed pot they dance around the subtle merit out of which all excellences of rhetoric and philosophy are elaborated, but of which the world snappishly says, "I'll none of it."

From the cloud-land loopholes from which they survey the seething hell-broth of life, they gage all lengths, breadths, and thickness of theories, and spitting upon this, rubbing out that, and pooh-poohing the rest, sweep all claims aside not agreeing with their own; as 'tis said did the early Christian philosopher and warrior, Constantine, with the manuscripts submitted to him to decide their genuinness, or otherwise, as "inspired writings;" drawing his sword through the masses of verbiage loading the table, he pronounced which was which.

And as it is with Swinton and the Donn, so is it with the great majority of the contributors to the paper, toward the glittering editor. And well is it for the existence of the plucky hebdomidal that it is so. Well is it, I repeat, for it is undeniably the most needed kind of journal known to our era. Needed, and yet nothing but the most pronounced crankery could keep it alive. That sounds odd enough, and yet none the less true. With an utterance for reaching and alarming, it sounds its brazen tocsin; the tolling, telling vibrations warning the toilers among the social breakers to keep manfully to their boats—the unions—for on the shore stand the wreckers—the bosses—ready to despoil them should they trust themselvs to their heartless confidence.

In the mad turmoil raging all around, a common man may well feel bewildered. With the old faith fast snapping into fragments like rotten cordage in the whirling grasp of the tempest, there is little to the ordinary man-before-the-mast to guide him "on life's stormy main." He knows but little of the reliances of the men who tread the quarter-deck. What is there to him in John Swinton's *ignis-fatuus* "science?" A mere will-o'-the-wisp from the spunkwood of hopes that flicker; now with a flimsy promis, then flaming a lambent beam; anon threatening extinguishment. There is little beyond a misty chaos. "Man is now the same selfish brute he was thousands of years ago," writes Piatt. "In prehistoric times," he continues, "men lived on each other; the marks of teeth on human bones attesting the horrible facts of cannibalism. Now, all the difference is, the cave is a gilded palace, but the man-eater is still the same. No prehistoric cannibal, with his stone hammer, ever sucked the blood out of the heart of his fellow-man with more avidity and greed than the Vanderbilts and Jay Goulds." And if the millionaires mentioned, why not the lesser capitalists? A dreary horror shuts in the ocean line of life. No anchorage, no sea-room but in the depths, the shore-stretch lined with man-eaters gloating over victims who ventured to land.

"God is no longer a factor in the discussions of society," said a working shoemaker to me the other day. "The word refers to a played-out myth," he added. "Don't talk of Gods and faith; they are wiped out. As the German said: 'There is no father!' Our women only cling to the old delusion—our women, who 'suckle fools and chronicle small beer.'"

Shakspere never came across such a shoemaker; so, at least, may we infer from his Roman mobs.

"In truth, sir, I am but a mender of old soles,"

says his trump speaker among the men of the streets of Rome.

My shoemaker takes two copies of *John Swinton's Paper*. He is a stickler for trades unions, is a member of the Knights of Labor—going twenty miles to attend their meetings and pay his dues. He is, besides, a good father, a loving husband, and is deeply interested in all questions affecting the best interests of both local and general society.

I cannot dismiss this article without saying there is a broad line to be drawn between Swinton and the Donn. Of the former it has been written, and truthfully:

He is honest, he is able;
Place him in the general plan
As an intellectual cable
Running between gods and man;
A telegraph or telephone,
Such as no millionaire can own.

On the other hand, it was written of the Donn:

Alone, alone, with oriflamme
O'er radiant crest with plume afloat,
What matters it a single clam
Whether leading saint or bloat?

Le Roy, N. Y. M.

Two Suggestions.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The organized Freethinkers of this country, in my humble opinion, should be as practical as possible as to their aims, and do everything in their power to realize the several planks of their platform by legal enactment.

The District of Columbia, the seat of the national government, over which the Congress of the United States, according to the American Constitution, exercises exclusiv legislation in all cases whatsoever, has a very strict Sunday law that should be repealed. Cannot the Freethinkers who will meet at Cleveland, Ohio, on the 9th, 10th, and 11th of next month in the Ninth Annual Congress of the National Liberal League (why not "National Freethinkers' League?") draw up a petition to Congress, asking for the repeal of the obnoxious and unconstitutional law stated, and hav this petition signed by as many names as possible? The Congressional Library and the National Museum, two of the noblest national institutions in the city of Washington, are also closed on Sunday. Could not the suggestion be embraced in the petition referred to, that Congress would do a most excellent thing by ordering the institutions named to be opened to the public on Sunday? Reformers of every kind of this country are petitioning Congress to hav their reforms applied to the District of Columbia. Why should not the Freethinkers of this country do likewise?

Furthermore, it may be stated that Washington is the favorit city nowadays where scientific and similar associations of this country hold their annual conventions. Why cannot the National Liberal League, after the convention at Cleveland, hold their next annual congress at the beautiful national capital? But as the president of the National Liberal League, Colonel Robert G. Ingersoll, has his home in this city, he is the competent man to speak on this subject. Very respectfully yours,

JOHN GEO. HERTWIG.

Washington, D. C., Sept. 24, 1885.

Catholics and Public Schools

ST. LOUIS, MO., Sept. 21st.—The Rev. Father McCaffrey, of St. Patrick's Catholic church in this city, created a sensation yesterday morning by announcing from the pulpit that the Catholic children of his parish who attend the public schools will hereafter be barred from the celebration of the holy communion. "What I mean is," said the priest when questioned, "that we hav no time to prepare children who attend public schools for their first communion. We hav a large school here, and all the teachers necessary. We can teach every child that is brought to us, and no one can get away on the plea of poverty, for we will teach them free. They must be taught in the parish schools if they are to become Catholics. They are in no way prepared to receive the sacrament in the public schools.

"Now we don't propose to permit our children to attend the public schools, and then come here and get a special preparation for their first communion. The children who go to public schools are not fit to receive their first communion. They hav received no religious training at all, and what I say now is that they shall not be given their first communion in this church."

Vicar General Brady has been appealed to, and seems to side with Father McCaffrey. Father Joyce, a leading priest, says: "We are doing all that we can to prevent our children from going to the public schools. This evil is great. There is a large number of children in St. Patrick's parish who go to the public schools. There is a large number in every parish in St. Louis. The evil is not confined to St Louis. It is in every large city in the country. The Catholic clergy must do everything they can to overcome it. We must educate our own children. They are educated in the public schools merely as an animal would be educated. Their souls are not attended to."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The above, taken from a morning paper of this city, proves conclusivly that the power of priestcraft must be overcome, or, through its machinations, the liberties of the people will be jeopardized. Our public schools are democratic in their influence, hence a bulwark to free institutions, while a Catholic school is a priestly demi-gorgon enemy to every republican government. The coercion these Catholic priests propose to practice upon the community, if successful, will be the commencement of a sedition which will eventually sap the liberty of our people. The question to be decided by the inhabitants of this vast domain, for themselvs and their children, is, shall we forego priestcraft or freedom, a stereotyped catechism or Freethought? When kingcraft could no longer hold the populace, then the man tyrant issued a manifesto which afterward proved to be his own burial permit. When the iron bands of human slavery were dampened by the breath of freedom, they crumbled away from the limbs of the slave and the grasp of the master. Now the third tyrant in the godhead of human oppression, priestcraft, demands that the bud of liberty and freedom shall be blasted while in its cradle of hope and promis—the public schools of America. W. W. JUDSON.

Kansas City, Mo.

A Box of Presbyterian Blacking.

The *Christian Intelligencer* copies from the *Presbyterian* this Christian insult to a generous and practical Secular charity:

THE WILL OF STEPHEN GIRARD.

The late Judge J. S. Black had an emphatic way of expressing his sentiments which left no doubt of what he meant. He once put on record his views on the unchristian feature in the will of Stephen Girard. The letter, which was addressed to Rev. Dr. Niles, of York, Pa., has lately been made public, and here are a few sentences: "Girard excluded Christianity by a fundamental statute—made it an offense for one of its ministers to come within the walls, or even on the grounds, of his college. It is a monumental declaration that the religion of the New Testament, as taught by its professors, is pernicious in its influence on the minds of men. To proclaim this falsehood the accumulated millions of his thrifty life were expended on a building which, by its magnitude and the pomp of its architecture, overshadows all that is near it. The enormous structure, like a tall bully, lifts its head and lies."

If the religion of the New Testament is a religion of honesty, its professors are false thereto and pernicious when they steal the orphans' gift to propagate their claims. Not content with stealing the children's bread, they foul the dish from which they filch it. Girard was not bound to giv his wealth to any cause, and those who hold it in trust should resign their charge if unwilling to accept and fulfil its conditions. The American Secular Union must find law to make them do one or the other, or Secularism will continue in contempt, whilst Christianity steals its honor and brags of "whipping the devil round a stump."

PRESBYTERIAN HORSE RACING.

Here is what the editor of the Baptist *Watchman* has to say of Bonner of the *Ledger*, and of his Presbyterian horse racing:

Mr. Bonner does not allow his horses to trot for money, but for glory. And Mr. Bonner is a generous supporter of a Presbyterian church. And Mr. Bonner allows his best horse to be lashed on the track in a way that would disgrace a drunken truckman. Here is an account of the last exploit of his wonderful horse in "breaking the record:"

"Bair called the mare by name twice, and then gave her the whip. The maid, as well as her driver, knew that the record was being beaten. Bair gave her a dozen sharp, heavy strokes with the whip.

"The writer who reports this is an admirer who perceives nothing of the savage cruelty described in it."

I would ask, in the name of Thomas Paine and all that is humane, Where is the S.F.T.P.O.C.T.A., or cannot its officers see beyond a coal-cart, or has Brother Bonner's generous support of the punkrotten church anything to do with his immunity?

Perhaps Bonner is trying to "whip the devil round a stump," as they do at Girard College.

JOHN P. GUILD.

Was Jehovah an Unclean God?

I regret to see in the editorial paragraph on Spain in THE TRUTH SEEKER of September 5th an impeachment I think undeserved of the domestic habits of the Hebrews, who alone can be affected by the slur upon Jehovah's cleanliness. Several of the Mosaic regulations look to cleanliness, and contrast very favorably with the extensiv butchering and canning of diseased beasts at Chicago. It is rather general besides, among the peoples of warm climates as regards the person, and it is traditional in most Hebrew families. Their brother Semites, the Arabs, are generally a cleanly race, and where either are otherwise, it may be traced to the pressure of local circumstances. I should not say a word in defense of Jehovah's moral character, but had not his sumptuary habits been decent we should not find him intimate with Abraham, for Abraham was a gentleman, and that was long before the old-clothes shops had made his posterity acquainted with strange bed-fellows.

M. E. LAZARUS.

Governor Hoadley's Religious Views.

From the Daily Ohio State Journal.

The introduction to the constitution prepared by the convention of 1873 and submitted to the people began as follows:

We, the people of Ohio, grateful to almighty God for our civil and religious liberty, and invoking his blessing for the future in order to secure and promote our common welfare, do establish this Constitution.

Governor Hoadley was a member of that convention, and immediately on the reading of the above he said: "As one man who is not ashamed to avow such to be his religious principle, I protest against the right of this convention, *or the people of Ohio*, to place in this constitution a religious doctrin which is proposed to be placed here, that I and mine do not believe to be true religion, and therefore I most sincerely deprecate *any mention of it* in the constitution."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - OCTOBER 10, 1885.

Priests in Irish Politics.

It has been the policy of the Romish Church for many years to conceal her interference in political affairs of the various countries in which she is a power, loudly asserting that only with the souls of men is she concerned. That she has for a moment been really "out of politics" in any place where she has priests, no one who is informed in affairs believes.

In Ireland, at least, this Jesuitical policy is now to be thrown aside, and Rome steps forward as a political "boss." Archbishop Walsh, who has just succeeded McCabe in the archbishopric of Dublin, sent circulars to the parish priests throughout Ireland, advising them in regard to the electoral campaign. He cautioned them to beware of surprises at the coming conventions for nominating candidates for seats in parliament, and called upon them to resist any attempts to stampede the conventions in favor of any outside candidate. He advised them especially respecting a convention to be held on October 5th; warned them against supporting other than tried men, and directed them to oppose the overthrow of known for unknown candidates. The archbishop stated also that if it should be necessary to secure their object, the priests should endeavor to obtain an adjournment, and if that was not possible, that they should withdraw from the convention.

This order to the priests of Ireland marks an epoch in Irish politics. It is a return to medieval times, when kings consulted Rome in the selection of officials, and the pope was really the ruler of all Catholic countries. The instructions to the priests to keep an eye on seekers after parliamentary seats, and to order their parishioners not to vote for "pretenders," is simply an order for the priests to see to it that none but those favorable to Rome are elected.

This is a shrewd move on the part of the papacy. Home rule for Ireland cannot be delayed many years. It is possible that the next English parliament may concede it. The pope knows this, and has laid his plans accordingly. Under instructions from the priests, the Irish people will elect no members of their home parliament but Catholics. Irish politicians, therefore, will be but the tools of the church, and will grant every favor she may ask. The pope will hav more power to his elbow and more pence in his pocket.

In this is also seen the proverbial wisdom of the serpent. Always has the church opposed every reform, but when the reform has been an accomplished fact, she has stepped to the front, claimed the credit, and reaped the benefit. Rome has stood aloof in the struggle for home rule made by Parnell and his followers, but now that they are likely to succeed in obtaining legislativ independence the anaconda of the Vatican reaches out to gorge upon the spoils.

Who is in Error?

The *Independent* of August 20th had this:

"We welcome with great delight the *Congregationalist* to the position which we hav long defended, that women should not be shut out of the pulpit in those exceptional circumstances when she seems called to be a public religious teacher. It says well:

"'The religion of the New Testament is a religion of common sense, and it is to be so interpreted. Where and whenever God brings his people into extraordinary straits and exigencies, he no doubt givs them dispensation to adjust themselvs as best they can to their conditions; and in some cases thus arising, where no better thing can be done, he may admit women to the place of man in the pulpit, as in the field, warehouse, or ship.'

"Under the 'natural conditions' of society, which, we suppose, means family duties and cares, our contemporary holds, AS DO WE, that 'the teachings of church, as well as the best interests of all concerned, do forbid women to preach."

THE TRUTH SEEKER of August 29th said:

"The orthodox *Independent* holds that 'the teachings of church, as well as the best interests of all concerned, do forbid women to preach."

The *Independent* of September 3d commented:

"THE TRUTH SEEKER should change its name. We can pardon it for its careless ignorance in calling the *Independent* a 'Congregational' paper, but when it says that we hold that 'the interests of all concerned do forbid women to preach,' it wilfully misrepresents us. But that is what this paper, which is always boasting of its coarse Infidelity and obscenity, does whenever it thinks it can make a point against the church."

Naturally the *Independent* can pardon us for calling it Congregational, for it was begun as a journal of that sect, and though it has for a long time claimed to be independent, it has never thoroughly succeeded. It has a decided leaning toward its youthful love, and we hav never heard that the Congregationalists had repudiated it.

As for the charge of misrepresenting the *Independent*, we leave that to our readers, and would to the *Independent's* readers, if the editor were fair enough to reprint the whole of the foregoing quotations. The *Independent's* position in this matter of female preaching is that in *exceptional circumstances* women should not be shut out of the pulpit; but under natural conditions, "the teachings of church, as well as the best interests of all concerned, DO FORBID women to preach."

Either the remarks quoted from the *Independent* were written by two men holding different opinions on the subject, or one writer tried his best to straddle the fence. It grieves us to pull him down from his elevated position, but in the interest of truth it has to be done. Mr. Bowen should instruct his editors to consist. We do not see how a journal can be truly called an advocate of women preaching when it refuses them the privilege under natural conditions of society. Natural conditions are what may be expected most of the time.

Prayer as a Prophylactic.

The archbishop of Montreal recently told his followers that the small-pox epidemic from which that city is now suffering was a curse sent by God upon the people because of their wickedness in holding a carnival last winter. His remedy for the disease was more frequent and fervent prayers to the saints and greater generosity toward the church. The archbishop's sermon set the song for the priests, and they sung it diligently.

These teachings hav borne their legitimate fruit. The provincial board of health issued an order making vaccination compulsory. The board also adopted sanitary measures, procuring large quantities of sulphur, carbolic acid, chloride of lime, etc., to be used for disinfecting the houses and streets of Montreal. This action of the board incensed the Roman Catholic population, and they proceeded to demolish the health office. They then broke the windows of the civic health officer's residence, of the government buildings, and of the houses of such English officials as were in any way identified with the sanitation of the city. Several of the voters were shot by the police, and a few policemen were badly injured. Troops were called out and kept under arms for several days.

When the doctors of Spain and Italy went among the peasantry to endeavor to check the ravages of cholera, they were assaulted and defied. The ignorant clodhoppers held up the relics of some saints, and affirmed them more efficacious than all sanitary precautions. These "Canucks" of Canada are even wilder than the ragged hordes of Spain, and the priests are directly responsible for their conduct. Among the Protestant population of Montreal, chloride of lime and carbolic acid are considered better disinfectants of dirty houses than the aroma of a saint, and burning sulphur more powerful than prayer. The result is that up to last week, while the mortality from small-pox among the Catholics was nearly one per cent, the mortality from the same cause among the Protestants was a trifle short of one-tenth of one per cent. This, remarks the *Times*, "is an application of Professor Tyndall's famous 'prayer gage' which its propounder would not hav ventured to make. He was too humane to suggest that physical maladies should be dealt with by spiritual remedies alone, and proposed to giv the patients who were chosen to be prayed for the additional advantage of secular remedies. The test has been made much more complete in Montreal, inasmuch as the obstinacy of the patients who hav relied upon spiritual remedies has prevented them from receiving this advantage." Looked at in this religious light, it is also a measure of faith of the respectiv sects. Ostensibly believing in God, and that he cares for all his children, the Protestants weaken when a practical issue is presented, and call in medical skill. As a prophylactic they hav no faith in prayer. The reason is, they are educated. The Catholics, on the contrary, are consistent. They hav faith enough to move mountains, if mountains were movable by faith, and though God slays them yet will they trust in him. Such confidence is beautiful, but misplaced. Better than prayer and images of saints against contagious diseases are frequent baths, clean houses, well-drained cities, and good air. But it is useless to hope that the Canucks will learn this until they first learn that their religious teachers are frauds.

All accounts agree in placing the responsibility for the riots upon the teachings of the priests. It is for their interest to keep the people ignorant, and it is not too harsh, judging them by the actions of their predecessors, to say that they would rather see half Montreal in the grave and the other half still their willing serfs, than to see all Montreal healthy and emancipated from their priestly domination. If the Canucks once learn that prayers and the exhibition of images of saints are of no avail, while disinfectants are; that plagues are not sent by any supernatural being as a punishment for sin, but may come as results of violated sanitary laws, their fear of the priests would be lessened, and their reliance upon their offices shaken. As a matter of business, therefore, the priests cannot afford to teach the people that disease is natural, and that the remedies must also be. And though ecclesiastics are supreme in their control of the plague-stricken population of Montreal it is useless to expect them to stop their frantic nonsense about the small-pox having been sent as a punishment for sin. The opportunity of tightening their grasp upon the superstitious populace is too good to be lost. Besides, most of the priests are as badly bedeviled as their parishioners, and no doubt believe what the archbishop says. If he also be given credit for honesty, the blame must be placed upon his religion. And that is where it properly belongs. The Montreal victims are as but a drop in an ocean of unfortunates sacrificed to religious stupidity, craft, and cruelty.

Now We Hav It!

In quoting the comments of the secular press upon the Albany Convention, we remarked upon "an absence of slander and personal detraction which it will be vain to expect in the comments and editorials of the religious press." We spoke prophetically, but not inspirationally. Past experience was our guide. In the *Christian Advocate* of October 1st, we find a letter from D. R. Lowell, of Albany, N. Y. He says:

"The much advertised and self-lauded Convention of the self-styled 'Freethinkers' is passed. It may be all summed up in two words—*sublime nothing*. It was a cheat from beginning to end. It promised to giv us something *substantial, scientific, intellectual, overwhelming*. Instead it was most pueril and shallow in all its utterances.

"I hav never seen a convention of any kind where there was so little real scholarship shown as in this. Even its friends must hav felt chagrined on account of this very marked disappointment. The highest ambition that any of the speakers seemed to hav was to raise a laugh; everything seemed to converge to this one end—to make the people laugh. The deepest impression at any time made upon the audience was of their own *insincerity*. When Colonel Ingersoll lectured in New York city, the editor of the *Spirit of the Times*, the leading sporting paper of the country, said: 'We listened attentivly to his lecture. So completely did Colonel Ingersoll overshoot his mark that we felt like saying to him, as Agrippa said to Paul: "Almost thou persuadest me to be a Christian."' The spirit of the whole Convention was flippant, narrow, intolerant of differing opinions; it was coarse, repulsiv, beastly, often indelicate, and even vulgar. I hav never seen in any gathering, not even in the worst political caucuses, so much of insincere motiv, bigotry, dogmatic declaration, blatant ignorance, brazen cheek, and disregard of facts and truth as in this Convention. And yet, when I came to look over the make-up of the Convention, and to study their faces, I did not so much wonder at it. It is said that the countenance is the window of the head. So it is, and we may add that it is the picture gallery of the life as well. I never had a stronger conviction of this truth than when I studied the faces of the delegates and their sympathizers in this Convention. I could plainly see them in those faces—passion, lust, selfishness, cynicism, insincerity, lager-beer, rum, wine, and women. They looked just as vinegar tastes, and as though they were unhappy and wished everybody else could 'enjoy the same blessing.' The impression made on all outsiders certainly was not favorable to themselvs. Christianity has nothing to fear from this kind. It is too coarse and repulsiv to accomplish results.

"Sunday evening, to the disgrace of Albany, the hall was crowded to listen to the prince of Infidels and blasphemers,

Colonel Ingersoll. What a shame that professed Christians will, on the holy Sabbath, go to a theater, and pay one dollar each to hear their religion ridiculed, and their Christ blasphemed! It certainly could not be more demoralizing to the individual or community to witness one of the vilest theatrical plays on a Sabbath evening, than the ranting ribaldry of this son of perdition. How professed Christians can so surrender their conscience, and compromise themselvs, is a mystery to me; yet they do it. Individuals may suffer from this Infidelity, but Christianity at large has nothing to fear from it. Let no Christian halt or grow uneasy, but let him keep steadily at his work, faithful to his duties, teaching and living the gospel, and confessing his experience before men. Their whole object seems to be to tear down what has been building for these ages. Their guns, such as they are, are all loaded at Christianity. They deny immortality, man's sinful nature and need of help, divinity of Christ, inspiration of the Bible, heaven, hell, even the existence of a God. What low scoundrelism, to rob crushed humanity of their only hope and help, and then laugh at their misery! It is more villianous than horse-thieving; more treacherous than slander; more detestable than highway robbery; more beastly than stealing virtue. May it receive what it merits—the silent contempt of an outraged humanity, and the grave where the darkest infamy sleeps! God rules, and soon these Infidels will yet be made to drag the car of God's salvation through this world to its ultimate and complete victory. In the mean time let Christians work and wait."

Whatever else the Convention may hav done, it evidently has disturbed this writer, who is probably some Methodist itinerant temporarily located at Albany. But, in locating him, the Conference made one error. They put him in charge of a church, when they should hav put him under the charge of the warden of the institution on the hill.

It is surprising to what sublime hights of vituperation a Methodist can rise upon occasions. By his flow of billingsgate we should judge that this fellow had run up against some argumentativ Freethinker and been "downed," and takes his revenge upon us all by sticking his tongue in his cheek and calling names.

It will probably pain Mr. Parton to know that his opinion of Victor Hugo is insincere, as it will Colonel Ingersoll to learn that he is a son of perdition. Mrs. Krekel and Miss Gardener, we feel sure, will grieve, now they know it, that their lectures were indelicate, even vulgar. It is a great pity, too, that Elizur Wright's gray hairs are brought down in sorrow to the grave by his insincerity, bigotry, dogmatism, ignorance, "cheek," and general depravity of character. We expected better things of Mr. Wright. And the attendants upon the Convention—how shall we sufficiently sympathize with them, poor victims of passion, lust, selfishness, lager beer, rum, wine, and women! And Wakeman, too, what a wretch he is to deny the sinfulness of man's nature and the existence of hell! And the rest of them, who seek to rob crushed humanity of its fond belief in the Bible, what punishment is sufficient for their monstrous crime! Really, we are sorry for them all, and sorry for the people of Albany, who for three days had in their beautiful city a host of men and women more villainous than horse-thieves, more treacherous than slanderers, more detestable than highway robbers. Surely, the police ought to hav jailed the whole Convention.

It is the conviction of Mr. Lowell that a denial of immortality, the divinity of Christ, the inspiration of the Bible, the existence of "God" and heaven, is worse than stealing virtue. From the number of fallen Methodist ministers during the past few years we judge his brethren of the pulpit share his opinion.

Editorial Notes.

THE post-office department has adopted the civil service regulation that the carriers to be appointed to distribute the letters specially stamped for quick delivery shall be able to read and write. This is supposed to be a mean Protestant scheme to keep Catholics out of the post-office.

Puck says that the average New York police justice signs commitments with one hand and with the other signs the prisoners' release to satisfy the ward politicians. This is the first time we ever heard that the average New York justice could write with both hands. The average justice selected by the Catholic church is supposed to be well educated if he can write with one.

THE religious paper which received this called it the "instruction" of a fool:

"pittsburgh. pa. August 18, 1885.
independent.
How do you feel on faith cure. all the devils in this world cant stop it. no faith no healing. God does the healing. we simply obey Him.
He who refuses to heal the sick rejects the Healer which is Christ.
Hav you Jesus in you, if so, praise the Lord.
Yours in Jesus, Pindar."

We should say it was written by a genuin Christian. "God hath chosen the foolish things of the world to confound the wise" (1 Cor. i, 27), and "Men are fools for Christ's sake" (1 Cor. iv, 10).

THE *Pall Mall Gazette*, which has spread more nastiness over England than all the dirty books ever printed, has attacked Captain Burton's translation of the "Arabian Nights" for its pruriency. An old English writer once denied that a drab was the best judge of curses.

A CHRISTIAN EVIDENCE SOCIETY lecturer, after telling his audience how Messrs. Foote, Ramsey, and Kemp were prosecuted and sent to prison for blasphemy, exclaimed: "Then they went to prison, the lazy hounds, and I had to help keep them all the while they were there!" Surely, this man is doing his master's work!

THE following reasons why Catholic girls should not promenade the streets after dusk are given by a Romish journal: "Because they are called to be saints, as St. Paul says; because they are members of the sodality and children of Mary; because they receive the body and blood of Christ; because they must not only avoid sin, but also the occasions of it. Therefore, as they are bound to Jesus, they are not free—not free to do as they please, not free to do as other girls do."

MR. B. F. HALDEMAN, private secretary and stenographer to the general passenger agent of the Vandalia Line, with headquarters at St. Louis, and who has also been connected with the Olympic Theater since its reconstruction, has been appointed treasurer of the new Grand Opera House at St. Louis. Mr. Haldeman is a former Altoonian, and was a firm friend of D. M. Bennett, and also takes great interest in THE TRUTH SEEKER.

A CORRESPONDENT of the New York *Evangelist* spent a "Sabbath" in Geneva. The church services, he writes, were thinly attended. "But in the evening the whole town seemed to be on the streets to witness a display of fireworks as elaborate as Americans are given to on the Fourth of July. What would John Calvin hav said to all that? Looking from our window upon the beautiful Leman, whose waters were gleaming under the bursting rockets, and recalling the work done on that ground by Farel, Vinet, Calvin, Malan, D'Aubigne, it was not easy to believe that we were in the midst of the Geneva of 1535. But Voltaire, Rousseau, and Gibbon too, had there planted seeds. Rationalism is said to hav a strong hold in the university."

WE noted a few weeks ago that Saladin, of the *Secular Review*, intended to publish, in parallel columns, in Latin and English, the passages in Dens and Lignori which are used as authoritativ guides for the priests in the confessional. But the translation, though toned down as much as possible, is still too filthy for print in English, and Saladin contents himself with printing the Latin. He says: "Rome has nonplused me this time; in the breach she has put a dung-hill, reeking with defecation, cataplasmal with offal. She holds me at bay; I admit that I hesitate to leap to the neck into micturation in order to dash my battle-ax against the side of a midden. The Christian skunk has interposed her stench between her and me; and I stand at a safe distance, baffled but grim, and let her enjoy her malodorous triumph." He offers, however, to send a manuscript translation for a guinea.

H. H. HUTCHESON, of Leavenworth, Kan., writes: "Some time since you bestowed upon Hon. A. B. Bradford, of Pennsylvania, ex-consul to Japan, the honor of first suggesting the propriety of changing the name of 'National Liberal League' to 'American Secular Union.' Now, if I am not much mistaken, that honor belongs to Kansas—the far west banner state in the cause of intellectual progress. Pennsylvania is a good state, but not near so 'previous' as Kansas. We took in the situation, as regards name, years ago. My fellow-townsman, Hon. S. R. Shepherd, ex-secretary of state of Kansas, wrote a short article advocating reorganization and change of name, and suggested that of 'American Secular Union,' which appeared in THE TRUTH SEEKER of July 5, 1884, page 421. How is that for priority of date?" We admit the priority of date, and overlooked Mr. Shepherd's suggestion because the former writer said 1883 instead of 1884.

IF ever the sectional feeling between the North and the South is to be thoroughly allayed some politicians will hav to get a little common sense. The following sentiments, given utterance by General Beatty, of Ohio, are outrageous. They are in reply to a question of a reporter of the *Voice* as to the proposed policy of the Republican party should it again obtain control of the national government:

"Yes, sir; there are at least three ways out of the matter: (1) National control of elections when Congressmen or presidential electors are chosen. (2) Congress could declare that a republican form of government no longer exists in the South and undertake to remodel their state governments. (3) Or the *representation of Southern states in Congress and in the Electoral College may be reduced to correspond with the colored vote not counted in the elections.* And I would like to say that a little SHOT AND SHELL might help matters."

We should be sorry to think that shot and shell are the arguments-believed in by Republicans generally. Probably Mr. Beatty is a Rip Van Winklean relic of the late unpleasantness. He should go to sleep again.

UNDER the title of "The Law and Practice of the Church of Rome in Cases of Heresy," by R. C. Jenkins, Messrs. Kegan Paul and Company, of London, hav published a pamphlet showing the actual authorized laws of the Catholic church against heretics. Heretics are defined as "those who believe otherwise in matters of faith than the Roman church believes." Among these laws it is stated "that a sentence of acquittal in the case of heresy can never exempt a person from a second trial on the same charge;" "that a person may be tried anywhere for heresy, at whatever distance of time or place;" "that no faith is to be kept with heretics, either by private persons or by public authorities;" and "that cities or states falling under a general charge of heresy may be destroyed or alienated." The process of trial for heresy is also a mere travesty of justice. Even known enemies might accuse a heretic. "Neither the place nor the time at and during which a crime was committed are to be stated, lest the accused should discover who are his accusers." Torture may be used as long as the accused assert their innocence, and "when the truth cannot otherwise be elicited." "No one is allowed to plead on behalf of the heretic," and "no appeal is allowed after sentence." "It may be urged," says the London *Freethinker* "that this infamous system, even if it had never been set aside or repealed, has at least become obsolete, but Mr. Jenkins shows that these laws are still recognized by the highest authority, and that the doctrin is declared to be unchanged and unchangeable. So would the Roman practice be the same if only the church could re-establish its throne upon the ruins of civilization."

THE Mt. Olivet crematory is expected to go into operation this week. The building is situated on a hill within walking distance of the Fresh Pond station on the Long Island Railroad. A carriage road, connected with North Second street, Brooklyn, E. D., at the city line, runs along at the foot of the hill. The grounds on which the building stands are two hundred feet square. This will allow for the enlargement of the crematory. At present it is only forty feet by fifty in extent, one story in hight, constructed of brick, iron, and stone, with twenty feet above ground and fifteen feet below. The basement under the furnace is to be used as a storehouse for fuel, and mortuary vaults are also in course of preparation for the keeping of bodies prior to incineration. The furnaces, retorts, preparation rooms, auditorium, and other apartments are all on the surface. The building is thoroughly fire-proof. The superintendent thus describes the furnaces and method of incineration: "The furnaces and retorts are strongly constructed. Seventeen thousand fire-bricks were used in building it. These are exclusiv of the bricks employed in the erection of the building. The two furnaces, semi-circular in shape, are at the back under the retorts. They are constructed near the ground or flooring. The upper part when in operation is closed with strong iron doors, leaving the under part open to secure a good draught. The arches of the furnaces are made of fire-brick and iron, and are capable of sustaining a very great heat. Coke is to be used in the fires, and at each cremation about two caldrons will be used. The retorts are on the opposit side, with the fronts toward the auditorium There are two of them, constructed of stone with perforations. Through these holes the heat will be admitted. They will also permit the moisture from the body to escape. All the gases will be consumed in the process of cremation. When the body is placed in the retort, the iron doors are closed, and the heat admitted. There is a separate flue to each furnace, connected directly with the large chimney on the outside. They can be used either together or separately, dampers shutting one or the other off if necessary, or allowing both to be used for one retort. The heat can be generated as high as 4,000, and will never be less than 2,500 Fahrenheit. The body will be brought in a coffin by the undertaker. When the system is popular no doubt undertakers will keep coffins for the purpose. It will not damage a coffin much to use it for a short time and it can be employed thus several times. This will of course cheapen the cost of the funerals. The body will be taken to the preparation room, and wrapped tightly in about thirty yards of linen, saturated with alum. It will then be placed in an iron cradle on a car, which will be moved to the front of the retort. The friends in the auditorium witness these proceedings. As the bottom of the cradle will be about half an inch above the flooring of the retort, it can be easily slid into it and the iron doors closed. The process of incineration will occupy about forty minutes, when a body of about one hundred and fifty pounds weight will be reduced to, say, three pints or two quarts of ashes, weighing about four pounds. These will be placed in an urn and delivered to friends if desired. In preparing the bodies, before being brought to the crematory, we would prefer that only linen should be used, and no woolens. But if woolens must be used, then the retort will consume them. As the work goes on, and cremation becomes popular, we shall hav cases constructed in the auditorium, where friends can hav the ashes placed in urns properly labeled. The style and value of the urn will depend on the friends, who will pay a fee for storage. Handsome urns for the parlor mantel will no doubt be made. The Germans are already anxious for the crematory to be ready. There are several bodies in vaults outside waiting incineration. It is not intended, however, to make a public show of disposing of the dead. At present the fees will be about $35, for it will be costly to maintain the furnaces going constantly, but the cost will be reduced to perhaps $10."

THE author of the little book, "How to Purify the Blood Without Medicin" (which is principally directions for using hot water), printed by the Truth Seeker Co., writes us that he has permission to use the names of Judge Pierce, of Philadelphia; Professor Zimmerman, of Pittsburgh; Mr. Porter, of Harrodsburg; Mr. Beardsly, editor of the Philmont, N. Y., *Weekly Sentinel*, and others, in commendation of his method of cure.

THE series of papers on "The American Secular Union: Its Necessity, and the Justice of Its Demands," by Charles Watts, completed in THE TRUTH SEEKER of September 26th, hav been printed in pamphlet form, and can be obtained on remitting ten cents to this office. The little work is an exposition of the League's Demands, and will serve to inform the general public upon the political principles of Freethought. The pamphlet should be widely circulated.

LAST week we made a note of the attention paid to O. B. Whitford's "Bible Fabrications" by a Rhode Island deacon. The pious man burnt the book, and expressed a charitable wish that somebody might burn the author. An old lady in the same section of country has "gone him one better." She was presented with a copy of "St. Matthew Before the Court." She looked at it just long enough to find out its heretical character, and immediately consigned it to the flames, with the remark that she would like to put the author in the same stove, as well as the gentleman who gave her the book. The old lady must be awarded the palm for simon-pure Christianity.

Letters from Friends.

BUTLER, PA., Sept. 23, 1885.

MR. EDITOR: On the 21st John E. Remsburg lectured at Renfrew, a town six miles from here. Last night he lectured here. At both places the lectures were well attended by an intelligent, liberty-loving audience, principally made up of a floating population that follow the oil business from one field to another. They are a class of people whose opportunities for observation and acquaintance with the world hav laid deep the foundations of Liberalism. Our old settlers, as a general thing, vie with each other in bowing the lowest to the imaginary God of their fathers, and in telling the biggest falsehoods as regards their great faith and firm belief in the snake story, the deluge, the fiery furnace, Aaron's rod, Jacob's ladder, and the unfortunate Mary, who couldn't tell who was the father of her child. Mr. Remsburg lectured at Renfrew on "Sabbath Breaking," When he offered $100 for any passage of scripture in favor of the first day of the week, some old heads went home to look at the Bible, but they never came back. The Sabbath day is kept here by burning gas; we are not compelled to "gather sticks.' No person has been stoned to death here, but the Rev. Mr. Jones, who went to the penitentiary for forgery; the Rev. Mr. Townsend, who went for horse-stealing, and the Rev. Mr. Brough, who went West and didn't pay his debts, were all at a loss to see why the death penalty should not still be visited on Sabbath breakers.

Rev. Smith of the Methodist Episcopal church spoke disrespectfully of Thomas Paine on the Sabbath evening before Mr. Remsburg's lecture here, in alluding to the life and services of that dead patriot. I was in church. I gave him twenty-five cents for a free ticket, and invited him to come and hear, but he did not put in an appearance. I advise all Leagues that can do so, to hav Mr. Remsburg's lecture on "Thomas Paine" delivered in their neighborhood. He is a noble man. He has a small pair of scissors he carries with him; one blade is made of kindness, and the other of truth, and with these he clips the scales from the eyes of the blind, and behold they see.

Christianity has been the great curse of this neighborhood. Men contract debts, legally rob their fellow-beings, take a Christian bankrupt law, dress their wife and children, and sometimes a mistress, in silks, sit in the front pew of the church, and look down on the poor ragged children in the shadow of that temple, and sing, "Jesus, lover of my soul." We want no vicarious religion, but let every man meet his God face to face. SIMEON NIXON.

YORKSHIRE, N. Y., Sept., 28, 1885.

MR. EDITOR: I wish to giv an account of Mr. Remsburg's recent visit here. There are a few families of Liberals among us, some Spiritualists, some Agnostics, and, during the past four or five years, we hav had reading and conference meetings, with an occasional lecture from some able speaker. George Chainey, while Agnostic, gave us two lectures; Mrs. Colby has given four; Lyman C. Howe, two; Charles Watts, one (he prolonged his visit, however, at the request of a Baptist minister, whose zeal for debate was decidedly less after an encounter with the English Secularist); and upon the evenings of September 24th and 25th, John E. Remsburg gave his "Sabbath-Breaking" and "Bible Morals," these being the third and fourth lectures from him before our circle.

Our early meetings were held in the Advent church, which we had helped to build, and whose subsequent repairs and belongings we had been foremost in procuring; but after Mrs. Colby's first visit, our Methodist neighbors, without scruple, and in very questionable ways, obtained possession, and allowed us no longer within its "sacred" walls. Now we meet, ordinarily, in our own parlors, and our lectures hav been given in halls until the last, of which I am to tell you.

At first we found our pocketbooks pretty thoroughly depleted after one of these entertainments, but we never felt discouraged, and friends of the cause, in neighboring towns, becoming interested, we circulated a subscription paper, and enrolled over twenty names of persons each pledged to pay his or her *pro-rata* share of expense of lectures.

We concluded to make the occasion of Mr. Remsburg's coming a sort of "house-warming" of the new residence of our energetic fellow-workers, Mr. and Mrs. D. W. Clough. Three rooms, with seating capacity for one hundred and fifty people, were thrown together in such a way that nearly everyone in the audience could see as well as hear the speaker. The meeting had been well advertised, and the weather was perfect. Mr. Remsburg came on the noon train, and as evening approached, friends from ten and fifteen miles away began to arrive. Mr. Bernager Warner, for many years an indefatigable worker for reform, came from Strykersville. Mr. Ira Adams and wife, of North Java, appeared with friends and neighbors of their own, who had come forth to learn Freethought lessons from the lips of the Kansas orator. Sardinia and Holland, Arcade and West Yorkshire, were represented by friends "strong-hearted and true," while neither Sandusky nor Yorkshire Center were without a witness of this gathering of the Secular forces. Lights streamed from every window, bright flowers and autumn leaves bestowed their silent beauty, and music lent an enlivening charm to an atmosphere already genial with the presence of friendly faces and hopeful hearts. Mr. Remsburg spoke in his usual temperate and dignified manner, and was heard with earnest attention, and our first evening's success gave good promis of the next. On Friday our home friends went forth in the lovely autumn weather with their guests, and other good things, and met at the always hospitable board of the aforesaid D. W. Clough and wife, where all partook of needful refreshment, and enjoyed several hours of happy intercourse. Our old and valued friends, Mr. and Mrs. Wm. Henry, of Farmersville, contributed their presence, and the last evening opened joyously. "Bible Morals" were treated to a searching investigation, which roused the feelings a Christian brother. He asked what we could hav in place of the Bible, and broke forth into a wild vindication of the Bible, churches, and Christianity. The audience was amused, but the speaker responded in a kindly and candid manner, answered the excitable gentleman's queries, and left the matter in the best possible shape. Surely he is doing a much-needed work, and doing it well

Plin and Tommy McArthur gave with happy effect several cornet sólos with organ accompaniment, and cordial satisfaction was manifest on every hand.

As we dispensed parting hospitalities to our guests, we felt a stronger sense of the truth and value of universal brotherhood, and that so to act our part as to leave behind "a better and bonnier world," must bless each and all.

Yours very truly, OLIVE DALEY SHERMAN.

GRAND RAPIDS, MICH., April 28, 1885.

MR EDITOR: Having read your valuable paper, THE TRUTH SEEKER, for some time, I feel it a duty, as well as a very great pleasure, to express my approbation to you for the noble work you are performing in this world in redeeming it from the oppression of priestcraft. I do really wonder that everyone not connected with the church does not embrace Freethought at once, as its truths are as plain to me as the noonday sun. I was born in England and brought up by Christian parents until I was twenty-one years of age. There was in me as good material, I believe, as ever graced the Christian church, had its doctrins been true. I thought and said, when I came to Grand Rapids, thirty-five years ago, I would like to marry a lady out of the Methodist church. It was my intention, if possible, to fit myself for what I supposed was the holy ministry. I heard Thomas Paine spoken of in the Methodist church for the first time in my life, I believe. I thought, if he was such a bad man as the preachers described, I would know for myself, and at the first opportunity I got the "Age of Reason," and read it. The lies and misrepresentations the ministers made against that great and good man and his noble work made a lasting impression on my mind. I hope I shall be a truth seeker all the rest of my days. CHARLES SACH.

GENESEO, ILL, Sept. 9, 1885.

MR. EDITOR: Inclosed please find $5, for which please credit me for another year for THE TRUTH SEEKER; 75 cents for "The Godly Women of the Bible," and 30 cents' worth of "Modern Balaam." Balance please hand to Mr. Reynolds, the Tent man.

Excuse me for being so dilatory in sending the money. I hav no excuse to offer except pure negligence. I am well pleased with THE TRUTH SEEKER, and the way it is run, and hope ere long to get a little time to devote to the cause so many noble men and women are working for. All I can do is to hunt up subscribers and scatter THE TRUTH SEEKERS that I get. Well, you will say, we need workers in every part of the field, so I will take the part I am best fitted for. I would like to be at Albany, and shake hands with you and all the brave, good workers who will be there. I would come (and wife, too) if we could leave. L. G. BARNES.

MONTEZUMA, N. Y., Sept. 28, 285.

MR. EDITOR: Having seen it announced in your paper that J. E. Remsburg would lecture at Waterloo on the 27th of September, Brother Chas. Traver, myself, and families, determined to hear Mr. Remsburg once more from the rostrum. Waterloo (the home of the sophistical, quibbling, evasiv, insulting Father Lambert) is about fourteen miles from Montezuma in a southwesterly direction, and we accordingly started at 11 A.M. of that day, and arrived at 2 P.M. at the "Old Quaker Church," located four miles northwest of Waterloo, making our journey eighteen miles in all, something over the Sabbath day journey of the Bible. We found that Mr. Remsburg had delivered his lecture "False Claims" in the forenoon, and had been speaking about one hour on "Bible Morals" when we arrived. We were surprised at the large, enthusiastic, and appreciativ audience Mr. Remsburg was speaking to. The house was well filled, many of them veterans in the cause, conspicuously Mr. Bonnell, Mr. Mitchell, and, above all, Mr. Smith, our celebrated $300 (Tent Fund) man from Geneva, whom we almost shook the shoulder from, so glad were we to see him whose heart and purse go hand-in-hand in the cause of humanity and universal mental liberty. People came from miles around, bringing lunch and lunching on the ground, in which Mr. Remsburg heartily joined. It did Mr. Remsburg, as well as myself, great good to see old, gray-haired men and women, middle-aged, and young, eagerly listening to the sledge-hammer blows administered to orthodoxy. Distinctly noticeable was the absence of that bigotry and hatred of the ghost and god worshipers which so characterized our meetings last winter, and Mr. Remsburg was pleased for such absence and the warm reception given him, and it will be a visit long to be remembered. Mr. Remsburg, at the close, at once took cars for Belleville, Canada, where he is billed for lectures. He should be encouraged in his work because of his telling blows against orthodoxy, which are fast decimating their already thinned ranks.

This old Quaker church was built in 1817, and since that time its walls hav resounded with and the community listened to our country's greatest emancipators; the revered and intrepid Garrison and Phillips hav here made some of their mightiest efforts for human liberty, and the old church to-day is revered only for its former historic associations, and the manifold good done within its walls for human happiness here below. During our short stay we enjoyed the hospitality of our genial and respected friend Mr. Bonnell, and in the evening returned home doubly repaid for our trouble and fatigue.

Now for some Montezuma items. I find that Liberal ideas are fast gaining ground here, and a harvest of Infidelity will be reaped. Two churches are practically closed, one the Baptist and the other Free Methodist, and the Methodist Episcopal is following fast. This whole community is leavened with a spirit of inquiry and searching after truth, honeycombed, as it were, with doubt about the ghost and Bible business.

The Baptist is condemned as being desecrated since C. B. Reynolds delivered Baby's address, and its doors hav been closed since—that is the Christian charge. But the prime cause is, *no members, no pay.* And so with the Free Methodist, fighting over possession and title; and while I write report comes (and it is true) that Sunday evening every member whose name was on the Methodist Episcopal church book was dropped, and all thrown out again into the world, into and around sin and Infidelity; and if they ever get back, it must be through the doors of repentance, contrition, credulity, and *fear*, or they will be forever and eternally damned, as they think we shall be—alas, poor wretches! And all because they will not, and cannot, liv in peace and harmony in the church.

And if not in the church, how can they out of it? Only by becoming true and consistent Secularists, cleaning themselvs of the dust of superstition, ignorance, and fear, and casting their old Bible (a pagan relic of the past) behind them. How would it do to work some of these churches in the cause of Freethought and humanity for a while and let the people see the contrast? Cover the walls with the pictures of Paine, Ingersoll, and others, and the choicest gems of their thoughts. Well, we shall hav some of these churches for walls this winter, and you may expect trouble at Montezuma from now on; for we know no stop, no fear of threats from man ghosts or Bible ghosts. Our course is *onward*, for love of truth, justice, and knowledge in this world, and, battling for these sacred principles, like Banquo's ghost we will not down.

EDWARD ROSS.

CEDAR FALLS, IOWA, Sept. 20, 1885.

MR. EDITOR: A few weeks ago we had the pleasure of having the Infidel and Agnostic, Brother Jamieson, with us for a few days, during which time he delivered five able and eloquent addresses. Brother Jamieson fortifies his positions by making liberal quotations from the Bible, and in the kindest and most inviting manner he uniformly asks to be set right if he is wrong, and courteously challenges the clergy or others who hold opposit or different views to meet him in public oral debate.

There are twelve organized churches here, with a population of 3,400 people. The nearest approach to Liberalism that any of these churches come is Universalism. Hence you perceive that the place is hedged about with orthodoxy. These churches flatter themselvs that this little city is impregnable, that they hav a chattel mortgage on both the souls and bodies of all within its (to them) sacred precincts, and they fail not to set their faces against all and everything that has any appearance of progress, or that may not strictly agree with their accepted ideas about religion and immortality, etc. Their notions about God and religion hav been thoroughly instilled into them, hence they are obtuse and obstinate.

Thus it becomes apparent why all good Spiritualists extend the hand of fellowship to such noble teachers as Brothers Jamieson and Col. Robert G. Ingersoll. They are needed in the moral world to break up the fallow ground of fallacious and false religious teachings and systems, just as the great prairie-breaking plow is a necessity to the farmer to break up the toughened and hard prairie sod and expose it to the mellowing and pulverizing influences of the atmosphere, the elements of light, heat, and moisture. They are a necessity, and are perhaps not the least useful among all classes of public teachers. Therefore we hail them and bid them goodspeed in their noble endeavors. J. C. N. ABBOTT.

BERLIN, N. J., Sept. 25, 1885.

MR EDITOR: It is surprising to me how women can think so much of a Bible, and do so much for a religion that has made them slaves. Man has robbed women of nearly all their rights from the time of the earliest history. Though the wife works more hours each day than the husband, her earnings go into his purse, and if she wants a little money even to buy comfortable clothing, she must go to her husband and ask, not for what she has earned, nor yet for a small part of it, but must go like a cringing slave or a beggar asking for a gift. If she works for wages she is allowed only about half as much as a man for doing the same work, and doing it just as well. She must be subject to the same laws that men are, and if she owns property must pay taxes to support the government, yet is not allowed to vote nor hav any voice in making the laws that govern her. The liar, the thief, and the drunkard can vote for the teachers of her children, but she cannot.

These are only a few of the outrages committed against the rights of women, and the Bible, and most of the religions, sanction these and other outrages, and the clergy, who should be the first to advocate the rights of women, are really their worst enemies.

Probably no other man ever lived who has done women so much harm as St. Paul has. He forbade their speaking in church, though the same Bible says male and female are all one in Christ. If that is so, then women hav the same right to speak in church, and the same right in all things that men hav.

A year or so ago three or four hundred Methodist bishops and clergymen held a great conference in Philadelphia. When it commenced one of the city clergymen arose and welcomed the strangers of the city. The minister who replied to him warned the people that they had come to occupy all the soft beds and eat all the good food and luxuries the city could supply. Rather cheeky for men who had come to be lodged and fed without paying for it, and still more cheeky for men who pretended to be the followers and servants of one who never asked for soft beds and good food, and could make a dinner of raw corn after preaching without money or price.

But the women took the hint, whether they needed it or not, and went to work to provide soft beds, good food, and luxuries; and after they had fed and waited on the indolent, greedy louts about four weeks, the question came up in the conference whether women should be allowed to preach or exhort, and was voted down, thus placing women on a level with idiots, and the words of old Paul and other script-

ure were quoted in support of the outrage. Had I been in the place of one of those women I would hav gone home and written, "No more soft beds, good food, nor luxuries for priests in this house forever," and would hav pinned it to their satchels or baggage, put them out on the doorsteps and locked the door, and never again would hav entered a Methodist church. But the poor, silly dupes, who had been so long hoodwinked by those worthless drones, pocketed the insult as the voice of God and hav gone on preparing soft beds and good food for them, and holding fairs and festivals to pay the salaries of the lazy, impertinent louts the same as before.

Women are very nice to support churches, very nice to work fancy slippers and morning gowns for the priests, very nice to prepare soft beds, good food, and luxuries for them, very nice to get up fairs, feasts, and festivals to raise their salaries, but when it comes to competing with them in the pulpit they must be put down and smothered. They know women are quicker witted when not smothered, and hav a greater gift of gab than they hav, and do not dare to giv them a chance to compete with them, for in that case their occupation would soon be gone; so they keep them in ignorance and subjection, as old Paul has commanded. But the tide is turning; women outside of the church are getting their mouths open, and ere long the clergy will hav to put on feather-stuffed breeches and go to hatching goslings, for they are good for nothing else.

J. Hacker.

Yuba City, Cal., Sept. 18, 1885.

Mr. Editor: I hav been a subscriber of your valuable paper for more than a year and a half, and hav never given my opinion, but will endeavor to giv you a few lines to insert in the grandest and greatest expounder of truth on this continent.

God created or made everything that was created, both good and evil, and pronounced them good not only, but very good. He also foreordained all things and knew all things before the foundation of the world. And because man did precisely what God foreknew and ordained he should do, he must send him to a place of torment, which the Methodist exhorter calls "hell." God and the devil, it seems to me, are in league together; God, in the outset, selected a part of the human family for his chosen people, and he has been busy ever since to keep them with him.

He would first be elated over the sweet, savory smell of some barbecue; second, he would curse, or kill, or threaten to exterminate them, then he would repent of the evil he thought to do. Then his satanic majesty would get jealous, and he and God would hav a round or two. God would compromise with him for a few souls that God would transport, because they had done what he (God) had ordained they should do. His dearest ones were Noah, who got drunk and divested himself of clothing; Abraham, who was a common liar; Isaac, I remember, also told an untruth, likewise his wife. Jacob deceived his uncle. Moses was a murderer; he also broke the Ten Commandments that God made for the chosen few. David was a man after God's own heart, and he committed adultery. Solomon was the wisest man living; God endowed him with superior wisdom, yet he was the greatest polygamist that ever lived. It is stated that he had innumerable wives, which is more than the modern Brigham Young possessed.

His satanic majesty has been quiet for some time. But the Christ is born, and he takes the man Christ into a mountain and shows him all the kingdoms, tells him that he would giv them all to him if he would fall down and worship him. Seems as though that Satan had something invested; one would think the controling interest. At another time he flies to the top of the pinnacle of the temple with this self-same Christ. His satanic majesty flying with Christ, the worst enemy he had—just think of it! God first created the devil to tempt and torment his creatures, then brought in a "Christ" after four thousand years to be killed, probably by his own diciples or followers, to finish the story that had been continued from time to time.

There are no subscribers for The Truth Seeker but myself in this county that I know of. Colonel Ingersoll was in this vicinity once, but it was impossible for me to go and hear him.

P. W. Rowe.

Altoona, Pa., Sept. 26, 285.

Mr. Editor: It seems to me that the question, How can we remedy the sufferings produced by poverty and want? is one of the most complicated that ever engaged the attention of philanthropists and statesmen. When we observe the condition of the poor in foreign countries, as well as in our own, it is quite enough to dishearten us, and lead us to the conclusion that pessimism has at least some semblance of truth. It is very true that we hav some good and noble leaders in the cause of the toiling millions, conspicuous among whom is the invincible giant and master mind, Charles Bradlaugh, of England.

But it seems to me that much of the trouble lies with the toilers themselvs, especially in our country, where they are not thoroughly organized, for without strong organization their efforts are a hopeless task. Then, again, as long as poor people surrender their independence to an imaginary being, and contribute a portion of their earnings to keep in power an army of lazy priests, they can never expect to succeed. Then there is another matter that needs consideration. There must be reform and economy within the ranks of the workmen themselvs. There are thousands to-day that are loud in their denunciation of the wrongs inflicted on laborers who neglect their wives and children and deposit their monthly earnings in lager beer and rum shops. We certainly must reform our ranks, and divest them of all such persons, before we can expect to make our influence potential in the world.

Now, in this country there is an aristocracy that is rapidly growing from year to year. It is only a question of time for it to become identical with its contemporaneous oligarchy in the Old World. It was this that made Anarchism, Communism, Nihilism, and Socialism possible in the lands beyond the sea. But when we look at the condition of Russia, where to express one's love of liberty is a crime; where the poor are crushed beneath the iron feet of despotism; whence amid Siberian wastes thousands end their lives in weary exile; where many noble men and women hav passed their lives in the gloomy dungeons of St. Petersburg; where a despotic tyrant is clothed with a power by which he makes ninety millions of people subservient to his will—how, then, can we censure the Nihilists? For if they cannot obtain their rights by peaceful means, then welcome Nihilism ten thousand times.

In this our own boasted land of freedom we can, if we will, reach the desired result by persistent effort, untiring energy, and unfaltering self-devotion. We also need individual reform. Men must become more independent, more self-reliant, and more solidified. Then we hav the ballot box. There we are a power if we only choose to execute it. We must not allow ourselvs to be carried away by the melodious strains of brass bands, oily-tongued orators, or angel-smiling, chronic office-seekers. But with brave faith and manhood, and an unflinching devotion to the principles of right, we may yet liv to see the elevation of labor in this our own favored land.

William J. Burns.

Burr Oak, Mich., Sept. 29, 1885.

To Mr. Malcolm: I think you are real cruel to expose my "ignorance of history." My reputation as veracious historian is all mangled, mutilated, mashed into mince-meat, as it were. You hav spoken and the world now knows who the Bourbons were. They were kings of France. I thought all the time they were kings of Kentucky, but please forgiv me, and I won't do so again. Probably I became confused while thinking about those great folk. Then I was wholly bewildered when I tried to follow the course of your peculiarly ponderous (and probably patented) logic in The Truth Seeker of Sept. 26th. My head aches. But this may be caused by the bad air resting on my "large tract of vacant lands in Michigan." You want me to "confine myself to the argument." I had not learned that there was any argument between us. You unintentionally made some statements that were false and misleading. I knew they were. I corrected them and gave a true statement of the situation, and that was all there was of it. There was no chance for an argument. I hav not said that you falsified, but if you are determined to place yourself in the position of a falsifier by repeating what you said, I am not to blame. I cannot change my statement of Aug. 22d. Of course there is no law to "compel" you to accept anything of mine; not even a present of a million acres or so of my "vacant land" that I am, "for aught you know," keeping "out of use." When I first corrected your gross absurdities, I said that I had no hope of infusing any light into your cranium. I was not addressing you. I was speaking to those who were likely to be misled by your statements. I refer other readers of this paper to my former articles on Michigan lands, published some months ago.

N. G. W.

Ballston Spa, N. Y., Sept. 27, 285.

Mr. Editor: By the time this reaches you, you will hav received a case of High Rock Spring water.

The Convention was a season long to be remembered, on account of the outpouring of, not the spirit, but common sense. Myself and wife would not hav been absent for any amount of money.

I received the two books. I think they are immense. I am letting my orthodox friends read "Why Don't God Kill the Devil?" and we are having a sheol of a time.

Yours for truth and humanity, Wm. Thorpe.

[Again Mr. Thorpe is entitled to the thanks of the Truth Seeker people for his favor. He seems to liv to perform kindnesses.—Ed. T. S.].

Utica, Minn., Sept. 15, 1885.

Mr. Editor: I see by your paper that our friends in the Liberal ranks are having lectures and meetings in different parts of the country, and it givs me pleasure to record the fact that we, too, hav been favored with some lectures by E. C. Walker, of Kansas. Saturday evening he spoke in St. Charles to a fair audience—subject: "Popular Objections to Freethought Answered." Sunday, at 3 p.m., subject: "Christianity *vs.* Civilization." He dealt Christianity some sledge-hammer blows, which made some of the good Christians wince perceptibly, but it remained for him to do the crowning act at our place (Utica) Sunday evening. His subject was, "Divine and Human Providence," and he held the audience spellbound for one and a half hours. If the Christians present havn't got some new ideas, I am very much mistaken. One woman who went there very much prejudiced against Infidels said she wished we could hav another lecture of that kind, and also she didn't see why they could not hav as good order in their meetings.

I think these lectures will do much good in this section—set people to thinking.

B. Peabody.

Oregon, Mo., Sept. 28, 1885.

Mr. Editor: Why do people so strive to accumulate wealth and build up rich families? My life has been a constant witness of the growth of small communities to empires; of regions where we hunted wild beasts, and where wild men hunted us, becoming dense settlements with great and growing cities all around; of plain, common immigrants becoming, in some cases, powerful citizens of world-wide fame, and the embassadors to emperors or companions of princes. During this time, I hav seen simple enterprising men by the practice of austere economy and self-denial, grow into millionaires. A rage for building up families, such as they had looked up to in the East, possessed them like some disease. In every instance, without one single exception, I hav seen this wealth become a curse in the hands of its inheritors. Ah! the simple, industrious, careful parents who looked with horror on the vices and dissipations of the wealthy whom they knew in youth, little suspected that they themselvs were working to hav their own descendants re-enact the very same scenes of debauchery. Three states hav I seen grow up from rude beginnings into empires. Three generations hav I seen amassing wealth that cursed their descendants.

Holt.

Planetary Formation.

Brooklyn, N. Y., Sept. 25, 1885.

Mr. Editor: There being a multiplicity of contradictory theories on the subject of planetary formation that are promulgated in the name of science and divine revelation, I think it best to dispense with those authorities, and trust to self-evident facts that are within the domain of every man's observation, and so clear and prominent that even fools, if moderately sane, should comprehend their logical import without difficulty.

Those who observe the operations of nature, however casually and superficially, can hardly fail to note the fact that vegetable and animal formations are reduced to vapor and fine dust by the process of decomposition, and that no matter can be assimilated by vegetable or animal formations unless reduced to fluid.

Moreover, it is a practically demonstrated fact that no intelligent attempt at formation can be made until an imaginary conception of the form is obtained, nor then, except by cooperation of reason and will, and these, being inherent properties of matter, could not hav acted upon matter until evoluted into activ being, and no formation of matter being possible without their action, it should logically follow that all matter was primarily formless and void.

Furthermore, chemical analysis demonstrates the fact that all formations of matter are compounds of gases that are susceptible of being reduced to impalpable vapor, and should necessarily hav been fluid when compounded, and no condition of matter being elementary, except the lowest to which it is susceptible of being reduced, it should logically follow that all matter was primarily formless vapor, thoroughly confounded and indistinguishable.

Planetary matter, being subjected to the frigidity of ether, was necessarily dead, until the subtil fluid that occupies the center of our planetary system, by the force of its superior density and consequent gravitation, extricated itself from the mass and assumed its present position at the center, from whence it acted upon planetary matter as it now does, producing warmth, vitality, and action that made its separation from ether a physical necessity. Its separation from ether being impracticable, except by its concentration in masses by itself, planetary formation was also a physical necessity, and was effected by the affinities of planetary matter and repulsion of the ether; their action being superinduced by the action of the central fluid upon planetary atmosphere or in conjunction therewith.

Now, planetary matter being separated from ether, and concentrated in masses by itself, its chemical affinities should make its rapid formation into all the forms of matter that planets are composed of a physical necessity; for the conditions that then existed were absolutely necessary to such formation, and cannot recur. Therefore, all subsequent formations, if any, are but the incidental results of alluvial deposits and their petrefaction, incidentally effecting a transmutation of original formations.

Now, it appears to be an absolute necessity of nature that all animal formations should hav originally grown out of the earth on the same principle that vegetables do, and it appears that mother earth, with her usual prolificacy, brought forth an abundant crop of animal formations of every variety, and, with but few unimportant exceptions, a liberal percentage of every variety hav escaped all the calamities that hav been visited upon the earth; their annihilation by a deluge to the contrary notwithstanding.

It is generally well known that animal formations cannot be produced except in a steady temperature about equal to the average blood heat of animals. Therefore the earth and atmosphere should hav been, and evidently were, superheated when animal formations were produced. The violent friction to which the particles of matter were subjected by the process of planetary formation, should hav moderately superheated the planets from center to circumference. But when planetary formation was completed, the superheat should hav been rapidly radiated into, and assimilated by, the atmosphere, and the present temperature established. Then all animal formations should necessarily hav been produced within a few months after our planet was formed; and if any species of animals should become extinct, they cannot be reproduced, for the simple reason that the conditions necessary to their reproduction cannot recur, unless all matter should be relegated to formless vapor, and the whole process of formation be repeated.

Now, imagination, reason, and will, being inherent properties that cause and control the actions of all matter, I should say they evidently constitute the God of nature, by whom we liv, move, and hav a being. These properties being all that appear to be discoverable in man, that make a man of him, it should logically follow that man is created in the image of God, unless, peradventure, man was in being before these properties were.

Mammon is the only man-made God who has been revealed to my view. Millionaires and so-called self-made men are the creations of this man-made God, and they are usually vain of their creator, and honor him as the God of our salvation, and would fain persuade all men to fall down and worship him.

The basic principle of our civilization makes us all the slaves of mammon, whom we serve for the crumbs that fall from his table, and for which we eagerly scramble like a flock of barn-yard fowls for the handful of corn thrown to them from the well-filled garner. Such a civilization may be the best that dunghill fowls are capable of appreciating, but it evidently does not fill the bill of human aspirations. Therefore so long as human intelligence is capable of devising and establishing a higher and broader civilization for man, and men hav not the honesty and courage to accept it, we should hav cause to regret that we are men, and to blush for human ignorance, knavery, and poltroonery. Were we asses, we should possibly find a reasonable excuse for such stupidity though, in justice to the ass, I think we should reserve the privilege of a doubt.

J. A. Tuttle.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Lady Golden-Rod.

"O pretty Lady Golden-rod,
I'm glad you've come to town!
I saw you standing by the gate,
All in your yellow gown.
No one was with me, and I thought
You might be lonely, too;
And so I took my cardcase
And came to visit you.

"You're fond of company, I know;
You smile so at the sun,
And when the winds go romping past,
You bow to every one.
How you should ever know them all,
I'm sure I cannot tell;
But when I come again, I hope
You'll know me just as well.

"I love you, Lady Golden-rod;
You are so bright and fine;
You never hav a rumpled frock,
Or tangled hair like mine.
I think your mamma comes at night,
When we are all away,
And dresses you in green and gold,
Fresh for another day.

"How tall you are, dear Golden-rod!
You're taller most than I;
cannot grow so very fast,
Although I try and try.
Oh, here's mamma, dear Golden-rod!
I'll ask her please to stop;
And she shall say which one of us
Comes highest at the top."

The lovely Lady Golden-rod!
She surely understood;
For when wee Margie turned around,
She bent down all she could;
Until the fluffy yellow heads
Upon a level came,
And Margie's mother, smiling, said:
"Your hights are just the same!"

Three Little Fishers.

Three little fishers trudged over the hill,
Over the hill in the sun's broad glare,
With rods and crook'd pins to the brook by the mill,
While three fond mothers sought for them everywhere!
For boys will go fishing, though mothers deny;
Watching their chance, they sneak off on the sly,
To come safely back in the gloaming.

Three mothers waited outside of the gate;
Three little fishers, tired, sunburnt, and worn,
Came into sight as the evening grew late,
Their chubby feet bleeding, their clothes all torn;
For "boys will be boys"—hav a keen eye for fun,
While mothers fret, fume, scold, and succumb,
And welcome them home in the gloaming.

Three little fishers were called to explain—
Each stood condemned, with a thumb in his eye,
They promised never to do so again,
And were hung up in the pantry to dry!
Three mothers heaved great sighs of relief,
An end had been put to their magnified grief,
When the boys came home in the gloaming.
—*Frank H. Stauffer.*

Silent Influences.

"I don't see as little children are good for anything," said Uncle John Lovering. "I don't see why they were not allowed to come along already grown up."

"O Uncle John! Think of the little babies!"

"Little cares! Little troubles! Little nuisances!" said he, sneeringly.

No, Uncle John did not realize what he was saying. He did not know what a vast amount of influence a wee toddler is all the time exerting. It is the little silent influences that sometimes accomplish the greatest amount of work. In the old countries of the East, where stand pile upon pile of stone, old ruins, castles, and mansions built of hardest rock and whose masonry was so solid that time has had no effect upon it—storms, tempests, earthquakes even, all hav left these ruins undisturbed. But a close examination reveals the stones separating, breaking away from each other and preparing to drop and crumble. On the gentle summer breezes hav been borne the seeds of clinging vines. Gently hav they been deposited within the wide cracks and seams of the granit walls. The warm sun, the soft dews and rains hav awakened them to life, and their little rootlets penetrating the tiniest crevices, creeping beneath the lichen on the rocks, hav at length pushed them apart. Hence may be seen that these little forces are accomplishing what the battles of the storm-king, the thunderbolt, had not power to do, and gradually beneath the power of the clinging vines, the old castles and towers of medieval ages are falling asunder. And thus, the little ones, the babies, the children, are sending warm, clinging tendrils of affection around the storm-scarred hearts of men and women, breaking the stony structures of avarice, greed, selfishness, and vice, and covering humanity's cares and sorrows with the green leaves and budding flowers of love and tenderness. S. H. W.

A Crow Story.

Dear Miss Wixon: When you first started the Children's Corner I wrote a little for it, but soon found that others, better qualified than myself, were ready and willing to help the thing along. I lay back and read while they wrote, until I read a crow story in the Corner, and then I thought I must write my own experience in the crow line.

When I was a boy some one found a crow's nest with two young crows in it. They gave one to me, and the other to a neighbor's boy. We took good care of them, and soon the crows felt themselvs as much at home as we did ourselvs, and grew up to be very large, and very mischievous. Now, to be as brief as possible, I will tell you some of his mischievous tricks. My father once returned from a peddling tour in the then far West (Ohio), and brought home a quantity of pocketknives. At that time I was going to school, and in that day all the writing was done with quill pens, and the teacher had to make and mend all the pens in school, and in a large school it was a large job, so the teacher advised all the larger scholars to get knives of their own and he would teach them to make and mend their own pens. As my father had lots of them I told him what the teacher said, and he willingly gave me a penknife, but in a few days my knife was lost. I told my father, and he willingly gave me another, but in a short time that knife was lost. My pockets were examined for holes, but no holes found. I was charged with carelessness, but, at last, my father gave me another, making three; and as usual, my third knife was lost. My father refused to giv me any more, and, for a spell, I went without a knife. Then I coaxed my mother, and she got me a knife, which made the fourth; but, somehow, this one got lost as mysteriously as the others. My mother finally gave me one more, making five, but that also disappeared. My father, being very strict about the Sabbath, obliged me on Saturdays to provide wood for over Sunday. I had worked the wood-pile over and over, and now found nothing but hard knots and logs that I dreaded, and on looking around I saw an old stump that had been rolled up against the fence, and looked as though I could split it to pieces easier than the old logs. I pulled it over, and under some of the roots lay all five of my knives, where the crow had left them! He had been sly enough to take them when I was not looking, and had hidden them all in one place.

At another time, my sister undertook to wash out her heavy head of hair, and took from her hair a very large high comb (the style of combs then was large and high) and laid it down, got her head over the tub and hair loose. She thought she heard a noise, and looking around she saw the crow with the comb going away; she went after him, but could not get near enough to touch it before the crow would pick it up and fly off a little distance, and laying it down would walk round and round it, peeking under it and constantly jabbering to himself, but was careful to not let anyone come near enough to get it before he would pick it up and fly away. She then called to me to come and help her, but neither of us could get the comb, so we concluded that we would watch him; that when he got tired of it he would leave it, and then we would get it; but after he got tired of looking at it and talking to it he laid it down, and putting one foot on the comb to hold it down he took one of the long teeth in his bill, gave a jerk, and out came a tooth. That alarmed us and we tried again and again to get the comb, but all to no purpose; he never left that comb until every tooth was out, and it was quite an expensiv comb, costing somewhere between two and five dollars. At another time my mother went into the garden to pick some early beans, and as few of them were large enough, it was difficult to find enough for dinner. The crow was with her, and seeing her pick beans, he went at it and picked all he came to and dropped them on the ground, the most of them not an inch long. My mother thought he would destroy all the beans and ordered him to stop, but he would pick; so to save the beans she gave him a slap, which made him very angry. In a moment all his feathers pointed to his head and he looked as large as a pail; he gave a fierce yell and flew over the fence into a peach-tree loaded with green peaches, and began tearing off the peaches as fast as he could, screaming all the time with rage. After a while he got over his pet and came to the house with his feathers all the right way, and a more gentlemanly crow you never saw. No one would think by his looks that he had ever done a naughty trick in his life; he tried his best to be sociable and friendly, and we had of course to forgiv him.

Another trait he had peculiar to himself, and that was to take care of whatever food was given him more than he wanted for the present. After he had finished his meal, if there was any left, he would hide it away and watch it until he got hungry again; he would fight anything that came to it, and save it, too. I hav seen him whip a large old sow many a time. He would catch hold of one her teats and hang on; the hog in turning around to catch him only swung the crow out of her reach, and finally would run away as hard as she could, squealing as though a dog had hold of her.

He finally got to stealing the hens' eggs, and my father said I must kill him or giv him away. I could not kill him, because he went everywhere with me. He would go to school with me and then return home again, and when I went with the cows to pasture or after the horses he was sure to go along, and would keep talking all the time as though I could understand him. He was my constant companion, and I could not kill him, so I gave him away to one of my chums, and he took him home, but soon he was caught stealing eggs and the father of the boy threw a club at him and thus put an end to him.

Now I will relate what the other crow that came out of the same nest did. He lived with a family about a mile from us that was pretty well off in those days. They had silver spoons, which was not common, the common people usually using iron or pewter spoons. All at once one of the silver spoons was gone, and everything from the table to the hog-trough was searched, but no spoon was then found. Soon another spoon was gone, and another search was made, but all to no purpose. Another and another went, but no one suspected the crow till all were gone but one. One day the women were washing, and it being harvest time, the men must hav their dinner exactly on time, because the days were long and weather warm, and, not being quite done washing, the women set it aside to finish after dinner. After that meal was over, they thought they would finish the wash and do the dishes later. They stepped into the wash-room, but one of them immediately returned, and saw the crow leaving the house with the last spoon in his bill and fly away with it. They watched him fly across an open space about half a mile to a tall oak-tree in a neighboring wood, that had a dead, dry top, and there the crow lit. After a while he came back, as innocent-looking as a crow could look. At night the women told the men what they had seen. The men got permission to cut the tree, and when it fell the dead and dry top broke all to pieces and out fell all the lost spoons. Now, one characteristic of the crow is to hide all the articles of one kind in one place, as you will see by the place where I found my knives and where they found their spoons.

One more freak of my crow and I hav done. One day I saw him take some of his dinner to hide away; he followed a path made by the hens through some tall weeds, and when he came out he took hold of a very large chip and tried to carry it, but could not. He then took hold of a chip and went backward along the path among the tall weeds, jerking it about two inches at a time. He finally came out, and I thought I would see what he had done with the chip, so I parted the weeds and followed the path about two rods and found the chip placed nicely over his extra dinner; so you see how careful crows are about what is their own. Hiram Van Pelt.

Cleveland, O., Sept. 18, 1885.

[We thank our venerable friend for his contribution to our Corner, and all the more because it was written beneath the burden and infirmities of years. May age rest lightly upon him, and may his declining days be cheered by kindness and affection.—Ed. C. C.]

Our Puzzle Box.

1.—porphyritic puzzle.

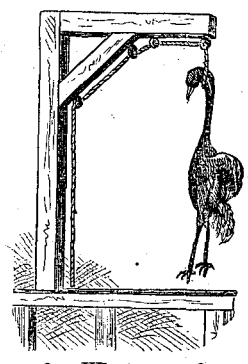
Upon this page before your wondering gaze,
Dear puzzlers, find what I shall call my whole.
Now raise your keen-edged sword of thought
On high. Cut me in twain. Then find a stream
Whose limpid waters ever roll beneath
A bright and cloudless sky.
My other half sounds like a name
Sometimes applied to one whose charms
An ogler oft can see. Inversed,
It is myself, as sure as three times one are three.
Now with your keen-edged sword once more
Curtail my whole. And pray what do we find?
A poet, sure; an able man; and one of
Mighty mind. He had a foe whose sickle keen
Ofttimes the good will reap; which to the grave
Our poet brought, to that land of dreamless sleep.
Now to the gentle poser who solves my puzzle first,
Or one that poet lovers their mind to rapture turns,
I shall send by early mail a book right nicely bound,
Written by nature's poet, the immortal "Bobbie" Burns.

Alloona, Pa. Wm. J. Burns.

2.—inversed charade.

Six letters spell my fearful name
When starting at my head;
But start behind, you then will find,
That I am partly red.
To find my most devoted friend,
Inverse or else transpose,
And also see, with letters three,
Something to stain your nose.

Alloona, Pa. William J. Burns.



3.—What poem?

4.—"catch" puzzle.



The upper picture represent an object.

Nos. 1, 2, 3, 4, 5 show certain things which that object possesses.

Nos. 6, 7, 8, 9, 10 show what that object can do.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, SEPT. 26, 1885.

1.— WATER
ATINA
TISRI
ENROL
RAILS
WATER RAILS.

2.—Hav pity for the poor and aged. 3.—Pointer. A pointer (dog) has hair, tongue, nose, tail, teeth. He can snarl, point, track, bark, and play.

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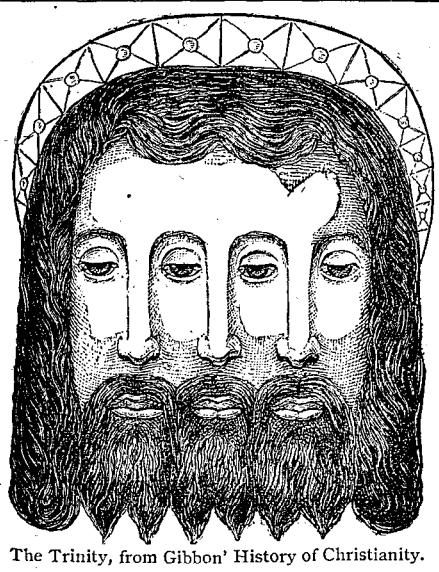
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Spread the light!
Wheresoe'er men may be found
Let them hear truth's trumpet sound,
Spread the light!
From the sun of Science high,
See the clouds of error fly,
As man's freedom draweth nigh,
Spread the light!

For the sorrow and the crime
Of this dark and evil time
It shall fall;
And the shams shall pass away
That so long hav held their sway
Over all;
Then the gods that vex the world
They will be in chaos hurled
When truth's banner is unfurled
At our call.

For the day it is at hand,
When the worthy they shall stand
For the right.
And the moment it is near
When their triumph shall appear
In its might.
Then for all the truth stand firm
That 'tis given you to discern,
Or a martyr's glory earn
In the fight.

With a magic and a power
Never known until this hour,
Beat our drum.
And the people in the world,
When they see truth's flag unfurled
They will come.
Then away with doubt and care,
For there's music in the air,
And the time to do and dare
Has begun.

O'er the south and o'er the north,
Speed the glorious message forth,
Spread the light!
From the east unto the west
Bear abroad the tidings blest,
Spread the light!
And, till all the nations heed,
And the sons of men are freed
From the priest, and god, and creed,
Spread the light!

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"Light on the Path," a small but handsome book in large type, is "written for the personal use of those who are ignorant of the eastern wisdom, and who desire to enter within its influence." It tells the reader for fifty cents how to conduct himself in a manner becoming a good Theosophist. Cupples, Upham & Co, Boston, Mass., publishers.

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Although dead, Mr. Samuel Bowles, late editor of the Springfield *Republican*, still keeps up habits formed while alive. According to a pamphlet issued by the Star Publishing Company, he has interviewed numerous distinguished spirits, and has given their words to this world through the mediumship of Carrie E. S. Twing. Price, paper, 50 cents; cloth, 75 cents. Postage, 5 cents. Star Pub. Co., 332 Main st., Springfield, Mass.

Mary E. Tillotson, of Vineland, N. J., has published a "History ov the Woman's Costume Reform in the United States ov America. Including Thirty-five years." Her researches are embodied in a pamphlet of 120 pages. The spelling is reformed after the rules of the American Philological and Spelling Reform Association. Those interested in the interesting subject of female dress will find this pamphlet entertaining and instructiv. Price 25 cents.

"Kosmon Almanac. The New Calendar. Based on the Movements of Our Solar Phalanx. Also, an Account of Shalam, the first community of the kind in all the world. Faithists in Jehovih, the Creator. Their Solid Front against War, even if forced to the Front of Battle. A People of Peace. Kosmon 37." The foregoing is on the title-page of a pamphlet which we hav received. Shalam is a community at Las Cruces, New Mexico, with the religious foundation furnished by Oahspe, which is Dr. Newbrough's revelation. The pamphlet contains a calendar, some extracts from Oahspe, and other inexplicable things. We hav no information as to either price or publisher.

We hav not of late given as many notices as they deserved to the monthly issues of the *Popular Science Monthly*, conducted by E. L. and W. J. Youmans, and published by the Appletons. The October number is at hand, the contents of which are as follows:

New Chapters in the Warfare of Science. By Andrew Dickson White. I. The Doctrin of Comets.
The White Ant: A Theory. By Prof. Henry Drummond, F.R.S.E. (Illustrated.)
The Early Study of Plants. By Eliza A. Youmans.
On the Solar Corona. By Wm. Huggins, F.R.S.
The Relations of Railway Managers and Employees. By Dr. W. T. Barnard.
Tommasi-Crudeli on the Reclamation of Malarious Countries.
The Energy of Life Evolution. By Prof. E. D. Cope. (Illustrated.)
"The Metaphysical Society." By R. H. Hutton.
A Study of Recent Earthquakes. By M. A. Daubree.
The Trading-Rat. By Mrs. E. D. W. Hatch.
Tissue-Selection in the Genesis of Disease. By W. Henry Kesteven, M.R.C.S.
Sketch of Prof. H. A. Newton. (With Portrait.)
Editor's Table: Official Science at Washington.
Literary Notices.
Popular Miscellany.
Notes.

The *Popular Science* is among the best of our monthlies, and no one can keep abreast of the progress of science without reading it. Single numbers, 50 cents; yearly subscription, $5.

"ST. MATTHEW," "TRUTH," AND "BIBLE FABRICATIONS."

We are indebted to the New York Truth Seeker Company for these pamphlets, all of them in the interest of truth and for the elimination of the errors which, like wild mustard, Canada thistles, and other weeds among the crops of the husbandman, hav corrupted every religion and enervated the human mind.—*Worthington Advance.*

We hav received from the publishers of THE TRUTH SEEKER, 33 Clinton Place, New York, three pamphlets, as follows: "St. Matthew Before the Court," by Secularist; "Bible Fabrications Refuted," by O. B. Whitford, M.D.; and "Truth, a Poem in Three Parts," by Edwin N. Kingsley. The price of the first is 10 cents; of the second, 15 cents. We hav lost our card stating the price of the third, but we think it is 25 cents. We hav not space, or we would make extended extracts. We may in some future number, but the name of the publishers is a warrant for their quality.—*Foundation Principles.*

The Truth Seeker Company, 33 Clinton Place, New York, sends us these pamphlets: "Bible Fabrications Refuted and Its Errors Exposed," by O. B. Whitford, M.D.; "St. Matthew Before the Court," by "Secularist;" and "Truth, a Poem in Three Parts," by Edwin N. Kingsley. The Truth Seeker Company is constantly publishing interesting and instructiv matter in various forms, and its weekly journal is the leading Freethought paper in America. Send to the company for a catalog of their books. For the three pamphlets named the publishers will please accept our thanks.—*Winsted Press.*

BIBLE FABRICATIONS REFUTED: THE BIBLE'S ERRORS EXPOSED. A neat pamphlet of 47 pages. Price 15 cents. Published by the Truth Seeker Company.

As indicated, a radical discussion of certain passages and events recorded is made and same very effectivly for the investigators in that direction.—*Light for Thinkers.*

This is the most complete expose of Bible nonsense we hav ever read, and should be in the hands of all religionists, because they surely would like it.—*Nashville (Tenn.) Liberal.*

This work, by O. B. Whitford, M.D., is the most complete expose of Bible fabrications we hav seen for some time. The pamphlet ought to be added to the library of every Liberal and placed in the hands of all religionist.—*Pittsburgh, Truth.*

This book is a restatement of many of the numerous errors there are in the Bible. To those who hav read little on the subject it must be entertaining. It is gotten up in the good style in which the Truth Seeker Company always does its work.—*New Thought.*

This little work is written in the style of Thos. Paine, Robt. G. Ingersoll, and other modern disbelievers. There are, however, some new arguments, facts, and data touched upon, which it would be well for the Bible exegetics to peruse.—*The Occident.*

"Bible Fabrications Refuted and Exposed," by O. B. Whitford, M.D. The writer assumes the prerogativ of examining "sacred" books with the same glasses he studies "profane" writings, and givs the result of his investigations in this little book. Lightning had not struck the author up to the time of our going to press.—*Sunday Gazetteer.*

TRUTH. A poem in three parts. By Edwin N. Kingsley, Truth Finder. Dedicated to Truth Seekers, Spiritualists, Freethinkers, Liberals, Skeptics, Reformers, Practical Atheists, and Impracticable Christians. Published by the author. Price 25 cents.

"Truth," a poem in three parts, addressed to the people of a hundred years to come, forcible and logical.—*Sunday Gazetteer.*

This brief work is a terrible onslaught in poetry on the biblical errors and accepted dogmas of all churches.—*The Occident.*

This is a most interesting work, and whoever gets it will not stop reading until he reads it through, unless his house should be on fire. —*Nashville (Tenn.) Liberal.*

This is a work of an original thinker and a poet of pronounced ability. It is dedicated to Truth Seekers, Spiritualists, Liberals, and Reformers.—*Maurepas Gazette.*

This is a pamphlet of 23 Cantos; the same being radical rhymes which will help any Liberal or Christian who reads them. To the latter especially are they to be commended, if they dare to read.—*Light for Thinkers.*

This is the second edition, revised and enlarged. In the first edition the poem was addressed to the people of a hundred years to come, but in the second edition the poem is addressed to all mankind, and givs a clear and comprehensiv view of the universe. It should hav a large sale, which it doubtless will, as "Truth will take the wings of the morning, and dwell in the uttermost parts of the earth." —*Pittsburgh Truth.*

ST. MATTHEW BEFORE THE COURT. By Secularist. Published by the Truth Seeker Company. 12mo., 38pp., price 25 cents.

The following notices of this book hav been received:

This is a pleasant report of an imaginary trial by jury of the author of the gospel according to Matthew. It is a good campaign document.—*Light for Thinkers.*

St. Matthew has been indicted by the grand jury and arraigned before the court, charged with forging a certain book called a gospel. The witnesses in the case are Mark, Luke, and John. Secularist, with his unanswerable charges, puts St. Matthew in an embarrassing position. The style of the work is new and queer, and will take. "St. Matthew Before the Court" ought to be read by thousands.—*Pittsburgh Truth.*

Copies of "St. Matthew Before the Court" hav been received and distributed. Accept our thanks, and extend them to our unknown donor.—JOHN R. KEMP for Altoona, Pa., Liberal League.

This singular little pamphlet presents in brief the legal investigation and trial of that evangelist. It is quite humorous, and presents some features touching upon our present era. —*The Occident.*

I hav attended the trial of "St. Matthew Before the Court" from beginning to end. The prosecution by Secularist has been ably and honestly conducted, and the jury's verdict is just.—J. E. REMSBURG.

The ten pamphlets received and distributed to League members last evening, and in behalf of the League I return thanks for the same. Allow me to say I consider it one of the most ingeniously written satires on the whole orthodox religion-authority idea I hav ever read. It will do great good.—DR JULIET H. SEVERANCE.

This is a clincher, and our Rev. Sam Jones could not do better to draw a crowd than to proclaim the reading of it to his next audience. In this Sam could do some good, for his hearers would never believe in Bible folly again. They would be damned first. Send orders to THE TRUTH SEEKER. —*Nashville (Tenn.) Liberal.*

Allow me to thank Secularist, through you, in behalf of our League, for those elegant pamphlets ("St. Matthew Before the Court"). I hav just read it, and I am proud to say it's just grand. It is a splendid eye-opener for Christians; also good, large type, adapted for both old and young. Would that every Christian in the land should read it. I shall do the best I can to push this work.—GEORGE LONGFORD.

This little pamphlet is a crusher against the divine inspiration of the writers of the four gospels, and that of St. Matthew in particular. It is a graphic and somewhat humorous description of a court scene, wherein Matthew is questioned concerning the getting up of the book that bears his name. It has more sound, historical facts concerning the origin of the gospels than one would deem it possible to crowd into so small a space, considering the colloquial character of the book. The ridicule, satire, and masterly array of proofs of the spuriousness of the whole story are inimitable. I wish every preacher in the land was presented with one and urged to read and comment upon it, and every layman had it for a text-book. It goes deep into facts, and I trust Liberals will circulate it far and wide. Knowledge is not only power, but it is safety. —ELMINA.

No publishing house in America is getting out more neat and tasty looking books than the Truth Seeker Company. Beside that the matter of some of their books is excellent. In the pamphlet before us the author, evidently a lawyer, gets up a court scene. In the court room, where are assembled the judge, the accused, the jury, sheriffs, constables, lawyers, etc., St. Matthew is accused of forging a book in the New Testament, called, "The Gospel According to St. Matthew." He pleads not guilty. Then the trial proceeds, witnesses are examined, lawyers hav their bouts, the judge settles many questions, and Matthew is proved guilty. This is followed by an appendix, which interested us more than the report of the trial itself.

The price of this book is ten cents. It will pay for the money spent on it and the time spent on its perusal.—*New Thought.*

This purports to be the trial of St. Matthew on the charge of "forging a certain book called a gospel." The witnesses for the prosecution are the Evangelists, Mark, Luke, and John. The attorney for the defense is "Jesuiticus." The prisoner is convicted by the jury, but there is attached to the verdict this request: "Considering that the accused has voluntarily turned state's evidence and unfolded with precision the dark mysteries of that monstrous forgery, the jury recommends the accused to the mercy of the court." The judge discharges the prisoner with this reprimand: "We do not believe that punishment repairs in any way an evil already done; we take compassion on criminals, and treating them as erring brothers, we warn them to take proper steps against their relapse into the same faults; but we require and exact reparations when they are possible. In your case the court enjoins on you to write no other gospels or other books dangerous to humanity, and desiring you to repair as far as practicable the mischief done by your book, orders that you shall publish this trial at your own expense, mail a copy of it to each of the eighty thousand preachers living upon money obtained under false pretenses, so that they may see that their frauds are uncovered, that their trade is at an end, and that the best thing for them to do is to be honest in the future, take their families west on farms and grow up with the country."—*Sunday Gazetteer, Denison, Tex.*

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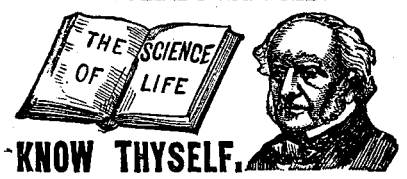
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EVERY mother ought to hav the intelligence to safely govern the number of the family she is able to properly rear, and none ought to add to the incomputable number of wretched human beings to starve, suffer, and die, or at best eke out a miserable existence.—*D. M. Bennett.*

IF we would hav our yea yea, and our nay nay; in short, if we would speak as honest, upright men, we must acknowledge that we are no longer Christians.—*Strauss's Old and New Faith.*

THREE of the most eminent men with whom Johnson came in contact in later life had also been students at Oxford. John Wesley, his senior by six years, was a fellow of Lincoln College whilst Johnson was an undergraduate, and was learning at Oxford the necessity of raising his countrymen from the religious lethargy into which they had sunk. "Hav not pride and haughtiness of spirit, impatience and peevishness, sloth and indolence, gluttony and sensuality, and even a proverbial uselessness, been objected to us, perhaps not always by our enemies, nor wholly without ground?" So said Wesley, preaching before the University of Oxford in 1744, and the words in his mouth imply more than the preacher's formality. Adam Smith, Johnson's junior by fourteen years, was so impressed by the utter indifference of the Oxford authorities to their duties as to find in it an admirable illustration of the consequences of the neglect of the true principles of supply and demand implied in the endowment of learning. Gibbon, his junior by twenty-eight years, passed at Oxford "the most idle and unprofitable" months of his whole life, and was, he said, "as willing to disclaim the University for a mother as she could be to renounce him for a son."—*Leslie Stephen's Johnson.*

HUME is undoubtedly correct in his assumption that mankind hav originally been led to religion, not by the disinterested desire for knowledge and truth, but by the selfish craving for material welfare, and that pain has contributed more potently than allurement to the propagation of religion. For, if man had all he wished; if his needs were always satisfied; if no painful lessons of experience constrained him to regard the future with apprehension, the notion of a higher power would hardly hav arisen within his breast. He would hav thought that thus it must be, and accordingly he would hav accepted his lot with stolid indifference.—*Strauss's Old and New Faith.*

"BOOKS will speak plain when counsellors blanch" *(i.e.*, are afraid to open their mouth), therefore it is good to be conversant in them, specially the books of such as hav been themselvs actors upon the stage,—*Bacon's Essays.*

NOT in any attitude of body, or platitudes of language, is man's true worship, but in brotherly service of our fellow-men. Atheist, Theist, Pantheist, Christian—the name is nothing. He who serves his fellows most wisely and devotedly knows most of God, though he call himself an Atheist. The fact of loyal and devoted service to mankind is all in all. Not they who say, "Lord! Lord!" but they who liv in accord with the highest manifestations of the infinit life in their ethical relations, are the ones who are invited into the fellowship of the rational religion of the future. Can we do nobler work or seek a greater salvation than will come to us through striving to be worthy of this invitation?—*Lewis G. Janes.*

IT is not sufficient for me to desire anything; if there be no better reason for believing it than that, I cannot believe it. Thus I reject all religions, while I love and revere goodness and truth, whether clothed in religious or unreligious forms.—*Waters's Through Rome On.*

THE descent of Jesus Christ into hell is not attested by even one evangelist. On the other hand, they all bear testimony to the resurrection, but not one of them was an eye-witness, and it is described in a different manner by all; in short, attested like any other event that we are compelled to regard as unhistorical. And what sort of an event? One so impossible, in such direct antagonism to every law of nature, that it would require a testimony of tenfold reliability to be so much as discussed, not scouted from the very first. Then comes the ascension into heaven, where we know are the heavenly bodies, but no longer the throne of God, at whose right hand it would be possible to sit; after that the return to judgment on the day of doom, a thing which we can form no idea of, as we admit either no divine judgment, or only a judgment that fulfils itself hour by hour and day by day.—*Strauss's Old and New Faith.*

ONE of the later schools of the Grecians examineth the matter, and is at a stand to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets; nor for advantage, as with the merchant, but for the lie's sake. But I cannot tell: this same truth is a naked and open daylight, that doth not show the masks, and mummeries, and triumphs of the world half so stately and daintily as candle-lights. Truth may perhaps come to the price of a pearl, that showeth best by day, but it will not rise to the price of a diamond or carbuncle, that showeth best in a varied light. A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition, and unpleasing to themselvs?—*Bacon's Essays.*

FEW men think, yet all men will hav opinions. —*Berkeley.*

ALL I hav had to do I hav done in kingly fashion. I let tongues wag as they pleased. What I saw to be the right thing—that I did.—*Goethe.*

BUT howsoever these things art in men's depraved judgments and affections, yet truth, which only doth judge itself, teacheth that the inquiry of truth which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.—*Bacon's Essays.*

To the Senate and Assembly of the State of New York:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as Your Honorable Body is aware, involves the principle, already acknowledged in theory, of the Total Separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.
2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Sectarian Denominations.
3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnestly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Churches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the Legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

NAMES. | RESIDENCE.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

With Thirty-seven Portraits of Prominent American Freethinkers, and Numerous Illustrations.

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NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

33 CLINTON PLACE.

PRICE, 25 CENTS.

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Odds and Ends.

"WHERE are you going, my dear?" "I'm going shopping, hubby." "Did you see what Sam Jones, the evangelist, said about women who go shopping?" "No, what was it?" "Well, he said hell is full of women who spend their time shopping." "Did he? Why, I had no idea it was so delightful a place."—*Chicago Times.*

"SAY, boss, how does yer work dis hyah out?" said a Bath avenue negro to his employer. "Work what out?" "Well, yer see, laist night when I kyim home kinder suddin' like, I found my wife a sittin' on der same cheer wid der Revrund Cronic Kyoter, an' day wuz so close tergedder dat yer couldn't a driv a wet flax-seed in twix' em wid er sledge hammer. Now what's I goin' ter do 'bout it?" "Why go to a lawyer." "Y-yas, but I'se done bin dar." "Get any satisfaction?" "N-no. Yer see I tole him about it an' he axed me what m'wife done fur a livin'. I tole him she was a laundruss, an' he said dat I couldn't do nothin', 'cause cleanliness shud allers be nex' ter godliness."

IT is a difficult matter to impress upon the mind of the rural man of Arkansaw the necessity of paying immediate attention to the heathen. During a camp-meeting in Saline county a preacher from Little Rock made an eloquent appeal in favor of the poor wretch who eats harmless missionary instead of eating hurtful bulk pork. When the preacher had concluded an old exhorter arose and said: "Brethren, I've been might'ly interested in this 'lectioneerin' for the heathen, an' I would now like to know something about him." Then addressing the minister, who had just taken his seat, the exhorter said: "Brother, I would like to ask you a few questions. The boys all say that they are waitin' to see what stand I take, so you won't object to a few questions, will you?" "Certainly not." "Thankee. Wall, now, how's politeness in the heathen's country?" "He knows nothing of politeness." "Ah, hah. Wall, how's the question of capital an' labor?" "There's no capital, no labor." "No strikes?" "No." "Got no canderdates?" "No candidates." "Don't hav to wear no clothes, if I understand the situation." "They hav no clothes." "No lawyers there, I reckon?" "No lawyers." "Wall, parson, that's the country I'm lookin' fur, an' ef a emegration agent was to come here he'd ketch every sensible man in Saline county. Boys, I don't think we can giv Mr. Heathen anything. It would be as foolish as haulin' water an' pourin' it in the river."—*Arkansaw Traveler.*

WHAT A BABY CAN DO.

It can wear out a $1 pair of kid shoes in twenty-four hours.

It can keep its father busy advertising in the newspapers for a nurse.

It can occupy both sides of the largest-sized bed manufactured simultaneously.

It can cause its father to be insulted by every second-class boarding-house keeper in the city who "never takes children," which in nine cases out of ten is very fortunate for the children.

It can make itself look like a fiend just when mamma wants to show "what a pretty baby she has."

It can make an old bachelor in the room adjoining use language that, if uttered on the street, would get him in the penitentiary for two years.

It can go from the furthest end of the room to the foot of the stairs in the hall adjoining quicker than its mother can just step into the closet and out again.

It can go to sleep "like a little angel," and just as mamma and papa are starting for the theater it can wake up and stay awake until the last act.

These are some of the things that a baby can do. But there are other things as well. A baby can make the commonest home the brightest spot on earth. It can lighten the burdens of a loving mother's life by adding to them. It can flatten its dirty little face against the window pane in such a way that the tired father can see it as a picture before he rounds the corner. Yes, babies are great institutions, particularly one's own baby.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 42. {PUBLISHED WEEKLY.} New York, Saturday, October 17, 1885. {33 CLINTON PLACE.} $3.00 per year.

Notes and Clippings.

THE assessed value of untaxed church property in New York city is $40,211,500.

THERE are said to be 750,000 more Methodists than Baptists in the United States.

PROF. R. A. PROCTOR says: "I regard even the doctrin of a future life as open to scientific discussion, and not necessarily a religious doctrin at all."

"HE died willingly in the hope of salvation." It may be thought that this refers to a clergyman who had served God for half a century, but it does not. It refers to a murderer who chopped up his wife.

IN a recent article by the assistant bishop of Mississippi, a religious contemporary makes the author say: "That the Bible is the genuin one as it was given rests on the testimony of 'primitiv iniquity.'" This is a good deal nearer the truth than religious papers are in the habit of getting.

IN 1863 the Rev. Newton Chance, of Texas, killed an editor in Sherman, and moved to Mississippi. At that time he was a lawyer, but becoming converted, he entered the ministry. Recently he returned to Texas, and while on a visit to Sherman was arrested for the murder committed twenty-two years ago.

REALLY, it is too bad! ejaculates Brick Pomeroy in his *Democrat*. Now comes the report that Captain Figley of the Salvation Army, operating in the kerslews and kerslums of Bridgeton, N. J., has eloped and taken with him all the funds of the Army and the best-looking late female convert, as they go marching on. They all do it, soon as the little bird opens the gate.

A SUNDAY-SCHOOL scholar was asked, apropos of Solomon, who the great queen was that traveled so many miles to see him. The scholar—in fact, the whole school—looked as if a little help would be liked, and the teacher therefore said, "The queen's name began with an S." "I've got it, sir," exclaimed the delighted scholar. "Well, who was it?" "It was the Queen of Spades, sir!"

GENERAL BOOTH, who comprises within himself the whole central organization of the Salvation Army, advertises in the *Warcry* that he is prepared to furnish Salvation Army soap, with his portrait on each cake, Salvation Army china, glassware, sheets, table-covers, towels, cutlery, and window-curtains, Salvation Army tea newly imported, and "Salvation Army serges to be inspected at the tailoring and dressmaking department."

THE legacy of £2,000 which Victor Hugo left in one of his wills to the poor of Paris has the curious informality of lacking his signature, although the clause is written entirely with his own hand. The executors and heirs will, of course, treat it as a legalized bequest. A remarkable sign of the rapidity with which the poet's work was increasing in money value is the fact that of the £200,000 to which his fortune amounted £44,000 had been produced in 1884 alone by his author's rights.

IT is stated that one of the speakers at the late Freethinkers' Convention at Albany entered into a minute calculation to show how much energy and money had been used in revising the Bible. It was "sheer waste," he said. It would be hard to say how much time Freethinkers hav spent in their work; but they hav wasted little money and less brains in it. —*Independent*. It is cheering to thus receive assurance from this high religious source that the money and brains devoted to the work of Liberalism are not wasted.

FRANCE is hoarding all the gold and silver she can get into that country in exchange for her products. She carries on business with legal tender paper money and when her people get hold of precious metal they salt it away. A money census has lately been taken in that country, twenty thousand persons being employed to do it quickly. They find that France has a total of $2,400,000,000 worth of gold coin and bullion, and $1,000,000,000 worth of silver coin at market rates for silver. In these two totals are included $250,000,000 worth of foreign gold coins and $250,000,000 worth of foreign silver coins. Thus France holds fully one-half of the gold in the world.

THE *Church Standard* says: "What is said to be a printer's error occurs in the Revised Version of the Old Testament. It is to be found in Ezekiel xxxviii, 16, in the words, 'I will bring thee against my land, that the nations may know *thee*,' in the place of the latter word *Me*. It is God who speaks through his servant the prophet to Gog, predicting that the nations are to know *God* through his being sanctified in Gog before their eyes." Which shows that the printers of any work ought always to be in communication with the author, which in the instance of the Bible seems not to hav been the case.

A HINT of alliance between the Catholic church and the woman's ballot movement: A movement was announced from the pulpit of one of the Catholic churches of Charlestown, Mass, a few weeks since, to enroll its women voters for the election of school committee men. Father Supple said, in making the announcement: "The women of our faith hav never taken any interest in woman suffrage, and probably it will be hard to bring them to it now; but when once they understand that they are needed to counteract the votes of other women who lay out their course on denominational lines, they will not hesitate."

THE *Christian Leader* calls on the churches to stand their ground against the insidious assaults of their Secular enemies. It says: "We know of few things more pitiful, at the same time having the character of a sad disclosure, than the wail which comes from the churches that the railway excursion, the ride to park and seashore, and the Sunday paper hav stolen away large parts of the congregation. Certain it is that the churches must hav done very poor work, must hav shown themselvs sadly deficient in edifying the people, if entertainments so essentially superficial can, almost at a breath, draw large numbers of the people from the sanctuary." Perhaps the *Christian Leader* is leading Christians dangerously near to the truth.

"I THINK the Texas liar must hav removed to Nebraska," said one-legged General Robert Avery, U.S.A., to a *Tribune* reporter. "He professes to hav discovered the soul of man by examination of one-limbed people through the microscope. Now, I hav but one leg. I will admit that when I lost it sensations appeared to be transmitted to the brain from apparently the same places where the knee, toes, or other parts of the leg should be. But after a time the cords healed up at the stump, and gradually a change came. To-day I hav no sensations from an imaginary foot or leg, but all come from the tip of the stump in such a way that I can accurately locate them. I am a practical illustration of the fact that the Texas liar still livs, and works off his annual sensation on the press."

THE Chicago *Standard* (Baptist) having said: "We know of nothing which sounds a louder call in the ears of American Christians than the fact that the form of religion which is the cherished faith of prize-fighters, of saloon-keepers, of those who crowd our penitentiaries, of the lowest and most vicious classes of our population; that this form of religion, which assures to its devotees, though guilty of the worst crimes, eternal salvation at the price of a priest's absolution, and which is the worst enemy American institutions of every kind hav to dread, is also so sleepless in its vigilance, so tireless in its activity, so rich in money, and so unscrupulous in its use;" the *Freeman's Journal* responds: "Suppose any journal edited by Catholics should hav printed a paragraph of this kind written from the other side; suppose it had been possible for a Catholic writer or speaker to crowd so much bitterness, devilish malignity, uncharitable slander, and evidence of wilful unreasonableness into a few lines, can anybody suppose that Catholics would read it with patience? If a writer for Catholics should so far forget himself as to insist that American Protestant Christians are dangerous to the community because they are Protestant Christians, he would find no sympathizers. And yet the fact that some of the sects preach the efficacy of faith without works might giv some color to the charge."

IT is learned from the Duquoin, Ill, *Press* that at the recent conference of the M. E. church of that district charges were preferred against Rev. T. S Houts, now chaplain of the Chester Prison, for heresy. The specifications charge: (1) Mr. Houts rejects the doctrin of the Trinity (three in one); (2) he denies the dogma of justification by faith; (3) he repels belief in a vicarious atonement, and (4) he declines to preach the theory of resurrecting our earthly body. For holding these heterodox notions Mr. Houts is placed under a ban, and a committee has been appointed to investigate him. Mr. Houts is said to be a learned, able, and well-read gentleman, and is probably the intellectual superior of a large majority of his brother ministers.

A WESTERN paper contains this notice: "At high mass, Sunday, in the Roman Catholic Cathedral, Rev. Father Emard read the papal decree, which is considered as applying to the epidemic in Montreal, and which was issued by his holiness Pope Leo XIII., under date of the 20th of August last. The decree alludes to the ravages of epidemics among the faithful throughout the world last year, and impresses upon Roman Catholics the efficiency of prayer in crushing these regretable calamities." What shall be said of the Catholic conception of a God who can control a plague among his creatures, and yet allows its ravages to go on unchecked. Perhaps a touch of the small-pox in heaven would arouse the dormant generosity of this more ornamental than useful deity.

ACCORDING to scripture, "the wages of sin is death." According to the *Church Press*, the wages of preaching in the Protestant Episcopal church is starvation. The editor of that paper tells of a clergymen who was induced to relinquish a mercantil position worth $4,000 a year, and during ten years of ministerial life has never received more than $500 a year, and now he has a wife and four children; yet he is strongly indorsed by his bishop, and approved by his parishes. Another case taken as an example is that of a man earnest and devoted to the work, a good reader, and a fair preacher. He has a wife and six children. He is promised $500 a year, and furnishes his own house. In point of fact he received last year less than $400 salary. He has parishioners now at summer resorts who hav not contributed one dime to their minister's support.

THE *Christian at Work*, a pious paper generally read by the truly good, says: "The Princess Beatrice of England is so pious that she had several verses of the Bible beautifully embroidered on the linen of her much-mentioned bridal trousseau, for her wedding with the Prince of Battenberg. It is an excellent idea for pious brides to adopt." We can readily imagin that the princess had embroidered on her hankerchief, "It is not good that man should be alone," and that one of the interior skirts was ornamented with, "The wife of thy bosom," whilst some of the little addenda that Clara Belle so well describes are labeled, "For I am fearfully and wonderfully made," and upon the band of her nightcap appears, "For the fashion of this world passeth away;" and possibly the dressing-sack reveals, "Behold, now is the accepted time." This may all be, and yet there may be a reserve supply, and on the second evening she may elect to use a robe upon which is embroidered, "For it is given you to know the mysteries of the kingdom of heaven." Or the fine lace-work may be stamped, "The spirit indeed is willing but the flesh is weak," and should the anxious husband comment thereon may she not possibly flaunt another garment with this legend, "Is it not lawful for me to do what I will with mine own?" These are bad enough, but what must be his feelings when he finds the richly embroidered counterpane with this on it: "Hitherto shalt thou come, but no farther?" —*Ex.*

News of the Week.

FOREPAUGH'S big elephant Empress killed an attache of the circus at Philadelphia on Sunday last.

A HEBREW-CHRISTIAN church has been dedicated in this city. It is the first one of the kind in America.

TWO more convictions of polygamists for unlawful cohabitation hav just been secured in Salt Lake City.

THE cholera has broken out anew in Spain. In one village 113 cases and 28 deaths were reported on the 9th.

THE car-drivers' strike in St. Louis, Mo., has taken the form of a mob. Street cars are overturned or derailed, regardless of the safety of the passengers.

A CALL has been issued for a convention of representativs from all the Labor Leagues in the country to meet at Cooper Union in this city on October 9th.

THERE was a row at the Salvation Army services in Brocklyn on the 10th instant. A worshiper drew a pistol and fired four shots, one of which wounded him in the leg.

THE Progressiv Cigarmakers and the Picnic Committee of the Central Labor Union announce that their financial secretaries hav run away with all the cash in their possession.

CARDINAL JOHN MCCLOSKY, the head of the Catholic church in America, died in this city, October 10th, aged seventy-five years. He is said to hav been a man of fair intelligence and of average moral character.

BENJAMIN LITTLE, colored, was taken from his cabin on a plantation at Mount Pleasant, Texas, last Sunday, and hanged to a tree by citizens of that place. Little's crime was "the slandering of a respectable white family."

THE Rev. Stephen Merritt is candidate for senator from a district in this city on the Independent ticket. Gospel temperance meetings at the Masonic Temple on Sunday are turned into political mass meetings for the Rev. Mr. Merritt.

THE Rev. R. Heber Newton said in his sermon last Sunday that prayer for material things was of no avail, and should not be practiced. This, says the *Herald*, would take out of the Lord's prayer, "Giv us this day our daily bread."

DOMINIE SPELLMAN, the darky preacher at the Abyssinian African Baptist church in this city, has been crowded out of the pulpit by the congregation, who allege immoral things against their pastor. The dominie threatens to sue his rebellious flock.

THE Rev. Mr. Talmage was obliged to excommunicate one of his Sunday-school teachers last Sunday. The young man was charged with criminally assaulting one of the sisters of the church, and had "deceived" numerous others. His name is Fred Dodge.

JUDGE HOADLY, Democratic candidate for governor of Ohio, and Judge Foraker, Republican candidate for the same office, had a two-night's debate on political matters last week. Judge Hoadley's objection to God in the Constitution was urged against him by his opponent. Foraker was elected governor Tuesday.

THE Catholics of Montreal had a procession last Sunday. The object of the demonstration was to express their dissatisfaction with God for having sent the small pox. There were some five thousand persons in line, and a statue of the virgin which had formerly been carried in an anti-cholera parade was borne by the processionists.

FLOOD ROCK, a dangerous obstruction to navigation in the East River between Long Island and New York, was successfully blasted last Saturday. Nearly 300,000 pounds of dynamite and rack-a-rock were used, and the shock of the explosion was felt for many miles. No serious damage was done. The work of drilling Flood Rock had occupied nearly nine years. A year's work dredging out the shattered stone over an area of about eight acres will be necessary to clear the channel.

Communications.

"Constructiv Liberalism."

This is the specious phrase used by those who express their dislike of *destructiv* Liberalism. While there is no difference of opinion between these two classes of reformers as to the desirableness of removing the old structure of superstition which for eighteen hundred years has been occupying the ground where the new temple of Freethought is to be erected, there is a difference as to the best method to be adopted for that purpose.

To pull to pieces an old house where a new one is to be erected, and remove the rubbish by cart-loads, is always a very unpleasant business. The lime dust blown by the wind enters the eyes, ears, nose, mouth, and clothing of the workmen, and is extremely annoying. Prying up old floors with a crowbar, and dislodging from their nests, made foul by long occupancy, the cockroaches, the mice, the rats, and other unmentionable vermin, is by no means an esthetic, or even safe, employment. Sometimes, in this process of demolition, a partition, or an outside wall, will tumble down upon the laborers, and kill some of them. But the builder does not stop work on that account. He understands his business, and summons others to take their places; and they go on working in sweat and dust till the ground is clear for the foundations of the new structure.

Now, Radicalism—for I prefer this term to the tame and apologetic one of "Liberalism," which was born of the spurious form of Christianity called Unitarianism, that has always been under cow to orthodoxy—proposes to erect the temple of Freethought and humanity. But this temple is not to be a building like a meeting-house, composed of bricks and mortar, but a society of human beings made up of free, truth-seeking, and truth-finding souls, in sound, healthy bodies; a society of persons redeemed in mind and conscience from the false standards of right and wrong set up by superstition, and, therefore, leading contented and useful lives. The ground on which this grand structure is to stand is now occupied by the church, and has been for eighteen hundred years. By this long possession the presumption is that the title is good, and will last forever in defiance of all opposition.

It is impossible therefore to *construct* until you first *destruct*. To pull down the church, and make a scatterment of popes, cardinals, bishops, priests, monks, nuns, Inquisitions, synods, general assemblies, associations, consociations, conferences, boards of missions, Bible societies, tract societies, publication societies, and all the other props of the old superstition strengthened by the annual expenditure of millions of money, is a very tedious and dusty job, I admit; and no wonder people of taste, who are timorous in their nature, hate to undertake it. But if this building occupy the ground on which the new structure must stand, or not stand at all, there is no other way of it. These mountain piles of mere rubbish; these accumulations of long centuries of ignorance and crime; these charnel-houses full of dead men's bones and pestilential odors; these nests and hiding-places for all species of vermin, must be removed.

And this is just the difference between the two classes of reformers. The *destructivs* think that, as only one thing can be done at a time, *their* mission is to pull down the fabric of superstition—not with fire and sword, but with the peaceful, the revolutionary, enginery of argument and ridicule—and thus clear the space it occupies so as to construct that grand temple over whose ample doors are inscribed these talismanic words of the nineteenth century, "Free thought, Free Speech, and Free men." The church has played her game so successfully during the past centuries that, although in this country she is numerically in a small minority, she is, by dint of organization, long disciplin, and sleepless vigilance, a potential and practical majority, riding down the provisions of the national Constitution, asserted in our Nine Demands, and laughing to scorn all efforts to destroy her power. She raises millions of money every year from her dupes to lengthen the cords and strengthen the stakes of her influence. She controls the public sentiment to such an extent that thousands of people who hav had their eyes open to see the falseness of her claims are yet compelled, from fear of her social power, to suppress their honest opinions, and become trembling slaves. Only a short time ago, at the seat of the national government, and under a Constitution which recognizes no God, and no religion whatever, an American citizen of unimpeachable character had his testimony thrown out of a court of justice, as if he had been a liar and a scoundrel, because, in answer to an attorney's question, he was honest and modest enough to say that he neither believed nor disbelieved in the existence of a God, since he had no proof satisfactory to his mind either one way or the other. Society is honeycombed with hypocrisy, and no man knows the opinions and real character of his neighbor because of the omnipresent espionage of the church and her overshadowing influence, which taboo a Freethinker, and punish his presumption by injuring him in his business and destroying his social standing. Armies of Sunday-school scholars, many of them the children of half-and-half Radicals, their minds poisoned, and in fear of the bugaboos of hell and the devil, are rising up to carry out the policy of the church in future years.

I admit that the earthquake of science has shaken the church all over the world, and made a breach in her foundation walls. But earthquakes which convulse whole continents are soon forgotten, and men repair the damage, and rebuild their houses on the very tombs of buried cities. The church, in point of truth and argument, has not a leg to stand on, and, if she were as unorganized as the Radicals, could not but feel that the time of her dissolution had come. But her organization is complete. Her treasury is full of money. She has eighty thousand men educated as priests and clergymen, salaried, devoted for life to their calling; and, coming in contact with the people twice every Sunday in the year, they keep them in ignorance of what is going on in the world of mind. New untaxed churches are constantly lifting up their spires toward heaven; and all the agencies of this vast ecclesiastical machine are constantly activ in strengthening and perpetuating its power. It would be amusing, if it were not so melancholy, to listen to the thrasonical speeches of the gushing class of Liberalists, who amidst the cheers of a Convention or a camp-meeting fancy that the veteran armies of the church, led by eighty thousand officers who practice the tactics which centuries of warfare hav made perfect, are about to surrender to a little squad of unarmed and undisciplined Freethinkers, with no plan of a campaign, and no commissiarat; as if it were still the age of miracles, and the walls of Jericho could be laid flat by the blowing of rams' horns, instead of a long and patient siege. And it is equally amusing to hear the other class of Liberals censuring the rough work of iconoclasm, and talking of constructing their vast temple when they hav not a foot of ground to stand on, and scarcely a wheelbarrow-load of materials out of which to construct it.

But now I maintain that, in the case we are discussing, every destructiv blow we giv to the citadel of superstition is equal in value at least to a constructiv one. Hav you done nothing for humanity when you smite down a lie which has been hoodwinking millions of people for long generations, and reveal the opposit truth? When you uncover a den of counterfeiters, destroy the base coin they hav made and circulated for years, and seize the crucibles, the dies, and other machinery by which they hav carried on their iniquitous work of plundering the ignorant and unsuspicious, hav you done no service to good money? Well, the church is a grand system of counterfeiting. She puts her *imprimatur* on base coin, and forged paper, and on account of her "respectability" they circulate as good everywhere among the masses who hav not skill enough to distinguish between the true and the false. The innocent people hav worked hard for this kind of money, and countless thousands hav laid it up for use in old age, believing it to be genuin. Is he not a constructiv benefactor who, like Ingersoll and his associates, shows them the "mistakes" and roguery by which they hav been cheated, and induces them to throw the spurious coin away, and accept the pure gold, or, what is better still, the note, or the bond, with the government security stamped upon it, and made as permanent in value as the government is in existence?

The down-stroke of the iconoclast destroys, it is true, but the up-stroke constructs. This was illustrated on a large scale in our late civil war. The money value of the slaves in 1860 was at least a thousand millions of dollars. It was destroyed in a moment by a dash of Lincoln's pen. The cost to the North of the work of destruction amounted to two thousand millions of money, to say nothing of lives; and to the South, in opposing it, as much more. But the South is richer to-day for that very destruction; as is seen in the manufacturing and other industries of her people now, in contrast with the stagnation and idleness produced by slavery. The late Senator Hill, of Georgia, saw this clearly when he said that the South fought with all her might, and he himself would hav given his life, to prevent the abolition of slavery, but that now the South would fight harder than ever, if possible, against having the curse reimposed. War is but another name for destruction; but, paradoxical as it may seem to be, it is nevertheless true that our civil war, while it was as destructiv to life and property as a thousand cyclones, built up the prosperity of the nation, North and South, to a degree that astonishes the world. In our war against the church we do not make desolate. If we carry the ramparts of the citadel by a successful attack, we immediately set the masons to work to erect the gable end of the temple of humanity. The moment after we dig up the roots of the upas-tree of superstition, and burn them, we occupy the ground with the oak, and the vine, and all the rest of the fruit and food bearing plants.

Yes, when Galileo and Copernicus taught the heliocentric doctrin of our solar system, every fact and argument for its truth was a death-dealing blow given to the opposit false theory, and prepared the way for the universal acceptance it ultimately met. And so every effort made by editors and lecturers to destroy the authority and prestige of the church in the minds of the people is so much clear gain to the truth, and also to the happiness of mankind. For who that has ever had his mind enlightened by the new truth, and has at length broken the shackles of the old superstition in which he was educated, and has tasted the sweets of intellectual liberty, would exchange the conscious happiness of his experience for all the wealth and popularity the world could giv him?

In military warfare, one of the most foolish things a commander can be guilty of is to undervalue the strength and tactics of the enemy. So in moral warfare. Melancthon, at the time the Reformation of the sixteenth century began, when he got his eyes open to see the errors and corruptions of the Catholic church, thought that he could make a representation of the case that would convert his fellow-priests by the thousand, but his failure to do so was complete. Other timorous souls, like Erasmus, thought that the church could better be reformed by the Protestants staying in it, and working from within outwards; as if a handful of salt could save a whole barrel of meat from putrefaction. But Luther, who was constructed out of coarser materials, and had more common sense, saw that war—incessant and uncompromising war—must be waged against the embodiment of mental and moral corruption called the church, and so drew the sword and threw away the scabbard. As long as he stuck to his original idea of the natural and inalienable right of the individual private judgment, which is the very essence of what is now called "Infidelity," he carried all before him. Protestant nations were born in a day. But when, with wonderful inconsistency, he imitated the Catholic church itself, and embodied his private dogmas in a cast-iron creed, and made its acceptance obligatory on all his followers, he sheathed his sword, the Reformation stopped, and has never advanced an inch from that day to this.

This tampering with the church by imitating her principles and her ways in reformatory work, which I hav observed to be the case with a class of the Spiritualists, is fatal to all progress. Shrewd Jesuit priests and clergymen may giv taffy to the simple ones by leading them to believe that the church is going to accept the new light, but it is only a trick to neutralize the influence and to gain time. It is only gudgeons that can be caught by such a bait. He takes a narrow and false view of the case who thinks that we differ with the church only as to some of her dogmas and ceremonies. We differ with her in the whole theory and philosophy of the universe. We differ with her as to what constitutes the standard of right and wrong. We differ with her diametrically as to the source of all authority and power in civil government, we believing that it is in the people, she believing that is in God, and that she is the expounder of his will. Oil and water can no more mingle in a calm state than can Radicalism be on good terms with religion in any or all of its sectarian forms. The sooner we understand this, and lay out our accounts accordingly, the better for the cause we advocate.

Robert Dale Owen wrote his book called "The Debatable Land" mainly to induce the church to accept the facts and philosophy of Spiritualism, and thus save herself from the incoming tide of Materialism. But, as he might hav expected, the effect upon the church was only to excite her derision at the idea. The bulwarks of the church are her written creeds, formed centuries ago; and are accepted on oath by her clergy, who promis to preach them without fear, favor, or modification. These creeds never change, although the clergy, as they grow in knowledge, see their folly and falseness. Heber Newton, when he comes into court, swears by the "Thirty-nine Articles." Out of court he laughs at them. Men die, but the creed remains, to enslave or embarrass other souls in time to come. The church, therefore, as a corporation, is incapable of reform. It is an obstacle in the way, and progress is bound to make perpetual war on her claims.

We are struggling to erect a temple within whose walls science and ethics—nature's two teachers of truth and morals—shall enlighten the minds and reveal the secret of health and happiness to our children's children to the latest generations. But we must not attempt to build those walls with the untempered mortar of compromise. Science says that if you wish to put up a building that shall last a thousand years, and be as good as ever, you must use a cement composed of certain proportions of fresh-slaked lime, and sharp coarse sand, not humus or clay, which would make it incapable of a bond. These materials, well tempered together with water, will harden with time, and make the work increasingly solid. What a herculean task we hav before us, and how honest and wise our Radical work ought to be! In ancient times, when our language was being formed, the artificers in wood sometimes would deceive their customers by filling the cracks and other defects with wax. Therefore, honest joiners would advertise their work as being "*sine cera*"—without

wax and solid. This is the etymology of our English word "sincere"—without wax, real, true, as it seems to be, without dissimulation. That the walls of our temple may stand, therefore, and bid defiance to the ravages of time and frost, our Radical work, I repeat, must be thorough. As we eschew all the theological doctrins and ceremonies of the church, and justly regard them as vamped-up paganism taken wholesale and retail from the old mythology of Greece and Rome, so let us eschew her ways of propagating her influence, for in our vocabulary half-truths are whole lies. If this policy requires us to go more slowly than we like, we shall at least go surely, and our children will not hav the mortification of seeing our mason-work disintegrating and tumbling down under the weight of the superstructure on account of the poor mortar we used in laying the foundation stones.

To change our figure of speech, the mission of this generation of Freethinkers is to clothe with the forms of state law the principles of the national Constitution embodied in the Nine Demands of Liberalism, and to reform or remove those judges who, in in defiance of the Constitution which they promised to support when they took took the oath of office, dare to insult a citizen of the United States by rejecting his testimony in a court of justice unless he professes a theological creed. We expect to hav a long and bitter contest before these ends are attained. But it is only a question of time. No one denies that our demands are strictly constitutional. If, therefore, the Constitution stands as supreme authority in the land, our principles sooner or later must be victorious. A. B. B.

Enon Valley, Pa., Sept. 25, 1885.

"If I Believed as You Do."

The old cry, "If I believed as you do," is perpetually dinned into the ears of the Materialist and the Atheist. The pious Christian says, "If I believed there was no God, and no future, I'd lie, steal, murder, and do just as I please." Well, pause for a moment, my friend, and ask yourself who you will murder, and how you will go about it, and what possible good could come of it, even here and now? Who will you rob? How will you feel with stolen property on your hands? How can you lie, knowing you will thereby forfeit your right to belief in the future? It is not religion that hinders you from committing these crimes. It is your moral education, combined with heredity and environment. Suppose your intended victim lay bound and helpless before you, could you plunge the knife in his bosom, though you knew it would hav no effect upon your future happiness in another world? You know you could not. Nor could you steal or commit other crimes that are foreign to your nature and training. A Spiritual friend says: "If I believed as you do—if all is blank after death—then suicide is wise."

But I hav yet to learn that believers in a future are any more ready to giv up the hopes and joys of the present life than we Materialists are. Even Spiritualists, who hav no hell, and think the body only a clog and a hindrance to progress, and that death opens the door to a higher life and a happier one, are no more ready to die than others are. We all cling to life, and all strive to win the honor, good will, and respect of our fellow-beings. We liv to be happy and to win love and all that is attractiv to us. It is only when all hope of these is gone, and the future seems to promis only misery and suffering, that "suicide is wise." If I had an incurable cancer that I was sure would make me a burden to myself and others, then "suicide would be wise," and chloroform enough to put me into an endless sleep would be a blessing.

There is not, as many think, an "instinctiv dread of the future." There is a dread of dying. To cling to life is natural and wholesome. If life is worth having it is worth loving and clinging to and preserving. Instinct is only heredity, moral training, and education. It is like conscience—it is created by circumstances, and not instinctiv. If taught that death was only an endless sleep, and that there could not possibly be any suffering after death, and that probably not one in a hundred really feels a tithe of the pain in dying that he does with an hour of the neuralgia, toothache, or sick headache, few would dread it as they now do.

"Oh, but," says another, "I don't see the use of being born at all if we only liv as plants and animals do, and hav no higher mission than they do." This has nothing to do with the facts. We are here. We came just as a blade of grass comes, or a fly, or a worm. We came because circumstances evolved us from the elements.

The male and female germ-cells united, and a new being was the result, just as the pollen falling upon the corn-silk created the grain of maize. We hav no "mission." We liv; we are endowed by our natures with certain powers, faculties and feelings, and in seeking happiness we perform our life-deeds of good or ill, as circumstances seem to lead or compel us.

A handful of clover-seed falls upon the ground. No designer givs a mission to each seed. It simply sprouts and grows, if environments are favorable; or if unfavorable, it dies. "Oh, what's the use?" has nothing to do with it. A drop of rain falls upon a rock in the wilderness. "What's the use?" It simply evaporates and falls again and again, and perhaps some of the same drop falls upon vegetables, and some in the sea, and some once more on the rocks. There is no "design," no "mission," no asking, "What's the use?" It is simply blind matter acting under laws inherent in itself.

So all we hav to do is to make the most and the best of the now and of what is here, thinking only of the future of the race as regards this world, which is its birthplace and its home. ELMINA D. SLENKER.

Snowville, Va.

An Open Letter to Mgr. Capel.

REVEREND AND DEAR SIR: I understand, from high Catholic authority, that the advisability of having the mortal remains of some martyr deposited under the main altar of the great cathedral in New York has of late been the subject of serious consideration. My informant also states that a certain high ecclesiastic advocated secrecy as to the movement, claiming that the American people were not prepared for this blessing.

Although I hav not the pleasure of your personal acquaintance, I take the liberty of addressing you this letter, and, as I am not aware of your present whereabouts, I also increase that liberty to the extent of asking Mr. Macdonald to publish it in THE TRUTH SEEKER, feeling that it will thereby be brought more quickly to your notice, as I hav no doubt that you peruse its columns.

If there be anything, sir, that we Yankees love, it is a genuin article, and being a practical, matter-of-fact set, we are inclined to investigate anything which we do not readily understand, or which bears the slightest semblance of fraud.

The success of your undertaking will most certainly be the dearest wish of all true Americans, and as you are a foreigner, I hope you will not take it amiss if I giv you a few kindly suggestions. If a misstep be made in the start, all may go wrong, and the good people of New York would most certainly feel terribly annoyed.

It is a common, and possibly true, saying that history repeats itself, and I hope, reverend sir, that you will not feel annoyed at my requesting you to keep that saying constantly before your mind and the minds of your reverend co-laborers.

In the Barbarine Library there is an account of a negotiation between some Spaniards and Pope Urban VIII. in regard to the bones of St. Viar.

This saint was much revered in Spain, and a magnificent cathedral had been reared in which to deposit his bones. The whole country was alive with the many miracles, cures, etc., performed either through his intercession or by touching his relics. People had even gone so far as to testify, under oath, that these relics had restored life. Of course, you know as well as I the great excitement which pervaded the entire Spanish Peninsula when the Archbishop of Toledo announced that a "special embassy of holy men" had been deputized to wait on the "holy father" and plead for "special indulgences for all votaries worshiping at this shrine."

The holy see called for the proofs of these miraculous cures, and they came in such great quantities from all parts of the country that when the "holy men" who had charge of the tombstone of the saint arrived in Rome, "the infallible one" declared that the proofs were so convincing that he could not gainsay the prayers of the faithful, and by special bull the Spaniards were granted even more than they asked.

A solemn high pontifical mass was celebrated, and the broken tombstone of the saint, which contained his name, S. VIAR, cut in antique letters, was duly exhibited for the inspection and reverence of the faithful.

But, unfortunate to relate, after the deputation had returned to Spain the balance of the tombstone was found, and on being joined together formed the legend, Præfectus Viarum—or overseer of the highways—evidently showing that it belonged to an official during the occupancy of Spain by the Romans.

You may remember, reverend sir, reading of the consternation which seized the holy college on receipt of the news of this very unlucky find. The most eminent theologians claimed that the devil, envious of the honor paid to genuin relics, had broken the stone in that curious manner and contrived, in some mysterious way, to palm it off on the faithful. The holy college gave its assent to these views, and the gentleman "who never errs in matters of faith" indorsed them also.

History fails to record any account of the authenticity of the miracles having been disputed, but as they did not come from the right side of the house, the worship of St. Viar gradually grew into disuse, and thus, by not being careful in the start, Spain lost a saint.

In a Catholic paper of August last I find the following, which goes to prove the goodness of heart of the "holy father," and should be proof positiv that he is never unmindful of the needs of his children:

The annual festivities in honor of St. James were on the point of terminating on Sunday, July 27th, at Santiago, in Spain, when a telegram was received from Rome by the archbishop announcing that the Sacred Congregation had declared the bones found about four years ago under the high altar of Santiago Cathedral to be truly those of the apostle, Spain's patron saint, ineffectually sought for hitherto since they were concealed, from fear of Moorish raids, in the foundations of the cathedral in the year 1100, by Gelmirez, the first archbishop. New and magnificent festivities are being prepared at Santiago to commemorate the event.

Let us hope, reverend sir, that there may be no unlucky find in this case, at least, and that St. James, by his prayers and intercessions, may be able to mitigate the evils of the cholera which is now devastating that unhappy land. And what a pity it is that the "Sacred Congregation" did not discover these bones before! Possibly they might hav prevented that earthquake from demolishing the Cathedral del Pilar, which was ruined only the other day, while high mass was being celebrated and the Holy Host in the very act of elevation.

Mayhap the devil, most envious of the honor of God, and aware that these holy bones were shortly to be deposited in this shrine, took time by the forelock and brought about this catastrophe, thereby not only destroying the temple of God itself, but even desecrating the very body and blood of his only son, our Lord and savior Jesus Christ.

While here, a theological question arises. If the bones of St. James could hav stopped this hellish work of destruction, why could not the body and blood of our savior hav performed the same work? I know you will pardon my asking the question. I knew all along that it was a mystery, but it blurted out as a natural outcome of the situation. Yet I can not help thinking that for one slight fault *I* may be condemned to pass an eternity in company with this same devil, while *he*, having committed such a crime against the very godhead itself, has, for his punishment, the privilege of torturing men and women who considered that three-make-one, or one-makes-three, to be a mathematical impossibility.

I might go on indefinitly, reverend sir, but I am afraid lest our good brother Macdonald may imagin I am taking up too much space, so I will not encroach further on either his space or your time. But this subject is of such vast importance to New Yorkers, most of whom, I hav no doubt, are impressed with the absolute necessity of having a miniature cemetery on almost every corner in their city, that I feel to do all in my power to help you start aright.

The late lamentable fiasco in Lachine, Canada, is most certainly to be deplored. No doubt the "Holy Congregation" has determined that a legion of devils took possession of those miserable Lombard Jews and caused them to substitute the bones of felons for those of our blessed martyrs.

Therefore let us start aright; let us try to avoid this S.VIAR and Lachine business. As I observed before, we Yankees are a peculiar people. We want the genuin article and will pay liberally for it.

I do not know if it be permissible for me to offer a suggestion, but if so I should be pleased to nominate a candidate.

In my choice, I will keep in mind the absolute necessity for martyrdom, and name only him who, in my judgment, should enjoy that distinction, and feel that the chosen one, in view of the honor, would be willing to emulate the conduct of Quintus Curtius, who sacrificed himself for his country's good—for, surely, that which a pagan would do for his country I am certain my candidate would do for his church.

Therefore, I most respectfully nominate you for the position.

THE TRUTH SEEKER, consistent with its name, will second the nomination, and all its readers will heartily indorse, and, if permitted, vote the ticket.

Many respectable, nay, most of the intelligent portion of your co-religionists, who hav read your lectures, will fall into line, and we will hav a fair show for success.

If the "holy father" should object, simply tell him you are "in the hands of your friends."

Respectfully yours, MCARTHUR.

Will He Obey God?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of Sept. 26th, Mr. E. H. Heywood assures us that Seward Mitchell is "too intelligent, brave, and sincere" to promis obedience to anybody but "God."

Mr. Heywood has, in time past, given not a little evidence of being possessed of a good share of mental acumen. I am for this reason surprised that he should now be making this important distinction in favor of the distinguished personage referred to, who is, we are assured, at present engaged in the obscenity business. The inference is, according to Mr Heywood's view of the case, that if "God" should tell Mitchell to stop distributing his paper, he would stop right away. And if told to distribute Bibles in place of the *World's Reformer*, he would do that! It really seems to me that it is Mr. Heywood's duty to "rise and explain." FRANCIS BARRY.

ANY coward can fight a battle when he is sure of winning; but giv me the man who has pluck to fight when he is sure of losing.—*George Eliot.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, OCTOBER 17, 1885.

The Ninth Annual Congress.

The Forest City House at Cleveland was full of brass bands and Knights Templar when some dozen or so of delegates to the Ninth Annual Congress of the National Liberal League endeavored to register on Thursday afternoon, the 8th inst. One band stood at the head of the stairs leading to the hotel office, and blared away as though their lives depended on the noise they raised. Another band occupied the raised lobby and made more racket than the one at the head of the stairs. On the street corner fifteen feet below stood a third band outdoing both the others. Through the streets bands at the head of Commanderies marched and countermarched. Drum majors were plenty as drummer boys in the army, and each one was more gorgeously attired than all the rest. Knights Templar in uniforms covered with epaulets, gold lace, and white crosses filled all the hotels and crowded the streets, while the sidewalks were monopolized by their wives, sisters, and perhaps sweethearts, who had accompanied them to the city. An ordinary mortal with no white cross on his cap or coat lapels had in their eyes no earthly business to exist. A list of the members of the different Commanderies used up a solid page of fine print in the big dailies. It was a great day for Cleveland, and she was proud and happy. Friday the Templars went home, and the delegates to the League Congress took their turn at being happy.

The People's Theater on Euclid avenue is a big, barn-like structure. Two thousand people can sit and stand around in it without treading very hard upon each other's toes, and the three hundred people down in the front rows at the opening of the Congress did not seem to be a great many. The three hundred were mostly out-of-town Liberals, some of whom had come many hundreds of miles. The strongest delegation from any one place came from Alliance, O. They numbered forty. Pittsburgh was next, with twenty. The others came in twos and threes, or solitary.

The stage was set with tasteful scenery, and, with the flowers in big green tubs loaned by Mr. J. H. Wade, looked like a garden. Thomas Lees was the chairman of the Cleveland Committee on Decoration. He was aided by Mesdames Smith and Scovell. The illumination of the footlights was tinted blue by the painted windows, giving the effect that stained glass in church windows does. If there had been any advocates of the "blue glass theory" present they could hav found in the stillness that reigned another proof of the quieting effects upon the nerves of sky-blue light.

At 2:30 Charles Watts, the first vice-president, rapped upon one of two columns that served as desks, and called the Convention to order. He regretted that he was obliged to take the place of Colonel Ingersoll, but that gentleman was engaged upon a big law case in New York, and it was therefore out of his power to open the Congress. When he should come, however, Mr. Watts thought he could safely announce that the Congress would hear from him. The absence of the president of the League need not prevent the transaction of business, and the presiding officer was ready to hear motions. The first business in order was the appointing of a Committee on Credentials. How should that be done?

C. B. Reynolds moved that the chair appoint a committee of three. The motion being seconded and carried, the chair appointed C. B. Reynolds, C. P. Somerby, and G. W. Thornberg.

J. E. Remsburg moved that the chair appoint a committee of five on Business and Nominations. The motion resulted in the chair's selection of J. E. Remsburg, E. M. Macdonald, William Algie, E. A. Stevens, and Harry Hoover, as such committee.

The next business was the appointment of a Committee on Resolutions. J. M. Wilcox, the maker of the motion, was chosen chairman, with J. D. Shaw, C. W. Stewart, Frank Bacon, and E. M. Macdonald associates.

As no further business could be transacted till some of these committees reported, Mr. Watts would offer to the Congress a few suggestions on organization. He said:

"Secularism in the States and Canada is now passing through one of the most important phases of its American history. After years of persistent toil, self-sacrifice, and heroic resistance to theological and priestly domination, the Secular pioneers of mental freedom hav discovered, from the Atlantic to the Pacific, Freethought elements sufficiently numerous and potent to be consolidated into one grand Secular organization, whose power should be made to exert a marked and beneficial influence upon the advanced thought of the nineteenth century. All great movements capable of enhancing the liberties of a people, and the welfare of a nation, are the result of gradual growth and intellectual activity. For years the mental force of America has been vigorous in its endeavors to destroy that most aggressiv ecclesiastical monopoly which sought to control the mind and to fetter the thought of this inquiring age. That the stupendous and unrivaled efforts of Colonel Ingersoll; the earnest propagandist labors of D. M. Bennett, Horace Seaver, B. F. Underwood, and a host of other brave and undaunted workers, hav been successful, no one will deny who compares the manifestation of public opinion toward us now with what it was even half a century ago. Great, however, as these achievements were, beneficial as undoubtedly the results are, the record of such noble toil and devotion would hav been much greater had such an organized force existed in the past as we can now hav at our command. It may be truly said to the thousands of Freethinkers on this vast and progressiv continent, 'Behold, now is the accepted time; behold, now is the day of salvation.'

"In accepting the chief office of this association our president remarked: 'It occurs to me that we can do something to unite the Liberals of this country.' No doubt a similar thought has struck many others, and, in my opinion, a Convention is just the place where it should be discovered what that 'something' is. The real object of such gatherings as the present should be considered, in my humble opinion, to be fourfold: 1. To record the progress made since last we assembled. 2. To note defects with a view of removing them as far as possible. 3. To decide upon future action. 4. To giv publicity to our principles by addresses and lectures. At all our Conventions the aim should be to decide what to do, how to do it, and why it should be done.

"From the standpoint of the American Secular Union there is but one answer to the question, What should be done? and that is, Organize into one united body for the purpose of consolidating the skeptical elements so extensivly existing on every hand. There are two principal classes of skeptics in our midst; the one class is composed of men and women who are disciplined in their unbelief, and who liv and act as if they thought that to reject the popular creeds is not the 'be-all and end-all' of their duty; the other class is made up of those who are thoroughly careless and indifferent as to anything beyond their mere skepticism to existing theologies; having become free themselvs, they are practically indifferent about the emancipation of their still slave-bound brothers and sisters. Now the task which this Union sets itself is to seek to bring both these classes into one earnest, working association, and to impress upon each member that Secularism is something more than mere Freethought—it is the utilizing for individual and general good the mental liberty secured by that very Freethought which may be termed a kind of John the Baptist, preparing the way for the Secular savior—the teacher of the necessity of positiv constructiv work as well as negativ and destructiv advocacy. Our business is to obtain the Nine Demands, based, as we think they are, upon liberty, necessity, and justice, and also to oppose to the bitter end whatever interferes with the obtainment of these demands. Further than this, as I understand it, the Union does not at present propose to go. The great want, then, is the united efforts of men and women who will work in unison for this laudable and desirable purpose. As the poet has said:

> "'Wherever wrong is done
> To the humblest and the weakest 'neath the all-beholding sun,
> That wrong is also done to us, and they are slaves most base
> Whose love of right is for themselvs, and not for all their race.'

"If what is stated should be done, how is it to be accomplished? The basis of all our success must be personal effort and the fixed determination of each to do his part to strengthen the Union. The language of the New Testament is applicable here: 'For if a man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. . . . But whoso looketh into the perfect law [of virtue] and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed.' It will not be disputed that to do good often involves self-denial, but we should not forget that had it not been for the self-sacrifice of the Freethought heroes of the past, probably our mental freedom never would hav been purchased. Their principles were confirmed and witnessed by their works, and so will all true and honest convictions ever continue to be demonstrated. 'We are not born for ourselvs only,' said Plato, 'but for our friends and for other men.' Let all Secularists take this truth to heart, and resolve to do something for the general good, however limited the circle in which they move. We cannot all be men of talent, orators, statesmen, or great philanthropists. We cannot all possess the transcendent power of an Ingersoll, a Howard, a Lincoln, a Clarkson, or a Garrison, but we can all do something to add to the potentiality of life and to widen the liberty and increase the happiness of the human race. Let us each and all awaken to the proper sense of what is involved in the profession we make. Our boast is the desire to extend a knowledge of Secular principles and to develop their organized forces throughout the States and Canada. This can never be done by talk only. It will require the impetus of noble lives and activ co-operation. Without this it is impossible for Secularism to let the light of its philosophy 'shine before men' with that brilliancy which under proper circumstances it can command.

"Without presuming to lay down any fixed and unalterable rule for our Secular propaganda, the following brief suggestions may be worthy of consideration:

"1. Firm and persistent adherence to engagements entered into and promises made. Some persons only work under the excitement of transitory enthusiasm. For instance, after listening to some inspiring lecture men avow their readiness to organize and to perpetuate the work begun by the lecturer. But after a short time these very men 'grow weary in well-doing' and nothing more is seen of the promised aid. Avowal of intention must be supplemented with constancy of purpose to render any movement an organized success.

"2. Due respect should be shown for the opinions of our honest opponents. The force of the Golden Rule here comes in. Let us separate in our condemnation the opinions from the persons who hold them; and above all, as Secularists we must avoid dogmatic denunciations. Truth is limited to no one country nor confined to no one sect or school of thinkers. All honest searchers can find some portion of it, and our search and discovery should be governed by three things: earnestness of investigation, sincerity of discovery, and justice to those who hav been less fortunate than ourselvs.

"3. Music and singing should be indulged in wherever it is possible at our Secular meetings. Music is the sweetest and highest response to the emotional yearnings of human nature, and it is among the most potent attractions to women and children, whose society and co-operation are so desirable to the success of our movement.

"4. Branches of the Union should be formed wherever say a dozen good and earnest men can be found. Having formed themselvs into an association, they should meet regularly and study the constructiv elements of Secularism with a view of strengthening the disciplin of personal conduct. Such meetings should be conducted in proper order, with method, punctuality, and with a due regard to the rules of public assemblies. This would inspire outsiders with the earnestness of those engaged in Secular exercises. New branches would do well also to hav lectures as frequently as possible, and at stated times, so that the general public may know when to expect them. At all lectures Secular and Freethought literature should be judiciously circulated.

"5. Good-will and mutual forbearance should characterize all our proceedings. We know uniformity of opinion is impossible, and therefore the right to differ should always be recognized. Many a young society has been choked in its usefulness because some one or two of its members could not hav their own way upon some particular questions. To refuse to work with colleagues unless one can hav all he desires after his own heart is an exhibition of weakness which a more strict adherence to Secular teaching would probably remove. Jealousy of position and despotism of government are deadly enemies to societarian progress, and should be discountenanced in the great Secular movement.

"6. Personal integrity and home cultivation should be regarded as being among the first duties of every member of the Union. 'By the fruits shall ye know the tree.' The world to-day estimates a man more than ever by his actions. No man who ignores truth, pays no attention to the excellence of character, neglects his wife and family, and takes no pride in his home, can be a Secularist, however much he may condemn the prevailing theologies of the world. Men honest in business, faithful in their engagements, and who seek to make their homes abodes of happiness and joy, win respect from opponents, liv down petty opposition, and vindicate the power of practical Secularism.

"Delegates on leaving this Convention should resolve to put into force the good they hav witnessed here. Do not let it be discovered that the seed has been sown on stony ground. Call your friends together and commence practical work. If it be asked why this should be done, the reply is, the improvement of man and the triumph of our cause demand it. We intend making Secular principles known and felt throughout this entire Continent. As in the past philosophy brought to Greece an illumination which rendered her the light of the world, and made her children the pride, envy, glory, and admiration of all who knew them, so, we are confident, will the ever-advancing light of knowledge and Secular truth continue to increase until the uttermost corners of the earth shall be enlightened and emancipated from the nightmare of theological domination. When we banish mental darkness, when we shed around the light of knowledge and true wisdom, we prepare the way for the blessings which follow in the train of that wisdom and knowledge. One by one the phantoms of superstition are being exiled, and we believe the time will yet arrive when mental darkness and physical misery shall be known principally as a heritage of the past, and when mental freedom and the truths of science shall beam on the heads and gladden the hearts of the sons of men.

> "'O first of all the tribes of earth,
> Wake to the knowledge of thy worth,
> And mark the ills of human life,
> And heal their woes and quench their strife;
> Tyrant and slave, art thou, O man,
> Thy world, thyself, thy fellow scan,
> Nor forward cast an unxious eye—
> Who knows to liv should know to die."

At the conclusion of Mr. Watts's remarks, Mr. J. M. Wilcox said that some people in the audience would like to know what the Nine Demands of Liberalism

were, as across the hall, on a streamer some seventy feet long, was printed, "Our Object: The Nine Demands of Liberalism." The chair replied that during the Congress the Demands would be read, and explained and defended. The order of business called next for the secretary's report. Mr. Putnam came forward with an enormous roll of manuscript, which was described by the reporters in the morning papers as an exhaustiv report. Exhausting would hav been a better word. But it was strictly business, necessary to be heard, and the audience seemed to possess the requisit patience. It was a detailed account of the work performed during the past year, epitomized from the columns of THE TRUTH SEEKER, with suggestions for the ensuing year. The readers of THE TRUTH SEEKER, therefore, hav had all of it except the following summary and accompanying suggestions:

SECRETARY'S REPORT.

"Your secretary has visited over fifty different cities and villages, and lectured from one to three times in each place. He has traveled nearly 8,000 miles—over a territory 1,800 miles long and 1,200 miles wide. He has entered into correspondence with several hundreds of Liberals from Maine to California, and Canada to Texas, and he has written every week from one to three columns for THE TRUTH SEEKER and the *Investigator*. Your vice-president's record is as follows:

SUMMARY OF LECTURES DELIVERED BY MR. WATTS.

"September and October, 1884, thirty lectures at following places: Toronto, Hamilton, Simcoe, Oshawa, Lindsay, Dunnville, Welland, Meaford, Owen Sound, Walkerton, Gananoque, and Montreal.

"*Note.*—Attended Toronto Convention and secured the amalgamation of the Canadian Societies with the American Secular Union. Formed several local societies—the most at Hamilton and Owen Sound.

"January, 1885, delivered nineteen lectures in Canada, Toronto, Hamilton, Thorold, Owen Sound, Bradford, Listowell. March, 1885, seventeen lectures at Toronto, Bradford, Alton, Parkhill, Hamilton, Dunnville, Montreal, and Welland. Lectures since my return: Albany, Toronto, Hamilton, Welland, Waynesburg, Pittsburgh. Total, seventy-seven lectures and debates, besides the fifty-six he gave when with your secretary. Total, from Convention to Convention, 133.

"Such is the bare outline of the work that has been done during the past year by your officers. It is not so great as expected; with more experience greater things might hav been done. When, however, we compare the New York State Freethinkers' Convention and Liberal League Congress at Cassadaga last year with the Convention this year at Albany, and the Congress here in Cleveland, it will be admitted that a most wonderful advance has been made in interest, in enthusiasm, and in power. This is largely due to the fact that Robert G. Ingersoll is our president, and that his overflowing generosity givs new hope and courage. He reaches a thousand hearts with the flame of his eloquence where the other officers of the League can reach but few. Inspired, however, by his brilliant leadership, encouraged by his noble fellowship, aided by valiant co-workers like Remsburg, Mrs. Krekel, Helen H. Gardener, C. B. Reynolds, and the magnanimous support of THE TRUTH SEEKER, *Investigator*, and other Liberal journals, it will be granted that the labors of the vice-president and secretary hav contributed somewhat to the splendid results of this hour. It is for the Congress to judge of the value of the performance, which, whatever its outcome, has been a reward in itself for all disappointments and painful struggles.

"The hardship, the difficulty, the inevitable failure which must oftentimes come, can only be understood by those who hav themselvs been in the very front of the pioneer service.

"Six new Leagues hav been formed. There hav been added four life memberships and thirty-five annual memberships.

"It may be asked why this small number of additional societies and individuals? To this natural question your secretary replies: First, the small number of activ Leagues in existence a year ago. These may be counted almost upon your finger ends. Had the officers been backed up in the advance work by two hundred and fifty activ Leagues instead of ten, with the remainder dormant, a far better showing of organized Liberalism could be boasted of to-day. As it is, the most necessary thing to be done is to infuse life into what is already established, and then the work can be pushed forward with accumulating force.

"In many places visited by your officers it was not thought best by those who fully understood the local situation to form an organization. In such cases the judgment of your officers must defer to the judgment of those who are better informed.

"It will not do to organize until there is sufficient impulse and knowledge upon which to carry forward a constant movement.

"The fundamental work of your officers in the field of advance labor is, first, to create an impulse; secondly, to spread information; thirdly, to organize. In some places only the impulse can be given; in others, only the impulse and the knowledge; and only in a few choice localities, already well prepared, can the life be furnished whereby an organization would be justified. Paper organizations will not do. They must be organizations sparkling with life.

"The two grand difficulties in the way of permanent organizations are:

"First, the indifference of many Liberals. They are Freethinkers, but not Secularists. They are individual, but not humanitarian. The welfare of the race touches them not. They themselvs are happy; why should they sacrifice for others? This spirit largely prevails. The remedy lies not in theology but in science. Knowledge will inevitably make for humanity. Orthodox selfishness of heart still abides with those who are free in mind, but the preciousness of liberty is this, that it creates life, and life in essence is love, and must go forth in fountains of fresh effort.

"Secondly, the subtle and immense ecclesiastical tyranny which still pervades the length and breadth of our land, especially in small places—a tyranny which shapes itself into social ostracism, and is indeed the most fearful and tremendous power which the church possesses to-day. There are thousands of business men who are in sympathy with the cause of mental freedom who dare take no open part, for the reason that they would suffer financially and their families socially. This power will be wielded by the church as long as it is exempt from taxation and receives the favor of the state, for it thus remains an aristocratic institution. Let it stand upon its own merits, be a part of the democratic life of society, and its prestige is gone, and the Freethinker will attain his business and social rights. Then the Secular Hall will flourish side by side with the cathedral, and some day overtop its highest spire with its signals of hope and progress on this green earth itself.

"As to life-membership, very few Liberals can afford $25 for such an excellent privilege. It is worth the money ten times over, but though the will is present the pocketbook is absent.

"In regard to annual memberships, your secretary thinks they had better be abolished, or be made a living part of the national association. There are many communities where there are only three or four Liberals. They cannot form a local organization, yet they would like to be in vital connection with the national Union. An annual membership does not now make any such living relation. It does not make one a member in full standing, that is, it confers no voting power—except by consent of Congress. Many therefore do not care for it. A large number of those who hav contributed to the Fund hav not called for a certificate, because the certificate confers no power; it is only an ornament. Make him who contributes a dollar and upward a voter in the Congress—not by consent of the Congress, but by the Constitution itself; bring each annual member into a living relation with the Union to be formed; and without doubt there will be a thousand annual members, where now there are but a hundred. Under proper regulation, there can be no danger in such a thoroughly democratic arrangement as this. As it is now, hundreds will contribute their dollar, but they will not ask for the certificate. It seems wise that in addition to the local organization in those choice communities where they can flourish there should be a national association for those tens of thousands of isolated individuals who cannot thus come together in neighborhood work, yet who would like to feel the thrill of the universal movement of American Liberalism. The annual membership can be used for this purpose, but the certificate, while beautiful as an ornament, should represent a vital connection between the one individual and the whole brotherhood. The annual member may not come to the Congress and vote, but the fact that he can do so if he wishes makes tenfold his interest in the cause. Giv power, and with it springs enthusiasm.

"In regard to some methods that might be adopted in the future advancement of the work of Secularism, especially in new communities, your secretary would say,

"1. That a series of lectures should be given rather than one. More solid advancement can be made by a week's course of lectures in one place than by a lecture each evening in six different places. One lecture advertises another. Between the two lectures there is time for talk, time for acquaintanceship, and for organization. Better progress can be made the coming year by each lecturer selecting twenty-five different points, and laboring a week or two in each, than by lecturing one night only in two hundred different places, coming and going with railroad speed.

"2. That part of the funds for the coming year should be used for the publication, the purchase, and the distribution of Liberal literature. Especially should there be documents prepared setting forth our aims, our methods, our reason for being, our history, and our hope for the future. Most effectual service can be done by this various instrumentality. What is spoken upon the platform will be repeated again and again in the silent hours of thought.

"3. The increase, the doubling up, if possible, of the circulation of Liberal papers, THE TRUTH SEEKER, the *Investigator*, and others. This is most important. The service which THE TRUTH SEEKER and *Investigator* hav rendered the National League is incalculable. After the adjournment of the Congress at Cassadaga, it was only by the generous assistance of these papers that your secretary could reach the masses of Liberals throughout the country and continue the work begun. Through them a call was made to tens of thousands of Liberals from the Atlantic to the Pacific, and their unselfish cooperation made that call of noble effect, and gave victory where otherwise there might hav been defeat.

"Your secretary finds the ground prepared, the audience larger and more enthusiastic, and the results more fruitful where there are subscribers to THE TRUTH SEEKER and *Investigator*. Indeed, it is difficult to hav a lecture unless there is the nucleus of a few readers of these papers, who are in constant sympathy with the movement at other points.

"In many places your secretary believes that half a dozen subscribers to THE TRUTH SEEKER and *Investigator* would be better than an organization of that number only. These would constantly form a committee for work, while an organization without this weekly impulse from our able journals would assuredly die. The work of this association must be based upon a reading public, upon intelligence and sympathy with Freethought movements throughout the country and throughout the world. Therefore, to increase the circulation of THE TRUTH SEEKER and *Investigator* is to increase the fundamental source of power to grow and influences to advance.

"Your secretary would also suggest that in order to giv increased vitality to our movement, or rather to preserve its vitality, political action on the basis of the Nine Demands must be begun; legislativ action must be induced, in order that the barbarism of the past may no longer insult our rights. Liberals should not submit to these political outrages. Some one asked a man how much he weighed. 'Ordinarily,' said he, 'I weigh one hundred and fifty pounds, but when I'm mad I weigh a ton.' It's time for Liberals to be mad; then they will weigh something, and their influence be felt far and wide in the politics of the day; not party politics, which is but a reflex of the theological squabbles of the past, but fundamental politics, which touches what is deepest and dearest to human life, which makes for human brotherhood, human welfare, and liberty for man, woman, and child. Practical work must be done; petitions must be circulated; candidates questioned; bills introduced; arguments made before committees, and agitation kept up until the question is settled rightly. The Nine Demands express the American idea, and the Declaration of Independence will not be fully vindicated until our platform is incorporated into the Constitution of the United States.

"Your secretary respectfully presents these facts and suggestions for the consideration of this Congress, with the hope that the mistakes of his individual judgment will be remedied by the united wisdom of this vast gathering, whose good will and appreciation is to him the noblest reward that it is possible for your officers to receive."

J. M. Wilcox moved that the secretary's report be accepted. The motion prevailed.

C. B. Reynolds, chairman of the Executiv Committee, then read the following report:

REPORT OF THE CHAIRMAN OF THE EXECUTIV COMMITTEE.

"MR. PRESIDENT, OFFICERS, DELEGATES, AND MEMBERS OF THE NINTH ANNUAL CONGRESS OF THE NATIONAL LIBERAL LEAGUE: Immediately after the adjournment of your last Congress, I prep. red and had printed blanks for the secretary of each Local League to fill out and return, giving such particulars and information as would enable me to lay before the Board of Directors the exact condition of every League. With copy of this blank I sent a personal letter to each secretary, urging prompt response, the careful filling out of the inclosed blank, and to write me what in the secretary's opinion was most needed to build up, encourage, and increase the usefulness of the League. Failing to receive any reply from the secretary in any case, I inclosed another copy of the blank, with personal letter to the president of such League. In this work alone, without counting additional correspondence, answers to questions, etc., I wrote and mailed four hundred and thirty-three personal letters. It is much to be regretted that the responses were not more encouraging. Local Leagues in earnest, activ life were the rare exception; those holding regular weekly meetings, and those making any regular payments to the National Liberal League, few and far between. I sought diligently for available persons, to appoint as members of the Executiv Committee, desiring to select only those who would self-sacrificingly devote themselvs to the work of organizing and building up Local Leagues in their several states or territories. But, in harmony with the judgment of my colleagues, I refrained from making any appointments until the public announcement by our distinguished president, Colonel Ingersoll, of his acceptance of office; immediately after which, in compliance with the authority vested in me by the resolution of last Congress, I appointed the following persons members of the Executiv Committee:

EXECUTIV COMMITTEE OF THE LEAGUE.

ALABAMA.—E. W. Smith, Massilon.
ARIZONA.—S. C. Rogers, Charmingdale.
ARKANSAS.—J. Victor Pedron, Camden.
CALIFORNIA.—Dr. J. L. York, San Jose.
COLORADO.—Jervis Joslin, Leadville.
CONNECTICUT.—Byron Boardman, 63 High st., Norwich.
DAKOTA.—N. S. Johnson, Sioux Falls.
DELAWARE.—James Dykes, 2 E. 7th st., Wilmington.
DISTRICT OF COLUMBIA.—W. H. Burr, Washington.
FLORIDA.—Evald Hammar, Grahamville.
GEORGIA.—A. A. Bell, M.D., Madison.
IDAHO —A. Ervin, Murray.
ILLINOIS.—F. F. Follett, 302 State st., Chicago.
INDIANA.—J. R. Monroe, Indianapolis.
IOWA.—M. Farrington, Denver.
KANSAS.—J. E. Remsburg, Atchison.
KENTUCKY.—D. B. Cozine, Lexington.
LOUISIANA.—R. Glennon, Arbroth.
MAINE.—Albert Lewis, 11 Jefferson st., Bangor.
MARYLAND.—C. Garwood, 103 Fairmount ave., Baltimore.
MASSACHUSETTS.—Horace Seaver, Paine Building, Appleton st., Boston.
MICHIGAN.—J. H. Burnham, Saginaw City.
MINNESOTA.—W. F. Jamieson, Lake City.
MISSOURI.—Mrs. Mattie Krekel, Kansas City.
MONTANA.—Thomas Burk, Salesville.
NEBRASKA.—A. Jacobson, 2022 Harney st., Omaha.
NEVADA.—G. L. Green, Eureka.
NEW HAMPSHIRE —N. Monroe, North Walpole.
NEW JERSEY.—J. W. Frankel, Press Club, Newark.
NEW YORK.—C. B. Reynolds, North Parma.
NORTH CAROLINA —Joseph Fritts, Highlands.
OHIO.—W. I. Irvine, 243 Superior st., Cleveland.
OREGON.—Lee Laughlin, North Yamhill.
PENNSYLVANIA.—Wm. Seymour, 231 Vine st., Philadelphia.
RHODE ISLAND.—L. L. Northrup, 25 Page st., Providence.
SOUTH CAROLINA, J. S. Thomason, Pacolet.
TENNESSEE.—W. S. Bailey, Nashville.
TEXAS.—Jas. D. Shaw, Waco.
UTAH —Wm. Reynolds, Wanship.
VERMONT.—John Belknap, St. Johnsbury.
VIRGINIA.—Mrs. Elmina D. Slenker, Snowville.
WASHINGTON TERRITORY.—S. F. Albert, Cathlamet.
WEST VIRGINIA —C. Ornold, 748 Main st., Wheeling.
WISCONSIN.—Dr. Juliet H. Severance, Milwaukee.
WYOMING.—Albert Meredith, Rock Spring.
CANADA.—J. A. Risser, 9 Opera House Building, Toronto.

"I wrote to each person so appointed a personal appeal, urging their prompt, activ co-operation and soliciting correspondence as to the present condition and needs, and asked for a statement of what in their opinion would be the best method of carrying on the work, and advancing the aims and objects of the National Liberal League in their state or territory. I hav had considerable correspondence in compliance with this request, and hav published some of the more important letters to and from members of the Executiv Committee in THE TRUTH SEEKER. And I would now respectfully report and offer the following facts and suggestions for the consideration and action of this Congress:

(*Continued on page* 664.)

Communications.

The Annual Idler.

DEAR BROTHER: 'Tis autumn, and the leaves are dry and rustle on the ground, and chilly winds go whistling by with low and pensiv sound. I hav just finished a five-weeks' vacation in New England. It is a great country. I suppose I need not say anything about the time the boat I went on "left the dock," or other particulars of that kind. The boats leave the dock this season about the time they start, and rarely take the dock with them. My ticket called for one first-class passage from New York to Keene, N. H., and I could tell when I was nearing the latter place by the way the conductors and railroad employees increased in size and importance. The New York conductor is a humble individual, who enters the car quietly and takes your ticket and answers your questions as though he were a fellow-sinner with you. The New England conductor cheewallops through the cars with a noise that is heard above the roar of the train. You know when he is coming; the door flies open as though struck by a battering-ram, and closes with a bang that scares your hat off. He swaggers down the aisle with a tough professional swing, takes up the tickets with the air of a man doing a duty that belongs to some one else, and answers inquiries in the most incomplete and unsatisfactory manner. The brakeman is even more surly than the conductor, the depot employees eclipse the brakeman in the same direction, and the manner of the ticket-seller makes you feel like inviting him out where you can lick him. The civilest official I met was a policeman at Springfield, Mass. He was really polite. I had your infant son with me, and I pointed that man out to him and told the boy to regard him well; he might never see his like again.

Keene is a city in Cheshire county, New Hampshire, which state is chiefly noted for the men who hav left it, and the present resident will admit, if you put him on his honor, that it is a good place to get away from. I learned up there that the editor of THE TRUTH SEEKER had just struck his tent at Long Pond, in the town of Stoddard, where he had been camping for two weeks with some jovial friends. I heard no good of him.

In going from Keene to Surry I passed over the three miles of road that you and I walked twice a day, in the winter of 1869, on our way to and from school, carrying our dinner-pails loaded with large chunks of gingerbread. The road seemed shorter, going over it in a carriage, than when we measured it with our sesquipedalian legs; nevertheless it is quite a considerable distance. School was keeping in the little school-house in the pine woods, and, as the song has it, "the boys were playing some old game beneath that same old tree." They were children, I suppose, of the boys and girls who went to school with us, and busy themselvs enlarging the notches we cut in our desks.

From my observations, it seems to me that the land of this state is not as fruitful as it must hav been years ago, at least on the hills in the parts I hav visited. Old cellar-holes that once held great bins of potatoes, bushels of winter apples, and eke the fervent cider-barrel, now lie uncovered, their walls falling in, and their bottoms grown up to grass. Huge piles of stone and miles of wall, enough to build a hundred pyramids, and whose builders are now forgotten dust, are crumbling back to earth with the action of frost and rain. These things are calculated to make the beholder realize the transitory nature of his stay, and to think of the time when this form wherewith he treads the ground shall hav pointed its toes toward the eternal stars. Graveyards, and tombstones whereon are recorded the virtues of those who lived, died, and were long unremembered before we were born, seem rather to detract from the importance of our individual part in this endless drama. Still the people are activ. They go on marrying, and giving in marriage—which amounts to the same thing; children grow up and grow old, and the cattle rub their noses against the flinty ground and crop the grass as industriously as their progenitors may be supposed to hav done. Things here meet the vicissitudes of time with a rocky barrier, yet I can see that great changes hav taken place within the past twenty years. Some of the old folks, it is true, appear to me to look exactly as they did that length of time ago, but the majority of them hav crept into their graves. The boys and girls we knew are mostly married now. Those not married begin to be suggestiv of beautiful autumn leaves.

There are many curious and historic people living in Cheshire county. The old lady livs or did liv here who prayed that it might rain nights and Sundays so the hired men could rest. Up in Marlow resides the ancient female who rejects the labors of the revision committee. Your new-fangled gospel she will hav none of. She wants nothing better than the "good old Bible that God wrote." Here also pursues the even tenor of his way the man of great natural curiosity who is said to hav taken his barn down to see how it was made. This man deserves more than a passing notice. His name is Perry—George Joseph Perry. Although, as he expresses it, he "pursues, substantially, the business of farming, giving attention, mostly, to stock growing, with its incidental crops derived by tilling the lands, through this fructifying source," Mr. Perry is none the less an author. He has written and published a "memoir of the life, with subject matter, of the author," and two "Dissertations on Government, with its Popular Advancement," which is the most remarkable book I ever saw. Mr. Perry has traveled. He went West, when he was young, by way of a canal. He stopped over awhile at Washington, which he says was at that time capital of the United States, as well as a "widely extended theater of political concerns." Here he was so fortunate as to listen to a speech by Henry Clay, who, it may surprise some to learn, had "in a high degree the rare gift of eloquence." He also saw the "Capitol edifice," and was "readily affected by the glow, thus present, of American pride and veneration for these living and accompanying evidences of its real and potential character." His notes on the war explain that this event produced ultimately great unpleasantness, and had reference to "freedom as respected a race of African descent." In religion, Mr. Perry says, "his own Christian profession partook of the nature of that of the Congregational church." He closes his biography with the modest statement that "Mr. Perry possesses the qualities of a ready writer, together with those qualities which unite to form the requirements essential with the orator and speaker." Years ago I heard this man deliver a political stump speech in Surry. It was these same "dissertations on government, with its popular advancement," and lasted so long that those who had watches wound them up and went to sleep. I met Mr. Perry. He is well educated, and can spell quite a number of hard words. He deludes himself with the idea that he is the father of many great thoughts, and I expect he will die in that belief. There are many like him.

A new institution has sprung up in this vicinity since I left off farming. It is called the Silo. You see fields of great corn from eight to fourteen feet high; it is ensilage corn for the Silo. You see the door yard strewn with lumber; the farmer is putting in a Silo. You see a gang of eight or ten men around the barn, and hear the clatter of horse-power; they are filling the Silo. I worked a few days helping to construct one of these things. It is a great tank with double-boarded sides and a cement bottom. I worked two days helping to fill two of them. There are numerous positions connected with an ensilage cutter where a good hand can make himself useful. After trying most of them, it was discovered that my strongest hold was "treading." I shoveled the cut-up fodder for a while one day, and then a hearty but brainless idiot took my place, and they found he discharged the office more satisfactorily than I was able to do. Even at treading I did not excel. They told about a man who put a fourteen-hundred-pound bull into his Silo, and found him worth a half-dozen like me. I do not desire any more competition of that sort. The knowledge which a man may gain by being in communion with books and listening to learned men does not qualify him in the least to help fill a Silo.

I attended divine service once while in New Hampshire. The meeting was held in a little district school-house, and people came several miles to attend, though I was unable to understand what they got to repay them for their trouble. I entered the place of worship after almost everybody else had arrived. The men occupied one side of the room, the women the other. My first bad break was to get into a seat among the girls. This seat was evidently made for me when I was quite small, as I found it impossible to take my legs in out of the aisle, and had to sit between two seats on a piece of board laid from one to the other, and which was in momentary danger of breaking. The preacher, a superannuated minister of the Christian church, sat behind the teacher's desk, and a man I take to hav been a deacon teetered about on tiptoe between the parson and a couple of girls who, together with the deacon, composed the choir. Preliminary to the musical exercises, the preacher, by a skilful application of the thumb and forefinger, blew his nose in two directions on the floor, did a double blast with his handkerchief, and read the seventh chapter of the gospel according to St. Matthew. This chapter dealt largely with hypocrits, and seemed to afford a kind of malicious consolation to some of the hearers, who, you could see, "knew a number of people in the neighborhood that it applied to." The singing of a hymn that followed was accompanied by a broken-winded organ, the strength displayed in blowing the same being much greater than the skill wherewith it was played. The usual prayer succeeded in its turn; then a hymn, the voices of the singers totally failing to rise above the wheezing noise made by the organ. The sermon was an every-day sort of performance, but I listened to it attentivly, and was rewarded by catching the eye of the pastor, and having the heft of the discourse delivered directly at me. Perhaps the old chap recognized me, as I had heard him preach the same sermon several times, in another town, a dozen years ago. The "experience" meeting, with which the exercises closed, consisted of miscellaneous remarks from different quarters. An aged sinner with trembling hand and voice declared himself in a state of mind because he had failed to let his light shine before men, and, as a consequence, an acquaintance had died unrepentant. He thought it would require nothing less than infinit forgivness to pardon him for that offense. The thought that he might hav passed by on the other side when some deserving person needed his aid did not seem to disturb this gentleman. Furthermore he didn't believe in probation after death, and would not encourage it if he did. Another man said, "I thank God for the assurance that Jesus loves me. I praise his holy name." And the minister said, Amen. A young woman popped up long enough to offer this invitation: "Come unto me, all ye that labor and are heavy laden, and I will giv you rest." Said the minister: "Thank God for that blessed assurance." "Praise the Lord!" ejaculated another man. "I feel it's good for my soul to be here to-day at this meetin'. Praise the Lord!" The hymn, "Take it to the Lord in Prayer," completed the exercises. There was no collection, and it is as much a question with me how the minister got his reward for preaching, as how the audience got their reward for listening to him.

I am glad to be able to state that there is one man in this district who, without being especially learned in law, knows enough of the nature of secular government to realize that the holding of religious exercises in a building built by public money is illegal. He is also courageous enough to express his views of the subject openly, and has entered his protest against this unlawful proceeding. Though not claiming to be a public speaker, he stated in the course of some vigorous remarks at a late school meeting that those persons in the district who wished to enjoy the consolations of religion should provide a place for it to be preached at their own expense.

This meeting which I attended was probably a type of the thousands held in the country that day. And of what good are they? An evening at the Liberal Club is worth more than all of them. The sermons contain nothing of value; the singing is often feeble and uninspiring; the "testimony" has the appearance of being forced and insincere. It is discouraging to a hard-working man to be told that all he has bought and paid for is an undeserved donation from the Lord, and that it is only by a dangerous stretch of divine mercy that he is even permitted to enjoy "a tolerable degree of health." If the Lord really intended to be generous to his creatures, why didn't he make the soil of New England easier to work and more productiv? Why didn't he make rest profitable instead of labor, and endow him with the most good gifts who should invent the largest number of innocent pleasures?

I listened in vain to hear a word about the gospel of health or recreation, which the people there so much need; about kindness to women and children, or even dumb beasts. The New Englander should hav little apprehension about his soul. If he wins a living in this world, provides for his family, and educates his children, he has bought all the blessedness there may be in store for anyone in another world, and has paid a good price for it, too. Imagin land where you cannot drive a stake without first preparing a hole with an iron bar; conceive of a field with stone enough on its surface to build a wall around it; call to mind a climate with frost in June and a snowstorm in September—a summer across which spring and autumn shake hands; estimate farm produce as worth nothing, and commodities which must be bought as costing everything; think of long days' work, no evenings, and short nights' rest, and you will hav in your mind a fair picture of farm life on New Hampshire hills. It is wonderful how these people can be so good-natured and hospitable. There must be a great conflict forever waging between their pocket-books and their generosity, and the conflict can end only in disaster if generosity get the upper hand. The New England farmer knows that his farm is not worth so many dollars this year as it was a year ago, and that next year the price of real estate will probably be less than it is now. Eggs will be cheaper before they are higher. He must sell his beef for six cents per pound and buy it back out of the butcher's cart for twice that price. Oleomargarine has made butter hardly worth carrying to market. He cannot raise corn with profit, nor will his income justify him in buying it. The only thing that will bring in anything is hay, and yet every ton of hay sold subtracts so much from the value of his land. To keep his farm up he must return to the soil as much as he takes off, and he must pay out for fertilizers the money which he receives for his hay. It looks to me as though the New England farmers were getting into tolerably close quarters.

I had the good fortune, while in New Hampshire, to hear a lecture by Colonel Ingersoll. He came to Keene on the 23d of September and talked about "Myth and Miracle." I had heard all his other lectures, but this is a new one. There were hardly three hundred people present, and these were not

demonstrativ, though they could not but be interested. The old minister I had listened to the Sunday before was there, and had a front seat. The lecture was more argumentativ and philosophical than any I hav heard from the same source, but it abounds in beautiful passages and sentences such as the hearer is likely to remember and take home to think over. The colonel draws a distinction between a myth and a miracle; the one is a fanciful explanation of phenomena that really do take place, while the other is an account of something which never did, and could not possibly occur. Myth was harmless fiction; miracle deliberate falsehood. I don't know how the people of Keene take these things, but I guess that deep down in their hearts they know that the colonel is right.

Perhaps I hav written enough for one week, yet I hav been altogether unable to do full justice to my subject. I hav had various experiences, and made numerous notes and observations. It shall be my pleasant duty in another letter to lay these before your readers. I cannot close without expressing my gratification on observing that during my absence you hav kept THE TRUTH SEEKER up to the high standard at which I maintained it while you were away. The calm serenity with which you lean back in your chair and assimilate the undeserved commendation bestowed upon my humble editorial efforts during that period, and the way you shoulder the responsibilities thereby incurred, are also refreshing. These things add a new charm to the tender recollections which I bring home with me from my trip to New Hampshire.

Your affectionate brother,

GEORGE E. MACDONALD.

Biblical Absurdities.

Absurdity number one is found in the very foundation of all religions based on a reputed revelation. I refer to the reputed inspiration of certain books, the claim that they emanated from God himself. In order to investigate the subject we must start with some idea of a God and his attributes. In order to avoid complications, I will start with the Christian definition of deity. This definition is not drawn from the Bible. So contradictory are the statements, as well as the inferences, of this book that it would require a volume to contain the various attributes accorded him, and we would still hav no definit idea of a God. I will, however, ascribe to him the character usually given him by Christians. I do not mean to go into the mysteries of the trinity and godhead; but, to use a local phrase, I will size him up and lump him off. His personal appearance they appear to know nothing about, since the only person who ever saw him got only a vanishing glimpse of his back. As to his general character, any minister can tell you more in five minutes than you can glean from the Bible in as many years. They will tell you that he is a being omnipotent, omniscient, and omnipresent; just, patient, loving, and merciful; unchangeable, and transcendently perfect; that he has existed throughout the past eternity, and will exist through time and another eternity—"when time shall be no more." They will all agree on about this much. Farther than this you cannot go without arousing the suspicion of being an Infidel (investigator). But this is enough, and I shall bend this (the Bible), and the various doctrins having it for their foundation, to this idea of divinity. If there be an unchangeable God, who has made regulations that man must obey or be d——d, it is only in accordance with justice that there should be a medium of communication between God and man, and to accord with his reputation for justice, that medium should be as immutable as that God and his decrees.

The question naturally arises, does artificial language present this advantage? A very little research will convince the most obstinate that the opposit is true. Words are constantly changing in orthography and in meaning. We are constantly throwing aside old words and coining new. It would surprise some to find that they must hav either inspiration or translation to enable them to read the productions of their own ancestors. These changes may be witnessed in our own country. All hav noticed the different dialects of the various sections. A listener can tell, from a man's conversation, whether he came from the east, west, north, or south. I hav no doubt that I could be placed pretty accurately. Yet these oddities are caused by the same gradual change. It is owing to the mutability of artificial language that we hav so many different languages, and not to a miraculous Babel. Yet it is through this changeable medium that the Christian God givs his laws to man. If the language changes, God will damn the man of his own creation for not obeying the original law. How does this accord with the much-vaunted infinit justice? I hav only strained once and the rotten fabric begins to break.

Again, these laws should be revealed to all alike. "For the sake of argument" we will admit that God may hav revealed his laws to some man or men, or even that he did write part of these laws himself, and supervised the publishing of the remainder. These men would doubtless accept them as divine. If God told them to write the laws or to teach them orally, they might do so in good faith; but they would not be inspiration in this instance. It would not be God saying so, but some men claiming that God said so, and their acceptance would depend, not upon his reputation for veracity, but upon that of its ministers. If, in addition to this, many of the laws are unjust, frivolous, or degrading, and many of their statements false or unreasonable, we will reject them, especially if their supporters and propagators are noted prevaricators; and by doing this we would reject, not the word of God, but that of man. In this way we might reject much that we would accept if God would just take the trouble to affirm its authenticity. Yet God will damn us for disbelieving these men, when all history proves that they could not be trusted as far as you could throw a feather against the wind! But let me illustrate. You hav two neighbors. Neighbor Jones is a man of undoubted veracity. Neighbor Smith is, to say the least, doubtful—a man who will lie for nothing and tell the truth for a quarter. Smith tells you that he was over to Jones's to "borrer a paper," and Jones said that while out hunting the day before he loaded his gun hurriedly to shoot some turkeys and forgot to remove the ramrod after ramming the charge home. He fired into the flock and strung two of the birds on the ramrod. You don't believe it, but, happening to meet Smith as you come from mill, you mention the story to him, and he corroborates the story, or, perhaps, says that there were five birds instead of two. You now believe a more unlikely story, because you know that Jones will vouch for it, not that Smith said Jones said so. Apply this to the Bible, or to any of the so-called revelations. Satisfy yourself that God is their author, if you can, but don't risk your eternal welfare on a story that had a dozen suspicious or notorious characters between you and its divine author. No, we must hav a medium of communication between God and every individual; but that medium must be a perpetual revelation. Without this man is not responsible, and a God that would hold him accountable would not make a decent devil.

His laws must be accessible to all alike. Not one of the books for which divine authorship is claimed has been translated into all languages, or preached to all peoples; and you know the justice in punishing a man for not believing a story he never heard. I am not assailing Christian doctrins in particular, but that condition of affairs that will save the few who hear and damn the many who do not.

Another objection to a written word of God is its liability to forgery. Again, for the sake of illustration, we will admit God's authorship in one of the many books bearing his signature. There are many such, and all but one are forgeries, and, as such, are simply side doors to hell.

How are we to decide which is true and which are false? Are we to decide by their strength? Will you be willing to decide this in face of the fact that no one of the religions of the earth enrolls more than one-fifth of the human race, and that any one you may accept will damn the other four-fifths? Are we to decide it by the intelligence of their adherents? We will find the wisest of the earth in the ranks of each. Attempt to decide by the merits of the books, and you will find that each contains many grand truths and noble sentiments, and also much that is a direct outrage of justice, decency, and virtue. They all appear to agree upon but one point. You must decide, and a mistake means damnation.

We will now admit that you hav chosen the original word. You will still be harassed by the reflection that it has, perhaps, been changed in many vital points. Almost all books of this class hav been, at some period of their existence, wholly in the hands of certain classes, who alone were permitted to handle and study them. All others received their knowledge second-hand. You know that it would be no difficult matter for such men to change them, and also that the character of these men was, in many cases, anything but reassuring; that they lauded as virtuous the lie spoken in support of their religion. How do you know that the idea of creating a corner on the real estate market of New Jerusalem, by giving the wrong books, did not enter the minds of these crafty priests? Rest assured that if these priests hav deceived you, they hav effectually sealed the gates of heaven against you. If the Bible demon can damn us for Adam's mistake or sin, he is quite capable of this. This class of men alter the books in their keeping for the sake of honor or power. Another class, good, honest, whole-souled people, who do not believe them, and are not of the stuff from which martyrs are made, change them from a different motiv. They hope to render salutary what they cannot eradicate, and, not having the force, they substitute craft.

I will notice briefly one more objection. Had we a universal language, most of those already given would apply equally well. Instead of this, however, we hav hundreds of different languages. You must surmount all these difficulties, and still jeopardize your eternal freight among the rocks of translation. Our Bible will serve as an illustration. Hundreds of years' work had succeeded only in securing a book which, at its last revision, contained no less than forty-two thousand mistakes.

Now, in conclusion, I wish to ask you if you are going to attempt to wade to heaven through this bog of superstition? Are you going it blind in this way, or will you rather follow the light of reason? I hav, in this, made only such objections as would apply to any one of the many books for which the claim of inspiration is made. In the following I will notice the Bible more particularly. W. H. PETREE.

A Comparison.

Stephen Girard, James Lick, Peter B. Bingham, John Redmon, William McClure, Robert Owen, all Freethinkers, donated and appropriated more money for benevolent and charitable objects than all the Catholic clergymen that the United States has produced. Put the deeds of these men alongside of those of Bishop Purcell, who is said to hav embezzled $4,000,000 from poor, confiding Catholics, which act caused the death of 137 persons, if the newspapers properly inform us. And Bishop Purcell is only one in a list of 114 Catholic clergymen who in the space of eleven years, in this country, hav been charged with every crime in the criminal catalog, from embezzlement to murder. And so far as the founding of hospitals, asylums, and other charitable institutions is concerned, these institutions are run and paid for by money appropriated out of the public treasury. Take the city of New York alone. The Catholic church has obtained donations of public city lots valued at $3,500,000.00. It has also received from the public treasury in eleven years for the support of Catholic institutions $6,043,626.45. Total, $9,543,626.45. It is now drawing from the public treasury annually $700,000.00

If this amount of money has been purloined from the pockets of the people, irrespectiv of religious proclivities, Freethinkers as well as others, for Catholic institutions in the city of New York, what is it costing the people of this country, outside of the Catholic church, to sustain these institutions in the whole United States? Now, if we Freethinkers are selfish and sordid because we don't want to be taxed to support institutions which were founded mainly for the purpose of proselytizing or holding people or children to the Roman Catholic faith, we are determined to continue selfish and sordid in this respect, and we will never pool our issues with you as some Protestant patriots did during the Tweed regime, and are still doing in various parts of the country.—*J. J. McCabe.*

Investigating Ghosts.

From the Phrenological Journal.

The learned and progressiv gentlemen who constitute the working factors in the Society for Psychical Research in London are embarrassed much in the way that an unsophisticated youth would be who had suddenly come into the possession of great riches. They hav been investigating hypnotism, the divining rod, and thought-transference, and appear to hav reached some definit conclusions in regard to the production of the phenomena connected with these subjects. They hav latterly taken up the much more occult phenomena of Spiritism, and almost in the outset of inquiry hav been overwhelmed with stories and accounts of apparitions more or less supported by respectable testimony. London itself is found to be richly supplied with ghosts, so that there is material enough at hand to employ the time and wits of the investigators. These gentlemen of S. P. R. aim to be candid and impartial: they hav a most difficult nut to crack, and evidently know it. The eyes of the world scientific and unscientific are upon them, and mistakes even of caution or discretion will receive little mercy. They must, to use the words of a writer, "be just to an apparition as well as generous to a molecule," "must use the eyes of the soul as well as the lens of the microscope." They find that some of the many cases submitted to their analysis cannot be relegated to hallucination, disturbed mind, overwrought imagination, fear, or expectancy, and to apprehend the true nature of these seems like clutching at a shadow; theory here has no basis; and must therefore be placed in abeyance until some positiv data may warrant its revival.

We do not look for a solution of the phantasm problem. If there are supernatural phenomena we do not expect to be logically satisfied concerning their character. Scientific research may settle the question of the occurrence of such phenomena in the affirmativ, and may go so far as to classify, or differentiate peculiarities of expression—we think that it will; but to disclose their cause and manner of production seems to us beyond the reach of physical machinery. We are much in accord here with Miss Phelps, who has said that "no investigator is qualified to pass judgment upon psychical phenomena who is not equally ready to admit, if admit he must, in the end, that he is dealing with the physiological action of cells in the frontal lobes of the brain, or with the presence of a human soul disembodied by death." He must be "hospitable to a hallucination, or to a specter. He must be, if necessary, just to an apparition as well as generous to a molecule."

(*Continued from page* 661.)

"Our first great need is more thorough and efficient organization, including systematic payments by every member.

"Justice demands that all should help in the work to the extent of their ability, and not leave the willing workers and self-sacrificing devotees of the cause to bear all the burdens, while many selfishly go free, having no financial interest (at least of their own investing), confine their efforts to fermenting discussions, finding fault with and impeding the efforts of the self-sacrificing, zealous workers. It is respectfully suggested that in harmony with the avowed principles and rallying cry of Secularists, 'Justice,' every member, independent of voluntary donations or contributions, pay a specified amount every month in advance. Before the aims and objects of the American Secular Union can be accomplished, the people must be educated to a knowledge of the justice of its claims, and how its success will promote the best interests of all classes, securing for all equal civil and religious rights, regardless of religious faith or the lack of it.

"We hav a most unequal conflict to wage, a powerful enemy to overcome, no less than the mighty devil, the real, terrrible devil, Ignorance. Fortunately our trust is in a real redeemer, not a myth of the imagination, but the most practical of all practical realities—our savior is the Liberal printing-press. We shall hope in vain for salvation unless we prove our faith by our works. Not by profound scientific lectures that are ruinous costly, heard by few, and understood by less, but the judicious circulation of our best Liberal publications must be our chief dependence. When the Liberal publications (in distributing which all can take part and help on the good work) hav prepared the way, then the able lecturer will be listened to, understood, and supported.

"How to most promptly and surely provide the needed supply of suitable Liberal literature, and secure its judicious distribution, is a question of vital import, and entitled to the most earnest consideration of this Congress.

"Very many persons in almost every town in the United States are fully convinced of the fallacies and absurd claims of Christianity, are disgusted with the arrogant dictation and exactions of the church. They would gladly connect themselvs with a Secular society, and, with their children, attend the science school on Sundays, if any such existed in their vicinity. But they continue members of the church, giving to it of their means and influence, because to avow themselvs Secularists, and to withdraw from the church, would result in their ostracism by church society, and there is no other provided.

"Children and youth love to assemble together; the church realizes this, and givs her best efforts and attention to the promotion of sociability. If our children and young people hav no science school on Sunday to invite their Christian companions to, they will accept the invitation, yield to the persuasion of their Christian friends, and go with them to church and Sunday-school.

"And it is pretty much the same with the older folks. Hence the imperativ necessity of organizing local Secular societies in every school district—a herculean task, but the success of the American Secular Union, the liberty and best interests and happiness of our fellow-creatures, demand it.

"Great ability, untiring energy, persistent devotion to the work, despite all obstacles or discouragements; hard work three hundred and sixty-five days in the year, good part of the time half, and very often the whole, of the night, will be required on the part of the officers to whom the work shall be entrusted. And while it is right the officers should set the example of self-sacrifice and self-denial, and we expect them to be actuated by more eager desire to advance the cause than to accumulate dollars for themselvs, yet such ability and devotion as this work requires commands in all other fields, and should receive from us, liberal remuneration. How to obtain money with which to carry on the work and pay such officers, without depending on the charity of the wealthy, or making constant begging appeals, always unsatisfactory, and at best a most precarious dependence; how to equitably render the Society independent and self-supporting, is a question demanding solution by the Congress.

"With a full sense of the difficulties in raising 'ways and means,' with all due respect for ancient usages, but impressed with the truth that there are some customs more honored in the breach than the observance, I respectfully suggest that at the time of forming a little struggling Secular society, the you-must-help-me-first of the big Society, the your-money-or-your-life demand of $5 or $10 for a charter fee, for the bare privilege of being just on a list as a subordinate society, has not tended to encourage, nor proved the best possible incentiv, to start such organizations, nor has it proved a very prolific source of revenue to the National League. Therefore the advisability of the American Secular Union remitting or abandoning all claim to any charter fee is respectfully recommended to the consideration of your honorable body.

"I would earnestly recommend that Secular societies, within a given tendency of twenty to twenty-five square miles be organized as a district Secular Union; that all such district unions hold regular quarterly meetings, so that all Liberals within such territory shall be afforded opportunity to form acquaintance, compare methods of work, and by means of such frequent large and spirited meetings, gain greater courage, and be inspired with a spirit of emulation to redoubled effort.

"Would it not be advisable that the district unions should elect officers of the state union, and that the president of each state (or territory) Secular Union should by virtue of such election become a member of the Executive Committee and vice-president of the American Secular Union?

"No society can retain the confidence of its members unless all its transactions are conducted on sound business principles. The practice indulged in by some societies of permitting persons to receive money for or in behalf of the society, and instead of paying over such money to the treasurer, sending a voucher or receipt for some claim in lieu of the cash, thus usurping the office both of the board of auditors and the treasurer, is unbusinesslike and pernicious The Executiv Committee therefore recommend to your honorable body the passage of a resolution that no person or persons, under any plea or pretext whatever, be permitted to retain, pay out, or use any money received by them on account of, or for the use and benefit of the American Secular Union. But that all money earned, donated, contributed, paid to, or received by any person for the use of the American Secular Union must be forthwith paid to the treasurer; that no money of the society be paid out by the treasurer unless on the order of the Board of Directors; that no order on the treasurer for the payment of money shall be issued by the Board of Directors for or in payment of any goods, merchandise, or article, unless such goods, merchandise, or article hav been actually delivered and inspected, and found to be in all and every respect in accordance with the order given for such goods, merchandise, or article; that the Board of Directors shall not issue any order on the treasurer for the payment of any work or service rendered the American Secular Union, nor for the payment of the salary, or any part thereof, of any officer of the society until such work and service shall hav been well and faithfully performed, to the satisfaction and full approval of the Board of Directors, nor for the payment of any expenses incurred by any officer or other person in the performance of any work or service for the American Secular Union unless an itemized account of such expenses shall hav been first rendered in writing, and shall hav been audited and approved by said Board of Directors. And that an itemized account, giving amount, date, and full description of articles purchased, or nature of service rendered, and expenses incurred and allowed, together with full name of the persons to whom any and every such amount shall hav been paid, be published in THE TRUTH SEEKER and *Investigator* the first week in January, April, July, and October.

"Your Executiv Committee suggest that the chairman of the Executiv Committee be instructed to procure soon as possible, and submit for the consideration of the Board of Directors, articles on the aims and objects of the American Secular Union, carefully written, giving the facts and arguments in such a spirit of frankness, gentleness, and candor, as will awake thought but lull prejudice, yet be of such real interest as to insure being read again and again by all classes—articles especially adapted for leaflets or small tracts, suitable for new fields, that would incite discussion, and help all to understand the justice of our demands."

E. A. Stevens moved that Mr. Reynolds's report be referred to the Committee on Resolutions. Carried. The Congress then adjourned.

EVENING SESSION.

The evening session opened with about five hundred present. The secretary read two letters. The first was from Vice-President Elizur Wright:

"MEDFORD, MASS., Oct. 8, 285.

"SAMUEL P. PUTNAM, *My Dear Sir:* Imperativ duties keep me here, while I desire to be with the friends of justice in Cleveland. But however individuals fail, justice will finally prevail. Nature always finds the right track—always hits on the right point of attack at last. The Christian church has, for thousands of years, claimed that the theology which it stole from the Hebrew is the only real light and salvation of human life. Let it giv us the proof by honestly paying the taxes on its ecclesiastical or theological property. That is the first thing for it to do, if it would achieve its own salvation here or hereafter. That done, it would be easy to bring the almost continental republic to a more just, simple, and economical system of taxation than that which now prevails as to national revenue, which was in fact borrowed from kingcraft, when it was the ally or slave of priestcraft.

"Yours for reason and liberty, ELIZUR WRIGHT."

Helen H. Gardener sent the following greeting:

"ST. LOUIS, MO., Oct. 7, 1885.

"MR. COURTLANDT PALMER, *Dear Sir:* I send my greetings to the Congress of Freethinkers assembled at Cleveland, and regret, more than I can express, that I am unable to be there and hear all the good things you will hear, and see all the earnest workers you will see.

"The Freethinkers of America ought to be a very proud and enthusiastic body, when they hav in their presidential chair the ablest orator of modern times, and the broadest, bravest, and most comprehensiv intellect that has ever been called 'Mr. President' in this land of bravery and presidents. Washington was a patriot of whom we are all justly proud. He was liberal in his religion and progressiv in his views of personal rights. And yet, he had his limitations. To him liberty and personal rights were modified by the words, 'free, white, adult, males.' He got no farther. He who fought for freedom upheld slavery! And yet, we are all proud and glad to pay honor and respect to the memory of Washington.

"Abraham Lincoln we place still higher on the roll of honor; for, added to his still more liberal religious views, his conception of freedom and justice had at least two fewer limitations than had the patriot of 1776. He struck both 'free' and 'white' from his mental black list, and gave once more an impulse to liberty that thrilled a nation and gave fresh dignity to the human race.

"But what shall we say of our president—Ingersoll? A man who in ten short years has carried mental liberty into every household in America—who is without limitations in religion, and modifies justice by no prefix. A man who, with unequaled oratory, champions Freedom—not the 'free, white, adult, male' freedom of Washington. A man who has breasted a whirlwind of detraction and abuse for Justice—not the 'male, adult' justice of Lincoln, but the freedom and justice, without limitation, for 'man, woman, and child.'

"With such a leader, what should not be achieved? With such a champion, what cause could fail! If the people ever place such a man in the White House, the nations of this earth will know, for the first time, the real meaning of a free government under secular administration.

"'A government of the people, for the people, by the people,' will be more than simply a high-sounding phrase, which, read by the light of the past, was only a bitter mockery to a race in chains; and, read by the light of the present, is a choice bit of grim humor to half of a nation in petticoats.

"But so long as the taste of the voter prefers to place in the executiv chair a type of man eminently fitted for private life, whom, when you want to find him, you hav to *shake the chair* to see if he is in it, just so long will there be no danger that the lightning will strike so as to deprive the Freethinkers of one man in America who could fill the national executiv chair *full*, and strain the back and sides a little getting in.

"Once more I send greetings to the Convention, with the hope that you may hav as grand a time as you ought to hav, and that Freethought will receive a new impulse from the harmony and enthusiasm of this meeting.

"Sincerely, HELEN H. GARDENER.

"My ticket is: R. G. Ingersoll, president (first, last, and all the time); Courtlandt Palmer, treasurer (ditto); S. P. Putnam, secretary and chairman of executiv committee; C. Watts, first vice-president and debater (the two latter to be paid for their work). Together with a list of vice-presidents that will fully and fitly represent the cause to the general public.

"H. H. G."

The remainder of this report of the proceedings of the Congress will be given next week in full, including Colonel Ingersoll's address. Time for its preparation, and space for printing it preclude its completion in the present issue. It may here be stated, however, that the name American Secular Union was adopted by a unanimous vote, and officers for the ensuing year were elected as follows:

President.

ROBERT G. INGERSOLL.

Vice-Presidents.

CHARLES WATTS, HORACE SEAVER,
JOHN E. REMSBURG, PARKER PILLSBURY,
THADDEUS B. WAKEMAN, WILLIAM ALGIE,
MATTIE P. KREKEL, ROBERT C ADAMS,
ELIZUR WRIGHT, TITUS L BROWN,
JAMES PARTON, HELEN H GARDENER.

Secretary.

SAMUEL P. PUTNAM.

Treasurer.

COURTLANDT PALMER.

Chairman Executiv Committee.

CHARLES B. REYNOLDS.

Chairman Finance Committee.

EUGENE M. MACDONALD.

Editorial Notes.

"ANXIOUS INQUIRER" sends us this query: "Will you please inform me if Thomas Winter, familiarly known as the 'buckeye boy,' is still a Materialist?" We believe that Mr. Winter continues to remain tolerably near the ground.

MR. L. DEWITT GRISWOLD, of Auburn, N. Y., has just engaged the editor of the Auburn *Morning Dispatch* in an argument on the Nine Demands of Liberalism. This is a good way to get these Demands before the public, and is particularly effectiv when they are so ably sustained as they hav been in this instance by Mr. Griswold.

A CORRESPONDENT has kindly furnished us, during the past week, with the St. Joseph, Mo., daily *Herald*, containing the so-called "sermons" of the Rev. Samuel Jones, revivalist. We hav not read them all—life is too short—but we hav read enough to be able to say that so far as we are concerned the people of the wild, wild West are welcome to monopolize Mr. Jones. The effete East will try and struggle along without him.

IN "The Fact Divine," a Catholic history by Joseph Broeckaert, of the Society of Jesuits, translated from the French by Edmund J. A. Young, and published by McGowan & Young of Portland, Me., the author excuses the dragonnades, the Albigensian and Waldensian persecutions, and the proceedings of the Inquisition generally, excepting the Spanish Inquisition, which, after some ineffectual attempts to throw overboard, he at last takes up and apologizes for, like the rest. As to Pope Gregory XIII. and the massacre of St. Bartholomew, he says that the mass was not celebrated at Rome for the destruction of heretics, but for the escape of the French king. He asserts that the prisons of the Inquisition were healthier than others, that the Holy Office was in general mild, and that, even in Spain, the *autos-da-fe* "*were often edifying spectacles of retraction and penitence;*" and he defends the Inquisition generally against the modern theory of toleration.

THE New York *Herald*, of September 29th, says: "There were high jinks at the South Baptist church in Tottenville, Staten Island, on Sunday night. The regular religious exercises were varied by such episodes as one deacon boring auger holes in the under side of the baptistry to let the water out, and prevent a baptism, while other official church-members rushed out, drew off their coats, and squared their fists in front of one another's noses, the throng looking on meanwhile, and hooting at the combatants." THE TRUTH SEEKER cannot spare space to enter into the particulars of the affair, which, as Sir Lucius O'Trigger says in the play, "is a very pretty quarrel as it stands." Some idea of its intensity may be gleaned, however, from the words of Pastor Bott, the Achilles of one of the parties, who is reported to hav said: "If Jesus Christ were to come to the pulpit, I believe that some of these people would crucify him, and kill him!" It is melancholy to see such a tendency to the doings of what they call the old Adam, among those who parade themselvs to the world as the followers of one who is termed by them the prince of peace. It is still more singular that the nations who profess

to be guided by his teachings should be the scourges of all other countries, and the most scientific, most bloodthirsty fighters in creation.

Mr. T. J. Dove, of Alpine, N. Y., has shipped to this office a barrel of Tompkins County King apples, and the same has been duly received. From the beauty and flavor of the fruit we are inclined to believe that it was not the Tompkins County King that caused all the trouble in the Garden of Eden. It must hav been some other variety of apple. We are authorized by all here concerned and employed to thank Mr. Dove for his kindness and to wish him well.

There is something in the following item, which is clipped from the New York *Sun* of Sept. 29th, that is worthy of the attention of our readers:

"The pope has desired the chapter of Franciscan monks to suppress the numerous breweries belonging to that order in Bavaria, which produce the famous "Franziskanner Brau," highly esteemed by all beer drinkers in Germany. The personage who will most deeply regret (and resent) this step will be Prince Bismarck, who was a large consumer of this particular brew, of which he is exceedingly fond."

Let us trust those pious brewers hav not neglected matins and vespers in pursuing their extremely secular avocation. But why should Leo XIII interfere with their work? That is an important question. The beer seems to hav the sanction of the laity as well as the prayers of the clergy, for it is impossible to doubt that any barrel of it ever left a monastery without having a blessing inserted into it through its bunghole. What will Prince Bismarck and the pious tipplers of Germany do without their regular daily allowance of holy beer?

We learn with regret that the author of the "Pyramid of Gizeh" has abandoned literature for the law, and instead of further enlightening the world, he will help those litigious characters who can get into a fight but not out of it. This is the letter that grieves us:

"New York, Oct. 1, 1885.

"E. M. Macdonald, Esq., *Dear Sir:* To all the brethren who are engaged in setting the world right in their opinions, whether upon politics, religion, or philosophy, a last and long farewell. My humbler aim must be to help set them right in their property contentions. Permit me, therefore, to inclose my card. Yours truly, Van Buren Denslow."

This is the card:

"VAN BUREN DENSLOW,

"ATTORNEY AND COUNSELLOR AT LAW,

"167 BROADWAY,

"ROOM 9, NEW YORK."

Mr. Denslow is no novice in the business, for he has impartially divided thirty activ business years between law practice and teaching and journalism and literature.

The Liberal Club.

The 383d regular meeting of the Manhattan Liberal Club was well under way when the man wearing Mr. Wettstein's emblem of science and liberty entered the hall. Mr. Wakeman was making some complimentary remarks about the literature for sale by the secretary, and was being attentivly listened to by a large number of contented-looking people who wore the good clothes and cheerful expressions that come with prosperity and a clear conscience. The proprietors of the hall, who are always slicking things up, had furnished a new reading desk for the speakers. This was varnished so that those in the forward seats could see their faces in it. The front of the desk bore these letters in bright gold: "G. M. T. Ash." The significance of this legend is unknown, but it is supposed to hav some connection with the worship of the Great Jubellum, which is the deity of the Free and Accepted Masons who own the building.

Mr. Wakeman said that the Club's sixteen-dollar donation to the Pedestal Fund for the statue of Liberty had been acknowledged by the committee, of which Senator Evarts is chairman, in a very kind and appreciativ letter. The committee also sent a picture of the statue, and the same now adorned the wall in the northwest corner of the hall near Mr. Eckhart.

The lecture of the evening was to hav been delivered by Mr. George Chorpenning (which name is pronounced the same as it would be if it had no *h* in it), the subject being "Governmental Reform." Mr. Chorpenning did not come, and the chairman decided that Mr. Levy, who was in a measure responsible for Mr. Chorpenning being announced, would hav to take his place and talk about the same subject. Mr. Levy thereupon took the platform, and showed that he was sufficiently acquainted with the question to make an interesting speech. The central object of governmental reform, he held, was the abolition of the United States Senate. This body in nowise represented the people, being chosen by the legislatures of the states. The people themselvs should elect their senators by a popular vote. This government was modeled too closely, Mr. Levy thought, after that of England, and the Senate was as useless here as the House of Lords is there. Besides, senators are very corrupt. He had seen their votes openly bought and sold. Mr. Levy's address was short, and contained no superfluous matter. He requested John Swinton, there present to continue the discussion.

The chairman seconded Mr. Levy's request, and on behalf of the club invited Mr. Swinton to speak. Mr. Swinton made a weird and hocus-pocus speech. The Senate, he said, was the most hopeless body in the world, profligate, unscrupulous, and totally corrupt. There was but one remedy—abolish it. He had seen the votes of senators corruptly sold in jobs, making the people's will of "none effect," to borrow an ungrammatical phrase from St. Paul. How to effect the abolishment of the Senate heaven only knew. Mr. Swinton had been in the English House of Lords, and watched its proceedings. Two or three old paralyzed peers were there, and mumbled speeches that none of the other peers could hear. The Senate must likewise be paralyzed. The way to do this was to expose them as King George was exposed, as African slavery was exposed, and as Editor Stead of the *Pall Mall Gazette* had exposed the maiden tribute to the aristocracy of London. Mr. Swinton once heard Wendell Phillips deliver a lecture under a banner inscribed, "God bless the commonwealth of Massachusetts." Mr. Phillips read it and then said, "God damn the commonwealth of Massachusetts." Mr. Swinton would not like to say "damn," because it was a wicked word, and he did not know what word the Liberal Club used for "God," but he would say the opposit of God bless the United States Senate.

A city missionary had up to this time occupied a chair near the door, but when she heard the word damn she shook the dust of that hall off her feet and went away.

Mr. Wakeman said that the case was not hopeless. He was not prepared to despair of the ultimate destiny of this republic. The people were too jealous of their power to let it be taken from them. The way to do away with the United States Senate was to pledge our state senators to vote for its abolition. Until that was done, no Socialistic reforms could be achieved. The people should elect their representativs to Congress, and Congress should choose the president of the United States. Machine politics and political conventions could thereby be gotten rid of. State legislators should elect the governors of the states.

Madam Delescluze put in a plea for our revolutionary sires, who had been lightly spoken of by previous speakers. Theirs was the age of faith; this the age of inordinate greed. She believed the men who founded this republic were great men, and did the best that could hav been expected of them. The people had now become corrupt, and legislators in that respect represented their constituents.

Mr. Sutherland stood up to defend the United States Senate. He believed it to be the only shield between himself and despotism, because it confirmed the appointment of the supreme judges, who were the only men we could rely on for honesty. He did not believe Cleveland was honestly elected, and would giv any man five dollars who would prove that he was. The Senate was to the political machine what the regulator is to a steam engin.

Mr. Beaumont said that he had seen all sorts of champions, but Mr. Sutherland was a kind he had never met — the champion easily-satisfied man. Mr. Beaumont knew the Senate was corrupt and should be exposed by the voters. But the people were also corrupt, and why should not the Senate expose them? The great defect of this government, the speaker thought, was the secret ballot. The fathers of the republic laid the foundation of all our political troubles when they established the secret ballot. Mr. Beaumont said that our laws and rights were different things. He had heard that these started from England in two ships, and the ship with our rights aboard never got here.

A gentleman who was a stranger then offered some remarks. He agreed, he said, with nobody, and the chairman intimated that he was just the kind of man the club was looking for. This speaker agreed with the others as to the existence of evils, but not as to the remedy. As long as the people were poor, he held, their votes could be purchased. Purity would come only with prosperity. We must look to the material welfare of the people first.

Mr. Levy replied briefly to the previous speakers. He was still of the belief that the Senate should be reformed or abolished.

Mr. Wakeman remarked on the interest of the meeting just closed, and said it was only another proof that when outside speakers failed it, the club was capable of entertaining itself in a satisfactory manner.

Biding the accomplishment of governmental reform, Mr. James Redpath will tell the club, at its next meeting, "What to do in the Mean Time," which the same The Truth Seeker will rise to explain in its next issue.

A Mythical Adam and a Mythical Christ.—Three years ago the great Congregational preacher of Brooklyn declared his disbelief in hell and the atonement. Since then he has expressed his contempt for the greater part of the Old Testament, and said that only three or four of David's Psalms were at all edifying. More than ten years ago he spoke of the story of theGarden of Eden as a parable, and now he boldly says that "Adam never existed." Now let Mr. Beecher giv his careful attention to the question of the historical Jesus, and see whether he can find any more evidence of Christ crucified under Pontius Pilate than of Adam's fall in the Garden of Eden.—*Antichrist.*

What the Enemy Has to Say.

Contemplating the possibility of disestablishment, which is being urged with considerable vigor at present in England, the Bishop of Rochester (Dr. Thorold) has written a letter arguing against it. We quote some of his most bitter remarks:

Roughly analyzed, the advocates of what is called disestablishment may be ranged under three classes. The Secularists, bitterly disliking revealed religion of any kind, clearly perceive that to deprive the great English Church of material resources for exercising her functions would be to strike a blow at the Christian religion throughout the world. Certainly the destructivs would be the gainers. The political class, enamored of a specious theory of religious equality, and resenting the obstacles which the church in former times is alleged to hav continually opposed to salutary and indispensable reforms, would punish her for the past by crippling her for the future. Some religious Nonconformists (perhaps the most formidable of all) honestly believe that alliance with the state means subservience to it, resent that the Anglican disciplin and formularies should be recognized as the national ideal of the truth and rule of God, and seem able to persuade themselvs that were we sent into the wilderness of a wholesome poverty we should, after an interval, no doubt, emerge into a higher level of goodness and a loftier idea of duty than the world has seen since Constantine. I say "some," for there is a strong minority the other way. It is true that few thoughtful persons would care to deny that a free church has advantages and opportunities. But do they preponderate over those of a national church, and what would happen until the tribulation was over?

What is being forced on us with a fierce eagerness means a religious war, which will penetrate every home, set class against class, neighbor against neighbor, in a kind of strife which, as history tells us, is wont to be far more bitter than a mere civil dispute, and perhaps much more protracted. The responsibility is not ours, but theirs. Also, we hav a word for the neutrals, that large body of undecided bystanders who will look on in cynical indifference at what, though pastime to them, is almost death to others. The church, if she falls, will not fall alone. A good deal else is sure to come sooner or later out of her destruction, which those who let her fall may not particularly care for. When the dust and smoke of the battle clear away, there may be found other ruins than hers.

Some things will assuredly come to pass. In many of the rural districts the church organization, from want of material support, must disappear; and, as our Nonconformist neighbors are in no instances asking for a share of the alienated endowments, it is hard to see how, even if they wished to do so, they could take up our dropped labors. In country towns the effect might be less severe, but in the great centers of labor, such as Liverpool, or Leeds, or Leicester, or Bristol, the church's framework would be utterly submerged; and just at the moment when she was beginning to overtake the neglect of a past generation, and was earning the gratitude of all good Christian souls by her sacrifices and devotion, she would be struck down with paralysis. With disestablishment paganism would soon recover its ancient and sinister significance; the church's work would hav to be done from missionary centers of celibate clergy, who, if they could supply in some degree the public ministrations of the church, could in no sense be the pastors of the people. The sick would be left to die without consolation, the poor and afflicted would no longer hav the power of claiming or receiving the tender sympathy and personal instruction of their own authorized clergymen; the best and cheapest kind of police for the masses would be suddenly dismissed about their business, and it is no exaggeration to say that the entire country would suffer.

Nor is this all. Very quickly, indeed, all our church-schools would go; and there would be free, perhaps Secular, board-schools, everywhere in their place. The church, indeed, would liv and work on as best she could—tested and purified by trouble. Bishops and clergy would not be the least likely to forget their duty to their nativ land, nor their faith and duty to their divine head, nor their care for the poor, nor the great privilege of still being the ministers of a historical church, which has, with all her faults and shortcomings, done good service to England for more than 1,200 years. But they would be working with lessened numbers and straitened revenue, and (being men) with a very sore heart. It is to be doubted if she could remain as wide and deep and catholic as she is now. Her tendency would be to sectarianism. She would be in danger of imperfect sympathies with the intellectual movements of the time, and of isolation from the outside national life. While the conflict lasts, if I know anything of Englishmen, it must mean a real passion and tumult of warfare. When it is over there is likely to linger on for years a very bitter resentment; and Christian folk, so far from being brought nearer to each other, as some fondly hope, would certainly be more alienated than before. For while we should absolutely trust the wisdom and love of God, and be assured that his providence designs for us, though in a way we understand not, an eventual and perhaps adequate recovery, as honest men we could hardly be expected to show an enthusiasm of gratitude to those who hav been the eager intruments of our fall.

Lectures and Meetings.

E. C. Walker lectured at Patch Grove, Wis., Oct. 4th. He will remain in Iowa through October and November. From reports received Mr. Walker is doing good work. He will accept calls to lecture. Address him at Valley Falls, Kan.

Mr. Charles Watts lectures next Sunday, Oct. 18th, at Greenwich, Mass.; Sunday, Oct. 25th at Boston, afternoon and evening; Sunday, Nov. 1st, at Philadelphia; Sunday, Nov. 8th and 15th, at Pittsburgh; Sunday, Nov. 22d, at Kansas City. All friends in the neighborhood of these places desiring lectures will please communicate at once for dates and terms with Charles Watts, 33 Clinton Place, The Truth Seeker office, New York.

Section III. of the Social Science Institute, organized for the consideration of "Practical Humanities," holds its third regular meeting, Thursday evening Oct. 15th, at the College of the City of New York, corner of Lexington avenue and 23d street. The subject for discussion will be: "High License *vs.* Prohibition." *Pro*, Mr. Robert Graham, Hon. Judge Arnoux. *Con*, Rev. Wilbur F. Crafts, Gen. Clinton B. Fisk, Hon W. Jennings Demorest, prohibition candidate for lieut.-governor.

An English Freethought contemporary says that in an article on "The Co-operativ Commonwealth," in *Our Corner*, Annie Besant appears to proclaim herself a thorough-going Socialist.

Letters from Friends.

SERMONET NO. 2.

Text; And when he waz kum out ov the ship immediately ther met him out ov the tooms a man with an unkleen sperit" (Mark v, 2).

Brethren and sisteren, tu da i shal tel u about one ov the grateest feats ov equestrianism that ever hapend. it hapend also when our lord wuz yet in the wurld. Infidels boste ov ther sience, but they kant beat the devil riding hogs, eny wa. Now, my frenz, u see our lord waz out taking one ov his morning walks and he kum akros a man hu had the devil in him very bad, and akkording tu the narativ he must hav ben well akquainted with the devil, for the devil knu him on site, and begged him tu let him be, and told him by God he dident want him to torment him (Mark v, 7). He asked Jesus a favor and Jesus granted it on the spot. So tha must hav ben very intimate frenz. U see Jesus konkluded he wude hav sum fun, and he sent the devil after the hogs, and the devil rode two thousand down a steep hill intu the sea. Now let all the wurld bring on their great riders and tha kant beat that. Remember he rode two thousand all tu wuns, and anuther thing I don't want u tu forget, he rode inside, while your circus riders in riding four horses stan on their bax. The devil rode two thousand hogs, and rode them all at wuns, and rode outside ov all ov em. How he dua it u nedent giv yourselvs eny trubble about. It is in the inspired wurd and that is suffishent fur us tu beleve it. Matthew saze there wuz tu men, but Mark and Luke saze there wuz only one. Therefore we will beleve the tu witnesses and kno the story is tru. At the same time we kant giv Jesus eny credit fur letting the devil droun his nabor's hogs by the thousand. That pork wud hav fed a good meny poor gentiles, and the men hu owned them must hav been broke up. If it wuz a great feat of equestrianism, it wuz a mean trik for God's son to du. But he wuz young and wanted to see sum fun, and I suppose the old man dident like him for it. But the old man made the hogs and tha wuz his own, and his son thot he had a rite to droun them if he seen fit to du so. So we shant find fault with him, for he is his father's only heir, and if his daddy dident find fault with him doing so, we mustn't either. But then the scriptur is so hard to understand. It mite hav ben the man had tu much likker in him wot made him act so bad. Yu kno, my frenz, that likker is often kolled sperits, and the man mite hav went to the tooms to morn for sum of his fokes that had dide lately, and ther mite hav ben sum ole sous ther wot had pigs, and the man got sik on bad likker, and spued, and the ole sous eat it an got drunk, which made them run down to the sea tu get sum water. U kno when a man drinks bad likker it makes him mity dry for water, and the pigs would follow ther mothers and get drouned. Also in them daze peple dident kno much about arithmetik and gest at the number. God's waze ar not our waze, and ar past finding out. But i am glad tu tel u that Jesus tuk the man tu the klothing store and bot him a nu sute of klothes, for the scriptur saze he waz klothed and in his rite mind after he had got the bad likker out ov him, or whatever it waz that made him sik. The rest ov the story u wil find in the inspired buke, in the fifth chapter of Mark. Let us pra.

REV. TIMOTHY TUGMUTTON,
Pastur ov the Church ov Tru Belevers.

MEMPHIS, TENN., Oct. 1, 1885.

MR. EDITOR: No more important or significant name can be found than that which this journal has carried at its head since its first issue. It expresses profoundly the noble sentiment, the end and the aim of the great head and heart of its founder. The credulous and the superstitious spent tedious months, worse than wasted their time and vast sums of money in Westminster Abbey to work themselvs into the belief that man's chief end is to glorify God and enjoy him forever. D. M. Bennett and all sane thinkers learned readily and easily that our chief end was to seek and find truth whereby to purify, elevate, and happify humanity. If an imaginary God must be made, let us first prepare ourselvs honestly to make him. Accepting the worn-out proposition that "an honest man's the noblest work of God," it is far more certain and important that an honest god is the noblest work of man. Since like begets like, it takes an honest and a wise man to make an honest, wise God, no less than such a God to make a good man. That the God of the Bible has signally failed in this momentous work is self evident from the book itself, as it has him to acknowledge the fact, then to flood them all to death—babes, boys, girls, mothers, and all but six souls in the ark, who come out, the main one getting drunk and again peopling the world, worse rather than better. Here is set forth in the holy book the most shameful, short-sighted, and stupendous failure, directly from the God of the Bible, to be found in the universe. Napoleon's defeat at Waterloo, Cornwallis's surrender at Yorktown, the lost cause of the Confederacy, were nothing compared to the Lord's failure in trying to make good men and drowning the bad ones. If in this, the greatest of all his undertakings, he has shown us the best he can do, then it is clear that we had better undertake to make a better God. Surely it were wiser to hav none than a bad one. Our most eminent scientists and most profound thinkers hav got on so far quite well without stopping to make a God, while those making and worshiping their various gods hav endured the saddest failures, quarrels, bloody conflicts, massacres, and multitudes landed, according to their own creeds, where there is weeping, wailing, and gnashing of teeth, where the worm never dieth and the fire is never quenched.

Is it not, then, infinitly wiser and in every respect better to discontinue the God-making business, and the creation of another life and world, simply attending the best we can to the one we already hav. Of this life and this world we are sure; of others to come, saying the least, we must stand in doubt. Such as vociferate that they know it all are snch as will be found to know the least. Reckoning a future life and world among the possibilities, it is no less wise to liv right on the strict line of common sense and truth, that we may die right and be prepared to start right in that second life. To do this we must be unshackled. We must either never put on, or resolutely put off, as did Mr. Bennett, the strait-jacket of the Bible, priestcraft, and superstition. If, indeed, David could not fight Goliath in Saul's armor, we never can the Bible hosts, daily diminishing, with Bible armor.

Let us never forget that truth, the whole truth, and nothing but the truth can make us free. This is an affirmation attributed to Christ.

However many errors are found in his four biographies, we are glad to find some truths and good behavior. He seems to hav lived in more childlike simplity and purity than the interminable sects claiming to be his disciples. Nevertheless, from even these a little good may be learned. They hold their meetings and contribute to build houses and support preachers to this end. Freethinkers can do and should do likewise. We need more halls and more free, investigating schools of instruction for the young and the old. Our means beyond our needs for food, raiment, and shelter cannot be more wisely used than for this purpose. Our liberties, our safety, and our progress depend upon eternal vigilance in the use of appropriate means, of which the knowledge and dissemination of truth is chief.

Allow me to add that it were well to know each other better, enjoy and improve our social relations. In this regard, however objectionable religious parties and sects may be, the social union they foster has decided influence for their life and growth. This social union may be and should be used for a better and nobler cause. Let us put it to work for common sense, for practical social science, and ourselvs and the world around us will grow better, wiser, and happier. It will afford me much pleasure to read from the pens of truth-loving Freethinkers, including the gentler sex, such letters as they may find time to write, and I shall certainly find time to answer.

W. PERKINS.

ROCKFORD, ILL., Sept. 23, 1885.

MR. EDITOR: The year has been rather a hard one with me on many accounts, particularly the loss of a dear son by a railroad accident in May, and the heavy expenses incident thereto. These hav delayed my annual payment beyond the usual time, but my fourteen years' experience as a newspaper editor and publisher taught me that this period in the year is the most trying, financially, of any other; hence, though late, I trust the inclosed will be none the less welcome.

THE TRUTH SEEKER continues to giv excellent satisfaction. The only objection I see to it, the articles are growing more lengthy from year to year—a misfortune common to all long-established papers—and it seems to me not as well adapted as a pioneer in the hands of inquirers with little time to read A large majority of your readers, however, hav long since ceased to be inquirers merely, hence, perhaps, all things considered, it is better as now conducted.

With kindest regards, I am, very truly yours,

G. W. BROWN, M.D.

CLEVELAND, O., Sept. 24, 1885.

MR. EDITOR: Having carefully studied the Nine Demands of Liberalism, and feeling particularly interested in the taxation of church property, and having indirectly heard that Governor Hoadley was of the same mind, I wrote him on the subject a few days ago and got a letter from his secretary, stating that the governor had instructed him to send me a paper published in Columbus, containing some marked pieces, as his press of business would not allow of a more definit answer. If he really is in favor of taxing all property alike, I shall vote for him for governor, although I hav always voted the Republican ticket. Hereafter I am determined to support those who favor the Nine Demands, let me find them where I may, until I see the churches become honest and willing to pay their own way without forcing me and others to bear their own burdens. I shall support anyone who will work for the equal taxation of all property. I herewith send you the paper referred to, so that you may comment on it as you see fit.

HIRAM VAN PELT.

[Governor Hoadley is in favor of taxing churches and all church property. If we were a voter of Ohio, Governor Hoadley would get our vote, regardless of previous party affiliations. The Demands of Liberalism are burning questions, and are coming rapidly to the front.—ED. T. S.]

MAYNARDVILLE, TENN., Sept. 20, 1885.

MR. EDITOR: My uncle's funeral was preached a few months ago by two Baptist preachers of the predestinarian stripe. He died an unbeliever, and I was anxious to know how they would get him in the kingdom, so I went to hear them. They preached election and predestination before the foundation of the world, and floundered and fluttered around, and said if he was one of the "elect" he was saved, whether he made a profession or not. And so my Uncle John was proved to be one of God's peculiar ones before all worlds were, and he walked right in the kingdom. After one of them had gone on in his discourse, he told how Jehovah had led the children of Israel, by the hand of Moses, from Egypt over into the land of Canaan, and settled them permanently, but he did not tell the people how much blood it cost, and that it was wrong to rob the Canaanites of their land and property, and slaughter them as though they were wild beasts of the forest. No, they will never do this until they become Infidels; then they will see their wrong.

The preacher next spoke of Jesus Christ dying only for those who were predestinated and chosen in Christ before the foundation of the world, and the remainder were left out of the covenant of redemption, and he liked the plan so well that he would not alter it to save one of his own children, if he could.

I thought to myself he did not care anything for his children. Just think of a clergyman, ye tender-hearted Christians, seeing one of his children roasting in the lurid flames of an orthodox hell, and not pulling him out when he could. What a heart, black as his hell; not fit to raise a child! But did he tell the truth? No; he uttered a terrible falsehood just for the sake of maintaining a false religion, an old superstition. The clergy of our country hav not heard of evolution yet; they don't know that the revisionists hav discovered that hell has burnt out, and is not now in existence, and that evolution has slowly done the work. They are, of course, behind the time, but Beecher is beginning to discover it, and, finding no place for the wicked, annihilates them. Orthodoxy is on the improve up East. I wonder what kind of a heaven Beecher thinks he will splash into, whether water, fire, or hailstones? We read in that old superstitious volume, which Beecher is trying to harmonize with evolution, of several transitions to heaven caused through the slow work of evolution: First, water, that God used to drown the world to get rid of his enemies. Second, had some water left that evolution converted into hailstones, which God piled away in one corner of heaven to hurl at his enemies, to help Joshua against the five kings. Third, fire and brimstone were plentiful in heaven at one time, which proved too hot up there for the inmates, and God, to get rid of it, poured it on his enemies below. Fourth, insurrection broke out, whether from drowning, freezing, burning, or what else, Beecher, I suppose, can tell, as he is at work just now harmonizing superstition with evolution.

T. H. BUTCHER.

DAVID CITY, NEB., Sept. 28, 1885.

MR. EDITOR: Please mail to me one copy of "The Bible of Bibles," by Graves. I hav read with great satisfaction his "Sixteen Crucified Saviors" and if the missionary societies would devote their efforts and money to disseminating the information contained in this book, and your other publications, among our own people, and let the foreign heathen take care of themselvs, America would begin to advance into daylight, but while they continue to teach the infamous and beastly doctrins claimed by Christ's followers to be divine, found in the Christian Bible, just so long will they retard our civilization, and put off the day when they will be looked upon by intelligent people as overgrown squabs, who will, when told to, shut their eyes and open their mouths. Such childish credulity is supreme proof that the people are simply infants. No state but infantil innocence and credulity would gulp down such monstrosities in the intellectual domain. Inclosed please find draft for $2 to pay for the book ordered. Would I were financially able to place those works in the hands of the million.

Very truly and respectfully, E. R. DEAN.

SYRACUSE, N. Y., Oct. 2, 1885.

MR EDITOR: I hav recently received from an unknown person a letter from Florida, asking me to giv him some knowledge of the "mystery of Spiritualism." A strange request, surely, but I think, with your permission, I should like to say to this gentleman, through the medium of your paper, that I know of nothing in all my reading which will giv him so much information on that subject as the reading of Dr. LaRoy Sunderland's last work, "Ideology," recently published by the Investigator Co., Boston, Mass. I am sure any earnest inquirer about that much-talked-of ism cannot but be enlightened upon the subject, and I unhesitatingly recommend it as a book worthy the perusal of all persons interested in mental phenomena. Had this letter asked for an exposure of the frauds practiced upon people by unprincipled wonder-workers in dark circles, I should hav recommended him to read "Bottom Facts," by John W. Truesdell, of my own city. In a copy of the Boston *Index*, circulated in Albany at the recent Freethinkers' Convention by an agent of that paper, I noticed an article by Professor Gunning which interested me upon this subject. It was ably written, and exposed the folly of listening to "spirit guides" as exemplified in the recent annulling of a marriage of thirty years (or thereabout) standing, of one of the teachers of the Spiritual philosophy, this marriage taking place by the approval of a guide who had become a spirit. I would rather trust human guides than spiritual, though I acknowledge to a disposition to trust my own conception of right rather than the guiding of mortal or immortal.

With the best wishes, LUCY N. COLMAN.

BELLEVILLE, ONT, CAN., Oct. 3, 1885

MR. EDITOR: We hav just had a course of lectures by John E. Remsburg in this city, and are much pleased with the results. It was a hard struggle to obtain a hall, but Mr. Jacob Landsburg (our worker) at last obtained the Opera House, which had been before denied us, and on Monday evening, September 28th, Mr. Remsburg lectured to the largest audience ever gathered at a Liberal lecture in Belleville. His subject was "False Claims," and he handled it in an able manner. On Tuesday evening, "Sabbath Breakers" was his subject, and was by many held to be the best of the course. Wednesday evening "Thomas Paine" was shown to be a true reformer and patriot, instead of the drunken pauper whose awful death is alluded to by thousands of priests every year as one of the greatest proofs of their religion. Allen Pringle, the ablest champion of our cause in Canada, was present on Tuesday evening, and was greeted with applause on moving a vote of thanks to the lecturer. Hundreds of tracts, TRUTH SEEKERS, and pamphlets were given away, and we all agree that these lectures hav done more to awake discussion than all previous ones delivered in Belleville. Although they were specially invited, and several had recently given to understand that they were ready to defend the faith, no regular preachers were in attendance, and the local, or lay, brothers would not take a fall out of our champion. He will be fully answered by several who did not hear him, however, as usually happens. We intend challenging, through the press, one or all of these cowards (who wait till a man is gone and then cry, "Hear me answer the Infidel") to debate these or similar subjects on a free platform, before an intelligent and fair audience. This is the way to silence this kind of creatures—it is an insult to call them men (we hav one or two of them in this city). Quite by accident, of course, the Methodist church got up lectures across the road from ours the same nights, but we had a large number of young men every night and number

of ladies. We hav, unfortunately, not got a paper worthy to be called a newspaper, and did not get any notices in the two party organs published here. This is no loss, however, as their opinion and praise are bought and sold very cheap. Mr. Remsburg won golden opinions from those who heard him, and made many warm friends during his short stay. Liberals cannot do better than to obtain his services for a course of lectures to arouse from apathy in their midst. We intend that he shall deliver more lectures in Belleville and vicinity ere long. Yours fraternally, JOS. TEMPLETON.

GREENPOINT, L. I., Oct. 6, 1885.

MR. EDITOR: The gentleman signing himself T. Winter, Materialist, seems to me to be a most remarkable production of nature. He is certainly well named, and when he adds the term Materialist, it is singularly appropriate. Being Winter by name and winter by nature, he must be composed of winter material, and therefore it's no wonder that frost, snow, and chilling, congealing blasts characteristically come from his icy pen, unmercifully pelting those of his fellows who happen to be differently constituted from himself. Does he suppose that hurling upon them such mercilessly cold blasts as, *silly people—hypocritical fanatics—disgrace to civilization*, etc., *ad infinitum*, will raise them to the standard of his intellectual greatness, or crush them into smithereens?

Yet, forsooth, he talks about "persuading and clearly showing these mistaken (?) people that real (?) happiness (?) can only be secured by shunning these unwise and cranky ways, and having a well-balanced brain to guide us daily in the path of solid truth and genuin sense, for our individual benefit right here and now." Now, I appeal to Brother Winter, occupying, as he does, such a high "standpoint of reason and common sense," from which he appears to look forth over "large portions of the community on the verge of lunacy," that if he has discovered a method whereby an unbalanced brain can be remedied, he forthwith disclose the secret to suffering humanity so afflicted. If the weak parts can be taken out and an improved, strong, and healthy part put in, it is his duty to make it known. Possibly he has such a superabundance of brains he will spare a small portion, and then, maybe, the rest of mankind will think as he does, and meekly agree to his dogmatical declarations and cheerfully follow his lead. If he cannot take out some of other people's brains and put some of his own in, isn't it wasting time to abuse them? Nay, isn't it positivly cruel to be continually abusing them for not possessing that which Mother Nature refused to bestow upon them? Has he been very successful in making converts by such a course? Perhaps he knows that the Salvation Army lunatics are happy after their kind, and the spookites also after their kind, and because he is such a cold, wintery kind of chap he doesn't like to see other people enjoying themselvs.

Now, unless Brother Winter comes down from his frozen pinnacle, and admits that a very large portion of these people he so bitterly denounces are men and women of fair intelligence, and some of them are just as likely to be right as he is, he might as well *freeze up* and stay frozen all the rest of his life, so far as his effort to benefit humanity of that class is concerned by abusing them. But he seems so exceedingly discontented with these people that I doubt if ever the *winter* of his discontent will be made glorious summer, so long as they exist, even though he does possess such a well-balanced brain; else why should he say, "Sir, whenever persons are in so deplorable a state of mental aberration, it is a painful experience to the minds of those who stand free from such religious frenzy." And then he adds, "Pitiful, indeed, is the state of those," etc. Well, now, just imagin a winter, with bowels of compassion, capable of exercising *warm*-hearted pity, for any thing it could *freeze up*. Still, there may be some hope for Brother Winter, for I've heard of winter lingering in the lap of spring, and possibly this is why Brother Winter keeps hanging around, instead of going into winter quarters for good. He may really want to get *thawed out*. I've also heard of winter getting a black eye, but that, you know, is meant metaphorically. That is to say, I suppose, that summer, closely following up spring's advantage in her assault upon winter, who had lingered in her lap too long, put on the finishing touches by blackening his eyes, and, in so doing, brought forth life again, which had been only asleep in the cold embrace of winter, and life, arousing from her lethargy, completely knocks winter out, because of the fact that she still continued to exist, notwithstanding winter had supposed her dead for all time. He could not endure to behold the genial sunshine of life surviving the grave in which he fancied he had eternally buried her. Life appeared to him a "ghastly ghost," and he fled in dismay. He never could hav known that ghosts were ghastly in any other way. R. M. ROBINSON.

QUITMAN, Mo., Sept. 27, 285.

MR. EDITOR: The 15th, 16th, and 17th inst., Prof. W. F. Jamieson lectured in Quitman to large and appreciativ audiences. The second and third nights the hall was filled to overflowing, many not being able to get into the hall. Professor Jamieson is about the ablest and most interesting speaker it has ever been our fortune to listen to. He has an abundance of magnetism that would hav made him a good revivalist, had not his good sense and cool logic turned him into a nobler work. He is very logical, but enlivens his lectures with witty illustrativ anecdotes that actually make a gloomy theologian laugh.

Mr. Jamieson is one of the most genial and courteous gentleman I hav ever met. His winsome ways make you feel at once that in him you hav a warm friend. He strikes very hard and telling blows, but has the happy faculty of leaving his audiences in the best of humor.

The Liberals of this country are keeping him busy, and we hope that he may hav all the lecturing he can do, for he is doing a grand work as a Liberalizer.

I must not finish without remembering the kind services of Professor Kuhn and daughter, who contributed much to the success of the lectures at Burlington Junction and this place, by rendering some beautiful instrumental music, for which they are noted.

I would suggest to the Liberal public to hav good music of some kind, if it can be had, at all Freethought gatherings, as it helps to draw an audience and givs an air of sociability about it that just the lecture alone does not hav.

Will the editor please answer, through the columns of THE TRUTH SEEKER, where the first temperance papers were published, and by whom, and whether or not they were Infidel? And also giv the names of Infidels who hav given their means to the founding of charitable and educational institutions?

Yours for the up-building of humanity, GEO. H. DAWES.

[To the first question we are unable to reply; perhaps some one of our older readers can. The answer to the second question is found on page 66 of the TRUTH SEEKER ANNUAL for 1884.—ED. T. S.]

GRAND COULEE, WASH. TERR, Sept. 20, 1885.

MR. EDITOR: Thinking some of the readers of THE TRUTH SEEKER would like to know how the Liberal cause is progressing in the far Northwest, I would say, to begin with, we hav given women the right of suffrage in this territory. At our election last fall we voted a tax on church property, by a large majority, so you can see it isn't healthy for black-coats here. They say the only curse this country has is good health. J. H. LAFOLLETTE.

"DE WORLD DO MOVE."

BURR OAK, MICH., Oct. 6, 285.

MR. EDITOR: A few weeks ago, I happened to be staying a few days at Lagrange, a thriving village in northern Indiana. A Teacher's Institute was in progress and experienced instructors from abroad had been procured to assist. Lectures were delivered on three or four evenings of the week. I heard two of the lectures and both were good; one was good for the instruction it imparted, and the other was good for—nothing. A Mr. Thomas lectured on "Manners and Morals." This Mr. Thomas is superintendent of the schools of Wabash, Ind. He is not at all like the Thomas who formerly hung around Jerusalem. The ancient Thomas was a natural-born Infidel. He wanted evidence for his belief, not somebody's say-so; but this Wabash Thomas takes in Jonah and his whale and gourd, and Noah's menagerie and the resurrection, all without difficulty. He said that Plato favored lying and Cicero upheld fornication, therefore neither of those great men could be chosen as a model of morality, but Christian morality is the kind that should be taught in the schools. He said that the Bible is the great text-book of morals; that the Bible is the foundation of science and "the source from which our modern civilization has sprung." When I heard that I was overcome with emotion, or joy, or surprise, or something, and fell into a large trance that some one had left in the hall, and was carried away back through the ages. I saw Mr. Thomas in a schoolroom teaching several boys, but no girls. The walls of the room contained no blackboards nor geographical chart, but were covered with scripture verses and pictures of Bible scenes. There was a picture of Adam naming the animals, and another showing how he looked when he woke up and rubbed his eyes after the excision of the rib. There was Cain, just starting off to find his wife, and Jacob playing his little confidence game on the old man. Moses was also represented, standing in a cleft in the rocks, awaiting the approach of the Lord, and there was the noble soldier Joshua, standing with a human head in one hand and a long sword dripping with blood in the other; and there were many other pictures of a like instructiv and refining nature. The teacher wore a monkish gown, and his breast was adorned with a golden cross. He picked up a little four-legged stand and told the boys that it represented the earth, and that they must never think of traveling far from home, or they would be likely to fall off the edge of the world before they were aware. The legs of the stand were the pillars of the world. He then gave the boys a lecture on the firmament, showing how it divides the waters, etc. A burning candle at one end of the room represented the sun. The teacher told the pupils that a stone falls to the ground because its "heft" pulls it down. One boy, who seemed brighter than the others, began to ask why the stone did not go up as well as down, but Mr. Thomas hurled an inkstand at his head and knocked him flat on the floor, remarking, as he did so, that such questions were offensiv to the Lord and always brought punishment. He then ordered the other boys to kneel down and count their beads rapidly while he stood over them with a large whip. After a while I came to. That is, I came to a conclusion. My conclusion was that Mr. Thomas was unfortunately born several centuries too late; that he might be of some use as a representation of a fossil in a lecture on paleontology, but otherwise I could see no earthly use for him. But the next evening all was changed. The gowns and cowls and crosses and texts and all the musty trappings of antiquity were removed, and science and common sense were brought to the front. Professor Bevens, of the Chicago schools, lectured. He completely annihilated Mr. Thomas's position. He spoke of the scholasticism of the Middle Ages and its pernicious influence, and stated that we are not yet entirely free from that influence. He told the teachers about the immigration of the Arabs into southern Europe, and their introduction of arts and sciences, but that they were driven out and the country left to the darkness and degradation of priestcraft. He spoke with evident satisfaction of Thomas Paine, and quoted some of Paine's words. I could scarcely believe my ears when I heard such discourse in such a place. He spoke of Darwin as one of the "noble thinkers of the world," and advised the teachers to read Herbert Spencer's works without fail, and Tyndall's and Huxley's and Haeckel's. "Don't be afraid of him [Huxley] because he is a heretic," said he. Not a word was said in praise of the Bible, but, on the contrary, the lecturer said that much of the Sunday-school literature was "as pernicious as dime novels," that it was namby-pamby, good-for-nothing stuff, and advised a complete change in the literature provided for children. In fact, Ingersoll could not hav given a more emphatically Infidel lecture.

When I came out I weighed nineteen pounds more than I did twenty-four hours before. This last statement is copyrighted and not transferable. Even ten years ago it would hav been impossible to find a popular educator in this country sufficiently courageous to stand up before a convention of teachers and even mention the name of an Agnostic scientist. The world must be moving a little. N. G. W.

TAPPAN, O., Oct. 2, 1885.

MR. EDITOR: I want to ask those that condemn us for not setting up a substitute when we tear, or try to tear, down what we consider impediments in the highway of progress, would they be so silly, after untying the grass that some thoughtless or malicious chaps had bound across their neighbor's path, as to substitute for it a trip-rope? SIMEON SMITH.

NEWPORT, ME., Oct. 7, 285.

MR. EDITOR: I owe you for one TRUTH SEEKER, and inclose stamps for the same. I also inclose money ($3) to pay for THE TRUTH SEEKER for 1886, and earnestly wish this letter had $997 more with it. I also inclose stamps for copies of the last TRUTH SEEKER of October 3d.

Brothers Macdonald and Somerby, go forward, for yours is a grand work for the uplifting of humanity sunk in crime by blighting Christianity. From the depths of my warm, loving heart I bid you, not a Godspeed, but an honest man and woman speed. Your friend, SEWARD MITCHELL.

ST. JOSEPH, Mo., Sept. 30, 1885.

MR. EDITOR: Last Sunday, while looking about the city for something of a liberal religious nature to read, I happened upon a copy of your paper. In reading it I noticed an item referring to a dispute between the Rev. Sam Jones and some other sanctimonious Hercules, as to who held, or should hold, the championship as soul-saver.

His godly highness, the Right Reverend Samuel Jones above referred to, three days since opened a grand soul hospital in this city, and the papers here are publishing his sermons. Not knowing whether you had ever read any of God's ideas, as expressed through the mouth of this one of his agents, and believing there might be something of interest to you in these sermons, I hav ordered the *Herald* sent to you for one week. The published expressions of this imperial bower will giv you an idea of what Samuel Jones is.

The grand opening took place Sunday evening at 7:30 P.M., and I attended. I had a bad seat for observing the main attraction closely, but will describe the Jumbo as he seemed: About thirty-five years of age; nearly six feet high; dark or sallow complexion; black or very dark hair; dark eyes; weight about 175 pounds; rather slender form; nervous and bilious temperament; wears mustache, and is a man of fairly fair appearance. He speaks the purely Southern dialect, and his delivery is easy and voice clear and strong.

The meetings are held in a grand tent, which is said to hav a seating capacity of between five and six thousand. The pavilion is lighted by electricity. The attendance is large, many at times not being able to obtain seats. The expenditure in preparing for this revival I cannot estimate. The divine is a member of the Methodist church and an ex-lawyer. He preaches straight hell, and that ain't half hot enough. Nothing, religious or irreligious, sect, creed, or society has received from this biblical Oscar Wilde an expression of sympathy. Surely such a constituted being, though ever so sincere in his cause, must be miserable. To him there can be no sunshine on earth; all is cloud. Such a belief deserves the sympathy of unbelief.

These meetings naturally cause much talk about the city, and so far I hav heard no church people express opinions, but the prediction of the average citizen is that the cause of Christ will be little benefited. But the cradle of superstition is still rocking, and though the infant of knowledge is growing, the child is still a prisoner to its youth, and many may yet "leave the world to sing," "What a friend I hav in Jesus!"

JOHN L. POWER.

P.S.—Not a convert made so far.—J. L. P.

LEXINGTON, Mo., Sept. 29, 1885.

MR. EDITOR: In your last paper, a correspondent from this state mentions that under the old *regime* he knew men to beget children by slave mothers, and then sell mother and children both. There is no question that this frequently happened.

If I had time I would like to write a book under the title, "The Epitaph of African Slavery in the United States," and make it different from most epitaphs, in being strictly true. I wish that the world could know just how much badness and just how much goodness there was in slavery—could see it as it was. I fear it will never be truly known.

Your Missouri correspondent showed what the unlicensed passions of men did under the former condition of things in the South. Did he ever think what the corresponding wrong is in the North? In the North the same class of libertinism is responsible for the seduction of white girls who work for their living in families, in factories, and elsewhere. Sometimes the life of the mother is sacrificed in trying to prevent the birth of a child; sometimes the child is born and is murdered after its birth and thrown into an ash-barrel or sink.

There are the two manifestations of the same form of vice—the results of it—one in the free North, the other in the slave South. Which does your correspondent think the worse? I do not justify one by comparing it with the other, nor justify it at all. I am quite willing, though the descendant of slaveholders, that all the vileness and brutality that ever existed in connection with slavery be laid bare. But I would ask this: Now that men can no longer sell their own flesh and blood in the South, cannot something be done to prevent men and women murdering their own children in the North?

GEORGE WILSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A True Story.

"Where is the baby, grandmamma?"
The sweet young mother calls
From her work in the cosy kitchen
With its dainty whitewashed walls.
And grandma leaves her knitting,
And looks for her all around;
But not a trace of baby dear
Can anywhere be found.

No sound of its merry prattle,
No gleam of its sunny hair,
No patter of tiny footsteps,
No sign of it anywhere.
All through house and garden,
Far out into the field,
They search each nook and corner,
But nothing is revealed.

And the mother's face grew pallid;
Grandmamma's eyes grew dim;
The father's gone to the village;
No use to look for him.
And the baby lost! "Where's Rover?"
The mother chanced to think
Of the old well in the orchard
Where the cattle used to drink.

"Where's Rover? I know he'd find her!
Rover!" In vain they call,
Then hurry away to the orchard;
And there by the moss-grown wall,
Close to the well, lies Rover,
Holding to baby's dress,
Who was leaning over the well's edge
In perfect fearlessness.

She stretched her little arms down,
But Rover held her fast,
And never seemed to mind the kicks
The tiny bare feet cast
So spitefully upon him,
But wagged his tail instead,
To greet the frightened searchers,
While naughty baby said:

"Dere's a 'ittle dirl in the 'ater;
She's dust as big as me;
Mamma, I want to help her out,
And take her home to tea.
But Rover, he won't let me,
And I don't love him. Go
Away, you naughty Rover!
Oh! why are you crying so?"

The mother kissed her, saying:
"My darling, understand,
Good Rover saved your life, my dear—
And see, he licks your hand!
Kiss Rover!" Baby struck him,
But grandma understood;
She said: "It's hard to thank the friend
Who thwarts us for our good."

—*Baldwin's Monthly.*

A Halloween Party.

"What is Halloween? What does it mean?" and little Agnes was a perfect picture of perplexity, as she looked up from her reading.

"I'll tell you," said Uncle Harry; "it is an old-time festival, and occurs the last night in October, the 31st. It is supposed, or was in the old ignorant times, that all the witches, spooks, ghosts, fairies, sprites, and hobgoblins of every name and nation were out in full blast on that particular night, dancing, jumping, flying about, and having a high old time generally, making mischief wherever they could. It used to be thought that the fairies particularly held a grand anniversary on that night, and that they would come and tell who loved certain people and who did not."

"Will you tell more about Halloween?" asked Tom Jinks, who sat with the other children, mouth and eyes wide open.

"Did ever you read any of Burns's poems?" questioned Uncle Harry. "He tells in the poem called 'Halloween' about the way the Scotch peasants used to observe it. The poem begins like this:

"Upon that night, when fairies light
On Cassilis Downans dance,
Or owre the lays, in splendid blaze,
On sprightly coursers prance,
Or for Coleon the route is ta'en,
Beneath the moon's pale beams.
Then up the cove to stray and rove
Among the rocks and streams
To sport that night.'

"Halloween was supposed to precede 'All Saints' Day,' when all the angels and saints in heaven were thought to hav a great jubilee. The next day after all 'All Saints'' is called 'All Souls' Day,' when the Catholics say masses or prayers for the departed. In Germany it is the custom to lay flowers on the graves of the dead friends on that day. But all these festivals were originated by popes, priests, or men in power; they are all of human origin, having their birth in a very superstitious age, and are of no value to us who should be better employed than in following the fanciful customs of our ancestors."

"But, darling old Uncle Harry," said Mary, who, being of Scotch descent, was always called "Highland Mary," "don't you think there are any fairies at all?"

"Yes, indeed, right here are two," answered Uncle Harry, patting the two girls on their lovely heads.

"I'm a spook, I guess," exclaimed Tom Jinks. "But, say, fairies or no fairies, let us hav a party on All Hallow's eve, and see if the sprites and things will come. It will be fun, anyway."

"Oh, yes; do let us," said the girls together.

And so it transpired that all the girls and boys in the neighborhood came to Uncle Harry's house on All Hallow's eve, and such a gay time as they did hav.

It was a very dark night, and no moon—the moonshine, Uncle Harry said, was all with the spooks and sprites!

Besides the children there were grown-up boys and grown-up girls, the uncles and aunts, and the two grandmammas and one grandpa at that party on All Hallow's eve.

The kitchen was a big one, and the biggest wash-tub from the cellar was in the center of the room, almost full of water, on the surface of which floated handsome, rosy-cheeked apples. You would hav screamed with laughter to see all the antics of the company in trying to catch the apples with their teeth, as the lovely fruit bounced and bobbed about the water.

You think it is easy to do!

Just you try it. Aunt Mattie lost her false teeth four times in the tub, and little Minnie Weeks got very red in the face in her frantic efforts to catch an apple. Mr. Romberg, the schoolmaster, lost his wig overboard, and Roy, the three-years-old baby, went head over heels into the tub, and clutched an apple in each hand, instead of his teeth, as he was pulled out.

Oh, it was such fun, you can't think! Everybody laughed till they cried. Grandpa had his spectacles on, and when he made a dive for an apple down to the bottom of the tub they went, but he was the first to get the apple, and the grandma said it was the smallest of the lot, and that was why he succeeded.

While some were catching apples in the tub with their teeth, others were trying to catch them in the same way, as they hung suspended by cords in the open doorway, and found it just as difficult a job one way as another, for the apples would swing away every time.

Then, when little Agnes really caught one with her teeth she pared it carefully and threw the long paring over her left shoulder, to see if it would take the form of the letter beginning the name of one she loved best.

"It's an *H*," she said, soberly, "and it stands for Uncle Harry, I know."

"Then come here, sweetheart," and Uncle Harry lifted her upon his knee and they ate the apple together. Uncle Harry picked out all the seeds, one by one, and repeated in a deep, hollow voice, "One, I love; two, I love; three, I love, I say; four, I love with all my heart; and five, I fling away; six, she loves; seven, both love; and eight, both hate—what!—just eight seeds!"

"O Uncle Harry! it isn't true, is it?" and Agnes began to look grieved.

"Certainly not. You should know better; let reason work," he replied, laughing.

"I hav a whole lot in my apple," said Tom Jinks; "say the rest of it, Uncle." And Uncle Harry proceeded: "nine, he comes; ten, he tarries; eleven, he courts; and twelve, he marries!"

And then all commenced to count apple-seeds, grandpa, the two grandmas, and all, first naming the apple for the one most beloved. At the same time the nuts were placed upon the hot stove and each one named for a particular individual. If the nuts snapped, hissed, and spluttered, and then hopped off the stove, it was, in accordance with the ancient customs, regarded as a sign that the dear one didn't like us very well; but if, on the contrary, it just simmered away slowly, we would be loved forever and a day.

Jenny and Emily made little round cakes of meal and inclosed in each slips of paper with the names of their admiring friends written on them. They then put them in a basin of water, and watched to see which would split open first—that one would contain the name of the best lover.

"Highland Mary" in her plaid dress stood peeping shyly in the mirror to see whose face would appear beside her own. Robbie Stuart held the black cat up over her shoulder, and his great green eyes glared at "Highland Mary" in such a way that she burst out laughing.

All the tricks and games that were ever thought of on All-Hallow's eve, I should think, were played that night by old and young, and everyone laughed so heartily that his sides ached. I can't begin to tell half the enjoyment of the evening, for it would take too much space.

Presently there came a rap on the door, which was quickly opened, and there stood such a queer little old woman with a catskin on her head, a bumblebee on her nose, and a broomstick in her hand.

There was a dead silence in the room and nobody spoke a word. She looked at the company a moment, then shook the broomstick at them, turned around three times, and made a "cheese" by sinking down in the middle of her immense skirts. Then she snatched an apronful of nuts, buzzed like a bumblebee, and fled out of doors.

"A witch!" gasped Minnie.

"I'll hav her!" exclaimed Uncle Harry, starting after her, followed by Agnes, Tom Jinks, Kate Ford, Brownie Wilson, Madge Peterson, and a half dozen others.

They all returned shortly with the "witch," which was none other than Joe Wilson, Brownie's brother, dressed up for the occasion.

"It's all right," said Grandma Fiske; "it shows our young folks what witches are, and how silly it was for people to ever believe such beings existed."

"Ah ha! you can't fool us on witches," said Tom Jinks, breathless, after the chase.

After that they played blind man's buff, and then the party broke up, and all agreed that they had had the best time imaginable. Uncle Harry explained a little more about the customs and practices of All-Hallow's Eve, and said, although we had outgrown in this age, he hoped, any such childish follies as to believe in such nonsense as real, yet there was no harm in having a good time out of it. He said we should laugh and hav all the innocent fun and amusement we could in this world.

And finally, he asked me to tell you about it, and say that if you wanted to nearly split your sides laughing to get up a Halloween party.

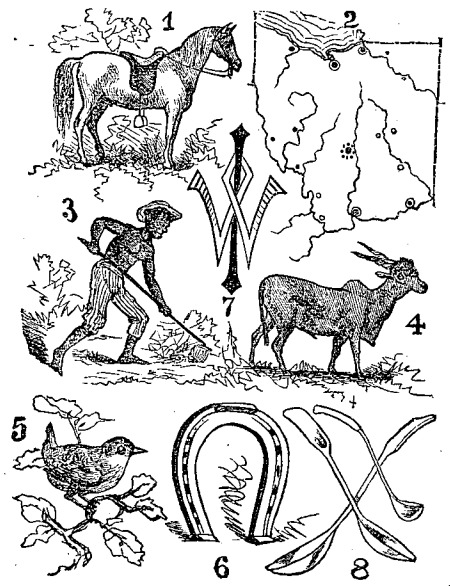
S. H. W.

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1.—A fish's head is seven and one-half inches long; his tail is as long as the head and one-half the body; the body is as long as the head and tail together; how long is the fish, and what is the length of each part?

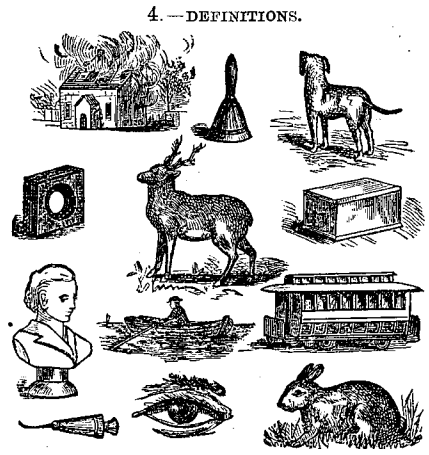
2.—Three men are traveling; one has three loaves, one five loaves of bread, the other has none; they eat the bread, and the man who had none gave the others eighty cents, and told them to divide it equitably between them. What was each man's share?

3.—PROVERB ACROSTIC.



Write the name of each of the objects represented above in their order. The initials and finals will giv a common proverb.

4.—DEFINITIONS.



First write out the names of all the objects represented above. Then arrange these names in pairs so as to form words of two syllables each, and with the following meaning: 1. A song. 2. An affection of the stomach. 3 Hardy. 4. A farming implement. 5. A thought. 6. Something trodden under foot. 7. A flower. 8. A nut.

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1.—QUOIN.
PATER.
REBEL.
MELEE.
LYONS.

BATCH OF RIDDLES.

1.—A sleeping car. 2. Cauliflower (call-eye). 3.—Sewing machine needle. 4.—A cane.

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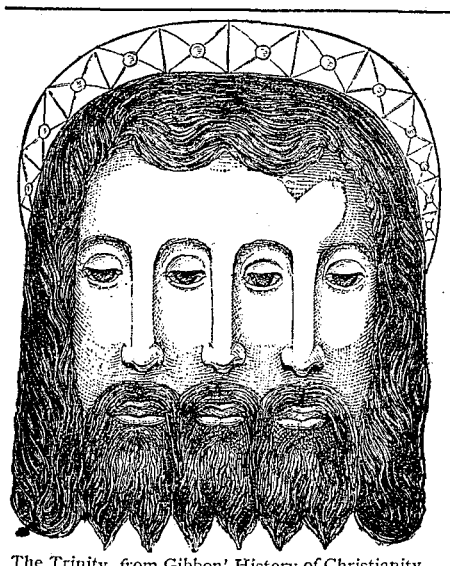
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"Children," said Mr. Wegnell one Sunday morning, "I heard some one laugh just now. It was very wicked to violate the Lord's day in that manner. The Lord has his eye upon you all, and those of you who turn the Sabbath into a day of jubilee shall be made to feel the wrath of insulted Jehovah."

This is an extract from one of his sermons, preached on the occasion of a revival meeting: "The vapors arising from scalding hell pervade this house. Those who come forward and kneel at this bench may escape damnation, but those who linger amid the false pleasures of this world must feel the withering breath of a triumphant devil."

There were many people in the neighborhood who believed Wegnell's doctrin, and who thought that he was one of the greatest preachers that ever lived, but the preacher's wife could not, in justice to herself, share such a belief. The neighbors said that Mrs. Wegnell was not a happy woman, and some of them insinuated that she was not good enough for him.

One Sunday morning Mrs. Wegnell said that she did not feel well enough to go to church.

Wegnell put down a cup of coffee which he had just raised to his lips, sternly looked at his wife, and asked:

"Mary, what do you mean?"

"I mean that I do not feel disposed to go to church to-day."

"Why this sudden rebellion?" he asked, as he frowned at her.

"It is not rebellion. I washed all day yesterday, and I am really too tired to go."

"You will never be too tired to die, Mary."

"I hope not."

"What!" he exclaimed.

"I say that I hope—"

"I know what you said, and I also know that you are becoming a wicked woman. Just as long as you can hold up your head it is your duty to listen to the gospel."

"I wouldn't mind listening to the gospel—good news—but I am tired of listening to magnified woe. In none of your sermons do you make use of a pleasant expression, and I always feel worse when I hear you preach."

Wegnell arose and left the breakfast table. With a troubled air, he walked up and down the gallery. Then, re-entering the dining-room, he said:

"I am sorry to know that you hav announced yourself as a candidate for torment."

"Well, replied the woman, without looking up, "I am confident of one thing. The change will be so slight that it will not be necessary to change clothing."

The preacher gasped. "Hav you lost your mind?" he exclaimed.

"Mr. Wegnell, please go away and leave me alone. You hav ever been so anxious about saving my soul that you hav made my life miserable. You found me when I was a happy girl."

The preacher, smothering his rage, replied: "I found you when you were a gay, sinful girl. You seemed not to realize your awful condition. I pitied you, and hav attempted to save you, and now, after all, I see you are blind to the welfare of your soul."

"Well, I hope that you will not let it further concern you. This to me must be a day of rest. Go on to church, and permit me to remain at home."

"Mary, you must accompany me."

"I cannot."

"Do not tell a lie, woman. You can.

"Well, then, I *will* not."

"You shall."

. . . . . .

As the preacher rode alone, he said to himself: "Perhaps I ought not to hav slapped her, but then she should hav understood her duty."

A little child climbed on to the fence and laughed.

"You little sinner," said the preacher, "You'd better be praying for the salvation of your soul."

Wegnell arrived at the church and preached a threatening sermon. He spoke particularly of women, and declared if left alone they would "giggle themselvs into hell."

As the preacher was going home he was overtaken by a heavy shower of rain. When he reached home he was chilled through and through. The next morning he awoke with a burning fever. He rapidly grew worse. His wife faithfully waited upon him, but she spoke not a word. He had crushed her spirit—had broken her heart. The doctors gave him up. He called his wife and said:

"I am going. I hav done my duty as I read the lines. If I hav mistreated you, I ask for pardon."

She turned her face from him. When she looked back she saw that he was dead.

A wagon containing the coffin was slowly drawn along the road. A little child climbed on to a fence and laughed.—*Arkansaw Traveler.*

Book Notice.

To the Editor of The Truth Seeker, *Sir:* Permit me to call your attention and the attention of your readers to a little work, "Marriage and Divorce," of forty pages, by Emanuel M. Jones, published by Wm. S. Bailey, 135 South Cherry street, Nashville, Tenn., for the benefit of the *Liberal*, of which Mr. Bailey is the worthy editor.

I will not attempt to review the book, as my object in writing this item is to induce The Truth Seeker readers to purchase and read for themselvs, and thus confer a favor on its author and publisher. A photograph of the author accompanies the book when ordered from him, 127 North Seventh street, Philadelphia, Pa.

The distinguishing feature of the book is its war upon the church and clergy in claiming a Bible, Christian sanctity for the natural law of marriage under the plea, "What God hath joined together let not man put asunder," and the right of inteference in solemnizing (?) marriage, and in attempting to control the divorce law, etc. There are other excellent points in the book, besides valuable statistical and historical information.

Pardon me for making a few extracts: "The law as it now stands is a cruel outrage, in giving to the man all the joint earnings, for a wife may labor side by side with the husband all her lifetime, and never hav a dollar of her own." Wives, you must submit. "We claim, and can prove, that women is just as good in every respect as any 'lord of creation and slave to passion,' and has just as perfect a right to agree to enter or dissolve the marriage, or any other bond, as a man has. . . To our view marriage is nothing less than a pure business transaction. . . We do not approve of the silly fashion of a woman discarding her name and individuality at marriage, etc., merging herself into her husband. . . The most potent cause of divorce is the so-called headship of man. . . The only remedy for the present marriage is to destroy its pretended sanctity." But buy and read for yourselvs; only ten cents.

Barre, Mass. Ella E. Gibson.

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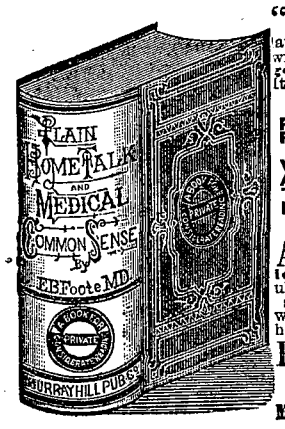
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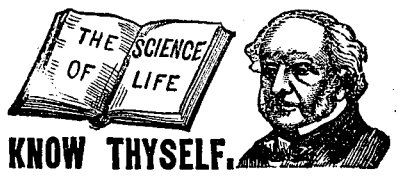
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Gems of Thought.

WHAT a mockery are gilded palaces, and the glitter of royalty and fashion, while tens of thousands of beings in human form are wallowing in the filth of misery and destitution!—*D. M. Bennett.*

SOME philosophers assert that the deity is the immediate cause of the union between soul and body and that they are not the organs of sense, which, being agitated by external objects, produce sensations in the mind; but that it is a particular volition of our omnipotent maker which excites such a sensation in consequence of such a sensation of the organ In like manner it is not any energy in the will that produces local motion in our members, it is God himself who is pleased to second our will, in itself impotent, and to command that motion which we erroneously attribute to our own power and efficacy. Nor do philosophers stop at this conclusion. They sometimes extend the same inference to the mind itself in its internal operations. Our mental vision, or conception of ideas, is nothing but a revelation made to us by our maker. When we voluntarily turn our thoughts to any object, and raise up its image in the fancy, it is not the will which creates that idea; it is the universal creator who discovers it to the mind, and renders it present to us.—*Hume's Essays.*

HE that borrows the aid of an equal understanding doubles his own; he that uses that of a superior elevates his own to the station of that he contemplates. —*Burke.*

JOHNSON ceased to attend Dr. John Campbell's parties lest Scotchmen should say of any good bits of work, "Ay, ay, Johnson learned this of Caw. mell!" Campbell, he said, quaintly, was a good man, a pious man. "I am afraid he has not seen the inside of a church for many years, but he never passes one without pulling of his hat. This shows he has good principles."—*Leslie Stephen's Johnson.*

WHEN we run over libraries what havoc must be made! If we take in our hand any volume of divinity, or school metaphysics, for instance, let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Commit it, then, to the flames, for it can contain nothing but sophistry and illusion.—*Hume's Essays.*

SOME books are lies from end to end,
And some great lies were never penned.
Ev'n ministers, they hav been kenned,
In holy rapture,
A rousing whid at times to vend
Wi' faith, and hope, and love, and drink,
And nail't wi' scripture. —*Burns.*

CHRISTIAN civilization! We might as well speak of liberal despotism or wholesome poison. The delusions of pessimism are fatal to the development of our highest faculties, and the dogma of the New Testament is a dam that has obstructed the advance of mankind for eighteen hundred years. At the bursting of such dams rivers generally make up for lost time, hence the present floodtide of industrial and scientific progress. The victories of civilization were won on the battle-field that broke the power of Christian superstition. The surviving bigots who condescend to enjoy the fruits of these victories are like rats that hav been prevented from scuttling a ship, but continue to share the provisions of the crew, and congratulate themselvs on the prospect of a pleasant voyage. The history of the last seventeen centuries proves that Tacitus was not far wrong when he called the Christian fanatics "the enemies of the human race." Their prophet of the millennium has persistently failed to keep his promis.—*Felix L. Oswald.*

HUMAN nature remains what it always was. The nature of God and the relation in which man stands to God, are the same now as they were when man first began to be. The truth of fact is what it is, independent, happily, of our notions of it. We do not make truth by recognizing it; we cannot unmake truth by denying it. So much of it as it concerns us practically to know, we learn by experience, as we learn every natural lesson, and if a man is not permitted to liv and prosper in this world without an acknowledgment of his maker, the scientific experiment will fail, as it failed before. The existing forms of religion may dissolve, but the truth, which is the soul of religion, will revive more vigorous than ever.—*Froude's Science and Theology.*

IF God, holding truth in his right hand, and in his left only the ever-living desire for truth, although on condition of perpetual error, should leave me the choice of the two, I would humbly point to the right hand and say, Father, giv! Pure truth is for thee alone.—*Lessing.*

JOHNSON'S religious emotions were such as to make habitual reserve almost a sanitary necessity. They were deeply colored by his constitutional melancholy. Fear of death and hell were prominent in his personal creed. To trade upon his feelings like a charlatan would hav been abhorrent to his masculin character, and to giv them full and frequent utterance, like a genuin teacher of mankind, would hav been to imperil his sanity. If he had gone through the excitement of a Methodist conversion, he would probably hav ended his days in a madhouse.—*Leslie Stephen's Johnson.*

IT can scarcely need to be pointed out that a perfect jumble of the crudest conceptions is comprised in the idea of an atoning death, of a propitiation by proxy. To punish some one for another's transgression, to accept even the voluntary suffering of the innocent, and let the guilty escape scathless in consequence, this, everybody now admits, is a barbarous action; to consider it matter of indifference in regard to a moral or a pecuniary debt, whether it be discharged by the debtor, or by some one else in his stead, is, every one now admits, a barbarous conception.—*Strauss's Old and New Faith.*

THERE can be no doubt that acting on a predetermined profession of faith, long kept up, in connection with fear and aversion in regard to what contradicts the factitious creed, is in many cases eventually productiv of belief, and in this way the will does really mold the understanding. Religious faith is a standing crusade against reason.—*Waters's Through Rome On.*

To the Senate and Assembly of the State of New York:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as Your Honorable Body is aware, involves the principle, already acknowledged in theory, of the Total Separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.

2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Sectarian Denominations.

3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnestly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Churches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the Legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

NAMES. | RESIDENCE.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M., 285.)

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NEW YORK:

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Odds and Ends.

WHY does a summer hotel in winter resemble heaven? Because there's not a damned soul there. —*Religious Paper.*

THE chap who said a beautiful woman was a poem would probably call a Boston girl a spectacular drama.—*Ex.*

CARL SCHURZ is writing a life of Henry Clay. Henry Clay, it will be remembered, achieved a wide fame for his very excellent brand of cigars.

MOTT STREET SUNDAY-SCHOOL TEACHER (to Ah Sin, the laundryman): What are the wages of sin? Ah Sin: Sleventy-five cient a dozen. No checkee no washee.

"Mme. Adam is the best dressed woman in Paris." History repeats itself. Mme. Adam was also the best-dressed woman in the Garden of Eden.

NAUTICAL husband (jokingly): "Oh, I'm the mainstay of the family." Wife: "Yes, and the jibboom and the—and the——" Small boy (from experience): "And the spanker too, mamma."—*Worcester Gazette.*

DRUNKENNESS is now said to be a contagious disease. This is no new discovery, however. It has long been known that a man returning home perfectly sober, after doing the town with some boon companions, is pretty sure to catch it from his wife when he gets into the house.

TEACHER: "What are the names of the seven days of the week?" Boy: "Monday, Tuesday, Wednesday, Thursday, Friday, Saturday." Teacher: "That's only six days. You hav missed one. When does your mother go to church?" Boy: "When papa buys her a new hat."

"I DON'T see why pennies were invented," said a New York banker, who had received a few in change. "Oh, that is easily accounted for," remarked a friend from an adjacent city; "pennies were invented to enable New York millionaires to contribute toward the erection of public monuments."

TAKEN IN.

Stranger here? Yes; come from Varmount,
Rutland county. You've hern tell
Mabbe of the town of Granville?
You born there? No! Sho! Well, well!
You was born at Granville, was you?
Then you know Elisha Brown.
Him as runs the old meat market
At the lower end of town!
Well! well! well! Born down in Granville!
And out here, so far away!
Stranger, I'm homesick already,
Though it's but a week to-day
Since I left my good wife standin'
Out there at the kitchen door,
Sayin' she'd ask God to keep me;
And her eyes were running o'er!
You must know old Albert Withers,
Henry Bell, and Ambrose Cole,
Know them all? And born in Granville!
Well! well! well! God bless my soul!
Sho! You are not old Isaac's nephew!
Isaac Green, down on the flat!
Isaac's oldest nephew—Henry?
Well, I'd never thought of that!
Hav I got a hundred dollars
I could loan you for a minute,
Till you buy a horse at Marcy's?
There's my wallet! Just that in it!
Hold on, though! You hav ten, mebbe,
You could let me keep; you see
I might chance to need a little
Betwixt now and half past three!
Ten: That's it; you'll owe me ninety;
Bring it round to the hotel.
So you're old friend Isaac's nephew?
Born in Granville! Sho! Well, well!

What! policeman! did you call me?
That a rascal, going there?
Well, sir, do you know I thought so,
And I played him pretty fair;
Hundred-dollar bill I gave him—
Counterfeit—and got this ten!
Ten ahead. No! you don't tell me!
This bad, too? Sho! Sold again!

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 43. {PUBLISHED WEEKLY.} New York, Saturday, October 24, 1885. {33 CLINTON PLACE.} $3.00 per year.

Notes and Clippings.

PETER was the first man who went out on a fowl.—*Boston Commercial Bulletin.*

THREE more Mormons on the 13th received sentences of six months' imprisonment and a fine of $300 for unlawful cohabitation and refusing hereafter to abide by the law.

JOHN MCCLOSKY, just deceased, was the first American cardinal. It would be desirable in this case that the piece of scripture prophecy might be fulfilled which states that the first shall be last.

ALBERT BURKE, a Hartford, Conn., bookkeeper, is a defaulter to the extent of $10,000. He has for a number of years been the superintendent of one of the leading Methodist Sunday-schools of the city.

THE Brazilian legislature has passed a law for the gradual abolition of slavery in that country, the state buying the slaves from their owners. It is calculated that in thirteen years slave labor will hav come to an end.

IN addressing a Salvation Army meeting in Hancock county, Ill., recently, a young lady convert said she wished to God she was a double-barreled shot gun, loaded to the muzzle, so she could shoot salvation all over the civilized world.

CARDINAL NEWMAN, of London, said, in a recent address, that the Protestant church of England was the great bulwark against Atheism. His speech is thought to hav a political significance, as it is likely to influence many votes in favor of Conservativ members of Parliament in the forthcoming election.

THE Rev. R. Heber Newton lectured last Sunday evening before the Labor Lyceum at Forty-ninth street and Broadway. From what he said, it is to be inferred that the Rev. Mr. Newton favors Socialism. He also favors Christianity, although he has denied its fundamental dogmas. It is therefore hardly accurate to judge him by what he says.

AN "Owners' and Business Men's Association" has been formed in this city, the object of which is to drive the keepers of assignation and other disorderly houses out of respectable quarters, and to arrest immoral (female) persons who promenade the streets against the peace and safety of the community. The Association realizes that it has undertaken a large contract, but is hopeful of being able to fill it.

SUCH paragraphs as the following from *Lucifer* of the 9th instant are unworthy of a Liberal: "In the mind of the average Eastern man, the West is only a cattle ranch. The League Congress is to be held at Cleveland this year, and the secretary is announcing reduced rates on the railroads. But, by a curious coincidence, they are all roads that lead from the East westward, traversing a few hundred miles of the territory contiguous to Cassadaga. It is evidently not the intention of the managers to giv those western Liberals who are so strangely organized as to yet cling to the League, any opportunity to obtain reduced rates to the Watts Convention.—*Repeal.*" In criticising men or an organization the critic should hav a due regard for facts, and should possess himself of a little information concerning those with whom he has made up his mind to differ. H. L. Green obtained a concession in rates from the railroad leading from Salamanca to Cleveland. He also said the Lake Shore road would reduce the return fare from Cleveland. Mr. Putnam applied to *all* the roads leading east and *west* from Cleveland. From their replies, no doubts were entertained that arrangements would be made. But at the last moment *all* roads except the New York, Pennsylvania and Ohio refused to issue return certificates. Through Mr. King, railroad commissioner at Cincinnati, delegates to the Convention might hav obtained better rates had they notified the secretary of the Union of their intention to attend the Congress in time for him to hav obtained certificates and sent the same to them before they started for Cleveland, that the local ticket agents might hav stamped them. As it was, no one obtained reduced rates except the few who could travel over the N. Y. P. & O.

THE Boston *Record* relates this story about a venerable disciple of Wesley who rode the circuit of the northwest long years ago. The exploit of Joshua before Jericho formed the theme of his discourse one Sunday forenoon in presence of an audience gathered, as was customary in the days before settlements were large enough to support their own preachers, from far and near on the day of the "stated supply." The parson's sermon seemed to make a profound impression upon two of his hearers, who waited for him outside the door and accosted him: "You say that seven men with seven horns walked seven times around the walls and blowed seven blasts seven times; and then the walls fell in?" The preacher acknowledged this to be as nearly correct as it could be stated. "Looks reasonable, don't it?" asked the questioner, turning to his companion. The latter slowly shook his head as if unconvinced. "You see," persisted the former, "there was seven men with seven horns, and they marched seven times around the walls and blowed seven blasts. Don't you think that would fetch 'em?" "Seven times seven is forty-nine, and seven times forty-nine is ——." The voice of the skeptic muttered the calculation to the end, and then he said aloud: "Well, yes; I reckon that would fetch 'em. Leastways, it would hav got a devil of a purchase on 'em."

To know the American you must see all sides of him. On a train between Jersey City and Paterson, a day or two ago, a poorly dressed woman, carrying a baby in her arms, walked through two coaches and was unable to find a seat. The railroad Hog was there. In a dozen cases he had a whole seat to himself, and he meant to keep it. The woman finally found refuge in the smoking car, and by and by the Hog went forward to enjoy a Havana and found her crying. "What's the matter?" "Baby is very ill, sir." "And where are you going?" "To my sister's. My husband is dead, and I hav no home now." "Leave you any money?" "Not a dollar, sir." "Umph! Sorry for you. Let me hand you this." The Hog has been robbed of his bristles. Woman's tears hav melted his selfishness. He returned to his car, gathered the other Hogs about him, and said: "Come down! Poor widow—sick baby—no home. Come down!" The Hogs went down for their wallets, and in ten minutes the sum of $40 was put into the woman's hand, and the Boss Hog observed: "There—there—it's all right—not a word! Now come back here!" And as she followed him into the coach a dozen Hogs rose up and insisted that she take their seats, and all gathered round her to voice the sentiment: "Poor woman! Poor baby! Isn't there something we can do for you?" The railroad Hog can't be crowded, but he can be melted.

MR. BEECHER, in a late sermon on "The Life to Come," made these melancholy confessions: "The heroes of the olden days, Abraham and Moses, hav left not a trace of their idea of a future life, and any dealing with the scriptures that shall seem to make them believers in a future existence is unjust and dishonest. Only when poetry began to speak were there glimpses of a belief in an existence after death. The Old Testament was a book working for time; the New Testament enlarged the scope and set us to work in time for eternity. And yet is it not remarkable that the New Testament develops so little of that hereafter? We know but very little respecting the conditions of future life, and we know very little of those things which we hav a right to feel anxious to know—what our personality is to be; what our relations to our children, to our earthly companions; the whole method of being. On these elements we hav no knowledge whatever—not a line, not a fact. We know that death ministers again to life, but the make-up of that life is left to the imagination. It perplexes us why Christ did not throw some light on the mystery of the resurrection, but he did not. When the babe is laid in the grave the mother's heart cries out, 'Where is my babe? Who has got it? Is there, then, a heavenly nurse? Are there mother hearts to care for it? Where is it? Does it cry for me?' No voice answers back, and with these things the heart has a right to deal; these questions we hav a right to ask." Of course. But when, a few years since, Colonel Ingersoll said that "from the voiceless lips of the unreplying dead there comes no word" as to a future life, nearly every preacher in the land pointed to that sentence to show that in the presence of death unbelief had no words of consolation to offer. Let those gentlemen now turn their attention to this confession of the foremost Christian preacher in America, and indicate the comforting assurance which it contains.

THE *St. James's Gazette* reports a meeting of the French Association at Grenoble, at which M. de Mortillet read a paper on "Tertiary Man" before the anthropological section. The question, he said, was not to know whether man already existed in the tertiary epoch as he exists at the present day. Animals varied from one geological stratum to another, and the higher the animals the greater was the variation. It was to be inferred, therefore, that man would vary more rapidly than the other mammals. The problem was to discover in the tertiary period an ancestral form of man, a predecessor of the man of historical times. M. de Mortillet affirmed that there were unquestionably in the tertiary strata objects which implied the existence of an intelligent being. These objects hav, in fact, been found at two different stages of the tertiary epoch—in the lower tertiary at Thenay and in the upper tertiary at Otta, in Portugal, and at Puy Courny, in Cantal. These objects proved that at these two distant epochs there existed in Europe animals acquainted with the use of fire, and able more or less to cut stone. During the tertiary period, then, there lived animals less intelligent than existing man, but much more intelligent than existing apes. M. de Mortillet givs the name of *anthropitheque*, or ape-man, to the species, which, he maintains, was an ancestral form of historic man, whose skeleton has not yet been discovered, but who has made himself known to us in the clearest manner by his works. A number of flints were exhibited from the strata in question, which had been intentionally chipped and exposed to fire. The general opinion of the savants assembled at Grenoble was that there can no longer be any doubt of the existence in the tertiary period of an ancestral form of man.

"THE people who think that museums and art galleries shouldn't be open on Sundays ought to walk up Broadway some pleasant Sunday evening and take a look at the crowds in front of the windows of the art stores," said Detectiv Larkins to a *Sun* reporter a few days ago. "I've been looking for a certain man ever since I came back from New Orleans, and I keep my eyes open when there's a crowd around. Sunday nights about seven o'clock, and Sunday afternoons before darkness sets in, see the poorer people who liv on the extreme west side of New York gravitating toward Broadway. Sunday is the poor man's holiday, you know, and poor men can't afford to spend much money on amusements; but they take their wives, mothers, sisters, and children, and walk up Broadway regularly whenever the day is clear. There is an art store just below Fourteenth street that keeps lights burning Sunday nights, and another above Union Square; but the real point of attraction is the big shop filled with bric-a-brac, bronzes, and bits of statuary a short distance above Delmonico's, and on the east side of Broadway. I've seen crowds of men, women, and children ten deep about these windows until late hours of the night, examining the handsome things that are exposed there, and chuckling with delight over some of the odd little groups in terra cotta. Italian street laborers, Irish hod carriers, mechanics, and workingmen of all creeds, ages, and nations stand for hours looking at the pretty things displayed. You can tell me that it would do harm to hav a museum open on Sunday until you are black in the face, but you can't make me believe it, since I've taken to watching the crowds on Sunday nights along Broadway."

News of the Week.

THE Grant monument fund exceeds $90,000.

FERDINAND WARD, Grant's former partner, is on trial for alleged rascality.

THERE is a report afloat that 7,000 Christians had been massacred in Annam.

The Rev. Mr. Downes, of Boston, is on trial this week charged with adultery.

AN association to prevent burial before death has been formed at Bridgeport, Conn.

C. B. REYNOLDS will speak to the people of Jobstown, N. J., Saturday and Sunday, November 7th and 8th.

A PRESBYTERIAN church in Schenectady was destroyed by fire last Sunday, and the Lord is $20,000 poorer in consequence.

S. P. PUTNAM will lecture before the Albany Secular Association, Sunday evening, October 25th. He will be at Boston November 21st.

THERE are signs of war in Turkey, and the complications which it is liable to lead to among European powers are the subject of much speculation.

CZAR ALEXANDER of Russia has forbidden his subjects to celebrate on March 3d next the twenty-fifth anniversary of the emancipation of serfs in that country.

FREETHINKING Governor Hoadly having been defeated in the recent election, the people of Ohio now hav a governor who is an avowed opponent of church taxation.

HERR MOST, the Anarchist, wants the Knights of Labor to arm themselvs with rifles and demand their rights at the muzzles thereof. The Knights do not fall in with the scheme.

SUCH examinations as hav been made of Flood Rock, in Hell Gate, since the explosion on the tenth show that the work was successful. What remains of the rock above water is gradually sinking.

A RAILROAD accident at Andover Plains, on the Northern New Hampshire Railroad, last Sunday, caused the death of two engineers and a brakeman. Another accident near the Hackensack bridge in New Jersey killed eight persons, and seriously injured ten.

THE smallpox scourge at Montreal shows few signs of abating, but is rather on the increase. The Catholic processions and gatherings tend to communicate the disease. Total lack of sanitary precautions is another evil. The smallpox has also appeared in Vermont.

THE death of A. W. Shaw, known as "Josh Billings," the humorous writer and original speller, was reported from Monterey, Cal., Oct. 14th. His death resulted from an attack of apoplexy. He had accumulated a considerable fortune by lecturing. His age was 70, or thereabouts.

W. F. JAMIESON is engaged to return to Albany, Maitland, Quitman, and Savannah, Mo., to deliver second courses of lectures. He is having full houses in every town. He is engaged to giv a course of lectures also in Maysville, Mo., and Leon, Ia. His address is Burlington Junction, Mo.

J. E. REMSBURG'S November appointments, as far as arranged, are: Wausau, Wis., Sunday, 1st; Menomonee, Wis., Tuesday, Wednesday, and Thursday, 3d, 4th, and 5th; West Union, Ia., Saturday and Sunday, 7th and 8th; Lake City, Ia., Tuesday, Wednesday, and Thursday, 10th, 11th, and 12th; Ottumwa, Ia., Friday, Saturday, Sunday, and Monday, 13th, 14th, 15th, and 16th; Prescott, Ia., Tuesday, Wednesday, and Thursday, 17th, 18th, and 19th; Nevinville, Ia., Friday, 20th.

CHARLES WATTS addresses the Liberals of Boston on Sunday afternoon and evening, October 25th; Monday, Tuesday, and Wednesday, October 26th, 27th, and 28th, at Greenwich, Mass., at Town Hall. November 1st he goes to Philadelphia; November 8th and 15th he is at Pittsburgh; November 16th and 17th at Alliance, O.; November 18th and 19th, at Massilon, O.; November 20th, at Medina, O.; November 22d at Grand Rapids, Mich.; November 29th at Kansas City, Mo.

The American Secular Union.

ROBERT G. INGERSOLL, President.

CHARLES WATTS, First Vice-President. SAMUEL P. PUTNAM, Secretary, 33 Clinton Pl., New York

COURTLANDT PALMER, Treas., 850 Broadway, New York

The American Secular Union Congress.

When the secretary had finished reading letters on Friday evening, the vice-president introduced J. D. Shaw, of Waco, Texas, as a man who could describe Liberalism with authority, having been on both sides of the theological controversy. From the church of orthodoxy he had been converted to the church of humanity.

Mr. Shaw, in beginning his address, modestly disclaimed his right to speak with authority. He is a tall, nervous, black-haired, black-whiskered, black-eyed man, of typical Southern aspect. He spoke with vim, and his well-rounded sentences penetrated every part of the house. He said that there were some people who think that Liberalism is a system of religion based upon divine revelation. Some think it a new Christian denomination. Others opine that it is a sectarian form of unbelief. Still others think it is synonymous with Infidelity. In fact, while all Liberals are more or less Infidels, many Infidels are not Liberals. Infidels are they who do not believe in the deity of the man Jesus. Persons who doubt this dogma are Infidels to the extent of their doubt. Thousands of them are church-members in good standing, and some of them preach the gospel for a living. Some Infidels are so cowardly as to fear to express their intellectual convictions. That course might endanger their positions in society, jeopardize their business opportunities. I know a church which has sixteen paying members who are Infidels. They believe neither in Christ nor in his precepts, but business advantages count higher with them than their convictions. They are Infidels, but not Liberals. Again, there are some people who think that Liberalism is a system of libertinism, encouraging vice and immorality. If that were true, we should find the large body of Liberalists corrupt people. The facts here speak for themselvs. The criminal records show that the jails are not filled with Liberalists. Ninety per cent of the prisoners are either Christians or Christian believers, expecting to be saved by the atoning blood of Christ. To-day there are more Christian ministers in penitentiaries than there are Liberals. But few men who are hanged profess to be Infidels. Nearly all the cutthroats and murderers claim a crown of glory in some indefinit and indefinable hereafter. I don't claim that every Liberalist is all that we would hav Liberalists to be, but take any city in the land and compare its Liberals with its Christians. I am not afraid of a comparison. Liberalism is not a religious doctrin. It is a creedless, unecclesiastical, non-political, anti-theological system of ethical culture devoted to the inculcation of the noblest virtues. It demands purity of life and character, personal integrity and personal self-respect and true benevolence. If it is a religion at all it is the religion of humanity, a religion of this world and not of another, the religion of the good Samaritan. It is a personified, million-headed protest against bigotry, clerical domination, and religious persecution. It requires that a man's morals be good and his life pure. If we stand by this "declaration of independence," Liberalism is an assured power in the land. We are often met, he said, by the church people with objections to our position. They say that Christianity is a system of ethical culture and covers the same ground sought to be occupied by Liberalism. That is simply the wail of the old and superannuated to the new and vigorous. The Jews might hav said the same to the disciples. In every age of reform the old has tenaciously clung to the old and objected to the new. Christianity teaches that faith in a dogma is of greater importance than morality, that it is superior to charitable deeds and noble sentiments.

I was raised, he went on to say, in the land of Methodism. I took the vows of the ministry because I desired to work for the elevation of the people. What were the consequences? After twelve years of pulpit work I became convinced that my doctrins were untenable. I was too honest to deceive either myself or my people. I hav never had a quarrel with my church. I went before the conference, avowed the intellectual convictions which I could not control, and asked leave to retire. It was granted, and those good men sent me away with their blessing. I left without a stain on my escutcheon, and to-day I preach Liberalism in the same city where formerly I occupied a Methodist pulpit. My friends hav not deserted me, they hav not scandalized me, they hav believed in me.

What has Christianity done for Mormonism, the darkest spot on our national history? Can you reach the Mormons with the Bible? They go to the Bible for Mormonism. Let us show to them the folly of self-degradation, and I will warrant you the women will hav brought about the abolition of polygamy within the next twenty years.

It is claimed by our pious adversaries that we aim to degrade the church and destroy the Bible. Not so. We would convince the church, and by engrafting upon it new and rational ideas set it free, as we are ourselvs. As to the Bible, we are its best friends. We want to elevate it to a rational position. We desire to place it on a footing with a book on geography and a book on history. We accept from it all that is rational and good, and relieve it of that which is irrational and immoral. The church says that Liberalism is a negativ system, that we deny what it affirms. In a measure that is true. But does not the church deny what we affirm? We affirm the supremacy of natural laws by evolution in the survival of the fittest over the claim of divine creation. The church denies the proposition. We affirm that knowledge is superior to faith in determining the relations of earth. Again the church denies. We say that human experience is a better criterion to human wants and human rights than church domination. Still the church denies. The church claims that we do not encourage hope for another life. If that is so, the church does not either. According to the orthodox doctrin, ninety-nine one-hundredths go to hell. Where is the Christian encouragement for a future life? How many people are there that are going to heaven on the orthodox plan? Since I hav put away the Christian creed the buoyancy of my spirit has increased as never before, My very soul has grown with hope. Liberalism does not treat with disrespect the hopes of anybody —unless argument and reason be considered in that light. But then the church says we are divided in our intellectual convictions—that we count in our ranks, Atheists, Materialists, and Spiritualists. The less said about that, I think, the better, when one hundred or more creeds in the Christian church are clashing and clanging in discord. It is not essential that we should unite in intellectual conviction, for we believe in mental freedom. We claim unity of action and sentiment, but not of thought.

They say we are unorganized. That is the unkindest cut of all. Three thousand years ago the world had not sense enough to produce a Liberalist. Two thousand years ago they crucified the first one they found, and for one thousand five hundred years afterward Liberalists were tortured and killed by every Christian nation. During the last two or three hundred years to be a Liberalist meant social ostracism and even imprisonment. We hav had a poor chance for organization and should be excused. Fifty years ago we could hav got no hearing. Only seven years ago a man was mobbed in my own state for daring to be a Liberalist. But the people hav made reparation, for two years later they mobbed a couple of Scotchmen for being too religious. Notwithstanding the noble deeds of Thomas Paine, his name was at one time almost execrated. The memory of that noble man is now asserting itself, however, and monuments are being erected in his honor. One hundred years ago Methodism had not as much influence as Liberalism has to-day. Where will we be one hundred years hence? Men sneer at us. They say we hav no churches, no temples. Well, it is true we havn't done much. But we hav forced a new interpretation of the scripture. We hav brought about progress in theology. To-day Mr. Beecher has no hesitancy in referring to an "anachronism" in the Bible. We hav forced the church to revise that book, and they hav actually chased hell out of the Bible. It's all sheol now, a nice cool place; but you couldn't get up a camp-meeting on sheol. Liberalism is fast becoming respectable and powerful in face of the bitterest opposition. Still onward we go in rational thought and intellectual strength. With deeds of true charity abundantly performed, with a pure heart and a clear record, any man ought to be content to die.

Mr. Shaw's remarks were received with hearty and long-continued applause. His speech, of which the foregoing is but a very imperfect outline, was described by a friend as a "rattler."

Following him, Mrs. Mattie Krekel made a vigorous five-minute speech advocating the addition of a tenth demand to the Nine, in which woman's rights should be insisted upon.

C. W. Stewart, of Liberal, Mo., closed the evening program. Mr. Stewart's appearance suggests strength, and his vigorous oratory sustains the idea. He is tall and large-boned. In his work on the platform he dwells more particularly upon the scientific and constructiv phases of Liberalism. At this time he wished to emphasize one point, and that was that the world was desirous of having a basis for its religious thought. Theology had, for ages, furnished a supernatural basis upon which was reared the structure of supernatural religion

To-day theology was dying, and with it was dying the supernatural religion based upon it. Professor Adler, of New York, had once said that the churches were never more gorgeous in their paraphernalia than now; but their showy glitter was like the gorgeous colors upon the trees in autumn. It was the beauty of decay. And as the wind would sweep the leaves from the branches and hurl them to oblivion, so the breath of truth would sweep away the dogmas of faith, and with them the evanescent pomp of religious worship. In the coming time, evolution, that mighty law that holds all other laws in its grasp, would furnish a natural basis for the religion of humanity, to take the place of supernaturalism. As proof of the rapid appreciation of this theory in popular estimation, Mr. Stewart cited the fact that, when recently a statue of Charles Darwin was unveiled in the British Museum, the state was represented in the person of the Prince of Wales, while the church was represented by the Archbishop of Canterbury, although, when Mr. Darwin died, the church and state were unrepresented at the funeral. To-day there is not an eminent scientist in the world who does not accept evolution.

Science has increased the longevity of the human race by studying man's relationship with nature. The difference between our condition to-day, with better food, clothing, and education, and the squalor and wretchedness of the past, had not been brought about by fasting, prayer, and religious worship, but by the investigation of the forces and principles of nature, and their application to human needs. The speaker citied the advancement of our age as the evidence of the value of science, and said that he knew of no better material of which to construct angels in a possible future world than good men and women in this world, and that the object of a scientific, humanitarian religion was to produce the best possible manhood and womanhood.

At the conclusion of Mr. Stewart's remarks, the Congress adjourned until 10:30 Saturday morning.

SATURDAY MORNING SESSION.

This is the third year that J. E. Remsburg has prepared for delivery at one of the large Freethought meetings a landmark speech. At the Rochester meeting "False Claims" took the public by storm; at Cassadaga even those most conversant with the Christian text-book were surprised at the depth of its infamy as revealed by "Bible Morals." This year at Cleveland, Mr. Remsburg gave us "Sabbath Breaking," which will stand as a Freethought text-book upon the Sunday question. We find room for a large portion of it, but shall immediately publish the whole in pamphlet form:

ADDRESS BY J. E. REMSBURG.

"You might as well commit murder as violate the Fourth Commandment. Of the two evils, murder is the least."

The above words, inspired by the announcement of a lecture that I was to deliver on the Sabbath Question, appeared in the correspondence of the Toronto *World* of Dec. 13, 1884. Strange as these words sound, they yet voice a sentiment that has existed for ages. Three thousand years ago, for a trifling violation of this law, a man was stoned to death. The one who had been chosen to proclaim the law, and who in this case was its executor, was himself an unpunished murderer. Eighteen hundred years ago a man was crucified in Palestine. One of his crimes was Sabbath-breaking. On the very day that he was executed, those who had been instrumental in having him put to death—those who cried, "Crucify him"—demanded and obtained the release of a murderer. Fifteen hundred years ago the Christian Sabbath was established. The imperial edict creating this institution was issued by a murderer—by one who had taken the lives of seven members of his own family. Three hundred years ago the Puritan Sabbath, with its dungeon and its chains, appeared in England. Its founders taught that murder was less vile than Sunday recreation; and that to make a feast on Sunday—to entertain your friends—to make your fellow-beings happy on this day, was a greater crime than to cut the throat of your child. At a meeting of a woman's society held in St. Louis a little while ago, a vote of thanks was tendered Gov. Crittenden for having refused to pardon a person convicted of Sabbath-breaking. It was ascertained that the names of several members who supported the resolution had previously been affixed to a petition praying for the pardon of a murderer. There hav been, and there are to-day, those, then, who consider Sabbath-breaking worse than murder.

But what is this thing called Sabbath-breaking? Is it a real crime; or is it an artificial crime? Is it a positive wrong injurious to society; or is it a fancied wrong that exists only in the minds of religious devotees? To contribute something toward the solution of this problem is the object of my discourse.

The setting apart of a day for rest, for recreation or religious worship, is a custom that antedates the earliest authentic records of history. Centuries, and perhaps millenniums, before the slaves of Pharaoh fled from Egypt and founded a nation of their own was such a day observed. The Israelites borrowed the custom either from their masters or from the neighboring nations who had followed it from time immemorial. It needed not the proclamation of a God to secure its adoption. The social instincts of the people and the interests of the priests combined to suggest the propriety of selecting a day to be observed in common by all the members of a tribe or nation. At the same time, the isolated condition of many of the earlier nations, as well as the differences of religious opinions, precluded the possibility of the same day being observed by all mankind; and hence we find one nation or church observing one day, while another nation or church observes some other day. Every day has doubtless been the sacred day of some people. Take our three great Semitic churches, all springing from the same source, yet each observing a different day—the Jewish church observing Saturday, the Christian church observing Sunday, and the Mohammedan church observing Friday.

Yet why, with all this diversity, you ask, was every seventh day so generally adopted? Is this not proof of its divine origin? No; natural phenomena determined not only the principal divisions of time, but likewise suggested nearly all of our sacred and festal days. The annual revolution of the earth in its orbit around the sun determined the division called a year. The diurnal revolution of the earth on its axis determined the division called a day. The time elapsing between one new moon and another suggested the division called a month, while the several phases or quarters of the moon suggested the division called a week; and the length of the week, which nature had determined, suggested the septenary number in the observance of this day.

At an early period in the world's history, we find the pagans consecrating a day of the week to each of the seven principal celestial bodies which they had deified. Sunday was consecrated to the sun, Monday to the moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn.

The names of the days are derived: Sunday from *sun*, Monday from *moon*, Tuesday from the Saxon's war-god *Tuisco*, Wednesday from their god *Woden*, Thursday from *Thor*, the god of thunder, Friday from *Fria*, wife of Woden and goddess of marriage, and Saturday from *Saturn*.

With the Egyptians, and with the Jews, the days of the week were not distinguished by names, but by the ordinal numbers. Sunday was called the first day of the week, Monday the second, Tuesday the third, Wednesday the fourth, Thursday the fifth, Friday the Sixth, and Saturday the seventh. This fact remember, that with Jews and Christians, with all churches, and with all nations making the week a principal division of time, Sunday has ever been the *first* day of the week, and Saturday the *seventh*.

"But you are ignoring the Bible," says the Christian. "You ought to accept the Mosaic account of the institution of the Sabbath." Which account? You cannot be ignorant of the fact that the Bible contains two apparently different and contradictory statements in regard to its origin. The Decalogue, or Ten Commandments, you are doubtless aware, are presented twice in the Pentateuch; in the twentieth chapter of Exodus, and in the fifth chapter of Deuteronomy. A striking resemblance exists between the two copies; the commandments all appear in the same order and in nearly the same language. But immediately following the Fourth Commandment in each case, and constituting a part, as it were, of the Decalogue, is the reason assigned for instituting the commandment. And what is the reason assigned? Read the commandment as given in Exodus, and immediately following it are these words:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. xx, 11).

Now read the commandment as given in Deuteronomy. In the same place where the words just quoted appear, occur the following:

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. v, 15).

Here are two entirely different reasons given for instituting the Sabbath. The first account states that it was instituted in commemoration of God's having rested from his labors on this day; the second account states that it was instituted in commemoration of the escape of the Israelites from bondage. The one places it at the Creation, the other at the Exodus, two thousand five hundred years later, according to Bible chronology. But whatever may hav been the origin of the Jewish Sabbath, the injunction to observe it is plain and emphatic:

"Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the *seventh* day is the sabbath of the Lord thy God: in it thou shalt not do any work."

Now, my Christian friend, do you accept or reject this law? Do you keep sacred this seventh day, or Saturday, as commanded by your God? You do not. Why? "Because this law has been abrogated," you answer. Very well; for the sake of argument, at least, the validity of your conclusion is accepted. And now, if the Sabbath has been abolished, what means this perpetual cry about "Sabbath-breaking?" If this law has been annulled, then, surely, you hav no Sabbath to desecrate.

Oh, but you say that you hav had another day consecrated in place of the old one; that you hav been authorized to observe the first day of the week instead of the seventh. When, where, by whom, and by what authority hav you? All your authority, you claim, emanates from the Bible. Now, please show me your authority for this. I defy you to point to one line, one word, between the lids of your Bible, commanding you or even authorizing you to observe the first day of the week, or Sunday, as a Sabbath. You hav no scriptural authority for this innovation whatever.

When reproved for non-observance of the Sabbath of the Bible, you plead the abrogation of the Jewish law; to uphold the Sabbath of the church, you cite the Fourth Commandment.

But, in the language of Milton, "If on a plea of a divine command, you impose upon us the observance of a particular day, how do you presume, without the authority of a divine command, to substitute another in its place?" You denounce as wholly debased the Sabbath-breaker, and attribute nearly every accident occurring on Sunday, occurring on another day, to the displeasure of an offended deity. What sublimity of logic! You ignore your God's injunction respecting the observance of his Sabbath, and yet expect him to visit with awful punishment all those who do not choose to keep your Sabbath. Upon the same principle, the counterfeiter should expect the government to punish those who do not accept his spurious coin as genuin.

The advocate of Christian Sabbatarianism is placed in a most pitiable dilemma. If the Fourth Commandment is still binding upon us, then the entire Christian church, with the exception of two or three minor sects, are habitual Sabbath-breakers, observing as they do the first day of the week instead of the seventh, which they are commanded to observe; and if their God were to exercise the same severity toward them that he is said to hav exercised in the time of Moses, and as some of his self-constituted agents and their dupes would fain hav us believe he ought to exercise to-day, the church would virtually become extinct at the end of a single week. If, on the other hand, the Fourth Commandment was abrogated, then the Christian clergy, and others, in representing as a divine law that which is simply a human ordinance, instituted for the purpose of promoting the interests of the church, are guilty of endeavoring to impose a gross fraud upon mankind.

In discussing and opposing the Sabbatic institution, I shall meet its advocates upon their own ground and refute their claims by Christian testimony. The Christian scriptures and the Christian founders first deserve attention.

The central figure in the Christian scriptures, in Christian theology, and in Christian history, is Jesus. In the Christian world, he is the omnipotent ruler whose authority it is worse than treason to deny; he is the infallible legislator whose laws are immutable; he is the supreme judge from whose decision there is no appeal. Upon this question where did Jesus stand? In the four gospels which purport to giv a record of his life and teachings, three facts are prominent:

1. Jesus never enjoined the observance of the Sabbath as a moral duty in any form or on any day.

His Sermon on the Mount, Christians claim, constitutes the best code of morals ever given to the world. In this Sermon he prescribes the various duties which he deems it necessary to observe. But the observance of the Sabbath is not one of the duties enjoined. The word "Sabbath" does not appear in this discourse.

When the young man comes to him and asks him what he shall do to be saved, Jesus says: "Thou knowest the Commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother" (Mark x, 19). The Fourth Commandment is not named. The moral laws of the Decalog—those which are natural and just—are given; the theological and ceremonial are omitted, and with them the law pertaining to the Sabbath.

2. Jesus was himself a Sabbath-breaker.

One of the principal charges made against him by the Jews, one of the chief reasons why they sought to take his life, was because he did not keep the Sabbath. You say that this was a false charge, a charge preferred against him by the Pharisees. Here I confront you with the testimony of the favorit evangelist. John admits that Jesus had broken the Sabbath: "Therefore the Jews sought to kill him, because he not only had broken the Sabbath, but said also that God was his father" (John v, 18).

When they rebuked him for performing his works on the Sabbath, what answer did he giv? "My father worketh hitherto, and I work" (John v, 17). And from the Christian standpoint, was not the answer a reasonable one? If, as Christians affirm, the various operations of nature are but the visible manifestations of God's work, then God himself has no regard for the Sabbath. He does not observe the Sabbath. The grass grows, the wind blows, the rivers run to the sea, the planets roll on in their orbits, and all nature is alive with activity on this as on every other day.

3. Not only did Jesus violate the Sabbath himself, he also encouraged and even commanded others to violate it.

He went with his disciples to the fields on the Sabbath and permitted them to gather the corn (Mark ii, 23). When the Jews reproved them he told them that "the Sabbath was made for man" (ii, 27)—not as an ecclesiastical institution to be devoted wholly to religious ceremonies and idleness, but, like other days to be used for "the commodity and profit of man."

When the impotent man was healed on the Sabbath, "Jesus saith unto him, Rise, take up thy bed, and walk" (John v, 8). When the Jews saw this they said to the man, "It is the Sabbath day: it is not lawful for thee to carry thy bed." And, judged by the Jewish scriptures, they were right. The Old Testament explicitly forbade it. "Thus saith the Lord: Take heed to yourselvs, and bear no burden on the Sabbath day" (Jer. xvii, 21).

Next to Jesus, the most important character in Christian history, the chief writer of the Christian scriptures, the real founder of Christian theology, is Paul. What are Paul's views regarding the Sabbath? Substantially those of his master. He believes that with the advent of Christ all things hav become new; that the Mosaic law has been superseded by the gospel; that these old rites and customs, circumcisions, sacrifices, feasts, and Sabbaths pertained to the Jews, and to the Jews alone, that they are no longer binding upon humanity. "But now we are delivered from the law" (Rom. vii, 6), he says.

In his Epistle to the Romans he writes:

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (xiv, 5).

He upbraids the Galatians for their superstitious observance of days:

"*Ye observe days* and months, and times, and years. I am afraid of you, lest I hav bestowed upon you labor in vain" (iv, 10, 11).

In his Epistle to the Colossians, he is still more emphatic:

"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days" (ii, 16).

Thus the whole tenor of Paul's teachings is opposed to Sabbath observance, opposed not merely to the observance of the Jewish Sabbath, but to this whole Sabbatarian idea. The same is true of the writers of all the New Testament. Says the Rev. Minot J. Savage:

"The writers of the New Testament, in several places, catalog at length all kinds of sins and offenses against Christian character. They are so long, so exhaustiv, that it is apparent on the part of the writer that he wishes substantially to cover the whole ground. Now, it is very remarkable that nowhere is there any mention of Sabbath-keeping, of Sunday-keeping, of Lord's day-keeping, as binding, and that nowhere is any fault found with anybody for neglecting to keep any of these days" (History of Sunday Observance).

But Christians must hav something to uphold their holy day. It is the business of theologians to furnish evidence and arguments when needed. In this case they hav been forced to imitate their God's creativ act, and make them out of nothing. Smith's "Bible Dictionary" givs a list of all the texts and pretexts used in support of a Sunday Sabbath. Let us examin them.

1. "The Lord rose on the first day of the week" (B. D.).

But he rested in the grave on the seventh day. His followers, also, "rested the Sabbath [seventh] day according to the commandment" (Luke xxiii, 55), and came to the sepulcher on the first day to perform the work of embalming his body.

If any event in the history of Jesus is to be commemorated by a weekly memorial, why not select the most important event? From a Christian point of view, the atonement is of infinitly more importance than the resurrection. Why, then, is the sixth day not observed as a Sabbath instead of the first? The orthodox idea of Sabbath observance, the solemnity attached to the modern Sabbath, is certainly more in harmony with the sad circumstances attending the crucifixion than with any other event in his career.

There is a valid reason, then, why the sixth day should hold the highest rank among the days of the week with Christians; there is none for elevating the first day to this place.

2. Jesus "appeared on the very day of his rising, . . to ten apostles collected together" (B. D.).

The assembling of the apostles on the day of the resurrection is another argument adduced in favor of Sunday observance. But why were the apostles "collected together?" John says, "For fear of the Jews" (xx, 19). That they had not assembled in honor of the resurrection is proven by the fact that they did not know that the resurrection had taken place, for the stories told them by the women concerning it, "seemed to them as idle tales, and they believed them not" (Luke xxiv, 11).

That he appeared to the apostles "on the very day of his rising" is extremely doubtful. According to the accounts given in Luke and John, it seems that he did not visit them until after nightfall. If so, then, according to the Jewish mode of reckoning time, he did not appear to them until after the second day of the week had commenced.

According to Matthew and Mark, the apostles, after the resurrection, were obliged to travel from Jerusalem to Galilee, a distance of nearly one hundred miles, before Jesus appeared to them. If this account be true, then it must hav been the third or fourth day of the week when he first appeared to them.

If the obligations of the Sabbath had at this time been transferred from the seventh to the first day, it must be admitted that both Christ and his followers violated them; for while the Sabbath day's journey was but little more than half a mile, Christ and two of his disciples traveled from Jerusalem to Emmaus and returned—a journey of fourteen miles.

3. "After eight days, that is, according to the ordinary reckoning, on the first day of the next week, he appeared to the eleven" (B. D.).

Even admitting that the first meeting occurred before the close of the first day—occurred on Sunday afternoon—it is plain to any one but a theologian that if the next meeting did not take place until eight days after this, it could not, therefore, hav taken place until Monday afternoon of the following week.

4. "On the day of Pentecost, which in that year fell on the first day of the week, 'they were all with one accord in one place,' had spiritual gifts conferred on them, and in their turn began to communicate those gifts, as accompaniments of instruction, to others" (B. D.).

Was the holy ghost bestowed upon them at this time because it was the first day of the week, or because it was the day of Pentecost? Let the same authority that presents the above as an argument in behalf of Sunday answer:

"The typical significance of the Pentecost is made clear from the events of the day recorded in the Acts of the Apostles. . . . Just as the appearance of God on Sinai was the birthday of the Jewish nation, so was that Pentecost the birthday of the Christian church. The Pentecost was the last Jewish feast that Paul was anxious to keep (1 Cor. xvi, 8), and Whitsuntide, its successor, was the first annual festival adopted in the Christian church" (Bible Dictionary, art. Pentecost).

But did the day of Pentecost in that year fall on the first day of the week as claimed? The Rev. Dr. H. B. Hacket, professor of biblical literature in Newton Theological Institution, and an advocate of Sunday observance, says:

"It is generally supposed that this Pentecost, signalized by the outpouring of the spirit, fell on the Jewish Sabbath, our Saturday" (Commentary on the original Text of the Acts, p. 50).

5. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. . . When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed" (Acts xx, 7, 11).

The fact of Paul's once having preached on the first day of the week (?) is brought forward as authority for observing Sunday as a Sabbath. But what can be more unreasonable than this? Here was Paul, journeying from country to country, and from city to city, and is it not fair to suppose that he would preach on any day that it was convenient for him to preach? But if his preaching on a particular day is evidence of that day being a Sabbath, the argument is an unfortunate one, for in the same book he is reported to hav preached on the Jewish Sabbath, or Saturday, no less than three times (Acts xvi, 13; xvii, 2; xviii, 4).

It is also urged that the day was observed as a Sabbath because the disciples had assembled together for the purpose of breaking bread, *i. e.*, for the purpose of celebrating the eucharist. In the same book (Acts ii, 46) we are told that they were in the habit of going from house to house and performing this ceremony every day.

But when did the meeting referred to in the text really occur? According to the Jewish method of reckoning time, and which the early Christians followed, the day began and ended at sunset. The Jewish Sabbath began at sunset, Friday evening, and ended at sunset, Saturday evening; the first day of the week began at sunset, Saturday evening, and ended at sunset, Sunday evening. Was it on Saturday night, or Sunday night, that the meeting took place? If it took place on the night following the first day, or Sunday night, as generally supposed, then Paul's preaching and the breaking of bread took place, not on the first, but on the second day of the week. If it took place on the night following the Jewish Sabbath, or Saturday night, as some contend, then Paul traveled on the Christian Sabbath—began a journey of nine hundred miles on Sunday morning.

That the Apostles designated any particular day of the week on which to celebrate the eucharist, there is not a particle of proof to show. Had they appointed such a day for its observance, it would undoubtedly hav been either Saturday, the day on which the Jewish converts were accustomed to meet, or Thursday, the day on which the ceremony was instituted.

But supposing that the custom was observed on the first day of the week, what has this to do with the question of Sabbath observance? Does this prove that the day was observed as a Sabbath? What do we understand by the term *Sabbath?* A day of rest; in the Christian sense, a divinely-appointed day; a day wherein all secular work is sin. Now, because they performed a certain ceremony on a current day of the week, it does not follow that that day was necessarily a Sabbath. The primitiv Christians, many of them, were in the habit of assembling together on Wednesday for the purpose of receiving religious instruction. But this does not prove that they observed the day as a Sabbath; for they did not. When their meetings were ended, they returned to their homes and to their labors. Again, with the primitiv church, Friday was, and with the Roman Catholic church, it is, in some respects, a more sacred day than any other. With Roman Catholics, Friday is a peculiarly sacred day; they observe it as such; and yet they do not observe it as a Sabbath.

6. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians xvi, 2).

This was not a public collection as some claim, but a task to be performed at home. The Rev. J. W. Morton, for many years a Presbyterian missionary to Hayti, says:

"The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagin that it means 'in the collection box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'With one's self, *i. e.*, at home.' Two Latin versions, the Vulgate and that of Castillio, render it, '*apud se*,' with one's self; at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi*,' at his own house; at home. The German of Luther, 'bei sich selbst,' by himself; at home."

The Douay Bible, the standard Catholic version, reads: "Upon the first day of the week let every one of you put apart with himself."

That Paul should designate some particular day for the performance of this work, and that if any day of the week was considered holy, some other day would be selected, is but reasonable to suppose. Instead of supporting the doctrin of a Sunday Sabbath, the above text is one of the chief arguments relied upon by advocates of the Seventh Day or Jewish Sabbath, to prove that the first day of the week was not regarded as a sacred, but as a secular day by the primitiv church.

7. "Not forsaking the assembling of ourselvs together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching" (Hebrews x, 25).

"An injunction which seems to imply that a regular day for such assembling existed, and was well known" (Bible Dictionary).

The Epistle containing this injunction, the same authority says, "was probably addressed to the Jews in Jerusalem and Palestine." That the Hebrew Christians had a regular day for assembling has never been disputed; and the editor of the "Bible Dictionary" knew, and every person acquainted with the history of primitiv Christianity knows, that this day was the Jewish Sabbath.

The fact that the Jewish converts continued for centuries to hold their meetings on Saturday ought to convince every intelligent Christian that the obligations of the Jewish Sabbath had not been transferred to Sunday.

8. "I was in the spirit on the Lord's day" (Revelation i, 10).

But what day is here referred to? If a current day of the week is meant, it certainly must be the seventh day—the day which the God of the Bible "blessed" and "sanctified" (Gen. ii, 3)—the day which he declares to be "my holy day" (Isa. lviii, 13). "The only day that can be called 'the Lord's day,'" says the Rev. J. N. Andrews, "is the Sabbath of the great creator." "The only day bearing this definition, in either the Old or New Testament," says Taylor in his "Obligation of the Sabbath," "is Saturday, the seventh day of the week."

Not until the close of the second century, or the beginning of the third, was the term Lord's day ever applied to the first day of the week. To-day, Sunday is called the Lord's day, and taking advantage of this fact, the clergy teach their followers that this is the day referred to in Revelation, an assumption which they know to be wholly unwarranted.

These are the miserable subterfuges palmed off upon a credulous public in behalf of Sunday. Not one of these so-called arguments, not all of them combined, furnish the shadow of a reason for its observance. The Rev. J. H. Waggoner, an able Sabbatarian writer, thus tersely states the case against it:

"Read your Bibles through a hundred times with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following notable facts: 1. There is no divine command for Sunday observance. 2. There is not the least hint of a Sunday institution. 3. Christ never changed God's Sabbath to Sunday. 4. He never observed Sunday as the Sabbath. 5. The apostles never kept Sunday for the Sabbath. 6. There is no prophecy that Sunday would ever take the place of the Sabbath. 7. Neither God, Christ, angels, nor inspired men, hav ever said one word in favor of Sunday as a holy day."

To-day there is a Christian Sabbath. This institution had an origin somewhere and at some time. Some one instituted it. Who? Not the God of Christians; not their Christ; neither was it his apostles. It was that imperial butcher, Constantine, who created the Christian Sabbath. A man who deluged the Roman empire with blood; a man who threw his captivs to wild beasts; a man who killed the husband of his sister and the father of his wife: a man who tore his nephew, a little boy of eleven years, from the arms of a pleading sister, and murdered him; a man who plunged his own wife into a bath of boiling water; a man who consigned to a cruel death his own innocent son. All of these crimes committed, not while yet a pagan, but after he had embraced the Christian faith.

Here is the edict of Constantine, issued A.D. 321, instituting this so-called Christian Sabbath:

"Let all judges and all people of the towns rest, and all the various trades be suspended on the venerable day of the Sun. Those who liv in the country, however, may freely and without fault attend to the cultivation of the fields, lest with the loss of favorable opportunity, the commodities offered by heaven be destroyed" (Justinian Code, Book III., title 12).

Now, I challenge the defenders of the Christian Sabbath to produce a particle of credible evidence tending to establish the existence of this institution prior to this edict of Constantine's in the fourth century. Sir William Domville, one of the most eminent Protestant divines of his age, referring to this subject, says:

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321" (Six Texts, p. 241).

Why was the Christian Sabbath established? Because the clergy could not close their eyes to the importance of having a day set apart for their especial work. With Constantine they had, for the first time, the power to secure such an institution by legal enactment; with Constantine, Christianity became the state religion of the Roman empire; and so, with the advice of the priesthood, this Sabbath edict was issued.

Why was Sunday selected for the Christian Sabbath? Various reasons hav been assigned. But the correct one has, as far as possible, been withheld from the public. With the pagans comprising a large portion of the empire, Sunday was already the chief day of the week. It was the day which they had consecrated to the sun; and although they did not observe it as a Sabbath, it was yet their sacred day, and we see how much easier it would be to compel them to abstain from labor on this day than on any other. To blend, as far as possible, into one harmonious whole the discordant systems of paganism and Christianity was the ambition of Constantine's reign. In the prosecution of this work, it is charged by Protestants that Christianity was corrupted, that in order to unite the young and rising faith with the old and waning one, compromises were made. They are loath to tell us, however, that one of these compromises was the adoption of the old pagan holiday of Sunday for the Christian Sabbath. And yet it was.

"The festival of Sunday," says Andrews, "is more ancient than the Christian religion, its origin being lost in remote antiquity. It did not originate, however, from any divine command nor from piety toward God: on the contrary, it was set apart as a sacred day by the heathen world in honor of their chief god, the sun" (History of the Sabbath, p. 258).

Mour, an eminent English divine, and an upholder of the Christian Sabbath, says:

"It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him. . . . So that Sunday being the day on which the gentiles solemnly adored that planet, and called it Sunday, . . . the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the gentiles" (Dialogs on the Lord's Day, p. 22).

Another advocate of first-day observance makes a similar apology:

"That very day was the Sunday of their heathen neighbors and respectiv countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath" (North British Review, vol. xviii, p. 409).

Thus we see that it was priestly "expediency" backed by a murderer's edict, instead of a divine decree or an apostolic injunction, that made Sunday the Sabbath of the Christians.

Prejudice, too, has played a prominent part in this Sabbatarian drama. The ancient pagans, and among them the Egyptians, had elevated Sunday to the first rank among the days of the week. Dislike for their oppressors doubtless caused the Jews to ignore the sacredness attached to it and choose another for their holy day. Hatred of the Jews caused the gentile Christians to spurn the Jewish Sabbath and hold their meetings on various other days. Contempt for the church of Rome well nigh caused tne Protestants to dethrone the Lord's day and substitute another in its place. Calvin and others seriously proposed the adoption of Thursday as the day on which to hold religious services.

[Mr. Remsburg next introduced the testimony of the Christian fathers, Justin Martyr, Irenæus, Clement of Alexendria, Tertullian, Origen, Victorinus, Eusebius, St. Cyril, St. Epiphanius, and Jerome, none of whom believed in any sort of Sabbath as an apostolic or divine institution, and held that all days were substantially the same. The speaker then proceeded:]

The edict of Constantine was not universal in its application; the agricultural class was exempt from its authority. Nor was it this class alone that abstained from labor on Sunday. For several centuries after, various other kinds of labor were allowed on this day. Dr. White, Bishop of Ely, says:

"In St. Jerome's day [400 A.D.], and in the very place where he was residing, the devoutest Christians did ordinarily work upon the Lord's day, when the service of the church was ended" (Dialogs on the Lord's Day, p. 236).

Jerome himself, speaking of certain devout Christian women, says:

"As soon as they returned home on the Lord's day, they sat down severally to their work, and made clothes for themselvs and others" (Heylyn's History of the Sabbath, part II. chap. iii)

Kitto's "Cyclopedia of Biblical Literature" says:

"Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to hav assumed the form of auch an observance as some modern religious communities hav contended for. . . . Chrysostom concludes one of his homilies by dismissing his audience to their respectiv ordinary occupations" (Art. Lord's Day).

In 538, the Third Council of Orleans recommended the observance of Sunday as a Sabbath by all classes; not because labor on this day was a sin, but "in order that the people might not be prevented from attending church." This resolution, however, being merely advisory, but little attention seems to hav been paid to it.

Of the Western church, Dr. White writes as follows:

"The Catholic church, for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work on the Lord's day, at such hours as they were not commanded to be present at the public service" (Treatis of the Sabbath Day, p. 217).

Referring to the Eastern church, Dr. Heylyn writes:

"It was near nine hundred years from our Savior's birth if not quite so much, before restraint of husbandry on this day had been first thought of in the East; and probably being thus restrained did find no more obedience there than it had done before in the western parts" (History of the Sabbath, part II. chap. v).

That civil courts were held on Sunday until a very late period, is attested by the fact that a council which met at Arragon in the sixth century forbade the clergy to attend. In the ninth century a church council, acting in conjunction with the civil government, prohibited civil pleadings on Sunday in France. A hundred years later, King Athelstan prohibited them in England.

In the twelfth century Sunday was, for the first time, called the Christian Sabbath. At the advent of the succeeding century a spasmodic effort was made to secure a more rigid observance of this and the other holy days. In 1201 St. Eustace appeared with a parchment purporting to be a proclamation written by God in heaven and laid upon the altar of St. Simeon in Jerulsaem. Christian prelates pronounced the document genuin, and Innocent III. gave it the papal sanction. Among other things, this divine decree contained the following:

"By my right hand, I swear unto you that if you do not observe the Lord's day, and the festivals of my saints, I will send unto you the pagan nations, that they may slay you."

If they still persist in violating those holy days (after having been slain),

"I will open the heavens, and for rain I will rain upon you stones and wood, and hot water in the night, that one may take precautions against the same, and that so I may destroy all wicked men."

If they continue obstinate, they are, like Pharaoh's cattle, to be killed again:

"I will send unto you beasts that hav the heads of lions, the hair of women, the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away and hide yourselvs for fear of the beasts."

To aid in the work numerous "well-attested" miracles were published. A farmer going to his field to plow on Sunday took a piece of iron to clean his plow. The iron became fixed to his hand, and remained in it two years. A miller put a grist in the hopper to grind on the Sabbath, but the vessel was filled with blood instead of flour. A woman attempted to bake on Saturday evening after the Sabbath commenced, and though she kept the oven heated for two days, "her cake was dough." Another, failing to get her dough prepared before the Sabbath began, put it aside, intending to bake on Monday, but when she looked at it again it was baked.

It was decreed that the Lord's day should begin at 3 P.M. on Saturday. To giv full measure, a Scotch council declared that its observance should begin at noon on Saturday and end at sunrise on Monday—continue forty-two hours.

But these efforts to enforce a strict observance of Sunday were either transient or local. Sunday labor, under certain restrictions, was frequently if not generally allowed. In the fourteenth century a Spanish council decreed that Christians might labor on the Lord's day, with permission of the parish priest. In England fairs and markets were held in the churches on Sunday up to the middle of the fifteenth century. A century later (1547) Edward VI., head of the Episcopal church, issued the following order:

"All parsons, vicars, and curates, shall teach and declare unto their parishioners that they may with a safe and quiet conscience, in the time of harvest, labor upon the holy and festival days."

The council of Rheims (1533) decreed "That no man on these days giv himself to plays or dances, *especially during service.*" This interdiction was understood, in its strict sense, to apply only to the hours devoted to public worship; and during this and all of the preceding centuries, even when laboring on Sunday was not permitted, Sunday recreation and amusements were allowed.

It was reserved for the Puritans to crush out every vestige of popular liberty on Sunday. The Puritan Sabbath, whose decrepit form, supported by the crutches of state laws, still lingers in our midst, is one of the most despicable frauds that a knavish priesthood ever imposed upon humanity. The story of its establishment and reign constitutes one of the most disgraceful chapters in the history of ecclesiastical despotism.

The Catholic church has created an incredible number of holy days, or festivals. One of them was the Lord's day. This institution rested upon the same foundation as the others—it had the authority of the church for its support. It was observed with as much reverence as the others, and with no more. There was not an argument that could be adduced in its behalf that would not apply with equal force to the others. In the Church of England these festivals were received with some degree of favor, but to the Dissenters they were an intolerable burden. Relativ to this subject, Dr. Heylyn writes:

"The brethren had tried many ways to suppress them formerly, as having too much in them of the superstitions of the Church of Rome, but they had found no way successful till they fell on this, which was to set on foot some new Sabbath doctrin, and, by advancing the authority of the Lord's day Sabbath, to cry down the rest."

Alluding to the same subject, the German divine, Dr. Hengstenberg, says:

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was carried on in England between the Episcopalians and Presbyterians. . . . The Presbyterians were now in a position which compelled them either to giv up the observance of the Sunday, or to maintain that a divine appointment from God separated it from the other festivals. The first they could not do. . . . They therefore decided upon the latter" (Lord's Day, p. 66).

To Dr. Bound, who is justly styled the Father of the Puritan Sabbath, belongs the credit of furnishing the needed plan and the arguments for its support. The following is his theory:

"That which is natural, namely, that every seventh day should be kept holy unto the Lord, that still remaineth: that which is positiv, namely, that day which was the seventh day from the creation should be the Sabbath, or day of rest, that is now changed in the church of God" (The True Doctrin of the Sabbath," p. 51).

"He [God] maketh the seventh day to be *genus* in this commandment, and to be perpetual; and in it by virtue of the commandment to comprehend these two species or kinds: the Sabbath of the Jews and of the gentiles, of the law and of the gospel; so that both of them were comprehended in the commandment, even as *genus* comprehendeth both his species" (Ibid, p. 71).

It is a lamentable fact that the more false and unreasonable a religious doctrin is the more readily it is accepted. And so, baseless and absurd as this new Sabbatarian doctrin was, the rapidity with which it spread exceeded the expectations even of its most sanguin supporters. Dr. Heylyn says:

"Though Jewish and rabbinical this doctrin was, it carried a fair show of piety, at the least, in the opinion of the common people, and such as did not stand to examin the true grounds thereof, but took it upon the appearance; such as did judge, not by the workmanship of the stuff, but the gloss and color, in which it is not strange to see how suddenly men were induced not only to giv way unto it, but without more ado to abet the same, till in the end and in very little time it grew the most bewitching error and most popular infatuation that ever was infused into the people of England."

Thus, at last, this *venerabile die Solis*, the day once consecrated to the orb of light, was overspread with the thick clouds of theological gloom, that in the darkness superstition's bats and owls might the more readily secure their prey.

The most rigid observance of the Sabbath was at once enforced in Great Britain and her colonies. In England it was a crime to perform any labor whatever on this day. It was a sin to cook or even kindle a fire. A husband was not permitted to kiss his wife, nor were parents permitted to kiss their children on the Sabbath. A little child stretched upon a bed of mortal sickness might throw its loving arms around its mother's neck and crave with its last breath her farewell kiss, and to grant that dying child's request would be a violation of these Sabbatarian laws.

For daring to question the authority of this institution many were persecuted, imprisoned, and even put to death. Mrs. Trask, an English teacher, was a believer in Sabbath observance. But she believed that the Sabbath of the Bible was the true Sabbath, and this she observed. That she might not violate the laws of her country nor giv offense to her neighbors, she also kept the Christian Sabbath. For an honest avowal of her opinions she was imprisoned and fed on "bread and water, roots and herbs," for fifteen years, or until she died. Francis Bampfield, an old man of seventy years, published a vindication of the ancient Sabbath. For this his property was confiscated; he was imprisoned, and so brutally treated that he died. In 1661, for rejecting the Puritan Sabbath, John James, a Baptist clergyman, was hanged and quartered. "After he was dead his heart was taken out and burnt, his quarters were affixed to the gates of the city, and his head was set up in Whitechapel on a pole opposit to the alley in which his meeting-house stood" (Utter's Manual of the Seventh Day Baptists, p. 23).

In Scotland it was a sin to laugh or even smile on Sunday; and it is a historical fact that when Charles I. visited Scotland, he was publicly rebuked by the clergy for having indulged in a laugh on that day. Off the north coast of that country a shipwreck once occurred on the Sabbath. A party of fishermen upon the shore saw the wreck—saw the sailors struggling with the waves. They went to their rescue and saved them; and for this very act these fishermen were required to do penance for having violated the Sabbath.

In America the colonial legislatures enacted laws making it a misdemeanor to do almost anything on Sunday but walk "reverently" to and from church. In Boston an iron cage was kept in the public square where Sabbath-breakers were confined and exhibited. The Quakers, while they were permitted to liv in New England—before they got to hanging and banishing them, were continually being persecuted for their more rational observance of the Sabbath. Three Quaker women were arrested for some trivial offense and convicted of Sabbath-breaking. This was their punishment: on a cold December day they were taken out, stripped to the waist, tied behind a cart, and publicly whipped through the streets of Boston and Roxbury, the snow over which they passed being stained with the drops of blood that fell from their lacerated bodies.

The old colonial records of Massachusetts are still preserved in the public archives at Worcester. In these records one Mary Fay stands convicted of Sabbath-breaking. Her crime was this: on a Saturday night she received word that her married daughter, living a mile away, was sick. The next morning she went on horseback to see her daughter. For this she was arrested and convicted of Sabbath-breaking. An appeal was taken to a higher court, but in vain; and a round three hundred dollars was the cost. Three hundred dollars for visiting a sick child! A mother arrested, dragged before the courts, robbed, and disgraced for performing one of the holiest deeds a mother can perform!

What would hav been the fate of a religious reformer had he appeared in New England at the time, passing through the cornfields, plucking the ears of corn, or healing the sick on the Sabbath? The Jews of Palestine suffered Jesus to go among them three years teaching his heretical doctrins and condemning their Sabbath before they crucified him. The Christians of New England would hav hanged him in three weeks!

It is related of a boy, who, in order to ingratiate himself into the favor of his parents, resolved that for once he would keep

the Sabbath in true Puritanic style. Well, he succeeded, but it was a terrible task. Every moment seemed an hour, but at last night came. When he retired, the father said to him, "My son, you hav faithfully kept this Sabbath, you hav been a good boy to-day; if you continue to be good, when you die you will go to heaven and be with God where it is always one blessed Sabbath." There was little consolation in this thought for the poor boy; but presently a gleam of hope shot through his troubled mind, and he ventured to inquire, "Father, when I die and go to heaven, if I am real good there, won't God let me go to hell on Saturday afternoons to hav a little fun?" Hell was a paradise compared with this Puritan Sabbath.

[The testimony of Christian reformers, scholars, and divines was here recited, showing that "the most eminent Christians that hav ever lived—the church's greatest scholars and divines—from Martin Luther down to the present day, hav had the candor to admit that the observance of this day, so far as divine authority is concerned, is wholly unauthorized; that the Christian Sabbath was made by man, and that there is no more sacredness attached to Sunday than to any other day." These facts were fully sustained. Mr. Remsburg then said:]

And now, in the face of all this evidence, why is it that the church so zealously persists in imposing this fraudulent institution upon the people? I will tell you why? It is to fill her empty pews, and line the pockets of her priests. She would close every public library and reading room, every place of innocent amusement; she would veil the face of art, and silence the tongue of music; she would hide from our gaze, with all their ennobling influences, the beauties of nature, the blue sea, placid streams, and silvery fountains, green fields and shady groves, bright flowers and warbling birds, in short, she would barricade every avenue to social enjoyment and rational happiness on this day, and make for us a gloomy prison of her Sabbath, with her places of public worship for our prison-yard.

We are told that man's physical nature demands the Sabbatic rest—that medical men hav attested the truth of this. That an institution possessing the power and wealth that priestcraft does should be able to produce a doctor's certificate when needed is not strange. But the physician who seriously contends that man's physical nature demands the observance of the Sabbath, is better qualified for a doctor of divinity than for a doctor of medicin. As well might he contend that man's physical nature demands a feast every seventh day. Man's physical nature requires both food and rest, but it requires them, not once a week, but every day. Ask the laboring man whether he feels better fitted for work on Monday morning, after passing Sunday in idleness, than he does on Saturday morning, after five days' labor, and he will tell you, "No." With the more fatiguing kinds of labor, a man will accomplish as much in a week by working every day, and working but eight hours a day, as he will working six days a week, and working ten hours a day.

Dr. George W. Brown, an intelligent physician, and a man of broad experience and observation, says that laboring men "may desire rest for social or literary pleasures, or to look after family or personal affairs, but they are not invigorated by a day's relaxation, neither are they better qualified to endure next week's toil" (The Sunday Question).

"In the state of nature," says Parker Pillsbury, "neither man nor animals know nor care anything about days of rest" (The Sabbath).

At a convention held in Boston, William Lloyd Garrison said: "The Sabbath is not necessary for man or beast. Who says it is is but the overworker of himself and beast" *(Christian Advocate)*.

But, in rejecting a popular fallacy, I do not wish to be understood as advocating the ceaseless round of seven days' work a week. The laws regulating man's physical being do not demand abstinence from labor one day in seven; but if by surcease of toil on Sunday his happiness can be promoted, or his intellect improved; if he may devote the day to innocent recreation, or to the acquisition of useful knowledge, it is a blessing which no lover of his race will deny. But to enjoy the fruits of this blessing it must be free. The veil of sanctity, which scheming priests hav thrown over it, must be removed, and the obnoxious laws enforcing its observance be repealed.

This argument of Sabbath observance being a physical necessity is the last resort of the clergy. When the falsity of their theological claims regarding Sunday is exposed, and their holy Sabbath shown to be an unholy fraud, then they begin to whine about the "poor laborer"—that it is in behalf of the laboring classes they advocate the observance of Sunday. It is true that the laboring classes do need rest; they ought to hav far more rest than they get: and were it not for priestcraft, were it not for this vast army of priests and preachers which they hav to support, they would be able to obtain it. But who is to determin when they are tired, their neighbors or themselvs? Who knows best when I need rest, my neighbor or myself? I hav as much right to tell my Christian neighbor when he shall work as he has to tell me when I shall rest; I hav as much right, in justice, to compel him to work on Sunday as he has to compel me to rest on Sunday.

Whom do these laws affect most grievously, the rich or the poor? It is the poor upon whom the burden chiefly falls. The man of wealth and leisure, surfeited with pleasure all the week, can well afford to rest on Sunday; the poor man, obliged to labor all the week, has no other day but this to spare for pleasure. You stop the street-cars on Sunday. The rich man in his carriage rolls along at ease, the poor man and his family must go on foot or stay at home. You stop the milk cart on Sunday. The wealthy, with their better conveniences, with their cellars and refrigerators, procure a supply on Saturday evening, and keep it over Sunday; the poor, destitute of these conveniences, cannot. You close the art gallery, the museum, the library, and the reading-room on Sunday. To the wealthy this is a matter of little consequence, for they hav access to them all the week; the poor, engrossed with toil, hav not.

In 1876 the Centennial Exhibition was held in Philadelphia. At the bidding of the clergy the managers closed it on Sunday. Seventy thousand laborers, mechanics, and business men knocked at its doors and petitioned for admittance. But their petition was spurned. Throughout that long summer the institution was closed on Sunday. What might hav been a glorious Sunday-school for the workingmen of Philadelphia and their families was interdicted that clerical monopolists might hav full sway.

In priest-ridden Toronto, in the name of law, little newsboys hav been robbed of the pennies needed to support their widowed mothers—robbed at the instigation of the clergy, who coin their living on this day. Think of it; a hundred able-bodied men, claiming to be educated, claiming to be respectable, claiming to be honest—backed by the wealth and influence of a hundred churches—pretending to be backed by an omnipotent God—think of these men compelling the municipal authorities to drive these little boys from an honest and useful avocation for fear their business shall be injured!

These are the men who deprecate Sabbath-breaking—men who themselvs violate the law they profess to uphold. The Bible says, "Six days shalt thou labor," and yet the very men who are for the most part idle six days, and then labor on the very day on which they claim we should abstain from labor—these are the men who shout themselvs hoarse about the "desecration of the Sabbath."

In Continental Europe, where the Puritan Sabbath never gained a foothold, and especially in enlightened Germany and France, this Sunday slavery is little known. Sunday there is a day of joy rather than a day of gloom.

The Rev. Dr. Guthrie, of Scotland, after a visit to the French capital, thus writes: "We counted on one occasion, in Paris, thirty-three theaters and places of amusement open on the Sabbath day." Leaving France and her Sunday holiday, he returned to Great Britain, the home of the Puritan Sabbath. No theaters, no places of amusement, were open here. The church alone was permitted to do business on this day. But what does this rigid Sabbath observance do for the morals of his people? This sad admission drops from his pen: "In one hour we saw in London and Edinburgh, with all their churches, and schools, and piety, more drunkenness than we saw in five long months in guilty Paris."

The Rev. Dr. Wooley, of England, visited Germany, and, after describing the happy manner in which Sunday is spent by the Germans, says: "Nothing can exceed the picturesque beauty of the scene, except its moral beauty. We often sadly contrasted the cheerful, contented faces around us with the careworn, haggard look of the same classes of our countrymen; often wished that we, too, were taught to worship God with the natural homage of thankful enjoyment."

Protestants charge Catholics with lack of loyalty, with holding allegiance to a foreign ecclesiastical power. Are Protestants themselvs less guilty?

It has been declared that the Fourth of July shall be a national holiday, that on it each year we may celebrate the anniversary of our nation's birth. But Sunday is esteemed by them too sacred to celebrate the birth of Freedom, and when this anniversary occurs on Sunday, Jefferson and his associates must not be eulogized, the Declaration of Independence must not be read, but the edict of slavery promulgated by Constantine must be obeyed.

The thirtieth of May has been dedicated to the memory of the dead soldiers of the republic. But when this day falls on Sunday, and the surviving comrades of our fallen defenders proceed to decorate their graves with flags and flowers, Protestant clergymen protest against it because a Catholic emperor and the Catholic church whom they profess to despise once consecrated the day to the service of priestcraft. The fraudulent institution of an enemy because it serves their selfish interests is divine, so divine that even the strewing of flowers upon dead heroes' graves is sacrilege.

Last winter the monument erected to Washington was completed. It was decided, as was most fitting, to hav the ceremony attending its completion held on the anniversary of his birth. His birthday fell on Sunday, and the ceremonies were held on another day. The natal day of Washington was ignored and dishonored that the authority of a Roman cutthroat might be recognized and honored.

Against the recognition and enforcement of this ecclesiastical institution by legal enactment every honest man and woman should protest. No Freethinker can conscientiously sanction it. No Christian who is willing to "do unto others as he would that others should do to him"—who is willing to concede to others the same rights he claims for himself—can demand it. Let him keep sacred the first day of the week if he desires to; it is his privilege.

There is also a respectable portion of our people, comprising Jews, Adventists, and Seventh Day Baptists, who believe in observing the seventh day of the week, or Saturday. They are sincere in this belief, it is a part of their religion, and let them observe it. To compel the Christian to abstain from labor on this day simply because his Jewish neighbors keep it would be unjust; and I ask if it is not equally unjust to require these people to keep the Christian Sabbath? It may be urged that they are not required to do so. I am aware that the more enlightened public sentiment is opposed to such coercion; I am aware that the laws of many states permit them to pursue their avocations on this day when they hav kept the Bible Sabbath. But there are states where this is not the case. In Pennsylvania, for instance, the Jew who labors on the Christian Sabbath is subject to fine and imprisonment, no matter how faithfully he may hav kept his own. The laws of Massachusetts, as interpreted by the Supreme Court of that state, declare that those who observe the seventh day shall be allowed to do business on Sunday—and fined if they open their doors for this purpose. Time is money, and to thus withhold from these people one-seventh of their time is robbery.

Again, while "one man esteemeth one day above another, another esteemeth every day alike"—all days are sacred days to him; and is it reasonable to compel him to affect a special reverence for either the first or the seventh day? Is he made any better, or is the world made any better, by this enforced hypocrisy?

Dr. Franklin once expressed the belief that God cared less about Sabbath-breaking than a New England justice. And this recalls an incident that occurred in an Eastern village many years ago. The inhabitants of the village were all very pious. One old deacon, named Sharpe, affected to be particularly pious. His neighbors, however, generally regarded him as a hypocrit, and even the members of his own church had no little contempt for him. Notwithstanding this they were all afraid of him; because for every delinquency in their conduct, Sharpe was sure to bring them up before the church for it. It chanced one cold Sunday afternoon that Smith, a brother in the church, ran out of wood. What should he do? He must hav wood. So he slipped quietly out of the back door, proceeded cautiously to the wood pile, picked up his ax, looked around him to see that the coast was clear, and went to work. He chopped his wood, and was just starting into the house with an armful of it, when some one from the street exclaimed, "Hallo, Smith!" Smith dropped his wood in an instant, and looked up. "What, Thompson, is that you?" said he, "I thought it was Sharpe; I don't want him to see me chopping wood on Sunday." "What," said Thompson, "afraid of Sharpe, and not of God? Don't you suppose God saw you chopping that wood?" "Well, yes, I suppose he did," rejoined Smith, "but then he won't make as much fuss about it as old Sharpe." It is the same with these advocates of Sunday observance; they are making a great ado about Sabbath-breaking; their Deity is making none.

The state has no right to imprison its citizens on Sunday in order that the church may drug them with superstition and rob them. If theology is free on Sunday, I demand that intelligence and pleasure shall also be free; that the temple of Knowledge may open its doors as well as the temple of Ignorance; that the man of reason on the rostrum shall hav an opportunity to tell what he knows as well as the man of faith in the pulpit has to tell what he doesn't know; that the facts of to-day may be given to the public in the Sunday paper as well as the fictions of yesterday in the Sunday sermon; that the marble and canvas of the art gallery may be looked upon as well as the images and pictures of the cathedral; that the band shall hav as valid a right to entertain the people with inspiring music on Sunday evening as the church has to disturb their rest with the harsh clangor of her bells on Sunday morning; that the young folks shall hav the same liberty to dance at the picnic that the old folks hav to shout at the camp-meeting; that the clown in the tent shall hav a right to amuse the public as well as the clown in the tabernacle.

If a legislativ body were to enact a law requiring all persons, save the clergy, to sit in the stocks, to stand in the pillory, to wear shackles, or to be imprisoned one day in seven, that law would be looked upon with amazement, yet not with more amazement than that which our descendants a century hence would look upon a re-enactment of our Sabbatarian laws, which, happily for humanity, hav not long to survive.

Desperate and persistent are the efforts now being made by the evangelical clergy to retain and enforce these laws. They know full well that with their abrogation the strongest pillar of priestcraft falls. But they are contending against the inevitable. Their efforts must fail in the end, and the political party that champions them will find a deeper grave than the old Whig party found; for the intelligent and liberty-loving portion of our people are determined that the Declaration of freedom and equality promulgated by the fathers of '76, and the bulwark of constitutional liberty reared by the fathers of '87, shall be our equity and law, and they will not compromise their rights by wearing the collar of a slave for even one day in seven.

Yes, these laws must go. They are not needed. Justice is not subserved in their enforcement. Whatever is a crime or misdemeanor on Monday is a crime or misdemeanor on Sunday; and whatever is lawful on Monday cannot in justice be unlawful on Sunday. Let the people of this country enjoy that entire civil and religious freedom which the genius of their Constitution guarantees them. Let each one determin for himself, not only which shall be his sacred day, but also in what manner it shall be observed. Let those who deem it their duty to set apart one day in seven for religious worship, do so; let those who desire to devote a day to rest or study, do so; and let those who see proper to appropriate a day, no matter what that day may be, to pleasure and recreation, do so. If the day be Sunday, let them step forth from this Puritanical prison into the grand palace of nature—not as escaped convicts, liable to hav their reputations brained by a statutory club in the hand of some brutal magistrate, but as free people serene with the consciousness of not having committed even an artificial wrong. Let those who wish to make Sunday the saddest, dreariest day of all the seven, enjoy the "blessed privilege," but let them keep their meddling fingers from off those who would make it the brightest, sweetest, happiest day.

Dr. T. L. Brown, of Binghamton, followed Mr. Remsburg. His subject was "Organized Co-operation." He said:

ADDRESS BY DR. T. L. BROWN.

No person educated to the fact that every member of society has moral and legal rights which all should respect would not be willing to hav his own similar rights protected. As radicals and Liberals we will not succeed until we are willing to work with and for others who differ from us in ways and methods of reaching that liberty, based upon our universal needs, and not dependent upon any forms of religion. We are not trying to establish any selfish interests not founded upon equal justice, controled by facts and reason.

Were the churches taxed to support the theaters, then the Christian would call for just taxation. That is, if the theaters were exempt and the churches taxed, there would be some extra praying to reverse the imposition. Now it is on the other side.

Of good deeds we make our heaven, without a kingdom or a king. Education saves us from the crimes, deceptions and great expense of kings, priests, preachers, and religious "drummers" generally. Religion was created by idlers, who did it as the best thing they could do for their own support. Is it blackmailing the ignorant and innocent by promising more than they can furnish? Yes! Shall we co-operate with religious pretenders who leave all their hopes to shallow faith? With whatever deceives the ignorant and innocent we hav no sympathy, and will not knowingly giv it support. We will stand by the right, the radical, the just, the true, and the useful with our knowledge, our money, and our lives. In so far as Christians, Spiritualists, and Infidels agree with demonstrable science, there is need of dispute or discussion.

We advocate equal rights to sex, color, race, and class, with only one privilege reserved, and that is to prohibit yourselvs first before practicing it upon others. The Declaration of American Independence, the Constitution of these United States, the protection given to all its public schools, and the rights of individual liberty, are some of the grand results gained by organized co-operation. Each person interested in mutually extending to others that liberty he claims for himself, lessens his chances of becoming a slave by working with the avowed Liberals. United interests are the bond of co-operation. The more knowledge the more liberty. The more ignorance the more slavery.

I am in favor of a legal incorporation of this organization, and a full public understanding of all its aims and objects in the support of liberty, justice, and peace. Let us wisely co-operate until we can regulate the selfishness of Christians, both Catholic and Protestant, who now ask their God to forgiv their unjust treatment of consistent sinners. We think industrious sinners are quite as good and useful as lazy, slandering, fault-finding saints, and that this life is of more worth than any imaginary one preached from the pulpit. Which are the most criminal, believers or unbelievers?

What shall we say to preachers when they declare "Infidelity is coupled with Impurity?" We would reply: "Do not throw stones until you get out of your glass houses." Such are the men who desire to hav their pay increased to make them more faithful in leading the worship of their unknown God. How proud God must be of his pet "divine drummers," when he knows he has not created a class of natural sinners who can begin to compete with them in crime only as 2.7 to 13.3 to the 1,000. When we can stand, by the best statistics, as eleven better than the preachers of Christianity, do we need them to convert or save us? Is it not time we co-operate to save our children from them and their example? Thirteen to two is the record of knowledge compared with that of ignorance. Nature's laws are better then the religions of priests and preachers who are looking for impurity. Statistics show that natural sinners, outside of the supernatural clergy and their church, are less criminal than those who teach and profess the pardoning and hell-fired religions.

When a man says he is without religion, and depends upon his knowledge and reason, he is not conscious of sinning against any God. Such a man knows too much to commit a crime or harm his friend or enemy. Imaginary sins never find room in his healthy brain.

Why need he pay ten or fifty cents every Sunday to keep his soul from an imaginary hell, more fit for those who teach such doctrins? He is too honest and kind to call his neighbor bad if he differs with him about what neither can rightfully determin. When deception and falsehood are the foundations of religion, what moral or useful results can come even to the founders themselvs? All they do is to pocket the money and wait for more. "Salvation free!"

"By their fruits shall ye know them." In our penitentiaries, almshouses, houses of correction, and daily begging

upon streets, we find the fruits of the Catholic religion. Ignorance, fear, poverty, and crime. The fruits of priestcraft. In our public schools, Liberal colleges, with the secular press, the arts and sciences, agricultural progress, all useful advancement and moral improvement, we find people too knowing to commit crime and too good to be in any way religious. In this substantial world they find reality enough to keep them free from the "supernatural" muddles of religions. Priests, preachers, and their zealous followers, will find it most convenient to prove their mythical doctrins true in that future state not yet demonstrable. Now for a question the clergy may call "impure."

If a believer dies here to-morrow morning at six o'clock and another believer dies here at six o'clock P.M., both souls at death take their upward course toward heaven, how long will they travel in directly opposit directions before they will meet in that much sought place? If this world is not flat and still, as believed in Bible times, their next meeting will very likely be indefinitly postponed. The extra Christian knowledge of the exact direction to the Christian heaven is still on the "ragged edge" of ignorance and faith.

SATURDAY AFTERNOON.

Mrs. Krekel — the only vice-president besides Charles Watts who honored the Congress by being present—presided at this session. The first business was the report of the Committee on Credentials. Mr. C. B. Reynolds, chairman, announced the presence of the following delegates and charter and life members:

MICHIGAN.

M. P. Thurston, of Burr Oak.

PENNSYLVANIA STATE LEAGUE.

C. B. Reynolds, Roman Staley, H. Barchfield, C. I. Griffith, Robert Graham.

PITTSBURGH LEAGUE.

Harry Hoover, O. S. Cheeseman, E. Bambach, G. W. Darby.

ILLINOIS (CHICAGO).

Mr. and Mrs. A. M. Freeman, E. A. Stevens, Olaf Olson Ray, Thomas Galfin.

OHIO (ALLIANCE).

George Thornberg, Emil Tanner, John F. Kreider, D. H. Smith, J. R. Haines.

CLEVELAND, OHIO, LEAGUE.

John M. Wilcox, J. D. Mallonee, Thos. Lees, Mrs. I. Scovell, Phil. McIlrath.

MISSOURI (LIBERAL).

S. C. Thayer, C. W. Stewart, T. P. Lyon.

CANADA.

William Algie.

NEW YORK.

C. P. Somerby, E. H. Gault, T. L. Brown, N. Eggleston, Courtlandt Palmer.

NEW JERSEY (PROXY FOR NEWARK LEAGUE).

E. M. Macdonald.

We think this list must be incomplete, for we recognized several present not on the list who should hav represented Leagues if they did not. But the above were all who reported to the Committee on Credentials. At the close of Mr. Reynolds's report, the secretary read the following letters:

TENAFLY, N. J., Oct. 4, 1885.

SAMUEL P. PUTNAM, *Dear Sir:* Your letter asking for the manuscript of my speech, partly prepared for Albany, to be read by you at Cleveland, is at hand.

I am always thankful to get my thoughts before the people, and would gladly send that address to you if it were in shape for you to read; but it is not, and I am so busy just now giving the finishing touches to a book to be published at the holidays that, with constant writing and proof reading, I hav no time for anything but the imperativ work this involves; hence I cannot write out and arrange what you desire. If I can find time to throw the substance of it in a letter to the Congress, I will try to do that.

Religious liberty for woman, which would necessarily involve civil and social liberty, would be the most momentous revolution the world has ever known. It would be in fact the upheaving of the state, the church, and the home, as they are all based on the subordination of woman—a triple power that has thus far crucified the mother of the race.

Respectfully yours, ELIZABETH CADY STANTON.

NEW YORK, Oct. 7, 1885.

SAMUEL P. PUTNAM, *My Dear Sir:* I am intensely sorry not to be with you at the coming Congress of the National Liberal League, but my long sojourn among the hills of New Hampshire renders it impossible.

Command my services in any way that the League may require, but it seems to me that it would be much better to choose as Chairman of Finance Committee some one who is activly engaged in the work of propaganda.

Hoping that you may hav a large and harmonious Congress, and that it may concur in such measures as will move forward more rapidly the work of secularization, I am, as ever, with you in the work. A. C. MACDONALD, Ch. Fin. Com.

MILWAUKEE, Oct. 6, 1885.

TO THE NATIONAL LIBERAL LEAGUE, *Greeting:* I am exceedingly disappointed in not being able to be present and participate in the deliberations of the Congress, but as I can not be, I wish to offer some suggestions regarding its action.

We are laboring as best we can to free our government from the shackles of ecclesiastical power, and to prevent the church from encroaching upon individual liberty; in other words, to liberate the people from the church domination through unjust legislation.

I wish to call your attention, fellow-members of this League, to one of the most damaging features of this church power in government, and one that affects the whole nation more than all others combined; which is the subjugation and degradation of woman, through the infamous teaching that in her creation she was an *afterthought*, created only for man's convenience and service; that she should be in subjection to him in all things; that she should obey him; learn only of him, etc., etc.

Under the Roman law, the husband and wife had equal rights, and marriage was a civil contract, dissoluble at the will of the contracting parties, as in other partnerships.

Christianity degraded her by pronouncing a curse upon the glory of womanhood, maternity. This masculin religion has been crystallized into laws whereby woman is everywhere degraded in the eyes of man; classed politically with idiots, criminals, and lunatics; deprived of her just property rights, made the sexual slave of man in marriage; denied the ownership of her children, and in every way made a dependent. From an enslaved motherhood, a race of slaves is born. No wonder that the church bull, the party whip, or Grundy's disapproval, appalls even the heart of the average man. Our unjust laws make woman the slave of these slaves.

The most important step, then, toward liberty is to elevate woman in point of political privilege to coequality with man.

As the last Congress by its action returned to the original Nine Demands as its basis, thus ignoring all previous action on this subject, I move a Tenth Demand—that all laws discriminating against woman be repealed, and that humanity be guaranteed equality in rights, privileges, and responsibilities before the law, irrespectiv of sex.

Fraternally yours. JULIET H. SEVERANCE, M.D.

Vice-President Krekel then introduced Mrs. A. M. Freeman, of Chicago, who entertained the audience with a thoughtful discourse in flowery language.

Science and superstition, said Mrs. Freeman, are the two forces to be considered, positiv and negativ, in regard to human advancement. As to what constitutes superstition we may widely disagree, as all peoples in all ages hav done. "If you were all good orthodox Christians," said the speaker, "I could tell you of the Supreme God—three in one—the Father, Son, and Holy Ghost, the son as old as the father; and however little you might understand it yourselvs, you would agree with me. If you were Mohammedans, I should say there is but one God, and Mohammed is his prophet; if inhabitants of India, I should tell you that the three principal gods are Brahma, the creator of the universe; Vishnu, the preserver of the world, and Siva, the god of desolation and destruction. But having as many independent thoughts as there are minds present, I must tell you what I myself believe, and leave you to disagree with me. Honest thought, and bold expression thereof, is what the world needs. We hav had but little, comparativly, of the most radical, truthful convictions of men's minds, for superstition in every part of the earth has erected itself as a barrier against free inquiry and progression. Wherever and whenever truth has tried to make itself known by proof and argument, man has stifled the voice of his conscience by citing celestial authorities, each nation almost having had its god, or gods; and these hav been arrayed one against the other, and the followers of each creed hav contended that all innovation was blasphemy. So throughout the ages, in every part of the great world, man has riveted the chains which bind him. He has fought with the ferocity of a wild beast destitute of reason, that he might be permitted to continue in his bondage. Nothing has been too absurd for him to believe. The most fantastic fable that human ingenuity could invent, or human imagination portray, has been put forth as his creed, and he has taken for his god the lowest thing that crawls, and the highest ideas of which he could conceive.

"We may hav come to that time," continued the speaker, "in our search for truth, when we know and feel that there is to be a boundary to our ambitions, that the how is to be studied, instead of the why, that we may learn effects, but that causes are beyond our reach. We are convinced that the universe is not governed by 'wills,' by 'gods,' but by law, and that it is easier to prove that a miracle is false than that the law that governs the universe has been suspended.

"About impossibilities we all fight and wrangle, and hate each other. If we would believe only what we may know, and prove to ourselvs, all the world would be agreed, and we should hav nothing to fight for. Science is order, peace, progress. Superstition is anarchy, bloodshed, ignorance. Science is a world governed by law; superstition is a world governed by chance—which is another name for miracle.

"We see nations passing through different stages of development. In the beginning, savage man peopled the unknown world about him with goblins, demons, devils, and gods. Man passes, as do the nations, through these identical stages, believing, in childhood, in fairies, genii, giants, and dwarfs. Thus the mythological stories with which man amused himself in the remote days of his history correspond perfectly to those with which children amuse themselvs to-day.

"In mystifying the people their mental subjection is the result. With their minds filled with these old fables, and their aspirations reaching out toward an imaginary future of which they can know nothing, their thoughts are diverted from the things of this world which they may know, and cunning despots throughout the ages hav taken advantage of the people's indifference to their surroundings, and the result has been that we hav had whole nations sinking gradually but surely into the deepest slavery.

"A belief in these old dogmas has retarded the growth of the world. Every step in advance made by science has been fought inch by inch, and hand to hand, with superstition. Men hav written volume upon volume to prove that the science of the Bible is true. They hav stood trembling at the threshold of wonderful discoveries, but hav paused, for the great truths lying before them would not coincide with the revealed word.

"The Duke of Argyll, the honored father of the Marquis of Lorne, in one of his scientific works, says: 'The apparent age of the rocks might hav been simulated in their creation.' That is, that when God made the world he gave to it an apparent age that it did not really possess; that all these fossils of extinct animals, together with the rocky evidence of their remote antiquity—that all these links binding man to the life beneath him, and demonstrating that he must hav been evolved from a lower creation—were specially created; that God made the solid rocks a lie! This is the sophistry that superstition has been compelled to employ in order to reconcile natural and revealed religion.

"The beginning of life, or rather what is life, the why of our living, the soul of the being, is, so far, and perhaps forever, beyond our comprehension. The surgeon's knife does not find it, the most delicate instrument cannot weigh it, or giv to it dimensions. But this we know, that science has positivly declared against the history of creation as contained in all sacred books, proving that everything exists in accordance with a law underlying all nature, called motion, change, progression, evolution, claiming that this principle called life is as eternal as this body called matter; that there has been no stretching out of a mighty arm as a magician would hold forth a wand, no command to chaos to at once marshal itself into moving, shining, orderly, progressiv array; to fill all the mighty deep of eternal, illimitable space with wondrous, gorgeous worlds. This idea was no doubt very poetical, and corresponded perfectly to the marvelousness of primitiv man; but the marshaling of all that heavenly host required millions upon millions of years, and still the creativ work goes on. A drop of water falling year by year through a fissure in a cave produces the most beautiful stalactite. A single idea in the brain of a savage, nay, it may be a single emotion in an animal, becomes through the course of ages the wisdom of a Socrates, the genius of a Shakspere, or the reason of a Humboldt."

J. D. Mallonee, of Cleveland, next presented some solid facts setting forth the injustice under which non-church-going people are laboring:

ADDRESS OF J. D. MALLONEE.

The truth of ages is often condensed into a single sentence. Centuries of misrule, oppression, and political serfdom were necessary to evolve that grand truth which stands as the corner-stone in the great temple of our American liberties:

"The just right to govern comes from the consent of the governed." Viewed in the light of their surroundings, considering the character of these men in whose minds the memories of religious as well as political persecutions were still fresh, and we can safely assume that the founders of this republic sought to establish for their posterity a government in which church and state should forever remain separate and distinct.

Looking back a hundred years from the glory of the nineteenth century to the weak and feeble beginning of a nation's greatness, we can appreciate the magnitude of this forward step in human progress. Superstition ruled the Old World. Kings trembled at the voice of Rome, and hastened to obey its least behests. That the king received his authority from God was conceded upon every hand. The throne was supported by priestcraft, as, in fact, has been every form of injustice ever practiced upon mankind, and priestcraft was in turn sanctioned and sustained by royalty.

These were the upper and the nether mill-stones between which, for ages, humanity had been crushed. And having by their love of freedom, their heroic bravery, their unequaled valor in the field of battle, broken the fetters of one bondage and established a nation of men, free at least in name, can it be supposed for a moment that they would fail to take such action as they should deem sufficient to protect them from the other and greater evil—the despotism of ecclesiastical power? Perhaps they underestimated the danger. To them, the Old World seemed farther away than it does to us. I doubt if a prescience of the time when time and space should be so nearly annihilated, ever came to any of those noble minds, gifted as they were. No prophetic vision of the day when the world's thoughts should flash beneath the ocean's wave, and the voice of Rome be heard in the land sacred only to liberty—liberty not only to act but to think. All men were intellectually free men. This right to any or no religious belief is as clearly enunciated by the framers of the Constitution of the United States, and of the state of Ohio, as is the right to personal liberty.

That no religious belief, doctrin, or sect shall receive any especial sanction by law is equally evident.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The subject of religion is left entirely to the state government. The persecutions, intolerance, and jealousies which had ever marked the establishment of a state religion or a national church, were doubtless among the efficient reasons why the Constitution thus forbids any union of civil and ecclesiastical authority, or any alliance of church and state.

The constitution of the state of Ohio declares that "all men hav a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship against his consent, and no preference shall be given by law to any religious society; nor shall any interference with the rights of conscience be permitted. No religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths and affirmations.

"Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the general assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction."

I am not here to say that the principles herein enunciated are unjust. Every true Liberal givs his unqualified assent to this declaration of rights. All that we, as Liberals, ask, all that we demand, is that the laws of the state of Ohio be so amended as to render them in harmony with the constitution of the state, and of the United States.

All recognition of God, Christ, or religion was studiously avoided by the framers of the Constitution of the United States, and, lest their silence should be construed as giving assent to the abuses of privileges which hav since arisen, an amendment was afterward adopted in which their views upon the question of religious rights and privileges are clearly set forth. The constitution of the state of Ohio, 1851, is even more explicit upon this subject, as I hav already shown.

The necessity of religion as a restraining element in social as well as national life was recognized, and the claim of the church to exercise such moral power over the naturally criminal inclinations of mankind is their excuse for exemption

from just taxation. The claim that religious teaching tends to hold in check the baser passions of mankind, and render men better citizens, I am prepared to deny. Religion recognizes no higher authority than God, whereas our liberties, our grand civilization of to-day, rest upon the fundamental truth of man's supremacy. Morality pertains tc the affairs of this world, the relations of one man to all his fellow-men: Morality is a matter of education. It is founded in certain material conditions arising from our various relations in life. Religion is simply the worship of the unknown. Morality is the fruit of thought. While it might be difficult to suddenly separate the two, still there can be no question as to morality being the activ element in man's relation to this life, and a future life is a matter which is beyond the province of civil law.

The convention which framed the Constitution of the United States refused to hear prayer in its sittings. Can it be supposed that they intended to grant subsidies to the various religious sects which should afterward assume such formidable proportions in our land? Can it for a moment be claimed that the "liberty to worship God according to the dictates of my own conscience" extends so far as to admit me to teach that "an oath taken against ecclesiastical interest does not bind;" and again, "Faith is not to be kept with him who does not keep faith with God;" and yet all this is taught in schools, subsidized and exempt from taxation on account of the good influence which they exert upon the coming citizen. Neither is it probable that the founders of this government ever intended such construction to be placed upon their words as would permit of millions of dollars invested in church property escaping its just quota of taxation. The splendid cathedrals of to-day were practically unknown in revolutionary days. Plain and simple were the churches in which our forefathers worshiped; and such worship, including, as it did, the greater part of the community, could, without much practical violation of the law, hav been supported by the state, because it was in a sense the educator of the people. The minister usually worked for the love of the Lord and a donation, while in modern times, a call to preach Christ is synonymous with a tender of a five-thousand-dollar salary.

The day of simplicity in religion has passed away.

Churches, instead of being used "exclusivly as a place of public worship, "hav come to be merely the center of a social life, of which religion is simply an adjunct. Lectures, concerts, suppers, socials, at which cards and other ungodly amusements are introduced, go largely to make up the modern worship of our city Christian. This statement will apply more strictly to our Protestant than to our Catholic brethren.

Again, we must take into account the differentiation which has been going on between the schools and the churches. The geology of the Bible is no longer the geology of the school. The theory of evolution, which is now a fact in our store of knowledge, is not very clearly enunciated in the inspired word. Likewise the political economy of Moses is slightly out of date in these modern times. This tendency to classify and separate the known from the unknown has tended to render the church less necessary to society. The fact that a man may be a good man, a good neighbor, a good citizen, without religion has been demonstrated, and the assertion that a community—a great city like Cleveland, for instance—may be happy and prosperous without churches, will gain significant force when I tell you that, by actual count, the average attendance at seven of our most aristocratic Protestant churches last Sunnay morning was only 171. We, the Liberals of America, claim that it is an injustice to exempt from taxation such an aggregation of wealth as is represented by the many churches of the land. That some idea may be gained as to the magnitude of this wrong, I hav prepared some statistics showing the valuation of church property in Cleveland not taxable, and other items of interest connected therewith:

	Value of Property.	Salaries.	Expenses	Home Missions.
Roman Catholic	$2,378 000	$16 100		
Methodist Episcopal	427 500	22,500	$12,600	$7.000
Congregational	302 500	15,900	9,000	6 450
Presbyterian	287,000	29,300	12 400	25,800
Baptist	229.000	19.700	12 100	12.950
Evangelical United	192,000	5 000	3 500	5 800
Other Denominations	329 480	39,700	14,250	7,550
Total	$4,305,400	$133,200	$65,800	$64,750

Thus it will be seen that the taxpayers of the city of Cleveland are actually giving to the support of the churches the sum of $111,940 annually. The cost of police department, is $125,000, and unless it can be shown conclusivly that the churches render some service to socieiy of an equal pecuniary value, this annual subsidy should be discontinued. That certain individuals derive a benefit therefrom, and that it is a useful member of society in a general way, is not sufficient. A newspayer is a means of disseminating knowledge, and as a rule exercises a restraining moral influence upon society. It is practically free as the church of to-day, and upon the plea of being a public blessing would stand upon an equal footing with the church. You subscribe to a paper, and day by day the history of the world's doings is spread before you. On the other hand you pay your pew rent, and receive a weekly edition of antiquated romance. To exempt church property from taxation upon the ground of its usefulness to the community would be to establish a precedent whereby all things useful could be exempt, and only the evils of society be subject to taxation.

Although in name the churches of to-day are free, yet that freedom is so hedged about by certain restrictions as to what seats shall be occupied by the public, and the magnificence of structure and furnishings are such that the poorer classes of society are not at home in an aristocratic house of worship. Competition among business men and others who would profit by the prestige which connection with the wealthier class of society givs has brought about a system of pew-rental, which practically excludes all except those holding such shares or stock in the church. Why should an honest man object to paying his just taxes upon church shares from which he derives a financial benefit any more than those upon club shares, or upon his cottage at the sea-shore, or upon any other property from which he individually receives the benefit?

The claim is advanced, and is held as applying more particularly to the Catholic church, that religion tends to control or hold in check the evil tendencies of the ignorant mind. Surely, a man is not entitled to much credit for endeavoring to extinguish a fire that he himself has kindled. Neither should we as a people pay the church for controling the ignorance for which they are wholly responsible. This is well illustrated in the demand of the Catholics of New York that they may be allowed to hold mass in the prisons, etc.

Education is a civilizer of the people—education in the affairs of this world, the relation of man to man, and not of man to God, the principles which are taught in our Catholic schools. The principles which are taught from our Protestant pulpits are antagonistic to a Republican form of government. Faith is exalted above knowledge. The theory that for every crime there is free forgivness tends rather to diminish than to increase a respect for the laws of our land. This is peculiarly illustrated in the case of the Catholic church, which numbers only a small percentage of the population of the land, and yet more than half of the criminals of the country are recruited from its ranks. Especially does the Catholic church claim to exert a beneficial influence upon the ignorant mass of humanity, and yet statistics which I hav compiled show that during three years the percentage of illiteracy among the persons arrested by the police of the city of Cleveland was greater than ten per cent, while the last census givs the average of illiteracy for the entire state at three per cent.

When you find a man who can neither read nor write, you may safely bet your last dollar that in his religious views he is strictly orthodox. In summing up we claim,

First. That for reasons to them sufficient, the framers of the Constitution of our land hav granted no privileges to any religious sect, creed, or denomination, whereby they can legally escape the payment of their just share of taxation upon property which they may hold ostensibly for the purpose of public worship.

Second. The claim of the church to be a public institution, conferring benefits upon society in the direction of preventing the commission of crime, is denied upon the ground that more than ninety-five per cent of the criminals of the land are either church-members or are believers in the doctrins of the Christian religion. Such claim, if valid, would not, under the constitution of this state, exempt them from taxation. To protect does not mean to subsidize.

Third. "We demand that all churches and other ecclesiastical property shall no longer be exempt from just taxation," which brings me to the caption of this paper—that the truth of ages is often condensed into a single sentence. This demand is the lost link in a long series of events, all looking toward man's mental and social freedom. It stands first among our Nine Demands, and it is to be the first victory which we shall achieve. Having achieved this grand result, other and no less vital questions are before us; and having gained every goal for which we are now striving, there will be new questions to decide, new issues to be met, as humanity marches on and on to ultimate perfection.

J. H. Burnham, of Saginaw City, Mich., took the floor as soon as Mr. Mallonee concluded, and made the next good speech, of which, unfortunately, we hav no report.

SATURDAY EVENING.

Some five hundred people gathered in the evening to listen to S. P. Putnam, who was down on the program to speak of "The Glory of Infidelity." Previous to the lecture, however, was the reception of the report of the Committee on Resolutions. Mr. Shaw, secretary of the committee, said he had divided the resolutions into two parts, and he would present them in that way. He read:

Believing with the founders of the American Republic that civil government is a natural and secular institution, and not a divine and supernatural one; and believing, too, that the human mind in the process of government and education should be entirely free from the trammels of superstition; we, the National Liberal League, in Congress assembled at Cleveland, Ohio, do hereby resolve: That we reaffirm, as the true basis of a perpetual union, the following demands of Liberalism:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educatiodal and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Resolved, That in order to carry out harmoniously the policy enunciated in the above Demands, we hereby change the name of the National Liberal League to the American Secular Union.

Resolved, That this Congress acknowledges with unqualified pleasure the amalgamation of the Secularists of Canada with their co-workers of the United States, under the united banner of the American Secular Union.

Resolved, That all who favor the secularization of our government be earnestly and cordially invited to unite and become activ members of the American Union, and that Liberals everywhere be requested to organize local unions, lyceums, kindergartens, and all other instrumentalities for educating children in the principles of science and Secular government.

Resolved, That universal education should be the basis of universal suffrage in this republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

Resolved, That in the exercise of suffrage the law should recognize no sex; and that we sympathize with the movement for the enfranchisment of woman.

Resolved, That we deprecate the growing differences between the producing classes and organized monopolies, and we are in sympathy with all movements that look to a reasonable solution of these questions, upon the basis of equal and unrestrained justice.

These resolutions, said Mr. Shaw, the committee present for the consideration of the Congress.

Mr. J. D. Mallonee, of Cleveland, moved that the resolution on woman suffrage be stricken out.

A gentleman who did not giv his name moved for its retention.

Mrs. Krekel asked for its adoption, as did J. M. Wilcox, of Cleveland.

A lady in the audience asked Mr. Mallonee to explain why he opposed the resolution. Mr. Mallonee said that he was in favor of elevating woman, and he did not think the power to vote at elections would hav that tendency.

E. A. Stevens rose to make a speech in support of the resolution, but the chair said that, according to parliamentary rules, the debate was closed when the maker of a motion had replied to his opponents. Unless exception was taken, he would hav to put the motion. This being done, the resolution was adopted.

E. A. Stevens moved that the resolutions be taken up *seriatim*. Motion carried.

Mr. Shaw then re-read the resolutions, and they were all adopted. He then read the following resolution on business:

Resolved, That the Union raise, during the ensuing year, a campaign fund of $5,000, to be expended by the directors for payment of salary of the secretary; for the employment of lecturers; for printing campaign tracts; for the purchase and distribution of Freethought literature, and for necessary expenditures in presenting the demands of the Union to the attention of such state legislatures as in the opinion of the directors may be wise and opportune; and that all Freethinkers be requested to make contributions to the fund, specifying for which purpose they prefer their contributions to be used.

This resolution was adopted unanimously. Mr. Shaw presented the following:

Resolved, That the Congress expresses unfeigned regret at the loss of Theron C. Leland, former secretary of the League, one of our best and bravest, whose work has been so self-sacrificing, and whose spirit has been so fearless in the many combats for freedom. His life was one of generous triumph; his death a harvest of precious memories. To his bereaved family we offer our sincere condolence.

The resolution was carried.

E. A. Stevens then moved that membership in the Union be reduced from $25 to $10. As this necessitated a change in the constitution of the Union, it could not be acted upon at this Congress, and was accordingly laid over.

A Mr. William Joslin, of Cleveland, rose up in the audience and wanted to know when he could be heard. The chair vouchsafed the information that the present was usually considered the accepted time, and that he might consume ten minutes in revealing to the Congress all he knew. He ascended the platform and began a most absurd and incoherent harang about astronomy, the ancient Greeks, spirits of turpentine, and the circulation of the blood. No one could tell what he was driving at, except that he had challenged Colonel Ingersoll to discuss with him the powers of some mysterious thing which proved the law of gravitation to be a delusion. At the end of two minutes the audience began to smile; in four minutes the smile had extended around to their ears; in six the hall echoed with laughter; in eight everybody was so pleased that Mr. Joslin was compelled to stop. He disappeared in the stage wings leaving behind him the challenge that if Colonel Ingersoll would allow him ten minutes on Sunday night he "would bring a mysterious thing that Mr. Ingersoll couldn't tell what it was."

The audience and the chair having recovered from the effects of Mr. Joslin, Mr. Wm. Algie, president of the Canadian Secular Union, was introduced as the man who built the first Freethought hall in Canada. Mr. Algie is a Scotchman who delights to describe a nativ of his country as "a man who keeps the 'Sawbath' and everything else he can lay his hands on." He made a neat little five-minute speech, into which he worked several jokes.

When Mr. Algie sat down Mr. Putnam rose up and laid a heavy roll of manuscript upon the reading stand. The lecture was one of the poet-secretary's happiest efforts, and ranks with the best speeches at the Congress. It is too long to introduce here, but we may print it in some future issue.

C. B. Reynolds succeeded Mr. Putnam with an outline of practical work that needs to be done to promote the best interests of Liberal people. He strongly recommended the establishment of science schools, where children can be taught the laws of health as well as inducted into the mysteries of physical science. Mr. Reynolds's hard summer work has reduced his avoirdupois, but has not quenched his unbounded enthusiasm for humanity. In all essentials he is a brick, and, aside from one or two mannerisms upon the platform that detract from his dignity, is one of our very best speakers. We shall print his suggestions to the Congress in a subsequent paper.

SUNDAY MORNING.

The Sunday morning session opened with between five and six hundred people present. E. A. Stevens was the first to make a motion. He announced that Mrs. Helen Celler, of Springfield, Ill., a life-long worker in the cause of Freethought, had spoken of leaving some property to the Union, and he moved that the Union be incorporated so as to receive such bequests. By vote of the Congress the directors were ordered to take the necessary steps to carry out the motion. This being all the business on hand Mr. Charles Watts proceeded to address the Congress

upon "The Philosophy of Unbelief." As we shall use Mr. Watts's lecture in a future issue it is unnecessary to incorporate it into this report. The audience were greatly pleased with it, and with his manner of delivery, and in discussing it after adjournment, unanimously voted—so far as we heard—that it was a great performance.

Mrs. Krekel was to hav lectured at this session, but having gone out to Thomas Lees's Liberal Sunday-school to address the children, she did not return in time, and the audience was disappointed. The readers of THE TRUTH SEEKER will be more favored, for we hav the manuscript, and it will appear next week.

During the session Colonel Ingersoll was among the audience, having arrived late Saturday night. He was accompanied by his private secretary, I. N. Baker, one of the most genial, generous, commonsense men in the world. Colonel Ingersoll came in late, and took a back seat until Mr. Watts ceased speaking. When the people found out at the adjournment that he was among them, he was immediately surrounded, and his right arm must hav ached from the up-and-down motion it was compelled to undergo. From the reception accorded Mr. Ingersoll at Albany, as well as at Cleveland, we hold the opinion that he is all but idolized by the great body of Freethinkers.

SUNDAY AFTERNOON.

Some seven hundred people attended the Sunday afternoon session to hear Courtlandt Palmer's discourse on the "Aristocracy of Freethought." First, however, came the election of officers. J. E. Remsburg, chairman of Committee on Nominations, read the following list:

President.
ROBERT G. INGERSOLL.

Vice-Presidents.

CHARLES WATTS,	HORACE SEAVER,
THADDEUS B. WAKEMAN,	PARKER PILLSBURY,
MATTIE P. KREKEL,	WILLIAM ALGIE,
ELIZUR WRIGHT,	ROBERT C. ADAMS,
JAMES PARTON.	

Secretary.
SAMUEL P. PUTNAM.

Treasurer.
COURTLANDT PALMER.

Chairman Executiv Committee.
CHARLES B. REYNOLDS.

Chairman Finance Committee.
EUGENE M. MACDONALD.

Colonel Ingersoll moved that the name of John E. Remsburg be added to the list of vice-presidents. The motion was seconded, and unanimously adopted by the Congress.

The president then requested the secretary to read the resolution relating to the campaign fund. Mr. Putnam did so. Mr. Palmer moved to amend by making the amount ten thousand dollars instead of five thousand. The amendment was seconded and carried.

Mr. Palmer moved that a subscription be started, and he asked Colonel Ingersoll to head the list. Mr. Ingersoll advanced to the front of the stage, and spoke as follows:

"Let me say that I think everybody should be willing to give a little from his surplus—mark you, from his surplus. I do not want poverty to give a dollar. I would not have you pinch yourselves, or take a single comfort from wife or child, to give to any public object on earth. But let every one give what he can afford to give without hurting himself or putting in the smallest jeopardy the rights of his creditors.

"There is no better cause, no grander object in this world, than to get the fiend of fear out of the human mind. Of all the monsters that have ever governed and cursed this world, Fear has been and is the worst. Of all the tyrants that have ever oppressed the human race, Fear has been and is the most terrible. Now, if we can kill that fearful phantom; if we can drive out this image of Fear, painted by ignorance on the canvas of the dark; if we can exorcise this devil incarnate, we shall accomplish more than has been accomplished by any who have lived before us.

"Let us think a moment of the amount that has been given to imprison mankind, to shed darkness rather than light, to forge chains instead of to break them, and we shall understand something of the greatness of this work we have undertaken. And there are chains yet to be broken.

"We want to raise ten thousand dollars. We might just as well raise twenty or fifty thousand. If every Liberal in this country, who believes the Bible to be uninspired, every one who believes that there is no such country as hell, would give—say one dollar—I suppose that we could raise five or six millions at once! If everybody who really agrees with us should give but a dollar, we would need no more; and we would suddenly find that we were in the majority. I do not believe that I have addressed an audience in five years, a large majority of whom did not in their hearts agree with me.

"Now I will give something to start the subscription, and if that is not enough, I will give more."

Mr. Ingersoll subscribed $250, remarking *sotto voce* that he thought he could do that much without injuring his creditors. His subscription was followed by one from Courtlandt Palmer of $200. Mr. Putnam walked about the stage taking down the names and amounts as called out, and Mr. Reynolds passed among the audience. When a lull came, it was found that $940 had been raised. Colonel Ingersoll promptly gave another $60 to make the amount even. Afterwards more was pledged and the list at the close of the Congress stood as follows:

PLEDGES TO THE CAMPAIGN FUND FOR THE COMING YEAR.

R. G. Ingersoll,	$310.00
J. M. Wilcox and family,	25.00
M. B. Lawrence,	10 00
S. P. Hobson,	10.00
Mrs. J. E. Hammond,	15.00
R. Hartley,	10.00
Judge Lewis,	25 00
J. D. Mallonee,	10 00
W. Wilson,	5.00
C. Palmer,	200 00
Chicago League,	50.00
Wm. Whittick,	50 00
M. P. Thurston,	5.00
N. Eggleston,	25.00
T. F. Lucas,	5.00
M. H. Woodbury	10.00
I. N. Baker,	10.00
J. Briggs,	5 00
Morris Johnson,	5.00
G. C. Roe,	25.00
Harrison Halbut,	5.00
Mrs. Russell,	5.00
Mrs. Smith,	1.00
E. L. York,	10.00
J. L. Green,	5.00
Samuel Watson,	5.00
Samuel D. Moore,	5.00
W. A. Lathrop,	5.00
Henry Luse,	25.00
A. Owen,	10 00
Samuel Luse,	10.00
S. C. Thayer,	5.00
T. W. Lydeker,	5.00
J. F. Smith,	5 00
T. B. Borden,	5.00
B. C. Hart,	10.00
Wm. Algie, of Canada,	30.00
Samuel Hunt,	50.00
Smith & Sons,	25.00
O. F. Chessman,	5.00
O. G. Oakland,	5.00
J. Burgess,	5.00
John Jacob,	1.00
Samuel Sharp,	10.00
Cash,	7.00
A. W. Campbell,	1.00
C. C. Haseman,	10.00
Mrs. Sadie Bailey,	5.00
F. S. Montgomery,	3.00
John Stolls,	1.00
Wm. Buchtel,	20.00
Mrs. A. C. Moore,	5.00
Dr. E. Mayer and Sons,	10.00
Dr. W. E. Woodell,	5.00
M. Rowel Dudley,	5.00
Frank Stewart,	5.00
James Downes,	4.00
Total,	$1,138.00

Of these pledges the following amounts were paid:

R. G. Ingersoll,	$160.00
Wm. Whittick,	50.00
Henry Luse,	25.00
Samuel Luse,	10.00
O. G. Oakland,	5.00
S. P. Hobson,	5.00
W. Wilson,	5.00
N. Eggleston,	25.00
I. N. Baker,	10.00
H. Halbut,	5.00
Mrs. Russell,	5.00
Mrs. Smith,	1.00
A. Owen,	10.00
J. F. Smith,	5.00
J. Burgess,	5.00
John Jacob,	1.00
Samuel Sharp,	10.00
Cash,	7.00
A. W. Campbell,	1.00
C. C. Haseman,	10.00
Mrs. Sadie Bailey,	5.00
F. S. Montgomery,	3.00
John Stolls,	1.00
Total,	$364.00

The report of the treasurer for 1884-5 being next in order, Courtlandt Palmer submitted the following general statement:

RECEIPTS.

From contributions, pledges, etc.,	$1,559.34	
Collections made by S. P. Putnam,	1,731.35	
" " " C. Watts,	356.09	
" " " A. C. Macdonald,	37.80	
		$3,684.58

DISBURSEMENTS.

C. Watts, eight months' salary, to May 6, 1885,	$1,000.00	
S. P. Putnam, ten months' salary, to July 8, 1885,	1,300.00	
Paid expenses, traveling, postage, hotel bills, etc., of Messrs. Watts and Putnam,	1,156.71	
Paid Thos. J. McCabe six mos.' salary for keeping books,	50.00	
Paid Mrs. A. C. Macdonald, on account of correspondence,	48.00	
Paid for printing,	104.15	
		$3,658.86
Balance in treasury,		$ 25.72

Upon submitting this report, the treasurer moved that an auditing committee be appointed to examin the account, but as no one seemed impressed with the necessity, it was not done.

Since the above balance sheet was drawn off, the secretary has received the following amounts of money:

A. W. Lee (life membership),	$25.00
Wm. Whittick (annual),	1.00
Mrs. A. G. Whittick (annual),	1.00
Friendship Liberal League (per Wm. Seymour),	5.00
St. John's League (per M. B. Lawrence),	5.00
A. F. Neunert (second instalment life membership),	20.00
J. Sedgebeer,	5.00
F. S. Montgomery (annual),	1.00
Wm. Liville (annual),	1.00
J. H. Burnham,	5.00
Thos. G. Watkins,	1.00
H. W. Haight,	2.00
Wm. Thorpe (annual),	1.00
G. Younides (payment on life membership),	12 50
Cyrus Mercer,	1.00
Thos. Knight (annual member),	1.00
Wm. Gray (annual member),	1.00
J. N. Schelling (annual member),	1.00
Daniel D. Chidester,	1.00
John A. Jost (annual member),	1.00
H. L. Boyes (annual member),	1.00
Total,	$92.50

Mr. Putnam requests us to ask donors to closely scan the above lists, particularly the list of pledges and pledges paid at the Congress, and report promptly any error. In the haste of receiving money in the Congress it is possible for mistakes to occur.

After the financial business had been brought to a close, E. A. Stevens offered the following resolution, which was passed:

Resolved, That the American Secular Union hereby expresses its profound gratitude to Mrs. Helen Celler, of Springfield, Ill., whose life has been a continuous and heroic struggle against mental and physical tyranny, for her generous loyalty to the cause of Liberalism by her thoughtful remembrance for its financial future as shown by her desire to bequeath her property for the benefit of this Uuion, and her name shall be honored as the first person who has thus publicly evinced such devotion.

C. W. Stewart moved that all accredited delegates to the Congress be constituted a committee for solicitation of funds. Carried.

This was the last of the regular business. Courtlandt Palmer was down on the program, but previous to his lecture the audience wished to hear from Colonel Ingersoll, our re-elected president. In response to the invitation he said:

"LADIES AND GENTLEMEN: While I have never sought any place in any organization, and while I never intended to accept any place in any organization, yet as you have done me the honor to elect me president of the American Secular Union, I not only accept the place, but tender to you each and all my sincere thanks.

"This is a position that a man cannot obtain by repressing his honest thought. Nearly all other positions he obtains in that way. But I am glad that the time has come when men can afford to preserve their manhood in this country. Maybe they cannot be elected to the legislature, cannot become errand-boys in Congress, cannot be placed as weather-vanes in the presidential chair, but the time has come when a man can express his honest thought and be treated like a gentleman in the United States. We hav arrived at a point where priests do not govern, and have reached that stage of our journey where we, as Harriet Martineau expressed it, are 'free rovers on the breezy common of the universe.' Day by day we are getting rid of the aristocracy of the air. We have been the slaves of phantoms long enough, and a new day, a day of glory, has dawned upon this new world—this new world which is far beyond the old in the real freedom of thought.

"In the selection of your officers, without referring to myself, I think you have shown great good sense. The first man chosen as vice-president, Mr. Charles Watts, is a gentleman of sound, logical mind; one who knows what he wants to say and how to say it; who is familiar with the organization of Secular societies, knows what we wish to accomplish and the means to attain it. I am glad that he is about to make this country his home, and I know of no man who in my judgment can do more for the cause of intellectual liberty.

"The next vice-president, Mr. Remsburg, has done splendid work all over the country. He is an absolutely fearless man, and tells really and truly what his mind produces. We need such men everywhere.

"You know it is almost a rule, or at any rate the practice, in political parties and in organizations generally, to be so anxious for success that all the offices and places of honor are given to those who will come in at the eleventh hour. The rule is to hold out these honors as bribes for new-comers instead of conferring them upon those who have borne the heat and burden of the day. I hope that the American Secular Union will not be guilty of any such injustice. Bestow your honors upon the men who stood by you when you had few friends, the men who enlisted for the war when the cause needed soldiers. Give your places to them, and if others want to join your ranks welcome them heartily to the places of honor in the rear and let them learn how to keep step.

"In this particular, leaving out myself as I have said, you have done magnificently well. Mrs. Mattie Krekel, another vice-president, is a woman who has the courage to express her opinions, and she is all the more to be commended because, as you know,

women have to suffer a little more punishment than men, being amenable to social laws that are more exacting and tyrannical than those passed by legislatures.

"Of Mr. Wakeman it is not necessary to speak. You all know him to be an able, thoughtful, and experienced man, capable in every respect; one who has been in this organization from the beginning, and who is now president of the New York society. Elizur Wright, one of the patriarchs of Freethought, who was battling for liberty before I was born, and who will be found in the front rank until he ceases to be. You have honored yourselves by electing JamesParton, a thoughtful man, a scholar, a philosopher, and a philanthropist—honest, courageous, and logical—with a mind as clear as a cloudless sky. Parker Pillsbury, who has always been on the side of liberty, always willing, if need be, to stand alone—a man who has been mobbed many times because he had the goodness and courage to denounce the institution of slavery—a man possessed of the true martyr spirit. Messrs. Algie and Adams, our friends from Canada, men of the highest character, worthy of our fullest confidence and esteem—conscientious, upright, and faithful.

"And permit me to say that I know of no man of kinder heart, of gentler disposition, with more real, good human feeling toward all the world, with a more forgiving and tender spirit, than Horace Seaver. He and Mr. Mendum are the editors of the *Investigator*, the first Infidel paper I ever saw, and I guess the first that any one of you ever saw—a paper once edited by Abner Kneeland, who was put in prison for saying, "The Universalists believe in a God which I do not." The court decided that he had denied the existence of a supreme being, and at that time it was not thought safe to allow a remark of that kind to be made, and so, for the purpose of keeping an infinite God from tumbling off his throne, Mr. Kneeland was put in jail. But Horace Seaver and Mr. Mendum went on with his work. They are pioneers in this cause, and they have been absolutely true to the principles of Freethought from the first day until now.

"If there is anybody belonging to our Secular Union more enthusiastic and better calculated to impart something of his enthusiasm to others than Samuel P. Putnam, our secretary, I do not know him. Courtlandt Palmer, your treasurer, you all know, and you will presently know him better when you hear the speech he is about to make, and that speech will speak better for him than I possibly can. Wait until you hear him, as he is now waiting for me to get through that you may hear him. He will give you a definition of the true gentleman, and that definition will be a truthful description of himself.

"Mr. Reynolds is on our side if anybody is or ever was, and Mr. Macdonald, editor of THE TRUTH SEEKER, aiming not only to seek the truth but to expose error, has done and is doing incalculable good in the cause of mental freedom.

"All these men and women are men and women of character, of high purpose; in favor of Freethought not as a peculiarity or as an eccentricity of the hour, but with all their hearts, through and through, to the very center and core of conviction, life, and purpose.

"And so I can congratulate you on your choice, and believe that you have entered upon the most prosperous year of your existence. I believe that you will do all you can to have every law repealed that puts a hypocrite above an honest man. We know that no man is thoroughly honest who does not tell his honest thought. We want the Sabbath day for ourselves and our families. Let the gods have the heavens. Give us the earth. If the gods want to stay at home Sundays and look solemn, let them do it; let us have a little wholesome recreation and pleasure. If the gods wish to go out with their wives and children, let them go. If they want to play billiards with the stars, so they don't carom on us, let them play.

"We want to do what we can to compel every church to pay taxes on its property as other people pay on theirs. Do you know that if church property is allowed to go without taxation, it is only a question of time when they will own a large per cent. of the property of the civilized world? It is the same as compound interest: only give it time. If you allow it to increase without taxing it for its protection, its growth can only be measured by the time in which it has to grow. The church builds an edifice in some small town, gets several acres of land. In time a city rises around it. The labor of others has added to the value of this property, until it is worth millions. If this property is not taxed, the churches will have so much in their hands that they will again become dangerous to the liberties of mankind. There never will be real liberty in this country until all property is put upon a perfect equality. If you want to build a Joss house, pay taxes. If you want to build churches, pay taxes. If you want to build a hall or temple in which Freethought and science are to be taught, pay taxes. Let there be no property untaxed. When you fail to tax any species of property, you increase the tax of other people owning the rest. To that extent, you unite church and state. You compel the Infidel to support the Catholic. I do not want to support the Catholic church. It is not worth supporting. It is an unadulterated evil. Neither do I want to reform the Catholic church. The only reformation of which that church or any orthodox church is capable is destruction. I want to spend no more money on superstition. Neither should our money be taken to support sectarian schools. We do not wish to employ any chaplains in the navy, or in the army, or in the legislatures, or in Congress. It is useless to ask God to help the political party that happens to be in power. We want no president, no governor 'clothed with a little brief authority,' to issue a proclamation as though he were an agent of God, authorized to tell all his loving subjects to fast on a certain day, or to enter their churches and pray for the accomplishment of a certain object. It is none of his business. When they called on Thomas Jefferson to issue a proclamation, he said he had no right to do it, that religion was a personal, individual matter, and that the state had no right, no power, to interfere.

"Now, I say, we will accomplish more this year than we have ever done before, as there are now in the United States, this minute, one hundred Infidels where there was one ten years ago.

"I now have the pleasure of introducing Mr. Courtlandt Palmer, who will speak to you on the 'Aristocracy of Freethought,' in my judgment the aristocracy not only of the present, but the aristocracy of the future."

Mr. Palmer's address occupied something over an hour in the delivery. Its trend was to show the silliness of the accepted social aristocracy, the injustice of the aristocracy of wealth, and to demonstrate that the only true aristocracy is to base nobility on capacity and service. The essence is contained in the words: "To be a true gentleman and an aristocrat is to throw off pretension and assumption, and base nobility on capacity and service." One of these days we hope to present Mr. Palmer's address in full. It is a paper that should be read and studied by all thoughtful men.

At the conclusion of Mr. Palmer's address, Charles Watts nominated Helen H. Gardener and Titus L. Brown for vice-presidents. They were elected, and the list stands as published last week.

SUNDAY EVENING SESSION.

Sunday evening the theater was crowded by those anxious to hear Colonel Ingersoll's new lecture, "Myth and Miracle." Previous to the lecture, Courtlandt Palmer moved a vote of thanks to the Liberals of Cleveland and the press of the city. The motion was carried.

At a quarter past eight, Colonel Ingersoll began his lecture, of which the following is a good report, so far as it goes. The passages upon Imagination, Science, Liberty, are as Colonel Ingersoll delivered them. Of them it may be said, as he said of Shakespere's words: "They will liv until all languages are dead, and all lips are dust." The other parts are the Boston *Herald's* synopsis:

"LADIES AND GENTLEMEN: What, after all, is the object of life; what is the highest possible aim? The highest aim is to accomplish the only good. Happiness is the only good of which man by any possibility can conceive. The object of life is to increase human joy, and the means, intellectual and physical development. The question, then, is, Shall we rely upon superstition or upon growth? Is intellectual development the highway of progress, or must we depend on the pit of credulity? Must we rely on belief or credulity, or upon manly virtues, courageous investigation, thought, and intellectual development? For thousands of years men have been talking about religious freedom. I am now contending for the freedom of religion, not religious freedom—for the freedom which is the only real religion. Only a few years ago our poor ancestors tried to account for what they saw. Noticing the running river, the shining star, or the painted flower, they put a spirit in the river, a spirit in the star, and another in the flower. Something makes this river run, something makes this star shine, something paints the bosom of that flower. There were all spirits. That was the first religion of mankind—fetichism—and in everything that lived, everything that produced an effect upon them, they said, 'This is a spirit that lives within.' That is called the lowest phase of religious thought, and yet it is quite the highest phase of religious thought. One by one these little spirits died. One by one nonentities took their places, and last of all we have one infinite fetich that takes the place of all others. Now, what makes the river run? We say the attraction of gravitation, and we know no more about that than we do about this fetich. What makes the tree grow? The principle of life—vital forces. These are simply phrases; simply names of ignorance. Nobody knows what makes the river run, what makes the trees grow, why the flowers burst and bloom—nobody knows why the stars shine, and probably nobody ever will know.

"There are two horizons that have never been passed by man—origin and destiny. All human knowledge is confined to the diameter of that circle. All religions rest on supposed facts beyond the circumference of the absolutely known. What next? The next thing that came in the world—the next man—was the myth-maker. He gave to these little spirits human passions; he clothed ghosts in flesh; he warmed that flesh with blood; and in that blood he put desire—motive. And the myths were born, and were only produced through the fact of the impressions that nature makes upon the brain of man. They were every one a natural production, and let me say here to-night that what men call monstrosities are only natural productions. Every religion has grown just as naturally as the grass; every one, as I said before, and it cannot be said too often, has been naturally produced. All the Christs, all the gods and goddesses, all the furies and fairies, all the mingling of the beastly and human, were produced by the impressions of nature upon the brain of man—by the rise of the sun, the silver dawn, the golden sunset, the birth and death of day, the change of season, the lightning, the storm, the beautiful bow—all these produced within the brain of man, all myths, and they are all natural productions.

"There have been certain myths universal among men. Gardens of Eden have been absolutely universal—the golden age, which is absolutely the same thing, And what was the golden age born of? Any old man in Boston will tell you that fifty years ago all people were honest. Fifty years ago all people were sociable—there was no stuck-up aristocracy then. Neighbors were neighbors. Merchants gave full weight. Everything was full length; everything was a yard wide and all wool. Now everybody swindles everybody else and calls it business. Go back fifty years, and you will find an old man who will tell you that there was a time when all men were honest. Go back another fifty years, and you will find another sage who will tell you the same story. Every man looks back to his youth, to the golden age; and what is true of the individual is true of the whole human race. It has its infancy, its manhood, and, finally, will hav an old age. The Garden of Eden is not back of us. Memory is like moonlight; it hides all the defects of the landscape, and reveals all the beauties. Every people has its Elysian Fields, its paradise; the people of Central Africa and the Aztecs, and even the Esquimaux have it. Every nation has its tradition of the flood. That myth we find in India, that myth we find in Africa. There are more honest men, good women, and obedient children in the world to-day than ever before. The myth of the Elysian Fields—universally born of sunsets. When the golden clouds in the west turned to amethyst, sapphire, and purple, the poor savage thought it a vision of another land—a land without care or grief—a world of perpetual joy. This myth was born of the setting of the sun. A universal myth, all nations have believed in floods. Savages found everywhere evidences of the sea having been above the earth, and saw in the shells souvenirs of the ocean's visit. It had left its cards on the tops of the mountains. The savage knew nothing of the slow rise and sinking of the crust of the earth. He did not dream of it. We now know that where the mountains lift their granit foreheads to the sun, the billows once held sway, and that where the waves dash into white caps of joy the mountains will stand once more. Everywhere the land is, the ocean will be; and where the ocean is, the land will be. The Hindoos believe in the flood myth. Their hero, who lived almost entirely on water, went to the Ganges to perform his ablutions, and, taking up a little water in his hand, he saw a small fish, that prayed him to save it from the monster of the river, and it would save him in turn from his enemies. He did so, and put it into different receptacles until it grew so large that he let it loose in the sea; then it was large enough to take care of itself. The fish told him that there was going to be an immense flood, and told him to gather all kinds of seed and take two of each kind of animals of use to man, and he would come along with with an ark and take them all in. He told him to pick out seven saints. And the fish towed the ark along tied to its horns, and took them in and carried them to the top of a mountain, where he hitched the ark to a tree. When the waters receded, they came out and followed them down until they reached the plain. There were the same number—eight—in this ark as there were with Noah. I find that the myth of the Virgin Mother is universal. The Virgin Mother is the earth.

"I find also in all countries the idea of a trinity. In Egypt I find Isis, Osiris, and Horus. This idea prevailed in Central America among the Aztecs. We find the myth of the judgment almost universal. I imagin men have seen so much injustice here that they naturally expect that there must be some day of final judgment somewhere. Nearly every Theist is driven to the necessity of having another world in which his God may correct the mistakes he has made in this. We find on the walls of Egyptian temples pictures of the judgment; the righteous all go on the right hand, and those unworthy on the left. The myth of the sun-god was universal. Agni was the sun-god of the Hindoos. He was called the most

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Communications.

The Annual Idler.

DEAR BROTHER: In my other letter perhaps I dwelt more particularly upon the less pleasant aspects of farm life in New Hampshire. The present letter I will devote in part to a truthful description of some of the diversions by which the people there seek to lighten the burden of their daily toil and tint existence with a roseate hue.

At Chesterfield there is a body of water which, when the older inhabitants were young, was known as Chesterfield Pond. It is now Spofford Lake. This is the watering-place of Cheshire county. On one side is a hotel with bar attached. A mile and a half further along the shore is another hotel with bar attached, and a boat-house with bar attached. On the other side there is a skating rink and hotel with bar attached. I took in these places, barring the attachments, one Saturday evening. I was most interested in the skating rink. Although nearly every little hall in New York has within the last year or two been turned into a skating floor, I had never seen anyone on rollers except such persons as were experts and displayed their agility for hire on the stage. Therefore I went to the rink. A good many people that I knew were sailing around and around the hall in a purposeless kind of fashion. They turned neither to the right nor to the left, but went monotonously on, like the wooden horses of a merry-go-round. Roller-skating and the falls incident thereto hav been the stock in trade of the funny newspaper men for some time. I hav always believed that these men exaggerated the difficulties of learning the game. It looked easy enough. I therefore quietly and surreptitiously possessed myself of a pair of skates, and retiring to a secluded corner strapped them firmly to my feet. I used to skate moderately well on the ice, and somebody had told me that roller skating was the same thing. I wish to say that that statement is erroneous. There is a vital difference between the two methods of locomotion. On ice skates there is no necessity for a person to fall down standing still. With rollers on it is a good deal easier to fall down than to stand up. When I stepped upon the floor and attempted to follow the advice of friends who told me to "strike out," the skates appeared for a moment to be glued securely to the ground. They then started forward with a sudden jerk that communicated an upward undulatory motion to the legs and spine, and terminated at the neck with a painful snap. Imagin yourself possessed with the conviction that you are about to fall in any or all of a half-dozen different directions, and you will realize the difficulty of judging promptly which way to incline. I did not fall, for the reason that in my youth I had learned the art, when practicing high kicking, of turning in midair and landing on my hands. When I came back to earth I found myself seated in a convenient chair. I thereupon gathered in my feet and relieved them of the skates. I had put the rollers on merely as an experiment-to determin whether I could skate or not. I found out I could not and was satisfied. The band played and the other people went monotonously round and round. Roller skates may contain a large amount of dormant hilarity, but it is not given to me to draw any of it out.

I hav read many accounts of learning to skate on rollers, but most of them were apocryphal. The foregoing is designed as a description, at once popular and veracious, of the real difficulties which beset those who go down to the rink with great confidence.

The other things that make Chesterfield Pond attractiv are boating and dram-drinking. The visitors generally spend more money for liquor than they can afford to.

> Ill fares the land, to hastening ills a prey,
> Where men drink beer and whisky every day.

For the first of these two lines I am indebted to a poet whose name I do not now recall. The second is a little thing of my own. I hav read it to some friends and they think it should be published. You may put it in if you wish. If not published, please return manuscript.

An interesting experience of my stay in the land of the Puritan was that of camping out on Mount Monadnock. I had hired a horse and carriage almost as soon as I got off the cars at Keene, and, during the three weeks we traveled together, that horse and I became great friends. He was a little suspicious of me a first, and seemed to think I wished to dictate to him the gait he should travel. I soon assured him that that was his business. If he would consent to go in the direction I desired to be carried, he should hav the privilege of regulating the speed. On that basis there was mutual agreement between us. He knew as well as I did that I was in no hurry to get there, and that when I arrived I would stand around doing nothing, whereas it was much pleasanter riding through the country admiring the beauties of nature.

To return to the mountain trip, there were seven of us that went, I being the seventh. The others were paired off in the manner which observation and experience hav shown to be the correct method—three girls, three young men. And here I had an opportunity to see an illustration of New England enterprise: one of the young men in starting had his arm around the girl before they left the dooryard. At the foot of the mountain we hitched our horses in the barn of a queer old chap who livs there, and who promised to take good care of them. Then, laden with bedding and two days' provisions, we began the ascent. The mountain is not four thousand feet in hight, but it seemed to me to be about two miles and a half from the foot to the summit. I was loaded with some fifty pounds of bedding and a tin pail, besides the one hundred and eighty pounds of corporeal substance that I hav got in the habit of carrying around with me every day. I do not deny that before I reached the top of that mountain I was the weariest one in the party. They climbed the rocks like goats, these spare and agil New England boys and girls. I had my burden strapped to my shoulders in such a manner that when I desired to rest I was obliged to fall over backward and recline on it, and on account of the transverse length of the bundle I was unable to turn in either direction, and it required the services of a strong man to get me on my feet again. The path was rugged and sore. I was rugged when I started, and sore when I reached the top, which extends far up into heaven. God was not in. The others of the party looked around from the hight; I sought a sheltered spot, and rested so fast that I could feel my joints working back into their natural relations toward one another.

We camped in a kind of ravine near the top of the mountain, under some hemlock-trees. We had a cloth large enough to make a tent for six. Being the seventh, I slept outside under the waving branches, and upon some branches that will never wave any more. A fire built of old stumps and dead limbs lighted up the darkness of the scenery.

Did you ever sleep in the woods on the ground? If so you will remember how lonesome it was when you thought that everybody else was asleep and that you were alone, and when each individual was thinking the same thing. You will recollect how the wind came through the trees, pushing the branches aside and letting the stars look at you; how the fire flickered and died out and left the darkness peopled with grotesque forms; how you kept getting chillier and realized in your inmost soul that you were going to hav a stiff neck and a cold in your head; how as you dropped into a doze an ant fastened on your leg and you dreamed of being bitten by a rattlesnake; how long the night was; how you arose in the morning drowsy but unable to sleep, tired but unable to rest, faint but unable to eat, a stinging sensation in your nose, an ache in your limbs, and a pain in the back of your head. I judge that you will remember these things, not because they were my experience, but because, from the remarks I gathered, that was about the way the rest of the party fared. Peopling the darkness with grotesque forms, is a feature I introduced on my own responsibility on account of its serene beauty. They had been accustomed to resting on feather beds; I had become inured to hardship by camping on the floor when your boy came to visit me and wished to sleep with his uncle. Therefore early in the morning I arose bright and cheerful.

Our object in staying on the mountain over-night was to see the sunrise. We were well rewarded. Gaining a peak just after daybreak, we saw a narrow cloud running along the horizon. From this cloud Old Sol soon emerged, like a laborer pulling off his jacket for the day's work. I wish I had the pen of a poet or the camera of an amateur artist that I might convey to you an idea of what the scene was like. Here is an opportunity for a stickful or two of fine descriptiv writing for the reader to skip, but instead of putting that in I will say that the morning was rather chilly and we went back to the camp to breakfast.

Blueberries grew all around, and the girls thought they ought to be picked. They filled all the pails with them, and going down the mountain—through tangled woods, up and down rocks, where both hands and the agility of a monkey were needed, along the edges of chasms where a fall meant a funeral—besides the load I had carried up the mountain—I bore a pailful of berries that could hav been purchased near home for 36 cents. This reminded me of the early Christian martyrs, who risked their lives for that which they would hav been as well off without. No one who goes to New Hampshire should miss a trip to Monadnock. It comes high (3,500 feet), but there is a good view from the top.

The pride of the New Hampshire farmer is his steers. If you call on a man who has steers, it will grieve him at his heart if you don't hav a chance to see them. I can tell a good pair of steers from a bad pair, but I cannot enumerate their good points in the technical language of a man who deals in them. An enthusiast on the subject of steers can see as much beauty in them as an artist would find in a handsome painting. I called on one man who seemed to own innumerable pairs of steers, and I could not wonder at the pride he took in his stock. They were a pretty sight. Some of them were yoked and put through the manual for my benefit. When called on for my opinion of their pulling powers, I said, "Turrible!" I found that to be a useful word. It applies anywhere. "Turrible handsome pair of steers," says number one. "Turrible!" replies number two. "That's turrible pullin'," says number three. "Turrible!" says number four. "They ain't turrible fat," remarks number five. "Well, not turrible," says number six. "Turrible quartered feller, though, ain't he?" goes on the next. "God, turrible!" is the response. By a deft use of this word a novice may get along very comfortably at a steer convention.

September is the season of fairs, or cattle shows. On fair day everybody turns out. Nothing but the best speed of the horse will answer the requirements of that day. The young man takes the girl, and the girl hold the reins; then woe unto the poor horse. The best races are often seen on the way to the fair-grounds before the show inside opens. I saw one young lady so unkind as to drive by her father, who was putting his aged roadster to the top of his speed. It was my good luck to put in two days at the Cheshire county fair. The most interesting feature was the trials of strength between different yokes of oxen. The power of those animals is immense, and the science of making them pull all they can is an entertaining study. The position of the load must be carefully surveyed so as to determin whether it will start easier on a gee or on a haw. Some teamsters hold that all loads should be started on a haw, but other authorities differ with them. The man who pulled the biggest load at this trial had what looked like the smallest pair of oxen. He first took off half the load from the stone boat and started his cattle. They drew it easily. This gave them confidence. He then loaded the boat again, putting on an additional stone. Then he squared his team off and yelled "Whoa" several times with all his might. It sounded like "wha-oo." This woke them up. "Come here to me," said he, gently plying the whip. The load started. "Up, *up*, UP!" he yelled; "there, whoa!" and his cattle had drawn about three tons of stone the required distance. "The oxen drew honestly," said I to a bystander. "Turrible," said he.

A regretable feature of the country fair of late is the gambling, which is carried on as openly as the selling of fruit, and many times more profitably. A French pool layout took in more money, probably, than the man at the gate of the fairground. Red and black, "over and under," and sweat boards were as plentiful as apple stands. Whisky flowed as freely as new cider. Sprint races and handicaps were announced, but few understood their significance. The good old-fashioned half-mile foot race, wherein the boys ran to win, was dropped to make room for these new-fashioned hippodromes. There was a lively wrestling match in which Mr. McMahon, of New York, was downed by a gentleman named Dufur, who belongs in those parts. It was said that Mr. McMahon believed he had a walk over and omitted to put the cork in his bottle soon enough to leave him in good condition; the result was that the Yankee laid him on his back. A balloon with a man in it ascended that same day and went scraping the sky off toward Massachusetts.

Among the catch-penny contrivances for which these fairs are noted there was one that made its possessor rich. It was a device so constructed that by striking a wooden bolt with a huge maul an indicator sprung into the air which told how heavy the blow was. Here the strong young men from Wayback spent all their money. They couldn't keep away from it. They would strike in pairs to see which was the stronger, and having gone away would come stealing back singly to hammer the thing again. A tall young fellow from Walpole beat all competitors, until an agricultural gentleman from Vermont toyed with the beetle and sent the indicafor flying into the air, away above the top of the machine. According to the estimates agreed upon, his blow had a descending force of nearly two tons. That was his first trial. His five cents entitled him to two more. He whistled a gay tune as he fondled the big mallet and swung it lightly over his head to get the "hang" of it, while the pieces of the apparatus were gathered together. The proprietor bribed him not to strike any more, and Mr. Vermont walked away with a chip on his shoulder.

Partisan politics is dying out in some of the smaller towns in New Hampshire. Formerly the party numerically the strongest elected all the town officers. "Now," said a selectman to me, "we put up a good man and elect him regardless of party." I believe that is the right way. It is hard to see why any man should be thought more or less of because he is either a Democrat or a Republican. The line that separates the one from the other is too hazy. But New Hampshire was intensely patriotic in war times. The flower of her youth and manhood enlisted in the Rebellion. In the little town of Sullivan is a marble monument bearing the names of nine of her sons who fell in that war. One of those names is of ever-living interest to you and me. It is this:

> HENRY MACDONALD,
> of the 6th Regt.
> Instantly killed in the second battle of Bull Run,
> August 28, 1862. Aged 35 years.
> Buried on the battlefield.

The history of the town of Sullivan, in the "Gazetteer of Cheshire County," says that these were "all brave soldiers; none deserting, none failing in courage, enthusiasm, or patriotic endeavor." The history adds: "The nine who died were honest, respectable, industrious, and reliable young men. There was no exception to this statement." I am satisfied with that record, although too early closed. "These heroes are dead. They died for liberty—they died for us. They are at rest. They sleep in the land they made free, under the flag they rendered stainless. They sleep beneath the shadows of the clouds, careless alike of sunshine or of storm, each in the windowless palace of Rest. Earth may run red with other wars—they are at peace. In the midst of battle, in the roar of conflict, they found the serenity of death." These words are Ingersoll's. They are true of him who sleeps by the rivulet of Bull Run, on the field of Manassas, "where no man knoweth of his sepulcher unto this day."

I hav little more to write. I ask pardon for having written so much. But some one may ask, How about Freethought in New Hampshire? I believe there is a good deal of it. The people are openly criticising the church. They are getting suspicious of her claims. They put little faith in her promises, and are not frightened by her threats. The last convert I heard of, in his profession did not appear to be wholly convinced. He said that he would like to liv so that if there was another life he might attain it. If there was none, no harm would be done. That recalls the story of General Butler's farmer, who saw something moving in the bushes, and fired so as to hit it if it was a deer and miss it if it was a calf. But the people are beginning to learn that the profession of religion is not a guarantee of character, or, rather, they are beginning to say it. They hav always known it. Doubt of the divinity of Christ and the inspiration of the Bible is outspoken. The doctrin of a future life is pretty generally held in a vague way, but the idea that there is a hell does not meet with so favorable a reception; and I notice that it is the best people, as a rule, who believe the least. I saw a few copies of THE TRUTH SEEKER, and one *Investigator*. The latter was taken by an intelligent and well-read gentleman residing in Hinsdale. I should hav guessed that he was a Freethinker by the number of books and papers I saw in his house.

I may be predisposed in their favor, and no doubt folks everywhere are good, but I like the people of New England. They are sharp in a trade, and so is everybody else; it is, unfortunately, necessary. They are a moral people as the world goes, but they are growing charitable as well; a christening in advance of the wedding no longer calls for the pillory and the scarlet letter. What customs they hav are rigid, and sometimes manners different from their own are mistaken for the signs of pretension. The conversation of the older residents is apt to be "as broad as it is long," but profanity is regarded, on the whole, as being rather worse than bad grammar. I saw some courting done which was different from any I had seen before. I was accomplished by main strength on the part of the wooer, the wooee resisting until the young man appeared about ready to giv up the struggle to get by her side, and then yielding gracefully before it was everlastingly too late. I am not prepared to say whether that style of tangling themselvs up in each other's heartstrings is prevalent among the young folks or not. The people here spend a good deal of money for schools; their educational facilities are being constantly improved, and in the fundamental branches opportunity is afforded for every boy and girl to become proficient. This means progress, and when we remember that a generation or two ago the women put heated horseshoes in the churn to drive away the witches, we must admit that New England people are doing quite well.

The man at whose expense I lived on chicken and pie, during a large part of my stay in New Hampshire, was a cousin of ours, and a playmate of our boyhood. He livs on the old farm. I find my regard for him as a boy has grown into respect for him as a man. We spent hours together in old familiar places, talking over the events of days that drift farther and farther away, but are none the less remembered—some of them pleasant, some bitter with the memory of injustice. We concluded that on the whole it is well that we can view the past from a safe and ever-increasing distance. For, sentiment apart, and "childhood's happy days" taken as they were to most of us, who would be a boy again? With due respect for boys, not I. The past did the best it could with the light it had, but I expect that the last day I liv, enjoying good health, will be the best one of all. Wishing the same to you and the readers of THE TRUTH SEEKER, I am,

Your affectionate brother, GEO. E. MACDONALD.

THE money values placed on farm lands hav been increased from $3,000,000,000 in 1850, to over $10,000,000,000 in 1880. It is easy to say $10,000,000,000, but, estimating a silver dollar at one ounce, the weight of them would amount to very nearly 300,000 tons of silver.

Freethought in Australasia.

The Prohibitionists are having a lively time of it just now in Victoria, the bill which their representativs hav presented to the legislature having been the principal theme of the scribe and the gossip for some time past. The bill in question is known as the Amending Licensing bill, and has emanated from the master mind of our renowned chief secretary, Mr. Graham Berry. It proposes to take away the power of licensing from the present licensing benches and vest it instead in special commissioners; also to limit the number of public-houses in each district in proportion to the population; to raise the licensing fees; to prohibit the employment of barmaids, and to adopt generally the principle of local option. I need scarcely tell you that this sweeping measure has met with general approval in this bigoted community. The temperance bodies and a portion of the press hav zealously supported it; and the parliament has been deluged with petitions in its favor from Wesleyan bodies, reformed drunkards, and the like. We hav full confidence that the laws of nature are going to be suspended on our behalf, so that our legal enactments shall make every man a teetotaler, though his natural tastes should say to him at every turn, "Take a little wine for thy stomach's sake."

Two ventures hav been made lately in the periodical line, each of which promises to prove very successful. One is a monthly newspaper under Unitarian management, and published in Melbourne under the name of *Modern Thought*, and the other is a Freethought paper, the *Rationalist*, published weekly at Auckland, New Zealand, and edited by that indefatigable worker in our cause, Mr. Joseph Evison, better known as "Ivo." To show the success which the *Rationalist* has already attained, I need but mention the fact that the authorities hav already set their grip upon it, and it now issues forth every week carrying proudly on its first page, in bold letters, the intimation that it is "Prosecuted by the bigots."

Over here in Victoria the struggle for freedom of thought continues. In the action against Mr. J. S. Robertson for taking the chair at one of the Sunday night lectures at the Hall of Science when a charge had been made for admission, the full court hav now given their decision to the effect that the law in question *does* apply to this colony. The hearing of the action had been postponed pending the settlement of the question of its local applicability. Action has been taken against the *Liberator* for publishing without having found the £600 securities against blasphemy and sedition, as required by the Newspaper act. The case came on for hearing on the 18th August, before Mr. Justice Holroyd and a jury of twelve. Five issues of the paper were brought before the court, and it was sought to recover a penalty of £20 on each. The jury returned a verdict for the plaintiff at the minimum penalty allowed, viz., £5 on each issue, or £25 in all. The judge, however, has reserved several technical points for the full court, and on their decision the fate of the verdict of course hangs. The Australasian Secular Association continues its steady course, "science classes" and a social club having recently been added to its numerous attractions.

But the most cheering piece of news from this quarter is that steps hav at last been taken for the purpose of building a Freethought hall. A meeting was recently held for that purpose, when it was agreed to float a Freethought hall company, with a capital of £25,000, and registered under the Limited Liability statute. A provisional directorate was formed, and a number of shares applied for.

Mr. Symes lectures as usual in the Hall of Science every Sunday evening, and the other meetings of the association take place with the customary regularity.

In New South Wales matters continue to be pretty lively. The Sydney School of Arts expelled the *Liberator* from its tables, though not without a determined resistance on the part of a good number of its members. Mr. Thomas Walker has been prosecuted for lecturing on "Malthusianism," and illustrating the same with diagrams copied from standard works on surgery and physiology.

Sydney is pushing ahead in sanitary matters. At the recent conference on sanitation the subject of cremation was warmly discussed, and a resolution passed that the sanction of cremation should be introduced in any new sanitary act as a permissiv clause. Another pleasing event was a mass meeting held a few days ago to consider the disclosures of the *Pall Mall Gazette*. Resolutions were carried sympathizing with that paper in the courageous action it had taken, and a message to that effect was cabled to the proprietors the following day.

Mr. Gerald Massey, Mr. Thomas Walker, and Dr. J. L. York hav been entertaining Sydney audiences lately, but the latter has not yet paid the promised visit to Melbourne.

The Newcastle Secular Association, which is getting on favorably, has just added to its functions that most useful institution, a Secular Sunday-school, and I am glad to learn that it has met with the patronage it deserves. A new society has been started at Granville; it is styled the Granville Mutual Improvement Society. Mr. Wm. Lorando Jones, the Freethought martyr of twelve years ago, is its leader.

Queensland, which for some unknown reason has hitherto made no stir in Freethought movements, has lately discovered to us a prosperous Freethought society, known as the Brisbane Freethought Association, in connection with which is an excellent Sunday-school, which, I am informed by a friend who recently visited it, has been in existence for nine years. Mr. H. Burton lectures every Sunday night at the Brisbane Freethought Hall, and his remarks are keenly appreciated by his hearers.

The Freethinkers of South Australia are fully awake to the necessity of being their own landlords. The South Australian Freethought Hall Company has lately been floated, a number of shares hav been disposed of, and the president has announced that the building will shortly be proceeded with.

Tasmania appears to hav a lot of the convict element remaining there, if we may judge by the religious bigotry and intolerance which prevail. There is very little Freethought, and very few Freethinkers. Miss Ada Campbell, however, is activly engaged in waking the Tasmaniacs (I believe that is the conventional appellation) from the religious nightmare in which they are slumbering, and has met with a fair share of success. This lady, in addition to lecturing in the Tasmanian Hall at Hobart, continues to throw out challenges to the sky-pilots to meet her in debate; but they are nearly all afraid to accept the offer. A poor unfortunate layman, Mr. George Peacock, tackled the fair champion of Infidelity, and succeeded in making himself ridiculous. The Rev. A. M. Taylor, a Methodist clergyman, was to debate with Miss Campbell on "the inspiration of the Bible;" the discussion was set down for the 25th of August, but no later intelligence is to hand. I am again obliged to pass over Western Australia, as I do not know of a solitary Freethinker there, let alone a Freethought Association. Not so New Zealand, however, for in that favored locality Freethought has "a local habitation and a name." The publication of the *Rationalist* I hav already alluded to, and its co-worker, the *Freethought Review*, is already familiar to you. A paragraph in the former paper states that Mr. Ballance, of the New Zealand ministry, is no longer the editor of the *Freethought Review*. Whether the statement is correct or not, the *Review* has kept up to the standard which characterized it from the start, and is doing good work for our cause.

The many Freethought associations dotted over New Zealand are in full swing. Auckland, Canterbury, Wellington, Palmerston, Ngaire, Timaru, Fielding, Wanganui, Masterton, Lyttleton, Waverly, each has its Freethought association, and each finds plenty to do.

When the *Rationalist* was prosecuted it became necessary to sell it on Sundays inside the Opera House instead of outside, and so "Ivo" is thinking of selling the holy Bible some Sunday outside the Opera House. This would perplex the authorities a little.

A few brief facts, and I must close. The Rev. J. A. Dowie has recently been imprisoned for parading the streets with his noisy followers in defiance of the law. He said he would follow the laws of God rather than the laws of man. The Victorian Women's Suffrage Society hav held several influential public meetings in Melbourne recently, and a mild species of "woman's suffrage" bill has been passed in the South Australian parliament. Dr. Taylor, the well-known London scientist, has made a successful lecturing tour through this and the adjoining colonies. George Chainey, under engagement to the Victorian Association of Spiritualists, has failed to fulfil his agreement, and has given them no explanation. A number of Presbyterians in Melbourne hav taken steps to form a new congregation for the semi-heretic, the Rev. Charles Strong. A lad was fined ten shillings the other day at the Melbourne police court for playing football on Sunday, and threatened with a severer fine if he dared to repeat the "offense." The Salvation Army of Victoria claim to hav reclaimed 1,500 men and 480 women of the lowest criminal class, during the last two years. The medical superintendent of the Beechworth Lunatic Asylum states that much of the insanity is produced from religious excitement caused by the Salvation Army, and fifteen cases in the last two months were directly traceable to that cause. The Rev. Mr. Inglis, Wesleyan minister, of Naracoorte, S. A., has been arrested on a charge of forging a receipt. The Rev. J. W. Inglis, of Ballarat, Victoria, has been found guilty of plagiarizing from the sermons of Dean Alford, and he has had a severe admonition from the Presbytery. Judge Williams states that he is preparing a voluminous and exhaustiv treatis on "religion without superstition," which is to be published in two or three years' time. Charles Bradlaugh intends visiting Australia next year. With these random jottings, I must conclude, wishing success to you and your readers and the cause of Liberty all the world over.

DAVID A. ANDRADE.

South Yarra, Melbourne, Sept. 3, 1885.

(*Continued from page 681.*)

generous of all gods, yet he ate his own father and mother. Baldur was another sun-god; he was a sun myth. Hercules was a sun-god, and so was Samson. Jonah, too, was a sun-god, and was swallowed by a fish. So was Hercules, and a wonderful thing is that they were swallowed in about the same place, near Joppa. Where did the big fish go? When the sun went down under the earth, it was thought to be followed by the fish, which was said to swallow it, and carry it safely through the underworld. The sun thus came to be represented as the body of a woman with the tail of a fish, and so the mermaid was born. Another strange thing is that all the sun-gods were born near Christmas. The myth of Red Riding Hood was known among the Aztecs. The myth of the eucharist came from the story of Ceres and Bacchus. When the cakes made by the product of the field were eaten, it was of the body of Ceres, and when the wine was drunk it was the blood of Bacchus. From this idea the eucharist was born.

"There is nothing original in Christianity. Holy water is another myth. The Hindoos imagined that the water had its source in the throne of God. The Egyptians thought the Nile sacred. Greece was settled by Egyptian colonies, and they carried with them the water of the Nile, and when any one died the water was sprinkled on him. Finally Rome conquered Greece physically, but Greece conquered Rome intellectually. This is the myth of holy water, and with it grew up the idea of baptism, and I presume that that is as old as water and dirt. The cross is another universal symbol. There was once an ancient people in Italy before the Romans, before the Etruscans. They faded from the world, and history does not even know the name of that nation. We find where they buried the ashes of their dead, and we find chiseled, hundreds of years before Christ, the cross, a symbol of hope of another life. We find the cross in Egypt, in the cylinders from Babylon, and, more than that, we find them in Central America. On the temples of the Aztecs we find the cross, and on it a bleeding, dying god. Our cross was built in the Middle Ages.

"When Adam was very sick he sent Seth, his son, to the Garden of Eden. He told him he would hav no trouble in finding it; all he had to do was to follow the tracks made by his mother and father when they left it. He wanted a little balsam from the tree of life that he might not die. Seth found there a cherub, with flaming sword, who would not let him pass the door. He moved his wing so that he could see in, and he saw the tree of life, with its roots running down to hell, and among them Cain, the murderer. The angel gave Seth three seeds, and told him to put them in his father's mouth when he was buried and to watch the effect. The result was that these trees grew up—one pine, one cedar, and one cypress. Solomon cut down one of these trees to put in the temple, but it grew through the roof and he threw it into the pool of Bethesda. When the soldiers went for a beam on which to crucify Christ they took this tree and made a cross of it. Helen, the mother of Constantine, went to Jerusalem to find this cross. She found the two crosses, also, that the thieves were crucified on. They could not tell which was which, so they called a sick woman, who touched them, and when she touched the right one she was immediately made whole.

"Such is myth and fable. The history of one religion is substantially the history of all religions.

IMAGINATION.

"The man of imagination, of genius, having seen a leaf and a drop of water, can construct the forests, the rivers, and the seas. In his presence all the cataracts fall and foam, the mists rise, the clouds form and float. To really know one fact is to know its kindred and its neighbors. Shakspere, looking at a coat of mail, instantly imagined the society, the conditions that produced it, and what it, in its turn, produced. He saw the castle, the moat, the drawbridge, the lady in the tower, and the knightly lover spurring over the plain. He saw the bold baron and the rude retainer, the trampled serfs, and all the glory and the grief of feudal life.

"The man of imagination has lived the life of all people, of all races. He has been a citizen of Athens in the days of Pericles; listened to the eager eloquence of the great orator, and has sat upon the cliff, and with the tragic poet heard 'the multitudinous laughter of the sea.' He has seen Socrates thrust the spear of question through the shield and heart of falsehood—was present when the great man drank hemlock and met the night of death tranquil as a star meets morning. He has followed the peripatetic philosophers, and has been puzzled by the sophists. He has watched Phidias as he chiseled shapeless stone to forms of love and awe. He has lived by the slow Nile, amid the vast and monstrous. He knows the very thought that wrought the form and features of the Sphinx. He has heard great Memnon's morning song—has lain him down with the embalmed dead, and felt within their dust the expectation of another life, mingled with cold and suffocating doubts, the children born of long delay. He has walked the ways of mighty Rome, has seen great Cæsar with his legions in the field, has stood with vast and motley throngs, and watched the triumphs given to victorious men, followed by uncrowned kings, the captured hosts, and all the spoils of ruthless war. He has heard the shout that shook the Coliseum's roofless walls, when from the reeling gladiator's hand the short sword fell, while from his bosom gushed the stream of wasted life. He has lived the life of savage men, has trod the forest's silent depths, and in the desperate game of life or death has matched his thought against the instinct of the beast. He has sat beneath the bo-tree's contemplativ shade, rapt in Buddha's mighty thought, and he has dreamed all dreams that Light, the alchemist, hath wrought from dust and dew, and stored within the slumbrous poppy's subtle blood. He has knelt with awe and dread at every shrine; has offered every sacrifice and every prayer; has felt the consolation and the shuddering fear; has seen all the devils; has mocked and worshiped all the gods; enjoyed all heavens, and felt the pangs of every hell. He has lived all lives, and through his blood and brain have crept the shadow and the chill of every death, and his soul, Mazeppa-like, has been lashed naked to the wild horse of every fear and love and hate. The imagination hath a stage within the brain, whereon he sets all scenes that lie between the morn of laughter and the night of tears, and where his players body forth the false and true, the joys and griefs, the careless shallows and the tragic deeps of human life.

"Through with the myth-makers, we now come to the wonder-worker. There is this difference between the miracle and the myth—a myth is an idealism of a fact, and a miracle is a counterfeit of a fact. There is the same difference between a myth and a miracle that there is between fiction and falsehood, and poetry and perjury. Miracles are probable only in the far past or the very remote future. The present is the property of the natural. You say to a man 'The dead were raised four thousand years ago.' He says, 'Well, that's reasonable.' You say to him, 'In four million years we shall all be raised.' He says, 'That is what I believe.' Say to him, 'A man was raised from the dead this morning,' and he will say, 'What are you giving us?' Miracles never convinced at the time they were said to have been performed.

"John the Baptist was the forerunner of Christ. He was cast into prison. When Christ heard of it he 'departed from that country.' Afterward he returned and heard that John had been beheaded, and he again departed from that country. There is no possible relation between the miraculous and the moral. The miracles of the Middle Ages are the children of superstition. In the Middle Ages men told everything but the truth, and believed everything but the facts. The Middle Ages—a trinity of ignorance, mendacity, and insanity. There is one thing about humanity. You see the faults of others, but not your own. A Catholic in India sees a Hindoo bowing before an idol and thinks it absurd. Why does he not get him a plaster of paris Virgin and some beads and holy water? Why does the Protestant shut his eyes when he prays? The idea is a souvenir of sun-worship. It is the most natural worship in the world. Religious dogmas have become absurd. The doctrine of eternal torment today has become absurd, low, groveling, ignorant, barbaric, savage, devilish, and no gentleman would preach it.

"We read that a 'certain' man was raised from the dead. If Christ had wanted to convince men that he was God, why didn't he raise from the dead a person that all knew, and not slip off into a corner of the earth like Palestine? If God had wanted to convince us, why not raise Lincoln, who was known by millions? We read in the Bible that Christ cast out devils from men. The modern minister, who is paid a salary for answering the objections of Infidels, will tell you that they were very flowery in their mode of expression in the East, and that the Bible really means that Christ cured a man of epilepsy or fits. Did you ever hear of a doctor making a contract with fits? And yet Christ got the devils to go out of a person into some hogs. I pity a man who believes in such a groveling doctrine as that which admits the existence of devils.

"Formerly the orthodox measured all science by the Bible, and it wasn't well with the scientist whose doctrin didn't agree with the Bible. They killed him and then everything was harmonious. The orthodox are now trying to show that the Bible is true because not contrary to science.

SCIENCE.

"Science, thou art the great magician! Thou alone performest the true miracles. Thou alone workest the real wonders. Fire is thy servant, lightning is thy messenger. The waves obey thee, and thou knowest the circuits of the wind. Thou art the great philanthropist! Thou hast freed the slave and civilized the master. Thou hast taught man to chain not his fellow-man, but the forces of nature—forces that have no backs to be scarred, no limbs for chains to chill and eat—forces that never know fatigue, that shed no tears—forces that have no hearts to break. Thou gavest man the plow, the reaper and the loom—thou hast fed and clothed the world! Thou art the great physician! Thy touch hath given sight. Thou hast made the lame to leap, the dumb to speak, and in the pallid cheek thy hand hath set the rose of health. 'Thou hast given thy beloved sleep'—a sleep that wraps in happy dreams the throbbing nerves of pain. Thou art the perpetual providence of man—preserver of life and love! Thou art the teacher of every virtue, the enemy of every vice. Thou hast discovered the true basis of morals—the origin and office of conscience—and hast revealed the nature and measure of obligation. Thou hast taught that love is justice in its highest form, and that even self-love, guided by wisdom, embraces with loving arms the human race. Thou hast slain the monsters of the past. Thou hast discovered the one inspired book. Thou hast read the records of the rocks, written by wind and wave, by frost and flame—records that even priestcraft cannot change—and in thy wondrous scales thou hast weighed the atoms and the stars. Thou art the founder of the only true religion. Thou art the very Christ, the only savior of mankind.

"Theology has always been in the way of the advance of the human race. There is this difference between science and theology—science is modest and merciful, while theology is arrogant and cruel. The hope of science is the perfection of the human race. The hope of theology is the salvation of a few and the damnation of almost everybody. As I told you in the first place, I believe in the religion of freedom.

LIBERTY.

"O Liberty! Thou art the god of my idolatry. Thou art the only deity that hates the bended knee. In thy vast and unwalled temple, beneath the roofless dome, star-gemmed and luminous with suns, thy worshipers stand erect. They do not crawl, or cringe, or bend their foreheads in the earth. The dust has never borne the impress of their lips. Upon thy altars mothers do not sacrifice their babes, nor men their rights. Thou askest naught from man except the things that good men hate—the whip, the chain, the dungeon key. Thou hast no kings, no popes, no priests who stand between their fellow-men and thee. Thou hast no monks, no nuns, who in the name of duty murder joy. Thou carest not for forms or mumbled prayers. At thy sacred shrine hypocrisy does not bow, fear does not crouch, virtue does not tremble, superstition's feeble tapers do not burn, but Reason holds aloft her inextinguishable torch, while on the ever-broadening brow of Science falls the ever-coming morning of the ever-better day."

With this magnificent lecture closed the largest Congress ever held by the National Liberal League—now the American Secular Union. The delegated attendance was not large, even smaller than last year, but the number of Freethinkers present was many times larger. Though not regularly elected delegates, the right of these last to hav a voice in the Congress was considered good. They represented all sections of the country, and a strict rule would hav thrown out the best workers in the cause. We noted among those present, besides the delegates and speakers—a list of whom has been given—D. A. Blodgett, of Grand Rapids; S. D. Moore, of Adrian; Harrison Halbert, of Michigan; W. L. Farnsworth, of Poe, O.; John Jacobs, Loraine; Shepheard Smalley, Muscatine; N. Eggleston, Aurora; S. Hobson, Muscatine; F. C. Weninger, Sandusky; H. Belden, North Amherst; Lars Erlandsen, Chicago; A. F. Miller, Caro; John Biggs, Cleveland; A. W. Campbell, Canton; N. Phillips, Glenville; B. F. Burke, Jonesboro; S. E. Russell, Streetsboro; John Thompson, Solon; Mrs. Sadie Bailey, Beloit; C. C. Abbott, Palmyra; Joseph Fisher, Cleveland; C. H. Krehbiel, T. F. Lucas, and Mrs. M. S. Grossard, of Cleveland; J. O. Brixey, Chicago; A. F. Miller, Carey; R. Hartley and J. C. Roe, of Cleveland; W. Whittick and wife, of Dushore, Pa., and many others whose faces hav become familiar at our Conventions, but whose names hav slipped from memory. The local attendance, also, was good, showing that Cleveland possesses a large Liberal element.

The reception Sunday night at the Forest City House afforded scores of Freethinkers a long-desired opportunity of meeting Colonel Ingersoll on a level and exchanging a few words. The opportunity was largely improved. The hotel parlor on Sunday night, after the lecture, was an exceedingly sociable place. Another pleasant incident of the Congress was the raising of a purse for Arthur Tilney, Mr. Reynolds's musical Tent-master. Fifty-four dollars were collected—a rather small sum for a summer's work, but better than nothing, which was about what he expected to get. A purse of $10, also, was gathered among a few friends of Harry Hoover, C. Watts, solicitor.

The Congress was almost unanimous. There is

need of the utmost energy to carry out the work proposed for next year, which can be better outlined when the directors hav met, and a strong pull together is needed to accomplish it. The resolution calls for activ work before such state legislatures as will permit our advocates to address them, for the preparation of campaign tracts expository of the Nine Demands, and for the missionary work of distributing general Freethought arguments. If the means are provided we are confident the directors will do all in their power to carry out the directions of the Congress, and that the secretary's next report will treat of legal work performed as well as of lectures delivered.

One criticism of the report of the Committee on Nominations we heard was that the majority of the officers were from the East, and particularly from New York. This criticism is just or unjust, as the critic views the work of the Union. If the officers were selected simply as a personal and sectional honor, then the criticism is just. If, however, the directors are expected to take hold of practical work, then the criticism is unjust. With the directors scattered all over the United States, meetings of the board would be impossible, and the Union would simply be a paper organization, as the League remained too many years. To carry out the thorough reorganization begun at Cassadaga, and to perform the practical work the Union ought to take hold of, the directors must be within consulting distance. The wisdom of the committee's choice must be vindicated by the officers themselvs, and their work must be governed by the support given them throughout the country. With the people with them, the officers can do much; without them, nothing.

Like the New York State Convention, the Congress of the American Secular Union was remarkable for the ability of the speakers who occupied the platform, not a dull speech being delivered at either gathering. The average attendance at Cleveland was larger than at Albany, showing that an impetus was given the cause by the State Convention which materially helped the national work. In selecting speakers, the Executiv Committee of the State Association chose a majority from the East; the secretary of the Union invited those from the West. In this way nearly all had a chance to be heard, and the Liberals of the country are to be congratulated that our cause is represented and defended by such able gentlemen. Our only regret is that the columns of THE TRUTH SEEKER are not capacious enough to print all they said at the two meetings.

The generosity of Colonel Ingersoll at Albany and Cleveland should be known and remembered with gratitude by every Liberal. At neither Convention nor Congress was made any appeal for money to pay expenses and speakers, yet at both, had it not been for Mr. Ingersoll's royal generosity, the finances would hav been hopelessly in arrears. As it was, the State Association paid every debt incurred at Cassadaga, as well as the expenses of this year's meeting, and the deficit at Cleveland was made up by the advance payment of pledges by Colonel Ingersoll and a few others, which appear in the list previously given. These generous ones should be long remembered, as well as the people of Cleveland, who gave over two hundred dollars before the Congress convened.

It seems to us that with such men and women as Liberalism counts within its ranks—earnest, patriotic, untiring in effort—the next year ought to be productiv of a deal of good; and if harmony shall continue to prevail, and a united front be maintained, the next ten years ought to see granted by our legislature a good portion of the Demands. Catholics and Protestants are vieing with each other to see which sect shall in the name of law and religion steal the most from our public treasuries, and it is high time the Liberals act the part of police in restraining both contestants, and ejecting them from our municipal, state, and national treasuries. That is the work called for by the Congress. Whether any laws conflicting with the Nine Demands are repealed or not this year, if the effort shall be vigorously made the Union will hav taken the first step toward vindicating its existence, and putting itself on a secure foundation. The times are ripe for Liberal political work. Infidelity is everywhere, and a good portion of the nominal Christians are in favor of most of our demands. Preachers are no longer considered to be a privileged class; churches are not regarded as sacred in themselvs. It will therefore be possible to oust the former from some of their soft political jobs, and force the supporters of the latter to bear their share of public burdens.

Let the Union take hold of these questions.

The Secretary Upon the Congress.

The Convention at Albany and the Congress at Cleveland hav fulfilled our brightest hopes. They hav been pre-eminently successful. There is a better understanding than ever among Liberals of all shades of opinion. The work of the past year, whatever its mistakes and failings, has made apparent the common purpose, and created a friendly feeling throughout our ranks.

Representativ men were at the Cleveland Congress, and made a noble presentation of our cause. The opening address of Vice-President Watts sounded the keynote of future work. The report of the secretary was a plain, matter-of-fact detail of what had really been accomplished.

C. B. Reynolds, fresh from his tent labors, gave a vigorous report from the Executiv Committee. The afternoon session was a stimulating preliminary to the evening session, when we listened to the fervid eloquence of J. D. Shaw, the fearless and able advocate of our cause in the Southwest. The North was glad to welcome so valiant, so chivalrous, so brilliant a soldier of Humanity. May the bonds become closer between him and his fellow-workers.

Mrs. Mattie Krekel again graced our platform and admirably expressed the liberty for which we strive. C. W. Stewart, in whose veins from birth has flowed the blood of freedom, delivered a most instructiv discourse on the process of evolution and the passing away forever of the supernatural.

On Saturday morning, John E. Remsburg, manly to the core, the Bayard of our cause, wielding the glittering spear of scholarship and eloquence, inflicted a mortal wound upon that hoary and bloody idol of superstition—the ecclesiastical Sabbath, today the main bulwark of the church, and around which the fiercest battles will be fought.

Dr. T. L. Brown, strong as a lion, keen as a greyhound, knowing all the weak spots of the enemy, and piercing them with the shafts of ridicule, followed Remsburg with that impetuous gallantry for which he is so famous.

Our Chicago friends may well be proud of their gifted representativ, Mrs. A. M. Freeman, and her beautiful description of science as opposed to superstition will not soon be forgotten by those who listened to her graceful speech and saw the glory of the future beaming over the darkness of the past.

J. D. Mallonee's "Facts for Thinkers" was one of the best things of the Congress, and would make an excellent campaign document. His facts were woven together with logical acumen and with a happiness of style that gave them a fresh significance.

J. H. Burnham gave an admirable delineation of the source of morality in the classified experiences of mankind, as it comes into manifold relations with the world and grows toward perfection. The vigorous eloquence of Mr. Burnham should not be missed from the platform of the American Secular Union.

Wm. Algie brought good news with him from Canada, and all were glad to see his genial face and listen to his happy words as he welcomed the union of all American Liberals.

The "Glory of Infidelity" should be insisted upon. The name has been given to us. Let us accept it and make it glorious in the history of the world. The skeptic has been the constant redeemer of mankind.

C. B. Reynolds told us how to go to work, and he knows whereof he speaks, for he himself is one of our royal laborers, a host in himself, and worthy of the storm of plaudits which he received.

Arthur Tilney was welcome too, with the voice of Apollo and the muscle of Hercules. He can sing and work and pitch his Tent to the music of the spheres.

Sunday morning Charles Watts gave his new lecture on the "Philosophy of Unbelief," which gave a solid foundation for our destructiv work and a vindication of our constructiv method. Mr. Watts is in splendid trim for this year's campaign and we hope will be kept constantly at work. His effectiv oratory is quite adapted to the immense field of labor which now opens to American Liberalism. All who desire his services, send at once to 33 Clinton Place.

Those who listened to Ingersoll's introductory address on Sunday afternoon enjoyed a most exquisit gem of extemporaneous speech. It came forth just like a fountain from his irrepressible spirit and dashed this way and that way with impetuous bubbles of light, making rainbows of hope for all our hearts.

The flower and perfect fruit of Secular philosophy was illustrated in Courtlandt Palmer's lecture, "The Aristocracy of Freethought," in which the high ideal of manhood and womanhood, which is in the world's heart to-day nobler than all past ideals, was portrayed with the delicate poetic insight of its scholarly author, and was a rich contribution to the literature of advanced reform.

An immense audience was present on Sunday evening, and the Congress closed with one of the noblest displays of oratory that it is the fortune of man to enjoy. In artistic arrangement and unfolding I think it the best of Ingersoll's lectures. It had the symmetry of Greek rhetoric. How vividly before our mind's eye passed the childhood of the race, touched and thrilled with the mystery and wonder of the universe, the imagination far outreaching the judgment and building in sky and cloud the palaces of the gods and the Elysian fields. Then came the miracle-worker—poetry succeeded by theology—imagination transformed to sleight-of-hand, and glowing dreams to tricks of trade. Then came the fact-finder, revealing again all the wondrous beauty of the myth, but in form that will abide forever.

Ingersoll has the supreme gift of genius—the gift of interpretation. The world of to-day is photographed in his brain completely, its hights and depths, its multitudinous passions and desires, its hopes and achievements; and he voices it all in the tide of his burning speech.

This was a remarkable Congress, and its results will make a bright mark in American history.

It will giv renewed enthusiasm, and a larger and more important work will be undertaken.

It was voted to raise a fund of $10,000 for the coming year. In a few minutes a thousand dollars was pledged, and without doubt the whole will be raised when the objects of the Union are thoroughly understood.

The publication and distribution of Freethought literature and the enforcement of the Nine Demands through legislativ action will be the most advantageous use of the funds for the coming year.

It is hoped that the best lecturers can be put in the field at once, and the public mind kept agitated by stirring appeals.

It is hoped also that state organizations will be formed wherever feasible. There must be State Unions to work in conjunction with the National Union. In New York state there is already a strong organization. In Pennsylvania one is formed, and its work should be pushed forward. Such a devoted worker as Harry Hoover, of Pittsburgh, should be made available in the field. In Ohio there is abundant material. With an earnest organizer it could be made activ and powerful. J. D. Mallonee, of Cleveland, one of our most enterprising young men, could achieve a valuable success in this direction if properly sustained by the Liberals of Ohio. Shall not this be done?

Illinois should also fall into line with such a vigorous officer as E. A. Stevens, of Chicago, to pioneer the way.

The American Secular Union should be formed on the principle of the American republic. There must be national, state, and local societies, each giving life to the others, and making the whole organization thoroughly democratic and constantly progressiv.

Let the Liberals of Pennsylvania, Ohio, and Illinois take these suggestions into serious consideration, and adopt measures for their inauguration. There are some things that can be done only by a national organization. There are some things that can be done only by a state organization, and there are some things that can be done only by a local society. With a combination of these several agencies, with live men in the harness, the next year will see a vast advancement of our power and influence.

Our president, Col. Robert G. Ingersoll, will raise his subscription for the coming year to one thousand dollars, if other friends of the cause will do their share. We must not depend upon one or a few friends for the money necessary to the campaign. The noble generosity of Ingersoll should stimulate everyone to do something. Of the thousands of Liberals in this country each can do a little.

Let there be a quick response to the magnanimous proposition of our president.

Those who contribute one dollar, or more, can hav an annual membership certificate, if so desired.

Those who contribute twenty-five dollars, or more, can hav a life membership certificate, if so desired.

The outlook was never so favorable as to-day. A grand fellowship has been begun. We labor for political equality, for social development, and the inspiration of this extending work is constantly becoming more beautiful. With thankfulness to those in the past who hav done the hard campaigning of intellectual enfranchisment, we look forward to the moral and creativ tendencies of our work with exultant minds.

The work of destruction is sad, though necessary. The work of construction, with the riches of science at our command and the spirit of Beauty in the very air we breathe, lighted with new joys and finer aspirations, will make whatever we now do like the task of the artist who sees springing beneath his hand the living statue, the spacious temple, the entrancing picture.

SAMUEL P. PUTNAM.

As a humorist and writer of romance, our highly esteemed but vertiginous friend Tucker, of *Liberty*, is an immense success. His little piece concerning some of the people at the Albany Convention is positivly charming in its airiness and in its offhand manner of misinforming the reader. Mr. Tucker should write a bible.

CARDINAL MCCLOSKY was buried one day last week with great pomp. It costs a good deal to get one of these church dignitaries under ground, but perhaps the accomplishment is worthy of the expense.

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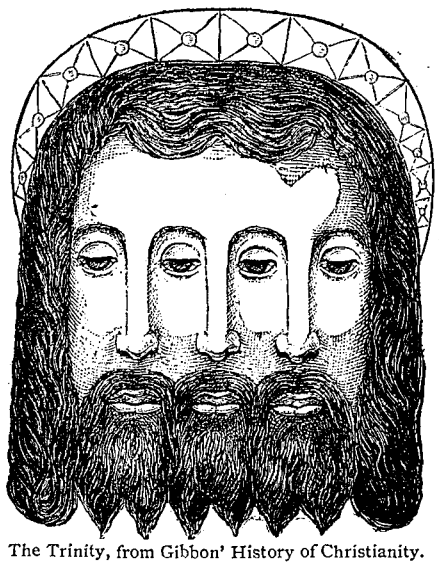
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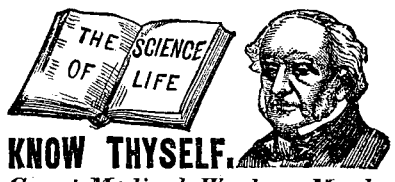
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AN upright minister of state asks *what* recommends a man; a corrupt minister asks *who* recommends him.—*Colton's Lacon.*

CHRISTIAN fetichism, though it dies hard, will be as glaringly absurd in time as heathen fetichism is now.—*Waters's Through Rome on.*

I KNEW a wise man that had it for a by-word, when he saw men hasten to a conclusion, "Stay a little, that we may make an end the sooner."—*Bacon's Essays.*

BIOGRAPHERS hav derived Milton's Presbyterianism in 1641 from the lessons twenty years before of Thomas Young, one of the authors of "Smectymnuus." This, however, is a misreading of Milton's mind—a mind which was an organic abode, "where seed was in itself;" self-determined; not one whose opinions can be accounted for by contagion or casual impact.—*Mark Pattison's Milton.*

MILTON was resolute in his religion at Rome, so much so that many were deterred from showing him the civilities they were prepared to offer. His rule, he said, was "not of my own accord to introduce in these places conversation about religion, but if interrogated respecting the faith, then, whatsoever I should suffer, to dissemble nothing. What I was, if anyone asked, I concealed from no one; if anyone in the very city of the pope attacked the orthodox religion I defended it most freely.—*Mark Pattison's Milton.*

LUCRETIUS, the Roman poet and philosopher that beautified the sect that was otherwise inferior to the rest, saith yet excellently well: "It is a pleasure to stand upon the shore, and to see ships tossed upon the sea: a pleasure to stand in the window of a castle, and to see a battle, and the adventures thereof below: but no pleasure is comparable to the standing upon the vantageground of truth [a hill not to be commanded, and where the air is always clear and serene], and to see the errors, and wanderings, and mists, and tempests, in the vale below;" so always that this prospect be with pity, and not with swelling or pride. Certainly, it is heaven upon earth, to hav a man's mind move in charity, rest in providence, and turn upon the poles of truth.—*Bacon's Essays.*

IT seems to me that the theory of the universal energy and operation of the supreme being is too bald even to carry conviction with it to a man sufficiently apprised of the weakness of human reason and the narrow limits to which it is confined in all its operations. Though the chain of arguments which conduct to it were ever so logical, there must arise a strong suspicion, if not an absolute assurance, that it has carried us quite beyond the reach of our faculties when it leads to conclusions so extraordinary and so remote from common life and experience. We are got into fairy-land long ere we hav reached the last steps of our theory; and there we hav no reason to trust our common methods of argument, or to think our usual analogies and probabilities hav any authority. Our line is too short to fathom such immense abysses. And, however we may flatter ourselvs that we are guided in every step which we take by a kind of verisimilitude and experience, we may be assured that this fancied experience has no authority when we apply it to subjects that lie entirely out of the sphere of experience.—*Hume's Essays.*

IF we open our eyes, and are honest enough to aver what they show us, we must acknowledge that the entire activity and aspiration of the civilized nations of our time is based on views of life which run directly counter to those entertained by Christ. The ratio of value between the here and the hereafter is exactly reversed. And this is by no means the result of the merely luxurious and so-called materialistic tendencies of our age, nor even of its marvelous progress in technical and industrial improvements; but it is equally due to its discoveries in science. . . . All that is best and happiest, which has been achieved by us, has been attainable only on the basis of a conception which regarded this present world as by no means despicable, but rather as man's proper field of labor, as the sum total of the aims to which his efforts should be directed. If from the force of habit a certain proportion of workers in this field still carry the belief in a hereafter along with them, it is nevertheless a mere shadow which attends their footsteps, without exercising any determining influence on their actions.—*Strauss's Old and New Faith.*

SIR JOSHUA REYNOLDS had settled in London at the end of 1752. Johnson met him at the house of Miss Cotterell. Reynolds had specially admired Johnson's "Life of Savage," and, on their first meeting, happened to make a remark that delighted Johnson. The ladies were regretting the loss of a friend to whom they were under obligations. "You hav, however," said Reynolds, "the comfort of being relieved from a burden of gratitude." The saying is a little too much like Rochefoucauld, and too true to be pleasant; but it was one of those keen remarks which Johnson appreciated, because they prick a bubble of commonplace moralizing without demanding too literal an acceptation. Johnson went home to sup with Reynolds. and became his intimate friend.—*Leslie Stephen's Johnson.*

"WE are told that we must "walk by faith and not by sight," said Marjory. "Ah, yes, I know all we are told. But meanwhile, unfortunately. we are blessed, or cursed, by the possession of brains and hearts, ingenious compounds of nerves and other capacities. If these could be suspended at will, 'walking by faith' might be another matter. But as it is, when the heart compound has endured to a certain point, the brain compound cannot help beginning to reason; to wonder why this should be; if there be no way of stopping or alleviating our trouble; if an almighty power could not find a way; whether, if that power be almighty, it can be kind; if kind, almighty; and so on to questions more complicated than any one who had not thought of them could imagin. And the end of all that is, one does not know what to believe, and one feels—at least I feel—that the enigma of our existence remains yet to be solved. The sphinx divides, if it does not devour, these hapless mortals who attempt to solve it."—*Marjory—A Study, etc.*

To the Senate and Assembly of the State of New York:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as Your Honorable Body is aware, involves the principle, already acknowledged in theory, of the Total Separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.

2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Sectarian Denominations.

3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnestly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Churches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the Legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

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Odds and Ends.

"PA," said a young disciple, "was Daniel a barber?" "No, my son. God's men do not go round scraping acquaintances. But what made you think that Daniel was a barber?" "I read it in a book." "What did you read, my son?" "It said that Daniel bearded the lion in his den."—*National Weekly.*

"PRAY call me a pretty name," said he,
One night to his darling Carrie.
The girl he had courted so long that she
Thought he never meant to marry.
Up from his bosom she raised her head,
And her cheeks grew red as roses,
"I think I will call you man," she said,
"For they say that 'man proposes.'"

AMAZIN' GRACE HEARD FROM.

A few months ago, says the *Arkansaw Traveler*, Col. W. P. Grace, one of the most prominent lawyers in the state, had occasion to make a horseback journey into a wild district lying between two great mountains of the Ozark range. One day, while the heat was intense, he came upon a small log house surrounded by a fence of poles. An old fellow with long yellow whiskers, like the dead silk on an ear of corn, sat on the fence, engaged, it seems, in the work of killing buffalo gnats.

"How are you?" said the colonel, reining up his horse.

"Little perter than I wuz, but ain't so powerful pert yit," slapping at a gnat.

"Will you be so kind as to bring me a dipper of water?"

"Dipper!" he repeated contemptuously. "I ain't seed one sense I went down to take a look at the legislatur.' Ef you drink here, stranger, yer'll hafter drink outen a gourd. Want it?"

"Yes; I am thirsty enough to drink out of a straw hat."

The old fellow went into the cabin and soon returned with a gourd, dripping with water. The colonel took the vegetable vessel, turned it up, but only for a moment. Spitting out the water, he returned the gourd, and said:

"Put the therfmometer in that water and it would run up to 150."

"Don't know about that, Cap'n; but put a wiggletail in it an' he'd caper round mightily."

"When did you draw it?"

"Wa'nt drawed; it was fotched."

"When did you bring it from the spring?"

"Day afore yistiddy."

"Why havn't you brought some since?"

"'Cause this ain't giv out yet, an' another reason is, wife, she's down with the chills."

"Can't you leave her long enough to get water?"

"Tain't that. She ain't able to go after it. She tends ter the water."

"How far is the spring?"

"'Bout three miles."

"Which direction?"

"Fust one an' then tuther. Path 's powerful crooked."

"Why don't you dig a well?"

"Weather's too hot."

"Why don't you dig one when it is cold?"

"'Cause the ground's friz."

"How far is it to the next house?"

"Thar ain't none."

"What's your name, my friend?"

"Patterson. What's your name?"

"My name is Grace."

"What!" exclaimed the squatter, dropping the gourd. "Air yer the feller they sing about et church? Yer ain't old Amazin' Grace, air you? Well, dog my cats. Git down. I've been waitin' to meet yer ever since I heard 'em sing about yer so much. I reckon yer air a powerful hand at rasslin'. Jis' git off an' fling me down once. I never wur flung yet, an' daddy he told me 'fore he died that Grace would come 'long arter a while an' fling me. Yer wuz a mighty long time a comin', but yer air here at last. What, yer ain't gwine to leave? Don't reckon daddy knowed what a man I'd be agin yer got here. Wall, er good by, Grace; don't reckon I'll ever see yer no mo'."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 44. | PUBLISHED WEEKLY. | New York, Saturday, October 31, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

RICH men are our right-hand men in the church.—*Rev. Dr. McCullough, editor of the Philadelphia Methodist ("rat" paper.)*

THE Chinese government has unanimously decided to proceed steadily with the work of building railways throughout the empire.

A GRAVESTONE in a Massachusetts churchyard is said to contain the following inscription:

"I came in the morning—it was spring,
And I smiled;
I walked out at noon—it was summer,
And I was glad;
I sat me down at night—it was winter,
And I slept."

THE fires in the retorts of the United States Crematory at Fresh Pond, L. I., were started last Friday with a view to a gradual and thorough drying of the fire-proof mortar, and the 17,000 fire brick used in the building of the furnace. The experimental tests in cremation are to be made this week on the bodies of animals.

THE Rev. C. C. McCabe, who was an army chaplain during the war, writes to the New York *Herald* that once when he visited General Grant, the general locked the door and both men went on their knees together and prayed. It looks as if this Parson McCabe wished to lessen the respect which the people entertain for the memory of General Grant.

ALREADY, after their terrible experience of cholera, the people of Valencia are making great preparations for the annual bull fight. The bull ring holds 20,000 spectators, not including the many babies in arms carried there. Then there is to be a Te Deum, celebrated with such pomp as to make it a popular amusement, and this to be followed by the great annual fair. Those dead from cholera are utterly forgotten.

THE Jews of the world numbered 6,377,602 last June, according to statistics gathered by the Geographical Society of Marseilles, and were distributed as follows: Europe, 5,407,602; Asia, 245,000; Africa, 413,000; America, 300,000; Australia, 12,000. Nearly a third of the European Jews liv in Russia. Austria and Hungary come next. In the three Scandinavian kingdoms, Denmark, Sweden, and Norway, there are 7,000 Israelites all told.

ON a recent Sunday a Roman Catholic priest in St. Louis announced from his pulpit that none of the children of his parish who attended the public schools would be prepared for their first communion by any of the priests of the parish. In Boston the Catholics are trying to get a controling power in the school board, and hav urged their women to register under the law permitting women to vote for school commissioners; and in one strongly Catholic ward 277 women hav registered this year where none at all were registered last year. These two instances indicate the policy of this un-American sect, namely, to get possession of the schools, and run them for its own interests when possible; and when this cannot be done, to keep Roman Catholic children away from them by ecclesiastical penalties.

"WHAT shall be done with the evening service in our churches is a growing problem," says the *Independent*. "More and more the people who attend the morning service are disinclined to come out to a second meeting. Congregations, with rare exceptions, are small and uninspiring to the preacher; and preachers and pastors are at their wits' end to know what to do. In many cases—especially in the towns and smaller cities—the evening service is given up, and the house of God is closed for want of an audience. It is bad enough that our churches should be hermetically sealed six days out of the seven, without going on in this bad direction, and still further closing them on the seventh day." We should recommend the pastors of churches to preach common sense instead of superstition as one way of filling the pews. The people are tired of hearing the centuries old guesswork of a lot of barbarians.

A PENNSYLVANIA Sunday-school sent 600 dolls to the heathen. They were lost at sea, and a subscription is now on foot to send out another invoice. The Boston *Transcript* thinks it will surprise the heathen when they see what fine idols the Americans can make, and says it is not improbable that a lively export trade will immediately spring up.

THE London *Truth* reports a silly piece of Sabbatarianism from Birkenhead. The dock board in that place hav totally prohibited pleasure-boats from making use of the docks on Sundays, and as an immediate consequence of this arbitrary proceeding a great many people are deprived of a very harmless amusement, and several boat-owners are compelled to suffer a serious diminution of their incomes. The matter is made worse by the fact that the docks were originally formed out of a natural inlet of the sea—Wallasey Pool. That the public should not only suffer considerably from the inclosure of the pool, but also be partially deprived of the use of it when inclosed, seems to be adding insult to injury.

IN the course of a very sensible article discussing the efforts being made to introduce Bible instruction in the public schools of Australia, the Melbourne *Leader* givs some statistics which are a complete answer to the assertion that the abolition of religious teaching in the public schools leads to an increase of immorality. In the five years ending 1869, just before the present English School Act was passed, the average number of cases of imprisonment for criminal offenses in a population of 19,000,000 was 12,000. In the five years ending 1881, during which the act was in operation and the population of England had increased to 26,000,000, the average number of prisoners who troubled the police was only 9,300.

THE antics of the Rev. Mr. Downes, Boston's latest pride, cause *Peck's Sun* to remark: "It may sound a little sacrilegious to apply the term 'smart Aleck' to a minister, but if Parson Downes, of Boston, is reported correctly, that phrase seems to fit him like the paper on the wall. It is said that as he read off the first lines of a hymn at an evening meeting, he coughed violently, and after clearing his throat shouted at the top of his harsh voice, 'I wish I was a tom-cat—an old tom-cat.' At this the dense audience laughed, yelled, hissed, and hooted. When the noise had subsided somewhat, he continued, 'No, perhaps not for the reason you think or as the public would say, because I want to scratch and fight, but really so that I would always keep in good voice.' If some one of his audience had fired a bootjack or some other equally effectiv missil at him, it would hav been quite proper."

THE ancient Hindoo faith, which has withstood the assaults of Christian missionary enterprise without suffering appreciable injury, has been grieviously shaken at last; not by preaching though, nor by the spread of education, nor through the efforts of the "Esoteric Buddhists." It was the earthquake which lately rumbled throughout the greater part of Hindostan that accomplished this wonderful feat. Among other cities, the volcanic upheaval visited holy Benares, and, to the great surprise of devout Hindoos, sent many a rickety building tumbling to the ground. Thereupon the Mohammedans laughed, and the Hindoos were wroth, for Moslem mirth is very irritating to the gentle one. Why did the followers of the prophet mock at their fellow-subjects? Because it is an article of faith among the latter, that Benares does not rest on the earth at all, but on the back of a supernatural tortoise. Hence it should enjoy immunity from shocks of earthquake, and when these convulsions were taking place, the learned Brahmans of Benares openly derided the notion that the holy city could be shaken. The serious matter is that Hindooism itself has received a shock. But we make very little doubt that some astute Brahman will shortly discover that the tortoise had a sneezing fit. Of course, that would at once account for the tumbling down of buildings, and in process of time it might come to be regarded as an additional proof of the ancient article of faith. —*London Globe.*

THE prayer to St. Roch by which the Catholics seek to influence God to stop the small-pox scourge runs something like this: "Hail, O St. Roch, most holy and of most noble origin, who bearest on thy left side the stigmata of the cross, St. Roch, pilgrim and traveler; thou hast miraculously cured by thy holy touch those who hav been stricken by the plague. O Lord, who didst promis to St. Roch in communicating to him a written message by an angel that all those who invoke him would not be stricken by the plague, vouchsafe, we beseech thee, that we who remember him may be preserved, through his merits and prayers, from the plague that kills the body as well as that which kills the soul. Through our Lord Jesus Christ. Amen." This absurd piece of mummery having been gone through with, the disease continues on its devastating way with unabated vigor.

A SMALL and sudden fair was held in the parlor of a minor hotel at Saratoga for the benefit of the Grant monument fund. The women guests were asked to contribute such handiwork as they could get ready without delay. There had been a hesitancy about inviting the Jewesses of the house to take part in the affair, but the decision was that to let them in would not imply a social recognition. This came to the Jewish ears, of course, and some declined to participate. Not so the fairest and richest Rebecca of them all. She promised to giv a handsome piece of embroidery. "And to prove that I hold no race prejudice," she added, with ominous sweetness, "I shall work on silk a Madonna." She secluded herself in her room while on the job, and the gentile maidens praised her for consenting to embroider the most revered of Christianity's saints. But when the thing was unrolled to be placed on sale the countenance of Mary was found to be, not the conventional portraiture, but the typical face of a Jewess. "As the mother of Christ was one of my people," she demurely remarked, "I thought it was right to be correct in my work." The purchaser was a Jew.

THE public school question has been a burning one in Holland for the past twenty-five years, as it is becoming in all the great civilized nations. It is one of the perplexities before the states-general, now in session, in the form of a proposed revision of the constitution. Article 194 provides that in the state schools there shall be no religious teaching. It will not surprise those who recollect the first outbreak of indignation in New England at the proposal to remove the Bible from the schools, to hear that the most activ foes of the state schools in Holland are the Calvinists. With these are leagued in opinion, and at times in action, the Roman Catholics. The latter occupy a peculiar position. They are too weak in numbers to take an independent stand. Therefore they combine with the Calvinists to break down the state schools, although they are equally anxious lest their allies should obtain a control in them. Their aim is to prevent the setting up of state schools, tax supported—where religious schools can be maintained—the same position as that taken by the Romanists in this country. There is also an opposition to the state schools on the part of the Conservativs, on the ground of expense. Indeed, the outlays for public school buildings hav had something to do with that unwonted deficit which now plagues the Dutch treasury. This is an effectiv argument, as the French government has found to its cost. What the outcome of the struggle will be is difficult to say, but it is presumed the Liberal policy will be maintained, though perhaps with some curtailment of its expenditure. No such revolution backward as occurred last year in Belgium would naturally be expected, unless this question becomes complicated with others. Just now there is a pressing demand for extension of the suffrage, and Dutch parties are so hopelessly cut up into groups, that almost any bargain and combination is possible. The phases of the public school question in Hollaud and the other European countries are worth our watching. The signs are multiplying that we shall hav it among our own most absorbing issues before very many years. —*Christian at Work.*

News of the Week.

THE Grant memorial fund is over $92,000.

THE possibility of war between Russia and Austria is under discussion.

THE whole number of voters registered in New York this year is 215,898.

THE small-pox in Montreal has broken out among the prisoners in the common jails.

HENRY SHAW, "Josh Billings," was buried in Lanesboro, Mass., his nativ town, last Saturday.

THERE are said to be a half million nativ Christians in the Chinese empire converted by Roman Catholic missionaries.

CYRUS ROMULUS R. TEED, of the "Bennett-Teed Discussion," is running for coroner on the Prohibition ticket in this city.

PRESIDENT CLEVELAND has sent $1,000 to the New York State Committee to help pay the expense of re-electing Governor Hill.

MR. JENKINS, prominent in church matters in Syracuse, is alleged to be a defaulter to a firm which had long employed him as a bookkeeper.

EFFORTS to hav the sentence of Reil, the Canadian rebel, commuted to imprisonment for life hav failed, and he will probably be hanged.

HANLAN, the Canadian oarsman, was badly beaten at Troy, N. Y., last Saturday, in a race with Teemer, of McKeesport, Pa., for the championship and $2,000.

RETURNS show that Foraker had a plurality of 18,158 votes for governor in the recent Ohio elections. The Prohibitionists polled 28,064 votes, and the Greenbackers 2,963. Foraker is now in New York, stumping for Davenport.

BECAUSE the Rev. B. F. Smoll, aged 53, of Klinesville, Pa., took a wife thirty years younger than himself, his congregation has voted him out of his pulpit. Some of his letters hav been stolen and published, as he claims, in a garbled condition.

THE Presbyterian synod of South Carolina has condemned the action of the directors of the Columbia Seminary, who deposed Professor Woodrow for accepting the theory of evolutiou. In the synod of Virginia action was taken indicating just the contrary sentiment.

THE Rev. Mr. Hunt, formerly of Mystic, Conn., has bought suit for divorce against his wife, and she has met him with a similar action. Hunt is a Baptist and made himself notorious some years ago by an escapade with a woman on the huckleberry-clad hills north of Mystic village.

Two women hav registered as voters in Brooklyn, and declare their intention of voting on election day. Dr. Clemence Lozier presented herself for registration in this city, but was not accepted. The woman suffragists claim that there is no law in the state which forbids women to vote.

A STATUE of the late William E. Dodge was unveiled on the 22d in a public square at Thirty-fifth street and Broadway. Upon which the average citizen remarks, "Who the devil was William E. Dodge?" He was a millionaire, extraordinarily pious, and a backer of Anthony Comstock.

THE Rev. Dr. Curry has just been appointed minister from this country to Spain. His opinion of Roman Catholicism is that it is worse than cannibalism and is heathenizing in its tendencies. As Spain is a Catholic country, the advisability of keeping the Rev. Dr. Curry at home is being seriously discussed.

CANON FARRAR, the English church official, now in this country, preached last Sunday in Trinity church, New York. His sermon was an empty affair, and at no place showed any signs of excellence. Cannon Farrar is the man who wrote the epitaph of Andre the spy. At the close of his sermon he rode away with Cyrus Field, the millionaire who built the monument on which the epitaph is engraved.

Communications.

The Trojan Horse in the Platform of the Prohibitionists.

The Greeks, at the close of their ten years' siege of Troy, at the suggestion of Minerva, their tutelary goddess, constructed a large wooden horse, capable of holding a body of armed men, and placed it before the walls of the city, hoping that the enemy would take it in, and that the soldiers concealed in its belly would come forth at the right time, and open the gates to the conquerors. They then took their seeming departure. The hoodwinked Trojans, after contemplating the horse for a while, thought they were about to capture a work of art. But Laokoon, a priest of Apollo, had more discernment than the rest, and protested against the folly of bringing the horse inside the walls, saying, in words quoted a thousand times since for their wisdom: *Timeo Danaos et dena ferents*, which, when interpreted, means, I see the claws of a cat underneath the meal. But the stratagem succeeded. The Trojan gullibles were in the overwhelming majority; and the patriotic Laokoon, stigmatized, probably, as an *ex-priest* who did not know much, was forced to see the ruin of his country. Not only so, but Minerva, in revenge upon him for warning his countryman against the treachery of her beloved Greeks, sent two enormous serpents from the sea, which entwined themselvs around Laokoon and his two sons, and crushed them to death.

Now, the first plank of the Prohibition platform is a wooden horse, full of armed soldiers, placed there by that sleepless, unscrupulous, and revolutionary party who are aiming to put God into the Constitution. Under the guise of piety, which they see is the dodge that so many other rogues successfully resort to in order to carry out their fraudulent purposes, they are attempting to inaugurate in this country the old European system that kings and priests rule the people by the grace and authority of God, and that the people are bound to submit to every ordinance of kings and governors for the Lord's sake. The plank is as follows: "*The Prohibition Home Protection Party, in national convention assembled, acknowledge Almighty God as the rightful sovereign of all men, from whom the just powers of government are derived, to whose laws human enactments should conform, and that peace, prosperity, and happiness can come to the people only when their laws of the national and state governments are in accord with the divine will.*"

The first dangerous principle in this primary article of the Prohibition creed is, that the just powers of political government are derived from Almighty God as the rightful sovereign of all men. This is in the face and teeth of the fundamental principle for which our fathers, in 1776, went to war with England, and upon which, after the war was over, they erected the present republic, that, "*all civil governments* derive their just powers," not from Almighty God, nor from kings or priests, but "*from the consent of the governed, and that when any form of government becomes destructiv of these ends, it is the right of the people to alter or abolish it.*"

I know the Prohibitionists quote the scriptures as authority, citing the words of Paul in the thirteenth chapter of Romans: "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselvs damnation." But our National Constitution neither knows, nor recognizes as authority, any scriptures, whether they be Jewish, Christian, Mohammedan, or what not. Thus we see that this fundamental article of the Prohibitionists is brimful of treason to a republican form of government. Had such a political party arisen in 1790 with such a platform of principles, the leaders would hav been arrested, tried, and put to death as traitors to the United States government. The *masses* of this new party, like their illustrious predecessors of Troy, are probably not cognizant of the cunning trick played upon their confidence. But the leaders of the party, the priesthood of the God-in-the-Constitution stamp, who built the platform of principles, knew well what they were about, and now openly boast that last year's vote in favor of the platform was a true indication of the strength of the God-in-the-Constitution principle and policy in this country.

It is said that the Congress of 1873, which, in the closing hours of its session, demonetized the silver dollar, were so drunk when they passed the bill that they did not know what they were doing. But, drunk or sober, the bill, by their votes, got the authority of law. In like manner, if the Prohibition ticket last year had carried the day, the people by this time would hav found out that they had bartered away their liberties. When I pointed this out to a Prohibitionist, after the election, he turned pale at the discovery. His zeal for Prohibition had destroyed his level-headedness. To secure an imaginary good, he had voted for a policy that, if successful, would be the suicide of the republic.

The second false and dangerous principle in the Prohibitionist creed is, that all human enactments should conform to the will of God; and that peace, prosperity, and happiness can come to the people only when the laws of the national and state governments are in accord with the will of God, as it is expressed in the Bible. This takes the ground that the Bible is a law-book for men and nations, full of judicial and political rulings and decisions; that it contains a set of theological doctrins for persons to believe; and that all these should be incorporated into, and be enforced by, the laws of the general and state governments of this country, as they were in Europe during those centuries when the church held supreme sway over the nations. Let me giv them a few extracts from this inspired code of civil and ecclesiastical law, that our people may see what our Prohibition brethren are aiming to accomplish under the guise of a temperance crusade.

(*a*) The thirteenth chapter of Deuteronomy contains the law concerning the serving and worshiping of God, and the duties which the civil magistrate owes to those who hold heretical opinions. As it is too long and tautological to be embodied in a newspaper article, the salient points alone are touched, with the hope that the reader will turn to the chapter and see in detail the force of the law as it bears upon those who believe in, and worship, any other God than the Jewish Jehovah. "*If there arise among you a prophet, and giveth thee a sign or a wonder* [a miracle], *saying, Let us go after other gods which thou hast not known, and let us serve them; then thou shalt not hearken unto that prophet: and that prophet shall be put to death. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee saying, Let us go, and serve other gods, namely, the gods of the people round about,* thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity or spare him; neither shalt thou conceal him. But thou shalt *surely kill* him; thine hand shall be first upon him to put him to death; and thou shalt stone him with stones that he die."

This law, although professing to be enacted by an all-wise God, goes upon the principle that belief of a proposition of any kind is a voluntary act of the mind, and can be controled by mere authority, just as a man's actions are. But there never was a greater mistake. A man's belief is involuntary. He believes according to the amount of evidence, more or less, that he sees. If all the evidence in a given case is before his mind he will come to a just conclusion, if he knows how to reason. If only a part of the evidence is present, he may believe that to be true which is not true. Mere authority, or the opinions of other men, called in logic the *argumentum ad verecundiam*, may silence him, but cannot assure him that he holds an error. To convince him you must show by facts, and arguments based upon them, that he is mistaken in his judgment, if he really be so, and when he sees the opposit truth he will believe it, and cannot help doing so.

How intrinsically unreasonable and wicked, then, is this law of Deuteronomy, which the Prohibitionists, because it is found in the Bible, say has all the authority of a law of God, and which inflicts the punishment of death on a person for his religious opinions and worship! We hav scores of sects in the United States, each of which has a conception of God different from that of all the rest. If this law were in force, what a time the courts of justice and the executioner would hav in trying and putting heretics to death! The Jews compounded this terrible medicin for the cure of heresy in their theocracy, but they little dreamed when they administered it to their brethren, that the day would come when, as a people, they themselvs would be compelled to drink the cup to the dregs. For in process of time their nationality was destroyed by Roman power, and on the incoming of Christianity, their creed being deemed a deadly heresy, their descendants hav been chased by fire and sword through all nations, except our own, and for 1800 years, because they did not and could not believe as the Christian church required them. So intense is the hate generated by the sentiment of religion, that, to this day and in this enlightened age, they are discriminated against. Even in this country, if our Infidel Constitution did not protect them, religious zealots, "very jealous for the Lord of hosts," would light again the torch of persecution.

(*b*) But let us see how the peace, prosperity, and happiness of the American people would be promoted by bringing the codes of the general and state governments into accord with the divine law book on another point. In Exodus xxii, 15, it is written, for the guidance of all nations, as the Prohibitionists allege, "Thou shalt not suffer a witch to liv."

So pious and obedient to God were all the nations of Europe during the reign of the church, that, on the authority of Sir John Lubbock, a member of the British Parliament and author of a work entitled, "The Childhood of the Human Race," nine millions of persons were put to death in that country on the charge of being witches and in league with the devil. These eight fatal words of God composing the law on this subject are found in the same code with the Decalogue, or "Ten Commandments," and with all the rest of the laws therein contained, and are as binding to-day as they ever were, since they hav never been repealed or modified by the Divine Lawgiver. During our colonial period, and before the formation of the United States government, our Puritan fathers, believing with the Prohibitionists, or, rather, the Prohibitionists believing with them, that the law was a divine one, and still in force, embodied it in their laws, and executed it in Massachusetts. These "witches" of antiquity, of whom so many millions were put to death by the command of God, were the materializing and healing mediums, the clairvoyants and clairaudients, the good and bad "controls" of this day. And if our laws were conformed to the divine laws, as the Prohibitionists solemnly declare they ought to be, what a holocaust there would be in Boston, which seems to be the headquarters of Spiritualist mediums and Spiritualism itself! The church believes in the plenary inspiration of the Bible, and the perpetual authority of its teachings, and obligation of its laws upon men and nations. It was her priesthood that hid this Trojan Horse under the planks of the Prohibition platform, hoping that the people, in the craze of a righteous indignation at the vice of drunkenness, would endorse its fatal principles. The rack, the iron boot, and the thumbscrews are all hid away in the ark of the covenant, and would be brought out again for use upon the modern witches and wizards and leaguers with the devil, as the church considers Spiritualistic mediums to be.

(*c*) Among the many bloody statutes in the divine law-book is one which, in this day and country, where children in their teens think they know so much more than their parents, might well be contemplated. It is one for the punishment of disobedient and rebellious children. It is in Deuteronomy xxi, 18–21, and reads thus:

> If a man hav a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they hav chastened him, will not hearken unto them: then shall his father and his mother lay hold of him, and bring him out to the elders of the city, and shall say unto the elders of the city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die.

This law was actually executed in Geneva by the syndics, or criminal magistrates, of that city during the reign of John Calvin, and, although never executed, was incorporated into the code of the Massachusetts theocracy in 1646. But the law was so cruel that even the Puritans, who seldom stuck at the performance of any known duty, seemed to think that it was too hard to stone to death a disobedient and drunken boy, and therefore *amended* the divine statute by interpolating the exceptions "unless it shall be proved that the parents hav been very unchristianly negligent in the education of such children," or else that the children "hav been forced thereunto, to preserve themselvs from death and maiming."

(*d*) Let us see, in one more case, how this fundamental principle in the platform of the Prohibition party would work in promoting the happiness of our people. In Exodus xxxv, 2, 3, we hav a repetition of the law of the Sabbath in the words: "*Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work* therein shall be put to death. Ye shall kindle no fire throughout your habitation upon the Sabbath day." Now, let it be remembered that this law of the Sabbath, so often enjoined in the divine statute book, has never been repealed, but is as binding to-day as it was in Judea. It should therefore be incorporated into our laws, and enforced. The Jews still believe that "the *seventh* day is the Sabbath of the Lord thy God; in it thou *shalt do no manner of work*, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle [horses and oxen], nor the stranger within thy gates." The only difference between the Jews and Christians on this subject is, that the former believe the Sabbath institution should be observed, according to the express language of the statute, on the *seventh* day of the week, while the latter think, without one particle of evidence, that the day has been changed to the *first* day of the week. But both believe in the perpetual obligation of the institution, since the unchangeable author of a moral law could not repeal, or even amend it, without an impeachment of his own moral character. Now, no matter whether the first or seventh day of the week is the *time* of the true Sabbath, the law itself requires that whoever does *any manner of work* on that day should be put to death. How would the Sabbatarian clergy, and the Prohibitionists, like it if this law were incorporated into our state codes, and enforced upon the citizens? There is not a clergyman in the land who rolls up the whites of his eyes in the pulpit at the desecration of the Sabbath by pleasure excursions, but what would be put to death on Monday mornings for a wilful violation of the statute, for every one of them kindled fires in their habitations, and cooked food on the Sabbath day. The hypocrisy of Christian Sabbatarianism is as gigantic as the Alps, for it violates every part of the Sabbath law, and for obedience substitutes church-going and worship, which are not required by the law at all. It only requires an absolute cessation from all kinds of labor.

It is not to be wondered at that the Prohibitionists, being generally benevolent people, should be driven nearly crazy in contemplating the ravages made upon health, character, and happiness which the use of intoxicating liquors is making in this country. Nine hundred millions of dollars are expended in a single year in the indulgence of this habit, and the government reports show that, notwithstanding the efforts made by temperance agitators and legislators, no perceptible effect is seen in diminishing the quantity of liquor used; nay, the figures show that the consumption is increasing. This fact alone should teach the Prohibitionists that there is a fault somewhere in their method of reform, and that they ought to search and find out what it is. In works of *moral* reform it will never do to take counsel of our feelings alone. Our feelings are simply the steam in the locomotiv. Our brain, our cool judgment, must control and guide the engin, else it gets off the track and accomplishes nothing but harm. For the first time in the history of reform responsibility is lifted from the shoulders of the actor, the drunkard, and placed upon the person who in a legal traffic, from which the government derives a vast revenue, sells him the article which intoxicates, just as a druggist sells narcotics to those who use them. Nearly all the murders and suicides of the day are committed with firearms. But who ever thought of forbidding by law the manufacture and sale of guns and revolvers? We can only prevent suicides and murders by the slow process of social reform, and educating the people into such views of the world and of life that no one would want to commit suicide or deprive his neighbor of existence. There are vices of barbarism and vices of civilization, and a liking for that stupid and idiotic condition called drunkenness is one of the latter; as is seen in England, Scotland, and the United States—the three most "civilized" and most drunken nations on earth.

The use of liquor and other stimulants, like tobacco, is unnatural, and all unnatural habits, when once formed and long indulged, are the most difficult to break up. It can be done by showing that personal vices are against the health and character of those who indulge in them. In reforming a man we must begin with his grandmother. But the Prohibitionists make the same mistake that our Puritan ancestors did in imagining that good habits and piety could be injected into a man's character by statute law, just as you would stuff a sausage. One would suppose that the utter failure of the plan, in Old as well as in New England, would convince the Prohibitionists that whereas the love of intoxicating liquors has been the slow growth of long generations of the past, it can only be eliminated by the study of physiology and pathology, the application of the laws of heredity, and by cherishing in our youth the sentiments of self-respect and self-government. The Prohibition movement and all other temperance efforts may clip off some of the outer branches of the upas-tree of drunkenness, but they do not giv one deadly blow at the roots. LAOKOON.

Money for Masses.

The following is a part of an editorial in the New York *Herald* of Oct. 9th. The editorial comment with which it concludes is significant, and suggests the painful thought that perhaps the old battles with Catholicism are to be fought over and over again. Romanism never relents. Mankind easily forgets.

MASSES FOR THE SOUL.

In August, 1882, Margaret Gilman placed in the hands of Henry McArdle a sum of money with the request that after the death of herself and her husband it be used for having masses said by a Roman Catholic priest for the repose of their souls. Soon afterward Mr. and Mrs. Gilman, who were very old, died. A relativ of the former became his administrator and sued McArdle to recover the money held for masses.

Judge Freedman, of the Superior Court in this city, decided that the defendant was bound to pay over the money.

This decision was based on the ground that to sustain a trust the person for whose benefit it is intended must be living; that there cannot be a valid trust for a dead beneficiary. By the statute of the state a trust for charitable or religious uses is valid, and in such case the question of a dead or a living beneficiary does not arise. But Judge Freedman held that saying masses for the soul is neither a charitable nor a religious use within the meaning of this statute.

This decision was widely discussed when it was rendered two years ago, and it was generally condemned by the Catholic press and clergy throughout the country. The *Herald* at that time disputed its legal soundness and cited Pennsylvania and Illinois decisions against it. By the common law of England money or property set apart for saying masses for the dead falls under the ban of "superstitious uses," and gifts and bequests for such purpose are held illegal. But this doctrin has no place in the jurisprudence of a country where the largest civil and religious liberty is guaranteed to all.

Judge Freedman's opinion and that of the General Term affirming it hav been overruled by the Court of Appeals, which upholds the validity of trusts for masses for the repose of the soul. Its decision enlarges the liberty of a person to do what he pleases with his money and removes what would hav been an unwarranted restraint upon the conscience of a large part of the community.

The Court of Appeals, in upholding "the validity of trusts for masses for the repose of souls," takes us out of the nineteenth century, with all its boasted advancement, away back into the blackest of the dark ages. Nothing more is required, after that point is conceded, to secure the future supremacy of Catholicism in any country making the concession. I shall not attempt even to sketch the terrible history of this most dangerous pretension of the Romish priesthood. I will only suggest to the readers of THE TRUTH SEEKER that they read a few of the thousands of pages already written in which the mournful details of humanity's long struggle are recorded. I will, however, cite a quite modern example.

In the infancy of New Granada the "validity of trusts for masses for the repose of souls" was regarded as a matter of course, and the consequence, as a matter of course, was that in a few years all of what we call real estate was in "dead hands," that is to say, very nearly all the wealth of that country was held in trust" for masses for the repose of souls."

The dictator, Mosquiera, who did not believe that there were any souls in purgatory, came into power about thirty years ago, and said that what was claimed for souls in purgatory did not belong to anybody, and should be taken by the state. He was as good as his word, and confiscated all the property so held. The method of creating the trusts was as follows: The dying sinner, hoping to shorten up the penalty of his wrong-doings, was generally selfish enough on his death bed to forget even his nearest of kin, and devote all his wealth to getting his soul through purgatory. He appointed a "patron," as executor, or trustholder, who was to hold the estate and pay for a specified number of masses every year. An estate that paid enough to support one priest was called a chaplaincy, *Capillania*, and so it came about that the patrons and the chaplains got everything that was worth having in that country, and held it until General Mosquiera destroyed their occupation. Freethinkers should see to it that the "validity of trusts for masses for the repose of souls" be stoutly denied in this country.

Cohoes, N. Y. DAVID REEVES SMITH.

Questions to a Cleveland Clergyman.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Evidently the National Congress of the Liberal League lately held in this city was a "providential occurrence" for the benefit of some of our local D.D.'s. At least one Methodist divine announced that he would consider the question, "Is Christianity declining?" in answer to the self-styled Liberals.

Actuated by a desire to learn the truth upon this subject, I attended the Franklyn Avenue M. E. church, and listened to a very interesting discourse by the Rev. Mr. Leek, D.D.

In his opening prayer he besought the Almighty to use his influence in suppressing the numerous beer halls and other ungodly places of Sunday evening amusement, and if he could get a word in edgeways between the clinking of beer glassses to incline the hearts of the Sabbath-breaker to Christianity, etc.

The text selected was from Isa. ix, 7. And here let me make a suggestion, and quote a Christian authority, for the especial benefit of Mr. Leek and others of the same class. The world has reached that stage of morality that the doctrins of Paul related to lying are no longer tolerated. Now for the citation. Paley says, "A man may act a lie," and a person, even though he be a D.D., has no right to cut a sentence in two, and giv it forth as applying to a particular person or thing, when such application is forbidden by the complete text.

The entire sentence reads as follows: "Of the increase of government and peace no end upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

It would be quite a task to convince even a Methodist congregation (four-fifths women at that) that this prophecy (?) of Isaiah referred to Christ, especially if they had ever read the two preceding chapters; but such little obstacles as a few words are easily overcome, and by the addition of four words, and the omission of that part of the sentence which gave it *any* character, it was made to read as follows: "Of the increase of his government there shall be no end."

After the usual amount of gush concerning the wonderful gift of prophecy conferred especially upon Isaiah, he proceeded to annihilate "Ingersoll and his crowd of clowns" by showing that Christianity is gaining in strength and numbers year by year. This was accomplished by statistics showing the increase in numbers in the membership of Protestant churches, extending over a period of sixty years, and to prove the spiritual as well as numerical growth, numerous extracts from various authors were cited showing the immoral practices of the Christians of a hundred years ago.

The reverend gentleman laid much stress upon the fact that a hundred years ago Europe and America were permeated by skepticism. Nothing was said concerning the modifications which hav taken place in Christianity itself during these years. Neither was the decrease in Catholicism mentioned. In every respect the defense of Christianity showed to what extremities of sophisiry its priests are driven.

Now, Mr. Leek, allow me, as a "self-styled Liberal" and "one of the clowns," to ask a few questions upon certain phases of the situation which you seem disposed to let alone.

First, what is Christianity? Is it a belief in the dogmas of the Methodist church? Is Catholicism Christianity? Is Unitarianism Christianity? How much Christianity hav you remaining after subtracting hell and a belief in the divinity of Christ? What percentage of the population of this country believe in either of those two dogmas of the church? Can a man believe in the law of evolution and in the Mosaic account of creation at the same time? How many of your church-members believe in evolution? Can you giv me any information as to the progress Christianity is making among the North American Indians? What percentage of our Jewish population are Christians? Don't you think that the Jews, being descendants of the people among whom all these wonderful things are said to hav taken place, are the best judges as to the divine origin of Christianity? Do you class as Christians the Mormons, who derive their authority for polygamous practices from the Bible? Judging from the progress made during the past eighteen hundred years, how long do you think it will take to Christianize China?

If Christianity is gaining ground, why are you obliged to call for divine help to prevent Sunday desecration? Would Sunday excursions, Sunday travel, Sunday picnics, ball games, Sunday papers and Sunday lectures by "Ingersoll and his crowd of clows," hav been tolerated one hundred and fifty years ago?

I grant your statement of the immorality of the church a hundred and fifty years ago. But was it not better then than it was a hundred and fifty years prior, or when all or nearly all were Christians? How is it as between Germany and Spain to-day? The former is largely Infidel, the latter wholly Christian. Which has the highest moral standing? Where do you find the most skepticism to-day, in our state prisons or in our colleges?

The fact is, my friend, you hav become moral just to the extent that you hav become Liberal. You deserve no credit for it, for you hav abused, maligned, and persecuted to the full extent of your power every reformer who has endeavored to lead you away from the barren rocks of superstition and into the green pastures of mental freedom. Now, in spite of yourselvs, you are in a vast minority; you can't imprison men for saying their say about your religion. You can't even prevent a prize fighter desecrating your so-called divine day. Beer halls rise as ghosts to haunt you, and they will not down even though you invoke the aid of your antiquated deity. You cannot stem the tide of skepticism, but, like some little boy who has been worsted in a fight, you can retire to a safe distance and call names. J. D. MALLONEE.

144 *Cedar Ave., Cleveland.*

Tribute to Colonel Ingersoll from New South Wales.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* By direction of the New South Wales Sunday Platform Association I append copy of resolutions passed with great applause by a crowded audience at one of our Sunday evening lectures in Sydney. As the matter speaks fully for itself, I will say no more than to giv you the greetings of our Australian Freethinkers, who sympathize with you in every movement made for mental liberty.

To Col. Robert G. Ingersoll, President of the Liberal League of the United States. WHEREAS, We, the Freethinkers of New South Wales, having for many years past, through various channels, had opportunity to read and study your noble teachings, and the honesty and straightforwardness distinguishing your numerous speeches in the cause of mental liberty and the advancement of humanity, and recognizing in you a true champion for the moral welfare of all classes of society, we desire, upon this your fifty-second birthday, to take advantage of Dr. J. L. York's engagement in our city of Sydney, under the auspices of the Sunday Platform Association, to greet you with words of love and brotherly feeling, assuring you of our esteem and heartfelt recognition for the courteous and honorable manner in which you, as a recognized leader, hav ever characterized your arguments in favor of liberty. We trust that you will accept the accompanying Australian memento of our love, and will ever regard it as emblematic of the affection of the Freethinkers of New South Wales, and we hope that your earthly career may continue for many years, and that health and happiness may ever attend you, and we desire further to add that should you ever visit Australia, you will receive a warm and hearty welcome from the thousands of friends who now only know you by an honored name.

Resolved, That the foregoing be embodied in an address to be signed by as many friends as possible, and then forwarded, through the Sunday Platform Association, to Colonel Ingersoll.

Resolved, That the above resolutions and proceedings of this meeting be forwarded for publication to the New York TRUTH SEEKER, the Boston *Investigator*, and the Sydney *Evening News* and the *Daily Telegraph*.

I also herewith inclose a copy of the proceedings and resolutions passed of sympathy with the Freethinkers of the United States at the loss of General Grant.

A large portrait adorned the center of the stage, and the American and English flags hung round it, while a crowded audience listened attentivly to the eloquent speech of Dr. J. L. York.

To the Liberals and Freethinkers of the United States of America, and to the family of General Grant. WHEREAS, We, the Liberals and Freethinkers of New South Wales, having for many years recognized the great character and genius of Gen. Ulysses Simpson Grant; and feeling grateful to him for his many acts

in liberalizing and elevating the minds of the citizens of the United States, and through them influencing the world at large in the direction of broader thought and greater freedom for all classes, irrespectiv of religion or creed, and also for the activ part he played while carrying his own life nobly in his hand, for the purpose of suppressing slavery;

Resolved, That we convey to the Liberals and Freethinkers of the United States, and especially to the family of General Grant, our sincere and heartfelt sympathy with them in the loss to the world of so great a master mind, whose honesty of purpose and greatness of soul hav placed him on a pedestal of love, where generations yet unborn will yearn toward him, feeling that he has truly, in the words of his fellow-countryman, left "footprints on the sands of time."

Resolved, That the foregoing and the proceedings of this meeting be sent for publication to the *Daily Telegraph*, Sydney *Evening News*, New York TRUTH SEEKER, and the Boston *Investigator*, and also to Mrs. Grant.

283 *George st., Sydney.* CYRIL HAVILAND.

The Liberal Club.

There was no necessity for the great speed at which, about 8 o'clock Friday night, a man wearing a badge-pin swung round the corner from Third avenue into Fifteenth street, and hurried toward the German Masonic Temple, for the 385th regular meeting of the Manhattan Liberal Club did not open until fifteen minutes later. The badge-pin man had bought a monthly ticket the first of October to nail up in THE TRUTH SEEKER office where people who came to converse with the cashier could see it, and he therefore did not contribute to Treasurer Morris's pile of nickels on the table at the door.

Dr. Lambert sat near the entrance, and when visitors came in he supplied them with circulars of a temperance meeting to be addressed by himself and E. Duncan Sniffin, Esq., and to be closed by a doxology and benediction. This meeting of Dr. Lambert's is the one that turns itself into a Sunday mass meeting for the Rev. Steve Merritt, candidate for senator in the Eighth district.

After Mr. Wakeman had paid the compliment due to THE TRUTH SEEKER'S report of the Congress of the American Secular Union, he introduced Mr. Samuel Leavitt as the speaker of the evening. Mr. Leavitt had announced as the subject of his discourse "The Coming Revolution in Social, Political, and Industrial Life." The lecture was mostly on the sex question, and those who missed hearing it enjoyed, in a negativ kind of way, an enviable evening's amusement. Mr. Leavitt is the advocate of thirty-one separate and distinct reforms. The marriage reform was the one especially borne down upon on this occasion. The speaker prefaced his remarks by assuring his audience that he had been virtuous for a period covering many years, although he enjoyed good health, and could toss the hundred pound dumbbell as high with his left hand as he could when he was younger. No one expressed a doubt of this, and Mr. Leavitt proceeded to develop his theory, which was, in substance, that monogamy should be encouraged, and self-restraint was a virtue; but necessity knew no mother-in-law, and concubinage in the third degree might be permitted in the case of men like the Rev. Henry Ward Beecher and Sir Charles Dilke. Boys might consort with widows and spinsters of advanced age. Similarly absurd propositions were made by the speaker as to girls. Mr. Leavitt appeared to regard this question as one of great importance. He had carefully weighed the consequences of thus unbosoming himself, and had crossed the Rubicon with the knowledge that he could never return. To show the forbearing nature of a Liberal Club audience it is only necessary to say that throughout his entire remarks, bad as they were, the lecturer was not once shot at.

When the lecturer had closed, Mr. Wakeman apologized for him by saying that he did not expect a discourse of this sort. If the speaker had made any errors, Mr. Wakeman hoped somebody would point them out.

Mrs. Leonard followed. The lecturer, she said, was not radical enough. She then went into a minute examination of the process by which the race is prevented from becoming extinct. Her remarks were rather distressing, and it is not saying too much to designate them as somewhat uncalled for and inappropriate to a public meeting.

Mr. Chamberlain said that the speaker of the evening was a much mistaken man if he hoped to escape calumny by the purity of his life and motiv. Mr. Heywood, of Princeton, was a pure man, but he was reviled.

The chairman said the floor was open. The writer thought he said the door was open, and went home. It is learned that Dr. Weeks, Dr. Foote, and other speakers followed. A member of the club said the next day, in referring to the previous evening's performance: "It has yet to be demonstrated that public discussions of this sort do any good. They make the vulgar laugh, lower the dignity of the club, deplete its attendance, and disgust the person of average common sense." Injustice to the members of the lecture committee would be done if it were not stated that they share the regret of the audience when lecturers mislead them as to the nature of what they propose to say on the platform of the club.

At the next meeting Professor Davidson will speak on Giordano Bruno. Tickets, admitting lady and gentleman, are for sale at THE TRUTH SEEKER office for 50 cents each. Those who attend are assured that they will hav as much reason to congratulate themselvs as those hav who stayed away from the last meeting.

That Albany Arrest.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On my return from the National Liberal League Congress at Cleveland I find quite an amusing amount of comment in THE TRUTH SEEKER, the *Nonconformist*, Mr. Tucker's *Liberty*, and other papers, about the arrest of Mr. Seward Mitchell at the Albany Convention and my connection therewith. This occurrence was but a ripple in the progress of a most successful convention. But, behold, how great a matter a little fire kindleth! The impression sought to be made is that the Convention went back on itself, on Mr. Mitchell, on Freethought, and that I in particular sought to snub or persecute in some way Mr. Heywood and Mr. Mitchell, and wrote some card for that purpose.

Now, the truth is that there was no ground whatever for these impressions. The facts are these: Mr. Mitchell and Mr. Heywood, as so-called Liberal editors, received complimentary tickets as guests to the Convention, as did many other Liberal editors. They, instead of attending the lectures of the Convention on their tickets, as did others, posted themselvs with armfuls of literature (which many Freethinkers deem objectionable) in the vestibule of the hall of the Convention. Mr. Mitchell was very soon arrested for selling his paper, which *Liberty* (Mr. Tucker) very well describes as a hotch-potch of sense and nonsense, called *The World's Reformer*. The arrest was made quietly. None of the Convention heard of it till after it was over. Mr. Heywood went along with Mr. Mitchell, and explained the matter to the justice so effectivly that the prisoner was discharged at once, before the Convention or its officers knew anything about it.

When their attention was called to it they said that the case was ended by the discharge, and they did not feel called upon to advertise it further. If Mr. Mitchell had been held for trial, as was the case with Mr. Bennett and others at the Watkins Glen Convention, the circumstances would hav been very different, and would hav properly come up for consideration. As it was, "all's well that ends well" was the maxim to apply. There was no occasion to do anything, much less to go back on anybody or anything.

Nor would there hav been any occasion to say anything unless the Albany *Evening Journal* had taken it for granted in reporting the arrest that Mr. Mitchell's *World's Reformer* was "the organ of the Freethinkers' Convention."

I, thereupon, acting on my own responsibility, wrote the following card to that paper, which the simplest justice to all concerned required:

Editor Albany Journal: The *Journal* has fallen into an error in calling Seward Mitchell's organ entitled *The World's Reformer* the organ of the Freethinkers' Convention. Probably ninety-nine out of one hundred attendants among us never heard of the sheet, and, if they did, would utterly disavow its ideas. None of us wish to interfere with anyone's rights of free thought, free speech, or free press, but it is not fair to force issues on the Freethinkers which *as a body* do not belong to them. By making this correction you would only be doing justice to us all. We hav a hard enough fight to conduct anyhow.

This card was approved generally by the officers and attendants of the Convention, who, as the past has abundantly shown, were ready to take any steps to defend liberty of thought, of the press, of the mails, and of speech, if the occasion had really arisen and demanded such steps to be taken. This Convention was the last one to hav gone back on the example of its predecessors.

And it seems, too, rather hard to charge with the spirit of persecution me who, during some years past, hav consistently opposed the Comstock laws as violations of a free post-office, and who, in my support of Heywood and Bennett—in the right they claimed of selling the pamphlet known as "Cupid's Yokes"—hav proved my faith by my acts; and had I been called upon as an expert witness in the arrest at Albany, I should doubtless hav expressed it as my opinion that there was less obscenity in *The World's Reformer* than could readily be extracted from Shakspere or the Bible.

Nor is the impression that Mr. Mitchell and Mr. Heywood were persecuted or treated with impoliteness borne out. In fact, the reverse is the truth, and they were the ones to be complained of in these respects.

What I insist upon is that Mr. Mitchell and Mr. Heywood, on the occasion under consideration, violated what might be called the *comity and courtesy of Freethought*. There are matters in life not only of principle, but of propriety also. Mr. C. B. Reynolds well illustrated this by supposing the case of a clown singing his comic songs at a funeral. I myself, for instance, was asked to attend the Christian School of Philosophy, just the same as Messrs. Mitchell and Heywood were asked by the Freethinkers. I should hav felt that under such circumstances, had I gone, it would hav been an act of discourtesy to vend a Liberal newspaper among them. It would hav been a disregard of the amenities, the relativity, the perspectiv, in a word, the politeness of the occasion, just as much as it would be to enter an evening social gathering with an armful of journals, distasteful to many of the company, and hawk them for sale.

In other words, to bring the matter home, we Liberals assembled at Albany as a Freethought, not as a Freelove or Anarchist convention. As far as I can learn, I am right in saying that ninety-nine out of one hundred attendants would hav disavowed many of Mitchell's ideas. The fact that the Freethinkers of the country are now organizing under Colonel Ingersoll—the most sturdy opponent of such notions—is of this proof sufficient. Mr. Mitchell and Mr. Heywood came there not as members, but on a complimentary invitation, with full foreknowledge of our general attitude. The most common consideration and respect would hav suggested to them that they should hav consulted the wishes of the Convention before presenting *at that time* to the public, through the convention, literature which they knew would be likely to make trouble. They chose to make use of a complimentary invitation to our organization to facilitate the propaganda of not *its*, but *their* convictions, and at our expense. Even granting that some of our members may deem unmodified liberty the only panacea for all social evils, nevertheless the Freethinkers' Association, *as an association*, hav pronounced that they will not champion freelove reforms, and to seek to force freelove upon them is a violation of freedom itself. I mean the right of the Convention not to be loaded with special theories or reforms is essential to its freedom and usefulness.

This brings me to the heinous charge of declining to shake hands with Mr. Heywood after the facts relating to his attendance and conduct at the Convention became known to me. Not to hav done so *then* would hav shown that I was perfectly insensible—insensitiv—to impoliteness. That Mr. Heywood could not plead ignorance of what was expected of him is shown by the following, which also answers the allegations made against my friend, Mr. T. B. Wakeman, in the articles above referred to. I had learned that Mr. Wakeman, who was a prominent member and who had been elected our president, had lately befriended Mr. Heywood, and that the latter (when he received his editor's complimentary ticket to attend the convention) had written to Mr. Wakeman about it, expressing doubt about attending. Thereupon, Mr. Wakeman, foreseeing what was likely to happen, replied, suggesting in the most delicate manner whether it would not be better for the cause and all concerned that Mr. Heywood should not attend, and so requesting. Thereupon, without a word of reply, Mr. Heywood, with Mr. Mitchell and Miss Josephine Tilton, practically took possession of the vestibule of the hall bright and early, with bundles of literature in favor not only of Freethought, but of freelove and Anarchy, and offered them for sale there and on the sidewalk to passers-by. They did not apparently frequent the Convention as guests, nor take part in its proceedings. I doubt if they barely went inside the doors. They came there evidently in the interests of Anarchy to wreck the Convention, and all they could do was to get one of their number arrested, so as to cast obloquy on its members and attendants. After I had written the card to get this obloquy removed, Mr. Heywood came up and offered me his hand as though nothing had been done amiss. My action said that I would not take the hand of a man who could not or would not act with a more considerate regard for the position he *then* and *there* occupied. Nevertheless, nothing shall in the future as in the past, prevent me from fighting as best I can for the right of every man to differ from me and to express his difference fully in his own way, place, and time; but if he forces his utterances upon me so as to compromise me, I shall disown both them and him, and resent the impoliteness.

But it is said that THE TRUTH SEEKER and *Index* sold their literature in the same vestibule, and why not these others? The answer is that they sold Freethought literature, to which no objection was made by any member, attendant, or outsider.

But if the Convention must be publicly held to approve of the wildest notion that the wildest crank can originate, who may abuse its hospitality, the discontinuance of the sale of all literature at its doors may be the better plan in the future. But as to that the Convention must judge. Yours truly,

COURTLANDT PALMER.

New York, Oct. 18, 1885.

The Troy Society.

The Troy Ingersoll Society held a meeting last Sunday afternoon in the Keenan building, and were addressed by the secretary of the American Secular Union, Samuel P. Putnam, on the "Nine Demands of Liberalism: their Aim and Object; and the Reason for Changing the Name of the National League to the American Secular Union." The society resolved to be hereafter known as the Troy Secular Society. The officers elected were: president, Henry Staude; vice-president, Hiram Wilbur; secretary, S. N. Gardner; treasurer, Robert Wade. President

Staude took the chair, and after a brief address acknowledging the honor, J. J. McCabe, of the Albany Secular Society, gave an address on the "Objects of the Society, and the Manner of Conducting the Same in Albany." The subject for next Sunday will be, "The Chasm Between Science and Theology." Meetings will be held every Sunday hereafter at the Keenan building.

The American Secular Union.

ROBERT G. INGERSOLL, President.

Vice-Presidents.

CHARLES WATTS, JOHN E. REMSBERG, THADDEUS B. WAKEMAN, MATTIE P. KREKEL, ELIZUR WRIGHT, JAMES PARTON, HORACE SEAVER, PARKER PILLSBURY, WILLIAM ALGIE, ROBERT C. ADAMS, TITUS L. BROWN, HELEN H. GARDENER.

SAMUEL P. PUTNAM, Sec., 33 Clinton Place. COURTLANDT PALMER, Treas., 850 Broadway.

CHARLES B. REYNOLDS, Chair. Ex. Com. EUGENE M. MACDONALD, Chair. Fin. Com.

The Campaign Fund.

Balance in Treasury (as per report at last Congress)	$25.72
Received since balance reported (as per THE TRUTH SEEKER of last week),	92.50
Pledged at Congress ($364.00 being paid),	1,138 00
A. Van Deusen (pledge),	100.00
Newark League (paid on last year's pledge),	10.00
Charles Eckhart (pledge),	10.00
Total	$1,376.22

To Friends of the Secular Union.

The Convention at Albany and the Congress at Cleveland hav given new hope and impulse to the advocates of Freethought. The lectures and addresses given by the ablest exponents of our principles, the ample reports published in the metropolitan journals and throughout the country, the large audiences present, and the thorough harmony displayed in regard to the policy to be adopted and the methods to be pursued, hav all contributed to make an enthusiasm, interest, and power which hav not before existed. These, however, but furnish the conditions for more strenuous activity. Unless the opportunity is improved and better work work done, what has already been accomplished will be to our shame and not to our honor. We hav not reached a resting-place, but a point of vaster momentum, where greater exertions must be put forth.

The ninth annual Congress at Cleveland resolved that the immediate work of the Union should be:

1. Work before state legislatures.
2. Printing and distributing tracts upon the Nine Demands.
3. Distribution of Freethought literature.
4. Employment of Freethought lecturers.

For these purposes the Congress voted to raise a fund of ten thousand dollars for the coming year. To this Robert G. Ingersoll, our president, will contribute one thousand dollars if other friends of the Secular Union throughout the country will do their share. Let there be an immediate response to this magnanimous proposition of our president.

It is desirable that our best lecturers be kept constantly busy and receive from the Union moral and where necessary, pecuniary support in order that, without too great loss to themselvs, they may enter new fields. The platform is necessary to the advance of Freethought. The living voice must be heard, the face be seen, the presence felt. Every one of our lecturers should receive the amplest encouragement. The work that lies before them is of immense importance.

It is desirable also to print campaign documents and circulate them by the million, if possible. Especially do we need a thorough exposition of the Nine Demands by our most skilful writers. Statistics should be carefully compiled and studied, and their lessons learned. Apt arguments should be made, with telling illustrations, in order that the people may vividly see the injustice that actually exists, and the proper remedies that must be applied. The printing-press is a powerful ally, and it must be used. Above all, our Liberal papers, THE TRUTH SEEKER, the *Investigator*, and others, whose influence is of incalculable benefit, should receive the earnest help of every friend of the Union, and their subscription lists be increased by the thousand.

It is desirable, also, that immediate action be taken to present the Demands of the Union to the attention of legislatures, and urge that all statutes contrary to the Nine Demands be repealed. On this point there must be unceasing agitation.

Our President, Robert G. Ingersoll, in his introductory address at the Cleveland Congress, expressed the potent reasons for constant effort in this direction.

President Garfield said in Congress, June 22, 1874:

The divorce between church and state ought to be absolute. It ought to be absolute that no church property anywhere in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community.

The New York *Evening Post*, while conducted by William Cullen Bryant, said:

The *Evening Post* has long been of the opinion that the American theory of a self-supporting church ought to be carried out to its full and legitimate conclusion, and that the separation of the church and state ought to be complete. It should include the total discontinuance of contributions of public money, direct or indirect, to the support of any religious establishment. We hav never been able to see the slightest difference in principle between the appropriation of a certain sum of money raised by tax to a particular church, and a release of that church from a tax on its property to the same amount. The cost of the benevolent act in either case falls upon the taxpayers generally.

Another paper asks:

Has civil society a right to giv the public money outright to a religious or ecclesiastical body, a missionary or a tract society, or a church? According to our American doctrin of church and state it has not.

Is there any difference between releasing one from a debt of ten dollars, which he is bound to pay, and giving him ten dollars? Is there any difference whatever between paying out money from the public treasury and remitting taxes that are coming into the public treasury?

President Grant, in his annual message of 1875, recommended the passage of a constitutional amendment for the more complete separation of church and state, and referred to the rapid increase of this exempted property as follows:

In connection with this important question, I would also call your attention to the importance of correcting an evil that. if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax. municipal or state, amounted to about $87,000 000. In 1860 the amount had doubled. In 1870 it was $354.483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who hav to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally.

By this unjust remission of taxes the taxpayers of New York city alone pay *over one million two hundred and fifty thousand dollars* yearly for the support of churches. The tax-payers generally throughout the country pay *over twenty million dollars* yearly to the same purpose. How long will the Liberals of America submit to this political outrage?

Herbert Spencer, one of the greatest of living philosophers, when visiting this country said:

You retain the forms of freedom, but so far as I can gather there has been considerable loss of the substance. Free institutions can be maintained only by citizens each of whom is instant to oppose every illegitimate act, every assumption of supremacy, every official excess of power, however trivial it may seem. As Hamlet says, there is such a thing as "greatly to find quarrel in a straw" when the straw implies a principle. If, as you say of the American, he pauses to consider whether he can afford the time and trouble—whether it will pay—corruption is sure to creep in. All these lapses from a higher to lower forms of life begin in trifling ways; and it is only by incessant watchfulness that they can be prevented. As one of your early statesmen said, "The price of liberty is eternal vigilance." But it is far less against foreign aggressions upon national liberty that this vigilance is required than against the insidious growth of domestic interferences with personal liberty.

With these words of warning and of wisdom from the best and wisest of the advocates of human welfare, shall the friends of Freethought be longer inactiv against these wrongs which in principle are fundamental and far-reaching and most injurious to our national development?

The American people, it is estimated, pay over twenty-six million dollars per year for the preaching of theology. Shall not the Liberals of America contribute ten thousand dollars for the advancement of justice? Now is the time to work. To delay is to increase the evil.

Giv something. However little, it will add strength to the general cause. It is preferable not that the few, but that the masses of Liberals giv mainly to the fund. The interest will be greater, and the results more fruitful. Let the rich Freethinker giv of his abundance to a work that makes wealth more desirable, since it dignifies human life and makes its pleasures nobler; but let the humblest toiler feel that in this struggle for Liberty and Justice he also can be a comrade as honorable and as useful as his more fortunate fellow-soldier.

All who contribute One Dollar will be entitled to a certificate of Annual Membership in this Union, and will be supplied with copies of all documents issued by the Union. Those contributing Twenty-five Dollars will be entitled to a certificate of Life Membership in the Union, and will also be furnished with quantities of all documents published.

Address all communications, and forward contributions to the fund to Samuel P. Putnam, Secretary, 33 Clinton Place, New York, or to Courtlandt Palmer, Treasurer, 850 Broadway, New York.

CONCEIT may puff a man up, but never prop him up.—*Ruskin.*

Mr. Watts Breaking New Ground.

The usually quiet village of Greenwich, with its five hundred inhabitants, situated a few miles from Springfield, Mass., was the scene of considerable excitement on Sunday, Oct. 18th. Mr. Charles Watts had been announced to lecture on that day in what is called a church, but which is really, in the opinion of those in a position to judge, a meeting-house belonging to the people of the town. Hearing of Mr. Watts's intended lecture, the orthodox party met and decided to prevent, if possible, his speaking. They therefore secured an injunction forbidding the use of the building by Freethinkers. The *Springfield Republican* of Monday, Oct. 19th, gives a full account of the proceedings, from which we take the following:

STRUGGLING FOR A CHURCH.

Greenwich had an exciting Sunday because of a contest over the possession of the Congregational meeting-house, the result of considerable past friction. The ownership of this building, it will be remembered, has been for years in question, as between the town and Congregational parish, because the transfer from the town, which held the building under the old law, to the parish is not made very clear by the records, and because of money which the town has paid out for repairs within a few years. The lawyers favor both sides, as usual, one set holding that, under the circumstances the town can share the use of the church with the parish, while others maintain that all churches must in any event, under the present ecclesiastical law, pertain exclusivly to the parishes and religious organizations which are connected with them. But the town voted in the spring of 1884 that on petition of six citizens the selectmen might open the church for such lectures and entertainments as they should deem proper.

Something like two weeks ago a petition to the selectmen was circulated for signatures for the use of the church for a public lecture in accordance with that vote. The petition, bearing the names of about forty citizens, was deemed by the board sufficient cause for issuing a license, and permission was granted. Notices were posted over the town a week ago by Chandler Powers, one of the petitioners, of a public lecture at the "town's meeting-house" at 3 P.M., Sunday, October 18th, by Charles Watts, "the distinguished and eminent lecturer from England, of a highly instructiv and educational character, the subject to be announced at the time." On Saturday Blackmer & Vaughn, of Worcester, attorneys for the parish, appeared in the village and ordered Sheriff Gallond of Amherst to serve a writ of injunction upon the town, citing them to appear at Northampton, before the supreme judicial court for the county of Hampshire, to show what is their right, title, and interest in the church property. The lawyer also required the officer to serve a dozen or more written notices signed by the parish committee upon those who hav petitioned the selectmen for the use of the church, including H W. Smith, and ordering them not to trespass on parish property. Printed notices were also posted on the parish property forbidding trespassing on the premises under penalty of the law. The parish committee posted notices that the usual Sunday services for yesterday would be held at Farmer's Hall in Greenwich village instead of at the church, and service was held there. Two of the parish committee thought best to occupy the church Saturday night, and a watchman was kept in the building all day yesterday. Mr. Vaughn had ordered Sheriff Gallond to be on the ground yesterday, and warn all who should attempt to enter on or trespass on the property claimed by the parish.

There are intimations that those who petitioned for the church will get out an injunction to prevent the use of the church by the parish until the ownership of the property is settled in the courts.

Of course, Mr. Watts was determined to deliver his lecture, and he did so to perhaps a much larger audience than he would hav had in such a small place but for the theological interference. Under the circumstances it was thought best to secure the Town Hall, which was done, and at the commencement of the lecture every seat in the hall was occupied. Mr. H. W. Smith, the leading Spiritualist of the district, presided, and made a telling speech against the despotism of the orthodox party. Mr. Watts spoke for nearly an hour and a half, and at the conclusion he received the hearty congratulations of numbers of ladies and gentlemen, who, although Spiritualists, were at one with Mr. Watts in his crusade against orthodox injustice. The Springfield *Republican*, referring to the speaker, said:

He had considerable to say about the orthodox party, and made some sharp references to the action of the parish people in refusing the use of the church for his lecture. The audience applauded some of his points, and at the close H. W. Smith said he wished a thousand people had been present to hear the eloquent address.

This attempt to break new ground in the very hot-bed of rampant orthodoxy was so successful that arrangements were made with Mr. Watts to return to giv three lectures on "The Fallacy of Orthodox Christianity." Mr. Watts lectures twice next Sunday, November 1st, before the Friendship Liberal League, of Philadelphia, in Industrial Hall, Broad and Wood streets. Afternoon at 2:30; evening at 7 30. Subjects: "The Nightmare of Theology," and "Unbelief: Its Nature and Services to Humanity." The public are invited.

Mr. Reynolds's Tent Fund.

Thos. G. Watkins,	1.00
N. D. Goodell,	10.00

For the Bruno Statue at Rome.

S. C. Rogers,	$1.00
William Smith,	1.00
F. Schuneman,	1.00
P. Wettstein,	1.00
A. McAra,	1.00
S. C. Highland,	1.00
W. Whittick,	1.00
Nelson Beall,	5.00
R. B. Jackson,	

Communications.

The Demands of Liberalism.*

It is almost universally charged against Freethinkers that the effort now making to fully secularize the government is an effort directed toward the overthrow and destruction of the Christian religion. No other charge which the church makes against us shows so fully and clearly the fact which we are attempting to call public attention to, namely, that by the many privileges and immunities granted the church in this country, the Christian religion has almost become a state religion; so nearly that any attempt to stay their further encroachments upon personal liberty and the public purse is met with the cry that we are trying to destroy their church. The truth is that the present Secular movement is simply an effort to realize the spirit of the Constitution. We would be unworthy the name of Freethinkers did we wage Sectarian warfare against anyone. Freethinking means, above everything else, respect for the rights of those who honestly, however mistakenly, differ from us. As Freethinkers it is our highest duty to insist that under a government founded "by the people, for the people," no vantage ground be given for sectarian purposes. That the wise founders of this republic clearly saw such danger, and caresought to avoid it, must be evident, I think, to anyone who examins the statutes of the colonies prior to the adoption of the Constitution of the United States in 1789. What was carefully and completely left out is quite as significant as what was carefully put in.

Nearly all of the colonies and states had adopted and incorporated religious tests and qualifications. Under these provisions persecutions had taken place. You hav only to turn back a few pages in the history of the New England states to find the blackest crimes against humanity authorized, defended, and justified by the Christian religion, at least so much of it as was capable of getting into legal binding.

Here are some of the religious tests and qualifications out of which our Secular Constitution was evolved.

The charter of Delaware, granted in 1701, speaks of "Almighty God as being the only Lord of conscience, father of light and spirits." The Constitution of 1776 required officials to subscribe a declara- professing "faith in God the father, and in Christ his only son, and in the Holy Ghost, one God, blessed for ever more, and I do acknowledge the holy scriptures of the Old and New Testament to be by divine inspiration."

The constitution of Maryland of 1776 authorizes the legislature to "levy taxes to support the Christian religion, and requires all officials to subscribe a declaration of a belief in the Christian religion."

The charter of Massachusetts of 1620 attributes "plagues and slaughter to providence," and is "granted to convert the Indians."

The constitution of 1780 declares that "good government depends on piety and religion," and authorizes "the legislature to make provisions for Protestant ministers. Members of the legislature must be Protestant."

The charter of the Carolinas of 1663 speaks of "a laudable and pious zeal for the propagation of the Christian faith" as an inducement of the grant. The celebrated Locke constitution has not less than thirteen sections on religion. Among them are found the following and similar declarations:

"There is a God. God is to be publicly worshiped. Persons over seventeen years of age and not members of a church are without legal protection. Every person in Carolina shall hav absolute power and authority over his negro slaves of what opinion or religion whatever."

The Constitution of North Carolina of 1776 provides: "That no person who shall deny the being of a God, or the truth of the Protestant religion, or the divine authority of either the Old or the New Testament, shall hold any office."

It was under this old law, or as much of it as remained in the state constitution, that Mr. Thorne was, only a few years since, expelled from the legislature.

Up to the year 1848 the God in the North Carolina Constitution was not only a Christian God, but also a Protestant God. Under the organic law of the state up to that period, all persons who denied "the truth of the Protestant religion" were excluded from holding office. This provision debarred Catholics and Jews, as well as Deists, Atheists, and Infidels. In the constitution of 1848 the political notion of deity was modified, and the new restriction was limited to a general belief in God; this idea was retained in the new constitution of 1868, which has a clause disqualifying from holding office, "*First*, all persons who shall deny the being of Almighty God." This general disqualification, however, seems to be the special interpretation of the legislature, for Mr. Thorne was expelled on the ground of disbelief in the being of Almighty God, though he made the following explicit declaration of faith in his speech before the legislature: "There is but one living and true God; everlasting, without body, parts, or passion; of unlimited power, wisdom, and goodness; the maker of all things, visible and invisible." To a layman and non-believer in the doctrin of "God in politics" this would seem to be a sufficiently strong declaration of a belief in Almighty God to warrant a man otherwise unobjectionable in holding a seat in the legislature to which he had been chosen by the suffrages of the peeple. In addition to this declaration, Mr. Thorne also presented a number of letters showing that he was a member in good standing of the Progressiv Order of Friends, a sect of Quakers; that he had been a trustee in the church of that society in Pennsylvania, his former home; and that he was a man of good moral character. But he had written a pamphlet in which he had spoken of the trinity and resurrection as mythical or superstitious, and said that he did not regard God as a being whose chief purpose is to torture mankind after death. He also stated in the presence of the legislature that while he believed in God he did not believe "in all the characterizations attributed to him." Thereupon a member declared that it was clear Thorne did not believe in the "God of *our* constitution," and it was on this ground that Mr. Thorne was expelled by a majority vote of the house sitting as an ecclesiastical court.

The constitution of South Carolina of 1778 requires governors and commanders-in-chief to be Protestant, and officials "must believe that there is a God." The Protestant religion is made the state religion. All religious associations are required to subscribe to the following articles:

That there is an eternal God, and future reward and punishment.

That God is to be publicly worshiped.

That the Christian religion is the true religion.

That the Old and the New Testaments are inspired, and are the rule of faith and of practice.

The charter of Pennsylvania, granted in 1625, declares: "When a great and wise God had made the world, of all his creation it pleased him to choose man his deputy to rule it." All officials are required to possess faith in Christ.

The constitution of 1776 has the following provisions regarding religion: To be entitled to the full rights of citizenship it requires, the acknowledgment of there being a God. Members of the legislature must subscribe the following declarations: "I do believe in one God, the creator and governor of the universe, the rewarder of the good, and the punisher of the wicked, and I do acknowledge the scriptures of the Old and the New Testaments to be given by divine inspiration."

The charters and constitutions of Georgia, New Jersey, and New York, Virginia, and Rhode Island, are comparatively free from religious intolerance, and some of them contain wise provisions on the subject of religion.

These citations from the charters and constitutions are made to indicate the status of public opinion from the time the first settlements were made up to the time of the adoption of the Constitution of the United States in 1789. Prior to the Revolution, none of the states had charters, but constructed their governments under the several charters obtained from the English government. The federal congress of 1775, by resolution, requested the states to adopt constitutions with the charters, and from these the exact progress which had been made in the one hundred and more years between the dates of the charters and the constitutions, on religious subjects, can be seen. But the main object in referring to them is to arrive at what the fathers really intended by the Constitution of the United States, to which I now refer.

The preamble declares that the Constitution is established by the people to secure the blessings of liberty to themselvs and their posterity. No allusion is made to God or religion in any part of the original instrument. The oath prescribed to be taken by the president on entering into office is as follows: "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect, and defend the Constitution of the United States." There is no "so help me God," now so much used at the conclusion of oaths, both in and out of court, in the Constitution.

Those who object to swearing may affirm, indicating a regard to individual preferences even.

The delegates to the convention which formed the Constitution of the United States came from the several states, and were familiar, not only with the constitutions of the states thay came from and represented, but undoubtedly partook more or less of the views of their constituents in religious matters. These were fully discussed in the convention, and the conclusions which were arrived at were arrived at after full consideration. They must therefore be taken as deliberately overruling and negativing the religious tests found in the constitutions of the several states. The delegates who formed the Constitution of the United States spoke for the whole people, and after they had formed its provisions, submitted it to the people themselvs, who approved and adopted it.

So far, then, as the government of the United States is concerned, it was intended to be, beyond all question, secular, and the evidence to this effect is irresistible and conclusiv.

The people of the United States, in view of the provisions of state constitutions, seem not to hav been satisfied with the ignoring of religious matters by the Constitution of the United States, and very soon amended it by the following provision: "Congress shall make no law respecting the establishing of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press." This was an unqualified securing of the freedom of opinion on religious subjects to the people of the United States, and is of special force in view of the provisions cited from the state constitutions. Can an unprejudiced mind come to any other conclusion than that the government to be established under the constitutional provisions already cited was to be thoroughly secular?

In the convention that framed the Constitution of the United States, when Benjamin Franklin moved that prayers be offered every morning before proceeding to business, the motion was opposed and defeated by adjournment without a vote. (See Elliot's Debates, vol. v, pp. 253–255.) And when President Jefferson was requested to appoint days of fasting and prayer, and days of thanksgiving, he refused at different times to perform any such act, on the express ground that the Constitution prohibited him, although there were precedents to the contrary in the administration of the government by his predecessors. His language, in a letter to the Rev. Mr. Millar, in the year 1808, is as follows: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrins, disciplin, or exercises" (Jefferson's Works, vol. v, p. 236).

You will remember, also, that the committee of Congress to whom was referred the petition of five hundred—*titled* signers (every name bore a title)—asking for an amendment of the Constitution of the United States, which should "recognize God and the Christian religion," reported as follows:

> Your committee would respectfully report: That, upon examination even of the meager debates of the fathers of the republic in the convention which framed the Constitution, they find that the subject of the memorial was fully and carefully considered, and they, in that convention, decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between church and state had imposed upon so many nations of the Old World, agreed, with great unanimity, that it was inexpedient to put anything into the Constitution or form of government which might be construed to be a reference to any religious creed or doctrin. And they further find that this decision was accepted by our Christian fathers with such great unanimity that, in the amendments which were afterward proposed, in order to make the Constitution more acceptable to the nation, none had ever been proposed to the states by which this wise determination of the fathers has been attempted to be changed. Wherefore, your committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petitions, be laid upon the table.

At the Potter reception in England, a few years since, Bright, speaking of the United States, said:

> They hav no bishops in their senate. I hav no doubt there are people in this country (England) who commiserate their privation in that respect, but I do not. They hav not constructed a machine mostly political and partly religious, in which the state bolsters up religion on condition that religion will bolster up the state. They hav got no favorit government church or organization which lends to the crimes of monarchs or statesmen, sanctioned by the simulated voice of God, an approval in which the voice of Christianity is demoralized and degraded.

Would that this were *wholly* true.

It is upon this ground that we base our argument and make our demand for equal rights and exact justice. We are tired of having broad constitutional rights crowded into narrow, superstitious, and aristocratically inherited colonial interpretations. We are tired of paying tribute to a pauper church—pauper both in respect to the matter of its teaching and the manner of its support, a church which is so poverty-stricken in matter of demonstrable truth and sound logic that it dare not allow science to turn the lens of its mighty achievements upon the musty old creeds, for fear the people will discover the fact that they are everywhere honeycombed by ignorant assumption and divine impudence; a church so poverty-stricken in its manner of support that, not content with the privileges granted, by which it has become a cancer on the body politic eating actually the substance of the poverty-stricken classes, who by increased taxation of unecclesiastical property contribute to the existence, maintenance, and protection of an institution whose assumed divinely authoritativ creed degrades them—first, in levying unlawful tax upon their property in this world, and secondly in assuming to dispose of their souls in the next, upon purely doctrinal and technical grounds, without either their connivance or consent. The people, the whole people of this country, the laboring classes who until our "labor troubles," as they are called,

*An address prepared for the late Congress of the American Secular Union. By Mrs. Mattie Krekel.

developed, did not think much upon the subject, are coming now to see that the power of taxing is one of the vital powers of the government, and that when any aggregation of wealth becomes colossal it can take advantage of legislation (not intended to be special) which the poor man cannot reach. We demand that exemption both by virtue of much wealth and much piety shall cease, and that taxation shall be reduced to the actual necessities of an honest, industrious people.

We are tired of priestly interference everywhere, from the most sacred relations of private life up to the public sessions of the accumulated wisdom of our country. We hav been commended to both "watch and pray." Prayers hav not improved our American Congress; let us quit praying at the public expense and watch a little closer. We demand that prayer be no longer paid for out of the public purse, but, like other personal benefits, out of the personal pocket.

We are tired of that mockery which for hundreds of years has made a pious perjurer more respectable than an honest, unpretentious truth-teller, which makes a lie uttered by lips which hav kissed the Bible more sacred than the truth told without pretention and without hypocrisy.

We demand that the outgrown forms of the judicial oath be discontinued; we are tired of the fruits of the so-called Christian morality, which, founded on the proposition that we are cursed by a crime against God, which he, as father of our being, foreknew and foreplanned, makes an innocent being suffer the penalty; a code of morality which tolerates murderers and cutthroats in heaven and consigns the world's greatest benefactors, such as Goethe, Emerson, Lincoln, Sumner, and Dickens, to doubtful regions. And we demand that, as under our government our creed of morality is the product of an earnest endeavor among men to liv together in justice and harmony toward each other—a natural morality—our laws shall be shaped and administered with this end only in view. We are tired of the hypocrisy which insists on carrying into our schools the book called the Bible, portions of which are so obscene as to shock even the ecclesiastical mind, while at the tame time asking for a special law and a special agent so punish lesser offenses against modesty and common decency.

And we demand that our schools shall be made and kept purely secular. Friends, let us consecrate ourselvs anew to the objects of our national asssociation, viz., an attempt to realize in full, for the benefit of present and future civilization, a purely secular government, such as our wise forefathers, having seen and felt the curse of ecclesiastical power, designed to form.

The Order of Anarchy.

Will THE TRUTH SEEKER kindly permit me to say a few words in defense of the social theory of the Anarchists. Of course, Anarchists are all individualists, and it must be understood that I giv only my own conception of Anarchy, though I think that I voice the ideas of many of my brethren. Every man for himself and justice for all, is the Anarchists' platform.

Anarchists are men who reject all political headship or rulership, all government of man by man as such; all authority outside of the natural laws of harmony. They hold that every sane, non-criminal individual of right is, or should be, free from all dictation or domination by other individuals. Individuals hav no right to require anything of other individuals except respect for just and natural rights and fidelity to voluntary agreements. Justice and Liberty are the watchwords of Anarchy. Justice is the foundation on which the superstructure of a true scientific social order is to be erected, and liberty the condition of those residing therein. Justice, as the Anarchist understands it, is simply the "eternal fitness of things," that natural right relationship of things one with the other which, duly understood and regarded, inevitably results in order and harmony, and, in the sphere of humanity, in health and happiness. Liberty is opportunity to study and practice justice, which study and practice constitute morality. Therefore liberty is opportunity to be just, do right, or be moral. This is very simple, very philosophical, and very comprehensiv, is it not? In practice, the Anarchists claim this model state of things will be best realized by giving each individual perfect freedom to do what he or she pleases, provided that pursuit of pleasure does not lead to the infringement of the equal freedom of others. Obviously any disturbance of the just social equilibrium curtails the freedom of some one; therefore, whether you say, "do justice" or "maintain liberty," it means the same to the Anarchist. Therefore Anarchy is emphatically the doctrin of non-interference, of "mind your own business, and let your neighbor's alone."

Logically the Anarchist rejects all compulsion except in defence of justice and liberty, and then only to the extent rendered absolutely necessary. He would rather persuade than compel his assailant to do him justice, because he realizes that compulsion always interferes with freedom, and though an aggressiv wrong may hav rendered its aid indispensable to the restoration of a just equilibrium, his clear vision naturally regards its temporary evils with abhorrence. How absurd, then, to call those dynamite-exploding incendiaries, seeking only to gratify their hate and avarice on the persons and property of the rich, Anarchists! They are no more true Anarchists than Ignatius Loyola was Jesus Christ. Not but what the Anarchist regards dynamite as having a legitimate function, but it is an agent too terrible to be lightly used.

Realizing that the existing social structure is founded on injustice and maintained by compulsion, the Anarchist is revolutionary to the heart's core, but it is a bloodless revolution that he desires—the evolution of truth-directed consciences and enlightened intellects working justice. When Anarchy fully triumphs, war will cease and scientific order begin.

It is somewhat amusing to review the prevalent misconceptions of and objections to the Anarchial theory. It is a common assertion that in primitiv savagedom Anarchy was tried and found wanting. But the savage's idea of liberty is as different from the Anarchist's as night from day. The savage idea of liberty is freedom for self and opportunity to invade the freedom of others; the Anarchist idea is mutual freedom of self with others. The first is the outgrowth of ignorant brutality, the second of the highest civilization and morality. Those who thus criticise Anarchy expose themselvs to the suspicion that their own highest conception of liberty is that of the savage, and that consequently they are afraid to trust it. Some accuse Anarchists of opposing co-operation; others *will* confound them with Communists. In fact, no men believe more in co-operation than Anarchists, yet there is a vital difference between them and Communists. The Communistic motto, "From each according to his ability; to each according to his necessity," contrasted with the Anarchistic motto, "To each according to his works," reveals this too clearly to need comment. In Communism there are no individuals; all are merged in one. In Anarchy every individual is an independent sphere, rolling on its own axis, moving in its own orbit, harmonizing but not interfering with its fellow-spheres. With the Anarchist everything begins and ends with the individual, yet, with his eye fixed on the grand principles of justice and liberty (which to the vision thus concentrated appear as one), he realizes, as no other man can, the true solidarity of humanity. Therefore he loves and does right by his neighbor, because he loves and would do right by himself. Therefore, while testing everything by its usefulness to self, he is most unselfish. Therefore Anarchism is ethical religion, or the religion of humanity, in practice, applied to the social and political life of man. It is the scientific pursuit of happiness and must include all reforms.

Anarchists are much criticised because they do not minutely explain the social order that will supplant the state. Where is the prophet acute enough to describe the forms into which a world of free individuals will crystallize?

However, for the benefit of such questioners, many of whom are honest, I will sketch a social order which may be the form Anarchy will assume. Suppose the great majority of Anarchists unite in a Confederation of Free Individuals. The confederation insists simply in their mutually agreeing, on their honor, to two things: (1) To mutually respect, promote, and defend each other's rights and liberties. (2) To refer all disputed questions to arbitrators, and to abide in good faith by their decisions. Nothing more. This great Confederation is subdivided into groups or companies of individuals residing near together. Each group elects its wisest and justest men by unanimous (not majority) votes, to be its council of advisers. These men make justice and harmony in all human affairs a special study; they look after the few public concerns and interests that would be found in a state of Anarchy (the keeping of public records, inspection of asylums, etc., for instance), and are the natural leaders (not rulers or commanders) of the group. In disputes they are naturally and usually chosen to arbitrate, though not if the disputants desire others. It is an office of honor, but not of profit, for they only receive an equitable compensation for labor performed. So far as public works or buildings are needed by the group, they are supplied by individual enterprise, or by co-operation of the individuals interested. The products of labor are equitably exchanged between individuals or groups on the principle of cost the limit of price. Thus little currency is needed, and what is, is supplied by a system of material banking or something similar. What would you ask better, simpler, or cheaper than this?

But how would we treat children, you ask? As soon as they are old enough to care for self, and comprehend liberty, we would treat them just as politely and respectfully as their elders, requiring them only not to invade the liberties of those around them. How treat the insane? If dangerous, prevent their harming self or others; if harmless, let them alone. How treat the robber? Require him to restore what he has taken, or, at least, its equivalent in money, goods, or labor, and to compensate for losses arising from his theft. How treat the murderer? His victim is dead and cannot be restored, but he must remove, as much as possible, evils resulting from his crime (the poverty of widow and orphans, for instance), and if his crime was premeditated, or exhibitiv of a character dangerous to the lives of other individuals, he is considered a moral lunatic, and placed in an asylum till his reformation is assured. The true principles of criminal restraint are these: (1) No punishment, capital or otherwise, for this is revenge and invasiv of the rights of the criminal. (2) Giv the criminal a chance to make good the evil he has done, and require him to do so. (3) Confine him, if he is a moral lunatic (one who reveals by repeated or atrocious crimes that he cannot, or does not, comprehend the vital importance of respecting human rights), till he is reformed.

Think you we should hav as many animals under such kind, just treatment as by our present system of legal tyranny, degradation, revenge and torture; hanging men or shutting them up in prisons (schools and hot-beds of vice and crime) whence they emerge sevenfold more the children of hell than when they entered?

Who would try and sentence these criminals? The advisers, who are, you remember, by universal consent the wisest and best men in the group. This is not mob law. Is it not an improvement on our present horde of mercenary, client-hired, lawyers, statute-bound, and, perhaps, bribed judges, and ignorant, indifferent jurymen?

Remember that in this Anarchistic Confederation there are no distinctions of race, nation, color, or sex; it is the "federation of the world," the "universal brotherhood," the "liberty, equality, fraternity," sung by poets and dreamed of by philosophers. Touch a single Anarchist, in that day, with the wand of injury, and the free and the just of every clime, the picked men of every race and country, will be your opponents, pledged and ready, with the courage and resolution only freemen know, to compel you to do justice.

J. WM. LLOYD.

Not Precisely as It Used to Be.

From the New York Times.

Clergyman (to hotel clerk): What do you charge a day?

Clerk: Two dollars.

Clergyman: You hav rates for clergymen, of course?

Clerk: Oh, yes, sir.

Clergyman: How much are they?

Clerk: Two dollars.

MUST CALL LOUDER.

Deacon Jones (from out of town): I am deputed to learn, Mr. Goodman, if a "call" from our church would likely be favorably entertained by you.

Minister: H'm. It would depend somewhat, I think, Mr. Jones, upon—er—circumstances.

Deacon: Ah, yes, I see. We discussed the matter in rather an informal way, and the sense of the majority seemed to be that—er—about $900——

Minister: H'm, yes. I am afraid, Mr. Jones, that the good people whom you represent will hav to "call" a little louder than that.

CREMATION.—The true keys of Peter, the fisherman, are priestly powers over births, marriages, and deaths, exhibited in christenings, weddings, and funerals. All of these are now exercised by the civil authorities in most civilized countries. The registration of births, and the recognition of marriages as civil contracts, hav been instituted in many enlightened nations, and cremation is the order of the day in Catholic Portugal, and is now entering into France, as the following extract testifies.

The municipal authorities of Paris hav decided that the remains of all the bodies dissected in the Paris hospitals shall henceforth be cremated, and, as the average number of such bodies is about four thousand a year, a special crematory is to be erected. Rome, Milan, and Gotha hav so far been at the head of the cremation movement in Europe, and Rome seems so far to possess the most perfect crematory. It consists of a handsome building, and the incineration is made in such a way that even the gases are consumed. Yet the expense of burning a body does not exceed six francs, or a little over a dollar. The crematory has been in operation about two years, and the body of Senator Cypriani was the first consumed in it. —*New Yorlc Sun, Sept.* 23, 1885.

The strength of the religious systems of Europe now rests in the women, and power over them is obtained by the clergy on the above-mentioned occasions. Every true Freethinker ought to dispense with the services of the priest at such times, wherever and whenever possible. For that reason, as well as for its sanitary superiority, cremation ought to be patronized by all well-wishers of humanity, in lieu of the old barbarous Egyptian custom of burying the dead.

THE truth which science asserts and religion indorses cannot be one furnished by mathematics; nor can it be a physical truth; nor can it be a truth in chemistry; it cannot be a truth belonging to any particular science.—*Spencer.*

To die well, one must first learn to liv well.—*Confucius.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - OCTOBER 31, 1885.

SPECIAL NOTICE.—We are in need of the amounts of money owing upon subscription to THE TRUTH SEEKER, and we ask those who are in arrears to promptly settle. There are upon our books a great many who hav sent us nothing since last year, and who owe from $3 to $5. To all these, little bills hav been sent, and unless we hear from them within a reasonable time, their names will hav to be erased from the list, however much we regret to do it. A large number of subscriptions hav expired during the past few months; we ask such subscribers to kindly remit at once. Everyone should look at the tab upon the wrapper of his paper, and if the date is in the past another payment is due.

We need, also, to hav our list increased, and respectfully ask every one of our friends to endeavor to procure at least one new subscriber. In no way can Freethought be more advantageously aided than by circulating its journals, and we confidently submit the claims of THE TRUTH SEEKER to the Freethinkers of the country. If everyone who has written expressing appreciation of the paper would forward a new subscriber, the list would be nearly doubled, and we could make a better paper than ever, and so do more good. Will not our friends make a little effort in this direction?

Shall We Illustrate The Truth Seeker?

The two pictures, The Modern Balaam and A Short Lesson in History for Christians, hav been very highly appreciated by the readers of THE TRUTH SEEKER, and the desire for more is strongly expressed. The following letter is only one of many commending the pictures, but it is the first to suggest a practical method of making the paper an illustrated weekly:

"FORT FAIRFIELD, ME., Sept. 21, 1885.

"MR. EDITOR: The favor with which the printing of The Modern Balaam has been received by the readers of THE TRUTH SEEKER suggests the idea, why can we not make THE TRUTH SEEKER an illustrated weekly? As we hav no illustrated Liberal paper in this country, would not the increased circulation of such a paper justify the Truth Seeker Company in trying the experiment? Of course this would very materially increase the expense in publishing THE TRUTH SEEKER, but my way out of the difficulty is for Liberals that are able to do so to subscribe for additional copies of THE TRUTH SEEKER for one year in sufficient numbers to meet the extra expense. If we ever hav a first-class illustrated weekly, somewhat in the style of *Harper's Weekly*, you may put me down for twenty-five (25) additional copies for one year, cash in advance.

"R. L. BAKER."

To pay the expense of a printing establishment sufficient to produce an illustrated weekly like *Harper's*, the TRUTH SEEKER subscription list would hav to be doubled a few times. But we can produce each week a picture like The Modern Balaam and a few other smaller ones for from $50 to $75 per week. Unless our subscription list can be extended we could not undertake the work, but if a number of friends will interest themselvs to help we can do it, and will do it as fast as the aid it given. Send us a few hundred subscribers during the next year, and THE TRUTH SEEKER shall each week contain arguments against theology that he who sees can understand. By pictures even Roman Catholics can be reached, and between them and the Liberals who enjoy the solid philosophy of Freethought there is an immense intellectual country peopled by those who must be reached in a variety of ways, and to whom pictures are more powerful than logic. For the good it will do, as well as the pleasure it will confer, THE TRUTH SEEKER ought to be illustrated. We propose to do it if within our power, and it can be done if the friends of Freethought will aid us by getting new subscribers.

Let those in favor of the project speak out, indicating what help they can offer, and we will introduce just as many pictures—and as soon—as we hav means to do with.

The Hebrews With Us.

We extend a hand to the *Hebrew Standard*, and hope it may see a way to help us practically in pushing our petition, of which it says:

"THE TRUTH SEEKER, the able organ of the Secular party, prints a petition asking for the repeal by the New York legislature of the following laws: '1. The law exempting church property from taxation. 2. The laws appropriating money from the public treasury for the support of institutions founded and managed chiefly by sectarian denominations. 3. The law compelling the observance of Sunday as a religious holy day.'

"We fully sympathize with the object of the petition. If we choose to erect costly temples and synagogs it is unfair to relieve ourselvs of our proportionate burden of taxation upon the plea of religion, and throw it upon the shoulders of others who honestly doubt the moral utility of churches and synagogs. The appropriations from the public treasury to Jewish institutions are at present received, because, under existing laws, we are legally entitled to our equitable proportion. A repeal of the law would necessitate further drafts upon our charity, which no Israelite would shirk, and if we desire to conduct our institutions upon Jewish religious principles, we ought, as Jews, to be willing to pay for the privilege. The so-called Sunday laws are a blot upon our civilization, and a disgrace to us as American citizens. Christ himself did not recognize Sunday as a Sabbath, and if a man wishes to observe Friday or Saturday as his Sabbath, or no Sabbath at all for that matter, it is his own business, and no one should interfere with his liberty of conscience. The truth is, we hav too many canting, sniveling hypocrits in America, and the wider the chasm between church and state, the better will it be for the prosperity of the people."

The position of the *Standard* is fair, square, and manly. We hope it voices the sentiments of the whole Hebrew population. Although Jewish institutions now wrongly receive money from the public treasury, the expressed willingness to renounce it when others do is in some measure an atonement for the peculation.

Upon the question of taxation and Sunday laws the Jews and the Infidels are at one. If any sect choose to build costly churches or synagogs, let it pay the taxes upon them. That is the true American principle, and we are glad the Israelites see it.

The laws making a man outwardly observe a day for which he inwardly has no respect are relics of a Christian age, when the cut of a man's coat and the quality of food he should eat were regulated by ecclesiastical dicta. Away with them! They hav no place on any statute book of any state in the nineteenth century.

A Letter from a True Christian.

We were cheered in our work one day this month by receiving the following letter dated in this city but postmarked Brooklyn:

"NEW YORK, Oct. 15, 1885.

"MR. EDITOR: I noticed in one of TRUTH SEEKERS a few days since that your miserable 'Freethinking' nonsense was on the increase, and that the church was on the decline.

"I send with this some statistics for you to read over, which will show the false statements you hav made.

"The same paper also speaks of our dear savior, using very vile terms and epithets against him. I hope you will consult the figures I send you, and turn from your wicked, evil ways.

"I am an old man sixty-six years, and I know Christ has been my stay in sickness and health. I wish that you and your miserable paper could burnt up in one pile is the sincere wish of a true CHRISTIAN."

The "statistics" were to the effect that some Ohio river boatmen had abandoned the bad habit of swearing; that Christianity is indebted to science for a new conception of "God;" a far-fetched and wholly erroneous opinion that Mary had no child but Jesus; a recital of the number of Young Men's Christian Associations; a statement that six hundred and fifty thousand French Protestants employ fifty missionaries; that the Church of England intends to use workingmen as missionaries; that fifty-four female physicians hav been sent to Asia, and that their work is going to be "of inestimable value in supplementing evangelistic efforts in heathen lands;" and a statement that the Religious Tract Society of England has translated and published Bunyan's "Pilgrim's Progress" "in seventy languages."

No doubt all this is very gratifying to a true Christian, but there is nothing in it to make us turn from our "wicked, evil ways" of editing THE TRUTH SEEKER. If all the statements were true, and if such "statistics" were multiplied fifty times, it would only be an additional incentiv to us to circulate THE TRUTH SEEKER with increased vigor. If all the world were deluded enough to believe in Christianity, it would not make that religion true, nor be even the weakest of reasons why we and our "miserable paper" should be "burnt up in one pile."

The "statistics" of a true Christian, and his assertion that he knows Christ to hav been his preventer-backstay, as it were, all his life, are of a little less value than a row of bent pins. Aside from the statement that he is an old man of sixty-six years (which may be true), the only remark in the correspondence that we can admit is that he wishes THE TRUTH SEEKER and its editor could be burnt in the same pile. No doubt this is so. Other true Christians before his time hav not only wished heretics could be burnt, but hav shown the sincerity of their wishes by burning them. This true Christian may be sincere in the wish, but, thanks to the heretics who hav preceded us, he cannot realize his hopes. Our bones will make no bonfire for him to read his Bible by, and there are enough presses in New York to print as many copies of THE TRUTH SEEKER as he can buy and burn.

About a Three Thousand Dollar Swindle.

The Young Men's Christian Association of Brooklyn owns something over one hundred thousand dollars' worth of real estate, consisting of a building on Fulton street occupying nearly a block, wherein the young men loaf and perform their gymnastic exercises. The Board of Assessors asked the association to pay its taxes. The association declined, claiming exemption under the public libraries act.

The assessors referred the matter to Corporation-Counsel Taylor, who has given a decision sustaining the claim to exemption:

"While upon the general grounds of exemption set forth in the Revised Statues it might be doubted whether the association is sufficiently within the objects contemplated by the statutes to be exempt, yet Section 8 of Chapter 437 of the Laws of 1884 seems to accord to the association, by an amendment to its charter, the same exemption given by the Revised Statutes to public libraries. In view of the consideration that the exemption claimed does not inure to private gain, but is in furtherance of a public benefaction, Mr. Taylor is inclined to advise the Assessors that the claim of the association is well founded."

According to the Revised Statutes, chapter 13, title 1, §4, subdivisions 3, 4, and 5, the following property is exempt from taxation:

Subdivision 3. "Every building erected for the use of a college, incorporated academy, or other seminary of learning, every building for public worship, every school-house, court house, and jail, and the several lots whereon such buildings are situated, and the furniture belonging to each of them.

Subdivision 4. "Every poorhouse, almshouse, house of industry, and every house belonging to a company incorporated for the reformation of offenders or to improve the moral condition of seamen, and the real and personal property used for such purposes belonging to or connected with the same.

Subdivision 5. "The real and personal property of every public library."

In 1884 the Young Men's Christian Association of Brooklyn had the act incorporating the association amended by the legislature. At the tail end of the amendment, section 8 amending section 11, they put these words:

"The said corporation shall be . . . subject to the . . . . provisions of chapter 13 of part first of the Revised Statutes relativ to public libraries" (Laws of 1884, chapter 437, section 8).

The laws relativ to public libraries, as above given, is that their real and personal property shall be exempt. But in order that they may escape the assessors' visits the association should first prove that the words "subject to the provision of chapter thirteen of part first of the Revised Statutes relativ to public libraries" means also a similar exemption. To do this it must first be shown that the association is a public library. "In this case," says the *Brooklyn Eagle*, "the fact is that the Young Men's Christian Association is not a library, and can only be represented as a library by straining the truth." The *Eagle* thinks that the corporation counsel's opinion would not be sustained by the courts.

Whether or not it should be, the association is relieved of no culpability. In the first place, the exemption of the property is a gross wrong inflicted upon the taxpayers of Brooklyn. Their burdens are increased by just the amount cancelled by the assessors upon the association's property. It is safe to say that not one in six hundred of the people of Brooklyn hav ever benefited in the remotest way by any accommodation afforded by the library, reading-

room, or gymnasium. In the second place, if the property shall be permanently exempted, the association must bear the odium of having by a legal quibble committed a dishonest and immoral act, for exemption amounts to the same thing as taking so much money from Brooklyn's treasury. An act of legislature cannot make theft honorable. Let the Young Men's Christian Association remember that.

The Congregational Hogs of Greenwich.

There was a time when church and state in Massachusetts were one. The connection was as close as in Great Britain, and it was not until 1833 that the ostensible separation was effected. During the colonial period Massachusetts law required attendance at church every Sunday, and the treatment of such heretics as the Quakers was very severe. It appears, from the trouble about Mr. Watts's lecture in Greenwich, that the separation of church and state in that town is very far from complete.

The facts in the case, as given by our correspondent, are a good illustration of the evils of the state in any way aiding ecclesiastical societies. According to old custom the town once owned this meeting house, supporting it by taxes upon all alike. When a transfer was forced by law, the Congregationalists did not secure a good title. The town has kept the building in repair, with the understanding, since the spring of 1884, that its use was to be granted whenever six citizens petitioned the selectmen. With the hoggishness common to Christians when feeding at the public trough, the Congregationalists hav been satisfied to accept the Infidel tax-payers' money, but when the Infidels wish to use the building they forthwith procure an injunction restraining the selectmen from accommodating the unbelievers. This, it seems, is the Greenwich Christian's idea of justice.

Fortunately, there is another hall in Greenwich, and the Freethinkers of the place were enabled to hear the speaker of their choice. But it should be a lesson to them to wrench the alleged church from the hands of the Congregationalists and put it outside of the jurisdiction of ecclesiastical law, or compel the people who worship in it to wholly support it. It is idle folly to go in partnership with superstition, expecting justice at the hands of its devotees.

Editorial Notes.

In an account of a funeral in this city last week, the *World* informs the public that "the flicker of a blessed candle illumined" the face of the officiating priest. Will the *World* kindly tell us what difference there is between the flicker of a blessed candle and the flicker of a candle that is not blessed?

Since General Newton blew up Hell Gate, a New York paper says that Colonel Ingersoll "has made a proposition to General Newton to join him in the lecture business—sit on the platform and exhibit himself at the Agnostic entertainments as the man who, next to Ingersoll, has prevailed most largely against the Gates of Sheol."

The *Times* of this city says the conviction of Mr. Stead, editor of the *Pall Mall Gazette*, would be as unjust "as was the conviction of Mr. Bradlaugh and Mr. Besant, upon the charge of circulating obscene literature." It takes the ordinary editor a good while to do justice to a Freethinker, but in the end truth is bound to be vindicated.

Some of the readers of the Boston *Index* may be growing weary of Mr. Underwood's remarks about rescinding some resolution or other which was at some time or other adopted by the National Liberal League; but they should hav learned by this time that the *Index* does not deal with questions of contemporaneous human interest. Mr. Underwood will therefore be permitted to proceed with his motion to rescind.

The recently deceased Cardinal McCloskey, says the *Advocate*, "regarded Protestantism as a pestilent heresy, born of the spurious alliance of reason and the Bible. We [Protestants] regard Romanism as a gigantic structure built of about equal proportions of Pagan and Christian materials." Not to show partiality for either Protestant or Catholic, we would remark that in their estimate of each other they may both be right.

Our friends in Cleveland, Ohio, can find Freethought books for sale at N. Hexter's, 303 Superior street, and also at Van Epps & Co.'s 259 Superior street. In Detroit, Mich., John Macfarlane, 135 Woodward avenue, and Swan & Co., 87 Woodward avenue, hav laid in a stock of Freethought works and will welcome customers for them. Mr. Somerby is now on the road, and will no doubt induce other book houses in other cities to keep our literature for sale, notice of which will be given.

The recent New York State Freethinker's Association Convention at Albany left a legacy of discussion to the resident Freethinkers. The ministers of the city carefully kept silence when the Convention was in session, but has since come valorously to the front in defense of their faith. The two noisest are Rev. Father Walsh and the Rev. Mr. Stanton. In pulpit and press, these Christians hav attacked Freethinkers and Freethought, repeating every Christian libel they could scrape together and rehearsing all the spread-eagle oratory of the dangerousness of Freethought. In the hands of J. J. McCabe and Augustus Schell, however, our cause is safe; the clerical defamers hav been sharply brought to book, and the inhabitants of Albany are learning something of what our Convention was all about. To the credit of the Albany press we must say they appear to print both sides with equal readiness.

It seems that the bed-rock reason for the recent overthrow of the French cabinet is the radical position the government assumed toward the church. The leaders of the republic are all Infidels. The Conservativs and royalists are stanch supporters of Romanism. The Republican assembly made war upon the concordat, curtailing the revenues of the church, struck the name of God from the school-books, removed the idolatrous images of the same mythical being from the hospitals, and the church has revenged herself by ordering her voters to vote with the royalist party. Such a proceedure was to be expected, and the Freethinkers are in nowise discouraged. A continued Catholic supremacy means monarchy, and the people will by no means consent to that. The intellect of France is Infidel and republican, and intellect must finally prevail over blind superstition.

The London *Secular Review* says:

"Our bright little contemporary, the *Republican*, edited by Mr. George Standring, givs in its September issue a portrait and biographical sketch of Mr. E. M. Macdonald, of the New York Truth Seeker. We agree with Mr. Standring that The Truth Seeker has been vastly improved since Mr. Macdonald became the man at the helm. We did not lack in appreciation of the pluck and persistency of his predecessor, D. M. Bennett, of 'Cupid's Yokes' notoriety, but he was almost destitute of the literary faculty, and his propaganda was of the old Bible-banging order, which is now nearly obsolete. Mr. Macdonald conducts a really model Freethought journal on popular lines, and, being still a young man, we trust he has before him a career of usefulness and distinction."

We copy the above that we may put in a word for our loved and honored friend who rests in Greenwood. No two men are alike, and The Truth Seeker may be a little different now from what it was when Mr. Bennett was alive; that is to be expected. But no one could do more effectiv work against superstition than Mr. Bennett. His Titanic assaults upon the church were felt by her supporters, as no one's else of the present time hav been, except Colonel Ingersoll's. Bennett stormed her walls, and fell into the prison which is back of every creed. "Cupid's Yokes" had but little to do with his trial. If we can do as much good in all of life as he did in eight short years we shall not hav lived in vain; that will be distinction enough. However, we thank Saladin for his kindly-meant words.

The ephemeral effects of revival efforts are well shown in the last visit of Sam Jones to Plattsburg, Mo. Plattsburg was the first town in Missouri in which Jones made a stand, and his preaching was considered at the time to be a great success. The *Daily Gazette*, of St. Joseph, says: "It was at Plattsburg that this remarkable revivalist first set the woods afire in Missouri, so to speak. It was there that a flood tide of fervor, excitement, and enthusiasm arose which finally inundated St. Joseph. It was there that he fried sinners on both sides, as brother Waller Young has so tersely and characteristically expressed it. It was there vast crowds, under a sweltering midsummer sun, stood for hours and hours—never weary, faultfinding, or impatient." Then Jones left the place, and the local Christians had to get along as best they could. The Methodists soon started a camp-meeting project, and money was desired to buy the ground. Jones was reimported to draw the dollars out of the pockets of the faithful. He came, he preached, but he did not conquer. One man, a preacher, offered to be one of twenty to giv one hundred dollars each, toward the proposed enterprise. Mr. Jones called for the nineteen. He waited—not another response. He insisted—still no response. He prayed, begged, beseeched, but not a dollar came. Then he slammed the Bible shut, and said, "Let's hav the benediction." The meeting was over—a flat failure, and Jones left town. The Christians of Plattsburg will probably hav this to answer for at the judgment seat.

And now comes the *Index*, a Liberal organ, and intimates that the National Liberal League is raising money under false pretenses. It is leading a crusade against Christianity, while it is asking Christians and others for money simply for the cause of state secularization. It has just voted to call itself the American Secular Union; but it has not voted to cease its efforts to dechristianize and demoralize—*Independent*.

The attitude of the Boston *Index* toward the Freethinkers of the country is truly surprising. The above charge is nothing less than dishonest. The Union does not ask or expect money from the church, nor from individual Christians. The managers of the *Index* seem to hav peculiar ideas of honor. While condemning the action of the officers of last year, they nevertheless took advantage of the gathering at Cleveland to circulate copies of the *Index*, which was, to say the least, a very cheeky performance. And before giving away his stock, the man charged with the distribution, Mr. E. D. Stark, of Cleveland, spread himself in a morning paper of the city, charging the Union with endeavoring to "secularize the church, the family, and the very shrine of our private devotion." It is unnecessary to state that instead of endeavoring to interfere with Mr. Stark's private devotion, the Union was totally unaware of his existence until he invaded the hall hired and paid for by the Union to circulate a paper bitterly inimical to the officers. Even then he was allowed every privilege. At Albany the same was done. Though in no way to aiding the New York State Association to make the Convention a success, the managers of the *Index* sent hundreds of copies to be given away. In this case, as a member of the business committee, we had the satisfaction of heaping coals of fire on the managers' craniums by assuring Mr. McDonough that the managers of the Convention had not the slightest objection to his scattering copies of the *Index* as freely as he liked, and by showing his clerks good places from which to operate. But it seems to us that the conduct of the *Index* people is lacking both in courtesy and honor.

On the day of Cardinal McClosky's funeral the *Sun* said:

"The first American cardinal has died at a time when all Christians are ready to honor his memory as that of a man who has done measureless service in the cause of religion, good morals, and humanity, for at length they are beginning to understand that the old battles between the different parties of the Christian church must cease, and that together as trustful allies they must fight for the preservation of the faith against its Infidel enemies. Therefore Protestants and Catholics will join in sincerely mourning the first American cardinal as a Christian hero lost."

No doubt the Catholics and some of the Protestants will in the future join hands in the struggle for the preservation of Christianity, but we think a good many of the Protestants will be found in the Infidel line of battle. It looks that way now.

The Rev. R. Heber Newton, in drawing attention to the error which people make in praying for material blessings, said recently:

"If prayer were always answered, its power could then be calculated as the power of steam or electricity. It would be measurable, ponderable, merchantable force. Prayer would be an order upon omnipotence, a draft to be duly honored when presented, a faucet opening the conduits of force, a wire tapping the battery of the infinit energy. It becomes the electrician's tapping of the currents of universal energy, and using them to save himself labor. Man has only to wire his orders to heaven and supplies are shipped at once. I don't see why, in such conception of prayer, we should not hav a Faure system for storing prayer-power and for using it per cubic foot of energy on demand. Saints would be highly useful members of the community—a sort of force generator, serving to keep the reservoirs of prayer-power full, so that society would draw freely from the treasury of grace."

Mr. Newton's suggestions open up a wide range of thought. If prayer is what it is claimed to be, it must possess a certain amount of dynamic force. This brought into consideration would serve a useful purpose in gauging the capacity of ministers according to the horse-power of their praying capacity. For instance a minister who could accomplish a ten horse-power petition to the throne of grace would of course be entitled to twice the salary of one whose prayers had an effect of only five horse-power. Ministers by working over-time could also store up a sufficient amount of prayer-force to last the flock during their annual vacations, so that Satan might not hav the whole field to himself. Mr. Newton should be encouraged to go on in the way he has begun.

We hav at times been rather sharply criticised for publishing clerical departures from the paths of virtue, and for saying that churches are in many cases schools wherein the young learn many bad things. But we never charged such wholesale immorality to the members as was admitted by Mr. Taber to Mr. Downes, the amorous pastor of Bowdoin Square Baptist church in Boston. The admission was put in evidence by Mr. Downes himself as witness in the suit brought by Mr. Taber for divorce from his wife. Mr. Downes had testified that upon one occasion, when he called upon Mrs. Taber, she arose, "and, rushing forward, threw herself upon me." Mr. Taber's lawyer then questioned him:

"Q. Did you not confess to him that Mrs. Taber had sat upon your knee and kissed you? A. Emphatically, no; nothing of the kind occurred. Mr. Taber had said that he saw it, but he, in his confession to me, acknowledged that he did not. When I alluded to Mrs. Taber's throwing herself upon me, he said: 'Oh, don't think anything about that; I've had the same thing happen to me in the church a hundred times.'"

This is a queer state of affairs to prevail in a congregation of supposed-to-be respectable people. A hundred times hav the women of the church thrown themselvs upon Mr. Taber! Hav they also thrown themselvs upon the other male members of the congregation? We venture to doubt if in any concert hall in Boston the women hav so immoderately precipitated themselvs upon the men. Reading the report of this trial, we hav to agree with the detectiv who saw Mr. Downes and Mrs. Taber in an equivocal position in her room: "I never thought much of ministers or of religion, and now I think a damned sight less!"

Answers to Inquiries.

W. H. Mannebach.—There are no ceremonies prescribed by law when affirming. The custom is to hold up the right hand—a senseless relic of God worship—and say Yes to the clerk.

Wm. Adams.—1. Bank defaulters are very scarce in China, according to all accounts. The government has a habit of decapitating such Chinese gentlemen as get away with other people's money, and this has a deterrent effect upon bank officials. 2. It is an indisputable fact that such heathen nations as the Japanese and some others are more moral than Chrtstian nations. Read D. M. Bennett's "Around the World."

E. A. Jacquinot.—1. The Bible describes the earth as having foundations, pillars, ends, etc., and but one conclusion can be arrived at by reading it, namely, that the author thought the earth to be flat. This opinion was shared by all the old Christians, including Martin Luther. 1 Sam. ii, 8, says "the pillars of the earth are the Lord's, and he hath set the world upon them." In Isaiah xlviii, 13, "God" says: "My hand also hath laid the foundation of the earth." In Deut. xxxiii, God threatened to "push the people together to the ends of the earth" with his horns, which "are like the horns of unicorns." Presumably, when God had hooked the people to the ends of the earth, they would fall over the edge. For fifteen hundred years all Christians, basing their ideas upon the Bible, believed the earth was flat, and the Catholic church anathematized, imprisoned, and burnt as heretics those who held otherwise. 2. The first insurrection in Paris of the French Revolution was on July 12, 1789. In 1795 Bonaparte disarmed the mob of Paris, and France was ruled by a Directory of five. The Royalists endeavored to seize the government, but were prevented by force of arms. Bonaparte overthrew the Directory on Nov. 9, 1799. The "Revolution" lasted six years. The subsequent fighting was not the fault of the people, and, for that matter, neither was the Revolution. It was forced upon them by the Romish church. We do not recollect having seen any statement of the number killed.

Letters from Friends.

EASTWOOD, ONT., Oct. 3, 1885.

MR. EDITOR: Mr. Remsburg delivered a lecture in Eastwood October 1st, subject, "Bible Morals." Great interest was manifested by Liberals living in the surrounding country, some driving from ten to twenty miles to hear the lecture. This was the second Freethought lecture delivered in Eastwood. The first was by Mr. Putnam, on "The Glory of Infidelity." Those lectures hav evidently set men to thinking outside of the old theological grooves of former days. There was a large and appreciativ audience present, except some church-members who were not prepared to receive statements which Mr. Remsburg made so pointedly in his lecture. I invited several reverend gentlemen to meet Mr. Remsburg in public discussion, but none put in an appearance. Considerable merriment was caused by Mr. Remsburg reading a reply to my invitation by Rev. James Little, of Princeton. He, not satisfied to show his vindictivness in the letter, put a supplement on the outside of the envelope. I inclose the original for publication, which will no doubt amuse if it does not instruct the public. RICHARD HOOPER.

THE REVEREND'S LETTER.

PRINCETON, Sept. 29, 1885.

Mr. Richard Hooper: So far as I know, my Lord and Master Christ Jesus, whose I am and whom I seek to serve, has never sent any of his servants on an errand such as you write me to go upon. "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark xvi, 15). The God of the book and the book of God need no defense from me. God will attend to that matter in his own time and way. Of old, the ark of God, which for the time being was the symbol of God's cause on earth, was perfectly capable of taking care of itself, when the Philistines got possession of it. You and your "free thought" lecturer are evidently like Pilate—not knowing what to do with Jesus. "Pilate said unto them, What shall I do then with Jesus which is called Christ? They all said unto him, Let him be crucified" (Matt. xvii, 22).

There are two classes in the world—the spiritually dead and the spiritually alive. You belong to the former class, I to the latter. You could not understand me were I to speak to you. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2, xiv). You are dead in trespasses and sins. Unless you are born of the spirit you must perish. You cannot regenerate yourself. If God do not awaken your poor dead and lost soul, you must go to hell, for you are not fit to go to heaven. You hav no "freedom," either of thought or of anything else. The devil is binding you harder and harder every day with his chains of error and darkness. I now warn you solemnly and faithfully and earnestly to escape for your life and not to tarry any longer in the plains of Infidelity. Hell yawns to receive you. The devil is on your track and your day of peace will soon b over. I am clear of your blood. There is a God; there is a heaven; there is a hell; there is a devil, and you know it; there is a Savior, and I offer him to you. "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him."

"Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain."

May God hav mercy on your poor dead soul!

Yours respectfully, JAMES LITTLE.

[On the envelope was a reference to Gen. iii, 4, "And the serpent said unto the woman, Ye shall not surely die," followed by the remark: "Your gospel is very old. The devil first preached it and ruined the race." The genial and polite gentleman also referred Mr. Hooper to John vi, 39–14, the application of which we fail to see, and to Rom. viii, 29–30, which are the texts especially sworn by by Presbyterians. He added: "If you are not of the elect of God there is no help for you. You must fry throughout eternity. It were well for you if you had never been born." Altogether, the letter shows the reverend to be a very well preserved fossil of the hell-and-damnation period.]

OMRO, WIS., Oct. 8, 1885.

MR. EDITOR: Passed to spirit life at her home in this place, October 5th, Mrs. Harriet Stanley Pettingill, wife of Wm. R. Pettingill. Mrs. Pettingill was born in Morristown, Vt., September 22, 1825, and consequently was sixty years of age. She was a kind and true friend, a loving companion, and a devoted mother. Having been a Spiritualist thirty-three years, the change called death had no terrors for her; indeed, she was anxious to go. The last rites were appropriately observed on the 7th inst. in Spiritualist Hall, Prof. Wm. M. Lockwood speaking on "The Continuity of Existence" to a large concourse of relativs and friends, the writer and family furnishing the music. DR. J. C. PHILLIPS.

LEONARD, IOWA, Sept. 27, 1885.

MR. EDITOR: There is no use for me to make an apology other than to say that carelessness has been my fault for not remitting to you sooner. Here are $5. Send on THE TRUTH SEEKER, for I am lonesome without it.

Mr. John E. Remsburg delivered three lectures in my grove on Aug. 23d. There was no unusual stir at the time, but since then the Christians hav been horrified, and now that he is hundreds of miles away the hornets are a buzzing around threatening what they will do if he ever comes into these parts again. It comes to my knowledge that if Mr. Remsburg had lectured in the evening he would hav been "egged," the eggs having been collected. I hope to liv to see John on the same ground again and hear him speak again as never man spake before in Leonard's Grove.

I am persuaded that an occasional stirring-up of the Christians will be the means of prolonging their existence in this neighborhood—that is, of the old ones only, as scarcely a new recruit joins them. I am told that I hav disgraced myself and the neighborhood by having that infamous Infidel lecture here. At any rate, the lectures hav caused a sermon to be preached on the inspiration of the Bible.

It is amusing to watch them preaching and compare their sermons. The above preacher said on one Sunday that Mohammed inspired his troops to valor by the promis that their reward should be to capture for themselvs wives, but the Christian Bible was superior to the Mohammedan Bible. He certainly had forgotten that his Bible taught that "when thou goest to war and the Lord thy God hath delivered thine enemies into thine own hands and thou beholdest a beautiful woman among the captivs, and hath desire unto her to wife, thou shalt take her unto thine own house: thou shalt shave her head and pare her nails." DANIEL LEONARD.

ANTELOPE CO., NEB., Sept. 30, 1885.

MR. EDITOR: I think the last I wrote you was from the state of California, where I was trying change of climate for malarial congestion of the lungs. The summer and autumn of 1885 find me in Nebraska, working on a farm, with a distant hope of redeeming my financial fortunes, so unfortunately devastated by sickness at the South. I love and prefer a country life. The love, and life, and beauty of the early dawn; the grass; the birds; the ripening grain; the free, wild prairie; the zephyr and the storm, hav been to me a thrilling joy. I find here, among the most advanced thought of all creeds and parties, the Prohibition and the female suffrage questions are coming to the front. The great law of progress, or "Forward," is written indelibly on the Caucasian race. They cannot permanently go backward. They feel that civilization has groped long enough without the full and untrammeled influence of the female mind; that we are esthetically far back in barbarism and barbarous thought, because of shackles on her mind and acts, by foul control of her free purpose, and that free companionship between the sexes has been too much restrained.

I am nearly two days' walk from home, called, in my old capacity of hydropathist and magnetic aid, to attend the sick. I found a Liberal sister suffering from want of physical nervous energy, her mind as clear as crystal, but her strength reduced. Sciatic and nervous rheumatism hav laid on her their tiresome hand. Too free use of nervous energy; excessiv toil; the care for a family; the anxieties and privations of a frontier life, hav told on a frame not too robust, and retarded the development of a mentality at once rare and beautiful. When we shall learn to put our trust in our obedience to natural law, and leave uncertain chance and the still more uncertain gods to barbarous tribes and histories of olden time, and teach our sons and daughters that too free expenditure of nervous force in early life means premature exhaustion, then shall we hav made advancement. WM. J. ROSENKRANS.

CAWKER CITY, KAN., Sept. 29, 1885.

MR. EDITOR: I much regret my inability to meet with the Congress at my old home (Cleveland, O.), but wish the work of the good may go on forever.

We hav quite a large Liberal element in this vicinity, but hav for some time been unable to effect an organization. We are in one of the best agricultural sections of the state, and hav a city of two thousand. Most of our business men are Liberals, as well as many farmers in vicinity. We hope that our numbers may be increased by immigration during the coming year, and to effect a strong organization. I hav visited many cities of this state, and think we ought to number 100,000 if we had a good organizer. Several of our local papers are edited by Liberals, but some of them seem afraid to come out squarely on the question. W. I. IRVINE.

JACKSONVILLE, OR., Oct. 3, 1885.

MR. EDITOR: Inclosed find $3 to pay for THE TRUTH SEEKER the present year. I hav been somewhat tardy in my remittance, but better late than never. A confessed Liberal cannot or should not be dishonest. We are making the old orthodox mossbacks tremble in their boots in this portion of Oregon (Jackson county). We dedicate our new Liberal hall on Wagoner Creek, this county, to-morrow, and expect a rousing time. The Methodists hav started a ten days' protracted meeting in the vicinity of our hall, to head us off, but we will dedicate with an attendance of five to one.

May the banners of THE TRUTH SEEKER continue to wave. Our star of hope is in the ascendant, and we will never let up till we kill off all the cruel gods and devils.

J. N. HALL.

OTTUMWA, IA., Oct. 2, 1885.

MR. EDITOR: Last Sunday the citizens of Ottumwa were favored with one of the best lectures ever delivered in this city, the speaker being Mr. C. W. Stewart, the great scientific lecturer. By the inclosed clippings you will see that he has already set the minds of the people to thinking. For the benefit of THE TRUTH SEEKER readers, I send the questions addressed to Mr. Stewart, as well as the speaker's answers.

Sincerely yours, KATIE KEHM.

From the Ottumwa Democrat.

"OTTUMWA, Sept. 23, 1885.

"EDITOR DEMOCRAT: Having always found the *Democrat* ready to aid any of its readers in acquiring knowledge, I ask a little space in which to ask Professor Stewart a few questions relating to his lecture given at Liberal Hall last evening. I come as a truth seeker, and hope the professor will answer through the *Democrat*, as his reply will interest many besides myself.

"You say this universe has always existed; that these powers, matter and force, must hav always existed, for if there was a time when there were no such powers they must hav created themselvs, which is impossible. Now, I wish to ask the question, Does development go on forever? And going on forever, would it not hav at last produced an infinitly perfect being?

"Must we either deny that this activ principle of development inheres in the universe, or must we admit that it has existed forever in it, and if activ forever in it, must it not hav produced in an infinit time an infinitly perfectly being, a God. A conscious, intelligent force, choosing to create, is higher in the scale of existence than a blind force necessarily creating without plan and for no end. Those who do not accept a personal, conscious God as the cause of creation are bound, it seems to me, to accept him as the result of development. No limit can be set to this principle of evolution, which, having given us the mineral, vegetable, and animal kingdoms, gone up through radiata, mollusca, and articulata to fishes, reptils, birds, and mammalia, and so arrived at man. During this finite time it has produced the human mind in this planet.

"If during a finite period matter has developed finite mind in this particular planet, then throughout the infinit universe during an infinit period of time ought it not to hav developed an infinit mind? Otherwise, if God did not create the universe, has not the universe created God? (Culled from Clarke's Steps of Belief.) M. P."

REPLY.

"OTTUMWA, IA., Oct. 1, 1885.

"MR EDITOR: In reply to the queries of your correspondent, 'M. P.,' permit me to say:

"First, That according to science matter and force are eternal; that matter and force express themselvs in form; that the change in form through adaptation to environment is called development. This does not go on forever as to any one form, forms being simply subject to it as an eternal principle or law.

"Second, The universe of matter and force could not 'produce an infinitly perfect being,' because the universe itself is that being. There cannot be two infinit beings, and if the universe is infinit there is no room for an infinit God.

"It is a mistake to say that evolution has given us the kingdoms of nature if nature is eternal. Nature evolves forms in accordance with the principle of evolution.

"It is useless to speak of nature producing an infinitly perfect being unless it can be shown that there is in nature an eternally existing form. And if nature created such a being she could not evolve more than is involved. Intelligence is not a form of force. Force can only express itself through matter. If nature evolved an infinit intelligence it would only be an expression of her nativ force in a certain way through the nativ material. This is simply Pantheism, and in all ages this has been the result of the search after God. Science is modest enough to admit that she knows nothing about gods, and that she deals with the tangible phenomena of the world we liv in, leaving the realm of the unknowable for the exploration and exploitation of theologians and metaphysicians, who hav time and taste for such labors.

"Respectfully, C. W. STEWART."

TRIMBLE, O., Oct. 5, 285.

MR. EDITOR: In the last issue of THE TRUTH SEEKER I read a letter from Seward Mitchell, which brings to my mind the question, Was the Albany Convention a meeting of Liberals or Conservativs? Has the meeting that had its birth in the town of Huron on the 18th of August, 1877, so developed and grown in size as to forget its "creed"—"Universal Mental Liberty"—or does it desire to please the majority? I ask the Albany Convention, Can you afford to stand by and quietly ignore the rights of a brother—the right of free speech?

To Mr. Mitchell I say, "Glory in your spirit." I know not what the *World's Reformer* is like or what it advocates, but, judging from the title, I am led to suppose it is for the good of humanity. There are a great many calling themselves Liberals, but when it comes to a practical test of their Liberalism they are far from being Liberals.

What did people think of the Antislavery movement fifty years ago, when William Lloyd Garrison established his paper, whose open aim was immediate "unconditional emancipation?" Why, the legislature of our state offered five thousand dollars for his head; the governor of another state "expressed in his annual message the opinion that Abolitionists might be prosecuted in the courts." It would be well to warn the Albany Convention to be careful. Had you been in existence then you would hav been just as conservativ. Why did Heywood lie in jail and Bennet in a prison? Because of trammeled free speech.

Garrison, in his paper, called the *Liberator*, said: "I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." Mr. Mitchell, if *you* think your views, expressed in the *World's Reformer*, are right, repeat the language of Garrison. You hav a right to be heard. No Freethinker can say otherwise.

Conservativs executed the noble John Brown. In years to come their posterity may erect a monument to his memory.

In the language of the outraged, "Can the Albany Convention afford to act so?" Thousands of Freethinkers in this and other countries will notice their actions, and their hearts will fill up with sympathy for Mr. Mitchell and denounce the Albany Convention. The noble TRUTH SEEKER does not refuse him a hearing. When will the world learn the true meaning of liberty?

"Fly swift around, ye wheels of time,
And bring the welcome day."

D. E. LEWIS.

CALISTOGA, CAL., Oct. 3, 285.

MR. EDITOR: A young Italian recently from Genoa, Italy, tells of an occurrence which he witnessed shortly before leaving his nativ land.

The summer being very dry, the people were instructed to pray to the Madonna for rain. They did so repeatedly without success. At length becoming alarmed and impatient, the priests told them to be ready, and at a given signal to rush to their Madonnas, put ropes around them and drag them through the dirt, and otherwise abuse them, and then wash them off and set them up again. This was done, most effectually, he says, and shortly afterward there was plenty of rain.

Being questioned by his brother, with whom I am well acquainted, he said it was a fact, and that most of the people participated in the affair, and believed their prayers had been effectual after they had chastised and abused the Madonna.

I giv this story to THE TRUTH SEEKER friends to enable them to irrigate their fields and gardens as occasion may require.

Ropes and Madonnas may be had at little cost, and we might hitch them to our plows and wagons as we go about the fields and highways. If anyone knows of a better way to make the angels, weep please tell us. Strange, too, that, having so few lady saints in their catalog, they should pitch

upon the queen of them all as the object of their abuse. What a fine sense of honor these teachers of religion must hav! Woman's dishonor is superstition's crowning glory.

J. C. WEYBRIGHT.

SAN FRANCISCO, CAL., Oct. 5, 1885.

MR. EDITOR: It is about five years since I last had the pleasure of hearing Mr. George Chainey from the rostrum, and it was then in Boston. Yesterday the opportunity occurred again, and after reading so much relativ to his new departure in belief, I was anxious to receive some of his present thoughts. The name Gnostic, under which he now writes and speaks, is an ancient one, and in choosing it, if I understand right, he has chosen or accepted an ancient belief. I was disappointed in his failure to refer to this belief, except in a brief way, during his lecture; but as his co-laborer in the cause, Mrs. Anna Kimball, delivered a discourse and replied to questions in relation to it, it is taken for granted that she gave his views as well as her own; to this I will refer later. Mr. Chainey still retains the power to interest and hold the close attention of an audience, and his carefully chosen words, uttered with deliberation and sincerity, find a responsiv echo in the hearts of his hearers. There is no denying the fact that his insight of human nature is clear and deep, and when he confines his remarks to "this world," and the affairs of humanity, it is a pleasure and a satisfaction to listen to him. Judging from his personal appearance, the censure and harsh criticism of former friends and admirers has perturbed him little, for, barring the changed look which his flowing locks, worn *a la* Theodore Tilton, giv him, his young and scholarly face seems singularly free from the marks of time. I judge that the enthusiasm which has been manifested in all his labors and life work remains unabated, and he has entered the new field of labor with a determination to succeed, and a conviction that he will. In company with Mrs. Kimball, he has organized a school of "psychic and physical culture;" has leased a hall which will be dedicated to-morrow evening, and made a permanent home, library, and reading-room for the school; and so certain seems success that he has given up his intended lecture tour to Australia. Every reformer who seeks to elevate humanity and raise the mind to loftier hights; to cultivate reason and promote intelligence, should never lack for assistance and co-operation, and I hope while he deals with the practical and real that lack of support will never lead him to fall into that slough of despondency which he did when trying to convince others and comfort himself with the belief that the womb is the origin and the grave the finality of man. According to Mrs. Anna Kimball's assertions, the Gnostic believes man has a physical body, an astral soul, and some a spirit. The physical body has a birth and beginning, also the astral soul, but the spirit always existed, and, when freed from the astral soul and physical body, can return in memory to the beginning of time, or at least to a very early period, when God was probably quite young. The astral soul is an invisible counterpart of the physical body and was evolved from the great central sun, which is an invisible counterpart of our old Sol, and after it has completed its work on earth in connection with the spirit and physical body it again returns to the "great central sun," is absorbed and loses individuality. The reason the spirit, which always existed and ever will, takes possession of a physical body is to produce a perfect one, so immortality can be had in the flesh, but as yet has not succeeded in so doing. She says her astral soul can go to distant places and appear to those having the power to see, and during this time she is unconscious of its absence. She further claims that most of the so-called materialized spirits are nothing but astral souls, and that these are often the astral souls of persons in the audience or seance-room. She further says the spirits of animals evolute into human beings, but don't know how long it takes, or the exact process. And this she calls "Gnosticism!" Is there no end to credulity, and is it possible that Chainey indorses these views? When she finished speaking, her audience knew just as much as it did when she began, and I fancy that many felt, as I did, that it was a waste of time to listen to such vague, visionary, and nonsensical gush. This part of the world has passed the age of mysticism, and has little use for theories that cannot be demonstrated. When people claim "they hav direct intercourse with the divine spirit, and acquire a knowledge of God and of spiritual things, such as cannot be analyzed or explained," I, for one, can dispense with any information they desire to giv. There is no limit to fanaticism when you lose your grip on reason, but some still act and talk as though reason should be suppressed; and if dupes and devotees are gained to certain isms, it surely must be. This is a free country, and if anyone wants to be a "Gnostic," the law don't prohibit. There is no penalty attached to credulity. But my astral soul is getting weary and we must enter the land of nod.

C. SEVERANCE.

BRATTLEBORO, VT., Oct. 10, 1885.

MR. EDITOR: Inclosed find fifteen cents, for which please send me two copies of THE TRUTH SEEKER—one for Sept. 19th, and the other for Sept. 26th, as I am anxious to preserve the proceedings of the Albany Convention, which proved such a grand success, with, perhaps, *one* exception, and I refer to the arrest of Mr. Seward Mitchell, for the alleged circulation of obscene literature. It is too bad that a meeting of that kind should hav been unnecesarily marred by such a proceeding, for I fail to see any satisfaction to be gained in promulgating filth—for it amounts to nothing more nor less than that, in the opinion of decent men and women.

Such hog-wash as Mitchell and Heywood publish in their cranky sheets is demoralizing to almost any community, and has a decided tendency to lower all Freethinkers in the estimation of outsiders.

Compare the polished, refined, and very scholarly address of Courtlandt Palmer, on the "Aristocracy of Freethought," with some of the stuff given to the public by Mr. Mitchell, and is it anything to be wondered at that Messrs. Palmer and Wakeman should dislike to affiliate his notions? No man, with the least regard for himself and family, would.

I hope the New York State Freethinkers will conclude to hold their next Convention in New York city, as there are many who would be more apt to attend it there than elsewhere. Besides, it would be accessible from all points, and also giv people an opportunity to visit Greenwood Cemetery, and see D. M. Bennett's monument.

There was some talk of having Col. Ingersoll speak here, while he was in Vermont, but a hasty consultation with several business men in regard to it resulted in a contrary decision, many of them being terribly shocked at the mere mention of the great Infidel's name.

Well, it is nothing to be marveled at, when one considers the fact that only a few Sundays since a Baptist preacher in this place told his congregation that the sun goes around the earth in 24 hours, and that all lawyers who defend criminals are destined for hell, while a Methodist exhorter said the Bible story about Jonah was true, and two-thirds of his audience actually believed him. And it is only a fow years since that a ridiculous case occurred in the northern part of this state, where a good church man and a devout Christian took his children out of a district school one winter because the teacher taught the scholars that the earth revolved on its axis once in every 24 hours. He said he knew better than that, for he had kept milk in his cellar for more than forty years, and there "had never been a drop of milk spilled out of his pans." With such ideas, and a law on the statutes of Vermont imposing a fine of $200 on any person "who publicly denies the being and existence of God," and a $10 fine for traveling or resorting to an inn or tavern on the Lord's day, it is not at all surprising that the poor ignoramuses believe and tremble.

Yours, for freedom of thought, and expression of the same, without nastiness,

A. L. FRISBIE.

WAYNESBURG, PA., Oct. 8, 285.

MR. EDITOR: The people of Waynesburg hav just listened to a six-nights' discussion between Charles Watts and Clark Braden. The first three nights were devoted to a discussion of the proposition: "The great ideas and general principles of Christianity, as taught in the inculcations of the Bible, harmonize with a right use of human reason and the highest exercise of human reason, and are necessary to human progress and happiness here and hereafter."

The proposition offered by Mr. Watts during the last three nights involved "The great ideas and general principles of Secularism," and their relation to human progress and happiness.

Mr. Braden's course throughout the debate was remarkable. He is a man of repulsiv appearance. His shabby dress, vulgar manner, and sensuous countenance lead one toward a belief in total depravity. His first half-dozen speeches were read almost wholly from manuscript, and consisted of an examination of truisms, which he claimed to be the great ideas and inculcations of Christianity. Mr. Watts denied that they were such, and asked for chapter and verse showing that such ideas were taught in the Bible. This Mr. Braden persistently refused to produce. Throughout the whole of the discussion Braden claimed to hav all truth on his side, and, with an assumption of infallibility that would hav put to shame one of St. Peter's descendants, asked his audience to accept it as truth on his own bare statement, unsupported by a shadow of proof. Braden's course was the more remarkable since he himself had imposed the condition that, "The statements, ideas, and inculcations of the Bible shall be read from the Bible in the exact language of the Bible." Not once did he refer to the Bible, and, so far as the audience knows, he had no Bible with him. He assumed the very thing he was there to prove, *i.e.*, that the Bible is a divine book given by inspiration from God. He endeavored to mislead his hearers by a distortion of history, and misrepresentation of his opponent's position. Braden evidently believes that lying for the Lord will be rewarded now, as in the past, and he does it with his might. He referred to his opponent's arguments as "clap-trap," "bosh," "stuff," and "nonsense," and kindly asked Mr. Watts to "pick the wax out of his ear." Mr. Braden's attitude on the stage is that of a prize-fighter or bully. He seems to regard his opponent as without truth, honor, or sincerity, and treats him without any respect whatever.

Mr. Watts kindly and earnestly endeavored to coax or shame his opponent into a discussion of the question at issue, but, finding his endeavor vain, he ignored his opponent's unsupported and impertinent repetitions, and devoted himself to an exposition of his objections to Christianity. During the last three nights of the discussion Mr. Watts gave a clear, logical, convincing exposition of the principles and teachings of Secularism, showing its distinctivness, superiority over Christianity, and its utility to mankind. By the good-natured manner in which he bore the tiresome repetitions, ungentlemanly personalities, and malicious misrepresentations of his opponent, and by his straightforward gentlemanly course throughout the debate, Mr. Watts won the sympathy and esteem of a large and intelligent portion of the audience.

Mr. Watts lectured Sunday evening on "The True Philosophy of Life." His audience consisted of more than a hundred people and was remarkable alike for its absence of Christians and its earnest appreciation of the lecture. It will perhaps occur to some that one hundred people is a small audience. Let it be remembered, however, that Waynesburg is a town of not more than 2,500 inhabitants, and has heretofore been considered a hot-bed of orthodoxy; that Mr. Braden lectured at the same hour in a church near by, and yet Mr. Watts had among his hearers at least one-third of those who had listened to the debate throughout the week. It was a separation of the goats from the sheep, and if God had seen fit to take the latter to his fold that night, it would hav saved his gate-keeper a deal of trouble on the judgment day, and, I dare say, would hav relieved some of the sheep from a terrible temptation to take up with the goats again.

In a letter from friend Macdonald of THE TRUTH SEEKER I was admonished that Braden is "too vile to touch," and that every Liberal who had anything to do with him would be disgraced. While I admit that Braden *is* a little too vile to touch, yet I do not feel in any sense disgraced. Braden was indorsed by the Disciples and Baptists here, who, of course, did not know him, and had we refused to meet him we should hav been taunted with cowardice and dishonesty. He has been met, not as Clark Braden, but as the defender of Christianity, and, as such, has been vanquished in the eyes of the intelligent portion of those who heard the debate. The seeds of Secularism and human advancement hav been sown among the weeds and thorns of theology; some hav fallen by the wayside, some upon rocks, but many, as was evidenced by the audience that listened to Mr. Watts on Sunday evening, hav found good soil.

Some of the notices of the debate by the press here are very amusing. I shall, at another time, write you something of them.

Fraternally yours, H. CLAY LUSE.

PILOT ROCK, O., Sept. 30, 1885.

MR. EDITOR: I am now seventy-two years old. I herewith send you $3; I hav no excuse for not sending it sooner; I hav never yet been able to pay a debt until I got the money. Out of all your subscribers at Pendleton and Pilot Rock I am the only one left. I don't know the reason why, unless they had too much sense to read it. You know that man is wedded to his idols, and THE TRUTH SEEKER is one of mine, and if you continue to send it to me you will surely get your pay in this world or the next, where all good Christians sing Psalms and all truth seekers are burnt with brimstone. I want to tell you I hav been living for a long time close beside the Indians, and every winter when the snow falls they commence making medicin to bring the Chenook or hot winds to take the snow off, and they never let up until the wind comes, and then they believe they hav brought it. At Pendleton and Pilot Rock there is a set of Christians that hav been making medicin more or less for a long time to bring the Holy Ghost; sometimes the Holy Ghost don't come; then they believe the Holy Ghost is punishing them for their sins. The Holy Ghost is right; they ought to be punished for their sins. Sometimes the Holy Ghost does come; then they are gloriously happy and shout Glory Hallelujah. I want you to tell Putnam and the balance of you fellows that it would be wrong for you to come out here and tell these people that they would be more happy if they would make medicin the way you do. I would not be afraid to bet that none of you fellows are so happy over your mode of making medicin as to holloa Glory Hallelujah. Of course you will want to publish this letter; if you do I may hereafter, if I take a notion, write to you again, about some things I don't know. You fellows are constantly writing about what you know. What a man knows nowadays don't amount to much. I hav got tired reading such stuff. You know the great Dr. Locke commenced writing about what he did not know and could not know, but he never got to the Great Unknown. If he had I would hav liked it better. But there is another great man that has made up what the doctor left out—Herbert Spencer, who wrote a big book about what he did not know and could not know and the Great Unknowable. So you see what a man don't know and can't know and the Great Unknowable amounts to something. And I want to read about such things the balance of my time. Since I come to think of it, you don't like to publish long letters, but want them simmered down so you can put them in a nutshell. So I will quit. Still I mean to continue to remain yours, the great scientist and poet, Mr. Putnam's, the renowned Dr. Locke's, and the immortal Herbert Spencer's and the Christians' and the Indians' forever.

ELI STEWART.

GOSPEL SHOPS VS. RUM SHOPS.

BOSTON, MASS., Oct. 9, 1885.

MR. EDITOR: A comical feature of the late Prohibition discussion in the columns of the gallant TRUTH SEEKER was the attempt made by some of the opponents of Prohibition to class the work of the gospel shop under the same head as the work of the rum shop, and to argue that the latter has the same right to exist in a community as has the former of these two nuisances.

They seemed to forget that all preaching of opinion, whether religious or secular—superstitious or scientific—comes under the protection of the inviolable right known as free speech, and consequently that gospel shops, equally with wicked passions and prejudices, which also are nuisances, can never be prohibited, because free thought and free speech would be violated thereby. These things are therefore necessary nuisances, in order that people's minds may hav full vent and expression so far as our thoughts and speech are concerned. But rum-selling is a deed—a real act—and it can claim no protection from the great and fundamental right called "freedom of opinion!"

It is also most decidedly not a necessary nuisance, and consequently is wholly at the mercy of the public, and can be prohibited, be regulated, or be let alone, just as the people think best. The function of law is to enforce, so far as possible, immunity from unnecessary nuisance and evil, and while of course statutes can never make human beings really moral, they can cause, and hav caused, both individuals and communities to refrain from committing gross improprieties, indecencies, and injustice.

And one of the huge improprieties, and therefore a genuin nuisance, is the selling of alcoholic liquors as a beverage. It is really nothing less than making the creation of outrage and infamy a regular business pursuit.

Local option Prohibition is the kind I prefer at present, but I claim the right to work and vote for either state or national, or both, whenever such Prohibition seems likely to do more good than harm to the cause of just government in general.

GEO. N. HILL.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night begins to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Frolic on the Floor.

What's the matter with you, neighbor?
Is there any reason why
That your cheek is growing sallow
And there's jaundice in your eye?
Why, you look as if you fancied
All on earth you'd lose;
If you did not set me laughing
You would put me in the blues.
Hav you ever tried what solace
There is in the magic weed?
No! Then you should begin it;
It may help you at your need.
But a better plan I'll mention,
Since I've thought the matter o'er—
Hav you ever tried a frolic
With the youngsters on the floor?

Tut, man! it is no wonder
That you're gloomy, grim, and gray;
That the horrid bile is eating
All your heart and soul away;
That the merry god of laughter
In your bosom never rung,
For you've missed the only pastime
That can make an old heart young.
Oh, the prancing and the dancing!
Oh, the laughter ringing wild!
Oh, the routing and the shouting
Of a happy-hearted child!
There's a magic music in it
Which you never heard before.
Try it, neighbor, for a minute—
Try a frolic on the floor.

Why, good man, the very baby
In the cradle there will crow
When he sees us, topsy-turvy,
Helter-skelter, to and fro.
And young Kitty there goes screaming
Till she rolls about with glee;
'Tis a pastime for the darlings,
And 'tis medicin, man, for me.
Oh, the bumping and the jumping!
Oh, the laughter ringing wild!
Oh, the routing and the shouting
Of a merry-hearted child!
Now, good neighbor don't deny it,
Will it not your life restore?
Then go home, good man, and try it—
Try a frolic on the floor.

—*William Haughton.*

Voices.

He that struggles for existence
With the mighty human throng,
Sees its different countenances,
Hears its ever-changing song,
It for him has many voices,
Each its inward feeling telling;
It has smiles of different meaning,
Each attracting or repelling.

In the days when he has money,
Honor, happiness, and ease,
Then society will rattle
Her deceitful tongues to please.
She will shed her smiles of gladness
On a man when he rejoices,
And conceal his faults and praise him
With her hypocritic voices.

But when fortune turns to scorn him
And adversities hav come,
And but rags for clothes adorn him,
He will hear a growling hum
Emanating from the wagging
Of aristocratic tongues,
While society breathes venom
From her own deceitful lungs.

Now the loving smiles of gladness
Are but grins of proud disdain,
And the man, once flattered by them,
Feels remorse and mental pain.
Hands, outstretched once to caress him,
Now recoil as from a snake,
And he knows that when they beckoned
It was for his money's sake.

Gold and silver pass for virtue,
And deformity for beauty;
Poverty is but a vagrant;
Nature is the foe to duty.
Now Injustice holds the steelyards,
And while Pity stands aside,
Charity is overbalanced
By our selfishness and pride.

Tyrone, Pa. Wm. Scott.

A Trip to California.

AND OTHER RAMBLES.

As the last term of school drew to a close, I anticipated a pleasant trip to California. I was going to see Clara and Alfred Lennox, who were neighbors and playmates before they went to California to liv. Well, the day came for us to start at last, and there was a great bustle getting our baggage, mamma's and mine, ready; but at length we were on board of the fast train, and in just six days we arrived at our journey's end, and were met at the station by Clara and Alfred, who had grown quite tall since I last saw them. As they lived near by, we walked to their home, and Mrs. Lennox met us at the gate.

Mamma and I were very tired and we rested all that day and night.

The next morning we sat on the veranda and swung in the hammocks and talked about old times. I asked Alfred if there were any lakes or rivers near by.

"Yes," said he, "the fish we had for breakfast were caught near here by Clara, Frank Cummings, and myself."

"I should like to go fishing," I said, and so it was arranged that we would go on the following day.

Frank Cummings came to take tea with us, and we all went to Oakcliffe Park, and afterward we had a ramble in the woods. That evening we played games in the parlor and sang songs.

The next day we went to Crystal Lake fishing. We took a lunch along, and oh, if we didn't hav a good time! We caught trout, pickerel, and at noon we landed and spread our lunch on the grass beneath some pretty trees.

All our time was fully taken up in sight-seeing. One day we rode to the park to see the "big trees," and they were big sure enough. I never saw such trees. One was made into a house with three floors, each floor containing one room, with stairs leading to them. The rooms in the trees were large and furnished nicely. It was all very wonderful to think of a tree with rooms in it like a house!

We only staid three weeks in California, but they were three weeks of pleasure and full of interest. Clara and Alfred and I all had such lovely talks, walks, and rides. I am sure I shall never forget them.

The journey home was tedious, and we were glad when we arrived in New York and papa met us at the depot. We were glad to keep pretty quiet at home for two or three weeks. One day we went on an excursion up the Hudson river. I cannot pretend to describe the scenery, but it is lovely. Afterwards, papa, mamma, and I went to Ocean Grove for a week, and we had splendid times, walking on the beach and bathing in the salt water. We went to Coney Island, too, and I thought it was great fun to plunge in the surf like a fish. There was beautiful music there by a band in which Mr. Levy played the cornet. One day we went to Rockaway and after that we had company, Mrs. Gardiner and her two daughters, Hattie and Clara. We enjoyed their company a great deal. We played croquet, lawn tennis, and other games, and one day we went to Silver Springs, R. I. Hattie, Clara, and I went to a hop one night and danced till twelve o'clock; I thought we were quite dissipated. We picked up pretty shells on the beach and played in the sand and went to a "Rhode Island Clambake" at the Ocean House. After we came home we went on a moonlight excursion to West Point. By the bright light of the moon we saw a dark spot on the river that seemed to come nearer every minute; very soon it was close to our boat, which had slackened its speed. What do you think it was? Well, it was another steamboat, and then there was the greatest time racing with it, but our boat kept about even with it most of the time. The name of our boat was Thomas P. Way, and it is a large double decker and will carry two thousand persons. Miss Woodruff went with us, and we did not get to the dock till past one in the morning and it was after two before we reached our own door. I dreamed that night, or morning rather, that I was going to school, which I did the next day, as the vacation was over and school commenced the following day. I had a splendid time all of my vacation, and saw and heard much that I shall long remember.

Cora Jewell Marshall, Aged 13.

Newark, N. J.

Hollowe'en Rhymes and Ring Games.

The following amusing games are played by children as directed in the lines.

In the one below, the players join hands and sing the verses, jumping around, standing, holding the hands, stamping, clapping, turning around, etc., as indicated in the piece.

Where oats, sweet beans, and barley grow
Neither you nor I may know.
This is the way the farmer stands—
This is the way he holds his hands;
He stamps his foot and claps his hands,
And turns around to view his lands.

He's waiting for a partner—
He's waiting for a partner;
Open the ring and choose one in,
And kiss her as she enters in.

Now you're married you must obey,
You must obey—you must obey,
And live together all your life,
As I pronounce you man and wife.

I knocked at the door, I picked up a pin,
I asked, "Is Mrs. Nellie in?"
She is not in, she is not out;
She's up in the garret walking about.

Down she came all dressed in silk,
The rose at her bosom was white as milk.
She showed me her ring, the pretty thing,
To-morrow, to-morrow, the wedding begins.

Oh, dear! Oh, dear! What have I done?
I've married the father instead of the son.
His back's as crook'd as an old tin pan,
The neighbors all laugh at my old man.

OLD BLOODY TOM; OR, SHEEP IN THE FOLD.

In this game, the players recline upon the ground, with one in the center. Another tramps heavily around the circle, and the one in the center calls out—

"Who's around my house this time of night?"

The outside one responds—

"Old Bloody Tom with his night cap on."

"What does he want?" is asked.

"A good fat sheep," is the answer.

"Take one and begone," which instruction is followed, and the same program gone over with until all the sheep or players hav been carried off by "Old Bloody Tom," when a lively scuffle ensues between Tom and the Shepherd, and in the flurry the sheep players all come home again.

Here is another pretty ring game, the words being sung and acted by the players:

Dissy, dissy, green grass,
Dissy, dissy, duss,
Come all your pretty fair maids
And dance along with us,
And you shall hav a duck, my dear,
And you shall hav a drake;
And you shall hav a nice young man
To love you for your sake.
If this young man should chance to die,
And leave you then a widow,
The birds shall sing, the bells shall ring,
Clap all your hands together.

HEN, HAWK, AND CHICKENS.

One player personates a hen and the others the chickens, who each take hold of the back of the others' skirts, and they hav a lively skirmishing, as the player who personates the hawk tries to capture one or more, which is hard work, as the hen vigilantly protects her chickens.

SALLY WATERS.

This is another pretty rhyme and ring game.

Little Sally Waters
Sitting in the sun,
Crying and weeping
For a dear one.
Rise, Sally, rise,
Wipe up your eyes;
Fly to the east, and fly to the west,
And fly to the one that you love best.

In some parts of England the rhyme runs this way:

Sally Walker, Sally Walker,
Come springtime and love,
She's lamenting, she's lamenting,
All for her love.
Come, choose to the east, come, choose to the west,
Come, choose to the one that you like best.

In Devonshire, Eng., it goes still another way, as follows:

Sally Walker, Sally Walker, sprinkle water in the pan,
Rise, Sally, rise, and seek your young man,
Turn to the east and turn to the west,
And choose the very one that you like best.

The Girl That Ran Away.

There was a little girl that lived in the country. Her name was Rosy and she was four years old. Rosy got very tired of staying at home, and so one day made up her mind to go to her aunt's, who lived in New York. Rosy lived in Pennsylvania. She had not gone far before some gypsies took Rosy in their wagon. "They were going where she wanted to go," they said. Rosy was contented two or three days with the gypsies, but then she wanted to see her pa and ma. The gypsies told her that she would see her Aunt Jane in a day or two. This kept her still for some time, but in a little while she commenced to cry and say they should take her back home. But they said they could not take her home. When the gypsies came to a nice open grove, they wandered in the grove until they reached a small body of water. Around the water were some more gypsies. Now it became very dull for Rosy, for they did not come out of the grove for several months. Rosy's parents missed her and searched long and diligently for their little girl, and at last they incidentally heard of her and followed the gypsies to the grove, where they found her, and took her back home. Rosy said "she would not start to go to her aunt's house alone again very soon." She told an interesting story about her trip with gypsies. We hope we will never be so foolish as to start to go to our friends who are hundreds of miles away.

My name is Mabel Esther Irwin, Union Mills, Indiana.

[A pretty little story to be written by a girl of ten.—Ed. C. C.]

Our Puzzle Box.

1.—RHOMBOID.

Across.—1. A beverage.
2. A newspaper.
3. An armor.
4. A bird.
5. A Roman emperor.

Down.—A letter, completely, a liquid measure, a variety of pigeon, a twist of fine linen, intestins of birds, a plant, extent, a letter.

Pittsburgh, Pa. H. E. Juergens.

2.—ARITHMETICAL.

What part of three is two-thirds of two?

[Hav our solvers forgotten the prize puzzle offered by our popular puzzlemaker, J. K. P. Baker, in our Puzzle Box, Sept. 19th, or is the "Chapter" too knotty? We will extend the time of solution a few weeks longer, and hope no one of our solvers will giv up beaten.—Ed. C. C.]

3.—CHARADE.

My first is a kind of small nail,
My second is oft found with mirth,
My whole is a hero whose fame
Has spread far and wide o'er the earth.
Melbourne, Australia. David A. Andrade.

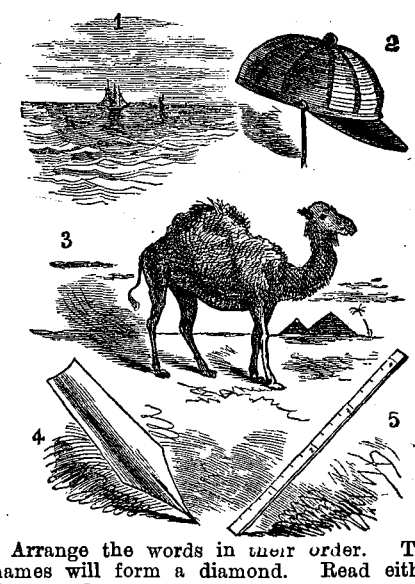
4.—CHARADE.

My *first* is that whose magic power
Moves on and on forever,
Something that on life's stormy sea
Time cannot sever.

My *second* find in happy homes,
Away from war and strife,
'Tis this that binds with sweet accord
A loving life.

My *whole* is that which rules the world,
Strengthens our joy, allays our grief,
And in Death's sad and weary hour,
Brings sweet relief.
Alloona, Pa. William J. Burns.

5.—PICTORIAL DIAMOND.



Arrange the words in their order. The names will form a diamond. Read either downward or across.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, OCT. 10, 1885.

1.—Poem. 2.—Murder. 3.—Hanging of the crane. 4.—Pointer. A pointer (dog) has hair, tongue, nose, tail, teeth. He can snarl, point, track, bark, and play.

Solvers, H. E. Juergens, Daisy Rosenbaum, John Ketcher.

[By some mistake of ours, the answer to the "catch" puzzle was printed with the puzzle, Oct. 10th. However, Moses made mistakes, and we are not infallible. We shall try not to hav a similar thing occur again.—Ed. C. C.]

Correspondence.

Syracuse, N. Y., Sept. 18, 1885.

Dear Miss Wixon: My father has taken The Truth Seeker eight years, and I agree with the other children in sending Father Hacker something to winter him, and therefore send you one dollar to send to him. I see that Colonel Ingersoll is going to giv a lecture for the benefit of the Bruno statue. Now, who will giv a lecture for the benefit of Father Hacker, which he truly needs? It may keep him all his life. I hope you will think this good enough to hav printed.

Your friend, Burton Davis.

[Burton's contribution has been forwarded to its destination. Grandpa Hacker must be proud, as we are, of the quality of the young and rising generation, and by and by, in place of these boys and girls, we shall see a band of men and women of whom all the world may be proud. We agree with Burton that a lecture or entertainment in aid of the feeble and aged would be in order, for it would benefit the living, whereas statues are no help to the dead, though they may tend to keep alive their virtues and noble qualities.—Ed. C. C.]

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O Chris'en George, you are not dead,
  You liv among us now;
Your fingers know not labor's tools,
  The hammer and the plough.
Your face is whiter, though, by far,
  Your linen of the best;
But, Chris'en George, we know you well,
  Although you're better dressed.

You see that genius on 'Change
  A-roaring like a bull,
Who strives by gambling, not by work,
  To fill his pockets full.
With brow austere and eager eye
  He follows on his track.
He's Mammon's slave; but unto us
  He's Chris'en George come back.

Or view that speculator there,
  Who livs upon the poor;
Wi o artificial famin breeds
  Or turns them out of door.
Who robs the miner of his coal,
  The farmer of his grain;
Who tolls our work from West to East,
  He's Chris'en George again.

See Miss McFlimsey, as she rolls
  Through Fashion's crowded street;
Admire her costly velvet dress,
  Her hat—in style complete.
Poor child! 'Twould make her sick to see
  A tailor at his work;
Despite her sex, she's Chris'en George,
  Or else the bard's a Turk.

Remark that great contractor, too,
  His papers in his hand;
Who undertakes to do a job
  His genius never planned.
Whose skull's so thick he couldn't tell
  A pickaxe from a hoe;
Yet takes the work from better men—
  He's Chris'en George, you know.

O Chris'en George, you lazy knave,
  Why don't you go away?
We've worked for you quite long enough,
  To serve you doesn't pay.
We've housed you well and clothed you fine,
  And furnished you with bread,
But all in vain: and 'twill be so
  Till, Chris'en George, you're dead!

A Number of Good Papers.

The *Rhode Island Pendulum* performs an excursion to this office once a week from East Greenwich, R. I. In its issue of October 9th it very appropriately includes, under the head of "Religious Services," a notice of THE TRUTH SEEKER. The *Pendulum* contains, besides stories and items, news of a local and general character, presented in a neat and attractiv style. Daniel C. Kenyon, editor and publisher; terms, $2 per year.

No local paper that comes to this office is more welcome than the *New England Observer*, published at Keene, N. H., which locality is tolerably familiar to the editor of THE TRUTH SEEKER. It contains all the news of the vicinity, and makes editorial observations about happenings abroad. In its issue of October 15th we find the following:

"In his Sunday sermon, Henry Ward Beecher said: 'The old theology says that Christ came into the world to save a lost race. There was, there is, no lost race. It says that he came to make good Adam's stumble; but Adam never existed, and consequently never stumbled. It is time that all this mechanical, ladder-like machine sort of salvation were done away with. This merit and demerit, deserving and non-deserving, is all artificial, all pagan.' Mr. Beecher will soon be in shape to travel with Ingersoll."

This might be construed either as a compliment to Mr. Beecher or the other way, if it were not clinched by another remark in the same paper. The other remark is this:

"Rev. Henry Ward Beecher is quite as level-headed in political as in spiritual matters."

We warn the editor of the *Observer* that there is a rod in pickle for him in the form of a charge of constructiv heresy based on these two contiguous paragraphs.

John Swinton's Paper says: "THE TRUTH SEEKER [Oct. 10th] prints a curious article on 'Donn Piatt and Sich.' We are pleased to see that this powerful organ of the Freethinkers and skeptics takes a glance now and then at the 'labor problem.'" We assure Mr. Swinton that THE TRUTH SEEKER has long had the labor question in view, and has its own opinion on the subject. It wishes the laborer well, of course, but has little hope for him while he supports a church which teaches that "prosperity leads to decay, national, individual, intellectual, moral, and physical." Neither can it see the consistency of the laborer who, while he opposes emigration to this country, yet, following the teachings of this same church, fills his own household with laborers whom he must soon either compete with or support in idleness. Away down at the bottom of the labor problem are the church and population questions, which are seldom touched upon. Nevertheless, Mr. Swinton is doing a great work.

The favorit journal among New York society—which is to say, swelldom—is the *Home Journal* (Morris Phillips & Co., No. 3 Park Place). This paper keeps track of all social, theatrical, and literary events, and describes them with facil pen. It is in all respects the model paper of its class.

We hav often found occasion to reprint items from the *Sunday Gazetteer*, published at Denison, Texas, and hav observed clippings transferred from THE TRUTH SEEKER to its columns. The editor, Mr. B. C. Murray, is a gentleman of Liberal religious views, as well as a writer of ability. The man who sets the advertisments for the *Gazetteer* is an artist in his line, and the whole paper is made up and printed in superior style. Subscription price, $2 per year.

The *Lackawanna Democrat*, a news and family paper, is issued from Scranton, Pa., at $2 per year. It is neat in appearance, ably conducted, and keeps the people of its vicinage informed of events near and remote.

The *Banner of Light*, the leading paper devoted to the Spiritual philosophy, kindly publishes the contents of THE TRUTH SEEKER in its issue of October 10th. A long notice of it might be written, but everybody knows the *Banner of Light*, published by Colby & Rich, Boston, Mass; $3 per year.

The *Labor Advocate* is Liberal in religion, as well as reformatory in its politics, and is devoted to setting forth the ends and aims of the Knights of Labor. It carries an advertisment of THE TRUTH SEEKER with it wherever it goes, and keeps the Nine Demands of Liberalism standing in its columns. Arthur C. Everett, editor.

Moses Hull, formerly editor of *Hull's Crucible*, now, in conjunction with Mattie Hull, edits and prints the *New Thought* at Maquoketa, Ia. The paper has this banner at its masthead: "And I heard a voice from heaven saying to me, Write." Of course we don't believe that a voice from heaven ever said anything of the sort, but as Mr. Hull's paper is devoted to progress, and is a foe to Christian superstition, it is welcomed to our exchange list. Terms of subscription, $1.50 annually.

The *Occident* (Washington street, Chicago $3 a year) is a weekly journal, devoted to general news, literature, science, art, and the interests of Judaism. "From orient to occident my name is great among the nations, saith the Lord God," is an intimation printed at the head of the *Occident* in Roman and repeated (we suppose) in Hebrew characters. The *Occident* is a large and handsome print. Its editors are unknown, and refuse to reveal their identity, but they publish a paper that is of interest to all those who wish to know Judaism's opinion of its daughter, Christianity, produced by its unfortunate alliance with Paganism.

Against many adversities the *Nonconformist* keeps up its fight with priestcraft, prohibition' monopoly, and other things. When Editor Vincent is in good health he writes considerable, and when he is sick he writes more. His articles on "Why I left the Christian Church," contain argument sufficient to justify him in that laudable exit. Tabor, Iowa, is the home of Mr. Vincent's paper; terms, $1.50 per annum.

The Salem, South Dakota, *Pioneer Register* is a large weekly publication, "a paper for the people," as it declares, and "a friend to the whole human race." It is Republican in politics and Liberal on religious subjects.

It is the enviable boast of the Kansas *Blade* of Concordia, that it is the first Liberal paper published in Kansas. Its editors and proprietors are Mr. J. M. and J. E. Hagaman. They print the Nine Demands regularly, report local happenings, and discuss national issues. Mr. J. M. Hagaman is an ardent opponent of the Bible in the schools, and keeps the brethren of Concordia continually agitated on that question. He is doing much practical work. The *Blade* is sent to any address for $1.50 a year.

Lois Waisbrooker publishes a neat little sheet at Clinton, Ia. We will let her describe it. She writes: "*Foundation Principles* is genuinly practical; believes in a future life, but more especially in this; the only professedly Spiritualist publication that claims *all* questions of human welfare as a part of its work, and repudiates Christianity in toto. Semi-monthly, $1 per year."

The Winsted *Press*, published at Winsted, Conn., is as able a paper as that state produces, and taking into account its Freethought principles, is the most valuable one. Mr. Lucien V. Pinney is publisher, and his editorial productions are both witty and wise. The paper is local in its nature, but it discusses questions of general and world-wide interest. Terms, $2 per year.

Mr. Wm. S. Bailey, of Nashville, Tenn., is an old man, and will celebrate his one hundredth anniversary on the 10th day of February, 1906; but besides making activ preparations for that event he finds time to edit the *Liberal* (135 South Cherry st.), and manages to fill it each week with lively reading. Seventy-five cents per year.

The *Antimonopolist* issues the following platform:

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"6. That the Government shall furnish money sufficient for the requirements of trade.

"7. The pay of our bonds according to the original contract, believing that the bondholder has no more right to repudiate his bargain with us than we hav to repudiate the debt."

The paper is published at Rochester, N. H., and devotes itself to championing the cause of the workingman and the Knights of Labor. Price, 3 cents per copy.

Lucifer, The Light-bearer (Valley Falls, Kan.), contains, as leading articles, "The London Outrages," from *London Progress;* "Prohibition Run Mad," showing that prohibition logically leads to murder; social radicalism defended (editorial); "The Land Question," etc., etc. *Lucifer's* chosen field is the social and governmental evolution. It asks the co-operation of all who think that paternal governments hav outlived their usefulness, and that they should be supplanted by localized autonomies founded upon individualism and voluntarism. Published weekly at $1.25 per annum.

For a country paper, the Worthington, Minn., *Advance* is a good one. It is the "official paper of Nobles county" and is edited by A. P. Miller, a gentleman of well-informed and Liberal mind. Terms, $2 per year.

If Mr. Robert Bennefield, editor and proprietor of the Maurepas, La., *Gazette*, had a better press he might print a paper that would do him as much credit by its appearance as it now does by its sentiments. Nevertheless we would cheer Mr. Bennefield in his effort to plant Freethought in Louisiana, which has been hitherto a soil uncongenial to its growth.

Spirit Voices speak as follows of the THE TRUTH SEEKER: "With great pleasure we welcome this paper to our book-table. It is a stanch advocate of mental and religious freedom, and certainly must be dreaded by all theological bigots. Among its contributors may be found the names of the ablest men and women in the ranks of Liberalism; and its editorials are all finely written and filled with matter for the deepest thought. We hav been deeply interested in the perusal of 'Letters from Friends,' containing thoughts from the people in all sections of the country. From a perusal of these letters we may pick up many new thoughts, and also ascertain the kind of work needed in different localities to make Liberalism a success. We have also carefully read the 'Children's Corner,' edited by Miss Susan H. Wixon, of Fall River, Mass., and would recommend this department to all Liberal-minded parents as suitable, entertaining, and instructiv reading for the young." The contents of October number of *Spirit Voices* are: The Autobiography of Lenivra Williamson, The Annal of the Tlaskans, Postal Discriminations, Inspirational Poem, Editorial Correspondence, Renewal of Subscriptions, Right to the Point, The M. S. Ayer Temple, A Condemnation of Mediums who show for Money, Prayers asked and needed by *The Liberal*, Is Eugene Beste a self-confessed Fraud? N. D. C. Department, N. D. C. Editor's Salutatory, Editorial Briefs, N. D. C. Records, Spirit Message Department, Messages from Sunshine, Roy, Frankie, Chauncy Barnes, Wm. H. Young, Ralph J. Shear, Rev. Luther and J. Fletcher; Score one for the Rejected Science of Astrology; Man, The Visible Manifestation of God in the Flesh; Among our Workers, Our Letter Box, Our Book Table and Advertisments. Terms, $1 50 per annum; single copies, 15 cents. Address James A. Bliss, Business Manager of *Spirit Voices*, 718 Washington st., Boston, Mass.

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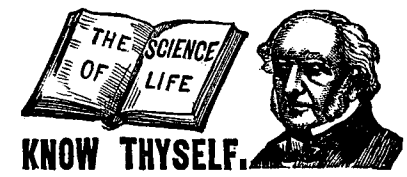
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3tf

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Gems of Thought.

THE vast amount of human wretchedness that exists without any apparent effort from on high to mitigate it is an unanswerable argument against the existence in the universe of a kind and benefi cent being who rules the affairs and marks out the destinies of men.—*D. M. Bennett.*

THE lover may
Distrust that look which steals his soul away;
The babe may cease to think that it can play
With heaven's rainbow; alchymists may doubt
The shining gold their crucibles giv out;
But faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last.
—*Lalla Rookh.*

MILTON had been intended for the church, and had been sent to college with that view. By the time he left Cambridge, at twenty-four, it had become clear, both to himself and his family, that he could never submit his understanding to the trammels of church formularies. "The church, to whose service by the intention of my parents and friends I was destined as a child, and in mine own resolutions, till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he that would take orders must subscribe slave and take an oath withal . . . I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and foreswearing."—*Mark Pattison's Milton.*

A MAN that is of judgment and understanding hall sometimes hear ignorant men differ, and know well within himself that those which so differ mean one thing, and yet they themselvs would never agree; and if it came so to pass in that distance of judgment which is between man and man, shall we not think that God above, that knows the heart, doth not discern that frail men, in some of their contentions, intend the same thing, and accept it of both?—*Bacon's Essays.*

SURELY no one who is cognizant of the facts of the case, nowadays, doubts that the roots of psychology lie in the physiology of the nervous system. What we call the operations of the mind are functions of the brain, and the materials of consciousness are products of cerebral activity. Cabanis made use of crude and misleading phraseology when he said that the brain secretes thought as the liver secretes bile; but the conception which that much-abused phrase embodies is, nevertheless, far more consistent with fact than the popular notion that the mind is a metaphysical entity seated in the head, but as independent of the brain as a telegraph operator is of his instrument.—*Huxley's Hume.*

WE may observe that, notwithstanding the dogmatical, imperious style of all superstition, the conviction of the religionists in all ages is more affected than real, and scarcely ever approaches in any degree to that solid belief and persuasion which govern us in the common affairs of life. Men dare not avow, even in their own hearts, the doubts which they entertain on such subjects; they make a merit of implicit faith, and disguise to themselvs their real infidelity by the strangest asseverations and most positiv bigotry. But nature is too hard for all their endeavors, and suffers not the obscure, glimmering light afforded in their shadowy regions to equal the strong impressions made by common sense and by experience. The usual course of men's conduct belies their words, and shows that their assent in these matters is some unaccountable operation of the mind between disbelief and conviction, but approaching much nearer to the former than to the latter.—*Hume's Natural History of Religion.*

"HE who believes and is baptized shall be saved," Christ had said; he, therefore, who is not baptized shall be damned. But is it always man's own fault that he is not baptized? What of the little children, for example, who die before baptism? Or of those millions of pagans who died before baptism was instituted? Or of those millions of heathens who even now, in distant regions, know scarcely anything of baptism and Christianity? The Augsburg Confession expressly says: "We condemn the Anabaptists, who assert that unbaptized children can be saved." Only Zwingli, the noble Swiss reformer, was humane enough to translate virtuous pagans like Socrates, and Aristides, and Antoninus to heaven, in spite of their unbaptized condition, without further ado.—*Strauss's Old and New Faith.*

THE contrary of every matter of fact is still possible, because it can never imply a contradiction, and is conceived by the mind with the same facility and distinctness as if ever so conformable to reality. "That the sun will not rise to-morrow is no less intelligible a proposition and implies no more contradiction than the affirmativ "that it will rise." We should in vain, therefore, attempt to demonstrate its falsehood. Were it demonstrativly false it would imply a contradiction, and could even be distinctly conceived by the mind.—*Hume's Essays.*

IT is notorious that, to the unthinking mass of mankind, nine-tenths of the facts of life do not suggest the relation of cause and effect, and they practically deny the existence of any such relation by attributing them to chance. Few gamblers but would stare if they were told that the falling of a die on a particular face is as much the effect of a definit cause as the fact of its falling. It is a proverb that "the wind bloweth where it listeth," and even thoughtful men receive with surprise the suggestion that the form of the crest of every wave that breaks, wind-driven, on the sea-shore, and the direction of every particle of foam that flies before the gale, are the exact effects of definit causes, and as such must be capable of being determined deductivly from the laws of motion and the properties of air and water. So, again, there are large numbers of highly intelligent persons who rather pride themselvs on their fixed belief that our volitions hav no cause, or that the will causes itself, which is either the same thing or a contradiction in terms.—*Huxley's Hume.*

EVERY man is by nature the rightful judge for himself (and for nobody else) of every subject presented to his mind.—*Waters's Through Rome on.*

To the Senate and Assembly of the State of New York:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as Your Honorable Body is aware, involves the principle, already acknowledged in theory, of the Total Separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.

2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Sectarian Denominations.

3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnestly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Churches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the Legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

NAMES.	RESIDENCE.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

With Thirty-seven Portraits of Prominent American Freethinkers, and Numerous Illustrations.

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NEW YORK:

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Odds and Ends.

A MISSIONARY out West, bragging how well he had instructed some Indians in religion, called up one of them and asked if he had not found great comfort last Sunday after receiving the sacrament. "Yes," replied the redskin, "but I wish it had been brandy."

A RECENT tornado in Wisconsin swept away a church filled with worshipers, and out of the entire congregation only two escaped unharmed. They had gone fishing. It is such things as these that make the lives of Western preachers the dismal failures they often are.

LADY (in an angry and shrill voice): "Conductor, why don't you stop the car when I tell you?" Irascible bachelor: "Conductor, the lady wants to know why the devil you don't stop the car!" Lady (more angry still: "I didn't say so, sir." Irascible bachelor: "No madam, but that's what you meant."

Two men were discussing material used for building purposes, and among the rest laths. Commenting on the fact that the price of laths was comparativly high, one of them remarked, "I don't see what in the world keeps laths up," when a third party, who never lets a chance go when he sees it, made the simple reply, "Nails."

"WHERE are you going, my Concord maid?"
"Into the henceness of wherefore," she said.
"May I go with you, my Concord maid?"
"If you hav whatness of whyness," she said.
"What is your father, my Concord maid?"
"He is a whichness of howness, sir," she said.
"What is your fortune, my Concord maid?"
"The amness of to be, sir," she said.
"Then I sha'nt marry you, my Concord maid."
"Go to the thenceness of thereness," she said.
—*Chicago Sun.*

THE children of light often borrow their phraseology from the children of darkness, as witness the following dialog: First deacon: When is that affair up at Brown's? Second deacon: What? That church snap? F. d.: Yes; that festival fake. S. d.: Oh, you mean that hash blowout. F. d.: Yes, where the sisters trot out the ice cream and sich. S. d.: I believe that's on tap for to-morrow eve. F. d.: Guess I'll hav to take it in. S. d.: Think I'll hav to waltz around to that lay-out myself, and gather in some of their fodder.

THEY had been using the village hay-scales for seven or eight years when a weighmaster from the city came out to test them, and discovered that they were "off" about five pounds on the hundred. Confusion followed. Farmers who had sold hogs and cattle and sheep and hay by weight were petrified when they figured up the loss of one hundred pounds on every ton. Speculators who had bought where others had sold, and had thus been benefited by the scales, felt no particular gratification, because none of them seemed to hav got ahead any faster. It was a stunning blow. What should be done? Call a public meeting, of course. It was called. Everybody was there. There was an earnest determination to go to the bottom of the affair. They had gone to the bottom of the scales and repaired 'em, but that was not enough. Somebody or other, or something or other, must be condemned or vindicated. There was a painful pause after a chairman had been selected. Everybody expected somebody else to offer a resolution or move the appointment of a committee, or do something or other to preserve the rights and liberties of American free men, but each individual seemed to be tongue-tied. The chairman finally arose and said: "Gentlemen, a resolution of sympathy for the family of the deceased would hardly be in order. Again, this is not a case wherein we can appeal to the patriotism of our fellow-coutrymen. Neither can we petition the legislature to right our wrongs, nor hav we just grounds for seceding from the United States. Will some of you make a suggestion?" Some one did. After a long ten seconds an eminent citizen slowly arose and solemnly—very solemnly—said, "I suggest that we go out and take a drink." Which was dopted by a large majority.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 45. | PUBLISHED WEEKLY. | New York, Saturday, November 7, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

In a recent sermon the Rev. Carlos Martyn said that "the Bible reveals God as a person exquisitly sensitiv to right and wrong."

An exchange thinks that whisky will soon be made of old rags. Hardly. Old rags don't make whisky; it's whisky that makes old rags. —*Burlington Free Press.*

The Rev. Thomas Thomas, of Fayetteville, Ark., is one hundred and fourteen years old. On the death of Harrison, he expects to succeed to the title, "The Boy Preacher."

A writer in the *Church Eclectic* objects to "the name 'Protestant Episcopal'—which means (as our missionaries, who hav labored to translate it into Chinese, tell us) 'The Contradictory Bishops' Church!'"

The Owners' and Business Men's Association continues its crusade against the immoral women who walk the streets in the vicinity of Sixth avenue and Twenty-seventh street. The women are thereby driven elsewhere.

A curious metal box has been unearthed at Canterbury. Its purpose was unknown until, being opened, there was found inside three buttons, a piece of tin, and a scrap of paper. Then they knew that it was an ancient contribution box.

The government appropriates sufficient "Bible money" each year to giv each redskin in the country six of the sacred books, but a recent investigation showed that not a Bible had been received for five years by any of the reservation tribes.

The *Sun* says: "One of the most remarkable instances of the reconciliation of science and faith is found in the case of the Rutgers College seismologist, who noted at New Brunswick the shock of the Flood Rock explosion just one minute after the appointed time, and just fifteen minutes before the explosion actually occurred."

"I'll want a lot of blanks for assault and battery cases," said a Texan justice, entering a printing establishment. "Are you out of blanks?" asked the printer. "No, but I will be pretty soon. There is going to be a colored Pan-Evangelical Council of preachers here in a day or two and I want to be prepared for the rush of business. This is my busy season."

Of Santos, the "boss" of Uurguay, a correspondent of a daily paper writes: "He was the son of a common soldier and born in a barracks, never saw the inside of a school-house, and, when a child, was not considered of consequence enough to receive the baptism of the church. Yet it was this man's destiny to introduce free schools in Uruguay, secure the passage of compulsory educational law, demolish the monasteries, drive out the nuns, banish the papal legate, and forbid the discussion of political questions from the pulpits of the Catholic church."

The Rev. Dr. Hitchcock, president of the Presbyterian Theological Seminary of this city, who wastes his brains by butting his head against the aspirations of the working classes, had better look after his theological pupils. The New York correspondent of the Galveston *News* speaks thus about a subject of which we hav no knowledge: "The spiciest talk on this topic concerns the Union Theological Seminary, whose divines in embryo are accused of providing more delegates to the audiences in bad resorts than a sober, unamused study of vice can excuse."—*John Swinton.*

The *Christian Advocate* says: "A recent tornado in a New Jersey town destroyed a distillery, and sent 13,000 gallons of cider, together with a large quantity of the celebrated Jersey 'apple-jack,' where no thirsty topers will be able to gather it up. Some of the interpreters of special providence will no doubt see in this a divine judgment upon the whisky traffic; but unfortunately the same tornado destroyed the church and the school-house. This concatenation of events plays as much havoc with some common theories of special providence as the tornado did in the most impartial manner with churches and distilleries."

We hav received a copy of an able "Freethought Hymn," published at Toronto. The last stanza runs as follows:

The men of the church are the men you may trust.
Not much! *Not what?* Not much!
But the preachers are honest; admit that you must.
Not much! *Not what?* Not much!
They love Robert Ingersoll, Charles Watts, and the rest,
And fervently pray to meet them with the blest,
They are gentle and kindly, it must be confessed.
Not much! *Not what?* Not much!
But they're better than no preachers at all?
Not much! Not better than nothing at all?
Not much!

These ministers must be looked after. They are entirely too frisky. The Troy *Press* says: "The Albany Presbytery, which is in session at Schenectady, acted upon the matter of granting a license to preach to a Schenectady student named Ford. In speaking of the action, the *Star* says: "The defendant had obtained a church in Washington county. It was said that he dressed too well; he lived in too expensiv a house; he traveled too much; in Washington county he acted in an unseemly manner, played hilarious and giddy games, such as hunt the slipper, puss in the corner, copenhagen, clap in and clap out; but, worse than all, he is accused of plagiarism." The case was put off until the spring meeting of the Presbytery.

The Jamestown *Sunday Sun* publishes a story of a firm just closed out by the sheriff—L. M. West & Co.—and a correspondent adds some facts of interest to church people. Mr. West is a leading member of the Baptist church. His attorney is also a member of the same church. He livs ostentatiously, and his wife is a leader of fashion. The company has been his wife and two sons, but he has most of the time handled the money. He borrowed the pittance of a widow, only $300, and through the winter refused to pay her $10 out of his store when she was in great need. He has never paid her a penny. He has for years had judgments against him in favor of wholesale grocers, bakers, and, in fact, almost everybody. "Of such is" the church.

The percentage of persons aged 15 years and upward who can read is in Germany 94, in Great Britain 91, in Austria 88, in France 88, in Italy 74, in Spain 69, and in Russia 53. The percentage of those who can read, write, and work out simple arithmetical problems is in Germany 89, in Great Britain 81, in France 77, in Austria 75, in Italy 63, in Spain 49, and in Russia 39. The percentage of those who possess a fair acquaintance with more than one modern language is in Germany 69, in Austria 61, in Great Britain 34, in France 29, in Italy 28, in Russia 23, and in Spain 13. And, finally, the percentage of those who hav some knowledge of the classics is in Germany 32, in Great Britain 21, in France 20, in Italy 16, in Austria 13, in Spain 7, and in Russia 2.

"Is Mr. Jones at home?" said a deacon from the North, who had made a pilgrimage to the habitation of Sam Jones, the Western revivalist, to see about getting the famous snake-waker to visit his locality, and drive a spike in the tail of the green dragon. "No; he's gone away," said the little girl who opened the door for him. "Will he return soon?" inquired the deacon, in an anxious voice. "No, he won't be back for a week," replied the child. "What!" exclaimed the deacon, as he tugged at his beard in great disappointment, "not back for a week? Well, that is too bad! But I must see him—yes, I really must see him, and I can't go back without doing it. Where is the good man, sissy?" And the deacon bent toward the little girl eagerly to catch the reply. The child had eyed the deacon closely, and seemed to take it for granted that the cause of his great anxiety to see the evangelist was similar to that of another class of callers, whose visits had no doubt become quite frequent, so she looked up into the face of the anxious man, and with an artless look of pity in her blue eyes she said, in tones that made him him feel as though he had stolen a horse and been caught with the bridle under his coat: "Well, you poor miserable sinner, I s'pose you can come in. I reckon maybe mother can pray for you." The deacon kissed the child and gave her a dime to send to the heathen, as he turned sadly away.

Prof. Paul S. Hinze, of the Brooklyn Art School, delivered a lecture last Sunday evening in the Brooklyn Atheneum. The lecture was profusely illustrated with stereopticon views. Professor Hinze invited his audience to take a walk about Brooklyn with him. "Ah, what hav we here?" he said, as a representation of the exterior of Talmage's Tabernacle was thrown on the screen from behind by the unseen manipulator of the stereopticon. "Why, it's the Tabernacle," continued the professor, taking the spectators into his confidence. "Now let us see if we can break in," and the operator produced an interior view of the Tabernacle. "And now who do you suppose this is?" gayly added the professor. The operator shoved a picture of Ed. Stokes's bar into the stereopticon. Instead of the applause Professor Hinze expected at the appearance of Talmage's picture there was a painful silence. The professor looked up at the picture and dived through a side-door leading to the operator. Then the spectators applauded.

The death of Canon Anson, who has for forty years held a stall worth $5,000 a year in St. George's chapel, Windsor, affords a convenient opportunity of calling attention to one of the grossest scandals of the Church of England. St. George's Chapel is maintained as a Cathedral establishment, having a dean and four canons, who draw between them $30,000 a year for purely ornamental services, while four minor canons get $1,000 a year each for doing the bulk of such work as there is to do. All the canons are pluralists, and find time enough to occupy good livings in the country where the pay is good and the work light, the population being sparse. During his lifetime as a clergyman, extending over forty-four years, Canon Anson drew of church funds $360,000—$4,000 a year being from the little parish of Sudbury, in Derbyshire, in which there is a population of only a few hundred souls. He was presented to the living in 1837 by the Lord Vernon of that day, in whose family the patronage lies. He subsequently married Lord Vernon's daughter. There is a still older canon at Windsor, drawing his $5,000 a year, Lord Wriothesley Russell, who has also a fairly good income from a living in Bucks, to which he was presented by his relativ, a former Duke of Bedford.—*London Correspondence Manchester Times.*

The Rev. Mangasar M. Mangasarian, who has been pastor of the Spring Garden Presbyterian church, in Philadelphia, for three years, has publicly renounced the doctrins of Presbyterianism, and tendered his resignation to his congregation, who had but a few hours' intimation of his intention. In his sermon he said: "I hav ceased to be a Calvanist. I hav decided to renounce the doctrins of orthodox Presbyterianism. If Calvin, Wesley, and Edwards had the right to make articles of faith and differ with good and holy men who went before them, hav I not the same right to make articles of faith and differ with Calvin, Wesley, and Edwards? I hav outgrown the creed of Calvin. I love the Presbyterian people for what they are and what they believe—their character and not their creed. I shall hav no creed save the words of Christ. My sympathies are with all sects having liberal views. My future church shall be a church governed by the people, a people's church, a congregational church essentially, where no authority comes between the minister and his flock. By my act I subscribe myself to the Congregational doctrin. Your creed says that mankind is born and livs under the curse of God; that in Adam's sin all mankind fell, and for his transgression God sentenced his children to unending sorrow. Your creed shows me a heaven thinly settled, a hell peopled; few saints, many sinners. Your creed tells me that under the eternal law of predestination nothing can change the number of souls ransomed. This is fatalism. What need, then, of preaching the gospel?"

News of the Week.

Canon Farrar is lecturing in America, and making money at it.

Nearly $93,500 has been contributed to the Grant monument fund.

In Tuesday's election New York and Virginia went Democratic; Iowa, New Jersey, and Pennsylvania Republican.

It has been decided that the remains of General Grant shall rest for all time where they now are, at Riverside Park.

The small-pox scourge continues in Montreal. More than three thousand deaths hav been caused by the disease.

The effects of John McCullough, the great actor, were sold at auction last week. McCullough is hopelessly insane.

The 368th anniversary of the Reformation was celebrated at Steinway Hall, New York, last Saturday, by the Martin Luther Society.

Public sentiment in Canada opposes the execution of Riel, the rebel, and it is expected that his sentence will be commuted. Riel is confident that he will not be hanged.

Eleven arrests for selling liquor were made in this city last Sunday. Yet it is safe to say that the law against Sunday liquor-selling was broken more than eleven thousand times.

Otto Funk alias J. N. Talbot, the noted dynamiter, book thief, and former divinity student, committed suicide at Cambridge, Mass., on the 30th ult. He was 27 years old.

The Taber divorce case in Boston attracts large crowds. All the testimony points to the fact that the Rev. Mr. Downes is an habitual adulterer, and that Deacon Taber is not much better.

An attempt was made on the 29th ult. at Paris to assassinate M. de Freycinet, the French minister of foreign affairs. The assailant, who is a Corsican, fired a pistol at his intended victim, but missed.

J. P. Myers, a painter, was rigging a scaffold about the spire on a Methodist church at Clinton, Ill., on the 29th ult., when his foot slipped and he fell to the ground, a distance of one hundred feet. He was instantly killed.

Financier Ward, the Wall-street partner of General Grant, was convicted of fraud and sentenced to ten years' imprisonment at hard labor, which sentence he has already begun serving out. Warner is on trial for aiding and abetting Ward.

Owing to strikes in Western nail-mills, causing an advance in the price of nails, the nailers and feeders at the Brooks Iron Company's works at Birdsboro, Pa., hav had their wages advanced ten per cent. The increase affects about 225 employees.

Jonathan M. Roberts has been convicted of criminal libel in the Brooklyn Court of Sessions. The complainants were Thomas S. and William R. Tice, of Brooklyn. The libel was printed in *Mind and Matter*, a Spiritualist newspaper, owned and edited by Mr. Roberts and published in Philadelphia. The jury in its verdict of conviction recommended Mr. Roberts to mercy on account of his age.

George Brinton McClellan, formerly major-general of the United States army, and commander of the armies of the United States, and more lately governor of New Jersey, died early on the morning of Oct. 29th at his home in St. Cloud, on Orange Mountain, near Orange, N. J. He was fifty-nine years old. The burial took place on Monday last. There was no public or military demonstration.

The last issue of the *Boycotter*, the organ of the printers, announced that a compromise had been made with the New York *Tribune*. A meeting of the Typographical Union last Sunday repudiated the compromise, and declared that unconditional surrender was the only terms upon which it would settle with the *Tribune*. The compromise was thought to hav a political meaning, coming as it did on the eve of an election, and extra exertions were put forth through the press to correct the false information which had gone out.

Selections and Communications.

Introduction to "Men, Women, and Gods."*

Nothing givs me more pleasure, nothing givs greater promis for the future, than the fact that woman is achieving intellectual and physical liberty. It is refreshing to know that here, in our country, there are thousands of women who think and express their own thoughts—who are thoroughly free and thoroughly conscientious—who hav neither been narrowed nor corrupted by a heartless creed—who do not worship a being in heaven whom they would shudderingly loath on earth—women who do not stand before the altar of a cruel faith with downcast eyes of timid acquiescence, and pay to impudent authority the tribute of a thoughtless yes. They are no longer satisfied with being told. They examin for themselvs. They hav ceased to be the prisoners of society—the satisfied serfs of husbands or the echoes of priests. They demand the rights that naturally belong to intelligent human beings. If wives, they wish to be the equals of husbands; if mothers, they wish to rear their children in the atmosphere of love, liberty, and philosophy. They believe that woman can discharge all her duties without the aid of superstition, and preserve all that is true, pure, and tender without sacrificing in the temple of absurdity the convictions of the soul.

Woman is not the intellectual inferior of man. She has lacked, not mind, but opportunity. In the long night of barbarism physical strength, and the cruelty to use it, were the badges of superiority. Muscle was more than mind. In the ignorant age of faith the loving nature of woman was abused, her conscience was rendered morbid and diseased. It might almost be said that she was betrayed by her own virtues. At best she secured, not opportunity, but flattery, the preface to degradation. She was deprived of liberty, and without that nothing is worth the having. She was taught to obey without question, and to believe without thought. There were universities for men before the alphabet had been taught to women. At the intellectual feast there were no places for wives and mothers. Even now they sit at the second table and eat the crusts and crumbs. The schools for women, at the present time, are just far enough behind those for men to fall heirs to the discarded. On the same principle, when a doctrin becomes too absurd for the pulpit, it is given to the Sunday-school. The ages of muscle and miracle—of fists and faith—are passing away. Minerva occupies at last a higher niche than Hercules. Now a word is stronger than a blow.

At last we see women who depend upon themselvs; who stand self-poised amid the shocks of this sad world without leaning for support against a church; who do not go to the literature of barbarism for consolation, nor use the falsehoods and mistakes of the past for the foundation of their hope; women brave enough and tender enough to meet and bear the facts and fortunes of this world.

The men who declare that woman is the intellectual inferior of man do not, and cannot, by offering themselvs in evidence, substantiate their declaration.

Yet, I must admit that there are thousands of wives who still hav faith in the saving power of superstition; who still insist on attending church while husbands prefer the shores, the woods, or the fields. In this way families are divided. Parents grow apart, and unconsciously the pearl of greatest price is thrown away. The wife ceases to be the intellectual companion of the husband. She reads the *Christian Register*, sermons in the Monday papers, and a little gossip about folks and fashions, while he studies the works of Darwin, Haeckel, and Humboldt. Their sympathies become estranged. They are no longer mental friends. The husband smiles at the follies of the wife and she weeps for the supposed sins of the husband. Such wives should read this book. They should not be satisfied to remain forever in the cradle of thought, amused with the toys of superstition.

The parasite of woman is the priest.

It must also be admitted that there are thousands of men who believe that superstition is good for women and children; who regard falsehood as the fortress of virtue, and feel indebted to ignorance for the purity of daughters and the fidelity of wives. These men think of priests as detectivs in disguise, and regard God as a policeman who prevents elopements. Their opinions about religion are as correct as their estimate of woman.

The church furnishes but little food for the mind. People of intelligence are growing tired of the platitudes of the pulpit—the iterations of the itinerants. The average sermon is "as tedious as a twice-told tale vexing the ear of a drowsy man."

One Sunday a gentleman who is a great inventor called at my house. Only a few words had passed between us when he arose, saying that he must go, as it was time for church. Wondering that a man of his mental wealth could enjoy the intellectual poverty of the pulpit, I asked for an explanation, and he gave me the following: "You know that I am an inventor. Well, the moment my mind becomes absorbed in some difficult problem, I am afraid that something may happen to distract my attention. Now, I know that I can sit in church for an hour without the slightest danger of having the current of my thought disturbed."

Most women cling to the Bible because they hav been taught to giv up that book is to giv up all hope of another life—of ever meeting again the loved and lost. They hav also been taught that the Bible is their friend, their defender, and the real civilizer of man.

Now, if they will only read this book—these three lectures—without fear, and then read the Bible, they will see that the truth or falsity of the dogma of inspiration has nothing to do with the question of immortality. Certainly the Old Testament does not teach us that there is another life, and upon that question even the New is obscure and vague. The hunger of the heart finds only a few small and scattered crumbs. There is nothing definit, solid, and satisfying. United with the idea of immortality we find the absurdity of the resurrection. A prophecy that depends for its fulfilment upon an impossibility cannot satisfy the brain or heart.

There are but few who do not long for a dawn beyond the night. And this longing is born of, and nourished by, the heart. Love wrapped in shadow, bending with tear-filled eyes above its dead, convulsivly clasps the outstretched hand of hope.

I had the pleasure of introducing Helen H. Gardener to her first audience, and in that introduction said a few words that I will repeat.

"We do not know, we cannot say, whether death is a wall or a door, the beginning or end of a day, the spreading of pinions to soar, or the folding forever of wings, the rise or the set of a sun, of an endless life that brings rapture and love to everyone.

"Under the seven-hued arch of hope let the dead sleep."

They will also discover, as they read the "sacred volume," that it is not the friend of woman. They will find that the writers of that book, for the most part, speak of woman as a poor beast of burden—a serf, a drudge, a kind of necessary evil—as mere property. Surely a book that upholds polygamy is not the friend of wife and mother.

Even Christ did not place woman on an equality with man. He said not one word about the sacredness of home, the duties of the husband to the wife—nothing calculated to lighten the hearts of those who bear the saddest burdens of this life.

They will also find that the Bible has not civilized mankind. A book that establishes and defends slavery and wanton war is not calculated to soften the hearts of those who believe implicitly that it is the work of God. A book that not only permits but commands religious persecution has not in my judgment developed the affectional nature of man. Its influence has been bad and bad only. It has filled the world with bitterness, revenge, and crime, and retarded in countless ways the progress of our race.

The writer of this little volume has read the Bible with open eyes. The mist of sentimentality has not clouded her vision. She has had the courage to tell the result of her investigations. She has been quick to discover contradictions. She appreciates the humorous side of the stupidly solemn. Her heart protests against the cruel, and her brain rejects the childish, the unnatural, and the absurd. There is no misunderstanding between her head and heart. She says what she thinks, and feels what she says.

No human being can answer her arguments. There is no answer. All the priests in the world can not explain away her objections. There is no explanation. They should remain dumb, unless they can show that the impossible is the probable—that slavery is better than freedom—that polygamy is the friend of woman—that the innocent can justly suffer for the guilty—and that to persecute for opinion's sake is an act of love and worship.

Wives who cease to learn, who simply forget and believe, will fill the evening of their lives with barren sighs and bitter tears. The mind should outlast youth.

If, when beauty fades, Thought, the deft and unseen sculptor, hath not left his subtle lines upon the face, then all is lost. No charm is left. The light is out. There is no flame within to glorify the wrinkled clay.

ROBERT G. INGERSOLL.

New York, July 22, 1885.

*MEN, WOMEN, AND GODS. By Helen H. Gardener. Introduction by Robert G. Ingersoll. Price, paper, 50 cents; cloth, $1. The Truth Seeker Co., 33 Clinton Place, New York.

Morality: What Is It and How Did It Arise?

Perhaps there is no one word having reached historical recognition about which greater difficulties hav been experienced than the word heading this address. Ethics, virtue, benevolence, right, that which makes for righteousness and justice—all of these hav had a hearing, and hav been classed under this word, morality. We only need to study it in a few of its historical gestures to find the cause of these difficulties. They hav evidently appeared in the attempt to find the true value of this word, instead of seeking for its value in the genesis of history, an assumed value is given to it, and this value is to be taken without questions. This assumption draped this word in the terms of immutable, and in this we are told that the question is settled, and its value is forever fixed. It is a very easy matter to put a quietus upon an investigator in this way—but unless the assumption conveys to the mind some rational idea, it is not likely to be received. The limits assigned to consciousness reveal to us at once the terms in which the revelations of consciousness must be considered, or understood. In the first place, an immutable law—whatever that is—is not, nor is it a possible, fact, as consciousness. Thoughts coming to us under the limits of consciousness are ever termed in the words or gestures of limitation—that is to say, if we receive from them any rational idea. We only know through succession in consciousness, and hence by a strict logical necessity all that does not come in this way does not come at all. An immutable moral law, an immutable standard of moral action (if it has any meaning, it is placed beyond all that is possible to us), is not in thought, nor is it possible to thought. To know ourselvs in such a revelation would be annihilation. To see ourselvs in such a presence would blot out consciousness. This is fundamental, founded upon the fact that consciousness can only bear witness to that which comes within its own limits—but then, it is thought that it sounds well and looks well to dwell in the shadows of terms which hav no meaning; it is at least fashionable, and this makes it right. We hav ever been told by those having divine authority (if anybody knows what that means) that we hav an immutable standard—a moral law being the same yesterday, today, and forever—and we are damned if we do not obey it. Yet, notwithstanding this divine authority, a very serious question comes up. In this way it is presented: Is this standard divine? I mean, is it right, because the divine has willed it, or is it right, and therefore the divine wills it? Whoever he may be that is wicked enough to suggest this question, it ought not to come from a theologian. To him, and in fact to all Christian devotees, there is nothing which can excuse the wickedness of such a question. If it should be for a moment conceded that a thing is right, and hence God wills it, this would at once be destruction, from the fact it postulates, that right is outside of the immutable standard, and then the pertinent question would come up, whence came this right? If a thing or an act is right, and therefore the divine wills it, then this right was before his will, and not dependent upon it. This will not do; this then compels us to the old definition, morality is an immutable law. That which it pronounces right is and must forever be right, and that which it once proclaims worong, it must forever remain wrong. All are and must be judged in the light of this immutable law. In the second place, we find that this definition is not sustained in the genesis of of history. We find that its truthfulness is excluded by a law of necessity; that it is not, nor can it be, a factor in consciousness, and now, we will find that in its historical life it negativs every claim set up for it. The life of the race must be our text-book; this, and this only, contains the source of reliable information. The multifarious experiences of our humanity will reveal to us the true standards in the light of which we take the value of human actions, and score a point against the immutable.

First in the order of sequence we find consciousness through constantly changing environments, and from the moment of that experience to this moment we are free to testify to the fact that it is only in this constant change that we liv, move, and hav our being. The next step in this order of sequence is the classification of the changes which hav taken place in the individual and national life, as well as the race life. These constitute the sources of our information bearing upon the question before us. We find that there is no growth, no budding, no flowering, no consciousness, without a change of environment. But wonderful changes hav taken place in the individual, national, and race life, and hence the progress which has been made.

These facts force us to a definition of morality; that is to say, the growth of mankind has defined relations existing between the members of this commonwealth and the duties consequent upon these relations. Nature in its methods does not make any discriminations. It never pronounces one innocent and another guilty, has never heard the prayers of sinless lips, nor noted those through which curses came. Of sin it never speaks, nor of good. When its pestilential vapors come they pass not by the innocent more than the guilty. Its cholera does not ask, "Is it a house of prayer or of profanity?" Its diphtheria and scarlatina do not knock at the door and ask if the children within are baptized or unbaptized, do not ask if they hav or hav not been consecrated to God or the devil. No, no. It throws its fatal arrows at these little hearts alike. It makes the mother on her knees weep not less than the mother who never knew prayer. When it rocks this globe, and breaks its rocky ribs, and drops a city out of sight, it does not stop to ask who belongs to God, or who to the devil. All meet one common

fate, and this solves the enigma of the universe. The question as to what is morality is now answered.

The methods of nature hav sharply defined life—in the making of us—for in this it has sharply individualized that life, and morality is that which defines that as the relation existing between the individuals. And here is the forced conclusion to which we are driven: that morality is in the human, and it only stands as the representativ of the relations existing between each other. We hav now reached that point from whence we can take the value of morality. Any treason against the relations thus established in the present environment is immorality; a recognition of these relations is, practically, morality.

We are now in the presence of our second question: How has morality arisen? Much might be said in answer to this question. In the first place, modern science legitimates the statement that the higher in structure came from the lower, civilized man came from the savage, and that the law of this outcoming is evolution, through variation, implied in that evolution. Morality has arisen in a system of mutations—in a mutable universe. And herein we hav a rational explanation of the constant changes that hav taken and are taking place in the moral standards of the peoples of this world.

In the genesis of evolution, from the low to the high, it came to pass that certain organized beings hav been so completely differentiated from the homogeneous mass of organized life that thoughts arose, and in their birth we find the antecedents of that which has evolved thought. And then, one step further, thinking will find improved methods through experiences, which in time leads to the recognition of relations existing between those who think, and as soon as this takes place we see the first form of morality. And as the experience becomes more varied and complex, the more definit the existing relations become. The more varied our culture and experiences become, the more exact that relation also becomes; and the wiser we become, the better and more moral we are. Not only this, but we are then in position to contribute to the elevation of those who hav not had the advantages which we hav had. This moral standard, having come in the way defined, invents or promulgates no creed that may not change to-morrow. It has no infallibles, no popes, no gods. The needs of our race are the first to consider, and the gods, surely, need not the tribute of our hands or tears. This flexible standard of morals, founded upon the experiences of life, has help for all. It is human, and hence sees and feels human needs. There is no help for man but man; and hence, as the experiences of the race are classified, tendencies are seen of constant improvement. The arts and the sciences enter more and more into the individual and national life. And as these become higher, the moral sense becomes much clearer, and evils are seen with greater clearness which enter into associated life. And the individual and national consciousness become more awake to those things which are needed to secure the highest good of the individual and the commonwealth. And thus it is, in the presence of higher evolution in the sciences and arts, that measures are devised at the earliest moment to secure guarantees for reaching the mass of the people, and elevating them. They will encourage education in such direction, so as to secure the means necessary for self-support.

The way to this end will be in connection with the general education of the people; to cultivate systematized industries upon the basis of adequate remuneration, and so, as the world of thought has become more practical in its methods, on account of its divorcement from the supernatural, and the natural following sequence that we are to look out for self, this present standard of morality has arisen. The world is not turning back. The mandates of the gods are no longer taken. The era of man has come, and in its coming old things hav passed away, and we no longer deserve death, because we do not think to-day as we did yesterday. Not only this, but we no longer fear death, since the tribunal is a human one and not divine. Tell us not, ye redeemed of earth, washed in the blood of innocence, that Freethinkers hav no rules of action, that they, being without God in this world, are damned. Say not these things to us, for we know that you know that we are as good as you are, and that our chances are as good as are yours, even if your doctrin is true. Freethought has a record along the pathway of the centuries—men and women whose lives are our record, as brave, as good, as noble, and as pure as any upon whom Gods hav smiled, through whose experiences this flexible moral standard has arisen before which the Gods may blush for shame. In their reign through all of the centuries they never placed innocence' baby in the lap of motherhood. No mother, through the dominions of the gods, ever rocked a cradle in which an innocent baby was sleeping. No, never. The best that the gods hav ever done was to place upon the lap of motherhood a depraved baby. The inflexible moral standard of the gods only produced monstrosities. They saw no way to correct the mistake of a mistakeless god, or the mistake of a man who was mistakeless, as his high origin must hav excluded mistakes. This moral law of the gods could do no better than to curse the coming centuries with total depravity. On bended knee, in sobbing sighs, the great heart of the race has wept the centuries away on account of this curse. This cruel curse has turned the crystal tears into an aggravating blister upon the cheek of innocence. But changes hav overtaken us. This is the era of man, and not that of the gods, and our babies now open their eyes upon a universe uncursed by sin. They come now with a consciousness in the mother's heart that "I no longer kiss and caress the depraved childhood of the gods. My child is mine, as innocent as that love which would die for it." Oh, the sublime pride that must light and thrill the mother's heart, feeling, as she now must under the reign of the human, that "my child is no longer a demon, but it is as pure as a flake of snow!" My heavens! what a boon to be born of a mother living under the reign of the human, knowing that in such an event we come with a blessing on our heads and not a curse. Again, we see in the reign of the Gods how cruelty was the order. See the wars under this reign, the most cruel and revengeful possible. The blackest pages of all history are those where the wars of the Gods and their priesthoods are written, savage and barbarous beyond all description, but since the era of man, the truth of Freethought, all of these things hav changed. True, indeed, is this where the sciences and the arts are cultivated. The time was, under the reign of God and his priests, when the ends of justice, so-called, demanded the invention of the most cruel instruments of torture, and their use upon the offender, that the dignity and majesty of the law might be vindicated. All the suffering possible was forced upon the offender, and even this only partly atoned for his offense, for the fires of hell were kept uncomfortably hot for him; when this suffering in the name of God had killed him he would hav a warm reception down below, with the assurance that there should be no end to his sufferings; but now, under the new creed, the ends of justice are met with the least possible suffering of the offender and his friends consistent with the demands of justice. Such is the method in the reign of man.

The immutable monarch of the universe has passed beyond the human and is forever a fixture seated on some silent desert throne in eternity, and the priesthood of this monarch is gradually becoming human. Their hell has cooled, their devil has lost his kingdom, and the Bible of this priesthood is now ridiculed in the conclave of mitred bishops, and they hav translated it so that it suits the devil better than it does their God. These are the changes that are taking place under this flexible standard of right. We will not close our eyes to the possibility that on to-morrow the new experiences of to-day may result in some new demand for to-morrow. We will not complain at this, nor persecute the experience which has rendered this new demand necessary. This is, or ought to be, the age of authority—that is, if we are to hav such an age. No age is as far advanced as this; no age could make a Bible as good as this; no age ever had such noble men, women, and children as this age; no age by which we can pledge our all, equal to this age. The past has formed no dictums which bind us; we possess all; we sum up the past, and add to it the now, and hence we are in possession of that which no other age ever had, and herein lies our advantage. But we as Freethinkers are confronted with the charge that we are ever tearing down but are not building up, taking away but giving nothing to take the place of that which we hav taken away. We say that this charge is not sincere—at least, it is not true in the mind of the person making the charge. If made by an intelligent person, such a person must well know that there is no tearing down without rebuilding in some form. We are doing what nature has taught us. We are using its methods. Nature has only one way by which it makes itself known to our consciousness, and that is variation as change. This is the law of progress in every field of thought possible to us. This bone, this segment, this tissue, this muscle, will reveal to the expert the work of changed environments and thereby enable him to see that nature has hypothecated a modified form, if not a new variety, and even it is possible—and this possibility has been seen to the extent that a second modification, or a new variety, is hypothecated in that hypothecation. Bones in a structure which nature has soldered together will contain a revelation to an evolutionist; he will see what we hav stated above. To the florist like changes in his department cast their shadows before him. This method in the hands of modern Freethinkers must be applied to modern society. Improvement is on the line of making new environments and thereby modifying and improving the condition of society—apply to it nature's methods if we would succeed.

The method of education in the past has had for its great object the making of God known, and, in the next place, preparations to meet him. These demand the surrender of everything else that we might by this surrender escape the damnation of hell. In education proper we substitute the natural and leave the supernatural out. We grant untrammeled investigation in the place of a permit to think just such things only and nothing more. Instead of an education which shows us how to die, we call for one that teaches us how to liv and make this life a benediction to ourselvs and others. Instead of educating the people to hate the world and the things therein, we instruct them to love both. Instead of doing right so that the favor of the gods is secured, for Christ's sake, we demand the doing right because it is right, and that we should do it at any rate without the bribery which heaven offers, or the threat of hell-fire. Instead of love to our parents on account of a God's promis, we love and obey them because it is their due, and they deserve it. Instead of searching the Bible to find out what crime is, we study the laws of the land and the history of the race, and we find many things which the Bible would call virtues are crimes—selling murrain beef to an alien, for instance, because you are a holy people, which the statutes of the state hold to be a crime.

This is what we, in part, giv for the price of superstition. Nature is our Bible. Study its methods, and we hav the sciences and the arts. By a knowledge of its methods, we hav our industries. In the light of its methods, we hav our homes. These hav all been wrought out in the methods of nature. Our ethics complement our genius; our arts, the love of the beautiful, complement our persistent devotion to nature's methods. In the last analysis, we formulate this postulate: morality is the relation which the experiences of the past hav established between us and the duty consequent upon these relations. The origin of morality, thus defined, is found in the genesis of history. It belongs to no one age—it has arisen in the natural order of sequence as all other knowledge has. Morality is the gift of mankind, formulated through the centuries, and it will ever be an increasing complement to the devotion of the intelligent men and women to nature. J. H. BURNHAM.

Mr. Heywood and God.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of Oct. 17th, Francis Barry thinks I am God-struck because he and you misinterpreted a sentence in my epistle to you in THE TRUTH SEEKER of Sept. 26th. In saying that Seward Mitchell would *not* obey anything "this side of, or beyond, God," I did not mean to imply that he would, could, or should obey the theological opinion called God. If you cut off head and feet—both ends of Infinity—what does the belly, the middle of God, amount to, anyway? About as much as Mr. Barry's idea of Liberty does when he advocates tyranny to settle temperance or financial questions. When Yankees or Ohioans "go it blind," "drift, and let the current find the way," the venture comes out "by guess, by God," or some otherwise haphazardly; but, if we are to hav a sure thing in human action, Personal Enterprise must drive where Fate rides; so Mr. Barry may yet liv to learn that, in Rum and Money, as in Love, we must hav Individual Freedom to do wrong, power to go to hell at our own risk and cost, before social salvation can be assured temperance-and-finance-wise.

Playing that the Most High represents traditional wisdom in living sense of Truth and Right, Union Reformers sometimes speak of Stephen Pearl Andrews as God's successor—meaning thereby, of course, no disrespect to Mr. Andrews; for, while the Pantarch rarely is so far gone, personally, that he either swears or prays—thereby admitting that there is a God able or willing to decree or damn us into better shape here below than Universology can put us—he (the Pantarch) always has practical sense to see and say that living inspiration, the AIR, to-day is of more real service than all the dead leaves or lumber of past endeavor, where God, as the first and last "nigger in the wood-pile," hides himself to seek his prey. Regarding him (as Christians pretend to do) as a power outside of Reason and Conscience which ought to be obeyed, the one devil to be *dis*obeyed, defied, or ignored, is God. But, not to waste any more space on this heavenly nonsense, I want to know why so naturally bright, sensible, and serviceable a man as we all think Francis Barry is can advise people to go on the temperance-drunk called Prohibition, or advocate financial Comstockism under guise of Greenbackery. As in Love, so in Rum and Money, Liberty is not only an inalienable right, but absolutely necessary to work out personal and social salvation. Rejoicing in Mr. Barry's life-long, fruitful service for social freedom, the scratch of his pen for tyranny, anywise, makes me sick. Personally, I may or may not be a wilder boy than he; but if anything could make it my religious duty to drink and sell rum, take interest on money, get married, or do any other ethically indefensible thing, it would be Francis Barry's prohibitory theory of morals.

Truly yours, E. H. HEYWOOD.

Princeton, Mass., Oct. 23, 1885.

THE plant which is often transplanted does not prosper.—*Seneca.*

IN this world a man must either be anvil or hammer.—*Longfellow.*

The Liberal Club.

It cost the man with the badge-pin half a dollar to attend the 386th regular meeting of the Manhattan Liberal Club, but he is free to admit that the entertainment afforded was worth far more than that sum. The hall was nearly filled. The ladies were numerous and attractiv, and it was noticed that many of them had tacked on an extra piece of lace or a ribbon or something of the kind in honor of the occasion, which was a lecture by Prof. Thomas Davidson in behalf of the Bruno statue fund.

Mr. Wakeman introduced the audience and the professor to each other, and the one applauded while the other bowed. Professor Davidson is of Scotch extraction. He is of pleasing appearance and address, and created from the first a favorable impression, which lasted to the end of his somewhat lengthy address.

The lecture was prefaced by a short sketch of the life of Giordano Bruno. This martyr to Freethought was born at Nola, Italy, in 1548. His name was Filippo. The name of Giordano was adopted when he became a Dominican monk. He had a theory of his own about the infinit, and once made the dangerous remark that a priest could be in more profitable business than contemplating the seven joys of the Virgin Mary. He also hinted that the theory of transubstantiation was somewhat absurd. Only his youth preserved him from the Inquisitors. Finally, on account of his outspoken heresy, Italy became too tropical for him, and he became a wanderer, supporting himself at one time by teaching, at another time as a proof-reader. He taught grammar to the young and astronomy to the men. At Milan he became the intimate friend of Sir Philip Sydney, whom he afterward met in England. At Geneva he met with no better reception from the Protestants than he had found with Catholics at Rome. He therefore journeyed to Lyons and thence to Toulouse. At this latter place he had the audacity to remark that the earth revolved continuously and persistently upon its axis. The Aristotelians tackled him upon this subject and he was obliged to flee. From one place to another he was either led by his desires or forced by the enmity of the church, until in 1593 he was placed in the dungeons of the Inquisition. Seven years later, being condemned to death for heresy, it was ordered that he should be put to death without the shedding of blood, which meant the stake. He informed his judges that they inflicted the sentence with more fear than he received it. A crucifix was held up before him while bound to the stake; he told them to take it away. He was burnt to ashes, and his dust scattered to the winds.

Such was the life and death of Bruno. The remainder of the lecture was devoted to his philosophy and Freethought. His philosophy, as set forth by Professor Davidson, was wonderfully like Universology. It consisted of being (unism), process (duism), and result (trinism). The lecturer did not so define it, but students of Mr. Andrews readily recognized the similarity. Different philosophers had taken up separately the three postulates of Bruno, and had founded a system on each one of them. For instance, Hegel's philosophy was that of pure being; Leibnitz's of process, and Spinoza's of result. (That is to say, if the professor's meaning was grasped. It requires great and sustained mental effort to follow where metaphysics leads). Shakspere knew of Bruno, and many passages in his plays were explainable only by reference to Bruno's works. Examples of these were given.

Bruno was the only man on earth in his day who understood Copernicus, and drew the logical conclusions from the heliocentric theory which he propounded. He saw that the infinity of worlds did away with the old theological heaven above, and the theological hell beneath. It left no place for an external God, and Bruno therefore located God in his own soul. Giordano Bruno, said the lecturer, was a greater savior and a nobler martyr than Christ. The crucified Galilean did not suffer a tithe of the torture endured by Bruno, and with his latest breath he inquired why God had forsaken him. Bruno died composed; having a God within, he knew that God would not forsake him unless he forsook himself. Incidentally the lecturer remarked that the church claimed to be the representativ of the theological God, and the worst thing to be said about the church was that it represented him very faithfully.

The lecture closed with the recitation of two sonnets of Bruno, translated by Professor Davidson, and repeated with fine effect. The professor is a close student of his subject, and is now engaged in translating the works of Rosmini, who, he claims, although a priest, is the true child of Bruno.

Everybody was pleased with the lecture to which they had listened. It was found that the proceeds of the meeting amounted to about fifty dollars, which will be added to the Bruno Statue Fund. The badge-pin which Mr. Wakeman offered to the person selling the most tickets to the lecture was worn home by the lady secretary, who disposed of nearly fifty admissions.

Mr. Wakeman announced that as usual the card for the coming month was by all odds the best yet published. It was surprising, he said, the resources of that club. They were as inexhaustible as the seasons, which come around with invariable regularity. The program for November is here appended. It is certainly a very attractiv one: Nov. 6th, "An Exposition of the Nine Demands of Liberalism," by Samuel P. Putnam; 13th, "Teetotalism, Temperance, and Prohibition—Last Call," by Dr. Dio Lewis; 20th, "Spencer *vs.* Harrison; or, The Suppressed Book," by Dr. R. G. Eccles; 27th, "The Knowable *vs.* the Unknowable; or, Harrison *vs.* Spencer," by T. B. Wakeman and Dr. R. G. Eccles. This last will be of the nature of a debate, and is worth going miles to hear; yet the admission to the Manhattan Liberal Club is only five cents, and ladies and Presbyterians are let in free.

The Freethought Lecture Field.

On Friday evening, Oct. 16th, J. E. Remsburg lectured in the Opera House at Hagerstown, Indiana, to a large audience. The next morning at four o'clock he took a train for Cincinnati. Arriving there, a cab hurried him across the city in time to catch a train on the Cincinnati and Eastern for Winchester, where he staged it fifteen miles to West Union. He spoke in the Court House at West Union, Saturday night. On Sunday, he gave three lectures, and organized a society in a grove adjoining town, and at night lectured in the Court House again—his fifth lecture in twenty-five hours. After his lecture Sunday night, he was taken back to Winchester in time for the morning train to Cincinnati. From there he went to Ottawa, O., nearly two hundred miles away. A meeting had been arranged at Gilboa, seven miles from Ottawa, with the understanding that Mr. Remsburg could not reach Ottawa until 8 o'clock. The train was late, the rain came down in torrents, but a fast team was in readiness, which left the seven miles behind them in half an hour. At Gilboa, the lecturer delivered "False Claims," and organized an Infidel society in a Methodist church, and before the astonished Orthodox brethren could recover their breath was again in Ottawa. After two or three hours' rest, he took a train for Toledo. From there he went to Detroit, from Detroit to Port Huron, and from there across to Sarnia, Canada, where he spoke in the City Hall to an audience of six hundred. When he arrived, the Salvation Army had besieged the building from without, and were making night hideous with their orgies; within the Young Men's Christian Association were occupying seats in various parts of the hall. The speaker was introduced, and began his address. He had not proceeded far, when, at a preconcerted signal, these beardless followers of Jesus arose, and began a stampede for the door, expecting that their example would prove contagious. But it was too late, the speaker had captured his audience. The seats vacated by the babes were quickly filled by men, and save this momentary interruption, the first Freethought meeting ever held in Sarnia was carried through without a jar.

A pleasing episode connected with the meeting, happened here. It was not until long after dark that Mr. Remsburg reached Sarnia, and landed at a dock not far from the hall. Friends were awaiting his arrival at another dock. He was the only passenger that landed where he did. The moon was shining brightly, but excepting a lonely custom-house officer, there was no one at the wharf. Presently two pretty, well-dressed girls, of eight or nine, fairy-like, came running down and said, "Are you the gentleman that lectures at the hall to-night?" Receiving an affirmativ answer, they continued, "We want to hear you, but they won't let us go in." They were told to go to the hall in fifteen minutes, when they would be admitted. When Mr. Remsburg reached the hall, they stood waiting at the door, and although children were excluded, two little girls occupied front seats that night.

During his brief stay in Sarnia, Mr. Remsburg was the guest of the American Consul, Dr. Pace, a stanch Freethinker. On Wednesday morning, accompanied by Dr. Pace, he was rolling away into the forests of Michigan.

Thus, in a little more than four days, Mr. Remsburg delivered eight lectures, organized three societies, traveled sixty miles by team, and nearly a thousand miles by boat and rail. Such is the life of a Liberal lecturer.

J. E. Remsburg has just held a successful meeting at Mancelona, in the north woods of Michigan. It was supposed that not a dozen Liberals could be found in the town, yet Mr. Remsburg succeeded in organizing a society of nearly fifty members. The Mancelona *Herald* gives the following notice of the meeting:

> John E. Remsburg, of Atchison, Kan., delivered three Freethought lectures at the Town Hall this week. Monday evening the subject was "Sabbath Breaking," Tuesday evening, "False Claims," and last evening, "Bible Morals." Mr. Remsburg spoke to large and attentiv audiences, and it was easy to be seen that his hearers were deeply impressed by the eloquence of the speaker. His lectures were gentlemanly throughout and wholly devoid of abuse, yet he handled his opponents fearlessly and without gloves. Of course, it could not be expected that his audience would accept his entire discourse as *solid truth*, yet many of his claims were backed up by apparently unimpeachable evidence, and it was simply impossible for anyone in that audience to reject it all. The speaker made every point concise and comprehensiv. Unlike Colonel Ingersoll, his *forte* does not lie in ridiculing the Bible, but rather in bringing forward solid facts and logical arguments in support of his claims. He has certainly given his hearers food for thought and study, especially as this was the first opportunity many of our people ever had of hearing the opposit side of the question presented in such a clear and forcible manner. In conclusion it is but just to say that Mr. Remsburg has made many friends in Mancelona and should he ever return he will meet with a sure and hearty welcome.

Mr. Bell to Labor in Illinois.

To the Editor of The Truth Seeker, *Sir:* I am making an earnest effort to rally the forces of Illinois into activ service this coming winter in the cause of the Secular Union. This state, some few years ago, was one of the best fields for Liberal work to be found in the whole country, but now it is almost as dead as Chelsea. There are, however, many good Liberals within her borders, but she needs a revival all along the line, and I am willing to do the necessary work if I can only hav some encouragement from the veterans of the post, who are resting on their arms. I hav written almost all of them. I hav told them that I would like to travel all over this state lecturing wherever an audience can be had, for whatever they choose to giv me. Is not this a missionary spirit? Will the Liberals of Illinois promptly and enthusiastically support me in this work? I should like to hear from all the Liberals of every shade who are willing to push forward the work of the Secular Union in Illinois. My address is 302 State street, Chicago. W. S. Bell.

The Bruno Statue.

The following list shows very well, and leaves no doubt, that America will raise the promised one thousand dollars toward the statue for the Martyr of Science.

Since the last report the great event has been the admirable lecture before the Liberal Club at New York by Prof. Thomas Davidson, October 30th. It was in every respect a masterly effort, in itself a monument to the great Martyr, and distinguishing the lecturer at once as a historian, scholar, philosopher, and in the highest sense a Liberal. At its close nothing but delight and praise were heard. The evening was stormy, and the receipts, therefore, somewhat less than had been expected. But the wish was general that this lecture should be repeated until it could be heard by thousands. Our Leagues, Liberal and Ethical Societies, could not do better than to invite Professor Davidson to deliver this lecture before them this winter. It is a revelation not only as to Bruno, but of the history and philosophy which underlie our modern era. While at Rome he had carefully collected the materials for a life of Bruno, and obtained a first-hand knowledge of him and of his times, works, philosophy, martyrdom, and influence, which only those who hav made a special study of the subjects in Europe can possess.

Professor Davidson will be absent in St. Louis for two or three weeks, but may be addressed at Orange, N. J. We all need just such an education as his lecture givs in order to appreciate the oration which Colonel Ingersoll has projected upon the general influence of Bruno and the science he represented upon modern progress.

It will be seen that six hundred dollars still remains to be raised, and no time should be lost to hav it done by subscriptions, collection lists, lectures, etc.

I expect soon a letter from Rome reporting the progress there. Yours truly, T. B. Wakeman,
Authorized Agent, 93 Nassau street, New York.

Subscriptions on second instalment of $200:	
John Baker, Vera, Ind.,	$2.00
From members of Walkerville L. L., Mon., $7, viz:	
David Hall,	1.00
George Delveridge,	1.00
Charles Ellis,	1.00
George E. Curtis,	1.00
William Ereckson,	1.00
John Brann,	1.00
Peter M. McCabe,	1.00
Wm. Hodgson, Nauticoke, Pa.,	2.00
James Yates, Nauticoke, Pa.,	1.00
Dr. L. C. Heineman and wife, Globe, Arizona,	2.00
John Meckel, Weaverville, Col.,	1.00
G. W. Baldwin, Linesville, Pa.,	1.00
Julius Fehr, Hoboken, N. J.,	2.00
Walter C. Wright, Boston, Mass.,	4.00
R. Frank Smith, Rochester, N. Y.,	1.00
Dr. L. Crittenden, " "	1.00
Anson C. Allen, " "	1.00
Moses Hays, " "	1.00
James B. Pike, " "	1.00
A. F. Mahlmann, Little River, Col.,	2.85
Paul Wellm, Port Ludlow, Wash. T.,	.50
Proceeds of Prof. Thomas Davidson's lecture before the Liberal Club at New York, $62, viz:	
Tickets sold chiefly by Mrs. A. C. Macdonald, Drs. Foote, and Madame Hernri Delescluze,	23.00
By Mr. James Morris at the door,	14.00
Prof. Davidson's sales and gift,	10.00
Courtlandt Palmer,	5.00
Mrs. C. Errani,	3.00
Dr. R. G. Eccles,	2.00
Capt. Clart and names not given,	3.50
Mr. and Mrs. John W. Lovell,	1.50
Previously acknowledged on second instalment,	99.30
Received by The Truth Seeker and acknowledged in its issue of Oct. 31st,	13.00
Total,	$204.65

The American Secular Union.

ROBERT G. INGERSOLL, President.
Vice-Presidents.

CHARLES WATTS, JOHN E. REMSBURG, THADDEUS B. WAKEMAN, MATTIE P. KREKEL, ELIZUR WRIGHT, JAMES PARTON, HORACE SEAVER, PARKER PILLSBURY, WILLIAM ALGIE, ROBERT C. ADAMS, TITUS L. BROWN, HELEN H. GARDENER.

SAMUEL P. PUTNAM, Sec., 33 Clinton Place, New York. COURTLANDT PALMER, Treas., 850 Broadway, New York.

CHARLES B. REYNOLDS, Chair. Ex. Com. E. M. MACDONALD, Chair. Fin. Com.

The Campaign Fund.

Previously acknowledged,	$1,376.22
Photius Fisk (paid),	10.00
Elizur Wright (paid),	10.00
Ingersoll Secular Society (paid),	15.00
George N. Hill (paid),	1.00
James Crowley (paid),	1.00
James Harris (paid),	2.00
L. K. Thomas (paid),	1.00
A Friend (paid),	5.00
H. Seaver (paid),	1.00
Setchell (paid),	.50
Mary S. Newton (paid),	1.00
Alonso W. Presby (paid),	1.00
Harvey G. Colby (paid),	1.00
A Friend (paid),	.50
Total,	$1,426.22

PLEDGES PAID.—Samuel Hunt, $50; John C. Rowe, $25.

News and Notes.

On Sunday, October 18th, I lectured before the Newark Liberal League on "The Ideal Republic." The hall was crowded, and the year's work of this prosperous society begins with great promis. There was quite an interesting debate in connection with the lecture, and the most important questions of future reform were pretty well discussed, showing the growing interest of all classes of people in the industrial progress of the day, by which the riches of the earth shall be most fully developed, and labor be justly rewarded. As Ingersoll says, "The gods may hav the sky; giv us the earth." Without their help it shall be a paradise.

On Sunday, October 25th, I had the pleasure of meeting again our friends of Troy and Albany. I spoke in regard to the work of the Union for the coming year, and the plans laid out by the Congress met with cordial approval. The organization at Troy will be known hereafter as the Troy Secular Society. New officers were elected, a fine hall has been rented for the year, the interest is on the increase, new members are coming in, and no doubt the coming year will present a good record for our Trojan allies.

At Albany the Secular Society is having a very interesting course of lectures from Professor Gunning, and I hope that, wherever possible, these scientific lectures will be given to our societies. Professor Gunning is a delightful speaker; he is a thorough master of his subject; he has the insight of the poet, and his facts giv beautiful and instructiv lessons of the mighty past. Such expositions of the achievements of science are what will take the place of theological exhortation, and furnish the mind of man with nobler motivs for heroic action out of the heart of nature itself than all the heavens of theology.

In thus carrying forward the work of Freethought by the application of science to life, the Albany Society displays the real aim of a Secular philosophy.

On Sunday, November 1st, I was glad to meet our noble Boston friends, Elizur Wright, J. P. Mendum, Horace Seaver, Geo. N. Hill, and others, and to speak of our work before the Ingersoll Secular Society, which is accomplishing so much in the way of constructiv organization. Its president and efficient corps of officers keep the flag a flying, and there will be no retreat.

In addition to my own address, which was an exposition and defense of the Nine Demands, short but telling speeches were made by Elizur Wright, Horace Seaver, and J. P. Mendum. Mr. Mendum especially noted the difficulties of the work, the apathy of many Liberals, and reverted to the old-time triumphs of the Freethought movement, which in some respects seem greater than any that we hav won in the present. There has been loss, indeed—action and reaction, advance and retrogression. The church itself has changed front, has adopted modern ideas, and so it becomes more difficult to accomplish its downfall, for it is a cunning adversary, and makes use of all its resources. The battle before us is by no means an easy one. The half-century work of Mendum, Seaver, and Wright must be followed by another and still another by those who come after them. We cannot expect to win by a spasmodic effort.

There must be a continuous struggle and there must be no yielding; though but little seems to be attained, much after all is attained. The barbaric ideas which were popular fifty years ago could not be preached even in an orthodox pulpit to-day without the resistance of Christians themselvs. We must still, however, do the pioneer work, and meet all its discomforts and disadvantages. We are in a minority, and shall be for centuries no doubt, but we are right, the truth is ours and we know it, and the world must advance upon those lines which we hav chosen. The indifference of some Freethinkers cannot lessen the greatness of those ideas for which we labor, nor their value to human progress. Whatever, therefore, may be the discouragements of to-day, like Horace Seaver, we will endeavor to hav the virtue of persistency, and by not giving up, we are sure to win.

I like to go to Boston, the fires of Radicalism burn brightly there, and we meet the veterans of our cause. Many a good fight has been fought in Boston. Its history is grand. The spirit of freedom is in it still, but with it also a mass of conservatism.

To show how much we hav to contend against in the minds even of educated people, I quote the following from a recent address by President Elliott, of Harvard college:

> The great problem is that of combining religious with secular education. This was no problem sixty or seventy years ago, for then our people were homogeneous. Now the population is heterogeneous. Religious teaching can best be combined with secular teaching in the way followed in countries of heterogeneous population like Germany, Austria, France, and Belgium, where the government pays for the instruction and the religious teachers belonging to different denominations are admitted to the public schools at fixed times. That is the only way out of the difficulty, and it is the way in which American governments hav treated American churches. I see growing up on every side parochial schools—that is, Catholic schools—which take large numbers of children out of the public schools of the city. That is a great misfortune, and the remedy is to admit religious instructors to teach these children in the public schools. This is what is done in Europe. And all those who are strongly interested in the successful maintenance of our public school system will urge the adoption of the method I hav described for religious education.

This astounding proposition from the head of our most Liberal university in America staggers us with the vast amount of work that is yet to be done even among the educated classes in order that simple justice may prevail between man and man.

Elizur Wright sends the following greeting to the American Secular Union:

Oct. 21, 285.

DEAR MR. PUTNAM: You are laying out the work well. It ought to begin to go. As long as I am above the sod count on me as being enlisted in the Secular cause for all I am worth.

Yours truly, ELIZUR WRIGHT.

W. S. Bell writes as follows:

My heart is in this work, and I am not content to engage in any other occupation. With Ingersoll as our leader we ought to accomplish wonders. There is enough work for all, and all should co-operate. I hav the satisfaction of having spent nine years in the Liberal ranks. I am now hopeful of the future of our cause. I shall continue to devote my time and energies to dispelling the superstitions and despotisms which shadow the path and crush the hearts of men. I rejoice, in looking over the past ten or twelve years, to see what Freethought has done. Ours is the cause to which the best men and women, with the loftiest ideals, can devote their talents. No banner was ever half so beautiful and glorious as the banner of humanity. Fraternally yours, W. S. BELL.

Let our good friend Bell be kept steadily at work this winter. He has many a useful word to say, and his years of service make him a welcome soldier in our ranks, whose voice has ever had the genuin ring of liberty. Mr. Bell's address is 302 State street, Chicago, Ill., and we hope for him a vigorous campaign in that field to which he is so enthusiastically devoted.

Wm. Reynolds, of Utah, writes what is cheering news to us all:

WANSHIP, UTAH, Nov. 3, 1885.

DEAR FRIEND: We (about twenty five or thirty Liberals in Utah) this day start a man to make a trip through Utah in the interests of our cause, to lecture where favorable, visit friends, and particularly to canvass for our (Secular) papers. His remuneration will be contributions from friends. I do not expect we will be able to keep him in the field very long, and we do not expect to accomplish very much, only brighten up a little by visiting friends who hav become torpid.

His name is Robert Wilson. I hav never yet met him. He is said to be given to debating on any subject, a fair speaker and enthusiastic Liberal. WM. REYNOLDS.

Let the great states of the East follow the example of the brave Liberals of Utah. Organize state associations, and put men into the field for activ work, and a good deal of "brightening up" can be done and new interest created. The opportunity is most favorable. Make an advance all along the lines.

SAMUEL P. PUTNAM.

Comments Upon the Congress.

From the Spiritual Offering.

The Ninth Annual Congress of the League convened in Cleveland, Ohio, last week, and from our exchanges we learn was numerously attended. Several changes were made, the most important, changing the name to "The American Secular Union.

The objects of the association are not changed, the Nine Demands of Liberalism remaining, as before, expressiv of the purposes of the Secular Union. As a National Liberal League, owing to unfortunate dissensions, it has accomplished but little; starting under new management, old differences may be forgotten, and a more successful career open before it for the future. The Demands are extremely radical. Some of them ought to hav the cordial support of every American citizen, but for others, it will take a long time to educate the people up to the standard of their support. At the head of the society is placed the most popular radical of the age. If he devotes his wonderful powers to further the interests of the association, it will unquestionably bring it into greater notoriety, than ever before, and lead to excited controversy whether for the highest, best good of the cause, and a healthy progress, time alone will unfold. All who love their fellow-man, and labor for the advancement of truth, will hope for the best.

From the Nashville, Tenn., Liberal.

The great Freethought Congress in Cleveland, Ohio, on the 9th, 10th, and 11th inst., was a most glorious gathering of the well-wishers of posterity—noble men who are laboring to undeceive the good people of America, who hav been trained to believe in miracles, witches, Gods, a big devil, and a hole in the ground without a bottom, filled with brimstone burning the dead, who are long since rotten in their graves.

We rejoice to know that so many able men are engaged in this humanitarian work.

Let "Freethought and Liberty" be the watchword, and love to do good while we liv.

Charter Celebration.

The first annual Charter Celebration of the Friendship Liberal League of Philadelphia was held on Oct. 25, 1885. Never in the history of the state of Pennsylvania has a charter been granted by the powers that be to an organization of avowed Liberal principles until last May, when the Friendship Liberal League succeeded in obtaining one from the Court of Common Pleas, Judge Ludlow presiding. The members considered the event worthy of especial notice, and Sunday, October 25th was set apart for the first annual Charter celebration. The exercises consisted of vocal and instrumental music, addresses, recitations, supper, etc.

The afternoon entertainment opened with piano selections, followed by a vocal duet, after which Mr. J. C. Hannon made a very eloquent address—subject, "Secular Progress"—in which he made many cutting and sarcastic thrusts at ancient creeds and modern dogmas.

Piano and violin duet; recitation by Dr. Lavinia J. Palmer, entitled "The Modern Christian Business Man;" bass solo, by F. Wilde, and choral selections.

Then followed an eloquent address by the president, Mr. C. H. Osgood, subject, "Organization: Its Cause," in which he showed that the object of all organizations was concentrated power, and that the friction caused by the continued wrangling and clashing of the different religious organizations necessarily produced new thoughts, and new thoughts are the principal cause of Liberalism. The speaker then went on to say that the only way for Liberals to obtain and maintain their rights was to organize for mutual protection, and it was their duty to use their combined efforts to crush out from the brain of mankind the hydra-headed monster of superstitious ignorance.

After the president's address Miss Keyser gave a recitation entitled, "A Tribute to Jeremiah Hacker," who was present as a guest of the League. By request the veteran Liberal made a few remarks, which were well received. Many a coin was left in the old man's hand by those who greeted him. The afternoon exercises concluded with vocal and instrumental music.

About two hundred of the guests adjourned to the banquet hall, where a bountiful repast was served under the direction of Mrs. S. A. King, who was ably assisted by other ladies of the League. The evening's entertainment opened with music, followed by an address by Prof. Wm. Seymour, president of the State League, who eloquently showed the many advantages which Liberalism offered to humanity when they became sufficiently educated to grasp them.

The charter was then read by W. H. Bishop, and Hon. Chas. Keyser, solicitor of the League, gave a legal explanation of the same. The speaker said that this was as legally a chartered body, having all the rights and privileges, as any organization in the state. A few years ago such a document could not be obtained, but the time has now arrived when organized Liberalism demands a fair share of respect, and the new constitution of Pennsylvania contains a clause which is favorable to Liberal associations.

President Osgood's continued address was very appropriate and to the point. After giving a brief history of the League from its foundation in 1876, in a 7x9 room, with an audience of fifteen, down to the present time, with an audience of eight hundred, he said that the contrast speaks volumes in favor of organization.

Miss Zeigler followed with a very beautiful recitation, after which a grand choral selection by the members ended the first charter celebration of organized Liberals in the history of the world.

It is intended to make this Charter Celebration one of the annual features of the League.

Obituary.

Died, at his residence in McHenry, Ill, Sept. 17, 1885, John R. Durkee, aged 76 years, 8 months, and 27 days. Mr. Durkee was born in Stockbridge, Windsor co., Vt., Dec. 21, 1808. He was the grandson of John Durkee, and the son of John Durkee, Jr., and the oldest member of a family of eleven children, four of whom are still living—one of them, his younger brother Abial, who resides at Lake Geneva, Wis., being with him for many weeks and contributing much to cheer and sustain his suffering brother during his last illness. Mr. Durkee was no ordinary man. He was proverbial for his honesty, his sterling integrity and strict fidelity to justice, and his highest conception of truth. He was an uncompromising enemy of myths and superstitions, of the dogmas and creeds imported from among the barbarians of the Old World and of ancient times; but he claimed for himself the right to think, to reason, and to act according to his highest sense of right, and for the best interest of humanity, regardless of the fiat of public opinion, which often is merciless in its demands upon credulity. Still his sense of justice demanded for others the same freedom for private opinion that he claimed for himself; hence he won and retained the esteem of all who knew him. He was a kind and affectionate husband of a faithful wife, an indulgent father, and a genial neighbor and friend. Death came as a welcome messenger, and he calmly and resignedly passed the portals where the "wicked cease from troubling, and the weary are at rest." As previously arranged by the deceased, the obsequies were held at the house, Hon. George Gage officiating as speaker.

Communications.

The Harmony and Meaning of the Scientific Gospels.

VII.—THE CHIEF OBJECT OR SUMMUM BONUM OF THE INDIVIDUAL LIFE IS TO ACHIEVE THE HIGHEST DEVELOPMENT AND HEALTH IN ORDER TO BETTER SERVE, GLORIFY, AND ENJOY THE GREAT HUMANITY OF WHICH ALL MEN, NATIONS, AND PEOPLES ARE BUT PARTS.

Thus the meaning of man's life and his destiny is expressed in one sentence. This solution that man must live by, in, and for MAN harmonizes another great philosophical controversy of the ages as to what is and what ought to be the *summum bonum*, or chief end, of man.

The Epicureans said it was the greatest *happiness;* the Stoics said it was the greatest *manliness*, that is, vir-tue (from the Latin *vir*, a man); the theologians said it was in the *blessedness* of devotion and sacrifice in glorifying God, and enjoying him and his approval forever.

Now science comes and settles this great question of duty and morals by harmonizing them, and showing that each is but a part of the completed solution of the lot and fate of man on earth.

The Epicureans have always had the facts on their side, that man always has and always will live to enjoy life, to have a good time, and to get the greatest satisfaction he can out of his earthly days. In a word, life is the "pursuit of happiness" in one way or another. It has been too readily taken for granted that Epicurus taught that this happiness was to be obtained only, or chiefly, by the pursuit of personal and sensual pleasures. This was not his view, however, for he, by precept and example, taught that the higher pleasures could only be attained by cultivating the higher moral, intellectual, and social nature of man. "The sty of Epicurus" has only existed in the foul imaginations of his detractors.

The Stoics, who boasted of Zeno as their chief master, taught that the renunciation of self and its pleasures and pains, in order to attain by contemplation and discipline to an ideal of manliness and nobility above the contemptible and transitory conditions of ordinary existence, was life's chief good and satisfaction.

Lastly, the theological religionists attempted to enforce, but really enfeebled, this life of devotion, sacrifice, and discipline by the promise and hope that a crown of glory, an infinity of joy, and an unspeakable blessedness in the approval of his deity would reward man in an eternal life for the renunciation of the joys of this. We say, enfeebled, because this promise of individual enjoyment as the ultimate end of life here or hereafter is an appeal to selfishness. That each of these views of life contains an element of truth is evident as soon as social science brings us to consider the relations of the individual to his race, and its evolution and progress. This controversy, as to the *summum bonum* and object of life, has been vigorously prosecuted for ages, simply because neither of these views has covered the whole of the facts of human life and its relations. The advocates of neither of these schools have risen high enough to see how their own philosophy had need of the others to complete it.

This discussion must have been of the ages, perhaps as old as the human race itself, since every religion and philosophy is an attempt to solve the world so as to inform man what his chief end and duty in it may be. The *summum bonum*, or highest good, is the end, therefore, towards which they have all imagined that they were striving, and all have been limited, confused, and partial as to that end, because until the discovery of Humanity in solidarity and continuity the whole of the facts entering into the problem could not be regarded or harmonized. The nearest approach to it in antiquity is found in the so-called moral treatises of Cicero, especially his works on "Duties" (De Officiis), and on the "Ends of Life" (De Finibus).

Imagine that Epicurus, or his great expositor, Lucretius, and Zeno, and St. Paul could have met at Rome, under the hospitable roof of the great republican orator, statesman, and philosopher, Cicero. Imagine them to have listened to his eloquent presentation of his views of the ends of life as they are set forth in the twenty-third chapter of his, for that age, wonderful treatise, "De Finibus Bonorum et Malorum." They could not have seen nor have felt the deep meaning of his expressions; the interdependence of men among men (*conjunctio inter homines hominum*); the society and interchange of utilities (*societas et communicatio utilitatum*); and, above all, his utterance of that *first* voice of the united heart of man—*et ipsa caritas generis humani* (and the endearment itself of the human kind) which he traces step by step from the family hearth to the relatives, the neighbors, the friends, the city, the country, and finally to the embrace of the whole human family (*deinde totius complexu gentis humanæ*). This affection of the mind, *giving to each his due,* and defending the social relations equally and yet munificently, is, as he says, the sublime justice from whence spring piety, goodness, liberality, nobleness, and all the virtues. This lofty patriotism (the prelude to the enthusiasm and patriotism of Humanity), which was the bond of Cicero's ideal Republic, was indeed beyond his age. Epicurus and Lucretius had not risen to it. St. Paul taught that only Christians were members of one another in his Christ and his celestial, unearthly kingdom. The rest, the vast majority of the human family, were children of the devil. To him the *caritas generis humani*, the love of the human kind, had not dawned only as the love of Christ and of his brethren in Christ. The rest of mankind were outside of his integration, and doomed to the eternal wrath of his God.

There was no one to take up the inspiration of Cicero's fruitful words but the Stoics and the Roman jurists. What might not the world have been if they could have organized this love of mankind into a grand federal representative republic of all the peoples under the control of Rome? But the brutal Cæsarism which murdered Cicero struck down the republic and all hope of anything but a reign of force and selfish conquerors. The Stoics came to partial control under the Antonines, and gave, as Gibbon says, in the third chapter of his history, "the period in the history of the world during which the condition of the human race was the most happy and prosperous." But then came the "Asiatic mildew" of St. Paul's Christianity. The empire passed under Christian influences and degenerated, divided, and fell. The popes reigned over the souls of civilized mankind until 1600. There were, indeed, noble dreams of the Humanists in the Middle Ages, but they were repressed as heretics. The precious seed—the *caritas generis humani*—which Cicero planted has not until the present century had any fitting soil or environment which would permit its culture and growth into a religion and a republic of the advanced peoples of the human family,

The modern discovery of the solidarity and continuity of the whole human race as an organism adds meaning never dreamed even by Cicero to his own words. All the peoples of the world, individually and collectively, are bound to be parts of a grand organism, and therefore necessary organs in its life and progress. The human being can be an individual only in so far as he is a carnivorous animal, hunting alone, like a tiger or a gorilla. The moment he becomes *socialized*, he becomes an organ of society, and thereby only he becomes a man as distinguished from an animal. He depends upon his tribe, family, society, state, church, or humanity in some of its suborganic forms, and he must act as an organ to sustain that society of which he is a part to his best, so that he may not only best be sustained by it, but best developed in all the functions of life. To perform his functions as a social organ of the great humanity in the best way possible, is therefore the *great object*, the *summum bonum*, of life, and the greatest happiness *and* blessedness attainable. All enjoyment, all *egoism*, defeats itself unless it is developed in the service of an *altruism*, a devotion, a blessedness, in achieving the scientific, evolutional, organic object of life in the great Being from whence our existance came, by which it is snstained, and to which it is due.

VIII.—THIS NEW OBJECT OF LIFE, DEVOTION TO HUMANITY, REQUIRES AND WILL COMPEL A REORGANIZATION OF THE SENTIMENTS, THE PHILOSOPHIES, THE GOVERNMENTS, THE MORALS, AND THE EMPLOYMENTS OF CIVILIZED MANKIND IN ORDER TO INSURE AND FURTHER THE DEVELOPMENT, PROGRESS, AND WELFARE OF MANKIND AS A WHOLE.

As parts and organs of the great continuous organism MAN, living, growing, and advancing through the ages of time, a new point of view has been discovered in relation to which all human relations, political, social, practical, and moral, must evidently be readjusted. All hypothetical or imaginary motives of theology and metaphysics are replaced by a new devotion and purpose. There is indeed a change of heart and of world consequent upon the change from the egoistic to the altruistic view of life. Health, enjoyment, happiness, and, finally, blessedness, will be found in living in and working for the higher interests and emotions which make for righteousness, that is, for the advancement of the great Realm of MAN.

All other religions, philosophies, and purposes of life will be laid aside, as not only unverifiable or untrue, but as so much *waste*, and therefore fundamentally inhuman and immoral. There can be but a limited amount of individual or human emotion, thought, or activity. All of these capacities which are expended on other worlds, gods, and purposes other than Humanity and its world are misspent or lost. For a time it may not be possible for many to make a decided change of their religious base, but gradually they will learn to make their other worlds subservient to, and therefore, to a degree, useful to, this world, and its dominant morals and interests. Not a few, perhaps, will try to balance their imaginations and emotions with practical realities and human demands, in the vain belief that it is possible to make the best of both worlds. But in the end it will be found that Humanity is a jealous god and requires an undivided service. Nor less mistaken are those who act upon the short-sighted notion that happiness is our being's end and aim in the sense of mere individual enjoyment of the senses or appetites or vanity or curiosity. The person who is making a fuss about the saving of his soul gives good evidence that he has none worth saving. If he had he would have found that in these days the only way of saving it is to invest it in some good, honest, useful work of some kind, as silently as possible. To do otherwise is contemptible, because it is but an emphasis upon selfishness in some future. Nor less contemptible is the person who places the end and good of life in his own enjoyment, by means of gratifications ending with self. This mistaken epicureanism is sure to end in disgust or a feeling that life is a vanity not worth living.

Health, enjoyment, satisfaction, and pleasure are necessary to the free development of our faculties, physical, mental, moral, and social. But over all that development and all its means must preside that higher object of life, to wit, that life is a service to the whole, the true, and the good, as it is revealed in the evolution and progress of MANKIND as a whole.

At this conclusion we usually hear more crying out and lamentations over the slaughtered Gods, and the emotions which their worship for ages has made hereditary in the human heart.

A little consideration will tend to replace or to heal these lacerated feelings. For it will be found that the old religious feelings need not to be destroyed, but to be divided, and directed from the old to the corresponding new ideals in the new world into which science has brought us to live. In a word, the time has come for a *relocation* of religious conceptions and sentiments.

In the new world consider what has supplanted the old conceptions and naturally the old feelings, and you will soon became reconciled to and harmonized with the new objects of proper regard service, or worship. This is the key which evolution furnishes to all of the creeds and which opens them all out into the new, true, and universal faith of our race now dawning upon us. A hint of this process of relocation must suffice.

1. An infinite *personal* God became inconceivable under the new Astronomy, and the INFINITE WORLD has taken its place. To that new object—that grand fact—go out the feeling of wonder, awe, dependence, curiosity, and questioning, which formerly were the feelings to the *ancient* OF DAYS, the *I am*, BECAUSE I AM. Underlying the conceptions of God or World, will be found the common idea of eternal existence, as an order external to man. This was to the unscientific people, person and *will;* to us, it is fact and law. Read the book of Job, and the conclusion of Professor Tyndall's book on Light, and observe that the scientist has only caught a higher strain of awe and worship, as he passes from infinite will to infinite law, as the foundation of our human world. How easily Goethe in "Faust" makes this transition step by step from the "word to the fact," to the actual world which is the fact, the God! Thus:

It stands written, "In the beginning was the *word.*"
Here at once I balk, who can ever help me on?
It is impossible that I can rate the word so high;
Quite otherwise must I translate,
If by the spirit I am enlightened aright.
Now it stands written: "In the beginning was the *thought,*"
Bethink thee well over this first line,
That thy pen pass not too hasty on!
Is it the thought that works and forms the all?
No, it should stand, "In the beginning was the *power.*"
Yet even as this I am writing down,
Something warns me that by it I can never stand;
The spirit aids me; all at once I see the truth,
And confidently, I write: "In the beginning was the FACT."

2. So with the conception of Christ; it is not lost, but passes into Humanity as its higher conception—the ideal Christ. Whether any such *person* ever lived as the Christian gospels portray as Christ, is more than doubtful. But that all of the ideals of the Son of Man, and the Son of God, are realized in the powers of Humanity which make for righteousness and mercy, is more and more certain. That real Christ is crucified from day to day to make possible our salvation which can only be achieved by trust and participation in that sacrifice. Thus only is the past atoned for and the future redeemed. Thus ever must the earth, as a Golgotha, underlie the earth as a Paradise. Only by heredity, which makes us parts of this Christ, and so gives us the accumulated experiences of our race, have we the capacity to read or understand aught of the world about us, and so be able to approach the Father World, or God, as objective reality.

3. By this reading of the external world, or order, we have gradually accumulated the body of knowledge called science. That is the true creed which takes the place of all older traditions, and corrects them.

But why need I explain what every student of the New World can unravel to any extent by his religious fancy? *The Bible* is replaced by the Literature of the whole race, instead of one ancient people or sect. *The Virgin Mother* becomes Womanhood itself. The Holy Ghost is revealed anew as the comforter in the acts of charity and the glow of *Human Love*. *The Heaven* above the clouds vanished under Galileo's telescope, to be rediscovered in the hearts in which it is reflected from a human future sure of realization on this earth. The true Immortality is that which disciplines us to drop our selfish personality willingly, in view of that heaven we help to create, so that, by

our leaving others may take our place to continue our love, and service. *The Day of Judgment* is every day—in which errors and misdeeds are remanded to the past to be forgotten and overgrown by new efforts for the right and good.

But you must follow this clue further as you need or will. Remember, not in vain did Swedenborg translate the Bible into a higher New Jerusalem, or Comte use Dante and Thomas á Kempis's "Imitation of Christ" to make real to him the glories of the real Christ which science proves to be Humanity itself.

Potiphar's Wife.

The exhibition at Mr. H. B. Pettes's store of certain objectionable pictures having been discontinued, it may perhaps be well. with a view of preventing such mistakes in the future, to quote from the city revised ordinances. 1881, the following, which may be found on p. 609, Art. II., Sec. 2: "Any person who shall in this city exhibit, sell, or offer to sell, any indecent or lewd book, picture, or other thing. shall be deemed guilty of a misdemeanor, and upon conviction thereof be fined not less than ten nor more than three hundred dollars." —*St. Louis Republican, Oct.* 5, 1885.

The above is an editorial taken from the leading daily paper in St. Louis. This paper in particular, and others less vigorously, hav tried to prevent the exhibition of four works of art now displayed by Mr. Pettes, the leading art-dealer here. The pictures were brought here to be placed in the art display of the Exposition; but the newspapers and other influences prevented them from securing space there; whereupon Mr. Pettes hung them in his art rooms, and charged twenty-five cents admission, with, of course, the natural result in such cases.

Many people read the papers, made up their minds there was a very vile sight to be seen for the moderate price of twenty-five cents, and after feeding their imagination on the matter until a convenient season, slipped in Mr. Pettes's side-door, and met a hundred or two other persons standing before four large pictures of nude and semi-nude art. Two of the four are beautiful in themselvs, and suggest to the mind nothing foul either by their subjects or their treatment. The third is fairly artistic, not particularly beautiful, but wholly free from obscenity in suggestion or treatment. The fourth is perhaps artistically good, but it is a coarse subject, handled literally by a realist in Biblical studies. It is a lewd picture of a lewd subject treated literally. It is its own protection against either admiration or salability. Yet it is the only one of the four which is *not* "nude art." The woman, Potiphar's wife, is clothed, and hers is the only figure in the picture; but she is represented as coarsely as art could represent her, and is left without even the attraction of physical beauty or symmetry of form and features, and with a face lascivious to repulsion. It leaves Joseph with but little credit perhaps for virtue that he was repelled by so beastly a face and so unattractiv a personality. This being my opinion of the picture, I need hardly say that it is objectionable to me both in subject and in treatment. But when I read the above editorial (which is one of many such which hav appeared within two weeks) I could not refrain from speculation upon what can and will be done in such a case: "Any person who shall in this city exhibit, sell, or offer to sell an indecent or lewd book, picture, or other thing, shall be deemed guilty of a misdemeanor, and upon conviction thereof be fined not less than ten, nor more than three hundred, dollars."

Now, this one picture is the only one of the four that is either indecent or lewd, and it is a faithful copy of a Bible story. It is simply an illustration for the pages of a book which is sold daily without legal inferference under the above ordinance, and whose sale this same editor aids and encourages in many ways. Now, the ordinance says "book or picture," making no exception in favor of the printed as against the painted indecency. Why, then, should the one stir our editor into a bitter and untruthful attack, while to the other he lends his aid and support? I say untruthful attack, because, added to the fact that the other pictures are unobjectionable, the editor states that the "exhibition has been discontinued," which is simply a gratuitous untruth, designed to prevent people from going to see them, and hence is a direct effort to "injure a man in his property," which I believe is a punishable offense by law. For some centuries painters were encouraged, indeed, forced, by just such fanatics, to take biblical topics wholly in which to labor at their art. Can they be blamed now for so doing? If this story is put in the hands of every child in the land as glorification of one of the "holy men" by direct will or inspiration of God; if they are taught to believe that the Almighty did not scorn to record the story and assure its universal diffusion for all time, should they be taught at the same time, and by the same men, that it is a topic either unworthy of, or too unclean for, the brush of a painter? Should an ordinary artist be above the work of the deity? If Joseph's great virtue called forth the admiration of an all-wise God to such a degree as to insure an inspired record to be left in the only volume vouchsafed to the ignorant sons of man by a tender father, eager for them to know the best and most important facts in regard to himself, and their own welfare and future happiness, should it not command the attention and talent of one delineator of sacred history who labors with brush instead of pen? Can the Almighty be accused of indecency? If his works and records are holy, can the earnest effort to reproduce them faithfully be impure? We are commanded to strive to be like him, and, in the little details of the story of "Potiphar's wife," this artist has not lost a point, and the record of Joseph's superior virtue, as well as the moral and physical ugliness of the lady in question, are most faithfully pictured. And we must remember it was a virtue wonderful enough to command divine recognition and permanent record in a book whose every word must be precious, and where no wicked waste or unnecessary verbiage would hav been permitted by an all-wise God to occupy the limited space so all-important to races sunk in ignorance, and struggling for knowledge. Can a subject be too low for the brush of man, while it is lofty enough to command the pen of a God? Can a law of indecency touch the work of a deity? Shall a police judge stay the pen of the Almighty? Will the editor dare attempt to suppress the book and picture given us upon Sinai? And yet this city ordinance, which he so glibly quotes, strikes the book *first*. Are you ready, Mr. Editor, to take the consequences of your words? Remember the book comes first in time and in condemnation. When will you swear out your warrant of arrest for all who may sell or expose it for sale within the gates of your city? I would like to be there when you do. H. H. GARDENER.

Our London Letter.

The question of disestablishment and disendowment of the Established Church of England is being prominently brought forward at the present time in view of the parliamentary elections shortly taking place. It is only natural that the clergy who fatten on the present iniquitous system should stoutly defend its morality and necessity, and, of course, are only too willing to prophesy the speedy downfall of the country if the program is carried out by the next Parliament, as no doubt it will be if the Radicals obtain the majority of representativs. Of course, the parsons contend that "the laborer is worthy of his hire," but this is a slightly ambiguous truism, however they endeavor to show that they do labor, and that very hard too, and therefore are justly entitled to all they can get in the way of greater and lesser tithes, pew rents, presents, glebe lands, and the other plunder they acquire. At the same time, although it is very sad that all these good men should be despoiled of their living, that does not grieve them so much as the great insult paid to their deity, who will be justly angry if this is done, and England will lose all her prestige among the nations of the world, and all the inhabitants of the land will become grossly immoral and quarrelsome, and the goodness for which we are so famed will no longer exist. In those evil days the devil will exercise so much power over the minds of men that they will no longer subscribe so handsomely to missionary societies, and the wretched heathen will hav no Bibles sent out to him, and if this happens he will not know how he is sinning against God by going naked, and therefore will not be willing to exchange the products of his country for heavily-sized calicoes and old guns; consequently our trade will rapidly decrease, and we shall hav to resort to eating one another to keep from dying of starvation.

This is a very horrible prospect, and ought to deter the sons of Belial from interfering with the Lord's anointed. Unfortunately for the unanimity of the church party, one rector, the Rev. Thos. Norton, of Wychling, has declared his adhesion to the proposed plan, and givs it as his opinion that there ought to be no difference between the church established and other denominations. He says: "If you can't stand on your own base, you hav no right to stand at all. As to extraordinary tithes, I would abolish them as a rank, downright robbery." Such outspoken language is somewhat remarkable in a in a church clergyman, and such a man is far too good to be trammeled by any creed.

At his diocesan conference, recently held, the bishop of Oxford attacked the Liberation Society, repeating the usual ridiculous arguments that hav seen so much service, and convinced so few people. Of course, he maintains that disestablishment means plunder pure and simple, quite ignoring the manner in which the Protestant church robbed the Roman Catholics of their churches and lands. However it may be in other branches of the profession, the religious thief is always remarkably tenacious of the property he has stolen, and cries out lustily of the great wrong done him if anyone suggests that restoration should be made to the rightful owners.

I gather from a perusal of the *Church Times* that the church congress at Portsmouth last week was a fair success from a monetary point of view, as the average number of tickets appear to hav been sold, but that the rubbish talked there has made the slightest impression on the country I hav failed to learn. Certainly no one's mind could possibly be improved by anything said. Attacks were made on other sects, and grief was expressed that it was getting more and more difficult to obtain money and members. It seems to hav dawned upon the minds of the elect that people were getting more enlightened and devoting their attention more to arts and science than supernaturalism, through the spread of Atheism, which fact was deeply deplored. But, unfortunately for themselvs, no way of overcoming the difficulty, but extra prayers, suggested itself to the parsons. How they must hav regretted the good old times, when the church was all-powerful and could use coercion with decided effect on the backsliders and heretics! It certainly seems inevitable that the weak organization known as Protestantism is doomed to extinction in the not very remote future, and the battle will hav to be fought out between Atheism and Roman Catholicism. J. D.

One or Two Matters.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your last issue, under "Prayer as a Prophylactic," you refer to the anti-sanitary riots in Montreal. You say, "If the Canucks once learn that prayers and the exhibition of images are of no avail, while disinfectants are," etc., etc.

As a Canadian (not a "Canuck"), I beg to protest against this general impeachment. Canadians generally hav already learned what you suggest they are ignorant of. Because some ignorant and superstitious devotees of the Romish church (not the "Catholic" church, as you are in the habit of designating it) in Montreal get up a riot against the sanitation of the city is no reason why Canadians generally should be slurred. Instead of saying, "If the Canucks once learn," etc., you might, with equal truth and propriety, hav said, "If these ignorant Romanists once learn," etc. Or if you had even said, "these Canucks," meaning that particular class, instead of "*the* Canucks," which is a general term, we might hav passed it over; but as it is, Canadians must ask to be excused from your classification, and relieved from your "soft impeachment." Without admitting that I am unduly "thin-skinned," either nationally or patriotically, I might as well say while I am about it that I hav had my Canadian sensibilities offended before by THE TRUTH SEEKER'S discourteous and unfair allusions to "Canucks." Nor do I wish to be misunderstood in this matter. I hav no objections to the severest criticism from abroad of ignorance in Canada, or superstition in Canada, wherever it may be found, but I do object to inculpating the whole country and the whole people in the sins of the few. As well might we, on occasions when the ignorant and violent element of your population show their nether parts, slur the whole American people, opprobriously calling them "Yankees," as for you to slur the whole Canadian people, opprobriously calling them "Canucks," when a few ignorant Romanists of Montreal raise a riot.

The other matter to which I wish here to refer is Mr. Remsburg's recent lectures here in Belleville. A few days ago he gave a course of three in that city, and I had the pleasure of hearing one of them, having gone thirty miles for that purpose, and to meet and make the acquaintance of Mr. Remsburg. I was not disappointed. Mr. Remsburg, in quiet mien, gave an excellent address on "Sabbath-Breaking," which was well received by a very superior looking audience of about two hundred, including a number of ladies. Although the clergy had been invited, none appeared, and there was no opposition. After the lecture, I enjoyed an hour's chat with the lecturer and some of the Belleville friends, whose acquaintance I was glad to make. The Belleville Freethinkers are doing nobly. They deserve the highest praise for their vigorous propagandist efforts of late under difficulties. They include in their numbers educated and substantial men—the professions of law and medicin being well represented—but only a few, I understand, are openly avowed, activ workers. "Sleeping partners" are, however, often very useful and valuable members of a coterie, because of their needed sympathy and tangible assistance. Dr. Abbott, one of the leading physicians of the city, occupied the chair during the lecture. The doctor is a thorough-going Agnostic, and lends valuable assistance to the cause. The Messrs. Templeton brothers, F. Asselstine, and Mr. Landsberg, with a few others, I believe, are also activ and energetic workers. I would like to mention the names of other Belleville Agnostics—cultured and venerable gentlemen, who grasped me warmly by the hand—but I do not feel quite at liberty to do so.

Mr. Joseph Templeton writes me since the lectures that this course is likely to prove unusually fruitful, as, besides the excellence of the lectures themselvs, "hundreds of tracts, papers, and pamphlets were distributed, and some will surely fall in good soil." It is intended, I believe, to hav more lectures from Mr. Remsburg in Canada during the winter, and this, in connection with what we get from Messrs. Watts and Putnam, and occasionally from Mr. Underwood, ought surely to keep the car of progress moving. Although I hav not been in a position of late years to do much activ work in the good cause, it still has my love and earnest solicitude, and all true workers hav my hearty sympathy. ALLEN PRINGLE.

Selby, Lennox Co., Ont., Oct. 14, 1885.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - NOVEMBER 7, 1885.

Christian Charity.

The Christian church, and especially the Romish branch of it, makes loud claims to support because of its charities. The church, say the advocates of Christianity, does an immense amount of good by caring for the orphans, the poor, and the sick. In some places good institutions are maintained by sects. This, however, is where there is competition, and where the people are informed as to their workings. In places where the Roman Catholic church has full sway, her institutions are not by any means havens of rest. The small-pox epidemic in Montreal has brought one more case to light. The old Civic Hospital, now St. Roch's, is run by the "Sisters of the Gray Nuns." Recent revelations show a horrible state of affairs in this hospital. With a hundred and eighty patients confined in it, there were only six nurses and two women servants to care for them. The sufferings of the patients were intense. A great many suffered from cold, and when one man attendant was applied to for additional bed-covering for the patients, he brought up a few ragged blankets, saying, as he distributed them, that the nuns were not to know of it, or they "would raise hell with him." Some idea of the cruelty of confining patients in this Romish hospital may be gained from the following, written to the *Sun*, of this city, by its Montreal correspondent:

"The cries of the patients for a drink of water were often heart-rending. They were frequently met by the response, 'Shut up, you,' from the convalescent patients who were in attendance. The odor of the place was almost unendurable, and very little was done to deodorize or disinfect the rooms.

"A Miss Norris begged for something to relieve a choking sensation by which she was oppressed. The doctor, after much entreaty, made his appearance, and by the application of suitable means gave her relief. This was about ten o'clock at night, and nothing more was done for her. The next day she was removed to the black small-pox ward, and, without any further attention, was allowed to die. After patients were sent to the black small-pox ward no further attention was paid to them They were simply sent there to die. The cries that came from that awful place were heart-rending.

"In another case a woman who had been a cook in the service of the Rev. Mr. Ward, a Church of England clergyman, died under most distressing circumstances. For hours previous to her death, and as long as she could speak even in a whisper, she cried, 'For God's sake, giv me water.' The only attention given her was to tell her to shut up. She died in the night. A little while before her death, she writhed in her agony and fell out of bed, when two men were called, who, lifting and throwing her into the bed, said, 'Now sit on her and keep her down.' She died that night, and when dead a sheet was placed on the floor and she was rolled upon it. Then they pinned up the sheet around her and dragged her downstairs. The thumping of the body on the stairs could be heard in the ward.

"A young woman named Mrs. O'Connor, whose husband died of small-pox in the hospital, was taken with the disease herself, and sent to the hospital. She so far recovered as to be up, and made herself useful as a helper. She, however, became demented on account of her troubles, and then the priest was sent for, who failing to soothe her, the lady superior said that she should be put out into the woodshed, which was a proper place for one who was so foolish as to get into such a state."

In addition to the shameful treatment of the patients, there is to be added a neglect to provide proper food. Breakfast in the hospital consisted of tea and bread and butter. The supper was bread and butter and tea. The dinner was weak soup, sometimes potatoes, and the meat that had been cooked in the soup, and bread. The soup and meat were often burnt, and the bread was brought in the naked hands of convalescents. The sanitary conditions of the hospital, also, are of the poorest, and the wards were kept in a filthy condition from the overflowing of the closets. Everything, in short, is as bad as bad can be, and the city authorities are severely blamed for allowing sufferers from small-pox to be taken there. Their excuse for sending them to the place was that all the other hospitals were full and patients could not be allowed to die in the street.

If any argument were needed to show how infinitly better it is for the state to care for its own sick and poor than to farm them out to ecclesiastical societies, St. Roch's hospital at Montreal would furnish it.

But if the Canadian sectarian hospitals are worse than worthless, the Christian institutions of this country are no better. There is a Catholic hospital in Brooklyn, N. Y., with some of the operations of which we hav been made acquainted, and propose to ventilate. The New York *Sun* recently printed the following letter, showing the practical uselessness of Protestant institutions:

"TO THE EDITOR OF THE SUN, *Sir:* Is there any non-sectarian home for aged ladies who are without means, except the almshouse?

"Yesterday I met an aged lady, who, by force of circumstances, is deprived of her home. She was advised to go to the 'Home of the Friendless,' which she did. Upon being asked how much money she had, and replying 'none,' she was politely told that the Island was the place for her. Wearily she plodded on, muttering between her sobs, 'Not there—not there—anywhere but there.' In talking with the writer later she said: 'Surely this place they sent me to is misnamed; for why is it that a 'Home for the Friendless' (heaven knows I am friendless enough) is open only to those who hav either friends or money?' I could not reply.

"This lady of whom I speak has lived in affluence, has had the advantages of education, is refined and gentle. She has lived a long and useful life, benefiting many during the journey. Must women like this be subjected to a life 'on the Island,' where their forced association with depraved people would cause a shock that must incense all their womanhood?

"A SUBSCRIBER."

To this the *Sun*, after making investigation, was forced to reply that there was "no hope but the poorhouse." There is in this city an "Association for Improving the Condition of the Poor." When the secretary was applied to in this case he said:

"If she has no church connections or private friends she cannot get into any of the institutions, but becomes a charge on the city. The various institutions require good references, and generally a small amount of money, such as $100 in advance. We should be glad to help her in any way, but we hav any number of cases of the same sort."

All of these institutions receive aid from the state amounting in exemptions and donations to many thousands of dollars. But when the state has a poor person to support it must do it entirely apart from the institutions it has already endowed. Common justice would seem to demand that if these church "homes" and "asylums" are exclusivly for church people, the church people should support them. But now the state helps the indigent Christian to liv in genteel poverty, and compels its own poor to liv in an institution which breaks down all self-respect, and is in most ways but little better than a penitentiary. If the state spent on its own poorhouse the money given to Christian "homes" the poor could be made comfortable. As it now is, through the church steals, an unfortunate person of any refinement would rather commit suicide than go to the state institution. About the biggest humbugs on this earth are the church's "charitable" establishments. They are only sieves through which the Danaides' daughters of politics turn money into votes.

Open the Museums.

At a meeting of the Board of Estimate and Apportionment of this city, held October 27th, Mayor Grace came out strongly in favor of opening the public places of instruction on Sundays. When the proposed appropriation of $30,000 for the maintenance of the American Museum of Natural History and the Metropolitan Museum of Art was reached, Mayor Grace said:

"The law givs this board the right to make this appropiation; it is optional with us, but I am opposed to granting it unless the trustees of the museums consent to open them on Sundays. They ought to be opened on Sundays, so that people occupied during the week could partake of their advantages on Sunday. The trustees complain that an expense of from $5,000 to $7,000 would be incurred, but that can be obviated by the suggestion that they be closed one week day. The trustees of these museums hold legacies whose provisions are that they shall not be open Sundays. Well, if that is so, let them get along without an appropriation from the city. I propose to test this matter to the end. Museums of like character are open on Sunday in Boston and in England, and there is no reason why these shouldn't be here. The strictest Sabbatarian ought not to object to the education of the people on Sunday."

President Beekman said that last May he addressed the trustees of the museums on the subject of keeping the doors open Sunday. He proposed from 2 to 4 in the afternoon in summer, and from 1:30 to 5:30 in winter. The trustees had paid no attention to his letter. Commissioner Crimmins said he had personally promised to bear the expense of keeping the doors open Sunday from last May to this January, but the trustees neglected to entertain his offer Further consideration of the matter was deferred till the trustees of the museum should be heard.

We hope Mayor Grace will adhere to his determination not to giv the two institutions named a penny unless their doors are opened on Sundays. Last May the park commissioners passed a resolution to open these buildings on Sundays, but the trustees paid no attention to the order. Their objections were all met, but they were too bigoted to comply, and it seems as if the only way to compel them to accommodate the people will be Mayor Grace's plan of refusing to support the institutions until they do.

The Petition.

The petition for the more complete secularization of New York state, which we are printing each week on the last page, should not be lost sight of in the heat of politics, now happily over for a while. The petitions should be circulated vigorously for the next two months, and then sent to this office. The legislature convenes in January, and it is proposed to present the petition whenever the Freedom of Worship bill comes up. Our cause will also be represented in the discussion of the matter by some one of the distinguished Freethinkers of the state.

If any of our subscribers know of any Freethinkers who hav been elected to the assembly or to the senate, we wish they would send us the names and addresses, so that we may find out how much support may be expected from them.

Thinkers and Dreamers.

There is a letter in the *Spectator* from the widow of an entomologist, asking its editor if he knows "anyone who is in want of a collection of beetles, or would purchase a handsome assortment of dried spiders." The *Spectator* replies that it cannot find a purchaser, and suggests that the widow will not be satisfied with the returns they produce. It is different now; to naturalists even spiders and beetles hav a marketable value. The bible of nature is studied more than any bible of man's production. It ought to be, for it is not filled with lies.

It is difficult to overrate the world's indebtedness to some of its dreamers and thinkers who are not what is called "producers." It is impossible to compute the effect of the writings of some poets on the character of the peoples in certain localities. Though they sometimes only cultivate, they very frequently plant their own ideas in the minds of the people with whom they dwell, which sometimes ripen quickly, as in the cases of Voltaire and Byron, and sometimes slowly, with a more steady development, as may be perceived in the effects of the writings of Shakspere and Cervantes.

The most trifling causes, also, are sometimes productiv of the grandest effects. Possibly the two most important events of the last century were the falling of an apple and the flying of a kite. The one, being witnessed by the philosopher Isaac Newton, led to the discovery of the law of gravitation; and the other, in the hands of Benjamin Franklin, was the forerunner of our knowledge of electricity, and the foundation of the telegraph.

To these might be added James Watt, who, though not the inventor, was the great improver of the steam engin. The rising and falling of the lid of a tea-kettle is said to be the base of the growth of his extraordinary genius. If the seeming trivialities above mentioned had not occurred, the clock of the world would be set back a thousand years. It is an honor to the present age that the speculations of men of science, and men of thought, are more readily accepted and applied than they were in the dark ages of superstition and persecution, but still there are bigots who vainly attempt to belittle the labors of our geologists and naturalists, because their discoveries cannot be reconciled with the teachings of priesthoods. No sane man, however, ought to lightly condemn even the dreams of the theorists among us, for, in so doing, he may be censuring some superlativ benefactor of our race, and the future glory this period of the world's existence.

Liberal Entertainments.

Cold weather having driven the Tent from the field, C. B. Reynolds has a new missionary enterprise. It will be remembered by readers of THE TRUTH SEEKER that the late D. M. Bennett, when on his tour around the world, procured at great expense the most accurate and beautiful views of all scenes of greatest interest, comprising several hundred. In London, England, he purchased a magnificent stereopticon, designing to illustrate the lectures he proposed giving on his return to the United States. He had about completed his arrangements when his death occurred.

Mr. Reynolds has put the stereopticon in running order, and proposes to lecture for Liberal Societies and individuals who may desire his services. The stereopticon is one of the largest and best manufactured, and the beautiful paintings can be exhibited in any sized hall by the aid of the new and improved calcium illuminator. The views embrace all the celebrated places of the world. He can giv from one to a dozen lectures in any place. The Holy Land is a place specially dwelt upon, and he can show it up in a manner highly detrimental to its reputation. The lectures will be Liberal, and will do good missionary work, as Christians of all denominations can be induced to attend to see the beautiful pictures. Mr. Reynolds will continue the distribution of Freethought books, papers, and pamphlets, and make his winter's work yield as good fruit as his summer campaign with the Tent. Everyone who wants a splendid and instructiv entertainment, as well as Liberal lectures, should write at once, so that the route can be laid out, and all arrangements as to terms and dates made. It will be best to hav several lectures in a place, and afternoon matinees for the benefit of the children and of ladies who may be unable to attend in the evening. For terms and full particulars write at once to C. B. Reynolds, care of THE TRUTH SEEKER office, 33 Clinton place, New York.

Editorial Notes.

WE hav just printed a new and elaborate catalog of the books for sale at the TRUTH SEEKER office. It will be sent free to any address upon application.

WILL "A Member of the League," from Boston, send his name? Not for publication, but for the editor's information, as it is one of our invariable rules not to publish anonymous communications.

W. H. MCNIEL, of Little Elm, Texas, has begun the publication of the *Polymathical Investigator*, a large eight-page paper of Freethought tendencies, but with a decided leaning toward the vagaries of A. Wilford Hall. Mr. McNiel prints at the head of his editorial columns the Nine Demands of Liberalism.

WE would like to receive information as to time and place of meeting of all Liberal organizations in the country; also information as to all Liberal halls, when built, and other matters of interest of that variety. Will secretaries please correspond with the editor of THE TRUTH SEEKER, 33 Clinton Place, New York?

GEORGE W. JULIAN, old land reformer and Abolitionist, is doing hard work against land robbers in New Mexico.—*John Swinton's Paper.*

Mr. Julian is also a Freethinker of many years' standing. He has been a pioneer in almost all the reforms of the past half century. He doesn't hav to be dragged into them, either, as the ministers do.

ST. GEORGE'S church of this city has issued its annual year book. We notice that Pastor Rainsford has omitted any allusion to his favorit church official, Sexton Pudney. The fact is, Pudney was sentenced last summer to a term of twenty years in state prison for attempting to imitate the nobility of London in the maiden tribute line. It would hav been appropriate for Mr. Rainsford at least to say, "We mourn our loss."

THE Cleveland *Plaindealer* reports that since the Congress of the League-Union in that city the membership of the local Union has been largely augmented, over two hundred members being now enrolled. John M. Wilcox, ex-sheriff of Cleveland, is the president. Mr. Wilcox is an energetic and level-headed young man, and under his vigorous presidency, with the help of the untiring secretary, J. D. Mallonee, the Cleveland Union ought to prosper.

BEFORE the grand jury which investigated the Chinese massacre in Wyoming the Rev. Timothy Thirloway, a Congregational clergyman, swore that the Chinese set fire to their own houses, which statement was given to the Associated Press from Green River, fifteen miles to the west, where the sessions were held. Careful investigation by a newspaper correspondent not only proves the falsity of these assertions, but develops the fact that Mr. Thirloway was a coal digger in the mines there for several years, and is a man of ignorance and low character. At the time of the massacre he lived in a "dug-out" or mud house in the high bank of Bitter Creek, where are a large number of squalid, filthy cabins, in which some of the miners prefer to stay rather than liv in one of the comfortable frame buildings, built by the railroad company for their workmen, the rental being $8 per month. Thirloway left there since the massacre, and has begun preaching at Green River at a salary of $500 per year. On the day the Chinamen were murdered he and his family were present, and are believed to hav assisted in pillaging the Chinese houses, Mrs. Thirloway having been seen to enter one of their cabins and remove from it various articles before it was set on fire, testimony to which effect is in possession of the railroad company.

THERE is a speck of humor in the order to the executors of the estate of Thomas Gunning, of this city, who left some thousands of dollars to be spent in masses for the repose of his own soul, his relativs' souls, and of all the other souls in purgatory. Several of the heirs died previous to the death of the testator, and on an accounting the treasurers were directed to pay about $9,000 into the state treasury under the statute for the benefit of heirs whose whereabouts are unknown.

THE Board of Aldermen of this city adopted on October 20th the following resolution:

"*Resolved*, That permission be and the same is hereby given to the Pius Society of Missionaries to construct a vault in front of the Church of Mount Carmel on the north side of One Hundred and Fifteenth street, between First and Pleasant avenues, *without payment of the usual fee*, the work to be done at their own expense, under the direction of the Commissioner of Public Works; such permission to continue only during the pleasure of the Common Council."

The mayor approved the resolution October 26th. We should like to know what difference there is between remitting the fees for a building permit and voting the Pius Society of Missionaries an equal amount of money.

PRESIDENT CLEVELAND has issued his Thanksgiving Proclamation. Its piety is unsurpassed. Thursday, Nov. 26th, is the day. Mr. Cleveland argues that we should thank God for the following favors, to wit:

"For all that he has done for us in the year that has passed; for our preservation as a united nation and for our deliverance from the shock and danger of political convulsion; for the blessings of peace and for our safety and quiet while wars and rumors of wars hav agitated and afflicted other nations of the earth; for our security against the scourge of pestilence, which in other lands has claimed its dead by thousands and filled the streets with mourners; for plenteous crops which reward the labor of the husbandman and increase our nation's wealth; and for the contentment throughout our borders which follows in the train of prosperity and abundance."

That is to say, we are to thank God because things are no worse than they are, and if things were worse than they are it would be our duty to thank God all the same. As for us and our house, we hav received no favors except such as hav come from friends on this earth. Therefore we hav to say to Mr. Cleveland's God, "Thank you for nothing."

WHEN Colonel Ingersoll lectured in Rochester, N. H., this fall, his lecture was attended by Mr. George G. Berry, the Freethought editor of the *Antimonopolist*. Mr. Berry was a hopeless invalid, having to be carried in and out of the hall. In the report of the lecture in his paper he said it was the last lecture he ever expected to hear, and he was "content to wind up with Ingersoll." Mr. Perry's words were true. His death occurred on Sunday, October 25th. In the obituary published in his paper the writer says: "Religiously, he believed almost identically with Ingersoll, and never changed his views to the last. If there is a hereafter, he thought we should be prepared to enter the kingdom by leading a good life here. He never disputed there was not, but maintained that he knew nothing about it. Still, he thought he knew as much as anyone. In these views he was sincere, and his last evening away from home was spent listening to Colonel Ingersoll's lecture on 'Myth and Miracle.' All in all, he was an honest, self-made man. In the latter part of his sickness he appeared happy, and realizing full well that he could not recover, seemed ready to go. All was done that kind hearts could do, but disease had done its work and he was called to pass down into the silent chambers of the dead."

IN these days of labor troubles, when Socialism, Anarchy, Communism, etc., are being explained and advocated from innumerable rostrums, it is inevitable that books upon political reform should rapidly multiply. A few weeks ago the Truth Seeker Company published one upon "Rational Communism," as able a work, perhaps, as has appeared upon that side of the question. This week we announce another reform work. "Social Wealth: The Sole Factors and Exact Ratios in its Acquirement and Apportionment," is by J. K. Ingalls, one of the land reformers who obtained the passage of the National Homestead law. Naturally, Mr. Ingalls pays considerable attention to the land question, and argues from the standpoint of a land reformer. He also givs a brief review of the origin and growth of economic schools of thought, considers the rise and growth of what he calls "capitalism," how it obtains unearned increase—such as profit, interest, rent; defines the activ and passiv factors in production, and suggests reforms by which the people may, in his opinion, consume a great deal more of what they earn than they now do. Later on we shall notice the work more fully, but call attention to it now that those interested in economical speculations may know where to obtain a very able and interesting volume. Price, $1.

THE Utah commission has made its annual report to the government. The commission reports that in two years eighty-three indictments hav been found for polygamy and unlawful cohabitation; there hav been twenty-three convictions and forty-three cases are now awaiting trial. The commission renews all of the recommendations contained in Senate bill 1,283 (which failed of passage in the House of Representativs during the last session), and submits these additional recommendations: "That the term of imprisonment for unlawful cohabitation be extended to at least two years for the first and three years for the second offense. That all persons be excluded by law from making a location or settlement upon any part of the lands of the United States who shall refuse on demand to take an oath before the proper officer of the Land Office that he (if a man) does not cohabit with more than one woman *in the marriage relation*, and will support the laws of the United States; or (if a woman) that she does not cohabit with a man having *more than one living and undivorced wife*. That the laws with reference to the immigration of Chinese and the importation of contract laborers, paupers, and criminals be so amended as to prevent the immigration of persons asserting that their religion teaches and justifies the crime of polygamy, as this would cut off the chief source of supply to the Mormon church." We hav italicized a couple of lines to call attention to the fact that the commission seems to regard plural cohabitation as immoral when a marriage ceremony has been performed over the parties, but sees no immorality in it when not so "hallowed." The commission probably arrived at this view of the case after reading the scriptures.

OUT of the many thousand gentlemen who find snug shelter beneath the government's fostering wing, says the *Sun*, none enjoy the peace, prosperity, and general happiness in equal measure with the twenty-one who are chaplains in the navy. They toil not and seldom pray, but draw their salaries with elegance and precision. These salaries are large, or would be for an ununiformed worldling. For the first five years of service each chaplain culls $2,500 per year and his rations, if at sea, from a benevolent national treasury, $2,000 if on shore duty, and $1,600 if on waiting orders, the last named being a condition of complete inertia. Ever after the five years mentioned the remuneration is $300 more, in all stages of service. Rations consist in the main of hardtack and pork, with a smack of sugar and coffee thrown in, and can be traded off for canned chicken or anything palatable to wardroom appetites. With the exception of giving the ship schoolmaster an occasional lift in his duty of driving simple educational facts through saline skulls, the chaplain does nothing. He holds no services, except now and then at a stray funeral. The only Sunday features of a man-of-war are extra clean decks and officers in full dress uniforms, including buttons. The chaplain wears just as many buttons as any of them, but he does no preaching. Except for a provision in the naval regulations it would be hard to tell why any ships carry a chaplain. This says they must, and they do. There is no dodging naval rules with salaries attached to them. No chaplain on shipboard wearies himself with stirring up religious sentiment among the men, or worries about their tarry souls. Not every ship carries a chaplain. Only flag ships are thus adorned. Chaplains are too expensiv. The plain leaky cruisers cannot possess them. Four flagships thus ornamented are the Tennessee, North Atlantic squadron; Pensacola, European squadron; Trenton, Asiatic squadron, and Hartford, Pacific squadron. The Nipsic, both fleet and flag ship, cruising alone on the South Atlantic station from Rio to Cape Horn, gets along without a parson. Each of the three training ships, Minnesota, New Hampshire, and Jamestown, carries a chaplain, and one is attached to each working navy yard to look out for the spiritual welfare of tars newly gathered in on the receiving ships. The rest of the twenty-one are on special duty or waiting orders Not a few of the shore chaplains are prosperously quartered on denominational parishes, thus securing pleasing additions to their several incomes. Those stationed at navy yards make the most show of professional usefulness. Local churches or missions usually afford services of some sort on the receiving ships in which the chaplain co-operates. But altogether the lot of a chaplain is a most happy one, and that of chaplains at sea especially so. Without irksome labor of any sort or any responsibility, he can join the captain of marines, another flagship luxury, in a perennial siesta on the wardroom sofas.

Lectures and Meetings.

CHARLES WATTS will lecture in the Opera House at Massillon, Ohio, November 18th and 19th. Subjects: "Secularism: Destructiv and Constructiv;" and "Unbelief: What Is It, and What Has It Done for the World?"

MR. D. A. BLODGETT, of Grand Rapids, Mich., has instituted a course of free Liberal lectures. Mrs. Krekel and J. E. Remsburg hav lectured to large audiences during the course, and Mr. Charles Watts is to visit Grand Rapids soon.

W. F. JAMIESON, the Liberal lecturer, delivered a series of five lectures in this town, commencing last Friday and ending Monday evening. His lectures were all well attended, three drawing full houses. However his views on the subjects he treats of may differ from those of others, he is surely to be commended for the candid and, at the same time, inoffensiv manner in which he puts them before his audience and the willingness he shows to answer any questions which any of his hearers may choose to put to him. His style of address is neither belligerent nor cringing, and the evident care he takes to hurt the feelings of no individuals excepting the dead and gone members of the committees on racks and thumb-screws, who flourished in the palmy days of the Spanish Inquisition, is worthy of imitation.—*Republican Pilot, Maysville, Mo.* Mr. Jamieson is speaking every night in Stewartsville, Bethany, and other towns in Missouri. He is announced for several lectures in Leon, Iowa, and will probably lecture in Brownsville, Mo., about the middle of November. He had full houses at Maysville. For lectures address at Maysville, Mo.

G. W. KATES, secretary of the Southern Association of Spiritualists, Atlanta, Ga., sends us the following appeal: "At the annual meeting of the Southern Association of Spiritualists, held August 29th, 1885, they resolved to celebrate the thirty-eighth anniversary of Modern Spiritualism by a grand reunion at Louisville, Ky., to commence March 28th, and continue eight days. The local society at Louisville are making generous preparations, having rented Liederkranz Hall, securing hotel rates, preparing a choir, and engaging free entertainment for speakers and mediums, etc. It is necessary that our Association shall make this meeting a great success. We need money to secure the necessary mediums and speakers. In order to be able to do so, this appeal to your assistance is made. Please forward your names as members and the annual dues of one dollar, and also send whatever extra donation you can. Secure new members to the Association and collect the annual fee of one dollar from each. Do not delay, for the necessary funds are needed at once, in order to perfect engagements. The attendance of all friends is earnestly hoped for. Please notify us of the number of persons we may expect from your locality."

Letters from Friends.

EAU CLAIRE, WIS., Oct. 5, 285.

MR. EDITOR: I see in your last that L. Joy wants a few words with C. L. James, which is certainly fair enough, if C. L. James can hav half the words. I do not imagin that I exploded the fiction of the social compact, but supposed it was pretty well exploded by Thomas Carlyle and Herbert Spencer, to whose works I refer Mr. Joy for that part of the matter. In his allusion to the Fuegeans, Mr. Joy commits what logicians call a *non distributio medii*. The Fuegeans hav neither laws, nor offices, nor priests, he says; neither hav they whisky, nor draw-poker, nor street-walking, nor Anthony Comstock, nor the Salvation Army. Why should the good parts of civilization be laid to government rather than to these other improvements? Mr. Joy says that they are impossible without giving up some of our personal freedom, but I defy him to prove it. I maintain, on the contrary, that every recorded "improvement in the people" was preceded by an "improvement in the government," and that every such improvement consisted in having less government than before. To illustrate: Among the lowest savages every woman is the slave of every man. There is clearly less government when marriage makes each woman the slave of only one man. And a sensible improvement in the people follows, which goes further when divorce laws mitigate the slavery. Better still would it be if the woman were neither subject to all men (rule of the majority), nor to one man (rule of the minority), but to no rule at all except that of her own judgment and conscience. The assertions that savages hav no government and religion are only in a measure true. They hav nothing amounting to a system either of law or belief, but they are slavishly subject to those they consider their superiors (which is the essence of government) and to the dread of an unknown evil (which is the essence of religion). Civilized men are much less so. I am happy, however, to agree with Mr. Joy in one thing—viz., that "many social usages are more troublesome, humiliating, and unjust than our laws." I don't believe I want to be a Ghengis Khan. I know I am as much opposed to Mrs Grundy's tyranny as Uncle Sam's, and, in conclusion, say with Byron:

"I'd hav mankind be free,
As much from mobs as kings—from you as me."

C. L. JAMES.

LONGSTREET, GA., Oct. 25, 285.

MR. EDITOR: I hav one word to say in reference to our grand and noble champion of Freethought, Col. R. G. Ingersoll.

I cannot think it needful or exactly consistent for him to use the word "believe" as applying to himself, as "what his senses certify is true, after cross-examination by his reason," is truth and knowledge to him, and not a matter of belief at all, and cannot be. Why, then, or how, can he use the word "believe" in that relation? Why not use the word "think" instead? T. N. MASON.

JACKSON, MICH., Oct. 27, 1885.

MR. EDITOR: We delivered the funeral address of Mrs. Rachael Elmer, of Arland, Mich., who died October 21st, in the eighty-first year of her age. Both Mr. and Mrs. Elmer are life-long Liberals and Freethinkers. She leaves five children and has buried five. Those remaining are earnest Liberals. They met D. M. Bennett at Jackson on his tour around the world. In their home are THE TRUTH SEEKER and many Liberal works, especially those of our hero, Bennett. We heard nothing but the highest praise of these pioneers of Liberal ideas. Such noble, earnest, and honest Freethinkers compel the church to respect them and their exalted principles. Mrs. McCarther, of Charlotte, Mrs. Atwood, of Eaton Rapids, and Mrs. Haynes, of Leslie, as well as the two sons, illustrate the benign influence of their parents' Liberal instructions. Mrs. Haynes you will recognize as your correspondent. May they and their aged father, who is in the eighty-second year of his age, liv long to demonstrate to the world the exalted pre-eminence of Liberalism over Christianism. Fraternally, J. W. KENYON.

ANDERSON, IND., Oct. 18, 1885.

MR. EDITOR: I hav been a subscriber to your valuable paper for two years, and would not be without it for twice the amount, as the general teaching in it suits my idea exactly. There are a large number of outspoken Liberals here, but no leader. I think that arrangements could be made for some good speaker to lecture at Anderson. Inclosed find $1.50 for continuation of my paper, and $1.00 for "Interrogatories to Jehovah," by D. M. Bennett; "Clergyman's Victims," by Mrs. J. E. Ball; "False Claims," by J. E. Remsburg; "Christianity a Reward for Crime."

Now, if some good speaker could be induced to giv a lecture or series of lectures at Anderson I will take special time to induce as many to attend as possible. Ingersoll would be the proper man, and if he will come we will get the Dixey Music Hall, and everybody would go and hear him.

Respectfully yours, W. M. JOHN.

SOLDIERS' HOME, WIS., Oct. 18, 285.

MR. EDITOR: Inclosed find $2, and credit me as far as it will go on my paper. It seems that I am doomed to pay in instalments. Having no income, I can barely manage to keep my paper up with what little I am able to do; but while I hav one finger that can earn money I will hav THE TRUTH SEEKER. How any mortal that ever saw it can do without it is a mystery (I had almost said miracle) to me. Kelso's "Bible Analyzed" got here all right. Long liv Kelso! and long liv the grand army to which he belongs! And if ever I become able to pay the initiation fees I will join the grand army, in order to be knit closer to the society with the immortal Kelso. I am now between sixty and seventy years of age. I hav never given any attention to money-making, but hav given my youth and manhood to our country. Forty years ago the 4th of next April I enlisted in the Mexican war; I also served in the late war and many years beside, and yet hav received nothing from the government except the humiliating benefits of the Soldiers' Home, which is not an American institution, nor can it ever be made such by force of legislation in America. Men who hav been raised under monarchical or despotic forms of government seem to enjoy it remarkably well, but the average American who has been played out in the service of his country would prefer to receive from the government what it costs to keep him here; then he could paddle his own boat and feel independent.

Nearly forty years hav elapsed since the Mexican war, and twenty-eight state legislatures hav instructed their servants in Congress to pass the Mexican pension bill, and yet, through the influence of that old Hoar of Massachusetts, our bill has been defeated for ten successiv sessions of Congress. Excuse these dismal remarks, and let us prey for something better. Yours always, NELSON HUNT.

AN OPEN LETTER TO C. WATTS.

ADRIAN, MICH., Oct. 20, E.M. 285.

SIR: As I was a little late in getting into the Liberal Congress at Cleveland, Ohio, I did not hear the first of your remarks, but in reading them in THE TRUTH SEEKER I notice you fetch the name of B. F. Underwood forward with those of D. M. Bennett and Horace Seaver as leading Liberal workers. Now, it is true that B. F. Underwood had done some good works for the Liberal cause, and I had been one to help to circulate his literature, but when he hitched himself on with Abbot, Ellis, Bundy, and Comstock, in order, as they said, to crush Mr. Bennett and his paper; called him a culprit, an old sinner, etc.; denounced his paper as indecent and obscene, and its patrons as the rag-tag and bob-tail of Liberals; and finally, after they, with the help of Judge Benedict, got their victim into the Christian Bastile, then for them to go and buy up some old private and foolish letters that Mr. Bennett had written in a playful way, and hav them published while they had him shut up in prison—this, with much more that can be seen by turning to THE TRUTH SEEKER of May 15, 1880, is something that Mr. Underwood must be mentally able to condemn before he can be recognized as of us and with us. Therefore, Friend Watts, I hope that Mr. Underwood's name may not again be mentioned in our Congress as of us until he is ready by word or act to make it manifest that he is a wiser and better man than when he set himself in hostil array against Mr. Bennett and the Liberal League as he did. S. D. MOORE.

ST. JOHNS, ILL., Oct. 21, 285.

MR. EDITOR: Just received the pamphlets all right; very grateful for your kindness and promptitude. Inclosed you will find stamps in payment for the pamphlet, "Sunday not the Sabbath," which I owed for. I hav just received a good letter from W. S. Bell, congratulating me for my letter of recent date in THE TRUTH SEEKER, in my endeavor to impress on the minds of Liberals the importance of harmony among Materialists, Spiritualists, and Agnostics. This we must do—agree to disagree, from the fact that we are differently constituted. We should combine to make battle with the common enemy superstition, the bane of civilized society and good morals. Our liberties here and now are of more importance, to my way of thinking, than all the theories and speculations of previous or future existence; for as sure as the Christian element gets control of this government, our present existence will be anything but pleasant. Myself and wife aim to start on our trip to Arkansas and Missouri to-morrow. We will try to make these pamphlets and the noble old TRUTH SEEKER which I swear by instead of a God do good service on my journey. I am taking a good supply of Liberal books and papers. Fraternally, WM. A. THOMPSON.

NEW ERA, MICH., Oct. 16, 285.

MR. EDITOR: Please giv credit for the inclosed money on my TRUTH SEEKER account. Havn't any advice to giv in regard to the conduct of the paper. Wouldn't if I could. Bad plan this borrowing other people's troubles. The eleventh commandment is the best I ever heard of, and the Gods never had anything to do with the making of it.

Has it ever struck you what asses mankind generally made of themselvs by reaching after the imaginary, when there is so much reality in their environments? One world at a time, one fact at a time, and that fact well attended to, always panned out well in my case, and I am fifty years old, and more than that in rough experimental knowledge.

Just as long as you allow your subscribers to rap each other's knuckles, by giving both sides of every vital question, just that length of time I desire to take THE TRUTH SEEKER. It is certainly the best mental alterativ and sudorific I hav ever found. Long life to you and your co-workers.

If I were not so provokingly poor, wouldn't I soon hav Reynolds out here with his Tent, for of all the fallow fields that were ever heard of, this is certainly the best filled with priestly ragweed, and the ewe lambs of the flock the best attended to. Brother Blanchard was shepherd last year, and he was last heard from in California, and Brother Blake the year before (the candidate for representativ on the Prohibition ticket) was chased into Ohio and compelled to marry.

JOHN M. LOGAN, M.D.

WEST UNION, OHIO, Oct. 20, 1885.

MR. EDITOR: Our camp-meeting is over. Remsburg and C. Fannie Allyn hav come and gone, and, like the intoxicated man who was doused with ice-water, the orthodox people hav been startled into thought, though they would crouch in terror did they imagin such thought to be free. Slave-thought they regard as their only safe refuge. Our meeting occupied two days—Saturday and Sunday, Oct. 17th and 18th.

C. Fannie Allyn arrived Friday night, and lectured at the Court House, filling the people with wonder. She delivered a discourse of great power, without premeditation, from subjects proposed by the audience. Then, from some seven other subjects given by the audience, she improvised a poem of great truth and beauty, weaving in all the subjects in perfect harmony. Here is a fact for the students of the mind, and its occult powers, to ponder. She lectured next morning on our camp-ground, but was forced to leave at noon to meet engagements in Cincinnati. That was our great calamity—leaving us without a speaker till Remsburg's arrival at 4 P.M. In the meantime, hundreds drove to the grounds, and, seeing nothing going on, turned homeward and spread the news to the distant corners of the county that our camp-meeting was a failure. However, it proved finally a great success.

Remsburg lectured to a crowded court-house on Saturday night—subject, "Sabbath-Breaking;" and in the grove, next day, he held nearly a thousand people almost breathless with attention, while he discoursed on "Bible Morals" in the forenoon, and in the afternoon on "False Claims." The crowd might hav been three times as great had it not been for our panic on the previous afternoon.

The church-bells kept up their doleful ringing, Sunday, all day long; but it was "no go"—except to hear Remsburg.

Some say Remsburg ought to be burnt, others, that he ought to hav been "fired out." One dark-visaged fellow told me that if he thought the Bible told him to kill me he would do it. Then I quoted to him Deut. xiii, 6-9, which commands, in regard to the worshipers of any other than the Jewish God, that "Thou shalt not consent unto him; neither shall thine eye pity him; neither shalt thou spare, neither shalt thou conceal him, but thou shalt surely kill him." However, he did not kill me; hence, I infer that he doubts his Bible, after all.

Remsburg has made a deep impression here on the minds of our orthodox people. The cruel words of their own holy book, and the bloody deeds of their own Christian church, must continue to haunt their consciences, calling in vain for an answer, and refusing to down at their bidding.

The "pillars of priestcraft!"—where are they? Tottering before the heavy artillery of Remsburg's logic and fact. The pagan Sabbath, the barbarous Bible, and the cruel church are yielding to the assault; and brutal priestcraft soon must find a lonely grave beneath the shattered fragments of those demolished towers.

With a positiv magnetic power, Remsburg conveys his calmly uttered truths direct to the orthodox center of consciousness, and fixes them there in their memory, where they must ever knock on the doors of their conscience, demanding that cruel superstition abdicate her bloody throne, and Universal Mental Liberty henceforth bless mankind.

After hearing him once, some dare not come again, but even these can never wholly recover from the fatal thrusts of his pitiless lance.

On Sunday evening, during the delivery of his beautiful and poetic eulogy on the patriot and hero, Thomas Paine, I almost pitied the faithful devotees of the Christian mythology, while this subtle orator coolly prepared a grave, and buried, right before their eyes, all their long-cherished idols, their creeds, their Bibles, and even their God. At this point in his lecture, it seemed as if the dead God lay before their eyes, and they powerless to rescue, restore, or save. But why should they mourn for this tyrant Bible-God, who is, in fact, but an imaginary terror, born of the cruel, barbarous past?

However angry this Jewish God may hav been with us on account of our temerity in holding an Infidel meeting on his supposed holy day, yet the God of Nature smiled on us most benignantly. Him only we adore! It was a glorious day.

Remsburg was entertained, during his stay, in royal style, at the palatial mansion of our rich banker, Smith Grimes, as was also C. Fannie Allyn. On the evening of his arrival, Remsburg was serenaded by our brass band.

As one result of our meeting, we hav organized the Adams County Secular Society, with a substantial membership, and our next work seems to be the raising of a fund for the purchase of a Freethought library.

We hope to hav C. Fannie Allyn make a lecturing tour through our county some time during the winter, and early next fall we should hav a monster camp-meeting, surpassing this one by far. In the meantime, every genuin reformer should subscribe for THE TRUTH SEEKER. It is worse than going to war without weapons, to seek to battle with superstition without a Freethought journal. Inspire your manhood and womanhood by extensiv reading of our Freethought literature, and keep firm step to the music of reform. Truth is mighty, and must prevail. J. F. BECK.

OVERTON, GA., Oct. 18, 285.

MR. EDITOR: Probably a short history of this neighborhood would prove interesting to some of your readers. First, let me state that, as far as this district is known, it is known by the name of Sodom. Several years before the war, a minister, who believed that the earth is flat, was sent here to preach. A very respectable congregation gathered to hear each sermon. For a circle of half a mile on either side his voice could be heard expounding the scripture. The people listened quietly and respectfully—none sighed, none wept, and none shouted. The minister was the only one who seemed to be excited.

He preached for two years, and during the whole time this same state of affairs prevailed. At the end of this time, patience had ceased to be a virtue with him, so he delivered a farewell address to the people, which was something like this: "I have preached here two years. When I preached to our colored friends, the spirit of God came down among them and moved them, but you, my white brethren, are as cold as a stone, and immovable as a stone. When I leave, I will shake the Sodom dust off my feet, and never again return, for in two years I hav not converted a single member. I will go back to Conference, and pray to God that I may never be sent here again, and use my best influence to hav nobody sent here. I shall report the people as hell-bent and hell-bound, and should be left to go their own way."

He departed, and through his influence nobody was sent here.

I will quote the below from an article written by a gentleman

who remembers well what followed the departure of the priests:

"For a series of years, running back some time before the war, and closing some time after it, we were here in this district almost literally without law or gospel. We were not dissatisfied. We had the glorious heavens above us, the green earth beneath us, a majestic river on either side of us; between them gushing springs and purling brooks; on every hand were fertil fields and golden harvests, luscious fruits and flowers most rare; we had men than whom none were more honorable or intelligent; women wise as Zobieday, and as beautiful as the houris. With them we could sit down under our own vine, and under our own fig-tree, and in our own way send up our heartfelt thanks to him who ordered the casting of our lot in a place even more to be desired than 'fabled Eden.' After the ravages of war had taken a large portion of our property, the lawyers came down to get the rest. They became thrifty. The preachers heard of the lawyers' success, and thought they would come down and help themselvs. So a parson of the Methodist persuasion came down to preach for us in a grove every fifth Sunday. At the end of the year, fifteen dollars was offered him. He concluded that if three men (the three that paid him) were taken out, the fire of Sodom would fall and consume the balance of us; so he pulled up his stakes and left us; other Methodist ministers followed. All were received kindly—some parted with regretfully. A few years ago a school-house was built; it was used as a preaching-place. Soon after its erection, a Baptist minister came down and preached to us at stated times. To verify the adage that when it rains it pours, the Methodists added once a month to the fifth Sunday. A Methodist minister was given a plantation on the terms that he would liv down here. In surveying the land, he and his son stretched the chain to make the acres as large as possible. Each denomination gathered many wandering sheep into its fold. The Baptists organized a church, and with the aid of the Infidels built a miserable shanty, which they called a church; they changed their worship to this. This was the first church that the white people had had in this neighborhood for thirty or forty years.

"Alas! to both sides when pay-day came; money fell short, and the preachers created such a howl as until then had not been heard on earth since his Satanic majesty sparked our mother Eve. The Baptist was offered twenty-five cents by the deacon who had collected it from the members. Instead of accepting it, he threw it on the ground and accused the deacon of stealing the rest. The preacher also accused the deacon of stealing money intrusted to him to buy windows for the church. Great confusion prevailed, which resulted in the departure of the Baptist minister. For about four years the church was supported, each year a different pastor preaching. Not another member joined—one by one all the old members were turned out, some from violating the rules, and others by request. The preachers were never paid, so the end of four years found us pastorless. The church was willed to the negroes who carry on a revival from May to September. The Methodist minister in two years sold his plantation and departed in disgust."

Now, many of the inhabitants are professed unbelievers. Our serenity is not disturbed by the preaching we hav every first Sunday, for our minister is a truly good man and sincere. He is welcomed by the people; he don't ask for one single cent. He does not get one single member when he opens the doors of the church. He believes it is his duty to come down and preach to the priest-forsaken sinners.

Sodom is in the lower part of Elbert county, situated between Savannah river and Broad. The fall of Anthony Shoals, Broad river, is said to be twice greater than the fall at Lowell, Massachusetts, yet there are no manufactories run by it.

D. B.

LABOR ADVOCATE OFFICE, WABASH, INDIANA.
Oct. 20, E.M. 285.

MR. EDITOR: On account of the insufficient support tendered me by the wage-workers of Wabash, and their malignant opposition, I hav determined to run a radical Freethought paper from now on, and that the paper may be more effectiv for good I wish to remove to some small town where I, with my limited means, will not hav to compete with other offices, and a town where there are Freethinkers so I may hav what support they can giv me. Any Freethinker who would desire a paper printed in his town, devoted to radical Freethought (and remember, before you write, that I am no policy man and will not by the slightest act recognize a God, Christ, or the Bible, and govern yourselvs accordingly—I do not wish to locate in a town where this would be required of me even tacitly), write me as below and if arrangements satisfactory to both parties can be made, I will plant an office in your midst that will strike square from the shoulder in the work of destroying superstition and bigotry.

Respectfully, ARTHUR C. EVERETT,
Lock Box 171, Wabash, Indiana.

PROSPECT HILL FARM,
SUSSEX CO., N. J., Oct. 8, 1885.

MR. EDITOR: I hav read your paper for about one and a half years, and I must say that on the whole I like it very well; but I am sorry to see some of the contributors of your paper exercise such a bigoted disposition as they do. I hav always thought that molasses would catch more flies than vinegar. I hav been a Freethinker (or what is termed an Infidel) for years; in fact, always, as my father was before me. Now, if I should say to my wife, "Don't go to church," or refuse to see that she had a good horse and wagon to take her there, or refused to let my children go to Sunday-school, I would certainly despise myself. You teach that it is proper for everyone on this planet to get the most happiness out of this life, and to make those around them happy. Now, do you think their families will love and respect them if they are tyrants?

The idea that the Bible is not a fit book for children to read at home is all bosh. If it is not, then Shakspere is equally unfit. It is just as Robert G. Ingersoll says—"If you want to be a Christian, don't read the Bible; and if you want to be an Infidel, read it." The only reason this country is skeptical is that the people read more than they do in other countries that are not skeptical.

One more word on another subject, and I am through for the present. There is a small class of lazy people that are howling about having the wealth of the country divided up. I want to say, right here, those people are always cowards and always lazy. For it is self-evident that anyone that is not a coward, and lazy, will hav an abundance of this world's goods for an honest and good living, unless he or she is a spendthrift. And there are many of that class; but they are not howling for a division, for they are willing to work—and they know they can hav property, if they will be saving of their time and money. I remain yours, with respect,

F. B. NORTHBUP.

BOSTON, MASS., Oct. 26, 1885.

MR. EDITOR: My inability to write much, owing to disability of the right hand, prevents me from making many attempts, even though you were as liberal of space with me as you are with some of those lunkheads that you allow to blow on their superiors. But I would be much pleased to vent a little criticism on two or three of your favorit correspondents. First, the one mentioned by our old and worthy friend, A. B. Bradford, who speaks of a worthy American citizen whose testimony was thrown out of court as though he were a liar or scoundrel for saying he neither believed nor disbelieved in a God. Now, I should hav said, "I know there is a God," which would lead to asking how I knew there was a God. My answer would be: "I learned long ago that there is not an effect without a cause, hence it logically follows that there must be a cause for every cause. I will hav no quarrel as to whether we call it cause of all causes, or God, or Allah, or Jehovah, or Chrishna, or nat*yah*, or whatever *yah* you hav a mind to call it, or leave belief forever out of the question, as all but fools will do." Further, let me say to those mundane Material blowers, Elmina and old Doctor Winter, We cannot blame you on account of the strata of matter you occupy, away down in the material plane of life. The mineral cannot perceive the vegetable, neither the vegetable the animal; no more can the human the higher plane of life until they hav attained to a condition where they can begin to perceive there is another strata above them, which is as plain to many of us as it is to you that you hav come up to where you now are through a law of evolution.

N. H. DILLINGHAM.

MARK TWAIN IN SUNDAY-SCHOOL.

LAWRENCE, MASS., Oct. 26, 1885.

MR. EDITOR: At a Sunday-school Teachers' Institute recently held here, one of the reverend sky-pilots said that he had derived much benefit in his preparation for the presentation of his lessons from Mark Twain's book, "On the Mississippi." That is the last book I hav heard of being used as a commentary on the gospels; but as some of Mark's stories are about as senseless as are those of his apostolic namesake, I doubt not they can be made to coalesce therewith. I once had a Sunday-school superintendent recommend to me "Innocents Abroad" as an authoritativ history of the Holy Land, which goes to show how stupidity has absorbed burlesques on its beliefs as proofs of its inanities. I know of no better book to show up the heartlessness of Christianity and the contrasted worthiness of unsophisticated humanity than Twain's "Phineas Finn."

JOHN P. GUILD.

WATSONVILLE, CAL., Oct. 19, 1885.

MR. EDITOR: I do not remember of ever seeing anything in THE TRUTH SEEKER from this place, with the exception of one occasion, the acknowledgement of the receipt of $25 donated by self and other friends for the defense of that noble man and martyr, D. M. Bennett. But now I feel constrained to write a few lines for which you may find a place in "Letters from Friends."

I think I hav done as much for Freethought as any other one individual in this township, which has brought down on me the curses of the pulpit, and the clerical declaration that I am the biggest Infidel in the town, and that if there were a few more men like me in town there would be no use for churches, for I get more out than they can get in.

I used to call myself a Materialist, and even then I used to see and hear things which made me fear I was bordering on insanity, and did not then believe in what is now called Spiritualism. But in company with some Spiritualists I made the discovery I was what is called a medium, and now am a much despised medium and Spiritualist, and hav been the instrument of converting to Spiritualism some of the most pronounced Materialists, and many church-members. And some of these are subscribers to THE TRUTH SEEKER, and may see this, so you can see I must stick close to the truth—so close that there will be no room for caviling. And they can bear witness that I hav been giving private seances, or sittings, some ten or eleven years, and hav never charged or received as much as a one cent piece for my trouble or time, which might hav been used otherwise for my individual benefit. So it cannot be said of me, as it has been so unjustly said of some other mediums, "They are all frauds, and getting money under false pretenses." There are some people, like T. Winter and "Sich," that are so superstitious that they are afraid they may be called superstitious. It is the most cowardly kind of superstition, and they will confess to it only indirectly, by calling themselvs "Scientific Materialist," "Champion Materialist," "Cremation Materialist." Bosh! The arrogance and self-importance of his opinions, his whole demeanor of dogmatism, his arrogant egotism, are hardly equaled by those of Charles Guiteau, the assassin of President Garfield. And, Guiteau-like, T. Winter and "Sich" call the other more rational thinkers or truth finders and seekers, "maelstrom spookites, aberrationists, cranks, insane, fanatical, blank-minded," and "sich."

Where did T. Winter ever show that he ever had any scientific attainments, more than Guiteau, except perhaps in no less than three letters in one issue of the *Liberal*, of Nashville, with, perhaps, a postscript or two?

"T. Winter, Scientific Materialist," puts me in mind of a tramp who slept under a fence the night before a United States census-taker asked him his nationality, and so on, and to the query as to his business, answered he was a capitalist.

Just think of Professor Hare, Wm. Denton, and Gunning, and hosts of others like them, real scientists all Spiritualists and Liberals, in contrast to that self-styled champion, scientific Materialist, T. Winter. There are here a few Liberals whom I hav heard express themselvs, and they seem to be—and I believe they are—as disgusted with T. Winter as some church people are with Charles Guiteau. T. Winter is doing more to create bad feeling between Liberal Spiritualists and Materialists than an army of Jesuits.

I hav heard more than one say: "It is hard for us [referring to T. Winter] to take and pay for papers which hav so much abuse as the *Liberal*. Think I'll quit it when my time is up." I think if that Cincinnati "scientific, champion, cremationist, Materialist" should cremate his egotistical self or pen, there would be at least a better feeling amongst genuin Liberals.

I despise bogus scientists as much as I do bogus mediums, and bogus capitalists, and genuin egotists. T. Winter would be friendless, indeed, if he had not one—but he has one—friend who would tell him of his faults.

E. T. SLIGHT.

POUGHKEEPSIE, N. Y., Oct. 20, 1885.

MR. EDITOR: "If there is anything we really need, it is more prohibitory laws, and if the world is ever reformed, and men made better, it will be in that way, of course," says C. Severance in derision of Prohibition; but if was added, "Together with the proper education of humanity in morality and acts," no better saying could be devised. C. Severance follows up this half-spoken truth, or cynical thought, with much other similar matter of a nature foreign to the subject of Prohibition. If you will notice the illustrations of things to be prohibited, you will see that the articles condemned may hav a worthy use, as might intoxicating drinks, used differently, which is all foreign to the subject. You might as well prohibit knives and pistols, to stop murder; condemn property, to suppress thieves; part with the tongue, to avoid slander; or prohibit love, to remove a cause of suicide, as C. Severance intimates. To be honest with the subject of Prohibition, taken in its proper light, of banishing drunkenness and its consequent evils, I ask the readers of THE TRUTH SEEKER, What is the thing desired to be prohibited? Is it intoxicants—as we would prohibit a crime? No! It is the criminal part—the traffic. We must demand the Prohibition of breweries, distilleries, and saloons, and every selling-place of intoxicating drinks. I would illustrate the subject as a murderer (places of drink-making) having in his keeping concealed weapons (intoxicating drinks) ready to plunder and kill his victims (the drinkers). We must condemn and destroy the places of drink-making the same as we do murderers. We must teach men the use of weapons, also the use of intoxicating drinks. If we allow the first parts we must expect the last part. If we allow the murderer liberty, we must expect the victims. If we allow the dram-shop, we must expect drunkards. This view of Prohibition has only an indirect effect upon the vice of using intoxicants. It does not prohibit intoxicants from being made and used, but from being made and sold as a drink.

C. Severance proposes to prohibit morphia indulgencies, opium usages, and all vicious tendencies. This idea of Prohibition would truly so protect society that there would be nobody to protect.

This is, indeed, a ridiculous aspect, which only the imaginations of the cynic could devise. The consistent Prohibitionist does not attack the views of men, but the crimes of society, and seeks to prohibit the injurious acts of some against others.

We prohibit murder, robbery, slander, incendiarism, and all other malicious acts of one to another, but is not the keeping of a saloon, the running of a distillery, persistent effort on one's part to the injury of others? What is the difference in effect if I, by force, overpower a person, and take his property, or I weaken his faculties by poison so he givs me his property?

If I know the power of the drug, and, by intent, giv it to him for purposes of gain to myself, and loss to him, I commit a robbery in every sense of the word. If I know the power of a poison, and a person wishes a potion which I know is fatal, and I giv it to him, knowing its use, for money and lack of conscience, I commit as much of a murder as it would be to raise the fatal pistol, and fire the fatal shot.

Herein is the pretext for Prohibition, that men are allowed to deal in stuff which is an invariable injury to others in its intended use.

We hav nothing to do but censure those who will make and use the intoxicating stuff, but for those who will place upon the market anything that is injurious to others—Prohibition. I will admit the subject is full of doubts and liable to distrust, and I should like to read some articles from some of our ablest writers.

There is a question of moral and legal rights involved, as well as the difficulty to manage vices and crimes, and then the different means of procedure against this evil system. I reason about the matter thus: We as a government hav a right to prohibit crime by punishing the criminal and protecting society. Now, that part of the evil system which is a crime we should prohibit, punishing the criminal to protect society. I claim that a crime is an injury commited by one unto another, thus claiming that giving or selling or in any way dispensing an injurious article is a crime; for to prove that intoxicating drink is an injurious article is unnecessary, as everyone knows that drinking alcohol dilutions is an invariable injury.

I do not consider the moral rights of making and using injurious articles as infringed upon by prohibiting crimes, neither would I attempt to command the vices of man to be abolished. I would discover the crimes, and prohibit the same from the field of natural rights.

FRANK MARTIN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

ANOTHER PRIZE TO WRITE FOR.

Wm. Scott very kindly offers a copy of George Eliot's poems for the best poem written for the Children's Corner within a given time, which we will set at four weeks from this issue. Below is Mr. Scott's offer in his own words:

"I will furnish a copy of George Eliot's poems, neatly bound in cloth, with gilt edges, to be given to the one who writes the best poem for the Children's Corner during a certain time, which the editor shall set for that purpose. Yours truly, WM. SCOTT."

Now let our amateur poets try their very best for this appropriate and beautiful prize. All manuscript poems to be sent to the Editor of the Children's Corner within the next four weeks.

Where Dolly Was Lost.

KITTY TELLS HER STORY.

Oh, yes, there were lots of boys up there,
And I liked them all, but then
The very nicest boy of all
Was only little Ben.
The other boys teased him many a time,
But I liked him the more for that,
And his face was as nice as any of theirs,
For all his old torn hat.

Mamma used often to say that I
Must play with the boys of our set,
But Bennie was so much nicer than they,
I often used to forget.
And many a time when he drove the cows
I'd help him all I could,
And Bennie would often whisper to me
He liked me for being so good.

Well, just before we came home one day
I took my dolly to walk,
And there was Bennie under a tree,
And he wouldn't even talk.
But he looked so sorry I almost knew
'Twas 'cause I was going away,
And he didn't smile till I promised I
Would think of him every day.

Then I thought, you know, that he'd like to hav
Something to 'member me by,
So I said, "I love you, Bennie, the best
Of all the boys, don't cry;"
And I gave him the bestest thing I had,
My own dear dolly, you see,
Because I s'posed when he looked at it
He'd make believe it was me.

His face grew awfully red, but still
He was glad to hav it, I know,
'Cause I wouldn't hav given my doll away
If I hadn't liked Bennie so.
And that is why mamma thinks she's lost,
For I do not like to tell
That I gave my dolly to Ben, because—
Because I liked him so well.

—*M. D. Brine in Harper's Young People.*

Looking the Wrong Way.

Among the many pleasant memories that my life thus far has furnished none are more vivid and precious than some that had their origin in a few of the first years of my existence. Redmile, Leicestershire, England, was the place where I first beheld the "peep o' day." It is a pretty rural village, quite near Belvoir Castle, that always had a flag floating from its high tower when its ducal proprietor was at home. It was the seat of the Duke of Rutland, and in some way or other we felt a great deal of local pride in belonging to the village nearest to it. Our village had, when I was quite young, but one church, Episcopal, built in the fifteenth century. It had three bells, and when they rang in unison their music (to young ears at least) was very pleasant. The many forms of the church, with its holy days, had an air of the more liberal or careless stripe of the Catholicism of to-day, and the rector or parson was about as important as a Catholic priest. The great gala or holy time was Christmas, and all that pertained to the Annunciation was a matter of great import. For a boy, I took a large amount of stock in the angel visitation, with the "Glory to God in the highest; peace on earth, good will to men." The reason of my great faith and interest (I think) arose from the fact that my brother next older was one of the church singers, and as we slept together and were put to bed early, we would sing nightly,

"While shepherds watch their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around."

And so on through the hymn. To my ears his voice was the sweetest I ever heard, and it ever continued thus.

The frequent repetition of these words, with the added charm of my brother's voice, so deeply impressed the sentiment that the conviction of their truth became a part of my being. Under this inspiration I hav sat, I think, hundreds of times at the end of the house that was only separated from a fine farm field by a few feet. Just on the border of the field adjoining our front yard, near the flower beds, was a tall, fine tree. I do not recollect what kind it was, though I think an oak. It was quite high, so much so that, to my boyish fancy, it seemed that were I on the very top, I could touch the clouds, just beyond which was plainly seen the blue dome or walls of heaven. As I sat and gazed, my eyes, or sight, were always directed to the top of that tree, anxiously hoping and expecting to see the angel, or angels, as they are pictured in religious works of art. Oh, how often I gazed, and how intently! and not till after quite a number of years did I discover that I looked the wrong way. When I was fully satisfied the angels would not come in that way, I contented myself with the thought that it was possible that at some future time I would see a multitude of them. I was soon compensated for my disappointment by finding a regular angel without expecting it. Now, don't laugh, for I was not the only little fellow of eight years who had such a find, and strange as it may seem, boys of such tender years always discover that it is some pretty-faced little girl, with winning ways and sweet disposition. As if by magic these angelic influences put the little men on their good behavior, and bring out the best side of boy nature. Young as I then was, this truth was apparent, that all that is good and pure is often manifested in its best and highest form in the actions and sayings of boys and girls.

The right way to look to find the beautiful is to observe the manifestations of nature that surround us, for on every hand, above, around, beneath, there is an inexhaustible fountain, whose ceaseless flow never satiates, but always teaches and inspires. While I believe in a future heaven, as I believe in continued life, the present heaven is the important one, and angelic associations of the *now time* the more precious. It seems to me that I hav always walked with angels, always or most of the time been in heaven. When a little lad it was my delight to sit a great deal with my mother, and I would look into her sweet, loving face, and wish every boy had so good and sweet a mother as myself. She always seemed an angel to me. At another time in my life it was a delight to lead a little girl of two or three summers (I was twenty-five years old then) by my side, and it was not possible to walk far without looking down (that was the *right way*) to see (to me) the sweetest of all sweet faces. At such times what did I care if at the top of every high tree the winged angels put in an appearance, the one by my side would hav discounted the whole of them. Since then I hav seen the world's good angels among boys as well as girls, and in about equal proportions among women and men. Let me relate an incident to show my idea of the true angel. As I was traveling by cars a few years ago, I had taken my seat but a few minutes, when I observed a young lady, whom I thought about eighteen years of age, take a seat just opposit. Her face was simply exquisit in outline, and her color as rich and clear as I ever saw. Her cheeks were slightly tinted with red, and as she was rather a brunet (not decided) she had a delicious peachy look. I own to being fascinated, and it did seem as though her character *must* be beautiful. Very shortly I observed, on the same side as the "beauty," a mother traveling (apparently alone) with two or three small children. One was a baby at the breast. It was not long before the baby began to fret, and, do what the poor, tired mother could to quiet it, the babe broke out in a severe fit of crying.

Quicker than I can write it I discovered that I had looked the wrong way again, for the young lady was in fidgets, and the lines of beauty marred by a selfish impatience. And at last she said, "Oh, dear! I wish *that woman* would take that baby out." While she was playing her part, an elderly woman, whom I took for a dear, good mother, and equally good grandmother, left her seat, and went and took the child, and talked words of comfort to the babe's mother. She was a very plain-looking old lady, and but plainly clad, and yet she looked beautiful in my eyes, while the young lady had shed all her charms. If it had been in my power at that time, that young lady should hav had wings, so she could hav mounted out of my sight, even if it was above the tallest trees, where the cry of no baby cloud ever disturb her petulant selfishness. You, my young readers, can tell the kind of angels that are best for the world, and the kind of heaven these help to make, and best of all they are not made of that sort of material they manufactured the saintly little men and women out of that figured so largely in orthodox Sunday-school books twenty-five or thirty years ago. Don't look the wrong way for angels, but look around you and see how much there is to love, and how many there are with noble hearts and pure minds, and whatever there is in the future in store for us, let us try to make true what Gerald Massey so well expressed,

"That this world is full of beauty,
As other worlds above,
And if we did our duty,
It might be full of love."

GEORGE LYNN.

[We invite particular attention to the above story. It conveys an excellent and useful lesson. We trust none of us will ever be found "looking the wrong way for angels," but that our eyes will be open to see them all around us. We are obliged to our friend for his contribution and the interest he has in our Corner. May he ever be blessed by the presence and friendship of human angels!—ED. C. C.]

The Oldest Ruins.

At Ipsambul or Abousambul, in Nubia, are strange temples cut in the solid rock, and these are supposed by some to be the oldest architectural ruins in the whole world. The largest temple has fourteen rooms, all hewn out of the rock, the largest of which is fifty-seven feet long by twenty-five feet broad, supported by two rows of massiv square pillars, four in each row, and thirty feet high. To each of these pillars is attached a standing colossus, or figure of enormous proportions, reaching to the roof, overlaid with a kind of stucco, and painted with gaudy colors, apparently as brilliant now, after four thousand years, as when first laid on. In front of this temple are seated four large figures, two of them sixty-five feet high, supposed to represent Rameses the Great, oftener termed Sesostris, whose wonderful military exploits are shown in paintings on the walls of the temple.

Society Like a Dish.

A maid in the Orient used to say, "Society is like a dish." A wise man heard these words and said, "Fair maid, what do you mean?" "Sir," said the maid, if you wish to know what I mean you must hav dinner with me." "Agreed," said the wise man. The maid laid before the sage plates of salt, pepper, fish, and other articles, each by itself. He could eat none of these. Last of all the maid brought a dish of curried fish, and the sage had his dinner. "But where is the meaning of your saying?" said the sage. "I hav explained it," said the maid. "I don't see it," said the sage. "Why," said the maid, "you would not eat the salt, the pepper, the fish, each by itself; but when they came together you had your dinner." "You are quite right, fair maid," said the philosopher; "the salt is the witty man, the pepper the tart man, the fish the dull man, and all together make one social man. There is philosophy in the kitchen, as I hav found out."

WE hav received, through THE TRUTH SEEKER, a number of Perpetual Calendars from the inventor, Mr. Luther Martin, who will please accept our thanks for the same.

This is a curious and interesting calendar, and is just as good next year, and for ten thousand years to come, as it is this year. It takes a little time to study it out, but once mastered it is always useful. To each person sending us an original puzzle we will forward one of these curious calendars until the number we hav had sent us is exhausted.—ED. C. C.

Our Puzzle Box.

1.—RIDDLES.

(1) My 1 can drive hens.
My 2 is half a cigar.
My 3 is hard to beat,
My whole is a useful vegetable
Which most people love to eat.

(2) Three-fourths of all the solid earth,
And gold enough to buy it.
The source of joy for music's worth,
And a dish—ah! do not try it,
For 'tis the bane of single men,
Yet, all combined, delights again.

(3) My first you've seen; it parts complete,
It adds a grace to memory's joys;
My next in silence leaves your feet,
Or in its wrath affrights with noise.
Yet, strange to say, beneath our feet
The darkness every trace destroys;
My whole's approved with roasted meat,
But much abhorred in little boys.

Escanaba, Mich. ISAAC A. POOL.

2.—BURIED WORDS.

In the first sentence is buried the name of a world-renowned hero; and in the second sentence is buried the field of his heroism:

1. He sees his pa in every picture.
2. My thoughts run free, though tyrants chain my limbs.

MORE BURIED WORDS.

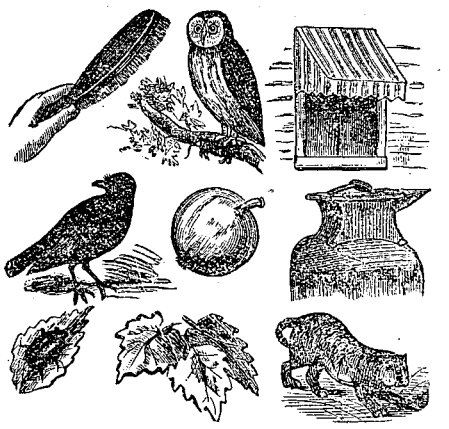
"Why, Pat, I am ashamed of you."

"At Senegal, I, leopard-like, sprang at him, so excited was I at the time."

"Through mismanagement, they've had the job run on for three years before now."

Melbourne, Aus. DAVID ANDRADE.

3.—HIDDEN WORDS.



Find the names of these objects, write them down in the order in which they come, and then find hidden words with the following meanings: 1. An excuse; 2. What sleepy folks enjoy; 3. A trace; 4. Solemn; 5. A hunting horn; 6. A smooth piece of grass-land; 7. A fancy rural mansion; 8. An exhibition.

ANSWER TO WM. J. BURNS'S PORPHYRITIC PUZZLE IN TRUTH SEEKER, OCT. 10, 1885.

With a geologic hammer
And a little miners' drill
I open up the porphyry
Against the builders' will.
So to a waiting audience
The first I hav to show 'em
Beneath the busy microscope
Is a funny little *Poem*.
Beside the limpid, rolling *Po*
We see the charming '*Em*.
Where *Poe* recites his lines to *Me*
And *Mopes* while reading them;
Then, in the melancholy grave,
To silent dust he turns,
While I receive by "early mail,"
From Burns my "Bobbie Burns."

ISAAC A. POOL.

Escanaba, Mich., Oct 11, 1885.

[There were six answers to the porphyritic puzzle, five of which were correct. As Mr. Pool's solution was first, the prize, a copy of Robert Burns's poems, has been awarded to that gentleman.—Ed. C. C.]

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, OCT. 17, 1885.

1. Whole length of fish, 60 inches; tail 22 1-2 inches; body, 30 inches; head, 7 1-2 inches. 2. One man would receive seventy cents, and the other ten cents. 3. Nag, Ohio, negro, eland, wren, shoe, iw, spoons, "No news is good news." 4. Carol, heart-burn, robust, harrow, idea, carpet, harebell, chestnut.

[A friend, J. E. B., writes that in his opinion our Corner, especially the Puzzle Box, is, according to the space occupied, fully equal to any similar department in any paper in the land, and quite superior to some. We thank our friend for this high appreciation of our Corner, whose activ and intelligent friends second all our efforts.—ED. C. C.]

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Once a woman, low in languor,
Moaned in melancholy clangor
To the titled God of glory,
Singing sadly from the Psalter,
Till the organ's tuneful thunder
Filled her frantic brain with wonder,
While the rest in reeling gesture
Mingled madly round the altar.

While the torpid air is tainting,
In this chamber foul, now fainting,
She beholds in glaring glitter,
Looming up in lurid luster,
Heaven's glowing angels gleaming,
With their brazen faces beaming,
And her savior, wrapped in splendor,
In a burning, bloody cluster.

"I," said he, "from sphere supernal
Come to save you from infernal
Regions of the earth's interior,
Through the gilding power of grace.
Mountains now on mountains crashing
Indicate that earth is dashing
From its orbit, and will wabble
O'er the boundary line of space."

Still in saddest sorrow sobbing,
Still her burning bosom throbbing,
She awoke, but floods of madness
Tossed her simple mind insane,
And these gory gods and devils
Still about her hold their revels,
Marching mighty hosts of heaven
O'er the spectrum of her brain.

Thus our common superstitions
With their fancied apparitions,
Blighting, blinding human reason,
Drive mankind through death's dark portals.
Thus the fiery fiends of fancy
In nocturnal necromancy,
Bringing tidings from perdition,
Maim the minds of many mortals.

Osceola Mills, Pa. WM. SCOTT.

Book Notices.

MISTAKES OF MODERN INFIDELS. Comprising Evidences of Christianity and a Complete Answer to Colonel Ingersoll. By Rev. Father Northgraves, Parkhill, Ontario.

In THE TRUTH SEEKER of August 22d this book was alluded to as the work of a Roman Catholic humbug. Mr. Northgraves takes exception to being styled a Catholic humbug and feels convinced that an impartial reading would command a more respectful consideration. To that end he has forwarded to this office a copy of his book. It is "presented to E. M. Macdonald, Esq., Editor of THE TRUTH SEEKER, with the author's respectful compliments." The work is humbly dedicated "to the Right Reverend John Walsh, D.D., Bishop of London, Ont., Canada," and is prefaced with a "Letter of Approbation" from that gentleman.

Mr. Northgraves opens with a warning against allowing liberty to degenerate into license, and by quoting the unfortunate remark of Madam Roland, "O Liberty! what crimes are committed in thy name!" For that sentence the priests owe Madam Roland an infinit debt of gratitude. They could not very well get along without it. As to license, perhaps the best illustration of the contrast between it and liberty is afforded when we see Freethinkers exercising their liberty to tell what they know, and priests, under license of the church, forever telling us what they do not know.

It seems impossible for a Christian to be fair. Hear what Mr. Northgraves has to say:

"I doubt if among those who professedly propagate Christianity there is any class who hav sunk so low as the Infidel high priests, the New York propagandists of Infidelity, whose barefaced propagandism also of immorality obliged the United States government to step in to arrest their proceedings."

This statement is impregnated with falsehood from the first word to the last. Infidelity has no high priests; the New York Infidel propagandists never propagated immorality; and Anthony Comstock, who persecuted D. M. Bennett, is not by any means the "United States government," though it is true that he used a "befouled bench" as his tool. Again, we would ask Mr. Northgraves to point to a leading Infidel who has "sunk so low" as the London clergymen who, while "professedly propagating Christianity," bought twelve-year-old girls of procuresses to satisfy their beastly lusts. A priest may falsify with impunity while in the pulpit; when he rushes into print he is liable to be tripped. But accusation and punishment do not always prove guilt. Socrates was accused of "corrupting the morals of youth," and Jesus Christ was executed as a malefactor. Mr. Northgraves, however, defends or apologizes for the Jewish law which made the teaching of error an offense punishable by death, and would therefore consider the crucifixion justifiable under the circumstances.

We cannot follow Mr. Northgraves through his book, as to do so would require as much space as he has occupied. One of his loose methods of dealing with figures, however, may serve as an indication of what reliance is to be placed upon the rest. Speaking of the increase of the Israelites in Egypt, Colonel Ingersoll said:

"Every sensible man knows that this [the scriptural] account is not and cannot be true. We know that seventy people could not increase to three millions in two hundred and fifteen years."

To this Mr. Northgraves opposes the following from THE TRUTH SEEKER of Nov. 29, 1884:

"The wonderful expansion of the church's power, through increase by immigration and the birth-rate, has made the Romish organization bold and arrogant. In fifty years it has developed from half a million of believers to nearly eight millions."

This, says our author, is rather under than over the correct estimate. As he holds that the colonel's statement is exaggerated, we will set the underestimate of the one off against the overestimate of the other. Mr. Northgraves then observes:

"According to THE TRUTH SEEKER's statement the Catholics doubled every twelve years six months, while the tribe of Dan required twelve years eight months to double. I know that it will be answered, 'But there was a large Catholic immigration during that period.' I hav not overlooked this fact in what I hav said. I appeal to the experience of every resident of every state in the union for an answer to this question: Did Catholic immigration in any year since 1834 equal *one-third*, or even *one-fourth*, of the natural increase by births? The answer to this will certainly be, No. Then I infer that if the families of the tribe of Dan were one-fourth larger than those of a Catholic of the United States, their increase would hav been much larger than it is stated by Moses to hav been. Where, then, is the impossibility? It exists only in the brains of the Infidel objectors."

In his estimate of the proportion of immigration to increase by birth-rate, Mr. Northgraves is very much in error. Take the ten years from 1860 to 1870 for an illustration. The total increase of population during that time was 7,115,050. The increase by immigration was 2,491,209, which would leave 4,623,841 births. A short sum in division will show that 2,491,209 is considerable more than one-half of 4,623,841; and therefore the rate of immigration, instead of not equaling "one-fourth the birthrate," as Mr. Northgraves erroneously reckons it, is really more than *one-half*. And everybody knows that the great swarms of emigrants who come to this country are Roman Catholics. They are what is popularly known as the scum of Europe, and drift into the Catholic church here as naturally as water finds its level. It is safe to say that half of them, or 1,245,600, were papists. Here, then, we hav a source of increase that is nearly sufficient to account for the growth of the Catholic church in this country.

The births hav little more than covered the loss by deaths and defections. Converts must hav been very few indeed. Mr. Northgraves will be obliged to accept the story of the wonderful increase of the tribe of Dan without attempting to explain it.

And thus it is in nearly every case where Mr. Northgraves has endeavored to refute "The Mistakes of Moses." He has not answered Ingersoll; he has merely replied to him, and the case rests just where the colonel left it. Meeting one passage of scripture with another, which is Mr. Northgraves's favorit method, proves only that the Bible contradicts itself.

On the whole, Mr. Northgraves has done as well as could be expected, considering that he was overmatched.

RATIONAL COMMUNISM. The Present and the Future Republic of North America. By a Capitalist. New York. The Truth Seeker Company, 33 Clinton Place. Price, $1.50.

I cannot outline the contents of this book and giv the reader an estimate of its value in ten lines or so of formal word-carpentry. If a thing is unique, and we can speak of it as good, let us make something of it.

The obituary columns of the press almost every day announce the passing over to the majority of one of a distinct type of New Yorkers. They came from New England in their youth, forty or fifty years ago, and engaged in business here when perhaps the best opportunities ever given to men to grow rich were open to them. They had imbibed the spirit of acquisitiveness with their mothers' milk, had had it encouraged by their fathers' teachings, and had been mastered by it with the development of their early ambition. New York made them rich men, and they contributed their share in making New York sordid. They are now dying off. The press is sending them away to eternity with unstinted praise. Granting that these men achieved material success, they had among them as they grew old many a skinflint, curmudgeon, killjoy, hypocrit, and narrow-minded censor. The point of their wise saws was that they erected themselvs. Their proverbs were framed to exaggerate their own merit.

Now, here comes one of the honest men of this tribe with a book. He is advanced in years, wise in experience, brainy from nature, courageous in heart. Most significant of all, he has been successful in business and is a man of wealth. He says what he thinks and speaks from his soul. And he exposes the fraud, inhumanity, and wolf-like selfishness which foster the growth of our superfluously rich under the system of competition, wages, and private property.

First, our author describes the future republic as he has seen it in a vision. It is a paradise on earth. Every city is more beautiful than boulevard Paris; the country is lovely as the garden of Eden. Government has been simplified; courts and lawyers hav been abolished; free trade is established; a cheap money passes current; laws are made and administered to the approval of all; each citizen has, as the reward of his labor, all the wealth that it is possible for mankind to enjoy; no man has power over his neighbor; nine-tenths of all crime has disappeared, for there can be no theft. The advantages of the highest civilization are extended to every human being.

Men work but four hours a day. All work, and laborers, with no thought of care, sing and make merry while at their tasks. The young are carefully educated, two years' travel around the world completing their equipment for their life-work. The talent that nature so freely bestows is given ample opportunity for development. Rewards and honors are given to merit only, the reward of abundance to eat and wear reaching even those whose merit merely compasses common labor. Men liv to be centenarians; there is no cause to worry, none are injured by idleness, science has removed most of the causes of ill-health, intemperance is almost unknown.

The millennium has been brought about by Communism.

After describing his vision, the writer reviews our present civilization in the United States. With the full knowledge of one whose experience has brought him into frequent intercourse with things as they are, he considers the effects of our "school-boy" farming, our "hit-and-miss" production, our ludicrous politics, our hard money, our legislativ mills, our stock-jobbing and railroad rings, our mercantil sharpers, our enslaved wage-workers, our social castes, etc. No discontented, jealous, unsuccessful man could depict the results of the established order of affairs in more striking colors. Every phase of life, our author believes, is marred by our system of private property, and facts to support his views are brought forward on every page of his work. He treats his subject from the standpoint of first principles, and in chapter after chapter disposes of much that our youth are taught to accept as right or wise—law founded on force, property acquired from other men's labor, sham charities, selfish patriotism, business morality, and the like.

Believing with Mr. Mill that the Communists hav "a case for trial," the author proposes the organizing of communities on a strictly Communistic basis. If at first successful, he thinks they would soon "dot the earth," and that they would eventually take the place of society as now organized. Our author is a Communist rather than a Socialist. He quotes frequently from writers on Communism, but he does not seem to be familiar with the principles of Socialism as put forward by the German authorities on that question. Perhaps his book is the more interesting from the fact that he writes as an American dealing with America.

I do not know but that I shall tear out a few pages from my copy of this book—those dealing with "morality and religion." The matter is extraneous. I wish to lend the book to some people whose prejudices are in favor of the Christian religion, and they, with the irrationality of the human kind, may reject all the teachings of the book because of their ire at what it says *contra* their cherished way to salvation.

The plain style of the author must be noticed as a feature of the work. It is refreshing. While literary finish would apparently be his least care, his attention to a complete expression of his ideas is apparent. If he is at times diffuse, he stops short of loquacity. If his syntax is occasionally uncertain, the thought is there. If his sentences are not marshaled in rhythmical order, they follow the sequence of connected narrativ. If the phraseology is not at every point selected from classic English, it at least possesses the significance of colloquialism or the directness of homely vernacular. He has given the world a work of high merit, and it will raise much thought.—*J. W. S. in John Swinton's Paper.*

This book takes bold ground against individual title to property, and, as its name indicates, proposes collectiv or communal ownership of everything. The author holds that "Association in Equality" is the only method by which mankind can dwell peacefully and harmoniously together on the earth. The fruits which he claims would appear upon the abolition of the present system of individual property, and the introduction in its stead of his plan, are happiness and contentment on every hand, and a total absence of poverty and want. He insists that there would be neither self-aggrandizement nor self-abasement, but all would associate upon terms of mutual respect and equality. Intemperance, wantonness, slothfulness, injustice, and evil of every kind would disappear, and mankind would reach that altitude of human possibility in which the soul may rest in peace. There would be trust and confidence, respect and affection, in place of the present distrust and suspicion, and existing selfishness and oppression. These results he would bring about by education and the development of men upward in a progressiv order. He does not propose bloodshed, but peace; not a sword, but patient effort to accomplish his designs for the good of his fellow-men. But it is insisted that if we go on as we are going, our children will inherit conditions which will involve them in unutterable woes. He would prevent the transmission of such an estate of misery. "I know well," he says, "that many, yes, probably the greater portion of mankind at the present day will regard such a work as I hav written with indifference, contempt, or abhorrence, perhaps all of these. I shall be charged, no doubt, with the 'sowing of dragons' teeth,' as others hav been before me, but this matters little. No, write me, if it so please you, as a society-disturber, an ignoramus, or a madman, but write me withal 'as one who loves his fellow-men.'" No fair-minded reader of the book will fail to recognize in it a spirit of love and good-will to men, however he may disagree with the author. It is well written, and the portrayals of strife and poverty are drawn with graphic fidelity to truth, while the pictures of the good time coming, as he thinks, are indeed attractiv, whether or not they are attainable. It is a book worth reading by all who like to keep up with the radicalism of the property and social questions.—*Day Star.*

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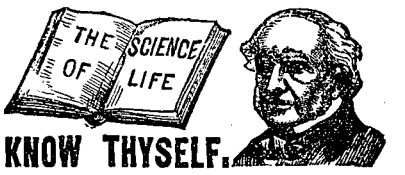
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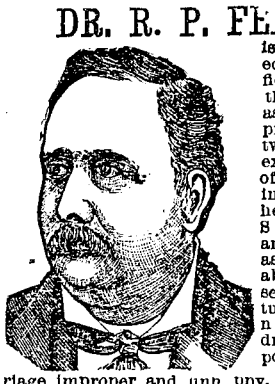
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THERE are times when change is really rapid, so rapid that the character of it cannot be mistaken; times when a Rip Van Winkle, who went to sleep in his youth, would awake in manhood to find himself in a world remade, all habits altered, all the most cherished opinions swept away as in a whirlwind. Some violent convulsion may hav done it—a Reformation or a French Revolution shaking society like an earthquake—or the same effect may hav been produced more quietly by a swift, silent operation, as if mankind had broken suddenly from the anchorage, and were hurried away by some irresistible current from all their bearings and associations.—*Froude's Science and Theology.*

A CERTAIN degree of labor and exertion seems to hav been allotted us by providence, as the condition of humanity. "In the sweat of thy brow shalt thou eat bread." This is a curse which has proved a blessing in disguise. And those favored few who, by their rank or their riches, are exempted from all exertion hav no reason to be thankful for the privilege. It was the observation of this necessity that led the ancients to say that the gods *sold* us everything, but *gave* us nothing.—*Colton's Lacon.*

SIR, I am a true laborer; I earn that I eat, get that I wear; owe no man hate, envy no man's happiness; glad of other men's good, content with my harm; and the greatest of my pride is to see my ewes graze and my lambs suck.—*Shakspere's As You Like It, Act 3 Scene 2*

A COUNTRY lad is my degree,
An' few there be that ken me, O,
But what care I how few they be?
I'm welcome, aye, to Nannie, O.

My riches, a' 's my penny fee,
An' I maun guide it cannie, O;
But warl's gear ne'er troubles me,
My thoughts are a' my Nannie, O.

Our auld guidman delights to view
His sheep an' kye thrive bonnie, O,
But I'm as blithe that haud's his pleugh,
An' hav nae care but Nannie, O.
—*Burns's My Nannie, O.*

JUDGED by the canons either of common sense or of science, which are, indeed, one and the same, all "miracles" are centaurs, or they would not be miracles, and men of sense and science will deal with them on the same principles. No one who wishes to keep well within the limits of that which he has a right to assert will affirm that it is impossible that the sun and moon should ever hav been made to appear to stand still in the valley of Ajalon; or that the walls of a city should hav fallen down at a trumpet blast, or that water was turned into wine, because such events are contrary to uniform experience, and violate laws of nature. For aught he can prove to the contrary, such events may appear in the order of nature to-morrow. But common sense and common honesty alike oblige him to demand from those who would hav him believe in the actual occurrence of such events, evidence of a cogency proportionate to their departure from probability; evidence, at least, as strong as that which the man who says he has seen a centaur is bound to produce, unless he is content to be thought either more than credulous or less than honest.—*Huxley's Hume.*

THERE is not to be found, in all history, any miracle attested by a sufficient number of men of such unquestioned goodness, education, and learning as to secure us against all delusion in themselvs, of such undoubted integrity as to place them beyond all suspicion of any design to deceive others, of such credit and reputation in the eyes of mankind as to hav a great deal to lose in case of their being detected in any falsehood, and at the same time attesting facts, performed in such a public manner, and in so celebrated a part of the world as to render the detection unavoidable, all which circumstances are requisit to giv us a full assurance of the testimony of men.—*Hume's Essay on Miracles.*

IT is not every man that can afford to wear a shabby coat, and worldly wisdom dictates to her disciples the propriety of dressing somewhat beyond their means, but of living somewhat within them, for everyone sees how we dress, but none see how we liv, except we choose to let them. But the truly great are, by universal suffrage, exempted from these trammels, and may liv or dress as they please.—*Colton's Lacon.*

GIV every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not expressed in fancy; rich, not gawdy;
For the apparel oft proclaims the man,
And they in France of the best rank and station
Are most select and generous, chief in that.
Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
—*Shakspere's Hamlet, Act 1, Scene 3.*

"DO you every read the Bible?" said Margery. "Not often now. I hav read it." "And how did it strike you?" "I believe it is a collection of very remarkable books, written by various remarkable men—enthusiasts chiefly." "Hav you ever studied the evidences for their inspiration, and weighed both sides?" "I cannot say that I hav," said Hugh, smiling. "Would it not be worth the trouble to study them, praying all the time that if there be a God," said Margery, shuddering at her own words, "he will reveal the truth about them to you?" "I am afraid of being duped. I hav suffered so much. I hav gone down into such depths—if there be a God he forsook me. I am afraid of coming to a false conclusion, and having it all over again. I tell you, I did pray, and it was all of no use, and worse, because it misled me." "Go to a clergyman." "Heaven defend me! No, thank you, I'll fight my own battles. I am beyond the help of any parson."—*Margery, A Study.*

DEATH only arrives gracious to such as sit in darkness, or lie heavy-burdened with grief and errors; to the poor Christian that sits bound in the galley; to the despairful widows, pension prisoners, and deposed kings; to them whose fortune runs back, and whose spirits mutiny; unto such death is a redeemer, and the grave a place for retiredness and rest.—*Bacon's Essays.*

To the Senate and Assembly of the State of New York:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as Your Honorable Body is aware, involves the principle, already acknowledged in theory, of the Total Separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.

2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Sectarian Denominations.

3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnestly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Churches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the Legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

NAMES.	RESIDENCE.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1885.

(E. M. 285.)

With Thirty-seven Portraits of Prominent American Freethinkers, and Numerous Illustrations.

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NEW YORK:
PUBLISHED AT THE TRUTH SEEKER OFFICE,
33 CLINTON PLACE.

PRICE, 25 CENTS.

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Odds and Ends.

DR TALMAGE addressed an audience at Belfast recently numbering forty thousand persons, many of whom escaped in safety.—*Philadelphia Press.*

SINCE the revision of the Old Testament, the "Christian scientists" are now of the opinion that the low price of mutton caused Abel to commit suicide, and that Cain was wrongfully accused of murder.

THE girl who yearns to be stylish is now anxiously inquiring how to cultivate freckles.—*Boston Globe.* They are sometimes produced by the sun—but they must spell it with a *u*. A sun spelled otherwise will not do.

UNDOUBTEDLY God could hav made something meaner than the sneak who runs in debt for one or more year's subscription, and then refuses to take his paper from the office—but so far as man knows God never did.—*Ex.*

"WHAT'S the first thing you would do, Jones, if you were stung by a hornet?" asked Smith, who had been reading an article on the treatment of stings. "Swear," replied Jones, solemnly. And the conversation abruptly closed.

JUDGE (to darkey witness): "Do you know the nature of an oath?" Witness: "Sah." Judge: "Do you know what you are to swear to?" Witness: "Yes sah. I'm to sw'ar to tell de truf." Judge: "And what will happen if you do not tell it?" Witness: "I spec's our side'll win de case, sah."

"MR. DUSENBERRY, I don't see how you, as a Christian man, can go to these base-ball matches." "Why, my dear?" "Oh, there's such outrageous things going on! It's a wonder the police allow it!" "To what do you refer, my love?" "To yesterday's game, which, no doubt, didn't differ from any of the others. The paper here says that they knocked the pitcher all over the field. It's absolutely brutal?"

MINISTER (to deacon of the church): "I want to refer to a matter, my dear deacon, that has been preying on my mind for some time. I am sure you will overlook any apparent meddling in your affairs, knowing that I only speak for your own good." Deacon (cordially): "Certainly, my dear sir, speak your mind freely." Minister: "I understand you hav been speculating a good deal of late. Now, aside from the danger of such a business and the consequent misery it may entail upon your family do you consider it just the proper thing for a deacon of the——" Deacon: "Yes, I admit that I hav been speculating some. I cleared $5,000 only yesterday on a wheat transaction." Minister (astounded): "No, is that so? What's wheat worth to-day?"

LET HIM GO.

Now let Mars Jesus take me erway,
Good Lawd, I wanter go home;
Take me up ter de jedgment day,
Good Lawd, I wanter go home.
I uphol's de Bible an' I keeps down de flesh,
Good Lawd, I wanter go home;
'Specially de hog meat when it's sorter fresh,
Good Lawd, I wanter go home.

Oh, yas, good Lawd, I wanter go home,
Wants to put my head on de Good Man's breast;
Doan' wanter stay here wid sinners for ter roam,
But wants de 'possum gravy o' everlastin' rest.
An' er glory ter de Good Man, de Good Man,
De Good Man dat sets up in de sky.

Dat gloyus place doan' seem so fur,
Good Lawd, I wanter go home;
An' I specks dat I's got a wife or two der,
Good Lawd, I wanter go home.
When I gets up dar dunner which one to claim,
Good Lawd, I wanter go home;
For way up dar all de wimmin is de same,
Good Lawd, I wanter go home.

Oh, yas, good Lawd, I wanter go home,
Wants to put my head on de Good Man's breast;
Doan' wanter stay heah wid sinners for ter roam,
But wants de 'possum gravy o' everlastin' rest.
An' er glory ter de Good Man, de Good Man,
De Good Man dat sets up in de sky.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 46. | PUBLISHED WEEKLY. | New York, Saturday, November 14, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

ONE of the Indian names of Boston, as recently described by Professor Horsford, was "Great kill mouth."

THE president of Dartmouth College vetoes the opening of the library reading-room to students on Sunday afternoon.

W. C. BRYANT has been expelled from the Ithaca Masonic Lodge in North Star, Mich., because he proclaimed himself an Agnostic.

A JAPANESE court has just set an example to civilization by fining an editor twenty-seven yen for neglecting to acknowledge the source of extracts clipped from a contemporary.

CANON FARRAR says that "not only in the Inquisition, but in the Puritan sternness of Calvin, there is exhibited an intolerance that has doomed his dogmas to the general abhorrence of mankind."

FERDINAND WARD, according to the Boston *Transcript*, received his financial education at church fairs where returns of two or three thousand per cent. on the original investments are not thought at all remarkable.

A MAN living at Red Wing, Minn., has a pair of golden candlesticks which he says he dug out of an Indian mound at Waukesha, Wis., and which he thinks are the golden candlesticks which formed part of the decoration of Solomon's temple.

IN France female medical students are to be admitted to the hospitals on the same terms as the male students. Sixty students are said to be "rejoicing in the victory," and among them one young negro lady, reported as one of the most zealous students in Paris.

THE history of a Vermont mountain town is thus epitomized by a good observer: "The early settlers cleared up good farms and the children got rich from them. The grandchildren ran them down, and loaded the town with debts. The next generation skipped away to the West."

ONE mother in Wilkesbarre, who discovered that her daughter was being taught physiology and hygiene, not long since, addressed the following note to her teacher: "Dear Miss ——: I don't want my daughter to be taught about her insides. It isn't right, and I don't like it.—Yours truly, Mrs. ——."

A NUMBER of colored children who had previously witnessed a baptizing took one of their number, three years old, in Columbia, La., some days ago, and immersed him in a pond until they were tired of playing at the mock ceremony. The unfortunate little fellow died a few hours after he was found, weak and exhausted, near the pond.

A MAN who tried farming in Montana for two years gathered together his goods and chattels, consisting mainly of a wife, nine tow-headed children, and six lean dogs, and got himself thence. He left the following lines on the door of his dug-out:

"250 Feet to Water.
50 Miles to Fuel.
6 Inches to Hell.
God Bless Our Home."

A MAN who used to preach the gospel in the settlements has written to a friend in Eureka, Nev., that he is running a bar in Ulada, Montana, and that his partner is Vaughn, an old-timer from California, who used to deal faro in Colorado, and was sent to the penitentiary for burglary. "He is a good gambling man," declares his ex-clerical partner, in a burst of admiration, and he adds, by way of personal vindication, "Selling whisky pays better than preaching, and besides, it is no harder work."

IN printing the portrait of D. M. Bennett in the Melbourne, Australia, *Liberator*, the editor says: "D. M. Bennett, the subject of this week's portrait, was a most ardent worker in the Freethought movement, and a real martyr to our cause. I met him in London in the summer of 1880, and hoped to renew my acquaintance with him in America at some time or other; but, alas! Mr. Bennett died shortly after, worn out by hard work and suffering inflicted by the bigots. Now he is beyond their reach, although his life's work has permanently damaged their superstition. A large monument has been erected by one thousand Freethinkers to the memory of Mr. Bennett, in New York, the scene of his life's work, and where he founded THE TRUTH SEEKER, a paper that possesses a wonderful influence in America."

THE Bishop of Durham thinks disestablishment would be ruinous. His salary is something like twelve thousand a year. But, says the lofty-minded Father in God, "My alarm would be mitigated could I look forward to any form of really earnest Christianity being the gainer. But I cannot. The residuary legatees, I cannot doubt, would be irreligion and Atheism." Dr. Lightfoot, says the London *Freethinker*, is one of the few learned men left in the Church of England, and his studies hav made him acquainted with the extent to which Christianity is undermined.

POPE LEO has taken up his favorit autumn amusement, lark-catching in the Vatican Gardens. According to a description given by the correspondent of the *Independence Belge*, this sport seems strangely cruel. Numbers of fine singing larks, it is said, are blinded with a red-hot needle, and concealed in cages in a fine laurel grove, where flocks of larks fly across from seaward during their autumn migrations. The blind songsters decoy their fellows by their loud strains, and nets are then deftly dropped over the unlucky birds attracted. The pope himself often extricates the birds, and kills them in the approved fashion by crushing their heads between thumb and finger.

THE bitter feeling raised in England against Mr. Bradlangh on account of his heretical views is sought to be extended to the Positivists in general. The Rev. W. Macdonald Sinclair, Vicar of St. Stephen's, Westminster, has issued a sermon to the Christians of Westminster against "a new form of Infidelity, that of the Positivists, a name which probably none of you ever heard before these last few weeks." Vicar Sinclair, comments Mr. Bradlaugh, ought to know the exact measure of ignorance of his own parishioners, otherwise we should hav imagined it impossible that Auguste Comte and his philosophy had never even been heard of in Westminster until Professor Beesley had issued his parliamentary address.

M. MEISSONIER is enthusiastically devoted to the memory of his father, of whom he will talk for hours. He is very fond, too, of his children, and they of him. To his grandchildren he is a patron saint. But they hav little regard for his work as an artist. He told me how Mr. Knight gave one of them, on her birthday, a beautiful white satin fan, and how he offered to paint a little picture upon it. The ten-year-old maiden was highly indignant. "I just guess you won't do any such thing, grandpa," she exclaimed. "I don't want my nice fan dirtied up with your old paints!" "Thus," said the great artist, "the child scorned what an empress would hav prized. Which is right, I wonder—the child or the empress?"—*Ex.*

THE *Christian Register* says: "In reply to the question of the *Independent*, Rev. Dr. Talbot W. Chambers, of the Reformed (also Calvinistic) church, briefly said that he had known *at least one Jew* whose character was such that he could not doubt that he was saved, and he had no reason to doubt that there were other such cases. Our Hebrew brethren will be grateful for this kindly concession of Dr. Chambers. It is reassuring to know that at least *one* Jew has been saved. When we consider that the Hebrew nation is as innumerable as the sands on the seashore, this seems but a small grain of comfort; but as Dr. Chambers has no reason to doubt that there are other such cases, there is an opportunity here for the development of a large degree of hope. It is interesting to note that Dr. Chambers's confidence of the salvation of this Hebrew seems to hav been founded simply upon a knowledge of his *character*. Does the doctor incline to the belief of the *Christian Register*, that salvation here and hereafter depends upon character? If it works well in the case of the Jew, there seems to be no reason why it should not work well in other cases."

THERE are lots of stories told of queer witnesses, and how they take the oath. The Denver *Tribune* relates that the other day a bright young boy appeared upon a Denver witness stand, and one of the lawyers thought him rather young to understand the nature of an oath. So he began to question him. Said he: "Do you understand the nature of an oath?" The boy replied that he did. "Do you know what will be the consequence if, after taking the oath, you tell a lie?" "Yes, sir." "What will happen if you tell a lie after taking the oath?" "I'll hav to pay the costs, I suppose," said the boy.

ON "The New Criticism" the *Interior* says: "The same blood circulates from Genesis to Revelation. It is the one book. He who makes Moses a myth makes Christ an impostor. He who denies the Mosaic authorship and the inspiration of the Pentateuch denies the authenticity of the gospel and the divinity of our Lord. But we are told that the Bible must be tested as to its authentlcity as other books are Granted. But when Sir Walter Scott avowed himself the author of the Waverly novels, there was an end of guesses and speculations. Plausible arguments might hav been suggested for attributing the authorship of some of them to others. But the world had confidence in Sir Walter's veracity. His word settled the matter. And why should not the word of Christ settle the question as to who wrote the Pentateuch? What are all our petty canons of criticism when weighed against his word? Not one scholar in a hundred can test for himself the grounds on which Wellhausen bases his conclusions. But all of us can read in our New Testaments what Christ said about the Jewish scriptures; about David and the Psalms; about Moses and the prophets; and that is enough for us." The *Interior* is more Christian than enlightened, for if Christ's messiahship is staked on the Mosaic authorship of the Pentateuch, we fear but few would now accept it.

A FRIEND of the New York *Sun's* in Brooklyn asks: "1. What, according to law is gambling? 2. Would it be against any existing law to hav a wheel of fortune in a church fair, if not money but small articles can be won?" That journal responds: A good definition of gambling or gaming is playing at cards, faro, or any other game of chance for money or other valuable thing. Under our Penal Code a person who exacts or receives money or anything of value won under such circumstances forfeits five times the value of the money or thing received, to be recovered in a civil action. The second query brings up the question whether a church raffle or wheel of fortune is a lottery. A lottery is defined in the Penal Code as "a scheme for the distribution of property by chance among persons who hav paid or agreed to pay a valuable consideration for the chance, whether called a lottery, raffle, or gift enterprise, or by some other name;" and contriving or drawing a lottery, or assisting therein, is unlawful and punishable by fine and imprisonment. For many years lotteries hav been discountenanced in this state. The Constitution prohibits them, and the Revised Statutes contain many provisions against them. The fact that small articles are given by lot instead of money does not evade the inhibition. The test as to whether a scheme is a lottery or not, as laid down by the Court of Appeals in 1884, is this: Does the holder of the ticket run the risk of loss? In case a prize is not drawn, will his money be lost and no return be had? If the purchaser receives a valuable thing for his money, as, for instance, a bond and an additional sum depending upon a contingency, which is to be decided by lot or chance, then it is not a lottery, because in any event he can recover the value of his bond, subject to the fluctuation of the market. But it is clear that this church raffle business is entirely illegal. It may be, however, that the law might be evaded by placing in the wheel of fortune as many prizes as there are tickets issued and sold.

News of the Week.

JOSH BILLINGS left an estate worth $100,000.

THE grand total of the Grant monument fund is about $97,000.

JUDGE CARDOZO, a famous New York lawyer, died on the 8th, aged 57.

DEACON TABER has won his suit for divorce against his wife, seduced by Pastor Downs.

A GERMAN woman living near Toledo, O., recently became the mother of five boys at once.

THERE were eight cases of small-pox in this city last week. An epidemic would not be unexpected.

RIEL, the Canadian rebel, sentenced to be hanged on Tuesday, the 11th, has been respited until the 16th.

CHIEF JUSTICE HAYES, of Utah, has just sentenced eight polygamists to the full punishment of the law.

SEVERAL women endeavored to vote at the late election in New York, but their suffrages were not accepted.

PRESIDENT CLEVELAND went to church last Sunday, and Dr. Sunderland preached a sermon to him on reform.

THE Rev. Steve Merritt, defeated candidate for senator, is now sued by a ticket-pedler for his wages on election day.

JOHN MCCULLOUGH, the tragedian, died at Philadelphia on Sunday. He was 48 years old, and was of Irish birth.

THEY are having a great strike at Galveston, Texas, the commerce of the port having been almost suspended for a week.

LAST Sunday was temperance day in the Episcopal church. Temperance sermons were preached in over one thousand pulpits.

THE death-rate in Montreal from small-pox is thought to be decreasing. Last Friday there were forty deaths and thirty new cases discovered.

REPORT of the commissioners of education, just rendered, shows that the whole number of immigrants landed at this port during the year ending June 30, 1885, was 356,906.

THE pope has written an important encyclical letter, in which he endeavors to define the dangers of society. He condemns the liberty of the press and universal suffrage.

THE Rev. Mr. Meeker was taking some exercise in a gymnasium at Bethlehem, Pa., one day last week, when he suddenly fell and expired, it is supposed, with heart disease.

MR. MANTON MARBLE has just returned from Europe, whither it is said he was sent by President Cleveland to endeavor to promote a bimetallic union with other leading nations.

EMIL KIESEWETTER, state auditor of Ohio, fired two shots at W. J. Elliott, editor of the *Sunday Capitol*, at Columbus last Saturday. The editor was hit in the thumb. The auditor was arrested.

M. BARTHOLDI, the sculptor who made the statue of Liberty which France presented to this country, is now in New York. He has looked at the pedestal prepared for the statue, and pronounces it good.

THE Rev. Mr. Downs, the gay Boston clergyman, had the nerve to remind his congregation last Sunday that they owe him eight months' salary. The church will try Mr. Downs this month for immorality.

A VERDICT has been found against Editor Stead of the *Pall Mall Gazette*, in the Eliza Armstrong case. The London papers now call loudly for the suppression of Mr. Bramwell of the "pestiferous Salvation Army."

THE Methodist Episcopal missionary conference has voted to appropriate about $200,000 to missions in Buenos Ayres, China, and Europe. This sum will not convert more than a dozen or so of heathen, but it will furnish a soft living to several able-bodied Methodist shouters.

Communications and Selections.

Should Silver Be Demonetized?

"Should silver be demonetized?" Of course not. Why should it? Can anyone tell? There is no proof that it shall be; much less that it should be. (I am speaking from a world, not from a national, standpoint.) Though there is a power "among ourselvs" that may desire to work this unrighteousness, there is also a power in ourselvs that, working in unison with the "power not ourselvs that makes for righteousness," will thwart this evil design. Science, truth, and the right hav become too strong for empiricism, error, and wrong. The reign of science has begun. Science and truth to the front; let the rest retire, with or without pension, only so that we may get rid of them. "Enlightened self-interest" even will carry us thus far.

So much by way of preface, and as a ground for justifying consent to discuss the question at all. The other side assumes the affirmativ. *Prima facie* the case is all one way. Silver has always been used as money. We might rest here until the plaintiff proves, or attempts to prove, his case, or "shows cause" why silver should be proscribed. It is understood that this is not a question between the bullionists and the anti-bullionists, but between the monometalists and the bimetalists. The general and larger question of money is not involved. Only this: So long as we use the specie-basis system, should we confine ourselvs to one metal, or use both, as we always hav done? The bankers, the creditor class, the money-mongers, the gold bugs (and their apologists) attack silver. Why? The answer goes (or comes) without saying. The question answers itself upon a moment's reflection. Selfishness, self-interest, unenlightened self-interest, is what inspires them. Their argument is therefore one-sided, biased, strained, fictitious, unprofitable. Monopoly, monopolizability, would decrease the quantity on the false pretense of increasing the quality. They catch at catchwords, and resort to chop logic. "Double standard"—ah! what a lucky chance! And they chuckle over it as a discovery of the vulnerable point in the heel of Achilles. This unfortunate ambiguity is their strong point. They catch at it as a *lapsus linguæ* (which it is) of their opponent. They rely not upon the merits of their cause, but upon taking advantage of a technicality, of the careless phraseology of the bimetalists, who, finding the phrase in use, inconsiderately and carelessly adopted it, but are now abandoning it. Double standard! cry the monometalists—how can there be two standards? The idea is absurd; therefore bimetalism is impossible. It does not stagger them that the bimetalists reply that bimetalism has been already the practice, the fact, of the ages; has always been not only a possibility, but an actuality. But it is not upon facts that monometalists rely, and therefore facts do not affect them. They are like the juryman, who, when he and the facts did not agree, said that it was "so much the worse for the facts."

By a play upon this phrase they sophistically glide from it into the other phrase of bimetalism, and thus attempt to make them appear as synonymous, so that by cutting off the head of the one they may seem to cut off the head of the other. They also act like children in the matter, making "double standard" their "bugaboo" in the play. They play us a farce because they hav nothing better to offer.

But bimetalism, of course, is not synonymous with double standard. It has no necessary connection with the idea even of a double standard. It means that the two metals act or serve together as a unit, much as the union of metals in the pendulum of a clock acts, the one compensating for the other in their respectiv expansion and contraction, and so preserving the stability of the length of the pendulum itself. Or as two connected reservoirs of water which are kept level with each other, and are so far made to act as one, made one by the connection or jointure, and together serve our wants. Bimetalism masses the two metals, and thus makes a broader, sounder, and safer foundation for the paper or fiduciary currency, in the proportion of two to one, and, of course, compared with monometalism, it makes double the volume of metal money itself. Monometalism, therefore, means contraction, which produces spoliation, which involves the exploitation of the many by the few, which means the money-mongers, the gold-bugs, as vampires, sucking away the vitality of industry, the life-blood of the laboring masses. It means retrogression, not progression. It means damnation all round—Samson pulling down the pillars of the temple of industry, and thus in his blindness burying himself with the rest in the common ruin. Mankind is a solidarity; the interests of the whole best serve the interests of all its parts. What makes the "dangerous classes" of either the upper or the lower orders? Who are the dangerous classes? First, those who feel themselvs to be above, different, and separate from the mass of mankind, and act accordingly, regarding themselvs as the elect, who ought to be the privileged class and lords of the race, treating the "remnant" thereof as their tools, serfs, slaves, or lackeys and victims.

Second, Those that are made to feel that they hav not a common interest in the affairs of the world; hav not a common interest in their mother earth with the rest of her children; hav not a joint interest in the earth as an inheritance in common of the whole race; hav not a joint interest in society as an organism of which they are a part, of which they are members; and hav been made to feel that in all the Christian world there is no place yet for the high philosophy of Christ. Hence, the criminal "whose hand is against every man and every man's hand against him." And hence the dynamiter, who feels that he has, through a contest of wits, if not of muscles, sold his birthright for a mess of pottage, and now seeks to impeach the contract, in this emphasizing and startling way, that his complaint and dissent may be the surer and sooner heard and heeded. His method is, no doubt, most criminal and truly horrible. But was not that by which he has been thus made to feel and to act also objectionable? Wherein lies the chief difference between these two dangerous classes but in that the acts of the one are legalized and the acts of the other are unlegalized?

Monometalism leads to these reflections and tends to these consequences.

Bimetalism tends to the reverse of all this. It means expansion, progress, growth, all around. It would equalize the commodity price of silver with its money price, and so raise it to par with gold at the present ratio of the world, and keep it there. (For the purposes of this article by bimetalism is meant international bimetalism.) And by thus raising silver to par, and keeping it there, so great a degree of stability in the value of money would be realized that it would go a long way in preventing excess of flunctuation in values, and thus the greater stability to industry itself be secured, and at once revived—revived all over the world. And this would check, if not stop, the excessiv, rapid, and dangerous divergence of classes now going on, and modify, if not heal or soothe, the rancor between the two orders of the dangerous classes, and also modify, if not put a stop to, the power, and perhaps the disposition, for evil of each, by showing the one a better way to success and the other a better chance of securing his rightful share in the common inheritance and the results of the world's industry in the results of his own labor. It would change the one from a legalized wrong-doer and the other from an unlegalized wrong-doer into dutiful, public-spirited, and good citizens.

Germany, inflated with martial pride by a great and recent conquest, and made, perhaps, a little purseproud by the great war indemnity wrung from France, and foolishly believing that England's monometalism had largely contributed to her great commercial success, sought to imitate her in demonetizing silver, and did so in 1873. This attack upon silver began and largely contributed to its subsequent depreciation, and this depreciation of silver caused the appreciation of gold, which in its turn caused the fall in prices, which brought about the consequent falling off in business, and stagnation in industry all over the world, and in that condition of stagnation we hav been ever since, and we may remain in it until there is an international agreement to rehabilitate silver on terms of a given ratio—say 15 1-2 to 1—by reopening the mints of all the contracting parties for the coining of silver upon the same terms on which they coin gold, and making it, as well as gold, unlimited legal tender. But Germany has since been convinced of her mistake. The International Monetary Conference, held in 1867 in Paris, which sought to secure uniformity in money, made a great blunder in concluding that this object could best be secured by resorting to gold monometalism. This blunder was soon discovered, admitted, and repented of. The two subsequent similar conferences aimed at stability in the value of money. And though they did not reach an agreement as to the method of securing this end, they made as much progress toward it as could hav been reasonably expected, and there has since been large and sure growth in this direction, through our own and others' international bimetalic movements and agitation, and through the writings of the new and freer school of economists, better and later (and better because later) informed than the old school. The latter seems to hav a sort of flesh-pot, Esau-like attachment to gold monometalism.

The rise and fall of nations hav been brought about by the expansion and contraction of money. Rome grew and flourished while tribute money flowed into her lap. Rome declined and fell when it flowed out again for foreign luxuries. The world has advanced into civilization, or has fallen back into barbarism, according as there has been a sufficiency or deficiency of money. Progression and retrogression are companions to enough and not enough money.

W. M. Boucher.

Truth Or God.

Truth is a word the meaning of which is understood—an agreement of representation with the facts represented. God is a word which can never be understood, as it agrees with nothing, and represents nothing—except the ignorance of the user.

Truth is the affirmation of fact; God is the negation of reality, for to regard God as real is to make him natural; but as he is no God only as he is the author of nature, to prove him is to abolish him.

God is a notion to be believed; Truth is what we know. When you mean Truth, say so, unless you cowardly wish to conceal your thought.

God implies a personality, an intelligent being. An impersonal intelligence is an impossibility, since intelligence is a personal attribute, as weight is a property of matter.

Secular philosophy has no power to succeed whilst it is encumbered with theological clothing. We should not call ourselvs, nor allow ourselvs to be called Infidels, for our principle is fidelity to fact, as presented in reason. The religionist is the Infidel.

John P. Guild.

Socialisms.

The New York *Herald*, and then the *Independent*, over the signature of a New Jersey clergyman (Bradford), hav been making a display of their ignorance, which, whether real or affected, has the effect not merely of misleading their readers about principles and social facts, but of traducing certain individuals in a manner no less injurious to the interests they hav at heart because the manner of doing it, in confounding them with their opponents, may not expose the traducer to action for libel. Thus the *Independent* does not openly charge B. R. Tucker and others unnamed, of the Boston *Liberty* party, with conspiracy for robbery and murder, but it classes them falsely with John Most, of the *Freiheit*, and "Communist Anarchists," who openly declare war upon property, and goad the proletary masses to outrage. Now, I, as a regular contributor to *Liberty*, and affiliated with its principles, declare that we hav nothing in common with those revolutionists, apprehending that their "good intentions" are of the sort that "pave the way to hell."

We also hav a revolution in view. This has often been foreshadowed by the Galveston *News* in its currency and antiprohibition articles, and its censures of abusiv legislation. *Our* revolution is in direct line of development with the principles of Jeffersonian democracy. Personal liberty is its pivot, and it operates by co-operativ harmonies between producers by labor and produce exchanges. The ulterior purposes of the party with which we hav been confounded are unknown to us. Ours are clearly announced, and their statement suffices to banish any idea of violence in connection with them. Appealing to small proprietors and well-accredited mechanics, we propose commission houses for facilitating direct exchanges of produce or of labor, that is, *direct*, as avoiding the intermediate ownership of merchants, and consequent speculation by profits on sales, but also avoiding the inconveniencies of private barter. Such houses may be depots for produce, and charged with certain industries of manutention needed in case of grains, wines, or goods generally of perishable character. They will appraise qualities of goods or of labor offered, and their certificates of deposit will serve as cash in circulation, while their certificates of character for laborers may circulate as credit notes within a limited circumscription. The object is to protect labor against exploitation, and to supply a currency elastic in its correspondence to all exchangeable values, like the skin to the body, impartial toward specie, and ignoring the fiatism of governments. For such a currency the price to be paid is faithfulness to contracts, and as this is not at present to be taken for granted, the uses of such certificate currency must be limited to people who know and can trust each other, or are known and trusted by the commission house. This is the People's Bank of Exchange. It is described more completely by P. J. Proudhon ("Idée Generale de la Revolution," etc.,) and by Col. Wm. B. Greene, whose pamphlet is sold for twenty-five cents by Box 3,366, Boston. Some experience with such institutions has been encouraging. Their scope of uses is co-extensible with the faculties of their officers and the credit they enjoy. In a year of bad crops such a bank might protect many farmers from ruinous debts in obtaining at a moderate rate of interest—8 to 3 per cent—supplies for which they pay the merchants 25 to 75 per cent. Where character warranted, men might get provisions from the depot on the security of growing crops or other unfinished work.

Essentially pacific, our revolution would be retarded or frustrated by a civil war of classes, such as the "Communist Anarchists," with whom the *Independent* abusivly classes us, are fomenting. Call us Socialists, if you choose to. Everybody that is not an anchorite is a Socialist of some sort. But state Socialism, and that compulsory Communism which is avowed as the ulterior aim of the bellicose Anarchists, Internationals, etc., are our special abominations. We openly oppose them, and it ought to be an actionable slander to attribute such purposes to us. Our revolution can be effected under the actual forms of our political constitution, as well as without them. They depend upon the enlightenment of opinion about public interests. Legislation is superfluous, but it cannot hinder people from acting in good fel-

lowship of justice and kindness when they know what is right and choose to do it.

Without such enlightenment, we should not be advanced by the explosion of all existing governments, for the same oppressions would but change their names. Private property, so much abused in its monopolies by governmental privilege, has nevertheless been a necessary condition of social progress from the state of monkeys in the forest. Corporate property rests on a voluntary personal basis of contracts. Associate laborers should become stockholders participant in dividends. Our Anarchism looks to such co-operation, but enforces nothing. Individuals, emancipated from the tyrannies of meddlesome legislation, may and will co-operate in many different ways; some will associate all their interests, others but a few, others liv apart. If we renounce the ballot, it is because it is made the instrument of encroachment upon personal liberty and natural rights. It is an instrument, not a principle. Invented to favor liberty, it has been perverted to the purposes of despotism. The instrument is spoiled, and we let it alone. That is all. Nothing now can take the place of direct personal contract for the security of liberty in social relations. EDGEWORTH.

The Christian Religion.

What is called the Christian religion was nothing but Judaism, nor was it intended to be anything else by those who started it. It had to be taken to a heathen country, and there coddled by mythologists, till it got old and important enough to be entitled to a name. So says its own history: "And the disciples were called Christians first in Antioch" (Acts, xii, 26). It was not much of a religion at first, but when the polytheistic gentiles took hold of it they nursed it until it grew into a monster grim and ghostly. Its Greek godfathers could not make it take with their own people, who had so many gods and demons of their fathers to believe in and obey, till they had put gods, devils, and holy ghosts, angels, and spirits into it, so as to fit it to the taste and relish of those to whom it was offered. The further our religion traveled, and in every country where it was introduced, it received new accessions to its monster growth, in the way of trinities, divinities, sphinxes, fables, and legends, and took so many different ghostly shapes and characters that its patrons and friends in one country did not know it when they found it in another. Constantine and his quarreling, contending bishops could not manage this hydra-headed religion when they undertook to find out what it was, or to make something like a system of faith for the different churches and countries to adopt. That profligate, rebellious, bigoted Nicene council of bishops, with a murderer at its head, fixed up a faith—a creed, and decreed that their work must be accepted. What they called Christianity was orthodox, and death, banishment, and exile should be the fate of those who refused to receive it as such.

Attempt to enforce these decrees led to bloody wars, for the more rational and intelligent bishops and churches would not accept as Christianity the absurd doctrins these councils promulgated.

Centuries were spent in calling councils, scores of which were held, to settle what people must believe in order to be Christians. But what was called Christianity had grown into such a huge, crude, undefinable system of mythology and superstition by this time that the believers were only required to accept it to be Christians. The philosophers and more intelligent spurned and ridiculed it then as the same class do now.

In its demoniac desperation the strongest orthodox or church party would seize every opportunity and subsidize every person they could make available to sustain them in magnifying, embellishing, and glorifying this heathenish religion.

That licentious and profligate African, now called St. Augustine, of the fourth century, who lived a life of dissipation till he was thirty, though educated and something of a genius in Greek philosophy, an elocutionist and a brilliant writer, was induced through the persuasion of Ambrose to join the church. His pen is said to hav done more than that of any previous one to construct and reduce to a system, to embellish with poetry and to popularize, this crude, loose theory of compounded Judaism and Greek mythology, now called Christianity. He and subsequent writers in the same line, even so late as Anslem of the eleventh century, and their successors, with the aid of the sword hav kept the people at large well subjected to this superstitious heathen faith.

While most Protestant sects hav rejected portions of this monstrosity, they all hold on to other parts of it with tenacity. As a system, a belief, or an essential in the life of a good man, it must be discredited, exploded, and annihilated. As a forgery of ancient origin, and nothing but the invention of the brains of morbidly religious enthusiasts, it has always been an enemy to enlightened progress, has prompted to persecution, and arrayed itself against the dissemination of the truth. In denouncing it, the moral lessons that may be taught in connection with it are not necessarily any part of it, and should not be included in that miserable system which we, who know what it is, are all warring against.

If the simple precepts and the more self-evident ethical principles attributed to that early teacher in Palestine, who was only a prophet and reformer among the Jews, had been adhered to by the Greeks, after they had received them, and called them the *Christos*, a Greek word which Paul says in several of his epistles means—according to our English translation—simply to be wise and good, or wisdom and goodness, we would not hav the gigantic myth that confronts us to-day to contend against. It is the horrible transformation and theological absurdities of which these ethical teachings were the nucleus, united with their teacher's tragical end, that hav fastened this delusion on professing Christians, and which they cherish as such a precious legacy.

The unnatural and inhuman character of this religious system in appeasing a vengeful, unrelenting God for the sins of the wicked against him by the sacrifice of the innocent, to placate his wrath and to satisfy his infinit justice, has had a degrading influence on its devotees. They hav believed it a virtue a duty, to imtiate their God in their conduct toward their fellow-men, and to co-operate with him in trying to save souls by torturing and persecution, by cruelty and intolerance, by curses and threats of hell fire. The Infidel and heretic has been the just object for their maledictions and vengeance. To convert him or destroy him was to serve God, is implied if not taught by this infamous faith. It has brutalized its victims, and made men savages toward one another.

Thus our system of Christianity has no other origin, and has grown to its present dimensions from the simple fact that the ethics of Jesus as taught by Paul in Antioch were designated by the nativs there by this Greek word *Christos*, and the disciples who accepted the teachings as Christians. Subsequent generations personified and defied it. The word became a God, a son of God, a Lord, a Savior. As soon as it became a title, a name, imagination knew no limit in bestowing upon it the most fanciful attributes as the divine provision for the salvation of man. Think what a fabric of superstition human ingenuity and human credulity hav built on the uses of this untranslated Greek word *Christos!*

The flood of light that has been let in on this subject by modern scholarship through the investigations into the origin and character of Biblical history and the uncertainty or spurious quality of much that has been called holy, is rapidly undermining the whole system with the reading and thinking public. Even many clergymen are ridding themselvs and their congregations of it as fast as they can, or think they dare, without losing their fat offices. We may thank science, education, and the diffusion of general intelligence for what has been done, and for what they will continue to do in undermining and eventually banishing the fraud from civilized communities. THE TRUTH SEEKER is doing its share in the beneficent work. T. E. L.

Ministerial Hypocrits.

From the Tocsin.

It is not our object to condemn the church as a whole for the shortcomings of a few of its representativs who seem to take great delight in slandering the working classes and in upbraiding any body of toilers who, in order to obtain justice at the hands of avaricious and unscrupulous employers, are compelled to resort to strikes. But we do contend that it is within the province of those representativs of the gospel who *are* consistent Christians to place before the people at all times both sides of the labor question, and not, as has been done in many instances within the past year, attempt to justify the action of capitalists and manufacturers and condemn that of the wage-workers.

To the pulpit we look for impartial utterances and straightforward assertions upon all subjects, and to expect the ministers of the gospel to be guided strictly by the teachings of the Bible in all their comments. True we hav found some ministers who are willing to acknowledge that the toilers hav been justified by circumstances in rebelling against their employers. But the great majority hav taken the opposit view, and denounced the wage-workers at every opportunity. In so doing it is necessary to falsify—and what a spectacle is presented when the occupant of a church pulpit condescends to misrepresent facts in order to substantiate an argument.

The fact that the wealthy manufacturer is always ready to contribute a good round sum to the church coffers; that he occupies the most desirable pew in the edifice, and pays the largest pew rent; that his collection envelope contains a dollar, while that of his employee, who is compelled to trust to luck whether he obtains a seat or stands up, contains but a penny should not enter into the question at all. It does, however, and oftentimes such circumstances serve to mold the words that fall from the lips of some of our prominent divines.

Not very long ago a Philadelphia minister, with one of the largest and wealthiest congregations in the city, denounced strikers and trades union in every way possible, without offering one valid argument upon which to base his denunciation. In the hallway of this very edifice, the inscription which first meets the eye of the worshiper upon entering is: "The rich and the poor meet together." This inscription, however, was not placed there by his direction, but by that of a gentleman who was prominent in the church history of Philadelphia some twenty years ago, and through whose efforts the edifice above referred to was built. At this time the congregation was composed chiefly of the poorer classes, and as soon as the wealthy began to control the affairs his ideas were deemed too conservativ, and his resignation asked for. It was tendered, and a true and consistent exponent of the gospel was thus forced to retire to create a position for one who would disregard the Bible at the wishes of the church dictators, and we may say for a money consideration. Until such conduct is denounced, and measures taken to convince the laboring classes that the church is, as a whole, disposed to treat them fairly and impartially, it cannot but be expected that they will be constrained to remain away sooner than venture to a place of worship with the probability of being compelled to listen to a denunciation from the pulpit as severe, even, as could possibly come from a tyrannical employer, who is directly concerned.

Is Papal Infallibility a Limited Partnership?

The Rev. A. F. Hewit, writing in the *Catholic World* on "The Divine Authority of the Church," givs the following explanation of papal infallibility:

It is not every official act of the holy see which is a judgment *ex cathedra*. There is an authority in the church which is not identical with, but inferior to, the divine authority of the church, and although possessed *jure divino*, like the power of jurisdiction and disciplin, may be called human authority. Questions about mistakes, errors, misuse of power, which make matters of controversy relating to this kind of ecclesiastical and even papal authority, are wholly irrelevant to the subject of the infallibility of the church and the pope. Infallibility is not claimed, in this extension, by the holy see or ecumenical councils. A tribunal not infallible may err; and if it is proved to hav erred in certain cases, no prejudice can accrue against the inerrancy of a higher tribunal. Pope Honorius, acting in his ordinary official capacity, wrote letters of direction to the other patriarchs concerning their conduct in respect to a matter of faith, which incurred for themselvs and their author severe censure by ecumenical councils and by his own successors in the see of St. Peter. His infallibility is in no way compromised by this censure, because he gave no *ex cathedra* judgment. A tribunal of the holy see condemned Galileo and the Copernican system by an erroneous judgment, which was not only erroneous in respect to astronomy, but also in its interpretation of scripture. This decision was first allowed to become a dead letter, and finally erased from the statute-book by Pius VII. Honorius erred, and the congregation erred; and if there are other errors in official documents of popes, then they hav erred. Infallibility shines out in bolder and brighter relief, its necessity is made more clearly evident, by the exhibition which has been made in some few cases of the liability of the highest human authority in the church to err in its decisions.

It is said that "open confession is good for the soul," and this looks very much like it. Poor Pope Honorius! It is well for the writer that he did not publish the above opinion in the time of Honorius, for if he had done so there would probably hav been another error committed by that pope.

I.H.S., YES, Josh.

Several of the fashionable theaters of New York are close together in upper Broadway, and the pictures and inscriptions at their portals constitute a street show of themselvs. From the opposit side the attention of the passer-by has lately been attracted to Wallack's bill-board, containing what at first sight appears to be I.H.S.; but on closer inspection it is found to be

IN HIS
POWER.

This profane use of the sacred monogram is of course shocking to Catholics and high churchmen. I.H.S. is inscribed on many a tombstone, and stands for *Jesus Hominum Salvator*, Jesus Savior of Men. But the Greek letters IHS, with no points between them, are said to be an abbreviation of *Iesous*, the capital H in Greek being equivalent to E. Whether the Greek inscription antedates the Latin, we do not know, but we do know that as a Pagan name the Greek IHS is much the older. Long before Jesus was born there was a Pagan deity whose name was IHS or YHS (Yes) alias Bacchus; and he was a good deity at first, but in the progress of ages he has been lowered in dignity, until now he has come down to a beastly level.

The propriety of using IHS as a contraction for Jesus may be questioned when we consider that the real name by which he was called in Palestine was not *Iesous* but Josbua, the abbreviation of which would be Jos. or Josh.

The *National Reformer* announces the establishment of a new Portuguese Freethought Association, the Associacao Propagadora do Livre Pensamento. Its address is Rua das Canastras, No. 22, 1° andar, Lisbon. The Secretary is Signor Antonio Fernando Silva, Rue St. Bernardo, No. 21, 2° andar, Lisbon, who will be glad to exchange communications with various Freethought societies throughout the world. The organ of the Association is *O Livre Exame* (published monthly), and one of the special points in its program is the abolition of all oaths, political or judicial.

The Harmony and Meaning of the Scientific Gospels.

A LECTURE BY T. B. WAKEMAN (CONTINUED).

We hav gone far enough now to pause a moment to appreciate the value of this harmony which science has brought, and which we hav just indicated as to both Morals and Religion.

1. In Morals we hav shown that the egoistic, or enlightened self-interest, view includes fundamental facts of human nature which are indisputable; but that these lead to the greater fact that the individual happiness and welfare is impossible without concurrence in the general welfare and happiness of the human race as a whole, and without a life dominated by that purpose.

But the welfare and happiness of the human race is to be sought, why and how?

Why? Because the fundamental fact of life compels, in order that life may continue, the constant increase of its capacity to live, to develop, to enjoy both in the individuals and in the mighty organism of which the individuals are organs. This law, which is the commonest in the lower organisms of Biology, is the grandest in the great Humanity, and in all individual and collective organs which are its parts. The most complete and perfect development and life possible is the ultimate necessity and object of every organism. The plant strives for this unconsciously, man strives for it consciously, and with the help of consciousness, reason, and joy in its attainment. Liberty, truth, and duty are the chief means of its attainment, and to these, therefore, everything has been sacrificed by the heroes of our race. Happiness, good name, health, comforts, wealth, even life itself have a thousand times been cheerfully yielded to this absolute imperative of duty. Bruno at the stake rose above happiness—to the blessedness of a a complete sacrifice. By heredity this impulse has throughout the ages become the instinctive conscience which enforces the decrees of right and wrong, with the penalties of remorse, fear, and an unconquerable sense of degradation.

But there is nothing supernatural or really "mysterious" about this high moral idea or sense of duty. All nature compels us "to use the powers of the good," or to die. The voices of the spirits, the voices of the masters, and of the ages, have incessantly repeated the admonition, until it has come to us from the skies, from the whole world, and all the past of human history as instinctive conscience, and as the ultimate imperative and condition of our being. Nor has this imperative of righteousness come into existence all at once. It has been like pure abstract Geometry, the cumulative growth of multifarious experiences. The evolutionist will see that each of its steps has not only been of use in the past, but that its lower stages of progress still remain indispensable, and of practical use to-day. The confusion of our moral and religious teachers, and their theories, arises from overlooking this fact which evolution teaches.

Thus, as to some things and in some ways, we are still and must always be Egotists. Morals begin at home.

But the Egoism becomes tributary to Altruism as civilization advances, until finally it too is a "duct for sympathy." And then Altruism is seen to be dominated by the ultimate natural law which dominates all organisms, which is the feeding and pruning process of nature, of the world, or God, which is the *Not I*, and which ends in the imperative of duty and conscience.

Thus the moralist who now teaches that the egoistic, altruistic, and instinctive views and ideals, are inconsistent or exclusive of each other, is like a conductor who is confused by the number of the cars at his disposal, because there are more than one, and he does not know how to make them up as a train and send it forward to its natural, evolutional, scientific, and ideal Heaven on Earth. All of these three distinct conceptions as to the origin and the sanctions of morals are the complements and supplements of each other, and he is behind the age who does not teach, harmonize, and use them all as the basis of character and of daily life.

2. Nor is the religious reconciliation of less importance. Goethe said that in Philosophy he was a Pantheist, in Art a Polytheist, in Morals a Monotheist. These are all merely different points of view of the *Great Fact* which is the World, or God, or *Not I*. In its unity we conceive it as One under the law of the correlation and equivolence of forces. As the objective order it says to us *do* or *die*, and thus it is the basis of the categorical imperative of the highest moral instinct and necessity. Thus it is Monotheistic as the base of Ethics, and becomes poetically impersonated as One. But to and for our enjoyment it is multifarious. Each emotion has its separate object and god, and so the world is impersonated as many, or Polytheistic. Under the regime of Polytheism there sprang to light the great ideas and ideals of Art. Our Artists are ever naturally returning to this phase of emotion and religion, and very properly.

Of Pantheism need we say more than, in the words of Littrè, that it is "the Atheism of Poets?" Yes, it is also the Theism of Scientists. When all is *one*, One is all. The Infinite is unlimited and one. There is no inside nor outside in Nature except as we imagine to please ourselves.

From Bruno came this view of the world as one and infinite, thence came Spinoza, thence Goethe with such sayings as these:

> Seize with no more delay
> Nature's holy open secret:
> Must in viewing nature,
> Always one as the all regard;
> Naught is within and naught without,
> For what's within is also without.
> Rejoice in the truthful seeming,
> Rejoice in the earnest play;
> No living thing is a one,
> Alway is it a many.

And again he says:

> And now, once for all I say again:
> Richly and gladly she gives us all!
> Nature has, nor kernel, nor shell.
> Thyself test most of all,
> Whether thou art kernel or shell.
> The kernel of nature, is it not
> In the heart of man?

This fruitful expression, "The Heart of Man as the kernel of the Infinite," brings us back to the conception of Humanity as our center of the world. Upon that center it acts, and by its action, its constant impingement, we have the consciousness of that ultimate fact which continuously surrounds and compels our individual and collective action, and whose laws we must obey or die. Our consciousness, thought, will, and action are but parts of the play of the World, or God, upon Humanity, and our reply or reflex action to that play. The knowledge and laws of that play and of man's reaction are the two great leaves of the book of science.

In them we read that the phases of morals have been enlarging by continuous integrations from age to age, from tribal egoism to altruism and thence to the absolute concept of truth and duty, with an ever-increasing power and sanction of conscience. And so, conjointly with moral progress, the Fetichism of Religion has also enlarged by continuous integrations to Polytheism, to Monotheism, and thence through Bruno to Pantheism with the conception of the world as the one infinite, eternal FACT. Now, our point is that it is really a loss to Humanity to forget or lose any of these manifold feelings, views, and concepts of moral and religious evolution; that they are cumulative steps and not inconsistent with each other, but the supports of each other; that morals and religions really never die, but that when they seem to do so they only become unconsciously sub-organic. Like the inside of a tree, they, as its heart and center, should not decay but support the new society though the living sap no longer flows through the older fibers.

Egoist, Altruist, Moralist, Idealist,
Fetichist, Polytheist, Monotheist, Pantheist.

These concepts, not forgotten, but harmonized and used, as Science and Evolution now teach may be done, will make the completer Man who will preserve and sum up the past so as to better serve the future. Next we must show HOW that is to be done.

The Liberal Club.

It was the serene and high privilege of a considerable number of people to attend the 387th regular meeting of the Manhattan Liberal Club. The first secretary was absent, and the second secretary not being an elocutionist, the minutes of the previous meeting were omitted. The offering of prayer by President Wakeman was suggested in lieu of the minutes, but the suggestion, for some reason or other, was not acted upon. The president, however, directed attention to a new book on the table, by Mr. J. K. Ingalls, entitled "Social Wealth." He hoped everybody would read it.

The lecturer of the evening was Mr. Samuel P. Putnam, secretary of the American Secular Union. Mr. Putnam prefaced his lecture by saying that perhaps it was bringing coals to Newcastle to present the Nine Demands of Liberalism to the Liberal Club; nevertheless it might be necessary with Freethinkers as with Christians to administer line upon line and precept upon precept. He then proceeded to take up the Nine Demands one at a time, and to show their justice. Churches should be taxed, because their exemption laid a burden of millions of dollars upon other property. Chaplains in army and navy should be abolished on account of their worthlessness. The speaker was in the army, and knew whereof he spoke. The soldiers rarely attended religious services except at the point of the bayonet. Appropriations to religious and charitable institutions controled by the church were only so much money given to propagate superstition. The Catholic church gets seven hundred thousand dollars annually from the city of New York. Christians accuse Freethinkers of maintaining no charitable institutions. If the Freethinkers could obtain seven hundred thousand dollars annually from the city they could afford to be charitable also.

The Bible must be excluded from the public schools because its teachings conflicted with facts. The appointment of Thanksgiving days by governors and the president was a piece of impertinence. We all know when we are thankful without being told, and the most that we can be grateful for, anyway, is that things are no worse. The oath now exacted in courts of law the speaker would abolish. It placed, as Colonel Ingersoll said, a hypocrit above an honest man. The court must accept a witness's word as to his belief; why, then, should not his word as to the facts be accepted also? On the subject of the Sabbath Mr. Putnam said he would preserve Sunday as a day of rest and recreation, but would abolish the gloomy ecclesiastical Sabbath. So-called "Christian morality," the abrogation of which is called for in the Eighth Demand, was not the morality adapted to this century. It was unjust that a rich man, as in the case of Dives, should be condemned to hell because he was rich; and it was equally unjust, as in the case of Lazarus, to send a man to heaven simply because he was poor. This, however, is the Christian morality taught by the New Testament. The lecturer ended his hour with a fine peroration and was long and heartily applauded. Everyone had listened attentivly excepting Madam Delescluze and Mr. Weston, who sustained an animated conversation until rebuked by Treasurer Morris.

Robert Blissert was the first critic. He said the lecture had a great deal of peppermint in it, but he was suspicious of any organization that had "Bob" Ingersoll at the head of it, because he believed that Ingersoll was selfish and never did anything for the workingman. Liberals, Mr. Blissert maintained, told just as big lies as theologians.

Dr. Weeks reminded Mr. Blissert that Liberals were at least consistent, and voted as they talked. The workingmen would hooraw for their candidate, but they do not vote as they hooraw. Dr. Weeks then proceeded to tell why the Christians supported churches and Sunday laws. It was for the sake of the authority over others which they were thereby enabled to exercise.

Wilson McDonald likened Mr. Blissert's attack on Ingersoll to a consumptiv sparring with John L. Sullivan. Mr. McDonald said it did his aged heart good to listen to Mr. Putnam, who, he believed, was a coming man. But the Liberals had a big contract on hand. A visit to an establishment where Catholic images were made had astounded him by its immensity. There were Jesuses and virgins and saints without number. He remarked, casually, that the proprietor of the place was a Jew. Mr. McDonald interpreted the Catholic monogram "I. H. S." to stand for Ignorance, Hypocrisy, and Superstition.

Dr. Foote, Jr., did not know that he could either enthuse or amuse, but, for the sake of argument, he would inquire whether the Secularists were not seeking to supplant one system of religion or ethics with another. Might not the charge that we are also religious enthusiasts be brought against us? Dr. Foote evidently did not feel that he was presenting a very powerful argument, and so admitted.

Dr. Kinget was sorry to see a secular party growing up. The most important question he held to be that of food. The logic of the stomach came first. The real philosophy was the food for to-day and to-morrow. He did not like to think on the subject of religion, because the thought of its atrocities made him shudder.

The next speaker to take the stand was Madam Delescluze. She glanced briefly at Mr. Putnam, like an executioner momentarily contemplating a victim before kindly proceeding to kill him. Then the fountains of her great eloquence were broken up, and trouble began. She was amazed that the charge of ignorance had been made against Christians—amazed. "Search the records of history," said the madam, "and you will find that the great writers and inventors all humbly believed in Christianity." The trouble with the church, Madam Delescluze explained, was that it did not liv up to the teachings of its founder. Nevertheless it wouldn't do to ridicule the Catholics. Such conduct would raise the determination in the hearts of all Christians to fight Liberalism to the death. Mr. Putnam's argument was a club argument. Madam Delescluze eloquently denied that the human race was ruled by its stomach.

Colonel Sweet, who is a stranger to the club, offered some remarks in a large and sonorous voice. He had no expectation, when he came there, of addressing the large and intelligent audience which he saw before him. He esteemed Mr. Putnam's address a very able effort, and was convinced that great good would crystallize around the Liberal Club. This association was like a rose. If that flower were picked to pieces it would be discovered that no two leaves were alike. So with the club—the people forming it differed widely, but together they made a fine appearance under God's canopy.

Mr. Putnam, in closing, denied that Liberalism used the "club argument." That was the argument of the Christian, and always had been since Jesus came on earth to bring a sword. He realized that the contract to secularize the government was a large one, but it had got to be fulfilled. Of Ingersoll, said the speaker, Mr. Blissert had a false idea. He did not know the man. No one in the world had a deeper insight into the wrongs of labor; no one had more sympathy with the oppressed, and when the

workingmen were ready to vote and to act, they would find no grander leader than Robert G. Ingersoll. The Liberal Club the lecturer held to be the best educator in the world. He had learned more there himself than he had learned in going through college. At the close the speaker broke through the formality of prose and argument and recited a poem that gained the admiration of everybody.

It would be wasting space to say that this lecture was an admirable and interesting one. Anybody not already apprised of that fact has never heard Mr. Putnam speak.

At the next meeting we hav Dr. Dio Lewis on temperance and prohibition. Dr. Lewis is an interesting speaker and his wisdom will be absorbed with avidity. Yet the ignominious sum of five cents is all that is required of the visitor at the door.

The American Secular Union.

ROBERT G. INGERSOLL, President.

Vice-Presidents.

CHARLES WATTS, HORACE SEAVER,
JOHN E. REMSBURG, PARKER PILLSBURY,
THADDEUS B. WAKEMAN, WILLIAM ALGIE,
MATTIE P. KREKEL, ROBERT C. ADAMS,
ELIZUR WRIGHT, TITUS L. BROWN,
JAMES PARTON, HELEN H. GARDENER.

SAMUEL P. PUTNAM, Sec., 33 Clinton Place, New York.
COURTLANDT PALMER, Treas., 850 Broadway, New York.

CHARLES B. REYNOLDS, Chair. Ex. Com.
E. M. MACDONALD, Chair. Fin. Com.

The Campaign Fund.

Previously acknowledged,	$1,426.22
Mrs. Helen Celler (paid),	14.00
Wm. Reynolds (paid).	6.00
Carl Edelheim (paid),	25.00
Total,	$1,471.22

PLEDGES PAID.—Charles Eckhart, $10.00

News and Notes.

The New York Liberal Club is a unique organization, and is quite a place of resort for intellectual athletes. Even Christians who hav a somewhat combativ disposition enjoy a tilt occasionally upon its platform, and make a desperate effort to argue, which sometimes produces very interesting results. The club is quite an educational institution for all classes. Every subject is discussed, and at times with remarkable ability. All sorts of minds come into contact, and the sparks fly sometimes with delightful interplay; and since no one can appeal to the sword, there is no injury, and considerable information is obtained. Calmly in the midst of the varying conflict sits President Wakeman, and if at any time the entanglement becomes so deep that chaos apparently prevails, a few words rearrange the storm of discussion, and the drama proceeds without an earthquake. Before the heterogeneous but cultivated audience of the Liberal Club the Nine Demands were presented on Friday evening, and although there were some slight waves of opposition, they were received with general approval, and the practical work acquired an impetus that will be felt. New York has many forces for Liberalism. If they can be concentrated much will be accomplished which will be of benefit to the cause throughout the country.

On Sunday evening, Nov. 8th, I lectured before the Philosophical Society of Williamsburg, Brooklyn. This society was organized about seven years ago, and I addressed the first meeting. It has had quite a successful career, and has done much toward the broadening and enlightening of public sentiment. James B. Truesdale, its efficient president, Mr. H. Nelson Gates, Mr. Warwick, and others hav been the leading spirits of the organization. I started on Sunday evening, in the midst of a pouring rain, and expected only a baker's dozen for audience, but I found the hall quite full, and the lecture on "The Nine Demands" was quite acceptable. None could dispute the justice of them. An intelligent Roman Catholic was present, and admitted that he was in favor of these demands; he wanted no union of church and state, and such, he believed, was the sentiment of many members of his church. No doubt it is so, but, for all that, when it comes to the real battle there will be comparativly few sincere Christians that will cordially support the Demands. In reply to some criticism made upon the lecture, Mr. Warwick made a ringing speech, which declared what the real issue is, and the importance of meeting it, for the dangerous tendencies are constantly increasing. A vigorous effort will be made to push the petition by this society, and no doubt Brooklyn will add thousands of names to our demand for political justice.

Charles Couderman, one of our most vigorous workers at Hornellsville, N. Y., writes: "The petition you hav sent me has already received nearly one hundred names, with favorable prospects of receiving as many more before January. If the bill for which the petition calls passes the assembly and senate it will undoubtedly receive the sanction of Gov. Hill, judging from his speeches, especially one delivered at the Onondaga county fair, at which place, speaking of imperfect tax laws, he said: 'The true remedy for whatever evils now exist in our tax laws lies in their thorough revision, and among other things placing all species of property *upon an equality, and exempting none.*'"

MEETING OF THE BOARD OF DIRECTORS.

At a meeting of the Board of Directors, held Thursday, Nov. 5th, it was voted to devote the first funds received in the treasury to the publication of documents setting forth the aims and methods of association of the American Secular Union, explaining the Nine Demands, urging state and local organization, and advancing legislativ action for the Nine Demands. Colonel Ingersoll will address some legislature this winter on these all-important topics, and so bring the attention of the people to the matter of state secularization as it has never been brought before. A committee was appointed to take measures for the incorporation of the Union, and another committee to use the influence of the Union in combination with the Liberal citizens of New York city and the action of Mayor Grace for the opening of the Art Museum, etc., on Sundays. Organized action in this regard will hav a most important effect in this practical triumph of secularization.

A REPLY TO SOME CRITICISMS.

It is asserted that the Congress at Cleveland was manipulated by a few workers. I am aware of nothing of the sort. From the beginning to the end the business of the Congress was wholly in the hands of the Congress, and at no moment was the liberty of a single member violated. There was freedom of speech, and no suggestion was made by anyone but it was acted upon so far as the time allowed. The committees appointed were representativ. They were from all sections of the country, and the conclusions they reached were, no doubt, in harmony with the wishes of the Congress. There was opportunity for debate, but no one seemed disposed to discuss the reports. They were accepted unanimously. The only thing "cut and dried" was the arrangement for addresses and lectures. Concerning these, there must be some direction before the meeting of Congress, and the Constitution places this in the hands of the board of directors. I presume no one can find any fault with the speakers chosen. They gave a noble presentation of our cause. It is objected that there was no opportunity given for general discussion of our work. This is an error. Every report of every committee was open to discussion—the nominations and the resolutions; and in these latter were contained all the vital points of the work prepared for next year, and on both the chair invited remarks. The door to debate was thrown wide open, and if it was not entered, it only showed that none of the delegates were going that way, and it is unfair and inaccurate to now say that anyone tried to suppress anything.

But as for myself, I do not believe in a general extemporaneous discussion at a Congress. I believe that we should giv *results*, and not *processes*. There should be a selection of speakers, and they should hav time to prepare their best thoughts. The Congress is not merely the coming together of Liberals for a talk among themselvs, however beneficial and pleasant that might be. It is for producing an effect upon the public mind universally, and by ample reports in the press, giving power and significance to our work in the minds of all the people. It is the choice moment when the words spoken will hav a world-wide hearing. The time of a Congress is valuable. It costs money. The expenses of the Cleveland Congress were over $600. Is it not apparent but little time should be spent in desultory debate, however instructiv it might be? Is it not wiser to hav prepared addresses by our leading thinkers and workers, that what is presented should be the best we can giv to the general public? In a debate there might be several good speeches—there would surely be some bad ones—and the bad ones would be reported with the good ones, and sharp-sighted enemies would take advantage. It strikes me that most discussions can take place in committee, not precluding discussion, of course, in the general assembly; but if the committee is representativ, and wisely understands the wishes of the mass of Liberals, the results they present will be so harmonious with the convictions of all that there will be no need of discussion. Besides, most of the questions to be brought before the Congress are in the minds of the people months beforehand, and through the papers a most wide and advantageous discussion can be held, and a popular verdict reached before the meeting of Congress, and thus a quick decision be rendered and no time lost.

The question of a change of name was before the Liberal public a year, and was practically settled before the Congress assembled. What was the use of discussion on that point when so many other things were to be said? I think that almost everybody is satisfied with the action of the Congress. There was no forcing through of anything, but a desire to meet the general demand, and to save all the precious time possible for the best utterances. There must be a selection, for the time is not infinit, and all that is desirable cannot be spoken. I say, then, let our main debates and criticisms be in our Liberal newspapers, and in committee meetings, but let the Congress, so far as possible, be devoted to those expressions of our thought which will be of the most permanent value, and which will compel the attention and the respect even of our enemies. I appeal to the good sense of Liberals in this matter. It is for them to decide as to what shall be the method of our Congresses in the future. This is a democratic movement, and allows of no dictation. There has been none. The Liberals are an independent body, but it does not follow because they work harmoniously together that somebody has been manipulating. No wise man would undertake to do anything of the kind. He would be sure to fail. No one can be master. He must seek as far as possible to understand the unity of Liberals, and to express that unity for common action. I do not think one can point to any moment when a particle of dictation has been used. There has simply been a constant study to understand the wishes of the body of Liberals, and to bring those wishes to some practical issue.

It must be understood that the American Secular Union is for work and not merely for thought. If merely for thought, then every possible thought on every possible subject, by every possible reformer, might be expressed. But our Conventions and our Congresses are for work, therefore they are limited by the work in hand; they cannot fly off to every issue, and pass resolutions concerning every particular evil and injustice in the land; they must choose a line of battle and stick to it, and it is not cowardly to refuse to be shifted off to some minor point. If we are to succeed we must accept the limitations of practical activity—we must conform to conditions. The Nine Demands make our line of battle; here we concentrate our forces, here we can strike the most powerful blow, and here we mean to stick. Is not this liberty, is not this courage, is not this devotion to principle? If one wishes to engage in a forlorn hope, let him do it; but let him be brave and just enough and Liberal enough to take the consequences. If he expects that the whole army must be turned to his relief, and forsake the central line of conflict, it seems to me that he projects his personality as the be-all and the end-all of the Liberal movement. I do think that a Convention has some rights that one is bound to respect, and the Convention is no traitor to humanity because it will not be made the instrument of every man's particular fancy.

The accusation of "false pretense" has also been made against our method of work. Because we plow deep and show the errors of Christianity and the danger of certain forms of doctrin, therefore we go beyond our particular work of state secularization in which it is supposed that some Christians may be disposed to join. There may be a difference of opinion as to the method to choose—the merely political or the political and philosophical. For my part, I choose the latter; so do all our speakers and workers, and they hav never concealed their method. Not a dollar has ever been asked of Christians and not a dollar, to my knowledge, has ever been given by a Christian. If Christianity were a perfect religion, it should not even then be supported by state law, but, being far from perfect, still less should it be supported; but in trying to dislodge it from its present position of state support it is right and it is wise for us to show its errors, its assumptions, its history of crime, its origin in the fears and superstitions of men. In this way only, I believe, can we make our battle effectual. I do not believe that state secularization will be accomplished until the majority of people hav lost faith in Christianity itself. So long as the majority of voters are sincere Christians they will not change the laws. Their sense of duty to God will always overcome their sense of justice to man.

We shall not win for state secularization until the secular philosophy itself has the heaviest battalions, and can cast the largest vote. Our method, then, is plain and straightforward—not simply to fight organized superstition as organized, but as superstition itself, as essentially wrong; not wrong because in the wrong place, but wrong anyway in the very nature of things; and so the argument for removing it from state support is a thousandfold augmented. The charge of "false pretense" is utterly without foundation.

I hope that every Liberal who is interested in the American Secular Union will carefully consider these statements I hav made; and I heartily welcome all arguments that may be presented for the other side of the questions at issue. SAMUEL P. PUTNAM.

Business Is Business.

"*Messrs. Moses, Aaron & Co.,*

"GENTLEMEN: You and your people obtained a loan of me and my people of sundry gems, gold and bronze rings, and nose and ear ornaments to the value of 500 shekels of silver, of which an itemized bill is inclosed. Please return the same, or remit the amount by certified check, and oblige.

"Respectfully yours, PHARAOH."

"*Mr. Pharaoh Rameses,*

"MY DEAR SIR: Yours inclosing bill received and contents noted. We inclose you statement showing balance due. We hav put our wages at the lowest figure short of starvation, and they amount to 12,000 shekels of gold. Please deduct the amount of your bill, and ship the balance in specie, via Joppa, and much oblige. Very respectfully yours,

"MOSES, AARON & Co."

Communications.

Both Sides of a Great Question.

I.—OPPOSING MR. PALMER.

To the Editor of The Truth Seeker, *Sir:* For a principle, and not to gratify any personal feelings, do I reply to the sophistical letter of Courtlandt Palmer in the last Truth Seeker. First let me say, there was no concert of action between my friend E. H. Heywood and myself about attending the Convention, though that has nothing to do with the subject at all, and concerns ourselvs only, and no one else; nor did I receive a "complimentary ticket," but went there as I did to many other cities to sell my paper to do good, and get money to support myself, the same as all other men do; the only difference being, I am more consistent, for I am a producer, a farmer, while Mr. Palmer is a non-producer, and livs on other people's bread.

Neither hav the contents of my paper, which *Liberty* calls a "hotchpotch of sense and nonsense," and Mr. Palmer seems pleased to quote, anything to do with the question.

Mr. Palmer occupies nearly two columns in The Truth Seeker without touching the question at all. No matter how much he may try to screen himself and the officers of the Convention from any responsibility in the matter, history will record the fact that neither Courtlandt Palmer nor the Infidel Convention at Albany, N. Y., nor The Truth Seeker, nor the Boston *Investigator*, has ever entered any protest against the outrageous arrest of a man engaged in the inalienable right to sell his paper unmolested by any power in the world.

All the papers that hav spoken on the subject except the *Nonconformist* hav been on the side of despotism, and Mr. Palmer's letter to the *Albany Journal* places him by the side of an editor in Albany who said, "Twenty years in a dungeon would be inadequate punishment for them;" and Mr. Palmer, an Infidel, joins with the universal Christian howl against the freedom of a brother-man. In a case like this there is no middle ground to stand upon. If the Convention uttered an earnest protest against the outrage, signed by all the officers of the Convention against the arrest, then they were free from any charge of complicity in the affair; otherwise they will be held responsible alike with the three ruffian officers and government who committed the wicked deed by arresting an innocent man who had committed no crime.

The silly twaddle of C. B. Reynolds, likening the selling of my paper to the singing of a comic song at a funeral is not worth replying to.

Whether my paper was obscene or not is not the question, for reformers cannot stand a moment on that ground; but it is the *right* unmolested to sell anything, be it obscene or otherwise. If we put it on that ground, that we hav a right to circulate pure reading matter and suppress obscene reading, we hav an interminable controversy, like the theologians, who are forever "hurling texts" and never settle anything.

As I want all the light and knowledge I can get, I will thank Mr. Palmer or anyone else to tell me where a "committee," or any other body of men, got the right to say what, when, or where I shall sell anything anyone chooses to buy.

When D. M. Bennett was arrested I wrote in The Truth Seeker that he had a right to sell anything, be it obscene or otherwise, subject to settlement to the one he sold it to, and *no one else.* I attended every meeting of the Convention, and heard every word—though that has nothing to do with the question. I am contending for a *principle*—my right to sell my paper unmolested by any power in the world.

To ask a "committee" if I might sell my paper would place me on a par with some Methodist women at a Methodist conference in Chicago, Ill., who asked the self-constituted lords of the meeting if they might hav the right to preach the gospel.

The word *slave* could be seen written on every forehead; and so it could on anyone who would slavishly consult with a "committee" about what he should sell. Such subserviency would do in the time the people were taught the slavish doctrin, "The king can do no wrong."

Brother Palmer, and all others concerned, allow me to inform you that this is the latter part of the nineteenth century, and I hav not for the last forty years been in a Rip Van Winkle sleep; and though for some sixty years my hands hav held the plow-handles and the hammer, I hav learned that none but *slaves* submit to any authority but their own individual souls. Seward Mitchell.

Newport, Me., Nov. 1, 285.

II.—INDORSING MR. PALMER.

To Mr. Courtlandt Palmer, *Sir:* Permit me to thank you for the noble stand you took in the Mitchell-Heywood case in Albany, for your card to the Albany *Journal*, and your excellent letter in The Truth Seeker, October 31st. If Seward Mitchell's *World's Reformer* was the organ of the Albany Convention I would withdraw from the organization instanter. I hav no use for such people, nor their publications, and I hope their sale at the next Convention will be forbidden.

I would write something for The Truth Seeker, only I feel you are able to conduct your own warfare, but I could not refrain from expressing my gratitude for the truly discreet manner in which you repelled the insult intended to be cast on the Association and its grand Convention. E. E. G.

III.—OPPOSING MR. PALMER.

To the Editor of The Truth Seeker *Sir:* Mr. Palmer's able and spirited statement in your issue of Oct. 31st does me injustice, which I am sure he did not intend. He says of Mr. Mitchell, Miss Tilton, and me:

"They, instead of attending the lectures of the Convention on their tickets, as did others, practically took possession of the vestibule of the hall, bright and early, with bundles of literature in favor not only of Freethought, but of freelove and Anarchy, and offered them for sale. They did not apparently frequent the Convention as guests, or take part in its proceedings, but came there in the interests of Anarchy to wreck the Convention."

In these and other adroit sentences Mr. Palmer implies that Mr. Mitchell, Miss Tilton, and I were an "airy synod" of evil spirits conspiring against editor-in-chief of the Convention, Mr Putnam, and his athlete lieutenants, in old witchcraft style, riding hellish broomsticks in sky and on earth to impose our ideas on those rejecting them. Mr. Mitchell and Miss Tilton are abundantly able to fight their own battles; for myself, only please allow me to say that I knew nothing whatever of Mr. Mitchell's attendance until I met him on the streets of Albany, or of Miss Tilton's possible action in the ominous "unknowable" woman's purpose until I saw her drinking in wisdom from one of the hospitable seats of the Convention. As to my standing armed full of documents in the vestibule persistently vending *Word*-ocratic or other literature, it is untrue. I merely had a few documents in my hand for friends I am constantly meeting when away from home. Possibly I might hav stopped with others in "the vestibule" to talk with friends here and there a few minutes, but I *did not* make a business of vending or giving documents of any kind whatsoever; on the contrary, in nearly all of the nine sessions of the Convention I was a quiet listener. Mr. Palmer accuses me of not taking "part in its proceedings!" To assure Messrs. Wakeman and Putnam that I would "be good," I wrote them both *beforehand*, that I should come simply as a listener, and would not try to press on them the repeal of the savage Comstock "laws," or any other pertinent issue. It certainly was not *my* fault that I did not "take part" in Mr. Putnam's three-days-and-nights drama; nor did any act of mine tend to make Mr. Palmer father "the wildest notion that the wildest crank" begets. When, therefore, he insisted, in the Delavan House, that *I ought to write letters to the Albany papers repudiating Seward Mitchell*, of course I declined to do so.

I concede fully *the rights* of Conventions as Mr. Palmer states them. Persons who hire a hall hav entire jurisdiction as to what, orally, may be said, or what printed words may float therein, or along passageways thereto. But *judicious use of power is the test of intelligence and of character.* I, who learned Convention business and served reform apprenticeship under those great leaders who always wrote "Welcome" all over their public assemblies—Garrison, Phillips, and Pillsbury—I am surprised to meet, at this late day, any "Freethinkers" who suppose they can *afford* to be inhospitable to inspiration omnipresent in volunteer speaking, or who *can possibly* meet and be silent under legalized assassination of liberty in Comstock's "laws!" For the time being Ingersoll's unrivaled eloquence and his generous purse make a numerical and financial success of any public gathering he serves, however restrictiv its policies or pointless its proceedings. But what shall be said of men, claiming to voice freedom, yet, while backed by such ability as Elizur Wright, Parton, Ingersoll, Krekel, Remsburg, Watts, Reynolds, and Dr. Brown embody, dare not trust their own resolutions, even, to open debate—such is their chronic fear of "cranks" in the seats who may raise bayonet interrogation points before or level rifle-shotted ideas at them? Right glad was I to be privileged with nature's call to stand by Liberty struck down in the venerable person of that clear-brained, well-courageed, and divinely-purposed old farmer, Seward Mitchell, whose luminous service to progress makes Maine respectable, in spite of stately diabolism personated in James G. Blaine and Neal Dow. Journeying from Newport-Jerusalem to Albany-Jericho, he fell among savage-bigots, resident and stranger "Freethinkers" passing "purely" by on either side; "he came to his own and his own received him not," regulation essays and "cultured" avoidance of free speech issues having higher market value there than pioneer civilization, which served in Joseph Warren at Bunker Hall and John Brown at Harper's Ferry.

Of course wit and talent under able generalship assured "a good time" at Albany and Cleveland, but where is the constituency, the staying, growing power of this picnicking? Never had the church, in all American history, such invasiv, deadly hold on the throat of liberty as it has now in the Comstock "laws;" never before were the highways and by-ways of intellectual commerce so infested with masked savagery, ecclesiastical banditti; yet all is "quiet on the Potomac" of alleged Freethought! Burke said, "A contented slave is a demoralized man;" whatever character there is in men and women will appear now in those who dare hav souls of their own in bodies visible. But, Mr. Editor, I must not take up your space further. All honor to Messrs. Wakeman, Palmer, Putnam, and the rest, for their solid, timely service to liberty in days past; personally I am under lasting obligations to them for noble deeds well and seasonably done. But, as M. D. Conway said in 1863, "the war will not be over until slavery is over;" so now sensible citizens cannot sleep nights; be otherwise than insurgent until alleged "laws," which make physiological intelligence "criminal," are swept from state and national statute books.

Princeton, Mass., Nov. 4, Y.L. 13. E. H. Heywood.

IV.—INDORSING MR. PALMER.

Courtlandt Palmer, Esq., *Dear Sir:* This communication, which I feel confident will at least meet with a courteous reception, is called forth by your article in the last issue of The Truth Seeker, concerning "That Albany Arrest." I thank you most heartily for having written it—'twas due to your cause and yourself to do so, and I most emphatically indorse every line of it.

I hav been an Infidel, for I like that good old term best of all, for more than thirty years, and am now only just turned fifty, and the most persistent and, to me, most horrible charge that I hav had to battle against, is, that Infidels, Freethinkers or Liberals *as a class*, are freelovers, and advocate promiscuous and indiscriminate sexual intercourse. I am thinking of becoming a member of the American Secular Union, but in the future will attach myself to no society, association, or organization of any kind, until I know exactly what the platform is, what principles I am expected to indorse, and under what banner I am to fight. I am pleased to subscribe myself, with kind regards, Benjamin F. Clark.

New York, Oct. 30, 1885.

V.—OPPOSING MR. PALMER.

To the Editor of The Truth Seeker, *Sir:* In reading Mr. Palmer's article on the "Albany Arrest," in The Truth Seeker of the 31st ult., I was filled with questionings in regard to the status of Freethought in this country, and its outcome if his ideas of its rights and in what it consists were correct.

He places a Freethought society on the same basis as a creedal one, and cites as parallel case his invitation to a Christian meeting and his rights there—what would be impoliteness there, and what would be the rights of an individual and comity at a Freethinkers' Convention.

I see no parallel in the two cases. The Christians hav a creed, a measure beyond which they do not propose to go, nor to allow others, if in their power to prevent. They assume to tell what is right, not only for themselvs but for all mankind as well, and that it is their duty to prevent, by all possible means, any views but their own from finding expression.

If we accept their hospitality, it is with the understanding that they are the umpire to decide what is right and wrong.

Freethinkers, if I understand their position—and I think I ought to by this time—claim the right of any man to express his honest thought, no matter what it may be, and its mission is to protect him in so doing. "Universal Mental Liberty." With that position what view can be counted an intruder? Now, with this position, which has always been assumed, that each individual has a right to express his honest thought, and be respected in so doing, where, I would like to ask, could be a more appropriate place to do so than at a Freethought Convention?

If majorities are to decide that some man shall not express his views, if he does so in an orderly manner, under the same rules that apply to all others (which we call parliamentary law), then let us forever cease our pretense to a belief in freedom, erect our standard, and admit only those that come within its prescribed limits.

If no ideas but those indorsed by the majority are to hav a hearing, how did it happen that the Rev. Mitchell was engaged to present the views of orthodox religion. Were his views more in consonance with those of the majority than were Seward Mitchell's, and would not ninety-nine out of a hundred disavow the Rev. Mitchell's ideas as surely as the Infidel Mitchell's. What made the association desire the attendance and expression of ideas of the one and not the other? Was it not simply this? The Christian church, although our deadly enemy, is popular and powerful, and some professed Liberals are fools enough to cater to it, while ignoring the rights of unpopular reformers, while she treats us with as much contempt as some of us treat Radicals

who advocate something from which we dissent, or propound some conundrums we know we cannot answer. The position, however, of the church is more consistent than ours; she assuming Infidels hav no rights she is bound to respect, while we claim every other man has an equal right with ourselvs to express and liv according to his views, no matter what those views may he.

But says Mr. Palmer, "We assembled at Albany as a Freethought, not as a Freelove or Anarchist Convention." Really! Is it only in one line of life that we are to hav the right to think; that is, only on religion? If so, then we should so state, instead of claiming universal mental liberty.

How can anyone claim to believe in equality of rights, irrespectiv of sex, and then disallow the discussion of our infamous laws which makes woman the sexual slave of her husband, and in every other respect his inferior and dependant? These subjects are not to be allowed to be discussed, or if discussed, it must be at some other place than a Freethought Convention. And with our country on the verge of ruin, with poverty, want, and woe staring us in the face on every hand, we must shut our eyes, close our ears, and not allow a discussion of the methods proposed by different individuals to save it, and promote the prosperity and happiness of our people. If this is Freethought I'll hav none of it.

I would like to inquire when the Freethinkers in New York, as an association, pronounced that it would not champion freelove.

I hav been a member for several years, and hav never known it to take any action on the subject, and supposing it had, would that hav prohibited anybody else who did believe in it from offering for sale their views on that subject? It "does not champion" orthodox religion, but I suppose it would hardly forbid any Christian from offering orthodox literature in its precincts. If it would I should consider it had stultified itself as a Freethought convention.

If Mr. Wakeman wrote Mr. Heywood asking him not to attend the Convention, I am disappointed in him, both as to his principles and his courage, and that, too, after his deserved eulogy in connection with his publication of grand old Elizur Wright's letter.

"Better for the cause" that such a man who has fought our battles for a free press and mails so grandly, and suffered as hav other martyrs for their love of liberty, liberty for us, for the world, better such should not attend our Convention! Shades of Paine, and Bennett, and Garrison, and old John Brown defend us!

But the worst of all the crimes or misdemeanors, according to Palmer, was impoliteness on the part of the offending parties. It he had taken Mr. Heywood's proffered hand, "By so doing I would hav shown I was insensitiv to impoliteness." Too bad! A professed Liberal refuse to shake hands with a fellow-Liberal who has worked in the reforms of the day with self-sacrifice, courage, and heroism nearly as many years as he has lived, because of a claimed impoliteness. Is that the aristocracy of Freethought?

When I cannot insist upon the same right of any individual to giv his honest thought, although I wholly dissent therefrom, as I claim for myself, I will forever cease to call myself a Liberal.

One more point and I am done. Does the fact of some of the Liberals choosing Colonel Ingersoll as our president, our servant—for a president's duty is merely to see that the will of the people is executed—place them in the slavish position of being expected to advocate no idea he does not indorse? If so, it was a sorry day for Liberalism when he was elected.

JULIET H. SEVERANCE, M.D.

Milwaukee. Nov. 3, 285.

VI.—INDORSING MR. PALMER.

COURTLANDT PALMER, *My Dear Sir:* You deserve the respect and gratitude of every true Liberal in the land for your well-timed, clear-cut letter in to-day's TRUTH SEEKER.

It is about time for us all, whenever occasion demands it, to publicly refute the often-repeated monstrous lie that "Liberals as a class are unclean." Nearly all who giv currency to this slander know that it is false, and it ought soon to die a natural death, but a few wild cranks who call themselvs Liberal giv just enough color to the charge to keep it alive.

When Anthony Comstock lectured in the Centenary Methodist church in this town seven years ago, I publicly rebuked him for casting an aspersion upon the whole Liberal element simply because a crank had published and sold the senseless twaddle called "Cupid's Yokes." Mr. Comstock came down and apologized handsomely.

When a Sunday-school teacher and prominent member of the Young Men's Christian Association turns out to be a defaulter, there is but one manly course for all *honest* Christians to pursue, and that is to say without reservation, "This man does not represent the code of morals which we teach. We repudiate him henceforth and forever." So with the cranks referred to in your letter, who seek to tarnish Liberalism with their nasty literature. If we fail to throttle this dirty incubus now in its infancy, it will grow until the masses will tacitly believe the often-repeated lie that Liberalism is the father of obscenity.

JOHN W. TRUESDELL.

Syracuse, N. Y., Oct. 31, 1885.

It Is Coming.

Cities hav thoughtlessly given up to corporations or individuals the right of way, states hav given privileges and land-owners hav given the right of way to companies, all to build railways. And now the prime necessity of modern life, transportation, is administered for us by the privileged few. If we investigate we shall find that throughout the country nearly all the surplus earnings of two-thirds of the people go to the transportation companies, and but a very small sum is redistributed back again to the rural districts. We are becoming like Ireland, where all but the scantiest means of sustaining life goes to the distant landlord, who expends the rent abroad. Certainly that is the nearest thing to social suicide of anything we can imagin. Our labor is of little or no benefit to the region where it is performed. In the cities, if the street railways are owned by citizens there, of course there is a redistribution on the spot. But throughout the country, with respect to the railways, it is not so. Here, for instance, is one-third of a very fine county owned by three or four families. The products are corn, hogs, and cattle. Tenants occupy the land who pay rent in corn. They sell their own share to the landlords and are paid a trifle for feeding their lords' hogs and cattle. The whole product goes ultimately to Chicago at a cost for carriage that leaves almost nothing to the land-owner or tenant. But it is found that two of the large land-owners get their profit in railway and express stock they own, just as many railway owners got their profits enhanced by owning the rail mills and other supply establishments some years ago and perhaps do so yet. But let us take a farmer who owns his 160 acres. He has some cattle and hogs. His experience will be that if he fattens and ships his stock he has done well if he has realized enough to pay him thirty cents per bushel for his corn. At the end of the year, after he has paid all his bills and for a few necessary trips on the railways and a few telegrams, the probability is he will hav barely enough left to take his family on the next excursion to Chicago, Omaha, Kansas City, or elsewhere.

Take the cowboys who are out on the plains, or the workmen on the roads. By the time the job is done it often takes the most of what is left to pay their fare home. In old times, when we had to attend court as jurors and witnesses, one or two farmers would hitch up and a dozen would pile into the wagon. Little or no money was needed. Now we walk over to the nearest depot or platform and pay from fifty cents to a dollar each. You see the railways are getting about all. It can't be helped as things are. Nor is there any redistribution through the country. Even meals are eaten on many trains. It all goes whence it never returns.

Now, amid all this striking and rioting, these repeated and constantly renewing disturbances, I wonder—and I wonder because we hardly ever see in the newspapers any reference to what must be the solution of this great, monster, and growing trouble. There is but one solution. It must come! Why not face it and demand it? Shall we act as we did about slavery—like fools, till we hav to fight about it?

That solution is the ownership and control of all the roads by the people, through their state and general governments. This is giving back to us the powers that hav slipped from us. Cheap freight and carriage—very cheap, like postage—and general taxation to supply deficits; far better light taxing to favor all the people than deep robbery to fill a few pockets. Instead of giving power to the government, it will be, if done properly, giving it all to the people. Instead of a few stockholders choosing directors, let us hav the people do so. To this it must come, peaceably or otherwise.

CLARKE IRVINE.

Oregon, Mo.

Sectarian Dogmas in the Free (?) Public Schools.

"Keep the church and state forever separate" was the wisest sentiment of our honored dead. Forced sectarianism in any shape or shade is a libel on that beautiful word, freedom. It transposes it to "dumb-free," and a law requiring the reading of either version of the Bible is an infraction of our Constitution. A book speaking with such discordant tongue that no two sects, or even individuals, agree upon it; a book that all sects take as their only guide, differ as they may; a book that has been the cause of more dissensions, wars, and bloodshed than all other books; a book replete with God's unfulfilled promises and defeats, portraying alike God's infamy and man's foolishness, and still is the procuring cause of the school war—is this the book above all others to educate and impress upon the young minds "that wisdom which cometh from above, which is first pure and then peaceable?"

To uproot this fatal evil, prophetic of something more than a war of words, in the near future, every state should at once pass laws forbidding the use of any Bible, sectarian book, papers, prayers, or hymns in the public schools supported from the people's money. This is a simple cure for the growing school disturbance. Then the divine words, "Let us hav peace," will hav real significance. Otherwise this pampered kitten will grow to a tiger, whether nursed by Catholic or Protestant, and so sure as jealousy carries a concealed dagger, so sure will this culminate in a bloody religious war. Don't forget the price of liberty. There's

> "Much in the Bible which I love and bless;
> I could love more if God I could love less."

And there is still more in that long-venerated book which might be called effete, if it ever had substance enough to deserve even that honor. Most of its compilers and adherents to its authority must hav become demented, if, indeed, they were not born so.

A teacher once asked me (when a member of the school committee) if I required her to open her school sessions by reading the scriptures, or other religious exercises. Said I: "I do not require it, and if you choose to do it I shall require you to stop when any objection is made from any source."

In reply to another teacher's inquiry (who felt under obligations to legal requirements): "Yes, I will select a passage for you to read, and require you to repeat it, and no other verse in the Bible—'Jesus wept.'"

And I am sure he would weep to see such false play made in his name.

This sectarianism in schools is only one insidious attempt at the dominating power of religious despotism. Liberals, "above all watch and work while ye wait" not.

ELIJAH MYRICK.

Ayer, Mass.

Mistaken Clergymen.

The Post-Office Appropriation Act, passed by the last Congress, and approved by the president of the United States, March 3, 1885, provides for the immediate delivery of letters at the post-offices of this country; where the free-delivery system is in operation, and at those in cities and towns having a population of four thousand and over, as shown by the last federal census—if, in addition to the lawful or regular postage thereon, a special delivery stamp of ten cents is attached to a letter.

This immediate delivery system went into operation at the post-offices named on the first of this month, and for the special delivery of letters not regular letter-carriers, but messenger boys, are employed. It is a matter of course and of common sense that the special delivery of letters, prescribed by law, has to take place on all days of the week, month, and year, Sundays included. But some of the clergymen of this country seem to think differently. A reliable daily newspaper of Washington, D. C., the national capital, in its issue of Monday, October 12th, contained the following article, viz:

A COMPROMISE WITH THE MINISTERS.

Local letters not delivered by special messengers on Sunday. The arrangement of the special delivery service on Sundays has been left by the Post Office department largely with the postmasters. In this city, as in other cities, protests against the employment of the boys on Sunday hav been made by ministers, who think the boys should be in Sunday-school. The post office authorities think that letters with special delivery stamps arriving here Sundays are entitled to immediate delivery. Yesterday, according to the postmaster's instructions, all such letters were delivered, but local or drop letters were not. This arrangement required keeping only three messengers on duty at the main office in the morning and three in the afternoon, and thus reduced the evil complained of by the ministers to the minimum.

The clergymen referred to in this article are plainly mistaken. The Constitution of the United States, the supreme law of the land, says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thoreof." Religion means moral truth and is a strictly individual affair. Its exercise, according to the Constitutional clause quoted, is a strictly private affair, and legally compulsory to no one in this country. A *free* exercise of religion meant an an exercise *free* from churches, *free* from clergymen, *free* from Bible authority, *free* from Sunday laws, and *free* from Sunday schools, in which latter young minds are trained to submit to Bible authority.

The American fundamental law, by the noble clause cited, obviously means that the American people shall be entitled to do their thinking themselves in religious matters, or in other words to be Freethinkers, and *not* that they shall be a priest-ridden nation of church slaves and Bible bigots.

Constitutionally, in this country, the clergymen are nothing but private business men (earning their living by preaching and praying for money), who hav strictly to obey the laws of the land, while the public officers, intrusted with executing and administering the laws, are not and cannot legally be compelled to heed the dictates of the clergy. Clergymen, like the rest of the people of this country, should always be law-abiding citizens.

JOHN GEO. HERTWIG.

Washington, D. C.

THE life of man consists not in seeing visions and in dreaming dreams, but in activ charity and willing service.—*Longfellow.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - NOVEMBER 14, 1885.

The Rev. James Buckley's Error.

The New York *Christian Advocate* uses a column of Mr. Buckley's precious editorial space for an article on "Infidelity and Bad Morals," in which the writer asserts:

"The most serious result of skepticism in a land is seen in its effect on the morals of the people. We admit that it is bad enough when we look only at the result upon the mind—its general want of faith, its breaking loose from the old moorings of trust in sacred things. But, unfortunately, Infidelity has a further and deeper reach. It goes into the very vitality of our daily life, and disjoints all the firm articulations of the morals of society. It is useless to say that a man may be a skeptic and yet a very pure head of a family; that he can doubt the entire Bible and yet love his wife and children, and be true to every social tie to which he finds himself related. If such be the case—and we will admit it for the sake of argument—the fact is in spite of his want of faith, and not because of it."

It seems to us that this is a very inopportune time to print the foregoing, for the intelligent reader, if he reads any secular papers, will be forced to make comparisons, and comparisons just now are particularly odious. With the trial for adultery of the Rev. Mr. Downs occupying a column or two daily in the Boston papers, with the confession of one of his congregation that married women had precipitated themselvs upon his bosom; with the revelations of the *Pall Mall Gazette*, and the subsequent unmasking of an English seaside rector, still fresh in the memory of the public; with about an average in this country of a clerical scandal a day, to say nothing of the ministerial peccadiloes covered up by congregations, we should judge that the *Advocate* would hav made a greater impression with its article by deferring its publication until there were no clerical criminals prominently before the public. Perhaps, however, the editor despaired of such a good time coming.

When we laid down the *Advocate* in which the above was printed, we picked up the New York *Times*. The headline of the first column on the first page caught the eye: "English and Irish News. Campaign Events and a Church Scandal." Still thinking of the *Advocate's* professed opinion of Infidelity, we scanned the column down, wondering if a wicked Infidel had not committed some gross wrong and had it charged up to the account of a saintly churchman. We read the following. The dispatch was dated November 6th:

"The Rev. Stewart Ross, formerly rector of Christ Church, at Belfast, Ireland, was addressing the Plymouth Young Men's Christian Society last evening, when Charles Joy, the Canadian Emigration Commissioner, burst into the room and shouted, 'You hypocrit, you eloped with my wife!' Ross turned pale and fled from the room. His audience were surprised and greatly excited. The moment many of them realized what was the matter, they became a howling mob, and pursued their lecturer for a mile, yelling all the time. At this point Ross, who was breathless and driven to bay, turned suddenly and stabbed two of his most activ pursuers. Others coming up at the moment seized and disarmed the murderous rector. The police then arrested Ross. He was taken before a magistrate to-day, when charges were made against him and he was remanded for a week without bail. It is learned that Ross disappeared from Belfast two years ago, leaving a wife and three children. Mrs. Joy, who was a teacher in his Sunday-school, also disappeared at the same time, which led to a report that the couple had eloped. This rumor was confirmed when Mr. Joy received a letter from Ross, in which the latter said: 'Your wife has undergone malpractice, and you had better arrange for obtaining a divorce from her.' Mrs. Joy was found in the prisoner's lodging, and when informed of her paramour's arrest, gloried in her connection with 'the Lord's anointed,' as she called her illicit lover. She attended court to-day, and sat in a brazen manner throughout the whole proceedings."

According to the Methodist organ, the Rev. Stewart Ross ought, just before he eloped with Mrs. Joy to hav become an Infidel, and ought since that time to hav devoted his energies to propagating Infidelity. But, unluckily for our contemporary around the corner, he did not. He was a Christian, is a Christian, and preaches Christianity. Mrs. Joy believes him to be the "Lord's anointed," and clings to him as Bathsheba clung to David after Uriah had been slain in the forefront of battle, and she had finished mourning for him. We hardly know how Mr. Buckley will reconcile this persistent Christianity on the part of Mr. Ross and Mrs. Joy with his assertion that "the most serious result of skepticism in a land is to be seen in its effects on the morals of the people." There seems to us to be a discrepancy between his reasoning and the facts. But he is not the first man who has come to grief through setting up an opinion first, and trying to find facts to sustain it afterward. The architects of the Christian theology are all in the same boat with him.

A Christian Politician.

In the last days of the political campaign in this state our attention was called to the candidate for senatorial honors in the eighth district by the following circular:

"NEW YORK, Oct. 21, 1885.

"*To the Citizens of the Eighth Senatorial District:*

"Under a misapprehension of the full purport of the so-called 'Freedom of Worship' bill, and previous to its introduction into the senate by Senator Gibbs, I gave it an indorsement in a letter dated Oct. 29, 1884. This year the person who had asked the question, and to whom the letter was written, came with several others as a committee and asked if I would promis to vote for the bill if elected? I answered '*I would not.*' They threatened to publish my letter as an electioneering document against me. I said: 'This you may do. I will not vote for that bill. It was misnamed "Freedom of Worship;" it should be called "Restriction of Worship." I am in favor of freedom of worship, but of a separation of church and state.' Respectfully, STEPHEN MERRITT."

The eighth district happens to be the district in which we liv, and we took considerable interest in the triangular contest for senator between Messrs. Dunham, Gibbs, and Merritt, principally because we did not want to see Mr. Merritt elected. We knew he once favored the Freedom of Worship bill, and we did not like to see a supporter of that infamous measure returned to the senate. We knew also that Mr. Merritt was in the habit of preaching to the unwashed Salvation Army at Eighth avenue and Eighteenth street, and that he is a bigoted Christian, who would be simply a tool of the church if elected. One of the claims for support loudest made by Mr. Merritt and his friends was that by his election the "better element" of the district would be represented. Ordinary politicians were in the habit of using the ginmills for obtaining votes; Mr. Merritt would never appeal to that element. By the bedside of a son made drunk by whisky, Mr. Merritt informed a temperance audience, he had sworn to wage a warfare against intemperance which should cease only with his death.

We had given "Steve," as he is familiarly called, credit for honesty in his religious professions, and had, until the Friday night previous to the election, no reason for supposing him to be a hypocrit on the liquor question. But on that evening we learned considerable about the ways of a temperance politician. At 19 Greenwich avenue an enormous wicker bottle and a blue sign convey to a thirsty public the knowledge that George Bischel sells pure California and Ohio wines. A swinging sign further proclaims that beer can be obtained upon the premises. Friday night the passer-by was impeded in his walk by a crowd going out and in this place. As the doors were opened the music of a brass band was heard. Exclamations that Steve was a jolly good fellow were also heard. When the passer-by stopped his passing by and went into the saloon he saw a crowd of a hundred or so of smoking, tobacco-chewing, beer-drinking citizens of the eighth senatorial district. An inquiry elicited the information that Steve Merritt was "setting 'em up," and called out the counter inquiry of "Wot'll yees hav?" Posters with Mr. Merritt's name in the largest sort of wood type covered the walls, and a few officious individuals representing Mr. Merritt made everyone acquainted with the fact that Steve was the generous person to whom they owed the present supply of beer, and would consequently on election day owe a ballot. During a portion of the evening Mr. Merritt himself was present, looking to it that his henchmen did not miss securing any votes whose owners were open to inducements of the kind on tap. When the passer-by went out and continued his way, it was with the reflection that politics seemed to make men pretty much alike, so that church and temperance professions are of no account when a man gets the political fever. Mr. Merritt may possess unusual qualifications for political office, but as a temperance advocate his conduct can hardly be made to square with his words.

It givs us unqualified pleasure to further record that the Rev. Mr. Merritt was defeated in his senatorial aspirations.

School Books.

A few weeks ago we noted that the Freethinkers of Concordia, Kan., had succeeded in banishing the Bible from the public schools. Since then the Christians, at a special town meeting, hav restored the ancient and obscene history. Another special meeting, however, will soon be called at the instance of the Freethinkers, and, from expressions by those who at the last meeting voted to retain the Bible, it is expected that the vote will be reversed.

Meanwhile Mr. Hagaman, editor of the *Blade*, published in the place, is showing up the text-books used in the schools, and demanding a change because of their sectarian character. "With a single exception," says Mr. Hagaman, "—the arithmetic—religious teaching is found in every book, and in some it pervades almost every page." In the Reader, ten of the seventy-nine subjects are purely religious, and the others are more or less—generally more—permeated with Christian doctrins. One subject, "Things to Remember," is a Sunday-school lesson; another is the Lord's prayer; another replies, in answer to the question, "Who made the stars?" "'Twas God, my child, the glorious one;" another is a "Child's Hymn," and still another is "Holding the Fort." This reader, Mr. Hagaman says, is designed for children of from eight to twelve years of age, the period of their lives when their minds are the most pliable, and therefore the easier molded into religious thought. The Fourth Reader, another text-book in the same schools, is nearly as bad, Sunday-school trash being thickly sprinkled through its pages. To force the children of an Atheist to read these works is gross injustice, and to compel the parents to buy these books intensifies the outrage.

Yet we suppose the state of affairs in Concordia is exactly the same prevailing in ninety-nine out of every hundred school districts of the country. Publishers of school books hav employed preachers to supervise the preparation of the Readers to make selections from standard literature, and naturally they hav included the Christian pieces, until the text-books throughout the nation are saturated through and through with the particular superstition of the Christian church. The remedy must be for committees of schools to demand purely secular text-books, take no other, and the publishers (who hav a monopoly of the business) will be compelled to provide them.

The Failure of Christian Efforts.

The American Board of Missions has spent in seventy-five years twenty-one millions of dollars, and yet can count only seven hundred thousand church-members as a result "in heathen, Mohammedan, and *papal* lands." That is certainly a very small showing. A large part of this enormous sum has been spent in Turkey, but Turkey has only twenty-three thousand Christian communicants within her borders. These facts fill the Rev. A. J. F. Behrends, D.D., of Brooklyn, N. Y., with mortification. When he thinks of what might hav been had Christians been decent and refrained from cutting each other's throats, he is overwhelmed with shame. "It is a liberal estimate to say that all Continental and American foreign missionary societies hav expended *three hundred million dollars* since the present century opened. During that time, nominally Christian nations hav spent fifty times as much in cutting each other's throats as in saving their fellow-men." Another source of grief to Mr. Behrends is that "in a single year the American people spend thirty or fifty times as much on fermented and distilled liquors." Taking the work of the Board as a sample, he says, the income of the liquor traffic for a year would hav planted twenty thousand churches.

We deprecate as sincerely as the Rev. Mr. Behrends does the seemingly ineradicable tendency of Christians to fight, but the fact that they will fight must be admitted. We also regret as poignantly as Mr. Behrends that Christians will spend so much

money on drink. It would be better for everyone if alcohol were never used as a beverage. But experience teaches that Christians are bound to get drunk. Did it ever occur, then, to the Rev. Mr. Behrends that since Christianity is such a flat and utter failure, after fifteen hundred years of legal existence, it should be given up and some other religion tried? What is the use of appealing for more funds to spread a religion that is acknowledged to be inefficacious, and when the enormous funds that hav been given and used hav produced such very small results? Why send a missionary to Mohammedans? They do not squander fifty times as much on alcohol as on their gospel! Why send a clergyman to the Buddhists? They do not spend fifty times as much money in inventing and using murderous weapons as they do on their missionaries!

Mohammedanism forbids the use of intoxicating liquors; but the Mohammedans are as good fighters as the Christians. Buddhism never waged a war, and it also forbids the use of alcoholic drinks. Its devotees are never drunkards, and Buddhist countries are temperance countries. Then why should not the Rev. Mr. Behrends and all Christians who are sincerely laboring for peace and temperance giv up a religion that has proved itself to be of such little practical utility, and embrace Buddhism?

Precisely as He Said.

In his speech at Cleveland Colonel Ingersoll outlined the manner in which churches acquire vast properties with small or no outlay. He said:

"Do you know that if church property is allowed to go without taxation, it is only a question of time when they will own a large per cent of the property of the civilized world! It is the same as compound interest; only giv it time. If you allow it to increase without taxing it for its protection, its growth can only be measured by the time in which it has to grow. The church builds an edifice in some small town, gets several acres of land. In time a city rises around it. The labor of others has added to the value of this property, until it is worth millions. If this property is not taxed, the churches will hav so much in their hands that they will again become dangerous to the liberties of mankind. There never will be real liberty in this country until all property is put upon a perfect equality."

In the *World* of October 23d we find an account of the dedication of a three hundred thousand dollar edifice by the congregation of the Bloomingdale Reformed church at 68th street and Broadway. The manner of the acquirement of the property was thus related by the pastor, Carlos Martyn:

"Many years ago, Jacob Harsen left the congregation a large plot of land, bounded by 8th and 9th avenues, and 71st and 73d streets. Since the rise of real estate values in the neighborhood, the trustees of the church raised a large sum by selling the property. and thus were able, two years ago, to begin the erection of the present edifice. And now all that remains for us to do is to be faithful in our allegiance to the church, and see to it that the necessary expenses of its continuance are promptly met. If any young man among you was to marry a wealthy man's daughter, and he gave you a fine house with her, surely it would be asking little if he requested you to keep the mansion in repair. So now that the trustees of the church hav furnished this beautiful edifice, the least we can do is to see that the church is well conducted. I ask you all, my friends, who liv near by, to come in and join us in maintaining this house to the glory of God."

We do not think the people will willingly maintain this house, but they are forced to do it anyway. If Mr. Harsen's legacy had paid taxes, the congregation might exult with some propriety over its prosperity. As it is, the Bloomingdale Reformed church stands to the public in the attitude of a pauper suddenly made well-to-do by the bestowal of alms, and opulence attained by legal robbery.

Good for Princeton.

Mr. E. H. Heywood informs us that on election day, in response to an article put in the town warrant to test the question, the town of Princeton, Mass., voted by a handsome majority to petition the legislature to repeal the law exempting church property from taxation.

No doubt, adds Mr. Heywood, many other towns and cities would do likewise if the case were squarely put to the people in public assemblies.

We believe this to be true, and recommend that in every place where there are two or three Freethinkers they get the selectmen to insert such an article in the next warrant calling a town meeting, and put it squarely to vote. We expect that within a short time the American Secular Union will hav documents ready for such campaigns, to be supplied at cost in return for donations to the Campaign Fund, and surely the friends of secularization throughout the states should each do his share toward achieving true religious independence.

Lithograph of Charles Darwin.

Admirers of the great naturalist, and practically the father of evolution, will be glad to know that we hav a fine lithograph of him for sale—size 18 1-2x24 inches, on heavy plate paper. Framed, the picture will make a splendid ornament for the parlors of Freethinkers. Price, 25 cents.

Editorial Notes.

We would like the names and addresses of all who are prepared to deliver Liberal or Freethought lectures. The list will be published in our Annual for 1886, soon to appear.

The Dennison, Texas, *Sunlay Gazetteer* has an exceedingly able Christian dummy for the editor to knock over. And the editor knocks him over with neatness and dispatch. The *Gazetteer* is doing first rate work for Infidelity down in Texas.

Liberals in and near New York city will miss one of the most magnificent orations of the century if they fail to attend Colonel Ingersoll's lecture at the Academy of Music, Sunday evening, the 15th. The other magnificent orations of the century hav been the previous speeches by the same individual.

The series of articles on "The Harmony and Meaning of the Scientific Gospels" is by T. B. Wakeman, being the continuation of a lecture delivered by him before the Liberal Club. His name was inadvertently omitted last week. The articles will be published in pamphlet form as soon as completed, which will be in a few weeks.

In response to the notice that Mr. Remsburg's lecture at Cleveland is being brought out in pamphlet form, E. A. Vidal, of Sarnia, Ont., writes: "I want fifty copies of 'Sabbath Breaking' at once." The pamphlet will be out next week and orders may be sent at once. Price, single copy 25 cents; six copies for $1; special discount on larger quantities. We hope that several thousand will be circulated this winter, as it is the best and most complete Freethought work that we hav upon the Sunday question.

Governor Hoadly of Ohio has again issued a Thanksgiving proclamation with no reference in it to "God," and no other religious nonsense. He asks that the day be kept "in the spirit of him who said, 'It is more blessed to giv than to receive,'" but this is a humanitarian, not a religious, sentiment. The proclamation reads:

"*To the People of the State of Ohio:*

"By virtue of the authority conferred on me by Section 3,177 of the Revised Statutes, and in accordance with the annual and honored custom, I hereby appoint Thursday, Nov. 26, 1885, as a day of Thanksgiving. That the day may be thankfully kept by all, we should observe it in the spirit of him who said, 'It is more blessed to giv than to receive,' remembering that we hav the poor always with us."

Dr. J. L. York writes us from Sydney, Australia, that Joseph Symes, the Freethought speaker at Melbourne, is quite likely to meet at the hands of the Melbourne Christians a fate similar to that of D. M. Bennett. He has been arrested on three charges under an ancient law dug up from the legal graveyard to do duty again in repressing human liberty for Christ's sake. We congratulate Mr. Symes on possessing the courage necessary to wage the inevitable bitter fight by which every liberty is won, and we commiserate Australia that her inhabitants are bigots of the Middle Age kind. But let them remember that "the blood of the martyrs is the seed of the church" of Freethought as surely as of Christianity. To Mr. Symes we send greeting, and promis that if we can be of service in this far-away land, he may command us. When the bigots are through with Mr. Symes, no doubt it can be said of him, as he said of D. M. Bennett, that "his life's work has permanently damaged their superstition."

Liberty begins in its issue for November 14th a story on Ireland, by Georges Sauton, translated from the French by Sarah E. Holmes. Every Irishman, says Mr. Tucker, and every lover of freedom ought to read this thrilling romance. "The author weaves into a drama of unusual poignancy and melancholy power the story of one of the heroic struggles of the sons of Erin to lift the accursed yoke of the English—the English who hav stolen their lands, burned such cities as resisted too vigorously, exterminated entire and inoffensiv populations, and established as an axiom this monstrosity: 'It is not a felony to kill an Irishman!' He also givs the bloody history of the repression of this noble attempt at deliverance — terrible, frightful, cowardly repression—by exile, banishment, and execution, without trial. He lifts the conquered to their legitimate pinnacle of glory, and puts the conquerors in the pillory of shame." From the above description, our readers can see how lurid the story is likely to be. We really hope that some historical facts will be given in support of these charges.

The Catholic parochial schools in New Haven, Hartford, Norwich, New Britain, Waterbury, and other places in Connecticut hav never been taxed, having been exempted under the general statute which applies to property used by a corporation exclusivly for religious or educational purposes. A dispatch from Willimantic, to the *World* of this city, says it has been left for the Republican assessors in the town of Windham to discover that St. Joseph's Catholic Parochial school in this place ought not to be exempt. This school was built several years ago by St. Joseph's Society for the education of the children of the parish. It was built nominally by, and for several years held as the property of, Father DeBruycker, the pastor, in order to facilitate construction and management. In 1882 it was first taxed as the private property of Father De Bruycker. The taxes were paid one year under protest, and the property next year was transferred to St. Joseph's congregation, and claimed as then exempt from taxation by the statute because used by the church exclusivly for religious and educational purposes. The Catholic taxpayers claim that the school has nearly six hundred pupils, and saves the public schools the expense of more buildings, and ten or twelve teachers, and they say that as taxpayers, besides maintaining the parochial school, they are assessed for the public schools. The town authorities, relying on the advice of Chief Justice Park, hav brought suit in the Superior Court for unpaid taxes.

The *Banner of Light* prints the following petition to the lawmakers of our state:

"*To the Honorable Senate and Assembly of the State of New York:*

"Your petitioners, citizens of this state, respectfully ask your honorable body to repeal the statute passed in 1880 in relation to the registration of medical diplomas, which violates the Constitution of the United States, and the comity existing betwen the several states of the Union, imposes disabilities on citizens receiving professional instruction in other states, prevents the utilization of some of the most advanced modes of remedial practice, and otherwise infringes their civil and personal rights: Our request being based on the following points:

"1. We believe that the inhabitants of the United States hav the constitutional right to employ any practitioner engaged in the healing art, or any mode of treatment that they hav confidence in when disease afflicts themselvs or their families, and no state law has the right to declare them or the practitioners they thus summon to be criminals for so doing.

"2. We know that many of the citizens of this state are naturally endowed with the gift of healing, and yet many others with the gift of second sight or clairvoyance, to detect disease; also that many of the most prominent and influential citizens of the state are successfully employing said persons in cases of sickness.

"3. These gifts not being recoguized or taught at medical colleges, no diplomas can therefore be obtained at said colleges; and as the censors of the (allopathic) medical societies claim to be the guardians of the medical law in the state, and said censors hav caused the practitioners who possess these healing gifts to appear before the criminal courts simply on the plea of their exercising such gifts without registering a diploma as required—when by the facts in the case a diploma is unattainable—great injustice is visited upon citizens of our state, the law being applied by said medical censors for the protection of their own interests, as against those of the so-called irregular practitioners and also the people, since the first are deprived of their constitutional rights, and the people themselvs are compelled to employ the regulars (however distasteful to them) or go without medical treatment.

"4. We believe that honorable practitioners, possessing the natural gift of healing, should be allowed to exercise it when requested to do so by the sick; and believe also that the general law against malpractice will (if enforced) protect the people from all fraud and deception, from whatever source."

All in favor of medical freedom—and what Freethinker is not—are asked to paste the petition upon paper, get signatures, and send them to the *Banner of Light* office, Boston, Mass.

Lectures and Meetings.

Col. R G. Ingersoll will lecture in this city to-morrow (Sunday) night, November 15th, at the Academy of Music, Fourteenth street and Irving Place; subject, "Myth and Miracle.'

Mrs. Hannah T. Stearns is speaking Sundays for the Spiritualist Association of Elmira, N. Y., and will lecture week-day evenings in the vicinity for such societies as may wish to engage her services. She may be addressed at Elmira, N. Y., general delivery.

Mr. Charles Watts lectures on Sunday, Nov. 22d, morning and evening, at the Opera House, Grand Rapids, Mich., and on Sunday, Nov. 29th, afternoon and evening, at Chicago, Ill. Mr. Watts will not be able to go farther west this tour as he returns to fulfil a six weeks engagement in Canada. Early in the new year, however, he contemplates again visiting the west. All friends requiring lectures from Mr. Watts at that time and at places near or beyond Chicago, will please communicate with him. His address is 82 Berkeley street, Toronto, Ont., Canada. As Mr. Watts is one of the ablest advocates possessed by the cause of Freethought we urge that be he kept busy. His lectures undoubtedly do good wherever delivered, giving Infidels new thoughts and Christians unanswerable arguments why they should leave the church. Parker Pillsbury, the apostle of anti-slavery, in an excellent account in the *Investigator* of Mr. Watts's recent visit to Greenwich, Mass., says that Mr. Watts's lectures were able and powerful, and that he is a model debater, worthy of all imitation. Mr. Pillsbury ought to know whereof he speaks.

Mrs. A. M. Freeman sends us the following account of her visit to Milwaukee, a city distinguished chiefly for being the home of Dr. Juliet H. Severance, a lady of more vim and ability than many cities much larger than Milwaukee can support:

"Chicago, Nov. 5, 1885.

"Mr. Editor: Although the Milwaukee League was unrepresented by delegates at the late Congress, yet it is by no means dead. Last Sunday evening, Nov. 1st, I had the pleasure of speaking before this very intelligent society, where I found many earnest workers—Radicals, Spiritualists, and Materialists. Perhaps no League in the country has more able debaters than are to be found taking part in the warm discussions following the lectures given every Sunday evening in the beautiful little hall in which they assemble. Mr. and Mrs. McCasin furnish delightful music, and really the society seems provided with everything to make it a power in the Cream city.

"The lecture I gave was theological and radical, but none too radical for the earnest men and women listening to it. It happened to be the night of election of officers, and I had the pleasure of seeing our very earnest co-worker, the former vice president of the National Liberal League, Dr. Juliet H. Severance, unanimously elected president of the society, Mr. McCasin, the president for the preceding term, gracefully resigning his office and placing the new incumbent in the chair of honor.

"With so able and earnest a worker as the doctor, the society must attain a prosperity exceeding even that of the past.

"That there is a working League in Milwaukee is due altogether to the efficient work of this gifted woman, who through her own exertions while secretary of the society for one year paid all its expenses without collections from the society or in any way calling upon it for pecuniary aid.

"It was my first visit to Milwaukee, and I shall not soon forget the warm hospitality extended to me by the doctor and her husband, Professor Severance, in their very pleasant home, nor the kind friends I met in the League."

Letters from Friends.

GRAND RAPIDS, MICH., Oct. 27, 1885.

MR. EDITOR: As you are probably aware, I had arranged for a campaign of free lectures to be delivered by Mr. J. E. Remsburg at Big Rapids, Cadillac, and this city, for last week. The result has been a very gratifying one.

I met Mr. Remsburg at Big Rapids on the 22d inst., on the evening of which date he delivered his oration on Thomas Paine in the Opera House, before a large and appreciativ audience, composed of the best and most intelligent citizens of that place. The hearty approval of the speaker's utterances was demonstrated by the good attention and frequent applause. The speaker was introduced by Mr. H. F. Burch, a Radical and stanch Freethinker, and whose bountiful hospitality we enjoyed while in that city. We were treated like princes. Big Rapids is sixty miles north of this point..

The next day we went to Cadillac, forty miles farther north, a young and flourishing city, where Mr. Remsburg delivered his "Sabbath Breaking" to a very large audience, composed of doctors, lawyers, the mayor, ex-mayors—in fact, everybody was out to hear the "new gospel." Rev. Beals, Congregationalist, was present, and expressed his hearty approval of the lecture. The lecture was held in a large rink that was comfortably seated. Rounds of applause greeted the speaker.

On Saturday we came to this city, where, in Power's Opera House, Mr. Remsburg delivered both the above lectures, one in the forenoon, to a fair audience, and the other (on Paine) in the evening, to a large and intelligent audience. These lectures are becoming quite popular, and Liberalism is rapidly becoming popular throughout western Michigan. The attention and intense interest manifested at all points where Liberal lectures are given fully demonstrate the fact that it is no longer disrespectable to advocate the Liberal cause. Our claims are being respected, and the superstitious notion of a God, devil, and infallible Bible is rapidly disappearing from the horizon of western Michigan.

On the 22d of November next Mr. Watts delivers two lectures here in the same Opera House, and I fully expect the house to be packed to overflowing, and it has a capacity for seating over two thousand. Everybody wants to hear Watts.

Yours, etc., D. A. BLODGETT.

SAN FRANCISCO, CAL., Oct. 18, 1885.

MR. EDITOR: I need not speak of the absence of the slightest religious feeling in our Californian metropolis. I can hardly find a person with pretensions to intelligence who would dare say, "I believe in God, Christ, and Virgin Mary." Occasionally I meet some one who claims to possess a belief iu a God, or in a Christ, but it does not take much time to learn that his God is not the one of the obscene book, called "Holy Bible," and his Christ nothing but an imaginary picture of the ideal man, rather of the future than of the past.

The attentiv reader of the daily press of this city could show instances upon instances where religious superstition is masterfully tackled. I do not belong to that class of readers, and can so far remind myself of only a few of them:

A general complaint was once started by the clergy against the non-attendance of the public in the churches, and one Sunday was particularly pointed to, for then the majority of the churches were especially honored with a total absence of every living soul except the clergy folks. The dailies considered it their duty to find the cause, and after finding it, consoled the clergy by the fact that such a Sunday does not happen very often, for it was a dog-play Sunday.

I don't know whether or no the clergy were satisfied with the consolation. If they were not they must be fools; for no matter to what kind of an animal they reduce their God, they certainly cannot take a dog's place themselvs, and so long as they don't do it the citizens of San Francisco will always avail themselvs of a dog-play opportunity, much more if it happens on Sundays.

Another instance I remember when the clergy protested against putting up theatrical plays for the purpose of securing funds in support of churches. Some of the ministers wisely expressed themselvs thus: "If there was no other way to support the churches it was time to close them." The press, to my recollection, did not hesitate a moment to fully agree with them that "it was time to close the churches."

It seems to me that the clergy should commence the "closiug," and look for a job while some power is still in their hands. If they wait too long they may find circumstances doing the work without their aid, and themselvs in a worse condition. True, hard times are upon us and many cannot find employment, but I thiuk that a clergyman could, for mauy business booms hav been put up by them, and many concerns would fear to refuse them employment. Let them strike the iron while it is hot.

We hav a man here who calls himself Lewis the Messiah. He walks up and down the streets and distributes circulars, sometimes signing himself "Jesus Christ," and giving the public hell or sheol if they don't believe in him and in what he tells them. He tells them oftentimes very truthful things indeed. He tells them that the existing churches are humbugs, and tools in the hands of the rich and disgraceful educated classes against the poor and honest intelligent masses. I shall make some extracts from his latest circulars: ". . Lying you are, bound down by the false pressure, being swindled by the chronic liars who are euchering themselvs and you to death. I'm holding back the lightning from striking you, but the blood of the *murdered* innocent and the ignorant suicide is spurting over *Me* now, the wailing of starving mothers and destitute children rings in *Mine* ears, and think you that I'll hold back forever. . . Behold, a people rising out of darkness into marvelous Light; ye fools who hav forsaken me, by them will I make you jealous (Deut. xxxii, 21). . . Patience will soon cease to be a virtue; they will not ever be mobbed and robbed with impunity, they will rise in their might. I *alone* can deliver you. . . All are reduced to incarnations of the great idol Mammon, Almighty Dollar, the Lord of all. What would the American people, torn with dissensions, be in the hands of the Chinese millions led by my white minions who would sell themselvs as traitors for gold or glory? Ye who believe not *My Power*, would ye cut *Me* off only to find it out? Aye, were it possible, then would ye find it out with a vengeance! 'A Holy Terror *living*, but an Infernal Destroyer *dead* (Matt. iv, 5, 6). . . Be warned in time, or be damned eternally (Num. xxi, 8)."

In order to show what sort of a messiah he is, Mr. Lewis givs in his circulars Biblical extracts. I shall mention a few:

"Of righteous God I am the Son, (Matt. iv, 2).
I and My Father are truly One; (John x, 36).
What use on earth is there for pelf? (Rev. xvii, 18).
To cheat your brother, who is yourself?" (John x, 16).

Enough.

If history ever records this Jesus upon such a proposition, I for one would be sorry for not inserting my name as one of his apostles. But, alas, I don't think he will ever succeed. He is not a Jew, and I honestly believe that it takes a Jew to make a Christian Jesus. He must not necessarily be a carpenter. A Jew of mysterious birth, and a big liar, and Jesus is ready, well done. Mr. Lewis, Messiah, does not seem to hav any of these qualities, and no reasonable man would ever giv him a serious thought. Some pious people, however, differ from us in opinion, and were seriously afraid that Lewis the Messiah might compete with their Jesus, the Christ. A charge of insanity was brought against him, and he was arrested. Friends who went to his relief told me that they got him out upon the proposition that there was no reason to insult a living Jesus while a dead one is still lawfully worshiped.

Such is the general spirit of the California press and people in regard to religions. Yours, for truth and justice,

M. WAHRHAFTIG.

DORSEY, NEB., Oct. 8, 1885.

MR. EDITOR: If acceptable I will write you a few lines fro m Dorsey, Holt county, Nebraska. This is a new section, few farms having been settled more than four or five years. The wild lauds are generally taken by pre-emption, homestead, or tree claim. The land is prairie, most of it mixed with sand. Fertility of soil, medium. Claims of 160 acres are held at an average of $1,000. Some places are now deeded.

One of the hardships of these new prairie farms is scarcity of fuel. Hay and corn-stalks are often used to cook and warm by, though not so good or agreeable as corn in the ear or cobs, but cobs grow scarce, and the corn can be sold, and the new settler is often pushed to sell his corn to meet expenses. A hay burner is sometimes used, made of sheet iron and in form some like a stove boiler. It is taken out and crammed full of prairie (wild) hay or of corn-stalks, and inverted on top of a stove in which a fire has been kindled and the front cover removed. This will burn one or two hours, but causes more smoke, and is not so pleasant as wood. Coal can be bought at Running Water, east of here, or Oneal, southwest of here—both railroad stations, and both twenty-five or thirty miles distant.

The general intelligence is fair for a new country, the religious condition mixed and uncertain. Presbyterianism, Methodism, Spiritualism, and indifference all are represented; more probably belonging to the latter class than to any other. The Presbyterian church has lately expelled the Union Sunday-school from the Presbyterian church-building. The Christian clergy of this county are claiming the right to stand in the front in politics and that they are by right the wet nurses of Prohibition. Many persons of Liberal opinion are talking over the question of female suffrage and of restraint on companionship between the sexes. God's people are usually conservativ on the latter question. WM. J. ROSENKRANS.

ALTOONA, PA., Oct. 10, 285.

MR. EDITOR: The question of intemperance has been written upon and debated to a considerable extent through the columns of THE TRUTH SEEKER for quite a number of years. As every person is free to express his honest thought, I venture to giv mine on this great and important topic. I candidly admit that intemperance in alcoholic drinks is one of the greatest curses with which maukind must contend to-day. In looking around us we can readily observe its fearful results. We see people wrecked and ruined in mind and body, thousands brought to poverty aud want, homes made desolate and dreary, tyrants made of men, and slaves of women. The greatest question in regard to this great and growing evil is, "How can it be remedied?" Will Prohibition do it? I answer, no; Prohibition fosters smuggling, engenders political animosity, and strikes at the very liberty of the individual. You might just as well try to force the Germau to cease eating limburger cheese as to pass laws which will prohibit him from indulgiug in his favorit glass of lager. As our country fills up with people from European lands the opposition to prohibitory law increases, and in a few years all such laws would be obliterated.

In again looking at the other side of the question, we are told by science that mankind would be better off without the use of alchoholic stimulants. One of the greatest Germaan chemists, and Dr. Oswald, one of the leading scientific physicians of the day, are good authority, although the whole scientific world almost unanimously agree to the above.

Now, my ideas in regard to the lessening of the evils produced by intemperance are as follows: Scientific education from the cradle to the grave, with a true and thorough knowledge of the laws of hygiene. Then a modification of our civil laws. Make them stronger, and hav them more rigidly enforced. Hav a uniform system of license, and giv it to all that apply. Hav workhouses and confine those that become unlawful through the use of liquor. Compel them to pay a heavy fine which shall go to their families or to the county. Make the adulteration of liquors a crime punishable by fine and imprisonment, and hav inspectors appointed by the government in every locality to see that the law is not disobeyed.

By doing all this we are depriving no men of their liberty or right to satisfy their longing in the flowing bowl. The German can still quaff his lager, the Frenchman his wine, and the Englishman his ale. The members of the only true church can still "praise God from whom all blessings flow" in the morning, and become blind drunk in the afternoon. Hangers on around barrooms can still indulge in their bumpers, while those that are troubled with a weakness upon rising in the morning can still take their little stroll before breakfast.

It might be well to say in conjunction with this that our laws, if we hav any, in regard to adulteration of food should be stronger. Food that is adulterated is very injurious. This is nearly as important as the other question. I again repeat that the question of Prohibition has been nearly settled, and even now is deemed by many of its early supporters as *experimentum crucis*. But the question of intemperance is a complicated one, and in regard to which there are a thousand theories. But, according to my judgment, and that of many others, I deem it just as impossible to prevent men from obtaining liquor and drinking it as it is to keep them from eating too much, thereby causing dyspepsia, and the ruination of health. WILLIAM J. BURNS.

GRAND RAPIDS, MICH., Oct. 9, 1885.

MR. EDITOR: Permit me to say to your many readers, through your most valuable paper, that last Sunday afternoon and evening we had in this city a great revival, not through the efficacy of blood two thousand years old, but through the reason and common sense of the intelligence of the nineteenth century. We were thoroughly baptized from the "unction" of reason administered by Mrs. Mattie P. Krekel, of Kansas City, Missouri.

Mrs. Krekel, wife of Judge Krekel, delivered two philosophic and scientific lectures at Power's Opera House last Sunday; one at 3 P.M. on "Evolution of Thought and Progress of Ideas," to a fair-sized and intelligent audience. Though the house was very smoky, caused by some defect in the furnace, Mrs. Krekel held her audience in profound silence with her masterly logic and her superior metaphysical arguments. The other lecture in the evening was on the "Coming Religion and Coming Church." Inspired by a very large and intelligent audience, Mrs. Krekel delivered one of the grandest lectures that it has been our pleasure to listen to. She proved conclusivly the failure of the church from its own advocates, reading extracts from many of its leading preachers. I admire not only the ability and oratory of Mrs. Krekel, but I admire the noble woman that she is who has the moral courage to stand upon a Liberal platform and declare that she is not a Christian in any sense of the word, which she did. It is no credit, as most intelligent people will admit, at opportune times, but it is very few who hav the moral courage to admit it. In addition to her good thoughts she has a full, round, and clear voice by which she is able to make herself distinctly understood all over a large hall, and she did it to that extent that not one left during the hour and a half consumed, and there were many supposed-to-be orthodox people present. It was a real treat.

Our Liberal and generous friend, Mr. D. A. Blodgett, secures these lectures, hires the hall, and all who will may hear reason and common sense free of charge, simply for the pains of coming—and some hav pains. Mr. Blodgett brings Mr. Remsburg here for two lectures on the 25th inst. in the same way. By his generosity he is "storming the citadel right here in Rome," and, judging from the effects thus far, the churches, monuments of superstition and ignorance, will, in the near future, hav left to support them but the ragtag of ignorance. Freethinkers here are beginning to be respected, and even our orthodox friends begin to think there is an occasional one who is not a horse-thief. This city especially is undergoing a great revolution in religious ideas. As proof of this, it is hard to find even a church-member who will not admit that he knows nothing about God and heaven, and who accepts the Bible as anything but the work of man.

Yours, J. M. JAMISON.

EUREKA, NEV., Oct. 2, 1885.

MR. EDITOR: I do love THE TRUTH SEEKER, for it teaches the only true religion in existence, which is that of Humanity and nature. Accept truth and facts when they can be demonstrated; do good, and act unto others as you would hav them act unto you—this is the creed of Humanity. I do not believe in a future life. This is the only one we hav any knowledge of, and I believe all are punished just in accordance to their deeds in this life. It seems to me that if one does wrorg knowingly, his conscience must punish him for deviating from that which is right. I think all the punishment is in this life. I do not see how any sensible man can read the Bible and believe it. It upholds nearly all that is cruel, and wrong and wickedness the most horrible, too brutal to mention. It has killed off millions of innocent people because they dared to express honest opinions, and all from ignorance and superstition; and as for heaven, such a holy place that must be, if all the sinners in this world go there! They rejoiced in all kinds of inhuman crimes, to please their imaginary God. Such a God is worse than a devil. They believe they can do all kinds of wickedness and all they hav to do is to humble themselvs in prayer and ask for forgivness and they will all be as pure as the driven snow. They might pray all their life and it would not do them any good. They must be lost beyond redemption. Such are the mysterious ways of heaven. I never go to church, and would not aid them or Catholic priests in any way, shape, or form. E. J. BURNS.

WAYLAND, MICH., Oct. 7, 285.

MR. EDITOR: Where is the location of the Christian heaven and hell? When I ask Christians at 12 o'clock at noon where is heaven, they point up. Now for the argument I will call up where the sun is at noon. If I ask these same Christians at 6 o'clock in the evening where heaven is, they point up, but naturally they point one-quarter east of the sun; and if I ask them at 12 o'clock in the night they point up, but they point opposit the sun—down; and if I ask them at 6 o'clock in the

morning, they point up, but they point one-quarter west of the sun.

If I ask these same Christians where hell is, they point down, every quarter of the day and night, so in twenty-four hours they come round about in rotation.

Some hundred years back some Christians thought hell was under the earth, but astronomy dug the foundation away. Since that time the earth is floating in the universe, in rotation.

According to the Christian pointing, heaven and hell are out of the universe and are all around the universe. If heaven and hell were in the universe, they would come in conflict with suns, planets, and comets. Now, I would like to know which is first. If heaven is first, then all of those who go to hell hav to go through heaven to get to hell, and if hell is first, all those who go to heaven hav to go through hell to get to heaven.

If there is a Lord in heaven, so there will be slavery. Lords cannot exist without slaves, whether in heaven or on earth. Who is on the Lord's side is on the side of slavery. Who is on the side of men, women, and children is on the side of liberty.

JOSEPH WENZEL.

ODESSA, Mo., Oct. 27, 1885.

MR. EDITOR: Christians profess to know upon good authority that their God, Jehovah, is the only true and living God, that he is in reality the only God, that all others are frauds. They base this knowledge on a would-be revelation which they say they believe was made by this God himself to the old Jews a long time ago. They believe he is omnipotent, infinitly wise and merciful, the very quintessence of all good; that he created all things and pronounced them good and very good; that man, actuated by an old chap who they say God also created a long time ago, is the cause of all the evil in the world; that this old chap was created an archangel, but rebelled against God and became his bitter enemy, for which God threw him overboard, and cast him into a bottomless pit, and made him boss of it, Prince Satan, the devil; and that on account of a little apple scrape which this old chap led the first human pair into, God brought evil upon the world. And they tell us that nature corroborates this revelation. What bosh! If there is an omnipotent personal God of infinit wisdom, mercy, love, and justice, did he, on account of that little apple scrape, or any other scrape which man and this devil could devise, make some animals with great ugly claws, hooked bills, and others with terrible tusks, hideous claws, keen scent, ferocious natures, to lurk and saunter about their hellish haunts in pursuit of innocent, defenseless animals, which never did them any harm, leaping on them, killing them with merciless brutality, and devouring them with the greed of starvation? Is this makeshift, this apple story, all you Christians hav to reconcile the teachings of nature with the general Christian idea of an omnipotent personal God of infinit wisdom, love, and foreknowledge? Could such a God be the author of such things as the above-mentioned under any circumstances whatever? According to this makeshift all things were very good until Eve and Adam ate the apple contrary to God's orders; then God got angry, cursed Adam, Eve, the devil, and the earth with a curse that is to last forever. All the unborn generations coming after must suffer the dreadful consequences of this curse brought on by the act of these two individuals induced by the devil. What a change came over everything! The lions and the lambs could no longer lie down together; the hawks, the owls, and eagles were taken with hankering appetites for chicken, quail, dove, and such like; the fishes reptils, and insects commenced devouring each other; how their claws, their bills, and tusks, and saw-teeth took shape and dimensions necessary for the work set before them—how carnivorous. What a set of cannibals they became all of a sudden! Oh, how angry that God of love must hav got about that one little apple business! What we hav mentioned is not a patching of what he did do. Because of it he brought famin, sword, pestilence, and all the diseases in the catalog into the world. Verily it looks like he made a little hell of this earth to last his dear creatures while they are here, and we are told he opened up a pit of fire and brimstone for a great majority of them, which awaits their souls after death, and then pointed them all to his eternal plan of salvation, which, we are informed, is full to overflowing with redeeming love. His son, his only son, his well-beloved son, was to die, according to this eternal plan of salvation, for the sins of the whole world. How broad! "Go ye into all the world and preach the gospel to every creature; giv them all a chance. But of course I know," thought he, "I hav chosen but few; I know that I hav made the road to hell broad and easy, and the road to heaven straight but narrow and difficult; that many will sink to hell, and few get to heaven; I knew that long before I made them; I also of course knew that they could not act contrary to my eternal foreknowledge. But this don't in the least affect my character as God; I am God, and beside me there is none other. I propose to do as I please with my creatures, and they hav no right to grumble. Shall the clay say to the potter, 'Why did you make me thus and so?'" This is Jehovah; he according to orthodoxy is infinitly anomalous, independent of all law, all justice, all truth, all everything; but still he is the very essence of all good. Was there ever a greater impossibility than the Christian God? He, being independent of all law, all obligation, etc., had a perfect right to compel Ezekiel to take that nauseous dose we read of in the fourth chapter of Ezekiel. He can stoop to the lowest slums of degradation and filth without in the least affecting his dignity as God; and he is infallible, and if the pope could get the people to believe that he is entitled to the same authority, he would jump at the chance, knowing that it would enable him to do all manner of meanness with impunity. This is the way the thing works. May science, reason, nature, the only god I know, save the people from the evil effects of all such pernicious doctrins, is my heart's desire.

I inclose postage stamps for "St. Matthew," and also "Moses Before the Court," by Secularist. Please send as soon as convenient. I am anxious to read them and let some of my friends read them; I think it will strengthen them in the faith.

WILLIAM L. WORLEY.

ASHLEY, O., Oct. 14, 1885.

MR. EDITOR: On Monday night, September 12th, Mr. John E. Remsburg delivered his lecture "Bible Morals" in this place to a fair-sized audience, taking the weather into consideration. It rained nearly all the afternoon, and at the time for the meeting to begin it just poured down. Mr. Remsburg handled his subject in a masterly manner, and sent some hot shot into the enemy's ranks. His telling words made them squirm, but they had to admit the truth and logic of his great lecture, "Bible Morals." We would recommend to the Freethinkers Mr. Remsburg as a fine speaker and a true gentleman. To those who hav not read Mr. Remsburg's "Bible Morals," "False Claims," and "Sabbath Breaking," we would earnestly recommend to get a copy of each and carefully read them, for they are full of good, sound doctrin. Mr. Editor, let us hope for better times, and urge every Freethinker to liv a pure and good life, and show to our fellowmen that we can do right, if we do not believe the Bible; be honest, and not afraid to own our existence to nature rather than to a God we can neither see nor feel. I am a collector of curiosities, and I verily believe I hav one specimen of fossil that is millions of ages older than the Bible God we read about. We hav men right here in our town who do not believe the doctrin they preach, but they are afraid to say so for fear of losing their trade. They go to church and act the hypocrit, drop their money into the contribution-box, when they had better giv it to some poor widow, to help her to maintain herself and children. It would, I think, be better than to giv it to the lazy, pampered-up preacher. I hope the day is not far distant when they will be obliged to earn an honest living by laboring in the field and workshop like any honest person. Yours fraternally, CHAS. OLMSTEAD.

CONCORD, KY., Oct. 28, 285.

MR. EDITOR: I hav something pleasant to tell you. Not pleasant to the ears of prejudice and bigotry, but to the readers of THE TRUTH SEEKER it will be most welcome, I am sure. We hav just realized the long-cherished anticipation of hearing two of Freethought's best lecturers, C. Fannie Allyn and John E. Remsburg. Their lectures were delivered at West Union, Adams county, Ohio, and in close proximity to our home. Although to a small band a Freethought meeting was an event of paramount importance, to the community it was only a novelty, viewed as a means of gratifying a growing curiosity—but none thought of making a flattering impression. If it is a source of satisfaction to these two fearless exponents that they expected a paramount change in the minds of their hearers, we feel perfectly safe in making the assertion West Union will never be what she has been. She has, through the courage of these heroic advocates, felt the touch of regeneration that will tell more distinctly as the years go by. Skepticism will evolve into a settled confirmation, and the Freethinking element that lacked only the courage to be demonstrativ will be encouraged to avow itself, and feel for the first time the incomparable pleasure of expression. To say that C. Fannie Allyn won golden opinions is only a trite repetition. To say that she won the hearts of those who had the happiness of forming her acquaintance, and that she will liv in affectionate memory so long as memory lasts, is no deviation, but fully concurrent with testimony earnest and sincere. To speak in terms of eulogy to the Liberal world of John E. Remsburg would elicit a smile for its superfluity. He is fast attaining a national reputation. Had he had his just deserts he would hav attained it long ago, but we must experience a goodly share of the bitterness of patience before we taste of its fruits.

We learn that he left the school-room for the rostrum. He left off teaching the child that he might teach the childish. A happy exchange for the latter. What a blessing it would be were they as capable of learning as he is of teaching! Twenty years hence, should he visit this old town, perched upon its hill of eminence, and mental freedom is not impeded, he will be received as a benefactor, and be made the recipient of the benediction of gratitude. It would be injustice both to Liberals at home and abroad not to mention some of Adams county's people, for they are unquestionably deserving. John F. Beck is a leader in our little band, and in saying that we say that he is energetic, indefatigable, thoroughly imbued with a love of Liberalism, without which action is impossible. We heartily commend him to our Freethought friends everywhere. D. W. P. Eglur is another, speaking his sentiments bravely and without stint.

Should you, good friends, be so fortunate as to ever meet "Dan" in his wanderings, press his hand warmly, for he is yours fraternally. Mrs. Gash and her two sons, James and Gilbert T. Gash, must not be overlooked. They are of the Spiritualistic school, and veterans in the field. Suffice it to say they are a potency for good in any community. We mention John J. Lockhart as a hero in the cause. John would fight, bleed, and die for it. He would giv his last crust to a brother wayfarer, though he never expected to get it back in this world or the next. But John has a wife who thinks and acts in concert with him; besides, he is our brother; so with these advantages you will not be surprised that he is a model. We hav spoken of those in the vicinity of West Union. There are none living immediately in the place who are identified with us as yet, but whenever they wish to enter they will find the "gates ajar." Our lecturers, upon arrival, were met by Mr. Smith Grimes, who escorted them to his home, and who, with his accomplished and generous-hearted lady, entertained with elegant hospitality. The kindness of both Mr. and Mrs. Grimes will be long remembered. We, with other Liberals, were sojourners at the Bank Hotel, of which Uncle Sam Wright is the proprietor. He has been long and favorably known in this county. Both himself and Mrs. Wright are the soul of hospitality. To use his own words, he is a "ladies' man," and as he is in every sense of the word a gentleman, the ladies indorse his claim readily. Mr. and Mrs. C. E. Erwin are members of Mr. Wright's family, and, being cultivated, are, in the general acceptation of the word, Liberal.

We were treated by them not as strangers, but as friends, and we hope some day to repay their kindness. There are others who deserve mention, but lack of space denies to us the opportunity for this time.

The attendance at the several lectures was respectable in numbers and respectful in attention. If there was any preconceived prejudice, or if there were any resolutions to reject the utterances of the speakers, they failed to manifest themselvs. We fully believe the knell of theology has been sounded in the county seat of old Adams, and that C. Fannie Allyn and John E. Remsburg hav done it. All honor to these noble champions here and Immortality hereafter.

NEWTON AND VIRGINIA E. VANCE.

DAVENPORT, IOWA, Oct. 10, 1885.

MR. EDITOR: The sample copies of THE TRUTH SEEKER came duly to hand. Thanks. Our League is prospering, and the members are increasing constantly. Our meetings, which are held every Sunday morning at ten o'clock, are pretty well patronized. Prof. L. R. Wetherell, Davenport's well-known orator and scientist, will giv us a lecture to-morrow. Subject: "Why Should Liberals Be Activ?" We shall shortly join the National League, and we hope to be represented at the Congress next year. The officers for the next ensuing year are: president, J. T. Kahrmann; vice-President, John F. Miller; secretary, H. G. Scharfenberg; treasurer, T. H. Dwight.

Fraternally, H. G. SCHARFENBERG.

ALBANY, Oct. 23, 285.

MR. EDITOR: Is it possible that Mr. J. D. Mallonee, of Cleveland, should begin his speech at the Convention by saying, "The just right to govern comes from the consent of the governed," and afterwards make a motion to strike out the resolution favoring woman suffrage? Respectfully,

MRS. HENRICA ILIOHAN.

CORVALLIS. OR., Sept. 28, 1885.

MR. EDITOR: The worthy vice-president, in his treatis on the Sixth Demand, has evidently missed the intent of the judicial prescription of unbelievers. It is evident on its face that there is no fear that unbelievers will not tell the truth under oath, for their unsupported word as to their faith is all that is required, whereas if there was real doubt as to what their testimony would be there would be witnesses called to test their competency. Therefore there is but one logical conclusion, and that is that it is a form of persecution intended to drive people into the church by placing them in an odious position, and that's all there is of it. L. JOY.

WATERLOO, IND., Oct. 27, 1885.

MR. EDITOR: I was in Auburn yesterday, it being the capital of DeKalb county, Ind. While speaking with a Liberal friend in regard to the best Liberal paper, he claiming the *Ironclad Age*, I contending for THE TRUTH SEEKER, the result ended with nine trial subscribers for THE TRUTH SEEKER in less time than sixty minutes. Please find the necessary commodity, together with their addresses, etc., inclosed.

Yours first for truth, E. R. SHOEMAKER.

MERIDEN, CONN., Oct. 22, 285.

MR. EDITOR: Inclosed find two dollars; one for the Bruno monument and one for the Campaign Fund. I hav been a constant reader of THE TRUTH SEEKER for six or seven years, and expect to take it as long as I am able to pay for it, and hope it may liv until the Demands of Liberalism are obtained, and as much longer as necessary. There are a large number of Liberals here, but no organization. I wish there was, as I should be glad to join it, but am so circumstanced that I can not take a leading part to originate it, but if it was started I would do all that lay in my power to support it

JOHN DAINTON.

AYER, MASS., Oct. 19, 1885.

MR. EDITOR: It has been my intention for some time to get and add to my library Dr. Foote's remarkable book, which you now advertise. As a member of the school committee I hav said, and stand by it, "More physiology and less grammar." It is a thousand times better to know our bodies and how to treat them than it is to know how to put words in a row. And I will now say, "More physiology and no theology." The clergy hav always stood at the gateway of our earthly Eden with an unsheathed sword and pronounced the tree of knowledge "obscene literature." They hav a mortal dread of the mirror it holds up before them. The church has always been faithful to guard the way to the tree of life. Its greatest dread is the knowledge of the truth, and the salvation that comes from it.

People are shaking themselvs from despotism, intolerance, and priestly assumed knowledge of God and his plan of salvation, and are taking to the ark of safety of their own making, and learning the true religion—the religion of the body, a religion of this world, a religion to mind your own business, to liv and let liv; to hav temples for the bodies and souls, and tombs for the dead gods.

Please send me the remarkable book that teaches of healthy bodies and consequent heaven on earth.

Fraternally yours, ELIJAH MYRICK.

MELVIN VILLAGE, N. H., Oct. 12, 285.

MR. EDITOR: Inclosed please find $3 for renewal of my subscription to THE TRUTH SEEKER. Freethought is gradually gaining ground here, and people are beginning even in this orthodox place to hav their eyes opened and to see the light. The dollar's worth of tracts which you sent me hav done good missionary work, and the call is for more. I am in hopes to send you the names of one or two new subscribers soon. Wishing you every success, I am yours for Freethought,

MRS. MARY A. HORNE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Honr."

The Rain-Wagon.

The air was hushed and breathless,
The day had been very warm,
And a heavy black cloud in the west
Threatened a thunder-storm.

We could hear the terrible rumble
And roar as the thunder burst,
And Teddy was grave and left his play,
Afraid from the very first.

At last came down the shower,
In a full flood from the sky,
And the lightning dazzled us with its blaze,
And Teddy began to cry.

"What is it?" he asked, "that rattles
So dreadfully overhead?"
"The rain-wagon going over a bridge,"
Tha little nurse-girl said.

Ah, that was a pretty notion,
A wagon made of the rain!
Perhaps it ran on an iron track
As runs a railroad train;

And the sound that followed the lightning,
And echoed so far and loud,
Was only the roar of the wagon wheels
When they came to a bridge of cloud.

That comforted little Teddy;
He did not cry again;
But rather grew to like to hear
The wagons made of rain.

Not all the truths of science
That the searching world has taught,
I am sure could hav soothed that childish fear
Like the nurse-girl's happy thought.

—*Our Little Ones.*

Love and Hate.

AN ALLEGORY.

One day as I sat watching the ever-changing shadows of the clouds as they chased each other over the sides of the mountains, driven by the winds which swept by with an angry roar, my vision seemed gradually to expand, until the whole world appeared to pass in review before me.

I saw that all the actions and varied pursuits of mankind were influenced and controled by two beings of opposit sex and diverse appearance, and who seemed endowed with a kind of ubiquity, as they appeared to be everywhere present.

The male figure was clothed with garments stained with human gore, having in one hand a glittering sword, while in the other he carried a fire-brand, and his fierce and restless eyes beamed with looks of malignant triumph, as from between his teeth came hissing the word, "Revenge!" Upon his helmet was written in fiery letters his name, "Hate!"

The other was a beautiful female form, clothed in simple robes of snowy white; in her right hand she held a starry crown, and in her left the olive-branch of peace. Her eyes were suffused with tears of pity, while from her lips dropped words of tenderest compassion; on a breast-plate upon her bosom was her name, inscribed in letters of gold, "Love!"

Large armies followed in the footsteps of Hate, and rejoiced to do his bidding, destroying cities, devastating fruitful fields, desolating quiet, happy homes, killing thousands of people, old and young, with the sword, or still more deadly rifles, and not content with this cruel slaughter and dire destruction, he inflames his followers with the spirit of revenge; man against man, and neighbor against neighbor, and they seek to kill each other in duels and by assassinations, and wherever he came was heard the cry of vengeance.

I saw that Love followed slowly behind him, weeping over the sad desolation on every hand; at her approach the widow's sighs were hushed, the orphan's tears were dried, while peace and plenty crowned the land with joy, and the faces of the poor and destitute were made to smile with gladness.

Some of the followers of Hate as they passed by threw filth upon her garments, which her pearly tears soon washed away, while those she blessed came near, to but touch her shining garment.

One of the heralds of Hate was loudly proclaiming his great achievements, and scattering abroad the printed leaves of his great exploits of rapine and war, being cheered by the multitude in his wake, when Love approached him and said: "You do not right in thus proclaiming only the wicked works of Hate, nor deign to tell the world the good that I hav done; and, be it known to you and all who hav ears to hear, that I am, ere long, to reign in righteousness over all the earth!"

The herald, with a sarcastic look, replied: "My fair maiden, what honors or rewards hav you to bestow upon either heralds or followers?"

She held up the glittering crown, emblem of life and immortal honors: "This, and the peace and joy of loving hearts, will make all life one bright and eternal day!"

Then in a loud voice, like a silver trumpet, she proclaimed, "Know ye not, ye inhabitants of earth, that the reign of Hate is nearly ended; henceforth shall Love rule in the hearts and kingdoms of men; wars shall cease, the new era of peace is now at hand. Who will leave the ranks of Hate and be my followers?" There went up a loud shout, "I will! I will!" I saw the myrmidons of Hate tremble, and, with muttered oaths, turn away; when Hate came rushing toward me, uttering a dreadful howl that startled me from my reverie, but I hav resolved to evermore be a follower and herald of Love, and shall ever strive to weaken the power of Hate, and I hope none who read this will ever become his subjects.

L. HUTCHINSON.

Kiss Them Good-Night.

The tales are told, the songs are sung,
The evening romp is over,
And up the nursery stairs they climb,
With little buzzing tongues that chime
Like bees among the clover.

Their busy brains and happy hearts
Are full of crowding fancies;
From song and tale and make-believe
A wondrous web of dreams they weave
And airy child romances.

Good-night! The tired heads are still,
On pillow soft reposing,
The dim and dizzy mist of sleep
About their thoughts begins to creep,
Their drowsy eyes are closing.

Good-night! While through the silent air
The moonbeams pale are streaming,
They drift from daylight's noisy shore,
"Blow out the light and shut the door,
And leave them to their dreaming."

Cast Iron and Wrought Iron.

"Tell me the difference, please, between cast iron and wrought iron," said little Robbie D. "I hear folks talking about two kinds of iron, and I'd like to know what is the difference."

"The difference is just this, my dear. Cast iron is iron that is cast or made from the ore direct. It is made into stoves, pans, kettles, and all sorts of articles used for cooking, housekeeping, etc. Machinery is made of it, too. That which is called wrought iron is made from the cast iron by taking from it the carbon. After that is removed the iron can be rolled as thin as letter-paper. Nails are made of wrought iron. Do you know what steel is, my dear?"

"No; I wish I did," said Robbie.

"I'll tell you. Steel is a form of iron, also, though harder and whiter than either cast or wrought iron. It can be polished beautifully. It contains a certain per cent of carbon, and may be made very hard or quite soft. Knives, springs, and various implements are made of steel. Iron in its three forms is very useful, and is applied to a vast number of uses. A bar of iron worth five dollars when made into horseshoes is said to be worth ten dollars and a half. Again, take a five dollar bar of iron and make it into needles and its value is increased ten times, and when made into watch-springs its value is increased to two hundred and fifty thousand dollars! I don't know how we could get along without iron, it is so useful and valuable in such a variety of ways. It is very common and is found in many parts of the United States and in Europe, but we rarely pause to consider what a blessing it is to man. There are springs highly impregnated with iron, the water of which is considered excellent for invalids."

"It's funny how iron grows in the earth," said Robbie, meditativly.

"Not only iron, but other metals, and minerals. Some time we will talk more of the treasures of the earth. A lifetime would not suffice to tell all that is hidden in the deep recesses and caverns of our beautiful globe."

Eddie and the Gypsies.

One Sunny day in June Eddie Livingstone was sitting on the front gate-post. Eddie was eight years old, and a very handsome little boy.

The day before some gypsies had made their encampment on a hill near Mr. Livingstone's house.

Eddie, as I hav said, was seated on the post, watching some birds building their nest. Presently a dirty, ragged boy came along with a basket on his arm. He stopped and told Eddie he had some berries in the basket, and if he would giv him something to eat he would giv him some of the berries. He said his name was Alf Peters.

Eddie ran into the house and brought out two slices of bread. The boy gave Eddie the berries and said, "Now, come with me and I will giv you some bows and arrows."

Eddie went with him to the gypsy camp. An old woman was sitting in front of one of the tents. She gave Eddie some coffee to drink. At first he refused, but she kept urging him so that he dared not refuse, and drank the coffee. There must hav been some sort of drug in the coffee, for after Eddie had drank it he went to sleep.

The gypsies packed up that night, put Eddie in one of the teams, and moved on about a mile from that place. When Eddie awoke everything was so strange about him that he began to cry. Alf told him that if he cried they would beat him.

The next morning, before anybody was up, Eddie jumped from his bed and ran for life. When he had gone nearly a mile, he came to a village. He was very faint, and sat down on a step. While sitting there a lady came along and asked a man not far off if he had seen anything of a little boy with black eyes and curly hair.

Eddie's heart beat quick, as he ran along toward the lady, and said "Mamma, mamma."

The lady caught him in her arms and kissed him many times.

It was his own dear mamma, and she had been searching everywhere for him.

He was sorry he went with the gypsy boy, and promised his mother he would not leave the house again without her permission.

Saugus, Mass. EFFIE SINCLAIR.

[Effie's little story is good, but she must be careful and spell and punctuate properly, so that her manuscript may not hav to be re-written.—ED. C. C.]

Ollie.

Merry little Ollie, with her eyes of brown,
With her sunny hair, on her forehead fair,
Like a golden crown.
Could aught be lovelier than our baby sweet?
Playing 'mid the flowers, through babyhood's bright hours,
Hours so fair and fleet. REKAB ESIUOL M.

Our Puzzle Box.

1.—REVERSIONS.

1. If you reverse what means a weight,
To view 'twill bring to satiate.
2. A mineral of limestone a kind,
Reversed *a craft* you now will find.
3. An institution, however great,
To apprehend, if reversed will state.

Pittsburgh, Pa. H. E. JUERGENS.

2.—A PARADOXICAL CHARADE.

From a "*lily of the valley*," gay,
A *lily* take reversed;
Though *part* of *first* you take away,
You yet leave *all* of first.
The first denotes the *hawthorn's bloom*,
The second is no palindrome;
The whole was christened illy
When 'twas called a kind of *lily*.
A *lily* not *liliaceous*,
A *liricon-fancy* fine;
Our language is *veracious*,
Our *jargon* "*just divine!*"
Which makes it most capacious
For puzzling themes like mine.
"*Lucus a non lucendo*,"
For *so* our wit *must* shine.

Irwin, Iowa. J. K. P. BAKER.

3.—CONUNDRUM.



What metal is the boy?

SOLUTION TO J. K. P. BAKER'S PRIZE PUZZLE IN TRUTH SEEKER, SEPT. 19, 1885.

Chinchilla can eat
A chinquapin* neat,
For his teeth as a chisel are keen.
By his name he's a red bug,
A little wee bed-bug,
That it comes from a chinch may be seen.

Yet he's no bug at all,
Either big bug or small,
And his soft, furry coat is pearl gray;
So he can't take a chill
On a Chillian hill,
In his own nativ home far away.
From a chalice a charm
Never came to his harm;
He is temperate, never gets drunk,
Like that other, "our brother,"
A chap called a monkey,
Not a chipmunk, or monkey,
But the regular donkey,
Who is always a cheater,
With his keys of St. Peter,
Unlocking at best
But a till or a chest.

Chinchilla is honest and clean,
Achieving his joy
Without others' annoy.
He's a chaster and neater
Than that rogue of St. Peter—
In fact all comparison's mean,
Since the printer has made neither friar nor monk,
Please send me the "Apples of Gold" in a chunk.

FLORENCE R. POOL.

Escanaba, Mich., Oct. 19, 1885.

*Quercus prionides. I suppose the chinchilla eats the acorns of the chinquapin oak, if the species occurs in Chili.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, OCT. 31, 1885.

1.—QUASS.
PAPER.
MOTON.
TOPET.
NEPOS.

2.—Four-ninths.

3.—Bradlaugh.

4.—Loving kindness.

5.—
C
CAP
CAMEL
PEN
L

SOLVERS.—H. E. Juergens, Wm. Scott, Addie Thomas, and others.

Chat With Puzzlers.

"LITTLE JACK."—You are quite old enough to originate puzzles, since you solve them so well.

No, Rosa, we cannot print your pretty pictures. It would cost too much. Send original puzzles without drawings.

H. E. JUERGENS and W. J. BURNS will please take front seats on the puzzlers' platform. Daisy —— says you must hav an "awful sight of learning" to make such rhomboids and things.

DAVID A. ANDRADE.—It's a long way from Australia, but we thank you for "Buried Words," and will cheerfully undertake (all of us) to resurrect all such that you may favor us with.

DOES any one know if "Esprit Fort" is still in the land of the living? Our Puzzle Box has not been graced by his name this long time. And where is Robert B.? and our Texas friend and a dozen others who hav been missed from the P. B. so long?

THIS week has brought many answers to Mr. Baker's prize puzzle, offered September 19th, nearly all of them correct. Florence R. Pool, of Escalaba, Mich., was the first to send a correct answer, and to her has been awarded the prize—a copy of "Apples of Gold."

J. K. P. BAKER writes that when a boy he was taught in Sunday-school that all the *good* youngsters died early and went to heaven, and he had a hard time to keep from being *too* good and getting translated to heaven young, and also from being *t o* bad, so that if he *should* die young he would hav to be tumbled into the other place, politely termed sheol! We are glad, Mr. Baker, that you belong to the survival of the fittest, and that you hav lived to become one of the best puzzle-makers on earth. We are glad you didn't die young.

ED. C. C.

Correspondence.

SEYMOUR, WIS., Oct. 27, 1885.

MY DEAR FRIEND: Your postal card is at hand; the books were miscarried in the mails and reached here only a day or two before the postal did, but they are here all right now and we are very much pleased with "Story Hour;" think it just about right for children. Lucius is delighted with the pictures, and the bears on outside cover enthused him so that he dreamed about bears all night, and begged of me to get him "two little cubs and a father and keep them in the cellar for him to play with;" so you see he is not afraid of bears. I told him the little bears were playing. and the old father and mother were laughing at them; he thinks that "a pretty good joke on Miss Witson" (Wixon). But the other little boy, he wants to see the bears shooting the man; that "takes the cake," so to speak. Hav not read "All in a Lifetime" yet, but feel sure that it is good as its noble author.

L. A. LEMIEUX.

"Johnny, is your sister in?"

"I don't know. Lemme see—what's your name?"

"Barnes—Mr. Barnes."

"All right, Mr. Barnes. You just sit down, and I'll ask sis whether she's home; but I don't think that's the name."

J. E. REMSBURG's November appointments, as far as arranged, are: Wausau, Wis., Sunday, 1st; Menomonee, Wis., Tuesday, Wednesday, and Thursday, 3d, 4th, and 5th; West Union, Ia., Saturday and Sunday, 7th and 8th; Lake City, Ia., Tuesday, Wednesday, and Thursday, 10th, 11th, and 12th; Ottumwa, Ia., Friday, Saturday, Sunday, and Monday, 13th, 14th, 15th, and 16th; Prescott, Ia., Tuesday, Wednesday, and Thursday, 17th, 18th, and 19th; Nevinville, Ia., Friday, 20th.

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Poetry.

A Builder's Lesson.

"How shall I a habit break?"
As you did that habit make,
As you gathered you must loose;
As you yielded, now refuse.
Thread by thread the strand we twist,
Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine, ere free we stand.
As we builded, stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

But remember, as we try
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep;
Backward turn, each step ashore
Shallower is than that before.

Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone,
Ere content or love be won!
First across the gulf we cast
Kite-borne threads, till lines are passed,
And habit builds the bridge at last!

—*John Boyle O'Reilly.*

Texas Orthodoxy.

From the Omaha Bee of Oct. 15th.

A special to a morning paper from Jacksboro, Texas, reports a most atrocious affair near that place yesterday, resulting in the killing of seven men and the wounding of several others. There had been a bitter feud existing between James Wilson, proprietor of one of the most extensiv cattle ranches in the state, and Fred Rhodes, the owner of a large sheep ranch. The two men lived about five miles apart, and were formerly on the most friendly of terms, having emigrated to the state from the same town in Tennessee. Both were members of the same church, and were desirous of having a church building erected near their ranches. They agreed to build one between them, but a dispute arose as to where the edifice should be located. The men finally quarreled, and the result was that two churches were built, about two miles apart. As the country is very sparsely settled, there were only a few people to attend the services, but the pride of both men was aroused, and to make a good showing on Sundays they forced their herders and cowboys to attend church. Rev. A. R. Johns, a circuit rider, was engaged to preach at both churches, holding services at Wilson's on the third Sunday in each month, and at Rhodes's on the fourth Sunday. Considerable religious interest had been developed recently, and the minister was invited by Mr. Wilson to hold a series of prayer-meetings in his church during the week. The invitation was accepted, and a meeting was held Monday night. Mr. Rhodes called on Rev. Johns Tuesday morning and asked him to preach in his church Tuesday night, but the minister replied that he had promised to lead the meeting for Mr. Wilson. Upon this refusal to preach Rhodes became very angry, and swore that he would break up Wilson's meetings. Tuesday night, while the people were gathered in Wilson's church, Rhodes rode up, followed by his herders and and three or four neighbors. He demanded that Rev. Johns go with him at once. The minister refused, when Rhodes and his followers made a rush into the church. There were about twenty people present, and a fight ensued. Revolvers were freely used, and after a lively fusilade the intruders were driven out, but not until three of their number had been killed, including Rhodes. The Wilson party lost four men, two being killed outright and two dying shortly afterwards. One of the women received a bullet in her arm, and Rev. Mr. Johns was struck in the head by a ball, making a severe scalp wound. The Wilson party followed Rhodes's men to the sheep ranch, and another fight ensued, but there were no more fatalities. Sheriff Hurd, of Jacksboro, with a posse, has gone to the scene. The names of the herders and cowboys killed hav not yet been learned.

Talmage Defended.

It is with deep regret that we observe that two of our esteemed morning contemporaries hav attempted to impugn the veracity of Dr. Talmage because, when asked by a reporter of this paper whether he had been seasick upon his recent voyage, he replied, "Well, not exactly that; but I didn't much care whether we ever reached home or not." Both the *Herald* and the *Sun* conclude that Dr. Talmage's answer was evasiv and calculated to mislead the public, since, as they claim, the first assertion is not compatible with the last, and the doctor has denied the culpable weakness of seasickness out of a spirit of mere bravado.

In order to place the great athlete right before the people it is necessary to explain the seeming looseness of his answer. It is evident that the *Herald* and the *Sun* hav been themselvs misled in the first place by the assumption on their part that the last assertion in Dr. Talmage's answer in any way qualified the first clause of his statement. Based upon this mistaken premis, they hav deduced the argument that it was because "not exactly of" seasickness—and therefore of something nearly resembling it—that the doctor did not care whether or not he ever reached home. Careful analysis of his language, however, brings the logical mind to an entirely different conclusion. As a matter of fact, the two statements in Dr. Talmage's reply hav no real connection with each other. The doctor, when asked whether he was seasick, replies: "Well, not exactly that;" and then, mentally recalling his emotions and recollecting their unpleasant nature, he adds, after a mere semicolonic pause, "but I didn't much care whether we ever reached home or not," the latter statement being subjunctiv to the thought then passing through his mind and not to the assertion in the first clause of his answer.

Having made matters clear thus far, it may be well to explain why Dr. Talmage was indifferent, if not possibly averse, to his return to the arena. Students of physiology will not need to be informed that there is no strain quite so exacting as that laid upon professional acrobats; and when we consider how many years Dr. Talmage has been performing in the Brooklyn Tabernacle, we cannot wonder that the thought of getting back to these arduous duties was unwelcome, and that he almost preferred to sink peacefully beneath the blue waves of the wrinkled sea.

There are several pieces of Dr. Talmage's stage business that are particularly arduous and difficult, and one feat, known as the "giant slide," can be performed successfully only by himself and by Mr. Wilson, who is at present engaged at the Casino. The "giant slide" consists in a double contortion and half somersault while the performer is under full sail—if we may be allowed to mix the technicalities of two different pursuits—which shall bring him to an abrupt stop on the very outmost edge of the stage or pulpit, with his back to the spectators and one foot elevated above the head. Dr. Talmage uses the slide to express the rapid descent of the sinner to perdition, while Wilson's portrayal represents a particularly natural and realistic scene in the court of Louis XIV.; but both performances are physically wearing, besides being fraught with considerable personal danger. Another acquirement that Dr. Talmage has possessed exclusivly since the death of Taglioni is the feat of standing on the left big toe and throwing the right leg over an elevation—in the doctor's case his pulpit—at the same time performing two complete revolutions of the entire body, by which convolution Dr. Talmage has been wont to graphically represent to crowded houses the joy of the angels over one sinner that repenteth. There are several other feats, such as the "organ leap," and the "altar handspring," that are excessivly difficult, which the doctor has performed many years and of which he may well be weary—not to mention his congregation.

But in spite of these arduous duties there would hav been—in the language of the poet—no shrinking from the trial on Dr. Talmage's part if the amusement committee of the Tabernacle had not laid out for him a new series of performances. We violate no confidence when we state that the real reason of Dr. Talmage's melancholy and his distaste for Brooklyn was caused not by any common and vulgar sensation such as seasickness, but by a rumor that reached him before he sailed that during his absence this summer the trustees had put up a flying trapeze over the pulpit, and were expecting new features in the Tabernacle services this winter. The doctor rightly holds that he is almost too old to learn an entirely new performance, and it was for this reason that he did not much care whether he ever reached home or not.

It is extremely doubtful whether he will consent to use the trapeze; but, having corrected any false impression that may hav arisen from the unwarrantable attack of the *Herald* and *Sun*, we shall leave that matter for the pastor and people to settle themselvs.—*New York Times.*

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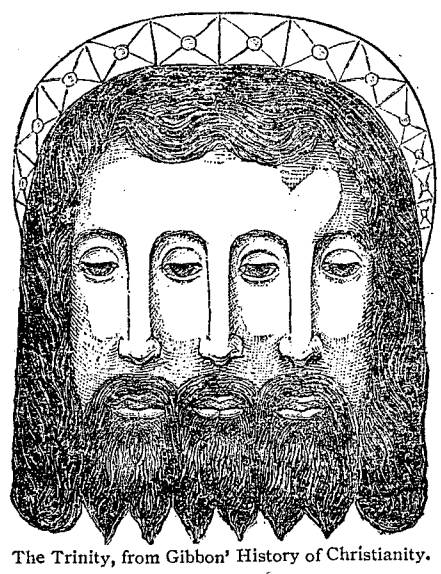
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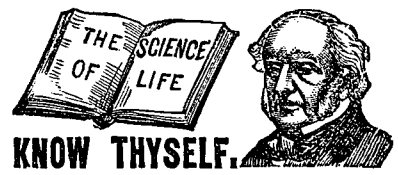
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Odds and Ends.

BELIEVERS in the faith-cure are generally of that class who are prejudiced against paying doctor's bills.

AN English clergyman lately advertised in a church paper his willingness to exchange a cassock, nearly new for a bull pup with a good pedigree.

"LAY the cat on lightly, please," said the Delaware wife-beater to the sheriff who was about to apply the lash to his back: "lay it on lightly, and you will soothe my angry feelings." "Soothe your angry feelings, sir?" said the sheriff. "Yes; a soft tan, sir, turneth away wrath."

INDIGENT Young Man: "I would respectfully ask your daughter's hand in marriage, sir." Rich Father (in indignant surprise): "What! you want to marry my daughter?" Indigent Young Man (somewhat flurried): "Y-Yes, sir. W-why not? You don't know anything wrong about her, do you?—*Newman Independent.*

PROFESSOR (to first applicant)—"Name and age, sir?" First student—"Abner Bascom; age seventeen." Professor (to second applicant)—"And you, sir?" Second student—"Phineas Bascom; age seventeen." Professor—"Brothers?" Second student—"Yes, sir." Professor—"Twins?" Second student (doubtfully)—"Well, ye-es; twins on our father's side. We're from Salt Lake."

MINISTER (just before church service)—"How is our worthy brother, Deacon Smith, getting on, Doctor?"

Physician—"He is in a very critical condition. I was at his house three times yesterday, and once this morning."

Minister (with concern)—"Indeed! I will ask the prayers of the congregation in his behalf."

CITY Editor of a Western Newspaper: "Saunders, do you know the Webster family living on Clay street?" Reporter: "Yes, sir." City Editor: "Well, I wish you'd step up there this evening. There seems to be some dispute in the Southern papers as to whether Daniel or Noah Webster wrote the Bible. Just see if Dan is at home, and ask him about it. My impression is that he belongs to that family."

A CHANGE OF BASE.

Upon the garden gate they swung
When nights were warm and fair,
And pale Diana often flung
Her light upon the pair.

To-night among the leafless trees
The autumn wind makes moan,
The gate is swinging in the breeze,
Its rusty hinges groan.

And where are now the youth so gay
And maiden dressed in lawn,
Oh, whither do their footsteps stray,
Where hav the lovers gone?

Go to the parlor warm, go there,
And ask, if you would know,
That double-loaded rocking chair,
That lamp turned down so low.

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The Besant-Hatchard Debate. A two-nights' Debate between Mrs. ANNIE BESANT and Rev. A. HATCHARD on The Jesus of Nazareth a Historical Character, and the Influence of Christianity on the World. Held at the Hall of Science, London, December, 1880. 25 cents.

The Clergyman's Victims. A Radical story vividly portraying the wrongs committed by the professed men of God. By Mrs. J. E. BALL. 25 cents.

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 47. | PUBLISHED WEEKLY. | New York, Saturday, November 21, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

THE saloons in Philadelphia are not allowed to sell liquor on Sunday, but they are said to drive a lively bottle trade Saturday afternoons.

THE Rev. W. H. H. Murray has sold out his Montreal restaurant, and will enter the lecture field. He has already made many engagements in Vermont.

The *Prairie Dog* is a new paper just started at Grand Island, which advocates "no religion, no politics, no hobbies; but land and homes for everybody."

EVANGELIST MOODY, having seen, as he publicly avers, a church fair advertisment "that a man could kiss any girl for twenty-five cents," takes occasion to denounce church fairs in general as an abomination.

THE Rev. George J. Mingins said in his sermon last Sunday that of the 40,000 who died in New York during the past year not one in ten believed in God, and were consequently damned. Mr. Mingins's statistics cannot be relied upon.

A FRIEND of the Rev. Dr. Houghton lost $90 at roulet in Dr. Houghton's parish, and the doctor got a policeman and had the place pulled. It is fair to suppose that the result would hav been different had Dr. Houghton's friend won instead of losing the $90.

DURING the last fifty years Mohammedanism has made great strides on the west coast of Africa, whence it is striking back into the interior, and the prediction is freely made that ere long the Christian missionaries will hav to reckon with it rather than with paganism. The Mandingo merchants are the most sedulous and successful agents in disseminating the religion of the Prophet.

DR. TYNG, SR., managed to accumulate a good many thousand dollars by strict attention to the business of preaching. He died not long ago, leaving a will in which the name of his son, the Rev. Mr. Tyng, Jr., is not mentioned. The omission is accounted for on the supposition that the old man disapproved of the young preacher's fondness for certain desultory widows in his congregation.

SAYS *Texas Siftings*: "The efforts of the Canadians to stand off the small-pox by processions does not seem to be a complete success. Prayer may be good in mild cases of varioloid, but it takes vaccination to head off small-pox. The Canadian priests should do like the French priest who was called on to bless a certain man's field. The soil was very poor, so the sensible priest said it was no use praying over that kind of soil. Nothing short of manure would help it."

WHILE the English world is laughing at the absurdities of "The Mikado," Japan is quietly taking long strides in social and intellectual progress. She has just—in advance of England, too—settled the question of free popular education. All children between the ages of six and fourteen are compelled to attend school from three to six hours a day for thirty-two weeks in the year, and all expenses are to be paid out of the public treasury. This lays the foundation for a better system of public instruction than many communities of the western world enjoy.

A YOUNG woman of Mr. Beecher's congregation, once upon a time, concluded that she ought to join the Catholic church. Her parents were much annoyed, and they sought by persuasion, argument, and other means to thwart her purpose. Finally, in their trouble they visited Mr. Beecher, and besought the intervention of his influence. "Send her to me," he said; and the girl presented herself to him. "Are you persuaded that you are doing right in joining the Catholic church?" he asked. She was sure that her convictions required her to take that step. She felt, she said, that she could be a better Christian, and get more comfort out of religion in the Catholic church than in any other. "Then," said Mr. Beecher, "take this letter to Father Pise, of the Church of St. Charles Borromeo." Father Pise and Mr. Beecher were old friends. His letter ran thus: "Here is a lamb who thinks she sees better pasture on your side of the fence than she does on mine. Take good care of her.—HENRY WARD BEECHER."

MR. FREDERIC HARRISON has declined to accept a check sent him by the Appletons on account of the sales of the pamphlet published by them and containing the articles by him and Herbert Spencer covering their recent animated controversy. He freely acknowledges the courtesy of the publishers in making the offer. His reason for declining it is his desire to maintain the right of an author to be consulted about the reissue of his works. Had he been consulted before the pamphlet was printed he would hav agreed to any terms the publishers had offered him.

THE story has just started. It is not to be supposed it will stop on its travels short of Australia or Siam: "A deacon in a western town recently died. His pastor soon paid a visit of condolence to the bereaved widow. She asked the minister if he would like to see the funeral wreath. He assented. She led him to the much-prized memento, and pointed out its peculiarities. In a broken voice, she said: 'The red flowers were made of his red flannels; the white ones of his white flannels. The stamens were made of the coffin shavings and the pistils of his beard. The berries and buds were made of the pills that were left when he died, and the feathery part was made of the feathers of the last chicken dear James killed before he was taken ill.' All this she said without a pause for breath, and ended her ghastly description of the treasured wreath by imploring the bewildered clergyman to lead in prayer."—*Christian at Work.*

WILLIAM E. DODGE, the pious millionaire to whom a statue has lately been publicly unveiled in this city, was not so reputable a man as some to whom a statue has never been reared. There is a customs regulation at this port which admits works of art free of duty. Mr. Dodge was an extensiv importer of block tin, and taking advantage of the above regulation he had the metal run into cheap statuary previous to importation, and landed it duty free. The imposition was at length discovered, and Mr. Dodge was mulcted in the sum of about $130,000, which he paid to the government. Yet no one has hinted how appropriate it would hav been if Mr. Dodge's statue at Thirty-fifth street and Broadway had been constructed of block tin! In connection with this subject it may be remarked that Thomas Paine, who gave everything, and even risked his life, for our government, has not been honored by a public statue. But then, it must be remembered that Mr. Paine was an Infidel.

THE Sunday question is still under discussion in New York. Debate on the propriety of opening the public museums, art galleries, and libraries on Sunday has lately taken a new turn in consequence of a proposition made to the Board of Estimate to cut off $15,000 from the Museum of Natural History and the Metropolitan Museum of Art because these institutions remain closed on Sundays. The proposal has been argued against by the trustees of the Museum of Natural History on the ground that there is a contract between the museum and the city which prevents the collection from being shown on Sunday. This should be enough to settle the matter—if the promis be true — without further argument. The next move would be to hav the contract modified. But one of the trustees added: "We hav received about $450,000 in cash, and less than half this came from the city authorities. Nine-tenths of all the subscriptions hav come from those who desire to see the Sabbath maintained. Many of those who now subscribe would withdraw their subscriptions." If all this be true, there is need of missionary work in the metropolis. At any rate let not New York longer speak contemptuously of Puritanical Boston. Our Puritanism has not survived so long as to fail to see that as a moral, preventativ measure, the opening of art galleries and public libraries on Sunday is desirable. Experience has certainly shown that the opportunities for healthful mental enjoyment, thus offered, here, hav been properly appreciated by the people. It is remarkable that the worthy people of New York who couple with their gifts to museums an expressed or implied wish that the institutions be closed on Sunday, do not see that on no other day can working people gain any advantage from studies of the works of art or nature.—*Ex.*

"PROFESSOR DODGE, of Princeton," ironically remarks the *American Israelite*, "has permitted Moses Montefiore to be saved and to go to heaven, not because he was a Jew, as other preachers amiably put it, but because he was a Christian according to that learned professor's theories. He reasons thus: 'It is certain that a man who really rejects Christ thereby rejects the Father who has sent him. Hence the converse is true; that the man who has really recognized the Father could not really hav rejected Christ.' According to this theory all Jews, Mohammedans, and other Monotheists who truly recognize the Father are Christians, whether they know of or believe in Christ, or whether they do not. The professor is getting stoutly heretical."

"DEAR SIR: We desire to place a copy of the inclosed in the hands of each young man employed in your house," etc., etc. This is the beginning of a circular which has come to us accompanied by a small pamphlet, telling the advantages to be enjoyed from membership in the Young Men's Christian Association of this city—such, for example, as Bible classes, song services, prayer and praise meetings, lectures, social receptions, the orchestra, library, parlor, gymnasium, and outing club. The most interesting part of the pamphlet is the list of officers, directors, and trustees of the institution. We recognize more than half of the names as those of Wall street sharps, railroad monopolists, bank bugs, factory-labor grinders, child hirers, money-shavers, profit mongers, social high-flyers and others of the kind—men who hav grown rich by the impoverishment of others.—*John Swinton.*

THE *Commercial Advertiser* tells this story of Scotch Sabbatarianism: St Kilda is a dreary island north of Scotland which is surrounded by a raging sea, and which has a population of about four thousand people, who come upon frequent periods of starvation. Lately one of these periods returned, and a ship laden with food was dispatched to the island. After great difficulty it reached an anchorage on a fine Sunday, but the island appeared deserted. On investigation it was found that the people were at church. The chief man of the place being found, the good news of the arrival of the relief party was imparted to him, and a request made for help with which to remove the stores to the land, so that the ship might proceed at once beyond danger. The chief man happened to be the minister, and he resolutely refused to allow the food to be handled on Sunday. St. Kildians, he said, had other things to think of. The relief ship was obliged to wait till midnight. A minute after the hour had struck, the inhabitants set to with a will to disembark the food.

IT is with gratification, remarks *Puck*, that we observe the wave of religious feeling that is sweeping over Boston, as indicated by the interest manifested in the services at the Bowdoin Square Baptist church, conducted by the Rev. Mr. Downs. On Saturday evening every seat in the church was taken at half past six o'clock, though the services did not begin until eight, and at seven o'clock it became necessary to hav the doors guarded by policemen to keep back the crowds. So hungry was this crowd for the bread of life, that when a side door was opened to admit a member of the church, a rush was made upon it, and about thirty worshipers managed to obtain admittance. Perhaps some ministers might be proud of their ability to draw such houses to hear a lecture upon the by no means new topic, "Jonah and the Whale," but not so Pastor Downs. "The Lord has taken his own way to bring people into the church," he said devoutly, "and I hope you will all be benefited." It is a consoling thought that men and women who are attracted to hear his sermons by the notoriety he has obtained in the courts cannot be made much worse by anything.

News of the Week.

H. B. CLAFLIN, the great dry goods dealer, is dead.

THE missing treasurer of Staunton, Va., is supposed to be in Canada. Deficiencies hav been found in his accounts.

SMALL-POX is decreasing in the city of Montreal, but the disease is said to be increasing in virulence in the suburbs.

THE Rev. Mr. Bache has sued the Rev. Mr. Ray for $25,000 on a charge of slander. Both are highly reputable preachers of this city.

THE Rev. Dr. Kynett, secretary of the Methodist Church Extension Board, is accused of irregularity. He has published a denial of the charges.

A NEW YORK engraver's young wife, piqued by a family quarrel, poisoned her two children and herself last Saturday with cyanide of potassium.

MR. STEAD being imprisoned, the *Pall Mall Gazette* is furnished with another editor. Stead announces that upon his release he will start a paper of his own.

EARNEST SCHELLING HULSKAMP, the coachman who eloped with Millionaire Morosini's daughter Victoria, is now driving a horse-car on the Sixth avenue line.

KING MILAN, of Servia, has informed the Powers that he has declared war against Bulgaria, and is marching with his troops on to Sofia. The Bulgarians are retiring.

STRAITON & STORM, cigar manufacturers, giv notice that they will shut down until the boycott is removed from their goods. Their action will throw 2,000 men out of employment.

MRS. ELIZABETH CADY STANTON was seventy years old on Thursday, November 12th. The event was celebrated by a gathering of ladies at the house of Mrs. Dr. Lozier, Mrs. Stanton being present and addressing the company.

GALVESTON, Texas, was visited by a $2,500,000 fire on Friday, the 13th inst. Forty blocks of frame buildings were totally destroyed. Jay Gould has sent $5,000 to the sufferers, of whom there are a great many in dire straits for the necessities of life.

RIEL, the Canadian rebel, was hanged on Monday last at Regina, in the Northwest territory. He spent the previous day in prayer, and met death with comparativ fortitude. He was the most religious man in Canada, and his sanity is doubted. There is great indignation in Canada over the execution.

PASTOR DOWNS, of the Bowdoin Square Baptist church, Boston, told his congregation last Sunday that they had probably listened to the last sermon he should ever preach to them. It will be a great blow to the Baptists if this distinguished divine forsakes the pulpit just as he has reached the zenith of his fame.

COLONEL INGERSOLL spoke on "Myth and Miracle" at the Academy of Music, in this city, last Sunday evening. The house, which seats more than two thousand, was nearly filled, and the lecture was delivered amid great enthusiasm. An abstract of "Myth and Miracle" was printed in THE TRUTH SEEKER of Oct. 24th.

W. E. GLADSTONE recently made a great speech at Edinburgh, Scotland, in which he recommends that the question of disestablishment of the state church of England should remain in abeyance for a season. His speech has had the effect of increasing interest in the subject, and both the enemies and the advocates of the movement are now more activ than ever.

AT the funeral of John McCullough, the actor, the *Sun* reports that Counsellor Wm. F. Johnson brought tears to the eyes of many in the audience by saying: "If every one for whom my dead friend has done a favor were to bring a simple flower to place upon his bier to-day, he would sleep beneath a mountain of roses." These words, nearly as here given, are from the address of Colonel Ingersoll at the funeral of his brother, Ebon C. Ingersoll.

Communications.

Liberalism Stated and Defended.*

There are people who think Liberalism is a system of religion, based on a supposed divine revelation, like Judaism, Christianity, and Mormonism. Others think it a new denomination of Christians, based on some peculiar interpretation of the Bible, like Catholicism, Methodism, and Presbyterianism. Others that it is a sectarian form of unbelief, based on some dogmatic formulary, like Atheism, Materialism, and Spiritualism. Some think it synonymous with Infidelity, that to be an Infidel is to be a Liberal. While all Liberals are Infidels, there are many Infidels who are not Liberal. An Infidel is one who does not believe in the divine origin and authenticity of the Bible, the divinity of the man Jesus, the devil, and hell. Any person who doubts these conceits, one or all, is an Infidel. He is Infidel to the extent of his doubts. Such doubters can be numbered by the million. Thousands of them are in no way allied to Liberalism. Many are il-Liberals, exclusiv, narrow, and bigoted, while others, more hypocritical, belong to the churches, and a few of these preach the gospel for a living. Such Infidels lack the moral honesty to acknowledge their doubts, and the moral courage to make the sacrifices imposed by Liberalism. They are mercenary and time-serving, and seek to advance their business prospects by suppressing their intellectual convictions. They shrink from social ostracism, and seek peace with orthodoxy at the expense of their honor. While they neither believe nor obey the gospel, they readily assume the vows of faith and obedience. These are all Infidels, but they are not Liberals. Some people believe, or affect to believe, that Liberalism is a system of libertinism for the encouragement of vice and immorality. Is this were true, we should expect to find it illustrated in the lives of Liberals. As a class they would be corrupt and vicious; but this is not the case. The police records of our great cities, and the criminal courts of the country, show that the great mass of criminals are orthodox. Full ninety-five per cent of the inmates of our prisons are believers in God and the Bible. There are now more preachers than Liberals in our penitentiaries. Ninety-nine out of every one hundred of those who are hung prove to be believers. Suicides, as a rule, are believers, and so are drunkards. A saloon-keeper once told me that he disbelieved the Bible; "indeed," said he, "I would like to be a Liberal, but it would injure my business."

I do not claim that every Liberal is as good and as pure as he ought to be. Now and then we are disappointed in one. But we confidently assert that in any city, town, or neighborhood throughout this country the people known as Liberals are, as a class, equally as upright, honorable, and virtuous as the church-members. This is a fact that the preachers cannot deny, and it refutes the assumption that Liberalism is a system of libertinism.

Liberalism is not a system of religion. It is not a sectarian denomination of Christians, nor of Infidels. It is not the synonym of libertinism. It is a creedless, unecclesiastical, non-political, anti-theological system of ethical culture, based upon the moral sense of the race, and devoted to the inculcation of truth, honor, purity, benevolence, and freedom: Truth as a cardinal virtue, and as the highest revelation of science and philosophy; purity of life and character; benevolence of action in all community interests; freedom of thought, free speech, and a free press. It is a popular protest against all bigotry, party prejudice, clerical domination, and religious persecution. It prescribes no limit to investigation, requires no credal confession of faith, but leaves every one free to believe what to him seems to be true, requiring only that his morals be good, and his life pure.

I hav said, "It is not a religion;" that is, in any theological sense. If you choose to call it a religion of any kind, I would say it is the religion of humanity, and not of God—of this world, and not of another.

Having thus stated our cause, we will proceed to defend it against a few of the objections so frequently urged by the devotees of superstition.

Christianity, they say, is also a system of ethical culture, and inculcates all the morality taught by Liberalism, thus occupying all the ground sought to be occupied by the Liberals; whereupon they further assume that Liberalism is not needed. This is simply the wail of the old and superannuated in opposition to the new and vigorous. The Jews argued that way with the disciples. The pagans used it against the early Christian church; and the Catholics made use of it to check the Reformation.

That Christianity is a system of ethical culture will not be denied. I further concede that it inculcates morality, and denounces vice. But it does more than this. It teaches that faith in the church dogmas, such as the divinity of Jesus, the fall of man, and vicarious atonement, and subordination to ecclesiastical dictation, are superior to morality, and of more value to the race. It teaches that faith is superior to works, and that the purest morality, the loftiest deeds, and noblest lives are vain unless they are inspired by faith in Jesus. To these monstrous assumptions of Christianity Liberals object. We put sentiments of love, deeds of benevolence, and moral character above faith, superior to it, and as useful without it as with it. Let men believe all they hav reasonable evidence of; but let them be honest, upright, and true, whether they believe or not. There is no moral quality in belief. In actions there is.

To those who urge this objection I reply, Christianity does not cover the ground sought to be occupied by Liberalism. After a trial of more than eighteen hundred years it is rejected by a large majority of the race. The number of people who cannot accept its dogmas is increasing at a rapid rate right here, where it is preached and shouted with the greatest assurance. Christianity can do nothing for those who disbelieve its dogmas. Take my own case. What can Christianity do for me?

I was raised by Christian parents, in a Christian community, and once believed in its teachings. Having a desire to work for the moral elevation of the race, I entered the pale of the church as affording me the best means of doing so. I took upon myself the ordination vows of the ministry, and for twelve years I preached the gospel. I thought I was doing right, and to-day I do not reproach myself for having done so. I was then, as I am now, true to my convictions. By study and research, I was led to doubt the dogmas of the church and the divinity of the Bible. There was but one honorable course left for me to pursue, and that I accepted; which was to tell my conference the true story of my unbelief, and ask their permission to withdraw from the church and ministry, which they readily granted. They dismissed me with their blessing, and we parted in tears; and right here I will say to their credit, they hav never doubted my sincerity, neither hav they scandalized me, though their opposition to my present belief is bitter and relentless. Christianity offers me no place to work in accordance with my desire to aid in the ethical culture of the race, which is just as strong, now that I don't believe, as it was when I did believe. Christianity, not satisfied to damn me in hell, seeks also to damn me in this world. Liberalism offers me a place where I can work for the moral improvement of my fellow-men, and enjoy mental liberty too. Let those who can believe join the church, but those who cannot believe are invited to unite with the Liberals in endeavoring to do some good in their own way.

What can Christianity do for the Mormons? The institution of polygamy, that renders that people so obnoxious to us, is justified by the Christian Bible. You can never correct that evil without a new Bible. Liberalism will go to them and tell them that there is nothing divine or superhuman in any Bible, and when they are once convinced of this fact, polygamy will go. The women of Utah will soon settle the the question of polygamy when they are once led to doubt the divinity of the Bible. If the government would employ Colonel Ingersoll to lecture to those people every Sunday, it would be a more effectiv and far more peaceable means of reforming them than laws punishing them by imprisonment.

Those who urge this objection to Liberalism labor under the delusion that its sole object is to destroy all churches and dishonor the Bible; whereas the real truth is, we only seek to reform the churches by persuading them to eliminate from their creeds all irrational and immoral dogmas. As to the Bible, we subject it to rational processes of investigation, just as we do books of history, astronomy, and chemistry. We are as ready to appropriate the good which it contains as our Christian friends; and as for the bad, we reject it without ceremony.

They say Liberalism is a system of negations, that it affirms nothing. This is like the first objection, another wail of the old in opposition to the new. The same may be said of every system in the world. They are all as negative as they are affirmativ. Every affirmativ proposition implies a negativ, just as every valley succeeds a hill. Christianity is as negativ as Liberalism, and Liberalism is as affirmativ as Christianity. One denies what the other affirms. To illustrate this we call your attention to the following facts: Liberalism affirms the supremacy of natural law, by evolution and the survival of the fittest, over any supposed system of divine providences. This Christianity denies. Liberalism affirms that reason is a better guide for determining the relations of things than any supposed divine revelations. This Christianity denies. Liberalism affirms that human experience is a better criterion of right than divine grace, and that knowledge is better than faith; all of which Christianity denies. Now I submit that we might, with equal propriety, charge it with being a system of negations. Besides all this, what harm is there, I ask, in denying that which is contrary to reason, contradicted by science, and harmful in its effects?

They say Liberals are divided among themselvs into Atheists, Materialists, and Spiritualists. If there was any real merit in that objection, we might retort upon our Christian friends with terrible effect by reminding them of their religious wars and commotions, and of their numerous creeds that are constantly clanging and clashing in discord and strife. Liberals, whether Atheistic, Materialistic, or Spiritualistic, believe in mental liberty, and concede to each other the right to differ in their intellectual convictions. They do not ostracize each other on account of these differences. If men are honest and virtuous they are acceptable to Liberalism, no matter what they believe.

They say Liberalism offers no hope for the future, and ought to be repudiated on that ground, if on no other. Liberals as a class are honest enough to acknowledge their total ignorance of the future, and those among them (the Spiritualists) who think they hav found out a little on that subject giv us a far more hopeful view of it than does Christianity. They hav no hell into which to cast one part of the race, often dividing families, and there leave them to be tormented by flames of fire for ever and ever.

What hope does Christianity offer? I will tell you. It offers us the hope that ninety-nine per cent of the souls born in this world, and among them some of the noblest that ever lived, will be sent to an eternal hell of fire and brimstone. As a class, I believe, the Liberal are happier and more hopeful than Christians. I know that I am far happier and far more hopeful now than I was when I was a Christian. Christianity is the most hope-forbidding religion this world ever had. It is too narrow to inspire hope. When I used to think my chances pretty good for heaven, I was rendered miserable by the thought that many of my best friends, and persons who were just as good as I, would go to hell. No good Christian can be either hopeful or happy. It is utterly absurd to think of such a thing.

They say Liberals are unorganized. That is the unkindest cut of all. Why are they unorganized? Why is it that they are without halls and unsupplied with lecturers and teachers? I will tell you why. Three to four thousand years ago this world did not hav sense enough to produce a Liberalist. Two thousand years ago it crucified all that could be found. For the next fifteen hundred years they were murdered by every Christian nation. Two hundred years ago and later they were imprisoned, and their goods were confiscated for the glory of God.

Notwithstanding his lofty patriotism, and unselfish sacrifices for the freedom of this republic, the honorable name of Thomas Paine has been ostracized by historians, his pictures prohibited a place in many of our public halls, and his name dishonored and despised for three-quarters of a century, because he was a Liberal and had the candor to speak his honest convictions. We hav had a poor chance to organize, and ought to be excused, I think. Fifty years ago we could not hav had a hearing. Only seven years ago, in my state, a gentleman was mobbed for being a Liberal. It is only of recent years that we dared be Liberal, much less undertake to organize Liberal associations. Giv us liberty, and giv us time, and we will organize. We hav about secured the liberty, and the time will come. The last five or six years hav fully attested the power of our movement—the future will fully vindicate us from the charge of being unorganized. A few more years of freedom, and Liberal propagandism by tongue and pen—and, above all, by well regulated lives of honor, purity, and benevolence—and we will dot this land with halls of science, and the voice of Freethought will ring out upon every hill and dale. The people are just waking up to the importance of a more rational conception of our being and environment. They are now giving attention to Liberal thought. Christians can no longer kill, imprison, or even persecute us. One hundred years ago Methodism was more despised, and far less influential, than Liberalism is to-day. Giv us a hundred years of Liberal propagandism, and, basing my judgment upon the last five years, I venture the prediction that Liberalism will be more powerful than all Protestantism.

Let us, my Liberal comrades, be true to ourselvs; true to our convictions; true to the revelations of science, and the future will vindicate us against all the vain and foolish objections that a venal priesthood and a servil church can urge against us.

J. D. Shaw.

* An address delivered before the late Congress of the American Secular Union at Cleveland, Ohio.

Can This be True?

The Rev. J. G. Townsend, by far the ablest preacher of the Methodists, has renounced orthodoxy (which Brother Buckley says means to hav stopped growing), and is preaching to a large congregation composed of big-headed men and large-hearted women at Jamestown, N. Y., near here. The *Sun* prints this:

"Reading the attack that Rev. Mr. Buckley made upon Dr. Tonwsend, of this city," says an observer, "reminds me of a remark that an old farmer made of said Buckley. It seems that years ago Dr. Buckley changed from the profession of teaching to that of preaching. This old farmer, to whom the fact was made known, was very much surprised and said: 'Jim Buckley! Jim Buckley gone preaching? Why, Jim is the biggest liar on earth!'"

Buckley was formerly from Detroit, is now editor

of the *Christian Advocate*, of your city, and a puffer of Vincent, he of the Chautauqua show. While these gentlemen are faring sumptuously, the churches in the villages are starving, and many of them hav shut up. G. F. LEWIS.

Corry, Pa., Nov. 8, 1885.

Dr. York in Australia.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav before me a paper dated August 15th, entitled the *Golden Gate*, published at San Francisco by my fellow-townsman and friend, J. J. Owen, which contains an article calculated and intended, as we believe, to place me in a false light as to my attitude toward Spiritualists and spiritual phenomena. It reads as follows:

An Auckland paper reports Dr. York as giving, in one of his recent lectures in that place, the following back-handed slap at Spiritualism:

"Having before our eyes the evidences that all life has been evolved from lower, cruder forms, and that man is but the latest link in this grand chain of being, there was nothing to preclude the probability that this evolutionary process extended into more etherealized forms of life intangible to our grosser material senses. He, therefore, claimed no more for Spiritualism than its probability on scientific grounds. As a religion it had no value in his eyes, but as a fact from which a philosophy of life might be deduced to broaden, deepen, sweeten, and purify the moral nature of man, it would be of considerable importance. He shrank from a religion of Spiritualism, however, for its mediums would become priests, and the system founded by them would be worse than Roman Catholicism, and ten thousand times worse than Methodism. Professional mediumship was professional deviltry, and as for the alleged materialization of spirits, he did not believe in it. In fact, he was ready to admit that seventy-five per cent of the alleged phenomena of Spiritualism were the result of either self-delusion or deliberate fraud, but in the twenty-five per cent residuum there was sufficient to engage the attention of science, and to render probable the existence of human intelligence in higher conditions of life."

The above quotation needs only a little correction to make it my own words, and as corrected I will stand by them.

The Auckland reporter makes me say that professional mediumship was professional deviltry. Not so. What I did say (and can prove) was that professional mediumship, as a rule, leads to deception and professional deviltry. That there are a few exceptions among that class of mediums who travel and exhibit Spiritualism for a livelihood, I hav no doubt; and the history of mediumship and mediums in America, together with my experiences, as a sincere investigator of the various phenomena of Spiritualism during twenty years past, confirm me in the belief, if not the absolute knowledge, that much the larger part of these spiritual show people are consummate frauds and shams.

Perhaps my friend Owen is not aware that about ninety per cent of the great public mediums hav been detected from time to time, and exposed in the most shameless frauds.

Most certainly Mr. Owen cannot be blind to the fact that San Francisco has had her full share of these brazen-faced impudent materializers, such as Mrs. Souther and Mrs. Elsie Reynolds, both of whom hav recently been exposed in San Francisco, Stockton, and in San Jose, and the latter named has been caught and exposed several times in San Francisco as well as at several places in the Eastern states. Does Mr. Owen, as a matter of policy, ignore the fact that Spiritualism is infested by an army of frauds and shams who are causing Spiritualism to stink in the nostrils of right-minded thinking people everywhere? If he does not, why does he seek to put me in a false light to those who are strangers to me and to my work? He knows me well, and if he is not dead to truth, he will admit that for twenty years I hav sought to maintain the import of what I believe to be genuin phenomena and genuin mediums for the manifestation of such phenomena.

I hav never made any fight against any sincere, genuin medium in my life, and hav detected many in their deception, but trust that I hav learned to discriminate wisely between the false and true, as well as between the personal character of the medium and the quality of their mediumship.

"Hard on his friends!" Now there is no one who prizes true friendship more than myself; none can feel more hurt than I do when such friendship is broken, and I am grateful for the kindness and helping hand I hav invariably had from Spiritualists everywhere in my travels and work.

Now, who are the friends that I am so hard upon?

Now is not our old friend aware that Spiritualists, and mediums especially, hav been his truest friends and strongest supporters wherever he has lectured in this country? Is it kind to call professional mediumship "professional deviltry?" His own estimable wife is an excellent medium for automatic writing, and does not the doctor know that Spiritualism has something more than a "probability" to base its claims upon? In the work of "pulling down," in which the doctor is engaged, we deeply regret that he should find it necessary to go out of his way to cast a doubt over what we know he knows to be true?

Brother Owen, you say that mediums hav been my truest friends? Well, why not? I hav always treated them kindly and favored them whenever I could, so long as I found them free from deception and fraud, and I hav every reason to believe that all true Spiritualists and all genuin mediums are still my friends, except, perhaps a few of that unfortunate class of Spiritualists who hav been deceived by and sympathize with frauds, even after repeated exposure by intelligent Spiritualists and their friends. I desire the friendship of all true men and women, but to retain the regard of frauds and shams I must shut my eyes to their iniquity. This I will not do, whatever befalls me. Their friendship has no other meaning to me than that of selfishness, trade and traffic in Spiritualism. The grand and beautiful import of the phenomena, if our solution of it be correct, is nothing to these materializing graveyard ghouls who pretend to drag our dead into the dim light of the spirit show, and night after night trample upon the highest and tenderest affections of the human heart. Of all such I am an open enemy, and their friendship I do not wish or expect. They are the leeches and dry-rot of Spiritualism, which mar it of its beauty and drag it down to the dead level of cold-blooded dollars and cents.

Brother Owen, you say that I went out of my way to hit Spiritualism a back-handed slap. No, Brother Owen, you are mistaken, and the medium from whom you received the intelligence is no doubt one of that class mentioned above, and with whose interests you seem to be in sympathy.

No I never go out of my way to hit anything; I stick to my text. I do not slap things back-handed; I strike straight out in front, and perhaps sometimes I hit a trifle too hard. But, as a rule, I think whatever is worth hitting at all needs to be killed.

The report of my lecture from which you quote was upon the science of spiritual phenomena and mediumship, both genuin and spurious, in which I tried to warn Spiritualists against the evils that hav crept into and corrupted it, and if you will use the *Golden Gate* to that end you will be doing a good work. You hav told the people that I am engaged in pulling down Spiritualism. You do me great injustice, unless you mean by Spiritualism, to include the noxious crop of parasites which infest it.

You say, Brother Owen, that my wife is a medium. Quite correct—but not a public professional who sells the gift for a livelihood, and subjected to the temptation of deception. And the fact that she is a medium does not imply that I should countenance the shams or pretenders to mediumship.

You say, "Does not the doctor know that Spiritualism has more than a probability to base its claims upon?" No, friend Owen; nothing more. Hav you anything more, if so, what? The first point beyond probability is certainty or knowledge.

Do you know that you will liv after death? I do not. I wish I did know it, for then I might impart such knowledge to others. Belief predicated upon probabilities which take root in the phenomena, and knowledge which is absolute, are two quite different things. I hope and believe, and yet do not know. Why is this? Simply because the proofs do not lift the mind beyond doubt. Knowledge does not admit of doubt; belief does admit of doubt. The appearances in nature hav ever been deceptiv to the human mind, as the study of all natural science will show. Belief in a theory is not a proof absolute of the things believed.

Our theory is that the phenomena such as the raps, independent slate-writing, and the ballot test as given so certainly and so wonderfully by Mrs. Faye, of San Francisco, as well as various other manifestations by other genuin mediums, are produced by the departed intelligences, and yet our solution of the phenomena may be incorrect, and to dogmatize in the absence of absolute proof is folly, and is simply to repeat the religious blunders of the past which hav caused so much mischief in the world.

I say I rest upon probability. My organism will not permit me, like yourself, to declare anything certain which I cannot demonstrate to others.

Brother Owen, you say that I cast doubt over what you know that I know to be true. Now, then, if I cast doubt upon what I know to be true—and upon what you know that I know to be true—I must be a hypocrit and a liar. Well, where else can I stand?

Brother Owen, I do not think you meant to imply so much. And it is barely possible that you do not quite understand the subject upon which you write; for if you did, you would not make such a silly statement. How can you know that I know anything to be true which neither one of us can prove to a certainty? All such logic is the despair of reason and science. Go to, and take on board a little common sense.

Now then, let us make up. We hav known each other too long to fall out about trifles. You know that my work is not to drive the people apart by teaching sectarian Spiritualism and that there can be no affinity for work in a common cause between men and women unless they can see to read their title clear to a life beyond the grave. This smacks too much of religion and theology. True Liberalism lifts the mind above all that, and makes a broad fellowship possible, as well as a unity of action relating to the many great questions which most certainly concern us here and now.

I am glad that you hav entered upon Liberal journalism, and hope that you will be as successful with the *Golden Gate* at San Francisco as you hav been so many years at the head of the *Mercury* at San Jose, and that the good angels, if there be such, will guide you into all truth.

We—wife and I—are well and full of work. Next Sunday is our twentieth lecture in the great city of Sydney, and I hav six more lectures under the present engagement, after which we go to Melbourne. Our audiences hav been large and enthusiastic. We like the people here.

Joseph Symes, in Melbourne, is fighting the hypocrits hip and thigh. He was arrested last week, and bound over for trial, charged, under an old law of King Charles of England, with keeping a disorderly house. That is what the old law defines lectures and debates to be, when held on Sunday, and a fee is taken at the door. So you see that lecturing on Sunday is a crime in Melbourne.

And for the benefit of any of our speakers who may desire to visit the colonies, come upon your own merits and responsibility, and make your engagements here after you hav seen the field for yourself, as you will thereby subserve your own financial interests. And there are but few points in the colonies where even the best speaker can do much, unless he can take a theater, manage his own affairs, and reap the profit of his own labor.

DR. J. L. YORK.

The Boston "Index."

I think it is very unfortunate, when Liberals are attempting to organize, that any pretended friend should oppose them, because it tends to create division in our ranks. We must be united and work together, else organization is impossible.

I was led to this thought by reading Mr. B. F. Underwood's complaining article in the last *Index*, of which he is one of the editors. That paper is the Free Religious organ, but I had supposed that he is a Liberal, and if he is, I think his remarks against the League or the Union are very improper, if not false. He says "the League is run by two or three individuals, with the aid of Colonel Ingersoll's name, for their own personal benefit." I would like to see some proof of this assertion. I never heard it before, and I doubt very much if Colonel Ingersoll will indorse it. Mr. Underwood is not a member, I presume, of the League, and I question his authority to speak for it in the positiv language he uses. If the League sees fit to employ Messrs. Watts, Putnam, and others (whom the colonel strongly recommends), I know of no good reason why Mr. Underwood should complain, or why he need concern himself at all, if he is not a member of the League.

He also insinuates that Messrs. Watts and Putnam hav taken charge of the League, and been lavishly paid, but hav done nothing in behalf of secularization! This is another absurd and ridiculous charge. These gentlemen are very able workers, who hav been constantly lecturing for eight or ten months, and now to say they hav done nothing is false and foolish.

The League is founded on the Nine Demands of Liberalism, which Mr. Underwood himself once supported, but now seems to oppose, for some reason which he does not state, if he has any except jealousy or envy. A MEMBER OF THE LEAGUE.

Well Done, Archbishop!

Touching the "prayers for the approaching election" set forth by the Archbishop of Canterbury the *Churchman* says:

"To the Conservativ they will be a devout petition for the defeat of the Liberals. To the Liberal they will seem to ask for the success of his own party. Each will read into them his own party hopes and fears, and will employ them for the confusion of his adversaries. It may be gravely asked, we think, whether such use of public prayer is desirable. It is not that the prayers set forth by the Primate are not excellent. On the contrary, they are so admirable that it is to be wished that they might be used at all times. It is only when they are set forth to be used with reference to a particular crisis like the approaching election, concerning which men are sure to differ, that the use of them is open to grave question. The serious employment of them at this juncture by the two opposing political camps will hardly tend, we fear, to promote belief in the sincerity or efficiency of public prayer."

In our opinion the Archbishop of Canterbury would do well to come out here and edit one of our New York dailies, in editing which the art lies in discussing all subjects, and offending nobody except the very poor.

A Division Demanded.

We are requested by Mrs. Waisbrooker to copy the following earnest call:

Whereas, We continue to see increasing evidence that modern Spiritualism is being captured by church spirits; and

Whereas, Certain leaders in the movement claim that there can be "*no union* between what is called Christian and Infidel Spiritualists" and that "*every true medium*" is commissioned by Jesus, and

Whereas, The new Spiritual Temple of Boston, Mass., has over its main entrance "the Rosy Cross," or, in other words, the symbol of the bloody cross of Christianity:

Therefore, Believing it to be beneath the dignity of self-respecting men and women to stay among and help to sustain those who repudiate us, we think it time that we withdraw and form ourselvs into a separate body; and we earnestly request all who believe that spirits can and do communicate with mortals, and at the same time repudiate Christianity with all its forms and symbols—we earnestly request all such to send us their names with a view to testing our numbers in reference to future work. Address *Foundation Principles*, Clinton, Iowa.

The American Secular Union.

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Vice-Presidents.

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The Campaign Fund.

Previously acknowledged,	$1426.22
Thayer L. White (paid),	10.00
D. P. Willcox (paid),	1.00
Total,	1,437.22

PLEDGES PAID.—S. C. Thayer, $5.00

The Opening of the Museums on Sunday.

An effort is being made to open the art museums on Sunday. A petition has been prepared by the American Secular Union which will be widely circulated throughout the city. It has already received several hundred signatures. It is to be hoped that every Liberal in the city will procure copies of this petition at 33 Clinton Place, and secure all the names possible. An expression of public opinion upon this matter will no doubt bring about the desired result. The Christians say that they hav paid large sums of money for the benefit of these institutions, and therefore they must be run for the benefit of Christianity. So long, however, as the city of New York pays $30,000 a year for the support of these museums, the claim of these wealthy Christians is entirely unjustifiable. Let them pay all the bills if they want the interests of Christianity subserved by these museums. This is an important question. It would be of vast value to the community to hav these museums open on Sunday. It is only a question of time. Push the petition, we ask the citizens of New York.

The Organization of Liberals.

The organization of Liberals is one of the most difficult problems in the Freethought movement. The necessity of organization is apparent. There must be co-operation. Liberals must join, or we cannot successfully meet the tyrannical influences of the stupendous ecclesiastical forces which are in the world to-day. They still retain their power, and will do it so long as there is no common effort made against them. But in resisting the tyranny of the past, we must be careful and not put a new tyranny in its place, for if this is done but little will be accomplished for the freedom of mankind. Liberty must be preserved at all hazards; and the question is, How can we preserve liberty and at the same time become a powerful and united company?

We cannot organize like the orthodox. Their fundamental principle is the absolute submission of the individual, as in the Roman church—or partial submission, as in the Protestant church. In the Liberal or Secular movement there can be no such submission whatever. The individual must be supreme, and there must be no authority. There can be no command—no fiat even of a majority. There must be a constant appeal to each man's reason. Unless this is so, the organization will be of no benefit, for the moment it takes the place of anyone's personal judgment and activity, it becomes an injury; and one had better work apart than in any way surrender the highest action of which he is capable. Unless we can combine the free exercise of individuality with co-operation, the problem of the future progress of humanity becomes insoluble. There is no use to put one tyranny in the place of another, no matter what may be the basis of the tyranny. It is the tyranny that blasts and kills the human mind. The tyranny of a scientific association in essence is no better than the tyranny of the church. The authority of science, as a dictum to take the place of one's free reason, is as much to be revolted against as the authority of faith.

This is the American idea, the absolute supremacy of the individual. This is the keynote of the civilization of the New World. We are not simply to produce material comfort for all, but splendid men and women, with highest faculties and widest range of effort. The new civilization must be the minister of genius as well as of prosperity, and only in the unchecked play of personality can genius produce its wondrous results and adorn the world's advance with the glorious triumphs of art and poetry.

But with individual liberty unrestrained can there be association? Undoubtedly there can be, for man by nature is a sociable being and he does not desire to be a solitary worker.

The mistake of past associations, even in the interest of progress, is that they hav been founded upon compulsion. The associations of the future, if they are to be ministers of freedom as well as of advancement in knowledge and power, must be founded in attraction. No methods can be devised by human ingenuity which can keep uncongenial men and women together. If they do not belong together by some natural affinity, then they cannot be kept together by any outward machinery of organization. They are better separate than in unity. They make discord and not music.

There are, however, congenial spirits who can work harmoniously together and labor for a common result from which all shall receive benefit. There can be vast co-operations, an ideal republic whose government shall be that of attraction, and so of the highest liberty.

The American Secular Union must be an organization of this sort. It must be attractiv in its nature. It must be the expression of the blending life of many. There can be no coercion in its method. It must ever represent the best reason of each one of its members. Such an organization as this is possible, but the difficulties are numerous. It cannot be established at once. It cannot be manufactured. It must be a growth and the outcome of gradually improving conditions. It must be a natural evolution. There can be no rapid advance in the number of organizations. This has been tried somewhat according to the old plan and has been a failure. What is the use of a few persons getting together, making a constitution, electing officers and receiving a charter unless there is sufficient vital fellowship in these to cause them to work continuously together, so that every week, or every month at least, they will assemble for social development, and realize that by thus being associated, their personal happiness and influence is increased, and instead of being confined they hav a larger field for all their individual faculties? There can be many such vital organizations throughout the country. A few Liberals can come together and increase a thousandfold their influence in the community.

In the first place, however, it seems necessary that the national association as such should be maintained, and as far as possible a thorough organization and fellowship be established from one end of the country to the other. To hav thirty thousand, fifty thousand, or a hundred thousand Liberals in harmonious working order throughout the entire land would giv an efficiency to the Freethought movement to-day that nothing else could, and would bring into play vast and varied forces for progress. The national organization can be sustained, its work carried on to unprecedented success by a thousand or ten thousand Liberals becoming annual or life members, and by means of publications, pamphlets, circulars, etc., being kept in constant intercommunication with one another, and informed of what is going on in the general advance, and thus a spirit of fellowship will be created and combined movements be pushed forward which will hav an enormous influence against superstition and tyranny.

Any person can become an annual member by the payment of one dollar, and a life member by the payment of twenty-five dollars. If we had this year one hundred life members and one thousand annual members, representing all parts of the country, and were acquaintance cultivated and enthusiasm increased by the constant circulation of documents, and by general attacks at the most favorable points, the American Secular Union would indeed be a prodigious power, both in social and political life, and would be a mighty bulwark for human rights, and a commanding influence for justice.

This can be done by the generous devotion of even one-tenth of the Liberals of the country. I therefore ask every one who is interested in this associated effort to become an annual if not a life member of the Union.

It is but little for each, but combined it makes a vast instrument for the triumph of those ideas which constitute the real happiness of our daily life and struggle.

In regard to local organizations, there should be some combination of effort, no matter how few the Liberals in any community. In answer to inquiries made in regard to methods of organization, the following instructions will be useful:

FORMATION OF AUXILIARY SOCIETIES.

If it is decided to form an auxiliary society of the American Secular Union the following blank can be used. These blanks will be furnished by the secretary of the Union:

FORMATION OF AN AUXILIARY SECULAR SOCIETY.

CALL.

We, the undersigned citizens of ———, agree to organize an Auxiliary Secular Society, to work in connection with the American Secular Union, and to pay the sums set opposit our names for that purpose.

When ten or more names hav been signed, and five dollars contributed, a temporary secretary can be elected, and the names signed and the fee be forwarded to the secretary of the Union, 33 Clinton Place, N. Y. A charter will then be issued to those thus signing, together with a copy of the constitution of the American Secular Union.

In accordance with this constitution and the Nine Demands of Liberalism, a permanent society can be organized; a constitution adopted; officers elected; meetings appointed for lectures, debates, readings, sociables, etc. Be sure to include in the society, and in all work, men, women, and children, and hav an order of exercises that meets the wants of all. Remember the fundamental idea of the society is Freethought, social and intellectual development among neighbors. Do not hav debates only, but, if possible, hav scientific and literary lectures; hav dramatic and musical entertainments; bring the young and the old together, with the constant purpose of enlarging friendly intercourse and cultivating fraternal co-operation.

If in any community the Liberals are so few—half a dozen—that they do not feel able to take out a charter and form a strict organization, let these Liberals at least sign a few articles of agreement, elect a president and secretary, appoint stated meetings, open correspondence with the secretary of the American Secular Union, who will supply them with documents, circulars, etc., so that they will come into contact with Liberals throughout the country, and secure a great impulse and encouragement to their little struggling band.

THE PLACE OF MEETING.

If a society of Liberals can do no better, let them meet at one another's houses every Sunday afternoon or evening, or once a fortnight, or once a month. If there is no one to giv an original discourse, let some lecture be read, or newspaper article. Let there be a discussion of the topics of the day. Let each one gather together during the week what information he can of Freethought throughout the world, and bring it to the conference. Let there be music by those who hav the talent. Let there be recitations, especially by the children. Let there be conversation, interchange of thought, and a better acquaintance all around. Invite Christian friends to come, and it is possible that they may receieve a spark of intelligence that will do them life-long good. The society will grow, and then a small public hall can be hired and a larger work accomplished, and the attention of the community attracted. When available send for some well-known Freethought lecturer, and thus giv the best presentation of the cause, and show its vast importance and truth. As the finances improve, and the sphere of usefulness increases, lease a hall by the year, furnish it, sublet if necessary to help pay expenses, but make it a sort of home, and when the time comes hav a real home, a hall built and owned by Freethinkers themselvs, paying taxes on it like honest citizens, and thus there will be a continued protest against unjust exemption, and thus science, morality, and progress will hav a place for ample development. Plant the acorn, and the oak will spread its branches in the summer's sun.

LIBRARIES.

At the very beginning of the organization establish a library without fail. Start it with two or three books if need be. A library owned in common is a very neighborly affair. Let there be an assessment of twenty-five or fifty cents a month for the purchase of books. By thus combining, a fine library can eventually be had, and the best and even the costliest Freethought literature brought within the reach of all. The secretary of the Union will furnish all such societies with books of every kind at a reasonable discount. Thus every Liberal can enjoy the advantages of wealth. A bond of union will be established, and a noble means of culture.

THE LIBERAL PAPER.

By all means subscribe for a Liberal paper. Where individuals cannot afford to do so, let the society subscribe for copies, or two or three can join together and do this, and thus they will be kept in sympathy with the world-wide movement. The Liberal paper is the most important factor in the advance of Freethought, necessary to it as a whole and necessary to each individual that forms a part of it. The first thing that a society should do, if none of its members, or only one or two, take a paper, is to subscribe for one, and, as means enlarge, to subscribe for all, for every Liberal paper is of value. These papers can be used as campaign documents and distributed freely in the community. To every Liberal we say, subscribe for a Freethought paper. If you cannot do it alone, combine with two or three others or do it through the joint funds of the society. Hav the paper any way. Next to being a Freethinker yourself, come in contact with every other Freethinker the world over.

READING-ROOMS, GYMNASIUMS, ETC.

If possible, hav a reading-room—open on Sundays if on no other day—a place where Liberals can come together in a free and easy manner, read and write, etc. If possible, hav gymnasiums, scientific apparatus, etc. A piano or organ should be owned by the society, also pictures—especially of the heroes of Freethought—to adorn the walls. In fact, make a common home for all—not to take the place of one's own fireside, but to be an instrumentality by which the individual recognizes his universal interest in the affairs of humanity.

THE SUNDAY-SCHOOL.

Let there be a Sunday-school also—brightness, beauty, interest, and mental and moral growth for the children of all Liberals. This can be done, for we hav something more than a stale theology to

teach—the system of knownothingism. We hav the riches of science, the wealth of human history, all that music can giv, and the glories of art. How to use this material, of course, is not yet understood. We hav not the text-books that we desire nor the trained educators. Time will furnish all, however, and one of the great purposes of the American Secular Union is to bring into use the best means of education, for the mighty promis of its labor lies in the hereafter, in the better children that will be born and instructed in the verities of this world.

The comprehensiv nature of Freethought is seen when we thus consider the various methods to be used for its advancement. The greatness of the work should not discourage the smallest efforts that can be made. Begin with the least beginning. Let two or three subscribe for a paper, buy a book, meet in one another's parlors. The life and organization thus begun will increase and pervade and conquer the community in behalf of knowledge and happiness here and now.

Let every Liberal throughout the country correspond with the secretary on this matter. He will furnish books, pamphlets, and papers at reasonable rates, and giv information in regard to methods of work, etc. It is only by patient investigation, by continued experiment, by unceasing inquiry, that we can find the surest means of success for the secularization not only of the state, but of the social life of humanity. SAMUEL P. PUTNAM.

The Liberal Club.

As the individual wearing Mr. Wettstein's luminous badge-pin went blithely up Third avenue to attend the 388th regular meeting of the Manhattan Liberal Club, he was accosted by a youth who handed him the following card:

ASSOCIATION HALL,
Twenty-third street, corner Fourth avenue, New York.
YOUNG MEN'S MEETINGS,
Every Evening, November 9th to 14th, at 9 o'clock.
Short, Hearty Talks on Living Subjects!
Good Music: Orchestra, Chorus, and Male Quartette.
Admit the Bearer.

Slipping this card into his pocket, the man with the badge-pin kept undeviatingly upon his way. A person who should turn aside, when going to the Liberal Club, in order to attend a meeting of the Young Men's Christian Association, might reasonably be accused of not knowing what was best for him.

There was a large audience in the German Masonic Hall when President Wakeman curbed things into order by tapping the new reading desk with his mallet. Then Mr. Wakeman read a long series of notices of other meetings, remarked on the deeply interesting character of the current number of THE TRUTH SEEKER, and asked everybody to sign Mr. Putnam's petition for opening the museums in Central Park on Sunday.

Dr. Dio Lewis, who had agreed to address the Club on temperance and prohibition, was unable to appear on account of serious ill-health. Professor Rawson had therefore secured the attendance of Colonel Laird, of the Temperance Brigade. Mr. Wakeman had great pleasure in introducing the speaker.

Colonel Laird here skipped to the fore and began his speech. He was a young man, with a head much the highest at the back, and covered with a thick mat of black hair which nearly concealed his ears and forehead. He was a prohibitionist from the word go. He did not, he said, stop to argue with those who claimed that prohibition did not prohibit. He knew that it had the effect in prohibition states of taking the control of politics out of the hands of the liquor dealers, and prohibition was a good thing if it did no more than that. In New York state bribery at elections was first introduced by the liquor dealers. There were from thirty thousand to forty thousand of these in New York, and twelve thousand saloons. The speaker referred feelingly to the Rev. Stephen Merritt, the defeated candidate for senator in the eighth district. He said it was a hopeful sign when an ultra-temperance man like Mr. Merritt, a man who would hav no dealings with the liquor interest, could get five thousand votes in one district. To those who had read the article in last week's TRUTH SEEKER on the "Christian Politician" Colonel Laird's delusion in regard to how Mr. Merritt got five thousand votes was painful.

When Colonel Laird stopped speaking the audience applauded heartily.

Mr. Wakeman said that there were two aspects of the liquor question. One was the physiological and the other the sociological aspect. In the first place we should consider whether or not alcohol is healthful. It had been shown most satisfactorily that it was not under any circumstances conduciv to health, but was always injurious. The sociological view regarded alcohol as it affected the community at large, and this gave rise to the right to tax liquor dealers for the protection of society against intoxicated persons. Mr. Wakeman objected to prohibition as unwarranted legislation; high license would be legal, but a revenue drawn from liquor dealers in the form of a tax he thought would be still better. As for temperance, the only proper way to be temperate in the use of liquor was to let it alone.

A young fellow named Mitchell followed, and essayed to set Mr. Wakeman right in regard to the use of terms. He said the chairman meant pathological, not physiological. He then traced the career of a drink after it is swallowed by the indiscreet dram-drinker, concluding, as to liquor, that there was "no good into it."

Mr. Krahmer took a strong stand against prohibition, and made some brief but vigorous remarks from that point of view. He thought the fact that there was more intemperance in drink among the ignorant than among the educated pointed to education as the best method of reform.

Mr. Rosenburg had a very poor opinion of temperance lecturers; the majority of them had laid in the gutter. Mr. Rosenburg keeps a hotel. He is highly spoken of, and is said by his friends to be doing quite well. He said that in 1845 he belonged to the seventh regiment, and escorted Daniel Webster and Henry Clay to a hostelry where they took something. Webster was one of those funny fellows. He said to Clay: "Harry, you believe in experimental philosophy; I believe in natural philosophy. For instance, you try experimental philosophy and want to borrow five dollars; I practice natural philosophy and don't let you hav it." Mr. Rosenburg was a fellow-student at college with Prince Albert, who afterwards got a situation as husband of Victoria of England at a good salary. In Germany, the speaker said, Prince Albert never knelt in church as he did in England.

Wilson Macdonald, following, picked up the glass on the speaker's desk and inquired if it contained water. Receiving an affirmativ answer, he appeared satisfied, and made a very acceptable address. He opposed prohibition laws as unconstitutional.

The next speaker was Mr. Walford, one of the warriors in Colonel Laird's brigade. He is an Englishman, and had not a letter *h* in his alphabet. Mr. Walford said we hav too many dudes who don't produce anything. The speaker regarded himself as a public benefactor because he had done numerous days' work. Mr. Walford illustrated his remarks with a chart showing that the people of this country spend nine hundred million dollars per annum for liquor and only ninety-five million for education. Mr. Walford was an ardent prohibitionist. Though sixty years old, he never had a drink of liquor in his life.

Dr. Foote urged that we should distinguish between state prohibition and self-prohibition. Many were self-prohibitionists who were not state prohibitionists. The czar of Russia was about to enforce a prohibitory law against liquor, and it would be interesting to see whether even the despotic power of an emperor could keep liquor away from those who were in the habit of drinking it.

Professor Rawson addressed the audience briefly. It had been some time, he said, since he had gazed upon the faces now before him, but he noted no diminution in their good looks. The professor believed in total abstinence, though he had not yet reached that level. He belonged to the Business Men's Moderation Society. Appealing to the law for protection against intemperance he regarded as a superstition. The law was as much a man-created deity as Jehovah, as big a tyrant, and likely to do the same amount of damage in the hands of bad men. We are becoming freed from the god of religious superstition; let us not pass under the yoke of the legal deity.

Colonel Laird came up smiling for the last round. After some general remarks touching his critics, he pointed his finger dramatically at Mr. Rosenburg and Wilson McDonald and said, "I could tell you something that would raise the hair on your head." Mr. Wakeman encouraged him to go ahead. Then Colonel Laird told about his brother who had died with the delirium tremens, but although the speaker shook his hands and crooked his fingers in the approved style the hair-lifting phenomenon which he had predicted would occur failed to manifest itself. On the contrary, the two gentlemen regarded the antics of the speakers with calm and undisturbed serenity. The colonel thanked the audience for their kind attention.

At the next meeting, if nothing serious intervenes, Dr. R. G. Eccles will defend Herbert Spencer's philosophy and demonstrate his knowledge of the Unknowable. Great interest is manifested in the event. The microscopic sum of five cents will admit the intelligent inquirer. As before stated, Presbyterians are encouraged to attend free of expense.

Mr. Bell's Progress.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just returned from Indiana, where I hav been trying to get up enthusiasm in the Secular Union. On the 10th inst. I addressed an attentiv audience at Wabash. Mine was the first Freethought lecture ever given in the place, and as a matter of course it created a great deal of wrathful comment, both before and after it was given. I shared the hospitality of Mr. and Mrs. Everett, who are suffering a vast deal of persecution in consequence of their Liberal sentiments and work, for Mr. Everett is engaged in publishing a paper, the *Labor Advocate*, which, in consequence of the intolerance of the Knights of Labor, has evoluted into a Freethought journal, and drawn upon his devoted head the curses of the people of God. On my return I stopped at Goshen, not the Goshen of ye olden time that flowed with milk and honey, but a modern Goshen that abounds in superstition and indifference. There are, however, some excellent Liberals here, among whom are Dr. Whippy, Dr. Heatwole, Hobart Little, Lan. Crider, Joshua Tylor, Chas. E. Thompson, John Violet, Oscar Dewey, and others whose names I hav forgotten. I am sorry to say that the Liberal papers are not as well supported as they ought to be. I did not hav the pleasure of making the acquaintance of all the Liberals, but judging those I did not see by those I did, I conclude that Goshen has enough to form a Secular Union. I received encouragement in regard to lectures here next month. Mr. and Mrs. Little very kindly entertained me while I was in town. Their two daughters are inclined to read and study. Edith, the elder, is the youngest girl that ever entered the high school, being only twelve years of age. From Goshen I went to Elkhart, where I found quite a number of Freethinkers, and heard of more. The most pronounced of these are Dr. Hatch and wife, Dr. Hendryx, M. F. Shuey, Hugh McLoughlin and wife, Lucas Evans, Warren Pease, William Forward and wife, C. T. Green, and Mr. Leinenger. I had the pleasure of a short visit with Dr. Hatch, Mrs. Forward, Mr. and Mrs. McLoughlin. I think arrangements will be made for me to lecture early in December.

My purpose was and is to canvass Illinois this winter, but my correspondents are slow to come to the front. "We'll see you later," seems to be their motto. But I am harnessed and want to get right down to work.

302 *State st., Chicago, Ill.* W. S. BELL.

Mount Holly, New Jersey.

Under the auspices of that earnest worker for Liberalism, Sam. R. Wetherell, of Jobstown, who inspired not alone the Liberals of his own town, but also of Pemberton, Georgetown, and Mount Holly with his own spirit of zeal and enthusiasm, it was decided to hav three Liberal lectures at the Opera House, Mount Holly, N. J., on Saturday evening, Sunday afternoon, and Sunday evening, November 7th and 8th.

Despite the very unfavorable weather and the prejudice—this was the first Liberal lecture ever delivered in the county—we were greeted with goodly numbers of the most intelligent and influential people. On Saturday evening we spoke on "What Liberalism Teaches?" This being an entirely new field, we endeavored to remove, and incline to think we succeeded in removing, the false impression that Liberal lectures were tirades of abuse of all Christians, or that Secularism sought to remove all restraints from the commission of crime and denounced all virtue. We proved Secularism had just claims to the respect of all, since its first great principle was justice, and its sole teaching the duty to promote the best happiness of others as the surest way to insure our own. That a favorable impression was made was evinced by the large attendance on Sunday afternoon, despite the rain trying to dampen the enthusiasm. We spoke on "Why I left the Pulpit," concluding with an analysis of the Mosaic account of creation, which resulted in quite a demand for our Liberal publications.

Sunday evening the rain descended in torrents, as though specially engaged to inaugurate another deluge. Although we missed the inspiring faces of the gentler sex, we had good attendance and most earnest attention. Our subject was "Immortality," and even our orthodox as well as our Spiritualistic friends acknowledged the Bible did not teach the immortality of the soul. There was a big demand for "Bible Inquirers." We sold about $10 worth of Liberal publications, obtained several new subscribers for THE TRUTH SEEKER, and made the acquaintance of quite a number of loyal, generous-hearted Liberals, so that we are deeply interested in the state of New Jersey, and are confident, if among the last to fall in on the march to freedom, her sons and daughters are loyal, brave, and true as any in the world.

While at Mount Holly we enjoyed the hospitality of Mordecai Lippincott and his accomplished wife. They were both of good old Quaker stock—Hicksite branch. Mr. Lippincott is a veteran in the cause of Liberalism, a Freethinker all his life, and for over forty years a subscriber to the *Investigator*, until now the only person who took a Liberal paper in Mount Holly. His sons George and Stacey are proficient musicians and Liberal, cultured gentlemen.

The car of progress has been started, and we feel confident the Liberals we had the honor to meet are not likely to let it halt, but will push on vigorously and unitedly, insuring a grand success for Secularism in that county. C. B. REYNOLDS.

HE that cannot forgiv others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Herbert.*

Communications.

Secularization Through Organization.

The American Secular Union is devoted to the secularization of our government. This embraces—

1. Securing equal rights and liberty to all, regardless of religious faith—or the lack of it; the total separation of church and state, and the repeal of any and every law that infringes the right of conscience, or favors any practices in the name of religion, or aught else, that interferes with private right or the public welfare; and

2. Advancement in all that pertains to truth, science, and sociability. A firm and consistent adherence to our aim and object is a necessity. It is not enough to hav grand and noble purposes. They must be faithfully and consistently carried out.

Experience has taught, if we would erect an edifice that shall stand the fierce storms of time, the first and most important thing is to build a solid, safe, and sure foundation.

The success of the American Secular Union depends on the character, zeal, and energy of its individual members. One of the hardest trials under which the National Liberal League labored was that so large a proportion of its membership acted as if there were no claims upon them whatever. They had no duty to do, were under no obligation to make any sacrifice, or in the least inconvenience themselvs to advance its interests.

Many fail to realize that to declare themselvs Liberals is to obligate themselvs to cultivate every instrumentality for diffusing the light of truth—that doing justice, loving mercy, and diligently striving to make others happy is what constitutes Liberalism.

Secularism is doing as well as doubting. Freed from the shackles of superstition, illumined by the light of truth, we are under obligations to co-operate with heart, energy, and pocket-book in the endeavor to help others to the same joy, peace, and happiness we experience. This is simply justice, and justice is the one first grand principle that actuates every true Liberal.

Before people will heartily co-operate with us they must be enlightened. We must first dispel the dark clouds of prejudice and superstition in which the church has involved them.

If the American Secular Union is to be a success, efficient organization is an imperativ necessity.

Our main hope, our chief reliance, is the printing-press. The only devil we hav to be delivered from is ignorance. The Liberal-printing press is our savior, our redeemer.

We hav talent, devotion to the cause, love of our fellow-creatures, and spirit of self-sacrifice in the Liberal ranks fully equal to that in any Christian denomination. What is needed is unity on some systematized plan of work that shall encourage and incite all to earnest, persistent effort. Let a copy of the following blank be sent to the most zealous Liberals in every school district, with a personal letter from the secretary urging activ canvass, and requesting a prompt reply and report of results:

BLANK NO. I.

FORMATION OF SECULAR SOCIETIES.

We the undersigned residents of the town of county of state of earnestly desiring more united and efficient work in behalf of Secularism, and greater advancement in all that pertains to right living, useful knowledge, and the promotion of sociability, do hereby agree to organize as the Secular Society, and to join and work in connection with the American Secular Union, pledging ourselves, each and severally, to work for the secularization of our government, and the Nine Demands of Liberalism; to sustain regular weekly meetings for instruction and sociability, including science schools on Sundays, and to pay the sum of fifty cents monthly in advance, one-half to be for the use and benefit of the Secular Society, and the other half, or remaining twenty-five cents, to the treasurer of the American Secular Union for Liberal publications. All such publications to be furnished to the full value of every cent so paid, at publisher's lowest retail prices.

NAME. | POST-OFFICE ADDRESS.

Let every Liberal, man or woman, receiving such blank call on every liberal-minded person of intelligence and repute in their neighborhood, talk over the justice of the Nine Demands, the need of a local Secular Society in the neighborhood, and obtain signatures. As soon as the names are obtained call a meeting of all who hav signed; meet at private houses (the grand, handsome hall will come by and by. Do not despise the day of small things). In every school district in which there are five adult Liberals, a local Secular Society should at once be organized.

There is no sense in, no need of, waiting because numbers are small, or because of lack of some great scholar to take the leadership, or because no hall can be had. Seek from the first to depend on and develop home talent. Above all, enlist the women and children. Let every possible endeavor be made to arouse the women to enthusiasm in the work. This done and success is assured. Remember efficient organization is an imperativ necessity. In union is strength. Organization strengthens the bond of human brotherhood. By unity all are stimulated to doing their very best for the general good. At the first meeting let it be understood there will be an election of president, secretary, treasurer, and vigilance, educational, and social committees for one month. At the expiration of the month many more members will doubtless be added. If the best persons for the several positions hav been elected, they can then be re-elected for a year; if any mistakes hav been made they can be remedied.

Establish regular Sunday meetings, including science schools on Sundays.

On notifying the secretary of the American Secular Union of such election of officers he should by return mail furnish each such society local by-laws and full instructions how to start a science school, how to form classes, and how to conduct meetings, including

BLANK NO. II—SUGGESTED ORDER OF EXERCISES.

(Not an imperativ cast-iron order that must be followed, but a guide or suggestion of how to conduct weekly meetings, and insure all being interested and profited by them.)

BLANK NO. II.

PROPOSED ORDER OF EXERCISES AT WEEKLY MEETINGS OF LOCAL SECULAR SOCIETIES.

1. Music, vocal or instrumental.
2. Roll call.
3. Letters and excuses on account of absence from last meeting.
4. Reading minutes of last meeting.
5. Propositions for membership, and reference to vigilance committee.
6. Report of vigilance committee.
7. Admission of new members.
8. Inquiry: Is any member of the society known to be sick or in need? Are there any cases of extreme poverty, sickness, or destitution in the neighborhood? Any person in the neighborhood suffering persecution on account of religious convictions?
9. Reference of any such cases to the vigilance committee for their prompt action.
10. Recitation in concert.
11. Musical calisthenics and march.
12. Recitations and select readings.
13. Mottoes.
14. Music.
15. Classes, fifteen minutes: Astronomy, hygiene, physiology, languages, etc.
16 Intermission, five minutes, for the payment of dues, handing secretary weekly report of distribution of Liberal literature, and obtaining blanks for next week's report.
17. Vocal music.
18. Address, or reading of essay on subject selected at last meeting.
19. Three-minute speeches.
20. Questions.
21. Report of secretary: Sum total of number of pages of publications given away by members during past week; also number and price of all books and pamphlets sold, and number of new subscribers obtained for Liberal papers.
22. Three-minute recitals of incidents of interest and experiences in doing missionary work.
23. Report of the educational committee.
24. Selection by ballot of subject for all to read up on, and of speaker to prepare speech or essay on, for next meeting.
25. Report of social committee.
26. Announcement of lectures, meetings, classes, and amusements for ensuing week.
27. Miscellaneous business.
28. Music. Adjournment.

HOW TO GET ALONG WITHOUT AN EXPERIENCED TEACHER.

At each regular meeting a subject should be named for all to read upon during the ensuing week. The "Humboldt Library," published at fifteen cents each number, renders this a simple and economical possibility. Decide upon the subject by ballot. Elect a member to make a speech, or read a written paper on such subject, not to exceed fifteen minutes.

If members so elected are ignorant of the subject—unable to make a speech—they can read up, borrow books on the subject, copy out just what they think most instructiv and interesting, and read it before the society. Let this be followed by two to five-minute speeches by all the members. Not for the purpose of showing superior smartness, or desire to eclipse the first speaker, but for the interchange of honest convictions, to impress the facts on the memories of all present. Let the chair keep all sharp up to the subject and time. Let all strive to excel in simplicity of expression; and, above all, take great care to make all remarks interesting to the children. When anyone uses hard or long words, if anyone raises their right hand the speaker must stop and giv definition of such words.

The object of the organization should not be simply to benefit acknowledged Liberals, but the thousands of honest hearts who are looking for beacon-lights to lead them from the errors of the past—from useless rites and ceremonies—to principles of reason, right, and truth; and to the harmonizing that large class who are seeking a higher plane of thought and action.

Every member should be instructed in the judicious distribution of Liberal literature, and to watch for opportunities to secure subscribers for our best Liberal papers. To be ever on the alert when any friend or neighbor becomes interested; to increase that interest by loaning suitable books or papers, and at each meeting of the Society relate items of interest in this connection.

THEN TO ADVANCE SOCIABILITY,

The one field on which the church now concentrates all its power and energies. She realizes the human craving for sociability, the passion to assemble in numbers for the purpose of enjoyment. So long as the church can hold the keys of social life, and control the religious training of the children, we may expose the fallacy of her teachings, but her influence will be undiminished. Our local Secular societies should be made in every respect, alike social and educational, superior to the church and Sunday-school. If there is any musical ability, vocal or instrumental, it should be cultivated to the utmost. Rehearsals should be arranged, and care taken to insure all present a real enjoyable, social time. Encourage and develop all dramatic talent; each local society should hav its monthly socials; music, singing, recitations, select readings; each lasting one hour; after literary exercises, dancing till 11 o'clock P.M. (under no pretext continue later, then all are eager for the next; none tired or unfitted for next day's work. All home in due season). Hav chess and card tables for the old and sedate.

Ladies and children who attend the science school on Sundays admitted free. Gentlemen pay twenty-five cents each to defray expenses. The walls of the rooms where socials are held should be adorned with appropriate mottoes, and pictures of distinguished Liberals; thus affording topics of conversation, awakening interest and a spirit of inquiry. Every member should be prompt to follow up such interest or inquiry by loaning papers, books, or pamphlets on such subjects.

It is the especial duty of the vigilance committee to make all who attend acquainted. But this does not relieve each member of obligation to increase sociability, and make all who attend welcome. All non-members should be invited to attend the science school on Sundays; not formally, but incidentally; yet always most cordially. In the summer, excursions and picnics, carefully planned, can be made a source of additional revenue, as well as promotiv of sociability, and the means of interesting and inducing many to join the society.

DISTRICT UNIONS.

Each state and territory should be divided into districts of about twenty miles square. All local Secular Societies within each district should be organized as a district Secular Union, and hold regular quarterly meetings, at such time and place as shall from time to time be determined on by majority vote of members. All members in good standing of local societies are members of the district union in which they reside. District union officers should, if possible, meet with each local society in their district at least once during each quarter. District union meetings should be attended by one of the American Secular Union officers or proxy, appointed by the board of directors, who shall deliver lectures on such subjects as members of such district shall elect, and shall advise, counsel, and instruct in the best methods of the work, without cost to such district union other than actual expenses while present, and fare to and fro. When practical, a ball and supper should form part of the program of every district union meeting.

At each weekly meeting of local society, ever member, at intermission, hands to the secretary, filled out, blank No. 3.

BLANK NO III.

REPORT OF MEMBERS' MISSIONARY WORK.

Week ending

1. Number of new subscribers to Liberal periodicals obtained.
2. Number of books and pamphlets loaned.
3. Number of periodicals loaned.
4. Number of books and pamphlets sold.
5. Number of pages of tracts, pamphlets, books, and papers given away.

Secretary at each meeting reads sum totals of all reports handed in and reports such total to secretary of district union.

BLANK NO. IV.

LOCAL SECULAR SOCIETY QUARTERLY REPORT.

1. Total number of members in good standing.
2. Average attendance.
3. Occasion and particulars of any extra meetings.
4. Number of new members received during the quarter.
5. Total amount of membership fees and dues received during the quarter.
6. Number of new subscribers to Liberal periodicals obtained.
7. Number of books and pamphlets loaned.
8. Number of periodicals loaned.
8. Number of pages of leaflets, pamphlets, and Liberal papers given away.

At each meeting of district unions the secretary reads sum total of all such work of all local societies in the district, and causes same to be published in Liberal and local papers.

(At meeting of state union, state secretary reports the sum total of all such work, from all the districts in the state, and causes same to be published in THE TRUTH SEEKER, *Investigtor*, and, as far as practicable, in leading newspapers.)

This will insure large, interesting, and influential meetings in each district every three months, at which all can compare methods of labor and results, learn just what each society is doing, meet officers of American Secular Union for advice and consultation, and all the Liberals of the district become acquainted, thus all be strengthened and encouraged.

Thus every three months throughout the whole field there would be a grand revival, a mighty impetus, given to the cause of universal mental liberty.

All the earnest and ambitious workers would find just the desired field of labor, and all be animated with a spirit of emulation, and determination that their next quarter's work shall exceed that of all others.

The grand, chief aim of the American Secular Union is to strengthen its members and awake thought and investigation among the honest-hearted.

We can do this only by judicious distribution of Liberal literature.

We need publications on the aims and objects of the American Secular Union, carefully written, giving the facts and arguments showing the justice of the Nine Demands, written in such a spirit of kindliness and candor that we can hand them to even the most devout Bible-worshipers; publications that will awaken thought, but lull prejudice, yet of such interest that they will be read and re-read with avidity by all classes; leaflets especially adapted to new fields, showing the gross injustice and evil results of our government granting especial power and privileges to churches, priests, and parsons; publications that the members of the local Secular societies can carefully distribute in the strongholds of the enemy, that shall incite people to discussion of and help them to understand the justice of our demands. We ought to place two million such leaflets in the hands of the people during the ensuing year. When such publications are carefully scattered, they should be followed by the sale or loan of Paine's "Age of Reason," Ingersoll's "Orthodoxy," and Remsburg's "False Claims."

How are these publications to be paid for? We profess to be devoted to the happiness of our fellow-creatures. How can we provide the needed Liberal literature? How secure its careful and judicious circulation? If we had a donation of $15,000 worth of Liberal literature, what could we do with it? How avoid wasting it? How insure its distribution among people really interested to read?

If every member will purchase from the American Secular Union and carefully distribute, or cause to be distributed, twenty-five cents' worth of the best Liberal literature at lowest retail prices, the American Secular Union can obtain the publications by purchasing such very large quantities at about half-discount. Thus all the needed blanks, forms, instruction, etc., the expenses and salary of secretary, can be paid, and a fund left to send out and pay lecturers in new fields, whenever and wherever, in the judgment of the board of directors, it is decreed advisable. Yet no member paying to the American Secular Union twenty-five cents monthly would be one cent out, for each would receive the full value of every cent paid in just the very publications they most need to help make Liberals in their own neighborhood, and without which it is vain to hope for success in securing the Nine Demands, or gaining release from the exactions and dictations of priestcraft.

For illustration, suppose the total membership of our Union was only 5,000; this would giv us $1,250 per month, or $15,000 worth of best Liberal publications carefully distributed in one year. Would not this create material for organization?

The publications would actually cost $7,500. Say $500 more for blanks, forms, instructions, lesson leaves, postage, and express. The American Secular Union would then hav $7,000 out of which to pay services of officers and able workers, and remunera- pioneer lecturers.

Suppose our numbers are reduced to only 2,500. Yet this would insure the free distribution of $7,500 worth of the best Liberal literature and leave $3,000 toward paying officers and laborers.

This year, if our plan is adopted, we shall hav to depend in part on the generous donations of friends to the cause. But next year, and for all future, be independent — save in some rare, special, great emergency. And remember, every month would add to our membership. By the end of the year we should double our numbers, and thus soon become independent, and a mighty power for good.

In three years we could hav a Tent in every state and territory, and meet all expenses without ever having to take up a collection, while in winter we could keep every able lecturer in the field, and pay liberally for all work done in new fields.

Heretofore it was little advantage to be members of the National Liberal League. Under this system every member will be really helped and encouraged. By this system the exact condition, the progress made, the needs and difficulties of every part of the field, will be known to the officers of the American Secular Union, so that just the help needed can be supplied. Every state, every district Union, the smallest secular society, the most lowly members, will be cared for, helped, cheered, encouraged—thus the weak and timorous gain courage to boldly avow their honest convictions. A substitute for the church and Sunday-school will be provided. All the best lecturers and really able workers will be kept constantly in the field, be liberally paid, and find employment just where their special talent and ability can be made most serviceable, while the Local Secular Societies will afford educational and social facilities, not alone to Liberals and their children, but to all liberally inclined. The District Unions, with their quarterly gatherings, will make Liberals better acquainted. Thus constant intercourse will promote sociability and fraternity. In efficient organization lies sure victory for secularization.

CHAS. B. REYNOLDS.

The Trojan Horse.

In THE TRUTH SEEKER of Oct. 31st "Laokoon" tells us that Minerva was the tutelary goddess of the Greeks. Minerva was a Roman goddess, and although her identity with Pallas-Athene was well established, it is misleading to speak of Minerva as the tutelary goddess of the Greeks. In speaking of this goddess as a Grecian, and especially as an Athenian, deity, the name Pallas-Athene should be used. The American priest of Troy should be a little more careful in his quotations. He says that the ancient Laokoon said, "*Timeo Danaos et dena ferents.*" If the priest had said that, his countrymen would hav been justified in stigmatizing him "as an *ex-priest* who did not know much." "*Timeo Danaos*" means, "I fear the Greeks," and "*et dena ferents*" means nothing. Laokoon said, "*Quidquid id est, timeo Danaos et dona ferentis.*" Perhaps I shall be considered hypercritical, but it must be remembered that the majority of readers do not readily catch the meaning of every sentence, even when considerable care is used in the construction, hence even a few ambiguous words and inaccurate quotations in an article increase the vagueness thereof. In regard to the plank which Laokoon quoted from the Prohibition platform, I fully agree with him when he says, "The first dangerous principle in this primary article of the Prohibition creed is that the just powers of political government are derived from Almighty God as the rightful sovereign of all men." There are some other good points in the article, but on page 691 he says: "Nearly all the murders and suicides of the day are committed with fire-arms. But who ever thought of forbidding by law the manufacture and sale of guns and revolvers?" Such logic as that is just about worthy of a Trojan oracle who lived more than a thousand years before Christ, but it seems to be the only kind comprehensible by a good many others who profess to be very learned on this subject of temperance. It is not true that nearly all the murders and suicides are committed with fire-arms, but if it were, the question following that statement would be no less absurd. When guns cause men to lose their senses and become worse than brutes, trampling upon the affections, rights, and liberties of those most dear to them; when guns cause shame, poverty, cruelty, delirium, and insanity, in short, when their influence becomes similar to that of liquor, probably their manufacture and sale will be prohibited in some way.

Laokoon says that unnatural habits can be broken up "by showing that personal vices are against the health and character of those who indulge in them." What colossal nonsense! Does Laokoon suppose that any person of ordinary intelligence needs to be shown this any more plainly than it is shown every day to almost everybody? Does he not know that hundreds of physicians, who are perfectly cognizant of the injurious effects of the infernal compounds called liquors, and who can giv scientific lectures showing the particular forms of injury caused by different intoxicants, do nevertheless continue to drink those beverages? Does he not know that there are tens of thousands of persons continually following habits which they know to be detrimental to health, and often, to say the least, of no benefit to character? Then Laokoon says: "But the Prohibitionists make the same mistake that our Puritan ancestors did in imagining that good habits and piety could be injected into a man's character by statute law, just as you would stuff a sausage."

That statement may be very profound, but it is pure assumption. How does this oracular writer (probably from Troy, N. Y.) know that the Prohibitionists imagin any such thing? Hav they ever said so? If so, where and when? Let him leave the dead languages a few minutes and giv us some literal quotations in plain English. We want something more substantial than this assumed power of mind-reading. I am not authorized to speak for the Prohibitionists, but I feel safe in saying that they will giv Laokoon $1,000 per word for all the genuin quotations from their utterances proving the truth of the above oracular assertion.

But the wildest statement of all was left for the last. The writer's mental confusion was there painfully apparent. He says: "The Prohibition movement and all other temperance efforts may clip off some of the outer branches of the upas-tree of drunkenness, but they do not giv one deadly blow at the roots." Now suppose the Prohibitionists should succeed in suppressing entirely the manufacture of intoxicating beverages, leaving out the question of producing substitutes, all persons would then necessarily be sober, would they not? Liquor produces drunkenness, and if you can cause liquor to become non-existent, it is hard to see how you can get much nearer the roots of drunkenness than that. I am not arguing that Prohibition can prevent the manufacture of the least quantity of liquor, but the aim of the Prohibitionists is the total suppression of the manufacture of intoxicating beverages; hence it is clearly wrong to say that the blow is not made at the roots, though the blow may be ineffectual. Think it over again, Trojan.

N. G. W.

A Jew Challenges a Christian.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since the mere name of your journal indicates its aim and purpose, permit me to contribute my mite of truth for which you are seeking. No doubt you are aware of divers masks used by many not at the Liederkranz or Purim balls, but in the pulpits, a place where purity, truthfulness, and conscientiousness should reign supreme. Too often men of the cloth of all denominations are disguising themselvs according to circumstances. Still the wrong committed by these masqueraders could be overlooked, as they could be recognized by their respectiv origin, whether Jews or Christians. But the class of masqueraders I intend to dwell upon, which says, "We claim everything," belongs to neither Jew nor Christian, as they are Jewish converts to Christianity.

Especially is this applicable to the self-styled Rev. Freshman, who, exhibiting a pedigree of ex-rabbis way back to father Abraham, now claims to hav picked up Christ (at so much a week). This descendant of rabbis succeeded in securing a church in St. Mark's place. While the ground floor is devoted to a temporary waiting-room prior to leaving for heaven, the upper floors are fitted up as a permanent abode for the apostle Freshman and family. That he is a blessing in disguise no one will deny, for, while purifying the camp of Israel of its refuse at ten dollars a head, he is rendering valuable service to a certain class of Christians who, being fettered by chains of bigotry and fanaticism, not allowed to exercise their own reason, are willing to pay a little extra for a reserved seat in paradise procured from the speculator Freshman, who buys up the choicest seats years ahead. His next duty is to assure his duped customers that the train carrying passengers to paradise is under his personal supervision. An extra tip will secure passage on a lightning express without a stop direct to heaven—unlike the stingy unbelievers who are dragged in a slow freight train stopping at every station, especially at the one called Sheol, where they are indefinitly detained, and where invariably it is made too hot for them.

Now I, as a Jew, thankful for the pure monotheistic belief inherited by my ancestors (not ex-rabbis), am free to think and reason that before striving to reach the heavenly paradise, which, according to fanaticism, is a place provided with a elaborate *menu* of fish and meat served by angelic waiters, a man has first to avoid the sheol on earth by loving mercy and dealing justly in order to enjoy the earthly paradise where he is in duty bound to seek truth, expose deceit, ignorance, and misrepresentation monopolized by that ex-rabbi and Christian teacher, Freshman.

Though this worthy is exacting exorbitant prices for every word he utters—for every roll of his eye so many shekels are rolling down his pockets—I again am willing to pay for my present assertion. I am therefore ready to substantiate it with money, which talks, especially with Mr. Freshman. I therefore propose to challenge this latter-day saint for a sum not exceeding five hundred dollars to be devoted for a charitable purpose, paid by me if this modern St. Paul will be able to answer to the satisfaction of an arbitration two questions from the New Testament that I may propose.

My intention is by no means to slight Christianity; far from it, as anybody can be a good and true Christian even when ignorant of the entire Testament. My object is to prove (and pay for the privilege) how this "son of a rabbi" preaches Christianity of which he is entirely ignorant, and, therefore, is guilty of obtaining money under false pretenses, for which offense many of his high-toned Christian fellow-believers are now enjoying the hospitality of state prison, when not in Canada. As collateral for good faith I will not hypothecate prayer, exhortations, or promises *à la Freshman.*

Inclosed please find twenty-five dollars of the Uncle Sam denomination as security. The challenge to be open for ten days after date of publication. Whatever the amount will be agreed upon, it is to be deposited with you. One from each side with a representativ of THE TRUTH SEEKER to constitute the judges. If I lose, the money is to go toward the new refuge for converts. The same amount, if lost by the other side, to go to the Montefiore Home for Chronic Invalids. All the other arrangements are left to the option of my ignorant antagonist, Renegade Freshman. Respectfully yours, etc., A. BENJAMIN.

New York, Nov. 9, 1885.

Another Jew for Justice.

From the San Francisco Jewish Times.

The *Hebrew Standard* notices the petition printed by the New York TRUTH SEEKER, asking for a repeal of all laws exempting church property from taxation, and the abolishment of other laws which virtually make a union of church and state. The *Standard* warmly indorses the petition and so does the *Jewish Times.* We believe that every vestige of church and state should be eradicated from our laws. Let each sect stand upon its own merits, without any aid, directly or indirectly, from the states or national government.

A Western Editor's Opinion.

From the San Francisco Universe.

THE TRUTH SEEKER is the ablest Agnostic journal in the United States. It is full of deeply interesting articles. Read it!

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - NOVEMBER 21, 1885.

Christian and Chinese Priests Pretty Much Alike.

Recently the San Francisco correspondent of the *Sacramento Bee* interviewed the Chinese secretary of the Six Companies which import coolies, and the latter's remarks let in considerable light upon John Chinaman. The Chinese, it seems, are very much like other people. They come to this country because "there are as many fools among the Chinese as among the Americans, and distant hills seem just as green to them." When the people of China hear of the high wages paid here, they become wild to get here; but the secretary said he did not know what would become of them if any more should be run in by way of British America, for the country now is full of unemployed Mongols.

As to Christianizing the Chinese, the secretary said it was absurd. They already "hav a good deal more of religion than is good for them, and are even more bigoted than the Christians," which, he remarked, is entirely unnecessary. It is true, he admitted, that the Chinese will attend Sunday-schools, but it is only that they may learn the English language, that they may get better wages. "You see," he said, "a Chinaman who understands English, and is conversaut with European modes of life can get more wages than an ignorant coolie, and why should he not be willing to be taught, when it does not cost anything, except a small libation to his particular god to placate his wrath at his servant for having associated with the 'foreign devils,' and taking part in their absurd religion."

The secretary thought it would be a good thing if the missionaries could convert his people, "not because I think it is any better than the religion of Buddha, or any other religion, for no one has been to the other side, and therefore no one knows who is right, but if the Chinese were Christians it would be the means of opening up a great field of labor in China." That is the way this heathen put it.

The superstition of the Chinese, according to him, is almost unlimited in its degrading depths. There are many good coal fields in China, and also many valuable mineral deposits, but the superstition of the people prevents them from being worked. The mountains in China are covered with graves, and should the dead be disturbed, there would be an insurrection, as the people believe that such an action would result in the damnation of the souls of their departed. Therefore, no matter how willing the government might be to allow these mines to be worked, they are not worked for fear of a rebellion.

The practical religious condition of China is similar to the condition of the United States, and the priests of the Flowery Kingdom very closely resemble those of our own land. "I tell you," he said to the correspondent, "China is a fearfully priestridden country. The priests are a lazy, selfish, good-for-nothing set, and the men do not take much stock in them, but they hav an awful strong hold on the minds of the women, and the wives there hav just as much influence as they hav here. The men don't care to hav any trouble, so they let them hav their own way."

If that isn't this country right over again, then we don't understand the status of religion hereabouts. Men who never go to church, or if they do only as an escort for the ladies, are the ones who support the churches. They are induced to do this through the influence of their wives and daughters. Returned missionaries inform the Sunday-schools before whom they usually talk, that women in China are of no account, being mere slaves to the men. But if the secretary of the Six Companies is correct, Chinese wives lord it over their husbands very much as do some American wives. This news is encouraging, in one way, but it is a pity their influence is not used for a better purpose than to support a lot of non-producing but all-consuming religious parasites. The same remark will also apply to the Christian wives of the United States.

Taking the two systems by and large, there seems to be but little to choose between the superstitions of the Orient and the Occident. The superior civilization of the latter is due to a sparser population, a climate calculated to keep men stirring, a country embracing all sorts of soil, with the additional advantage of comparativly recent settlement. China is in that period of decay which comes to all nations as to manhood.

Open the Museums on Sunday.

A determined effort is being made in this city to hav the American Museum of Natural History and the Metropolitan Museum of Art open their doors to the public on Sunday. The two forces at work for this object are the American Secular Union and the New York *Herald*. Last Sunday the *Herald* began the agitation by printing a page of opinions from eminent and representativ men favorable to the opening, and has since kept up the warfare. Previous to this the American Secular Union prepared a petition to the managers of the museums, and Mr. Putnam is pushing it vigorously. The following is a copy:

To MORRIS K. JESSUP, President; HUGH AUCHINCLOSS, Secretary; J. PIERPONT MORGAN, Treasurer; A. S. BICKMORE, and other trustees and managers of the American Museum of Natural History; and to JOHN TAYLOR JOHNSTON, President; L. P. DI CESNOLA, Secretary; H. G. MARQUAND, Treasurer, and other trustees and managers of the Metropolitan Museum of Art:

We, the undersigned citizens of New York, ask that the above-named institutions, under your care, be opened to the public on Sundays, free of charge, for the following reasons:

1. The city of New York, of which every citizen is a taxpayer, contributes largely to the support of these institutions; and as most of these citizens can visit them only on a general holiday, it is an injustice to these citizens that on the most generally observed of holidays the doors are shut in their faces.

2. By opening these institutions many people will be drawn to them, acquiring knowledge which will make them better citizens, thereby adding to the welfare of the community and the stability of the republic.

3. It is the custom of many cities to hav museums, public libraries, and institutions of like character open on Sunday, and we submit that New York should not be backward in a movement that conduces to municipal prosperity, individual education, and public morality.

And for many other reasons that will readily suggest themselvs to you.

The *Herald* printed the petition last Monday, and the *Star* of this city indorses it by saying:

"The American Secular Union (Samuel P. Putnam, secretary) is circulating a petition addressed to the trustees and managers of the American Museum of Natural History and the Metropolitan Museum of Art, asking that these institutions be opened to the public on Sundays free of charge. The petitioners assign excellent reasons for their request, not the least cogent among which is the fact that the institutions are largely supported by the city of New York, while, owing to the present policy of the management, the taxpayers, from whom these contributions come, are denied admission to the museums on the only days when many of them could visit them."

It is hoped and expected that the other great dailies will lend their aid. The managers of the institutions will then see that the demand is universal among New Yorkers, and be forced to yield to public opinion. We hope every Freethinker in the city will send for a few blank petitions and obtain signatures.

Nineteenth Century Barbarism.

The following paragraph was not scratched in hieroglyphic characters on baked mud by a Jewish barbarian after he had slaughtered a drove of sheep and spattered their blood on the doorway of his rude house, or slain his daughter as he had vowed to his savage deity that he would do, but by a foremost "divine" of New York, a chancellor of a great university, a "civilized" Christian of the nineteenth century—Howard Crosby, LL.D. It is all about Dr. Trumbull's book on "Blood Covenants:"

"In this book on the use of blood to denote union of life, Dr. Trumbull has brought out into clear light the habits of nations most diverse in character, situation, and age. He shows that the blood was reckoned as the principle of life, and that hence participation in another's blood was the appropriation of his life. The insertion of another's blood into the veins, the drinking of another's blood, the sprinkling with another's blood, are all shown to be in accordance with this root idea. Although this thought is not new, yet Dr. Trumbull has clothed it with new interest and force by the vast number of illustrations which he has laboriously brought forward, and has insisted on a prominence for the thought which heretofore has not been given it. No one can read his attractiv pages without being convinced that his position is just, and that this notion of life union was prominently connected with all blood-ratified treaties and covenants. That this idea is found in the atonement by the blood of the Lamb of God is undoubtedly true, and yet we fear Dr. Trumbull has made a mistake in not expressing the other and still higher blood-idea connected with that atonement. In the expiatory offering of the Lamb of God there is not only a *union formed*, but also *sin punished*, and, while the drinking Christ's blood (John vi, 54) is certainly union with his life, the shedding Christ's blood is just as certainly the punishment of sin. Here the blood is not life, but death. That is, here is not the *in*fusion of blood, but the *ef*fusion of blood. Life is taken away, and not given. The sacrificial system which God enjoined represented both ideas—the pouring out of the blood for sin, and the participation in the blood for the union of life; and the former was necessary to the latter. Without the shedding of blood there was no remission."

The American Board of Missions should appropriate at least a million dollars to civilize Howard Crosby. And a few dollars might be advantageously spent on Dr. Trumbull.

Good Advice.

Without asserting that the United States Constitution is, or ever has been, a faultless document, THE TRUTH SEEKER maintains that as a code of laws it comes nearer perfection than any other chart of governmental instructions that the world has ever seen. And, furthermore, let us say that no clause in that instrument is more worthy of public attention and strict obedience on the part of all our citizens than the clause in it which ordains (we are grieved to add, as yet ineffectually) that "Congress shall make no law respecting an establishment of religion, or forbidding the free exercise thereof." Such being our opinion, we are glad to reprint the following selections from a late address of the Evangelical Alliance to the Protestants of the state of New York:

"THE FREEDOM OF WORSHIP BILL.

"Those of us who hav watched the progress of this contest and taken part in it discovered that the portion of the press controled by the Jesuits with great unanimity declared the bill to be dead, and we suspected that the object of this apparently meek and unanimous submission was to throw us off our guard while they continued to wage the battle. Our suspicions were well grounded.

"The legislature of 1885 is dead, and so is the infamous so-called Freedom of Worship bill. And one more effort of Jesuitism to destroy our unsectarian institutions is thwarted. But we would express the conviction, in closing this report, that the Protestantism and the thoughtful citizenship of the state of New York will deserve to be brought into subjection to the papal power if they shall supinely wait until this battle is again upon us, while the sleepless enemies of civil and religious liberty carry on a continuous and aggressiv warfare.

"We ask all loyal citizens to aid in this movement for the eternal separation of church and state, regardless of party affiliations. This is a good year for thoughtful men to vote for members of the legislature upon conviction, and not upon party prejudice. The principle we present for your consideration is the chief one now demanding the conscientious consideration of high-minded citizens of the state.

"We appeal to you, the sovereigns, to make your representativs understand that they are servants, not masters."

This is sound doctrin and good advice to all Protestants. Under the right of private judgment a credal Christian church, capable of coping with the papacy, never has been, and never can be, established. England, with all its wealth and power most unscrupulously used, has not in three centuries been able to institute a uniformity of belief in its section of the British Isles, while it has miserably failed to establish its state religion in Scotland and Ireland. To suppose that, on equal terms, using the weapons of intolerance and persecution, the broken and bickering Protestant churches can vanquish their compact and united opponent, the papacy, is the quintessence of folly, and therefore THE TRUTH SEEKER recognizes the wisdom of the Evangelical Alliance because in proposing a new line of operations it virtually counsels its coreligionists that the use of those weapons must now by them be abandoned.

But there is a way in which Catholicism can be met, and in which it can be conquered here and in Europe. The Church of Rome may be compared with those gigantic fern-trees which in an earlier age covered the earth. Like them it has thrived in the miasmatic mists of bigotry and superstition, and, like them, it will cease to flourish when the sun of science illumins the world, and the pure air of freedom permeates the nations. The deadly animosity with which it opposes our public school system proves that it knows its true enemy is the enlightenment of the peoples. When to that is added the purified atmosphere of (shall we say) "spiritual" lib-

erty ordained for all our people in the United States Constitution, its power will soon rapidly decline, and its baleful existence here be terminated.

Spending Next Year's Cash.

The Board of Estimate and Apportionment of this city hav made provisions for the running expenses of the town for next year. Among the amounts appropriated are the following, taken from the *City Record*, the official paper, of November 12th:

ASYLUMS, REFORMATORIES, AND CHARITABLE INSTITUTIONS.

New York Asylum for Idiots: (Chapter 739, Laws of 1867.) For furnishing clothing for forty inmates, - - - - - -	$980.00	
Arrearages of 1884, - - - -	88.00	
		$1,068.00
American Female Guardian Society, (Sections 194, 210, and 1066, New York City Consolidation Act of 1882.)		25,000.00
Children's Aid Society, - - - (Section 194, New York City Consolidation Act of 1882.)		70,000.00
The Childrdn's Fold of the City of New York: (Section 194, New York City Consolidation Act of 1882.) Estimated average number of children, 180, at $2 per week		16,640.00
Foundling Asylum of the Sisters of Charity: (Section 194, New York City Consolidation Act of 1882.) Estimated average number of children, 1,657, at 38 cents per day each, - - - - - -	$229,825.90	
Estimated average number of homeless or needy mothers nursing their own infants, 93, or $18 per month each, - - -	20,088.00	
		249,913.90
Hebrew Benevolent Society of the City of New York: (Section 194, New York City Consolidation Act of 1882.) Estimated average number of inmates, 545, at $110 per annum each. say - - - - - -		60,000.00
Hudson River State Hospital: (Chapter 446, Laws of 1874.) Estimated average number of inmates, 26, at $4 50 per week, say		6,300.00
Institution for Improved Instruction of Deaf Mutes (Protestant.) (Chapter 725, Laws of 1867.) (Chapter 180, Laws of 1870.) (Chapter 213, Laws of 1875.) For education and support of 50 county pupils, at $300 each -	$15,000.00	
For clothing 25 state pupils, at $30 each, - - - - - -	750.00	
		15,750.00
New York Institution for the Blind: (Section 194, New York City Consolidation Act of 1882.) For clothing 175 pupils, at $50 each, estimated, - - -		8,750.00
New York Catholic Protectory: (Section 194, New York City Consolidation Act of 1882.) Estimated average number of inmates, 2.200, at $110 per annum each, - - - - -		242,000.00
Le Couteulx St. Mary's Institution for the Improved Instruction of Deaf Mutes: (Chapter 548, Laws of 1871.) For clothing one state pupil, -		30.00
New York Infant Asylum: (Section 194, New York City Consolidation Act of 1882) Estimated average number of children, 325, at 38 cents per day each, - - - - - -	$45,077.50	
Estimated number of obstetrical cases, 21, at $25 each per month,	6,300.00	
Estimated number of homeless and needy mothers nursing their own infants, 112, at $18 per month each, - - - - -	24,192.00	
		75,569.50
New York Infirmary for Women and Children: (Section 194 New York City Consolidation Act of 1882.) Estimated number of obstetrical cases, 145, at $25 each, say, -	3,635.00	
Estimated average number of homeless and needy mothers nursing their own infants, 4, at $18 per month each, say, - -	865.00	
		4,500.00
New York Institute for the Instruction of the Deaf and Dumb: (Chapter 325, Laws of 1863.) (Chapter 386, Laws of 1864.) (Chapter 725, Laws of 1867.) (Chapter 253, Laws of 1874.) (Chapter 213, Laws of 1875.) For furnishing clothing for 184 state pupils, by order of the Superintendent of public Instruction, at $30 each, - - -	$5,520.00	
For education and support of 36 county pupils, $300 each - -	10,800.00	
		16,320.00
New York Juvenile Asylum: (Section 194, New York City Consolidation Act of 1882.) Estimated average number of inmates, 950, at $110 per annum each, - - - - - -		104,500.00
Magdalen Female Benevolent Asylum and Home for Fallen Women: (Section 194, New York City Consolidation Act of 1882.) Estimated average number of inmates, 10, at $110 per annum each, - - - - - -		1,100.00
New York Society for the Relief of the Ruptured and Crippled: (Section 194, New York City Consolidation Act of 1882.) Estimated average number of inmates, 170, at $150 per annum each, - - - - - -		$25,500.00
New York State Lunatic Asylum: (Chapter 447, Laws of 1874, Title 3, Section 31.) Estimated average number of inmates, 5, at $240 per annum each, - - - - - -	$1,200.00	
Deficiency of 1884, - - -	325.50	
		1,525.50
Protestant Episcopal House of Mercy: (Section 194, New York City Consolidation Act of 1882.) Estimated average number of inmates, 20, at $110 per annum each, - - - - - -		2,200.00
Nursery and Child's Hospital: (Section 104, New York City Consolidation Act of 1882.) Estimated average number of children, 620, at $10 per month each, say, - - - - - -	$74,500.00	
Estimated number of lying-in women, 134, at $5 per week, each, say, - - - - - - - -	35,500.00	
		110,000.00
Roman Catholic House of the Good Shepherd: (Section 194, New York City Consolidation Act of 1882.) Estimated average number of inmates, 54, at $110 per annum each, say, - - - - - -		6,000.00
St. Joseph's Institution for the Improved Instruction of Deaf Mutes: (Chapter 213, Laws of 1875.) (Chapter 378, Laws of 1877.) For education and support of 60 county pupils, at $300 each per annum, - - - - - -	$18,000.00	
For clothing of 61 state pupils, at $30 each, - - - - - -	1,830.00	
		19,830.00
State Asylum for Insane Criminals at Auburn: (Chapter 446, Title 1, Article 2, Section 22, Laws of 1874.) (Chapter 574, Laws of 1875.) Estimated average number of inmates, 7, at $208 each per annum	$1,456.00	
Clothing, $25 each, - - -	175.00	
		1,631,00
The Shepherd's Fold of the Protestant Episcopal Church in the state of New York: - - - - - (Section 194, New York Consolidation Act of 1882.)		5,000.00
State Homeopathic Asylum for the Insane: (Chapter 446, Laws of 1874: Estimated average number of inmates, 11, at $3.75 per week each	$2,145.00	
For clothing and other expenses, $30 each, - - - - - -	330.00	
		2,475.00
Five Points House of Industry: (Section 194, New York City Consolidation Act of 1882.) Number of inmates, 200, at $52 each per annum, - - -		10,400.00
Association for Befriending Children and Young Girls: (Section 194, New York City Consolidation Act of 1882) Estimated number of inmates, 230, at $1 per week each, say, - -		$12,000.00
		$1,094,002.90

Some of the above-named societies are worthy institutions, though unconstitutionally Christian in their character and management; but the most of the nearly eleven hundred thousand dollars goes as subsidies to sectarian institutions over which the state has no control, they being managed by churches. Under secular names, and ostensibly for humanitarian purposes, the various sects are consuming an enormous amount of the people's money. The bulk is consumed by the Roman Catholics. The Foundling Asylum of the "Sisters of Charity" gets a quarter of a million—the New York Catholic Protectory nearly as much more. In both of these institutions the city is paying more for the support of children committed to them than it would cost in houses managed by the city; and, in addition, is paying to hav them educated in a religion which not only does not possess the negativ virtue of restraining from crime, but does possess the positiv vice of having been the perpetrator of more cruelty and crime than any other on the face of the earth.

It needs no words to Freethinkers to show the evil in the principle of the state subsidizing private institutions. We hope, however, that the foregoing figures may open the eyes of a few Protestants to the wrong they are doing in permitting public money to be thus used.

FIFTY-FIVE of the aged sailors who hav got their anchors down in the Snug Harbor at New Brighton, Staten Island, hav signed the petition to the legislature for repealing the laws subsidizing the church. This is a large proportion of the entire population of the Harbor.

Editorial Notes.

THE petition copied by us from the *Banner of Light* asking for the repeal of the medical registration law should be held by those obtaining signatures until instructions are given through the *Banner of Light* where to send them. We made an error in saying they should be sent to our Spiritual contemporary.

THE *Advocate* and *Independent* agree, touching the case of Pastor Downs, of Boston, that pending the settlement of charges of adultery against ministers of the gospel they should refrain from preaching. THE TRUTH SEEKER would gladly join the syndicate of newspapers to agitate that question, only the affair looks like a conspiracy to empty most of the Christian pulpits of our favored land.

PIOUS EDITOR STEAD, of the *Pall Mall Gazette*, has been sentenced to three months' imprisonment. His accomplice in the abduction and maltreatment of the girl Armstrong, Mrs. Rebecca Jarret, received a sentence of six months' imprisonment. As Mrs. Jarrett was removed from the court she became hysterical, and screamed out, "Thank God, you can't keep Christ out of the prisoner!" This Stead and his accomplices are an ornamental lot of Christians.

READING, Pa., has a "Home for Widows and Single Women." It is proposed to hold a fair for its benefit, on December 1st. Everybody in Reading has been asked by the managers to help the institution by making the fair remunerativ. There is quite a large Hebrew population in Reading, and they undertook to make the fair a success by buying a solid silver tea service worth $500 to be disposed of in a lottery at the fair. While the Hebrew committee was out about the town pressing the claims of the home they learned something to dampen their enthusiasm. By the terms of the charter of the home, no Israelites, Catholics, or Universalists can ever become inmates. Although the Hebrews never expected that one of their religion would need the charity of the home, they thought that such a strict sectarianism should hardly ask for the money of those debarred from receiving its hospitalities, and accordingly they returned what money they had collected, and will let the fair depend for its success on the Christians. If it shall teach the followers of the meek and lowly one to be a little broader in their work, the lesson will not be without its worth.

THE "Life of William Lloyd Garrison" is now being published by his children. Two volumes are out, in one of which appears the following account of Mr. Garison's first public appearance in Boston. During the first night after his arrival in Boston Mr. Wm. Lloyd Garrison vainly endeavored to procure, without cost, a place in which to deliver his lectures, and he finally sent this advertisment to the *Courier*:

"WANTED: For this evening, a hall or meeting-house (the latter preferred) in which to vindicate the rights of two millions of American citizens who are groaning in servile chains in this boasted land of liberty; and also to propose just, benevolent, and Constitutional measures for their relief. As the addresses will be gratuitous, and as the cause is of public benefit, I cannot consent to remunerate any society for the use of its building. If this application fails, I propose to address the citizens of Boston in the open air or on the common. WM. LLOYD GARRISON.

"*No.* 30 *Federal street*, Oct. 11, 1830."

This appeal was quickly answered, but not by any of the Christian ministers or churches of Boston. It was left for a society of avowed "Infidels" to save the city from the shame of sealing all its doors against the slave's advocate, and to offer him their hall for his three lectures, although as a body, and individually, they had no personal acquaintance with him. Two days latter the papers announced that Mr. Garrison would deliver his first lecture on Friday evening, October 15th, in Julian Hall at the northwest corner of Milk and Congress streets. Julian Hall was the one occupied by Abner Kneeland. There, says Mr. Seaver, he held his meetings, and there, in an Infidel hall, when no Christian church of any kind would open its door to Mr. Garrison, he delivered his first antislavery lecture in Boston. His exclusion by ministers, adds Mr. Seaver, though bigoted, was characteristic, for they are never found in the front rank of any reform, but when it becomes popular, they claim to hav been the authors of it! All ministers are great friends of Mr. Garrison *now!*

Lectures and Meetings.

S. P. PUTNAM will lecture next Sunday (the 22d) at Vineland, N. J.

THE N. D. C. has established a free reading-room at 718 Washington street, Boston, open from 9 A.M. to 5 P.M. except Sundays. A large number of journals are upon the tables, the use of which is freely tendered to the public. J. A. Bliss is the moving spirit in the enterprise.

E. C. WALKER lectured at Burlington, Iowa, Nov. 11th. During the remainder of this month and the first part of December he desires engagements in western Iowa and northern Missouri, while the rest of the winter and the early spring he wishes to spend in southern Missouri. Arkansas, and Texas. For terms, dates, etc., address him at Valley Falls, Kan.

W. F. JAMIESON, at the conclusion of his second course of lectures in Savannah, Mo., gave three lectures in Leon, Iowa. He is now on his way to Kansas; has engaged to debate four nights in Savannah, Mo., with Elder J. W. Damon, Nov. 17th, 18th, 19th, and 20th, and will lecture in Morrill, Kan., Nov. 24th, 25th, and 26th. Address him at the latter named place.

THE Spiritualists and Liberalists State Association of Michigan held their semi-annual meeting at Saranac on Saturday and Sunday, Oct. 1st and Nov. 1st. J. H. Burnham, Mrs. H. S. Lake, Bishop Beals, and M. Babcock were the speakers. Also good readings and recitations by others. Music by Professor Beals and the Misses Shaw. Notwithstanding the bad weather the meeting was voted a success.

THE *Dunn Co.* (Wis.) *News*, referring to the course of lectures recently delivered in Menomonie by J. E. Remsburg, says: "Mr. Remsburg is a logical and convincing speaker, and the lectures were scholarly productions of unusual merit. His lecture on 'Sabbath-Breaking,' in particular, was an able effort, and pronounced by competent judges to be a most thorough and exhaustiv review of the Sunday question."

Letters from Friends.

STEUBENVILLE, O., Oct. 29, 1885.

MR. EDITOR: I want to say a few words in regard to our Convention at Cleveland. It was mentioned or recommended in the secretary's report, I think, that annual members should be eligible as delegates, and the price of life membership should be reduced to $12.00. Neither of the propositions was acted upon to my recollection. I think they both should hav been. Situated as I am where there is no League, and scarcely another outspoken Infidel, as an annual member I should be a mere cipher without any representation, and no voice in a convention. I hope the executiv committee, if they hav the power, will adopt both suggestions at once.

Another thing which I think would add to the attendance and the interest of the conventions would be to giv all annual members a voice on all questions to be decided there. They feel as much interest as any who hav the advantage of living where a League can be formed. And they feel very flat attending a convention where they hav no more to say or do than a disinterested Christian. I know I had that feeling myself at Cleveland, though there was not one there more interested than myself. For full fifty years I hav been looking forward to the day when Freethinkers would be organized as solid as the churches, for, until they are, they can never expect to battle with error and superstition on equal terms; so I hope in future conventions all members of the Secular Union will be called, and hav a voice in the Convention. I believe the attendence would be five times as large. It might do for the different Leagues to send delegates, either their officers or others, and they might hav the first right to sit on the different committees, with a few earnest annual members added to their number. I should like to hear the views of others on this matter, and if there is no serious obstacle, I hope to see the plan adopted for future conventions.

I subscribed on the paper carried round at the Convention four dollars, which I inclose in a postal note, though I see in the list published in THE TRUTH SEEKER you credit it to James Downes, which is not my name. I will send a dollar for annual membership before long. I would like a few Truth Seeker Tracts for that purpose to distribute myself, to do what I can for the only cause that will eventually emancipate mankind from the power of the priests. JOHN DOWNES.

NEW YORK, Oct. 26, 1885.

MR. EDITOR: George Wilson, of Lexington, Mo., in THE TRUTH SEEKER of October 3d, draws comparisons between the former chattel slavery of the Southern states and the wage slavery of the Northern states at the present day, and alludes to their relation to licentiousness and the consequences accruing therefrom. He is much shocked at the stifling of children in embryo or drowning them immediately after birth, which he claims is the custom at the North, and this is a fact no one will deny. But, to our mind, under the present condition of the wage slave, this is the best part of the whole business, and there is a maudlinness connected with Mr. Wilson's sympathy indicating he was not born to poverty. Bless your honest heart, Mr. Wilson, no one but the politician, the banker, the priest, the lawyer, or an idiot (those classes who prey upon society) claims the wage-slave of the North is as well-conditioned as the former chattel slave of the South. Would the negro hav lived on the first floor from the top of a six-story house, which, when on fire (if it did not tumble down before the first catastrophe), he would hav his choice—fall back in the flames or jump on the pavements? Could you hav shut him up in a cotton mill with a thousand of his fellows where he couldn't see from dust or hear from noise? Was he frozen to death in winter from cold, or suffocated in summer from heat and bad air?

He might occasionally change masters, sometimes for the worse, oftener for the better. This change must hav been pleasing to his fickle nature, but he never knew the meaning of the word eviction—a word which makes strong men tremble and mothers clasp their babes in New York. In sickness he was not sent to the dispensary to be experimented upon. When out of work he was fed like a surface-car horse; in this particular the horse of the North is protected. The workman has no such protection. "If I had time I would like to write a book under the title, 'The Epitaph of African Slavery in the United States,'" you say. Well, we trust you will not write a book about the *debris* of the past. Grant's book ought to suffice for this generation; but if you can get time to write about the present condition of the ninety and nine hewers of wood to the one that neither toils nor spins I will be pleased to read it. Thousands of children are taken from poor parents in New York, their names changed so that brother and sister lose their identity, and sent West. Under this system there must occur intermarriages of brothers and sisters in the future. Does this shock your feelings? What sustains the masses in enduring this inhumanity? Superstition—the story of Dives and Lazarus, when they in their turn can gloat over suffering. In our intercourse with the suffering poor of New York and New England (and we are one of them) we can cite individual cases, the outgrowth of poverty, which is the outgrowth of the church and capital combined, that would sink to the shades the most vivid descriptions of "Uncle Tom's Cabin."

In conclusion, let us drop the past, and turn our attention to the cause of poverty, and remove the cause. Until then the mother that stifles her child confers a blessing on her offspring. GEO. M. DAVENPORT.

VINELAND, N. J., Nov. 1. 1885.

MR. EDITOR: The *Freethinkers' Magazine* for September, on 233d page, givs the title of my book, "History of Woman's Costume Reform;" says it is what the title implies, and in "spelling reform style;" describes no further, but givs a column of confessions of lack of strength to welcome me to conventions in "short dress," which is termed "gorgeous," speaking as if I attended solely to be heard on dress, and sought conspicuous place, both implications unfounded. I am as anxious for the Secular cause as for the sanitary touching failing humanity. My respectful, rectifying reply, about a column in length, was declined, avowedly for exceeding about a dozen lines. I sent stamp for its return, and waste basket had lost it. The usefulness of a book or its author depends, not on an individual opinion; but to show that I adhere to defense of truth and right is worth these few lines, and their space in a fair paper. M. E. TILLOTSON.

TORONTO, CAN, Oct. 29, 1885.

MR. EDITOR: Inclosed is a letter that largely speaks for Freethought in Canada. There are thousands of Freethinkers with money and social position here who would gladly see the old theologies replaced by scientific and intelligent Freethought, but who are afraid to come boldly out to fight its battles. You will see by the inclosed letter that there are numbers of others, too limited in their incomes to provide the sinews of war, but who possess the right material to secure the progress of humanity in its religious phases as well as in all other things.

Feeling myself convinced of this, I see but two ways of effectivly reaching this advanced but somewhat cowardly constituency. 1. By well-paid and efficiently-educated lecturers; these would draw out the moneyed class of Freethinkers, whilst (2) the Tent of Brother Reynolds would certainly hive the multitude, and thus would the gospel of truth reach in an effectual manner old and young, the moneyed and moneyless multitude. Yours fraternally, J. ICK EVANS.

THE INCLOSED LETTER.

"ST. CATHERINE'S, ONT., Oct. 23, 1885.

"J. ICK EVANS, *Dear Sir:* We would like some Liberal lectures delivered here, but cannot secure a proper hall, short of the Academy of Music, the rent of which is too much for the size of our purses. The most of our citizens are fearful of Infidel lecturers, and do all they can to thwart our having any. We do not propose to be compelled by them to take an ordinary hall to be sneered at afterwards, therefore we hav had none as yet. We are on the watch to secure a fit and proper place for holding such lectures, and when we do we shall collect our forces, although small, and giv them battle. I wish Reynolds would pitch his tent here for three or four weeks.

"I am much obliged to you for informing us of the opportunity of securing so able a lecturer as Mrs. Krekel.

"Yours fraternally, C. B. THOMPSON."

PHILADELPHIA, PA., Nov. 7, 1885.

MR. EDITOR: Looking over the columns of your ever-interesting paper this week, I am much pleased with the report given of the Charter Celebration of Friendship Liberal League of Philadelphia.

Permit me to say a word of how the work continues among us in this vicinity. On Sunday last, the 1st instant, we had with us Charles Watts, vice-president of the American Secular Union, upon which occasion the League thought fit to secure a larger hall than we had heretofore been accustomed to hold lectures in, and notwithstanding the fact that the hall was much larger, on Sunday evening many who sought admission could not find standing-room within its walls; and to accommodate those who were disappointed on Sunday, as well as to giv an opportunity to those who were seeking more light upon the subject of Secularism, Mr. Watts was prevailed upon to remain with us and deliver on Monday night his great lecture, entitled "Secularism, Constructiv and Destructiv," which, with the admission fee at the door, and Mr. Watts's logic and eloquence upon the platform, proved both a financial success and an intellectual treat.

On Sunday next we shall hav with us Professor Atkinson, of this city, who will deliver a lecture on the subject of "Evolution," illustrated by the aid of the stereoscope, which lecture will be the second in a course to be delivered before the League this fall and winter by the same gentleman. Professor Atkinson is a thorough gentleman, scholar, and scientist, and his lectures will add greatly to the interest of Liberalism in this community. We hope soon to hav Mr. Putnam and other laborers in the field with us who hav done us good service in the past, as well as some of those bright stars revolving in the intellectual firmament of Liberalism whose glory as yet we hav never seen. And now, before I close, I ought to say that the principal success of our lectures in the past is due to the untiring efforts of our faithful secretary, Geo. Longford, whose only compensation has been the satisfaction to know and feel his labors hav been rewarded in the advancement of our cause.

May the success which attends us here be the experience of every League throughout the Union is the earnest desire of your humble correspondent, W. SEYMOUR,
President Pennsylvania State Liberal League.

GRAND RAPIDS, MICH., Oct. 17, 1885.

MR. EDITOR: I will write a few lines on my own thoughts in regard to religion and its bearing on things in this world. I hav lived in this world fifty-nine years. During this time I hav been under Christianity and its teachings until about one year ago. I hav attended church a great many times on Sunday. With all the teachings that an honest mind was capable of receiving, I must conclude I cannot receive them as what they are represented to be. If the churches and their teachings are so powerless to convert the people, do they not show their utter inability to meet the demands of the people of this world or in the future? I think I am speaking the truth when I say that the churches do not add to their numbers, the Catholic church excepted, more than from six to ten members annually each. This is a drop in the bucket compared to the number of children born in the world. I think when I compare this religion to the teachings of Secularism, the latter is far more powerful to meet the wants of the people, as we shall demonstrate to the people of Grand Rapids when Mr. Remsburg comes next week. I will venture to say that the hall will be filled to overflowing with real live, earnest truth seekers that must eventually fill the world with higher and loftier ideas than all the religions of the world afford to-day. The church has had me within its grasp ever since I was born, and earnestly did I seek its Christianizing influences from every source, and I stand as an honest man to-day—at least, so far as church people are concerned. They hav, all that know me, given me their assurance I am an honest man. But they cannot accept me as a Christian. Therefore I cannot accept them as representativs of true Christianity, as Christ said, "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my father which is in heaven." All these beautiful, love-inspiring sentences, from whatever source they hav come, I shall forever hold dear to my heart, as the essential knowledge to be gained for the good of the people of this world and for that which is to come. If an honest and just God does condemn me for these honest convictions, I must be condemned. At the same time I will remain the friend of the people of this world, regardless of all others. CHARLES SACH.

NAPA CITY, CAL., Oct. 3, 1885.

MR. EDITOR: I take this opportunity to congratulate you on the excellent management of the grand old TRUTH SEEKER. I had not had the pleasure of perusing it for about three months previous to the one I received of date September 19th, which I find fully up to the old mark, or, if any different, a little better than of yore. Napa Valley is one of the finest agricultural valleys in this state. It is largely devoted to fruit, especially grapes, of which it has some of the finest vinyards in the state, and it is claimed that the wine product is equal in richness and flavor to the best product of the world.
FRED. ROBINSON.

PASSAIC, N. J., Oct. 11, 1885.

MR. EDITOR: ANNUAL to hand. Thanks. I am pleased with it.

I hav watched your paper closely now for over twelve months, and although you call your paper "Liberal," and endeavor to collect all under your banner but dogmatic Christians, I think no man who reads your paper appreciativly is anything else than a Freethinker. No other name will do for your readers, and you must not hav any political aims or ends in view to induce any but genuin Freethinkers to join your Liberalism. Better leave the word out; be destructiv Infidels, you hav work enough to do. The work of destruction is the work of construction. It can't be otherwise. No man would ever become Infidel until he believes by comparison it is better. You will never make people understand what you mean by Liberalism. You are always writing it. Freethought would be implied at a glance. The *Sun's* ridicule is bosh. I hate—oh, I fear—Christianity! There may be martyrdom yet. I'll glory in it, but I won't turn t'other cheek.

Sincerely yours, T. D. HATFIELD.

HORNITAS, CAL., Oct. 14, 1885.

MR. EDITOR: Inclosed please find $10 to be applied as follows: $5 to League Fund, $4 to Tent, and one to Bruno statue. I hope Mr. Reynolds will be kept at work during the winter, and take to the Tent when spring opens. Our town is small, with a mixed population; at least three-fourths of the males are Freethinkers. We hav but one church here (Catholic), which is supported by women and children principally. We hav our own Jesus Christ or agent of God here. I hav known him for over thirty years; am on friendly terms with him, therefore I feel perfectly safe as to the hereafter. Please send me "Bible Myths" and charge to my account. Of the few subscribers that I hav procured for you, two hav died recently. I will try and replace their names with others this winter. With best wishes for the cause, I remain

Fraternally yours, RALPH W. BARCROFT.

PROVIDENCE, R. I., Oct. 11, 285.

MR. EDITOR: I could not refrain from writing to say that I heartily indorse the sentiments as expressed by J. D Jeffers in THE TRUTH SEEKER of Sept. 26th upon the subject of Prohibition.

I fail to see how any who think they hav been able by the light of Freethought to extricate themselvs from the vise-like grasp of fanaticism can look upon that subject in any other light, for the wolfish tail of orthodoxy can be plainly seen hanging below the sheepskin garment of Prohibition.

Some Freethinkers seem to hav an idea that in order to be consistent Freethinkers it is necessary to embrace all the isms of the day. We must be Greenbackers or hard-money men, free-traders or go in for high tariff; we must be Spiritualists, Socialists, Prohibitionists—in fact, any other ism that any half-crazy fanatic may try to force upon us. The latest craze advanced is that it is not even necessary to be respectable. Says one: "When any body of men become respectable they are doomed and damned." Great gods, how we suffer! I believe that a person can help the cause of temperance without working with the church and God-in-the-Constitution party in favor of prohibition. I claim that intemperance, with all of its attendant horrors, is not half as bad as the slavish exactments and intolerance of the church or any other superstitious and fanatical society. L. L. NORTHUP, Materialist.

JERSEY CITY, N. J., Nov. 10, 1885.

MR. EDITOR: Some time ago a young man came to me asking for aid. He had been selected for leader at a Saturday night Bible-reading, and was unprepared. I wrote him the following, and, to my surprise, he read it to a class of twenty, without anyone catching on. How is that for Bible students?

Yours, E. M. DEWEY.

"THE AID OF THE HOLY SPIRIT.

"'Howbeit when he the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come' (John, xvi, 3).

"These words were spoken by Christ to his disciples just prior to his final departure for home. No meaning was conveyed by them, however, until they were explained in plainer language, and they were never verified. The Holy Ghost never spoke of things seen or heard, and things to come were never

shown by him. As an aid, therefore, I turn to other passages of scripture and ask your attention meanwhile. We find by reference to Mat. i, 18–20, that the Holy Spirit was an aid (strongly so) to Jesus in his advent into the world, and without such aid his miraculous advent could not hav been accomplished. As this is the first mention of the Holy Spirit, great stress should be laid upon the manner of his introduction to the world, and his abilities as an aid in such cases fully recognized.

"In the third chapter, eleventh verse, he is found as an aid in baptism, evidently used as fire-proof material, for to quote the words, 'he shall baptize you with the Holy Ghost and with fire.' As an aid to the childless, we refer to the case of Elizabeth, found in the first chapter of Luke. As an aid in training doves, we hav only to look to Luke iii, 22, to find a very successful account of homing pigeons: 'The Holy Ghost descended in the form of a dove.' The time of descent is not given, thus establishing no record, but that an impetus was given to this sport by the aid of the Holy Ghost no one will deny.

"As an aid to priests, no one can calculate his worth. They hav both cheated and robbed the millions that hav peopled the earth through ignorance and superstition, cheated of their right to liv free and untrammeled lives, and robbed of their reason through the implanting of fear.

"Constantine the Great was aided by him, through his comforting assurance, to murder his wife and different members of his family. The aid of the Holy Spirit to the Inquisition can never be computed and should never be forgotten. Without its aid, Galileo, though an old man of seventy years, might hav benefited the world more than he did, and Bruno, instead of feeding the flames in Rome for the amusement of priests, might hav died teaching the whole world. John Calvin, too, might hav allowed Servetus to differ with him on the point of infant damnation, but with the aid of the Holy Spirit he burnt him at the stake.

"Much more might be said, but time forbids. Search well your Bibles, study history, learn what is meant by every mythical term used, and you will no longer need the aid of any spirit save that one that should dwell with us all—the spirit of humanity."

SNOWVILLE, VA., Nov. 1, 1885.

MR. EDITOR: The more I write the more I notice how differently words sound to others from what you mean them to. I did not at all intend to hint that Mrs. Scovell purposely gleaned my character from my letters. I only said it seemed so to me. It seemed more in unison with what I understand of nature and her laws that some thought or mode of expression in my letter convinced her, in spite of herself, that I was really honest and earnest in my search for truth and fact. We hardly realize how we get our ideas and opinions. Some come upon us like inspiration, and others we mine out by slow and laborious study.

As to slate-writing, I said I was puzzled by one experience as to how it was done. But it was one of Truesdell's own efforts that he did not explain. It was done on my tied-up slates. He held them under the table. Only a word or two were written, and those poorly done and near the edge of the slate. Probably he forced a thin pencil between the frames, and did it in that way. I saw only one slate-writing before I got to Truesdell's, and that was done by a pupil of his, Joe Caffray. Truesdell had explained how Joe would do the trick, so I was forewarned. I marked my slates on the frames, and the ones that had the messages on were *not* marked. So, of course, Joe had changed the slates.

As to my using Quaker language, I use "thee" and "thy" and "thine" to designate a single person, "you," "your," and "yours" being plural and meaning more than one. I know that Quakers use them ungrammatically, but they all use it alike, and precisely as I do, while in Ann Lee's letter, as well as others from spirits(?), they are mismatched. In Ann's letter she says "thee hast," while it should be "thee has," or "thou hast." She says "thee wouldst," while a Quaker would say "thou wouldst," or "thee would." I write Quaker style from habit, and because it seems to bring one *nearer* to a friend or correspondent. There is no religion in it, only old-time associations—the love of father, mother, brothers, sisters, and other relativs, all of whom used and loved it. I think Sallie will now understand how this is.

I hav no objection to being "talked at." I rather like it. Only I don't want to be misunderstood, hence the explanation. If I see no proof of spirits, I am none the less ready to do full justice to those who think they do see it. But if I can find natural causes for what is, I am bound to do so. Therefore I felt it only right to say that, to my mind, Mrs. Sovell's opinion was gleaned from my letters, and not from spirits. That she believes differently I willingly concede; but as to which is right, each reader must decide for himself till indubitable proof settles it for us all. ELMINA D. SLENKER.

TO WHOM IT MAY CONCERN.

As some of my Spiritualistic opponents, failing to produce the effect they anticipated by argument, hav now turned to vituperation and attacks upon my personal character, and hav taken the advantage of type errors and standing notices in a few old advertisments, containing appeals for Tuttle and Broom, as well as dead papers, to say I am using these as a means of collecting money for my own use, I will hereby say that, being perfectly honest myself, I had never imagined any such misconstruction being put upon the errors or the "ads." I simply let them stand so as to save trouble for printers, who always dislike corrections and amendments. My friends all know Tuttle and Broom are dead, and they also know how difficult it is to hav "ads" changed, and that they may run on for a year unaltered. I will merely say that I receive no personal income from names of dead men or dead papers. I *own* all books I sell, and substitute double the number of other papers for all dead ones called for, and often five times as many. If any friend has ever ordered a book or paper and not received full value of money sent, the fault has been in the mails. I am always too glad to send out our truths.

Affectionately, ELMINA.

CLEAR LAKE, D. T., Oct. 25, 1885.

MR. EDITOR: You will please send my TRUTH SEEKER to Liberal, Mo., instead of Clear Lake, Dak. Although the bigots of the church hav tried their best to slander the people and lie about the town, it has now better prospects than ever before. I hav bought the National Hotel of Mr. Walser, and shall be glad to welcome all Freethinkers that will want to see the town, and convince themselvs, as I did, that the town and its institutions are an honor to the people of Liberal, and a long step in advance for Freethought.

Hoping that the Liberal industrial school will be located there, and that every Freethinker will work to that end, I remain yours for liberty or death, P. J. UMBRITE.

BROOKLYN, N. Y., Nov. 5, 1885.

MR. EDITOR: A correspondent, in your issue of Oct. 17th, inquires: "Cannot something be done to prevent men and women murdering their own children in the North?"

That being a problem of greater depth and magnitude than a sane man should undertake to solve, I shall simply offer some facts and suggestions that should possibly help to a solution.

It is stated as a historical fact that the people of Peru, when discovered by Europeans, were found to hav devised and established a civilization on the basis of state community of wealth. The government was the sole business agent of the people and custodian of their goods. The result appears to hav been, that in years of plenty there was no waste—in years of scarcity there was no want. Every family had their own domicil, and it was abundantly supplied with all things needful that the country produced or could be procured. Every man literally sat under his own vine and his own fig-tree, and none molested nor made afraid. If a bachelor at thirty years of age had not found a wife, the government would find one for him and set them up in the house-keeping business like all respectable people. There being no incentiv to crime of any kind, nor allurement to vice, no crime was committed nor vice practiced. This people appear to hav had but little concern about science and religion, beyond the requirements of practical every-day life, wherefore they were supposed to be heathen, and became the victims of Christian vandalism. Nevertheless, they had a civilization that was better adapted to intelligent human aspirations and social requirements than our science, divine revelation, and boasted superior intelligence hav enabled us to devise and establish.

Making government the business agent of the people and custodian of their goods, should enable and logically require it to provide an abundance of all things needful to every man, woman, and child within its jurisdiction. Its doing so should satisfy all reasonable requirements of the governed, and no government should reasonably object to assuming the responsibility, for there can be no reasonable cause for hostility between government and people on that question of its doing so. For such arrangement should be acceptable to those who desire that all shall be alike free from the domination of private monopoly of wealth, and objectionable only to those who desire to wield the power that private monopoly of wealth confers, regardless of the evil that grows out of it. So long as the influence of the last named party is in the ascendant, nothing can be done that will prevent vice and crime at the North or elsewhere.

It appears that the law of our being has made man the supreme ruler on this planet, and left him to work out his destiny according to his own good will and pleasure. He has made such a botch of the job that he is evidently ashamed of it, and would fain shift the responsibility upon an imaginary devil. But I will take the liberty to suggest that the instinct of self-preservation is common to all animate nature, and is a necessary incentiv to the preservation of life and procurement of the means of living. Man has made exclusiv ownership the only condition on which the means of living shall be procurable, and that being the basis of private monopoly, he has virtually made private monopoly of wealth an absolute necessity for self-preservation, and has vainly endeavored to modify the effect without removing the cause. When we look upon his efforts, and upon what they hav effected, we shall find that the mountain has labored and brought forth a contemptibly diminutiv mouse. J. A. TUTTLE.

SALINA, KAN., Nov. 10, 1885.

MR. EDITOR: I consider the proposed illustration of the old TRUTH SEEKER as a great means of propaganda both for the paper and the principles, and I pledge to take two copies when it shall be illustrated.

Yours for pictures in THE TRUTH SEEKER, JOS. HENRY.

POUGHKEEPSIE, N. Y., Oct. 31, 1885.

MR. EDITOR: Dear Brother Moody has been with us for two days. He had immense meetings, and it would, perhaps, be interesting to THE TRUTH SEEKER readers to hav a short description of the means taken to secure attendance at the Moody and Sankey meetings.

Fully two weeks before they (Moody and Sankey) were to appear in our midst, their probable attendance in our locality was shouted from the house-tops. Then at once extensiv plans were adopted to prepare the community to receive them. The Opera House was engaged for six nights, two for Moody and Sankey, and four succeeding for revival meetings, at an expense of $300. Three thousand copies of the Moody and Sankey hymn books were ordered. A choir of one hundred and fifty persons were at once put in training called the "Moody Choir." Union meetings were held every evening and many afternoons for two weeks to get up steam, zeal, or enthusiasm. All our local daily and weekly papers, numbering seven, were not issued during two weeks without broad and long columns devoted to Moody and Sankey meetings. Tickets were issued for each of the six meetings to be held during the two days, and, to get excitement fully on tip-toe, one evening was set apart wholly for men, and extensiv preparations for overflowing meetings were advertised. Add to all this notices from every pulpit in the county for two weeks, the personal solicitations and invitations of good brothers and sweet sisters in Christ during all this time, and you begin to hav some conception of the labor and expense that were employed to make the Moody meetings a success. Then it must be remembered that the gospel is free. The slightest curiosity awakened by all these means was to be gratified without expense to the poor sinner. The stores were closed, and over $700 expended.

Moody came and Sankey later. Our Opera House will comfortably seat 1,200; by squeezing and temporary arrangements, room for 300 more was made. The "overflow" meetings were small on one or two occasions, and of little or no interest. Standing-room was always to be had in the Opera House. Our city has a population of 20,000, and the surrounding county about as many more. All this fuss and feathers resulted in some 2,000 persons availing themselvs of the inestimable privilege of listening to Moody and Sankey. I think most people were pleased with Mr. Sankey's singing, and quite a little perplexed as well. There is no certainty that he sings any particular song quite as anyone would hope or expect to hear it sung. Perhaps the novelties introduced in the pieces as rendered by him are not the least taking part of the performance.

Mr. Moody's preaching, if it may be called preaching, is a deep disappointment to most of us. Disregard for the king's English, both as to the construction of sentences, and as to the pronunciation of words, when long persisted in, becomes painful to the listener.

Mr. Moody's theology, as a general thing, belongs to the dark ages of the history of civilization. He can tell exactly what God thinks or wishes at any particular moment, and on every given subject; and still he has a redeeming feature. If we are to giv the devil his due, we ought certainly to do as much for Mr. Moody, and I, for one, wish to giv him credit for representing God as a kind-hearted gentleman in his more recent dealings with the children of men. I shall be better understood if I say that in his sermon on God's love he givs God a much better character than is generally written out for him by the average theologian. Mr. Moody's God has learned much of Colonel Ingersoll as to how to behave himself toward misguided and suffering humanity. But if we stop here or make too much of this idea we will wholly misconceive the Moodian theology.

Mr. Moody has no conception of what is meant by nature's modes of action, or what we call a law of nature. He continually impresses one with the idea that swearing (profanity) may result in a severe attack of the gout, or that a simple healthful amusement (Sabbath-breaking) might result in thousands of cases of small-pox, or probably set an old extinct volcano again in activ eruption. He is void of any adequate idea of the eternal continuity of cause and effect. Here is a specimen of his teachings clipped from the report of his sermons in one of our local papers:

"The scoffers won't believe that Balaam's ass spoke, and one modern critic says he examined an ass's mouth and found that it was a physical impossibility for an ass to talk! How stupid! If God made the ass, could he not make him talk? This is the stuff that our modern philosophers deal out to us. They cannot believe the Old Testament, they say, but they can go the New Testament. Why, there are two hundred quotations in Revelations taken direct from the Old Testament. They don't believe in supernatural things, they say. If they don't, how are they to believe in Genesis and in Exodus, the plagues, and the opening of the Red Sea? God is doing supernatural things nowadays. We must believe in him. We must not bring him down to our puny reason—we must believe his word. If you do not understand parts of it, believe it. If I wanted to floor an Infidel, I would confront him with the prophecies. Over two hundred of them hav been fulfilled. Skeptics hav been trying for the past six thousand years to destroy God's word, but they can't do it. More Bibles were printed in the past seven years than in all time before. It is printed in two hundred and fifty languages, and distributed to the far ends of the earth. 'Heaven and earth shall pass away, but my word shall not pass away.' Read the Bible—every page of it—not with a penknife in hand to cut out what you do not understand. Believe it—every word of it."

How twenty of our educated and cultured clergymen can listen to such words without making such vigorous protests as would certainly hav broken up the meetings, is more than any mere citizen of the world can comprehend. That one should teach folly and the explanations of ignorance, that stupidity may be lured into the "fold of God," and intelligence necessarily driven afar off, seems, to say the least, extremely bad policy. This, however, is the result to be expected when ignorance opens its mouth, and only that runs out which God is supposed to be pushing into the back of the neck.

LIBERTA.

MILWAUKEE, Nov., 1885.

MR. EDITOR: I trust you will accord me the pleasure of expressing my high appreciation of one of the most profound, elaborate, concise, comprehensiv, and analytical lectures on the Bible that it was ever my province to listen to since Adam and Eve devoured the fatal apple in the Garden of Eden, delivered before the Liberal League in Milwaukee, Sunday evening, Nov. 1st, by Mrs. A. M. Freeman, of Chicago, Ill.; subject, "Something I do Not Understand." She treated its historical incongruity and multifarious contradiction in the light of science, showing conclusivly by scientific demonstrations the irrational and delusiv idea and doctrin held by the orthodox church of its infallibility and of its divine origin. Her argument on this vital and most important question was forcible, logical, lucid, and, I believe, incontrovertible. Mrs. Freeman is a fluent and brilliant speaker, and her oratorical eloquence is perfectly entrancing. She must be heard to be appreciated. As a scientific lecturer I believe she stands second to none. If she can be induced to take the lecture field she would be a mighty auxiliary on the side of truth in subjugating error and superstition. I hope she may be induced to make public her talent and receive the encouragement and support she richly deserves. I hav the assurance to assert that all who hav the opportunity of securing Mrs. Freeman will proclaim with me, *viva voce:*

"Behold a comprehensiv mind,
With logic, love, and truth combined.
Her classic lore inspires the soul—
May it resound from pole to pole."

Yours truly, hoping that truth may soon triumph over error, ignorance, and superstition. I. H. MARAMORE.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Little Dilly-Dally.

I don't believe you ever
Knew anyone so silly
As the girl I'm going to tell about—
A little girl named Dilly,
Dilly-dally Dilly,
Oh, she is very slow,
She drags her feet,
Along the street,
And dilly-dallies so!

She's always late to breakfast
Without a bit of reason,
For Bridget rings and rings the bell,
And wakes her up in season.
Dilly-dally Dilly,
How can you be so slow?
Why don't you try
To be more spry,
And not dilly-dally so?

'Tis just the same at evening;
And it's really quite distressing
To see the time that Dilly wastes
In dreaming and undressing.
Dilly-dally Dilly
Is always in a huff;
If you hurry her
Or worry her,
She says, "There's time enough."

Since she's neither sick nor helpless,
It is quite a serious matter
That she should be so lazy that
We still keep scolding at her.
Dilly-dally Dilly,
It's very wrong, you know,
To do no work,
That you can shirk,
And dilly-dally so.

To Pond Lily Farm by Land.

I told you of our visit to Pond Lily Farm by water, and now I will relate how we went to the same place by land.

The hermit who inhabits the place said we might hav some cranberries that grew wild on the farm if we would come and pick them, and one morning in September Beth and I, after an early breakfast, started down the plank walk, leaving the two dogs, Bonny and Tommy, standing on their hind legs, peering after us from the window, shrieking and bow-wowing because they were left behind.

"Poor things!" I said. "It seems as if we ought to let them go."

"There!" replied Beth, "it's no use to indulge them in everything. They must learn self-denial—we hav to!"

On we went, past the wharf and the little cafe, Hotel Onset, and the Glen Cove House, and down a flight of steps to the water's edge. A big horn was swinging from a fastening near the edge of the floating dock. Beth took it and blew a blast both loud and shrill, to indicate that we desired to cross the ferry. In a few minutes the boatmen came over from the other side, and we clambered on board the little craft, which was a rowboat, and were soon landed at Independence Point, a little wet from the splashing and the dashing of the waters, for the wind was blowing quite hard.

A wood road led up from the shore, and as it was the only one in sight we concluded we could not go far astray if we followed it. A sign on a tree told us the road was Hammond Avenue!

"A high-sounding title for a simple wood-road," said Beth. We gathered wild flowers and wintergreen as we went along, scorning the idea of an *avenue* where flowers and wild-wood grew so naturally and sweetly. Presently we came to the well-worn narrow country road, which, we felt sure, would take us to Pond Lily Farm, but, believing we could go a shorter way across lots, we turned from the road and followed a very narrow path over the meadows, and past farm-houses now and then, where chickens, with their mothers and fathers, cackled, told stories, and sang lullabys, all in their own language.

We stopped midway of a big field, and took a survey. "Do you see that long old barn yonder?" inquired Beth.

I nodded assent, for I was getting tired, as well as thinking that we might possibly get lost in that (to us) unknown region, and did not feel like talking.

"Well," continued Beth, "it's my humble opinion that that barn is the very one we saw the other day to the westward of the old house. Looks like it to me."

It looked the same way to me, and I said, "Let's make for the barn then, for I am really tired."

We pushed on and soon reached the barn, and, opening a gate, we passed directly through the large yard, scattering flocks of fowls as we went. One old chanticleer mounted the gate post, and, flapping his wings, crowed, "What are ye doing here!" and some little children stood and gazed at us as if they thought we were marauders.

We had clambered over several rail fences in our journey, Beth making flying leaps, or trying to, and I just rolling over and finishing the feat by rolling several paces on the crisp grass, and then, springing up with a whoop that would hav done honor to an Indian warrior.

"Hello! hello there!" saluted our ears; and who should we see approaching but the hermit himself.

"Yes, this is the way, come right along; was looking for you; no need of getting lost—path straight as a string. Come along—there's the house."

We greeted him pleasantly as we stopped to pick the glossy wild cherries that still were hanging in pretty clusters, and the purple and golden beach-plums that grew on the borders of the farm; and then we rested a while under the trees near the house.

The squirrels were running about among the trees—preparing for winter, the hermit said.

"They go into the chamber window yonder," he said, "and pile up any quantity of nuts for use in cold weather."

"In the chamber, do you mean?" I questioned.

"Certainly," replied the hermit, who was quite sociable; "I tell them to make my house their home, and they do."

"What a funny idea," thought I.

"I guess the mice make their home here, too," said Beth, pointing to a trap as we entered the house, through which peeped three baby mice.

"They annoy me dreadfully," said the hermit. "I wouldn't disturb them, however, if they didn't hav such appetites. If let alone, they would come in armies and eat me out of house and home."

After resting, we went out to the cranberry lot, and oh, we had such a lovely time picking the pretty red berries; and it was not long before we had our baskets level full.

Then we roamed in the orchard, and over the fields; and, when tired, went in the house and shared our lunch with the hermit in the room where pictures of Daniel Webster and Henry Clay beamed upon us from the old wall.

"Two of America's noblest statesmen," said the hermit. "I found those pictures in an auction-room," he continued—"dirty, dingy, miserable looking things they were. I had them cleaned, re-framed, and there they are—and I wouldn't take five hundred dollars for them to-day."

He went on: "There are folks like those pictures. We find them in some old, out-of-the-way place—dirty, grimy, greasy—but there is genuin worth in them, requiring only a little brushing and cleaning to bring it to the surface. Under the rubbish is sometimes found the pure diamond, while it is not always the best gold that glitters most."

He fell into a fit of meditation here, and we thought it time to be going. We gathered great clusters of golden rod and asters, and mingled them with some leaves of the sumach, which an early frost had just been changing to red, and left the bouquet upon the hermit's table.

Retracing our steps to the ferry, the wind blew so we had to hold our hats on, and the water splashed over us worse than when we came over in the morning. We were glad when we reached the other side, but Beth's idea of dignity was startled, she said, when she saw me creep on hands and knees from the boat to the dock. "What made you?" she asked. "I didn't want to be blown overboard," I said, "and besides, that last handful of wild cherries did something for me that I did not expect."

"What?" she asked.

"Knocked out a tooth, if you must know, and it has gone overboard."

"Do you think you'll hav a whale's tooth to grow in its place?" and Beth laughed.

"If a whale swallows it—yes," said I.

We arrived home in safety, but I think the way to Pond Lily Farm is just as pleasant by water as by land. S. H. W.

The Little Barber.

An old man who wore the gray locks of time
Came slowly home from the field,
Where his tottering steps had taken him,
To inspect the probable yield.

How much corn in the ear and how much wheat,
What amount of barley and rye,
What the probable look for fruits to eat,
Which charmed the old man's eye.

This daily task he imposed on himself,
Though not always walked he alone,
For a fairy child, like a sporting elf,
Belonged to the old man's home.

Oft by his side in the morning's cool air,
Did she cling to the old man's hand,
And toddling along, this little one fair,
Would his wandering steps command.

And when they grew faint they would rest in the shade
Of some wide-spreading tree by the road;
She would fumble his hair and frizzle his beard
Till her grandpa in slumber would nod.

One day while her fingers through his gray locks ran,
Strange thoughts came into her mind,
By some chance she put her hand in her gown,
There a wee pair of scissors to find.

She had heard him complain that his hair was too long,
That his beard was all tangled around,
She would clip off his locks while humming a song,
And strew them all over the ground.

"And when he awakes, he'll be glad it was done,
He need not then to the barber shop go,
I'll just be good to grandpa, for fun,
And clip off his hair, thus, and so."

Away they flew, clippety clip went the shears,
While her grandsire slept under the tree;
He dreamed not of worldly cares or fears,
His mind from externals was free.

But once and again she would make a miscut,
And then he would start with the pain,
When as quick as a flash she would put the shears up,
And soothe him to slumber again.

She was making good time in her innocent way,
And had finished her work on one side,
She had clipped half his locks off, flowing and gray,
And scattered them far and wide.

She stepped off a stride to look at her work,
And admire her professional skill,
But, alas! just then he gave a jerk,
Which ran through her with a fearful chill.

She gently began to twist his head around,
Intending to cut off the other,
But placing his cane firmly into the ground.
He said, "Come, dear, let's go home to mother."

Grandpa was not aware of what she had done
To his venerable and time-worn face;
But he looked so funny, and yet no fun
Could she in his countenance trace.

Oh, what will they say when they see grandpa?
She had cropped him—'twas a sin and a shame,
And she thought, "I'm sure to be panished by ma,
And dare not go walking again."

What to do she began to think and devise,
So she threw the wee shears to the ground,
Thinking, of all other things, it would not be wise
To let them on her person be found.

She often looked up to his dear kind face,
So sweet in its innocent smile,
As they walked along from place to place
The tortuous way home to beguile.

But pang after pang went through her mind,
To chide her for doing the act,
Thinking what would he say when he came to find
That one half his hair he lacked?

"I'll tell them at home that we both went to sleep,
And a bugaboo came that way,
He stooped over me and began to weep
Because my hair was not gray!

"Then he leaned over him, and looked so pleased,
To find that his hair was all gray,
Said, 'It would not be right to hav you teased,
But I'll take some of his away.'

"With a little black stick he did the trick,
And cut them off one by one,
And poked them carefully into his sack,
And laughing, away he did run."

During all this time, unconscious was he,
Of any change or harm to his beard,
Although he remarked, at times, that she
Seemed fearfully nervous and scared.

As they came to the gate, old Towser sprang out,
The hair standing straight on his neck,
He growled and grinned, and jumped about
Till he was whacked with grandpa's stick.

Still he growled and grinned and acted strange,
As he looked hard at grandpa's hair,
For dog that he was, his mental range
Was considered by all pretty fair.

They opened the door, went into the house,
When all hands flew up in a minute,
She would given the world to hav been a mouse,
Or anything else to hav been it.

"Why, gracious," and "Law! what has happened to pa?"
Said dear mother, in tones all affright,
She took off his hat, exclaiming with awe:
"What a horrible! horrible plight!"

And turning to me, with looks very sad,
She tried hard the puzzle to read,
But not a word of my story, good or bad,
Would memory help me to plead.

My bugaboo tale had all faded away,
Of the man and his black little stick,
It was plain to be seen in every way
That I alone did the trick.

But how had I done it, and how could it be
That grandpa should be in the dark?
"The guilt on your face," said mother to me,
"Has left its indelible mark."

Then ma held the glass and told him to see
What a comical figure he made,
And wondered why he would suffer me
To follow a barber's trade.

To hear him grieve for the loss of his hair
Almost broke my poor little heart,
While it blew my fancies into the air
Concerning the professional art.

To the barber shop then we had to go,
To clip off the other side too,
As a lop-sided head was a crazy show,
That for grandpa would never do.

Now three score years and ten are gone
Since what I've related took place,
Of my own brown hair when I was young
There remains not a single trace.

And three score years and five are fled
Since we laid poor grandpa away,
But oft in a dream by the side of my bed
Does he hold out the locks of gray.

He tells me he dwells in a beautiful home,
Where are fields decked with living green,
Where the waters flow by with a crystal foam,
And dance with a crystal sheen.

Now who can object to a pure silent dream?
Or the raptures which it may inspire?
Suppose that it is not what it may seem?
And is born of the soul's desire?

Oh, blest are the thoughts which revert to the past!
When the mind becomes peaceful and free,
When the cares of this life to the winds I cast,
This is joy enough for me. J. R. PERRY.

Our Puzzle Box.

ARITHMETICAL.

A man buys a farm for $6,000, agreeing to pay principal and interest in three equal annual instalments, making first payment one year after the purchase, interest being six per cent. What would he pay each time?

Tyrone, Pa. Wm. Scott.

THE MISADVENTURE OF A FROG.

Hoppity hop! and a juvenile frog,
Scorning the bog of the pollywog,
Said, "Now I shall see a bit of life,
For I'm going off in search of a wife."
Hoppity hop, o'er fallow and green,
But beware, young frog, of dangers unseen!
Hoppity hop, and at last he fell
Down in a deep, uncovered well.
Here he resolved he would not stay,
So upward he crept *four feet each day*,
Bur alas! *at night*, while the young frog slept,
Back he slipped *three of the feet he had crept*.
'Twas Monday morn when froggie fell,
Next Sunday eve he got out of the well.
What youth will tell us quite complete,
How deep was that well? How many feet?

Irwin, Ia. J. K. P. Baker.

FOR A PRIZE.—A JASPER NODULE.

A mystic trinity are we,
Conjoined to hav some fun,
Dependent, independent still,
Although we three are one.

My *first* and *second* is a thing
Quite hard to understand.
It is a portion of the earth
That's neither sea nor land.

My *second* will sustain a pike
As good as any man;
My *third* (obs.) was much devoted to
His ancient worship, Pan.

My *whole* requires the arms that saw
John Brown's rebellion rise,
And still my *first* is often used
To show what it denies.

My *first* and *third* so well agree
The ladies prize it much.
You never would hav read these lines
Without its magic touch.

Isaac A. Pool.

Escanaba, Mich., Oct. 29, 1885.

[To the first solver of the above Mr. Pool very kindly offers as a prize the "a typical collection of Lake Superior iron and copper specimens, as good as can be bought in this market for $3." All answers to be forwarded to the Editor of the Children's Corner.]

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, NOV. 7, 1885.

1.—(1) Sugar beet (shoo-gar); (2) Lancashire has (Land-cash-here); (3) Saucy (saw-see).

2.—(1) Paine; (2) Freethought; Hypatia, Galileo, Bruno.

3.—Brush, owl, awning, raven, apple, anvil, lady-bug, leaves, tiger (plea, nap, vestige, grave, bugle, lawn, villa, show).

Solvers.—I. A. Pool, H. E. Juergens, Ross Elwin, Jack Ketch, R. Ann Jacobs, and others.

Correspondence.

Westboro, Mass., Nov. 6, 1885.

Dear Miss Wixon: I forgot to write to you before, and so I will write to-night. You must excuse my writing. I am well, and hope you are the same. I would like to hear from you very much. I do not go to school, but stay at home and help mamma do her work. I wash the dishes, and she givs me ten cents a week. I do not sell rolls and cakes here, but mamma popped some corn yesterday, and I went out selling it. I sold five bags for five cents a bag. The kitty I brought home from Onset has grown quite large. She caught a rat this morning. Bertie found a quarter of a dollar on the ground. Your little friend,

Eliza May Alexander.

[Eliza is a dear little girl that we met at Onset last summer. She is only seven years old, and very bright. She is a little trader, and perhaps will keep a store one of these days. We are very glad to hear from her, and hope she will write again soon.—Ed. C. C.]

Paxico, Kan., Oct. 24, 1885.

Dear Miss Wixon: My father takes The Truth Seeker. He has taken it as long as I can remember. I read the Children's Corner, and I like it very much. Pa bought the "Story Hour" for us. I think it is just splendid.

shall be twelve years old the 26th of November. Our school will commence next Monday. I read in the "Fifth Reader." I study geography, and arithmetic, and spelling. I hav four sisters older than I, and three younger, and one brother. My youngest sister is three years old. I saw so many boys and girls write to you, so I thought I would write also.

Yours truly, ROSA PINGER.

[Thanks, Rosa, for your nice little letter, and for the pretty flower picture. We shall always be pleased to hear from you.—ED. C. C.]

BROOKFIELD, MICH., Nov. 9, 1885.

DEAR MISS WIXON: As I see so many little correspondents in the Children's Corner, I thought I would write you a little letter. I am twelve years old, my brother Clyde ten years old, and my sister Myrtle five years old. She plays on the organ and sings "Aunt Abbie" and several other pieces. My little baby brother Scottie is two years old; we all think he is very cunning. My pa takes THE TRUTH SEEKER, and I like to read the Children's Corner. Pa has a large farm and he is getting tired of hard work and thinks he will rent his farm next year and move into town. I hope he will. The last day of school I spoke the piece about the little girl that saved the train. I learned it out of the Children's Corner. If you like my letter please print it and I will try and do better next time. Yours with love,

MINNIE M. ELMER.

[Yes, Minnie, we like your letter and shall always be glad to hear from you. We are glad you are big ehough to be of help to your mamma, but hope the time will soon come when the work will be lighter.—ED. C. C.]

The *Freethinkers' Magazine* for November is out, and is a valuable number. The contents are as follows: "The Albany Convention," by One Present; "Was Washington a Christian?" by B. F. Underwood; "Washington's Religion," by Hon. A. B. Bradford; "Spiritualism at Home," by Wm. Lloyd; "The Gods," by John Peck; "Marriage," by John R. Kelso; "Eternal Justice," a poem, by Charles Mackay; Extracts from Letters; "Our New Departure," Editorial; "The Freethinkers' Convention," Editorial; "The American Secular Union," Editorial; "Pillsbury vs. the Church," Editorial; Book Review; All Sorts. This magazine is to be published every month hereafter. Price $2 per annum; 25 cents a single copy. Address H. L. Green, Salamanca, N. Y.

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Poetry.

Thanksgiving.

Thanksgiving? Yes, our thanks are due;
Come, friends, let's talk the matter over.
The public press has told to you
With joy, ere this, how worthy Grover,
Our president, by grace of God,
(Aided, perhaps, by Dr. Burchard),
Who bends to humbly kiss the rod
And please those whom the church has nurtured,

With due submission has of late
Sent out his annual proclamation,
And signed it with the seal of state,
That every dweller in our nation
May know how business ventures thrive,
What blessings hav to him been given
In Anno Domini '85,
And render proper thanks to heaven.

Come forward, friends, joyous or sad,
In rare hypocrisy we'll gather,
And, thankful for the gifts we've had,
Giv thanks unto a loving father.
Stand up, ye politicians, first,
You who hav counted every minute
Between you and the public purse,
Giv thanks! giv thanks! "there's millions in it!"

Come, Wall-street gamblers, who hav made
Your ten per cent without compunction,
And spurn poor wretches asking aid,
Roll out your heartiest thanks with unction.
Up here, ye dupes, who lost your all
By these same sharpers' oily gammon,
The same God hears your starving call,
Giv thanks! giv thanks! for great is Mammon!

Ye clergymen! with faces sad,
Who somehow find enjoyment pleasant,
(Some joys I wot you wouldn't had
Had all the family been present
When you were making pastoral calls—
But truce to that, let no one grumble);
Giv thanks that gold your mind appals!
Giv thanks that God has made you humble!

Drouth-stricken farmers, join our ranks!
Pour out your praise like running waters!
Your pale, work-wearied wives giv thanks!
Giv thanks your tramp-assaulted daughters!
Scant crops? Low prices? What! What's this
I hear you murmur? When your calling
Is *well* paid! Grover says it is,
Who hears *his* fifty thousand falling.

Ho! cyclone sufferers of the West!
Come with your thanks! giv praises gladly,
Nor mourn because at God's behest
His elements hav used you badly.
What though your house went up like smoke
In the last whirlwind's rush and roaring?
The land is left, you're not dead broke!
Join with us in our hearts' outpouring.

Draw near, ye sufferers by fire,
From eastern wood and western prairie,
Who saw in flames your hopes expire;
Homes, barns and crops, a ruin dreary!
Giv thanks! giv thanks! God knows what's best,
Poor, foolish souls, that grope in blindness,
He sends the fire and all the rest,
For your own good, in loving kindness.

And you, who saw the last spring flood
Remorseless close around your dwelling,
With scenes of dread that chilled your blood;
Tumults and horrors past all telling!
Giv thanks! giv thanks! these things are sent
As blessings which are sorely needed;
Without such aid divinely lent,
Life's beauties all might pass unheeded.

Poor wretches chilled by winter's cold,
And scorched by summer's burning glances;
Ye homeless ones whose sorrows hold
Each separate ill that life enhances!
Dwellers where pitiless hailstorms swept,
And laid your crops in waste and ruin!
Wide districts where grasshoppers kept,
Unchecked, their waste-laid way pursuing.

Sufferers by famin, fire, and flood,
Victims of awful mine disaster;
Crushed trains, where lives went out in blood,
Tornadoes fierce that brought death faster!
Maimed strugglers from the earthquake's wreck,
Inmates of plague-infested city;
Doomed ones who from the sinking deck,
Implored a phantom's aid and pity!

Come one! come all! come with your thanks,
Come, let us shout our praise together;
What though death thins your shivering ranks,
Half clad this chill November weather;
What though your empty cupboards keep,
With fireless hearths a dismal union;
Giv hanks, for water still is cheap,
And air is not yet "close communion."

Year after year, the same old lie
Goes forth with each new proclamation,
How "fell disease has passed us by,
And God has blessed us as a nation."
How "crops hav prosperous been, and war
Has held aloof," like "Little Dorrit,"
While wise ones get the lion's share,
And don't forget to thank God for it.

O priests! who fatten on the fears
You hav instilled and strictly tended,
Close all your calls through all the years
With this my simple prayer appended:
"God, or whatever power that grants
A humble supplicant's petition,
Lord, keep us all in ignorance,
And bind us fast in superstition."

Greenwich, N. Y., Nov. 1885. D. L. B.

The Unselfishness of Science.

It was found last year after the death of Henry Watts in England that, although his many contributions to science had made him famous among chemists, he had left his family in absolute penury. The author of the great "Dictionary of Chemistry" had served science with unflagging industry, but his money reward had only sufficed to supply his daily wants. Scientific men in England and America who had benefited by his labors contributed to relieve the necessities of his family.

A few months ago Mr. E. C. Rye, an authority on entomology, who was known everywhere also among geographers for his valuable services as a bibliographer, died suddenly in the midst of labors from which he could ill be spared. Students will be benefited for many years to come by the work he accomplished. He made a reputation, but very little money. Some of the learned societies of England raised a fund after his death to lift his family above absolute want.

One of the most learned geographers of this century was Mr. W. D. Cooley, who died about two years ago, neglected and almost penniless. He was a profound scholar, and his books are quoted by many writers on geography, but they are not popular, and are little read except by specialists. He had not the faculty of making friends, and his last years were embittered by the fact that his financial reward for many years devoted to research did not suffice to make his old age comfortable.

Too many devotees of science are compelled to content themselvs with a bare subsistence. It is fortunate that they are able to find in the truths nature unfolds to them a degree of pleasure that poverty does not alloy, and that money could not buy.—*New York Sun.*

Book Review.

MEN, WOMEN, AND GODS, and Other Lectures. By Helen H. Gardener. With an Introduction by Col. R. G. Ingersoll. The Truth Seeker Company, 33 Clinton Place, New York. Price, cloth, $1; paper, 50c.

A more readable, brave, sparkling, and at the same time more true, original, and logical little volume, was never written. It is the joint product of wide reading, deep thinking, keen observation, and nativ genius.

The key-note is struck in the very first paragraph: "It is thought strange and particularly shocking by some persons for a woman to question the absolute correctness of the Bible. It is thought strange that a woman should object to any of the teachings of the patriarchs. I claim, however, that if she honestly thinks there is anything wrong about them she has a right to say so. I claim that I hav a right to offer my objections to the Bible from the standpoint of a woman. That book, I think, degrades and belittles women, and I claim the right to say why I think so The opposit opinion has been stated by hundreds of people, hundreds of times, for hundreds of years, so that it is only fair that I be allowed to bring in a minority report."

If the majority would fairly read this "minority report," testing it by the author's standard of "human reason," the crowning glory of civilization would be achieved; the minority would become the majority. If the seven-tenths of all the church-members, who, as Miss Gardener truly informs us, are women, could be induced to study the array of facts presented in these lectures, that large majority of the sufferers from faith and fear would be reduced to about one-tenth, and the army of "spiritual teachers," who know so many things that are not so, and so few things that are, would find, like Othello, their occupation gone.

The author frankly admits that she has no faith in any religion which is based upon faith, for, as she says, "the only good thing about any religion is its morality, and morality has nothing to do with faith. The one has to do with right actions in this world; the other with unknown quantities in the next. Morality depends upon universal evolution; faith upon special 'revelation,' and no woman can afford to accept any 'revelation' that has yet been offered to this world. Not one revelation known to man to-day can look in the face of the nineteenth century and say, 'I am parallel with your richest development; I still lead your highest thought; none of my teachings shock your sense of justice." Every religion must be tried at the bar of human justice, and stand or fall by the verdict there."

To those apologists who, when driven into a corner, declare that at the worst Christianity does no direct harm, Miss Gardener replies, "I do not believe in the harmlessness of any teaching that is not based upon reason, justice, and truth. I do not believe that it is harmless to uphold any religion that is not noble and elevating in itself. I do not believe that it is 'just as well' to spread any dogma that stultifies reason and ignores common sense. I do not believe it is ever well to compromise with dishonesty and pretense. It makes a man unjust to believe in unjust doctrins."

The only possible answer that even bigots can giv to such arguments is to admit their truth.

The lectures contained in this volume are not merely destructiv, but *constructiv.* The false is destroyed only to make room for the true. While the superstition and infamy of Bible, and creed, and the indignities that the so-called sacred writers hav heaped upon women, are attacked with biting sarcasm, and practically destroyed by philosophy and logic, justice, liberty, and the virtues that ennoble humanity are eloquently upheld and defended. Those who are constantly charging that Liberals hav nothing to offer in place of the "revelation" that nobody understands, should be forever silenced by reading Miss Gardener's "twelve articles of positiv belief" (page 53), which embrace everything there is any excuse for believing. They embody more of truth and grandeur than all the creeds of all the religions. Let the Christian show us something in his creed to equal this: "I believe that a clean life and a tender heart are worth more to this world than all the faith and all the gods of Time." Or this, "I believe that if there is a future life, the best possible preparation for it is to do the very best we can here and now." Or this, "I believe that it is better to build one happy home here than to invest in a thousand churches which deal with a hereafter." These are but three of the twelve articles, but the other nine are just as grand.

The fact is, that every page of the nearly two hundred teems with just such strong, healthy sentiments and vigorous reasoning, the whole being enlivened with snatches of sparkling wit and humor, of which the following is a fair sample: "If it takes all the honor out of a man when he gets to be an angel, they may use my wings for a feather duster."

It is a hopeful sign of the times to find a lady of education and refinement with sufficient courage to turn her back upon the church and scornfully reject its rewards for submission and hypocrisy. It is truly refreshing to find ladies who hav lost all superstitious reverence for the ashes of that saintly enemy of woman, St. Paul, who said, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Miss Gardener, in the interest of her sex, takes from the crusty old bachelor apostle the stolen staff of inspiration on which he has leaned for ages, gracefully hands him the broken crutch of bigotry, and bids him hobble off the stage of action on which he has long ceased to be either ornamental or useful.

The Introduction (covering six pages), like everything Colonel Ingersoll has given to the public, is a masterpiece in style and sentiment. He eloquently portrays the hope and promis for the future, which he derives from the fact that woman is emerging from "the ignorant age of faith" when "she was taught to obey without question, and to believe without thought." He says that "no human being can answer Miss Gardener's arguments," and that "all the priests in the world cannot explain away her objections," because "there is no answer nor explanation."

In the short compass of this introduction are found one of the most telling anecdotes, and several of the most beautiful thought-pictures ever conceived in the imagination of genius.

The book is beautifully printed, and contains an excellent portrait of the author. It is dedicated to Mrs. Eva Ingersoll, "the brave, happy wife of America's greatest orator and woman's truest friend, in whose beautiful home-life superstition and fear hav never entered, and human equality and freedom hav their highest illustration."

W. M. CHANDLER.

RATIONAL COMMUNISM. The Present and the Future Republic of North America. By a Capitalist. New York: The Truth Seeker Company. Price, $1.50.

It is not possible to giv a just idea of this interesting and valuable work within the limited space assigned for it. To be appreciated it must be read. Though it is written under the *nom de plume* of a "Capitalist," it is really written in interests of the people. An extract or two will be interesting just now, though by no means are they to be taken as samples of the striking thoughts which run through the entire volume. Of the Republican party the author says:

"It is indisputable that the Republican party, though brought to the helm of state through the great slavery issue, long retained its position, not because of any issue or issues wherein it was foremost in promoting the public weal, but from its subserviency to the great railways and other ruling powers. It was the money of these great monopolizing institutions that kept the Republicans in power, and this would hav continued it in power indefinitly had not our great plutocrats regarded it as cheaper to buy up and make subservient to their interests and behests the leaders of the Democratic party. . . . The day is not far distant when these plutocrats will combine and wholly control the affairs of the country. An end to our republic will then hav come, and we shall hav an oligarchy or plutocracy in its place. Toward such a catastrophe we are rapidly moving."

Alluding to the laudations of the rich for their munificence in giving away what they hav stolen, or "appropriated," as the author terms it, he says:

"It is better, no doubt, that this class should be highly lauded for all their gifts; otherwise they would soon become like the sponge—absorbing, but never giving back, except when squeezed. I cannot admit that this opulent class is necessary or useful to society in any sense. There are a few noble exceptions, without doubt, but in general I am constrained to regard the lives of this wealthy class as unsatisfactory to themselvs, and useless, demoralizing, and destructiv to their kind—demoralizing in their influence, as those below are constantly struggling to attain a like position at the sacrifice of health, probity, and peace of mind; and destructiv, in that they consume and waste what they do not produce."

The chief value of this volume lies in this, that the reader is not only interested, but is held to it by a fascination which, when he has reached the end, he finds has left his mind in better condition to think out many of the problems which almost every thinking man realizes must sooner or later come before the people for solution. To men whose minds are agitated in respect to the future of this country, this volume will be a material help.—*Nonconformist.*

"Rational Communism" is the work of a master mind, dealing not simply with communism but with a half dozen other questions of the most vital importance to the human race, and dealing with them profoundly and with a fearlessness and love of progress and improvement which unfortunately bring general reproach rather than commendation.

The book opens with a vision of the future, and so far as this vision goes may be quite too fanciful for the present age of hard and unpoetic labor and battle against vices and malformation that hav grown out of ages of ignorance and iniquity, of slavery and hell. But in passing on through the various phases of development for which the theme givs occasion the author takes up and discusses in a masterful manner, and often at length, nearly all the great wrongs inherent in our present social structure, our political economy, and our religious beliefs. It will be seen that he has enough to do, and when we say he does it well we intend at least to pay him the greatest compliment.

He is a Communist, and as such opposed to individual monopoly of property, to which monopoly he traces by far the greater part of the evils which afflict mankind; but he is also a believer in individual liberty and the greatest freedom to think and to act without the consent or against the prevading opinions of the community. Such freedom he insists cannot be exercised except in a state of society in which each of his contributions to the whole may insure to himself the necessities and comforts of life without fawning to his fellows.

But he does not find fault with men for being what their circumstances compel them to be. He is philosophical and practical in dealing with existing facts and institutions, yet not lacking in ideality sufficient to conceive of something vastly better. These are combinations of qualities not always found in those who preach reform. They are either up in the clouds of an ideal prefection or down in the dirt of sordid strife, too much engaged in hand-to-hand conflict with immediate surroundings to be just to those who differ with them or who seek their highest good in other ways. To be philosophical without being vainly visionary, and to be practical without being a mere plodder in the well-worn ruts of conventionality, is quite an accomplishment.

The limits of our space do not permit the extended review of this book which its merits deserve. We do not predict for it a large circulation, but it will hav the best of admirers and perform its needed work in preparing teachers for the great school in which humanity by slow and toilsome process, by indirect ways and through suffering and privation, is acquiring knowledge that shall prepare the way for liberty and a better social life. Those who think for the future will find the book a treasure, while those who are bound up in the past or contented with the present will see in it little to commend.—*Winsted Press.*

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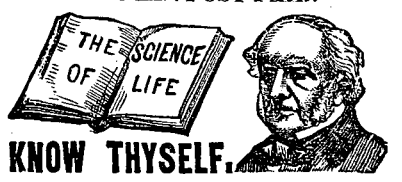
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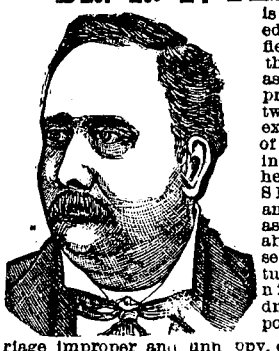
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THE difference between the conditions of the rich and the poor is far more marked than it ought to be. The homes of the poor, though humble, should be neat and cheerful.—*D. M. Bennett.*

LAUGH, and the world laughs with you,
Weep, and you weep all alone,
For the brave old earth must borrow its mirth;
It has trouble enough of its own.
Sing, and the hills will answer,
Sigh, it is lost on the air;
The echoes rebound to a joyful sound
And shrink from voicing care.

Rejoice, and men will seek you,
Grieve, and they turn and go;
They want full measure of your pleasure,
But they do not want your woe.
Be glad, and your friends are many,
Be sad, and you lose them all;
There are *none* to decline your nectared wine,
But *alone* you must drink life's gall.

Feast, and your halls are crowded,
Fast, and the world goes by,
Forget and forgiv—it helps you to liv,
But no man can help you to die!
There is room in the halls of pleasure
For a long and lordly train,
But, one by one, we must all march on
Through the narrow aisle of pain.
—*Ella Wheeler.*

WHAT a noble privilege is it of human reason to attain the knowledge of the supreme being, and, from the visible works of nature, be enabled to infer so sublime a principle as its supreme creator. But turn the reverse of the medal; survey most nations and most ages; examin the religious principles which hav, in fact, prevailed in the world, you will scarcely be persuaded that they are anything but sick men's dreams, or, perhaps, will regard them more as the playsome whimsies of monkeys in human shape, than the serious, positiv, dogmatical asseverations of a being who dignifies himself with the name of rational.—*Hume's Natural History of Religion.*

THAT Shakspere wrote "Hamlet," or Scott wrote "Marmion," is not so sure as that the Lord God Almighty, by his prophets and apostles, wrote the Bible. . . The Bible says that Sodom and Gomorrah were destroyed by fire and brimstone, 'Absurd!' says Infidelity, 'no such phenomenon ever took place.' But Lieutenanant Lynch drops his line into the Dead Sea, which occupies the site of those two cities, and brings up sulphur—*pieces of the very brimstone which came down from heaven.*—*T. DeWitt Talmage.* He that hath (long enough) ears to hear let him hear, but as to the great bulk of our readers let them hold their sides lest they split with laughter.—*Hylax.*

IF I were compelled to choose between Talmage and Barnum, I should say, without any hesitation, Giv me the Sunday circus. I could listen even to the stale jokes of the clown on Sunday, and receive less shock to moral and reverential feeling than was given by these clerical jokes intended to ridicule the noblest triumphs of the century. Even the clown sings a sentimental ballad which awakes a real emotion in some of his listeners, and, in this respect at least, the clown's ballad is better than Talmage's prayer.—*Rowland Connor.*

POOR gapin', glowerin' Superstition
Waes me, she's in a sad condition;
Fie! bring Black Jack, her state physician,
To see her,
Alas! there's ground o' great suspicion
She'll ne'er get better.

Auld Orthodoxy lang did grapple,
But now she's got an unco ripple;
Haste, gie her name up i' the chapel,
"Nigh unto death;"
See, how she fetches at the thrattle,
And gasps for breath. —*Burns.*

LIFE, even in this world, has its compensations. If a dull man bores and bores his company till all hands are ready to sink, a bright and genial fellow will irradiate it; if one is as the dead fly in the ointment of the apothecary, the other is like the quince in the apple-pie—its savor and fragrance permeate the whole dish, and rescue it from vapidity.—*James Payn's Under One Roof.*

"FOR the most part," says Reimerus (a distinguished German scholar who was one of the first that utterly denied the supernatural origin of Christianity, 1694–1765), "men go to the devil, and hardly one in a thousand is saved." My pious and pensiv grandfather, brooding over these things, was, during the whole of his life, tormented by this idea; even as in a hive there is but one queen to many thousand bees, even so, argued he, with men also, there was only one soul saved for thousands doomed to the flames of hell.—*Strauss's Old and New Faith.*

VILLAINY that is vigilant will be an overmatch for virtue, if she slumbers at her post, and hence it is that a bad cause has often triumphed over a good one, for the partisans of the former, knowing that their cause will do nothing for them, hav done everything for their cause; whereas the friends of the latter are too apt to expect everything from their cause, and to do nothing for themselvs.—*Colton's Lacon.*

DRAWING its forces from another existence, and placing man's true destiny in that invisible and untried sphere, religion necessarily depreciates this poor world where we are now in exile and probation and enjoins the depreciation on its disciples who must, from the very beginning of their spiritual life in baptism, renounce the world and their own flesh, along with the devil, and vow themselvs to life-long warfare with the three, as enemies of God and their salvation. Salvation, in the technical sense, is man's only affair, and this is imperiled by caring for the things of earth and time.—*Through Rome On.*

GOD knows I'm no the thing I should be,
Nor am I even the thing I could be,
But, twenty times, I rather would be
An Atheist clean,
Than under gospel colors hid be,
Just for a screen. —*Burns.*

To the Senate and Assembly of the State of New York:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as Your Honorable Body is aware, involves the principle, already acknowledged in theory, of the Total Separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.

2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Sectarian Denominations.

3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnestly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Churches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the Legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

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Odds and Ends.

NOT proven. Presbyterian minister: "Don't you know it's wicked to catch fish on the Sabbath?" Small boy (not having had a bite all the morning): "Who's catching fish?"

A CALIFORNIA missionary spent the best part of the summer endeavoring to Christianize a Chinaman. The missionary thought he was getting along very nicely until "John" made a proposition to him to "put in" with him and start a faro bank.

"THERE has been a revival in our town." "Many people converted?" "Oh, yes, and among them twenty pupils of the Female College." "How do you know they are converted?" "Because they hav declared their determination to flirt with none but divinity students hereafter."

"DON'T you want to go to the better world, Tommy?" asked a Sunday-school teacher of the new scholar. "No, mum," promptly replied the frank little fellow. "And why not, Tommy?" "Oh, when I die I want to go where a feller can rest." "Well, my boy, you can rest there." "Well, in that song we sung it said we'd all shine there." "Certainly; don't you want to shine there?" "No, mum, I don't want to shine there. I get enough of that here. I'm a bootblack, mum!"

MR. HUBBARD recently presented a petition from the Young Men's Christian Association to the House of Commons praying for the better protection of girls and young women. There were several ways in which the presentator could hav passed it to the proper official in silence, but he arose and without a break or pause repeated as follows: "Mr. Speaker, I beg to present a petition for the better protection of girls and young women from the members of the Young Men's Christian Association."

"I REMEMBER," said a Detroit boy to his Sunday-school teacher, "you told me always to count fifty when angry." "Yes? Well, I'm glad to hear it. It cooled your anger, didn't it?" "You see, a boy he came into our alley and made faces at me and dared me to fight. He was bigger'n me, and I'd hav got pulverized. I remembered what you said, and began to count." "And you didn't fight?" "No, ma'am. Just as I got to forty-two, my big brother came along, and the way he licked that boy would hav made your heart glad. I was going to count fifty and then run."

A SUPERINTENDENT of a Sunday-school, not over a thousand miles from Chicago, having occasion to spur the liberality of his scholars on a matter of local charity, went to the nearest stationery store to select a nice, ornamentally-framed motto suitable to the business in hand, to hang up in full view of his juvenil friends on the day appointed for the collection. He picked out one reading, "The Poor You hav always with You." In the course of his exhortation on the Sunday in question he called the attention of the classes to the quotation and asked if any boy or girl could tell him why we always hav the poor with us. "Please, sir," said a little, curly-headed rascal, son of a traveler for a paper house, "I speck's because they can't afford to travel."

CONCORD DISCORDS.

The henceness of wherefore,
The thenceness of therefore,
The whatness of whyness,
The drinkness of dryness,
The thickness of thinness,
The sinness of sinless,
The whichness of howness,
The sweetness of sourness,
The hitchness of shiverty,
The richness of poverty,
Though sounding like Concords,
Abounding in wrong words,
Like sun-set of dawn-light,
Or sober man drunk tight—
These, though all are pedantic,
Yet are also as antic
As though the Atlantic
Had discovered Columbus,
Then kicked up a rumpus
For losing a compass.
Yours, H. NATHAN BUMPUS,

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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 48. | PUBLISHED WEEKLY. | New York, Saturday, November 28, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

COLONEL INGERSOLL has sold his house in Washington, and will take up his residence in New York city.

"A MINISTER elected to the legislature is not worth so much as a Spitz dog," says a speaker at a New Haven Prohibitionist meeting.

A COLPORTEUR, who has been going through Connecticut, says that in eighty towns he canvassed there were 500,000 people who never entered a church.

A MAINE newspaper says that the village of Prospect Harbor, Goldsboro county, "has no church society, no temperance society, no gin-mill, no drunkard, and no pauper."

KATE FIELD lectured at Chickering Hall last Saturday evening on Mormonism. She made the absurd suggestion that there should be a "national marriage law" for all the states.

THE Lick Observatory at San Jose, Cal., is now ready, and regular astronomical observations will begin as soon as the large telescope, now being finished at Cambridge, is set up.

IT is reported that the complete correspondence of Carlyle with Goethe has been discovered in the Goetne archives. Copies of the original letters of Goethe to Carlyle were also discovered.

MISS KATIE TABB, a well-known and popular young lady, was fatally burnt a short time ago. She was not attending a dance at the time the fatal accident occurred, but was kneeling by the grate in prayer.

A YOUNG Salvation Army girl recently fell very ill in Portsmouth, N. H. The captain refused to permit her to go to the hospital, and said she must work till she died. She thereupon deserted, and the indignation of the people is aroused.

ROBERT COLLYER says that "it will not be many years before it will be as difficult to find an intelligent person doubting the theory of evolution as it is now to find a person who believes in the old doctrin that our earth is the center of the universe."

LAST year the opening prayer of the Exposition was made by a Brooklyn preacher, who was brought here for that purpose, and the weather that followed was simply disgusting. Better arrangements hav been made this year. —*New Orleans Picayune.*

SAID a Salvation captain to a convict in penitentiary: "My poor unfortunate brother, I trust that since you hav been in this wretched place you hav been able to find Jesus?" Convict (positivly): "I havn't seen a thing of him. What tier is he on?"

IT is said that Miss Butt, the young Illinoisess, who was raised from her death-bed by prayer, has eloped with Pastor Kent, who leaves a wife and four children. This prayer-cure treatment leads to bad results. Those who contemplate experimenting with it should try it first on a dog.

REUBEN B. CLAFLIN, father of Victoria Woodhull and Tennie C. Claflin, died Nov. 19th. Tennie writes to the New York *Sun* that her father was killed by grief over an article about his daughters in the New York *World*. Yet the old man had much to grieve over apart from any newspaper article!

A BURNING question of centuries has been settled by the decision of a petty Minnesota court. A Swedish pastor and his congregation quarreled over the dogma of predestination. The case was carried into the civil court, which decided in favor of the pastor, and, presumably, of the dogma.—*St. Paul Pioneer Press.*

AT an anti-vaccination meeting in New York at which Henry Bergh presided, Dr. Gunn read some statistics, among which were the following: Before Jenner's time 18 8 per cent of small-pox patients died. To-day, in spite of improved sanitary methods, 18.5 per cent of patients die. Before Jenner's day 39 people in 100,000 died from small-pox. To-day 71 people in a million die directly from vaccination. In short, he declared that neither reason, authority, nor results proved the advantage of vaccination. Mr. Bergh said the object of the meeting was not a fanatical crusade against vaccination, but simply to get the truth of the matter.

THE *Andover Review* says that "the intelligence and heart of the Christian church not merely decline to accept the old dogma of perdition of the heathen—they repudiate it." This statement is indignantly denied by the Presbyterian *Banner* and the *Examiner*, which, as the saying is, still "hope for better things."

THE clericals in Belgium are using their present parliamentary power in overthrowing the system of secularized national education organized by their opponents. Fifty-three more communal primary schools hav just been suppressed, and the pupils of two hundred and twenty public primary school hav been transferred to the convent schools The London *Freethinker* ventures to prophesy that a powerful popular reaction will hurl the priestly party from power as soon as their term of office expires. They will then cant and whine about the oppression, and tyranny, and spoliation involved in the reversal of their own despotic policy.

ACCORDING to a dark report from Scotland a Dissenting minister up there, who was once respected with the best of them, has fallen a victim to the passion for tobacco. Even on week days a minister of the Free Kirk might find something better to do than smoke; but so long as he confines himself to poisoning the atmosphere of his back-garden only with his tobacco, a free and liberal congregation would leave him alone. This rash clergyman, however, is said to hav gone further than that. His infatuation for the baneful weed has tempted him to a furtiv pipe on Sundays; and, with success, he has become overbold. The rumor has gone like wildfire through his congregation that on Sunday nights, when they are supposed to be safe in bed, the misguided man may be seen sitting at an open window in the manse, puffing exultantly at a small clay pipe. He can only be seen from the top of the back-garden wall, and it is said that on Sunday nights a row of black heads may now be observed peering over it. It is the kirk session collecting evidence.

THE English newspapers should hav their sporting editors attend church. Such items as this, for instance, from the London *Truth*, belong to that department of journalism: A most unseemly row took place on Sunday week in a parish church in the diocese of Salisbury. There had been differences between the vicar and the curate, and the temper of the former reverend person seems to hav entirely given way on the sacred day. He arrived at the church shortly before the hour of morning service, and, on entering the vestry, found the curate arraying himself in his surplice, with the intention of reading the prayers, as usual. The vicar ordered him to leave the place, and on his refusing some strong language passed between the enraged divines, the scene ending in the vicar rushing furiously on his subordinate and tearing the surplice from his back, after which he threw the garment into the churchyard. The clerk hurried into the church and summoned the 'squire from his pew to mediate between the combatants. The result of his interference was that the vicar presently proceeded to the reading desk, leaving the curate to compose himself in the vestry.

THE *Christian at Work* says: "Attention has been directed to the fact that in several localities during the recent election contest Roman Catholic priests instructed their people from the pulpit as to the legislativ candidates they should vote for. In this the priests exercised a right which is every way theirs; and it is quite as fitting that they should do this as that clergymen of the Established Church in England, and dissenting ministers in Scotland, should urge the support of Parliamentary candidates for and against disestablishment respectivly. The American, as a rule, is not apt to look to his minister for instruction as to his vote, and any movement in this direction does not seem to be required. But it is a pity that among Protestants there is not even a part of the interest shown in the election that is manifested by Roman Catholics. . . . If the Roman Catholics succeed in their efforts for a miscalled freedom of worship bill, it will all be owing to the supine indifference of the voters of this state. We are not sure but such results, bad as we should consider them, would work some good in awaking people from the Ripvanwinklian snooze which they seem to be now so greatly enjoying."

AN odd story of systematic theft mingled with piety comes to the *Herald* from Birmingham, England. It shows that fiction cannot compete with real life in thrilling narrativ. John Sturgess went to church regularly and was a sincere and devout Christian. When the banns of a well-to-do couple were published, however, a very devil lurked in his eye as he listened, for therein lay the secret of his life. He managed to keep his thoughts and plans to himself, and at home he was an affectionate father, in society a genial talker, and in the estimation of the dominie, or rector, a gentleman and a scholar. There was something peculiar in the way he spent his time. His day began after dark and ended before sunrise. This, however, seemed to be an eccentricity—nothing more. Not a breath of suspicion attached to him. At last the mystery was roughly solved. The business to which he devoted himself was, it seems, stealing wedding presents. After the banns were published he kept an eye on the couple. On the wedding night when all was quiet he crept into the house by a window, bagged everything he could lay hands on, and made off. He has done this for years. He was polite, religious, and a scoundrel.

F. S. RYMAN, of Boston, called on Colonel Ingersoll after the latter's lecture in Boston, and his impressions of the event are given to *Goodall's Sun*. He said: "I consider it a great event in anyone's life to meet either Mr. or Mrs. Ingersoll. They certainly are an ideal couple. Mrs. Ingersoll is an acute reasoner and a splendid talker, and she is very enthusiastic in regard to all the discussions that hav made Mr. Ingersoll so justly famous. In dedicating one of his books to her, Mr. Ingersoll speaks of her as 'a woman without superstition,' and it is, I believe, a literal fact that she has no superstitious notions whatsoever. She is one of the very grandest women I ever met. I cannot express my contempt for those people who accuse Mr. Ingersoll of unkindness or ungentlemanliness. He is, without doubt or dispute, one of the kindest and most courteous gentlemen I ever met anywhere in my life, and, to my certain knowledge, no man can be much more charitable toward people of opposit opinions than he is. Toward nothing is he severe but open and armed bigotry. How truly could he say:

> "'I am in love with love,
> And the only thing I hate is hate.'

I wish those who think it a duty and a delight to write against him could hav seen him as I saw him this morning in social conversation, I am certain that all these silly slanders would be silenced forever. Mr. Ingersoll showed me photographs of his two daughters. They hav very beautiful, intelligent faces, proving that they are the ideal children of an ideal mateship. With a just pride Mrs. Ingersoll spoke of them in the highest terms of praise. I do not believe that Cornelia was prouder of her children, nor do I think that she more fully comprehended the sublime and mysterious office of motherhood. Mr. Ingersoll is the same jolly joker in private life that he is on the stage, and few points in conversation come up that he is not able to illustrate at once with some comic and appropriate story. My desire in this letter has been to describe Mr. Ingersoll as he is, so that his circle of friends, great as it is, may be increased, and his power for eradicating error augmented. I *know* that his heart is as pure and grand as the sublimest period that ever left his lips, and I honor no other public person now living. He is good and grand; more I could not say if I was to write a year, and I am positiv that no one of any creed could meet him without liking him. As Mr. Sleaster says, 'Genius will be his monument, the everlasting memory of man his heaven.'"

News of the Week.

THE Prohibitionists hav organized a lecture bureau to send speakers all over the country.

THE billiard match at Chicago between Schaefer, Slosson, and the Frenchman Vignaux resulted in a tie all around.

PRINCETON defeated Yale this year at football. How the boys get along with their studies is not reported upon.

GERMANY has acquiesced in the pope's settlement of the Carolines question. It only remains now to giv it a definit form.

CAPT. JAS. B. EADS has under consideration the construction of a ship railway across the peninsula of Florida. The distance is about 120 miles.

THE editor and manager of *La Monde*, newspaper, hav been indicted by the grand jury of Montreal for criminally libeling Mayor Beaugrand of that city.

PASTOR DOWNS, the Boston clerical adulterer, having been evicted by his church, hired Music Hall last Sunday, and preached to three thousand persons.

IN McDONALD county, Mo., a prisoner who confessed the killing of a deaf mute for money was taken from jail by a mob, on the 22d, and hanged to save expense.

SENATOR SHARON, the western millionaire, died recently. He won great notoriety through the courts as defendant in a suit for divorce brought by Sarah Althea Hill.

CANADIANS are holding indignation meetings over the execution of the rebellious Riel. Riel's body was buried in a vault under the church of the Immaculate Conception.

PARNELL opposes Gladstone, and has indorsed the Tories in a speech at Liverpool. Some representativ Irish-Americans in this city recently subscribed $7,000 for the support of Parnell.

THE Servians and the Bulgarians are still fighting. Servia is a principality of Europe tributary to Turkey, and Bulgaria is a province of Turkey. Exactly the cause of the war would be difficult to point out.

THE mother superior of a convent at Concepcion, in South America, recently buried the body of a nun under suspicious circumstances, and has been sent to jail for ten days for not complying with legal requirements.

THE Rev. Robert F. White, of the Purdy's Station Methodist church, was arraigned in White Plains, N. Y., last week, on the charge of assaulting Miss Elfreda Robinson while she was on a visit at the parsonage. He pleaded not guilty.

A DISPATCH to last Monday's papers reads as follows: "BOMBAY, Nov. 22d.—A serious religious riot took place to-day at Broach. One English official was killed and three others were wounded. Five of the rioters were shot by the police."

THE Mormons are turning the tables upon their prosecutors by arresting gentiles for lewd conduct with disreputable women. A deputy marshal and a United States commissioner were arrested at Salt Lake City last week on the above charge.

JOHN L. SULLIVAN, the pugilist, has signed a contract to make a tour of Europe and Australia next year. He agrees to meet any man who may be brought against him, at any time, under any circumstances, with or without gloves, and under any rules.

AT Wallingford, Conn., a father's anxiety for the success of his daughter, who was singing for the first time in the choir of the Episcopal church there last Sunday, was so great that while she was singing a solo he fell in an apoplectic fit and expired shortly afterward.

A CIRCULAR has been mailed by Walter N. Thayer, president of the New York State Workingmen's Assembly, to all the trade and labor organizations in the state, requesting that delegates be sent to the twentieth annual session of the organization which he represents, which will be held in Albany on Tuesday, January 6, 1886.

Communications.

The Harmony and Meaning of the Scientific Gospels.

A LECTURE BY T. B. WAKEMAN (CONTINUED).

IX.—THE HUMAN RACE IS AN ORGANISM OF GRAND AND EVER-INCREASING COMPLEXITY, WHICH CAN ONLY COME TO ORDER, PEACE, AND WELFARE BY MEANS OF A GRAND FEDERAL REPRESENTATIVE REPUBLIC OF CIVILIZED NATIONS.

In order to understand any *organism* it must be regarded as a whole, and the relation of the parts to the whole must be considered first, and then the relation of the parts to each other. Next, the history or evolution of the organism and its parts must be followed as the correlative of its environment. Then the future line of its progress may be traced, and thus our wills, if we choose, may become the complement of its laws and aid its progress. Practical sociology and government consist in the application of these general and simple laws to the human race and its organization. It is evident, from a glance at the surface of our earth, that each of its continents or grand divisions has been for ages occupied by, and thus has contributed a different race of people to, our common humanity; that they have interests to some extent common and otherwise adverse; that these races are often divided into separated nations or governments; that all of these have rulers and modes of foreign and internal administration, resulting from their different origins and environments.

Now if we look at these races in true, that is, in their historic, evolution, it is evident that they have passed, through similar stages of progress. These stages have been the supports of each other in building up civilization. They may be described as five successive integrations or modes of social organization, religion, and government, viz:

1. The early Fetichistic societies, *e.g.*, the Negroes, Indians, Polynesians, and Chinese.

2. The Astrolatry empires, *e. g.*, the Egyptians, Assyrians, and Persians.

3. The Polytheistic cities and empires, *e. g.*, Greece and Rome.

4. The Monotheistic empires (especially of the Popes and of Islam).

5. The Federal Republics, *e. g.*, of Switzerland and of the United States, tending toward the republic of Man, through the gradual federation of the world.

We appeal to history, that these integrations, which began by circling the Mediterranean, have been successive, progressive, and a series of ascending steps, until finally the grand republic of civilized peoples already has its foundations laid in the necessities and hearts of all of the peoples of the more advanced nations of the earth.

We say in the necessities, for otherwise the peace, order, and intercourse needful in the further progress of mankind cannot be secured. The only cure for war, conquest, rivalry, or non-intercourse, is federation. In the striking words of VICTOR HUGO, addressed to the present selfish rulers of Europe: "I announce to you a novelty. The HUMAN RACE exists. The era of Federation is at hand." Now it has been abundantly proved by John Fiske, and many others, that the only practicable way in which the federation of mankind can be brought about is by a Congress and then a federation of representative republics. It was the dream of Thomas Paine that America, England, and France would become republics and inaugurate this movement. This conclusion I have been, with many other Liberals, stating and proving for years, but Professor Fiske, in his little work, "American Political Ideas," has left only a reference to his statement of "Manifest Destiny" necessary, and to his work I refer.*

As under our last head we pointed out how all religions could be used and harmonized by incorporation and interpretation into the higher Religion of Humanity, so the various peoples and nations of the earth can only be used, saved, and reconciled by being bound together so as to further the general interests of the world by this projected Federal Republic.

Nor is this idea impractical, utopian, or useless. Our Socialists, and political and economic reformers generally, are mistaken in supposing that their theories can be tried, much less realized, until this republican federative step is at least undertaken. For in no other way can war, conquest, and the fear and danger of war, with its consequent armaments; and war governments with their consequent leaders and officers, emperors and kings, aristocracies, priests, and, in a word, the practical slavery of the people, ever be removed. Until this war *regime* is over each nation can be little more than a robber in a kind of feudal system of nations, and the people must remain little more than soldiers or serfs. No change in rulers or laws, or treaties, or tariffs, or economics can avail much until this important change is begun. The federal republic of commercial civilized nations is needed now as the indispensable frame-work of the transformation scene wherein shall be revealed the opening of the reign of peace and the law of Humanity on earth. This result should and could be brought about, as Thomas Paine suggested, by a congress of the great maritime nations by delegates to frame a code of international law, and then to provide for its enforcement. If it is not accomplished in this way the English-speaking peoples will bring about the unity of their great populations, and then the rest of the world will hav to be content to occupy a subordinate position to the English in the affairs of this planet. What Bismarck and Prussia did to unite Germany, England will do for the English race and the world, unless the statesmen of Europe are wise enough to anticipate that step by a wiser one of prudence and prominence to their peoples. When destiny is manifest it is time to provide for its alternatives.

Here it is proper to note two or three of the principal errors of Auguste Comte in which the Liberal world have not followed and cannot follow him, and a knowledge of which is necessary to explain his career, and the relations of Liberals to it in view of this movement for a temporal Federal Republic of Mankind.

It is now clear enough that Comte's purpose was formed in early life (and, notwithstanding the efforts of Mill and Littré to the contrary), was substantially adhered to to the day of his death, and bequeathed to his hierachy and its adherents. That purpose was to re-establish as the government of the world the Roman Catholic papal *regime* of the Middle Ages. This papacy was to rest upon his statement of science, or science at large, instead of theology which science had discredited.

To accomplish this purpose, ever before his eyes, he worked out his grand synthesis of human science and history known as "The Positive Philosophy," and thereupon sought to found his Positive polity, realizing his papal, spiritual *regime*. The world has largely used his philosophy, and should do so, perhaps, still more freely, while the inevitable law of evolution has shown that his papal project was a social fossil made to order, which no amount of genius or devotion could ever restore to life. The course of historic evolution leads up, not to a papacy, but to the Federal Republic of Man; and Comte's polity is a false deduction in history and sociology. To speak correctly, it was not even a deduction, but a pre-judged conclusion he had inherited from Loyola, De Maistre, and his Catholic parents and ancestors. He had never been out of the shadow of the papacy, and never had any true conception of representative or Federal governments. He regards the Federal Republic of the United States as colonial and temporary. In a word, he was lost in history as soon as he was unable to follow the trail of the Roman Empire, the papacy, and the Latin race. He could not appreciate the view so often pointed out, that the Roman Empire never added (or but little) to what the Roman Republic had acquired; and that the papacy destroyed this empire, and went on, from bad to worse, until the dominant power of humanity passed over to the Germanic and Anglo-Saxon peoples, with their representative chiefs and governments, their parliaments and juries. From them that power is plainly destined never to depart again to make room for any new popes.

Among the reasons why the Latin Papacy can never displace the Federal Republic as the Ideal of the future, it is sufficient to note three, viz:

1. The Papacy was developed by, and is, the government of theology, with its revelation from a God to be imposed and taught as and by *authority*. It is therefore in its essence despotic, antitemporal, static, and unprogressive. Thus Comte's spiritual polity is retrogressive, and in many respects like Mormonism.

2. The government of the present is, and in the future must be, more and more "of the people, for the people, and by the people" directly, or through agents and representatives responsible to them. This arises from the constant changes in the environments and the conditions of all human societies, great or small. This fact necessitates the practical predominance and extension of the state or temporal power over the administration of human affairs. This administration requires, as above shown, the Federal Union of nations, whose internal governments must rest upon the consent and approval of intelligent peoples, co-operative in republics of their own.

3. Science, and especially social science, is not a fixed and exclusive creed, like the revelations and authority of a theological papacy, but is ever changing and growing, and free to all. Therefore, no papacy can ever be established upon it which can be recognized and sustained by all, and thus be a substitute for a flexible, temporal, general republic, even if one man could ever understand, much less represent, the temporal wants and conditions of the various peoples on the earth; but this no man can do. Even Comte could find no one to succeed him as a pope.

Thus it seems clear that the Federal Republic will be the final repository of the temporal power, while the Universities will be the repositories of learning and science for ages to come, at least. The law of evolution, which is manifest destiny, forbids that Brigham Young shall bring back as our future the theocracy of the Patriarchs, or Auguste Comte the papacy of the Middle Ages.

* "AMERICAN POLITICAL IDEAS, Viewed from the Standpoint of Universal History," by JOHN FISKE (Harper & Brothers, New York.)

Open Letter.

To Grover Cleveland, President of the United States of America:

SIR: I hav just read Your Excellency's proclamation, appointing the 26th day of the present month as a day of national Thanksgiving to "God." And now, by the right of an American citizen, and of one of your most earnest supporters, I respectfully ask you to giv the authority by which you issue this proclamation. In asking this information at your hands, I voice, as I verily believe, the wish of millions of the citizens of our common country. I hope, therefore, that you will cheerfully respond to this letter.

The offering of thanks to a God is, as Your Excellency well knows, a purely religious rite, just as much so as the offering of prayers, the performance of baptism or of mass, etc. As a private individual, you undeniably hav a right to engage in any of these religious rites, and even to exhort others to engage in them. As president of the United States, however, you cannot, as any part of your official duties, either engage in these rites yourself, or exhort others to engage in them.

In the first amendment to the Constitution of the United States, we find the following language: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." When called upon to issue some such proclamation as the one you hav just issued, President Jefferson refused to do so, saying: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrins, disciplin, or exercises" (Jefferson's Works, vol. v., p. 236). And Jefferson probably understood the Constitution as thoroughly as any man has ever understood it.

Failing to profit by the example of this great statesman, Your Excellency, in issuing the proclamation in question, has very unwisely, as I think, established a dangerous precedent, or, rather, has followed a dangerous precedent already established, which clearly presupposes that the above-quoted amendment to the Constitution has become null and void, and that a national religion has been established in the United States. Your proclamation clearly takes it for granted that "God," the principal deity of the Christian sect, is already a recognized authority in the United States, and that the people thereof owe him some kind of honor, service, or allegiance. You hav, therefore—I hope not intentionally—prostituted, so far as lay in your power, the almost limitless influence of your high office to the establishing of a theocratic despotism upon the ruins of our republic. Had you thus officially called upon the people to acknowledge their allegiance to Joss, Brahma, Allah, or any other god except the god of the Christians, a howl of indignation unprecedented on earth would hav gone up against you all over the land. You would almost certainly hav brought upon yourself impeachment, if not assassination. And yet your offense, in that case, would not be any greater than it is in the present case. Indeed, it would not be so great, since in that case you would be sustaining a God who has too few followers among us to ever prove dangerous to our government; whereas, in the present case, you are sustaining the cause of a God who, through a large and rapidly growing political party, is making the most strenuous efforts to overthrow the doctrin that "all civil governments derive their just powers from the consent of the governed," and to hav himself, by constitutional amendment, declared to be "the rightful sovereign of all men, from whom (and not from the people) the just powers of government are derived, to whose laws (given in the Bible, of course, and interpreted by the priests) human enactments should conform" (the parentheses are mine). You hav greatly strengthened this great conspiracy against our liberties by thus giving in your allegiance to the "sovereign" of the conspirators, by urging the people of the United States to acknowledge their allegiance to him by doing him solemn public homage, and by declaring, with the conspirators, "that peace, prosperity, and happiness can come to the people only when their laws of the national and state governments are in accord with the [his] divine will." And who is this would-be "sovereign" of the United States before whose throne you would hav us bow in servil homage on the 26th day of the present month? Is he in any sense an American, and has he ever expressed a truly republican sentiment? Does a republican—does any friend of liberty—ever wish to hav a whole nation emasculate themselvs of their manhood and bow their servil necks to the galling yoke of his single arbitrary will, as interpreted by his army of fawning and well-paid flatterers? In pandering to this great conspiracy, Your Excellency has spoiled a good president and made a poor theologian.

And even admitting that this "God" were our "rightful sovereign," admitting all that your proclamation presupposes—that we do, as a nation, owe him the homage due to a "rightful sovereign"—the

reasons you assign why we should offer him solemn thanks on the 26th day of this month are very faulty. Want of space will permit me to notice only a few of these reasons. You say that we should thank this particular God for the "blessings of peace, and for our safety and quiet while wars and rumors of wars hav agitated and afflicted other nations of the earth." But are you sure that any god, and especially this particular God, has had anything to do with our exemption from "wars and rumors of wars?" If not, then are you sure that we owe him any thanks for this exemption? I will ask the same questions also in regard to "our security against the scourge of pestilence, which in other lands has claimed its dead by the thousands, and filled the streets with mourners." What proof can you giv that this security came from any god, and especially this particular God? And if our exemption from this and the other scourges named really be due to this God, this "rightful sovereign," then the question arises, Did we or did we not deserve this exemption? If we did deserve it, then we surely do not owe this God, this rightful sovereign of all men, any thanks on the 26th day of this month, or on any other day, for not scourging us when we had done nothing for which he ought to scourge us. No judge, no rightful sovereign, is entitled to our thanks for not cruelly punishing innocent men. But if we did not deserve exemption from these scourgings, if we were guilty of something for which we ought to hav been scourged, then is this God of yours, this rightful sovereign, entitled to thanks for his monstrous partiality in thus letting us off from deserved punishment, while he cruelly punished his more faithful subjects, the Spaniards and the Canadians? Is any judge, any rightful sovereign, entitled to thanks for turning loose without any punishment a criminal who certainly ought to be punished? Should Your Excellency, by having thanks offered to this God for his unjust partiality, encourage him in so reprehensible a course? This year he is unjustly partial toward us. Next year, if the showing of partiality becomes a fixed habit with him, he may be just as unjustly partial against us. Let us not, by offering him undeserved thanks, render his character any worse than it is. Remember that he is a chronic office-seeker, and remember, too, that your high office makes your influence almost boundless with individuals of this class. Do not abuse that influence!

You argue that we should thank your particular God for "plenteous crops which reward the labor of the husbandman and increase our nation's wealth, and for the contentment throughout our borders which follows in the train of prosperity and abundance." Are you sure that your God had anything to do with our plenteous crops? And if he had, did he do anything more than his duty? Did not the husbandmen, by their faithful labor, earn a right to plenteous crops? And is this God of yours entitled to thanks for not depriving them of these rights? Is any man entitled to thanks because he refrains from burning his children's houses or otherwise unjustly injuring them?

As to the "contentment," the "prosperity," etc., of which you speak, they do not exist among the great laboring masses. While it is true that the Clevelands, the Beechers, and other fortunate persons who are drawing enormous salaries—while it is true that the Goulds, the Vanderbilts, the Stanfords, and other great monopolists—are enjoying great "prosperity" and "contentment," there never was a time in the history of our country in which want, discontent, and crime—the inevitable result of want and discontent—were so rife among the great laboring masses, the sole producers of "our nation's wealth." When were labor strikes—the premonitory symptoms of revolution—more frequent, more extensiv, or more determined than at present? When were our roads more thronged with want-made tramps? When were our cities, towns, and villages more crowded with prostitutes, selling their womanhood for bread? When were our hospitals and poorhouses more crowded with wretched inmates, without visibly diminishing the want and disease that reign outside? When were our asylums more crowded with want-ruined intellects, without visibly diminishing the mental suffering that reigns outside? When were our prisons more crowded with want-made criminals without visibly diminishing the criminality that reigns outside? When were our Potter's Fields more crowded with the graves of paupers, the victims of starvation or of suicide, without visibly diminishing the armies of paupers and of prospectiv suicides that still move mournfully on outside? Are we to thank your "God"—the God of the rich only—for this state of things? Are we, the laborers, under any obligations to thank your "God" for having inspired Your Excellency to favor the demonetization of silver, a measure calculated to greatly enhance the value of gold and to increase the enormous profits of the bankers, gold merchants, and other capitalists, and to greatly augment the want, the discontent, the suffering, and the consequent insanity, criminality, and other evils which prevail among the laboring classes? Are we to thank him also for having inspired our government to hoard up in the public treasury hundreds of millions of dollars, thus enhancing the gains of the bankers by creating a scarcity of money and compelling the people to pay to these financial cormorants ruinous rates of interest, when these immense sums of hoarded money should be expended in liquidating the public debt (?) (fraud), thus diminishing the burden of taxation now borne by the people, and, by making money plenty among them, render them no longer the victims of the bankers?

You, and others of the fortunate few to whom he has given "prosperity and contentment," may do so if you like. I, however, and the millions of others whose toils hav produced all the wealth enjoyed by these fortunate few, but whose own lives hav been embittered by cold, hunger, and anxiety, owe him no thanks, and I, for one, will giv him none. I hav no use for any such God, and I hav very little use for a president, or other official, who is willing to thus prostitute the powers of his office to the foisting of such a "God," such a would-be "sovereign," with his vast armies of worse than useless parasites, upon the already overburdened American people.

Yours truly, JOHN R. KELSO.

Longmont, Col., Nov. 15, 285.

No Mud on Colonel Ingersoll's Boots.

I notice in the daily papers attacks upon Col. Robert G. Ingersoll, as a party to the alleged fraudulent land entries in Colfax county, N. M. One paper says that "the history of the quarter section upon which the colonel's log-cabin stands indicates that the claim upon and under which it is held is fraudulent, and that the name in which that claim is entered is fictitious. Such at least is the report of Inspector Hobbs."

It is true that Inspector Hobbs reported that the land had not been cultivated, and that he believed that there was no such person as Abeytia, who was the homestead claimant. This does not prove that Ingersoll had any knowledge of any fraud.

The facts in regard to Colonel Ingersoll are that when the claim was proved up he had no knowledge of the fact. The land was examined by Inspector Dunn, who reported no fraud in the proof under date of November 8, 1883. This land was then in the possession of S. W. Dorsey. This report was filed in the Department of the Interior at Washington.

The receiver's certificate was issued April 12, 1883, and the land deeded to S. W. Dorsey May 3, 1883. Inspector Hobbs's report was not filed until June 21, 1884.

In March, 1884, John B. Alley, Murry Nelson, and Colonel Ingersoll purchased the Bosler interest in the Palo Blanco Cattle Company, and certain ranch lands of S. W. Dorsey. This Abeytia claim was reserved by Mr. Dorsey, and soon after he announced that he was going to build a log-cabin on it and present it to Colonel Ingersoll. The house was in process of construction when Hobbs visited the land. When the report was completed it was not made public until February 28, 1885. From July, 1884, to October, 1884, Colonel Ingersoll was on the Pacific coast, and came to Chico Springs, N. M., about October 14th, and remained one month. The land, however, was not deeded to him until January, 1885. This homestead application of Miguel Abeytia was indorsed "No fraud (see report 1883, 105, 910, in Div. P., General Land Office, Washington, D.C.)."

This record shows that Colonel Ingersoll was no party to fraud, even if he had been a purchaser of the land. But the land was given to him.

Inspector Hobbs, in his report, says he was informed the improvements were being made by Colonel Ingersoll. He was wrongly informed. Senator Dorsey made them. He was the owner of the land. He had an opportunity to know whether there was fraud or not in the proof. Colonel Ingersoll was not in a position to know anything about it.

If the land was entered by fraud, his hands are clean.

But the newspaper judges who are crying fraud seem to think it is sufficient cause to cancel a claim because a special agent reports that he believes there was no such man as Abeytia. The interior department has ruled that in every case a hearing must be had; that the special agent must first make out his case at the hearing by witnesses produced and examined. No such hearing has been had, nor has Mr. Inspector Dunn been proceeded against criminally. If his report is a fraud; if he has violated his oath of office in filing it, why does this reform administration allow him to go scot-free?

If he has filed a false report, let him be punished. Special agents who fail to do their duty, or file false reports, need to be attended to, and public censure should follow them, and not be placed upon men who are put in a false position by their official reports.

If editors wish to put down fraud, let them attack the guilty persons instead of attacking men who abhor fraud, and are innocent of it. To attack the innocent is dishonorable. Such defamation is a crime.

Springer, N. M., Nov. 12, 1885. W. S. BUSH.

CATALOG of the Truth Seeker Company's publications sent free upon application.

Lawyer Chamberlain Expresses an Opinion.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A few points seem to be lost sight of in the discussion of the Albany arrest, which ought to be supplied. In the first place, as a matter of fact, there was nothing obscene or offensiv in Mr. Seward Mitchell's paper. The discharge of the accused proves this, but it would hav been the fact none the less if he had been held. Secondly, the paper was not put forth as the utterance of the Convention, and neither the Convention nor any individual present, except Mr. Mitchell, was at all responsible for it. These two considerations made the intervention of Mr. Palmer not only unnecessary, but undignified. The same dishonesty, malignity, and falsehood that made the charge of obscenity also made the effort to connect it with the Convention. The infamous purpose was manifest. The same scoundrels who did this stand ready to vilify Mr. Palmer or anyone else for the glory of God. They will incarcerate on false or frivolous charges, by means of corrupt judges, and chuckle over it, as they did in Bennett's case. Indeed, an Albany editor did not scruple to say that "twenty years in a dungeon was inadequate punishment" for Mr. Mitchell. Christianity is driven to the last ditch. The only argument now left is abuse. The accusation that Liberals are unclean must be expected. It must be met, and it should be met with dignity.

New York, Nov. 14, 1885. ED. W. CHAMBERLAIN.

A Rejoinder from Mr. Palmer.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. Mitchell, Mr. Heywood, and Mrs. Severance miss the whole point of my letter entitled "That Arrest at Albany." They hav no warrant in describing me as a Freethinker assailing Freethought. My attitude at Albany involves no such inference. I would deny to none of the above parties, and to no man, the right or exercise of free speech or free printing. Nay, I go further and applaud them for their courage and devotion in publishing and defending their unpopular convictions.

I neither entered nor proposed to enter, however, into the merits or demerits of the sex and marriage question. The only point I made, and on that I am clear, is that *at that time and under those circumstances*, in the face of a convention held for a special and well-defined purpose, it was not only unbrotherly and discourteous, but also an invasion of freedom, for them to force their Freelove issues upon us. A man's house is his castle; the hired hall of a convention is *its* castle, and the one should be as free from intrusion as the other.

The question of the marriage relation I regard as not only the most delicate but the most difficult in sociology. I hav studied it most carefully on all sides, and hav not yet been able to come to a full and fixed conclusion concerning it. If ever I do definitivly make up my mind, I trust I shall hav no fear about expressing my belief, no matter how radical a conviction I may arrive at.

I fully indorse the resolution which we passed at Albany affirming that "Liberty is the mother and nurse of all reform," but as far as my insight now leads me, I can only see that a free and equal lifelong union between one man and one woman, based upon affection, character, and common sense, is the highest ideal, and that in order to realize it much in the way of impulse should be sacrificed.

COURTLANDT PALMER.

Lecturer Stewart's Views.

MR. PALMER, *Dear Sir:* Allow me to congratulate you on your manly, dignified letter in THE TRUTH SEEKER. We cannot afford to recognize the pestiferous nonsense known as social freedom, and advocated by a certain class of alleged Liberals. It will swamp any cause that touches it, and it ought to.

I tried to commit the Cleveland Convention, by introducing the following resolution, but the committee deemed it advisable not to adopt it:

Resolved, That the moral code of civilization is not the result of any system of theology, but is the outgrowth of human development, and it is therefore the duty of all true Liberals to render obedience to all the principles of morality which lie at the foundation of social order and harmony.

I need not say, "Stand your ground," for I know you will do so without any such admonition.

Ottumwa, Iowa. C. W. STEWART.

NOTE BY THE EDITOR OF THE TRUTH SEEKER.—Mr. Stewart offered the resolution in committee, but we suggested that to put in such an exhortation would imply that Liberals *had* departed from "all the principles which lie at the foundation of social order and harmony," and as we were not aware that they had so departed, or needed his exhortation to be virtuous, the resolution would be superfluous and a slur upon them. In our opinion, the last part of the resolution would more appropriate in a congress of ministers. It certainly was not be needed among the body of men and women assembled at Cleveland, nor for Liberals at large. Mr. Stewart acquiesced in this view, and he matter was dropped.

We are Glad You Hav Found It Out.

The intolerance and aggressivness of the Romish church is asserting itself more and more with the increase of numbers. Whereunto this thing will grow unless arrested by an aroused public sentiment is readily seen by a glance at Roman Catholic countries or a slight examination of history.—*Southern Christian Advocate.*

The Liberal Club.

The capacity of the hall where the Manhattan Liberal Club held its 389th regular meeting was none too great for the audience which assembled on that occasion. The crowd round the treasurer's table was so large that the man with the badge-pin, by the exercise of a little timely activity, was enabled to get in at the same rate as a Presbyterian. While looking about for a seat the visitor took occasion to note the alarming increase of lady attendants at the club. More than one-half, perhaps, were of that sex; the rest of the audience, of course, were males. A curious fact as to the latter was remarked: though many of them were well along in years, there was to be seen hardly any of those bald and shining domes of thought which attract the vagrant fly in church or reflect the gaslight from the front seats at the ballet.

Dr. R. G. Eccles was the speaker of the evening, and "The Knowable *versus* the Unknowable" was his subject. As has been before remarked in these reports, the word *versus* in the title of a lecture is always full of vague and inscrutable significance, but when, as in the present case, the knowable runs up against the unknowable, it is to be expected that the contest will be one of exciting interest. And so it proved. The discussion arose out of the differences of belief between the Agnostics, represented by Herbert Spencer, and the Positivists, represented by Frederic Harrison, the speaker taking sides with Mr. Spencer.

Dr. Eccles opened proceedings promptly. Said he: "Whatever is is unknowable. The unknowable is the all. Our knowledge is as a broken window; the unknowable is the stone that shatters it. As the fingers that touch our ribs are not identical with the tickle, so what we see in the landscape does not convey to us the real facts. The earliest form of worship placed a ghost in everything. Nature worship developed out of ghost worship. The reverence evoked by wonder will always remain. Those who do not reverence the unknowable never think about it at all. Not one particle of credit is due to humanity for the progress it has made. Our fathers were forced by the unknowable to be better than their progenitors. The overruling power did it all. Philanthropy is not worship. Morality is not reverence. Prayer is the soul's sincere desire spoken or unexpressed; the motion of a hidden fire that trembles in the breast. It is the province of the Atheist to prove that there is no God, because the Theist is the first in the field, and has the majority with him. Who can tell what is impossible with the unknowable? The universe itself may be a ponderous brain. Why do things gravitate toward a common center? A man goes to dinner because he is hungry. Nature may get hungry. It looks mightily like it was. I would suggest that the theory which looks upon all mind as matter and upon all matter as mind is the only tenable one."

The speaker concluded by reciting a hymn, and was heartily applauded by Madam Delescluze. Mr. Wakeman explained that he would like to make some observations upon the discourse to which we had listened, but was under stipulation to play the corpse that Dr. Eccles had been dissecting. The floor was now open. Members of the club had the preference in speeches of ten minutes each.

It was some time before any one moved. The average member of the Liberal Club is careful about fooling with the unknowable; but at length Mr. King was seen going forward, and the applause was immense. Mr. King, who is a Positivist, did not recognize whom the lecturer had been dissecting, but he thought the corpse had been having a pretty quiet time. Mr. King took no stock in Agnosticism. It was the title chosen by Spencer to distinguish him from the general run of Atheists, but it meant practically the same as Atheist. Agnostic was no better word than Atheist. A man might feel better by calling himself an Agnostic, but he was no better. Five cents' worth of George Jacob Holyoake's tracts, obtainable at THE TRUTH SEEKER office, would throw more light on the subject than all Spencer ever wrote. Mr. King believed in reverencing the highest thing a person might know of. A man's mother, for instance, was worthy of respect. Dr. Eccles would hav the son regard his maternal parent as merely a product of nature. "The man," concluded Mr. King, "who contends that there is no good in humanity is going to get left."

Mr. Langerfelt took the platform next, and everybody was pleased to see him, as he had not been there before for some time. He said that the discussion seemed to be about terms, and otherwise there was little disagreement. Mr. Spencer's object was "deanthropomorphization." This word marched once around the hall and then went out the door and started toward the East river. A sea serpent was reported the next day by a Long Island fisherman.

Dr. Kinget said that if Spencer agreed with the lecturer he feared he was returning to his infancy. It sometimes happened that early teachings resumed their sway over the reason when the mind was weakened by old age. Dr. Kinget held that the Atheist was no more bound to disprove the existence of God than he was to disprove the existence of a man in the moon were the latter asserted. He who affirms must prove. There was more practical work before mankind than standing in open-mouthed awe before the unknowable.

Dr. Eccles replied to his critics with great energy and length, the one being limited only by his capacity and the other being cut off by the president, who told him he would hav to stop if he intended to catch the last train home. The doctor sorrowfully admitted the necessity of stopping sometime, and there was hearty and long-continued applause. The verdict was that the speaker had made the greatest effort of his life.

The same subject will be continued in the next meeting, Mr. Wakeman participating, and it is reasonable to assume that he will not play the corpse on that occasion. The whole business can be taken in for five cents. Presbyterians and Mr. Shook need not pay anything.

Passing Notes.

The ultimate results of the recent Cleveland Convention will largely depend upon the continued activity of friends throughout the country. To meet in Congress and decide upon a definit course of action is the right thing to do. But that is by no means all that is required. Such decision must be followed by both individual and concerted action, and this is what is now desirable to be done by every Freethinker and Secularist in the States and Canada who is anxious to see the Liberal cause succeed as a public factor.

While still having the honor of being first vice-president of the Union, I hav preferred, for this year at least, not to renew my official connection as lecturer similar to that I had last year. Being upon my own responsibility, I shall be the more free to ascertain what should be done and to gain practical knowledge as to how to do it.

From the Convention I proceeded to Boston, where I lectured to two grand audiences. Alluding to my visit, the Boston *Investigator* says:

> Both of these lectures were among the very best we ever heard. As a logical reasoner and an eloquent orator, pleasing in style and dramatic in manner, Charles Watts is entitled to rank with the most popular and attractiv speakers in the country. His audiences were large and enthusiastic, applauding heartily nearly every sentence he uttered, and they will be very glad of the opportunity to giv him another fraternal welcome to Boston.

It will afford me much pleasure to revisit our Boston friends at the earliest opportunity. The very warm reception afforded me and the many marks of kindness shown me during my eight days' stay in the city will not be soon forgotten. Horace Seaver, J. P. Mendum, Ernest Mendum, and Mr. G. N. Hill are gentlemen worth knowing. Their company is not only interesting but intellectually profitable.

My next scene of labor was Greenwich, Mass., where I gave five lectures in the very hotbed of orthodoxy. These were the first Secular addresses ever delivered in this pious town. To Mr. Chandler M. Powers is the credit due for making the arrangements for the lectures. The particulars of this very excitable event hav already appeared in THE TRUTH SEEKER and *Investigator*, and I refer to the matter now principally to express my pleasure at meeting that veteran reformer, Parker Pillsbury, who presided on each occasion. Although time begins to tell upon his physical powers, ample indications remain of that mental force which in the past did such useful work in the antislavery and temperance movements.

On Nov. 1st and 2d I spoke three times in Philadelphia, where I found crowded audiences, although a much larger hall had been engaged than the one I had spoken in on my previous visits.

George Longford is as activ as ever. He is certainly a most hard-working and consistent officer—a service and a credit to any society.

Professor Seymour is doing good work in the interest of real Liberalism, while Mr. Burgess, from England, manifests the same love of duty and desire for practical Secularism that he always evinced in the old country.

Last Sunday I lectured twice in Pittsburgh—to crowded audiences on each occasion. There was not even standing-room left, the ante rooms being also filled. The daily papers on Monday gave a very fair epitome of the lectures. Of course I could not escape being "interviewed" on reaching Pittsburgh. It was not my fortune to do so on previous occasions. This time the reporters discovered my whereabouts, and were anxious to know my opinions upon the political situation in the old country—the Irish difficulty, and the prospect of the coming English elections. Two of the principal Sunday papers contained a lengthy account of my views upon these subjects.

It appears to me that there is a good future open for the Pittsburgh Secular Society. Most of the members are men and women of the right stamp, many of whom occupy prominent positions both socially and commercially in the town. The society has an excellent little paper of its own, *Truth*, which is carefully edited by Mr. Pearce. During my visit I attended several social meetings. Referring to one of these gatherings held at the residence of one of the principal members of the association, the Sunday *Traveler* says:

> A reception was tendered Mr. Charles Watts, of London, England, by Mr. and Mrs. George H. Abel Thursday night. The spacious parlors of Mr. Abel's residence on Smithfield street were filled with guests who were anxious to meet this noted speaker. After the reception, which was thoroughly enjoyed by all who participated, an elegant supper was served. Among those who took part were Robert Rogers and wife, John Mongel and wife, S. F. DeJones, Frank Baker, Harry Hoover, W. S. Douthitt, and Roman Staley.

I hav received from Mr. Sturgis, of Upper Sandusky, a very artistically executed crayon likeness taken from a photograph of myself. It is full size, and in the opinion of those who are capable of judging, it is an excellent work of art. This is not the first specimen that Mr. Sturgis has given of his unique ability as an artist, as those who hav seen the crayon portrait by this gentleman of the late D. M. Bennett well know. I thank Mr. Sturgis for his valuable present, and sincerely hope that our friend will receive that business support from Freethinkers in the States which he undoubtedly deserves.

A CORRECTION.

There is evidently an impression among the Liberals of the country that I am at present engaged by the American Secular Union to lecture, for which I am paid out of the funds of the Union. Permit me to state that this is an erroneous idea. I am, of course, lecturing in the interest of the Union, but entirely upon my own responsibility, and do not derive any pecuniary advantage whatever from the Association. I prefer this course at present, so that the directors may hav the means at their command to do what in their judgment is necessary to advance the interest of the great Secular movement in this vast country.

Nov. 19, 1885. CHARLES WATTS.

Pennsylvania State Convention.

After the meeting of the Board of Directors of the American Secular Union on Thursday, Nov. 5th, to discuss and plan measures for the general advancement of the cause, and under advice of our secretary, S. P. Putnam, I proceeded to Philadelphia to consult with Prof. Wm. Seymour, president of the Pennsylvania State League, as to time and place to hold the Pennsylvania state annual meeting.

Having notified the professor of our intended visit, we were agreeably surprised on the evening of our arrival at his hospitable home to find that he had assembled about twenty friends to welcome us. Elegant music was provided, and we enjoyed a most delightful evening. Among the friends we were proud and glad to greet were Mr. and Mrs. Geo. Longford, and the ever genial, fearless advocate of Liberalism, Wm. Burrow. To George Longford more than to any other is Philadelphia indebted for the success of its Liberal organization.

In consultation it was decided, subject to the approval of the friends there, that Pittsburgh would be the best place, and the first or second week of December the best possible time, to hold the State Convention.

It is proposed to exercise rigid economy, hav the Convention a really representativ meeting of the Liberals of the state, at which the wants, needs, and wishes of every part of the state shall be considered; to depend mainly on the talent within the state for speakers; and to promote sociability by closing with ball and supper. If the workers of Pittsburgh approve, the success of the Convention is assured. They are excelled by none in providing feasts of reason. When it comes to ball and supper, they are simply unapproachable. Friends at Pittsburgh hav the matter under advisement. We hope to giv positiv appointment in the next issue of THE TRUTH SEEKER.

C. B. REYNOLDS,
Sec. Penn. State Liberal League.

Freethought in the Orient.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav much pleasure in informing you that the old "Hindoo Freethought Union" in this city has been reinforced by numerous European and Caucasian friends of the cause, and that its name has been changed to the "Madras Secular Society," to allow of these friends joining as members.

A circular (copy of which I hav forwarded to you with the *Thinker*) has been addressed to Freethinkers all over India, asking for their aid in the good cause which is making such rapid progress all over the world.

A hearty response is expected to the circular, and steps will be soon taken to provide a good meeting room and library, and to improve the size and tone of the *Thinker*, the organ of the society.

I hav to request that you will kindly giv the society a copy of your valuable paper, THE TRUTH SEEKER, in exchange for the *Thinker*.

The gain will, of course, be all on our side, but as it will be laid on the library table of the society, we hope that some of our members will be led to subscribe for it.

JOHN UPSHON, Hon. Sec.
Madras, India.

The American Secular Union.

ROBERT G. INGERSOLL, President.
Vice-Presidents.

CHARLES WATTS, JOHN E. REMSBURG, THADDEUS B. WAKEMAN, MATTIE P. KREKEL, ELIZUR WRIGHT, JAMES PARTON, HORACE SEAVER, PARKER PILLSBURY, WILLIAM ALGIE, ROBERT C ADAMS, TITUS L. BROWN, HELEN H. GARDENER.

SAMUEL P. PUTNAM, Sec., 33 Clinton Place, New York.
COURTLANDT PALMER, Treas., 850 Broadway, New York.
CHARLES B. REYNOLDS, Chair. Ex. Com.
E. M. MACDONALD, Chair. Fin. Com.

The Campaign Fund.

Previously acknowledged,	$1,437.22
Wm. Wadsworth (paid),	1.00
Q. S. Sheppard (paid),	1.50
Mrs. Donbaband (paid),	1.00
Mrs. E. G. Robinson (paid),	1.00
C. D. Greenall (pledged),	1.00
Thos. Knight (annual member),	1.00
Elijah Schurman, " "	1.00
R. W. Barcroft (paid),	5.00
John Dainton "	1.00
Geo. Longford "	1.00
Wm. Cullington "	1.00
Luke W. Gallup "	1.00
F. A. Day "	2 00
Louis Munter (annual member),	1.00
Total,	1,456.72

PLEDGES PAID.—John Downes, 4.00

The Union has been presented with five volumes of Voltaire's Romances by Peter Eckler, and 1,000 copies of "Ingersoll Catechised," by C. P. Farrell. These are for sale by the secretary, for the benefit of the Union.

CORRECTION.—On the list of contributors to the Campaign Fund at Cleveland, acknowledged Oct. 24th, the name of Daniel Kitchen, of Massillon, O., should replace that of Samuel Watson.

The Opening of the Museums on Sundays.

This movement meets with the hearty co-operation of the press. The New York *Herald*, the *Times*, the *Post*, the *News*, hav openly declared in favor of the petition. No doubt the people generally outside of the churches are also of the same mind, and what is required is the largest possible expression of public opinion. This opening of the museums is especially desirable for the workingman. It helps to giv him a happy Sunday. It relieves him from the misery that too often accompanies his weekly toil. As John Swinton says, there could be no greater boon than such a Sunday, where the treasures of human art and history are placed before the eyes, and noble thoughts are excited. John Swinton refers to the beautiful Sundays of Paris, where all the museums and galleries are open—the Louvre, the Luxembourg, etc., and amid whose immense halls and corridors nearly half a million people enjoy the magnificence of art. What an example for our nation to follow, especially New York, so cosmopolitan, and yet in many respects so narrow and stupid! Let us learn of illustrious Paris, where the art of living has been so excellently attained. And Sunday for the people is what we need, and the American Secular Union, in the way of its Nine Demands, could not accomplish a more practical good than the opening of the museums on Sunday. Much will be accomplished in every way by such a success. It will be the triumph of the Secular idea. It will be a means of education. It will be for the happiness of the world, and it will giv dignity to labor, for Sunday will be for the millions, instead of being, as it now is, the Sabbath of the rich who worship on their cushioned pews, while the coachmen hav to sit and get along the best they can outside the elegant churches, in all sorts of weather, rain or shine, with only one consolation, and that is, that they don't hav to listen to dull sermons, which, no doubt, is the worst affliction of pious wealth. Instead of this gloomy Sunday dedicated to hypocrisy and tyranny, there should be a glorious holiday for the people, so that all the delights of the outward world—the sunshine and the flowers, the woods and the streams—shall help make sweet their lives; and with these the elevation of mind, thought, and deed, the music in the park, and the noblest strains of melody that reveal inner depths of nature, and the treasures of science, of natural history, of the past, giving hope to the future. If such a Sunday as this could be had in New York, the old, gloomy *regime* would receive a deadly blow. Would not such a Sunday be a minister of liberty and progress? Would not a free Sunday help to diminish the slavery of week-day toil, and bring amelioration for the bitter lot of so many? No doubt all Liberals throughout the country will feel deepest interest in this endeavor for a real holiday and Sunday for the people, for the sake of humanity, and not for the sake of God.

However, though there is such a vast interest in this matter, a prodigious amount of work must be done in order to reach the desired end. John Swinton says that two hundred thousand names should be on the petition. That number of names could be obtained if the proper instrumentalities could be used. But right here is the difficulty. Our means are not so great as they should be for the thorough accomplishment of this work. It takes time and money to reach two hundred thousand people and hav them cast their vote. It behooves everyone, therefore, who is interested in the matter to do his level best to secure signatures to this petition, and to induce others to work in the same direction, and in every possible way advertise the fact that there is such a petition at the headquarters of the Union, 33 Clinton Place, to be had upon application. One man cannot do this needed work. It is necessary that all friends should join in and voluntarily advance the matter, for we hav not those financial means at hand by which otherwise a thorough canvass could be had of the whole city, and a vast and significant expression of public opinion made. I hope that no one will be lax in this matter under the impression that we are on "the crest of the wave," and are bound to sweep to victory whether or no. This is a mistake. The opinion of the majority is with us, but this opinion must be crystallized, bodied forth, put into a material shape in the form of a solid petition, before it can be made available for success. There is a determined opposition to the opening of the museums on Sunday. Money has been and is given with the express understanding that they should be kept closed on Sunday, so there is a dark mass of bigotry right in our way, not easily to be overthrown, not to yield unless there is a most imposing expression of public will.

Already many signatures hav been received from leading men and officials of the city, and if there is only a sufficient effort put forth by every Liberal in New York city, there is every prospect of winning the battle. But it cannot be won unless there is a most enthusiastic and continued action among all the friends of progress of every shade of opinion.

The American Secular Union has been enabled to take an effectual part in this movement, because it is a national organization, and all the power of the Liberal element throughout the country can be brought to bear for the time being upon this most favorable point. All Liberals from Maine to California are interested in the movement in New York city, and through the Secular Union can lend a hand and giv power and the needed instrumentalities of work. If we were to depend simply upon the local element, it might not be strong enough to consolidate for effectiv campaigning, but by this national combination of all scattered forces, a unity is created which makes a great gain for local advancement. We, in New York city, depend upon all the friends of freedom in the land for moral and financial aid in this battle for a people's Sunday. Let us win here, and all will feel the prosperity of the result, and will be stronger in their own localities. If our forces in New York score a victory, if we make an impression at Albany in the matter of legislation, so that a present failure will make our success in the future, then we hav done that which will be of universal benefit, and will enhance the power of Liberalism in every community, and from these points of advantage the Union can go on to other points in other states and cities, and by its unity of forces accomplish still another triumph. We must select points and push the attack at weak places of the enemy, and thus each year will see something attained toward the goal of perfect liberty and universal progress.

I hope that all Liberals will realize the importance of the American Secular Union in this regard, and feel wherever they are that they hav a deep personal interest in this matter of opening the museums in Central Park, and so aid, in every possible way, the work that is now going on, for the victory will be of immense significance to the whole national life of the Liberal party.

MOST IMPORTANT.

The time of the secretary of the Union is at present occupied with the petitions both for New York and Albany, to be acted upon this winter, and with lectures in places neighboring to New York, both Sundays and week days, as required, and correspondence with the various Leagues and Liberal friends in all parts of the country; the preparing of blanks, circulars, etc., for the formation of new societies, all of which requires a large amount of office work, and which precludes for the present work in the field. After January, when the needs of this work hav been fairly met, the secretary will take the lecture field for activ campaigning for several months, to speak every night, if possible, in every place wherever an audience can be gathered together. He will speak in the interests of the American Secular Union. to show its work, its aims and methods, the justice of the Nine Demands, and in every way possible forward the fellowship of Liberals throughout the country upon these Demands. He proposes to visit the far Western friends of our cause—to cross the Nevadas and look upon the blue Pacific. He has had calls from every section of the country, and he desires to fulfil them. In order to do so, however, there must be a combination of effort, and a course marked out so that in a trip from the Atlantic to the Pacific he can reach the greatest number of communities. He desires especially to visit Colorado, Texas, Utah, and all the Pacific states and territories, California, Oregon, etc., wherever a Liberal center finds a place for him to speak, in a hall or log-cabin—anywhere. If one cannot secure a hall, let him arrange for a meeting in his own house. Hav a meeting of some sort, some manifestation of hope, and it will do good. So let all friends communicate at once with the secretary of the Union, in order that arrangements for the Western tour can be made. so as to produce at the least expense the largest possible results. By such a personal effort the Liberals of the East and West, of the North and South, can be brought into a better and more powerful companionship, for the secretary will giv full reports of all meetings, etc., and thus in a manner Liberals will be introduced to each other, and know how the work is going on in a hundred different localities.

VINELAND, N. J.

On Sunday, Nov. 22d, I was at this beautiful village, which is quite alive with reform of every kind, and I felt quite at home and enjoyed my Sunday's work very much indeed. In the morning I lectured on the "Work of the American Secular Union," and in the evening on "The Demands of Humanity." Almost all my audience were of the Spiritualistic persuasion, and they do say that the spirits—good ones, of course—did hover about my brain. However that may be, there was delightful harmony, for the genuin Spiritualist is a genuin Secularist, who believes in making the very best of this world and would work for humanity as the noblest duty of the hour. There is nothing to separate, for a philosophic belief in a future life which shall be the fruit of this, grand and beautiful, because one has endeavored to make this life so—such a belief is by no means antagonistic to the Secular philosophy. It is simply a broadening of the field of labor—that is all. It does not change the kind of labor, the motiv for which we work, nor the value of the results here and now. It adds hope, but it does not make this life nothing, nor does it create a tyranny like that of church belief, which limits instead of amplifying human joy and effort. I found the most cordial acceptance among these noble Spiritualistic friends, who are most devoted to human emancipation. Mrs. Mary E. Tillotson, well known, I guess, to most Liberals, is full of cheeriness, good hope, and health. She believes most thoroughly in dress reform, that shall make for the physical welfare of woman. I think she must be about right, for she bears her age of almost seventy, quite lightly, as if she were twenty years younger, and I hav no doubt that, with her bright philosophy, exultant and unconquerable spirit, and free exercise in the open air, she will liv to a century and thus see many a triumph of reform that to-day seems almost impossible. She is secretary of the society here, and does her duty well amid many discouragements. Mr. Street, the president, is quite enthusiastic, and a steadfast worker, a thoroughgoing Spiritualist, but an ardent believer in reform here and now, and of poetic fervor.

Mr. A. C. Cotton, editor of the *Rostrum*, is doing first-rate local work for reform, and is animated by a most liberal spirit. Mr. Young, the eloquent lecturer now here, is in cordial sympathy also with our work, and will join heart and hand for its success. Vineland is indeed quite a place for the gathering together of the friends of progress, and I think that eventually a Union will be in operation here for practical good. However, there are sixteen churches in this place of seven thousand people, and so, of course, there is a very great deal to be done before all obstacles can be removed.

These are pretty heavy battalions to work against with a church to every five hundred inhabitants. Satan's kingdom is not tumbling down quite yet. He has too good a bank account for that.

I enjoyed a pleasant call upon Mr. and Mrs. Gage, subscribers of THE TRUTH SEEKER, who for many years hav been stanch advocates of emancipation, and whose old age is illuminated with all the bright rays of mental liberty, and so they seem as young as ever in the ardor of their Freethought convictions.

And so, with a pleasant memory and many a bright hope, and illuminated perhaps by a thousand spirits, and touched by the magnetic influence of the Summer Land, I leave these friends of Vineland who hav done so much for liberty, and whose work will end only with life, and who will indeed hav the immortality that belongs to noble purpose.

SAMUEL P. PUTNAM.

Lectures and Meetings.

THE Wisconsin State Association of Spiritualists will hold their next quarterly meeting in Armory Hall, Portage, Wis., Dec. 11, 12, and 13, 1885. All interested in Freethought are invited to participate. The platform is a free one. Dr. J. C. Phillips, of Omro, Wis., is secretary.

W. F. JAMIESON is just closing his debate with Elder J. W. Damon in the Christian church, Savannah, Mo. He is engaged to deliver lectures in the following named towns: Morrill, Kan., November 26th, 27th, 28th; Paola, Kan., December 3d, 4th, 5th, 6th; Union Star, Mo., December 17th, 18th, 19th, 20th. Debate with Elder D. R. Dungan, of Des Moines, Ia., beginning December 22d. Six sessions at Maitland, Mo. Address, Paola, Kan.

THE Ottumwa, Iowa, *Daily Democrat*, of the 15th, givs notice that "Mr. John E. Remsburg, one of the most noted speakers in the field of Liberal thought, will lecture at Liberal Hall, Sunday forenoon and evening; also on Monday evening. His subjects will be, 'Sabbath Breaking,' 'False Claims' and 'Bible Morals.' Mr. Remsburg is recommended by United States Senator Ingalls, United States District Judge Arnold Krekel, and many others."

NOVEMBER 17th, 18th, 19th, and 20th Prof. W. F. Jamieson debated with J. W. Damon, Christian, at Savannah, Mo. Mr. Jamieson affirmed that the Bible is of human origin, and Genesis and geology are irreconcilable, both of which propositions the Christian denied, affirming in his turn that the teachings of the Bible are moral and ennobling, and that Christianity is conduciv to the moral and intellectual elevation of mankind. Mr. Jamieson denied these assertions. We hav no report of the debate, but presume—leaving Mr. Jamieson's ability out of the question—that the Infidel had the best of his opponent, because he had the right side of the argument.

THE Wabash *Weekly Courier* reports Mr. Bell's lecture in that place in these words: "Prof. W. S. Bell, of Chicago, an advocate of what certain misguided citizens euphoniously term 'Freethought,' but which is neither more nor less than rank Atheism, addressed a corporal's guard composed chiefly of scoffers at Infidelity at the city hall on Tuesday night. Bell is a bright man, an interesting speaker, and it is to be regretted that he should hav chosen his present erratic course. The idea of which these apostles of 'Freethought' are possessed is a cranky one. In this broad republic every man has the privilege of thinking as he pleases on all subjects, and the people who entertain the belief that there is a God, a heaven, and a hell, are not disposed to persecute Mr. Bell and other workers in, as Mr. Arthur Everett puts it, 'the cause which needs assistance,' because of their queer notions."

For the Bruno Statue at Rome.

Wm. Thorpe,	$1.00
Lewis Garlick,	1.00
Thomas Knight,	1.00
R. W. Barcroft,	1.00
John Dainton,	1.00
S. Graham,	1.00
John Malonski,	1.75
F. A. Day,	.70

Mr. Reynolds's Tent Fund.

R. W. Barcroft,	$4.00
Geo. Longford,	1.00
F. A. Day,	1.00
Thayer D. White,	10.00

Communications.

Library Vandals.

I am a stranger in your city, but through the courtesy of one of the directors of that remarkably fine collection of books, the Mercantil Library, I was recently enabled to examin a large number of volumes. I hav made the same sort of examination of books in leading libraries in eight or ten of the large cities of America, in all of which cities I hav found evidence of the vandalism of ignorant partisans and bigoted sectarians.

The most valuable books are disfigured by marginal notes which show the capacity of the readers in no enviable light. And these vandalisms are not committed by young and light readers, as the character of the books will show, as well as the mature penmanship. For example, Buckle's "History of Civilization" is annotated and marked throughout, and you can tell the religious belief of almost every one (and there are a number of different ones represented) who saw fit to display his ignorance or malice at the expense, and through the medium, of an institution so important as the Mercantil Library. The most copious and frequent display is made by some one who is a Roman Catholic. In many cases, where Buckle has made a point, this reader does not follow the argument beyond the first line or two, when he immediately proceeds to indite a marginal note of denial, or protest, or ridicule, the basis for all of which is fitly disposed of if he had only read far enough before he had his spasm to take the position taken by the author. This fact does not deter him from making the same silly blunder on the next page. He never seems to learn to wait until the close of an argument before he rushes at it and beats his own brains (or what serves him in that capacity) out against the authors' bulwarks. Then a Predestinarian takes up the fight, and it is amusing—if it were not so disgusting—to see him sail between Scylla and Charybdis. He wants to refute Buckle, but he yearns equally to demolish his unknown Catholic adversary, and the air is full of "You're another," "No such thing," etc. By the time he pays his respects to the Romanist and the author the margin is filled, and he finds himself without space to state his own case more elaborately than by a "What is to be will be," or "Whatever is is right," or some equally antiquated and fallacious epigram.

Is there no way to protect valuable library books and intelligent readers from this sort of trashy criticism? A thoughtful reader does not care to waste his time reading through such nonsense to get at the printed page. He cannot help seeing it, because it overruns the print. He cannot help being more or less distracted by it. A student does not wish to be forced over and over to tread these childish paths in his serious reading. He does not wish to be forced to dig his social or natural or political sciences out from under theological crusts or sectarian venom. Is there no way to protect him? In one of the largest libraries in this country I discovered that they had James Parton's "Life of Voltaire." They had had it less than two weeks. It had been drawn but once, yet when I asked for it to refer to I found two pages torn or cut out clean with the back. They were the pages containing the story of compulsion as practiced by the Catholic church to force Voltaire to retract. It was well known who had drawn the book. The motiv for the mutilation was plain, but the reply to my inquiry was: "We could not directly accuse a divine of such a thing as that. It would make a scandal." I said, "The scandal is already made. The proof is here. He has wilfully mutilated and destroyed public property. Is he to be protected against the consequences of his act? If a man breaks a glass in a public building, if he throws a stone and destroys a lamp purposely, is he shielded against the consequences of his deliberate act? Now this misdemeanor is of a double character: it mutilates public property and it aims to suppress truth. There should be a double punishment." The librarian shrugged his shoulders and said: "I do not care to lose my place. If you will write an account of it to any paper in the city, and if the editor will publish it, I will assure him (privately) that the facts are as given."

I did so. Not a paper in the city would publish it. I thereupon set about getting up a fictitious case. I told of the mutilation of several theological works. The librarian was not consulted. The matter was printed without delay, together with a demand for just retribution, and the next day the library was besieged by zealous and indignant Christians, asking for books that never existed outside of the brain of a grim joker. And yet we are told that there is one law for all in this land of freedom, and that church and state are separate. This does not look like it to an unprejudiced observer.

But whether these library vandals are offenders against Christian or Agnostic prejudices, they are equally offenders against public welfare and morality, and there should be some way to reach them all, and to make public libraries something besides a means of spreading and intensifying sectarian ignorance and bigotry, and shielding their perpetrators from the consequences of their own deeds.

H. H. Gardener.

SUPPLEMENTARY.

From the New York Sun of November 13th.

Library thieves were discussed by the New York Library Club in the Columbia College library yesterday.

Dr. Buel, librarian of Union Theological Seminary, was asked how he got along with the ministers. He said he was afraid that ministers were as bad as anyone else in this respect, for since he had been librarian more than one thousand volumes had been stolen "One minister," he said, "kept a book twenty-three years, but finally returned it, with a note to the effect that he needed the book no longer, as he had obtained a better edition."

"My opinion," said Mr. Peoples, "is that ministers are not to be trusted in a library any more than anyone else. They like to write their opinions on the margins of books also. I found a book so marked one day, and, recognizing the handwriting as that of a prominent divine, sent a note to him, asking to see him at my office. He came, acknowledged that he had written in the book, but said that his writing made it more valuable.

"'Others do not think so,' I said; 'so if you will get us a new book, you may keep the more valuable one.'"

Mr. Hannah said that a Staten Island minister came into his library one day to consult some forty or fifty volumes on a certain subject. "I placed the books on a table for him and left him. Shortly afterward, while passing him again, I saw him throw a volume on the floor, and looking under the table, saw twenty books lying there. I asked him what he threw the books on the floor for. 'Oh, I'm through with those,' he answered. I told him I guessed he was, and with the others, too."

Small-pox for Christians Exclusivly.

To the Editor of The Truth Seeker, *Sir:* Notwithstanding the small-pox scare, we pursue the even tenor of our way, and hold our meetings as usual. It is a remarkable fact that although, according to the Catholic bishop, God is so angry that he has sent the small-pox as a "punishment," not a single Freethinker has yet been attacked with the disease. If this is so, he must be wonderfully well pleased with *our* record in the past, and we can assure him that in the future we shall endeavor to beat it if we can. We are either basking in the smiles of his sunshine, or else he has taken alarm at our propagandist efforts and has gone into the angel-manufacturing business wholesale, for fear of there being a scarcity of material in the near future. Whatever may be the object, it is an undeniable fact that the numbers of the "faithful" are being rapidly reduced. Some of our orthodox friends suggest, however, as an explanation of our exemption from attack, that "Auld Clootie" being such a near and intimate neighbor of ours, we are consequently in receipt of a regular and liberal supply of the necessary sulphur and brimstone for fumigating purposes. Not only that, but they believe that his usual midnight ramble through our premises is more efficacious than a visit from an average Health Board official. After all, it is not the first time that the devil has done a good turn for poor humanity when its creator was suffering from a fit of bad temper; and if he will only do our business of disinfection well, we shall be eternally obliged to him.

C. Stevens.

Montreal, Can.

The following, from a Montreal paper, reads as we imagin a report might of a fourteenth-century gathering in Italy—that is, if the Italians of those days had had newspapers, or been able to read them if they had had them:

A solemn religious service was held this morning in the church of Notre Dame, at the request of the hon. judges and members of the bar of this city, the object being to offer prayers for the disappearance of the small-pox epidemic. With a very few exceptions all the Catholic members of the local bench and bar were present. Seats had been prepared in front of the altar railing for the judges and members of the bar, and among those present were noticed the Hon. Mr. Mercier, battonier; the Hon. Justices Jette. Papineau, Mousseau, Loranger, Desnoyers, Mr. Recorder DeMontigny, the Hon. Sheriff Chauveau, the Hon. Senators Trudel and Lacoste, Deputy Recorder Bourgoin and others.

The religious service was performed by his lordship Mgr. Fabre. The Rev. Mr. Marcoux, vice-rector of Laval University, acted as assistant, and Rev. Messrs. Hanon and Gaudin as deacon and subdeacon of honor.

A number of the members of the choir of Notre Dame, who had volunteered their services, rendered Gounod's *Messe breve* with much effect. The church was crowded with a large number of worshipers. The Rev. Mr. Colin, superior of the seminary, delivered a short but very effectiv address. He congratulated the members of the bench and bar upon the spirit of faith displayed by them, and the good example thus set to the whole community. After acknowledging the good works done by the several civic organizations, he said he was happy to see the leading citizens doing more, and coming to implore the help of their God. The present act was one both of faith and charity, as their offerings would go to help the suffering poor. In offering prayer in the Lord's house they were really humiliating themselvs and recognizing a superior power, a supreme God in whose hands rest our destinies. They came here to acknowledge the justice of the Lord's chastisment, but at the same time they could not forget that his goodness and mercy were equal to his justice, and upon his own authority they were entitled to call him father and to call for mercy at his hands.

Mr. Recorder De Montigny, who recently had small-pox in his family, received communion at this morning's service as a thanksgiving.

After mass the hon. judges present and the batonnier went to the vestry and offered their thanks to Mgr. Fabre and to the Rev. Mr. Colin. His lordship congratulated them and the members of the bar upon their Christian act. Over one hundred dollars were subscribed at this service, and as the expenses are small, the amount will be given to the Sisters of Charity for distribution among the poor afflicted with small-pox. This morning's service was held in honor of St. Roch, who is considered among Roman Catholics as a special protector in cases of epidemic. Tradition has it that this saint, during his life-time, was served with a written document by an angel from heaven, said document being to the effect that any one imploring him in the event of contagious diseases would receive sure help and relief. The confidence in the saint among the Roman Catholic population of this city is unbounded, and booksellers are selling any number of his pictures, which are to be found in almost every Catholic household.

If the small-pox is really sent as a chastisment, as Mr. Colin says it is, it seems that the pious are the sinners, or that the Lord dislikes them more than he does the Infidels. In either case the logic of the situation is against the church.

Mr. Mallonee Against Woman Suffrage.

To the Editor of The Truth Seeker, *Sir:* Mrs. Iliohan inquires, "Can it be possible that Mr. Mallonee, of Cleveland, should begin his speech at the Convention by saying 'the just right to govern comes from the consent of the governed,' and afterward make a motion to strike out the resolution favoring woman suffrage?" I will say such is not only possible, but true. What then? If Mrs. Iliohan or any one else can giv one logical reason why that resolution should hav been passed by that Convention, I should like to hear it. I for one do not propose to put a power into the hands of our opponents whereby to retard Secularism half a century at least. If we are bound to indorse the views of a faction simply because it is asserted that in some unexplained way such views if carried out would benefit humanity, we might just as well advocate Free-love or Anarchy, or any other idea, simply because the advocates happened to be Liberals. I accord to woman all the rights I claim for myself, and one more, the right to be protected—protected from the necessity of participating in the public affairs of the nation. Your woman suffragists are always talking about the right to cast a ballot; why do you never talk of carrying a musket, serving in the militia, police force, etc.? My wife has sufficient confidence in my ability not to demand the right to buy her individual coal or ask to do her individual voting; neither does she consider herself a slave, and I am quite certain she stands the peer of any advocate of woman suffrage to-day. It has proved a failure wherever it has been tried. My wife would not vote, neither would other women of her class. When we were married we formed a copartnership, the object of which was happiness. Two things were absolutely necessary, our home and the means of maintaining it. I am ready to recognize the fact that she is mistress of the home, and she compliments me by trusting in my hands the financial and public affairs of our life. To make woman a mental duplicate of man (as indeed you will if there be any point to your argument) is to destroy the very qualities which every woman should seek to retain. Strong-minded girls usually die old maids. The resolution adopted was as much out of place as a resolution supporting the claims of the Spiritualists or Materialists would hav been. The only thing upon which the American Secular Union can agree is the Demands of Liberalism, and we hav our hands full without championing a pet scheme of the enemy.

Cleveland, Ohio. J. D. Mallonee.

As Things Are.

In reviewing the political situation, we find the hitherto two great leading parties being forced to the wall of concession by the pressure from without. The Democracy has fairly accepted the workingman as a factor in politics, and by his vote a preponderance has been emphatically secured at the state election. And it will go hard with the leaders of the trades unions if they will not be found as claimants of the spoils of office. Catch the astute fellows letting slip good chances! They deserve all fair rewards. They hav skilfully and courageously managed to interpret to the men of the bench, through the medium of their unions, the equality of the rank and file with the boss element as participants in industrial profits, and the ease with which the trade of society might be conducted for the benefit of all—Socialism, "for to that complexion must it come at last"—instead of, as now, bringing the merest pittance to the employee while making millionaires of employers. The basis of the social war is Syndicate *vs.* Labor.

Society is fairly awakened to the fact of overwhelming abuse in our industrial relations. The general intellect of Christendom, throwing aside the authority that has so long dominated the masses, has resolved henceforward to act independent of the *aid* hitherto so humbly deferred to. Men hav found that they

hav been duped, made to meekly bear the degradations of poverty through the systematic machinations of humbugs and despots. Deception has been on the rampage through all the centuries, dooming the many to all severities of toil in favor of the few, while thanking their enslavers for the barest means of life. Civilization has been pivoted on the madness of a theory born of church teachings and the idiocy growing out of a barbaric system of ranks. And so imperiously hav the false claims been enforced that habits of thought and conformity of action hav, to the common mind, made the conditions impossible to be changed without insulting the "great author of all" under whose guidance society has been shaped.

It is only within the past century that a general change has come over the spirit of life's dream in the matter of social relations; and perhaps not more than twenty years that resistance to the old regime has been insisted on—modestly at first and with an appearance of uncertainty as to the rightfulness of the modern interpretation of social life. No truer delineation of the monstrous lie embodied in society can be found than in the lines of the obscure versifier:

> And everywhere they went they saw
> A thousand of the rank and file,
> With four the rest to overawe,
> To keep one specious rogue in style.

And the verse immediately following is the capsheaf magnified to the culminating horror justifying revolution:

> They halted at the Stock Exchange,
> Where prowls the mean commercial knave,
> Who seeks a "corner" to arrange,
> The public market to enslave.

Force has had its day. Fraud now must succumb. The people swear by the great facts of life that a change must come—not in Christendom alone but throughout the big world. The gage of contest has been thrown; its acceptance forced. Where the defiance of tyrants has been most strongly felt the scourged hav sought the aid of dynamite. Let it be for us to seek the agent hallowed as the gift of the "fathers," and used by them, the ballot, hopeful of so accomplishing releasement from the idiocy of thraldom. But accomplish we must. It is so nominated in the bond. And in obedience to the forceful mandate Great Britain is now thrilling in the throes of a revolution made rampant by an American tramp, Henry George—a modern Peter the Hermit, arousing the people for the redemption of the land torn from their ancestors by the remorseless avarice of the lawyer legislators of the past.

> The acres are the people's, the heritage of life,
> Unowned by any, owned by all, without a chance for strife;
> And the question has gone forth to each beneath the generous sun,
> Shall one man own a million while a million owns not one?

Le Roy, N. Y. M.

Taxing Churches.

This would certainly work well in New York, for it works admirably in California. One of the leading clergymen in San Francisco, Rev. Horatio Stebbins, D.D., who has been there since 1864, says:

> The law requiring all property to be taxed here arose in the tendency to accumulate great values in ecclesiastical estates, especially in the Roman Catholic church. It has been in operation nearly twenty years. . . . The law works as well as any law regulating taxation, which is not saying much, if you mean by regulation equal justice. The disposition is to value church property at a low figure, and make the taxation relativly light. I do not see how the idea of the law can be upset. It is just, though at some points it works hardship, and at others an apparent incongruity. Something might be done to relieve this by setting a limitation within which property should go free. There is no limitation here. A religious society here cannot receive a bequest. I do not think that the law has any effect to hinder the churches in any work, or teaching, or influence for human welfare, any more than it hinders an honest man in his business to pay his taxes. There is no money he spends that he gets so much for.

The plan of limited exemption is now followed in Rhode Island; but it was given up after a brief trial in New Hampshire, partly because the rich churches got themselvs so grossly undervalued as to make the law a dead letter, and partly because its constitutionality was contested. If any churches ought to be taxed, they should all be—Justice makes no exceptions to her rules. In Massachusetts, last winter, two proposals were made simultaneously, and with little discord among their advocates, to tax all churches without exception, and to tax all whose value exceeded $10,000. Both plans were opposed with equal vigor, and all the open resistance came from the Roman Catholics. No wonder that the clergy of this sect are peculiarly averse to taxing churches. This is the only body of ministers which holds all the property of the denomination in its own hands and manages it in its own way. Send the tax-gatherer to a Protestant church, and he goes to deacons and wardens, who perhaps gain more individually by the reform than they lose as members of the corporation, all their taxes on other property being diminished by the levy on the church. When the tax-gatherer gets among Roman Catholics, he has to put his hand into the pocket of the priest, who has no property except what he gets in virtue of his office. Thus our struggle is mainly with the Romish priests—a fact which should be made plain to all sensible Protestants.

Another remarkable feature of our long struggle in Massachusetts against dead-heading the churches is that nobody claims that they ought to be exempted on account of their merits as religious institutions. Some appeal to their architectural beauty, which would bring in a new standard of taxation, one by which the rich man's palace might go free. Others claim that a church raises the value of property in the neighborhood, which again is just as true of the palace. Moreover, I hav known the owner of a house fail to get a tenant on account of the noise made by the bell of the adjacent church. So, again, it is urged that there are some churches that could not afford to pay their taxes. Many individuals are equally unfortunate. The difference in favor of the poor church is that it is sure of help from wealthy societies in the same denomination. The old plea that churches are public charities is simply ridiculous to those who notice how few keep their seats free, and how many systematically keep strangers standing at the door, until the proceedings are far advanced. There is no public charitv in a private pew. Most of the churches are simply Sunday club-houses.

Let me add that the movement in Massachusetts has taken a new form, through the vote of the town of Princeton—thirty-six to twenty-five—to request the legislature to repeal the law by which the churches are exempted. All honor to Princeton.

F. M. Holland.

Crooked Church Work.

A sensation of the first magnitude occurred in Philadelphia, on the 13th inst., near the close of a session of the Methodist Church Extension Society. These meetings are usually of the most quiet and unexciting character, but on this occasion a mysterious paper was presented by a lay-member. Mr. Thomas W. Price, of No. 505 Minor street, who introduced the paper, had taken the precaution to hav the matter printed. Mr. Price has been one of the most liberal givers to the cause of Methodism in that city for many years. The startling character of his pamphlet, therefore, has additional weight. He arraigns the society for carelessness in the management of its business affairs. After overhauling the accounts of the German conferences, Mr. Price says: "The same want of agreement is found in your report for 1883. On one page you say you paid for interest $22 563 29. Your treasurer claims to hav paid but $16 341.02, a difference of $6,222.27. Which is correct? Large as your expenses are, you seem to need some one that can make out a report that can be understood. You hav no paid-up capital, as all trust companies are compelled to hav, as a basis of doing such business; and yet, whether you take the report of your secretary, or that of your treasurer—the first declaring that you paid $23 985.84, the other claiming to hav paid only $20,628.70—you hav far exceeded your receipts for interest; for in 1883 your receipts for interest were $13 704.51, while your payments were $16,341.02. In 1884 you received from all your loans $16.550 60, and paid out for interest $20,628.70, or $4,078.10 more than your receipts. In my simplicity, I take this to be a clear violation of your charter; and, as the governor of this commonwealth is a member of your board, I would call his special attention to the matter. He may feel it to be his duty to refer the case to the attention of the attorney-general, as he recently did the case of a great railroad corporation in this state. Excuse me if I ask, 'Is it right for a great religious board to set at defiance the civil law?'

"Last year—1884—you received on all your loans, which you tell us are $464,718.33, the sum of $16,-550.60, which is about 3 1-2 per cent, and you paid interest on $324,254.30 the sum of $23,985 84; in other words, you receive a little over 3 1-2 per cent and pay nearly 8 per cent. I trust you may be able to make me out to be mistaken. If so, I will gladly do what I can to correct my mistake.

"I must now call your attention to what you designate as 'Named Loan Funds,' in relation to which you tell us that, 'We reaffirm that no part of said Loan Fund shall ever be donated for any purpose or used for current expenses, but shall be preserved without diminution a perpetual fund.' To carry out this pledge you must do injustice to the church at large by diverting funds from the purpose for which they were given. You hav outstanding loans to the number of 853, varying in amount from $13,-120 to $11, amounting in the aggregate to $428,-280.90. Now, I aver that since the organization of human society there never was a man or corporation of men that loaned to 853 different parties that did not lose some part of their loans; and you must remember that your loans are, 'as a rule,' made to parties who cannot borrow of any other moneylenders, for the reason that they are not considered safe.

"The fact is that, while church-members may be perfectly honest in their personal relations to society, in regard to church liabilities they are, to put it mildly, careless, as in your board. You are all honest men, but in the management of the affairs of your board you hav been—careless. Is it not well known that the chief reason why moneyed men or corporations do not loan to churches is the difficulty of collecting their claims at maturity, and the almost universal repugnance to foreclosing and selling churches at sheriff's sales? How, then, are you to be sure you will collect your loans from all the 853 churches to whom you hav loaned?"

Mr. Price proceeds, criticising the statement that the board held $70,000 "in marketable securities," and expresses surprise that the Methodist church should engage in stock jobbing. He also overhauls the expense accounts, which to the extent of $21,556 are to be met before any money can be used for legitimate church work. In closing he accuses the church agents of making false representations to secure contributions. He demands an explanation of the board's methods, and urges that all dishonest and oblique procedures be at once stopped.

At the Grave.

Died, at Minneapolis, Kan., Sept. 27, 1885, Warren, son of Warren and Ella Reed, aged 1 year, 5 months, and 8 days. The following tribute, at the grave, from the parents, was the entire ceremony. No prayers were offered, no songs were rendered. "Friends: We bury here the remains of our once lovely, loving boy. To us he was the sunshine of happiness; an emblem of innocence, purity, love, and joy. In the eve of infancy, he was dawning into the morn of childhood, bringing with him the ideal of our hope and pride. To us he was an offspring of love, a fruit of happiness, a treasure of joy. Nature kindly touched him into a joyous gem; she kissed him into a shining light, then unkindly smote him with the wand of death. The casket we deposit here; the gem of light has flown we know not whither, but if there is life beyond the grave, we hope to meet our little darling when we are ushered thither."

Sabbatic Trouble Among the Jews.

From the Hebrew Standard.

Our rabbis "hav eyes but they will not see" that their efforts to bring about a revival of the old spirit of Judaism are simply wasted because misdirected. Of the thousands of Sabbath-breakers in New York city, we venture to assert that not one-tenth part hav been interested in the Kohut-Kohler controversy, or understand the difference between Mosaic-Rabbinical and Prophetic Judaism. The addresses of our eloquent divines at the Baltimore conference were doubtless very interesting, the proposed publication of catechisms and Jewish books very laudable, but the fact, the stubborn fact, still stares us in the face, a fact disgraceful to orthodox and reform alike—that Jewish places of business are open on the Jewish Sabbath, and that *the number is constantly increasing.*

And our rabbis still fiddle, while disintegration and destruction are perceptible everywhere. They may preach upon the subject of Sabbath desecration, but they preach to empty pews and an array of empty benches.

Catechisms and conferences hav no more effect upon the disease under which we are laboring than so many bread pills.

Nature might hav worked a recovery had Judaism been left alone, but the "doctors" hav so drenched us with their quack nostrums that their nauseating effects hav produced an apathy and a stupor from which it seems almost impossible to awake.

Unless they are interested in keeping us at the point of death, our learned doctors can if they wish speedily bring about a recovery.

Let them organize themselvs into a religious sanitary corps, and personally visit the infected portion of the city. Let Dr. Gottheil visit our Jewish bankers and brokers in Wall street, and tell them how Jewish financiers became eminent and amassed wealth and still kept their Sabbath. Let Drs. Mendes and Jacobs buttonhole the wholesale clothiers and Dr. Kohut smoke out the cigar merchants, and personally urge them to abandon their evil ways.

As for Dr. Kohler, he can stay at home, for his persuasiv eloquence would only urge them to continue their sacrifice to the Yhvh Moloch of trade, so that they might recognize the Sunday Sabbath, to the observance of which he leans very much. If twenty or thirty wholesale merchants and bankers would close their business on Saturday the rest would follow, and our New York rabbis could then number them among their Sabbath audiences.

MOST OF THE JEWS OF NEW YORK ARE INFIDELS.

From the Sun.

Saturday is the great day in Wall street where the Jews especially congregate, and in all business it is the principal day. Then steamers sail, the shipments of merchandise are heaviest, the exchanges are most activ, and the Hebrew merchant or broker is most needed at his desk on Saturday.

The consequence is that a great part of the Jews of New York, already weakened in their religious faith, hav more and more abandoned the synagog, and paid less and less attention to the requirements of their religion. They are out-and-out Infidels, and carry their skepticism further than recreant Christians are apt to do. All days are alike to them, and Judaism and Christianity are both childish superstitions in their eyes.

"To improve the race is a slow and laborious work; there is no short cut to perfection. Little by little is it done. Work and wait."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - NOVEMBER 28, 1885.

Shall We Hav Pictures?

Since we asked the question, "Shall THE TRUTH SEEKER be illustrated?" many favorable replies hav come in, and considerable substantial aid is promised. We print a few of the letters this week in the "Letters from Friends." It will be noticed that two or three varying suggestions are also made. To these we can only say that probably every subscriber could suggest a different plan, and probably nine-tenths might be good plans. But we would be utterly unable to carry any of them out. The idea we hav in mind as being the most practical is to print each week a first-page picture like "The Modern Balaam," with several others about half the size on different pages. The pictures shall be well done, upon live religious issues as well as upon Old and New Testament topics familiar to all. As fast as we hav the means we can improve upon this plan.

In addition to encouraging letters, we hav been promised pecuniary aid. Mr. John Desmond, of Chicago, says he will giv one hundred dollars per year toward the project, and Mr. Frank Smead, of the same city, thinks he can do as much. Another friend promises five dollars.

This is good, and we shall certainly try to deserve well of such generous friends. No doubt there are many more equally as kindly disposed toward the project of an illustrated paper, but are without the means to help as much. They can, however, aid effectually, if so disposed, by getting new subscribers. Indeed, this last is the best, for the help of new subscribers will be solid and permanent, and insure a continuance of the illustrating, which donations now and then would not, because when the gifts were expended there would be an emptiness in the cash-drawer fatal to the artists' skill. But let every one of our present readers secure a new subscriber when sending his own remittance, and the pictures will come to stay.

Every dollar that comes into the TRUTH SEEKER office is spent on THE TRUTH SEEKER and books. We believe that pictures will induce people to read the paper who do not now read it, and will therefore do good. We hope that everyone in favor of the illustrations will take a little pains to get new subscribers. We will renew the subscription of an old subscriber and send one year to a new subscriber for $5. Let us hear promptly from the friends, as we wish to inaugurate the new departure with the first number of the new year.

An Illegal Act.

In last week's TRUTH SEEKER one of our contributors had a good poem showing the absurdity of "Thanksgiving;" in this issue Col. John R. Kelso has a ringing open letter to Grover Cleveland, president of the United States by the suffrages of the people and not by grace of any particular god.

There is one point, however, which Mr. Kelso fails to bear down upon; that is the illegality of attaching the seal of the United States to a religious document. He points out the unconstitutionality of the president's issuing such a proclamation, but another point is that in attaching the seal of state to the document the president has committed an illegal act.

The constitutions of the various states giv the governors power to appoint holidays. The president has no such power. The governors can appoint any day they please, and the day so selected is a legal holiday, with the exemptions of business customary on holidays. The most that the president can legally do is to suggest to the governors that they all select the same day. This he should do, if done at all, by writing to the governors. His proclamation to the people is null and void—he cannot create a religious holiday. To attach the seal of the United States to a private document is illegal—as much so to Mr. Cleveland's suggestion to various governors as it would be to a document of his law-partner, Mr. Bissell, of Buffalo.

Mr. Cleveland's civil service reform might appropriately begin in this very matter of Thanksgiving proclamations, and very close to the White House.

Elizur Wright Dead.

Elizur Wright died last Sunday, Nov. 22d, at his home in Malden, Mass., of paralysis, aged eighty-one years.

This sudden loss of him who was justly called the Nestor of American Liberalism will be learned with grief by the Freethinkers, not only of this country, but England as well, for he was widely known among the Secularists of the mother country. Only a little over two months ago he attended the New York State Freethinkers' Association Convention, and read a long essay upon Bible revision. He was then apparently in remarkably good health for a man of fourscore, and his hundreds of friends went away from that convention expecting to see him at the next.

Mr. Wright was born in South Canaan, Conn., on Feb. 12, 1804. He was graduated at Yale College in 1826, and for two years was a teacher in Groton, Mass. From 1829 to 1833 he was professor of mathematics and natural philosophy in Western Reserve College, Hudson, Ohio. In 1833 he came to New York, and was for five years secretary of the American Antislavery Society, editing, in 1834–5, a paper called *Human Rights*, and in 1834–8 the *Quarterly Antislavery Magazine*. He went to Boston in 1838, and in April, 1839, became editor of the *Massachusetts Abolitionist*. In 1846 he established the *Chronotype*, which he conducted until it was merged in the *Commonwealth* in 1850, of which he was also for a time the editor. From 1858 to 1866 he was insurance commissioner of Massachusetts, and has since been prominently connected with insurance interests. Mr. Wright published, in 1841, a translation in verse of La Fontaine's "Fables," a work entitled "A Curiosity of Law," in 1866, and many pamphlets and reports. The part taken by Mr. Wright in the antislavery contest was conspicuously heroic, and the black race of America owes to but few men more than to him. After the abrogation of slavery, Mr. Wright devoted himself largely to the discussion of Freethought, and was one of the chief supporters of the Boston *Index* until the course of Mr. Abbot toward the founder of THE TRUTH SEEKER alienated him from that journal. In the discussion over the Comstock law, during the three years following D. M. Bennett's persecution by the notorious Comstock in the interest of the Christian church, Mr. Wright's clear thinking led him to espouse the side of the so-called repeal party; and during the years he was president of the National Liberal League he never ceased to talk and write for the repeal of the unconstitutional law under which so much injustice has been perpetrated. And since he resigned the presidency of the League he has been activly opposed to the doings of the clerical spy engaged by Samuel Colgate's society. Three weeks ago he was chosen president of the National Defense Association, a society whose object is the rescuing from the clutches of Comstock such innocent people as that individual may entrap for his own glory.

Mr. Wright was also one of the foremost members of the American Forestry Commission, and last year traveled over several states in the interests of that society. He led the local movement for the preservation for public uses of the rocky wooded tract of land between Malden and Stoneham, known as the Middlesex Falls. In his business as actuary he stood at the head of the profession, being recognized as an authority in all life insurance matters.

Through the glorious years of that party, Mr. Wright was an ardent Republican, having been, as editor of the *Chronotype*, almost its founder. He advocated the abolition of slavery by political means, disagreeing with Garrison and his friends. The four years' civil war showed the wisdom of his views.

The Freethinkers of America owe much to Elizur Wright for his bold, clear, and logical advocacy of their views. Though not a brilliant orator, no man excelled him in forcible writing. Especially does THE TRUTH SEEKER owe him a large debt of honor and gratitude for his many acts of noble friendship to its founder. The tens of thousands of friends of Thomas Paine are also indebted to him for his kind exertions to save the Paine Memorial Building in Boston for its purpose. When the depreciation of property which occurred a few years ago had endangered that noble structure, his advice and open purse enabled Mr. Mendum to hold the hall until it could be freed from debt and owned by the admirers of Paine.

Mr. Wright was plain and unassuming, generous almost beyond his means. Though hated by the Christians, and regarded as a conspirator by the pro-slavery people, no mean act was ever charged upon him, so blameless was his life. He leaves a family, and to them we offer sincerest sympathy. As children and relativs they sustain a sad loss; as citizens of the republic they lose one of their country's best friends.

The Sunday Opening of the Museums.

If the trustees of the Metropolitan Museum of Art carry out their promises to Mr. Beekman, president of the Park commissioners, that when they found out that the public really desired that the museums' doors should be unlocked on Sundays they would open them, there is every prospect that the workingmen and others of New York who can visit Central Park only on Sundays will be able to enter the museums that day.

The petition being circulated by the American Secular Union has shown that the very element—the laborers—that the museum trustees said did not care whether the institution was open or not, *do* care. One petition circulated in a labor meeting was, with two exceptions, signed by the entire audience. A portion of the church people are also in favor of the movement—the Episcopalians and the Catholics. The latter, however, do not want the doors opened before twelve o'clock, as the priests wish to force their parishioners to spend Sunday morning in devotion. The Episcopalians, Ingersoll says, with a few more rites would be Catholics; with a few less, nothing. Episcopalianism is generally regarded as a very worldly religion. The principal opposers of the movement are the Presbyterians, Methodists, and Baptists. Undoubtedly the leading men of these sects will use all the influence they possess with the trustees of the museums, and it will require a strong showing on the part of the public to overcome their malevolent interference. The petitions should therefore be unceasingly circulated. One hundred thousand names ought to be obtained within the next week.

The daily press is almost unanimously in favor of the people in this matter. In printing a page of opinions of eminent men on the subject, the New York *Herald* of Sunday, November 15th, said:

"The strong array of weighty names of persons in favor of opening the museums and libraries on Sunday which the *Herald* prints to-day should attract general attention. The subject is one that interests every house-holder, every tax-payer, every official, every citizen. There is no person living in New York who would not be immeasurably benefited by the free opening of our museums and libraries to the public. For it is not only to the advantage of those who avail themselvs of the privilege, but the general tone of society would feel its benign influence, the cause of temperance would be advanced, there would be less work for the police, and the laboring class in particular would largely benefit by such an improvement in their opportunities for education and culture.

"It is not remarkable that the many ways in which such action as the *Herald* advocates in regard to free access to our museums and libraries on Sundays should appeal with great force to our manufacturers, our merchants, and those who hav charge of the preservation of the public peace. It is to such as these that the welfare of the city is most important, and their words of appreciation of the value of this movement are strong evidence of its wisdom and justice."

The *Times* of November 18th said:

"Many thousand copies of a petition requesting the trustees of the Metropolitan Museum of Art and the American Museum of Natural History to open, free of charge, to the public these institutions on Sunday are being circulated in various parts of the city. The petitions were prepared by S. P. Putnam, to whom, when filled with signatures, they will be returned, at No. 33 Clinton Place. 'I feel very much encouraged over our work,' said Mr. Putnam, 'for the indications are that half a hundred thousand persons will join in our request.' When the petitions are all signed they will be turned over to Park Commissioner Beekman, who will present them to the trustees of the museums for action.

"The agitation for the opening of museums and libraries on Sundays is carried on with a persistence that of itself proves how important many intelligent people consider it. That fa-

vorit argument of inert conservatism, 'the entering wedge,' can scarcely now be urged against the proposition. The force of this argument was exhausted in this city last year when the Park commissioners added music to the attractions of the Central Park on Sunday. A logical adherence to the practical motiv of the opposition to the opening of public institutions on Sunday would require the closing of the Park itself on that day, for the contention of the rigid Sabbatarians is that people should spend Sunday 'at home or at church.' To those who know what the allurements of New York tenement houses are the advice to people who are doomed to inhabit them to spend their Sundays 'at home' seems a piece of ghastly satire. Nevertheless, this employment of the day is prescribed by people who hav comfortable homes to people whose homes are merely shelters. The mere contemplation of such of the beauties of nature as are to be seen in the parks does not, as it has been demonstrated, altogether satisfy the people who most need recreation on Sundays. They require to hav 'something going on.' In a word, they need amusement, and if they do not get it in innocent forms they will take it in vicious forms. This was the craving the Park commissioners met when they supplied music in the Central Park on Sunday. The result was a complete and triumphant vindication of their action. The Park became a more popular resort than it had ever become before. The greatest throngs it had gathered dwindled into insignificance by comparison with the enormous numbers of people who were attracted to it by the announcement of the music."

The *Daily News* of the same date reported:

"On Friday last copies of a petition were distributed for signatures, asking the trustees of the Museum of Art and the American Museum of Natural History to open those institutions on Sunday. Mr. S. P. Putnam, who took charge of the distribution of the petitions and to whom they will be returned at his office, 33 Clinton place, reports that so far only two of the petitions hav been returned to him, one bearing over 200 and the other over 300 names, all of which were obtained in two societies and were subscribed as fast as the men could write. Mr. Putnam thinks he will collect, without difficulty, a surprising array of names of people who favor the Sunday opening of the museums. Some of those who hav placed articles in the museums for exhibition hav threatened to withdraw them in case the museums are thrown open on Sunday, and to all such the answer is made that articles not fit to be seen on Sunday are not fit to be seen on week-days."

The same day the *Evening Post* expressed the opinion that:

"The Museum will be worth five times as much as it is now as a civilizing agency if open on Sunday; and there are five persons willing to contribute to whatever helps to refine and elevate the mass of the people for the one who is willing to help the well-to-do to gratify their curiosity or cultivate their taste."

On the 20th the *World* came into line:

"The *World* has constantly advocated the provision of Sunday amusements for the people. We believe in them for more than one reason. Sunday is the only day on which hundreds of thousands of our citizens hav an opportunity to enjoy recreation of any description. We are not in favor of making their only holiday in a week of toil a day of gloom and sadness, without sunshine or brightness.

"The idle and even the vicious are made better by finding unobjectionable amusements at their command on Sunday. If a bad man can be induced to go among respectable and orderly people, he generally behaves himself. It is from idleness and when driven among vicious companions that weak men are tempted to evil. Hence it is an advantage to society to afford the people all the proper recreation possible on that day of the week when their time is their own, to employ as they see fit or as opportunity offers.

"The opposition made to the opening of the museums on Sundays is unjust as well as unwise. The public museums are the property of the people, and it is not fair that those should be excluded from them who hav no opportunity of visiting them except on Sunday. They are places of instruction as well of amusement, and certainly an orderly company of visitors to such institutions cannot be regarded as a desecration of Sunday. The objection made that people must be employed on Sundays to attend the doors and watch the buildings is not valid, as the churches themselves are compelled to keep a certain number of persons employed on Sunday even during the services.

"The Sabbatarians are honest, but they are mistaken. People are made more contented, more cheerful, better citizens in every way when they can enjoy their only holiday in the week as a day of recreation and be at liberty to amuse themselvs in their own way. The brighter religion can be painted, the more attractiv it will be. The more opportunities afforded to a man to pursue pleasure with his family on Sunday, the less likely he is to spend the day in dissipation and vice."

The *Herald* and *News* especially are urging the matter, and if it shall be successful great credit will accrue to them. The *Herald* enlisted in the cause of its own accord; the other papers were led to speak at this time because of the petitions being circulated. While the result depends upon the trustees of the museums, yet it is thought that they cannot refuse if the pressure upon them by the public is great enough. The museums are the people's and it seems an anomaly that they should hav to beg for what is theirs by right. We much prefer that the petition shall be considered as a demand in which all the people unite. That such demand may hereafter be needless, the Sunday laws should be swept from the state statute books.

Editorial Notes.

We learn from the St. Croix *Courier*, of St. Stephens, New Brunswick, that a branch of the National Liberal League is about to be established in that town.

S. Paris Davis, of Paola, Kan., wants the names and addresses of all house and sign painters. He has what he says are valuable points for them, in the shape of a book which he is trying to sell to raise money enough to save his home.

The *Christian at Work* says that under the stimulus of the thought and cultus of the day sermons hav become literary moral essays, which, but for a possible allusion now and then to Christ, might as well hav been delivered in the Forum at Rome eighteen hundred and eighty-five years ago.

The *Independent* finds fault with those "Christian men, and women even, from the East, who often find time to visit the Chinese places of prostitution in San Francisco by night, under the escort of a policeman, whom they pay liberally, though they giv neither time nor money to the Christian work for the salvation of the Chinese there."

The *Methodist Review* says: "The Madura Mission of the American Board has recently adopted a resolution to the effect that converts who hav in heathenism contracted polygamous marriages in accordance with caste laws may, in exceptional cases, be admitted as communicants without putting away either wife." Methodism in Madura would be called Mormonism in the United States.

One reason for disestablishing the English church, given by a "country squire," is that "the rural clergy are become a sacerdotal despotism—a despotism tempered by much self-sacrificing kindness, but still a despotism. And the new electors are showing in unmistakable ways that this despotism has become hateful and intolerable to them, and that now they hav the power, they will abate it." To an American this would seem about as valid an argument as could be advanced.

So wholesale was the dead-beating at Boston this year, says the Philadelphia *Record*, that the American Board of Foreign Missions will no longer send delegates and their families into private families to be guests during convention week. This year there were four thousand visitors that enjoyed free board. Some pastors brought large numbers of relativs and friends; six thrifty bridal couples spent a week of the honeymoon "D. H." Where three or four "delegates" were invited six or eight came; and so on.

A clique of bishops recently made the president a visit at the White House. They are represented in jolly mood, but reminded him that he was the son of a bishop. He replied he well remembered his father and every word of the catechism. They said they prayed for him. He said he was glad; hoped they would pray for him. Undoubtedly they will. It is presumable the visit was not without policy; perhaps precedes favors to be asked through legislativ sanction. "Their ways are past finding out," till the ends are gained.

W. H. Hurlburt, a journalist who failed to make the New York *World* a success because of his piety, has just returned from Europe. He reports that the French Assembly never misses an opportunity of "making faces at religion and the church," and that in England Mr. Chamberlain, the real master of the Liberal-Radical party, has gone beyond the advocates of disestablishment and "menaced the English church under cover of a general attack on religious instruction in the schools, and on endowments for religious purposes."

Our readers will regret to learn that Mr. Holland, secretary of the Free Religious Association—an article from whose pen appears on another page—has been ill for several weeks, but will rejoice that he is able now to recommence the fight for justice. Though too ill to write letters, Mr. Holland says he has "been able to read The Truth Seeker, and has found its bold, clear words as refreshing and strengthening as a tonic." We hope the author of "The Rise of Intellectual Liberty" will be able to often supplement The Truth Seeker's outspokenness with his own equally clear words for justice.

Some son of genius calling himself "American" occupies nearly two columns in *Lucifer* in criticising Courtlandt Palmer because the Business Committee of the New York State Freethinkers' Association objected to the hawking about in the hall at the last Convention of a prurient poem. and the editor of *Lucifer* complacently says "American's" incubration may stand as his criticism of the American Secular Union! If the czar of Russia should make a pilgrimage to Rome "American" would probably abuse Grover Cleveland and Mr. Harman would call it his opinion of Colonel Ingersoll. There is an enormous amount of logic in some Anarchistic craniums!

A citizen of Maurepas, La., in the *Maurepas Gazette*, makes some very pertinent inquiries, and reveals a rather suspicious lack of honesty somewhere among the Methodists of his district. "How is it," he asks, "if the members of a church are so very good, and receive so much benefit from the preaching of the gospel, that they do not support their ministers? Last year one of the deacons of the Methodist church here came to me and stated that unless they raised the munificent sum of five dollars, they would be deprived of a preacher for the coming year. I gave them one dollar that I sadly needed myself. A few days ago this same deacon came to me again and asked for another contribution, stating that the preacher only got seventy-five cents here last year, and that he, the said deacon, contributed that. Well, what became of my dollar? Is that deacon lying? Did he keep the money himself that I gave him for the preacher? or has he forgotten it?" We hav no sympathy for this citizen in the loss of his dollar, for he does not seem to believe in the Christian religion, and is not a member of the church. If he had spent his dollar for Freethought literature, he would hav had the double satisfaction of knowing where his money went, and of knowing he had done some good.

When some of Bradlaugh's friends applied for the use of the Town Hall in Stalybridge for a political meeting, the application was referred to the hall committee. During the discussion which took place in the committee, "one gentleman is reported to hav expressed the opinion that the point they had to consider was whether, if Jesus Christ had been on the earth, he would have voted for letting the hall to Mr. Bradlaugh. Another sapient councillor immediately capped this by remarking that whether Jesus Christ voted for it or not, he wouldn't!' No means were available for discovering Jesus Christ's opinion on the knotty question, whether or not Mr. Bradlaugh should lecture in Stalybridge Town Hall, so in default of divine guidance the matter was referred to the council. The latter body answered the question in the affirmativ.

Secularism received a boom at Cleveland, and the echoes hav not yet died away—in fact, the reverberations are booming back again in the form of an eight-page journal, called the *Secular Age*, published by J. D. Mallonee, assisted by G. C. Stoll. Mr. Mallonee is secretary of the Cleveland League, a young man of vigorous but conservativ thought, a close and clear writer, and a genial and pleasant gentleman to know. Mr. Stoll we do not remember to hav met. The *Secular Age* contains straightforward editorials, interesting communications, and judicious selections, and is well printed. We welcome Messrs. Mallonee and Stoll to the fray, believing they will strike heavy blows in Freethought's behalf. Mr. Mallonee has an article on "Woman's Suffrage" in this issue of The Truth Seeker, with which we disagree, but from which our readers can judge of his style.

"The parish without a school," says the *Catholic Review*, "is a doomed parish. The children are worse than the fathers, cooler in the faith, apt to fall into the indifference peculiar to the American soil, when brought up on the slim diet of a five-cent catechism. The influences here are all Protestant. There are no traditions but Protestant, no glories which are not Protestant or so made. The good pastor, steady in his government and ever watchful, will train his children into orderly adults, but his influence is purely personal, principle is absent, and withdrawn from his care they are inclined to follow the crowd. They hav not a real faith, for they hav little knowledge, and nothing of that which takes the place of knowledge—Catholic instinct. Catholics of this sort are frightfully numerous, particularly numerous in the parishes without schools." Education does not agree with Catholicism, that is certain. If Catholic astronomy had prevailed, the sun, moon, and stars would yet be traveling round the earth, or rather over the four corners of it.

The story is going the rounds of the press that a great many missionaries to the East are getting rich. This induces the Methodist journal of this city to issue this challenge:

"We challenge the writer, or any other, to giv us the names of the missionaries who hav become rich while engaged in missionary work. We know that most of them are barely able to liv on their salaries, are unable to educate their children at home except by special assistance, when superannuated are often in great straits for the necessaries of life, and die poor, leaving no legacy to their children but that of a self-denying, devoted, and unblemished life."

In The Truth Seeker of May 2, 1885, we copied from the *National Reformer* a letter from an Indian governmental official to Mrs. Annie Besant, one of the editors of that paper, in which was described the life of an American Methodist missionary: "Of this man's income," says Mrs. Besant's correspondent, "I shall try and giv you as near an account as possible, though it will fall short of what it actually is. He gets a salary equivalent to £300 per year of English money, his wife one of £96, and he has three children, for each of whom he is allowed £30. Thus you will see his income amounts, in cash only, to £486. Besides this he is found a house, and this is without exception the most commodious in the station, and has a large kitchen garden and fruit orchard attached. He is supplied with servants and a horse and phaeton. When he goes out in the winter months, ostensibly to preach to the poor benighted heathen in the surrounding districts, but really to hav one constant picnic, for camp-life in the winter in India is nothing else, his considerate employers giv him, in addition to his salary, one shilling per mile as traveling allowance, besides finding for him all the carriage he may require for his camp equipages. This is a station with about, at most, a population of twenty Europeans, and has a grand edifice in the shape of a church. This, by some oversight, has never been consecrated, and I hav heard it said, and that with every assurance of the truth of the statement, that were it not for this church being, as it is, unconsecrated, the Wesleyan Methodist would not be allowed to preach therein, as at present he does every Sunday. Bigotry could not go very much farther. Collections are taken up every Sunday evening, but I will leave you to make a tolerably correct guess of how they are disposed of when I tell you that the services in the evening are held at four in the afternoon, because the church cannot afford lights to hold them later. It is needless to tell you that this hour, in our Indian climate, is almost without exception the most unpleasant of all the twenty-four. The Wesleyan to whom I refer was originally a cowboy in Texas, and then was called to the ministry. He has made a good investment, though the two former, as being more useful, were the more respectable callings of the three." Unfortunately the name of the self-sacrificing missionary is not given, but perhaps Dr. Buckley can identify him from the description. If he is not getting rich, he is at least on the highroad to a comfortable prosperity.

N. G. W.—The *Ironclad Age* is still published by Dr. Monroe at the corner of Tennessee street and Indiana avenue, Indianapolis, Ind. The *Age* is a first-rate Infidel paper; and though the editor's personality is too excessivly strong to permit his co-operating with others, he is yet doing a valiant work in his own way. More power to his elbow, and a hale old age for the *Ironclad!*

Letters from Friends.

SPRINGVILLE, UTAH, Nov. 12, 1885.

MR. EDITOR: In reading my TRUTH SEEKER I see it speaks favorably of more pictures in future to illustrate our journal of Freethought, provided we can increase the number of subscribers, or bring in means otherwise to pay the expense thereof. I, for one, am in favor of the plan, and will do as far as my time and limited means will admit, feeling assured the company will do their best to favor their subscribers.

And, judging by what I read, we hav some noble leaders or champions in our Freethought organization, and we should all be up and doing our best with them to aid the cause for the emancipation of the human race from bondage to priestcraft, or any other craft that tends to our injury.

I send you my dollar for the Campaign Fund, which you will oblige me by giving to Mr. S. P. Putnam, our secretary, when convenient, who, I expect, will send me a certificate of annual membership.

I hope to be able before long to do a little for the Tent and Bruno Funds, as they should not be forgotten by any of us, and all who are able should spare a little money for the good it would do in the cause in which we are engaged, and by the many little sums we should be able to "lend a hand" for the advancement of the cause of truth.

I want to get another subscriber along with me for THE TRUTH SEEKER, so I may not send before next month. Inclosed I send a bill of what is wanted this time.

L. W. GALLUP.

MAIDEN, MONT., Nov. 11, 285.

MR. EDITOR: THE TRUTH SEEKER of Oct. 31, 1885, is at hand, and as you ask, "Shall we illustrate THE TRUTH SEEKER?" I hasten to answer, by all means, yes.

Mr. R. S. Baker is a regular brick in his liberal offer, but I think the necessary wherewithal could be better raised by an increase in the price of THE TRUTH SEEKER.

Should THE TRUTH SEEKER become illustrated like *Frank Leslie's*, or anywhere near as well, none would expect to hav it furnished for $3. It would be worth, at the very lowest estimate, $4, if not $5, and I would be willing to pay $5 for mine, or take two at the same price it is now, and if it would only cost $75 a week more, wouldn't 50c. advance in price pay that?

Yours for illustration, S. G. SHARPLESS.

STRASBURG, ILL., Nov. 5, 285.

MR. EDITOR: I am glad to see that the prospect is brightening for the Liberals to hav a pictorial paper. The *Brother Jonathan*, published in New York, used to illustrate the Christmas week number, and if you are not tired of "suggestions" and "motions," I will suggest that THE TRUTH SEEKER be illustrated New Years or Christmas week, Easter week, Fourth of July week, and Thanksgiving week. That will giv us four pictorials a year, and far enough apart so as not to become monotonous, and at a time of year when they would hav a large sale at ten or fifteen cents per copy. Be sure and giv the above your prayerful attention. A. YORK.

MILFORD, MASS., Nov. 15, 1885.

FRIEND EUGENE: I hav just been reading THE TRUTH SEEKER while thoughtless men and women are wending their way to the church to attend to their devotions. What better act of devotion can I perform than to inclose three dollars for THE TRUTH SEEKER, although the paper is paid for till January 1st? I enjoy reading the editorials—always excepting the ones to delinquent subscribers. Liberals, above all others, should pay their subscriptions promptly. I pay nothing for that great trinity of poverty-breeders, priests, tobacco, and liquor. By so doing, strange as it may seem to some, I still retain my personal liberty, and am enabled to obey the injunction of Paul, "Owe no man anything." Send in your subscriptions, and THE TRUTH SEEKER will greet you in better spirits. The Westminster Catechism was once supreme in this state, and would hav debarred me from my devotions in this letter. What was taught as our duty then? This was the great question then: What is the chief end of man? To glorify God. Laws were enacted to make us glorify according to their belief, and penalties prescribed and executed. The New Haven Colony, Oct. 25, 1639, voted, "The word of God shall be the only rule to be attended unto in ordering the affayres of government in this plantation."

How plain that was, for the book reads, "that the wayfaring man, though a fool, need not err therein." Yet sorrow and suffering followed that godly law. In 1647 "William Blayden was publicly and severely whipped for not attending meeting, although he pleaded that all the clothes he had were unfit to wear, being all wet through the preceding Saturday, as he had been abroad after cattle in the woods in a violent rain, and on the Sunday had kept his bed." Those law-makers fled from godly laws, for all laws are claimed to be such, representing the ideas of God held by the people who made them. Compare our privileges this Sunday with the time that William Blayden suffered! We only learn by comparison. And yet priests are often holding those law-makers up to us as paragons of virtue, men whose footsteps God in a special manner directed. Macaulay says, "Those who compare the age in which their lot has fallen with a golden age which exists only in their imagination, may talk of degeneracy and decay; but no man who is correctly informed as to the past will be disposed to take a morose or desponding view of the present." We take a cheerful view of the present, although laws are still on the statute that would make my Sunday devotions be followed by penalties could they be enforced. But, thanks to the Nonconformists of the centuries, we are safe from the effects of those laws. There is an unseen, unwritten law—tradition, custom, call it by what name you will—that holds and controls more people than the statute law does. They are controled more effectually because the mind is captiv to superstition. They dare not be free from old rites and ceremonies for fear of ridicule from taking a new position. Men that can face death at the cannon's mouth fail to face slurs, jests, and all manner of ridicule for following where an opinion says "Come." We believe in new ideas that are demonstrated, and in results that follow them. We do not believe that

> "Earth was made by one almighty,
> And to meddle is to mar;
> Change is rash and ever was so,
> We are happy as we are."

Many are apt to be faint-hearted, of little faith, and say, What does all this agitation amount to? They can see no advancement. The ocean with its ceaseless motion purifies and givs health; the stagnant and inactiv body of water givs miasma, fever, and death. The hands on the dial of time show us changes that are imperceptible from day to day. From 1630 to 1644 "no man could vote in this state unless he was a church-member. Then it required a certificate of two ministers if he went to a new town." To-day our voting list does not reflect a list of church-members. Change is the rule in the material world as well. In 1833 a man in Connecticut thanked God that he lived "in a hilly conntry where it was impossible to build a railroad." Now the cars of the air-line railroad run directly through his yard, within four feet of his house. If that man has not changed his views of God, he certainly has enlarged views about building railroads. Life would not be worth living were it not for new thoughts, ideas, designs, inventions, and a giving up of the old, thus showing a transformation scene eclipsing any on the stage, to men of thought. How many believe in the new, yet profess to believe in the old! Hypocrits from fear. The men and women who say they accept what their intellect and reasoning powers compel them to believe take no notes for pay in the future, at some time when it is popular. They are paid at once in a coin that has been acknowledged since time began, yet cannot be bought with gold.

> "Hypocrisy will serve as well
> To propagate a church as zeal,
> As persecution and promotion
> Do equally advance devotion;
> So round, white stones will serve, they say,
> As well as eggs, to make hen's lay."

CHARLES C. JOHNSON.

SARNIA, ONT., Oct. 28, 1885.

MR. EDITOR: I take great pleasure in announcing to the *illuminati* that "the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." Mr. J. E. Remsburg gave his new lecture on "Sabbath-Breaking or Sunday Tyranny" to an appreciativ audience of about five hundred, in our town hall on the evening of the 20th inst. This is the first lecture ever delivered in this place by a Freethinker, and created considerable confusion amongst the ranks of the enemy, who had exerted themselvs for several days previous to the lecture, either to prevent its being delivered, or to prevent a good audience attending. Fortunately both these schemes were frustrated by the common sense and love of justice which control the majority of our people, even if they are partially muzzled and blinded by superstition. The lecturer did not arrive in town till nearly half an hour after the time announced, but when he did appear, lost no time in proceeding to business, and continued to the end without any interruption, in his usual gentlemanly manner. Having proved by numerous quotations from the highest authorities that the Sabbath (or holy day) as now kept was neither instituted nor observed either by Christ or any of the early Christian fathers, he took his seat amidst the plaudits of a delighted audience.

The good work goes bravely on. In this town ten years ago there were only two men who avoved themselvs Freethinkers; to-day I should judge there are nearly two hundred.

E. A. VIDAL.

HIGHLANDS, N. C., Nov. 11, 1885.

MR. EDITOR: Find in the inclosed envelope six dollars—three to pay my year's subscription to THE TRUTH SEEKER, and three for James Beal. Mr. Beal requests me to thank you for him for waiting upon him; also to tell you how it fares with the godless in this Christian town. I am also behind time with my payment, for the reason that our season was late, and we met with a reverse on the start that it took some time for us to recover from. I will not tell you all about it, for you might tell Aunt Elmina—and she never kept a hotel in Highlands; and if she had, she would probably hav done about as we hav done in regard to being true to conviction.

We hav never felt at liberty to say anything to strangers that might in any way expose our radical views, and hav carefully kept our Liberal books, papers, and tracts in our family sitting-room, which is well filled with them. And whenever anyone asks for them, they get all they want without reserve; or when anyone seeks to know our views, we do not hesitate to frankly tell them just where we stand. Hence we hav become well known as Infidels in this part of the country, and the preachers and opposition houses appear to be making capital out of the fact.

We hav no prejudices in our minds that would cause us to show the least difference between guests on account of sectional or sectarian differences. We hav tried to be true to self—and hence to all—and to be consistent with all the demands of reason and right; and we feel we hav done our duty to the best of our ability. But we hav had to meet and liv against prejudice in our business here, beyond anything we could hav imagined. We began to think we had lived it down to that degree that we could go on our way unmolested, but we were suddenly made to know our mistake. We now know what to expect, and are waiting to see how things will turn.

The hard times hav hurt our trade; so last spring we advertised, and succeeded in getting a nice company together—mostly from Charleston, and nearly all Presbyterians—who came to stay very late. They soon found out we were "d——d Yanks"—and, worse yet, unbelievers; and curiosity must hav ed some one to take a TRUTH SEEKER from our room, and, after examining the woeful thing, threw it on the back steps of the kitchen—as if to let us know they had found out what wicked Infidels we were. Then, finding that the Presbyterian boarding-house was almost without boarders, and with no prospect of getting any more for the season, they all skipped over there, led by one of the lambs of God who was one of the company. One on the Presbyterian side told me that the reason they left was because I was an Infidel and kept Infidel tracts in my house, which, coming to the knowledge of Christians, would disgust them and drive them from the house. And he also said that the story was around that I had committed the heinous crime of writing to some northern paper, stating that this would make a good place for an Infidel colony. I think so still. If Freethinkers would come here, and stand by one another, their enterprising proclivities would build up business so that all could make a good living. Presbyterianism will thrive on very poor soil, but Liberals who hav to contend against odds must hav a good chance in order to succeed well.

We hav advantages over the surrounding country that will make a thriving town here in the near future. For climate and health we hav no equal in the United States. This givs one more solid comfort in the course of the year than can be had anywhere else; *i. e.*, if other things are equal.

I think more of THE TRUTH SEEKER now than ever. I hav been a regular subscriber for eight years or more, and shall always be as long as I am able to pay for it—unless it should at some future time become too conservativ. I would be glad to get you more subscribers, if I could.

The most earnest Liberals hav gone away, and the rest do not appear to be educated up to the present demands of the cause; at least they cannot be organized so as to sustain one another against the oppressions of the church. The most appear to wish to hold on to the name of Christian, "to take away their reproach;" others are afraid of being connected with cranks; others are disheartened by this environment, and do not see the use in enduring social ostracism and loss in business for no apparent good. A few good Liberals, who fully understand our wants and are willing to serve the cause, would giv others heart and courage. It is a deplorable fact, however, that one must hav plenty of money, or be in a way to make money, in order to hav influence for the good of an unpopular cause.

The Presbyterian church is now finished, and stands in full view of this house. It is the idol of their worship, and the majority of the other Christians appear to hav joined them in that worship. Having built God a fine house, they seem now determined to help him further by driving away his enemies. Their minister told me, two years ago, when the project of building the church was commenced, that as I was tearing down his work by my influence, he should work against me—or words to that effect. This I had forgotten; but it appears now that he has been doing it—in an indirect way, at least.

We rejoice at the success of the cause elsewhere, and the conventions, and are pleased with the work of Watts, Putnam, and Reynolds, and cheered by the good words of Ingersoll. We still hope that Watts and Putnam will visit our town.

Yours for the right, JOSEPH FRITTS.

FREEMAN, MO., Nov. 1, 1885.

MR. EDITOR: Having watched the columns of each issue of our organ during the six months I hav been a subscriber thereto, hoping that some one of your many correspondents would hav something to say on the subject of mottoes, and being disappointed in that hope, leads me to take up the cudgel, or rather the Faber, and endeavor to direct Liberal attention to this overlooked field of minor importance. I scarcely know, either, that I am fully justified in using the term "minor" in this particular, for it is beyond question a thing of fact that the minds of young children (who must be the coming army of Liberals) are greatly influenced by this thing of wall mottoes, emblems, pictures, designs, etc. The writer well remembers early impressions from several of these, particularly that of a plaster-of-paris representation of the crucifixion which was brought to his notice at about five years of age. He can see it with the "mind's eye" yet. These thoughts, then, together with the fact that no one else has done so, lead me to offer something on the subject of mottoes.

First, well-wrought and properly framed mottoes are an attractiv and ornamental kind of furniture. Children are used to them, and Christian homes, churches, and Sunday-schools abound in them. Every reader of THE TRUTH SEEKER remembers from childhood the "Rock of Ages," "Simply to the Cross I Cling," "Gates Ajar," and scores of other word and design mottoes that hav long been used to further the superstition of the Christian mythology. Now the question is, can not Liberals beat this sword into a plowshare to turn under some of this rank and weedy growth of superstition, and cultivate instead the fair flowers of the Religion of Humanity?

I will offer here a few mottoes that I hav designed myself, and do so rather as suggestiv than otherwise, and in the hope that some other member of the "Aristocracy of Freethought" may also offer something in the same connection:

1. No gods revered
   Nor devils feared,
   Nor prophet, priest, nor king;
   Here Love remains
   And Reason reigns
   Supreme in everything.

2. "Rock of Ages," fare thee well!
   Thou hast lost thy magic spell;
   Hark thee to thy funeral knell
   Rung by science' golden bell.

3. No sovereign but the People,
   No deity but the Goddess of Liberty.

4. God and the people are one.

5. Peace be unto our home.

6. Reason reigns in the realm of reality.

7. "Science versus superstition."

[Pictorial motto, to contain a healthy youth (Science) with some appropriate emblem in his hand, standing erect over the

vanquished form of a skeleton (superstition) in whose bony hands are clutched the sword of the inquisition and roll of manuscript church forgeries.]

8. Love is the light of life,
Fear is but blight and strife

Now, Mr. Editor, I hope that some of these I hav suggested may pass muster, and if any Freethinker anywhere should adopt either one or more of these to adorn his or her home, I should be glad to hear from that one. I hav adopted them all in spirit, and expect soon to do so in letter. I will also agree to adopt similarly any and all good mottoes and Liberal emblems that any other good brother or sister may suggest.

T. M. HORNE.

ON INFIDELITY.—AN OPEN LETTER TO JAMES BERRY.

ADRIAN, MICH., Nov. 6, 285.

DEAR FRIEND: In our conversation a few days since you spoke of me as an Infidel. When I told you that I was not aware of being an Infidel, you said you thought I was, as I had once told you that I was an Infidel. Now, friend James, when I told you that I said at the same time, "According to Webster, as an exponent for the Christian church." You said if I added that you had forgotten it.

Suppose, friend James, you were in Turkey, and the pious Mohammedans were to tell you that there was one god, and Mohammed was his prophet, and that he was divinely inspired to write the holy Koran, which all good Mussulmans accept as their religious text-book; and that if you didn't believe this, you were an Infidel; what would you think of that? He would refer you to their dictionary, compiled by their lexicographers, which defines an Infidel to be one that denies Mohammed as the prophet of God, and the holy Koran as a divine revelation.

Again, do you not know that with the Roman Catholic church all the Protestants are Infidels, and with the more strict evangelical Christian churches the more Liberal Christians are called Infidels? So you see this is confounding things, and we by no means get the true rendering of the word.

Now, friend James, since you have been so kind as to open your lumber-yard office, and seat it for my old orthodox Quakers—if it is not a misnomer to call them such—and as they have made it a point for a long number of years to speak of me to others as an Infidel, which they, in their ignorance of the derivation of the word, use as a term of reproach, in both their written and printed discourses—and in my younger years I did not care to hav the term applied to me, but of latter years it has lost all its scare—it is possible, friend James, that a little light on this subject of Infidelity might be of use to you, as well as to my old Quaker friends. Now, in order to get at the true meaning of a word, we must go back to the root of that word. In doing this we will find that "Infidelity" has its derivation from the word "fidelity," that is, faithful, loyal, true, etc. Hence "Infidelity" would be the opposite of that, that is, unfaithful, untrue, etc.

Now, friend James, as you have been acquainted with me some, in trade and otherwise, for a number of years, I guess you will not say that I have ever been unfaithful in my promises to you. Very well, then; I am not Infidel with you at this point. Has ever any of my old orthodox friends reported to you that I ever wronged, or tried to wrong, him, in either word or deed, out of his just dues? If so, please fetch him to me, and let him make it appear, and I will agree with you now to pay him back fourfold. Now, if they can't fetch any charge against me, at this point, then I am not an Infidel with them here. "But then," I think I hear you say, "we don't mean to charge you with being an Infidel—that is, unfaithful—in your worldly business, but it is in your non belief or faith in God and in his son, Jesus Christ our Lord, as revealed to us thrugh the holy Bible, or word of God, that you are an Infidel." Well, now, let us see about that. If you have carefully read my little letter so far, you have seen that, from a Roman Catholic standpoint, the Protestants are all Infidels, and that the more Liberal Christian churches are Infidel with the more conservative. Hence, as I have said, we confound language when we thus mix in words where they don't belong. Now, friend James, allow me to give you the scientific rendering of the word "Infidel," as given by one of our Revolutionary patriots, who was in his activ life one hundred years before Webster was born. Hear him:

"Infidelity does not consist in believing or in disbelieving, but in professing to believe what he does not believe."

Now, taking that rendering of the word as the correct one—which I think you will understand it to be, when you think closely ever the matter—we will now compare notes, and try to see who is the Infidel and where he is. And first, as regards myself, as I don't profess loyalty to the Catholic Bible, nor yet to King James's version of it, or to any other holy, written Bible, I can't be Infidel to any of them, though I may be an Infidel in the eye of the orthodox Bible devotee. And for this the pious Christian used to have the Infidel beheaded or sent to the Inquisition, there to be tortured to death or openly burnt at the stake. Or as the poet has it:

"When hapless unbelievers were condemned
As sacrifices and burnt offerings,
And the black smoke of human holocausts
Hung like a frown upon the face of heaven
And seemed to blot out pity from the skies,
Tainting the ambient air with nauseous steams
And suffocating stench of burning human flesh,
Incense appropriate to the fiends alone,
Yet thought to be acceptable to God
As sweet and savory odors are to men.
And this was deemed a righteous act of faith."

But that happy time for the Christian church when they were able to hav everything their own way is now past, we hope never to return. About all that they can now do is to slander and abuse, and warn their young members to hold no communion with the unbelievers.

Now, how is it with these Episcopal Quakers, that you are so kind as to turn your lumber-yard office into a church for them one day out of seven? They have left the fundamental doctrine of the Society of Friends, viz., the light within, and now profess to take King James's version of the old Jewish Bible, with the New Testament added, for their religious text-book, and they profess to believe this book to be the inspired word of God. Now, for the present we will accept their claims for their Bible, and see what follows. In the language of Professor Draper in his work, "Science and Religion," "A divine revelation can admit of no improvement, no change, no advancement." And this would seem to be common sense. Has this Bible never been revised, never been changed? If there is any scholar, a good Christian representative, who is willing to affirm that the Bible never has been revised or changed over, we would like to hear from him through an open, printed letter, and hope he will tell us what he knows on the subject, and give us his authorities. We have before us more than a dozen volumes of different authorities on this subject, some in the church, and some outside; some on this side of the ocean, and some on the other side—all are scholars and representative men—that we might refer you to, but as this is an open letter, James, to thee, and my renegade Quaker church, I will merely refer you to one or two standard writers among the early Friends. But first let me say that it was about the middle of the third century that Origen, the celebrated Christian father, a man who had almost unlimited power in the church, thought proper to make a selection from the great number of books then current among the Christians. The selection included the canon in circulation at this day. Through the dominant influence Origen possessed in the church at this period, his selection soon became popular, and in the year 363 was declared by the council of Laodicea to be the only genuin scriptures.

William Penn, in speaking of this council, said: "I demand of our adversaries if they are well assured of those men who first collected, embodied, and declared them [the scriptures] authentic by a public canon which we read was in the council of Laodicea, held 363 years after Christ. I say, How do they know that these men rightly discerned true from spurious? Now, sure it is that some of the scriptures taken in by one council were rejected by another for apocryphal, and that which was left out by the former for apocryphal was taken in by the latter for canonical. Now, sure it is that they contradict each other, and as true that they have erred respecting the present belief" (Penn's Works, London, 1784, vol. i, pp. 301–4)

Robert Barclay, a scholar, and standard writer for the principles of Friends, says: "We, that is, the Society of Friends, do not accept the scriptures as the primary rule of faith and practice."

George Fox, in his "Journal" (Leeds edition, vol. i, p. 187), says: "I directed them to the divine light of Christ, and his spirit in their hearts, which would let them see all their evil thoughts, words, and actions that they had thought, spoken, or acted, by which light they might see their sin. This, I told them, was the first step to peace, even to stand still in the light that showed them their sins."

Joseph John Gurney was a member of the English Episcopal church up to his riper years, and then fell in with the Society of Friends, and, though still holding on to his Episcopal notions, became a preacher among them. He visited America forty years ago, and spent some four years here, preaching and writing. In his first American, from the third London, edition, p. 101, he says: "Now, it is in the scriptures only that the attributes of our heavenly father are fully made known to us, and therefore it is only through the religion of the Bible that we can obtain an adequate notion of sin. But the cardinal point revealed to us in scripture, and only in scripture, without a knowledge of which it is impossible for any man to form a full estimate of sin, is this, that God so loved us as to send his only begotten son into the world to be a sacrifice for our sins."

Now, friend James, I think it is not hard to see that there is a vast difference between the base that these early Friends laid down for their followers to build a religious life on and that of this English aristocrat—which he was—that had never got out of the Episcopal faith of the church of his childhood. And now, while these Quakers profess to be Friends, they do in deed adhere to the Episcopal doctrine of J. J. Gurney, and other leaders with him, and on the first page of their new Discipline they have the Episcopal creed inserted, as a test of membership. And yet, as I have said, they profess to be the Society of Friends, and accordingly have captured their property wherever they have been able. Now, friend James, if they are not Infidels, in thus professing one thing, for a purpose, while they are something else, I fear they are something worse.

SAML. D. MOORE.

PITTSBURGH, PA, Nov. 17, 1885.

MR. EDITOR: It having been duly announced that Mr. Charles Watts would shortly arrive in the city to deliver a course of lectures, and would hold himself in readiness to debate the respectiv merits of Secularism and Christianity with any accredited representativ of the Evangelical Alliance; it was confidently expected that some valiant champion of the church would stand up in defense of her dogmas, but, so far, we hav been disappointed.

Maltby Hall, on Sunday the 8th inst, was crowded to its utmost capacity long before the time for the opening of the exercises. The lecture was entitled, "Secularism: Destructiv and Constructiv."

Sunday evening Mr. Watts lectured at Mendell's Hall in Allegheny City on, "Unbelief: What is it, and What has it Done for the World?" At the close of the lecture an invitation was given to any one to criticise the same. A certain Mr. Thresher felt called upon to stand up for Jesus, and defend his creed, which he did in pretty good style, but when Mr. Watts got through with him, and the applause had subsided, he more resembled a sheaf of wheat thoroughly threshed than a thresher.

The hall was packed, and an intense interest was maintained to the close of one of the grandest lectures ever listened to in Allegheny City, and Mr. Watts was urged to deliver another before he left for the West.

Friday evening, November 12th, was utilized by Mr. Watts to giv a reception to his friends at Maltby Hall. About one hundred persons met to cultivate the acquaintance of the eloquent Englishmen and enjoy the sociabilities of the occasion.

Mr. Hoover opened the exercises with a short speech on the necessity of cultivating our social natures.

Mr. Watts, being called upon, responded with a speech upon the necessity of organization, and recited "The Old General's Address to His Troops."

Mr. W. S. Douthitt recited a poem entitled "Eucher; or, Go it Alone." Mr. Grundy spoke upon education and the influence of woman.

The exercises closed by Mr. Watts reciting, as only he can recite, a selection from "The Lady of Lyons," Claude Melnotte's Apology. With music, chat, and eloquence the time sped swiftly, and when the parting hour arrived all were ready to repeat with the Dutch Baptist, "I vash so glad I vas here dis night."

On Sunday, the 15th, Mr. Watts again lectured at Maltby Hall, his subject being "The American Secular Union: Its Necessity and the Justice of Its Demands." This lecture was a lucid exposition of the nature, aims, and methods of the union, and a searching and exhaustiv examination of the Nine Demands. A better plea for the demands and a more complete vindication of their justice was never made, and its effect upon the massiv audience was of the most salutary character.

In the evening Mr. Watts spoke again at Mendell's Hall, his subject being "The Nightmare of Theology."

"Reason and theology always hav been antagonistic to each other. The basis of theology is speculation, and its field the emotional nature of man It is incompatible with civilization. Theology is born of fear and credulity. It is a fiend dressed in sable ready to crush intellectuality and destroy human feeling." Cited, Tertullian, Calvin, Knox, and Loyola. "The Inquisition was Catholic; the star chamber was Protestant. Until the seventeenth century every scientist was insulted by theology, and it is only restrained to day by lack of power. The martyrs of science did more than Christ. He never added one scientific fact to the knowledge of his day. Theology demoralized even Christ himself, and its evil influence has continued down to the present time."

Much more was said that would bear repeating, but space admonishes me to be brief. At the close of the lecture he made an urgent appeal to the audience to criticise the same, but either because all agreed with him, or the orthodox party, warned by the fate of Mr. Thresher, failed to respond.

During the week the following item appeared in the *Pittsburgh Leader:*

"It seems a little strange that Revs. Coovert and Forscutt, and Messrs. Moore *et al.*, do not appear to be in a hurry to meet Mr. Watts in open debate. Now is the time, and they should not wait till Mr. Watts is gone and then pound him to pieces in the local pulpits, as ministers usually do."

This had the effect to bring out the Rev. Mark H. Forscutt in a card, and a debate may possibly grow out of it on Mr. Watts's return to the city.

Mr. Watts, during his stay in the city, was the guest of those whole-souled Secularists, Mr. and Mrs. G. H. Abel, of 635 Smithfield street. Mr. Watts left on the 16th inst. to fulfil engagements in Ohio, bearing with him the best wishes of all the Secularists, and the respect of such Christians as were fortunate enough to make his acquaintance.

Yours fraternally, HARRY HOOVER,
Sec. Pittsburgh Secular Society.

HAGERSTOWN, IND., Oct. 29, 285.

MR. EDITOR: The valiant, brilliant J. E. Remsburg lectured at Hagerstown October 16th on "Sabbath-Breaking." He handled his subject in a masterly manner. There was a good audience, both ladies and gentlemen, many of whom were orthodox Christians. All were well pleased. The Liberals say we must hav him again. If we could hav such lecturers here every week I would go if we lived twenty miles away, and I had to walk. I always feel happy after such lectures—as though I were in heaven already. ALMIRA PIPHER.

POE, O., Nov. 1, 285.

MR. EDITOR: John E. Remsburg lectured in Phenix Hall, Medina, O, Oct. 6th, 7th, and 8th. Owing to the very inclement weather the audience was not as large as we should hav desired, but it was generally a very intelligent one. The first evening Mr. Remsburg's theme was "False Claims;" second, "Sabbath-Breaking;" third, "Bible Morals." He is a young man of undoubted ability, a fluent speaker, and handles his subject with candor and skill, convincing those who hear him that he is fully posted on the matters of which he treats.

For fully an hour and a half each evening he kept his audience in rapt attention, and at the finish was enthusiastically applauded Come again, Brother Remsburg.

Yours as ever, W. L. FARNSWORTH.

ORTONVILLE, MICH., Nov. 13, 1885.

MR. EDITOR: Find herewith four dollars, for which please send me one copy of Andrew Jackson Davis's last book, entitled, "Beyond the Valley;" one copy of "Pocket Atlas of the World," as per your advertisment in THE TRUTH SEEKER. The remaining two dollars please apply to my subscription for THE TRUTH SEEKER.

Friend "Mac," THE TRUTH SEEKER continues to show noble effort on your part. Please say to your brother that I never miss a line of his truly interesting communications when on his annual tour to New England. They are thoroughly interesting and instructiv. He is a fine writer, and impresses his kindly, intelligent manhood upon every sentence; while your own remarks, in connection with Saladin's fine notice of you in his London paper, are most noble. You are ever self-sacrificing, and true as steel to the memory of the great Bennett. But I wish your brother George could see a photograph I hav of you, if he likes to look upon verdancy. A regular singed cat! Your old friend, T. S. ANDREWS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Wicked Old Cat.

The old cat sat on the garden rail,
Waving her paw and wagging her tail,
Teaching her kittens to growl and hiss.
Now, what do you think of a cat like this?

The kittens five all sat in a row;
Whatever she did, they did just so,
First she meowed, and then she spat.
Now, what do you think of a cat like that?

She taught them all her wicked old plans,
To lick the cream from the dairy cans;
While to steal the meat she said was bliss.
Now, what do you think of a cat like this?

She taught them to sing from D to F,
Till all the neighbors were nearly deaf;
And never to catch a mouse or rat.
Now, what do you think of a cat like that?

But her lecture didn't continue long,
For a big dog heard her teachings wrong;
He snatched her up by the end of her tail
And dropped her into the water-pail,
And the kittens were left to weep and wail.

—*Chicago Tribune.*

A Thanksgiving Story.

Thanksgiving eve, and a dreary, gloomy eve it was, with its dark, threatening clouds and chilly winds. Nevertheless, the city bristled with life, the shop-windows glowed with lights, and gay throngs of young people promenaded the streets, while at the market place the old folks were busily engaged in purchasing turkeys for the morrow, and sampling piles of fragrant apples, which were heaped like glowing topaz and ruby on the many stalls round about. Apparently everybody was happy and at peace with the world. But one poor, shabbily-dressed old man, with a troubled look upon his care-worn features, did not seem as happy as one of his age should, as he stopped beside a stall, and eyed with an almost greedy expression a large, fat turkey.

"Would you like a turkey, sir?"

The old gentleman, whose name was Mr. Mayfield, looked vaguely at the ruddy-cheeked market-man, as if he hardly understood what the latter meant.

"No, sir, thank you. I shall dispense with a turkey this year. I am only an old man, living alone with my wife, and not much food is required," replied the old gentleman sadly.

"But this is Thanksgiving eve," said the butcher, "and most of our customers hav engaged one."

"That may be," responded Mr. Mayfield, "but we can get along without one; and besides," with a hard, bitter laugh, "I don't see that I've anything to be thankful for, and——"

But just at this moment a finely-dressed young man of some twenty-five years, followed by a servant carrying a huge basket filled with groceries of every description, paused before the stall.

"What are your turkeys worth?" he asked.

"Only ten cents per pound, sir," answered the polite butcher. "Do you wish one?"

"Yes; the largest one you hav," replied the young man, without taking the slightest notice of the ragged old man by his side.

"That's Percy Winn, the wealthy young Infidel. I wonder why he didn't speak? Surely he hasn't got above a respectable old man like me, even if I am poor!" said the latter to himself, as he walked slowly and somewhat feebly away. "Maybe his recent marriage has something to do with it. Yet that can't be, for only yesterday I met him, and he spoke as politely as you please. There's some other cause. However, it doesn't matter; besides, I needn't expect anything better of an Infidel."

By this time our old friend had reached his home. Going up a pair of dilapidated stairs that threatened to fall at each step, he entered a shabby back room with only one window.

Here he sat down before the smoldering handful of coals, to think of the good old times, to ponder over the golden days that were long since gone by. Oh, how it all came back to him now—the bright afternoons at Maywood farm, with its wide-spreading fields, the loads of grain creaking over the barn floor; his wife, now old and feeble as he, standing on the kitchen threshold, watching the chickens as they strayed hither and yon amid the yellow stubble of the reaped rye-fields, the tall maples uplifting their crimson heads by the swamp, and the neighbors' children (he had one of his own) coming back from nut-hunting, with shouts of laughter and merry, sunburnt faces.

"And to be asked if I wanted to buy a turkey for Thanksgivin', when I used to raise' em by the hundred!" he mournfully said to his wife. "And to be livin' here over a grocery store, and on a back street at that, when I used to hav all those green meadows to look at, and the sweet smell of autumn woods to breathe in. I tell you, Mary, it ain't livin' at all, and we'd be better off if we were dead. It ain't the same world it used to be, since old Deacon Rochester forclosed that mortgage and turned us out of house and home. And young Winn—even he is changed. I met him to-night, but he didn't speak. I hardly thought he would do the like, Infidel as he is, 'specially when his father and I were such good friends before he died. But as I'm gettin' old I must expect to be slighted and forgotten, for the world has no use for old people like us, Mary."

"No, that's so, John," agreed his wife, while through her mind flitted thoughts of the many happy Thanksgivings she had spent at Maywood Farm, and visions of snow-white biscuits, cranberry sauce, the steaming teapot, and a nice brown turkey came vividly before her.

. . . . . .

"I wonder what can be keeping Percy? It's time he was here," said young Mrs. Winn, peering anxiously through the lace-curtained window.

"Oh, nothing, Cora," and that young gentleman burst into the room like a gale of wind. "It's all right, dear; the deed is signed and delivered, and I hav it here in my pocket, ready to hand over to our homeless, friendless, and poverty-stricken old friends," he added, as soon as he recovered his breath.

"Is that so? Oh, I'm so glad!" and Mrs. Cora smiled until her face looked all rose-red lips and pearl-white teeth.

"Yes. And now all we hav to do is to carry out our pre-arranged plans. And what do you think, Cora? I met the old gentleman to-night."

"You did!"

"Yes, face to face; and he seemed surprised that I didn't speak."

"And why didn't you, Percy?"

"If I had I couldn't hav kept the secret five minutes."

"Pshaw!" ejaculated Cora.

"It's true, nevertheless. And, Cora, you havn't the slightest idea of how I feel."

"How's that?" asked Cora, with a merry twinkle in her dark eyes.

"I feel so happy—feel as if I had done something to alleviate the sufferings of my fellow-man. Surely I am the happiest mortal alive," and, throwing his fur cap into the air and deftly catching it again on his head, our young friend executed a "clog" in such an able manner as to elicit hearty applause from his better half, who stood by an amused spectator.

At its conclusion Cora burst into a hearty laugh.

"Percy," said she, "what a child you are! Act sensibly, and sit down to your supper; it has been waiting some time."

"Perhaps I am a child," said her husband, dubiously, taking his place at the table; "but I cannot help thinking of poor old Mr. and Mrs. Mayfield and their wretched condition."

"Yes, they are indeed wretched. But hav you sent the turkey and things?" inquiringly asked his wife.

"Yes, everything is gone. Bill, the coachman, has just left with them in company with Ann, the cook, and by the time we arrive dinner will be waiting."

"Well, then, that's all that is necessary," said Cora, as she pictured to herself the happiness of that coming dinner.

Thanksgiving morn broke clear and bright. There had been somewhat of a storm in the night, and a flurry of snow, but it was all over now, and the sun came out and its golden rays penetrated the little room where sat old Mr. and Mrs. Mayfield at their lonely breakfast. A small bit of beef-steak, which they had left over from supper the evening before, a slice of hard baker's bread, and two cups of weak tea constituted the meal.

"A fine morning," commented Mrs. Mayfield, looking at the narrow glimpse of blue sky which was visible from the little window.

"Yes, and I'm glad of that for the sake of those who hav the means to enjoy themselvs. But Thanksgivin' is no more that other days to us, Mary," added the aged husband with a sigh.

"True, and——" but just at that moment "Rap, rap," came on the door, frightening the old people nearly out of their wits.

"Bless my soul!" ejaculated old Mrs. Mayfield, "who in the world can that be?"

"I don't know," answered Mr. Mayfield, going toward the door as fast as his age and infirmities would allow.

"A note, sir," said a boy, "from Mr. Winn."

"What does he want, I wonder?" thought the old gentleman, closing the door as the boy hurried away.

But after reading it he was just as much as ever in the dark.

In a large, business hand, he read these curious and somewhat puzzling lines:

"MR. JOHN MAYFIELD, *My Dear Sir:* Would like to see you; will call with carriage at 10 A.M. Be ready.

"Respectfully, PERCY WINN."

"Read that and tell me what you think of it," and the old man tossed the mysterious letter to his wife.

"It is perfect nonsense to me," said she, after reading it. "I don't know no more what he means than the man in the moon."

"Neither do I, and I suppose we will hav to wait until he comes for its solution." And then the old couple sat down in silence to await its author's arrival.

However, they had not long to wait, for presently they heard clattering footsteps on the stairs, and Percy stood panting and eager before them.

"Get your things quick! We've a long ways to drive!" gasped he.

"Drive? Drive where?" demanded his old friends in one breath.

"No time for explanation now," cried Percy, breathlessly, hurrying them down-stairs—Mrs. Mayfield with her shawl wrong side outward, and Mr. Mayfield with his hat on crooked. "We're all going to spend Thanksgiving out of town, and my wife is there waiting for us."

"But where?" asked Mr. Mayfield, vainly trying to adjust his hat.

"In the country, to be sure. But come—get in, or we shall be late."

As no satisfactory explanation could be elicited from their young friend, the old couple allowed him to assist them into the carriage, which was waiting at the foot of the stairs.

They went on and on, for ten miles or more, then stopped; and the old people, looking out, recognized *Maywood farm.*

"Mr. Winn," said Mrs. Mayfield, "we would rather spend Thanksgiving anywhere else than here."

"Oh, nonsense!" returned that young gentleman.

"It recalls old times too vividly," said Mr. Mayfield.

Only the day before both would hav given apything to behold once more the dear old maple-trees and broad meadows; but now they shrank from them with a vague feeling of fear.

And as Percy walked toward the pretty, picturesque, but old-fashioned house, with the aged couple leaning on each arm, they saw the same old swamp, with the same old trees growing alongside, and the same old meadows and fields, all looking just as natural as when heartless Deacon Rochester turned them out of house and home.

"What does all this mean, anyway, Mr. Winn?" asked Mr. Mayfield, at a loss to understand the real motiv in bringing them out here, for he knew his young friend had something else in view than a mere invitation to the country to enjoy a Thanksgiving dinner.

The young man stopped, and took both their hands in his.

"It means, my dear old friends," said he, "that I hav bought the old place back from Deacon Rochester, and am now about to present it to you. It shall be your home for the rest of your days; and Cora and I will visit you often, to look after the farm and see that everything is going right. No, no; no thanks, please; but come along, for here is Cora, waiting to welcome you home."

As Percy paused, the door opened, disclosing to view a roaring wood fire, and a table, spread with blue-edged ware, loaded down with every good thing imaginable, while Cora, all dimples and smiles, stood on the threshold with extended hands.

"Allow me to welcome you home, good old friends," said she, radiantly, grasping each by the hands; "the turkey's done to a turn, and Ann is just about ready to take up the cranberry sauce."

"Am I dreaming, or am I not," asked old Mr. Mayfield, his eyes filling with tears. "Oh, Mrs. Winn, how can we thank you and your kind husband?"

"By accepting this, and saying no more about the matter," and Percy pressed into the old gentleman's hand a legal looking document.

Then the latter thought of what he had told the market-man the day before—that he had nothing to be thankful for; but then he didn't know he would hav a noble and manly heart to thank for a kind and generous gift.

So the sun went down, all red and golden, behind the dear old maple-trees, over the happiest Thanksgiving of the old couple's lives.

"My dear young friend," said Mr. Mayfield to Percy, just before the departure of his generous friends, "will you please tell me what put it in your kind heart to present me with my old property?"

"Yes; it was this," and the young man handed his old friend a little pamphlet, entitled, "The Religion of Humanity."

In less than two months both Mr. Mayfield and his wife were outspoken Freethinkers.

Lexington, Ky. DAVID B. COZINE.

The Rain-drop Patter.

Listen! Listen to the rain-drop
Patter, pattering on the house-top!
Urchins toted off to bed
In the attic overhead;
Little tongues soon cease to clatter
When they hear the rain-drop patter,
Snug in bed and all secure
Under the rafters. To be sure,
They're not lonesome. Ah! they know
Father and mother are just below.
Patter, patter, on the roof,
On the shingles, water-proof.
"My! It lightens! How it flashes
Through the windows! Hear the crashes
Of the thunder! Hear it roar,
Raining harder! Hear it pour!
Let it roar and let it rain;
We're not scared, are we, Jane?"
Oh, the music in the rain-drop
Patter! Pattering on the house-top,
Patter, patter in the dark,
On the highway, in the park,
On the land and on the water,
O'er the landscape, patter, patter.

Fainter rolls the rumbling sound,
As if 'twere echoing underground,
And showers so copious just before
Are waning and will soon be o'er—
Will soon subside till not a drop
Can patter upon the old house-top.
The pattering done, the thunderings cease,
And all is quiet, all is peace.
O pattering rain, thou'lt come again,
And charm us with thy rich refrain.
With grateful hearts it shall be ours
To profit by the welcome showers,
Whose patter upon the house-top thrills
Recipient souls, inspires, and fills
A void—perchance ignored before—
Till many hearts are *en rapport.*

B. F. R.

Our Puzzle Box.

1.—PALINDROMIC RIDDLE.

There is a lady known to fame,
Forward or backward spell her name;
Now, rodents, you must bear in mind
This lady she was very kind.
Although she lived for quite a while,
I cannot say she dressed in style.
She had no sister and no brother,
And all the people called her mother.

Altoona, Pa. WILLIAM J. BURNS.

2.—ENIGMA.

In new, not in old;
In silver, not in gold;
In cold, not in shiver;
In stream, not in river;
In son, not in daughter;
In land, not in water;
My whole was one of England's greatest admirals. GEORGE M. BATESON.

ARITHMETICAL.

B D J) A G A J I(J F G
A D G

G J J
B D J

F J D I
F J D I

The above is an example in long division; each letter represents a figure. Giv the work in its figures. PENN, ESQ.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, NOV. 14, 1885.

1.—1. Marc, cram. 2. Lias, sail. 3. Bank, knab.

2. May, lily (Ma-y, lil-y).

3. He is led (lead).

Solvers: I. A. Pool, Kate Branton.

D. B. Cozine writes:

"I think you conduct your department in an excellent manner and to the satisfaction of all, and the children, no doubt, enjoy the good things you furnish each week."

[We thank our friend for his kind appreciation of our efforts. It is a satisfaction to us to know that our friends think we are doing our work well, and we shall always endeavor to merit their approbation as well as the love of the children who find interest and amusement in our Corner. In another column may be found a pleasant story of a genuin Thanksgiving.—ED. C. C.]

Correspondence.

FORT BUFORD, D. T. Oct. 20, 1885.

MISS SUSAN H. WIXON: I will not ask you to pardon this intrusion, for, if it be unwelcome, such a request could not make it any more to be desired. My only excuse is that I hav been reading the TRUTH SEEKER ANNUAL for 1885, and your article on the "Relation of Childhood to Freethought" particularly attracted my attention.

You hav struck the keynote.

To build any kind of Liberal structure that

shall endure, we must hav a solid foundation. I take it that the movement of the world for upwards of two thousands years has been retrograde. From the burning of Ptolemy's library to the eighteenth century, the true Liberalism had but few lights, and the fog of superstition and rascality surrounding these so thick that they were often obscured or put out. But in Paine, Franklin, Washington, Jefferson, and their supporters, we had a galaxy whose light yet shines for us, and indicates the road we are to take.

The world is yet nearly two thousand years behind time, and the progress we make today will be of no avail if the children do not take it up to-morrow.

You are doing your part well, very well. If I were addressing a man I should say, "Long may you wave."

In the latter part of the ANNUAL for 1885 is an advertising notice of the town of Liberal, Missouri. I had heard of the place before, and once saw an article in a leading paper which, to say the least, was not complimentary to the place nor its people. I would be glad to learn the address of some reliable person at or near this town, who would tell me facts about the place. Should you know of such a one you would confer a favor by sending address to undersigned. ERNEST ELWIN.

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Poetry.

A Story of Fredericksburg.

It was after the battle of Fredericksburg;
The ground was strewn with the fallen foe,
They lay in ranks on the side of the hill
With their front to us; and a boy could throw
A stone to the nearest rank, so close
Had they pushed their way to the frowning edge
Of our rifle pits in the last mad charge,
When they struck our lines like an angry sledge,
And fought up under the very guns
Till the blue line wavered, and turned, and broke,
And the stragglers sullenly disappeared
Behind the mantle of pitying smoke.

There was one tall man in the nearest rank,
So tall he had towered above the rest,
As we watched him bearing the tattered flag.
He lay with a rifle ball through his breast.
We thought him dead, but he turned at last,
And raised himself on his elbow there,
And looked down over the bloody field
Then back at us in a fierce despair.
We saw him fumble beneath his coat,
And feebly draw with a shaking hand
A little package of letters stained
With use and tied with a faded band.

He spread them out, and he picked up one,
The smallest letter of all the store.
We knew that his eyes were filled with tears
That blotted the tiny packet o'er.
He tried to read, but his head dropped low,
On his breast, and his hand fell nervelessly;
But the stiffening fingers still kept their grasp
On the words that his eyes could no longer see.

A murmur ran through the rifle pits;
We had watched him there from our sheltered stand;
We fell to wondering whose hand had traced
The letter he held in his big, brown hand.
"His wife!" said one; "No, his sweetheart, boys!"
Said another. "His mother!" said one, whose face
Was fresh and fair as a girl's; he dropped
His gun and clambered from out the place.

He ran to the dead man's side and raised
The hand, and there in a childish scrawl
Was written: "I love you, papa dear."
The hand had closed o'er the rest, and all
That had cheered his soul in that lonely place
Was the simple note of a little child,
And yet it had sweetened the taste of death,
For it seemed to me that the dead man smiled.

—*Herbert W. Collingwood, in the Sun.*

One More Good Man Sleeps.

The last and best office we can perform for our friends who go from us is to put on record their virtues and good deeds, so they may stand, not only as a memory of the beloved one, but as a shining example for all who may come after.

Strong, fearless, and independent Liberals are so few in this part of the old dominion that when one is developed and maintains his integrity amid such unfavorable surroundings, it is meet that his name and character be put on record as deserving of kindly remembrance.

Peyton Randolph Ross was born and reared in Patrick County, Va., and died there August 15, 1885. He was nearly seventy-two years of age, and was the father of nine living children, all of whom loved, honored, and respected him as one of the best of parents. He was kind and affectionate in his family, and was guide, father, and friend, all in one. He did not believe in punishment as a reformatory measure; but had full faith in a good heredity, backed up by good example and moral teachings. He did not instruct his children in religion, but gave them a good secular education, and grounded them in the truths of nature and the moral philosophies of the day, and showed them, by the little daily deeds of his own life, the value of his teachings.

He was sick but three days, and suffered too much to do a great deal of talking, though he assured them he was dying as he had lived—an Agnostic and a philosopher. When told by Dr. Taylor that "Tom Paine" had recanted and professed religion on his death-bed, he calmly assured the doctor that it was Christian calumny and falsehood—only tales raised by priests, and told for effect; that they had been refuted again and again, and as often resurrected and re-told as a part of their stock in trade.

He had no fear for the future, nor did he fear death. He was a TRUTH SEEKER worshiper, and loved the paper better than anything in this world outside of his own family. He lent out his TRUTH SEEKERS, and gave them to anyone who would read them, preferring to send them out as messengers of light to darkened minds, to even filing them as precious heirlooms for his children's children. He was linked by this love for our paper to the heart of every reader of THE TRUTH SEEKER, and this is why I hav given you a few lines in memoriam.

"Blossoms and branches green to thy grave will we bring;
For fresh as the morning, a song would we chant.
All over bouquets of roses,
O friend! We cover you with roses and early lilies,
But mostly and now the lilac that blooms the first,
Copious we break. We break the sprigs from the bushes,
With loaded arms we come, pausing for you,
For you friend beloved—our sleeping friend."

—*Whitman (adapted).*

ELMINA D. SLENKER.

Snowville, Va., Nov. 12, 285.

Tribute to an Old Friend.

Born in Liverpool, England, 1814, died at his home in Scott Township, Steuben county, Indiana, Oct. 7th, 1885, aged 71 years, Thomas Tasker. Funeral services from the residence on Sunday, Oct. 11th, at 11 o'clock A.M., J. H. Burnham, of Michigan, officiating. Our departed brother had a well-cultured mind, had been a reader of THE TRUTH SEEKER for a number of years, had each volume bound and kept for reference; he was one who took great pleasure in the investigation of truth; his mind was unusually clear, and his reasoning powers of the higher order. He was free from the blight of superstition and defects of an early education. He accepted, like an honest man, what his reason approved; he was no slave to mistaken dogmas nor mythological fictions. He accepted the teachings of science as the most reliable facts within the grasp of the human mind; he was untrammeled by the chains of priestly creeds and fables; he sought to know the truth and the right, and embraced them with the full ardor of his nature. He was a kind, indulgent parent, and a warm, devoted friend. He hesitated not to avow his honest convictions; he was a lover of his race; he led a good life. One who leads such a life as our friend has led has no need to fear death nor what may probably follow after it. He dreads no angry being, no vindictiv personage from whom to expect vengeance and wrath. He is perfectly willing to meet the consequences of a well-spent life. If death ends all, as was our friend's belief, if we gently fall into a quiet, peaceful sleep which knows no waking, we are at least free from pain, care, and anxiety. If we hav a continued existence there are no just grounds for apprehending that that other life has any more terrors than this. We will meet the same universe with the same forces and laws; there can not be any other. So whichever belief proves true, whichever is correct, we hav little to fear in the future; it is all right with our old friend who has left; peace be with him. This from his old friend,

Angola, Ind. DR J. H. MOORE.

Book Notices.

MEN, WOMEN, AND GODS, and Other Lectures. By Helen H Gardener. With an Introduction by Col. R. G. Ingersoll.

The above is the title of an unusually interesting book just published by the Truth Seeker Company, N. Y. The general appearance of the book is attractiv—beautifully printed on good paper, with a fine etching of the author as frontispiece; but it is not to write of the external book that I hav taken my pen. The Truth Seeker Company is somewhat famous for sending out to the world good-looking publications, and this book is no exception to its general work; but of the contents of the book I do not hesitate to speak in the highest praise. It is a long, long time since I hav cared much about "the holy scripture." It has seemed to me almost a waste of time to expose its absurdities or notice its obscenities, but Miss Gardener has given us an argument so perfect in its way that even I, who cared so little about it, could not giv up the reading until I had finished the last page. I think the humor of the book, which the reader will find on nearly every page, is one of its great attractions. I wish every Liberal man who has a wife and daughters who persuade him to giv to the church what he ought to giv to the improvement of his fellow-man, would buy a copy of this book, and instead of putting it on the shelf, persistently read it *aloud*, inviting his wife to take a copy of the Bible and so turn to all the quotations, and convince herself that these quotations are genuin. I'm sure the whole thing would make her ashamed of her advocacy of the "divinity of the scriptures." Woman, like the negro of the South, has bowed down to her oppressor—gloried in her shame! for is it not her shame that she reverences as authority a book which denies her equal rights with man?

Every woman's rights person, man or woman, should possess the book, and if any of our rich friends who wish to help the Secular Society would supply the agents with a large number of them, their distribution would do an immense good. I am rejoiced that Miss Gardener, a young and gifted woman, has taken up this work for woman and against superstition. Some of us, who almost might be said to hav "trodden the wine-press alone," find that age is upon us. Our work is done. It is gratifying to know that such women as our gifted author are to continue the work.

LUCY N. COLMAN.

Syracuse, N. Y., Nov. 13, 1885.

DEAR OLD TRUTH SEEKER: I want to say through your columns how more than delighted I was to receive, with the compliments of the author, the charming book, "Men, Women, and Gods," by our talented lecturer, Miss Helen Gardener.

I hav read it aloud in my family, and the hearty laughs, as well as the useful information, did us good. I wish every Christian woman in the world could read it.

F. C. REYNOLDS,
Sec. N. Y. State Freethinkers' Association.

North Parma, N. Y., Nov. 9, 1885.

Written, delivered, and compiled by Miss Helen H. Gardener, touchingly dedicated to Mrs. Eva Ingersoll, and right royally introduced by Col. Robert G. Ingersoll, this book conclusivly shows both by unanswerable argument and historical proof that between the mills of men and gods, woman has been ground into fine dust beneath their feet and wings; that the best qualities of womanly nature hav been narrowed and become morbid through long ages of social, governmental, and religious restriction and oppression, and that the systems enforcing such conditions hav not only begotten moral evil and degeneracy to women, but, like any and every other form of serfdom or slavery, hav generated rottenness in society and homes, instability to governments, and the grossest hypocrisy, and cant, and persecution in religious institutions, all of which, if not working absolute moral death to their propagators and upholders, hav at least, as always, le t them in a worse condition than their unfortunate subjects.

The accompanying portrait of this brave little lady—who has dared face the lions of theology in their lair, or rather, who stands at the mouth of their dens where she is not permitted to enter, but with sweet, unfaltering voice utters her protest—scarce does her justice. Upon close inspection, however, a friend can discover those fine lines about the eyes and mobile mouth, indicativ of the wit and humor with which she treats the absurdities and incongruities of man-made governments nd religions, while, even in a wood-cut, the large, soulful brown eye speaks for itself.

The critics of the press unite in an alliterativ term for this modern representativ American young woman, "Heathen Helen!" But the Chicago *Inter-Ocean* compares her to "Hypatia, of old Alexandrian days, who was sacrificed to fanaticism and intolerance, but whom men went to hear by the thousands, and marveled at her words." LEWISE OLIVER.

RATIONAL COMMUNISM. The Present and the Future Republic of North America. By a Capitalist. New York: The Truth Seeker Company. Price, $1.50.

We hav read every word of this volume of five hundred pages with very much more interest than we anticipated when we took it up—in fact, with increasing interest from the first to the last word.

The author of these pages, being a capitalist, was not driven into this investigation as hundreds of others are, by pinching want driving him to seek some way out; but as a man of wealth and leisure, he could not help but observe the difference between the rich and the poor. Why one party, neither industrious nor frugal, should become very wealthy, and another, intelligent, honest, industrious, and temperate in all his habits, continued, in spite of all his exertions, to be poor, was a problem he sought to solve. Day and night he meditated on the various questions which continually ask themselvs concerning our social relations, and the final come-out, if things go on as they are now going. For days his mind had been absorbed in trying to solve the causes of inequalities everywhere existing when, in June, 1880, a vision was presented to him and was continued night after night for ten consecutiv nights until he saw the whole earth as he supposes it will be in the Republic of the Future. During the day previous to the first instalment of this vision he had visited some of the homes and the workshops of the most abject poor. He had looked upon such anguish of heart, squalor, poverty, degradation, misery, and emaciation as he had never seen in his life before. He had also been invited to a brilliant and fashionable wedding among the "meek and lowly followers" of the original Communist.

The gorgeousness of the splendid extravagance displayed among these followers of the "meek and lowly" put his mind in the right condition to be the recipient of what was to follow.

In the first vision he seemed to be lifted about a thousand feet in the air, and found himself in company with a sweet-faced, venerable old man with snow-white locks and a full beard. He wore a long white robe, with a cord around his waist. This old man's commission was to show him the future of the world, but more particularly of North America. During ten consecutiv nights this was done. By way of contrast, however, this venerable old gentleman, whom we strongly suspect to be old Father Time, never misses an opportunity to represent before him things as they are to-day. The contrast is kept up so vividly that the reader carries both sides of the question in his mind from first to last.

First he describes the external appearance of New York city, then the state, then the whole Mississippi Valley, then the whole continent as it could be, and as he sees it will be under the coming republic.

If the world can ever reach the place he saw in his vision, it will be a much more desirable place than a Christian could ever imagin his heaven to be. To describe it would require a series of lengthy articles. It can be done in but few less words than are found in the book itself.

In that vision, however, he saw no churches, temples, prisons, or court-buildings. They were absolutely unnecessary. Crime was unknown, and man had learned that temples for religious worship exclusivly were unnecessary. His description of our present pell-mell, *pugnis et calcibus* way of living is not the least interesting portion of the book.

The New Republic is not only grand for what it contains in its farms, schools, institutions, communes, villages, and cities, but it is quite as remarkable for what it does not contain. Among the things he could not find in it we summarize the following:

1. Custom-houses, or bonded warehouses, as the word is, under the new order, are gone, and all are brethren; no tariffs were collected, therefore no such institutions were needed.

2. Banking houses and brokers' offices were *non est.* Wall street was literally wiped out.

3. Such respectable gambling-houses as stock exchanges, produce exchanges, and boards of trade were numbered with the things that were.

4. Life, health, and fire insurance companies could not liv.

5. There were no court-buildings or prisons, with their appendages of lawyers, judges, juries, sheriffs, clerks, and hangers-on in general.

6. The little petty stores that now crowd each other so in our large cities had all given place to the new order of things.

7. Not one grog-shop in all the New Republic.

8. Private and distinct swell family residences were all gone.

9. Church edifices had given place to that which was useful.

It would take a volume no smaller than the one under review to tell what took the place of all these. The author illustrates the failures in our private property system as follows:

"Suppose that a thousand men were desirous of reaching Liverpool; suppose there were no vessels to convey them, and then, instead of uniting their efforts, building a ship and going together, each should build a canoe for himself and undertake to paddle himself across. This would be precisely analagous, as I view it, to the present plan of each striving to make his own way in the world, regardless, in a great measure, of the rest. Nine-tenths of those who should thus set out to cross the ocean in their individual canoes would be likely to come to grief. And so, by their independent course, an equal portion fail of their purpose in the pursuit of the comforts and joys of life."

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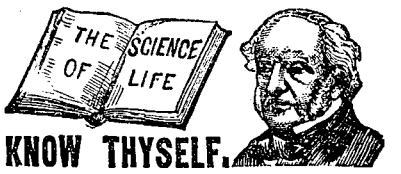
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Gems of Thought.

I AM able to report but little Freethought in Scotland. Presbyterianism obtained a strong foothold here, and it is intensely inimical to free and Liberal thought. When I meet a man in such surroundings who has the intelligence and courage to be independent, it does me much good.—*D. M. Bennett.*

TO THOSE who do see the cogency of the evidences of modern physiology and modern psychology in this direction, it is a very serious thing to consider that not only the earth itself, and all that beautiful face of nature we see, but also the living things upon it, and all the consciousness of men and the ideas of society which hav grown up upon the surface, must come to an end. We who hold that belief must just face the fact and make the best of it; and I think we are helped in this by the words of that Jew philosopher who was himself a worthy crown to the splendid achievements of his race in the cause of progress during the Middle Ages, Benedict Spinoza. He said, "The free man thinks of nothing so little as of death, and his wisdom is a meditation—not of death, but of life." Our interest lies with so much of the past as may serve to guide our actions in the present, and to intensify our pious allegiance to the fathers who hav gone before us, and the brethren who are with us; and our interest lies with so much of the future as we may hope will be appreciably affected by our good actions now. Beyond that, as it seems to me, we do not know, and we ought not to care. Do I seem to say, "Let us eat and drink, for to-morrow we die?" Far from it; on the contrary, I say, "Let us take hands and help, for this day we are alive together."—*Prof. Wm. Kingdon Clifford's The First and Last Catastrophe.*

HAV you never seen the righteous forsaken, and his seed begging bread? I see it every day of my life. You may never hav known it; the psalmist may never hav met with it in his experience, but there is no man who walks the streets of New York on any day of any week, of any month, of any year, who does not see a hundred instances. . . . I know men and women who hav been made better by adversity, who hav glorified by it; but for every one of them, I know ten who hav been crushed by it—soured, embittered, made utterly dejected, and completely prostrated by it.—*Frothingham's Consolations of Rationalism.*

BLASPHEMY is a misdemeanor at common law, and is held to include "any denial of the truth of Christianity in general, or of the existence of God, whether the terms of such publications be decent or otherwise," or "any contemptuous reviling, or ludicrous matter relating to God, Jesus Christ, or the Bible, or the formularies of the Church of England as by law established." Under the statute, it is blasphemy "to deny any one of the persons in the holy trinity to be God, or to deny the Christian religion to be true, or the holy scriptures of the Old and New Testament to be divine authority." By this statute, were it equally applied, all the authors of heretical books, and the publishers and printers of such, are liable to imprisonment—Huxley, Tyndall, Colenso, Herbert Spencer, F. W. Newman, Miss Cobbe, Swinburne, Lecky, Froude, Leslie Stephen, Stopford Brooke, Charles Voysey, the Duke of Somerset, the Marquis of Queenberry, James Martineau, and all the Unitarians and the Positivists; and equally the publishers of the works of Mill, Darwin, Clifford, Carlyle, Emerson, Sir George Cox, and a host of others.—*M. D. Conway (Index, Aug. 31, 1882).*

HUME argues that if the faculties with which we are endowed are unable to discover a future state, and if the most attentiv consideration of their nature serves to show that they are adapted to this life and nothing more, it is surely inconsistent with any conception of justice that we should be dealt with as if we had had, all along, a clear knowledge of the fact thus carefully concealed from us. What should we think of the justice of a father who gave his son every reason to suppose that a trivial fault would only be visited by a box on the ear; and then, years afterward, put back for a week for the same fault?—*Huxley's Hume.*

HEAR the verbal protestations of all men: nothing so certain as their religious tenets. Examin their lives: you will scarcely think that they repose the smallest confidence in them. Their greatest and truest zeal givs us no securiiy against hypocrisy: the most open impiety is attended with a secret dread and compunction. . . . The whole is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment, appear the only result of our most accurate scrutiny concerning this subject. But such is the frailty of human reason, and such the irresistible contagion of opinion, that even this deliberate doubt could scarcely be upheld, did we not enlarge our views, and, opposing one species of superstition to another, set them a quarreling; while we ourselvs, during their fury and contention, happily make our escape into the calm, though obscure, regions of philosophy.—*Hume's Natural History of Religion.*

THE more a statement of fact conflicts with previous experience, the more complete must be the evidence which is to justify us in believing it. It is upon this principle that everyone carries on the business of common life. If a man tells me he saw a *piebald horse* in Piccadilly, I believe him without any hesitation. The thing itself is likely enough, and there is no imaginable motiv for his deceiving me. But if the same person tells me that he observed a *zebra* there, I hesitate a little about accepting his testimony. But if he tells me that he beheld a *centaur* trotting down that famous thoroughfare, I should emphatically decline to credit his statement; and this, even if he were the most saintly of men and ready to suffer martyrdom in support of his belief.—*Huxley's Hume.*

O DEATH! the poor man's dearest friend,
The kindest and the best!
Welcome the hour, my aged limbs
Are laid with thee at rest!

The great, the wealthy, fear thy blow,
From pomp and pleasures torn!
But oh, a blest relief to those
That weary-laden mourn!

—*Burns' Man Was Made to Mourn.*

To the Senate and Assembly of the State of New York:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as Your Honorable Body is aware, involves the principle, already acknowledged in theory, of the Total Separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.

2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Sectarian Denominations.

3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnestly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Churches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the Legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

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"IF I cannot hav the fat of the land I can take a little lean," said a tramp, as he rested against a lamp-post.

"AH, that's a grave mistake," remarked the boss resurrectionist, when his assistant dug into the wrong hole.

"WAS Rome founded by Romeo?" inquired a pupil of the teacher. "No, my son," replied the wise man. "It was Juliet who was found dead by Romeo."

THE musicians of England hav held a convention to agree on a standard pitch. We ought to hav one in this country, and hav a law to enforce it at camp-meetings.

GOING security for a relativ is a good deal like licking a red-hot poker with the tongue. There is nothing to be gained, and only about one man in a million can do it without being scorched.

"ABANDON the direct progression to the straight thitherward, and devote by inclinatory and aberrant dextrogyration into a dextral incidence." They were Boston oxen and they promptly "gee'd."

"SMITH, did you see my wife go down this street?" "Yes, she passed about an hour ago." "Wonder what my chances are for overtaking her?" "Good. The sidewalk is just lined with show windows."

AN English paper reports that, during recent explorations at Nineveh, a petrified umbrella was found in one of the temples. Near by was the petrified man who was just about to make off with it.

As a drug clerk the female is not a brilliant success. When you wink at her across a soda fountain she doesn't know whether to put a little "Balm of Gilead" in your soda, or hang her head and blush.

AN eight-year-old Brooklyn boy, the other day, after a few moments spent in deep study, turned to his mother and asked: "Ma, don't you think we'd better send word that we don't want any more children?"

IN the celebrated dialog which occurred between Alexander and the robber, the latter explained that he stole from the rich to giv to the poor. Our modern charity fairs are conducted upon the same principles.—*Boston Transcript.*

A GENTLEMAN who was habitually guilty of liberties with the queen's English was returned as a member for a colonial parliament. Delighted with the importance of his new position, he rose, on the first chance that offered, to make his maiden speech. "Gentlemen," he said, by way of introduction, "what 'av we before the 'ouse to-night?" "I think we hav *h* before 'ouse, gentlemen," was the prompt reply of a member of the opposition.

"FOR goodness's sake, Mary," asked the young lady's mother at breakfast, "what was the matter with you and Harry in the parlor last night? You jowered and quarreled for half an hour like a pair of pickpockets." "Oh," she replied, "Harry wanted me to take the big chair, and I wanted him to take it because he was company, you know." "How did you settle it, finally?" "Well, mamma, we—we—we compromised and both of us took it."

AT one of the stations of the San Francisco and North Pacific Railroad a few Sundays since an elderly man got off the cars to take brief observations during the stoppage of the train. The assistant at the station rushed out and made a regular baggage-smasher's a tack on a trunk, which he slammed about with a reckless disregard for consequences. The old man interposed: "Young man, won't you break that trunk?" The "young man" turned a withering look upon the old gentleman, and impudently inquired: "What's the matter with you? Do you own this trunk?" "No, sir!" came back in a tone that evinced much indignation, "but I'll hav you to understand, sir, that I own this railroad." As President Donahue moved back to the train the limp young man reclined against the station for support.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 49. | PUBLISHED WEEKLY. | New York, Saturday, December 5, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

A NEW sect has sprung up in Canada whose doctrin is that women hav no souls, because the Bible nowhere mentions women angels. The leader is a Frenchman.

A GIFTED poetess writes: "The devil arose from his little bed, and washed his face and combed his head." We hope not to be considered profane if we ask where in hell he got his water?—*New York Graphic.*

THE Episcopalians are trying to inaugurate a revival of religion among workingmen. Thus far the workingman does not take to the scheme with very marked avidity. A meeting called at Clarendon Hall last Saturday evening was a dismal failure.

THE Andre monument affair has had the effect of putting Mr. Field before the British public in a light he may not relish. The London *Echo* writes of him as "an able, pushing man of business, not too scrupulous to jeopardize success, but, on the other hand, exceedingly vain and fond of associating his name with persons of eminence and rank, more especially in this country."

A WRITER in our orthodox theological contemporary the *Homiletic Review* (Rev. Dr. Funk, editor) says that clergymen are victims of dyspepsia, "firstly, because clergymen are physically the laziest people in the world, and secondly, because many of them are invited to eat big dinners." This is a strange revelation for a theological magazine whose circulation is wholly among the orthodox clergy.—*John Swinton.*

"I AM very tired," said the lady at the head of the boarding-house table, Monday morning, to the good natured minister who sat at the other end. "You should not be," said the parson; "you didn't preach a sermon yesterday." "No," said the lady, almost unconsciously, "but I listened to one." Then followed an oppressiv silence, which gave the minister time to reflect that he had come out only second best.

THE Boston *Herald* says: "Whatever is noble and generous and just in society finds its reflection in the columns of the press, and it carries its incitements to virtue and goodness where too few modern clergymen are found—in the abodes of poverty and sin and suffering. People who are too poor to go to church are not too poor to buy a newspaper, and they can winnow the wheat from the chaff in chairs as well as they could in pews."

PROFESSOR SUMNER, of Yale, says a good thing once in a while. "People talk about the rights of parents," said he, the other day, "and the duty of the child, but I tell you that a man who is the cause of his child's existence owes the child everything instead of being owed everything by the child. Birth is a dire misfortune for many children, and their parents cannot do enough for them in return for the inherited disease and misfortunes which they bestow upon them."

PRIME MINISTER ESTRUP of Denmark is credited with a long cherished design to imitate Prince Bismarck in his anti-Socialistic policy, and Rasmusser's attempt on his life will giv him a good excuse to begin the work. The leading Danish Socialist paper sells twenty-two thousand copies a day, and it is remarkable that Socialism is found equally among the rural and urban populations. The former assisted the latter by giving a home gratis to their children during a recent great strike.

THE state of religious affairs at Lake George, as reported by Rev. Chauncey Giles, is not encouraging. The Episcopal church is the most flourishing of any, but it is open only three months in the year. The Baptist church is a desolate looking building, seating 150 people. The minister was an earnest and hard working man, but they starved him out. The Presbyterian church is larger than the Baptist, but it makes little difference how large it is, for it has not been opened for years, and is going to decay. Mr. Giles says that the doctrins held by the Lake George people are as rusty as their churches.

GOVERNOR CURRIER'S Thanksgiving proclamation, which is as liberal as his own religious views, and omits the usual phrases like "Thanksgiving to Almighty God," and neglects to call upon the people to observe the day in places of worship, did not suit the New Hampshire ministers. Many read Cleveland's proclamation Sunday, and others read and criticised the governor's. Governor Currier merely proclaimed the day as one of Thanksgiving, recreation, and rejoicing.—*Springfield Republican.*

A MAN living at Toronto, Can., recently got up what he called a temperance beverage, and named it Blue Ribbon beer. For some time it was noticed that several old topers left off drinking the death-dealing rum and took to the new drink as naturally as a duck takes to water, and their friends were glad to see the change. At last some one came to the front and claimed that the Blue Ribbon beer was just as intoxicating as any other. Finally a test was made upon two men, who after drinking seven glasses became howling drunk and offered to lick any two men in the town. The men were taken home in a hack, and the court decided that Blue Ribbon beer was intoxicating.—*Peck's Sun.*

DURING the month of December a celebration will be held at Philadelphia under the auspices of the Historical Society of Pennsylvania, to commemorate the two hundredth anniversary of the introduction of the art of printing into the middle colonies of North America. On the evening of Dec. 11th George Dana Boardman will deliver an address in the hall of the Historical Society, and on the following evening a dinner will be given in the same place, to which will be invited from other cities representativs of all branches of the craft. In Philadelphia much that relates to the advancement of printing had its origin. It was there that, in 1685, William Bradford set up his press. In December, that year, he gave to the public his first venture, an almanac for the year 1686.

THE Dublin *Mail* recently published the following communication from a correspondent: "I inclose a copy of an inscription in medieval Latin from a stone discovered during the excavations now proceeding at Cork Hill, near which stood a church dedicated to a saint and missionary known to the chroniclers by the name of Uncatus Ambulans. The inscription is as follows:

"I 'SABILLI-HŒRES' AGO
'FORTIBUS' ES IN. ARO
NOSCES 'MARI 'THEBE 'TRUX
'VOTIS 'INNEM . . . PES 'AN DUX.'"

Upon this the *Freeman's Journal* observes that, though not versed in antiquarian lore, it offers a translation which may suit all purposes. Here it is:

"I say, Billy, here's a go,
Forty 'busses in a row
No, says Mary, they be trucks.
What is in 'em? Peas and ducks."

THE Granada correspondent of the London *Times* thus describes the treatment for cholera by the pious people of Spain, and how the same people are humbugged by the priests: "The *Te Deum* was sung, and a grand procession of the patron Virgin elicited an enthusiastic display of wild fanaticism. An image of the virgin, which is supposed by the ignorant to be endowed with supernatural power, was carefully confined in its church while the epidemic continued to devastate the town. The clergy were implored to bring out the image, for its presence in the streets would assuredly suffice to dispel the cholera. They, however, allowed the death-rate to reach its maximum, and waited patiently till the number of new cases was so small that they did not equal the number of deaths resulting from previous attacks. When it thus became evident that the epidemic had reached its last stage, *la Patrona de Granada* was taken in solemn procession up to the cathedral. In this manner the cessation of the cholera is associated in the popular mind with the appearance of the image. To render the connection all the more clear, the statue was brought back to its church after the *Te Deum* had been sung in the cathedral, and public thanks thus rendered for the termination of the epidemic. To make this lesson all the more effectiv, the procession, which might hav been concluded in half an hour, was prolonged for four or five hours and late into the night. This supplied the pretext for the display of illuminations, fireworks, and the firing of rockets along the whole route followed by the statue. The people, many of whom imagined that they had been saved from cholera by this very image, cheered wildly, uncovered themselvs, knelt in the mud, and otherwise displayed the most fanatical frenzy."

JOSEPH COOK says: "I hav seen around this globe characters attaining to final permanence, crystallizing into the love of what God loves and the hate of what God hates, without the knowledge of the historic Christ." If this is true, says a ministerial correspondent of the *Christian Union*, "it is the most damaging argument against foreign missions offered to an American audience in the history of the American board. To those of us who for years past hav been trying to open men's eyes to the need of heathendom and our duty it is like a wet blanket thrown over our zeal."

THE Charleston (S. C.) *News* says: "A letter of our Beaufort correspondent describes a deplorable condition of morals and manners among the colored people on the Sea Islands. What is most needed perhaps, as our correspondent shows, is an earnest campaign against immorality. There is no lack of 'religion,' even in the most benighted districts, but it is unfortunately true that it is not always a kind of religion that conflicts with a low view of morals on the part of many who are churchgoers. If left to themselvs, the colored people on the islands will sink to the lowest level of degradation within a few generations, and it is, therefore, incumbent upon their friends, North and South, to look more closely after them than heretofore."

"OUR Lord God Almighty! O most merciful father! Thou has shed thy loving beam upon me. Thou has plucked a brand from burning. Thou hast washed my sins away in the precious blood of thine only begotten son, Jesus Christ, whose blood was an atonement for my sins, and not only mine, but the sins of the whole world. And O God, our father, I pray thee that thou wouldst open the doors of love to sinners standing here this day to show them thy loving kindness and tender mercy, and that thou canst strengthen them, and that thou will be with them to the last. And O God, our father, I know that thou art with me and in my presence this moment, and I commend myself to thee through the blood of Jesus Christ, whose blood cleanseth from all iniquity." The foregoing prayer is not the performance of a dying saint going peacefully down the valley of the shadow after a well-spent life. It embodies the closing words of B. Simmonds, hanged in London, Ont., Nov. 27th, for murdering his paramour by stabbing her half a dozen times.

IN an interview with a *Sun* correspondent, Mr. Charles Bradlaugh, member elect for Northampton, said: "Personally I believe I stand a better chance of being permitted to take my seat under the Tory government, which is likely to remain in power, than ever I would hav under Mr. Gladstone's cabinet. My sympathy for Mr. Gladstone has tied my hands, and I frequently snuffed myself out to avoid harming his party. I hav no reason to spare the Tory government. I am able to bring against it every kind of weapon, including what might be called street-forces. Hitherto my display has been made peacefully in Trafalgar square." Mr. Bradlaugh, continuing, said he had caused the defeat of twenty Liberals by running Radicals in the same districts, because he preferred Tory to Whig opponents. He declined to divulge his plans as to the future, stating that he had hitherto damaged his cause by prematurely divulging what he intended doing. "I shall," he said, "observe absolute secrecy in the future toward friend and foe alike." The *Sun's* correspondent's impression is that Mr. Bradlaugh will swear in with the first batch of members elect offering themselvs to take the oath of office.

News of the Week.

KING ALPHONSO of Spain died on the 25th ult.

THE Grant monument fund has turned $100,000.

THE Prohibitionists carried the city of Atlanta, Ga., by a majority of 224.

CANON FARRAR'S farewell lecture took place at the Academy of Music in this city Thursday evening, Dec. 3d.

SEVERAL prominent Socialists are on trial at Warsaw charged with attempting the life of the czar of Russia.

THE government report to the Reichstag in Berlin announces with regret that Socialism is rapidly spreading in Europe.

THE belligerent Servians and Bulgarians are resting on their arms under an armistice. Austria had threatened armed intervention.

EIGHT Indians were hanged at Battleford in the Northwest Territory on the 27th ult. to atone for the massacre at Frog Lake last April.

A HEAVY easterly storm flooded the riverside streets of New York last week and did great damage to wharves and shipping along the coast.

THANKSGIVING day was observed in the usual manner, although the death of Vice-President Hendricks made the idea of any espscial rejoicing rather repugnant to the thoughtful patriot.

THREE men were killed outright last Saturday by falling down a shaft on the new Croton aqueduct in Westchester county, N. Y., a distance of 150 feet. A fourth workman was seriously injured by being struck by one of the falling men.

EXPERIMENTS hav recently been made at Fort Lafayette, near New York, with a dynamite gun, *i. e.*, a gun which fires dynamite cartridges. The gun is about fifty feet long, with an eight-inch bore. It is charged with compressed air, and throws one hundred pounds of dynamite a distance of two miles. The cartridge explodes when it strikes.

IN making a genuflexion in a New London, Conn., church last week a man ruptured the muscles attached to the knee-pans of both legs. He rose, tottered a few steps, fell, and was unable to rise. The physicians are of opinion that he will be confined to his house for at least three months, and fear that he will never recover the full use of his legs.

THE Rev. Mr. Conkling, of New York, is now getting aired through the newspapers. It appears that he induced Widow Mary J. Morgan to endow him previous to her death with about one million dollars in stocks and property. His relations to the late Mrs. Morgan he refuses to talk about. There are said to be some letters in existence which greatly compromise the Rev. Mr. Conkling.

THOMAS A. HENDRICKS, vice-president of the United States, died suddenly of paralysis at Indianapolis, Ind., on Wednesday, Nov. 25th, aged 66 years. Mr. Hendricks was born at Zanesville, O., Sept. 7, 1819. He was elected to the Indiana legislature in 1848, and to Congress in 1851. He was appointed commissioner of the general land office in 1854 by President Polk. In 1860 he ran for governor of Indiana on the Democratic ticket and was defeated. He was opposed to the civil war, being what was termed a "copperhead." In 1863 he became a United States senator. He defended President Johnson in the impeachment trial of the latter, and was a prominent candidate for president in 1868 when Seymour was nominated. In 1872 he was elected governor of Indiana, and nominated for vice-president of the United States in 1876, being defeated with Samuel J. Tilden, who was candidate for the presidency, but in the last presidential election he was successful and was inaugurated vice-president on the 4th of March. His record is unsullied by any charge of official corruption. Among the candidates for the position of successor to Mr. Hendricks, Edmunds, Sherman, and Logan are the most prominent.

Communications.

Some Thoughts of Science.

We all know, and I trust we all love, the names of Liberty, Equality, and Brotherhood. We feel, I trust, that these words are too beautiful not to represent true and just ideas, and that therefore they will come true and be fulfilled some when, somewhere, somehow. It may be in a shape very different from that which you or I or any man expects, but still they will be fulfilled.

But if they are to come true, it is we, the individual men, who must help them to come true for the whole world, by practicing them ourselvs when and where we can. And I tell you in becoming scientific men, in studying science and acquiring the scientific habit of mind, you will find yourself enjoying a freedom, an equality, a brotherhood, such as you will not find elsewhere just now.

Freedom! what do we want freedom for? For this at least: That we may be each and all able to think what we choose, and to say what we choose also, providing we do not say it rudely or violently, so as to provoke a breach of the peace. That was Mr Buckle's definition of freedom of speech. That was the only limit to it which he would allow, and I think that that is Mr. John Stuart Mill's limit also. . . . . But what I complain of is, that when men hav got the freedom, three out of four will not use it. "What!" some one will answer, "do you suppose that I will not say what I choose, and that I dare not speak my own mind to any man?" Doubtless, but are you sure first that you think what you choose, or only what some one else chooses for you? Are you sure that you make up your own mind before you speak, or let some one else make it up for you? Your speech may be free enough, my good friend, and heaven forbid that it should be anything else. But are your thoughts free likewise? Are you sure that, though you may hate bigotry in others, you are not somewhat of a bigot yourself? . . . . You should ask yourself that question seriously and often, Are my thoughts really free? . . . I say it deliberately as a student of society and history. Power will pass more and more if all goes healthily and well into the hands of scientific men—into the hands of those who hav made due use of that great heirloom which the philosophers of the seventeenth century left for the use of future generations, and especially of the Teutonic race.

Thus writes the Rev. Charles Kingsley, canon of the English church of Chester; and in view of the position taken by the church in times past, I am glad to note such Liberal sentiments from so eminent a representativ. And what is science? The above authority, quoting Huxley, says it is "only common sense well regulated," and to learn science we should "always try to explain the unknown by the known." "Suppose, for instance, that you found a dead bird on the top of a cathedral tower, and were asked how you thought it had got there. You would say 'of course it died there.' But if a friend said, 'Not so, it dropped from a balloon or from the clouds,' and told you the prettiest tale of how the bird came to so strange an end, you would answer, 'Not so. I must reason from what I know; I know that birds haunt the cathedral tower, I know that birds die, and therefore let your story be as pretty as it may, my common sense bids me take the simplest explanation and say it died there.' In saying that you would be talking scientifically; you would hav made a fair and sufficient induction from the facts about birds' habits and birds' death which you knew. But suppose that when you took the bird up you found that it was neither a jackdaw nor a sparrow, nor a swallow, as you expected, but a humming-bird. Then you would be adrift again. The fact of its being a humming-bird would be a new fact, which you had not taken into account and for which your old explanation was not sufficient, and you would hav to try a new induction, to use your common sense afresh, saying, 'I hav not to explain merely how a dead bird got there, but a dead humming-bird;' and now your imaginativ friend chimes in, 'Do you not see I am right after all? Do you not see that it fell from the clouds, that it was swept away hither all the way from South America by some southwesterly storm, and, wearied out at last, dropped here to find rest in a sacred place?' You would answer, 'My friend, that is a beautiful imagination, but I must treat it only as such as long as I can explain the mystery more simply by facts which I do know. I do not know that humming-birds can be blown across the Atlantic alive. I do know that they are actually brought across the Atlantic dead—are stuck in ladies' hats—I know that ladies visit the cathedral, and, odd as the accident is, I prefer to believe, till I get a better explanation, that the humming-bird has simply dropped out of a lady's hat.' There again you would be speaking common sense and using, too, sound inductiv method trying to explain what you do not know from what you do know already."

Nature is but another name for cause and effect. All we see and feel and know are effects produced by natural causes, and these causes are the effects of some preceding cause, links in the grand chain which reaches back to "the beginning of things." The elements of nature, of which the chemist has counted some sixty odd, and all matter, vegetable, animal, mineral, or atmospheric, visible and invisible, which fills all space, are of or composed of these elements which can neither be created nor destroyed. Though "final ruin fiercely drives his plowshare o'er creation," and the world itself be "consumed in fervent heat," and a mighty explosion scatter its ashes throughout space, not one atom of all its matter would be destroyed; and Dr. Joule, of England, demonstrated that not only matter but force or energy is equally indestructible, showing, according to Professor Roscoe, that "heat is only a form of motion;" "a fixed and definit quantity of heat can be got from a given amount of mechanical force and *vice versa;*" "that the quantity of heat obtained by any mechanical action is directly proportional to the amount of mechanical force expended; that by the fall of 772 pounds through a space of one foot, heat is always generated sufficient to raise the temperature of 1 pound of water 1° Fahrenheit." Newton, observing the fall of the apple, traced out and established the law of gravitation—"proved," as Professor Tyndall says, "that only did the sun attract the earth and the earth attract the sun *as a whole*, but that every particle of the sun attracts every particle of the earth, and the reverse. His conclusion was that the attraction of the masses was simply the sum of the attractions of their . . . constituent particles," and "he familiarized the world with the conceptions of *molecular force.*"

But it remained for John Dalton, the poor schoolmaster of Manchester, to place the atomic theory in the list of demonstrated facts. This theory, introduced by the grand old pagan philosophers, utilized by Newton, the astronomer, and Dalton, the chemist, supposes that the elements of all matter are composed of minute indivisible particles never at rest, endowed with the attraction and repulsion of the magnet. Balfour Stewart says: "In order to realize what is meant by an inorganic molecule, let us take some sand and grind it into smaller and smaller particles, and these again into still smaller. In point of fact, we shall never reach the superlativ degree of smallness by this operation, yet in our imagination we may suppose the subdivision to be carried on continuously, always making the particles smaller and smaller. In this case we should, at last, come to an ultimate molecule of sand, or oxide of silicon, or, in other words, we should arrive at the smallest unity retaining all the properties of sand, so that were it possible to divide the molecule farther, the only result would be to separate it into its chemical constituents consisting of silicon on the one side and oxygen on the other. Thus we arrive at last at the smallest body which can call itself silicon, and the smallest which can call itself oxygen, and we hav no reason to suppose that either of these is capable of subdivision into something else, since we regard oxygen and silicon as elementary or simple bodies. Now these constituents of the silicon molecule are called atoms. . . Now a drop of water no less than a grain of sand is build up of a very great number of molecules attached to one another by the force of cohesion, a force which is much stronger in the sand than in the water, but which nevertheless exists in both. And, moreover, Sir Wm. Thomson, the distinguished physicist, has recently arrived at the following conclusions with regard to the size of the molecule of water: He imagins a drop of water to be magnified until it becomes as large as the earth, having a diameter of eight thousand miles, and all the molecules to be magnified in the same proportion, and he then concludes that a single molecule will appear, under these circumstances, as somewhat larger than a shot, and somewhat smaller than a cricket ball," and this would be the smallest body of water. A farther division would giv us two atoms of hydrogen and one of oxygen—gases like the air we breathe, colorless and invisible. "It is considered," says Wm. Spottiswood, "as established that light is due to the vibrations of an elastic medium which, in the absence of any better name, is called ether. The ether is understood to pervade all space, and all matter, although its motions are affected in different ways by the molecules of the various media which it permeates."

And Professor Tyndall shows, by his beautiful experiments, that, while traveling together, the light wave and heat wave are not one and the same. He separated them, and found that the most powerful concentration of light was unable to melt the most delicate hoar-frost, while by the heat, brought to a "dark focus, sheets of platinum are raised to vivid redness, zinc is burnt up, paper instantly blazes, magnesium wire is ignited, charcoal, within a receiver containing oxygen, is set burning; a diamond, similarly placed, is caused to glow like a star."

Science has not, as yet, I believe, successfully answered the question, What is electricity? Professor Tyndall givs the theory of Symmer the preference. "According to it, electrical actions are produced by two fluids, each self-repulsiv, but both mutually attractiv. These fluids cling to the atoms of matter, and carry the matter to which they cling along with them. Every body in its natural condition possesses both fluids in equal quantities. As long as the fluids are mixed together they neutralize each other, the body in which they are thus mixed being in its natural or unelectrical condition." He adds, "Theoretic conceptions are incessantly checked and corrected by the advance of knowledge, and this theory of electric fluids is doubted by many eminent scientific men. It will, at all events, hav to be translated into a form which shall connect it with heat and light before it can be accepted as complete." And later Herbert Spencer writes, "And now that heat and light are proved to be modes of motion, it has become obvious that all the allied manifestations of force must be modes of motion. What is the particular mode of motion which constitutes electricity? thus becomes the question. That it is some kind of molecular vibration, different from the molecular vibrations which luminous bodies giv off, is, I presume, taken for granted by all who bring to the consideration of the matter a knowledge of recent discoveries. Beyond those simple oscillations of molecules from which light and heat result, in some cases, arise compound oscillations. Let us consider whether the conditions under which electricity arises are not such as to generate compound oscillations, and whether the phenomena of electricity are not such as must result from compound oscillations."

Faraday sought to establish a common origin for all the forces of nature. He was quite successful in showing a bond of union between electricity, gravitation, chemical action, magnetism, etc. Electricity pervades all. It builds up and tears asunder. It annihilates distance and disregards all obstacles. R. A. Proctor writes: "On the 1st of September, 1859, Messrs. Carrington and Hodgson were observing the sun, one at Oxford and the other in London. Their scrutiny was directed to certain large spots which at that time marked the sun's face. Suddenly a bright light was seen by each observer to break out on the sun's surface, and to travel slowly, in appearance, but in reality at the rate of about 7,000 miles in a minute, across a part of the sun's disk. Now, it was found afterwards that the self-registering magnetic instruments at Kew had made at that very instant a strongly marked jerk. It was learned that at that moment a magnetic storm prevailed at the West Indies, in South America, and in Australia. The signal men in the telegraph stations at Washington and Philadelphia received strong electric shocks; the pen of Bain's telegraph was followed by a flame of fire, and in Norway the telegraph machinery was set on fire. At night great auroras were seen in both hemispheres. It is impossible not to connect these startling magnetic indications with the remarkable appearance observed upon the sun's disk." And in further proof he tells us that observation of the solar spots and oscillations of the magnetic needle tallies exactly in their variations; while W. T. Barrett, in his experiments, shows that electricity "not only passes through space and influences distant bodies, but farther, this wonderful magnetic influence is not interfered with by the presence of opaque or dense substances. On one side of my assistant's head I place our needle and now on the other side I hold the magnet, though the magnet is entirely screened from view. Yet observe, the needle is drawn aside; here the magnetic action has passed through the skull and the delicate tissues of the brain, and, as Mr. Williams could tell you, without the least sensation being experienced." He also shut his magnet up in a box and sealed it hermetically in a glass tube, and still the magnetic power was not in the least affected by being thus confined.

Life, according to Professor Huxley, is "built up of ordinary matter and again resolved into ordinary matter when its work is done." "The physical basis or matter of life" is protoplasm, which "pervades the whole living world" with "a threefold unity—namely, a unity of power or faculty, a unity of form, and a unity of substantial composition," and it matters not in what development it may appear. "The microscopic fungus—a mere infinitesimal ovoid particle, which finds space and duration enough to multiply into countless millions in the body of a living fly; the wealth of foliage, the luxuriance of flower and fruit which lies between this bald sketch of a plant and a giant pine of California;" or, "turning to the other half of the world of life," all animals, from "the great Finner whale, hugest of beasts that liv," to those "invisible animalcules—mere gelatinous specks, multitudes of which could, in fact, dance upon the point of a needle with the same ease as the angels of the schoolmen could in imagination." He takes the fine hair of the nettleweed, and shows that it "consists of a very delicate outer case of wood, closely applied to the inner surface of which is a layer of semi-fluid matter, full of innumerable granules of extreme minuteness. The semi-fluid lining is protoplasm, which thus constitutes a kind of bag full of limpid liquid, and roughly corresponding in form with the interior of the hair which it fills. When viewed with a sufficiently high magnifying power the protoplasmic layer of the nettle-hair is seen to be in a condition of unceasing activity. . . . If a drop of blood be drawn by pricking one's finger, and viewed with proper precautions, and under a sufficiently high microscopic power, there will be seen among the innumerable multitude of little circular, dissoidal bodies, or corpuscles, which float in it and giv it its color, a comparativly small number of colorless corpuscles of somewhat larger size and very irregular shape. If the drop of blood be kept at the temperature of the body these colorless corpuscles will be seen to exhibit a marvelous activity, changing their forms with great rapidity, drawing in and thrusting out prolongations of their substance, and creeping about as if they were independent organisms. The substance which is thus activ is a mass of

protoplasm, and its activity differs in detail rather than in principle from that of the nettle."

"Protoplasm is the great organic builder. It is found in the blood, making blood; in the bone, making bone. Nerve, brain, fat, and the tissues each and all are built up by his little architect. Beast and fowl, reptil and fish, mollusk, worm, and polyp are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus. There are sundry very low animals each of which, structurally, is a mere colorless blood corpuscle, leading an independent life. But at the very bottom of the animal scale even this simplicity becomes simplified and all the phenomena of life are manifested by a particle of protoplasm without a nucleus.

"The existence of the matter of life depends on the pre-existence of certain compounds, namely, carbonic acid, water, and ammonia. Withdraw any one of these from the world and all vital phenomena come to an end. They are related to the protoplasm of the plant as the protoplasm of the plant is to that of the animal. Carbon, hydrogen, oxygen, and nitrogen are all lifeless bodies. Of these carbon and oxygen unite in certain proportions and under certain conditions to giv rise to carbonic acid. Hydrogen and oxygen produce water; nitrogen and hydrogen giv rise to ammonia. These new compounds, like the elementary bodies of which they are composed, are lifeless; but when they are brought together under certain conditions, they giv rise to the still more complex body, protoplasm.

"When hydrogen and oxygen are mixed in a certain proportion, and an electric spark is passed through them, they disappear, and a quantitv of water equal in weight to the sum of their weights appears in their place. There is not the slightest parity between the passiv and activ powers of the water and those of the oxygen and hydrogen which hav given rise to it. . . . When carbonic acid, water, and ammonia disappear, and in their place, under the influence of pre-existing living protoplasm, an equivalent weight of the matter of life makes its appearance. . . . There is no sort of parity between the properties of the components and the properties of the resultant, but neither was there in the case of the water. It is also true that what I hav spoken of as the influence of pre-existing living matter is something quite unintelligible. But does anybody quite comprehend the *modus operandi* of an electric spark, which traverses a mixture of oxygen and hydrogen? . . . . If the phenomena exhibited by water are its properties, so are those presented by protoplasm, living or dead, its properties. If the properties of water may be properly said to result from the nature and disposition of its component molecules, I can find no intelligible ground for refusing to say that the properties of protoplasm result from the nature and disposition of its molecules." Thus we find modern science classifying, simplifying, and utilizing all the forces and properties of nature; matter, force, and necessity, or law is all they find, alike unknown and mysterious because unknown. While Professor Huxley "repudiates the Materialistic philosophy," he says, "I take it to be demonstrable that it is utterly impossible to prove that anything whatever may not be the effect of a material and necessary cause. . . . And while it is thus a philosophical impossibility to demonstrate that any given phenomenon is not the effect of a material cause, anyone who is acquainted with the history of science will admit that its progress has in all ages meant, and now more than ever means, the extension of the province of what we call matter and causation, and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity." Professor Huxley calls this "the Materialistic terminology." Well, it is good enough. Not knowing exactly what the "philosophy" is, "I am content." Professor Tyndall regards "nature as an organic whole; as a body each of whose members sympathizes with the rest, changing, it is true, from ages to ages, but without one real break of continuity or a single interruption of the fixed relations of cause and effect." And the changes are from the simple to complex, from homogeneous to the heterogeneous, beginning with "fire mist," "cosmic vapor," and ending with a solar system. But evolution is not confined to making worlds; it is a universal operation. According to Spencer, "Whether it be in the development of the earth or in the development of life upon its surface; in the development of society, of government, of manufacture, of commerce, of language, of literature, science, art, this same advance from the simple to the complex through successiv differentiations holds uniformly. From the earliest traceable cosmic changes down to the latest results of civilization, we shall find that the transformation of homogeneous into the heterogeneous is that in which evolution essentially consists."

Tyndall: "No one, indeed, doubts now that all the higher types of life with which the earth teems hav been developed by the patient process of evolution from lower organism, and in logical constancy we are bound to trace back the series to the simplest forms of protoplasm which the microscope reveals to us as living units. But all this is but the outcome of life from life, and leaves us without an approach to a solution of the mighty question of the origin of life. There was a time when the earth was a red-hot melted globe, on which no life could exist. In course of time its surface cooled; but, to quote the words of one of our greatest *savants*, 'when it first became fit for life there was no living thing upon it.' How, then, are we to conceive the origination of organized creatures?" Huxley answers: "If it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions which it can no more see again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from not-living matter." In looking over the biological world, we may see, as in the heavens, "survivals of the processes of evolutions." Must we believe these lowest forms, "the beginnings of life," hav remained unchanged from some "remote period" before "geologically recorded time?" Is it not opposed to the theory of evolution? "Spontaneous generation" is both affirmed and denied by eminent scientific men. If we take a little vegetable infusion and expose it to the air, it soon becomes filled with minute animalculæ. Whence comes this life? Experiments tend to show that it is derived from minute spores or eggs, which are always floating in the air. The French chemist, M. Pasteur, succeeded in catching a quantity of the "germ dust," which he introduced into some infusion that had stood eighteen months without developing life, and in twenty-four hours life made its appearance. Then he dissolved some of his gun-cotton in which he had trapped them, and, taking the dust which settled, transferred it to his microscope, and found, besides an "enormous number of starch grains," an "immense number of other organic substances, such as the spores of fungi which had been floating about in the air, and had got caged in this way." The Rev. Mr. Dallenger, while saying, "I want you to understand that all the foremost biologists in Europe and America to-day are profound believers in the doctrin of evolution," adds: "The conviction to-day of the largest number by far of the most competent biologists is, that down to the uttermost verge of organized existence, out to its very edge, and in its lowest condition, it is yet true that only that which is living can produce that which shall liv." It is just possible that the reverend gentleman may be wrong, notwithstanding the truth of his and Pasteur's experiments. Evolution, I believe, has never yet *been seen*, nor hav its truths been established by experiments; and were it possible for Professor Huxley to look beyond the "abyss of geologically recorded time," he might still be unable to see it. Dr. Fraisure, in his "New Materialism," assumes the life principle to be inherent in the atoms, and that chemical combination is the result of sexual intercourse of the elements. Instead of classifying the elements as metallic and non-metallic, he would class them as male and female. "If all atoms are alive, indestructible, and, so to speak, male and female, and nothing exists save those atoms, then all life may be said to originate from the sexual intercourse of the atoms." Professor Huxley, in his "Origin of Species," speaking of the process of a sexual multiplication, says, "I say there is good reason to believe that it would come to an end if a new commencement were not obtained by a conjunction of the two *sexual elements*."

Professor Tyndall: "Trace the line of life backward, and see it approaching more and more to what we call the purely physical condition. . . . We break a magnet, and find two poles in each of the fragments. We continue the process of breaking, but however small the parts, each carries with it, though enfeebled, the polarity of the whole; and when we can break no longer, we prolong the intellectual vision to the polar molecules. Are we not urged to do something similar in the case of life? . . . Believing, as I do, in the continuity of nature, I cannot stop abruptly where our microscopes cease to be of use. Here the vision of the mind authoritativly supplements the vision of the eye. By an intellectual necessity I cross the boundary of the experimental evidence, and discern in matter . . . the promis and potency of all terrestial life." Mr. Darwin approvingly quotes from some "divine" who thinks "it is just as noble a conception of the deity to believe he created a few original forms capable of self-development into other and needful forms, as to believe that he required a fresh act of creation to supply the voids caused by the actions of his laws." But, really, would it be a less "noble conception" to go a little farther back and say that when he created the elements he endowed them with power "capable of self-development into other and needful forms?" But inasmuch as the elements and forces of nature are alike indestructible, may we not believe they never were created (making something out of nothing is unthinkable); that matter, force, and necessity constitute the trinity of nature, "capable of self-development into other and needful forms?" This may not be as "noble a conception of deity," but it is possible our "conceptions of deity" hav been shaped more by our ideas of grandeur and nobility than by common sense and observed facts in nature.

Courtlandt Palmer:

The soul in humility
Turns to the infinit, rev'rent with awe;
But sees the sterility,
Feels the futility,
Godhead to limit in limits of law;
And yet it potential is—
Stars are its chariots, space its domain—
Thought its essential is,
Truth its credential is,
Science its symphony, man its refrain.

Rev. Geo. W. Cooke: "No man has a passing fancy that did not come out of some adequate and natural cause. The beliefs of men of every sort hav been the results of causes in man and nature to be found. . . There is no guess, no speculation, no theory, but plain and simple demonstration from the facts of primitiv belief. . . Thanks to thinkers and patient investigators, who hav carefully collected all the facts possible about existing savage peoples and their customs, beliefs, and ideas; and, comparing them with all that can be gathered of ancient races, either from archæology or history, the result has been as complete as it has been surprising. . . All ethnological inquiries point to the conclusion that man is, as we first know him, a child in purpose, in thought, in knowledge. 'Want of power to discriminate between useful and useless facts,' 'inability to concentrate the attention on anything complex or abstract,' 'little rational surprise or curiosity,' and but 'few words of even a low grade of abstractness,' are characteristics of primitiv man, according to Spencer. . . His extreme credulity shows us the result of undeveloped ideas of causation and law. . . Any story, however monstrous, is believed, and any explanation, however absurd, is accepted as satisfactory. . . 'To look at things with the eyes of absolute ignorance' is what we must do if we would comprehend the condition of the primitiv man and the growth of his ideas and beliefs."

He sees his shadow following him persistently. He has no idea of the cause, and so believes it to be a second self. He sleeps and in his dreams is away upon the hunt or meets his friends. When he awakes, knowing that his body has not left the place, what more natural than that he should ascribe it to his shadow, and thus in dreams the shadows of his dead companions return "to hav an hour's chat with all." Hence the idea of the soul, which can leave the body during sleep, and survives the body's death. "Dreams," says Lubbock, "are intimately associated with the lower forms of religion. To the savage they hav a reality and an importance which we can scarcely appreciate. Hence the savage considers the events of his dreams to be as real as those of his waking hours. And hence he naturally feels that he has a spirit which can quit the body."

Tylor shows that in many languages one word serves for shadow, soul, spirit; echo is also identified with the spirit or soul of the departed; the breath and the beating of the heart by some are called the soul or spirit. "The Seminoles thought the breath or spirit of a dying person might be caught in the mouth of another and the receiver made stronger by this additional life. At the death-bed of an ancient Roman, his nearest kinsman inhaled his dying breath to receive his spirit. . . . These ideas are not simply those of savage tribes, but they continue to influence the religion and philosophy of men through every stage of advancing thought and life. . . . The primitiv man, as we know from numberless examples, thinks of the world about him as peopled with ghosts. His belief in ghostly ancestors generally changes to belief in spirits, that is, he ceases to think of the invisible as dead men, and only thinks of them as the unseen agents by which the phenomena of nature and life take place. They are feared as the cause of storms, they are sought to aid in the labors of the chase." Disease is attributed to spirits. Evil spirits enter the body and cause no end of trouble; whence came the priest to "cast out devils." The idea of a great spirit is formed from natural phenomena. He sees the lightning leap from the cloud and rend the oak. The tornado levels the forest, the floods drown out his cavern home, and his original god is a demon to be propritiated with sacrifice. It is not true that all races worship a supreme being; many tribes hav no idea of God, and worship is not to be found among the lowest tribes, and the half civilized who hav evolved one or more gods make them a little more powerful, but frequently less cunning, than themselvs. Thus we find the idea of soul, spirit, and God is but the endeavor of primitiv man to account for natural phenomena. Cooke says: "The common theological ideas about spirit probably could never hav had an existence but for this obscure origin, and would not to-day be tenable conceptions but for the survival of culture which makes them still firm in the grasp they hav on our thought. The very distinction made by theologians of soul and spirit, the one as vitality or the life principle, and the other as the intangible existence which merely has its abode in the body and does not die with it, is one made by primitiv races, by causes the most natural in the world. A scientific psychology banishes such a distinction," and when we come to regard the fact that those deas hav come down to us "through a long line of

ancestors" coupled with the ideas of faith; that all reason upon the subject was rank treason, and that doubt was death to the soul, we see that we inherit our religion.

George Eliot:

What! Shall the trick of nostrils and of lips
Descend through generations, and the soul
That moves within our frames like God in worlds
Imprint no record, leave no documents,
Of her great history?
Shall men bequeath
The fancies of their palates to their sons,
And shall the shudders of restraining awe,
The slow-wept tears of contrite memory,
Faith's prayerful labor, and the food divine
Of fast ecstatic—shall these pass away
Like wind upon the waters tracklessly?

But science will dispel the dark shadows and free the mind of all such superstition.

W. K. Clifford: "The dim and shadowy outlines of the superhuman deity fade slowly away from before us, and as the mists of his presence float aside we perceive with greater clearness the shape of yet a grander and nobler figure—of him who made all gods and shall unmake them."

Courtlandt Palmer:

So now the role of man
In his own manhood on earth shall be played.
So now the soul of man
Finds the true goal of man,
Heavenly realms by this world overweighed.

Science per Huxley: "The improver of natural knowledge absolutely refuses to acknowledge authority as such. For him skepticism is the highest of duties; blind faith the one unpardonable sin. The man of science has learned to believe in justification not by faith, but by verification."

Theology per *Zion's Herald:*

Think not at all. Think not, but kneel and ask.
O friend, by thought was never creature freed
From any sin, from any mortal need.
Be patient; not by thought canst thou devise
What course of life for thee is right and wise.
It will be written up and thou wilt read.

Courtlandt Palmer:

The soul of humanity
Is the good gained; the bad quelled through all time.
From dead Christianity
New-risen sanity
Saves no baptized in the race-soul sublime.
Thus in a unity
Midst nature's processes man will be found.
From such community
Fresh opportunity
Flows for the race in one brotherhood bound.

Buffalo, N. Y. A. L. BALLOU.

The Liberal Club.

Reported for The Truth Seeker by Mr. Putnam.

There was a large audience at the Liberal Club on Friday evening, Nov. 27th, for it was expected that between Wakeman and Eccles the universe could be so thoroughly pulverized that the heart of its mystery would be exposed to full view, and instead of seeing through a glass darkly, like the Christian saint in glory, we should look face to face. Mr. Eccles having caught the Unknowable and analyzed and dissected its huge rotundity and described it as fully as if it was in the museum of curiosities; and Wakeman having a pretty thorough understanding of the knowable, of course, amid such a conjunction of forces the sparks of information would fly fast and furious, and the secret of the ages would be revealed. In order to add dignity to the interesting occasion Dr. Foote, Jr., presided with impartial and Jove-like loftiness over the giant combatants and prevented fatal consequences, so that at last the audience escaped from the fiery furnace as unharmed as the ancient children of Israel under similar circumstances when the heat was seven times hotter than usual. The Liberal Club never witnessed a question discussed with such fervent enthusiasm. It seemed to be at the boiling point all the time.

After the secretary's report and announcements by the chairman of the evening, Dr. Foote, Jr., Mr. Wakeman gave his most interesting address, mainly upon Comte and his philosophy. He spoke of the suppressed book and showed that Frederic Harrison had just cause for objecting to the publication of the book in the form in which it was put forth, since it did not sufficiently regard the rights of both parties. As a result the book was suppressed, but the ideas of the book are well known to most readers of current philosophy.

The bone of it all really was the philosophy and religion of Comte. Mr. Wakeman regarded Comte as one of the few great philosophers of the world. He was the man who cleaned up things, while Spencer aimed to be a man who darkened counsel by many words. So far as he, Spencer, had any value in his disquisitions, he unconsciously copied after Comte and reproduced his words and ideas.

Comte was the expositor of the knowable as the foundation of religion. He was the first philosopher to declare the correlations of the evolution of life. He discusses the two phases of existence, the objectiv and the subjectiv. In the objectiv he givs the science of the progressiv material universe; in the subjectiv he proclaims the ideas and motivs of humanity, culminating in the ego from whence arises the spiritual world, and is the source of religion in its threefold aspect, or synthesis, of the intellect, the emotions, and action.

In science we start, as the farthest off, with the simple affirmation of the unknown; then out of that, which to our thought is an infinit fulness, comes the cosmos as the mind of man beholds it in the science of astronomy; thence we come to the earth as of all the stars the nearest and the most important in its relations to ourselvs; thence we proceed to vital or organic forces upon this planet, and upward to the highest form of all humanity itself, and to our own selfhood. This is the objectiv process of thought. Subjectivly we begin with the ego, and proceed to moral motiv and action as the outcome—not of the material universe, but of the ideas which man himself has of this universe.

There are five processes of the growth of the religious sentiments in the mind of man. Religion begins with the mysterious, or the unknown, and its emotions are simply awe and wonder, together with fear and terror in the earlier ages. Then comes astrology, or star-worship, where the knowable begins and impresses with majestic order, and hence the feeling of admiration. Afterward comes Polytheism, by which nature becomes animated with innumerable deities, but deities that can be understood in their motiv and action. Then, fourthly, comes Montheism in Christianity and Islam, but with a God that can still be comprehended. As this God vanishes into the unknowable, the unknowable does not remain as the basis of the highest religious sentiments, but permanently prevails as the great power nearest to ourselvs and best known, out of which and for which the spirit of religion is made manifest in sublime motiv and conduct. This is the last and the noblest stage of human development.

In this historic view of man no religion dies, but is transformed—it takes on ampler life, as it allies itself more and more with increasing knowledge and self-respect.

The human soul should order human events for human welfare. This is the highest voice of religion to-day. Comte was right, except in one thing. He did not understand democracy, and under the regime of science he would retain the hierarchy of the Middle Ages. But the Religion of Humanity is for an ideal republic. We must not repeat the past, but go on to new conditions with new institutions of human co-operation. Spencer makes the human will mechanical, Comte makes it dynamical—a living force. This is the profound distinction between these two thinkers. One says, "Let things alone; all will be right by the process of evolution." The other says, "Make an effort; labor for the ideal; out of the material of the past build a better future for the human race."

After Mr. Wakeman sat down Dr. Eccles mounted the platform, and smilingly informed the audience that he was a very live corpse. Indeed he was. Having digested the Unknowable, how could he be demolished? He declared that Mr. Wakeman had utterly misunderstood and misrepresented Spencer. He had mistaken the shadow for the substance. Religion was not in humanity, for it proceeds from that which was above humanity. As there was no sweetness until one had tasted of sugar, so there was no religion until one had tasted of the Unknowable—eaten it, so to speak, as the Christians eat their God. Then there is a religious sensibility, but not before. The Unknowable is not in the far-off stars, but in the very essence of our being, in the action of our faculties themselvs. In every phenomenon, objectiv and subjectiv, there is a something—a substance—which can never be known. The religious progress of humanity depends upon the amount of information it has concerning this Unknowable; that is, the more we know of the Unknowable the less we know of the knowable, the less important it becomes, until, finally, as Proctor says, what we know is nothing, and what we don't know is everything. Therefore, to be is not to be. This is the sapient conclusion of the Spencerian formula, as stated by Eccles. Moreover, the will of man is simply the outcome of circumstances. He cannot help himself, and therefore is entitled to no credit for anything that he does. He is not worthy of our gratitude—not even a mother's devotion; it is all mechanical, like the glow of lightning. The Unknowable is the source of all. The Supreme Being, it arranges all, and is alone worthy of worship.

Mr. Wakeman, in his reply, cried shame upon this mechanical philosophy. Man is an intelligent power, higher in quality than anything we know of the Unknowable, and therefore the oneness of all men—Humanity—is the Supreme Being, and the most worthy of reverence. The cry of "let alone" is not the conclusion of a true religion—every man for himself, and the devil take the hindmost. Humanity is not a straggling line, but a circle, and in that circle all are included—the least with the greatest, the weak with the strong. Such is the ideal for which we strive—a happy human race, in this new world. From the infinit unknown and the starry cosmos, from plants and animals, from human beings, and thence humanity, and thence society, and at last a united mankind—from these and to these higher and higher still we pass, laboring for still nobler developments.

Westward the star of empire holds its way,
The first four acts already past;
The fifth shall close the drama with the day;
Time's noblest offspring is the last.

This concluded the debate, which was maintained with great ability on both sides. That Mr. Eccles is an industrious student none will deny. He knows Spencer by heart, and defends him with exceeding ability. Mr. Wakeman is perfectly at home in these regions of thought, and his discourse was a fine intellectual entertainment and instruction. The audience was delighted with his wide-reaching discussion of a most fascinating problem.

The Opposition.

WHO WANT THE MUSEUMS OPEN?

From the New York Observer.

A morning paper says that—

Many thousand copies of a petition requesting the trustees of the Metropolitan Museum of Art and the American Museum of Natural History to open, free of charge to the public, these institutions on Sunday are being circulated in various parts of the city. The petitions were prepared by S. P. Putnam, to whom, when filled with signatures, they will be returned. "I feel very much encouraged over our work," said Mr. Putnam, "for the indications are that half a hundred thousand persons will join in our request."

This Mr. Putnam is the secretary of the National Liberal League, now called the American Secular Union, of which the notorious Infidel, Robert Ingersoll, is the president. The object of this society is to secularize the government of this country, to prevent the Bible from being used either as a book of morals or as a text-book, and to destroy as far as possible the Christian ideas of the nation. Mr. Putnam is also the chairman of the Executiv Committee of the New York State Freethinkers' Association, whose headquarters are at the office of THE TRUTH SEEKER, which was the organ of D. M. Bennett, the man who was sentenced to the penitentiary for one year for the crime of publishing obscene literature. It is well that the public should know the sort of men who are endeavoring to get the museums open on Sunday in this city. Do decent and respectable citizens care to train in such a company? It may suit the interest of some of our city journals to hav all Sabbath restrictions removed, that their violations of the Sabbath by Sunday publication may seem less offensiv to Christian people; but let it be known that the chief advocates for this Sunday opening are not tired workingmen and women, nor the cultivated and intelligent portion of the community; not at all! They are the comrades of the man who affronts all religious sentiment by his ribald blasphemy, and who has neither character nor reputation of any sort to lose. In a warfare upon the quiet, self-respecting, and benevolent part of the community, who sustain in the largest proportion all education, art, science, and reasonable amusement in this city and this land, they are associated with men who seek to defile our schools with impure publications, who invade our families with attacks upon marriage, and would, if they could, "unchain the tiger" of Infidelity and license throughout America. Those who work with such people against the sanctity of the Sabbath and its heavensent rest will not be long in descending to the lower deep where foulness and corruption are united with Atheism and Communism.

"INGERSOLLISM" ORGANIZED FOR OFFENSIV WAR AGAINST ALL THAT'S "SACRED."

From the Mail and Express.

One of the main and most efficient officers of the American Secular Union, which is the sole agency at work circulating petitions for the Sunday opening of the Metropolitan Museums of Art and Natural History, is Mr. Samuel P. Putnam. Who is Mr. Putnam, and what convictions, sentiments, and interests has he in common with the great mass of the classes of our community whose efforts and energy and contributions to the two Metropolitan Museums hav made them, so largely, what they are?

A copy of the New York organ of the more rampant and aggressiv Infidelity of the country, entitled THE TRUTH SEEKER, will perhaps answer this question. This paper, in its issue of October 17th, gave a full report of the remarkable proceedings of the ninth annual Congress of the National Liberal League at Cleveland. Mr. Charles Watts, the first vice-president of this aggressiv organization, spoke at length upon the object and mission of the American Secular Union, which is apparently opposed to everything that is "sacred."

The American Secular Union was formally inaugurated on this occasion, with the following officers: [Here follows a list of the officers of the Union.]

"Ingersollism" has thus become an organic evil, in the form of this American Secular Union, whose industrious secretary Mr. Samuel P. Putnam is. How industrious he has been may be judged from his own report to the assembled Ingersollites, as follows: "Your secretary has visited over fifty different cities and villages, and lectured from one to three times in each place. He has traveled nearly 8,000 miles, over a territory 1,800 miles long and 1,200 miles wide," etc.

Two of the specific objects of the American Secular Union are the taxation of church buildings and war against the Christian Sunday. If half the churches of the country were sold for taxes, as they would be if the American Secular Union had its way, and if the Christian Sunday were made wholly "Secular," few things now regarded as "sacred" would long remain.

The American Secular Union.

ROBERT G. INGERSOLL, President.

Vice-Presidents.

CHARLES WATTS, JOHN E. REMSBURG, THADDEUS B. WAKEMAN, MATTIE P. KREKEL, ELIZUR WRIGHT, JAMES PARTON, HORACE SEAVER, PARKER PILLSBURY, WILLIAM ALGIE, ROBERT C ADAMS, TITUS L BROWN, HELEN H. GARDENER.

SAMUEL P. PUTNAM, Sec., 33 Clinton Place, New York.

COURTLANDT PALMER, Treas., 850 Broadway, New York.

CHARLES B REYNOLDS, Chair. Ex. Com.

E. M. MACDONALD, Chair. Fin. Com.

The Campaign Fund.

Previously acknowledged,	$1,456.72
Thos. Knight (paid),	5 00
W. E. Scott (paid),	1.00
Ralph Helm (paid),	10.00
John F. Helm (paid),	1.00
F. C. Ladd (paid),	1.00
A. C. Forbes (paid),	1.00
Charles Couderman (charter fee, paid),	5.00
Total,	1,480.72

PLEDGES PAID.—F. M. Borden, $4.00.

The Secretary's Western Tour.

Let all friends of Freethought in the West make every possible effort for lectures in this tour. The secretary will present the cause of the American Secular Union, its work and its methods. Especially will the friends in Colorado, Texas, Utah, and the Pacific states enter at once into correspondence in regard to this matter. It is desirable to make an extended tour and to visit all places possible, no matter how small or how few the Liberals. Hold a meeting, get together, and by companionship realize the value of the work for liberty and justice. Let there be a grand rally all along the line, and let the cheering word pass from company to company.

The Opening of the Museums on Sunday.

The work progresses, as will be seen on another page of THE TRUTH SEEKER. Important and influential names are signed to the petition, besides vast numbers of the working people.

Felix Adler spoke Sunday morning last on "The Right Use of Sunday." Chickering Hall was crowded to the utmost to listen to this noble discourse, which was a ringing plea for a bright and cheerful Sunday, for a festival day for labor such as it used to be in the olden time before Constantine made it an ecclesiastical institution and baptized it with his blood-red hand of murder.

The Sabbath, Professor Addler said, was fundamentally in the ancient Jewish regime a day for humanity; for physical rest; for the lightening of the burdens of toil. It was the poor man's day; it was the promis of the slave; it was the protection of the homestead, as witness the Sabbatic year, and the grand Sabbath of years every half century, when the bond went free, and the debt upon the house was removed—a beautiful Sabbath; and such a Sabbath should again make lovely the paths of human toil, and proclaim liberty and justice. Professor Adler declared there should be a Sunday League organized for the great purpose to rescue Sunday from the clutches of ecclesiasticism, and devote it to the welfare of all, and make every path open to amusement and profit. Such a league is the American Secular Union, and it thus fulfils a great want, and in this regard has a much needed mission to perform. What a magnificent work there is for each Secular Union to accomplish in every community cursed by a gloomy Sabbath. What an immense benefit is conferred upon the working-people by filling this rest day with human happiness; by providing theaters and music, the treasures of art, and all that can adorn and make beautiful the life of man. This is pre-eminently a constructiv work. It is making a Sunday for the people. It is adding dignity to labor. To remove all restrictions from the Sabbath, to make a Secular holiday, will do more to destroy superstition than almost anything else that the Union can do. We hav begun the fight here in New York, and we intend to keep it up all along the line, and get the world rid of the tyranny and hypocrisy that uses the Sabbath as a mask for all sorts of attacks upon mental freedom.

SUNDAY EVENING LECTURE.

On Sunday evening I lectured before the New York Spiritualistic Association on the "New Heaven and Earth," and on the points presented, the audience and myself seem to be pretty well agreed. Whatever may happen in the hereafter, we are all interested in that humanity to which we now belong, and to which we always shall belong though we may liv forever; therefore to make this earth a happy spot is the grand aim in which all men and spirits, if there are such, are interested. After this lecture, Dr. Teed—erst the opponent of D. M. Bennett—gave an astrological discourse in which the influence of the stars upon human destiny was quite vigorously expounded. It was good enough to be true, but for all that I don't know whether it is true or not. At any rate I like to see the moon on my right shoulder, and I hope that I was born under some happy star. I like the poetry of it, although the science of it is rather uncertain.

Sunday next I lecture before the Newark Society on the American Secular Union and its work. I hav just received the *Liberal*. Lively as ever, and it reports progress in the Southwest, and renewed interest and enthusiasm.

Received bulletins of the campaign in Utah from Wm. Reynolds, chairman of the state committee, and letter from Robert Wilson, lecturer, show the progress of the work. Extracts will be given next week.

TO THE FREETHINKERS OF NEW YORK STATE.

Push the petitions for church taxation, etc., rapidly. If possible, find out what kind of a man your representativ is, and what attitude he will take on the question when before the legislature.

TO THE LIBERALS OF NEW YORK CITY.

Push the petitions for the opening of the museums on Sunday. Let each get one hundred names. Return all petitions, when signed, as soon as possible to 33 Clinton Place.

In Memoriam.

ELIZUR WRIGHT.

There is a glory when the full ripe years
Of noble effort close in death's white crown,
And the rich effluence of one's life appears;
When youth and ages are blended in one stream;
And the bright promis of the morning's hours
Irradiates all the glow of evening's sky.
Thus our brave Nestor passes to his rest,
Sweet as a babe—yet strong as worth can be;
A soldier ever in the van of fight.
Green laurels for thee, tried and veteran one,
Quick ever to the glowing light of truth,
As sways the magnet to its burning star.
Thy heart was steadfast and thy mind was clear
Through all the years of battle and defeat;
Each triumph only made thee still more firm
To meet the conflict's ever deepening throes.
Thou sought'st the perfect, not the partial good,
The unattained was still for thee the goal,
Each conquest made was but the rugged space
For harder trial and more earnest stroke.

What memories crowd the mind of thy long years,
Eventful years whose action pulsed sublime
With the wide world's enormous clash of arms,
When millions gathered 'neath the smoke of war,
And freedom's banners shook from sea to sea
With the fierce thunders of a nation's march!
These years before us pass—earth's greatest years,
When liberty attained its noblest power;
When from uncounted limbs the chains were struck
And the black brow was wreathed with freedom's fire.
Yet deeper chains there are, and deeper wounds
To the fair life of Justice—so the strife
To finer issue, clearer aim proceeds;
And in each fresh advance thy ardent mind
Was ever ready with exultant zeal.
Age could not dim the keenness of thy thought,
Or crystallize the fervor of thy heart
To dull complacence with the victories won.
As if one's duty were forever o'er
When he had made one sacrifice for truth,
Or reaped one golden harvest for the race;
As if each hour did not new duties make,
And every year new seeds to harvest bring.
To grandly die, one still must grandly liv,
And to the latest breath a soldier be
For freedom—and rest only 'neath the flowers.

Such is thy rest. Thy toils at length are o'er,
In Death's serene and beautiful domain;
Thy laurels now all won, and ever bright
In the majestic silence of the grave;
Placid thy sleep, as if on mother's breast
Thy cheek was laid 'mid love's caresses dear—
As if again upon thy snows of age
The roses of thy youth were shining soft,
To make a garland for thy death so fair.

Immortal still thy life to us—to all—
Thy word still breathing to make bright our hope,
And urge us to the noblest one can do.
There shall be no retreat. The glorious flag
Beneath whose storm-tossed folds thy life was spent
Shall still be borne by us to ampler hights.
We will not rest, however great the gain,
For thy bright spirit shall still lead us on,
Scorning the past when the vast future calls
To constant service in the ceaseless toil.

From thy most peaceful grave and quiet sleep—
From the sweet silence of thy closed lips—
From thy pale form the glow of virtue thrills,
And sweeping onward from thy lofty soul,
Becomes a part of human progress still.

SAMUEL P. PUTNAM.

Hark, From the Tomb a Doleful Sound!

CROSBY, AND HIS ELDERS, TO THE PEOPLE.

The Rev. Dr. Howard Crosby has written the following pastoral letter to the members of the Fourth Avenue Presbyterian church. The letter was written in accordance with the action of the General Assembly of the Presbyterian church on May 29th, condemning the publication, sale, and reading of Sunday newspapers:

DEAR BRETHREN IN THE LORD: The session of the Fourth Avenue church, of which you are members, feel that a word to you of affectionate counsel will be both in accordance with their duty as spiritual officers of the church and with your own Christian views and sentiments.

We hav seen with great sorrow the entrance of the Sunday newspaper into Christian families, and, having witnessed the unhappy results of this admission, are desirous of warning you against the growing evil. The Sunday newspaper not only employs a large number of persons for its sale upon the Lord's holy day, but it furnishes secular reading to divert the mind from the holy themes especially appropriate to the Sabbath. Our young people, who would not otherwise think of spending the day in such reading, are readily led to consider it a safe and proper thing when they see the paper brought into the family, and even purchased from the stand by members of the church.

There is no influence more insidiously seductiv than this for the demoralization of our Christian households. Its air of respectability, the brief notice of some religious event in a corner of the sheet, the fact carefully proclaimed that the paper is not made up on Sunday, all furnish easy excuses to the conscience for harboring and encouraging that which unfits the mind for serious thought, which draws it away from God's word, and which thus nullifies all the sacred influences of the Lord's day. The mind thus led becomes filled with thoughts on business, politics, games, theaters, and crimes (which form the staple of newspaper literature), at the time when the Lord calls us especially to consider the things that belong to our higher, spiritual welfare.

No Christian can yield to such an influence without deadening his piety, chilling his faith, and destroying his usefulness. His example, also, becomes most pernicious, sowing broadcast the seeds of worldliness and Infidelity. The ungodly world rejoices in beholding the religion of Christ brought down to its own level, and Satan will use every effort through the power of fashion to accomplish this end.

The Sunday newspaper is a powerful engin to achieve this result. To refuse it, to oppose it, demands a firm, resolute, positiv spirit, and this is too seldom found among professing Christians. It is so much easier to drift with the tide. But our Lord calls us to a bold stand, squarely to face such assaults upon the godly life, and we are derelict toward him if we weakly or timidly yield to Satan.

Dear brethren of this church, we believe better things of you. We hav seen your zeal in Christ's cause and your earnest devotion to every good work in his name. We know the purity of your faith, and the ardor of your Christian love. We are assured, therefore, that you will receive this fraternal word of exhortation with the spirit in which it is addressed to you; and if any one of you hav thoughtlessly encouraged the great evil to which we hav alluded, that you will strive to correct the error, and stamp the Sunday newspaper with your earnest practical condemnation. We all desire the spread of God's truth through the community. We desire to see souls saved and Christians edified through the means of grace. We recognize God's holy day as prominent among those means, and would not hav that day robbed of its power and meaning by the use of the Sunday newspaper. Let us, then, with these desires, pray and labor faithfully to overcome this device of Satan against the gospel of salvation. Yours in Christ,

HOWARD CROSBY, Pastor.

Ralph Wells, C. W. Brinckerhoff, William F. Lee, Walter Edwards, George Pancoast, Geo. E. Sterry, Jas. M. Farr, A. J. Langdon, Charles N. Taintor, Warner Van Norden, Reuben Langdon, and Jno. Stewart, elders.

TO CROSBY AND HIS ELDERS.

From the New York Sun of November 17th.

The Rev. Howard Crosby, D D., and the elders of his Presbyterian church in Fourth avenue hav addressed a letter to the flock, exhorting them to giv up the reading of Sunday newspapers, on the ground that it "unfits the mind for serious thought," "draws it away from God's word," and "nullifies all the sacred influences of the Lord's day."

If Dr. Crosby and his elders sincerely believe that God's law requires that the whole of Sunday should be spent in worship and religious meditation only, and are accustomed to so employ its hours themselvs, they were entirely justified in sending out their words of condemnation and of warning. If his conception of duty demands of a Presbyterian that on the the first day of the week he should throughout resolutely turn his thoughts away from the affairs and pleasures of this world and fasten them unchangeably on the things of eternity, he ought by no means to read a Sunday newspaper, whether it is secular or nominally religious, for in both he will find much to draw his attention to earthly concerns. He must pass the day in prayer, in listening to spiritual discourses, and in reading books occupied only with sacred subjects

But if neither Dr. Crosby nor any one of his elders so observes Sunday, what shall we say? Does not their letter savor of hypocrisy and giv encouragement to hypocrisy, a vice which does more harm to religion than all its other enemies put together?

For people know that, as a matter of fact, Presbyterians, both clergymen and laymen, do not *liv* up to the precepts of that letter. During the hours of service a line of carriages stands in front of Dr. Crosby's Fourth avenue church, and the coachmen amuse each other as best they can while the doctor is preaching his sermon. They are the carriages and servants of elders and other members of the church who are inside listening to the pulpit eloquence, and work is required of them on Sunday, when in reality there is no occasion for it. Yet this letter attacks the Sunday newspaper because it necessitates Sunday labor—because it "employs a large number of persons for its sale upon God's holy day!"

When the sermon is over and the last hymn sung, the congregation begin to pour out from Dr. Crosby's church, and the passer-by observes that they talk together as they step forth, and their conversation is evidently about other than spiritual matters, for they laugh and seem in first-rate animal spirits, as if they were glad to get once more into the free air. They are pretty sure to be hungry, too, and they hurry home to eat a hearty dinner, provided it was the morning service, and, the meal over, the great part of them probably proceed to enjoy the nap with which they regularly relieve the tedium of Sunday. The conversation of the household may be in part about Dr. Crosby's eloquent discourse, but in general it is about the same as on other days, and if the head of the family has a business venture on his mind he is pretty sure to think all the more about it because of his idleness. How will the market go this week? Can this speculation last, and are not the public skating on very thin ice? Even if he takes up the Bible to read, he a man not accustomed to study, his thoughts fly away to "business, politics, games, theaters, and crimes," or his head drops in slumber.

The truth is that not one Presbyterian in a thousand actually observes Sunday in the spirit of this letter. Dr. Crosby himself does not do it; none of the elders who signed the letter does it. And the people know that the practice of these men belies their professions—that they do not devote Sunday exclusivly "to the things that belong to our higher spiritual welfare."

They know, too, that of all the reading to which men and women are commonly inclined, the most wholesome is furnished by a good Sunday newspaper, which helps to make profitable a day that without it would be passed in so large a part in intellectual torpidity, in idle talk, or in injurious dissipation. Outside of their hours in his church Dr. Crosby's congregation probably are most usefully and innocently employed on Sunday when they are reading such a newspaper.

Is it any wonder that the Rev. Howard Crosby, D D, has so little influence among the people as a moral and social reformer? Yet he works very hard and very earnestly to force Puritanical notions on the public.

Communications.

The Harmony and Meaning of the Scientific Gospels.

A LECTURE BY T. B. WAKEMAN (CONTINUED).

X.—THE GRAND FEDERAL REPUBLIC WILL REST UPON THE PEOPLES ORGANIZED INTO SEPARATE, FEDERAL, INDUSTRIAL, REPRESENTATIVE, SOCIAL, DEMOCRATIC REPUBLICS, WHICH WILL BE THE EMBODIMENT AND EXERCISE THE FUNCTIONS OF THE TEMPORAL POWER, SO AS TO SECURE THE WELFARE OF THE WHOLE PEOPLE.

While the general international interests of mankind will be watched over, protected, and administered by the Great Federal Republic or Parliament of Man, formed by the federation of the advanced peoples of the earth, it is evident that the peoples themselves will always have local, special, and domestic interests which must be administered by governments of their own. That these governments will be *republics* is evident from the facts that by natural selection the cheapest, easiest, most stable, and yet most flexible and most effective government is the popular republic. This is seen throughout history where nearly every people has had its origin and type of government in the commune, tribe, gens, or mir, whence the Democratic Republic has naturally evolved whenever opportunity has been afforded for the free play of the social factors. This evolution is well illustrated in the history of the Germanic and Anglo-Saxon and Swiss peoples, as Professor Fiske has shown. The great obstacles to this republican evolution have been war, theology, and the consequent interest and ambition of usurping rulers and priests, illustrated so fearfully in those two grand monstrosities of sociology, the Roman Empire and the Roman Papacy, which stand as an everlasting admonition of the dangers of despotism and superstition, though in their time they were stages of progress.

The best types of the future Federal republics which the civilized peoples of the earth will imitate are the Federation of the Swiss Cantons and the Federal Republic of the United States of America, under one simple written Constitution for general purposes, with separate cantons or states for local and domestic purposes. Experience has proved that there is more practical wisdom and statesmanship in our Constitution than in all the speculations of all of the philosophers from Aristotle down. It seems to have been the result of a special exigency by which the citizen's allegiance was divided for general purposes to the General Federal government, and for all other purposes was left to his own State, County, and Town. Thus the strength of protection of the mightiest empires are obtained, and yet made to secure the most perfect liberty of the smallest groups in which the people chose to unite for local purposes or to express their will. This composite Federal system of government is capable of unlimited development and application. It only will enable mankind to manage the affairs of separate localities, and at the same time of the whole planet, with peace, safety, and liberty. The first great lesson of all reformers is to understand this principle of federation with its divided allegiance, sovereignty, and functions, for if evolution and history teach anything, it is that the higher integration or the Religion of Humanity will be finally realized, not in any Papal *Regime*, but as the United States of the World.

In order to reach this result, each nation and state should be republicanized as rapidly as practicable. The hereditary kings, emperors, and aristocrats should be replaced by a Council, Assembly, Congress, or Parliament, who should appoint the Executive and administer public affairs as simply as possible for the general welfare. As the era of wars, revolutions, and conquests will have passed away under the Republic of Man, every people will become industrial instead of military. The state will therefore cease to be a military organization, as it still remains to a large extent. It will have four main functions: (1) To protect life and property; (2) to provide and regulate the money and the general means of production and distribution; (3) to provide proper means of production, and necessary support to every citizen, man, woman, or child; (4) to establish and sustain the "spiritual power" in their work of general education as the basis of suffrage to both men and women.

In this outline lecture, it is not possible to dilate upon the details of these four classes of functions of the regenerated industrial state. To realize them must be the work of years to come. If those named strike you as novel, impractical, and utopian, the reply is that they are not expected to be realized tomorrow, nor ever, except by the course of evolution in working out the common welfare. But are they not inevitable deductions from what a Republic must do when war gives way to peaceful co-operation in agriculture, manufactures, and commerce? The state will become the common center and instrument of this co-operation with its provision and distribution. It will not only protect life and property better than now, but will remove the sources of injustice and inequality among citizens by taking to itself the functions of government now irregularly and expensively performed by monopolies and corporations. To that end we may predict that the state, by the aid of the general government, will provide and regulate the currency and the means of trade and travel as is already projected.

But it will do more. As in olden times the soldier was led to meet the enemy and was supported in the campaign and after, together with those women and children dependent upon him, so Humanity will require that the captains of industry shall do at least as much in the great industrial campaign against the bounty of Nature. The state, by a proper department, will regulate labor so as to secure its general success in securing abundant means of subsistence for all. Nor, by the aid of science and improved machinery, will there be any insurmountable difficulty in accomplishing this. The means of food-production on land and in the sea are now almost unlimited, and the law of Malthus will not reach us, as to subsistence, under any proper management of our industries, for ages to come, and then it can be obeyed by a voluntary control of population and its limitation to the best parentage.

Nor let any one fear that the subsistence thus produced, or even the money into which it may be converted, cannot be distributed to the producers and to those of the Commonwealth who need it, so as to prevent the gross inequality and misery which now prevail. The trouble is that we are now trying to administer an industrial commonwealth upon habits and principles of competition derived from the Feudal system. It is, in a word, comminuted robbery. The old robbers of the castles, and their victims and serfs, have their representatives in monopolists, speculators, and employers, with their exclusive and unjust gains and herds of wage-slaves, who are not sure of subsistence from day to day—not so sure as Gurth, the Saxon in "Ivanhoe," was of his pork from the swine he tended for his lord Cedric—not even so sure as Cuffee was of his meal out of the corn he raised for his Southern master.

Now there is nothing in the science of sociology if such injustice cannot be removed by realizing a greater social equity. The reign of peace should not be less just or merciful than the wages, salary, pension, and ration systems which are used in all military administration. The equity which calls for the adoption and wise application of these means of payment or distribution in the *regime* of industrial war for subsistence against Nature's bounty is evident. It is the fact well proved that all riches, wealth, or property are social in their origin and should be in their destination. Society, nay, Humanity itself, stands back of the laborer, and receives from his total work a product which goes on increasing in its results and value for ages. It follows that the wages paid to the laborers are on the average but a fraction of the value of the total work to society. Hence there is a general increase of wealth, but the competition of laborers for the opportunity to work prevents any great increase of their wages, and they hav no share in the surplus. The result is that, by this competition with each other for a chance to labor, the poor tend to become constantly poorer, and the capitalist, as a class, richer, and now more than ever is this so by means of science and machinery, which employers chiefly own or control.

Equity requires that this surplus product of labor should be redistributed to the producers, and that it should be recognized as the fund from which especially the producers of society, to wit, the women and children, should have a property and a subsistence sufficient at least to prevent starvation and misery. As society now stands, there is no equitable division of the spoils of industrial war. This could be readily brought about by adjustment of the (1) wages, (2) salary, and (3) pension systems to peaceful industry as well as to war.

It might be done this wise, as a suggestion: As the Feudal system goes out of use we shall have more and more a commonwealth of laborers and producers under capitalists. While employed, they will receive wages to support themselves and those dependent upon them. In proportion to their years of labor they should, when disabled by age or otherwise, have a pension, as well as the soldier on the retired list, for himself and family. For the sustenance of women a regular pension should be provided so as to secure their comfort and independence; nor less should support be provided during the education of their children. The professional classes should be made salaried public servants—such as professors, inventors, teachers, physicians—while the lawyers should be made notaries, cousellors, judges, and arbitrators, rather than mere advocates, as at present. In this way all of the social advantages derived from the learned professions would be secured, while their numbers could be largely decreased. They should be compensated by salaries, to be lessened and turned to pensions on retirement from active service. The fee system should be everywhere strictly prohibited as a source of extortion and corruption. Tramps, vagrants, or those unable to find any employment, should be employed by the town or county at lesser wages than usually paid. By such provisions as these every person would be assured of a livelihood by reasonable exertion, and the great terror of life—want, poverty, and misery, especially in sickness and old age—would be impossible to man, woman, or child.

Why should not this result be attained when the labor of adults for five or six hours per day would abundantly provide for all? Why should not the surplus of labor, which belongs on every principle of production and equity to the producer or to society, be thus equitably redistributed instead of being left in the hands of a few men, as the result of cunning or accident rather than justice?

If it is asked, Whence will come the immense fund for these wages, pensions, and salaries? the reply is easy: The surplus of the products of labor already raises this fund, as above stated; but it goes largely into the wrong hands, and is wasted in luxuries and follies. We may intimate some sources of income thus. 1. A graduated income tax would do much to remedy this great wrong. 2. The ground rents over a certain per cent would be another source of income, as Henry George has proposed. 3 The income from railroads and telegraphs would be another large source. 4. A tariff or tax on alcoholics, tobacco, luxuries, etc., would be another resource. 5. A tax on transfers and descending estates over a certain sum would still remain, as Mr. Edward Clarke has proposed. These steps could be taken in the present state of society.

Such taxes would soon change a society composed largely of drones, sharpers, and parasites into producers or professions useful to them. The change of distribution would not be so great and beneficial in amount as in its certainty and equity. For instance, most women and children are now wholly or largely supported by men, but in a way often precarious and humiliating, and by those who should not—bachelors and widowers not fairly contributing. It would be easier for all to have this support collected and distributed surely and equitably. The woman should never be forced to compete with men in manual labor. They have a more important service and a higher duty to Humanity to perform. As we emerge from barbarism, our women will be called out from the field and the shop, but will not be left to starve in consequence.

Nor let it be supposed that this mode of co-operation and insurance against want will be humiliating. On the contrary, it will be, and will be felt to be, the simplest justice and equity taking the place of present injustice and wrong—the giving to each his due; that is all!

Nor will the motives to exertion be lessened. The worker will do his best to earn and to make his retiring pension as large and as early as possible. The employer and Captain of Industry will be honored by his success and the large amount he can contribute to this "commonwealth," as Generals are honored in war; while co-operation in production and distribution would become possible, and be extended to many departments where thousands are now striving, without any benefit to the public, to displace each other. The women, not being materially dependent, will for the first time act and live from affection, and for the care of home and children. They would be proud to show that they are worthy of the indispensable duties which nature and the commonwealth require of them. Nor will the learned professions be compelled as now to sacrifice their talents, meant for Humanity, to the sordid arts of money getting. It will for the first time be to their interest to make and keep the community intelligent, healthy, and peaceful, instead of otherwise, as is now the case, under the fee system, by which they are rewarded in proportion as the people are ignorant, sick, and litigious.

This brings us to the consideration of the functions of these learned professions under the social Republican *regime*.

The Epidemic at Montreal.

The terrible pestilence which for several months has been raging in the beautiful city of Montreal, carrying away thousands of its inhabitants, teaches a painful lesson of the malign consequences to a community of ignorance and superstition when strong enough to set at defiance the resources that intelligent experience has furnished to arrest its progress. It is not as if the people had been struck by some new and mysterious disease before which they were powerless. It is not as with the plagues of former ages, when nothing was known that could be done to arrest them. The saddest aspect of the Montreal calamity is not that multitudes hav been swept into unripe graves, but that this vast mortality could hav been avoided. That small-pox is practically a preventable disease is established; but to what purpose when all the apparatus of self-defense in a civilized community is completely paralyzed? A comparativly small element of the population, ignorant, prejudiced, and pious, makes a blind and desperate resistance to the only measures that can bring relief, and they resort to penance, invocation of saints, prayers to heaven, and solemn processions to arrest the course of contagion, over which these hav no more influence than they would hav to arrest the course of the St.

Lawrence! The chief ravages of the disease hav been confined to that portion of the French Canadians who were unvaccinated. But such has been the passion of religious fanaticism, and the intensity of race hatred, that this small minority made a fight stubborn enough to defeat all effectual public action. There hav been defiance of authority and constant danger of mob violence, which hav intimidated the controling officials and so diminished their effectivness. The authorities in charge of the leading hospital of St. Roche are said to hav favored neither vaccination nor sanitation, and such was the inefficient and horrible condition of that old establishment that many advocated burning it down.—*Popular Science Monthly.*

Remarkable Seances in Barre, Mass.

To the Editor of The Truth Seeker, *Sir:* By referring to The Truth Seeker for March 14th, May 9th, and June 27th, it will be seen that I vindicated Mr. Truesdell by stating that he said *he* performed the manifestations attributed to the spirits of the dead, and that they were simply tricks. I there urged that if he did not perform them as he claimed then he was a liar and fraud, as charged by his enemies, admitting thus far his guilt. Remember, I there stated that he "*said*" he performed them, and "*if*" he did not he was a liar, etc. I am now prepared to drop the "said" and "if" and to affirm from my own observation and personal experience that he does perform them, having witnessed his feats in two seances on the evenings of August 29th and 30th at our residence in Barre, Mass.

Let me say at the outset that Mr. Truesdell consented to sit only with a view of explaining, after the circles were over, that spirits in the body were the only ones that had anything to do with the phenomena.

It will be impossible in a newspaper article to convey any adequate conception of these performances. Suffice to say, of the eighteen different persons present, besides Mr. Truesdell, my sister, and myself, not one was cognizant of the fact that Mr. Truesdell himself was the spirit who played the "Bottom Facts" that so astounded them. He first got *en rapport* with the circle through the ballot test, *a la* Charles Foster, opening the ballots and reading them while sharpening his pencil—Foster performing the same feat while lighting his cigar (see "Bottom Facts," pp. 133–142). He next pretended to see spirits, and by these methods forced his circle unwittingly to giv him all the information he had, which he cleverly handed back to them, they all marveling at his wonderful knowledge!

Mr. Truesdell performed slate-writing in many different ways, all apparently independent, but afterward explained several methods, showing conclusivly that he did the writing instead of spirits of the dead —another evidence that things are not always what they seem, and that "it is never safe to bet on a man's own game."

One test was as follows: Mr. Truesdell called for two slates, asking the circle to make a careful examination to see that there was no writing on them, put a grain of pencil between them, and tie them together closely by cords passing around all sides of the slates. A critical person in the presence of us all, in strong light, did the work as directed, tying the strings in hard knots and then cutting the ends off closely so that they could not be easily untied, even by a person using both hands; these slates were then placed upon the open right hand of Mr. Truesdell (this being the first time he had touched them, if our senses can be relied upon), while his left was at all times during the exploit in plain sight of all. A goblet nearly filled with water was then placed upon the slates, when all was passed under the leaf of the table and then elevated until the top of the goblet pressed against the under surface of the table.

Mr. Truesdell then put both feet on an ottoman in plain view of all, he sitting with his right side next the table, and, at least, one foot away from it. After all was arranged members of the circle were allowed to look under the table and see the position of the slates and Mr. Truesdell. As soon as all were satisfied Mr. Truesdell said, as nearly as I can remember: "This test is an exact duplicate of the one given by Mrs. Simpson, the celebrated medium of Chicago, to Rev. Minot J. Savage, who was so impressed with it at the time that he declared it was apparently impossible for the medium to do the writing in that position. The Spiritualists made a good deal of capital out of this, and half counted on Mr. Savage as a convert to their cause, but 'there is many a slip between the cup and the lip' [here Mr. Truesdell's listeners began to stare]. Mr. Savage has since changed his mind, for last January, at the Clifton House, in Chicago, in the presence of a western editor who had published a challenge to giv one thousand dollars to anyone who would perform the same test in the presence of the same witnesses, I exhibited to Mr. Savage this phenomena, and, after making them both promis not to expose the trick, I thoroughly explained it to them. [More staring and exclamations from the circle.] Now to prove to you all that if writing appears upon the slates I now hold, it was not done before the slates were passed under the table, let some one call for something to be written—a spirit or name." Here three names were given, and pretty soon Mr. Truesdell announced that the writing had taken place. On withdrawing the slates they were cut apart by the one who had tied them, and, to the surprise of all, the names indicated were found written upon the upper side of the lower slate. Mr. Truesdell refused to tell how this was done to the company, as also a similiar test the evening previous, when the slates were first laid on the hand of a gentleman, then Mr. Truesdell's hand placed under his, and the goblet of water placed on the slate, when "I am here" was found written on the slate under the same conditions. As Mr. Truesdell explained others fully as intricate, all were satisfied that it was as he said, simply a trick, and I am forced to believe it, yea, *know* it, as he gave me *proofs* not awarded the circle, under promis of secrecy until he is ready to divulge in his forthcoming book.

Another test. The slates were tied together as before, and, apparently not leaving our sight, were placed on the center of the table, when, after about five minutes, writing was heard, and, on opening the slates, two well-written messages appeared. For explanation of this trick see "Bottom Facts," page 143. The slates were simply changed, the messages written in the afternoon, and the names signed to one that was obtained the night previous, and to the other after the circle was convened.

Another. Mr. Truesdell asked a member of the circle to clean a slate and hold it on the palm of his hand, and, after placing some bits of pencil upon the upper surface of the slate, to pass it under the table and close up to the leaf. After he had done so then Mr. Truesdell put his right hand under the other person's, and in this shape writing was heard, and when the slate was withdrawn, a long message, directed to the holder, was found.

Mr. Truesdell informed me that Mrs. Simpson had never performed this trick, to his knowledge.

Names were made to appear on Mr. Truesdell's arm which were explained and illustrated. See "Bottom Facts," page 167. "Ella" and "Mary" were obtained the first evening through a member of the circle inadvertently giving them away, which put Mr. Truesdell in possession of the names; so on the second day he labored diligently with pencil, knives, gum-arabic, etc., to transfer these names to pasteboard for the evening's use, and so far succeeded as to exhibit to the astonished gaze of the mothers of these women and to the circle—"Ella" and "Mary"—the former in large capitals, and the latter in italic letters on his arm in deep indentations. These pasteboards are still in my possession and afford ocular demonstration of the truth of Mr. Truesdell's asseveration, "I know I did it myself." Besides he placed his dies on the arm of a lady present, before us all, and the same name was produced that had been seen on his own arm, said to hav been done by spirits, when the *modus operandi* is concealed from view.

To produce the *raised* letters on the arm another process can be resorted to, viz.: take a match and write with the phosphorous end on the arm rather heavily, and the letters will appear, after rubbing, in red, swollen lines.

I do not believe there is a medium in the world who can sit down in the same circumstances as Mr. Truesdell did in our house and giv as many tests, and such good ones of their kind. Each medium has some particular "phase," but none excels in more than one or two, while Mr. Truesdell combined some four or five phases of the most noted mediums, Slade, Mansfield, Foster, Watkins, Caffray, and last, but not least, Mrs. Simpson; and Mr. Truesdell really surpasses *her* at her own game, for in the report of that famous sitting of Savage's with her—when the *slates were tied together*, no writing of any account occurred —a few illegible scratches at one time, and a name very badly written at another, but when the glass of water rested on an open single slate the writing was clear and distinct, showing conclusivly that she did it; while Mr. Truesdell wrote in the same position a good, fair communication.

The way Mr. Truesdell discovered her trick I am not permitted to divulge. He visited her for that purpose and succeeded—itself a trick second to none that any medium now performs to deceive a gullible public.

If Mr. Truesdell can thus deceive even the very elect, and is but occasionally practicing these tricks, cannot those whose only business is mediumship perform them likewise? Mr. Truesdell allowed me, on the second evening, to sit in such a position that I could plainly see him open and carelessly read the ballots, unobserved, however, by other members of the circle who were not as fortunate as myself; and I know that he wrote some of his messages before the circle convened, that he changed the slates, and he showed me his tools by and with which he did the writing. Therefore I am sure he is justified in declaring. "I know I do it myself," even though his Spiritualistic friends to this day declare "spirits do it!" Now, if he so deceives them, or they are so self-deceived, notwithstanding all his protestations to the contrary, may not others be deceived in the same way by mediums who are using every endeavor to make them believe that spirits are the agents employed in the phenomena?

I will only add, for this article is already too long, that while I believe that these mediums are thus deceiving, I should consider myself recreant to the truth that I so dearly love, and for which I hav sacrificed so much, if, knowing what I do know, I should hold my peace, and not to cry aloud and spare not, in the language of scripture, while this imposition is being perpetrated upon thousands of innocent, unsuspecting victims, whose only defect is their ignorance and credulity. Ella E. Gibson.

How a Miracle Might Hav Been Performed.

M. Boutibouse, the French *savant*, served in Napoleon's army, and was in the heat of the battle of Wagram. While reloading his musket he was shot down by a cannon-ball. The ball seemed to pass through his legs, completely severing them below the knees, and he sank down about a foot. His body fell back on the ground and his senses were paralyzed by the shock. Thus he lay among the wounded and dead all night, not daring to move when consciousness partially returned, lest the loss of blood should be increased and death ensue in a few minutes. He felt no pain, but he thought this was because of the shock on his nervous system, and he was mentally too numbed to be able to reason as to why he had not already bled to death. Early in the morning an army doctor came around and asked him what was the matter. M. Boutibouse replied that his legs had been carried off by a cannon-ball. The doctor made an examination and then said, "Get up; there is nothing the matter with your legs." M. Boutibouse sprang up in astonishment and found that he had not been wounded at all. He had been shot down by a cannon-ball, but the ball had passed under his feet, making a hole in the ground, into which he had suddenly fallen, and the shock and apparent shortening of stature had given him the impression that his legs had been shot off.

When, by any means, an impression is made on the sensorium that a certain thing has happened or that we see, hear, or feel anything, the sensation is as real to the subject as if the supposed occurrence had actually taken place, though there is in fact nothing of the kind. This accounts for a large percentage of the so-called Spiritual phenomena, materialization, etc., all of which are illusion, when wilful deception is absent, and by which the so-called medium is probably often deceived as well as his or her staring dupes. See how as good a miracle as any of Christ's might hav been performed in the case above related. Suppose a person of known integrity and truthfulness had come to M. Boutibouse in the night and made inquiry and the supposed wounded man had made a solemn declaration that his legs had been shot off and he had only a few hours to liv, had sent word to his family, etc, and suppose the interrogator had then been called suddenly away without making a personal examination and had gone home and sent word to the newspapers all over the country about the sad fate of his friend, stating that he had received the account of the death-shot from the dying man's own lips. Upon producing M. Boutibouse, alive and well, some years after, would it not hav been easy to hav convinced ignorant, superstitious people that a miracle had been performed? The age of miracles will never pass away as long as bipeds, professedly human, march up and down the aisles of a church carrying a statue of the Madonna "elevated on a dais," and crucifixes and swinging censers, for the purpose of securing the intercession of the Virgin Mary to arrest the ravages of the small-pox. The only means of overcoming these idiocies is by the propagation of children who will place the reasoning faculty above all others. It is pretty well demonstrated that this power is given only to those of a certain conformation of brain, hence by persistent cultivation of the reasoning faculty the proportion of offspring with brains of the proper shape and texture will increase through the influence of hereditary tendencies. Let everyone who professes to be even partially free aid to the extent of his or her ability in the cultivation of reason and we may rest assured that the "fittest will survive."

What has become of Mary Baird Finch, the "sweet singer" of Nebraska? Her poetic talent, compared with that of the majority of rhymesters, is like a meteor to a rush-light. I hope The Truth Seeker will get more songs from her brilliant pen. N. G. W.

A Burning Question.

The *Independent* has published testimony from Presbyterian, Methodist, Dutch Reformed, and Quaker sources, that Sir Moses Montefiore has not, according to orthodox belief, gone to "endless sorrow."

One point in all this testimony cannot be missed—that is, that the opinion of the witnesses is only their beliefs. None of them can know, and it would be a senseless chatter were it not that Christianity had inculcated the hideous dogma that there is a hell for all unbelievers, and so drilled the people in that dogma that to most Christians their hell is a reality. The effort to keep the soul of Sir Moses out of that hell is but an indication that the people are breaking away from that belief.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - DECEMBER 5, 1885.

The Museum Question.

We print elsewhere what a couple of Christian journals hav to say to our request to the museum trustees to open the institutions under their control on Sundays. The remarks of the *Mail and Express* were to be expected; the vulgar slander of the *Observer* is also characteristic of that paper. The object of both journals is to influence the public men and private citizens of the city not to sign the petition. In this they hav been, so far, unsuccessful. The *Observer* uses the conviction of D. M. Bennett as an argument for closing the museums on Sunday. No one, however, has cited the fact that Jesus Christ was executed for a malefactor as a reason for opening them on that day. Yet one has as much to do with the question as the other.

Practically, the great public of New York is with us. The only question is, Shall a small minority of Presbyterians, Methodists, and Baptists hav more influence with the museum trustees than the public at large? At Chickering Hall, last Sunday, about fourteen hundred people listened to Felix Adler's lecture in favor of the movement, and everyone agreed with him. So it is with the labor organizations and the working men generally. Almost without exception they favor Sunday opening. The Germans, who constitute a considerable portion of New York's population, are solid for the new departure. The city's officers, and judges of our courts, who from their positions are well qualified to judge of the beneficent effect of the change, are almost unanimous. On the petitions which hav already been returned to the secretary of the Union are names of many men prominent in municipal affairs. In religious belief they vary from Catholic to Infidel. Among them are:

S. B. French (President), Police Commissioner.
J. J. Porter, " "
John R. Voorhis, " "
E. Duyfous.
William H. Kipp, Chief Clerk Police Commissioners.
John Henry McCarthy, Judge Fifth District Court, and 38 others.
Carl Jussen, Secretary Fire Department, and eight others.
G. F. Britton, Sec. Department Charities and Corrections.
Rollin M. Squire, Commissioner Public Works, and 5 others.
D. Lowber Smith, Deputy Commissioner Public Works, and 17 others.
John H. Chambers, Register (Water) Dept. P. W.
Joseph Blumenthal, Supt. Bureau of Incumbrances
Martin J. Reese, Keeper of Buildings in City Hall Park, and 11 others.
Adolph L. Sanger, President of the Board of Aldermen.
Jacob Seabold, Deputy Commissioner Department Street Cleaning.
M. J. Morrison, Chief Clerk Depart. Street Cleaning, and 8 others.
Michael Coleman, President Dept. Taxes and Assessments.
Alston Culver, Water Purveyor Dept. Public Works.
Charles H. Woodman, Secretary and Executiv Officer Civil Service Supervisory and Examining Board.
Ferdinand Levy, Coroner.
Henry P. McGown, Justice Ninth Judicial District Co urt, and 5 others.
R. P. H. Abell, Book-Keeper City Record, and 13 others.
Patrick Keenan, County Clerk, and 14 others.
Thomas W. Byrnes, Police Inspector, and 10 others.
Alfred Steckler, Judge Fourth Judicial District Court, and 14 others.
Thomas Boese, Chief Clerk Superior Court, and 36 others.
Randolph B. Martine, District Attorney.
William N. Penny, Assistant District Attorney.
Delancey Nicol, " " "
Gunning S. Bedford, " " "
Ambrose H. Purdy, " " "
Julius Catlin, Jr., " " "
Edward L. Parris, " " "
John Sparks, Clerk General Sessions
Andrew J. White, (ex-nominee for Sheriff of County Democracy.)
G. W. Cregier, Secretary 6th District Police Court.
David McAdam, Chief Justice City Court of N. Y.
Recorder Frederick Smyth (Court of General Sessions).
Maurice J. Power, Judge 1st Police Court, and 11 officers of the court.
Michael Norton, Judge 1st Judicial District Court, and 10 officers of the court.
David E. Austen, Deputy Auditor, sends 35 names besides his own.
J. Henry Ford, Judge Court of Special Sessions.
J. T. Kilbreth, " " "
Charles P. Daly, Chief Justice Court of Common Pleas.
Nathaniel Jarvis, Chief Clerk " " "
B. W. Ellison, Secretary Department Docks,
John M. Coman, Chief Clerk District Attorney's Office.
F. G. Gedney, Judge 8th District Court.
Charles M. Clancy, Justice 2d District Civil Court, signs "with pleasure."
Benj. S. Church, Chief Engineer Aqueduct Commissioners.

In returning the petition sent to him, Judge Norton says:

"I herewith return your paper with a few names, together with my own, as fully approving the good work that your Union is doing in behalf of the great body of workers of our city that hav been deprived of so many of their rights."

Judge Gedney writes:

"I am a strong believer in the law of substitution—one thing for another; and while men are educating themselvs by studying works of art and good books, they certainly are not occupied in matters which destroy them; but in museums and libraries they learn that which elevates them and makes them better citizens. We must not blame men who lead wicked lives if they know of no other."

There can be no doubt that the Sunday opening is desired by the best portion of the community, and the trustees of the museums ought to recognize the will of the people. We understand that the late Wm. E. Dodge, of tin statuary fame, left twenty thousand dollars to the museums on the condition that the managers shall keep the doors locked on Sunday. This bequest should not be accepted. Some time ago the public were taxed $162,500 to enlarge the Metropolitsn Museum of Art. Annually $15,000 has been given it. How much the American Museum of Natural History has drawn from the state we do not know. If the trustees persist in shutting the public out of the buildings paid for by the people, let them refund every cent received, take the buildings off the public's real estate, and run them as private enterprises. Then the city might take the matter up and build some museums of its own. It would receive back money enough to do so.

In Washington, D. C., the ministers hav formed a league to resist the opening on Sundays of the National Museum. We hav not as yet learned of any such organization in this city, but it may be expected. Then will come the tug of war.

Our Level-Headed Tax Commissioner.

Michael Coleman, president of the Department of Taxes and Assessments of this city, was before the Senate investigating committee a few days since. He gave the committee considerable information interesting to the tax-payer. There is, he said, about $267,000,000 worth of property in this city exempt by act of the legislature. Considerable over $40,000,000 of this belongs to churches. Commissioner Coleman mentioned as the most conspicuous property down town exempted from taxation, the cemeteries attached to Trinity and St. Paul's churches. The property of the Trinity corporation, the commissioner said, was worth millions of dollars, and was increasing in value all the time. By actual calculation the property was worth about $100 per square foot. The commissioner mentioned as other property which pays no taxes, and which should be taxed, the Jewish cemeteries in the Fourth and Sixteenth Wards, and the Catholic cemetery between East Eleventh and East Twelfth streets, in none of which, as in Trinity and St. Paul's cemeteries, burials are now made.

Another flagrant exemption he mentioned is Bloomingdale Insane Asylum, occupying all the property between 112th and 120th streets and the Boulevard and Tenth avenue. The asylum pays no taxes, and is a bar to improvements in that part of the city. It is not a charitable institution in any sense, and it has no just claim to the exemption from taxation. The property occupies an area of about seventy-five acres, and the income of the asylum is far ahead of its expenses. Every patient in the asylum has to pay from fifteen to fifty dollars per week.

The Catholics hav an institution of so-called learning in this city, which can be patronized only by the children of the wealthy, named the Convent of the Sacred Heart. As it stands it is an obstruction to public improvement, preventing the cutting of all the streets through for several blocks. It is, of course, exempt from taxes. At the last session of the legislature, Mr. Coleman said, the legislature exempted several other parcels of private property. The owner put a few children and old women in some houses, and succeeded in having a bill passed exempting the property from taxation.

"All anybody has to do," added the commissioner, "is to go up town, put up a building, or buy a field, and call it after some saint if he wants to get the property exempted from taxation."

Other places mentioned by Mr. Coleman as unjustly exempted, and which he considered should be shown no such favor, are the Young Men's Christian Association building, the Masonic Temple, and the Academy of Medicine.

Mr. Coleman seems to be a level-headed man. No property should be exempt from taxation but that owned by the state or towns and muncipalities.

The Andre and the Paine Monuments.

A few years ago Cyrus W. Field built at Tappan, this state, a monument to the spy, Andre, who was hanged during the Revolution. To complete the insult to Americans and make his toadyism to British "aristocracy" more noticeable, he induced an English churchman, Dean Stanley, to write the inscription on the stone. A year or two ago the monument was partially demolished, but was rebuilt by Field. George Hendrix, the young printer who was supposed to hav caused the damage, shortly thereafter came to a violent end, and the prosecution of the person who caused his death was mysteriously hushed up. This fall some patriotic but law-breaking American completed the demolition of the monument.

Naturally, Mr. C. W. Field is exceedingly wroth, and vents his rage on all possible occasions, which occasions would not be very frequent did he not own an organ, known as the *Mail and Express*, called by its disrespectful afternoon contemporaries the *Male in Distress*, presumably referring to Cyrus W. This organ, having stormed and fumed through the ascending and descending scale of rage over the destruction of the Andre monument, on the 19th ult. found itself exhausted until this bright idea hit it:

"For three-quarters of a century there has stood on the highway leading into New Rochelle a conspicuous monument inscribed to 'Thomas Paine, Author of "Common Sense."' It is an offense to every decent man that passes it. It is an attempt to honor a thoroughly dishonorable man, who was repeatedly dismissed from positions of confidence for breaches of trust, who uttered a most scandalous and virulent assault on George Washington, and who was one of the most blasphemous Infidels that ever lived in trouble and died in dishonor.

"And yet this monument, as it stands there, untouched by hostil hands, is a tribute to the law-abiding spirit of the community that will not resort to vandalism to get rid of it, but rather endures the offensiv sight than adopt any cowardly dynamite methods to destroy it. It is rather strange, however, that such a monument in honor of Atheism and Anarchy and dishonesty should be allowed to stand untouched, while one whose purpose is 'not to perpetuate the record of strife, but in token of those better feelings which hav since united two nations, one in race, one in language, and one in religion,' should be repeatedly assaulted in the most cowardly manner."

We trust the foregoing has permanently eased the mind of Cyrus. But to show in what differing estimates Thomas Paine is held, we will quote the comment of the *World* upon this screech of unreflecting rage. The *World* says:

"Where one man in the United States can be found to contemn Thomas Paine ten thousand can be found who believe that John Andre was a spy, and that when he was found disguised inside the American lines seeking an interview with a traitor engaged in betraying the sacred cause of Liberty he deserved the death that George Washington permitted him to die."

We prefer that others should speak for our hero, for we may be thought predjudiced. We quote again, this time from a journal of Roman Catholic proclivities, the *St. Louis Republican*. The date is November 20, 1885, and the editorial is a comparison of John Bright of England, and Thomas Paine, once a resident of the same country:

"LONDON, November 19.—Mr. Bright, speaking at Birmingham last night, said he thought that the days of great and powerful estates were passing away. He favored a wide distribution of land, abolition of the game laws, and more equal taxation.

"Verily the world moveth, and such items as this not only indicate the direction of the movement, but enable us to form some idea of its rate. Nobody in or out of England is now surprised, much less startled, by the views of Mr. Bright. He has long held them, and never hesitated to proclaim them publicly whenever proper opportunity offered. In short, they

are a part of that broad and comprehensiv political creed peculiarly his own, which has given him a personal popularity and power second to no other man in England save Gladstone. Conservativ organs and orators may criticise the Birmingham speech rather sharply, and some tender-footed Liberals may mildly object to its characteristic features; but the speaker will be treated with sufficient respect, and there is not a lunatic in the three kingdoms crazy enough to suggest that he ought to be punished by the law for expressing such opinions.

"Yet what John Bright can do with perfect impunity in 1885, Thomas Paine was prosecuted for doing in 1791-92. In these years appeared Paine's famous 'Rights of Man,' being a reply to Edmund Burke's once famous 'Reflections on the French Revolution.' To Burke that revolution was the sum of all political iniquities and horrors, and he discussed it accordingly. To Paine, who had breathed the atmosphere of the American Revolution, its French successor was the death-knell of consecrated tyranny in Europe, the dawn of liberty for oppressed millions—and he discussed it accordingly. On the one side was the splendid eloquence of perhaps the greatest master of English rhetoric the world has seen enlisted in the cause of the divine rights of royalty and aristocracy. On the other side was plain, incisiv common sense, strong and fearless logic, defending the divine rights of democracy and equality. Then, of course, Burke was, by the vast majority of readers, considered the victor. Now a much larger majority assign the victory to Paine; and the 'Reflections' would hardly be read at all, but for the reply which demolished it. In these ninety-three years popular sentiment has been marching further and further away from the political principles of Burke and nearer and nearer to the political principles of Paine.

"Though the 'Rights of Man' was primarily devoted to a vindication of the French Revolution, the author did not confine himself to France, but pointed out those English institutions which he thought demanded either radical reform or complete destruction. He, like Bright, predicted 'that the days of great and powerful estates were passing away;' he, like Bright, 'favored a wide distribution of land, abolition of the game laws, and more equal taxation;' and we very much doubt whether the arguments used at Birmingham last Wednesday were as powerful and convincing as those employed by Paine nearly a century before. How effectiv these latter were may be inferred from the fact that a few weeks after the appearance of the second part of the 'Rights of Man' the government issued a proclamation against 'wicked and malicious publications.' Paine's book was not mentioned by name, but the proclamation was specially intended to reach it, for on the very same day the attorney-general commenced a prosecution of the author, who would certainly hav been fined and imprisoned had he not fled the country while the trial was pending to take his seat in the French National Convention as member for the department of Calais. Nor did he ever dare to again put his foot on English soil.

"It may, then, be remembered to the credit of Thomas Paine, when so much is alleged to his discredit, that ninety-three years ago he anticipated and advocated the very same changes in England which are now being urged on English platforms and in English journals, and that nineteen years before John Bright was born he narrowly escaped severe punishment in purse and person for writing and printing what Bright may now preach to applauding audiences from one end of the island to the other. If England has gone so far in the direction of the 'rights of man' in the last century, where is she liable to go in the next? And who was the wiser prophet in 1792, Edmund Burke or Thomas Paine?"

Slowly the right comes uppermost. Let us call as our next witness the New York *Sun*, edited by Mr. Charles A. Dana. The *Sun* says:

"Mr. Cyrus W. Field's newspaper, the *Mail and Express*, declares that the monument to Thomas Paine at New Rochelle is 'an offense to every decent man that passes it,' and expresses surprise 'that such a monument, in honor of Atheism and Anarchy and dishonesty, should be allowed to stand untouched,' while Mr. Field's monument to Andre has been 'repeatedly assaulted in the most cowardly manner.'

"And yet Mr. Cyrus W. Field is an American and his newspaper is published in the chief city of the republic whose establishment was largely due to the passionate love of liberty with which Thomas Paine animated his countrymen!

"When the Revolution was over, it will be remembered, Congress voted to this ardent patriot a sum of money for his inestimable services during the period of trial; and the state of New York gave him a house and a farm of three hundred acres at New Rochelle, where the monument to which Mr. Field objects was placed.

"The men who conquered our independence honored Thomas Paine as an apostle of liberty and democracy who had kept his courage strong when others quailed. They knew that he, more perhaps than any other, had fired the heart of the people with a desire for freedom, and that he had been from the first the great disseminator of democratic ideas, the ideas which hav borne their fruit in the great republic of to-day. Other enemies of England could not throw off aristocratic prejudices and misgivings, but Paine, like Jefferson, never doubted the people or their capacity for self-government.

"Thomas Paine was a light on a hill during the Revolution, and shed warmth and illumination all around. He was a man of enthusiasm, and gave his whole heart to the patriotic cause. If he was a skeptic in religion, he did not go so far as very many of the doubters of this period, both inside and outside of the church, for he believed in God and a future life, while they hav no faith whatever, and believe only in what they see or what can be demonstrated to the reason.

"Yet Mr. Cyrus W. Field's paper cannot understand why American citizens honor the memory of Thomas Paine, the patriot and democrat, and are outraged by the erection of a monument to the British spy hanged by Washington!"

Thus the language of the *Mail and Express*, as applied to Paine, becomes simply silly vituperation. To show that the writer is only some hired intellectual ruffian totally unacquainted with the history of the man he was abusing, it is only necessary to point out the errors in the two paragraphs. The first error is in the first sentence:

1. The monument to Paine has not stood for three-quarters of a century. It was erected in 1839. 2. It is not an offense to *any* decent man—only to such fellows as Field and his writers. 3. Instead of being an attempt to honor a dishonorable man, it is a successful endeavor to keep green in the hearts of at least a few people, the memory of a man who did as much as any other one man—and more than any one other, except Washington—to free this country from British rule. 4. Paine was never dismissed from a position of confidence for a breach of trust. 5. It is true Paine attacked Washington, but Washington deserved it. 6. Paine was not a blasphemer, and (7) did not liv in trouble, nor (8) die in dishonor. 9. This monument *has* been touched by hostil hands, and has had to be restored, to the eternal shame of the Christians. 10. Paine was not an Atheist, but a Deist, and he was not an Anarchist.

We do not sympathize with the destroyers of the Andre monument. The land on which it stood belonged to Mr. Field. He paid for the monument, and paid for the inscription. All that was his right, and no one had a legal or moral right to destroy the monument. Let Mr. Field do as he pleases with his own; he should be punished only by the contempt of the public for his toadyism. But when considering the brutal attack of Mr. Field's journal upon the reputation of Thomas Paine, we lament the insufficiency of the English language to properly describe its infamous character. We can, however, rejoice in the fact that among really honorable people Thomas Paine is beginning to receive that justice and honor to which his services to the United States of America entitle him. His friends can well afford to treat with contempt such impotent slander as this friend of a detected spy is given to indulging in.

Editorial Notes.

Says E. H. Heywood: "'Social Wealth,' by J. K. Ingalls, is the most exact and comprehensiv exposition of politico-industrial economy ever published. Labor, price, value, trade, money are clearly defined in the light of fundamental equity; interest, rent, and all other forms of speculativ profit are conclusivly shown to hav no basis whatever in essential right; all the great problems involved in labor reform are solved by the free play of natural forces incarnate in human being. It is a book which should be studied in every school and home, especially by all interested to travel toward abolition of poverty, through knowledge of the whole truth about labor."

In The Truth Seeker of October 31st, our correspondent "Laokoon" had an article on "The Trojan Horse," etc., in which he used a Latin phrase. In The Truth Seeker of November 21st, another correspondent, "N. G. W.," criticised "Laokoon's" Latin. "Laokoon" writes that the Latin in his "copy" was all right, but that our compositor blundered and the proof reader failed to detect the error. This may be so, for printers and proof readers are human. "Laokoon's" manuscript has not been preserved, and comparison is now out of the question. "N. G. W." will, therefore, please transfer his criticism to the printer, whose shoulders are broad, and to the proof-reader, who is indurated.

In the Milwaukee *Sunday Telegraph* of the 15th ult, Dr. Juliet H. Severance trains what the editor terms a "six-gun battery" against the opponents of woman suffrage. She concludes with these ringing sentences: "The women who are, and hav been all these years, laboring for woman's political recognition in the government she helps to maintain, are thoughtful, earnest, loyal women who understand the principles of republicanism, and long to see them fully carried out as the only way to perpetuate our liberties. Women who hav sons and daughters whose interests they wish to subserve; who love humanity and wish to make its existence more tolerable, and its possibilities for happiness greater; who are willing, with this hope for the future, to make present sacrifices, and travel the thorny road of a reformer's life with bleeding feet, bearing all the shafts of ridicule and scorn that ignorance and malice can invent, with calm, unruffled spirit trusting through the long and weary years they may be called to 'labor and wait,' to the inevitable triumph of truth." Dr. Severance should labor with Mr. Mallonee.

The two papers in the December number of the *North American Review* which all Freethinkers will desire to read are "Motley and Monarch," by Col. R. G. Ingersoll, and "Rome and the Inquisitions," by Alfred R. Glover. Of the last they will say it is a strange paper for a scholar to write. Colonel Ingersoll's paper is what the publishers call a "prose poem" on Abraham Lincoln. Like all of Mr. Ingersoll's writings, it is unapproachable in its way, and if Mr. Rice will not prosecute us for infringing the copyright law, we shall reproduce it. The other articles are "Halleck's Injustice to Grant," by F. D. Grant; "The Progress of Texas," by Gov. Ireland; "An Acquaintance with Grant," by J. B. Fry; "A Chapter on Monetary Policy," by S. D. Horton; "The Capture of John Brown," by Israel Green; "Johnson's Plots and Motivs," by G. S. Boutwell; "The Mistakes of Grant," by W. S. Rosecrans; "A Disfranchised People." by Editor Rice, and Note and Comments by G. P. Lathrop, F. S. Woodbury, J. N. Clark, H. Rawie, and J. W. Bell. The latter criticises Dr. Parkhurst for his misleading statement as to the growth of Christianity. The *North American Review* is published at 30 Lafayette Place, this city. Price, 50 cents for single numbers.

According to a correspondent of a Western journal the churches of this city choose their pastors as much for their personal beauty as for their piety. It is a positiv fact, he says, that when an assistant to a certain Fifth avenue rector was lately needed, and an application from a London young clergyman was received by the vestry, accompanied by such indorsements as to ability and sincerity as convinced them that he was the right man so far as those things were concerned, they sent back for photographs of him in order to see whether he was handsome enough to favorably impress an exacting congregation. In response to this call the applicant sent several, and also was shrewd enough to describe his complexion as clear and his hight as six feet.

Lectures and Meetings.

W. F. Peck writes that he will lecture for the Pittsburgh, Pa., League on the Sundays of December, and will answer calls to lecture week-days in the vicinity.

W. F. Jamieson is lecturing in Morrill and Paola, Kansas. He has calls to debate and lecture in Missouri up to Jan. 1st, and prefers to lecture in Kansas for five or six weeks after January 1st. Address him at Paola, Kan.

C. W. Stewart writes of Mr. Remsburg's visit to Ottumwa, Iowa: "Mr. John E. Remsburg has just finished a course of lectures in this city, which, in point of attendance and enthusiastic interest, hav never been excelled. Mr. Remsburg was not well when he arrived here, having hurt himself while kindly assisting a little boy on the train, but, with his characteristic energy, he went on with his lectures as if nothing nothing was wrong, and did his work splendidly. His subjects were, 'Sabbath-Breaking,' 'Bible Morals,' and 'Thomas Paine.' At the close of the last lecture a motion was made to tender the speaker a vote of thanks, which was unanimously carried. Many were the congratulations and encouraging words that poured in upon him, and he carries from here the good wishes of the intelligent people of Ottumwa. For clear, concise argument, and cultivated oratory, Mr. Remsburg has no superior on the Liberal rostrum." In addition to the work announced in his regular program, J. E. Remsburg lectured at Millsville, Wis., November 2d. He also organized a Secular Society there of which Judge Dewhurst is president, and W. S. Colville secretary. Mr. Remsburg's recent lecture on "Sabbath-Breaking" in Prescott, Iowa, was the innocent cause of considerable fervent street-preaching by a woman.

Charles Watts delivered two lectures at the Opera House, Kalamazoo, Mich., Nov. 24th and 25th, to full houses; subjects: "Secularism, Constructiv and Destructiv," and "Unbelief." This city, like all thriving Western cities, contains many people of culture ond advanced thought, and Mr. Watts's reception by them was very gratifying to him. The narrow-minded Christian element opposed him more by silent than by open demonstration, and yet among his audience were ministers and professors. Great dissatisfaction was justly felt by the gentlemen who contributed toward the lecture, from the fact that one of the city papers failed to review Mr. Watts's lectures, and to even mention the presence of that gentleman in their midst. The paper also failed to insert certain advertisments left, to be paid for, after having agreed to insert them. These gentlemen believe this was the result of contemptible design, and as they are prominent business and professional men it was poor policy on the part of the press to insult them and ignore their guest. The proprietor of the *Gazette*, however, Andrew J. Shakspere, is a man of liberal and cultured mind. He is the city postmaster under the new administration. After the lecture he sought out Mr. Watts and congratulated him in person. Mr. Watts was entertained while in the city by Artist A Van Sickle, and his lectures were arranged for by Author Lucius C. West, known in literature as "Uncle Lute." Mr. Watts has just concluded a most successful lecturing tour through the States, where he has been lecturing to crowded and enthusiastic audiences. He has now gone to fulfil a six-weeks' engagement in Canada, after which he returns to the States. All his Sundays for Canada are engaged, and those societies throughout the Dominion requiring him to lecture on week-nights should immediately write direct to Mr. Watts, whose address is 82 Berkeley street, Toronto, Ont., Canada.

Resolutions on the Death of Elizur Wright.

To the Editor of The Truth Seeker, *Sir:* At a meeting of the National Defense Association, held Wednesday evening, Nov. 25th, the following resolutions were adopted concerning the death of our late president, the Hon. Elizur Wright:

Resolved, That in the death of the Hon. Elizur Wright, the president of our association, the cause of liberty has suffered an irreparable loss, being thereby deprived of the services of one of the stanchest advocates of freedom, who for more than half a century had devoted himself with unflagging courage to the cause of the oppressed and to the vindication of personal rights.

Resolved, That the example of this heroic officer of the Defense Association shall stimulate its members to still greater exertions in behalf of personal liberty, for which to the hour of his death our beloved leader was ready to sacrifice himself to the utmost.

Resolved, That we extend to his family our heartiest sympathy, and believe that in the hour of affliction they will find noble consolation in the memory of his years of devotion to the highest welfare of humanity.

Resolved, That a copy of these resolutions be sent by the secretary of this association to the family of our deceased preident.

E. B. Foote, Jr.,
Secretary.

New York, Nov. 27, 1885.

Letters from Friends.

INDORSING MR. PALMER.

BOSTON, MASS., Nov. 17, A.S. 285.

MR. EDITOR: I am sorry to find that so many Liberals are unwilling to work heartily in the cause of freeing honest meetings from undesired matters and things.

It seems to me that no person, even, has a better right to such freedom than has a meeting, and for the plain reason that progress in either one or the other requires it.

No end of hampering things might be brought forward, and all meetings broken up, if the principle is sound and just. The freedom of meetings requires, in my opinion, that they should be as free from annoyance of any sort as our homes are meant to be. And the officers or the major portion of the members of any meeting ought to be exactly, as in the case of a husband and family, the sole judges of what is either judicious or right to allow in or about the premises, with power to prosecute or otherwise punish transgressors. Meetings for Freethought and all other honest purposes must be really free, and that means in the sense that an honest individual or honest home is free, and can resent, stop, and punish all undesired help, hindrance, or other annoyance—and this, too, just as much in the case of a friend offering irrelevant matters as when an enemy tries to work mischief. Nothing but simple opposition to mind-slavery or religion is ever really proper in or about a mind-freeing meeting, except by consent.

Cordially yours, GEO. N. HILL.

SELBY, ONT., Nov. 18, 1885.

MR. EDITOR: I do not care to meddle with other people's business, or interfere in that which does not directly concern me, but I cannot refrain from giving expression to my entire sympathy with the position Mr. Courtlandt Palmer has taken on the Albany question. Upon reading his letter on the subject I felt like grasping him warmly by the hand as a man and a brother. Nor is my opinion changed after reading the answers and criticisms of his position in the last number of THE TRUTH SEEKER. Most of the writers against manage to avoid the real point in issue, and the gentleman most directly concerned—Mr. Mitchell—manages to avoid the main question altogether. My intention, however, is not to reply to them (Mr. Palmer is well able to attend to that), but to express my concurrence in the eminently reasonable and proper positions taken in the premises by Mr. Palmer.

Respectfully ALLEN PRINGLE.

BROOKLYN, Nov. 23, 1885.

MR. EDITOR: I inclose you two clippings containing criticisms of Colonel Ingersoll's lecture, which, I think, may possibly hav escaped your notice, as neither is referred to in your last issue. One is from the *Herald*, the other from the *World*—the former being an editorial, while the latter is a critical report from the pen of "Nym Crinkle," a well-known dramatic critic and formerly publisher of a dramatic paper, of whom you probably hav some knowledge. He wrote a somewhat similar criticism of another of the colonel's lectures some four or five years ago, which was published in Byrne's *Dramatic Times*. It is easy to account for the animus of the *Herald's* remarks, that paper being edited by an ex-reverend; but it is somewhat difficult to understand why a man connected in any way with the stage should undertake to uphold the church, in view of the fact that the latter institution has always been bitterly opposed to the former. Judging from the tone of his remarks, this "Crinkle" must be actuated by personal spite, or else by a craving for notoriety. While I am not prepared to assert that none of his objections hav any force, I regard the bulk of his criticism as extremely silly. For instance, he ridicules the idea of Galileo and Copernicus being anything but Christians, because they were educated under Christian influences. Just as if a man could be called a Christian who promulgates a theory which flatly contradicts the Bible and upsets the whole system of theology! As such arguments as these appearing in the daily press are liable to mislead people who are incapable of reasoning logically, they should not be allowed to pass unnoticed. For this reason I send you the clippings. Fraternally yours, THOMAS JOHNSTON.

[We saw the criticisms referred to by our good friend Johnston, but did not consider them worth noticing. We hav so much to do in aggressiv movement that it is not always possible, even if desirable, to take up all the senseless criticisms of Liberals and Liberalism.—ED. T. S.]

BALLSTON SPA, N. Y., Nov. 8, 285.

MR. EDITOR: I will send subscription for THE TRUTH SEEKER for 286 before my time expires, as THE TRUTH SEEKER is indispensable gospel in my house. I would like to ask why so many of your correspondents use the Christian date 1885. Why not date from Bruno, and so shake off the last vestige of superstitious myths? I find no fault with THE TRUTH SEEKER, and only wish I had known of it years ago; but as for me and my house, we want nothing to do with Christianity or any such fables. May THE TRUTH SEEKER and its publishers liv long, and be powerful in pulling down the crumbling walls of superstition and bigotry, is the wish of your life-long friend,

WILLIAM THORPE.

MY LAST SHOT.

CINCINNATI, OHIO.

MR. EDITOR: A little plain talk is in order. I clearly perceive that Materialism is treated rather rough in your establishment. Letters of a most scurrilous kind hav been willingly published in your paper against me as a Materialist, and no notice taken of my replies to these canting scribblers. This, I protest, is unfair. I am justified in my self-defense against every class, sect, or clique of religious fanatics; and I denounce that deceptiv clique called Spiritualists as the most bitter and malignant enemies of a sincere Materialist. I want no more of it, unless I can hav an equal privilege to reply to any of those abusiv bigots. THOMAS WINTER, Materialist.

CLEVELAND, O., Oct. 12, 1885.

MR. EDITOR: I hav for some time wanted to be enlightened on a subject that has long troubled my mind, in connection with evolution. I hav read all I could get hold of without being able to decide. Some things to me look like evolution, and some look like a *new creation*. Now, I will state briefly what has come under my own observation during my life. I hav seen three living creatures called horse-hair snakes, and they all appeared to possess intelligence enough to flee from danger as far and as fast as they could. They were all very activ and lively in their efforts to get away from us, who were looking at them, which satisfied me that they had *some sense*, at least to escape danger. The first two I let go, and what became of them I never knew. The last one fared worse. Several persons besides myself were standing on a moist place, waiting for a train of cars, when some one said, "See there! what is that?" I told them that it was a horse-hair snake. I was sneered at by some of the crowd. I then determined to know whether there was any horse-hair about it or not. So I followed it up, and with my left-hand thumb and forefinger caught it by the head, and with my right-hand thumb and forefinger stripped the flesh off the hair, and sure enough there was a real horse-hair. When I caught it, it struggled hard to get away, but as soon as I stripped the flesh off, the hair never moved again. I had stripped the hair so clean that all agreed that it was a real horse-hair. The hair was about eighteen inches long, and a very strong one too.

Now I will relate something more wonderful. About nine years ago I visited the Mammoth Cave, and spent the first half day exploring the short route. After supper I retired early, and about eleven o'clock that night a coach-load of visitors arrived. The roads were very dry and dusty, and all went to the wash-room and washed and combed before retiring. The one in charge of the room retired leaving everything as the guests had left it, intending to clean the room in the morning before the guests would want to use it. As I had retired early I got up early, and when I arrived at the wash-room the person in charge was there to empty the wash bowls and put things in order. All of a sudden he called me to come to him, and when I came he told me to look into a certain wash bowl and "see a wonder." Following his directions I saw from fifty to one hundred human hairs, from four to six inches long, all alive and struggling violently but unsuccessfully to get out of the bowl. They would dart from side to side, apparently trying to escape. I noticed that each hair had what appeared to be a head end. It was an enlargement similar to the root end of a hair, and in its movements that end was always ahead. They appeared to fear our approach. These hair were in the water not over six hours, and in that time became clothed with flesh, nerves and joints, and life. He nor I had seen the like before.

Now, what I want of you is that you or some of your able scientific contributors should explain what relation such creatures hav to evolution or a new creation, if any.

HIRAM VAN PELT.

MASSILLON, O., Nov. 23, 1885.

MR. EDITOR: Mr. Charles Watts delivered his lectures, as announced, on the 18th and 19th, and with satisfaction to all. We had three counties represented at the meeting. Mr. Burgess, an old-time Infidel, and a friend, came seventeen miles to hear Mr. Watts. Wayne county was represented by Mr. Robuck and a number of friends. North Lawrence, eight miles from Massillon, was represented by ten or twelve ladies and gentlemen. But the best of all was a young lady of seventeen years, attending school at Fulton, a distance of nine miles, who attended the first lecture, took boarding for the night, and returned to school next morning. I was sorry next day when hearing of it, as I would hav taken charge of her, and taken her home with me, and it should hav cost her nothing, and my wife would hav made her comfortable. All parties were pleased with the lectures, and they were pronounced to be the best that had been delivered here for a number of years. In conclusion I would say, as we all cannot be Ingersolls, Underwoods, Remsburgs, or Wattses, and as the League is in good working order, I hope that there will be no petty jealousy to destroy the harmony that is amongst us.

Yours for Freethought, ROBERT BELL.

WABASH, IND., Nov. 11, 285.

MR. EDITOR: Last night Professor W. S. Bell delivered his famous lecture, "Liberty and Morality," to a fair audience in the City Hall—the first Freethought lecture ever delivered in this city. Many came through curiosity to see what a Freethinker looked like, and went away exclaiming, "I could sit all night and hear that man. Why! I never thought a Freethinker could be so smart." Only those who hav sat and heard him on this subject can realize the power and depth of intellect that is portrayed in the delivery of this grand theme. Defining the terms both of liberty and morality, he thus showed up the false and pernicious course of the church in destroying man's individuality. Liberty, clothed with its proper definition under his oratory, shone forth enthroned as the acme of ethical culture. With it was the grandest, highest position made attainable to the human family; without it, the lowest depth of degradation was the finality. Truly (in Wabash), never man spake like this man. The mythical Christ, in all his putativ life and teachings, never produced the salvation to the square inch as did Mr. Bell, last night, in that one lecture. Now that he is gone, the dogs of theology will undoubtedly begin to bark; but if they do, one will be among them taking notes.

Yours for the destruction of myths,

ARTHUR C. EVERETT.

WILMINGTON, DEL., Nov. 9, 1885.

MR. EDITOR: In looking over the paper TRUTH SEEKER of the past week my eye fell on the article of C. F. Slight, of California. He tells us he used to be a Materialist but is now a Spiritualist, and has been the "instrument of converting many Materialists to Spiritualism." We do not contradict anyone, and will not now; but in all sober sense and reason I will ask him to explain how he knows mind to be independent of matter. Please explain also how the blood can be made to course through the body without a pump, or purified without lungs; how a man can walk without legs, or talk without a tongue. When he has time and feels inclined to answer in any way satisfactory he may be the means of converting another Materialist. Yours, C. C.

TO MRS. C. FANNIE ALLYN.

DEAR MADAM: In a recent number of THE TRUTH SEEKER I perused a little over your signature, which left some doubts on my mind, especially when I read your final point in the letter, that, after all, "our world at a time would answer you very well," etc. For years you hav taught the beautiful truths of immortality successfully, so now do we Spiritualists understand that you renounce what you hav so long taught; that you acknowledge having taught us wrong, and now go over to cold, blank Materialism, which does not offer even the poor crumbs of consolation thrown out by the churches, and which will never convert a world, because of its utter barrenness? Please let the Liberal public hear from you in regard to the above. With great respect, W. IRVING TILLOTSON.

FINGAL, ONT., Nov. 3, 1885.

MR. EDITOR: Will you grant me space in your valuable paper for a question? It is this: Why is a man who holds a plow and looks back unfit for heaven? This evening I attended a hallelujah meeting held in the Methodist church of Fingal, and about the middle of the holy man's address, he, the pastor of the said church, said, "He that holdeth the plow and looketh back is not fit for the kingdom of heaven." What harm would it do the Lord for a plowman to look back? Why should looking back make the plowman unfit for heaven? Perhaps some learned divine can tell, but for myself I fail to see any reason or sense in it. A SKEPTIC.

MAITLAND, MO., Nov. 22, 285.

MR. EDITOR: On the evenings of the 19th and 20th Helen H. Gardener delivered in this place her well known lectures, "Men, Women, and Gods," and "Historical Facts and Theological Fictions," to large and appreciativ audiences. She gave her view from a woman's standpoint, and when it was through there was not an iota left for a Christian to hold to. The theologian is not yet born, and in my judgment never will be, who will answer the first one; it is simply unanswerable. Miss Gardener brings at once to the Liberal rostrum a world of knowledge, keen sarcasm, brilliant wit, together with grand powers peculiar to the pure and noble of her sex, and energy born of deep conviction. To hear her is to be convinced. Slight in stature, gentle in mien and manner, but a giant for good in the field of reform, we hope she will be kept busy delivering these lectures. The world needs them.

H. B. MAXWELL, M.D.

CHICAGO, ILL., Nov. 17, 1885.

MR. EDITOR: We—Mr. Bell and myself—were pleasantly surprised a few days ago at seeing the genial face of that earnest self-sacrificing worker in the cause of humanity, Mr. C. P. Somerby, the business manager of the Truth Seeker Co., beam in upon us. Mr. Somerby is on a business tour in the interest of the Truth Seeker Co., with the view of introducing some of their more recent scientific and humanitarian publications into the general book trade. But in this, as in every other step the Liberals make for the improvement and betterment of the intellectual and physical condition of mankind, Mr. Somerby finds numerous obstacles thrown in his way. Even in this city of Chicago, the great metropolis of trade for the Northwest, jobbers were reluctant to take hold of books bearing the imprint of the Truth Seeker Co., no matter how meritorious the books in themselvs might be.

No one feels more keenly the power of the Christian church than does the publisher of Liberal and purely scientific and social books and papers. The Christian church, both Catholic and Protestant, through its paid hirelings, claims a censorship of the entire press of the country, and what she cannot do by the force of law and legislation, she tries to do by a well-organized system of boycotting. And to such an extent is this censorship felt by the large wholesale dealers in books and periodicals that it is with caution and hesitancy that they dare attempt to put Liberal publications upon the market.

Mr. Somerby left here last Saturday for Kansas City, and from thence he returns to his arduous duties at THE TRUTH SEEKER establishment. Mr. Somerby's stay with us was all too short. We enjoyed his society very much during the short time he was with us.

Prof. W. S. Bell, who is making his headquarters here with me for the present, is busy trying to open correspondence with the prominent Liberals of Illinois, with the view of doing some missionary work in the Liberal lecture field during the coming winter over this and the adjoining states; and I hope that anyone who is anxious to hav lectures in his town or vicinity will write him at once, so that he can arrange his routes of travel. Mr. Bell is an able lecturer, and an earnest, devoted Liberal, and he should be kept constantly at work in the lecture field.

I hav been thinking lately whether it would not be advisable to hold a state convention of the Liberals and Freethinkers of Illinois some time during the spring or summer of 1886, in order to devise and put in motion some unity of action in regard to trying to elect a state legislature that would repeal all laws exempting church property from taxation in this state. If the calling of such a convention should meet the approval of the readers of THE TRUTH SEEKER in Illinois, let them express their wishes and views in the matter by corresponding with me, and provided there is a response favoring such a meeting, I will in my official capacity, as secretary of the State League and Sub. Committee man of the Secular Union for Illinois, call a convention at such time as may seem most likely to as-

sure its success. Let all friends address either Mr. W. S. Bell or myself at 302 State street, Chicago, Ill.

I hope to see a largely increased activity in the Liberal movement under the new name of the "Secular Union," and a generous contribution of funds to its treasury, so that there may be sufficient means to help all of the Liberal lecturers —the old war-horses, who hav given their services for years to the cause, as well as the more recent acquisitions to our ranks. I remain yours, for U. M. L., F. F. FOLLET,

Chairman Sub. Com. Secular Union of Illinois.

ELMO, ARK., Nov. 23, 1885.

MR. EDITOR: I am receiving my TRUTH SEEKER all O. K., and expect to receive it, or some paper of its sentiments, as long as I liv. And, sir, I beg to say this through the columns of THE TRUTH SEEKER, that I will pay the subscription for THE TRUTH SEEKER two years to any person who will reproduce the calculation determining the sun to be 93,000,000 miles from the earth: and, further, that I will pay the same price to any person who will by geometrical calculation prove that the sun is over 12,000 miles from the earth. This offer to stand good for three months from date. If agreeable to all parties, reply through THE TRUTH SEEKER. I claim that it can be proven by geometrical calculation that the sun is not over 12,000 miles from the earth. My address is Elmo, Ark.

JOHN HINDMAN, Surveyor and Civil Engineer.

NEWPORT, ME, Nov. 20, 1885.

MR. EDITOR: For the life of me I cannot see why "N. G. W." should write that criticism on that very important communication of "Laokoon" in THE TRUTH SEEKER of Oct. 31st. And right here I want to say that any person who can furnish such a grand paper as that ought to be proud to giv their name. What better comparison of the hypocritical work of the Christian prohibitionists than the deception practiced with the Trojan horse? No more important statement can be made than the closing one of "Laokoon," viz.: "The Prohibition movement, and all other temperance efforts, may clip off the outer branches of the upas-tree of drunkenness, but they do not giv one deadly blow at the roots."

No person livs or ever will liv that can prove that statement false. Except the curse of the Christian religion, Maine never had a greater curse than the Prohibitionists, first working with the "Maine law," and now with the God-in-the-Constitution Prohibitionists. And when such fanatics as Neal Dow say that law has lessened the sale of liquor in Maine, they say that which is false. The only real, good temperance work ever done in Maine, or anywhere else, was the moral suasion, Washingtonian movement, many years ago. There was no Christian fanaticism with the Washingtonians, nor was there any "come to Jesus," as there is now in all the so-called temperance meetings.

No Liberalist can go into a temperance meeting anywhere now without being disgusted with their talk. Much of the time is spent in disgusting prayers, and the senseless talk about trusting in God and Jesus to keep you from getting drunk. One man said in a temperance-come-to-Jesus meeting, "I never could keep out of a dram-shop if it was not for the help of God. Going by a saloon one day with a firm reliance on God to save me, suddenly I saw a run-away horse, when I turned into the street and was saved." Why "N. G. W." wanted to waste time and valuable space in criticising one of the most important papers ever printed in THE TRUTH SEEKER is amazing to me. Whoever aids the Prohibitionists helps the God-in-the-Constitution party.

SEWARD MITCHELL.

TORONTO, CAN., Nov. 25, 1885.

MR. EDITOR: I notice that our celebrated orthodox preachers are formulating questions for Christians to put to Atheists. What is the meaning of this? Is it that common sense is becoming popular, and that their luxurious living is in danger, that they are building a breastwork behind which to hide their dupes for a few more years? Canon Farrar has instructed the Christians to put the following questions to Atheists: 1. What did matter come from? 2. Where did motion come from? 3. Where did life come from? 4. Whence came this exquisit order and design in nature? If one told you that millions of printers' types should fortuitously shape themselvs into the "Divine Comedy" of Dante or the plays of Shakspere, would you not think him a madman? 5. Whence came consciousness? 6. Who gave man free will? 7 and last. Whence came conscience? These questions can be as properly put to Christians as to Atheists, but if you wish a reasonable reply, a reply within the bounds of probability, certainly ask the Atheist. 1. What did matter come from. We might answer, if we thought the one asking the question could appreciate a reasonable answer, that it came from the boils of Joshua at the time God commanded the sun to stand still to convince Joshua that he would not die; or from the boils of the much-afflicted Job. We know that matter is indestructible. We can change the form, that is all, and we see a universe of matter before us. Then, which is the more reasonable supposition, that the matter of which the universe is made did and always will exist, or that it was spoken into existence by some being whom it is death to look in the face—but you may get into the crevice of a rock and see his hinder parts? We hav in the Bible a description of the great, only, and eternal God, and it always seemed to me that he was just a big, powerful savage, with not sufficient sense to build a barn, let alone being the creator and manager of a universe that is proved by his own supposed revelations that he knew nothing of.

Can a dead thing create itself? I suppose what is meant by this question is, can inanimate matter produce life? In all probability this is closely connected with the second question, Where did motion come from? Motion is a property of matter, and matter is eternal. You dig iron ore from the earth; you say this is motionless, or dead matter; you convert the ore into a bar of railroad iron; in laying the track they know enough to make allowance for expansion. What makes it expand? You say heat. You fill a bucket with water and freeze the same, what bursts the bucket? Expansion of water by cold! It is a good general rule that heat expands and cold contracts, but it is a rule with exceptions, showing that the atoms of which different materials are composed are in constant motion, and are differently influenced by cold and heat. While cold agitates the particles of one substance to greater activity and produces expansion, heat does the same thing for the other, proving that motion and matter are inseparable.

"Whence came the exquisit order and design in nature?"

Now comes a supposition which is really silly and misleading. If one told you that millions of printers' type should place themselvs into poetry, you would certainly consider that he would be well qualified to write a bible. The art of printing is something entirely foreign to any ideas that ever agitated the intellect of Jehovah. The inspiratioon of Shakspere came from a grand knowledge of the experiences of humanity, so that none who read can doubt but what he has written is truth. If as much could be said of the revelations of your barbarian God, then might we hav some little faith that he had sufficient sense to design and keep in repair the worlds he never dreamed of.

"Whence came consciousness?" Consciousness is the result of material action and life. Can you get any opinions or ideas from a dead man? Common sense says you can't; but Christians pray for help and pardon from a man who has been dead well on to two thousand years. When I hear of the great things Jesus is doing for people, I feel like saying, as Mark Twain did when shown the Egyptian mummy. "Is he dead? Yes, dead four thousand years. Well, now, if you hav a good, fresh corpse, trot him out."

"Who gave you free will?" The same power in nature, and the same experience that teaches one that there is always a certain amount of dampness when it rains, and to come in out of the wet. That there is always more or less heat in fire, and the experience of all animals, except it might be man sometimes, teaches them to avoid whatever givs them pain or discomfort; and if they can ever become so refined that they will suffer pain rather than inflict it upon others, they become the superior of the Christian God—they become a *man* or *woman*.

"Whence comes conscience?" Conscience is the result of education. If one has a respectable parentage, good association, the chances are they will be about right, so that it will not be necessary to be born the second time. Nothing like being born right the first time. A father, in this city, was in the habit of sending his two little sons out through the day and evening to steal anything that was not too hot nor heavy to carry away. If they did not meet with good success, he would beat them and send them to bed supperless. These boys would, no doubt, hav a terrible pricking of conscience if they did not succeed in bringing enough stolen property home to satisfy their father. Then whence comes the consciences of educated and intelligent priests who preach piety and practice the reverse? A man who can pull the wool over the eyes of ignorance, and make long prayers about something he can positivly know nothing of, and knows that he is a deceiver, is in a grand school to make them as they are, and shown by statistics to be, the most vicious class of men.

As Mr. Ingersoll said, in his lecture at Albany, "Giv me the opinions of a scientist, a man who would travel around the world for a new fact, and would not lie about the meanest bug that crawls," in preference to priests who for money tell their deluded dupes about an unknown God whom they ignorantly worship.

WM. CHURCHILL.

CLAYVILLE, N. Y., Nov. 15, 1885.

MR. EDITOR: I feel deeply grateful to you for your faithfulness to me in sending me the invincible old TRUTH SEEKER so long after the expiration of my term of subscription. Sir, I cannot receive your paper without rendering you a just compensation. The God within will not allow it.

"If the god within says well done,
What are other gods to me?
Hell is his frown, and where his smile is.
There is heaven for the free."

Inclosed find one dollar. I will send you more as soon as I can get it. When I feel unable to pay you I will say so, then you will know what to depend on. You and I are infinitesimal portions of the sum total, or infinit whole. Out of the eternity of the past we came forth. We now stand in the eternity of the present, and, as natural law makes no retrograde movements, we shall go on evoluting throughout the eternity of the future. One set of circumstances with us will continue until their mission is completed, when they will gradually expire, and, from their ashes, a new order of things will be born into existence. And so the great law of progress will ever continue to go on, composing and decomposing, laying off old forms and taking on new. And every new form taken on will be one peg higher in the scale of development than its preceding one, and so we shall ever increase in knowledge, wisdom, and goodness—in knowledge pertaining to the great fundamental law, governing and controling the originating forces of the universe, while we ascend the emerald-crowned mountains of progress forever.

J. P. SMITH, Spiritualist.

OSHKOSH, WIS., Nov. 7, 1885.

MR. EDITOR: I herewith send you a couple of Oshkosh papers with some items marked to draw your attention. We hav had what they call a lot of revival meetings here of late, and as the papers said so much about the singing of Mr. and Mrs. Chubbuck, I thought I would go one evening and take in the show. Well, one evening last week I took my wife with me and got a seat pretty well in front, as I am a little hard of hearing. As near as I could learn, this was a sort of a combination of four or five different churches, and some five or six preachers were on the stage, for this first M. E. church was formerly a theater, but was too small, and on that account was sold to the church. I should say it will hold about five hundred people, but with all their zeal it was not more than half full.

Well, Mr. Chubbuck and wife gave us some singing that was a x between opera and church music (and, by the way, he would be a very good singer if he did not try to exaggerate so much). Then he gave us a short exhortation, but not one new idea, and before he dismissed us he gave all who could do so an invitation to remain to an experience meeting, which he said would immediately follow, and wishing to see the whole play, we staid, and I must say that the after-piece was far the best, for in it he told all those who wished to be prayed for to stand up, but your humble servant and several others kept their seats; seeing this, Mr. Chubbuck came up the aisle behind me, and putting his hand on my shoulder, he asked me "if I knew God." I told him "No, and I did not believe any one else did; that I had only come here to look on and see the play, and that I had got over all such foolishness long years ago;" then he left me and went on to the front. Now I think he ought to hav made a greater effort to save so great a sinner. I do not know of their converting anyone that night, and it was a good night too. I receive my TRUTH SEEKER regularly and should be very lonesome without it.

GEO. M. HARE.

SOUTH OTSELIC, Nov. 8, 1885.

MR. EDITOR: About three weeks since I visited your city on business, and having recently lost a very dear relativ, I felt that possibly an opportunity awaited me of receiving some message from her, on account of my being in a city of mediums. Accordingly, after seeing the advertisment of Mr. and Mrs. Caffray, I repaired to their residence one morning about 10 o'clock, and was met at the door by a gentleman of medium hight, rather light complexioned, with brown eyes, and rather a haughty, striking appearance generally. I asked if I could see Mrs. Caffray. The gentleman asked if I wished to see her upon business. I replied I did, whereupon he invited me into the front hall, and called Mrs. Caffray from the front parlor to see me. A short and very fresh lady, of, I should judge, not over twenty-one or two years, answered to the call. I informed her I had called to ascertain something of her mediumship, charges, etc. She replied she was the materializing medium; that her husband was the slate-writing medium, and that she would not giv a seance short of $10.00, and that a sitting for slate-writing would be $3.00. She inquired if I had ever seen anything of the phenomena. I replied I had. I had attended materializing seances at Moravia, with Mrs. Andrews as medium; and I might hav added I had received manifestations from Slade, Porter, and several others, and had been acquainted with Spiritualism for twenty years. I told her I would take a slate-writing, whereas she spoke to Mr. Caffray upon the subject, he making reply that he could not giv a sitting till between 12 and 1 o'clock. Mrs. Caffray remarked that Mr. Caffray did not like to giv sittings in the forenoon, as he hardly ever got any writing. She explained how the writing is done; that Mr. Caffray washed two slates clean, then placing a pencil between them, and then, himself holding them under a table, all the time in plain sight of me, received the writing. I bade her good-bye, to return to my hotel and wait till 1 o'clock. Upon my journey, of several blocks, the thought arose in my mind that I would purchase and prepare a couple of slates of my own. Consequently I bought two slates, lock and hinges; took them to my room, adjusted the hinges and lock so that the space between them would just admit of a pencil the size of a grain of wheat. After thoroughly cleaning the slates and locking them with the pencil inside, I started again, full of hope, for the Caffray residence, ariving there at the appointed hour. My ring being answered by Mrs. Caffray, she invited me into the front parlor, where Mr. Caffray was seated practicing upon his cornet. I took a seat at the opposit side of the room from him. He seemed so charmed with the melody of his instrument as not to be aware of my presence. After waiting in silence a few moments for a pause in Mr. Caffray's brilliant performance, Mrs. Caffray cautiously broke upon his reverie by announcing to him that "the lady was there to see him," after which he looked up, laid aside his cornet, and, saying he did not know whether I would get anything or not, proceeded to assist his wife to set a square-topped stand out in the room, covered with felt cloth, and thoroughly curtained to the floor on all sides with the same. Then both retired through a curtained doorway to the next room. Upon their return after a few minutes I said to Mr. Caffray that if it did not matter to him, we would use my slates, as I had some with me. He inquired if my slates had been magnetized. I replied they had not, and proceded to undo them. As I showed them to him he remarked that they "had brass on them, that he could not use slates that had not been magnetized, and had brass on them." The hinges and back were of brass. I asked if people ever brought their own slates to him, and he replied "they did, but they were not like mine." He seemed a little excited and his disposition slightly ruffled at the appearance of me and my slates. He said that "those locked slates showed an aversion to the subject at the outset." I asked him if he ever used pencil and paper. He replied that he never used anything but his own slates. I asked if he charged $3 if we did not receive anything—"$3 just the same whether you get anything or not." After the conversation, of which I hav just given a verbatim account, Mr. Caffrey seated himself and resumed his practice upon his cornet, leaving me to my own contemplations. As I was deliberating whether to allow him to use his own slates, pay my $3.00, and run the risk of getting anything, Mr. Caffray ceased his melody and inquired of his wife when his music-teacher was coming. After receiving her reply that he came at three, he arose, took his hat, and proceeded toward the door, when Mrs. Caffray inquired of him if he were going out, and received his reply that he was, and that if his teacher called before his return to tell him "he would soon be in." He walked out without any further remarks, leaving me to bring my call to a close as soon as possible; which I did without comment, but feeling very much disappointed, and with strong doubts as to the genuinness of the Caffray mediumship, also a conviction that Mr. Caffray was anything but a gentleman.

A SUBSCRIBER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Potatoes and Prayer.

The following poem administers a severe though just rebuke to *wordy* Christianity. It is a fragment of a charity sermon preached many years ago by an eccentric minister who thought more of works than prayers. The poetry is rather homely, but the moral it conveys is instructiv.—*Investigator.*

[If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; no withstanding ye giv them not those things which are needful for the body; what doth it profit?—*James ii*, 13, 16.]

An old lady sat in her old arm-chair,
With wrinkled visage, disheveled hair,
And hunger-worn features;
For days and for weeks her only fare,
As she sat there in her old arm-chair,
Had been potatoes.

But now they were gone; of bad or good
Not one was left for the old lady's food,
Of those potatoes;
And she sighed and said, "What shall I do?
Where shall I send, and to whom shall I go
For more potatoes?"

And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of potatoes;
And she said, "I will send for the deacon to come;
He'll not mind much to giv me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never once thought of potatoes;
He asked her at once what was her chief want?
And she, simple soul, expecting a grant,
Immediately answered, "Potatoes."

But the deacon's religion didn't lie that way,
He was more accustomed to preach and pray
Than to giv of his hoarded potatoes;
So, not hearing of course, what the old lady said,
He rose to pray with uncovered head,
But *she* only thought of potatoes.

He prayed for patience, wisdom, and grace,
But when he prayed, "Lord giv her peace,"
She audibly sighed, "Giv potatoes!"
And at the end of each prayer which he said,
He heard, or thought he heard in its stead,
The same request for potatoes.

The deacon was troubled, knew not what to do,
'Twas very embarrassing to hav her act so
About those "tarnal potatoes!"
So ending his prayer, he started for home;
But, as the door closed behind him, he heard a deep groan,
Oh! giv to the hungry, potatoes.

And that groan followed him all the way home,
In the midst of the night it haunted his room—
"*Oh! giv to the hungry, potatoes;*"
He could bear it no longer, arose and dressed;
From his well-filled cellar, taking in haste,
A bag of his best potatoes.

Again he went to the widow's lone hut,
Her sleepless eyes had not yet shut;
But there she sat in that old arm-chair,
With the same wan features, the same sad air,
And, entering in, he poured on the floor
A bushel or more from his goodly store,
Of choicest potatoes.

The widow's heart leaped up for joy,
Her face was haggard and wan no more.
"Now," said the deacon, "shall we pray?"
"Yes," said the widow, "now you may."
And he knelt himself down on the sandy floor,
Where he had poured his goodly store;
And such a prayer the deacon prayed,
As never before his lips essayed;
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul,
And the widow responded aloud "Amen!"
But said no more of potatoes.

And would *you*, who hear this simple tale,
Pray for the poor, and praying "*prevail*,"
Then preface your prayers with alms and good deeds;
Search out the poor, their wants and their needs;
Pray for peace, and grace, and spiritual food,
For wisdom and guidance, for all these are good,
But don't forget the potatoes!

Acquaintance with Nature.

One can never be without conpanions, and very interesting ones at that, who has an acquaintance with natural objects. The great chain of life presents a never-ending variety of subjects to interest, amuse, and instruct the intelligent observer. I wish every boy and girl in this world possessed a microscope. I wish I owned one myself, for the pleasure and instruction to be derived from the use of one is beyond description.

J. R. Perry writes: "I attended a picnic last summer, and, with a large microscope, I spent much time viewing various specimens of life too fine for the eye to discover, and, of all things to be wondered at, are those which elude ordiuary vision. I found specimens of inseets in full vigor of life that had no organic eye, or lens structure, at all, but which depended on feeling their way, and the protruding arms were about fourteen hundred times the length of their bodies. If this is not a disproportion in the process of evolution I should like to know what to call it. An insect with legs a thousand times as long as his body! Others with a double-jointed head, the outer one all eye, a strong parabolic eye lens, so that his whole body must hav been a retina to accommodate the reflection of so gigantic an eye. Here were Mr. and Mrs. No-Eyes in company with Mr. and Mrs. All-Eyes! How, or in what manner of way, must they hav been performing to find out each other as neighbors, and pry into each other's business? And to think that each developed from a germ which a twenty-five hundred diameter power could scarcely discover, is a still greater mystery. And may not this train of reasoning on facts bring us to the inevitable conclusion that away down in the arcana of nature *all* is life?"

I hav been sometimes asked, "How shall we lead the young away from the whirlpool of dissipation, and teach them to shun and despise depravity and vice?"

One way to do that is to show them a better way, a more pleasurable and enjoyable path. Let them know the delight there is to be found in an intimate acquaintance with the activ, industrious forces of insect and plant life. Show them the million story-books of nature, and teach them how to read their pages, illuminated with forms of glowing life and beauty. Teach them the wholesome facts, the sweet poetry of life and duty as revealed in earth, air, and sky. Show them the teeming, swarming life above, below, and around, ever inviting acquaintance and friendship. Above all and with all should there be self-knowledge—a deep, far-reaching understanding of self-hood, boyhood, girlhood. They who know themselvs, and hav interest in the myriad schools of nature, who are able to read at sight the "books in the running brooks," the "sermons in stones," the poems in the daisies and the grasses, the history in the bee, the butterfly, the bird and the worm, and in all the forms of creeping, floating life, will find no time for dissipation, for idle hours or sinful excesses.

S. H. W.

The Letter.

Her sweet fair face was flushing
Like a blushing pink-white rose,
As the merciless jests and laughter
Higher and louder rose.

For some one had found a letter,
Written by this sweet child;
It was, so they said, a love-letter,
And their laughter grew still more wild.

The sweet lips were half aquiver,
But the pretty face trying to frown,
Half-pleading, half-frightened, half-angry—
I longed to knock them down.

I had hoped—but that is over—
I had longed to stand by her side
And shield this tender blossom
From all that might betide

But it angered me beyond measure
To see this thoughtless crowd
At what is most sacred and tender
Jesting, with voices loud;

To drag out the sweetest, and truest,
And tenderest heart on earth,
And make its most sacred feeling
The subject of jests and mirth.

But I snatched the letter from them,
And 'twas my pleasure and pain
To restore the dainty missiv
To the child I had loved in vain.

Irwin, Ia. REKAB ESIUOL H.

Origin of the Fork.

Forks made their appearance about the tenth century. We find mention that a certain Father Galveston, a favorit of Edward II., had sixty-nine silver spoons and three forks. But, it is added, these three forks were intended solely for the eating of pears.

Queen Clemence, of Hungary, in 1328, was the possessor of thirteen spoons and one fork, and Queen Anne, of Bourbon, had one of gold which was inherited by Charles V., king of France This king himself owned seven or eight, according to an inventory made in 1380. The one left him by will he subsequently had ornamented with precious stones.

The silver ware of Chancellor Duprat, which an expert declared to be worth £33,848—a considerable amount in those days (1536)—included only one fork, while it contained two dozen spoons.

The inventory of the possessions of the Prince of Conde (1588) records but one fork. It is described as silver, coated with gold, and was reserved exclusivly for the use of the prince.

The first inventory in which a number of forks are mentioned is that of Gabrielle d'Estrees (1599). It includes twenty, of which eight were made of silver, the others being of iron with coral handles. But these forks were used only for toasting bread, and Gabrielle, the prince of Conde, sovereigns, and the common people, all ate with their fingers.

It is a strange fact that the introduction of forks for table service at first provoked scandal. A curious pamphlet attacking the minions of Henry III. speaks indignantly in the following strain: "In the first place," says the anonymous letter, "they never touch meat with their fingers, but use forks, which they raise up to the mouth while stretching out the neck. They eat their salad with forks, for it is forbidden to touch meat with the fingers, no matter how difficult it may be, and they prefer touching their lips with this little instrument rather than with their fingers."

Before the introduction of the fork, there existed a sort of code of fine manners for the use of persons of culture. Among other things, it is ordained that "when something is offered at table, it is proper to take it with three fingers, and also it is considered a breach of fine manners to touch one's nose with the hand in which the meat is held."

At the present time, in certain countries the fingers constitute the only forks in use. The Turks and Arabs still adhere to this primitiv custom; in China two little sticks are employed, wherewith the favorit rice is eaten. But, in general, the fork in one shape or another is now used, and it is often not this instrument, but the tempting viand to plunge it into, which is a desideratum.

A Fable.

Once, through some transaction not necessary to mention, a man came in possession of a hyena that was extremely savage and ravenous. It had killed many persons, and, in fact, had lived for some time principally on human flesh and blood. The people were afraid of it, and it had been permitted to roam at large, devouring whatever came in its way, and doing pretty much as it pleased.

But this man had it caged and deprived of the prerogativs it had previously enjoyed, and denied it the pleasure of subsisting on human flesh. Although the hyena opposed every reform proposed by the man until it was compelled to adopt it, after many years it became domesticated, and, forgetting its past life, claimed to hav always been as harmless as a dove. The man was good and kind, and the foolish people, strange as it may seem, said: "See how the hyena has civilized the man! Note how affectionate he is! What a civilizing influence the hyena has on the man! how tender, how sympathetic, it makes him!"

That man represents the people, and the hyena, popular religion. WM. SCOTT.

Osceola Mills, Pa.

A Dog That Understands.

There is a Newfoundland dog of the historian's acquaintance, Lion by name, who gives daily proof of his comprehension of what is said to him. A lady called on his mistress the other day. During her call Lion came in rather slyly, lay down on the parlor carpet, and went to sleep. The conversation ran on, and the visitor said finally:

"What a handsome Newfoundland you hav!"

Lion opened one eye. "Yes," said his mistress, "he is a very good dog, and takes excellent care of the children."

Lion opened the other eye and waved his tail complacently to and fro along the carpet.

"When the baby goes out he always goes with her, and I feel perfectly sure then that no harm can come to her," his mistress went on.

Lion's tail thumped up and down violently on the carpet.

"And he is so gentle to them all, and such a playmate and companion to them, that we would not take a thousand dollars for him."

Lion's tail now went up and down, to and fro, and round and round with great and undisguised glee.

"But," said his mistress, "Lion has one serious fault."

Total subsidence of Lion's tail, together with the appearance of an expression of great concern on his face.

"He will come in here with his dirty feet and lie down on the carpet, when I hav told him time and again that he mustn't do it."

Here Lion arose with an air of the utmost dejection and humiliation and slunk out of the room, with his lately exuberant tail totally crestfallen.—*Boston Record.*

Our Puzzle Box.

1.—MIXED LETTERS.

Do thirg nto sceabue ti is ocylip tub cabsuee it si itrgh; hits is retu hhypoospil.

PENN, ESQ.

2.—ENIGMA.

I am composed of nine letters:
My 5, 4, 3, 2 is a transcript from an original.
My 6, 7, 8, 9 is a formal ceremony.
My 8, 4, 3 is a toy.
My 1, 4, 2 is a small coasting-vessel.
My 5, 6, 2, 3, 8 is a cell beneath a church for burying the dead.
My whole is a creature to be shunned by everybody.

FANNY ROGERS.

Cleveland, Ohio.

3.—DOUBLE ACROSTIC.

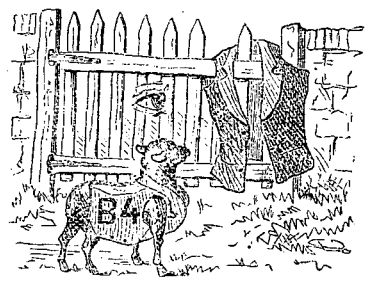
1. A sudden fright. 2. Uncommon. 3. Stately. 4. Trifling task. 5. An image. 6. Weary. 7. Extreme. 8. To vary. 9. Deus.

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4.—REBUS.



Advise to capitalists.

5.—PUZZLE.

Those who believe that "figures won't lie" may find a great moral adage concealed in the numbers above.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, NOV. 21, 1885.

1.—$2,244.65. 2.—He gained one foot each day till the last day, when he made four feet, so that the well was 6 *plus* 4 ft.=10 ft.

Solvers.—Geo. W. Williams, Kate Anderson.

CHAT WITH PUZZLERS.

We welcome to the Puzzle Box Fanny Rogers, Penn, Esq, George I. Dibble, and Geo. W. Williams. While we are always fond of our old friends, we are ever pleased to meet new ones.

G. W. W. writes thus: "Tell Wm. Scott to giv us some more questions in arithmetic."

Had you not better be careful, G. W. W., how you invite mathematical problems? We had one correspondent who declared our mathematical puzzles "brain-splitting." As we hav heard nothing from him of late, we fear the puzzles hav got the best of the brains. However, we think your brains can stand a good deal of hard puzzling. Mr. Scott and others will please prepare for battle.

ELLA T.—No, our puzzlers are not all little; they are pretty well grown, some of them; but, you know,

"Men are only boys grown tall—
Hearts don't change much, after all."

JOHN JONES.—You ask us: "If love is not a puzzle, what is it?" Look in the dictionary, sir, and don't ask foolish questions.—ED. C. C.

Correspondence.

LINDSAY, ONT., NOV. 14, 1885.

DEAR MISS WIXON: I read about the calendar being offered to the person who would originate a puzzle for the Children's Corner, so I thought I would try. I am 13 years old and I go to school. I read the Children's Corner and take much interest in it. I inclose a puzzle. Yours truly, GEO. M. BATESON.

[We would be pleased to hav a longer letter from George when he has leisure.—ED. C. C.]

FIDELITY, MO., NOV. 14, 1885.

DEAR MISS WIXON: My father takes THE TRUTH SEEKER, though he has not read a word for twenty years. Ma reads it and thinks it the best paper she ever read. I read the Children's Corner every time. I see that other little girls write, so I thought I would write too. I never did write a letter before. If you don't think this good enough, please don't hav it printed. I hav a curiosity in seeing one of those curious and interesting calendars, so I will send you some puzzles. I am going to school, and I think some time I can write a better letter than this one.

Yours truly, VICTORIA GRUBB.

[The above is a good letter for the first one, and Victoria will improve with practice. We shall always be pleased to hear from her. But she must send the answers to her puzzles or we cannot print them.—ED. C. C.]

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The Sprites' Revel.

A PANTHEISTIC POEM.

"What time the gods kept carnival
Tricked out in star and flower,
And in camp elf and saurian forms
They swathed their too much power."
—*Emerson.*

A green tree stood in a lone green wood,
The leaves aglow in the golden sun,
Over the earth an emerald web,
Threaded with scarlet and gold was spun.
'Tween warp and woof and the shining sand
These words went forth through the sea and land,
"Come out, gay sprites, in the white starlight,
And dance in the golden glow of the night.

The twilight fell; to the pink of a shell
The sky toned down from crimson and gray,
Then 'mid the green leaves of the lone green tree,
A thousand lights flash and quiver and play.
And this is the way that the play began,
As from Greece came piping the old god, Pan:
"Art come, gay sprites, in the white starlight,
To dance in the golden glow of the night?"

Then there was a cry, a twitter of "Aye!"
While never a sprite returned a nay,
Strange little feet twinkled over the green,
Upon this rosy-robed night in May.
A glow-worm waltzed with a bright firefly,
A pairing and mating of low and high,
Lightly these sprites, in the bright starlight,
Waltzed under the golden glow of the night.

A star in the sky bent down from on high
And kissed into blushes a pond lily white.
On the golden sand, in the depths below,
He left her his face so charming and bright,
And whispered of secrets weird and old,
Worth more to men than alchemists' gold.
These words the sprites, in the white starlight,
Learned under the golden glow of the night.

A grasshopper spry chose a gay butterfly,
And indulged in some most wonderful poses,
Such a flinging of limbs, such a glancing of wings,
That the leaves were brushed from the roses.
Then these belles, like belles in the upper world,
With scorn for the posers their red leaves curled,
And lightly danced in the white starlight,
Danced under the golden glow of the night.

This revel then, like the revels of men,
Grew madder and madder, till from the holes
In the oaks and poplars, maples and elms,
Peeped elfin faces, once living men's souls;
When the god of love from a pink sea-shell,
Came with love-tipped arrow, the sport to quell,
Old Bacchus laughed in the white starlight,
And danced in the golden glow of the night.

The playful breeze swept through the trees
That with blushing flowers and leaves were thronging,
And the unborn buds wrapped snugly in green
Sighed softly with an infinit longing—
Sighed to be roses and lilies full blown,
As buds of humanity long to be grown.
So sighed these sprites in the white starlight,
Sighed under the golden glow of the night.

The rocks and the sand, the sea and the land,
The green earth below, the stars in the sky,
Glowed into life, with thoughts so grand
That creation drew an ecstatic sigh.
From hades and heaven, below and above,
Came these magical words, "Our god is Love!"
At his the sprites, in the white starlight,
Bent low, in the golden glow of the night.

This grand old world, to eternity hurled,
From eternity ever to roll,
Each force and atom imbued with this love,
Which is life to the sand, and life to the soul.
For the trees and the leaves, the birds and the flowers,
Are part of the life of this grand world of ours—
Even these sprites in the white starlight,
That dance in the golden glow of the night.

MRS. A. M. FREEMAN.

Home and Early Days.

How oft through the noisy street
I listless, sad, and weary roam!
A dream comes o'er me, pure and sweet—
A memory of my boyhood home!
And then I am a boy again,
Careless and full of noisy glee,
Bounding o'er valley, hill, and plain
To gather flowers or chase the bee.
My father's welcome voice I hear;
I meet my mother's tender smile;
Brothers are there, and sisters dear
With gentle mirth the hours beguile.
On old Scar-hill again I stand,
Or in the shallow river wade
With bag of chestnuts in my hand
And walnuts from the sunny glade.
And happy was the summer day
When it became my working part
To spread and rake the new-mown hay
And ride upon the rumbling cart.
The little school-house painted red,
Close by a tiny purling brook—
Once more the well-worn path I tread,
With jacket torn, and mangled book.
I see again "Old Uncle Hugh"
Boys from his fruit-trees sternly chase;
I see his homespun frock of blue,
His battered hat and kindly face.

. . . . . .

Now fades the dream; all, all are gone,
And I am here on earth alone,
Wearied and worn to struggle on
Till Death shall kindly claim his own.

GEORGE M. DAVENPORT.

A YOUNG lady asked a gentleman why he never attended a church entertainment. "It only costs ten cents to go in, you know," she added. "Yes," was the reply, "it costs only ten cents to get in, but it costs about four dollars to get out."

Expelled from Masonry.

Some months ago King Solomon's Lodge, No. 22, F. & A. M., of Toronto, Ont., expelled one of its members for holding Agnostic views. The lodge's action in the matter was sustained by the grand master of the province, who cited instances where the same position had been taken by grand lodges elsewhere, notably in New York. The expulsion was commented on quite generally by the press of the country at the time, and attracted the attention of W. C. Bryant, of North Star, a member of Ithaca Masonic Lodge, who addressed the following letter to the Toronto lodge:

"NORTH STAR, MICH., April 18, 1885.

"SECRETARY, K. S. LODGE, TORONTO, *Dear Sir:* I hav recently seen in the papers an account of the treatment of a Mr. Harrison at the hands of your lodge, and to say that the object of this is to express my indignation at such treatment of any man is a mild way to put it. I hav been a master Mason for fourteen years, and during ten years of that time hav held to the creed of an Agnostic, or, in other words, that there was no proof or evidence of the existence of a great Boog-a-boo, beyond the clouds, so many call a God; and I hav never been anyways mealy-mouthed about it either, and my views are well known to all the members of our lodge who hav sense enough to know that man, and not creed, is what makes a lodge and a Mason.

"Now I know nothing about Mr. Harrison, and never heard of him until I saw his name in the paper. But I do know that if every Mason who holds Agnostic or Infidel opinions should express his contempt by letter to you for the manner in which you plainly said to the world that you think difference of opinion a crime, you would be flooded with such an avalanche of letters that would make some of your intolerant members (who, no doubt, wink at such offenses as drunkenness, wife-beating, vulgar or obscene language) think that they might be much better employed than to be qurreling with members about subjects that admit of proof purely and wholly speculativ.

"Now, Mr. Secretary, I should advise you to get some light reading for your lodge—something that will tell them in plain English and small words that this earth is round, and that it is a long time since they burnt people for being heretics; also that witches are very scarce, and that ghosts hav to be hunted down by telegraph. And with proper education there may be some hope for your lodge yet.

"Yours, W. C BRYANT,
"Ithaca Lodge, No. 123, F. & A. M."

Soon after the receipt of Mr. Bryant's letter, the worshipful master of King Solomon Lodge of Toronto sent a copy of the same to the worshipful master of Ithaca lodge, when the necessary machinery was set in motion to try Mr. Bryant for the offense; it being in direct violation of the spirit of Freemasonry to allow any of its members to entertain the belief expressed in Mr. Bryant's letter, if the fact be known, as no Agnostic or Infidel can be knowingly made a Mason, nor can one retain a place in a lodge should the fact be known that he entertains such views. After a duly constituted Masonic trial, therefore, Mr. Bryant was found guilty of the charges, viz., that of being an Agnostic and also of the transmission of an insulting letter to a neighboring lodge. He was then expelled from the lodge and forever after debarred the rights and benefits of Masonry. This is the only case of the kind that ever occurred in the United States, and probably the second expulsion for this cause in the world, each of which will be looked upon as of more than passing importance to all good Masons the world over, it being a cardinal principle of the fraternity that its members must believe in a true God. Mr. Bryant's position and action is sincerely regretted, as he has an excellent record as an honorable and straightforward business man, and is socially above reproach.—*Gratiot Journal, Ithaca, Mich.*

Book Notices.

SOCIAL WEALTH: The Sole Factors and Exact Ratios in Its Acquirement and Apportionment. By J K. Ingalls. New York: The Truth Seeker Company. Price, $1.50.

This volume is by one of the few living men who connect present social and labor agitations with a generation long past. He was associated with the band of veterans who in the time of Jackson's administration inaugurated the movement against the monopoly of public lands, in favor of the abolition of "imprisonment for debt," of the recognition of the rights of married women to property, the mechanic's lien law, homestead exemption, and free homesteads upon the public lands to actual settlers, etc.

But although still adhering to the fundamental thought of Spence, Evans, Douglass, etc., he has in this volume evinced a mind free from bias and has canvassed the subjects treated with vigor and clearness, and discusses with candor as well as ability the latest phases of the industrial question.

He seeks to prove that land and labor produce all social wealth. This question of the productiv factors or agents, it will be readily seen, is vital to any exact solution of the problem of "work and wealth." If they are *dual*, as most modern writers agree, of course then no other factor or agent can share in the equity of division. If they are *tri partite*, as those contend who justify the claims of capital to a share, or if they are *many sided*, as Mr. Macleod claims, it would then appear that labor holds by a very shadowy and uncertain tenure, and might as well submit to its conditions and make the best terms it can with the other agents in producing wealth. Whoever feels an interest in this discussion can find the dual theory plainly and forcibly stated in these pages.

In pursuing the inquiry, however, he takes up the question of land ownership and private property in land, showing that they hav arisen from changing the common ownership to a separate ownership, and that "Rent has arisen, not at all in the way which economists and writers on law represent," but "by converting the public tax formerly levied upon the land into a private claim or debt due to him who had perverted the public revenue to his private use, and then claimed dominion of the land from whence it was derived." Profits, rent, and interest are treated as "income without work," and as fraudulent, as indeed they must be if the productiv factors are only dual.

He shows, moreover, that the production of all social wealth is co-operativ, and that therefore the title to the full products of his work is the only equitable system of compensation for him who does the work of the world; and that all that is necessary to complete co-operation on the grandest scale is to apply principles of honesty in keeping the accounts of any collectiv industry or enterprise, and in the exchanges of commerce.

He givs an interesting sketch of the three schools of political economy, and of what he calls a "retrograde school"—Carey's. The rise of capitalism is also briefly but graphically stated. But what will more particularly challenge the attack of the later school of economists is the treatment of values. He divides value into three kinds: Value in utility; value in service, and value in exchange. The first of these, he claims, is invariable, the second stable, and the last alone fluctuating, but which has a given *mean*—the value in service. The confounding of these wholly different values as one is the error of the economists. Value of the land and of the laborer, as under chattel slavery, he shows to be forcefully imposed upon the economic balance, vitiating all transactions thereunder, not only because they are subject to no operation of the law of supply and demand, but because they are no proper subjects of traffic or exchange whatever.

As to remedies, he discards all which do not depend on a comprehension of economic and social law. He treats in a caustic manner those proposed by Carey, Kellogg, George, Clarke, and others, especially those which rely upon taxation, although acknowledging the great service these authors hav rendered in calling attention to the evils of our land, money, and trade systems, and which, he admits, they hav so ably exposed. The chapter on "Taxation as a Remedy" is quite radical, but is at least suggestiv, and calls for attention.

In place of "remedies," he makes certain "suggestions to the legislators" of what they might do, if they desire to increase the confidence of the industrious people in human government, and really desire to promote equity and justice. Among these he instances repeal of all laws of land tenure, leaving occupation the only title to land. While legal monopolies and corporations remain, the requirement is that labor shall be paid by them by an eight-hour standard; that laws for the collection of debts, or, at least, of profits, rent, and interest, which represent no service, shall be abolished; and that all questions of division calling for a social arbitration, shall be treated as if the worker were a co-partner to the extent of his proportionate contribution in the value of his labor, and in the risk to life and health, which his labors involve.

If the author has not settled to general satisfaction all these questions—which, by the way, he does not claim—he has certainly presented them with sufficient force to challenge the respectful attention of all those persons who feel interested in the questions now engaging the best thought of the social and industrial world.

RATIONAL COMMUNISM. The Present and the Future Republic of North America. By a Capitalist. New York: The Truth Seeker Company. Price, $1.50.

"Rational Communism" is a work that reflects much credit upon both publisher and author. The mechanical part is executed with precision and cleanness, making the printed page a thing of beauty, a daisy, that charms the eye of the reader every time it rests upon it. We thought when reading Kelso's "Bible Analyzed" that it was unsurpassable in typographical excellence, but "Rational Communism" equals, if indeed it does not excel it, in this respect.

The author has done his work in "good form," as no one can lay down the book after carefully reading it without indorsing in a very large degree the sentiments it voices. His aim is to lucidly expose the barbarism of civilized society and to point out methods of escape from them into a higher and better social state. The subjects discussed are not new, but the writer treats them in a very interesting and suggestiv manner, and leaves his reader swayed by a noble enthusiasm of humanity, which, by the way, is no indifferent achievement in these days of indifference. He touches and stirs the moral sentiments of man by pointing to a heaven on earth which is some day to dawn.

Those who know nothing of Communism, and all those who foam at the mouth when "Communism" is mentioned, will do themselvs a great service if they will take pains to read this new and valuable contribution to Liberal literature. W. S. BELL.

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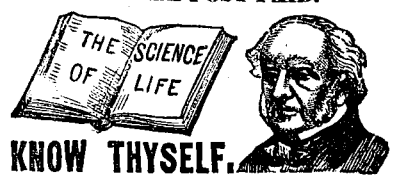
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Gems of Thought.

IN inflicting torture and taking life for opinion's sake Christians hav far exceeded the believers in all other religions.—*D. M. Bennett.*

IN the whole course of Biblical history Reimarus had not only failed to discover traces of the divine, but had found, on the other hand, much of what is human in the worst sense: the patriarchs he pronounced worldly, selfish, and crafty men; Moses an ambitious personage, unscrupulous enough to procure the enactment of an indifferent code by deceit and crime; and David—the man after God's own heart—a cruel, voluptuous, and hypocritical despot. . . . The axioms of the Christian system are false and full of contradictions, entirely opposed to all rational religious ideas and decidedly unfavorable to the moral improvement of our race.—*Strauss's Old and New Faith.*

"I CALL a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war." This is the true Milton. When he offers, in another page of the "Tractate," as equivalent, a definition of the true end of learning, "To repair the ruin of our first parents by regaining to know God aright," we hav the theological Milton and what he took on from the current language of his age.—*Pattison's Milton.*

THERE is many a horse that is better fit for immortality than the man tha rules it. There is many a dog that has more disinterested love than the man that owns it. And why should not they hav a chance hereafter? I don't know but they will.—*Henry Ward Beecher.*

UP to the end of last century physical science was regarded rather as an amusement of dilettanteism than as an occupation for serious men. Of astronomy we were taught the general results. We knew, in words, that the earth was round; that it traveled round the sun as one of its planets; and that the solar system was perhaps but one of an infinit number of such systems. But the knowledge had not penetrated beyond our memories. For practical purposes, we still believed that our own earth was the most important part of the universe and man the central object for which all else had been made.—*Froude's Science and Theology.*

IN thae old times, they thought the moon,
Just like a sark or pair o' shoon,
Wore by degrees, till her last roon
Gaed past their viewing,
And shortly after she was done,
They gat a new one.

This passed for certain—undisputed;
It ne'er cam i' their heads to deubt it,
Till chiels gat up, and wad confute it,
And ca'd it wrang;
And muckle din there was about it,
Baith loud and lang.

—*Burns's Epistle to William Simpson.*

ABOVE all, I must hav a definit and distinct conception of him in whom I am to believe, whom I am to imitate as an exemplar of moral excellence. A being of which I can only catch fitful glimpses, which remains obscure to me in essential respects, may, it is true, interest me as a problem for scientific investigation, but it must remain ineffectual as regards practical influence on my life. But a being with distinct features, capable of affording a distinct conception, is only to be found in the Christ of faith, of legend, and there, of course, only by the votary who is willing to take into the bargain all the impossibilities, all the contradictions, contained in the picture. The Jesus of history, of science, is only a problem; but a problem cannot be an object of worship, or a pattern by which to shape our lives.—*The Old Faith and the New, by D. F. Strauss.*

THAT which is past is gone and irrevocable, and wise men hav enough to do with things present and to come; therefore they but trifle with themselvs that labor in past matters. There is no man doth a wrong for the wrong's sake, but thereby to purchase himself profit, or pleasure, or honor, or the like; therefore why should I be angry with a man for loving himself better than me? And if any man should do wrong merely out of ill-nature, why it is but yet like the thorn and br er which prick and scratch, because they can do no other.—*Bacon's Essays.*

LOOKING at it historically, as an outward event, the resurrection of Jesus had not the very slightest foundation. Rarely has an incredible fact been worse attested or one so ill attested been more incredible in itself. . . . Taken historically, *i. e.*, comparing the immense effect of this belief with its absolute baselessness, the story of the resurrection of Jesus can only be called a world-wide deception. It may be humiliating to human pride, but nevertheless the fact remains: Jesus might still hav taught and embodied in his life all that is true and good, as well as what is one-sided and harsh—the latter, after all, always producing the strongest impression on the masses—nevertheless, his teachings would hav been blown away and scattered like solitary leaves by the wind had these leaves not been held together and thus preserved, as if with a stout, tangible binding, by an illusory belief in his resurrection.—*Strauss's Old and New Faith.*

MILTON was not the slave of a name. He cared not for the word "Republic" so it was well with the commonwealth. Parliaments or single rulers he knew are but means to an end; if that end was obtained, no matter if the constitutional guarantees exist or not. Many of Milton's pamphlets are certainly party pleadings, choleric, one-sided, personal. But through them all runs the one redeeming characteristic—that they are all written on the side of liberty. He defended religious liberty against the prelates, civil liberty against the crown, the liberty of the press against the executiv, liberty of conscience against the Presbyterians, and domestic liberty against the tyranny of canon law. Milton's pamphlets might hav been stamped with the motto which Saladin inscribed (in Greek) in all his books "Liberty before everything."—*Mark Pattison's Milton.*

JESUS began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; neither hid, that shall not be known. —*Luke xii*, 1, 2.

To the Senate and Assembly of the State of New York:

The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as Your Honorable Body is aware, involves the principle, already acknowledged in theory, of the Total Separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.

2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Sectarian Denominations.

3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnestly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Churches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the Legal observance of Sunday as a holy day, are discriminations in favor of one form of religion, are abridgments of the free exercise of religious preferences, and are therefore unconstitutional.

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THE

Truth Seeker Annual

— AND —

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1885.

(E. M. 285.)

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Odds and Ends.

"YES," said old Mrs. Badger, "I hav met Colonel Ingersoll, and I thought he was a very pleasant gentleman; but I hav heard that he is a regular amethyst."

WIFE: "I must get the children some linsey woolsey for winter wear." Husband: "What—that blue-looking stuff?" Wife: "Yes." Husband: "Say, if you call the blue-looking stuff linsey woolsey, you'd call the red-looking stuff Cardinal Wolsey—wouldn't you?"

WHAT'S in a name? Deacon Scriptures is one of the officials of Parson Downs's Boston church. The parson announced a collection at the very beginning of the service. Deacon Scriptures took up the collection. Only fifteen dollars resulted, but Downs got back his hat. He should search the Scriptures.

PARSON GRIDLEY, of Waco, is very much opposed to dancing. He said recently to a young lady of the congregation: "Are you one of those giddy girls to whom dancing is a heavenly pastime?" "No, I don't think dancing is perfectly heavenly." "Ah, that's right." "Dancing is not perfectly heavenly," continued the young lady, "for, you see, it comes to an end too soon; but it is very much like heaven as long as it lasts."

IN England it is the bishops that examin candidates for orders; and some bishops hav been very lax in their requirements. "I would advise you, sir," said one English diocesan within living memory, "not to write your own sermons—for some time to come, at least." "I am afraid," said another to a candidate who had failed in the sermon, "I cannot pass you. If you can't write a sermon, how could you do at all?" "Oh! my Lord, *I should preach extempore.*" "Ah! well, then, I'll pass you."

AN ECONOMICAL DEFECT.

"I had an agent once," said a lecturer to the San Francisco *Chronicle*, "who was the best fellow in his business in the world. He saved me more money in advertising, and got me more notices in the newspapers than I could account for."

"What was his particular virtue?"

"He stuttered."

"One would imagin that would be a very serious objection."

"Quite the reverse. At least I didn't object, but other people did. He stuttered very badly. He would go into a newspaper office with an advertisment:

"'H—h——how m—m—m—uch f—f—for th—a—t ad?'

"'Ten dollars.' Then he began to stutter very badly.

"'I th—th—th—in—k you'd b—b—b—et—t—t—er——'

"'Geewhillikins! make it five dollars.'

"'P—p—ut it in.'

"If they'd only waited, he meant to tell them to put it in at ten dollars."

SUNDAY night, relates the Jacksonville, Fla., *Times-Union*, the exercises in the Congregational church had proceeded decorously enough until the choir had reached the last line of the second verse of the first hymn. Just as they struck that every light in the church went out, and the notes of the singers and the strident tones of the organ vanished into the darkness. A few moments sufficed to relight the gas, and the good dominie, with his mouth muffled by his hand to hide an audible smile, said: "The choir will please sing the closing verse of the hymn," and they at once began,

"Come, light serene! and still
Our inmost bosoms fill,
Dwell in each breast."

The soprano sang a queer compound of snicker and psalm as her eyes caught the words, and the whole audience was on the broad grin to the close of the verse, which was given in good style. It seems that a young miscreant had stolen into the basement and turned the gas off just when he imagined it would make a sensation. He was nabbed as he tried to slip out by two young men, who took him part of the way to the lockup, and, not finding a policeman, let him go for the time being. He will, nevertheless, get his deserts at the proper time.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 50. | PUBLISHED WEEKLY. | New York, Saturday, December 12, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

GRAB BAGS at charity fairs are prohibited in Washington by the police.

CARDINALS Manning and Howard hav written to the pope in favor of canonizing Joan of Arc.

MAINE paid $53,950 of internal revenue last year. There are 1,014 retail liquor dealers in the state.

LIZZIE MCGRATH, aged twenty-five years, of Jersey City, fell dead on the street last Sunday evening, while on her way to church.

HALF the world (the Christians) are praying for immortality; the other half (the Buddhists) are praying to be freed from its yoke.

IN one of the many Bibles scattered about a hotel in Grand Rapids for the use of its guests, a matter-of-fact drummer wrote in large letters on the title page an appeal for "fewer Bibles and better beds."

THERE is trouble in a Catholic church at Detroit, Mich. One day last week some of the women of the congregation tried to eject the priests from the pulpit, and succeeded in disrobing one.

La Tronada, a weekly Spanish anticlerical journal published at Barcelona, has reached its one hundred and eightieth number. It is giving its readers translations of some of Colonel Ingersoll's lectures.

THE domestic felicity of Mr. and Mrs. Hendricks was a proverb in Indiana. At a wedding ceremony in Shelbyville, three years ago, the officiating clergyman, after shaking hands with the newly-married couple, gave them his benediction in these words: "May you be as happy as Mr. and Mrs. Hendricks are."

THE city authorities of Providence, R. I., hav refused to license roller skating rinks. They hold that these pleces hav been found to promote immorality. Boston might take the cue from Providence, and suppress some of her more prominent places of religious amusement, beginning with Pastor Downs's circus.

THE first volume of General Grant's "Memoirs" was put upon the market on the 2d inst. The first edition will probably comprise a half million copies. Six hundred thousand hav been sold by subscription. Mrs. Grant's profits on the book already amount to more than $500,000. The second volume will be ready in March next.

THE pope has written a letter to the Catholic bishops of England, approving of their opposition to the radical scheme of free education. If the pope were to express himself fully, it would probably be found that he opposes general education of any kind, except enough to make a Catholic, which, in the case of many good papists, is far short of the three *r*'s.

A QUESTIONABLE method for raising funds is to be resorted to at a church entertainment in Dayton, Ga. Each lady attending will be wrapped in a gossamer waterproof and veiled. They will then be "sold" at auction to the highest bidder, and the purchaser will secure the lady's company as a partner for the rest of the evening, and a share of the contents of her lunch basket.

THIS is a queer world, and it is difficult for a person possessing any sense of humor to keep his face straight. Our risibilities are just now excited by a little Catholic fetich which is at present in the pocket of the writer. It is a statue of St. Joseph about one inch in hight—a sort of pocket edition, as it were. He has an infant in his arms, but, strangely enough, the head of the saint is not decorated with horns. The statue has been duly blessed, the peculiar superstition attached to it being the belief that the person carrying it about him will always hav money in his pocket. The statue, blessing, tin case, and all, costs, we believe, five cents. By the way, following the precedent laid down in the case of Voltaire, it is probable that if the writer, at death, should be found with this fetich in his possession, he would be set down as, after all, a Catholic at heart.

BROTHER C. P. SOMERBY, of the New York TRUTH SEEKER, was in this city Dec. 1st and 2d, and materialized in the *Ironclad* ranch. The brother is on a business tour, and has taken in most of the prominent western and northwestern cities, together with a proper quantity of the free air of this almost boundless region. He looks as if the "tower" agreed with him. Brother Somerby seems to be a genial sort of person, and one that you can get acquainted with in about four minutes or four and a half. He left for Louisville Dec. 2d, and will head eastward from that point.—*Ironclad Age.*

CIRCULARS are now being extensivly distributed throughout the workshops, counting-rooms, and factories of this city, asking that the Metropolitan Museum of Art be thrown open to the public on Sundays. This petition should be signed by all who believe that institutions which are supported by the people should be conducted in such a manner that all may be benefited thereby, and that those who are confined in the workshop and factory six days in the week should hav an opportunity one day in the week to visit the museums, libraries, and other public institutions of the city. These institutions, for the preservation of which every citizen contributes his share, should not be run for the benefit of the "select few."—*The Boycotter.*

"THERE are," says the Rev. Jesse H. Jones, "three thousand Congregational ministers in this land, and Lyman Abbott, Noble (unknown near New York), my friend, and myself—five souls out of the three thousand—are all who hav ever lifted up a voice on the labor question, unless you count Beecher's 'bread and water.' It took ten souls to save Sodom; and they were not found there, and ten are not found here. Five souls out of three thousand! And where can you find five more in all the Presbyterian, Methodist, and Baptist denomination of all grades? I remember just one, a Baptist who was in Paterson, N. J. If any one does know of others, let their names be recorded on high. They are a chosen and precious few. The spirit and temper of the ministry should be taken account of in this thing. One and all, in a solid mass, they are as shut against this subject as a great iron door in a stone wall slammed to, and bolted and barred. They consider that these problems are in nowise in their province; that their work is the 'conversion of souls,' the 'nurture of the church,' and nothing else."

W. H. BURR, of Washington, D. C., writes as follows to the New York *Sun*: "The *Mail and Express* says that the monument to Thomas Paine is 'in honor of Atheism, Anarchy, and dishonesty.' Those words contain three falsehoods. I think I know more of the life and character of Paine than any other man. His religious, political, and moral creed was expressed by himself in these words: 'I believe in one God and no more, and I hope for happiness beyond this life. Society in every state is a blessing, but government, even in its best state, is but a necessary evil. I hav lived an honest and useful life to mankind; my time has been spent in doing good, and I die in perfect composure and resignation to the will of my creator, God.' There is abundant proof that he lived up to this creed and was an exceptionally upright man. I need only adduce the testimony of the eminent and venerable Quaker, Willett Hicks, who knew him intimately. He said in 1841: 'Thomas Paine was a good man—an honest man.' Unfortunately the earliest biographies of Paine were libels. To counteract the effects of his 'Rights of Man,' in 1791 Lord Roxbury paid an anonymous writer £500 to produce a pretended life of Paine. Again, just after Paine's death in 1809, Cheetham, a convicted libeler, wrote another biography. Both were filled with lies. But worst of all, in 1846, just after the death of Bishop Fenwick, of Boston, a long letter was published, purporting to hav been written by him to his brother many years before, describing a visit by the young priest to the bedside of the dying Paine. The letter, though accredited to the bishop by his biographer, is doubtless a forgery. No Catholic priest ever visited Paine on his deathbed, and the pretended account of the deathbed scene is a wicked and clumsy fabrication. Paine was the most successful pamphleteer of his time, and yet he never took a penny for any of his literary work. His pay as exciseman for about twelve years, and for about three years' public service in America, never could hav supported him. And yet he was never poor, and was able to donate one year's salary as clerk of the Pennsylvania legislature to save Washington's army at Valley Forge. How, then, did he liv? In early life he enlisted on a privateersman and rose to the rank of captain. It is probable, therefore, that he quit the service with a considerable share of prize money, which he ever after used in doing good. It is generally believed that he received $3,000 from Congress. That sum was voted to him by resolution of the Continental Congress; but they had no money and he was never paid. Paine deserves a monument higher than that of Washington; but the stone erected in honor of the British spy by Cyrus W. Field ought to hav been blown up."

IN calling attention to several columns of mercantil opinions in favor of opening the museums on Sundays, the *Herald* says: "It is clear that our merchants are almost unanimously in favor of the movement. Their reasons are, of course, practical. They believe, as we do, that the poor man should not find every avenue to culture closed to him on the only day of the week when he has leisure. If it is morally elevating to look at beautiful pictures and statuary, if it is a beneficial stimulus to stand in the alcove of a library and see the books which hav been written on important subjects, then every man, rich and poor alike, should hav the door to such influences thrown wide open. The rich man can go through that door when he pleases. The poor man, who toils all the week for bread, finds it bolted against him on Sunday. There is something unfair in this. An open museum or library is an invitation to larger and broader thinking. The church should be the first to demand that every noble impulse should be encouraged, and in every possible way." As the *Herald* says, the church should be the first to demand the encouragement of noble impulses, but our diurnal contemporary will be greatly mistaken if it imagins the church will do so.

ALL the Chinamen closed their laundries early last Saturday night, and went to Mott street to help to move to a new temple the sacred god Joss, who conquered the heathen of the north, and brought the provinces of the Celestial Empire under a central government. The first temple to Joss, in this city, was opened about two years ago at number 16 Mott street. Forthwith there followed an era of prosperity in the Chinese quarter that was attributed only to the influence of Joss, and, in gratitude to him, the merchants decided to establish a temple and altar worthy of his prestige and power. Two thousand dollars was recently subscribed for the erection of a new temple at number 202 Chatham street, and to purchase genuin Chinese furniture and decorations. Leon Zoo, ex-priest of the Tauists, a sect dating back three thousand years B C., was made temporary priest. At twelve o'clock the Chinese consul, accompanied by fifty merchants in silken robes, entered the old temple. The air was fragrant with burning incense and sandalwood. Flaming red candles illuminated the scene. Bending low, priest and people asked of Joss his gracious permission to move him to his new temple. Joss sticks were ignited, and rice wines spilled to invigorate the god for his short journey. The following prayer was chanted: "O, merciful great Joss! We thy servants hav humbly this day prepared a new sanctuary, where thou and thine may eat and drink in peace, and where thy presence will be unprofaned by the language of wicked foreigners." When the god arrived at the new temple this prayer was addressed to him: "Welcome, thou mighty influence, representing all that is good, to thy new mansion, a small token of thy humble servants' loyalty." When the invocations to Joss ceased the company arose and feasted royally in his honor. The priest at the altar chanted a song, and the pious revelry continued until dawn.

News of the Week.

FORTY-NINE bartenders were arrested by New York policemen for selling liquor last Sunday.

GEN. ALEX. SHALER, president of the Board of Health, is under arrest charged with receiving bribes.

SENATOR JOHN SHERMAN has been selected by the Republicans to preside over the Senate in place of Vice President Hendricks.

MAYOR GRACE of New York has brought a libel suit against the New York *World*, laying the damages at $50,000. The *World* had called Mayor Grace a fraud.

WM. H. VANDERBILT, the New York railroad king, died suddenly of apoplexy in his Fifth avenue palace on Tuesday, the 8th, aged 64. He was the richest man in the world.

CHARLES RAY, of this city, having discovered that his wife was untrue to him, shot her and then poisoned himself. He was buried last Monday, but his wife will recover.

UNITED STATES troops hav been sent to Salt Lake City in anticipation of a Mormon outbreak against the Federal officers. There is said to be little probability of any trouble.

THE boycott of Straiton & Storm's cigars has been declared at an end, and the two thousand employees who were recently locked out by the firm will resume work during the present week.

Two trains on the Brooklyn bridge crashed together last Saturday, in consequence of the grip failing to hold the cable by which the cars are drawn. Five persons were seriously and others slightly injured.

CANON FARRAR, in his farewell address, said that he had nowhere been treated kinder than in the United States. He hoped America would lead England in temperance, as England led America in emancipation.

THE Baptist conference has added to the Rev. Mr. Downs's other troubles by disclaiming all fellowship with him, and expelling him from the conference. This is the way of the religious world: Kick a man when he is DOWLS.

J. K. EMMET, the comedian, recently went on a spree the expense of which, including broken engagements, was not less than forty thousand dollars. He tapered off his drunk with an attack of *delirium tremens*, and is now in the hospital.

SIX children, of Newark, N. J., who hav been bitten by a rabid dog, will be sent to Europe to be treated for hydrophobia by M. Pasteur, the French chemist. The parents of the children are poor, and the expenses of the trip will be paid by subscription.

THE boycott upon a German theater manager of this city by the labor unions because he employed "rat" musicians is reported successful, the manager having capitulated and paid all costs. It seems that the workingman can make himself effectiv anywhere except at the polls.

WINTER came down upon New York last Saturday night with a wild swoop and a cold wave. Some snow fell on frozen ground. There was a great gale at sea, and much damage is reported. Dispatches from Aspinwall, C. A., announce a terrific norther, which wrecked a half-dozen vessels with a loss of life which is unknown.

MRS ROBERTS, wife of the postmaster at Tampico (Wash. Ter.) complained that her husband habitually beat her, and one day last week a dozen women of the place took the wretch out and gave him a public flogging. He left for unknown parts, and the wife is now acting postmistress with a hope of being continued in the position by President Cleveland.

IN accordance with a sanitary scheme recently adopted, the municipal authorities of Marseilles, France, ordered the demolition of the church of St. Martin. The clergymen connected with the church strenuously opposed the execution of the order. On the 6th a mob of five thousand people gathered around the church and assaulted the priests as they were leaving the edifice. Many arrests were made.

Selections and Communications.

Motley and Monarch.

From the North American Review.

Strange mingling of mirth and tears, of the tragic and grotesque, of the cap and crown, of Socrates and Rabelais, of Æsop and Marcus Aurelius, of all that is gentle and just, humorous and honest, merciful, wise, laughable, lovable, and divine, and all consecrated to the use of man; while through all, and over all, an overwhelming sense of obligation, of chivalric loyalty to truth, and upon all the shadow of the tragic end.

Nearly all the great historic characters are impossible monsters, disproportioned by flattery or by calumny deformed. We know nothing of their peculiarities, or nothing but their peculiarities. About the roots of these oaks there clings none of the earth of humanity. Washington is now only a steel engraving. About the real man who lived, and loved, and hated, and schemed we know but little. The glass through which we look at him is of such high magnifying power that the features are exceedingly indistinct. Hundreds of people are now engaged in smoothing out the lines of Lincoln's face—forcing all features to the common mold—so that he may be known, not as he really was, but, according to their poor standard, as he should hav been.

Lincoln was not a type. He stands alone—no ancestors, no fellows, and no successors. He had the advantage of living in a new country, of social equality, of personal freedom, of seeing in the horizon of his future the perpetual star of hope. He preserved his individuality and his self-respect. He knew and mingled with men of every kind; and, after all, men are the best books. He became acquainted with the ambitions and hopes of the heart, the means used to accomplish ends, the springs of action and the seeds of thought. He was familiar with nature, with actual things, with common facts. He loved and appreciated the poem of the year, the drama of the seasons.

In a new country a man must possess at least three virtues—honesty, courage, and generosity. In cultivated society, cultivation is often more important than soil. A well-executed counterfeit passes more readily than a blurred genuin. It is necessary only to observe the unwritten laws of society—to be honest enough to keep out of prison, and generous enough to subscribe in public—where the subscription can be defended as an investment. In a new country, character is essential; in the old, reputation is sufficient. In the new, they find what a man really is; in the old, he generally passes for what he resembles. People separated only by distance are much nearer together than those divided by the walls of caste.

It is no advantage to liv in a great city, where poverty degrades and failure brings despair. The fields are lovelier than paved streets, and the great forest than walls of brick. Oaks and elms are more poetic than steeples and chimneys. In the country is the idea of home. There you see the rising and setting sun; you become acquainted with the stars and clouds. The constellations are your friends. You hear the rain on the roof and listen to the rhythmic sighing of the winds. You are thrilled by the resurrection called spring, touched and saddened by autumn, the grace and poetry of death. Every field is a picture, a landscape; every landscape a poem; ev ery flower a tender thought; and every forest a fairy-land. In the country you preserve your identity—your personality. There you are an aggregation of atoms, but in the city you are only an atom of an aggregation.

Lincoln never finished his education. To the night of his death he was a pupil, a learner, an inquirer, a seeker after knowledge. You hav no idea how many men are spoiled by what is called education. For the most part, colleges are places where pebbles are polished and diamonds are dimmed. If Shakspere had graduated at Oxford, he might hav been a quibbling attorney or a hypocritical parson.

Lincoln was a many-sided man, acquainted with smiles and tears, complex in brain, single in heart, direct as light; and his words, candid as mirrors, gave the perfect image of his thought. He was never afraid to ask—never too dignified to admit that he did not know. No man had keener wit or kinder humor. He was not solemn. Solemnity is a mask worn by ignorance and hypocrisy—it is the preface, prolog, and index to the cunning or the stupid. He was natural in his life and thought—master of the story-teller's art, in illustration apt, in application perfect; liberal in speech, shocking Pharisees and prudes, using any word that wit could disinfect.

He was a logician. Logic is the necessary product of intelligence and sincerity. It cannot be learned. It is the child of a clear head and a good heart. He was candid, and with candor often deceived the deceitful. He had intellect without arrogance, genius without pride, and religion without cant—that is to say, without bigotry and without deceit.

He was an orator—clear, sincere, natural. He did not pretend. He did not say what he thought others thought, but what he thought. If you wish to be sublime you must be natural—you must keep close to the grass. You must sit by the fireside of the heart; above the clouds it is too cold. You must be simple in your speech; too much polish suggests insincerity. The great orator idealizes the real, transfigures the common, makes even the inanimate throb and thrill, fills the gallery of the imagination with statues and pictures perfect in form and color, brings to light the gold hoarded by memory—the miser shows the glittering coin to the spendthrift hope—enriches the brain, ennobles the heart, and quickens the conscience. Between his lips words bud and blossom.

If you wish to know the difference between an orator and an elocutionist—between what is felt and what is said—between what the heart and brain can do together and what the brain can do alone—read Lincoln's wondrous words at Gettysburg, and then the speech of Edward Everett. The oration of Lincoln will never be forgotten. It will liv until languages are dead and lips are dust. The speech of Everett will never be read. The elocutionists believe in the virtue of voice, the sublimity of syntax, the majesty of long sentences, and the genius of gesture. The orator loves the real, the simple, the natural. He places the thought above all. He knows that the greatest ideas should be expressed in the shortest words — that the greatest statues need the least drapery.

Lincoln was an immense personality—firm but not obstinate. Obstinacy is egotism—firmness, heroism. He influenced others without effort, unconsciously; and they submitted to him as men submit to nature, unconsciously. He was severe with himself, and for that reason lenient with others. He appeared to apologize for being kinder than his fellows. He did merciful things as stealthily as others committed crimes. Almost ashamed of tenderness, he said and did the noblest words and deeds with that charming confusion—that awkwardness—that is the perfect grace of modesty. As a noble man, wishing to pay a small debt to a poor neighbor, reluctantly offers a hundred-dollar bill and asks for change, fearing that he may be suspected either of making a display of wealth or a pretense of payment, so Lincoln hesitated to show his wealth of goodness, even to the best he knew.

A great man stooping, not wishing to make his fellows feel that they were small or mean.

He knew others, because perfectly acquainted with himself. He cared nothing for place, but everything for principle; nothing for money, but everything for independence. Where no principle was involved, easily swayed—willing to go slowly if in the right direction—sometimes willing to stop, but he would not go back, and he would not go wrong. He was willing to wait. He knew that the event was not waiting, and that fate was not the fool of chance. He knew that slavery had defenders, but no defense, and that they who attack the right must wound themselvs. He was neither tyrant nor slave. He neither knelt nor scorned. With him, men were neither great nor small—they were simply right or wrong. Through manners, clothes, titles, rags, and race, he saw the real—that which is. Beyond accident, policy, compromise, and war, he saw the end. He was patient as Destiny, whose undecipherable hieroglyphs were so deeply graven on his sad and tragic face.

Nothing discloses real character like the use of power. It is easy for the weak to be gentle. Most people can bear adversity. But if you wish to know what a man really is, giv him power. This is the supreme test. It is the glory of Lincoln that, having almost absolute power, he never abused it, except upon the side of mercy.

Wealth could not purchase, power could not awe, this divine, this loving man. He knew no fear except the fear of doing wrong. Hating slavery, pitying the master—seeking to conquer, not persons, but prejudices—he was the embodiment of the self-denial, the courage, the hope, and the nobility of a nation. He spoke, not to inflame, not to upbraid, but to convince. He raised his hands, not to strike, but in benediction. He longed to pardon. He loved to see the pearls of joy on the cheeks of a wife whose husband he had rescued from death.

Lincoln was the grandest figure of the fiercest civil war. He is the gentlest memory of our world.

ROBERT G. INGERSOLL.

Embracing Presbyterian Widows.

The dignified president of the presbytery, who has a goodly number of D.'s and L.'s appended to his name, directed a brother clergyman to communicate, either orally or by letter, with the widows residing within the bounds of the presbytery, and inquire after their domestic wants and comforts, and report at the next convention of the clergy. At the appointed time Brother Jones reported. The dignified president, who knows how to enjoy a good joke, when made with clerical solemnity, arose and said, with impressiv gravity: "Brother Jones, are you certain that you hav embraced *all* the widows in our presbytery?" The clapping of hands and stamping of feet and convulsiv laughter satisfied the sober-minded president that Brother Jones had been faithful in his duty.

The Harmony and Meaning of the Scientific Gospels.

A LECTURE BY T. B. WAKEMAN (CONTINUED).

XI.—THE LEARNED PROFESSIONS WILL BE RECOGNIZED AS A SPIRITUAL POWER SELECTED AND APPOINTED FOR THEIR APPROVED FITNESS TO EDUCATE, ADVISE, AND CONSECRATE.—THEY WILL TAKE THE PLACE OF THE OLD PRIESTHOOD AND BE PAID AND HONORED AS SECULAR AND NECESSARY FRIENDS, EDUCATORS, AND ADVISERS OF THE PEOPLE.

The states or counties will provide for the limitation and payment of the members of these professions, but will not limit the liberty of others to practice these professions if the people prefer to advise with them. It is not probable, however, that the people will to any great extent prefer to consult and pay those who are unlicensed and unsalaried when they can have the dispensations and services of others free; nor is it probable that any really fitted for professional work will long stay outside of professions adequately supported by salaries. Learning will, as now, have its permanent home in universities, which will be increased in number, supported by the states, and be subject to their general control.

One of their chief duties should be the education of teachers and their nomination as such for the purposes of common school or public education, but the support of the schools and teachers should be provided by the state and county, and every school district should have the ultimate approval or even selection of its teachers.

The methods of education will evidently be modified so as to develop the faculties of the pupil instead of stuffing the memory, and the branches taught will be rearranged so as to give a general view of the world as it is, instead of traditions and dead languages. To this end the Positive classification of the sciences should be presented to the students' mind as early as possible, in its simplest form (mineral, vegetable, and animal), which should be enlarged and extended to details as the student proceeds, so that the whole course of education to the highest degree would be but an enlargement of the same system of classification which was put into his hands when a child as the foundation and beginning of all knowledge. By means of this positiv or scientific classification of all human knowledge the whole world lies before the mind as a map and is intelligible. Those who have not grasped the order of this classification never have any clear idea of the world into which they have stumbled. The prejudice is blind and foolish which does not adopt this wonderful principle of the correlative sciences as the basis of all learning and education. By it the student will acquire a general outline map of that learning which those who have special talents or leisure will, in the several learned professions, spend perhaps a lifetime in pursuing and unfolding. Thus the mass of the community, including the women, will be informed generally as to all the sciences, which only their professors will be able to master in detail.

Nor will the traditions, histories, and languages of past ages be wholly omitted from the course of lectures and study. The politics, religions, arts, and languages of each of the five great historical integrations of the human race will be revived and made as real as possible to our modern world. Thus Greek and Latin will reappear as parts of the science of language and of history. They can never be excluded from the curriculum, but will be taught in a far more rational way than now. They will for years to come form the best illustrations of the grand sciences of logic and language, as well as the chief repositories of the treasures of the past.

Another step of progress in education can be readily foreseen: that is, that it will hav more and more a concrete industrial and practical side wherewith to realize and balance its theoretical instruction, and this will be followed by more decided attention to art, morals, and motives. In a word, the scientific and human theory of education will reach alike the Head, the Hand, and the Heart (the three H's), and insure the development and culture of our whole nature. By natural and artificial selection, those best fitted would pass into the learned professions; others would naturally go from the university, or high schools, to the active life most suitable to each.

Two additional aids to education will doubtless be found of great importance, and are worthy of increased attention: viz., the kindergarten and the Sunday-school. While it is true that education must begin in the home and nursery, it should not be left there unguided even in childhood. Even at that early period there is keenly felt the pleasure of play and activity where companionship, guidance, and protection are afforded. There the young ideas first learn to shoot, and the real bent of character is formed for life. Our educated and Liberal women are eminently fitted for this work, and its organization and prosecution is recommended to their earnest attention.

Nor less can the new Faith dispense with the Sunday schools or Sunday meetings of old and young. Wherever sufficient numbers can be found there will be felt the need of meetings to further the knowledge of the people by lectures, exhibitions, and instruc-

tions; and also to keep up and satisfy the needs of social life by recreations where art, and music, and the dance may be used without abuse. On frequent occasions, and always on Sundays, the libraries, museums, and the collections and productions of art should be freely opened and exhibited to the people. On Sunday the life of the people should be opened up to the true sun-worship in the enjoyment of nature as far as possible, aided by all that learning, art, and social gatherings can add to the joy and glorification of all that is good and noble in human nature, and all that tends to its welfare and advancement.

Here it is proper to note, as before, the reason why Liberals have not concurred and cannot concur in Auguste Comte's view of the offices of the Professions or "Spiritual power" in the future. To them with their pope at Paris he practically commits the future of the world organized under a Spiritual Hierarchy. The temporal power will in his view fall into small unconfederated states, under the practical control of this Hierarchy, who shall "advise, regulate, and consecrate" as to all affairs of importance. We have pointed out that instead of this papacy the line of evolution plainly shows that the peoples, in democratic and federated republics, will do the regulating as a practical secular power. The educating, advising, and consecrating power will therefore be subject to the support and practical control of the people and of these Republics. In a secular world the secular temporal power, resting on the consent of the governed, must needs control and regulate all practical affairs, as before shown. The learned professions, therefore, will not be able to interfere with popular freedom, although they to their best will advise, educate, and consecrate. In performing these duties they will confer the greatest benefits they can upon the world, which will for the first time in centuries be free from the regulating of popes, priests, philosophers, and ideologists generally, until they have been able to convince the people, so as to make their ideas practicable and finally practical through the people. This fundamental separation of the temporal and spiritual powers of church and state—to use the old phrase—is the fundamental condition of popular liberty and of safe and healthy evolution. Comte's mistake was, not in working out the distinction of these powers, but in assigning the regulating and supreme power to a Spiritual Hierarchy instead of to the temporal secular Republic, which he did not foresee. The head and hand will always have to meet and tackle with the active world, but back of them should lie the educated and enlightened heart as their inspiration and motiv power. Thus only can be realized Comte's admirable maxim:

"The intellect should always be the servant of the heart, but never its slave."

An Extraordinary Book.—I.

ARE MOST OF THE LATIN AND GREEK CLASSICS, TOGETHER WITH ALL THE WRITINGS OF THE CHRISTIAN FATHERS, FORGERIES OF THE FOURTEENTH, FIFTEENTH, AND SIXTEENTH CENTURIES?

Jean Hardouin, a French Jesuit, died in 1729, aged eighty-three years. He was deeply versed in history, languages, and numismatology. At the age of forty-six he began to suspect that certain writings of the Christian fathers were spurious, and soon became convinced that none of them were genuin. Then turning his attention to the Greek and Latin classics, he found evidence sufficient to convince him that most of those also were forgeries. He admitted only two Greek and four Latin authors to be genuin. The Greek authors were Homer and Herodotus; the Latin authors, Cicero, Pliny the elder, Horace (only the Satires and Epistles), and Virgil (only the Bucolics and Georgics). The writings of the Old and New Testaments he of course acknowledged to be genuin, but all the rest of the Christian literature, purporting to emanate from the fathers of the church, together with all the Greek and Latin classics, with the exceptions above named, he maintained were fabricated by Benedictine monks, after the middle of the thirteenth century.

Believing that the Latin codex of the New Testament was the earliest, and that the Greek was a later translation, he asserted that Jesus and his apostles spoke and wrote in Latin.*

For some of these *bizarre* opinions he was reprimanded by his superiors and debarred from promotion in the church. The *Parlement de Paris* suppressed his book, and in 1708 he was compelled, like Galileo, to make a public retraction. But he nevertheless reproduced his opinions in another book, written or completed just before his death in 1729.

In this latest exposition of his judgment of the ancient writings (*Ad Censuram Scriptorum Veterum Prolegomena*) he substitutes Plautus for Cicero, as one of the four genuin Latin authors. Plautus was a comic poet who lived a hundred years before Cicero. If Hardouin at first supposed that the writings of Cicero were authentic, he doubtless afterward found cogent reasons for believing them to be spurious.

Petrarch, who died in 1374, at the age of seventy, appears to hav been the first finder of ancient manuscripts buried in the dust of monastic libraries. About 1335 he succeeded in finding some of Cicero's "Familiar Epistles," and two of his orations. He was not able, he says, to procure any of the rare works of the renowned Roman orator, except two books on "Glory," which, however, he lost again very soon by lending to a friend.

In the next century, Poggio Bracciolini (who is now proved to hav forged the "Annals" of Tacitus) discovered the entire collection of Cicero's "Epistles to Atticus," also a few to Brutus and to Quintus. Many years later some more epistles of Cicero to Brutus and of Brutus to Cicero were found in Germany.

Suspicion now began to be entertained, not perhaps of the genuinness of the writings discovered by Petrarch and Poggio, but of those last found. Erasmus regarded the letters of Brutus as the declamatory compositions of some Sophist; others said the same of Cicero's letters.

In 1741, Dr. Conyers Middleton, librarian of the University of Cambridge, published a "Life of Cicero," in which he made great use of these suspected letters. This brought out an assault upon their genuinness by the Rev. Mr. Tunston, orator of the same university, who maintained that they were forged by some Sophist. Dr. Middleton answered in an elaborate defense of all but one of the letters, namely, that of Cicero to Octavius, which he conceded to be a forgery,

This was in 1743, seven years before Middleton's death, and twenty-two years before the publication of Hardouin's posthumous work, in which he substituted *Plautus* for Cicero, as one of the four genuin Latin authors. Dr. Middleton therefore knew little or nothing of Hardouin's argument against the authenticity of the ancient Latin and Greek literature—only perhaps that as early as 1592 he had asserted that there were but four genuin Latin authors whose works had survived, one of whom was Cicero; and that for the publication of this, together with some other similar opinions, the learned Jesuit had been compelled to recant in 1708.

As a true Catholic, Hardouin was bound to maintain the paramount authority of the sacred scriptures and tradition. But he saw that the opinions of the so-called fathers was often opposed to the traditions of the church, therefore he consistently denied the authority of the fathers as against tradition, and when he discovered, as he undoubtedly believed, that all the writings of the fathers were forged by Benedictine monks, he felt it his duty to expose the fraud in the interest of Christianity.

He saw that modern heresy was based on the writings of the fathers, particularly St. Augustine; therefore, if it could be shown that these writings were forged, heresy would hav no solid foundation. The Benedictine order was instituted about the year 529, and from that time through all the dark ages they were the main propagators of Christianity, and the only repositories of learning. The order of Jesuits began in 1534, and of Jansenists in 1585. In the full conviction that all the early church history was a forgery, Father Hardouin said:

> There was no public heresy, nor any public persecution, in the church from its foundation among the gentiles, and the abolition of the synagog, up to the time of Wicliff (1324–1384), who first used the forged books under the names of Augustine, and others, as weapons against the church. So Augustine begat Wicliff, Wicliff begat Luther, Luther begat Calvin, and Calvin begat Jansen. And these are about all the heresies Christianity has ever seen.
>
> All the heresies that we read about in these pretended ancient books are fictions, gotten up for the purpose of propagating Atheism under the pretext of opposing heresy. They are all inexplicable and silly—Manicheans, Arians, Macedonians, Eutychians, Nestorians, Pelagians, and all the rest (p. 212).

In our further extracts from Hardouin's book we shall not undertake to make a full and literal translation, but will endeavor to giv his meaning in as few words as possible.

For the purpose of upholding the great fraud, he says, it was necessary, in the first place, to write ecclesiastical history, for thus it could be made to appear what the faith and practice of the church had been in early times. And in preparing this history (*i.e.*, of Eusebius and others) it was necessary to establish a succession of Roman pontiffs, making it appear about what time each one held the office. So pseudo-Augustine describes them up to his time. But their names are fictitious. For example, of Linus (the successor of St. Peter) there is no trace at all at Rome—no chapel, no memorial. Not but that there was an uninterrupted succession of popes, but their names and characters are not to be determined by these books.

Some will be shocked at being told that ecclesiastical history is mostly fabulous. But why? Is not the Catholic religion divine, and are not its doctrins holy? But false history is only mischievous; it is an enemy sowing tares.

In 1690 it first dawned upon me that the works of Augustine and others were fabricated. In 1693, when I announced my conviction that all the ancient patristic writings were spurious, certain Catholics disputed it—good men of sound minds, but nevertheless rather weak. For they did not realize that the Calvinists of Holland and Germany were most vociferous against me, because it was plain enough that if St. Augustine was taken away, their foundation was gone.

With God's help I hav already (in former works) demolished Augustine, Bernard, and Thomas (Aquinas), together with many councils, and now, if my life is spared, I am going to assail other similar writings. And if the holy apostolic see wishes hereafter to pass judgment upon my present work, may I liv to see the day, but I trust it will not submit the case to judges taken from the royal family (*familia Regulari*), who think that because any part of these so-called ancient writings emanated from their bosom therefore they must be saved at all hazards. Let the case be submitted to secular theologians, or to men of character and standing belonging to those orders who wish to preserve only the good in religion, and are willing that the bad should perish.

(This is a reflection on the unfairness of his trial and condemnation in 1708.)

It was necessary for these impious forgers to produce very many books so as to make it appear that unwritten tradition is opposed to the ancient records. And by a multitude of volumes they hoped to render the fraud less easy of detection. As many works in Latin, so many in Greek were necessary, lest it should be suspected that it was all done in the Latin quarter. And they made a distribution like this: To Greece they gave (Gregory) Nanzianzen and Chrysostom; to Cappadocia, Basilius and (Gregory) Nyssenus; to the East, Theodoretus and Eusebius; to Egypt, Clement, Origen, Athanasius, and Cyril; to Italy, Ambrose, Leo (I.), and Gregory; to Palestine and Syria, Justin and Cyril of Damascus; to Cyprus, Epiphanius; to Africa, Tertullian, Cyprian, Optatus, Augustine, and Fulgentius; and to other parts many more.

It was necessary to hav so many volumes of history, so many of councils, and so many of other kinds; to fabricate so many decretals, canons, definitions, forms of prayer, histories, controversies, etc. These writings were continued through all the ages, lest the fraud of one age should be suspected. So the work was divided into ages, with the parts assigned to each, and thus the pretended doctrins and disciplin grew up by degrees.

The lying rascals did not cease their work, but kept on fabricating false monuments of the former times. They meant to cover the world with their forgeries, so that nothing should be read, if possible, except what they furnished.

They forged apocryphal books: for example, the "Clementines" (Homilies and Recognitions containing the story of Clement of Rome), the "Preaching of Peter," and the "Pastor of Hirmas." ANTICHRIST.

*The notion of Hardouin was scarcely more absurd than that Jesus and his apostles spoke or wrote in Greek. It is now known and conceded that the vernacular of Palestine was Aramaic, which was substantially Syriac, and we hav an ancient version of the New Testament in the Syriac language. The learned Josephus, when he came to translate his "Antiquities" into Greek, said: "I grew weary and went on slowly, it being a large subject, and a difficult thing to translate our history into a foreign, and to us unaccustomed, language."

Crankery.

Crankery is the exaltation of enthusiasm. Its excess only is to be avoided. The crank is above all others the *avant courier* in progress. He marshals the way society is going, and such instruments as his it has to use. He needs no bell to invite him, and instead of expressing the desire that his victim may not hear the knell that summons him, he shrieks, he yells, he "disturbs the isle from its propriety," to giv all warning. He is a modern Cassandra, howling around the ramparts, intimating to each and all that the Priam family of modern days are arming, and about to go for the Trojans of our times. Thanks for the crank! Society may exclaim against him as bitterly as it pleases, but, as says the adage, "The cat will mew, the dog will hav its day." Like his great prototype, he will continue to say, "Ecce Homo," or, as the darkey put it, "I are he." Let us kindly bear with the crank. Some one said: "The mission of culture is to enable us to endure each other." Well, let us endure. I shake hands with my lusty-tongued brother, and, with a benison, say, "Go ahead."

Donn Piatt says: "We get cranky over our pet theories," and thereupon gets cranky. He becomes unexampled in his bewildering despair. The blackness of ashes is around him. Not a single star is to be seen in all society's canopy. "There's husbandry in life." Its candles are all out. A fearful future shuts in the witches' cauldron of the past, when the weird sisters were seen pouring in sow's blood and other tid-bits for *drablerie*, while chanting their cheerless rhythm, "Double, double, toil and trouble." Over the gloomy archway of life is everywhere seen the line of Dante burning on the gateway of hell: "Let all who enter here leave hope behind."

Much thinking hath made the Donn mad. My versifier has said:

> I grant the Donn replete with vim,
> Acrostic, dazzling, subtle,
> Flying thoughts' eternal shuttle,
> But soundness there is naught to him.

The Donn has evidently taken the role of the Welsh

knight, calling spirits from the vasty deep, and one has come at his bidding—a demoniac Frankenstein monster, to poison and curse his life.

You will search in vain in our current literature for a loftier example of the high-toned lugubrious than one of the Donn's letters affords, published in *John Swinton's Paper* of the late September issues. The diatribes of the man of Mac-o'-cheek are fearful; more terrible by far than are the denunciations of the prophets of holy writ, which involve only a certain amount of vengeance, then a season of quiet and plenty. With the Donn life is a prolongation of tweedledee and tweedledum; no change beyond "out of the frying-pan into the fire." Our little lives are rounded with a dream of coming ill. All the while there is a steady accretion of social combustibles; then a flaring out of flames of wrath—a crying out of havoc" and letting slip the dogs of war; each subsidence into the deceptiv quiet but to gather fresh fuel for periodic devastations. Cheerful, ain't it? M.

The Liberal Club.

The 391st regular meeting of the Manhattan Liberal Club was, in the language of the secretary, held at the usual time and place. It was the occasion of Mr. Reynolds's first appearance as an illustrated lecturer. Across the end of the hall where the platform is, a large curtain concealed the piano and the bust of the great Masonic jabberwock which adorns a bracket at the rear of the stage. In the center of the room was a black screen drawn around a framework some six feet high, and through a rift in the end of this a stereopticon peeked out with fiery eye, and threw its glance on the curtain. The man with a badge-pin was inside the screen, manipulating, in the manner necessary to the best effect, the setscrews, faucets, slides, and other gilguys that go to make up a stereopticon.

The audience came in early and fast, and soon filled the hall. Many insisted upon sitting in the aisle in front of the machine. One gentleman with a bald head got directly in the range of the instrument, and the manipulator threw an ornamental and brilliant invitation to "SUBSCRIBE FOR THE TRUTH SEEKER" on his depilated poll. Dr. Foote, Jr., kindly stepped into the aisle, caught the same legend on his back, and induced the baldheaded man to move.

All this was preliminary. The regular proceedings began when President Wakeman introduced Mr. Reynolds and a gorgeous picture came on the curtain bearing the word "Welcome" in conspicuous letters. Mr. Reynolds explained that these lectures and views which he proposed to giv were the result of the late D. M. Bennett's trip around the world. A fine likeness of Mr. Bennett appearing here was welcomed with applause. The first scene represented Damascus, one of the oldest cities in the world. Then came the site of the house of Naaman, the man who was told to dip seven times in the Jordan as a cure for leprosy, but who, with considerable local pride, preferred the waters of Parphar and Arbana. A mosque at Damascus, both exterior and interior, followed. Then came a characteristic scene in Palestine representing travelers mounted on camels. The next mount was Mount Hermon, which the psalmist exhorted to rejoice in the name of the Lord. Following came Cesarea Philippi, then a specimen of the cedar of Lebanon; the man at present in possession of Palestine, being an Arab; also Cana of Galilee, where, at a wedding, Christ turned water into wine to keep up the hilarities of the occasion. Now we hav the Sea of Galilee, the smallest sea in the world. Here is a view of Tiberias, near Lake Genesereth. It was in this lake that the swine are supposed to hav commited suicide by drowning, this being the only body of water that has tombs within two miles of it, which distance the swine must hav run before they struck water. Nazareth follows. It will be remembered that the infant Jesus was carried to Nazareth that the prophecy might be fulfiled which says he shall be called a Nazarite, and which has no more reference to Nazareth than to any other city.

The way plowing is done in Palestine was represented by an Arab agriculturist stopping to rest his team. The cattle, which looked about the size of two-year-old heifers, were yoked together in a very bungling manner, and attached to a plow made of the crooked limb of a tree. The Arab standing by held a goadstick in his hand so big as to throw the picture out of proportion. The goad was rather larger than the plow.

Now the semi-globular summit of Mount Tabor looms up. This summit has been regarded as the "high mountain apart" from which Jesus is said to hav ascended or been transfigured in the presence of Peter, James, and John. As the top of this mountain, however, was occupied by a fortified town two hundred and fifty years before Christ and sixty years afterward, it is possible that this is a mistake.

Samaria, next viewed, stands in about the center of Palestine. Seven miles from Samaria is Shechem, which has somewhat replaced Samaria as a metropolis. The Samaritans hav an old so-called "Pentateuch roll," shown on the curtain, said to be 3,400 years old. It is possibly four hundred years old.

The views then passed on, taking in pictures of the "creation," Jacob's well, Bethany, Gethsemane, including the oliv-tree under which Jesus sweat, as it were, great drops of blood, and other miscellaneous views.

Mr. Reynolds's lecture accompaniment was a sharp and thorough examination and refutation of most of the claims made about happenings in this so-called holy land. The pictures were not all successfully brought out, but most of them were realistic and beautiful. Whatever defect existed was attributable to the man with the badge-pin, who burnt his fingers and worked himself into a profuse perspiration, besides seriously alarming the lady visitors by illuminations and mysterious noises not contemplated by the lecturer. It takes as much skill and experience to run a stereopticon as to manage a large family.

Taken altogether, the entertainment was an interesting one. Mr. Reynolds is an able talker, the stereopticon is a powerful instrument, and the views are magnificent. Owing to the size of the stage the spread of curtain on this occasion was not ample enough to admit of the instrument's doing itself justice. But with skill and familiarity attained by operator and lecturer, and with a good surface of canvas, this will be one of the best and most instructiv entertainments to be found anywhere.

The exhibition was followed by a short commendatory speech by Mr. Wakeman, a little criticism from Mr. Pink, and a few words of thanks from the lecturer.

Treasurer's Report of the National Liberal Orphans' Home.

In the last number of the *Liberal* Mr. Walser submits the following remarks and financial report of the condition of this projected institution. He says:

We hav done nothing as yet in the way of erecting buildings for the Home, for the reason that money comes in too slowly to risk a commencement; and we deemed it proper to keep the money on interest until a greater revival in the minds of our Liberal friends takes place, and they conclude to do something worthy of big-hearted philanthropists and advanced thinkers.

There seems to be a strong desire among many to engraft on the National Liberal Orphans' Home a home for the old and infirm, which we think could very well be done. There are thousands of old people who are homeless, many of whom hav some money, which they would gladly add to a permanent home where they could hav all the comforts of life to be transmitted through all time to bless the declining years of others. This is a feasible thought, and well worth the consideration of our friends.

The site for the Home is within the corporate limits of Liberal, Mo., and is a most beautiful one, on which we should hav creditable buildings.

CR.

42 10–100 acres of land at the present value of	$2,105.00
Cash donations,	1,113.14
Interest collected up to March 1, 1885,	129.00
Grass sold in 1884,	5.00
Total Cash Receipts,	1,247.14

DR.

Cash for blank book,	1.00
Cash for postage stamps,	8.50
Printing articles of incorporation and certificates of membership,	50.00
Sketch of proposed buildings	10.00
Express on books,	.30
Recording mortgage,	1.25
Total,	71.05
Total cash on hands,	1,176.09
Value of land,	2,105.00
Total assets,	3,281.09

Liberal, Mo., Nov. 23, 1885. G. H. WALSER, Treasurer.

What does the "recording mortgage" mean?

A Letter from Parker Pillsbury.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Circumstances are just now transpiring bringing to my knowledge the fact that at the recent Liberal Congress in Albany my humble name was used as a vice-president for the association under its new name and plan of organization.

I did not know that I was held as really a member of the body under any name. I hav not for a number of years attended any of its meetings, having in all that time kept aloof from public conventions and gatherings of that description as no more my appropriate field of service and operation.

Meantime let me not be presumed, even at my advanced age, to hav wearied in or retired from the conflict. On the contrary, I am expecting to witness, and, in my way, participate in, even fiercer battles than any we hav yet waged with "the powers of darkness," especially in "the high places" of the church.

The pulpit has not yet put forth half its power. Not half, Mr. Editor! Remember, I was once up there myself, and only testify to what my own eyes hav seen. And the capital of the nation is at its command; and so is the Conscience, too, so far as it is the creature of clerical formation, as well of women as of men, if not, indeed, more. And the fears of myriads of what they call "the ungodly and the sinners" are more with them than with anybody else. Scarcely one sinner of them all dares die, get married, or be buried without a priest. As well Protestant sinner as Catholic will, must, hav "extreme unction" in some priestly form. And all priesthoods see it and know it. And Jew, Catholic, and Protestant people will in the final struggle make common cause against the people, especially all such as dare question their authority or defy their power. Not the "three unclean spirits that went forth like frogs out of the mouths of the dragon, the beast, and the false prophet" in the visions of Patmos were more loathsome or more fearful (*vide* Rev. xvi, 12–16)!

And permit me, Mr. Editor, in a word, to caution your patrons and readers, and all who dare enter the terrible encounter ere long to be waged, not to underestimate their foe, in numbers, in influence, in power. Truth and light will triumph at last. They only are Omnipotence. And they are Omnipotence, no matter about other name.

Pardon so much trespass on space and time. My *errand* to you, not yet done, is to ask you to be so kind as to inform the proper officer that I desire my name erased from the roll of vice-presidents of the new association, and from the association itself, if found among its membership, as possibly it may be.

And then, Mr. Editor, you may still count on me to the best of my humble powers, as faithfully, hopefully, workfully (hopefully *because workfully*) yours till victory crown our struggles or death discharge us from them.

Yours for every good word, work, and way,

Concord, N. H., Dec., 1885. PARKER PILLSBURY.

Mr. Watts at Grand Rapids, Michigan.

Our Liberal friend, Mr. D. A. Blodgett, continues to make it interesting for our orthodox friends in this city. He brought Mr. Watts here again last week. On last Sunday Mr. Watts delivered two lectures; one in the morning on "The Bible: Its Origin and Teachings," and in the evening, "Unbelief: Its Nature and Services to Humanity." The very large opera house (Power's), which has a seating capacity of two thousand, was well filled in the morning, and literally packed in the evening. The attention and interest of the audiences was most intense, frequent outbursts of applause demonstrating the hearty approval of the speaker's utterances. After the evening lecture of Sunday, a reception was given Mr. Watts at the parlors of Sweet's Hotel, at which many were present, a majority ladies, to make the personal acquaintance of the affable Englishman. It was a pleasant affair.

By special request, and in order to clear up some misapprehension, a little ignorance, and much misrepresentation of the aim and purposes of the American Secular Union, Mr. Watts remained and delivered a lecture upon that subject, Monday night, to a crowded house. Mr. Watts is so favorably known that a mere mention of his name in this city brings out fully two thousand of our most intelligent people to hear him. All three lectures were grand efforts, all so logical and based upon immutable historical data that they carry conviction to the most obstinate mind. Mr. Blodgett says he will hav Mr. Watts here at least twice a year. He pays all bills and givs the lectures free—so generous is he.

We hav five dailies in this city, all of which devoted much space to reporting the meetings and synopsis of the lectures. The following, clipped from the *Eagle*, an evening paper, of the 23d inst., is a sample of the universal expression of all the papers:

Power's Opera House was well filled yesterday morning, and literally packed in the evening, with listeners eager to learn what Mr. Charles Watts had to say about the origin and teachings of the Bible, and about the nature and services to humanity of "unbelief." The audiences in point of intelligence and culture would bear comparison creditably with those in attendance at the churches, and the better classes of entertainments. A very large proportion were ladies.

Mr. Watts is not an Ingersoll in his style of oratory. He has not the same vein of satire, not the same aptness at humor. His appeals are not destitute of fine irony, of vigorous sarcasm, of logical wit; but his strong point is in appealing to the intellect, to the judgment, the common sense, and the reasoning powers of those whom he addresses. He does not seek to beat down others by the assumption that they are either fools or knaves, but labors to show wherein he thinks them wrongly educated and mistaken. He has a power of enlisting the minds of his auditors, and moving upon their feelings in such a way as to secure close attention to the end of an address of more than the average length of public lectures. This is attested by the unflagging interest shown by his large audiences yesterday and last evening.

Last evening after the close of the lecture a pleasant reception was held at the parlors of Sweet's Hotel under the auspices of Mr. D. A. Blodgett, at which about one hundred ladies and gentlemen of the best society were present and made the personal acquaintance of the speaker, Mr. Watts. It was rendered a very enjoyable social gathering, and all who called were delighted with the heartiness and geniality of the entertainment.

J. M. JAMIESON.

Grand Rapids, Mich., Nov. 24, 1885.

Jo Cook's Temper.

Jo Cook is still alive, and much himself. He has been down in Maine, and the Bangor *Commercial* thus reports his temper:

It appears that a certain prominent city official, whose brother was a classmate of Cook's, conceived in his hospitable spirit that it would be quite appropriate and polite to call on the lecturer and treat him to a drive about the city, with visits to various places of interest, etc. Accordingly the gentleman from the City Hall called upon Mr. Cook at the latter's rooms at the Bangor House and extended his invitation. To his great amazement, the lecturer, instead of receiving him cour-

teously, glowered like a thunder-cloud, and stormed out: "I don't want anything to do with the people of Bangor; I want none of their attentions and don't want to see them!" or words to that effect; then, pacing the room like a caged tiger, he added that Bangor was a by-word and a hissing from one end of the continent to the other, saying that Neal Dow, Cyrus Hamlin, and Rev. Dr. Spear had assured him that such was the fact. The city official coolly asked the ferocious seeker after truth where he obtained such notions of Bangor, and was simply answered that it was all true enough, and that Messrs. Dow, Hamlin, and Spear furnished the information on which he based his convictions. Then the Bangor man ventured to correct Mr. Cook's erroneous impressions, whereupon that individual became fairly frantic with rage and ordered his visitor out of the room, threatening to use force if he did not go immediately. The well-meaning visitor was taken completely aback at this, and was actually in fear of bodily harm. He retired from the irate theologian's presence, however, in good order. These are the facts in the case, substantially and briefly, and they will convey a fairly correct idea of the deep, religious fervor which characterized Mr. Cook's final lecture here. It is a question, after all, whether the people of Bangor should take the slanders quoted above much to heart, because of the nature of their origin and the character of their circulating medium. The people of this and other states who are acquainted with Neal Dow, of unsavory reputation in connection with the indorsement of ex-State Treasurer Peck's bond and ill-success in the prosecution of fanatical measures; with the Rev. Dr. Spear, who, on account of his wild fanaticism, was forced to seek fields more congenial than the First Congregational church here, or with the pre-Adamite litterateur Cyrus Hamlin, will understand the low source of the slurs flung out by the theological mendicant, Joseph Cook. But for the benefit of those who do not know these men it should be said that Lecturer Cook's mental machinery is apparently drifting back to its one-time state of aberration, and hence he is liable to circulate statements even more absurd and false than he would if perfectly rational. It is certainly a diseased or a basely prejudiced mind that can see decency and consistency in accepting the half-dollars of a well-read, well-behaved, and progressiv community, and denouncing them in advance as unfit to associate with.

The American Secular Union.

ROBERT G. INGERSOLL, President.

Vice-Presidents.

CHARLES WATTS, JOHN E. REMSBURG, THADDEUS B. WAKEMAN, MATTIE P. KREKEL, JAMES PARTON, HORACE SEAVER, WILLIAM ALGIE, ROBERT C. ADAMS, TITUS L. BROWN, HELEN H. GARDENER.

SAMUEL P. PUTNAM, Sec., 33 Clinton Place, New York. COURTLANDT PALMER, Treas., 850 Broadway, New York.

CHARLES B. REYNOLDS, Chair. Ex. Com. E. M. MACDONALD, Chair. Fin. Com.

The Campaign Fund.

Previously acknowledged,	$1,480.72
Alexander Cochran (paid),	5.00
G. W. Collins (paid),	1.00
A. B. Genung (paid),	1.00
G. W. Gorum (paid),	1.00
A. Pionnie, (paid),	1.00
George Cort (paid),	1.00
Alexander Jarvis (paid),	1.00
Newark Liberal League, per A. Pionnie,	2.00
Josephine Daune (paid),	1.00
J. B. Thompson,	1.00
Total,	1,495.72

Opening of the Museums.—The Tiger's Claws.

The ecclesiastical power is very agreeable on the outside so long as it thinks but little can be accomplished against it, but when it sees the near triumph of some secular principle and the loss of opportunity for itself, then it begins to show its nature for a fight, and the claws appear. The signs are that the museums will be open on Sunday, if the power of public opinion can prevail against the wealth of a few bigoted ecclesiastics, whose gifts are like that of the Trojan horse—they bear destruction in their way. The moment the church sees this appearance of a victory for Liberal ideas then it puts forth the hand of persecution. One man has already lost his situation as a workman because he was generous enough to take the trouble to secure the names of his fellow-workmen on the petition. This is a specimen of the freedom that Christianity allows. It makes one's blood boil to think that at the present day this tyranny should still exist, and be able to strike down the honest thinker. Does not this show what the church would do if it had the power? Would it allow anything that seemed in opposition to it to be established? Would it not use the sword if it could to enforce its demands? The *Independent* says that the workingmen do not want the museums open on Sunday. The signatures already received to the petition show that they do. But I would like to ask the *Independent* how we can hav any honest expression of the desires of the working people when if they undertake to do so they are threatened with a loss of situation. Before the *Independent* insists upon its claim, let it see to it as a fair-minded journal that the conditions are made for the full voice of the people in this matter. Let it first of all put aside the hand of the despot; let there be no persecution and no fear in the minds of those that vote, and then let us see what the people really desire. Are the Christian churches afraid of the voice of the workingmen that they thus put on the thumbscrew, and virtually forbid the expression of their desires in this matter? The point made by the *Independent* is utterly weak so long as this suppression of what one's wishes are is a part of the method of the church.

The *Independent* has been a stanch advocate of free speech, free press, and a free vote. Let it look at home; let it look at the Christians' tactics here in New York city, and do a little missionary work among its own friends. A free country this, is it, where a man is thrown out of employment simply for circulating a petition to open the museums on Sunday? The *Independent* puts on the workingman's mouth a gag, and then lustily shouts, "The workingmen don't want the museums open on Sunday, because they don't say they do." How can they, with this threat held over them? There has been, and can be, no fair trial in this matter until all threats are removed, and without fear or favor all the workingmen can express their opinion. There will not be much doubt of the result then.

The church professes to be the friend of the workingman. What more precious gift can it offer than that of liberty, the liberty to fully express his opinion upon every subject? The church in this case, however, has fully allied itself with slavery.

We want a Sunday for the people, but the church has already put its iron hand upon the proposition, and says no. Amid all the flowers of its rhetoric, it still carries the weapon of the tyrant. Whom the gods wish to destroy, they first make mad. The signs of destruction are manifest in the ecclesiastical powers of to-day. They appeal to the methods of the savage in the midst of civilization. It is an omen of death.

REPORTS FROM THE FIELD.

Our activ and splendid worker, E. A. Stevens, givs us some glimpses of the interesting labor that he is doing, whenever he can, for the Secular Union. The field demands his constant service:

BATTLE CREEK, MICH., Dec. 2, 1885.

MY DEAR PUTNAM: I hav been on the wing incessantly, except the last week, since the Congress. On Sunday, Nov. 8th, I had a most enjoyable visit with the Children's Lyceum at Cleveland, of which, under Thomas and Miss Lees's leadership there is certainly no mismanagement, and it well deserves the wide reputation it has obtained. Reared in a British barracks, and while yet a stripling trained as a military martinet, I could thoroughly enter into the spirit of their maneuvers and must pronounce the calisthenic performance the best I hav ever seen, except by professionals.

The same afternoon I occupied the rostrum at the Secular Union, and told what we don't know about God, having for my chief antagonist in debate the erratic individual who, at the Congress, opposed the law of gravitation, and was so anxious to confound Colonel Ingersoll with his "profound mystery." He succeeded in getting very angry. The next Sunday I listened to Mr. V. B. St. Clair's splendid paper giving personal reminiscences of that greatest of Britain's sons, Charles Bradlaugh.

My stay in Cleveland was made delightful, from a social point of view, by Mr. and Mrs. Lucas and Mr. and Mrs. Mallonee. You hav undoubtedly seen more of the *Secular Age* than I hav, having seen but one copy, but that initial number was a delightful surprise—that such a well edited and worthy paper can be published by Liberals in almost the center of our great continent. My experience in such ventures is not the most encouraging, but I do hope that our brother Mallonee will be sustained, and keep on with a succession of such surprises.

I arrived in Chicago just in time to hear our new secretary, Mrs. Ella LePage (Mrs. Freeman's daughter), lecture on woman's rights, and a splendid lecture she gave. The influence of heredity is clearly demonstrated in her case.

Sunday last we had Charles Watts in Chicago, and his lecture will hav a marked influence upon the Secular movement of that city. I hav not time to write you an adequate account of those lectures, but suppose you hav been fully apprised of them by this. E. A. STEVENS.

The following letter from our pioneer worker in Utah, Robert Wilson, will be read with great interest by all Liberals throughout the country, and will show what a valuable work Wm. Reynolds has started in behalf of the American Secular Union in the great West. We need a few more such men:

OGDEN, UTAH, Nov. 21, 285.

WM. REYNOLDS, ESQ., *Dear Friend:* Having arrived at home, after an absence of seven weeks, and knowing you would be glad to hear from me as soon as possible results of our propaganda work, first, I will say, on my arrival home I found things more favorable than I expected, but it did seem for a time, at least, that everything was working against me in taking this missionary or flying trip through this territory, and I think if there was a spark of superstition within my being it would certainly hav brought it out; but being a firm adherent to the Positiv sciences, thus you will readily see that I am wholly governed by cause and effect; and as we find that the darkest cloud has a bright side to it, a cause may bring about a better condition. I presume friend Veile gave you an account of our doings down in his part of the territory. I will simply state here that we had four public meetings in Fillmore, one in Kanosh, one in Petersburg, and three in Scipio, to good and attentiv audiences. In Scipio they wanted me to giv them another lecture, but there came on such a severe storm that we had to giv it up. There are several noble men and women in that settlement, and particularly in Fillmore. Space will not permit me to name all who are firm to our cause. I feel compelled, though, to mention friends Robinson, Kelly, and L. Christenson, and if I was religiously inclined I would say you were considerably inspired in choosing friend Veile for one of the executiv committee. He is a trump in reference to subscribers for our literature. Money is very scarce, and being a long way from the railroad, it seems almost impossible for farmers to cash their grain, otherwise I think we would hav had several subscribers for our papers, etc.

Nevertheless, we created quite an agitation among the people, and caused several of them to realize that it was high time for them to think and reason for themselvs. Samuel Rowley, at Scipio, who is a firm Freethinker, hitched up his team and drove over with me to Juab, a distance of twenty-four miles. It was storming at the time. We had a very cold trip of it. I boarded the train at Juab, came on to Nephi. This is one of the most priest-ridden and hidebound places in that part of the territory, but I was determined to lecture there, come what would. Friends Larson and Berndt did all they could in reason to make it a success. We hired the court house for one night. I set to work and marked off some bills stating the subject off lecture. By this means the town was duly notified. We had a good and attentiv audience, and several of the audience requested me to giv them another lecture, which I did the night following, and I think we drove a wedge in that hidebound place that they will never be able to get rid of. After having considerable argument with some of their would-be smart men, I answered their arguments, which is easy enough to do. I will say here in this flying trip of ours I hav never found one of them who would accept a challenge to discuss either in public or private the tenets of their faith or creed. It seems that all they can say is that I am a dangerous man, and they advised the people not to come and listen to me. They came, though, for all that, because we giv the people food for thought. There is quite an agitation, and a disposition among the people for inquiry, and if a good speaker and a man acquainted with their systems could be kept in the field, with a fair salary, so that he could be somewhat independent, I would hav no fears for our cause in this territory. They would flock to our standard by the hundreds. I hav said enough on this subject, or my letter will be too long. I left Nephi the next day by train for Payson. The depot is about two miles distant from the town of Payson. I got aboard the hack, which brought me to Dr Greer's residence, who is a stanch Infidel, and you can imagin how well I was received by the doctor and his noble spouse. I cannot speak too well of them.

While the doctor and myself were talking matters over, who should drop in but the veritable H. S. Brooks himself? How well it makes one feel when we meet and associate with such men, men who are true to themselvs and stand on their own individuality. Friend Reynolds, if you are not personally acquainted with friend Brooks, I would like you to be, for he is a stanch adherent of our cause, and a man that is capable of doing much good, and certainly the right man in the right place, as one of the executiv committee. There is also Charles Long and several others I could mention who are firm to our cause living in Payson and its neighborhood. Friend Brooks and others soon made arrangements for me to lecture in the Opera House at Payson. They went to work and hired the Opera House for two nights. They thought it would be best for us to go to Goshen, a town some fifteen miles from Payson, and giv them a lecture first. By that means it was considered Payson would be better advertised, as we wanted to create as much agitation in Payson as possible, it being the leading town in that part of the territory. Friend White, of Goshen, treated us grandly, and I lectured in the school-house at Goshen in the evening to a very attentiv audience, and some of the audience told me that it was the largest gathering of the people they had seen in that school-house for some time past; and on the 12th and 13th inst., as per announcement, I lectured in the Opera House at Payson to a large and appreciativ audience, and I do not know when I ever felt better than I did when addressing that audience. It seemed to me that they were sick of their old musty creeds and dogmas of the past, and were hungry for something more tangible, something that would benefit them here in this life. A good many of the audience wanted us to hold forth again on the 14th inst.; our engagements ahead would not allow it. On the 14th inst. we held forth in the school-house at Bengeman, a small town some four miles from Payson, to an attentiv audience.

The next day friend Brooks got a team and spring wagon from Brother Hone, at Bengeman, and we drove over to Springville—about eighteen miles from Payson. It is quite a large settlement, close on three thousand inhabitants. We stopped with friend Gallup, who is firm to our cause. We visited friends Packard, Dougall, Huntingdon, and others who are solid. We tried to get a place to lecture in. Failing in that, and the theater not being completed, Mr. Packard, being the principal owner, informed us it would be completed in about two weeks, and, all things considered, they thought it would be better for me to come down some time this winter and giv them a course of lectures in the theater. Thus it would giv our cause a good start. Here I parted with my companion and friend, H. S. Brooks, and, I can assure you, I felt like parting with an old and tried friend, and not with a man that I had only known about eight or ten days. I boarded the train for Lehi. Met friends Dawson, Goody, and Dr. Wadsworth. Next day we made arrangements and hired the Music Hall, which is the largest hall in Lehi. I set to and printed a lot of large posters, and we soon had the town well informed as to our lecture. I was surprised to see so many come. All the Mormon dignitaries of the place were there. The next day there was an excitement in the town. Our friends say it was the best thing they ever had for that town to break down superstition, and they feel satisfied that much good will spring out of it. The following day I took train for Salt Lake City, and being very anxious to see my sick folks, I came by the evening train to Ogden, and having a slight cold on the chest, I thought that two or three days' rest would do me good. Hence I did not go and see friend Ashman and others in Salt Lake City this time; and if they can make arrangements for me to lecture there, I can go on short notice.

Friend Reynolds, I hav given you a brief account of my missionary trip through southern Utah, and I do think considerable good will grow out of it, and it will cause hundreds in that dark, priest-ridden country to begin to think for themselvs. The people are poor in cash down there, but a great many of them are large in heart. Next, there are quite a number that hav promised to subscribe for our papers as soon as they can raise the money, and it seems to me that the Liberal papers will hav a good deal to do with our success in Utah. The fires are started now, and they should be kept burning.

The Newark Liberal League is still progressing. I lectured there on Sunday afternoon on the American Secular Union and its work. The members of this League are in hearty co-operation with the plans of the Union, and believe that we are on the right basis for an advance movement. They hav lectures every Sunday afternoon. E. W. Chamberlain lectures next Sunday afternoon on "Prison Reform," and a week from Sunday Mr. Wakeman speaks his word.

REYNOLDS'S ILLUSTRATED LECTURE.

I was quite delighted with C. B. Reynolds's lecture on Palestine before the Liberal Club. The illustrations are very fine, and giv a very vivid idea of the country and the people. These illustrated lectures are a novelty, aud are admirably adapted for the work of advancing Freethought. They will attract all classes, will interest both old and young, and will do much to remove false ideas in regard to history and the meaning of the Bible. I hope that Liberals everywhere will make arrangements for a course of these lectures. It will be a source of pleasure to themselvs and profit to the cause, and will enable Mr. Reynolds to do a much-needed work for Liberalism. SAMUEL P. PUTNAM.

The Life of Elizur Wright.

"Templeton," in the Boston Herald, Nov. 24, 1885.

The late Elizur Wright, who died Saturday afternoon at his home in Medford, was not only a man of rare originality and thinking and peculiar traits of character, but he had a singular life experience, only the outlines of which hav been given in the obituaries which hav thus far been printed in the press. In conversation at one time with him, he gave me a history of his life, which so interested me that I at once made a minute of what he said, which I hav here written out for publication in the *Herald*. Mr. Wright is the last of the prominent Abolitionists who cast their lot in Boston. But the career he had was not altogether identified with the cause of Antislavery. He was a man of varied intellectual attainmants. He was a theologian, a scholar, a philosopher, a journalist, and a mathematician during his lifetime, and his talents in this last field finally brought him a fortune, though not until he had had a severe struggle with poverty for almost half a century.

Elizur Wright was born in South Canaan, Conn., in February, 1804. He descended from three Elizur Wrights in direct line before him, the most remote of these ancestors being a deacon of a church in Springfield, Mass. They were all pious men. The mother of Mr. Wright came from a line of mariners, who belonged to New York city. She went to Connecticut to teach school, where she became the second wife of the father of the subject of this sketch. She also was a religious woman, but less decidedly so than her husband. Elizur was put early to learn his catechism, but he remembered questioning its doctrins before he was six years of age. He would not acccept its view of hell, and took exception to other tenets. When he was six years old his father decided to remove to the West. Daniel Bacon, a missionary of that section, and father of Dr. Leonard Bacon, now of New Haven, persuaded him to settle in Tallmage, near Akron, in Ohio. The family started in 1810, with its members in a carriage drawn by a span of horses, and with two ox-wagons, each drawn by two yokes of oxen, to transport all its effects across the Alleghany mountains. They were thirty-nine days in making the journey. They found the place a wilderness when they reached it, but settlers came in and it was rapidly cleared.

The elder Wright was a graduate of Yale college, and was both a farmer and a mechanical engineer. He established an academy for the youth of the place, and one of his daughters taught a school, which Elizur Wright and Leonard Bacon attended together. Elizur afterward studied with his father, who fitted him for college, and especially trained him in mathematics. When he was seventeen years old a great revival of religion took place. His father was much interested, his mother less so. The lad was still disposed to dispute the prevailing theology, and kept clear of the revival meetings. One day, when he was at work on the farm cutting corn with a sickle, his father came to him and asked him to go and hear the preacher, offering to take his place at labor. He went reluctantly, and was not impressed. But when he came back he found his father had cut himself badly with the sickle. The boy then said to himself: There may be something in this atonement by blood, after all. He still denied the vicarious feature, but he was touched by the analogy between his father's suffering a wound for him, and the savior's suffering for the race. He went again to the meetings, and came under the influence of their magnetism. When he presented himself for admission to the church, he still refused to believe in the historical Christianity, and was heretical on other points. The church deferred the decision as to admitting him, but at a second meeting agreed to his membership by a small majority—probably out of deference to his father's desires.

Mr. Wright's Antislavery ideas began to be implanted at this time. His father was strongly opposed to slavery, and the house was visited by bondmen fleeing toward Canada. His father determined to educate him for the ministry. In 1822 he sent Elizur to Yale college. The one hundred dollars with which he had proposed to equip him was diverted to the minister, who needed it for a wedding outfit, and Elizur set out with only six dollars in his pocket. He was provided with a horse, and a lad named Sturtevant (now President Sturtevant of Jacksonville, Ill., college) furnished the carriage. They took in two other boys with them, who were coming East. The road was bad, and the horse could only carry two at a time. So they arranged to "ride and tie," as it was called. Two rode a distance and tied the horse, starting on ahead, while the others came up on foot until they reached it, and drove on in their turn. They traveled five hundred miles and more in this way. When young Wright reached New Haven he had two dollars and twelve cents left, and he sold his horse, which had become sick, for twenty-five dollars.

He was very poor in college, but paid his way by teaching school, with some assistance from home. He wore clothes spun by his mother, and made up awkwardly by a woman tailor. There was one hundred scholars in the class—many of them Southerners. These were generally well supplied with money. It had been the fashion for each boy to giv fifty cents toward providing bats and oars for athletic sports. Henry Laurens, of South Carolina, proposed that this sum should be increased to a dollar. In the meeting held to consider the subject young Wright objected that such an amount was not necessary, and could not be afforded. Laurens answered him by ridiculing his clothes, and calling him a nondescript from Ohio. Wright retorted that his mother spun and wove them, and that they should not be insulted, and said that all the clothes Laurens's people had had descended to them from their ancestors, whereat the boys cheered lustily. Two grandsons, respectivly, of General Putnam and Seabury Ford, a future governor of Ohio (all Ohio students), backed him up. He carried his point. On going back to his room, he found Laurens there before him, and bullying his roommate. Wright asked him if he had been invited there. Laurens said no, but he intended to stay, upon which Wright collared him and pitched him headlong into the entry. Considerable bad feeling was afterward awakened between the Southerners and Westerners. The former put torpedoes against the doors of the Western students and blew them in and blew the windows out; but one of the Putnams lay in wait, and detected a student doing this, when he shot him with a gun loaded with salt, and the Southerners were never afterward seen in college. This ended the persecutions.

Mr. Wright was graduated in 1826. When he took his degree, the Rev. John Todd, who was then in his Groton (Mass.) settlement, was in New Haven in search of a person to teach the Groton Academy. Professor Phipps seems to hav attached small importance to Mr. Wright's tendency to heresy, and recommended him for the place. Mr. Wright was in full agreement with Horace Bushnell at that time, who was in college with him. But he proved far from being orthodox enough for Dr. Todd. Mr. Wright offended him by attending a Unitarian ordination in the town. The doctor labored with him, and urged him to read commentaries upon the scriptures. This study Mr. Wright pursued so closely for two years as to affect his health. He remembered riding up from Boston at that period in the stage with a singular, spare-looking man, who talked with such intensity as to leave the impression that he would not liv long. He got out of the stage at Concord to attend to a house he was building there. It was Ralph Waldo Emerson. Mr. Wright was warmly interested in the temperance reform at this time. He found his wife in one of his scholars here.

Chiefly on account of his health he left Groton and obtained work as an agent of the Tract society under Arthur Tappan. He rode 1,400 miles in and about Pennsylvania, and had great success as a lecturer and missionary. His father wanted him licensed as a preacher, but the presbytery dodged the subject because of his heresies of belief. He was married that year—1829. He had two calls—to a tutorship in Yale and a professorship of mathematics in Western Reserve College, which his father had done much to establish. He accepted the latter at $400 per year, and lived on this for four years, with some aid from his parents, notwithstanding children were born to him. Here he read Garrison's *Liberator* constantly, and began to feel that colonization, which most Abolitionists had believed in, was wrong. He attacked colonization in the Hudson *Observer*, the local paper. Six hundred of its subscribers signed a paper threatening to withdraw their patronage if the articles were not stopped. A brother of Ben Wade wrote up from Cleveland offering to make the place of every one of them good. The feeling among the colonizationists against the new school of Abolitionists was intense at that time. Mr. Wright went to Groton on a visit, and from there repaired to Boston, where the Colonization Society was in session. He was challenged to a discussion with Professor Finney, which was held for two days in Park Street church. At its close the proprietors voted not to allow either side to be heard in the church in the future. Mr. Wright gave a course of lectures on geology also, which offended the religious people by their free dealing with the text of scripture. He was ready to leave when Arthur and Lewis Tappan invited him to go to New York and edit the *Emancipator*.

He went to New York in 1834, and was chosen secretary of the American Antislavery Society, soon after formed in Philadelphia. He also edited a paper called *Human Rights*, also published in New York. This was the season of mobs for Antislavery men. Mr. Wright never boasted of physical courage. He said he should probably hav acted as did John Brown, had he possessed it in equal degree. But he was determined not to giv way an inch before the mobs. When they threatened his house in Brooklyn, William Goodell asked him what he should do. Pointing to an ax, he said he should lock the door, and the first man that should come through it would hav his skull split. The mayor of the city asked him to leave for Jamaica till the storm was over. He said if the city wouldn't protect him he would protect himself, but he would not stir. He was not disturbed, but constantly slept with his house barricaded and with people prowling about it. A pilot boat from South Carolina was anchored in the harbor three weeks, its owners intending to kidnap him and Mr. Tappan and carry them privately to South Carolina. They were warned, knew the crew and saw them often, but never were taken off their guard. Once he attended a pro-slavery meeting, was identified there, and, though he effected a retreat, was followed through the streets, and protected from bowie knives at last by some teamsters whom he knew. The bravest and most efficient service in protecting free discussion in those days in New York, Mr. Wright says, was rendered by William Leggett, of the *Evening Post*, and Charles King, of the New York *American*. Their names ought always to be remembered with honor. Mr. Leggett was finally driven from the *Post*. Mr. Bryant had the disposition to protect him, but did not dare run the risk. He would probably hav sacrificed himself without aiding his partner. Tammany Hall wanted to send Mr. Leggett to Congress afterward, but his Antislavery record prevented.

In 1838 there was a division among the Antislavery men on the subject of political action. Mr. Wright believed in organizing a party and in voting. He was prevailed upon by Henry B. Stanton and others to come to Boston and edit an Antislavery paper called the Massachusetts *Abolitionist*. He worked hard here, but there was not capital enough behind the movement. His salary was to hav been $1,500. At the end of the year only half of it had been paid. He felt obliged to resign his position, for he had now six children depending upon his efforts. He was then without money. His father had died, but he had brothers who were well-to-do in Ohio who offered him a home. He decided to stay where he was and run the risk of starving. He came as near want as his worst forebodings had brought him to dread. In moments of leisure, he had undertaken to translate La Fontaine's "Fables," to entertain his own children. He determined to publish an elegant edition of this book. For this purpose he made arrangements to import a lot of Granville's (French) illustrations. His brother-in-law was to aid him pecuniarily. But before the plates arrived this brother-in-law had failed, and payment came back upon Mr. Wright. He had literally nothing with which to meet it. But the book was printed, and by a desperate effort he got the edition bound, in part with the plates. It did not sell, and his heart fairly failed him. In this emergency his wife determined to try her luck as a canvasser. Leaving an absolutely destitute family at home, Mr. Wright himself taking the whole charge of the children and the household, doing all the cooking, and even the washing and ironing of the family, she tried her persuasivness among some of the rich people of Boston. In a week she sold twenty copies, for which she brought home $200. (It was an edition *de luxe* for those days, remember.) This gave them new heart. The next week Mr. Wright started out, in his turn. For the next two years he canvassed for this and other books, at last going as far as England. He did not end till he had sold the whole edition of one thousand copies of "La Fontaine." During this time the Lawrence brothers (Abbot and Amos), whom he had known at Groton, aided him by introducing him to their friends, and lending him small sums of money, which were fully repaid after several years with interest. When he took his book to Washington he carried from Abbot Lawrence a letter to William C. Preston, of South Carolina. He spent an evening with this senator, who appeared much interested in him. They talked of literature principally. At last Mr. Preston said: "What were you doing, Mr. Wright, during all the years that preceded your literary labors?" "Fighting your peculiar institution," was the blunt reply. Mrs. Preston, who was present, turned pale as ashes; but the senator was not discomposed, and urged Mr. Wright to go South in order to get a more correct idea of the state of slavery.

This period of Mr. Wright's life, with the years that immediately followed, was a severe struggle with poverty. Children came into his family with almost every year. There was not money enough to pay servants, and he learned to do every kind of housework. About every moment that he could spare, when at home, from brain labor, was spent in aiding an equally overtasked wife. He wrote for the *Emancipator* and the *Chronicle*, and edited the *Chainbreaker*, started to resist the annexation of Texas, and earned a dollar or two by his pen whenever he had an opportunity. It was a hand-to-mouth fight. When this was at its worst, and he had about a dozen of children to feed, he conceived the audacious idea of starting a daily paper without capital. A broker, who was his friend, gave him a corner of his room for an office. He bought just one ream of paper, took it on his own shoulder, with his "copy" in his pocket, and started for the printers, whom he instructed to print as large an edition of the *Chronotype* (the name he gave his new venture) as the paper would admit of. He wrote the whole of the first number and of many others that followed himself. It

was not an exclusivly Antislavery sheet. It was rather a precursor of the Bohemian journalism that came later, with the immorality left out. It was bright, witty, unconventional, and a little reckless, discussing a great variety of topics, but never forgetting Antislavery and temperance. It was a success, but so modestly did its editor estimate his own services that when some business men took hold of the paper, in a year or two, with him, he was willing to work for $10 per week. The paper had four thousand circulation at this time. The California fever had such an effect in 1849 that it was thought best to suspend its publication, but it started again and became more prosperous than ever. At this time Henry Wilson was determined to own a Free Soil daily organ in Massachusetts. There were in existence the Boston *Daily Whig*, afterward the *Republican* (once edited by Charles Francis Adams), and the *Chronotype* of Mr. Wright. General Wilson's plan was to unite these in a new paper to be called the *Commonwealth*. The *Chronotype* had at this time seven thousand circulation. Wilson offered Wright $5,000 for his paper, $2,500 in cash, and $2,500 in stock in the new enterprise, with a position on the latter at $20 per week. It was accepted. The $2,500 cash paid the *Chronotype's* debts. The other half was Mr. Wright's remaining capital. But unfortunately General Wilson had everything to learn about journalism. He put the Rev. John G. Palfrey in as editor, and in two weeks the paper had lost three thousand subscribers. Before Mr. Wright could sell his stock it was worth nothing. He continued to work on the paper for two years, but he grew poorer again, and it became less and less profitable.

Up to this time Mr. Wright had demonstrated an extraordinary capacity and remarkable versatility of talent. He had been successivly teacher, missionary, almost a preacher in the ministry, a college professor, an antislavery writer and speaker, a translator of French literature, and a really brilliant journalist. He had done everything but learn the art of utilizing for money purposes his rare talent. Few men needed money more. His family went on increasing. He had been the father of eighteen children, nearly all born before this time, and he had probably never been in receipt of $1,500 in any one year. The tide was about to turn, though some years were yet to elapse before pecuniary prosperity was really to visit him.

In 1852 the Union Mutual Life Insurance Company was started in Boston. Its directors applied to Mr. J. Ingersoll Bowditch to prepare mathematical tables for its use. Mr. Bowditch remembered that his distinguished father, Dr. Nathaniel Bowditch, had entertained a high opinion of Mr. Wright's mathematical talent, and he recommended Mr. Wright to the company. They engaged him, and he left figures of speech for figures of arithmetic. He made and printed tables for them, for which he received (about a year's labor) $5,500. This was indeed a change, though there was considerable expense to be deducted from the gross sum. He continued to make tables and do other work in kind up to 1858. Then, having long seen the need of reform in insurance management, he set about procuring a law to be passed for the supervision of the companies. He drew up a bill and carried it to the State House. He had no influence, and could not get for the subject attention. The last day of the session was reached. The members of the Senate were having a mock session. One of them—a silent member—had asked nothing through the whole winter and spring. In rallying him for his reticence, his brother members pledged themselvs to adopt any measure he might now ask for. "Pass Wright's bill, then," said he. They did pass it instantly. Mr. Wright was present, and saw his opportunity. He followed the bill down to the House of Representativs, where his old college classmate, Julius Rockwell (once United States senator and since a judge), was in the chair as speaker. The speaker put it through quickly, the governor signed it, and, to the surprise of everybody, it became a law.

Governor Banks had his favorit all ready for appointment as commissioner under it. But that gentleman, after reading the law, told him that he had not the capacity to execute it, and, further, that he did not believe anybody else in the state had except Mr. Wright. There was no alternativ but to giv Mr. Wright the appointment then. He took it at a salary of $1,500, with permission to make figures in leisure time for outside parties. He held the office eight years, but its labors were so onerous that he had little time for other work. His independence and honesty made him enemies, and at last they succeeded in reorganizing the system and legislating him out of office. He had lived in comparativ comfort, financially, from his insurance connection up to the present time. Now began a season of real prosperity. He invented a revolving arithmetic, which was of great aid in facilitating long arithmetical calculations, and his services became widely sought. The first year after he left the state's service his income was $12,000. His aggressiv habits were still upon him. He insisted upon reforming insurance practices. Some of the men engaged in these appear to hav dreaded his assaults as much as did the slaveholders in his early life. He was at one time offered an annuity of $10,000 to retire from activ service. This he indignantly declined.

The later career of Mr. Wright is familiar. He continued up to the time of his death to be earnestly interested in public affairs. He wrote often for the papers of Boston, the columns of any journal here being readily open to him. He was very sound on the currency question, was a pronounced free trader, and an ardent woman suffragist. Upon the reconstruction question in its relation to the South he early accepted Liberal views. No man labored more earnestly or made more sacrifices for the slave while slavery was triumphant in the land. But in 1868 Mr. Wright personally visited the South, and he repeated the visit several times later. He came home in the first instance convinced that there was nothing to fear from the remaining spirit of the rebellion, and each visit afterward made confirmed this view. The negro he believed to be no longer in danger, but he held that what the nation most needed was reunion and reconciliation between the sections. He pleaded for the subdued and impoverished slave master in the same spirit that he formerly pleaded for the slave. From an abolitionist of so extended a record this testimony was important. The wife, who was the companion for so many years of Mr. Wright's struggle against adverse fortune, and of whom he was wont to declare with much feeling that she was as good a woman as God ever gave to earth, was permitted to enjoy only a portion of his prosperity. She died from the effects of an accident. Of his children six survive.

THE FUNERAL.

From the Investigator.

Mourners gathered at the late residence of Elizur Wright, in Medford, on Wednesday, to pay the last tribute of respect to the departed friend, so well known for many years. The severe storm detained many, but yet there were in the parlors a large delegation from Boston and other places, among the number being Judge Sewell, Judge White, of New York, Dr. H. I. Bowditch, William I. Bowditch, Horace Seaver, who, with Jas. Harris and J. A. O'Malley, represented as delegates the Ingersoll Secular Society; Theodore Weld, Hon. F. W. Bird, Frank Garrison, James B. Richards, of New York, Lewis Prang, Carl Heinzen. There were numerous elegant floral decorations sent by relativs and friends, the Ingersoll Society offering an ivy wreath and a sheaf of wheat. The exercises consisted of addresses delivered by personal friends of the departed.

Horace Seaver made an eloquent address.

Mr. Theodore D. Weld, an old antislavery friend of Mr. Wright, gave a very interesting address on the history of Mr. Wright, detailing his public career, his home life, and his literary labors. Mr. Weld gave many anecdotes of Mr. Wright's antislavery career, and described him as a very excellent man—decided, positiv, and independent—who could not be swerved from what he thought was right. Mr. Wright, he also said, was the best English writer of the day.

Hon. Frank W. Bird, an old friend of Mr. Wright, spoke very highly of the moral character of the deceased, and eulogized him as a public benefactor.

A letter from John G. Whittier was read, in which the poet spoke very highly of Mr. Wright as an old friend, and declared that he himself would certainly hav come to the funeral had not age and ill-health prevented.

At the close of the exercises the body was taken to Mount Hope Cemetery, where it was interred without further ceremony.

RESOLUTIONS.

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* At a meeting of the Pittsburgh Secular Society on Sunday, Nov. 29th, the following action was taken on the death of the Hon. Elizur Wright:

The Secular Society of Pittsburgh desires to record its appreciation of his noble services to humanity and its grateful tribute to his memory: therefore be it

Resolved, That in the death of the Hon. Elizur Wright the country has lost one of its best citizens, Humanity a valiant soldier, and Liberalism a true and tried friend. His bereaved family has our heartfelt sympathy in its affliction.

ROMAN STALEY, President.
HARRY HOOVER, Secretary.

Pittsburgh, Pa., Nov. 30, 285.

Illustrated Liberal Lectures.

Since the Cleveland Congress, after safely housing the Tent, I hav been in New York, so as to take advantage of the great libraries for reference and verification of data, in the preparation of Illustrated Liberal Lectures, which I am now prepared to giv, using the magnificent stereopticon and views procured by the late D. M. Bennett on his memorable tour round the world.

The pictures are really superb, and everything pertaining to the stereopticon the very best obtainable. The lectures hav been very carefully prepared, with especial design to awake thought.

The afternoon matinees, at the very lowest rates of admission, will generally pay the entire expenses, leaving the evening receipts for the Leagues and societies getting up the entertainments.

Surely the time has come when efforts should be made to win honest-hearted Christians from their reverence of error and superstition, that they may unite with us in efforts to secure the Nine Demands of Liberalism.

I desire to make up route, so as to avoid needless travel and expense, and shall be pleased to forward terms and full particulars to all who desire to avail themselvs of this opportunity to popularize Liberalism in their neighborhood.

Address, care of THE TRUTH SEEKER, 33 Clinton place, New York. C. B. REYNOLDS.

Only Sleeping.

The following clipping, from the Missouri *Republican* of Nov. 12th, shows that the spirit of the Inquisition is not dead, but only sleeping:

THE WATCHMAN'S CLUB.

Father Phelan is unusually severe on his Protestant colaborers in the Christian cause this week, as will be seen from the following editorial paragraph in the *Western Watchman:*

"The *Central Baptist* assures us that Mr. Currey's knowledge of Catholicism 'is thorough and exhaustiv.' This is the first time we ever heard of a Baptist knowing much about anything.

"Hypocrits, blasphemers, and drunkards often put themselvs in our way, and we must bear with them. A preacher is a lawless villifier of God and God's church. When Lucifer harangued the angels, he preached the first Protestant sermon. The first man who opened his mouth against the church of God deserved death. Those who preach against her in our day can claim in extenuation that they know not the heinousness of their crime. But crime it is, and materially its magnitude is not lessened."

This Father Phelan, editor of the Catholic organ above mentioned, is the same editor of the same paper that sought to vilify the memory of the great Victor Hugo by such misrepresentations of his last hours as only a Catholic journal could be guilty of. "He lived without a principle, and died without a prayer," is the verbatim rendering of one among several falsehoods which that priest and paper published concerning the dead Hugo. Oh, how sore the Romish church feels because that master genius snubbed the officious bishop of Paris, who endeavored to intrude his services (?) where they were neither wanted nor needed! True might it hav been said of that greatest citizen of republican France, "He lived alone by principle, and died without a priest." But Phelan and the *Watchman* are rarely betrayed into stating truth.

Can't you see the animus, the deep-rooted spirit of hate and intolerance, cropping out in the extract I send? "The first man who opened his mouth against the church of God deserved death." Of course the Catholic church—Phelan's church—is the "church of God;" and if the Catholics had power—if this same priest, Phelan, had power—the Inquisition would be revived to-day. It is certainly as much of a crime to steal or murder to-day as it was yesterday; and, from the *Watchman's* standpoint, the last man who speaks against the "church of God" commits as great a "crime" as the first, and deserves as great punishment. If this is not logical, show us the error.

Yes, while Protestantism *is* to be feared if clothed with too much authority, Catholic political power means certain death to all human liberty.

The sweeping denunciation contained in the clipping, while hurled at Protestantism in general and Baptists in particular, of course includes all Infidels and Liberals—all who speak "against the church of God." While not all priests of that faith are as indiscreet as Phelan, they all at heart hav the same thoughts, motivs, and intentions concerning those who even speak against that which Romanism pronounces holy. The sword, the rack, and the thumbscrew are rusting in the vaults of disuse only for the lack of *power*, not *will*, in the users. But once let them get the power, once let them gain state control as of old, and the oil of distilled hate will remove the rust, and these instruments of torture in the hands of God's faithful, warmed up and lighted by the fagot-flame of fiery persecution, will be as potent for human woe and degradation as when poor Bruno's noble heart was burned out of him for trying to lead the people out of the dark.

Now, Mr. Editor, I ask you (and I want you to append your answer to the foot of this letter)—I ask you, sir—do you not believe that Phelan's language voices the sentiments of every adult Catholic, layman, or priest in all this land? And if this is true, is not Roman Catholicism the master serpent, the very leviathan whose head is first to be crushed by Liberalism in her noble warfare on behalf of human liberty? Surely "eternal vigilance *is* the price of liberty," and Phelan and the *Watchman* need many watchmen among Liberals.

All honor to you, sir, and THE TRUTH SEEKER, for your well-aimed efforts against the "Freedom of Worship" bill. That is dead, and I hope your ready heel (or rather your handy "Faber") may continue to crush the corn on the pope's big toe.

Freeman, Mo, Nov. 15, E M. 285. T. M. HORNE.

CATALOG of the Truth Seeker Company's publications sent free upon application.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - DECEMBER 12, 1885.

NOW IS THE TIME FOR RENEWALS, and we hope all will be prompt. If we are to print pictures next year, the subscription list must be lengthened. We will renew one old subscription for a year, and send THE TRUTH SEEKER to one new subscriber for a year, for $5. Will not every one, in renewing, try to get a new subscriber?

Christmas Books.

Those of our readers who are intending to celebrate the pagan sun festival, now called Christmas, by making presents to their friends should not forget that books are very appropriate gifts, and that we hav several different works that will fill the bill.

For the youngsters "The Story Hour," with its scores of fine illustrations, is just the thing. For the older children "Apples of Gold" and "All in a Lifetime" will prove acceptable presents. A good thing for Freethinkers to present to their Christian friends is a scientific or Freethought work which will set them to thinking. But perhaps the best of all works for the season, it being designed especially for a gift from friend to friend, is Ingersoll's "Prose Poems." It is magnificently printed and bound, and is a thing of real beauty as well as a joy to the Freethinking possessor. Another beautiful work is the complete works of Ingersoll, and still another is D. M. Bennett's "Around the World," in leather or morocco.

But send for a catalog and make a selection. We hav scores of works that are good.

The Museum Question.

The ministers of the city evidently feel that the Sunday opening question is assuming too large proportions for safety to the integrity of their congregations, and are casting an anchor to windward by advocating a Saturday half holiday for the workers. This, they say, will giv the people ample opportunity to visit the museums without violating the "holy Sabbath."

While we are as strongly in favor of the Saturday half holiday as any preacher of them all, we do not see how this can affect the justice of the demand for Sunday opening. As a matter of fact, a half holiday on Saturday would not afford the workers the opportunity of visiting the museums, for by the time the people reached home and changed their clothes, and then went to the park, it would be so near dark as to make the visit not worth while. But the question is not only one of opportunity, but of right. The people pay for the museums in large part, and they hav the moral right to visit them when they choose; and, judging by the alacrity with which the petitions are signed, Sunday is the day the working people choose. So, while we sympathize with the Saturday half holiday movement, we cannot allow it to be substituted for Sunday opening.

Last Sunday Branch Five of the Socialistic Labor Party, about two hundred and fifty voting, indorsed, with but three dissenting votes, the request to the museum trustees. The Central Labor Union of New York, which is the representativ of all the trades unions in the city, unanimously adopted a resolution indorsing the petition. Several local unions of the different trades hav also indorsed it.

The Housesmith Union also passed the following manly resolution:

"*Resolved*, That we, as citizens of the United States, demand that these museums be opened to the public on all Sundays in the year, so that we may the better educate ourselvs and our families."

The printers, numbering several thousands in this city, are heartily supporting it. About the only exception to this is a foreman in Martin B. Brown's printing establishment. His name is Myers, and he appears to be a religious bigot. A copy of the request was sent to the office, and Mr. A. J. Hanson, of 235 West Thirty-fifth street, circulated it among the compositors. He had obtained the names of nearly every man upon his floor, when he was called to the foreman's desk, and given notice to leave the employ of Mr. Brown. As Mr. Hanson had before this circulated lists among the printers without objection being made, he is naturally indignant at the outrage. He will bring his discharge before the Typographical Union, and that body will probably be able to force his reinstatement. As Martin B. Brown makes his money by doing the city printing, for which the people pay, and pay royally, it seems a particularly flagrant injustice that has been perpetrated upon Mr. Hanson.

Our subscribers in the city will aid this movement by using all possible expedition in getting the petition signed and returning them to Mr. Putnam, care of this office.

The Growing Disbelief in Miracles.

In the present age of more or less perfect science, whatever partakes of the supernatural in its character is at once "sat down upon," dismissed as unworthy of credence. Even the spirits which are said to return to earth must be natural—that is, material, though of an exceedingly subtil kind—or they can find no place in the philosophy of the day. The old-fashioned apparitions common to Christians in the days of literal devils and real witches are at present pooh-poohed, and laughed out of mind. Alleged occurrences must appeal to human reason, or they hav no standing in court. The age is practical, scientific, and materialistic.

Admitting this, and it is generally admitted even by churchmen, yet what an anomaly do we find! In this country there are some eighty-one thousand men trained to discourse weekly of the supernatural—that is, Christianity. They talk of divine truths, as if divinity were a reality, and propound dogmas based on a religion not developed by the wisdom of man, but asserted to be miraculously communicated to the human race. Yet these dogmas are all superhuman, or they are untenable. If the doctrins said to be revealed were of an ordinary character or naturally attainable, the claim that they were divinely revealed would be without the slightest support. Unless there was a supernatural revelation, and unless Christianity is that revelation, it has no reason for being, and has no claims above other theologies for belief.

Every land, almost, has its supernatural revelation. In this respect Christendom is but an imitator. Long before Christianity claimed its supernaturalism India had its divine revelation. Indian theologians claim that the whole of the Veda is the work of deity. Zoroaster and Mohammed claimed the same for their superstitions.

Professing, then, to be divinely revealed, or supernatural, Christianity must of necessity depend for proof upon supernatural evidence, for humanity can not of itself go outside of nature, and doctrins which depend for their truth upon the truth of the miraculous cannot come within the range of human intellect, and cannot, therefore, be proved by human intelligence. The miraculous must first be substantiated before the supernatural can be admitted. In other words, upon the truth of the miracles in the New Testament depends the whole system of Christianity. The testimony of the most eminent churchmen is that "in all points Christianity is emphatically a supernatural religion, claiming to be divine in its origin, superhuman in its essence, and miraculous in its evidence. It cannot be accepted without an absolute belief in miracles, and those who profess to hold the religion whilst they discredit its supernatural elements—and they are many at the present day—hav widely seceded from ecclesiastical Christianity."

A miracle, *to be a miracle*, must be a phenomenon for which human intelligence can in no wise account. The actual occurrence of the phenomenon must also be attested by evidence in which there is not one flaw, however slight. A miracle, then, is the most equivocal evidence that can be used, for as man can not comprehend the nature of the phenomenon, he must believe it solely upon the word of him who says he saw it. The story of the whale swallowing Jonah, says Paine, borders greatly upon the marvelous, but it would hav more nearly approached the idea of a miracle if Jonah had swallowed the whale. In this the matter decides itself by the query, Is it more probable that a man should hav swallowed a whale, or told a lie?

As with this, so with the other miracles upon which Christianity depends. They are incredible of themselvs, and are unsupported by any reliable evidence. Being occurrences outside and contrary to the operation and effect of natural law, they are incomprehensible, being supported by no known witnesses. There is no reason for trying to believe them. The minor alleged miracles of the Old Testament are but a low species of sleight-of-hand. The most stupendous of all miracles—the creation of a universe out of nothing—has been overwhelmingly discredited, and he who believes it now is looked upon as a fossiliferous relic of barbarous days. The feeding of the multitude by Jesus has been gradually transformed from a material transaction into a figurativ ecclesiastical rite, and most people now think that Lazarus was only in a trance. The miracle of the resurrection, the chief pillar of the church, like all the others, has been discredited. The authorship of the "historical" books of the New Testament has been indisputably shown to be anonymous, and the unreliability of the writers, whoever they were, is so thoroughly proven that the only ground upon which a miracle can be believed—the testimony of witnesses of the phenomenon—is utterly removed from under this resurrection miracle. Supposing a dead man could come to life—which is positivly contradicted by the known facts of science—there is no reliable evidence that Jesus did come from the tomb. No reliance can be placed on a single detail of the stories of the four evangelists, and as evidence they are absolutely of no value. They are full of wild statements and irreconcilable contradictions, of glaring inconsistencies and impossibilities, and though we may excuse them for their numberless contradictions, the excuse itself is an admission of an incompetence which renders their evidence valueless. If God inspired them they should hav told the truth; and truth being an agreement of statement with fact, there should be no contradictions to excuse.

"If Christ be not risen," said Paul, "then is our preaching vain." If there is a Christian in the world who can reconcile the statements of the four evangelists and the apostle Paul concerning the resurrection, and rescue the reputations of all four of them, his coming forward may allay the feeling of disgust with which all relations of supernatural events are regarded in this skeptical age. Unless there be such a one it looks as though the scorn of the practical toward miraculous events will be turned to distrust of Christianity and desertion of those who teach it.

The Rights of Soldiers and Militiamen.

An Infidel soldier in the regular army who should from conscientious scruples refuse to attend so-called divine worship when ordered to do so by his superior officer would be subject to court-martial. Though he might afterward appeal from the order, his conscience would hav heen outraged, and his rights under our national Constitution tyrannically violated. And it is doubtful whether a Christian commanding officer or secretary of war would consider that an Infidel soldier had any religious rights they were bound to respect.

The laws for militia vary in the different states. The Fourth Regiment Michigan State Troops has just had an interesting experience with the chaplain question. The militia law of Michigan provides each regiment with a chaplain. The Detroit *Evening News* thinks the legislature made the provision on the principle that the office would sound well, come cheap, and do no particular harm. Just what a chaplain could do for a regiment, it says, the assembled wisdom of the state had no very clear conception. The dangers of the state camp and the dress parade not furnishing the chaplain any opportunity of exercising his ministerial function, he has to drag his office in by the neck and heels, so to speak.

"It was in such a manner that Chaplain Williams of the Fourth regiment made his regiment and the public aware of the fact that they had such an officer. He extended 'a cordial invitation' to the regiment 'to attend divine service'—and the invitation, filtrating through the colonel and adjutant, took the form of 'General Orders' as follows:

"HEADQUARTERS FOURTH REGIMENT
"MICHIGAN STATE TROOPS,
"DETROIT, Oct. 24, 1885.

"GENERAL ORDERS
No. 16.

"This command, having received a very cordial invitation from our chaplain, Capt. G. Mott Williams, to attend divine service in Grace church, Sunday, November 8th, at 7 P.M., will assemble in front of the Jefferson avenue armory at 6:30 P.M., sharp on that date.

"It is hoped and earnestly requested that each company will turn out as large numbers as possible.

"Chaplain Williams has arranged an appropriate service for such an occasion, to be interspersed with music, etc.

"Company dress uniforms. Side arms only.

"By order of EUGENE ROBINSON,
"Col. Commanding.

"J. I. HAIGHT,
"1st Lieut. and Adjt."

This general order provoked the men. The regiment has within its ranks, says the *News*, men of all denominations and of none—Infidels, Agnostics, Episcopalians, Methodists, Baptists, Jews, etc., etc., etc., who are all willing to fight together if need be for their country, but object to having a sermon of any particular sect thrust down their throat. The consequence was that only about a hundred of the regiment paid any attention to the order, the rest remaining away, and now the interesting query rises, can they be court-martialed for disobeying orders?

We think hey can. The order, as promulgated by the colonel, was plainly an order, and not an invitation, and the men who remained away from church are guilty of disobedience, to be punished after court-martial by such fine or reprimand as the court may direct. And we hope they will be. Probably most of them are nominal Christians of some sort, and after they hav had a taste of the petty tyranny which citizens of nearly all our states suffer by having Christianity made a part of the state statutes, it may be that they will demand the thorough secularization of their laws. We sincerely hope that everyone of them will be punished.

Meantime, we urge them to seriously weigh the words of the *News* in considering their case: "What business has the state to hav a chaplain at all, if his authority is to be ignored, his functions disregarded, and the 'general orders' of the colonel commanding in reference thereto treated with contempt? Where does the usefulness of the chaplain come in? Would it not be better, more in consonance with the purely secular character of the government of Michigan, and more in harmony with the constitution of the state, to excise the chaplain from the statute? A functionary without a function, an officer without an office, a title and rank stamped with the sanction of the state, which only creates disagreeable bickerings on a delicate subject with which the state has no constitutional concern, were certainly better abolished. In its most harmless aspect it suggests a legislativ interference with conscience, a governmental recognition of a special church, which is intolerable to the true American spirit that insists that every man shall look after his own soul in his own way, and that government has nothing to do with spiritual affairs."

Editorial Notes.

THE Thanksgiving number of the *Independent* publishes Charles Lamb's poem entitled "Beauty and the Beast," illustrated. The poem is well enough, but in the *Independent's* illustrations the Beast is considerably more recognizable than the Beauty.

C. W. STEWART writes: "I hav received a copy of Mr. J. E. Remsburg's elaborate work on 'Sabbath-Breaking,' and consider it one of the ablest and most valuable documents in our Liberal literature. It should be in the hands of all sticklers for the effete Sunday law of Christian superstition."

A GENTLEMAN who is activ in circulating the petitions for the opening of the museums on Sunday reports that "the principal opposers of the movement are rum-sellers and ministers." This is perfectly natural, as opening the museums would be injurious to the business of both.

THE Sunday visitors at the Art Museum in Boston sometimes number three or four thousand, but they giv much less trouble than the comparativly few who come on other days when a fee is charged, and who sometimes act as if they had bought the right to take liberties with the pictures and statues.

IN the program of the Evangelical Alliance for the week of prayer, the following is the text: "Occupy till I come" (Luke xix, 13). The "I," which is coming, might be construed to mean the taxation of church property, until which event religious people will continue to "occupy" as deadheads.

FREDERICK W. FARRAR'S lectures in this country hav been marked by manly, generous sentiments and a catholic spirit; and his visit to us, like that of Dean Stanley, has contributed somewhat to strengthen the friendship between his country and our own.—*Religious Exchange.*

The chief bond of common interest between England and America established by Canon Farrar's visit to this country will be the large number of American dollars which that ecclesiastic carries home with him as a souvenir.

"SALADIN," editor of the London *Secular Review*, givs notice that he will shortly lay before his readers Mr. John E. Remsburg's "Sabbath-Breaking." In doing so he will be performing a praiseworthy act. "Sabbath-Breaking" should be printed in all lands, and in all tongues. We hav just issued it in handsome pamphlet form, price 25 cents.

THE ministers and religious people who oppose the opening of the museums lay great stress upon the claim that Sunday is a day of rest established as such by a law which should be enforced. Yet these same people ignore the fact that there is an unenforced law in this state making eight hours a day's work. An argument is due from the pulpit on that subject if it honestly desires to lighten the burden of labor.

SOME of the critics of the American Secular Union seem to hold the opinion that in order to be a true Freethinker a person must necessarily be disreputable. Mr. E. C. Walker, for instance, announces that "the Union is dead, *i.e.*, respectable." Another class of alleged Freethinkers, represented by Mr. Underwood (provided that gentleman represents anybody besides himself) find fault with the same organization for an exactly opposit reason. Between these two the Union may pursue the even tenor of its way confident of its ability to achieve the ends for which it was founded without pausing to vindicate itself in the estimation of either.

THE *Christian Advocate* printed a passage in defense of Christianity attributed to James Russell Lowell. The *Congregationalist* wrote to Mr. Lowell for a complete copy. This is the reply: "The passage which has been going the rounds of the papers is in very small part mine. Somebody has taken what I said, and supplied to suit himself in language very unlike any that I am in the habit of using." "But," inquires the editor of the *Advocate*, "will not Mr. Lowell favor the public with just what he did say?" Perhaps if Mr. Lowell were to express his real sentiments about Christianity, they would not be of the sort that would exactly suit the Rev. Mr. Buckley, editor of the *Advocate*.

THE editor of *Queries*, a magazine published at Buffalo, having been asked to "name ten authors whose works hav conduced in the greatest degree to the spread of Infidelity," puts the question to vote among his readers, with the following result:

1. Paine,	60	6. Gibbon,	38
2. Voltaire,	60	7. Rousseau,	36
3. Ingersoll,	53	8. Hume,	35
4. Huxley,	48	9. Tyndall,	31
5. Darwin,	42	10. Spencer,	30

Strauss, 28; Renan, 24; Hobbes, 20; J. S. Mill, 16; Volney, 10; Bolingbroke, 8; Shelley, 7; Haeckel, 6; D'Alembert, 5; Locke, Spinoza, 4 each; Diderot, Collins, 3 each; Herbert, H. Martineau, Swedenborg, Parker, Godwin, Goethe, Byron, Buckle, 2 each; scattering, 9. Total, 600.

It will be observed that this list of men accredited with having helped to spread Infidelity includes nearly all the great names of which history loves to boast. The readers of *Queries* would find it difficult to mention thirty equally distinguished names of men who could be accused of having done anything toward spreading superstition.

THE following political sentiments are attributed to Colonel Ingersoll by the Washington correspondent of the New York *World*. They may or may not correctly represent his views, but they are interesting reading about one who has in past years been such a prominent figure in Republican politics: "Colonel Ingersoll visited Washington this week for the purpose of winding up his affairs here. He came here in 1877 and has always spent his winters in Washington since. I met him on Pennsylvania avenue yesterday morning and got him to talk politics for a few moments. He is out of politics now, and does not care to talk much on this subject. What he did say, however, was interesting. He said that the only advantage that he could see for the Republican party in the late election in New York was the fact that the Mugwumps had to stand up and be counted. When counted the line was found to be very short at both ends. The colonel said that the Republican party, in their past fear of the Mugwumps, were like the terrified boy who had lain awake all night shuddering with terror at the sight of a ghost standing over his bed. But when daylight came the ghost was his shirt. He believes that the Republican party has gone out of power for a long time. He says that the only thing that can help them is a new conscience. I asked him what he thought was the cause of the downfall of the Republican party. He said it had gone to pieces on account of its loss of honesty and morality. He said that the attempt to make the Southern issue prominent now since the party had gone out of power was a great blunder. It was too late for that sort of thing. The Republican party had had its opportunity for over twenty years to settle what they are pleased to call the Southern question. The trouble was that they had never been honest in their standing up for the negro in the South. Grant laughed when Ames was driven out of Mississippi, and Hayes and his crowd traded off the very last rag of the claims of the Republican party in the South to obtain national power. The party had lost its old strength, and until it regained something of that sort it could never hope to succeed. The party, too, had been cowardly on the Chinese question. 'Why,' said the colonel, 'when Hunt was minister to Russia he sent a letter to Arthur telling him of the persecutions of the Hebrews in Russia. He urged upon him the importance of his using his good offices with the Russian government to protect them from such revolting cruelties as were practiced upon them. Arthur said that he would ask them in an unofficial way to interfere, but he did not dare to ask them officially, for fear they would turn about and ask us why we did not protect the Chinese in this country before looking abroad for oppressions to correct.' The colonel then wound up his post-mortem examination of the Republican party by saying: 'The Samson of the Republican party has been in the toils of the Delilah of policy, and as a necessary consequence has been shorn of his strength and has gone down to ruin.' I asked the colonel if he thought that Blaine would ever be a candidate again. 'Oh, I guess not,' said he. 'I should not think he would want it. I can hardly imagin his wanting to go through with another fight of the kind he had last year.' The colonel said he took very little interest in this administration, but what he knew of it pleased him. He has a special admiration for Secretary Lamar. He thinks that he has one of the greatest brains of any man in the cabinet, and one of the fairest and most liberal of minds."

Lectures and Meetings.

MRS. H. S. LAKE, who has been lecturing to large audiences at Grand Rapids, Mich., since Sept. 14th, will speak for the Independent Congregation of Alliance, Ohio, for the month of December.

T. M. HORNE, of Freeman, Mo., announces that after January 1st he will be ready to visit any place in his state or eastern Kansas to lecture upon Freethought subjects. For several years, Mr. Horne writes, he has been teaching and lecturing upon elocution.

C. B. REYNOLDS will lecture to-morrow, December 13th, for Friendship Liberal League of Philadelphia, at Industrial Hall. Subjects: afternoon, "Defense of the Devil;" evening, "The Nine Demands of Liberalism." S. P. Putnam will speak for the Laegue on Sunday, December 20th.

ANNOUNCING a recent lecture at Maitland, Mo., by Miss Helen H. Gardener, the Maitland *Monitor* says: "Miss Gardener is a fluent speaker, and although your views on religion may not exactly coincide with hers, yet many new ideas may present themselvs that will giv you ground for serious reflection, and may be of much help to you both morally and intellectually."

IN selecting topics for the winter's lecture work, C. W. Stewart has chosen those upon which the general public very much needs enlightenment. He has prepared a series of lectures upon evolution, including "Astronomy," "Matter and Force," "Geology," the "Origin of Life," and "Origin and Evolution of Intellect." Mr. Stewart will be at Lancaster, Ia., from the 12th to the 18th inst., at Hayesville during the third week of this month, and at Ottumwa during January.

J. L. ANDREW reports: "Since I last wrote I hav lectured in Scandia and Marysville, Kan. On the first night at Scandia the audience numbered about one hundred; on the second night at least three hundred. The impression produced by these lectures is among the best I hav yet seen. At the request of the prominent Liberals I shall revisit Scandia, and expect to hav a still larger audience than before. I hope you will be successful in making THE TRUTH SEEKER an illustrated paper. I will do my best in increasing your list of subscribers."

J. E. REMSBURG has reached Kansas after a tour of eight thousand miles. He delivered eighty lectures. Mr. Remsburg is now in Kansas. He spoke at Netawaka December 12th and 13th; Concordia, 14th; Minneapolis, 15th, 16th, and 17th. He lectures at Dunlap, 19th and 20th; Newton, 21st, 22d, and 23d; Wichita, 24th; Weir City, 26th and 27th. *New Thought* says: "On Monday evening J. E. Remsburg delivered his famous lecture on Thomas Paine. The hall was crowded to its utmost with attentiv listeners. Never was the author-hero more eloquently defended than on that occasion. This lecture is said to be one of Mr. Remsburg's best efforts. While he avoids any expression calculated to offend the most delicate ear, his cool sarcasm cuts like a Damascus blade; his withering rebukes are arguments in themselvs; his fine language, perfect articulation, and sound logic never fail to captivate an intelligent audience. Undoubtedly his lectures in Ottumwa hav given the Liberal movement a new impetus."

THE *Republic County Chief*, Scandia, Kan., says under date of Nov. 27th: "Mr. J. L. Andrew, of England, gave free lectures in the city hall here last Monday and Tuesday evenings on the subjects of 'Modern Infidelity,' and 'Christianity and Modern Civilization.' Monday evening he discoursed on the subject of 'Modern Infidelity,' sticking to his text, and made a good, sound plea in behalf of Infidelity. Tuesday evening he ably handled the subject of 'Christianity and Modern Civilization,' and maintained by logic and philosophy that the teachings of Infidelity were better, more pure and elevating, than those of the orthodox. His lectures are highly interesting and instructiv, and giv food for thought to the most matured and brightest of minds. He is a philosopher, a rapid thinker, and a splendid reasoner, and does not deal with ridicule in his lectures. He gave to orthodoxy some hard nuts to crack. His train of Freethought is deserving of more than a passing notice, and should be well weighed by all who hear him. His teachings are refining, practical, and to the point."

MRS. A. M. FREEMAN, chairman of the lecture committee of the Chicago Secular Union, writes: "Last Sunday, Nov. 29th, Mr. Charles Watts gave two lectures before the Chicago Secular Union. In the afternoon Mr. Watts spoke to a large, intelligent, and appreciativ audience upon 'Unbelief.' In the evening he gave a magnificent lecture to a magnificent audience upon 'The American Secular Union—The Necessity and Justice of Its Demands.' Mr. Watts, as all those who hav heard him know, is a brilliant speaker, and for presenting facts and incontrovertible reasoning is second to none. The lecturer was frequently interrupted with bursts of laughter and applause. Mr. Watts made many warm friends and secured many admirers in Chicago, and those hearing him eagerly expressed their desire to hav him come to us again. Mr. Watts is a grand addition to Freethought in America, and should be heard in every city, town, and community in the country. Wherever speaking, he must do an incalculable amount of good. The people need to meet him face to face, to feel the magnetism of the man's earnestness, to appreciate his sincerity, loyalty, and devotion to the cause. In the afternoon Mr. E. A. Stevens presented a paper in memoriam on the death of Elizur Wright. I am sorry that I am unable to send a copy of it, as it embodied in touching and eloquent words an appreciation of the dead hero's life and work and the immortality he had carved out for himself by having so lived that he had won an enduring remembrance in the hearts of men. On Saturday evening a reception was given Mr. Watts at the residence of Mr. O'Neal, a whole-souled, earnest Liberalist. The evening passed very pleasantly with recitations and singing, Mr. Watts himself contributing no little to the occasion by giving in fine style a selection from 'The Lady of Lyons.' Prof. A. Nolan Martin gave some inimitable character representations, also a scene from 'Toodles' and 'Hamlet.' The Chicago Secular Union is in a flourishing condition. At the sami-annual election of officers, Dr. J. H. Randall was re-elected president, Mr. E. A. Stevens vice-president, Ella L. Page secretary, Mr. Thomas Galpin treasurer, and Mrs. A. M. Freeman financial secretary. The Union has a number of members who often lecture for it: Mr. Randall, Mr. Sawyer, Professor Orchardson, Mr. Stevens, Mr. Magie, Mr. Haynes, Ella L. Page, Mr. Abbott, and others."

Letters from Friends.

CLEVELAND, O., Nov. 30, 1885.

MR. EDITOR: In regard to illustrating THE TRUTH SEEKER, I would say that I should be pleased if it can be done, and to that end will pledge ten dollars ($10) a year.

Hoping you will receive sufficient aid to carry out the project, I remain, Very truly yours, J. C. ROE.

THE ALBANY CONVENTION.

SYRACUSE, N. Y., Nov. 29, 1885.

MR. EDITOR: There has been a good deal said about this subject by a number of persons who seem to look at matters from different standpoints, and of course come to very different conclusions. I feel called upon to add a few lines upon several matters discussed, making some corrections in regard to reformers in past times, and some suggestions to my fellow-reformers of to-day. And first, I want to say to friends Mitchell and Heywood that free speech was often disallowed in antislavery conventions, and men and women stooped, as they do to day, to calling each other bad names because of opinions honestly entertained, which were not in accordance with the morals of the past. I hav seen a woman taken up bodily by two men and set down outside the hall and not allowed to go in again, because she was considered, in the language of to-day, a crank, and would say things not agreeable to the majority. I hav seen a man who had given hundreds of dollars to the work of the slave's emancipation turned from the table where a free lunch had been prepared for those who came from a distance, and told that a man who believed in the social freedom, which Mr. Heywood advocates, was not welcome, inasmuch as his presence compromised the respectability of the antislavery convention, and those who attended it. So, my friends, others before you hav been sufferers for their opinions, and at the hands of, I hesitate not to say, as noble a set of people as the world has ever seen; but they had their limitations, and so failed to allow to others the freedom they demanded for themselvs.

We all wish to be respected, but I believe the reformers of the nineteenth century will be obliged, like Jesus of Nazareth, "to make themselvs of no reputation," if they will save the world; and yet in the end character, not reputation, triumphs. No matter if Courtlandt Palmer should attend twenty conventions where there should be men who advocate entire social freedom, and women who sell Anarchist papers, no person, man or woman, could be in his presence five minutes without pronouncing him a gentleman in the best sense of that word. I am sorry he did not giv his "hand to Mr. Heywood." A man in Mr. Palmer's position cannot afford to be petty; he can afford to be magnanimous. A man capable and willing to write and deliver such a lecture as he (Mr. Palmer) gave at Albany, need not be troubled, even should he be accused of "eating with publicans and sinners." When the real reformer, I mean the consistent Freethinker, shall come, we shall find him far above what any of us hav reached as yet, but he shall come at the right time and place. He will not find it his duty to complain of the style of Mrs. Tillotson's dress, or be mortified that she comes into a convention dressed in a fashion that is not approved by the majority, and our friend "Mallonee, of Cleveland," will not hold up to woman the scarecrow of the past, "old-maidism," to frighten her out of her human rights. He says, "She has a right to be protected from political work;" it seems to me she has a right to be protected from man in the position of a brutal husband whom the man-made law allows to tyrannize over her. Who shall protect her but herself? I hav no possible objection to Mr. Mallonee ordering coal for his wife, but I will introduce him to a woman, should I ever meet him, who, though she has been married twice, has for thirty years not only ordered her coal but has earned and paid for it full price, though she has received for work about half the amount paid to a man for the same, and then, if he likes such acquaintances, thousands more in like circumstances. Death does not stop in his fatal work to ask if his victim is a married man. Where our friend finds his "strong-minded girls" who are "old maids," I can not make out. If he will make out a list of such I will quadruple the number with married women, but if there are women who choose not to marry, what then? Are such persons any less respectable and respected? If Mr. Mallonee was where I was during the war he saw many women doing as valiant work for freedom as carrying a musket; but my note is long and I must stop. Yours for freedom in thought, word, and deed, LUCY N. COLMAN.

NEWPORT, ME.

MR. EDITOR: "The individual must be supreme, and there must be no authority!" A grand idea. Why did not the generals of the Albany Convention think of that before? But better late than never. SEWARD MITCHELL.

LEXINGTON, KY., November 16, 285.

MR. EDITOR: I hav read with great interest the arguments *pro* and *con* of the Mitchell-Heywood case, and if not imposing too much on your good nature and those of the parties engaged in the controversy, I would like to add a few words myself to what has already been said on this interesting subject. But I do not want *pugnare pugnam* with our kind friends, but on the contrary I *cupio me erse clementem* with all whom I hav dealings with, and as this question is in the interest of all Freethinkers, I hope the two gentlemen, Mitchell and Heywood, will not consider that it is always *insipientis est dicere non putaram* to offer a few remarks.

The gentlemen named I hav no personal acquaintance with, but from what I hav read of them I hav no doubt but that they are honest and sincere, however wrong they may be in their teachings. Yet their doctrins of Freelove and Anarchy hav no place in the Liberal movement, and if the issue is forced upon our organizations, the quicker such organizations are disbanded the better for the cause.

Mr. Mitchell, in THE TRUTH SEEKER of the 14th ult., places great stress upon the fact that this country has laws against the publication and circulation of obscene literature, and what Mr. Heywood terms "physiological intelligence." These laws our honest but our misguided old friend would ignore and set them aside simply because he desires to sell his demoralizing paper "unmolested by any power in the world." He is working for his own individual self, and cares nothing for the feelings, morals, or the rights of others; indeed, the latter is chiefly a secondary consideration with him.

All the papers, according to Mr. Mitchell, with the single exception of the *Nonconformist*, hav been on the side of "despotism," and uttered no protest against the "outrageous arrest." And these papers were right. Mr. Mitchell knew at the time, and now knows, that he was breaking the laws of his country by selling his obscene sheet. He also knew the penalty attached to such disobedience, and now for him to publicly rebuke those offending journals and those three "ruffian officers" for doing their duty by arresting an "innocent man," is simply an acknowledgment of his guilt. The old gentleman has no one to blame but himself. He went to the Convention with his eyes open, and with full foreknowledge of what was required of him; knowingly broke and violated the laws of his country; allowed his paper, the *World's Reformer*, to be represented as the organ of the Convention, without correcting the mistake, and now, instead of abiding by the consequences, as a true man should, in silence, he proves himself, as indeed he is, an *hostis virtutibus inoperatione* by charging Mr. Palmer and the Convention with complicity in the alleged outrage.

If the "silly twaddle" of C. B. Reynolds is not worth replying to, why refer to Mr. Reynolds at all? This reference of Mr. Mitchell is a confession of weakness on the part of the latter gentleman, and proves that the statement of Mr. Reynolds, instead of being "silly twaddle," is true in every particular.

Mr. Mitchell has a right, he says, to sell anything, be it obscene or otherwise. Has he? But granting that he has, the same argument can be applied with equal force and propriety to the murderer and robber. These criminals, if Mr. Mitchell's sophistical remarks were true, would hav the same right to publish papers advocating murder and robbery as our old friend has to publish and sell papers advocating obscenity. But as we hav laws, moral and legal, against both, Mr. Mitchell can just as legally and morally sell obscenity as I can go out and kill my neighbor. A true citizen, under whatever circumstances he may be placed, will invariably obey the laws of the land, however much he may dislike them. Otherwise, he is not only a law-breaker and criminal, but a traitor to his country as well.

Mr. Mitchell would like someone to tell him what right any body of men hav to dictate what he shall sell to anyone who chooses to buy. If the article he sells demoralizes instead of elevating the purchaser; destroys the peace instead of promoting the happiness of the people, and inflames lustful passions, instead of teaching that it is manly and womanly to restrain such passions, I say, and all other law-abiding citizens will say the same, that he shall not sell anything to anyone who chooses to buy. Any man, be he Infidel or Christian, who publishes and circulates obscene literature, or any books or papers demoralizing in their tendency, should be compelled by law to resort to more decent employment for a living. I hav not the least sympathy for Freelovers and their filthy publications, and I would respectfully submit to all such, if they wish to practice their abominable doctrin, that they emigrate to Utah or some other country where they would not be required to acknowlede *ob temperantia legibus*, and where they would not be annoyed with the displeasure and opposition of decent people.

There are some points in Mr. Heywood's and Dr. Juliet H. Severance's articles I would very much like to notice, but this communication has already grown too long—much longer than I expected it would—which precludes the possibility of my doing so at the present time.

And now, Mr. Editor, after submitting the above without fear or favor, and hoping that Mr. Palmer may be as successful in his fight as Cæsar of old, who *hostes aggressus fugavit*, I cannot close without thanking him, Mr. Palmer, most heartily for the manly, noble, and heroic stand he has taken in this matter.

Yours ever for the right and against the wrong,

D. B. COZINE.

PROHIBITION FALLACIES.

VALLEY FALLS, KAN., Dec. 1, 1885.

MR. EDITOR: Frank Martin says: "What is the thing desired to be prohibited? Is it intoxicants—as we would prohibit a crime? No! It is the criminal part—the traffic."

What nonsense! The crime alone comes in when the individual under the influence of liquor commits it. The selling of the liquor is no more a crime, in itself, than is the selling of a butcher knife. The buyer of the latter may use it wherewith to kill his neighbor. Shall the sale of butcher knives therefore be prohibited? Yes, according to the luminous logic of Mr. Martin.

"It does not prohibit intoxicants from being made and used, but from being made and sold as a drink."

This is the old sophistical argument, and is disposed of in the single incontrovertible statement that to deny the means to an end is to deny the end. To prevent intoxicants from "being made and used" is the sole end and object of Prohibition, else it has no end and object. What rank dissimulation, then, to aver that Prohibition is not intended to prevent intoxicants from "being made and used," but only from being "sold as a (sic) drink!" Not one Prohibitionist in a hundred has the manly courage to stand up and frankly say that he desires to prevent, through Prohibition, the use of intoxicants. Oh, no, it is only the sale! They know that the people would not listen to them if they should stand by the logic of their position and make an honest statement of their real intentions. So they talk sophistically about "preventing the sale only!"

"What is the difference in effect if I, by force, overpower a person and take his property, or I weaken his faculties by poison so he givs me his property?"

If he be fool enough to take the poison, he must run his own risks and pay his own costs. The priest poisons the mind of his dupe with his lies about the gods and devils, and heavens and hells, and so "weakens his faculties" that he givs the priest his property. "What is the difference in effect" between this way of fleecing his victim and "by force" overpowering him and "taking his property?" There is none, and yet Mr. Martin will not hav the hardihood to say that the priest should be "prohibited" from exercising his functions. But did Mr. Martin desire to be consistent he would frankly say this or abandon Prohibition once and forever.

"But for those who will place upon the market anything that is injurious to others—Prohibition." So? Well, how about tobacco, tea, coffee, pork, lard, corsets, face paints, etc.?

E. C. WALKER.

SHALL WE HAV FREE RUM?

KENT, O., Dec. 1, 1885.

MR. EDITOR: I hav known Mr. E. H. Heywood too long and too favorably to really believe him capable of cherishing grossly irrational views, but it is undeniable that, with an almost matchless command of superb English, he allows himself to be misunderstood by such sensible people as do not know him as well as they ought. He has, assuredly, set himself right with reference to the "God" superstition (see THE TRUTH SEEKER, Nov. 7th) with an explicitness truly commendable.

Mr. Heywood's deep grief on account of my inconsistencies is very flattering to me. But if I understand myself, I apply the same principle to all phases of human activity. I tolerate free rum in precisely the same sense that I do free love. Tolerate is the word in either case. I hold rum in perfect abhorrence, and hav not much greater appreciation for most of what are called "love manifestations." I believe in freedom. It is the right of humanity, and the only condition of development. But freedom is a universal principle. He who is not in favor of freedom as a principle is in favor of slavery. The worst tyrant or bigot on earth is in favor of opportunity to do what he approves. He who tolerates free thought; free love, and free rum because he believes in them, but upholds a tariff because free trade does not meet his notions, is a slaveholder. Every human being has a right to do anything he or she pleases that does not infringe the right of any other. This principle is the only just rule of action, the only rational basis of an orderly human society. Mr. Heywood would, unwittingly perhaps, convey the impression that I would interfere with a man's freedom to drink rum. Not at all. I would defend his right to drink all he could hold, in the same spirit that I would defend one of his Freelove conventions against a pro-marriage mob. But I hold society to be under no obligation whatever to endure outrage as the result of rum-drinking, "love-making," or the gratification of any other human impulse. It is a very nice thing, I admit, to draw the line, in practice, between those performances that are, and those that are not, an infringement of others' rights. But there can be no possible doubt as to the soundness of the principle.

Whatever may be said of the bare question of Prohibition, the "Prohibition party" merits the utterest contempt for the reason that, while it is avowedly a temperance party, it is run in the interest of religion, by a set of priests who would probably do nothing for it if it was merely a temperance party, and gave these hypocrits no opportunity to peddle their own wares and grind their own axes.

But Mr. Heywood charges me with being a Greenbacker. I plead guilty to this charge. If it is a bad thing to be a Greenbacker, I am one of the worst men in America. But where the "tyranny" comes in I am too stupid to see. If we are to hav a government at all, I do not see why it should not hav the right to issue its own notes, a right Mr. Heywood is understood to claim for himself. I do not understand his system of banking as well as I hope to do, but know of no objection to it. But he must giv Uncle Samuel an equal chance—there must be no monopoly.

I beg leave to congratulate Mr. Heywood for his eloquent and masterly defense of correct positions taken in his letter in THE TRUTH SEEKER of Nov. 14th. The same to Mrs. Severance. FRANCIS BARRY.

BROOKLYN, N. Y., Nov. 29, 1885.

MR. EDITOR: Mr. W. Perkins having declared war of extermination against all gods and goddesses, and expressed a desire to read from the pens of truth-loving Freethinkers, promising that he will find time to answer, I would invite his attention to Liberty, an old heathen divinity who has a historical record of licentious debauchery and vindictiv cruelty. That record appears to hav been corroborated by what is called the Reign of Terror, in France, when Liberty ruled supreme and her worshipers rioted in human blood.

Liberty does not appear to be a synonym of freedom. Liberty implies license, and will not admit of restraint, for where restraint begins liberty must end. But freedom implies exemption, and obviously requires just restraint to make it practicable. Liberty cannot consistently recognize any law, nor yield to any, but of force; freedom appeals to justice for her vindication. Justice—stern, despotic justice—should be the chief merit of superior intelligence, and should secure to us all the liberty that is compatible with equity. The efforts of man to secure more hav consigned us to slavery, and slavery to Mammon, who is the most licentious and cruel of all the gods, and unfortunately is not a myth but an outrageous reality. Mr. Perkins appears to hav overlooked the claim of this time-honored old curmudgeon to our especial attention when raiding upon the gods. I think we should hav the courage, and a disposition, to make a dash at him occasionally, and not waste all our valor on phantoms of a distorted human imagination.

Mammon appears to be a term employed to personify private monopoly of wealth. Private ownership makes division and

a distribution of wealth to its several owners an absolute necessity. Then those who do not believe in division and distribution of wealth cannot consistently reject community of wealth, which, as the term implies, is the antipode of division. Nor can those consistently reject it who do not believe that a men who has two coats should giv somebody else one of them. For community of wealth should not admit of any being so poor as to hav need that others should giv them anything, nor that any should hav such a superabundance as to well afford to giv. But it requires that every man, woman, and child shall hav enough of all things to abundantly serve their need, which should be satisfactory to all but those who desire an excess with which to enact the dog in the manger. I freely admit that community of wealth should effectually muzzle that brute and shall expect to hear him howl, growl, or whine about being deprived of liberty to save his greed, regardless of the effect his doing so may hav on the efforts of others to serve their need. He may also indulge in a tirade about despotism and tyranny, but I shall prove that his tirade will be like sounding brass—plenty of sound, too much brass, and hollow as a bubble.

Despotism simply implies authority from which there is no appeal. We should hav but little confidence in, nor respect for, a government that is not invested with such authority, for instead of protecting us from fraud and spoliation, it will be the servil tool of grasping knaves, who will carry it in their breeches pocket and proclaim it the very best government under the sun, and a venal press and deluded people will echo its praise again.

Tyranny simply implies a strict enforcement of law, and vigilant guard against its violation. We shall get but little protection from law that can be violated or evaded with impunity. Licentiousness and cruelty being incompatible with justice, neither despotism nor tyranny can be unjust nor cruel when applied to the administration of just principles.

The actions of men being necessarily controled by the conditions to which they are subjected, we should not reasonably expect or require them to be just unless they are subjected to established conditions that will enable and compel them to be so. Therefore, giv liberty to brutes, who hav not intelligence to comprehend and appreciate just principles, but giv men stern, despotic justice, tyrannically administered, for we can hav no reasonable hope that man will be just to man until the nations are ruled in equity with a rod of iron. The rod should find its strength in the will and wisdom of the governed. The nations hav hitherto been ruled with the barbarian's club, the club being wielded without regard for justice, honor, or decency; through the agency of an organized institution called government we hav an enlightened Christian civilization. Will Mr. Perkins please respond?

J. A. TUTTLE.

ALLIANCE, OHIO, Nov. 20, 1885.

MR. EDITOR: According to arrangement, Mr. Charles Watts, the great English Secularist, lectured here on Monday and Tuesday evenings, the 16th and 17th. He had splendid audiences both evenings. The subject Monday evening was, "Secularism, Destructiv and Constructiv;" on Tuesday evening, "Unbelief, Its Nature and What It Has Done for the World." To say they were well handled is only telling you something you and everyone else knows that has heard Mr. Watts. Good seed was sown and we expect a rich harvest in the near future, as the Secularists in this neighborhood are waking up to a sense of their duties as advocates of liberty for "Man, Woman, and Child." We expect Mr. Watts here again during the winter, and feel certain he will hav larger audiences then than on this visit, as everyone who heard him speaks in the highest terms of praise. Let the good work go on.

G. W. THORNBURGH.

ITHACA, N. Y., Nov. 15, 1885.

MR. EDITOR: As one who has been liberated from church organization more than forty years ago by Freethought, I wish to say a few words on that subject. When I left the church, I knew nothing of the effects of liberty except from the experience of Freethought. They said I could never succeed outside the church, for I was like a ship at sea without a compass or rudder. But I composed myself. Freethought was the rudder upon which I was entirely dependent for steerage, nature was my guiding star, and the winds of evolution and progression hav wafted me onward until I hav anchored, and still find myself, upon the rock of Freethought. And what is Freethought? Freethought is the independent action of the brain. When I was a church-member, and belonged to that organization, my thought was submitted to the general action of the brain, which gave no individual Freethought or independent liberty to the action of personal brain. Thus, if chained to church organism, my mind becomes clogged and bewildered. It seems to me impossible to join in a central point of organism and yet be free; my liberties are forced by the law of enactment. It is very true that there is a standard to which all must be attracted, but there are diverse routes befitting our individual organisms, leading direct to the general central point, or standard, to which all must come by Liberal Freethought, and that standard is made known to us through the laws of nature. We are not to be pointed to it by organized enactment. It is fundamental, and written on the brain, and can be made known only by independent thought. If we are to depend upon our brothers' thoughts, or any general enactment, we shall never find the truth, which is Christ. Christ is not a person, but is the mental philosophy of Nature; or, in other words, the generator of intellectual knowledge. We hav been educated in Catholicism and Protestantism, which depend wholly upon the letter, and are killed by it; and many of us who profess Freethought hav not yet arisen from the deadness and stench of the letter of the Bible, but are laboring under the burden of its shadowing expression. Thus the cloud of the letter is so dense that the spirit of it (the Christ) has ascended out of sight, and thus Freethought is left to wallow in the mire of sectarianism. Your conventions are glorious and triumphant; your leaders are very able men; your president's philosophy is immeasurable. Though a man may hav all knowledge, and be able to speak with angels' tongues, without charity he becomes as sounding brass and a tinkling cymbal, as Paul truly said. You often quote from the Bible when its passages fit into your argument When you place the Bible as a useless myth you put out your own eyes. The letter is a stumbling stone, because it is generally metaphorical. The whole tenor of the teaching of Jesus was in metaphors or parables. "Thus without a parable spake he not unto them." His whole teaching was figurativ and prophetic, and we hav just come to its application. He lived and died in his time as all animal nature must—by the laws of Nature; but his prophetic metaphors liv to-day, and their philosophy can be seen in the organism of liberty, the female of nature, which is embodied in man. The woman now comes to the surface in the organization of Freethought (the freedom of woman). The way will now open for the personal liberty of woman, who must obtain her natural freedom from the selfish enactments of man. Man in his brutal selfishness will enslave her as long as he can, but her ingenuity and mental credulity will giv her the victory.

It has become very important that woman should obtain her personal liberty, as it is from her as the generator of life that we are to hav a more perfect knowledge of physiology and the uses and abuses of the human structure. And when a perfect knowledge is thus gained, and other corresponding improvements befitting our knowledge of the human structure to be applied in every case of necessity, what is to hinder the lives of the next generation from being vigorous and strong, having a thorough knowledge of all the natural wants and necessities of the body, and the wisdom to avoid all excesses? Oh, what pleasure and happiness when a person's youth will exceed a hundred years—when his aches and pains are forever abridged. Gen. ii, 9: "And out of the ground [woman] made the Lord God to grow every tree that was pleasant to the sight." The true signification of the comparison is that every tree (person) that is born at the time when the knowledge of the human structure shall prevail, is pleasant to behold. Every tree (offspring) shall be pleasant to the sight, because begotten and born of healthy and vigorous parents. Every child (tree of life) will be beautiful, being the offspring of virgin freedom, and educated in the unity, equality, knowledge, and non-distinction tree of good and evil. This last enemy, death (distinction), must be swallowed up in victory. The Jesus of organization must deliver up his kingdom to the father (nature), that verity, the woman of collectiv Freethought, may be all-in all. Thus this corruptible (Jesus) must put on incorruption, and this mortal (letter of the Bible) must put on immortality. The old heavens of orthodox education with a personal Jesus must and will be rolled together as a scroll, and the earthly idea of a physical creation is being burned up, and to be replaced by the new heaven of Freethought and a new earth of liberal and personal enactment by woman.

ZENAS KENT.

CORVALLIS, OR, Nov. 23, 1885.

MR. EDITOR: The courteous letter in THE TRUTH SEEKER of November 7th, by C. L. James, without any legal robbers or dynamite prescriptions, was truly appreciated. Government should be credited with the good parts of civilization, because, with few exceptions, it is found in harmony with them, while, with correspondingly few exceptions, it is against the evils which exist in spite of, not by reason of, law. The comparison of the sexual relations of savage and civilized people was an unfortunate one for his theory. The savage woman being the slave of every man is the result of utter absence of law, while the civilized woman being, as he puts it, the slave of but one man, is evidently the result of considerable law. I am well pleased that Mr. James so cheerfully agrees with me as to some of the social usages, for in social usage can be traced the origin of law. Instead of its being, as Mr. James says, a robber conspiracy, in other words, law has been and is evolved from human necessity, either real or fancied. What is public opinion or social usage to-day becomes law to-morrow, provided a revulsion does not take place either before or after becoming law. If after, then it becomes what is termed a dead letter. I wish to congratulate all Materialists, for *terra firma* is the only sure foundation we can stand on.

L. JOY.

GRAND RAPIDS, MICH., Nov. 30, 1885.

MR. EDITOR: In a late number of the THE TRUTH SEEKER appeared two letters from Grand Rapids, giving some account of the status of Freethought in this city, but as both your correspondents seemed to be unaware of many facts in connection with the work here, I feel constrained to add a little to what they wrote. As stated, this city has a large Liberal element, which, however, is not due in great degree to the desultory warfare of occasional visiting lecturers, but to the steady labor of different associations and organizations that hav come to stay.

Knowing, by long experience, that THE TRUTH SEEKER is devoted to the cause of liberty and progress, and is not the special organ of any particular branch of the army of Freethought, I propose to giv credit where credit is due. In the first place, the chief credit for the growth of progressiv ideas in this city is, without doubt, due to the Spiritualists, who are numerous and generally fully abreast with the times and the developments of science. For many years they hav kept up their meetings in some form or other almost constantly, and their numbers are continually increasing, being drawn mostly from the churches, thus weakening the enemy while adding to the army of progress.

The Universalist Society has been ministered to for the last ten years by one of the ablest and most progressiv ministers in the Liberal pulpit. He is entirely without superstition, and the Liberalizing tendency of his discourses is marked and permanent. In addition there is a Unitarian Society, well attended and thoroughly progressiv and Liberal. There is also a Liberal Society or church among the Hollanders, which people are very numerous hereabouts. So you see by the above that the "means of grace," Liberally speaking, are very plentiful in this thriving and beautiful city.

For two months Mrs. Lake and myself hav been holding independent meetings at Science Hall with excellent attendance and increasing interest.

If I had any criticism to make it would be that the Liberal forces are too much divided, and therefore the work is too expensiv. Could the Liberal element be more consolidated, the expense would be greatly lessened and the support of the workers would be more in accord with the value of their labors.

The lectures by Mrs. Krekel and Messrs. Remsburg and Watts, under the auspices of Mr. D. A. Blodgett, were well attended, especially those of Mr. Watts, whose Sunday evening lecture was listened to by nearly eighteen hundred people, an evidence of the success of the Liberalizing means above referred to, as well as a fine compliment to the ability of the lecturer, who unquestionably made a lasting impression on nearly all who heard him.

Mrs. Lake and myself hav closed our meetings here for the present, Mrs. Lake having a call to Alliance, Ohio, for December, and the writer being engaged to speak for the Secular Society at Pittsburgh, Pa., during the same month. It is probable that we may return here before the winter is over.

In closing, permit me to say that THE TRUTH SEEKER is —without disparagement to others—the best strictly Liberal paper published, and although the editor modestly repudiates the claim, the paper has improved since it changed hands, and this may be said without detracting a particle from the acknowledged ability of its founder, the lamented Bennett.

Fraternally, W. F. PECK.

LAKE CITY, IA., Nov. 15, 1885.

MR. EDITOR: We hav been having quite a quickening of the spirit among us the past week. About three weeks ago I placed a notice in our town paper that one of the most noted Freethought lecturers of the present age, John E. Remsburg, would deliver a course of three lectures in Lake City on the 10th, 11th, and 12th of November. I then went among the people of the town and vicinity whom I knew were in favor of free speech, and easily raised forty dollars to defray expenses. The time came and with it Mr. Remsburg also, and all were impressed with the thought that we had a gentleman among us. His lectures were "False Claims," "Bible Morals," and "Sabbath-Breaking." You are aware that his lectures are unsurpassed by any man living. But his manner of delivery is also unsurpassed, charming all, both Freethought and Christian alike. Our attendance was good, and I think the results will be lasting. Public sentiment is fast changing here. But a few years ago I hardly dared express my sentiments; now they are almost popular. I hav thrown Paine's works broadcast over the country, and they will yet redeem the world.

J. L. TOMPKINS.

MONTEZUMA, N. Y., Nov. 24, 1885.

MR. EDITOR: Accept my thanks for your kindness in not discontinuing THE TRUTH SEEKER after my subscription had expired. I cannot do without it. I am an outspoken Liberal and a truth seeker, and may success crown the efforts being put forth for the overthrow of ignorance and superstition and for the advancement of science and knowledge and the elevation of humanity.

There is but one fault I find with THE TRUTH SEEKER, and that is I regret to see so much of its valuable space devoted to Spiritualism. It is one of the greatest humbugs of the age. I hav seen a great deal of it for the last thirty years. Some of its leaders are naturally smart men, but they are fanatical and cranky, and their followers are men and women of low morals, and I find nothing in their religion which is calculated to elevate or enlighten humanity. If spirits of the departed can come from the other world and talk with us, why do they not tell us something about it? They ought to be the ones to decide the question between religion and Infidelity.

B. F. LARKIN.

HENDERSON, MICH., Nov. 22, 1885.

MR. EDITOR: Inclosed find $4 25, and oblige by giving $2.75 to Mr. Charles B. Reynolds, the brave and generous pioneer; the rest to pay for THE TRUTH SEEKER for six months.

Long liv the Secular Union.

If THE TRUTH SEEKER contained a lecture each week it would do more for humanity than all the cartoons the Rochester, N. Y., engraving house could turn out in three months. People read speeches. Pictures need interpreters to be appreciated. If in good health as now, I expect to giv at least $5 toward the Tent Fund next June. LAROY W. CUSHING.

WATERTOWN, O., Nov. 20, 1885.

MR. EDITOR: Inclosed please find stamp for "The Religion of Humanity Better Than Eternal Punishment," by M. Babcock.

I hav been a reader of your valuable paper for a few months. I think it splendid, and expect to continue taking it as long as I am able to pay for it, and hope it will liv till the Demands of Liberalism are obtained, and as much longer as is necessary. Freethought is gradually gaining ground here, and people are beginning, even in this orthodox place, to hav their eyes opened, and to see the light. Wishing you ever success, I am, Yours for Freethought, JOHN D. MARTIN.

DUNKIRK, N. Y., Nov. 23, 1885.

MR. EDITOR: Inclosed find three dollars ($3.00), which please credit to my subscription.

I enjoy very much the "Gems of Thought" column, the editor of which, I think, must be a genius. He knows how to cull and arrange the good things for the intelligent thinker; but I do not deem it necessary to offer any suggestions or praise for THE TRUTH SEEKER. Any unbiased person who reads it will at once admit it to be *par excellence*.

Yours, WM. H. WYMAN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Little Grenadier.*

On the field of Balaklava,
The British grenadiers
Marched in the van of battle
With clear and ringing cheers.
And with them, keeping time and step,
A lad not twelve years old—
The pet of the Third Battalion,
Wearing their red and gold.

Amid the ceaseless rain of fire,
Amid the clash of steel,
His little heart throbbed high to know
The joy that warriors feel.
From point to point, with small, fleet feet
And eager face alight,
He passed, undaunted and unharmed,
Through all that bloody fight.

But when the darkness called a truce,
And men a respit found,
And fifteen hundred Englishmen
Were lying on the ground,
Then gentle Mercy stooped and gave
The order to his heart;
And then the little hero filled
A more than hero's part.

Among the wounded grenadiers
With hopeful words he sped,
Piling the stocks of broken guns
He found among the dead;
And while men watched him flit about
In the cold, misty night,
Wondering what purpose he could hav,
Up sprang the blazing light.

Making one bright and cheerful spot
Where all was dark and cold,
And spreading saving warmth around
The men in red and gold,
While with a skilful haste he brewed
The warm, refreshing tea;
A common service, but to them
An angel ministry.

To some it was a draught of life;
To some it only gave
A moment's rest, ere they could win
The quiet of the grave.
But, oh, what eyes were raised to his!
What words were muttered low!
What fervent blessings followed him
As he passed to and fro!

His colonel loved him for the deed,
And far and wide 'twas told
How on that dark and bloody field
The boy in red and gold
Had made the tea and served the men,
With none to help or cheer;
And noble hearts praised everywhere
The little grenadier.

* The little grenadier is Thomas Keep, of the Third Battalion of British Grenadier Guards. His valor both in the battles of Inkerman and Balaklava was considered worthy of special praise, and Colonel Wood, of the Third Battalion, wrote an account of the incident, as did Philip Gilbert Hamerton, who makes the child's age ten years.—*Harper's Young People.*

A Twilight Reverie.

One evening, while seated at my window looking at the changing forms and colors of the sunset clouds, I began reflecting upon life and its varied experiences, remembering what a philosopher once said, that "our experience was the best legacy that we could bequeath to posterity, as this alone can add to the sum of human knowledge."

While thus watching the panorama of the moving clouds, I fell into a deep reverie, and, instead of the glowing clouds, I beheld a multitude of people of all ages, sexes, and conditions, busily gathering every conceivable thing that came in their pathway. Nothing escaped being taken up and appropriated by the vast concourse of old and young, rich and poor, noble and ignoble alike.

Some few gathered only flowers and precious gems, which they freely displayed, and even gave away to those who admired them, and were adorned with these rare gifts, while the real owners went on, poorly clad and destitute of the good things of life.

But further on I saw the graves where these kind and benevolent ones were buried along the highway, and these were covered with fresh wreaths of immortelles by many of the passers-by.

Many others would hide away whatever they found, or pilfer from those who had secured more desirable objects.

All carried large packs upon their shoulders wherein they crowded everything that came in their way, whether good or bad. Some, in their haste and greed, would snatch up serpents and other vile things, and make desperate efforts to conceal them from the view of others, but none were successful in eluding the vigilance of those who were ever on the lookout to detect and expose the mishaps and misfortunes of their fellow-travelers.

There were some who seemed from choice to delve in the mire and filth for the most abhorrent plants and poisonous insects, then apparently taking delight inburdening and tormenting others with them.

Looking at them attentivly as they passed along, it was hard to tell what each was laden with, and I wondered how or in what manner all should be finally known, and each justly rewarded for his toil, as they seemed to expect a recompense in some way.

I saw farther on there was a dark, deep river, where the highway terminated, and where all were compelled to unburden themselvs of all they carried, and were then taken, one by one, into a boat and ferried across the river.

I observed that some, on coming to the river, laid down their burdens with joy, and left them behind with an air of triumph, while many were loth to let them go, and clutched at their possessions when forced from them as they left the shore, for none could carry anything away with them.

On looking into the various bundles left scattered about I was surprised to find that the most worthless things had been often held with the greatest tenacity, and that gems and flowers of rarest excellence and beauty had been cast aside freely for the use of those who might come after them; yet I beheld that those who had possessed them appeared in the boat with shining garments on, and wore bright crowns upon their heads, decorated with gems far more brilliant than the ones left behind, while those desirous of taking their worthless treasures with them were clothed with only filthy rags, and were loth to leave the shore.

As I gazed upon the scene, pondering upon its meaning, I heard a voice that seemed to come from the other side of the river, saying: "Life is but a journey of a day, a mystic thread woven into the destined pattern of its grand ultimate, of which earth life is but the wrong side. Each life is as a thread running through the light and dark shades of the grand design, beautiful when fully complete; and there is use for every experience, however dark and dreary it may be, for thus only can the light of good deeds best be made to appear. True wisdom will be found when men shall learn that life, like all else, grows up and out of low conditions; and that the best minds are those that hav unfolded, like the pond-lily, from the dark mire of life's lowest strata, up through its dark waters of afflictions, until they hav bloomed upon the surface, and their fragrance and life-giving power were shed abroad over all the world."

Just then I felt a hand laid on my shoulder, and a voice called out: "Hadn't you better light the lamp?" This ended my reverie.

LUNA HUTCHISON.

[Mrs. Hutchison always writes to some purpose. She is sowing good seed that will blossom and bear fruit hereafter.—ED. C. C.]

Our Kitten.

There was a wee kitten that lived in a shoe,
And the longer it staid there the older it grew;
And it's, "Pray, little kitten, now, how do you do?"
"Oh, I'm pretty well, madam, pray how are you?

"My mother is Stoofin, the best of her kind;
She's gone down the garden a mousie to find;
She's gone off a-hunting and left me behind;
And she told me to stay where I am, and I'll mind.

"The shoe is right cosy, and pretty, and warm,
And here I'm in safety from all kind's of harm,
There's nought to annoy me or bring me alarm,
And the shoe it is Mary's, and fits to a charm."

LeRoy, N. Y. M.

Wonders of the Body.

Suppose your age to be fifteen or thereabouts. You hav two hundred bones and six hundred muscles; your blood weighs twenty-five pounds; your heart is five inches in length and three inches in diameter; it beats seventy times per minute, 42,000 times per hour, 100,800 per day, 35,792,000 per year. At each beat a little over two ounces of blood is thrown out of it, and each day it receives and discharges about seven tons of that wonderful fluid. Your lungs will contain a gallon of air, and you inhale 24,000 gallons per day. The aggregate surface of the air cells of your lungs, supposing them to be spread out, exceeds 20,000 square inches. The weight of your brain is three pounds; when you are a man it will weigh about eight ounces more. Your nerves exceed 10,000,000 in number. Your skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The area of your skin is about 1,700 inches. Each square inch contains about 2,500 sweating tubes or perspiratory pores, each of which may be likened to a little draining-tile one-fourth of an inch long, making an aggregate length of the surface of your body of 88,541 feet, or a tile ditch for draining the body almost seventeen miles long.

Our Puzzle Box.

1.—ENIGMA.

In now, not in then;
In what, not in when;
In sell, not in buy;
In wheat, not in rye;
In hill, not in dale;
In gin, not in ale;
In large, not in small;
Not in low, but in tall;
In old, not in new;
In many, not in few.

In girl, not in boy;
In grief, not in joy;
In grave, not in gay;
In night, not in day;
In sun, not in earth;
In gloom, not in mirth.
My whole is the name
Of a writer of fame.

Overton, Ga. LEE BELL.

2.—ENIGMA.

I am composed of 11 letters.
My 1, 9, 10 is a part of the wheel.
My 2, 6, 5 is a part of the clothing.
My 3, 2 is an exclamation.
My 4, 8, 7 is a heavy weight.
My 11, 7, 7, 11 is a girl's name.
My whole is a large city in one of the Southern states.

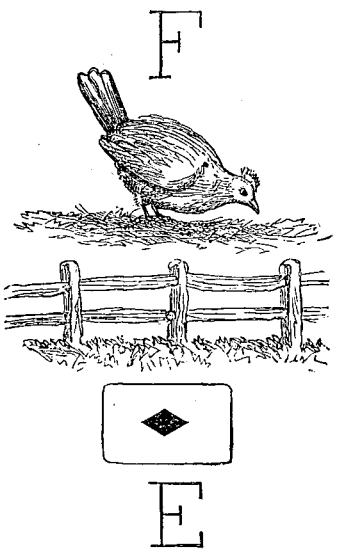
Aliceville, Kan. SAM. B. REED.

3.—CONUNDRUM.



Of what troublesome disease does the above picture remind you?

4.—DIAMOND PUZZLE.



Form a diamond, the central word to read the same downward or across.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, NOV. 28, 1885.

1.—Eve. 2.—Nelson. 3.—

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SOLVERS.—Edward Bambach, G. W. Williams, I. A. Pool.

Correspondence.

MIDDLE FALLS. N. Y.. Nov. 27, 1885.

MISS SUSAN H. WIXON, *Dear Friend:* The Corner grows better from week to week, and is a potent factor for good among the children in every family it visits.

Very truly, D. LOUIS BODGE.

[Thanks for poetic favors and for your kind opinion of the Corner. It shall be our aim to continue to merit the approbation of its patrons.—ED. C. C.]

JAMESTOWN, WIS., Nov. 27, 1885.

DEAR MISS WIXON: I hav often thought of writing to the Children's Corner, but hav neglected doing so before. I noticed George Eliot's poems offered as a prize for poetry, and I thought I would try, but I am afraid I am too late. I liv with my grandma, three miles from Jamestown, but I am home for a few days, and noticed the offer. My ma takes THE TRUTH SEEKER, and we children like it better since the Children's Corner was added. Ma is the only one in town who takes THE TRUTH SEEKER, although there are other Liberals here. The well spoken of in the "Misadventure of the Frog" is ten feet deep. Hoping your life may be spared for many years that you may continue the good work you are engaged in, I remain,

Your friend, LILLIAN WORKS.

[We are glad Lillian likes the Corner, and that her good mother takes THE TRUTH SEEKER. Liberal papers should be supported by Liberals, and we trust those referred to by our friend may be induced to subscribe for THE TRUTH SEEKER soon, and we feel sure they will never regret it.—ED. C. C.]

OMAHA, NEB., Nov. 23, 1885.

DEAR MISS WIXON: I forgot to write before, thinking Mamma would care, but she said she did not. You must excuse my writing. I am well, and hope you are the same. I am ten years old, and hav two little sisters, both younger than myself. I am in the fifth grade at school. I do not want to make my letter too long. Yours with love,

MAGGIE E. GRIFFITH.

[Maggie writes very well for a girl of ten years, but she, as well as others, can write a still more interesting letter if she will try. We hope to hear from her again.—ED. C. C.]

PITTSBURGH, PA , Nov. 29, 1885.

MISS SUSAN H. WIXON: I hav long admired your department, which is ably conducted, and contains just such matter as will interest and instruct children. The paper comes to our house on Friday, and when I come home in the evening I usually find the wrapper torn off and the paper folded with the Children's Corner outside, which shows that the younger members of our family appreciate your services. Respectfuly, EDWARD BAMBACH.

[Such kind words as the above encourage us to persevere in our labors for the children, who hav a warm place in our affections.—ED. C. C.]

MURRAY, IDAHO, Nov. 19, 1885.

DEAR MISS WIXON: As I saw my other letter published in THE TRUTH SEEKER, I thought I would write again. I like to read the Children's Corner, and think it is very nice. Papa has taken THE TRUTH SEEKER ever since it was first published in Paris, Illinois. I will send you a puzzle for the Children's Corner.

I will close, wishing success to the Children's Corner. Yours truly,

MELISSA ERVIN.

[Thanks for your letter, Melissa, but in all cases puzzles must be accompanied by their answers, or we cannot print them. When you write again, tell something about the part of the country you liv in, and your daily occupations.—ED. C. C.]

ITHACA, MICH., Nov. 27.

DEAR MISS WIXON: As I see so many little correspondents in the Children's Corner, I thought I would write, too. I am eight years old. I help mamma wash dishes. I hav pieced two quilts, and they took the first and second premiums at the fair. I go to school every day. I am a little niece of Fanny Kelly, who was five months a captiv with the Sioux Indians. She sent me a present for Thanksgiving—the history of her life while a captiv. My papa takes THE TRUTH SEEKER. He bought me the "Story Hour" of Mr. Reynolds when he was here. I think it very nice. If you can read my letter, I may write again soon.

Yours truly, FANNY KELLY.

[Few children of eight years are superior to Fanny. She is a bright, intelligent little girl, and we are pleased to add her name to our list of friends.—ED. C. C.]

CLEARWATER, NEB., Nov. 24, 1885.

MY DEAR MISS WIXON: I believe I hav not written to you since I received your kind letter in regard to the pleasure-boat for poor old Father Hacker. I havn't heard whether anything was done for him or not, and should be glad to know if the friends of humanity became interested in his behalf. I hav been very sick, or should hav written before.

I hav another little plan, which is this: That to all the children, grown or otherwise, who will send him, say, from 25 cents to $1, I will select from my geological specimens and send to them some very pretty pieces of petrified wood and of volcanic stone, both of which make beautiful ornaments for watch-chains, etc.

I inclose some of both kinds to you that you may be able to judge of them. In the petrified wood the concentric rings made by the growth of the tree are plainly visible; also, in the stone supposed to be of volcanic origin there are many little bubbles imprisoned, so to speak, in each one, and were undoubtedly made when it was in a liquid state.

Now, let each boy and girl who would like something that will make a nice present for some friend for the holidays send in their mite to Father Hacker, and write to THE TRUTH SEEKER the amount, and I will select the handsomest pieces I hav and send without delay. I shall hav to ask that they send me two two-cent stamps to prepay postage, and write their address very plain. If they would like larger specimens, send four stamps. Yours, for humanity,

MARY B. FINCH.

[We commend the above proposition of our always good friend, Mrs. Finch, to our readers. We hav received the specimens sent us, and they are very curious and pretty. She will please accept our thanks for the same.

Grandpa Hacker's address is J. Hacker, Berlin, N. J., to whom all donations should be sent direct, while Mrs. Finch may be addressed as above.—ED. C. C.]

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There was one of the "heroes of '76"
Than whom none in the service put in "better licks,"
Whose pen was the prompter both of sword and of shield
From the pamphlet and press to the drum on the field.
With a mind like a sage and soul full of fire,
His was the bold language that could soldiers inspire;
And the peace that was won, when our goddess was crowned,
Makes a name to be classed with the world's most renowned.
Yet not as in warring 'gainst a tyrannous king
Did that hand of a hero work out its best thing;
For his fingers wrought deftly in liberty's cause,
Taking boldly a stand 'gainst all unequal laws,
Hitting sledge-hammer blows on Theology's head
On behalf of the people so long dumbly led;
Making war on the church, on the pope, priest, and creed,
Astounding the old faith on which bigots still feed.
Superstition he handled with hands all ungloved,
Putting reason on top of a tyrant unloved,
Assuming that God is a father most kind,
In his works still revealed to the studious mind.
Now the age is at hand in our life's fitful span
Every truth-loving soul will revere such a man.

Freeman, Mo., Oct., 1885. T. M. HORNE.

(The name of the man referred to in the above tribute may be found in the first eleven lines by reading the first letter of first line in connection with second letter of second line, third of third, and so on. Also the acrostic of last eleven lines.)

Thanksgiving Prayer.

BY M. BABCOCK.

O thou mysterious, unknowable, incomprehensible, inconceivable, invisible something or nothing, and if something, who art supposed to dwell 'way up in the skies, I address thee this day, Thursday, the 26th day of November, by request of the president of the United States; and if it is true that thou dost manage the things in this world, being a Democrat, I feel and hav no doubt that our most worthy president will most heartily join us in thanking thee for the change in the administration.

But it seems to me that our worthy president's request, in asking James G. Blaine and the Republican party to join us in thanking thee for the defeat of their party, is a little tough on our Republican friends, and I hav no doubt that our worthy president, who paid one thousand dollars to help win the election in New York, will thank thee that his money was not expended in vain.

Wilt thou, if thou art able, see that on this great day of stuffing and feasting all men shall see that all dogs, cats, horses, cattle, and every living thing that liveth are fed, and well fed, on this day. And if thou wilt see that the poor as well as the rich hav their full share of t-u-r-k-e-y-s, with digestion fully equal to their appetites, thou shalt hav all the praise that I am able to bestow upon thee.

And if it would be proper for me to make a suggestion, inasmuch as it is said that ten thousand people in India annually die of snake-bite, most respectfully I would suggest that thou wilt, at least on this day, restrain them somewhat in their desire to bite unless they will bite the bad and spare the good. And as my wife and I hav invited a poor widow to help us eat turkey this day, wilt thou see that Peter marks the act on the right side of the ledger.

An Outside View of a New Heathendom.

From the Northwestern Christian Advocate.

We are pained by news from the United States, a recently discovered quarter of the world, wherein, as it would appear, a religion which we understand is called "Evangelical," or "Protestant," or "Christian," fails to restrain the savage passions of a race which boasts of having studied the precepts of one "Christ," or "Messiah," or some such name, for many centuries. The "republic" which professes to invite all nations to come and enjoy the liberty of its citizenship, now all at once collapses when a few Chinamen offer to labor at wages lower than the nativ Christians ask. At a place in the interior, called Rock Springs, in Wyoming territory, an armed mob of evangelical Christians attacked a Chinese camp and shot from fifty to one hundred, leaving their huts in ashes. It is said that the Chinese lament the event chiefly because the tragedy might hav been averted had China done her duty ages ago by sending heathen missionaries to America, whose teachings might hav neutralized the savagery of the prevailing evangelical religion. The civilized world must hereafter be more than ever impressed by the necessity of sending the truth to America. At the same time we hear that the religion that permits this fresh Wyoming massacre is hard at work to raise a million of dollars for self-propagandism. Queerly enough, a tribe called "Methodists," or "Wesleyans," wants to send its own gospel to the very China whose people suffered in the Wyoming massacre. Egotism and bad logic are characteristics of all false religions. One would think that those murderers should perceive that China will discount and contemn a pretended merciful gospel which slays Chinamen, and lays Chinese homes in ashes. That American savagery seems stubborn, as is proven by the fact that the people recently tried to elect to their chieftaincy a man named Blaine, or Blame, or Bland, or some such nomen, who tried to defeat his rivals by saying that the Chinese hav no business in America. That unsuccessful chief was defeated by another candidate whose party is pledged to oppose the Chinese. That party contains multitudes of foreigners, called "Irish," or "Erinites"—one cannot quite make out these obscure names—who believe that nobody ought to be allowed to immigrate except themselvs. Those Irish or Erinites are fighting for liberty, and declare that their adopted country "should be free"—of Chinamen! Curiously, these Erinites, who hav never ruled their own country, are willing to undertake the task of ruling America. There were early rumors that China would retaliate by excluding Americans from China, but the project will probably be abandoned as worthy only of savage America, and entirely unworthy of a monarchy like China, and a religion that worships idols.

The Truth Was Not In the Inspector.

From the Pittsburgh Leader.

EDITOR *Leader*: The inclosed communications are of sufficient significance to "point a moral and adorn a tale:"

"68 FIFTH AVENUE, PITTSBURGH, PA.,
"November 17, 1885.

"*Mr. T. D. Casey, Secretary of the Western Penitentiary:*

"*Dear Sir*: Mrs. Mattie P. Krekel, wife of United States District Judge Arnold Krekel, of Kansas city, Mo, will shortly arrive in this city on a lecturing tour, and desires, by your permission, to address the prisoners in the Western penitentiary Can she do so next Sunday morning? Yours truly,

"HARRY HOOVER,
"Secretary Pittsburgh Secular Society."

"T. D. CASEY & Co.,
"IMPORTERS & WHOLESALE LIQUOR DEALERS,
"971 LIBERTY ST., PITTSBURGH, PA.,
"November 18, 1885

"*To Harry Hoover, Esq., Secretary Pittsburgh Secular Society:*

"*Dear Sir*: Yours of the 17th inst, asking permission to allow Mrs. Mattie P. Krekel to lecture to the inmates of the Western penitentiary, is duly received; and in reply I would say that we will hav to decline granting such privilege, as we hav always done in the past, and we cannot make an exception in Mrs. Krekel's case. Should we grant such privileges to any, we would hav to do so to all, and you can understand such a state of affairs would not work in an institution like ours.

"Respectfully, T. D. CASEY."

So it would appear that in their zeal for impartiality the officers of the Western penitentiary hav not "granted such privilege to anyone," so that the convicts hav been without spiritual aid or moral instruction. If all hav been treated alike, Secularists certainly hav no cause to complain, and there is nothing more to be said.

But picking up a copy of the Pittsburgh *Dispatch*, I read: "In Philadelphia and New York Catholics are fighting for the right to hav priests in similar institutions, while here the doors are open." Ah! Free to whom? To all? Let us read a little further: "Mr. Goulden said that the Rev. Dr. Powers, principal of the Catholic college, had attended to the Western penitentiary and the Reform School last year at the request of Mr. T. D. Casey. Dr Powers was paid $500, $200 of which was paid by Mr. Casey out of his own funds." Then it would seem that Mr. Casey is not so disinterested and impartial after all. Perhaps another paragraph may explain his solicitude: "There are eight hundred prisoners in the penitentiary, of whom three hundred are Catholics." Now I do not complain of Mr. Casey providing for those of his faith, I only object to shutting out others. But, after all, I do not see that we hav anything to complain of, for I suppose that if the Western penitentiary were searched from attic to cellar with a Zentmeyer microscope, not even the ghost of a Secularist could be found.

Yours for fair play,
HARRY HOOVER,
Secretary Pittsburgh Secular Society.

"SEE," cries the chorus of admiring preachers,
"How Providence provides for all his creatures!"
"His care," the worm said, "even the insect follows:
For us he has provided wrens and swallows."

Book Notices.

INSIGHT INTO SPIRITUALISM: Exposure and Attack. By the Imperial Arch-Duke Johann of Austria. With "Logic of Facts." By the Austrian Author and Natural Philosopher, Baron L. B. Hellenbach. Boston: Mutual News Co.

This is an ornamental pamphlet of 114 pages. It seems that his Imperial Highness Johann of Austria invited Baron Hellenbach to his house at Vienna, bringing his medium, Bastian, with him, with a view to observing such spiritual manifestations as should occur. Other guests at the first seance were the Crown Prince Archduke Rudolph, Archduke Eugene, Hofrath Dr. Widerhofer, Regierungsrath Ritter von Weilen, and other gentlemen with names and titles outside the pronouncing abilities of the average reader. These arranged themselvs in the orthodox circle, and the trouble began. A guitar, a musical clock, and a drum emitted noises of a more or less mysterious nature. This constituted the first part of the seance. In the second part male and female forms appeared.

At the second seance a distinguished company was also present. The guitar and a glass tube floated unexplainably in the air or lodged in the laps of the guests. Then the medium was tied by the experimenters, but was shortly thereafter found to be untied.

At the third seance the manifestations of the two previous ones were repeated with variations. But here the Archduke Johann devised a device against the peace and well-being of the medium. In collusion with the crown prince he arranged some ropes in such a manner as to close two large and heavy doors between the materialized spirit which emerged from the cabinet into the room, and the medium who was supposed to remain in the cabinet. When the ghost was thus captured it was examined and found to be Medium Bastian masquerading as a knight. A white material like lace necessary to the impersonation of female spirits was found on the medium. The archduke regarded this in the light of an exposure, and thereupon makes some remarks reflecting upon the genuinness of spiritual phenomena.

The reply of Baron Hellenbach is a scientific treatis on Spiritualism. The capture of Bastian by the archduke and his co-conspirators he explains on the theory that the knight was Mr. Bastian transfigured. His strictures upon the Imperial Johann and his methods are severe and caustic in the extreme. He adduces many facts which are incapable of denial and apparently unexplainable on any other than the Spiritualistic hypothesis. All of which goes to show that facts often appear to conflict with other facts, and that a great many queer things in this universe are still left to be classified and told-off to their proper sphere. Between the two, Baron Hellenbach is the more earnest and sincere, the Archduke Johann's style being somewhat trivial and flippant.

The price of the book is 45 cents; to be obtained of newsdealers.

"Facts and Mysteries of Spiritism," by Joseph Hartman, is a work written to show the reality and also the danger of intercourse with spirits, in both of which the author firmly believes. The author thinks that communion with spirits produces insanity—a kind of religious *delirium tremens*, as it were. The mental strength of the author may be judged by his Dedication, which reads thus: "To one now in the realms above, in whose beautiful and filial earth-life the spirit of the Divine Master shone conspicuously, and whose memory clings to me like a guardian angel, ever directing my affections and thoughts to the Fountain of all Truth and Goodness—my blessed spirit daughter Dolly—these pages are affectionately," etc. Starting out with a belief in a "divine master," a "fountain of all truth and goodness," "guardian angels," and a "spirit daughter," an author may arrive at almost any miraculous conclusion without doing violence to his premises. The book contains nearly 400 pages, and sells for $1.50.

"Diana: A Psycho-Fiziological Essay on Sexual Relations for Married Men and Women. Third edition, revized and enlarged. New York: Burnz & Co., 24 Clinton Place. 1885. Price 25 cents." So reads the title-page of this unique work. In this third edition appear numerous letters expressiv of the estimation in which the doctrins of "Diana" are held by the writers of them. The whole work has undergone a revision, and some points which in former editions were left rather doubtful are now clearly stated. It is claimed to be the most scientific treatis on the peculiar subject which it discusses that has ever been published, and its chaste language adapts it for reading by old and young. It attempts, and approaches after a manner, a solution of some of the problems which are said to present themselvs to married people. "Diana" can be obtained by addressing the publisher as given.

THE English National Secular Society's Almanac for 1886 is out. It contains "The Story of 1885," by Mr. Bradlaugh; "Life as It is and as It Might Be," by Mrs. Besant; "Bible English," by G. W. Foote; Hypatia Bradlaugh, who has lately become Mrs. Bonner, contributes an article on "The Last Vision of the Virgin;" "Speaking Out," is by John Robertson; "Women and Marriage," by Alice Bradlaugh; "Wooler and the 'Black Dwarf,'" by George Standring, etc., etc. This almanac sells in England for sixpence and in America for 25 cents. It can be ordered through the Truth Seeker Company. "The Freidenker Almanach" for 1886 is also at hand, with its treasury of valuable thoughts, to which the German reading person alone has the key. Price, 25 cents. These almanacs are both able publications.

The latest publication from the press of Fowler & Wells is "Heads and Faces: How to Study Them." Octavo, 185 pages and 188 illustrations. Price 40 cents. This is a very interesting and readable book. Nelson Sizer, one of the oldest character readers in America, and Dr. H. S. Drayton, editor of the *Phrenological Journal*, are the authors. There are nearly two hundred illustrations, exhibiting a great variety of faces, human and animal, and many other interesting features. It is worth the price for the portraits alone.

"The Nazarene, and Other Poems," is a collection of verse by T. D. Curtis, of Syracuse, "thrown off between the discharge of duties." This is a neat little volume of two hundred pages. The poetry is sensible, well constructed, and has few defects. Considering the strength of his work, it is surprising that the author has not become better known to fame through his muse. He is in every sense a poet, and we wish him the appreciation his merit deserves.

"The Mormon Problem the Nation's Dilemma" is discussed by T. W. Curtis, of New Haven, Conn., in a pamphlet of sixty-two pages just received. It is a plea for justice from the government toward these Latter Day saints, and a discussion of the marriage question generally. It is ably written, and contains many valuable thoughts and figures. Price, 25 cents.

"Saladin," editor of the *Secular Review*, has written and published a pamphlet entitled, "The Confessional: Romish and Anglican." It is an exposure of the inside workings of the church, which are in all respects diabolical. Some of the book is, for obvious reasons, printed in Latin.

"Bible Romances" and "Bible Contradictions" are the titles of two new pamphlets by G. W. Foote, editor of the *London Freethinker*. Either is a more valuable commentary on the scriptures than anything ever published by the Bible Society.

"The Liberal Hymn-book," we are glad to note, is increasing in circulation. It is an excellent collection of songs for the use of Liberals in their meetings and in their homes. Price 25 cents.

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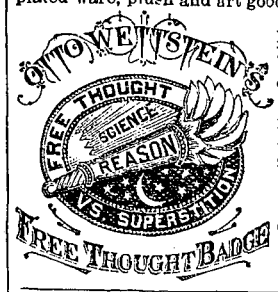
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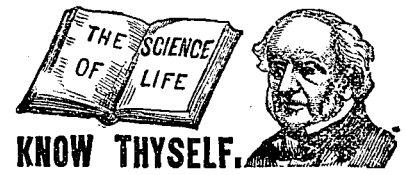


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IT is hard to make him seem like a just and loving parent who does so well by some and so ill by hundreds of others.—*D. M. Bennett.*

NOT only our earth, but the whole solar system as well, has been what it is not at present—had a one time no existence as a system, and will one day cease to exist as such. Time has been when our earth was not yet inhabited by a rational creature, and yet farther back not even by a living creature; nay, a time when it was not as yet contracted to a solid body, when it was not as yet separated from the sun and other planets. But if we contemplate the universe as a whole, there never has been a time when it did not exist, when there did not exist in it a distinction between the heavenly bodies, life, and reason; for all this, if not as yet existing in our part of the cosmos, already existed in another, while in a third it had already ceased to exist. Here it was in the act of blooming, yonder in full flower, at a third place already in decline; but the cosmos itself—the sum total of infinit worlds, in all stages of growth and decay, abode eternally unchanged, in the constancy of its absolute energy, amid the everlasting revolution and mutation of things.—*Strauss's Old and New Faith.*

SECULARISM means belief in this world and the uses of this world, and regards the duties of this world as consisting in seeking happiness through morality, and it measures morality by its conducivness to promote the welfare of others as well as the welfare of the individual. Secularism seeks this welfare by the employment of material means, because these means are most certain, and everybody can employ them. It does not believe in believing; it believes in working. The most ignorant, and idle, and unscrupulous class can excel in believing, but only the intelligent and honest can or will vote for the welfare of themselvs and for others. But the best-intentioned persons will not work with zeal unless they are certain of results, and certainty of result can only be attained by wisely chosen material effort.—*G. J. Holyoake.*

FROM Shelley's "Address to the Irish People" I select such passages as seem to me most valuable for the light they throw on his own opinions: "All religions are good which make men good, and th way that a person ought to prove that his method o worshiping God is best is for himself to be better than all other men." "A Protestant is my brother aud a Catholic is my brother." "Do not inquire if a man be a heretic, or if he be a Quaker, a Jew, or a heathen; but be he a virtuous man, if he loves liberty and truth, if he wish the happiness and peace of human kind. If a man be ever so much a believer and love not these things, he is a heartless hypocrit, a rascal, and a knave." "It is not a merit to tolerate, but it is a crime to be intolerant." "Anything short of unlimited toleration and complete charity with all men, on which you will recollect that Jesus Christ principally insisted, is wrong." "Be calm, mild, deliberate, patient, ." "Think, and talk, and discuss." "Habits of sobriety, regularity, and thought must be entered into and firmly resolved upon."—*Symonds's Shelley.*

THE Christian scheme is a complete logical system, compactly fitted together. Its parts all cohere. The dislodgment of one point endangers the security of the structure. To deny the trinity is to deny the deity of the Christ. To deny the deity of the Christ is to deny the sufficiency of his atonement. To deny the atonement is to deny the desperate need of man. To deny this is to deny human depravity, is to deny the necessity of grace, is to vacate the offices of the church, and reduce to nothing the significance of Christendom. The dogma of eternal pun shment is essential to all the rest. It follows logically from the dogmas of depravity and redemption.—*Frothingham (Radical Pulpit).*

EACH to his taste: we know that there are plenty of people who prefer a count or a baron, impoverished by his dissolute life, to a citizen who has won his way by dint of energy and talent. Our taste is the reverse, and therefore we are also of opinion that mankiud has far more cause for pride if from miserable, brutish beginnings it has gradually, by the incessant labors of countless generations, worked its way up to its present standpoint, than if it is descended from a pair who, created in the image of God, were cast out of paradise, and even now is far from having attained the level from which it originally sank. As nothing is so thoroughly depressing as the certainty of never being able entirely to recover a forfeited advantage, nothing, on the other hand, is so inspiriting to enterprise as to hav a path before us the hight and scope of which it is impossible to foresee.—*Strauss's Old and New Faith.*

BEFORE meals and after I let myself loose from all thoughts, and now would forget that I ever studied. A full mind takes away the body's appetite no less than a full body makes a dull and unwieldy mind. Company, discourse, recreation, are now seasonable and welcome; these prepare me for a diet, not gluttonous, but medicinal; the palate may not be pleased, but the stomach is; nor that for its own sake; neither would I think any of these comforts worth respect in themselvs, but in their use in their end, so far as they may enable me to better things. If I see any dish to tempt my palate, I fear a serpent in that apple, and would please myself in a wilful denial; I rise capable of more, not desirous; not now immediately from my trencher to my book, but after some intermission. Moderate speed is a sure help to all proceedings; when these things which are prosecuted with violence of endeavor or desire, either succeed not or continue not.—*Bishop Hall* (1574-1656).

THE contemplativ Atheist is rare; a Diagoras, a Bion, and Lucian, perhaps, and some others; and yet they seem to be more than they are; for that all that impugn a received religion or superstition are, by the adverse part, branded with the name of Atheists; but the great Atheists indeed are hypocrits, which are ever handling holy things, but without feeling, so as they must needs be cauterized in the end.—*Bacon's Essays.*

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Odds and Ends.

A SIOUX chief is learning to ride the bicycle, and the final extermination of the aboriginal race is now only a question of time.

THE wages of sin being death, we can't understand why a lot of people don't get paid off at once and hav their services stopped.

SCIENTISTS say that cigaret smoking leads to idiocy, but the impression is gaining ground that the scientists hav got the cart before the horse.

A HARRISBURG man played on an accordion to a crazy man, having heard that the music would soothe and cure. Both player and accordion are in the hospital.

"JULIUS, do you know the tenth commandment?" "Yes'm." "Very well. Recite it." "I can't." "But you said just now you knew it." "Oh! yes. I know it when I see it."

EVANGELIST MOODY has denounced church-fairs because he read that at a recent one they permitted men to kiss the girls at twenty-five cents a kiss. Moody is right. They ought to hav charged a dollar.

MR. ISAACSTEIN: "My frent, I sells you dot goat for seventeen tollar und a ca-vorter, und I vill never dake a cent less."

Customer: "What's the quarter for?"

Mr. Isaacstein: "Vot's dat ca-vorter for? Dot's my profit on de goat. You tink I can subbort a family und giv dot goods avay?"

LONGFELLOW and Fields were making a short pedestrian tour some years ago, when, to their surprise, an angry bull stood in the pathway, evidently determined to demolish both poet and publisher. "I think," said Fields, "that it will be prudent to giv this reviewer a wide margin." "Yes," replied the poet, "it appears to be a disputed passage."

MINISTER'S wife (looking over the paper): "You are referred to in this morning's paper, my dear, as 'a distinguished clergyman.'"

Minister: "H'm. I thought that my sermon yesterday would attract attention. Is it published in full or only a synopsis given?"

Wife: "Neither. You are spoken of as 'a distinguished clergyman' in connection with that patent medicin testimonial you sent to Dr. Quack."

"PA," said Bobby, who had been allowed to sit up a little while after dinner with the distinct understanding that he was to ask no foolish questions, "can God do everything?" "Yes." "Can he make a two-foot rule with only one end to it?" "One more such question," said the old man, "and you will be packed off to bed." Bobby nodded sleepily for ten minutes and then asked, "Pa, can a camel go seven days without water?" "Yes." "Well, how many days could he go if he had water?" The next thing Bobby knew he was in bed.

IN the course of a parody of Lord Tennyson's latest poem, "Vastness," occur these declarations:

"Raving editors, never at rest, and never letting
contributors be—
What is it all but a clamor for millions of billions of
trillions of rhymes from me?

"Rhymes to this word, rhymes to that word, poems
enough to fill the *Times*.
Thousands of publishers yelling to me for a popular
torrent of rhymes upon rhymes.

. . . . . .

"Life is a hurry and bustle for poets exactly as if
they were commonplace men;
Truly, whenever they publish nonseuse, they're sure
to be called on to do it again.

. . . . . .

"What the facility, what the rapidity, what the fertility misunderstood?
What the true poetry lost in the meaningless, much
that is rubbish, and little that's good?

"What is it all, if they all of them only want something that poetry might hav been;
Scribbled with Fastness, lost in dullness, drowned
in the deeps of a cheap magazine?"

"HE THAT BELIEVETH NOT SHALL BE DAMNED."

The unparsable gentleman known as the Rev. Sam Jones preached a sermon in St. Louis a few days ago, in which he said that any man who did not "ask a blessing before his dinner was eleventenths a hog."

He also said: "When any man tells me he don't believe the Bible, I don't argue with him. I never spent five minutes in my life arguing with a dog—and I never spent five minutes thought on whether the Bible is true or not."

He then preached a sermon on "Prisoners Without Hope," in which he turned us all over to the devil who were inclined to spend more than five minutes on a book before accepting its entire contents as absolutely correct, whereupon a friend scribbled the following lines on a piece of paper and handed it to me. I do not know whether you think they will do justice to your "Odds and Ends" column or not. If not, they will ornament your waste-basket, I am sure:

In the good old days gone by,
When angels and witches ate figs,
The jay birds lifted the heaviest weights,
And elephants perched on twigs;
The hippopotamus flew,
Or sang to his charming mate,
While Moses and God planned their new campaign
As they swung on the garden gate.

When seasons were hot and dry
And famin assailed each door,
This all-wise God, with a wink and a nod,
Rained bugs and frogs galore;
And nothing tickled him more,
His sense of humor was such,
Than to answer prayer to the good and rare
By drowning them out with too much.

The asses and snakes all talked,
And men often swallowed whales
While the fish ate with forks in the middle of the day,
And the cotton grew in bales;
Camelopards grew on trees
And churches were always jammed;
The angels chewed tobacco in those rare good old days—
Believe it all or be damned.

H. H. G.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 12. No. 51. | PUBLISHED WEEKLY. | New York, Saturday, December 19. 1885 | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

GERMANY devotes 9,000,000 acres to the cultivation of the potato. The yield last year was 23,000,000 tons.

THE population of Oregon, according to the county assessors, is 204,000, being an increase of 28,800 since 1880.

J. B. MANNIX assignee of the estate of Archbishop Purcell, has misappropriated by speculating in stocks some $200,000 of the assets.

AN octogenarian attendant at the recent English Church Congress said that he had only heard one sermon against war in all his life.

A REEF known as the Culaberas, sixty miles from Tonga Island, in the South Pacific, has become an activ volcano three hundred feet high.

THE Tories in the British Parliament are reported to be greatly scandalized because some of the members recently elected are working men.

IT is believed that in ten years Yankton, D T., will be an inland town. In front of the city, where the river ran twenty feet deep five years ago, there are now one hundred acres of land six feet above high water mark.

MR. SHAW-LEFEVRE, ex-postmaster-general, said lately that there are a million of children in England who do not attend school by reason of the poverty of their parents. It may be added that in half of these cases drink is the cause of it.

MINISTER'S wife: "Are you going out this morning, Henry?" Minister: "Yes, I guess I'll take a stroll down to the public library." Minister's wife: "Then you'll want your large overcoat, won't you? It's a good thing I mended those pockets."

THE other day a man wanted to bet that a half dozen men could not be found in Waycross who knew which was the fourth commandment. On passing the question around it was answered in ten different ways, and only one was right.—*Macon (Ga.) Telegraph.*

THE Duke of Somerset, who died a few days ago at the age of eighty-one, was a noted Infidel. He was the author of a work entitled, "Christian Theology and Modern Skepticism," in which he contended that the mandate, "Search the scriptures," had "undone the world."

FIVE barbers were fined by a police magistrate in Ottawa, Ont., on the 26th ult., for profanation of the Sabbath by following their calling on that day. The magistrate said that printers and telegraph operators, unless working for the government, were liable to a similar penalty.

WEIMAR, in Germany, intends to persecute the pianists with the utmost rigor of the law. An edict has just been issued forbidding the players of pianos to hav their windows open while playing, under penalty of a fine. Any person who givs a *reunion musicale* must pay a fine of fifty marks.

"THERE is no room to doubt that the influence of devotion to the study of the physical sciences upon an undevout mind tends to Materialism. Materialism is another name for Atheism.—*Christian Advocate.* This is equivalent to admitting that education is destructiv of superstition, Christian or otherwise.

THE emperor of Germany, who makes unctuous speeches declaring that religion is all-in-all to him, deems it consistent therewith to tear from their homes in winter women on the eve of childbirth, and paralytic old men, and pack them over the frontier for no other cause than that they were born Poles. He is thus responsible for the death of dozens.

IN a letter to the *Medical Record*, Prof. A. Sabetti, S. J., states in regard to the operation of craniotomy—in which the unborn child is destroyed in order to save the life of the mother—that all Catholics are bound in conscience to admit its sinfulness, and that anyone who performs it knowingly "incurs the guilt of homicide." The opinion is based upon decisions of the Holy Office of the Inquisition at Rome.

AN object of public curiosity, near New Philadelphia, Ohio, is a man who never shears the wool from his sheep, or plucks his geese, or "rings" his swine. He says it is sinful to interfere with nature. His own hair and beard are never shorn, nor are his nails cut. Every utensil about the farm is home-made.

A CORRESPONDENT of the New Orleans *Medical and Surgical Journal* tells of a remarkable result of the use of steam as a disinfectant of ships. The vessel to be treated was made tight fore and aft, and the steam turned on for the requisit time. The hold was found to be in good condition after the cleansing, and the disinfectors entered the cabin. But here they discovered that the fine furniture and cabinet work had fallen apart and lay in a comprehensiv heap on the floor. The steam had melted the glue.

As almost every member of the English cabinet is a peer or a relativ of one, it may be interesting to see what peers and their relativs hav received from the state between 1859 and 1884. Dukes, £9,760,000; marquises, £8,305,950; earls £48,181,202. These are large sums, and no ten thousand families of those who are not peers hav received one hundredth part of the amount. It may be an excellent plan that the executiv should be in the hands of the aristocracy, but cheap it is not. These Brahmans know how to take care of themselvs and their relativs.

"UNCLE RASTUS," said an Episcopal minister, "did you look over the prayer-book I gave you last week?" "Yes, sah." "Well, what do you think about joining the church?" "I 'spec's I can't affo'd it, sah." "Can't afford it?" "No, sah. Yo' sees, sah, dere's one pa't ob de service wha' it says on ebbery page, 'Collect fo' de day.' I don' min' chippin' in a nickel fo' 'ligun once a Sunday, but I hain't like rich folks what kin keep goin' in an' outten dey're pocket fru de hull service. I guess I'll jine de Baptis' chu'ch, sah; it's cheaper dan de 'Piscopal."

CANOGA, Seneca county, N. Y., was thrown into great excitement on the 11th inst. by the death of Lott Schaw, aged about twenty-three years. His death is attributed to religious excitement produced at a revival meeting held at the Methodist Episcopal church, Canoga, Sunday, Nov. 29th. The projector of the meeting exhorted the young man till after midnight to accept religion, and the youth was finally carried home a raving maniac. Since then he had spasms, in which he jumped up and shouted, and fell back stiff and senseless. In one of these paroxysms he died. His parents are said to hav been weak-minded.

THE twelve children of the late A. B. Fox, of Gowanda, N. Y., none of whom is less than 6 feet high, the lightest one weighing 256 pounds, are to hav a reunion. Their parents lived together sixty years, their father dying at the age of eighty, and his widow the next day, at the same age. Old Mr. Fox was 6 feet 2 inches high, and weighed 250 pounds. His wife was 6 feet 1 inch, and weighed 200 pounds. The twelve children are all married, and each one has six children. One of these, aged seventeen years, is 6 feet 3 inches high. There are two years between the ages of the twelve children, and the same difference between the ages of all their children.

A COMPARATIV table of the strength of the merchant navies of the world, which has just been published in France, shows that Great Britain possesses 22,500 trading vessels, with an aggregate tonnage of 11,200,000 tons. Of these vessels, 4,649 are steamers, with a tonnage of 5,919,000 tons, or rather more than one-half the grand total of burden. The United States makes a very bad second, with 6,600 sail and 2,700,000 tons. Norway has 4,200 vessels, with 1,500,000 tons, and Germany, which comes immediately after her, has 3,000 sail, with a total of 1,400,000 tons; France, Italy, and Russia bring up the rear, each with less than 3,000 vessels. The proportion of steamers is, however, of greater importance than the total number of ships engaged in trade, and in this regard France stands second, although she has but 458 steamers of 667,000 tons in all, to England's 4,649. Germany presses her closely with 420 steamers and 476,000 tons.

FROM time immemorial pickled cabbage has been denounced by doctors as outrageously indigestible. Of late, however, that dietetic preparation has grown to be quite respectable. It has risen to the dignity of an alkaloid producer. M. Tuyapogu has isolated the substance, and finds that it suppresses the delirium due to a prolonged use of alcohol. So the whisky seller, in placing pickled cabbage upon his lunch table, has been for years unconsciously engaged in providing his guests with proper scientific treatment.

WHAT is human greatness? inquires the Chicago *News*. Here was William H. Vanderbilt, the richest man on the American continent; he dies suddenly, and the obituary editor is told to write him up. Where are the data to be had? Neither the "American Encyclopedia," nor "Appleton's Annual," nor "Men of our Times," nor the "Biographical Dictionary," nor the "Domestic Encyclopedia," nor the "Dictionary of Universal Biography," nor "Famous Americans," by Parton, nor Harper's publications for the last ten years—none of these works contains a line about William H. Vanderbilt! Yet what a hold this man had on the railway system in this country! How vast was his influence in business circles! But, cruel iconoclasts that they are, the bookmakers and biography writers never saw him. His millions couldn't get him a place between the covers of a cyclopedia.

THE *Sun* of December 11th says: "The Catholics of Rhode Island, like their brethren of New York, are contending for freedom of worship in the institutions supported by the state, and in both cases, it seems to us, they hav the right on their side, so long as any religious worship is conducted in such establishments. In his address before the annual convention of the Catholic Temperance Union of Providence the other day, Father Burns, the president, spoke forcibly against the persistent violation of the article of the State Constitution which provides that 'no man shall be compelled to frequent or support any religious worship, place, or ministry whatever, except in fulfilment of his own voluntary contract.' In the face of that explicit declaration, said Father Burns, 'The Catholic people of this state are obliged to contribute to the support of a Protestant minister, who is employed to conduct a worship and to preach a doctrin which they believe to be false and heretical.' In the State Prison and House of Correction Protestant services are conducted every Sunday, while the mass is permitted on only one Sunday in the month, and 'the Protestant minister is paid out of the treasury of the state $1,400 a year, and has also the use of a horse for himself and family without charge, while the Catholic priest is paid absolutely nothing.' Besides, the Catholic inmates of the correctional and reformatory institutions are 'compelled to attend the services so conducted.' The Constitution is thus violated, continued Father Burns, although the Catholics of the state hav become so numerous and are increasing so rapidly that 'Rhode Island is likely to be the first state in the Union to hav a majority of its electors of Roman Catholic creed, and the property qualification for foreign voters will not long operate to prevent such a result.' The Protestants may hav the upper hand now, but the day is not far off when the Catholics will hav the superiority. That is a warning to which Protestants outside of Rhode Island may well giv heed. The Catholics in all the manufacturing states especially are increasing at a more rapid rate than the Protestants, so that the day may come when the agitation for freedom of worship will be on the Protestant side. Is it not very dangerous for the Protestants to be establishing precedents which can so easily be used against them? The only logical ground to take against the Catholics in this matter is one which shocks the clerical opponents of the Freedom of Worship bill. It is that consistently there can be no religious worship or instruction in the public institutions, since we hav no state religion to inculcate. Until the enemies of the bill consent to take that position squarely, and in the face of all its consequences, they are bound to be beaten by the Catholics in the argument."

News of the Week.

THE Grant monument fund has been increased to over $104,000.

THE mayor of Louisville, Ky., has just been fined for disorderly conduct.

QUEEN VICTORIA has donated $2,500 to the fund to relieve the wounded Bulgarians.

THE public library of Chicago, Ill., has just received a bequest of $2,500,000 through the death of Mrs. Julia Newberry.

THE Rev. Mr. Charles McLain is being investigated by a Presbytery at St. Paul, Minn. He is charged with deception, forgery, fraud, and other clerical conduct.

W. C. WALKER, a theological student at Meadville, Pa., shot himself dead last week. He left a note for his mother, saying that he believed God would forgiv him.

THE funeral of Louis Riel, the Canadian rebel leader, took place last Saturday at St. Boniface. The ceremonies were Catholic Many masses hav been said for the repose of Mr. Riel's soul.

Two clergymen of Buchanan, Va., the Rev. Mr. Myers and the Rev. Mr. Cooper, are under indictment for fighting each other. The Rev Mr. Myers smashed the Rev. Mr. Cooper on the head with a chair.

THE Rev. Dr. McLain, formerly pastor of a Presbyterian church in St. Paul, has for some time been on exhibition in a dime museum as a mesmerist. Last week he called a visitor a "damned liar," and the museum manager deposed him.

THE surviving partners of the late William E. Dodge, the pious gentleman who defrauded the government and has a public monument, hav been sued for damages for alleged false representations made by Dodge while alive. The damages are laid at $18,000.

SEVERAL bodies hav been incinerated during the past week at the Fresh Pond, Long Island, crematory. Some complaint is made that gases escape from the furnace during the incineration. The managers say that all gases are burnt before they reach the top of the chimney.

B. GRATZ BROWN, who was nominated for vice-president on the Greeley ticket in 1872, died of heart disease at St. Louis, Mo., on the 13th. He was fifty-nine years old. Mr. Brown had been an editor, a United States Senator, and the governor of Missouri. He was a Free Trade Democrat. He was quite wealthy until fifteen years ago, when he met with reverses. Since his defeat in politics he had devoted himself to the practice of the law. He leaves a widow and nine children.

A CHURCH council at Newburgh, N. Y., having examined some charges against the Rev. M. L. Ferris, Baptist, almost unanimously adopted resolutions expressing their utter abhorrence of his conduct as a man and a minister, and declaring they believe him utterly unworthy to fill a Christian pulpit. They warn all churches against him as a man who is only in the ministry of the Baptist denomination because a church has been misled into following him into separation from the association, and thus shielded him from deposition from the ministry, which, by his own persistent wrongdoing, he deserves.

W. H. VANDERBILT, who died last week, was worth $200,000,000. His will has been admitted to probate. The sum of $40,000.000 is left in trust for his children and $42,000,000 are given to them absolutely. Mrs. Vanderbilt gets the use of the deceased millionaire's house for life and an income of $200,000 a year. Various bequests, large and small, are made, including $2,500,000 for various religious, charitable, and benevolent purposes The only conspicuous charities which Vanderbilt is known to hav indulged in while living were a half million given to a medical college, $150,000 toward bringing the obelisk from Egypt to Central Park, and $100,000 to a theological seminary. There were religious services at his funeral, and the choir sang "Nearer, my God, to Thee."

Communications.

The Later Phases of Socialism.

These two works* are something new and solid in social speculation. They are from two venerable Americans who are federal republicans, and who do not propose to haul down the stars and stripes before the red flag or any other flag. The only country that has as yet succeeded in getting partially emancipated from kings, aristocracies, and standing armies—the only country that has a chance, therefore, in which liberty and social ideas can be realized—is the republic called into existence by the pen of Paine and the sword of Washington. The European Socialists will hav to wait until they hav a federal United States of Europe before they can hope to do more than to whisper, dream, and suffer. The armies of Europe must be disbanded or taken out of the control of its despots by political changes before social progress can make headway there. Politics and economics must be worked out together, and only where the republic has been achieved. America has been, and ought therefore to be now, more than ever before the land of true social progress. The exertion of founding and establishing our republic, followed by the great antislavery movement, and the consequent civil war, are the chief reasons why speculations of this character, always rife, hav not more often "taken the name of action." Still the Shakers, the Fourierite movements, the Brook Farm, and the many societies whose stories hav been preserved by Noyes and Nordhoff, show full well that the dream of co-operation is the next idea sure to rise in the great, and finally emancipated, land of liberty.

Now first sure to rise, for by the abolition of slavery we are in a condition to proceed in the attempts to realize our social utopias.

There was something sublimely inconsistent in the position of the great "Democrats," John C. Calhoun and Charles O'Conor, standing before the American people and proclaiming that *slavery* was the only way in which justice could be rendered to the laborers, and further that the "divine institution" was the only bulwark of society against crushing social and economic innovations. As Mr. Ingalls points out, Calhoun "foresaw, and correctly foretold, that the abolition of slavery would lead directly to the conflict between labor and capital which now confronts us" (p. 30). His point was that slavery had originally built up civilization, and was far more just and justifiable than the wages slavery, which took what was good out of a man, and then threw him away to starve, while the products of his labor were accumulated by soulless capitalists or corporations. The men and women of head and heart were not likely to rest under chattel slavery, and it has disappeared only to bring the wages system under violent criticism. The air is full of labor unions, socialisms, and projects of colonies, societies, and reforms, the object of which is to replace or supplement the laws of wages and competition by the laws of co-operation, prudence, and equity. These two books now in hand are remarkable in that they come from "grave and reverend seigniors," with white and flowing beards, which make them resemble "Father Time," from whom our "Rational Communist" claims to be inspired. More strange still, both are retired capitalists, living upon the proceeds of a system they are frank enough to tell the world ought to giv way to a better.

Mr. Ingalls is well known as the veteran of our land reformers. He insists upon beginning with our artificial and unjust land-tenure as the wicked foundation of rent, usury, and unjust taxation of every kind. He insists upon a return to the original and natural tenure of land, viz., *occupancy* and *use*.

It will surprise those who hav not followed the subject with Mr. Ingalls to learn from his book how manifold are the robberies that result from the metaphysical instead of the actual occupancy tenure of the soil. He shows (page 281) that though the value of capital in industrial enterprises may exceed the value of the lands of a country, yet that all of the "exploitations" of capital rest upon the primal one of estates in land separated from its occupation. For instance, "without a power to monopolize the coal-lands our coal monopolies could not exist;" the transportation monopolies thrive because of a monopoly based upon the road-bed and termini. The landlord, capitalist, and the state combine to rob labor. though they may sometimes wrangle about the division of the spoils, "which they call rent, interest, taxes, and profits."

How cunningly all this robbery is brought about Mr. Ingalls's book is written to show, and I shall be glad to hav some one point out wherein he is mistaken. The first step toward social wealth and social justice, he shows, is a return to a use of the soil as the only title to it, the breaking up of large estates and of abstract or paper titles, and the consequent abolition of rents and usury. He has a very important chapter of suggestions to legislators as to the needful legislation to accomplish this fundamental reform. Mr. Ingalls gives our orthodox political economists short shrift, nor does he hesitate to giv Mr. Henry George and Mr. Edward Clarke a very decided knowledge of their shortcomings.

We hav said enough to show the very great interest this work has for reformers and thinking people, as a practical step in sociology.

Mr. Ingalls's land reforms naturally lead up to our "RATIONAL COMMUNIST." He pursues the subject upon the broader plain of *socialization* not only of the land, but of all of the means and the results of production. He differs from all the Communists we hav read or heard before, in showing how to be rational. He has "Father Time," with flowing beard and venerable form, bring before us our own city and state of New York, and the United States transformed into a Communistic or Socialistic Commonwealths. This is rational, for if this thing is to be done it is high time that some one should show how it can be done; and, of all others, Father Time is just the one to do that very thing. The place where to do it, too, is just here in America, not in some Island Atlantis, or Utopia, or Erehwon (Nowhere), or Holmes's Hole, to be entered by the North Pole.

We hav a vision in this book, therefore, of the transformed United States looking up under the wand of Time like a Paradise. Yet it all comes to light under the American Flag, and from and out of the actual means, institutions, circumstances, men, women, laws, and motivs which now exist. All this comes, too, only by the gradual operation and evolution of causes which move us every day.

We shall not try to transfer this vision to the reader, for that would be to spoil it. It is a practical picture worked out by a practical man, and he is to be congratulated upon his success. At least one man has been able to show how Communism can be worked out in a large country and in detail.

Happy the man who can thus in his old age reverence the dream of his youth, and transmit it to others to be reverenced until it may be realized! To the rising generation he sends words of cheer and hope. 'This is not all a dream; it is guaranteed by the law of evolution itself; it is inherent in the moral nature of man; it springs out of the necessity of co-operation, the elimination of waste, and the prevention of the misery which all must suffer as long as it is suffered by even a few. The human will counts for something in the order of human events, and it must control those events for the common welfare more and more. Organize and co-operate, therefore, until your community, and finally the whole family of nations, shall become a social circle, an international co-operation based upon the realization of the brotherhood of man in every land and clime.'

Such is the spirit and inspiration that rises from his pages. Alas! that Father Time is the only one likely to see anything like this vision realized!

But in order to clear the way, our Rational Communist improves the interim by throwing over into the limbo of vanity the various obstructors who stand in the way of its realization, especially the orthodox political economists, the *laissez-faire* people, and particularly Mr. Herbert Spencer. This last and most unfortunate of the philosophers receives the roughest buffetings at the hands of old "Father Time." He is charged with leaving out the human will, conscious effort, and, therefore, all morality from social evolution. Father Time shows how that he has been at work for ages to get these very faculties to blossom out as the glory of human nature, and now comes a man who is vaunted as the great social philosopher of England and omits just these all-important factors! Father Time admonishes Herbert that silence becomes a man who "proposes nothing." The sociology which has no prevision nor provision, in a word, no Socialism of any kind, is a barren science which deserves only contempt. By omitting the direct conscious action of the moral faculties upon the world and human progress, he has made evolution a blind and "beastly" process. These are also in substance the objections which Mr. Frederic Harrison, and the Humanitarians generally, hav taken to the Spencerian philosophy, and which seem fatal to it, until they are to be obviated by some future work of that philosopher.

It is to be hoped that Mr. Spencer will, in completing his philosophy, crown it with a practical moral republican polity which will bring it into harmony with the moral sense of the advanced peoples of the world. Else it will remain throughout all time a sort of devil's Bible, as if inspired by Mephistopheles. How necessary it is that this should not be the result of Mr. Spencer's career no one has made more apparent than our Rational Communist.

New York, Nov. 15, 285. T. B. WAKEMAN.

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*SOCIAL WEALTH: The Sole Factors and Exact Ratios in Its Acquirement and Apportionment. By J. K. INGALLS. Price, $1.00. New York: The Truth Seeker Company.

RATIONAL COMMUNISM: The Present and the Future Republic of North America. By a Capitalist. Price, $1.50. New York: The Truth Seeker Company.

FORTY years ago 93 per cent of all marriages in England and Wales took place in the churches of the Establishment. Last year, according to the report of the registrar general, the proportion of marriages elsewhere than in the churches had risen from 7 to 30 per cent.

Where the Money Went.

A corporation in Flint, Michigan, has been operating a saw-mill for just twenty years, but has now closed in consequence of the exhaustion of pine. It is stated that this corporation has cut 160,000,000 feet of lumber and paid $360,000 out for wages. It is not stated how much they sold their lumber for, but probably not less than an average price of $15 per thousand feet. This would make a total of $2,400,000, a sum nearly seven times as great as that paid for wages. The corporation consisted of three men, none of whom could hire out for more than $1,000 a year—perhaps not more than one-half of that sum. Suppose we allow them for wages $50,000; and suppose we allow the mill to hav cost $150,000 during that time, and that the government sold the pine lands for $10,000—a high estimate. We then get the following figures:

Cost of pine and land,	$ 10,000
Cost of mill,	150,000
Cost of superintendence,	50.000
Wages to laborers,	360.000
Total outlay,	570.000
160,000,000 feet of lumber at $15 per 1,000,	2,400,000
Net profit to corporation,	1,830,000

In addition to this, the corporation still own the land, which we will suppose is now worth five times the sum paid to the government for it, or $50,000, making a net profit of $1,880,000.

It is not pretended that the above figures are absolutely correct, but they are near enough so for all practical purposes, and will serve to illustrate the work of corporations generally.

What would we think of a farmer who would sell a field of wheat to his neighbor, and then, after it was cut and threshed out, buy the wheat back at a price, after allowing for the expenses of cutting and threshing, seven times greater than he sold it for? Would we not call such a man a fool? Yet this is just what the people of the United States hav been doing with their pine timber. They hav sold it to corporations and then bought the lumber back at a price, after paying all the expenses of converting it into lumber, seven times greater than we sold it for, after adding all the expenses of converting it into lumber.

And these are the corporations which for more than twenty years hav been corrupting our members of Congress to get them to pass "protection (?) laws" to enable them to demand a higher price for lumber on the pretense that it was necessary to enable them to pay higher wages to their employees. We now see that they could hav afforded to pay five times the wages they did and still come off with a good profit themselvs. Or they could hav sold their lumber at one-fifth the price they did and still had a fair profit.

This is why Michigan is full of men who hav to be kept from starving every winter by public charity. If the nearly $2,000,000 given to three men had been divided equally among the fifty laborers, very few of them to-day would be paupers.

How could this evil be remedied? It would hav been much better if we had not put a tariff on foreign lumber, for then poor people could hav got cheaper lumber, and cheaper lumber means more and better homes. The corporation would hav made less and the rest of us would hav had less to pay and been proportionately better off.

But this would hav been only a partial remedy. The true remedy is not to sell either the timber or the land to corporations. The government might hav let contracts of cutting lumber, so many millions of feet at a time, to the highest bidder, and then sold the same at depots at all business centers at the cost of manufacture and sale. Had this been done, how many families to-day would be living in homes of their own instead of miserable rented houses!

J. G. MALCOLM.

The Instruments of Free Exchange.

The true question is, not that of a gold, nor of a silver, nor of a double standard, but of the expediency of putting money under the control of legislation.

Nature affords no absolute standard of values, but without the intervention of government individuals may contract for exchange of any specified values for a particular occasion. Is any money necessary for such exchanges? Merchants dispense with money by bills of exchange. The extension of this method to all kinds of business is feasible, on the same terms of enlightened probity. Labor exchange banks hav been devised to facilitate this process. The notes of such banks may be either certificates of values delivered and held in deposit, or of certain kinds and amounts of labor to be rendered on demand. If not too ambitious of doing a large business, but confining their transactions to an organized local autonomy, the sooner such banks are instituted the better for all honest people. The decent way of withdrawing government from a dangerous meddling with production and exchange will be by having it put the official stamp on certain weights of the precious metals of a given and constant rate of purity, but letting the amount of this coinage be regulated, just

as the sale of postal stamps, by individual demand, as our gold coinage now is. Then remove all prohibitions to the issue of honest currency by private banks, so that the official coinage shall hav no force of law added to its inherent virtue in controling production and exchange. If the precious metals are shown to control these naturally, and yet inconveniences result therefrom, men submit without caviling to evils inherent in the nature of things, and not arbitrarily imposed upon them. Genius invents or discovers means of obviating natural difficulties, but genius is impotent before the legislation of authority. That is a Gordian knot which only the sword can loose. It is too much to expect that intelligence shall submit to hav production and exchange locked up, and the arteries of commerce blocked by prohibitory financial legislation, or the arbitrary action of a secretary of the treasury, who sequestrates specie and refrains from paying off debts.

Our actual finance laws are prohibitory. They fix a standard of value, not only for existing public debt, but for all buying and selling, and then limit the supply of money. This is as though government should first fix the length of the yardstick, then fix on a very scarce kind of wood from which yardsticks must be made, except a certain number, which may be made of another wood not quite so scarce, but only if government buy this wood and make them, and finally hav its officers lock them up, lest there be too many yardsticks.

State Socialists boast of the mails as proving the aptitude of government for economic management. Our post-office department does not pay its expenses. Our express companies doing the same kind of business make profits on it. China, with eight times our population, gets its mailage done to general satisfaction by private enterprise.

Gold or silver dollars, or deposited bonds and mortgages, or credited certificates of labor, whether concrete in produce or dynamic in capacity, would, under the same securities as at present, be just as real, just as valuable (while more available), without prohibitions, as the privileged dollars of our mint.

Financial freedom does not exist. It is distrusted, like free trade. Between gold-bugs and the advocates of the silver viceroyalty, the difference is as small as between the protectionist who excludes foreign built ships, and those commercial Liberals who whittled down the demand for free shipping to the admission of very large vessels built abroad, but owned by Americans and sailed only by Americans under the United States flag, and exclusivly in our foreign trade.

Even this has been denied by government, and consistently; for are not ships instruments of exchange as well as money is? It is the freedom of exchange that government prohibits and curtails in favor of monopolists.

Modern United States statesmanship is simply a string of prohibitions upon productions and exchange. No wonder men are idle that are anxious to work. It looks as though the genius of despotism were avenging itself through our representativ system, for infraction by our Declaration of Independence.—*J. L. Walker and Edgeworth (substantially from the Galveston News).*

Our London Letter.

The parliamentary elections hav so engaged the attention of the members of the press that the article in the current number of the *Nineteenth Century*, entitled "The Dawn of Creation and of Worship," written in reply to Dr. Reville's "Prolegomena to the History of Religions," has met with but scant notice in the general newspapers, though probably it may be noticed in future issues of those magazines that admit into their columns of subjects this description.

The different Freethought organs hav, however, examined Gladstone's paper, and hav fully shown up its weaknesses. It certainly does seem somewhat strange that a man reputed to possess mental powers much above the common run of mortals should commit himself to what is so extremely nonsensical; but I think it will be often seen that statesmen who hav made a considerable mark in their time are by no means close or logical reasoners; but this may be to a certain extent accounted for by their frequent use of diplomatic language, which is frequently merely a euphemism for lying, and eventually their thoughts follow their words, and the mind becomes so distorted that they get into the habit of sophistical reasoning; and this habit becomes so firmly implanted that even when writing on or discussing subjects in no way connected with politics, it still clings to them and cannot be got rid of.

Gladstone may perhaps believe what he has written, and probably has persuaded himself that it is true; but even if it were not so, it would not answer his purpose to dispute any portion of a creed which has been so profitable to him and his family. The fact of one of his sons holding one of the richest livings in England has doubtless a very considerable effect upon him, and therefore he cannot see his way to even suggest such a drastic measure as the extreme members of his party propose, viz., disestablishment and disendowment. It was quite right and proper to disestablish the Irish church, but then he was not pecuniarily interested in that, and the movement brought him great credit; but when it comes so near home, he finds that the Established Church is not so very corrupt after all, and will quickly amend any ways that are found to be at all objectionable.

The Church Defense Association is publishing pamphlets innumerable to show what a wicked act is contemplated, and it is gravely asserted that the Church of England does not take, and never has taken, a single penny from the state; in fact, as the church is many centuries older than the state, everything really belongs to the church, and it is extremely generous in allowing the state to possess anything at all. I fancy such reasoning rather overshoots the mark, and those interested in keeping things as they now are may hav occasion to pray to be saved from their friends, as such absurd statements must be rather too much for any sane individual to swallow. It is very much of a satire on the faith of the clergy, when it is seen how very little they believe in it themselvs; they hav a great dread of trusting in their deity to feed and clothe them, should their incomes be taken away from them. They much prefer the hard cash to taking their chance of what will be sent them from above. They know full well if they did this they would hav to go on rather short commons most days, but many would be able to leave for their heirs such an amount of money—£85,000, as the late bishop of Manchester did.

A few days will now decide whether Charles Bradlaugh will be once more elected by his constituents to represent them in the next parliament. There seems to be a diversity of opinion whether he can take his seat in the same manner as other members. It will be well that he is able to do so, as he is a man imbued with strong principles mostly for the good of the community; and being a powerful and clever orator, his speeches are always worth hearing and reading. But for the unfortunate hitch that occurred in the last Parliament, he would hav made a splendid name for himself, and hav been by this time far better able to take a prominent part in forming a strong Radical party in the House of Commons. As might be expected, his time is now so taken up with political matters that he has been to a great extent compelled to neglect the advocacy of Freethought, which course has somewhat alienated the good feeling of some of his former friends, who consider that he should hav kept to his first love; but this is a matter of opinion. It is clear, however, that he cannot do proper justice to either while attempting to do both. When he is fairly admitted into the House, and meets with none of the opposition to which he has been exposed so long, he will hav more time at his disposal, which it is to be hoped he will devote to assailing superstition. J. D.

London, Eng., Nov. 23, 1885.

Opening the Crematory.

ATHEIST EUGENE LIEVRE'S BODY BURNT AT FRESH POND, L. I.

Sunlight glittered on the unfurnished front of the crematory at Fresh Pond, L. I., on Friday, December 4th, when about a hundred persons gathered to see the body of Atheist Eugene Lievre, enveloped in its shroud of alum-saturated cloth, and resting in its chilled Norway iron cradle, enter a retort registering 2,500 Fahrenheit degrees of heat.

From the huge iron band that tops the chimney in the rear of the building, and which makes the whole structure look somewhat like a locomotiv with a demolished cab, feathery clouds of sooty smoke ascended at intervals, and told the villagers that Superintendent Merriam and Expert William Bermsderfer, of the Lancaster crematory, were forcing the fires to hav the heat up in the thousands at 2:30 in the afternoon, when Lievre's body was to arrive from Greenwood Cemetery, where it has lain embalmed in a vault for three weeks.

A few minutes before 2 o'clock horses with mourning trappings, drawing a hearse, from which nodded black plumes, and a single carriage containing the dead man's son, ascended the hill and entered the crematory grounds.

Professor Eames, under whose directions the furnace and retorts were built, was present to witness the result of his changes from the original plans. At first it was intended to build the furnaces and retorts in the basement where only the employees of the crematory could witness the incineration. A hollow catafalque was to be built in the auditorium above. It was intended to place the coffin containing the body in the catafalque, throw a pall over it, and, during the funeral services, it was to be noiselessly lowered through the hollow catafalque to the furnace room below. The pall would still keep the shape of the catafalque, and the relativs would be relieved from unpleasant thoughts at the time the body was being put into the retort. The directors of the company learned that the relativs of the forty or more dead persons awaiting incineration objected to such a plan. It is said that some of them threatened to bury the bodies, which had been in the Second street, Greenwood, Cypress Hills, and other cemetery vaults, unless the plans were changed, and the relativs permitted to see the body go into the retort. They wanted to be sure that they got the right ashes. Accordingly, the furnaces were placed on the ground floor, with the doors of the retorts opening into the auditorium.

The coffin was then carried to the reception room, and again, having the pine-box for a bier, it was opened. The body had been embalmed, and the odor from it was hardly perceptible. It was dressed in black, and showed Mr. Lievre to hav been large and powerfully built, and about six feet tall. The body weighed about 185 pounds. Five yards of white muslin had been saturated in a solution of alum. This prevents the clothing of the body from burning while it is shoved into the retort. The alum sheet also should retain its shape about the body until it is entirely incinerated, when the administration of a current of air to bleach the ashes crumbles it like the fabled Dead Sea apple. The body was enveloped in the sheet and placed in the cradle, which rested on the cement floor. The cradle was then placed upon the rolling bier and rolled into the auditorium and before the door of the retort. The mica peep-holes showed that a fierce white heat was raging inside. At 3:15 as expert Bermsderfer slowly opened the door there was a hush broken by the sobs of Lievre's relativs, and as the inside of the retort slowly became visible blue white flames crept out from the top of the opening and shot up above the door.

The crematory assistants, with long iron poles, pushed the cradle in, and the tongues of flames shot through the hundreds of holes on the top and sides of the retort. The retort door was quickly closed. The last seen of Lievre's body showed it enveloped in fierce flames on every side.

The relativs and others took turns looking through the mica peep-holes, and the directors and stockholders watched the progress of the incineration until after nightfall. It was then decided not to open the door of the retort until next morning. The relativs and friends lingered for a long time in the auditorium, and took away with them bunches of the smilax that had been around the coffin. Adolph Lievre said it was his father's dying wish that no clergyman should officiate at his funeral. He also requested to be cremated.

Louis C. Knickman, John G. Scheper, Judge Francis McKenna, and John Heeg, of the Newtown Board of Health, were present at the incineration. They did not in any way interfere with it, as it had been intimated they would. They decided that it came under the statute applying to bone-burning.

According to a rule of the company, the coffin and pine box which held Lievre's body were burnt at the furnace in the crematory Friday night. Saturday morning Lievre's ashes were taken from the bottom of the retort by means of steel brushes, inclosed in an urn, and given to the nearest relativ present.

The New York Cremation Society, the parent of the United States Crematory Company, was formed in March, 1881, with a membership of about fifty residents of the city of Brooklyn. Since then 150 members hav joined the society. Among their number are physicians, clergymen, journalists, lawyers, and about thirty ladies. Professor Adler and Felix Adler, his brother; Courtlandt Palmer, Kate Field, Mrs. Meredith Read, and Andrew Carnegie are some of the more prominent members. The United States Crematory Company was started last spring with a capital stock of $35,000.

At midnight Expert Bermsderfer said the body had long since been reduced to ashes. He considered the experiment entirely successful. He had not put any coal into the furnace for several hours. He was letting the retort cool off gradually in order to hav the ashes thoroughly bleached.

A PLEA FOR CREMATION.

READ BEFORE THE SOCIETY OF MEDICAL JURISPRUDENCE AND STATE MEDICIN BY WILLIAM M. M'LAURY, M.D.

In the course of human events, laws, customs, ceremonies, and even habits of thought change. There is a law of progression that manifests itself through individuals as well as nations. There are more indications of peaceful progress of our race toward higher modes of life now than ever before in the history of mankind. One change that is inevitable, and becoming more and more necessary for health and comfort in our nation, is in the disposal of the dead. By our habits of thought, by our laws, by our religious ceremonies, we are silently and solemnly taught that to reverently deposit the remains in a grave dug beneath the ground is the only way of showing proper respect to our departed friends. And with many, no doubt, the religious sentiment taught of the physical resurrection of the body would continue to be a great objection to their giving consent to substitute cremation for inhumation. But safety for the living, with change in religious sentiments, must in time overcome all such scruples.

The oriental nations that hav practiced cremation for cycles of time are more philosophic and hygienic than we who selfishly plume ourselvs on our highly enlightened Christian civilization.

Greece in her palmiest days cremated her dead. The ancients held to four elements in nature—air, water, earth, and fire, the latter being the most powerful, as it is capable of changing, purifying, and destroying each of the others.

In our own country, with its vast extent of soil and climate, there is a great difference in the danger to the living from the inhumation of the dead. In country places, where the population is not dense and the location of the cemetery is hygienically chosen, the danger to the living may be said to be very slight. But, as our country becomes older and more populous, the danger becomes increased in a geometrical proportion. It will be conceded by all that cemeteries in the vicinity of cities are a source of increasing danger to those cities. Take the city of New Orleans, for instance, where the graves cannot be dug so as to bury beneath the surface; hence the coffins are placed on the surface and mounds are built over them. In process of time some of these become leveled and broken; consequently the escaping gases from putrefying corpses poison the air for miles around, threatening seriously friends and employees who attempt to repair the damage. Not only is the air poisoned by cemeteries, but water in the vicinity. Wells are sunk in close proximity to decaying bodies, and I hav often myself perceived the cadaveric odor in drinking water of wells so situated.

Dr. Gray, of Orange, N. J., whom I met at Ocean Beach this summer, told me of a well in his town so near the cemetery that the men, while digging a grave, being driven from their work by a sudden and violent thunder-storm, as they returned to their work found the grave nearly filled with muddy rain-water, and, as they repaired to the nearest well for drinking-water, found the well-water also muddy; and, on extending their observations, found a subterranean communication between the grave they were digging and the well, which they proved by filling the grave with water and finding a corresponding rise of water in the well.

I hav often seen graves dug where the water had to be bailed out repeatedly while the grave was being dug, and bundles of straw or hay thrown in just before the coffin was lowered, to prevent the mourners hearing the coffin splash into the water.

By cremation we avoid another horrifying thing in regard to burial—it is the vermin infesting grave-yards. It is a fact well known by all grave-diggers that rats are abundant in grave-yards and burrow from grave to grave, gnaw the coffins, and feed on the dead bodies so tenderly and reverently placed there. All these things, so distressing to sympathetic friends and mourners, would be avoided by the simple, cleanly, reverent deposition of the dear friend's or relativ's body in the fragrant retort gleaming with rosy light.

We cannot overestimate the sanitary agency of heat; it is the only thing that will utterly destroy the cryptogamic spore and annihilate the mycelium. Freezing renders microbia dormant and inactiv, but they easily thaw into life again, and become as activ and propagativ as ever.

If we will only rationally compare the difference between burial and cremation, we may see how much there is *every way* in favor of the latter. The slow putrefaction, the offensiv stench, the miasmatic effluvia, the poisonous gases of contagious diseases and plagues, the burdensome expense of funerals—all are avoided by the simple, economical, health-

ful reduction of the human remains to ashes by the chemical agency of heat amid the fragrant odor of sweet spices.

From the legal side of the house we may hear the objection against cremation that, in cases of crime (felonious poisoning, for instance). the evidence of the crime is immediately and forever swept into oblivion. I would say, in reply to this objection, that the changes going on in society through this and other improvements in life will so elevate the standard of public morals and so modify the selfishness of individuals that heinous crimes of cruelty against the person will be of very rare occurrence. Radical improvements in the customs, habits, and ceremonies of a people or nation never go singly. A change of this kind would rid the people of an immense amount of superstition. It would be economic as well as hygienic. It would economize labor as well as material, and thus save thousands of dollars to poor people, who annually bury an immense amount of money which is greatly needed for food and raiment for the survivors. This they waste and bury, thinking that thereby they honor the dead. When we lighten the burdens of the poor we lessen crime. Criminals are made so by the hardening systems under which they liv.

We are still living in the midst of error. We look back and commiserate the people of the "dark ages." A few generations hence people will look back to our time and wonder why we did not reform abuses and correct our errors.

It is pertinent for this society, in its domain of state medicin, to suggest feasible methods as to the erection and establishment of crematories in all towns and cities where the public health makes it necessary for their establishment, and hav the entire business as a department of state.

But we hav first to agitate and educate the public mind up to such a condition that it will think and act upon the subject. This may be done by issuing tracts and circulars, and through the daily press, and directing earnest attention to it through national and state offices and officers. The various boards of health would be powerful aids in helping to mold public opinion.

To the members of this society, or the public who wish to further investigate this subject, I would recommend a very able paper read by my friend, Dr. P. C. Coal, before the Northwestern Medical and Surgical Society, and also to a more lengthy paper by Dr. E. J. Bermingham, published by him in 1881.

I would also call attention to an excellent paper by John O. Marble, M.D., of Worcester, Mass., published in the "Medical Communications of the Massachusetts Medical Society," Vol. xiii, No. 4, 1885.

In Memoriam.

The Nestor of American Liberalism is no more. An irreparable gap is made in the list of vice-presidents of the American Secular Union. He who for more than half a century has fearlessly fought in every struggle for mental and physical freedom; whose name has been synonymous with secular reforms; whose voice and pen hewed out in the realms of thought the victorious pathway along which our slower feet may now in safety tread; who breasted and crushed each wave of oppression and tyranny, Hon. Elizur Wright, ex-president of the National Liberal League, lies still and calm in Death's embrace at last. This grand pioneer of freedom and Freethought now

"Sleeps the sleep that knows no waking."

Nevertheless, to-day we are called upon to commemorate the immortality to which a life consecrated to freedom and humanity has secured, and here pay our tribute of homage to him who,

"Departing, leaves behind
Footprints on the sands of time."

How much more triumphant is this great hero who, without expecting a future existence, labored so nobly to make life worth living in this!

The history, achievements, and life-work of this intrepid abolitionist, humanitarian, philosopher, and great-hearted philanthropist, throws a halo of glory over American Secularism, and adds new luster to the bright record of our nation's true noblemen.

We refrain from enumerating in brief the services, trials, virtues, and talents, it would take volumes to portray, but earnestly hope that the contemplation of his intellectual greatness, his moral grandeur, his intrepid heroism and profound scientific attainments, may be the inspiration of the germ of emulation within us all.

[Passed unanimously by the Chicago Secular Union, Sunday, Nov. 29th.]

M. Pasteur's Researches in the Treatment of Hydrophobia.

The entire civilized world has for some time past been watching with intense interest the experiments on the treatment of hydrophobia conducted by the celebrated French scientist, Dr. Louis Pasteur. These researches hav now been so far completed that the results hav been presented by the investigator to the French Academy of Sciences. The first step in these investigations, as reported by cable to the *Herald*, was the inoculation of a rabbit with a fragment of tissue taken from the spine of a rabid dog. The incubation of the poison occupied fifteen days. As soon as the animal died, a portion of its spinal marrow was in turn inoculated into a second rabbit, and the process continued until sixty rabbits had been treated. Each inoculation increased the power of the virus, so that the last incubation occupied but seven days. As dried air diminishes the power of the virus, the spinal marrow of the inoculated rabbits was kept in bottles of dried air. In beginning his experiments, therefore, M. Pasteur inoculated his subject with the old tissue, and finished the operation by the injection of tissue that had been bottled only two days, the period of incubation of which would not exceed a week. These experiments hav been very successful, for after such an inoculation the subject is found to be entirely proof against hydrophobia. An excellent opportunity to test the new treatment was afforded by a lad, twelve years old, named Meister, who had been bitten fourteen times by a rabid dog, and who was brought to M. Pasteur. As there seemed no doubt of a speedy and painful death, should nothing be done for the child, he was considered a proper subject for experiment. In thirteen days the inoculations made upon the lad were gradually increased in strength, until the last was from a rabbit that had only died on the previous day. At the end of a hundred days the lad was in perfect health, and the experiment was pronounced a decided success. Another lad, named Judith, who was fifteen years old, and had been bitten by a mad dog, was progressing satisfactorily after a week's treatment, and a fortnight from the time of the accident.

To carry this system into effect, it will be necessary to hav rabbit farms established, where the animals will be kept constantly inoculated with the disease, just as we now hav bovine farms for the production of vaccine virus. Two lines of treatment are mentioned, the inoculation of human subjects and the blotting out of the disease by the compulsory inoculation of dogs for several generations. The origin and nature of hydrophobia are understood but imperfectly, and it is too soon to make any definit assertions in regard to M. Pasteur's system. It is probably but the first link in a chain of elaborate investigation. The honor, however, in such unique inquiries is to him who breaks the ground.—*Scientific American.*

An Extraordinary Book.—II.

ARE MOST OF THE LATIN AND GREEK CLASSICS, TOGETHER WITH ALL THE WRITINGS OF THE CHRISTIAN FATHERS FORGERIES OF THE FOURTEENTH, FIFTEENTH, AND SIXTEENTH CENTURIES?

Why is it that not one of the Greek fathers wrote good Greek, not even Dionysius the Areopagite? All use the same dialect. In the Gallic language there hav been many changes in 500 years; in the Greek, no change appears in 1,500 years; all the pretended fathers and historians use the same dialect and the same syntax. Balsamon (1186–1204), writes in the same style as Justin, Basil. and Chrysostom. So, also, in Latin, St. Bernard (1091–1153), and Alger (of Liege, who died about 1150), write as elegantly and eloquently as St. Augustine.

In the sixth century no heresy was invented; therefore there are very few writings of the fathers in that century. Procopius (495–565), professes to compile his work from earlier lucubrations. By the year 600 the system of forgery was exhausted. From that time until the tenth century there was little writing either in Greek or Latin. It is called the age of ignorance.

In all the Patriarchal sees there were pretended heresiarchs or abettors of heresy. At Alexandria, Dioscorus, Peter Mongus, *et al;* at Antioch, Paul of Samosata, Peter Cnapheus, *et al;* and at Rome, lest the see of St. Peter should be thought devoid of error, Honorius and Tiberius.

In fabricating Roman and Greek history they selected many names of men from ancient coins, of which there was a great quantity; for through these coins the names hav come down to us. The names not found on coins or in Pliny (the elder), they took from the Hebrews. That no Roman or Greek history, such as we hav, existed, is manifest from the fact that our histories are strangely at variance with the ancient coins, not only in regard to genealogy and chronology, but in the affairs of princes. This we hav shown from an examination of the imperial coins, from Cæsar to Heraclius (A.D., 641), and others.

If there were no written annals of the sixteenth and seventeenth centuries further than brief records of the reigns in their order, with decrees, names and rumors of wars, how easy a task it would be for a forger to write a fabulous history of those times. He would describe civil wars in different provinces; then wars in foreign countries—England, Batavia, Germany and Spain; then leagues and treaties of peace. Such was the condition of things for twelve hundred years and more after Christ, when our ancestors preferred devout living to writing erudite annals.

Without the art of printing and with no public records how could we know who was bishop of Paris 150 or 200 years ago? And yet there was no public register in Gaul before the middle of the thirteenth century.

If any one should wish to prepare a history of Morocco and Fezzan or Algiers, not in ancient times but in our own day, could he not falsify with impunity? So, also, if he should choose to write a history of Persia, he might say that the Christian religion flourished among the kingdoms of Africa; he might describe celebrated councils and narrate cruel persecutions; he might name the kings, some Christian and others Mohammedan; in short, he could fabricate whatever he wished with impunity. How much more easy it was to do such things in the fourteenth century than in this age which abhors fables. Such is the whole history of the church in Africa as we now read it.

Not only did they write on parchment, but sometimes on leaden plates. And we hav had recent imitators of this. About the year 1599 a manuscript in Arabic was cited as found in a cave near Granada, and attested by D. Petro D. Castro, archbishop of that city. It contained many fables concerning the Infant Savior (the Arabic Gospel of the Infancy?). These leaden plates were, after many years, examined at Rome, in the pontificate of Alexander VII. (1655–7), and condemned as apocryphal. There are many of this kind of leaden sheets said to hav been deposited in the tombs of the saints with the names either of princes or consuls inscribed upon them. False inscriptions are also found on stones.

As in our time the Jansenists, who are heirs of the former impiety, write elegantly in the Gallic vernacular, so in the fourteenth century those who wrote the best Latin gave us Cicero, Virgil's Æneid, Lactantius, and other authors most noted for elegant writing. But they took care to hav their own lucubrations appear under these great names, because by concealing themselvs they had no fear of the powers that be, and by giving pretended authority they could fortify their Atheism in all time past. In the use of the names of Virgil, Cicero, Plutarch, and others, they were more desirous of propagating their impiety than of acquiring fame.

If in one Parisian college the various essays of the last thirty or forty years were to be inscribed on smoky parchment—all the tragedies, orations, poems, panegyrics, treatises, and other scholastic exercises—there would appear new Quintiliani, Senecæ, Plinii juniores, Statii, Horatii in Odis, and perhaps superior works to any of these. But now the art of forgery, as well as the motiv, formerly so prevalent, no longer exists. The "Constantinus" of our Mambrun (died 1661) is not inferior to the Æneid; the "odes" of our "Sarmatian Horace," Sarbriewski (died 1640) are in my judgment better than those of pseudo-Horace; the "Sedecias" of Malapert (died 1630) outshines any work of pseudo-Seneca.

There is a wonderful agreement among these writers, even when they seem to be very contradictory. These differences are the result of labor, lest the writers should appear to conspire among themselvs. Their unanimity is apparent in this: that their writings are almost all allegorical, historical, or enigmatical; wherefore, although the names, places, and times are different, there is the same allegoric and occult signification. Hence, you perceive how much useless writing there is in our time, in the vain endeavor to reconcile these forgeries and to get at the facts of ancient history.

Missionaries from Persia hav returned to us bringing Persian histories of their wars with Rome, which do not agree at all with our own annals. And yet those Persian writers are not to be considered any more truthful than our own supposititious ones. Before the time of Mohammed, the books of Arabian history were the merest fables and dreams, as I hav been told by those who are skilled in the Arabic language.

Were there then no books before the fourteenth century? Yes, indeed, many. But there were very few of such books as we now hav in great numbers in our libraries—books which nobody wanted to preserve, unless for the promotion of typography, such as were neither costly nor large. But our more noted libraries despised and excluded all such books. How then could it be that before the invention of printing not even one book existed which was even in one dogma Catholic, and in the libraries care was taken to hide and preserve only those books which were fabricated by some of these impious fellows?

[TO BE CONCLUDED NEXT WEEK.]

FIRST USE OF THE TERM CHRISTIAN.—The term Christian is first used by Suetonius, A.D. 110, but the original word was probably Chrestian. Its next occurrence is in the letter of Adrian, between A.D. 117 and 138, and there also it was probably Chrestian. Then comes Justin, between A.D. 147 and 161, who at first most certainly, if not always, wrote the word Chrestian. After that, in the course of fifty years, it became popular, the term Chrestian meanwhile giving way to the more appropriate one of Christian.

W. F. JAMIESON writes: "Having been so much occupied during the past two months in travel and lecture-work, there was but little time left for sending in reports of progress. I never saw greater interest manifested by the people in Freethought than now. This week I am engaged in delivering a course of lectures in Paola, Kansas; am stopping with my old friends, Mr. J. T. Haughey and wife. Brother Haughey is a lecturer on Spiritualism, and a very Liberal-minded gentleman. Mrs. Haughey is a clear-minded thinker, identified with benevolent work, and, at the same time, like Elizabeth Cady Stanton, is a model housekeeper. In Paola reside Dr. Firebaugh and wife, S. Paris Davis and wife, Eislen and wife, and many others, activ Freethinkers. It is seven years since I last lectured in Paola. The city has greatly improved, and the state itself is full of progress The grand prairies, gently rolling, are a feast to the eye. It is gratifying to meet the old-time friends of ten years ago. I am expecting to spend six weeks in Texas; will be in Dexter City, Mo, early in January, where I can be addreased by Texas Liberals who desire me to deliver lectures in their locality."

The American Secular Union.

ROBERT G. INGERSOLL, President.

Vice-Presidents.

CHARLES WATTS, JOHN E. REMSBURG, THADDEUS B. WAKEMAN, MATTIE P. KREKEL, JAMES PARTON, HORACE SEAVER, WILLIAM ALGIE, ROBERT O ADAMS, TITUS L. BROWN, HELEN H. GARDENER.

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CHARLES B REYNOLDS, Chair. Ex. Com. E. M. MACDONALD, Chair. Fin. Com.

The Campaign Fund.

E. M. Davia, $10. Total, $1,505.72.

News and Notes

The following, from the New York *Herald*, shows the progress of Secular ideas, and likewise the kind of opposition that is made:

Some members of the House hav promised that they will introduce bills ordering that the National Museum, the Naval Observatory, the Patent Office, the Botanical Gardens, the Congressional Library, and Capitol building shall be open to the public on Sundays from nine o'clock in the morning until half past four in the afternoon. The practice now is to close all of those places to the public on Sundays, and it is a fact that there are thousands of persons who hav resided here for years who hav not had an opportunity to enjoy the benefits of these places, for the reason that their employments keep them engaged during the hours when they are open. Already the Evangelical Pastors' Union hav given notice of their intention to oppose this measure in any shape that it may be presented. Indeed, it is said the Pastors' Union, recently organized, was organized especially to oppose this Sunday opening movement. At present the only public places that are open on Sundays are two beer parks. Some hundred bar-rooms hav back doors open for their customers. There is a very large class who do not desire to attend sacred (?) concerts at beer gardens on Sundays, but do desire to get the benefit of these museums and public buildings. They desire that they shall be open on Sunday, and they are moving strongly in that direction.

In view of the fact that this Sunday opening lies within the jurisdiction of the national Congress, all Liberals throughout the country should endeavor to hav their influence felt in the matter. In every congressional district letters should be written immemediately by friends of Sunday opening to their representativs urging the passage of the proposed bill. The Pastors' Union of Washington is up in arms on the opposition side, and no doubt the orthodox party will use every effort for the defeat of the bill, and will perhaps succeed, unless the Liberals show an equal energy in expressing their opinion. If several thousand letters were written by the Secularists to their representativs no doubt such an expression would hav a very great weight in legislativ action.

Let there be no delay, but an immediate work, so that public opinion can be expressed. Here is an opportunity for every individual Liberal to do a service for the cause. Let him not only write himself, but induce others to write, or circulate petitions and forward to the member of Congress. If the museums at Washington and New York are opened to the public on Sunday a most liberal influence will go forth for other reforms. It will be a triumph which will giv vast encouragement to our work.

The progress of the petitions in New York is shown by the following from the *Evening Telegram* of December 9th:

The entire labor press and all the labor organizations are actually clamoring for the opening of the museums, public libraries, and art galleries on Sundays. Circulars are now being distributed urging that the opening of those institutions be demanded by the citizens.

And this also from the Sunday *Times* of Dec. 13th:

"I don't see how the requests of so many persons of all denominations and faiths can be refused," Mr. S. P. Putnam, who has charge of the petitions asking that the museums in Central Park be opened to the public on Sunday, remarked yesterday. "I am now summarizing the large lists of petitioners we hav received and getting the whole matter in presentable shape, so that when our request is laid before the trustees of the American Museum of Natural History and the Metropolitan Art Museum it may be easily read and thoroughly understood. It is my intention to bring the question of opening the museums on Sunday before the trustees of those institutions within the next few days, so that an answer may be had, if possible, by the first of the new year."

On Friday a petition with 650 names was received headed by Roscoe Conkling and other prominent citizens. The merchants and business men of the city are largely in favor of the opening. The general voice of the working people as expressed in numerous signatures and resolutions is equally emphatic. It does not seem possible that a demand for simple justice so universal as this can be refused, yet bigotry dies hard, and victory can be won only by persistent and combined effort.

From all along the line the reports are most encouraging. There has never been such a busy lecturing season as at the present time. Watts, Remsburg, Bell, Jamieson, Stewart, Stevens, C. B. Reynolds, Wilson in Utah, Helen H. Gardener in Missouri, are making things lively for the orthodox party and highly interesting and useful to the Secular side of the question. Keep these brave men and women at work. A friend inclosing a contribution for the Union says: "You are doing a good work in pushing the Demands. Keep your organization and effort confined mainly to these." All critics to the contrary notwithstanding, the American Secular Union will fight it out on that line, and no small fight it will be either. However, those who choose to make other issues more important in their eyes hav our heartiest sympathy. The success of one is the success of all. Variety is the spice of life, and of progress, too. Let each one do his level best against the common enemy, and not strike a blow at friends.

SOME NEW BOOKS.—REMSBURG'S "SABBATH-BREAKING."

I hav just had the pleasure of reading Remsburg's "Sabbath-Breaking." As usual with Mr. Remsburg, he givs a masterly exposition of his subject. I wish all Liberals could hear this lecture, and if they can't hear it then they should read it, and, while buying it, they should buy an extra copy for an orthodox neighbor to read. If we can once get the orthodox notion of Sunday out of people's heads, I believe more will be accomplished for human welfare than by any other one thing. The old Puritanic Sabbath is simply horrible. It is the Inquisition on wheels, and from week to week makes millions unhappy, crushes out life, and manufactures hypocrits by the ten thousand. Read and circulate Remsburg's book. Its historic facts cannot be disputed. Its arguments are unanswerable. I wish we could circulate a million copies of this lecture. The ecclesiastical power is at present intrenched in the Sabbath. This seems to be the foundation of its tyranny. If we could take the Sabbath from the church its backbone would be gone. Its monopoly would be destroyed. Room would then be made for more cheerful and humane instrumentalities. The world would then hav a holiday that would be a constant incentiv to better things.

SUSAN WIXON'S "ALL IN A LIFETIME."

That Miss Wixon is a born New-Englander we might know by this book. It breathes of the soil—and the people in it we know—for in early life we met many of the same sort, and can vouch for the accuracy of the painting by the gifted authoress. The descriptions are exceedingly interesting. The poetic charm is there, and nature is seen in her beauty and grandeur. This book is written also with a purpose, and is alive with humanity. It sparkles with Liberal sentiments, and deep and grave problems are discussed with the insight of a woman's soul. It is a fine contribution to advanced thought, and no time is wasted in reading this romantic delineation of life. Instruction is gained, while the mind is free to charming effects. The plain prose of life must sometime be translated into romance, in order that sufficient stimulation may be acquired for the cheerful endurance of labor. When Liberals feel a little discouraged with the severities of our matter-of-fact conflict with evil, let them read this delightful story and take courage, for only in the ideal can we see the nobleness of the practical, and meet its duties with unconquerable spirit. SAMUEL P. PUTNAM.

The Liberal Club.

The 392d regular meeting of the Manhattan Liberal Club was a source of great pleasure and profit to the writer of these lines, and this notwithstanding that, every chair in the commodious hall being occupied, he was fain to content himself with a campstool. Thus humbly seated, it was only by the most fortuitous combination of circumstances that a sight of the platform could be had between the heads of those sitting in front, especially as it pleased many of the ladies there present to wear large, tall headgear, the glory of a woman being her bonnet.

Some preliminary business came up in the form of notices of other meetings, elsewhere to be held. A committee consisting of Robert Blissert, S. P. Putnam, and Charles Eckhart was appointed to inquire into the matter of Mr. Hanson, compositor, discharged from the office of the city printer for circulating a petition asking the managers of the Central Park museums to open on Sunday the institutions under their charge.

Then Mr. Putnam presented a resolution upon the death of the Hon. Elizur Wright, of Medford, Mass, whereof the following is a true copy:

Resolved, That in the life of Elizur Wright we recognize the services of one whose spirit was as broad as humanity, and whose aim was as lofty as justice; in his death the close of an honorable and eventful work; and in his memory a constant inspiration to greater efforts. And to his family the members of this club extend their cordial sympathy, and with them are consoled in his loss by the undying influence of his self sacrificing and heroic labors.

When the president asked if that was the sense of this meeting, all who spoke responded "Aye!" so it was passed and put upon the records of the club.

He who was to make the lecture for the evening was Mr. Courtlandt Palmer, and the subject would be the "Aristocracy of Freethought." Mr. Palmer, being a wealthy man and an aristocrat from birth, yet a democrat from conviction, not liking still to giv up his birthright of pre-eminence, would make shift to find a new aristocracy whereof a man might partake and still be a democrat. This he would call the aristocracy of Freethought, and the test of it should be merit and service. Unlike the past the true aristocrat would not be born altogether such, but would make himself into it. As to what constitutes a gentleman, about that there is much difference of opinion; the prize fighter would say, for an ersample, that J. Lawrence Sullivan is a perfect gintleman, spelling gentleman with an *i*. To Mr. Palmer's mind, there had been many true gentlemen. Such was Buddha, and Auguste Comte, and Jesus Christ, the latter being a Freethinker in his day and generation, who, if now on earth, would be in attendance upon the regular meetings of the Manhattan Liberal Club.

The lecture of Mr. Palmer being couched in fine and well-arranged parts of speech, the effect—besides the charm of the way he spoke it—was such that often while he talked, and again when he had given over, his hearers applauded in good earnest.

The lecturer of the evening having made an end of his speaking, Mr. Wakeman desired Thomas Davidson, professor, to come forward and please the audience by addressing them. So he spoke shortly, then recited a poem, not telling whose it was, whether by himself or not. Nevertheless it was a good one, and worthy being spoken by a learned man.

Then followed Mr. Putnam, agreeing with the lecturer mainly, but holding that there must be heroes as well as saints, work as well as prayer, and action as well as aspiration. All of Christianity and religion having good in it he accepted, but was not a slave to it. Mr. Putnam's speech had good effect—witty, some of it, making laughter and applause also.

Mr. Blissert, as a Christian, had to thank Mr. Palmer for his compliment to Christ. His Lord appeared superior, thus described, to what he was from the Archbishop of Canterbury's likeness of him. The workingmen had just canonized a new saint, Mr. Blissert said; the same was St. Boycott.

Van Buren Denslow, the lawyer, erstwhile litterateur and editor, who comes out of the west, made a speech next. Once, he said, the problem was about making agreement betwixt men and God. Now, there being no gods or devils found in clouds or storm or stream, men's chief concern was harmony with one another—the rich with poor, employer with employed. Men assuredly are not equal, nor were created thus, if created they were at all, of which there exists much doubt. Evolution, the process of everything, works the same change in men as with things else. Making man above the brute, it puts one man above his fellows. At the next meeting, Mr. Denslow, who is to be the speaker, will plead the cause of quality, which is to say, capital and kings, against the doctrin of equality.

Before they went home those of the audience acquainted with him shook hands with the lecturer, and complimented him for his fine effort. The poem below, whose author's name we hav not, might hav been written by Mr. Palmer, so near does it come to expressing what he said. It givs the spirit of his discourse better than this prosy record of it:

In that old world, so dimly seen,
  So high renowned in story,
When gay knights tilted on the green,
  And bards were in their glory;

When every river had its sprite,
  And every dell its fairy,
All dancing light, by day and night
  In garments light and airy;

Then heaven was near, and stars were then
  Not half so dim and distant;
They played a part, they mixed with men,
  Obstructiv or assistant.

The knight rode forth, all free from care,
  Amid the foe and stranger;
His steadfast star was watching there,
  And kept him safe from danger.

The new world smiles and shakes its head,
  And talks of law and science;
The lights are fled, the sprites are dead,
  The faith and the reliance.

'Tis long since that old spell we broke;
  Regain it can we never;
Yet what the heart of man once spoke
  Remains a truth forever.

The forms that clothed a noble truth
  May change, but cannot perish;
The old man thinks not as the youth,
  Yet still his dream would cherish.

So still we see, by day and night,
  Forms bright, and quaint, and airy,
And still the river has its sprite,
  And still the dell its fairy;

And still we go, all free from care,
  To do the work before us,
And trust—we scarce know how or where—
  Some star is watching o'er us.

Lectures and Meetings.

PROF W. S. BELL lectured at Hegeswitch, Ill., Dec. 10th and 11th, at Carpentersville on the 13th, and at Algonquin on the 15th. His address is care F. F. Follett, 302 State street, Chicago.

C. FANNY ALLYN speaks in Norwich, Conn., during February, and in Manchester, N. H., first two Sundays of March, 1886. She will accept New England engagements during the rest of the spring and summer.

S. P. PUTNAM will lecture for the Friendship Liberal League, Philadelphia, on Sunday, the 27th, at Industrial Hall, Broad and Wood streets. Subject, afternoon at 2 30, "The Demands of Humanity;" evening, at 7 30, "The American Secular Union; Its Work and Methods."

Selections and Communications.

Persecution in Australia.

From the Harbinger of Light.

A few weeks since the editor of a South Australian journal, a man of good repute save that he was a Spiritualist, was committed to prison for expressing his disbelief in the political honesty of a member of the legislature. More recently here in Melbourne there hav been published in the three principal journals statements regarding the editor of this paper ten times more damaging, and destitute of any substantial foundation, and for which we are as yet unable to obtain reparation.

Religious prejudice is evidently at the bottom of it. It is well known that numbers of professed Christians of the dogmatic type who hav made up their minds on *a priori* grounds that Spiritualism is a fraud, look upon all those who are prominently connected with the movement as deluders of the public, and, if they hav Freethought proclivities, as enemies to religion.

These people from their ignorant standpoint think they are doing God's work when they succeed in putting a superfluous spoke in the wheel of the man they hav so wrongly judged, and are therefore ever on the alert for an opportunity to push in the spoke, and either cause him a breakdown or stop his progress. It seems probable that such a one has been the instigator of the proceedings in the matter we are about to bring before our readers, and if so it will be seen that he has found plenty of willing co-operators in his persecuting work.

In the early part of the present year a friend in New Zealand sent us a journal called the TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC, published by the Truth Seeker Company, Clinton Place, New York. It contained essays by Courtlandt Palmer, Horace Seaver, Stephen Pearl Andrews, and other writers of good repute and literary standing. It was illustrated with excellent portraits of celebrated reformatory speakers and writers, including R. G. Ingersoll, Elizabeth Cady Stanton, and the late Professor Denton. Its articles were temperately written, and the whole tone elevating. Within its covers was a catalog of books sold at the publishing office, and as several were outside our catalog, and apparently suitable for additions thereto, we made a selection therefrom and sent a sample order for Freethought books, supplementing it with some lines on medical, social, and sexual science from the Murray Hill Publishing Company, who advertised in its pages (this, with physiology, phrenology, and hygienics being a branch of our business for which we hav a special catalog).

In due course the books arrived in Melbourne, and on being sent for after clearance were marked to "examin," and our carter had to go a second time for them. On this occasion the landing waiter took exception to a pamphlet entitled "An Open Letter to Jesus Christ," and refused delivery of the case until he had shown it to some one else. On the following day we visited the customs to ascertain the cause of the delay, and were asked by the landing surveyor if the pamphlet referred to was a proper thing. We informed him that not having read it we were unable to say, whereupon he proceeded to read a few lines, but got hopelessly stuck at the word "psychologized," which we had to read for him. We omitted, however, to interpret it, and fear that he has taken it for something fearfully blasphemous. We stated, however, that it was not apparently the style of book we should care about circulating, but there was nothing in it to justify the detention of our case, and demanded to know when the examination would be finished. A time being given, the case was again sent for, and our messenger returning without it, we wrote on Thursday, 22d ult., a letter of inquiry to the commissioner of customs.

On the 23d there appeared in the three morning papers paragraphs as follows:

The customs department has seized a case of blasphemous and indecent publications, imported from America and addressed to a bookseller in Russell street, Melbourne. The author of many of them is D. M. Bennett, who has served a year's imprisonment and been fined $300 in America for an offense committed in contravention of the Indecent Books act. The whole of the publications are to be destroyed.—*Argus.*

The commissioner of trade and customs, under the powers conferred by clause 50 of the Customs act, 1853, which renders all blasphemous or indecent literature, obscene prints, paintings, cards, or lithographic works, liable to confiscation and destruction, has seized a large case of pamphlets and tracts printed in New York under the title of THE TRUTH SEEKER, and addressed to a well-known person in Melbourne, who combines the sale of patent medicins and Spiritualistic literature. When the contents of the case were examined they were found to be of the vilest and most nauseating character. One of the pamphlets purports to be an open letter written to Jesus Christ by D. M. Bennett, a man who gained an unenviable notoriety some years ago in New York, where he was tried under the Indecent Books act for publishing blasphemous literature, and, being convicted, was sentenced to thirteen months' imprisonment, and compelled, besides, to pay a fine of $300. Another tract is entitled "Sinful Saints and Sensual Shepherds," the contents of which are so truly disgusting and so remarkably devoid of any kind of merit, that it is impossible to conceive what class of taste the writer attempted to cater for. The person to whom the parcel was addressed has applied to the commissioner of trade and customs to hav it delivered, but Mr. Langridge refused point blank to accede to the application."—*Age.*

The customs authorities hay just seized a large box of blasphemous periodicals which came from America, addressed to Mr. Terry, bookseller and druggist, of Russell street. The customs department is empowered under clause 50 of the Customs act, 1853, to seize any blasphemous, indecent, or obscene prints, pictures, books, or cards, and it is in accordance with this bill the present action has been taken. Prominent amongst this collection of literature are Truth Seeker Tracts, written with the special purpose of ridiculing religion and the Bible, the language and matter most flagrantly licentious. One of the Tracts is entitled "An Open Letter to Jesus Christ," by D. M. Bennett, who was tried some time ago in America under the indecent-book act and imprisoned for three years, as well as being mulcted in a penalty of $300. Another of the tracts bears the title "Sinful Saints and Sensual Shepherds."—*Telegraph.*

We were almost stunned at reading the above, but this feeling speedily gave way to righteous indignation and a desire to find out and bring to book the author of the scandal. The animus of the proceeding was evident; even had we not written to the commissioner, we should hav been called upon for an explanation before such damnable statements were furnished for publication; but in view of our explanatory letter, their issue is absolutely brutal. A man's moral character blackened and almost irretrievably tarnished without his knowingly having done anything to justify it, or having the slightest opportunity to check or avert the blow. Never did we feel the need of the consciousness of rectitude more than on this occasion; to know that hundreds of thousands of our fellow-countrymen were reading and believing that we were panderers to immorality. Those only who hav been placed in a similar position can appreciate our feelings, and there are very few of such.

Our first step was to our solicitors; our next to the newspaper offices. The editor of the *Herald* received us very courteously, examined the evidence put before him, and promised an explanatory paragraph, which he duly published. From the editor of the *Age* we demanded his authority for the statements he had made, and one of his subordinates who was summoned to explain stated that it came from the commissioner of customs. We obtained a promis that an explanatory letter, together with a copy of our letter to the commissioner, should be inserted in Saturday's issue, but it was not published till Monday. The *Daily Telegraph* accepted our explanation, and published our letter promptly. The editor of the *Argus* was not in town, but his "sub" directed us to send in our letter in good time for publication. This we did, but as it did not appear, and the office was, as usual, deserted by the staff on Saturday, we wrote the following letter, to be delivered at the earliest opportunity:

84 RUSSELL STREET, MELBOURNE, Oct 24, 1885.

EDITOR ARGUS, *Sir:* I saw your sub-editor yesterday in reference to a paragraph on the recent seizure of a case of books belonging to me by the customs; explained to him that said paragraph contained a most damaging libel on my character as a citizen, and furnished him with evidence of its incorrectness. By his advice I sent a brief letter explaining the circumstances in as concise a manner as possible, and am surprised and pained to find that said letter has not been published. I hav documents to prove the correctness of every statement made in it, and your omission to publish it, after giving publicity to the exparte statement of some custom house official, is most unjust. As far as I am at present informed only 3s 9d worth of the contents of the case, or a hundredth part of its value, are objected to, yet the inference is that the whole contents are both blasphemous and indecent. A grievous wrong has been done me in this matter, which the publication of my explanation can only partially rectify, and I trust you will make amends, so far as now practicable, by publishing my letter in Monday's issue. I am, sir, yours truly, W. H. TERRY.

Copy of invoice of goods inclosed herewith.

On the same day, having no answer from the commissioner to ours of the 22d, our solicitors wrote to him as follows:

13 COLLINS STREET WEST, MELBOURNE, Oct. 24, 1885.

The Hon. the Commissioner of Customs, Melbourne,

SIR: We hav the honor to inform you that Mr. W. H. Terry, of Russell street, Melbourne, importer of books, has consulted us relativ to your action in seizing a case containing books, etc., imported by him from America, and he has requested us to point out that he was at the time he sent the order, and still is, unaware of the contents of the books, etc., consigned to him.

We respectfully submit on his behalf that you should inform us the names of the books, etc., to which you take exception, and deliver to him the remainder of the goods in the case, and afford him an opportunity of inspecting the books condemned by you, in order to see whether they come within Sec. 50 of 47 Vict. No. 768.

We hav also to refer you to the serious imputation to our client's character by the publication in all the daily papers of your seizure of the case, from which it would appear that the whole contents of the case were found to be of the vilest and most nauseating character. Our client is a man well known in this city for his probity and respectability, and as serious damage is being done to him by the publication of the above-mentioned statement, we would urge that you should at once furnish us with the information asked for to enable our client to put himself right with the public with regard to the consignment of the documents to him, and to clear the imputations contained in the publications in the daily papers. We hav the honor to be, sir, your obedient servants,

WESTLEY & DEMAIN.

On Monday, 26th, our *Argus* letter of the 23d was still unpublished, and we received instead the following evasiv epistle:

ARGUS OFFICE, MELBOURNE, Oct. 25, 1885.

Dear Sir: I am directed by the editor to acknowledge the receipt of your letter of the 24th inst. He, however, cannot regard it as satisfactory, as it mentions but one pamphlet, making no mention of a worse publication which the customs officers reported to be included in the consignment, and entitled, "Sinful Saints and Sensual Shepherds." The editor is at present prosecuting further inquiries as to the facts of the case. I am, sir, yours faithfully,

C. L. SMITH, *pro* the Editor.

W. H. TERRY, ESQ.

To which we promptly replied:

84 RUSSELL ST., MELBOURNE, Oct. 28, 1885.

THE EDITOR OF THE ARGUS, *Sir:* I am at a loss to know whether yours of yesterday refers to my letter of the 24th or the letter to the commissioner of customs. If the former, the 3s 9d referred to includes both the pamphlets; if the latter, it is based upon the information I had at the time it was written; but under any circumstances your paragraph was incorrect and libelous, and your delay in publishing my explanation is adding insult to injury. You state, first, "The customs department has seized *a case* of blasphemous and indecent publications." Now, the two pamphlets referred to only form one hundredth part of the case, as I advised you yesterday. Secondly, the sense in which the word "indecent" is used would imply that the said literature is obscene, which I hav reason to think it is not, and this is where the wrong comes in. I am charged with a crime, pronounced guilty, and punished without a hearing, or having any evidence beyond my accuser's that I hav committed it.

Secondly, your allusion to the bald fact of D. M. Bennett's conviction under the Indecent Books act intensifies the reflection upon me, because it would be assumed that I knew he was an immoral man. As a matter of fact, I know very little of him beyond this, that I hav before me a picture of a magnificent monument, erected to him in Brooklyn cemetery by "a thousand friends," which satisfies me that he could not be altogether a bad man. There are a few copies of his trial in the case which would probably hav thrown some light on the subject, but they hav been misused to get the fact without the context. I do no not ask the favor of your inserting my letter, but demand it as a simple act of justice, and a very poor recompense for the injury you hav contributed to do me.

I am, sir, yours truly, W. H. TERRY.

And on the following day our letter appeared with an editorial note as under, the animus of which is apparent:

[We hav delayed the publication of the above letter to enable us to make further inquiries, and we find, as we expected, that the pamphlet the title of which is given by Mr. Ter y is not the only publication included in the invoice which is objected to by the customs department. Some eight or ten pamphlets, we understand, are alleged by the customs officers to be blasphemous or indecent, and these are now under consideration by the law department, with a view of further action. Mr. Terry asserts that he is not an importer of indecent publications, but among the contents of the detained consignment is a pamphlet (a copy of which is in our possession) which is grossly and vulgarly indecent.—ED. A.]

He "expected" there was more, and is evidently delighted that the hunters hav found some. In view of the information he possessed of the circumstances under which the case was imported, the last part of the paragraph is mean and contemptible in the extreme. We immediately consulted the invoice and catalog to try and find out what the indecent pamphlet could be, but could get no clue from either, so sent the following memo.:

84 RUSSELL ST., Oct. 27, 1885.

The government appears to be more accommodating to you than it is to me and my solicitors, who hav applied (up to the present time in vain) for copies of the objectionable literature. Would it be asking too much of you to furnish me with the name of the "grossly and vulgarly indecent" pamphlet alluded to in your editorial note this morning?

W. H. TERRY.

No response, however, came to this, but on the 28th the following item appeared among the paragraphs:

The minister of trade and customs received a communication yesterday from the crown solicitor in reference to the recent seizure of blasphemous and indecent publications, and at once gave instructions for the case to be put into the hands of a solicitor.—*Argus*, October 28th.

On the same morning, finding that no answer had been returned by the government to our solicitors' application for copies of the books objected to, we instructed them to make a more urgent application, complaining of the damage we were suffering from their being withheld. We then personally waited upon the attorney-general with the view of eliciting some information; the matter had not, however, reached his hands, but he ascertained by telephone from the solicitor-general's office that a legal opinion had been given on a case submitted, and the matter referred back to the customs. By Mr. Kerferd's directions we saw the collector of customs, by whom we were treated most courteously and kindly. He disclaimed responsibility for the paragraphs which had appeared in the daily papers, and assured us of his impartiality in the matter. He called attention to a portion of the "Open Letter" before referred to, expressing his opinion that we were not aware of the contents of the book, which we assured him was the case. Remembering after leaving that the "Open Letter" was a pamphlet, while he had quoted from a book, we addressed him the following memo.:

A. W. MUSGRAVE, ESQ., *Dear Sir:* I omitted to notice the titles of the books you had before you, which I presume are those objected to. Will you kindly furnish me with same? The *Argus* speaks of a book from the case other than the "Open Letter." Query—How did they obtain this? Yours truly, W. H. TERRY.

To which the following is a reply:

Dear Sir: The books referred to are (1), "Trial of D. M. Bennett," and (2), "Truth Seeker Tracts." Yours faithfully,

A. W. MUSGRAVE.

At last we had something definit; at the time we now write, Oct. 28th, 10 P M., the mountain has dwindled down to a molehill. The "case" of blasphemous and indecent books has decreased to two, and

one of these the rep ort of a trial for a breach of the postal laws, which must hav been previously published in the press; until we get the opportunity we are at a loss to know how this can be blasphemous or indecent, unless some of the witnesses used bad language. However, time will show.

The following is a copy of the invoice of the goods contained in the case:

1 Golden Throne; 1 Waifs and Wanderings; 5 Ingersoll and Jesus; 1 Science in Story; 10 Sexual Physiology; 2 Mother's Manual; 10 ea. Sexual Science Series; 10 ea. Sanitary Science Series; 1 Truth Seeker Around the World; 1 Champions of the Church; 1 Gods and Religions; Judaism and Christianity; 1 Thirty Discussions; 1 Humphrey-Bennett Discussion; 2 Bennett-Mair; 10 Great Religions; 10 Answers to Christian Questions; 10 Gods of Superstition; 10 J. C. An Infidel; 10 An Hour with the Devil; 10 Sinful Saints; 13 Open Letter to J. C. *5 Trial of D. M. Bennett in the United States Circuit Court upon the charge of depositing prohibited matter in the mail. This gives a full history of this celebrated case, and shows what monstrous injustice was perpetrated upon Mr. Bennett.

25 Age of Reason; 5 Common Sense; 5 The Crisis; 1 Essays and Lectures; 5 What Liberalism Offers; 5 Spiritualism from Mat. Stand.; 10 Paine's Political Works; 10 Woman, her Past, etc; 10 Crimes and Cruelties; 1 Burgess-Underwood Debate; 5 Adv. of Science; 1 Business Man's Views; 1 Alamontada; 5 Amberley's Christ; Ecce Diabolous; 2 Gottlieb, His Life; 1 Hereafter; 1 J. C. His Life; 5 John's Way; 2 Last Will and Testament; 5 Pocket Theology; 5 Sepher Toldoth; 1 Sixteen Saviors; 20 Ads. of Elder Trip; 1 Brain and Bible; 1 Essence of Religion; 1 Heathen of the Heath; 2 Outcast; 2 Radical Pulpit; 5 Kill Devil.

*2 sets Truth Seeker Tracts Bound in volumes of 525 pages each: vols. I., II., III., IV., and V., each volume containing 525 pages, thirty tracts or more, a library within themselvs of most excellent Radical reading matter at a low price.

5 Hereditary Transmission; 10 Evolution; 10 Graduated Atmospheres; 10 Unseen World; 10 Evolution. Atheism, etc; 1 Litho. R G I.; 1 Short History of the Bible; 3 Moral Physiology; 2 History of Christianity; 1 Bible Analyzed; 6 Bible Morals; 12 False Claims; 1 Health Hints to Women, 10 What must we do, etc., 25 Ingersoll Catechised, 10 Truth Seeker Annuals, 20 Self-Contradictions, 6 Hand-books, Clergy a Source of Danger, 10 Responsibility of Sex.

The items marked with an asterisk are those objected to by the government.

Such is the case as it now stands, and our readers will clearly perceive the infamous wrong that has been done to us; but we do not mean to submit quietly to it. The filthy charges against us hav been circulated far and wide, and we know too well how scandal travels, especially when prejudice is behind it. A large section of the press are ever ready to seize hold of and use to the disadvantage of Spiritualists or Spiritualism any weapon that comes to hand, and, with many of them, the dirtier the better; they will risk soiling their own hands for the opportunity to blacken the reputation of people whose only crime has been searching for truth outside the prescribed limits, and a bold assertion that they hav found it there. We may be involved in law suits, and hav wealthy antagonists to cope with, but it is necessary for the re-establishment of our good name that as great or even greater publicity should be given to the facts as to the false and libelous statements. We shall look to our friends to help us in this, as the blow is aimed not alone at us, but at the cause we hav faithfully and assiduously represented. We hav worked not alone for Spiritualism, but for religious and mental freedom, and we hav endeavored to do this in such a way as not to merit the enmity of those who differed from us, and we trust that the friends of progress will rally round us in a time of need.

The Case of Mr. Symes, of Australia.

From the Liberator, Melbourne.

There is only one country in the world where people enjoy so much liberty as in Victoria, and that is holy Russia. We in England used to flatter ourselvs that we had made some degree of progress. And in leaving for the colonies we were told people here were far more free than in the old country. On arrival here, it was reported that all the members of the government were advanced Freethinkers; that Mr. Justice Higinbotham was almost an Agnostic, and one or two other judges were still more advanced. Bishop Moorhouse was held up as a latitudinarian, and the *Argus* and *Age* were represented as devoted to the most advanced views. And the reality? Victoria is the most cant-ridden place in the world, probably. Faith is dead, but its rotting carcass is everywhere, especially in the ranks of respectability.

The pending prosecutions show how free the country is. One judge may deliver an essay so Agnostic as to get Mr. Strong into a sea of hot water; another may issue a book repudiating in scornful language the orthodox views of Christianity. But you must not hold Secular meetings on Sunday and charge for admission, although government, cabs, 'busses, parsons, etc., may take as much money as they can on Sunday, or work on that day for money paid at other times! Cant is great, and his power is infinit.

On Wednesday, September 30th, Mr. Symes was in a fix. He had to answer three police court summonses, and went up to town for that purpose. He found the *Liberator* appeal case was down for hearing in the Full Court at the very same time. He went to the latter place and told the judges his predicament, and they let him off to attend the police court.

In that place he met the charges of keeping an orderly disorderly house, on three separate Sundays, the witnesses for the prosecution in each case affirming that the proceedings were perfectly proper. The farce was carried through, and the defendant committed for trial in each case. As matters now stand, Mr. Symes has to meet four distinct summonses in the Supreme Criminal Court in about a week's time!

After meeting these charges in the police court on the Wednesday, the defendant had to scramble through his preparation to argue the *Liberator* case before the Full Court on the following morning. This was rather hard work. The Full Court decided against us, for which we desire to be thankful. One point insisted upon by Mr. Justice Higinbotham is worthy of being laid to heart by Victorians. Mr. Symes argued that to construe the Act of Parliament to mean that every separate issue of a paper constituted an offense, and was liable to a penalty, meant ruin, not punishment. His honor emphatically declared that that *was* the object of the legislature; that they did mean to ruin the man that refused to giv the guarantees. We should scarcely hav believed this if a judge had not told us so. And what is the fault for which a man is devoted to ruin by the legislature? Is it murder? No. Forgery? Members of Parliament may do that. Swindling? All parsons hav *carte blanche* in that trade. The ruin of young girls? No; that is a saintly fault, and one that stamps a man respectable. Is it sedition? Oh, no; the *Age* may do any amount of that. Blasphemy? A judge may commit that with impunity. Ah, no! What then? A man is to be ruined who will not giv guarantees to pay all fines that may be inflicted upon him for publishing blasphemous and seditious libels in a cheap newspaper! That is the crime. He won't take out a Ticket-of-Leave; he claims the right to be free; he objects to be punished before he has offended! And for that atrocious crime he is not to be punished, but ruined! We are extremely glad to hav drawn this open dictum from his honor, for now Victorians know that the legislature does really intend to ruin everyone who dares to be a man! And all that is in the interest of what? Priestcraft and kingcraft. The world is certainly progressing.

And the upshot? We prophesy that Mr. Symes will go to prison. That is almost as certain as the revolution of day and night. He fully expects it, and that, too, at no distant date. The conspiracy against him is becoming more and more complete; the toils of his enemies are closing round him; Kerferd and Berry are desperate; their salaries are at stake; they must hav an electioneering cry, so they laugh in each other's face, wink with infinit meaning, and resolve to gull the parsons and their dupes by prosecuting the editor of this paper. It will bring them votes. Parsons are easily imposed upon; piety is extremely simple; the members of the kingdom of heaven hav become as little children; Berry and Kerferd pat them on the head; the innocents say, "They are two extremely nice men; we'll vote for them!"

Ay! but there is a future beyond the next election. How will these prosecutions be regarded then? Just in the same light that we now consider the governmental and judicial crimes of former days, when aristocrat and parson and judge (in many cases) maintained their position and emoluments by crushing all that was manly in the people. Will Victorians keep up their "respectable" classes at the cost of independence? For a while they may, but a few years will show them who their true friends are and reveal the hypocrisy and malice of the present persecutors.

Watch and Work.

A few years ago, when the clear-seeing few who understand that eternal vigilance is the price of liberty affirmed that our free school system was in danger of destruction from the narrow-minded bigotry of Protestants and the deep-laid schemes of the Catholics, they were told that their fears were groundless, as their utility and benefit were too well understood by the masses for the people ever to submit to their abolition or displacement.

Bigotry is always blind, as well as perverse and unjust, and on this account the Protestants contended so stubbornly for the retention of the King James's version of the Bible.

This furnished a (reasonable) pretext for the Catholics to object, and expose the injustice of compelling their children to listen to that they deem heretical.

While all Liberals understood that it was only a pretext on the part of Rome, their position was such that Liberals, so far as the Bible in the schools was concerned, had to take the same ground.

This species of Protestant bigotry was so saturated with simon-pure Puritanism that it felt it had a "thus saith the Lord" right to do all it had the power to do, in forcing its own superstitious notions, regardless of every principle of justice, and in violation of natural and constitutional rights.

The simple truth was apparent that the Protestant orthodox church controled the schools, and to that extent that no stone was left unturned to keep teachers of the Catholic persuasion out of place.

We reasoned with them, and endeavored to show that their position was untenable and that ere long they would discover that their supposed strength was a source of weakness, that it would giv their opponents the vantage ground to that extent that they would show their true colors, and be prepared to undermine the grand structure of the "free school system." They were too blind to heed the warning; behold the results. At first only occasionally did we read of some obscure priest refusing the rites of communion and absolution to his parishioners who sent their children to the public schools. These obscure leaders were deemed cranks, though Rome kept silent. These then isolated cases were the feelers put out to prepare and familiarize the public with this phase of opposition. Ere the sound of these faint mutterings had died away, others more loud and respectable were heard, until to-day they are echoed far and wide by priest and bishop. Catholicism never sleeps; it is Argus-eyed, seeing every opportunity, and losing none, to advance its interests.

We hav no right to find fault with Rome in leaving no stone unturned to maintain her supremacy, and it is worse than driveling idiocy to accuse Catholics of dishonesty.

They are honest to the core measured by their standard; consistent to perfection along their lines of thought; persistent to devotion, sacrifice, and heroism, wherever and whenever the claims of the church are in question, and their readiness to giv in labor and means without stint is a proof of their sincerity and singleness of purpose.

While Catholicism is one consistent and harmonious pile of superstition, Protestantism is a vast conglomeration of superstitious inconsistencies, inasmuch as it attempts to mix reason and superstition in about equal proportions. Rome understands that the "free school system" develops reason and prepares the mind for self-reliant and independent thought, and as such preparation endangers the position and influence of the church, the school *must* go. This is the legitimate conclusion; they can take no other ground and be honest Catholics.

What then? Simply this. The lines are fairly drawn, the battle is upon and before us.

If the people demand a secular education, one that shall seek to develop mind in harmony with the principles of reason, popular science, and the principles of the Declaration of Independence, the free school system will be maintained, and the persistent machinations of the Catholics to overthrow it will but cement all the Protestant elements in its defense, and ere the war is over all church properties will hav to pay their just share of taxation.

It is yet an open question which side will be the victors. The open, almost defiant, action of the Catholics, coupled with the universal apathy of the Protestants on this question, has a look of sixteenth century darkness, and we shall not be surprised at any move, in or out of Congress, the adherents of Rome may take. Of this we can rest assured, they mean business, and that is either the destruction of the free schools, or a division of the public moneys for school purposes, which latter will be the death-knell to the system.

In view of these facts the duties of the Secularists are imperativ.

Now, if ever, all available means should be used to further the object of secular government, every available missionary should be in the field, and all Liberalists should feel it a pleasure, as well as a duty, to do something to forward the necessary work.

The great state of Illinois should not be behind in the move, for, doubtless, we hav many good workers for this part of the harvest. Where is Brother Bell? Can he not ring his way along with the pleasant sounds of true freedom, justice, love, and equity? The poorest of us hav bed and board for the missionaries, and in addition many a point will be strained to show that we wish well to truth and liberty, and realize that "the laborer is worthy his hire." Set the ball a-rolling, and let the words go forth: Freedom for all, irrespectiv of sex or color, with free speech, free schools, exact and equal taxation, with complete and absolute separation of church and state.

Lockport, Ill. GEORGE LYNN.

Nearly All Methodists.

The Alamosa *Independent* relates a good joke about Rev. C. E. Brooks, chaplain of the state penitentiary at Canyon City. Shortly after Brooks arrived at Canyon City and entered upon his duties as chaplain, he was walking through the grounds of the penitentiary, when he was accosted by a convict, who said:

"You are our new chaplain, I believe. What religious persuasion do you profess?"

"I am a Methodist minister," replied the reverend.

"I am very glad of that, brother," replied the convict, shaking his hand heartily. "We are nearly all Methodists here."

ORIGIN OF THE NAME PETER.—A Galilean messiah makes a proselyte of a fisherman named Shemeun, and re-christens him Kepha, saying that he wants to build a church on that *Kepha* (rock). So starts the story, which, by degrees, grows into a gospel. By and by the Greek and Roman converts to the Messianic faith became acquainted with the Syrian legend, and wanting a rock of their own on which to erect their church, they translated the Syriac gospels into Greek, changing Kepha to Petros, and making Jesus talk Greek to his humble disciples ere they are endowed with the miraculous gift of tongues.

"WHERE are the people who want to hav a hand in reforming the world? Now is the time; come along."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - DECEMBER 19, 1885.

NOW IS THE TIME FOR RENEWALS, and we hope all will be prompt. If we are to print pictures next year, the subscription list must be lengthened. We will renew one old subscription for a year, and send THE TRUTH SEEKER to one new subscriber for a year, for $5. Will not every one, in renewing, try to get a new subscriber?

The Suppression of Mormonism.

From Washington comes the information that Senator Edmunds will supplement his antipolygamy measures by a bill to wipe out the religion of Mormonism itself. The bill which he has ready to offer proposes that the act of the legislature of the state of Deseret, under which the church of Jesus Christ of Latter Day Saints was incorporated, shall be repealed and annulled, and that the temporal affairs of the church shall be managed by a board of trustees, to be appointed by the president of the United States, by and with the consent of the senate, and shall close up the institution as rapidly as possible, under the direction of the secretary of the interior. The attorney-general is directed to institute and prosecute proceedings to forfeit and escheat to the United States all of the property owned by the Mormon church, with the exception of buildings used for public worship, and the secretary of the interior is directed to sell it, and invest the proceeds for the benefit of the public schools. The laws organizing and creating "The Perpetual Emigrant Fund Company" are also annulled, and the attorney-general is directed to dissolve the corporation, to pay its debts, to dispose of its property, and devote the proceeds to the benefit of the schools. The legislature is forbidden to create any company or association for the purpose of bringing emigrants into the territory. This bill, if passed, will do more to suppress Mormonism, Mr. Edmunds and the Christians think, than any other means that can be adopted, as the church is known to be a very wealthy corporation, and money causes a very close adhesion among the saints.

Very likely this bill would destroy Mormonism, though persecution of a sect has never yet been thoroughly satisfactory to the persecutors. The confiscation of all the property except the churches of either Catholics or Episcopalians would prove a very serious blow to those people. But such a step on the part of the general government would not only be illegal, but tyrannical in the extreme. A bill to confiscate the property of the Methodists in the territory of Montana would meet with a universal protest from everyone in the country. Yet such a bill would be no more unfair than the one proposed by Senator Edmunds.

For a year, now, the general government has been prosecuting polygamists, and the "twin relic" is in a fair way of becoming extinct. Polygamy is a loathsome and unnatural institution, but it is truly biblical, and, as such, Christians should not cast many stones at it. The revelations of Brigham Young are as authentic as those of St. Paul. We hav only the words of the men themselvs for their inspiration. But after polygamy is suppressed, there is no more reason, if as much, for suppressing the religion of Mormonism than there is for suppressing Catholicism. It is not for Congress to say what sects of Christianity may or may not hold property.

But, we are told, the Mormons are banding together to resist the enforcement of these laws. Very well; the United States army is large enough to sustain the Federal judges and enforce their decisions. When the Mormons commit an overt act against the peace of the territory, they must be punished the same as rioters in any state or territory are punished. To deprive them of their property, however, is going beyond the law. That their hierarchy is dangerous to the liberties of the people is true. So is the Catholic, and the pope's last word to his flocks consists of instruction to Romanize our government wherever the papists are numerous enough to do so. But Senator Edmunds has introduced no bill to confiscate Roman Catholic property, though there exists the same speculativ reasons for such a measure as for the bill against the Mormons.

When will the Christians learn that one man's right to his religion is as sacred as another's, and that with moral and religious questions the United States government has nothing to do? Congress may deal with the inhabitants of Utah as citizens, or, if they break the laws, as criminals. With them, as Mormons, Congress has nothing to do any more than it has with the inhabitants of New York as Catholics, Methodists, Presbyterians, or Baptists.

Christian Tyranny in Australia.

The Christian bigots are rampant in Melbourne, Australia, as will be seen by the extracts we make this week from the *Liberator* and *Harbinger of Light*. Mr. Symes, editor of the *Liberator*, expects to go to prison for having conducted Freethought meetings on Sundays. He is under three indictments for "keeping a disorderly house," which is the language the law uses to describe a Sunday lecture at which an admission fee is charged. In one day Mr. Symes was compelled to answer three police summonses, and argue another case before the full court. This is not prosecution, but persecution. The police summonses were on the "disorderly house" charge; the full court was hearing his defense of the indictment for publishing the *Liberator* without first depositing security that he would not publish blasphemous and seditious libel. This last persecution is under an old and long disused law. No other paper in Melbourne is required to deposit security, and the selection of the *Liberator* for prosecution is solely because of its Antichristian character. A penalty attaches for each separate publication, and the fines, which are almost sure to be inflicted upon the proprietors of the *Liberator*, will be simply enormous. Of course, they can never be paid. Mr. Symes called the attention of the court to this cumulativ penalty, and argued that fine could be inflicted only for the publication of the paper as a whole. To construe the act of Parliament to mean that every separate issue of a paper constituted an offense, said Mr. Symes, meant ruin, not punishment. To this Judge Higinbotham retorted that the object of the legislature *was* to ruin the man who refused to giv the guarantees. From this answer it may be seen how likely Mr. Symes is to get justice from the court. But he is not despairing. He will defend himself to the utmost, and his hope is in the jury. There may be, he thinks, twelve honest men who will prevent the colony of Victoria from being disgraced by a religious crime. But if not he will not go as a lamb to the slaughter, but, let the rogues do their worst, the *Liberator* will continue to be published. Others will take up his work, and the last word he utters outside the door of the jail will be one of defiance.

The other outrage is described by Mr. Terry, the editor of the *Harbinger of Light*, and is one with which THE TRUTH SEEKER has some connection, as it was from this office that the offending books were sent. Mr. Terry's account is very clear, and from it we are inclined to think Australian customs officials are about as stupid as their fellows up in Canada who confiscate Paine's and Ingersoll's works.

The books objected to are the "Trial of D. M. Bennett" and the bound volumes of "The Truth Seeker Tracts." We can easily imagin why Christians do not want these works read. But who ever heard of a court-record being classed as obscene! The trial of Mr. Bennett was a farce, and the book shows it. The quoted passages from the book upon which Mr. Bennett was convicted were a part of his lawyer's argument, and, if not too obscene to be read in a crowded court-room, ought not to be objected to as a matter of history.

The tracts in the volumes confiscated by the Australian officers as blasphemous and obscene are the "Open Letter to Jesus Christ" and "Sinful Saints." It may please the customs officers to learn that Anthony Comstock once shared their opinion as to the first-mentioned tract, and arrested Mr. Bennett for selling it. But it ought to dampen their ardor to know that the attorney-general at Washington did not so regard it, and ordered the prosecution discontinued. To "Sinful Saints" no one except Christians can object. It is a record of a few of the Christian criminals from Noah down to a recent date, and was compiled by Mr. Bennett to confute his Christian adversaries who constantly, and without reason, charged upon Freethinkers the commission of all sorts of crimes. It is a weapon which it would be unnecessary to use were not the churchmen such unconscionable liars about Freethinkers. But as it is, it is impossible to get along without it. Before "Sinful Saints" Christians hav to double up and keep silence regarding Freethinkers' lapses from virtue. The customs officials must remember that the wrong is not in recording a crime, but in committing it.

Taken all in all, from the judges who are condemning Mr. Symes to the officials confiscating a whole case of books because two or three do not suit their tastes, the Christians of Melbourne, Australia, are a most tyrannical set. If Mr. Symes and Mr. Terry should liv to reach a thousand years of age, they would find the time all too short to civilize their fellow-countrymen.

The Sunday Question.

Germany is recognized by all nations as among the first in material prosperity and intellectual vigor. She is the arbiter of Europe because of the strength of character of her people. Her institutions and laws are by no means all good, but as a nation she is powerful, and her people are vigorous.

One of the church arguments for a puritanical Sabbath is that those countries which keep not the Sabbath holy are decayed nations, weak and with no influence among surrounding governments. Of this argument Germany is a perpetual refutation. A writer in a Christian paper, who has been in Berlin, says that such a thing as the "Lord's day" is practically unknown in that city. All classes of society, the workingman, the merchant, the professional man, when they open their eyes on Sunday morning, say to themselvs, "Now for a day of pleasure," and in their own way they seek it. During the summer extra trains are run to the many small towns and villages lying about the city, and early in the morning the great railway stations are crowded with men, women, and children, glad for the chance of escaping from the narrow, crowded streets, into the open country. Within the city itself, summer and winter, the streets are more crowded than ever. A large part of the stores remain open, and the sidewalks are thronged with an ever-increasing mass of people of all conditions and nationalities. All the theaters and opera-houses are in full blast on Sunday night; indeed, it is the most popular day of all the week, and the tickets are generally all sold the day before. Frequently the Royal Opera House is honored by the presence of the emperor himself. Between six and seven o'clock Unter den Linden is at the hight of its gaiety. The elegant Café Bauer, on the corner of Friedrich strass, is a blaze of light; a long line of vehicles of every kind, from the common *droshke* to the family carriage of some member of the aristocracy, is making its way to the opera house; the sidewalks are full of pleasure-seekers.

Germany, as is well known, is not a religious nation. The government, it is true, maintains the churches, but the people do not attend them. They do not all deny the Christian religion, but they are indifferent. In Berlin only two churches are filled on Sunday—the cathedral and the garrison church. But religion is not the attraction. In the cathedral the royal family is visible on Sunday; at the garrison church the military attend, and the civilians go to see the military. So says our Christian writer.

France, too, makes a holiday of Sunday, the population of the cities spending the day in museums, libraries, at the races, in the theaters, *cafés*, etc. Elections are held on that day, when all are at leisure to attend. France is Infidel as well as Germany, except the ignorant part of the populace, which is Roman Catholic.

Now if Germany and France prosper so well with their "continental" Sundays, we fail to see how New York and Washington are going to the demnition bow-wows by opening their museums on that day. The Lord is not striking dead many Germans and Frenchmen for violation of puritanical Sunday ideas,

and we do not think he would begin the slaughter of the Gothamites and Washingtonians.

Hobby-Ridden.

We find in the last issue of *Liberty* the following, by Monsignor X—, *alias* Henry Appleton, *alias* "Honorius," of the *Irish World*—one of the brainy but sophistical gentlemen who write editorials for Mr. Tucker's paper:

"Friend Putnam says he is an Anarchist, but has no sooner said it than he shrugs himself together anxiously, scratches his head thoughtfnlly, and in painful hesitation remarks: 'But I don't quite see how your plan would work in the case of a man who insisted upon the individual right of standing his neighbor on his head and making a town pump of him. It is the difficulty I find in solving a few such problems as this under your institution of Anarchy that keeps me from coming out a full-fledged Anarchist.'

"Macdonald, the valiant iconoclast of THE TRUTH SEEKER, concedes cheerfully that he goes a long way with the Anarchists; 'but what I want to know,' he says snappishly, 'is how your institution of Anarchy proposes to deal with ruffians who go about breaking heads, flinging greek-fire and dynamite bombs into the faces of innocent pedestrians, and raising hell generally at other people's expense. I hav stumped Tucker to solve these problems and answer my puzzles, but cannot get a word out of him. Your system is all head and no body—impracticable bosh.'

"Young Dr. Foote, brave and progressiv, says that his tendencies are all Anarchistic; 'but what I want to know,' he says, 'is how the institution of Anarchy proposes to deal with a leper or small-pox victim who insists on the right as an individual sovereign of squatting in a healthy, thickly-settled neighborhood.'

"Now, all these timid doubting Thomases are simply institution-ridden. Anarchy is not an institution, but rather the sworn enemy of all institutions. Its essential mission is the disintegration of institutions wherever found. An institution implies authority and force. Anarchy poises itself on consent. Every instituted machine denies liberty. Liberty is the life-principle of Anarchy; hence liberty and the institution are natural enemies. The Anarchist finds order (natural social combination) only in liberty, just as the chemist in his laboratory only finds natural physical combination (chemical order) when the given elements are 'set free.' To view Anarchy, then, as an institution is to utterly distort it, and render a correct understanding of its aims and workings impossible. To attempt to study out the workings of Anarchism in given social problems involving good order by instituting correspondences with existing machines is to artificially make it the very thing which it starts out not to be, and nothing but confusion is obtainable.

"Anarchists are not trying to set up a system. Nature has provided the system in the very integral order of things, if only the grip of authority can be loosened from human concerns, and liberty be allowed to awaken the responsiv life of natural reciprocity in social commerce. As surely will the very best methods of social adjustment respond to given wants as fast as men are set free as do the laws of natural combination respond in the chemist's laboratory the moment he sets given elements free. Liberty is to the social laboratory what heat is to the chemical. It is the universal disintegrator—the eternal promis of natural order."

So far as the editor of THE TRUTH SEEKER is concerned, it is unnecessary to say he never said anything of the kind. But nevertheless Mr. Appleton has managed to pretty faithfully express the editor's sentiments.

What Mr. Appleton evidently thinks are reasons in support of Anarchy are, however, but a bundle of assertions, without support in fact, or sound basis in philosophy. Whether Anarchy be called an institution, a system, or a philosophy, it is equally unfitted—judging it by the words of its professional expounders—for this age of the world, or for any age of which we can conceive short of the millennium. The individual initiativ and voluntary co-operation of which it consists, according to Mr. Tucker, is impossible of realization. But were it possible, the voluntary co-operation society would be an institution as much as any community that ever existed, and would speedily fall to pieces unless a restraining force were exercised against the "individual initiativ" which should attempt to invade the rights of others. In other words, destroy to-day every vestige of government, and a new one must necessarily be instituted to-morrow. If this should be done by voluntary co-operation instead of by electing officers, it would yet be an institution exercising a restraining negativ force to prevent violent invasion of individual rights, and also exercising a positiv force to secure individual liberty. The best of governments is a necessary evil, yet that it is necessary no man in his senses can deny. If Anarchy is the sworn enemy of *all* institutions, then it is the enemy of order—even of that order which might obtain under voluntary co-operation.

"Anarchy poises itself on consent." Does Mr. Appleton suppose he would ever get the consent of a thief to his own imprisonment? But if a thief's violent invasion of individual right is by voluntary co-operation of individuals to be forcefully punished, what difference is there between Anarchy and the institution of government? Or, is not the thief to be punished? or are there no thieves in the world?

Just suppose for a moment that all the "natural physical combinations" of humanity were "set free" for a moment. We should hav Anarchy, of course. But who could liv in such a society? The ruffians, would rule, and the decent people, averse to contentions, would be slaves. "Ah, but," says Mr. Appleton, "Nature has provided the system in the very integral order of things, if only the grip of authority can be loosened from human concerns and liberty be allowed to awaken the responsiv life of natural reciprocity in social commerce." "Nature," with Mr. Appleton, seems to hav taken the place of the theological God. But "nature" is as vicious as "god," and no more humane. Nature may be likened to a huge whirling millstone, revolving unceasingly, grinding everything in its way, whether it be a man or a molecule. There is no charity in nature, no humanity. It never weeps, it never pities, it never rejoices. It is uniform, and swerves not from its course. The provisions that obtain in nature are that the strong devour the weak, the cunning outwit the open-hearted, the fittest survive. But the "fitness" of nature is strength and adaptability, physical or mental, and the system of survival is one of cruelty.

The most "natural" man was a savage. By association he has "got rid of his tail," and evolved for his own security and comfort the civilized society which protects Mr. Appleton in his assaults upon it. That too much "society" has been evolved is true. The people are oppressed by the natural tyranny of those they hav chosen to enforce their rules. But governments can be modified by those governed, and reduced to the minimum of force necessary to protect all alike. This social adjustment is going on. We are doing what we can to help it by destroying priestcraft, though we do not propose to murder the priests. Liberty for ourselvs includes liberty for them as well. But it is not necessary for the public welfare that we support them. The public welfare *does* demand that we hav a government. There are millions of people, including these priests, ready, through the proclivities given them by nature, to violently invade individual rights the moment they can safely do so, and Monsignor X knows it. We recommend, therefore, that he cease his vapid bosh about Anarchy being liberty, and come down to solid facts as we hav them to-day. When the millennium arrives we will vote for the repeal of all statute laws. We can not do it to-day, because the Christians are too thick, and there are too many people around with loose notions of *meum* and *tuum*. Let Mr. Appleton reform the world before he universally disintegrates everything.

MAKE your children a Christmas or New Year's present of "The Story Hour."

Some attractiv books will also be found in the list published on our last page.

Editorial Notes.

SINCE the Congress of the American Secular Union at Cleveland the people of that city hav been treated to a good deal of Freethought through the columns of the *Plaindealer*, the editor of which paper seems to be a very fair-minded man. Though many Christians of the place object to his spreading Infidelity before the public, he refuses to waste-basket Freethought communications and persists in reporting the doings and sayings of the local Freethinkers. We congratulate him upon the rigidity of his spinal column.

SOME time ago Mr. Spurgeon's *Sword and the Trowel*, published in London, copied from an American journal Clarke Braden's libel upon Liberal, Mo., heading it "Practical Results of Atheism." In the last number of the *Sword and the Trowel* appears this correction: "IN the month of August we extracted a paragraph concerning the town of Liberal from one of our American exchanges, which had taken it from the Burlington (Vt) *Free Press*. We inserted the extract with the name of the originating paper, and supposed it to be in all respects accurate. The truth of the description having been challenged, we promised that we would insert a disclaimer, if we were furnished with evidence of its untruthfulness. At once we wrote to friends in America. The evidence which we hav received is very conflicting, but we feel bound to say that we judge the article which we inserted to be far from correct, and to hav been written in a prejudiced spirit. We should never hav dreamed of inserting it had we known what we now know. We desire not only to print the truth, but also nothing but the truth, whatever the subject may be. It is not right to paint one's opponent in any colors but his own, and we will be no party to the blackening even of Atheists and Freethinkers. We are not in a position to giv a *judicial* opinion, for we cannot weigh the evidence; but supposing the persons who hav written to be truthful, we judge that the town of Liberal has been in several respects grossly libeled, and therefore we are truly sorry to hav given currency to the ill report. American Christian papers should truthfully chronicle the real result of the sad experiment which is being worked out in Liberal, and should carefully abstain from a word of exaggeration.—C. H. S."

GEN. T. J. THORP, of Michigan, an able lawyer and a sincere Theist, gives Remsburg's "Sabbath-Breaking" the following unqualified indorsement: "I hav read it with care, and hav placed it in my library where I can re-read it to my children and friends. The logic contained in this lecture completely rends the cloud of superstition, and lets in the sunlight of truth. The lecture is a fearless assault, not upon principles of morality and truth, but upon a relic of pagan worship which not only degrades the glory and diguity of the God of the universe, but dwarfs the rational spirituality of man."

"JUST now," says the *Christian at Work*, "as the pope in his encyclical is enjoining upon Roman Catholics to do all in their power to cause the constitutions of states and legislation to be modeled on the principles of the true church, it is a question if Protestants hav not devolved upon them the duty of carrying their distinctiv religious views directly into the heart of politics." So, so; then we are to hav the two great sects fighting for spoils of political office! In such a contest the long experience of Roman Catholicism at filching from public treasuries places that church at an immense advantage over the Protestant. But the followers of Luther do nobly when they hav the chance!

A WELL-KNOWN merchant of Philadelphia, whose business requires him to travel considerably in different parts of the country, writes the *Christian Advocate* concerning the desecration of Sunday, which he is constrained to witness. He states that he feels especially saddened, as very much of this desecration is by ministers and members of the Methodist Episcopal church in going to and returning from camp-meeting on Sunday. Since the early part of July, he observes, "I hav traveled through many parts of Pennsylvania, Obio, Indiana, Michigan, Illinois, Wisconsin, Iowa, as far as St. Paul and Minneapolis, and hav been grieved by reading in the secular papers notices of the running of Sunday trains to camp-meetings where distinguished ministers of our church were named to preach." He speaks of one of the Methodist bishops preaching at a camp-meeting of this kind on a Sunday morning, and says that the bishop in his sermon spoke against traveling on the trains on Sunday. On which the Chicago *Tribune*, in its notice of the sermon, sarcastically remarked "that the bishop did not think that a great proportion of his audience broke the Sabbath in going to hear *him*, and would again break it in returning to their homes in the evening." He observed, also, in the Indianapolis *Journal*, that the Sunday morning services at one camp-meeting were delayed until the arrival of the excursion train from Indianapolis, which was behind time, from the large number on the train. He says that in Rochester, N. Y., the summer before, be attended a Methodist church, and the minister gave notice of a camp-meeting commencing that week. "And," said tbe minister, "those of our Christian friends who cannot attend during the week can hav the opportunity of hearing the prominent ministers (whose names were given) on the Sabbath, as trains would leave every half hour." Mr. Buckley's friend adds: "As I witnessed the crowds going to and returning from camp-meeting on the Sabbath, I could but conclude that it is not the Communists and Infidels who are the sole cause of the desecration of the Sabbath." All of which, we submit, is very sad!

IT is with the sincerest sorrow that we record the death of Byron Boardman, of Norwich, Conn., which occurred December 6th, a result of consumption. Mr. Boardman was born in Griswold, Conn., April 14, 1831, and removed to Norwich in 1851, entering the employ of C. B. Rogers & Co., where he learned the machinist's trade. Here for many years he unfolded his inventiv powers with devotion and enthusiasm. The result of his intense application was the development of various useful machines. His most important invention, that which brought him financial success, and proved of incalculable value, was a very complicated machine for making what are known as "Boardman's barbed blind staples." He was greatly esteemed among business men for his honesty and integrity. Mr. Boardman was well known to the readers of THE TRUTH SEEKER when Mr. Bennett was in trouble, through his writings defending the imprisoned editor, and for his personal efforts in his behalf. Mr. Boardman was an untiring worker in supporting the rights of medical men in his state, and in defending Freethought from the churchmen. He was also a fervent Spiritualist. He organized in Norwich the "First Spiritual Union," and was the guiding spirit and supporter of the society. He was an Atheist as well, and his last writing was a circular arguing against a "God" in our national Constitution. This circular is now being distributed throughout Norwich. He died without fear, and in asking a friend to write for him to us, he said, "Tell Eugene that I stood by my principles to the last, and passed away with neither fear nor dread, and that I shall be often with him assisting and watching over the interests of the dear old TRUTH SEEKER." He talked affectionately of Mr. Bennett, and looked forward to death as to a journey to meet him. Mr. Boardman was twice asked to accept the presidency of the Connecticut state League, but his failing health rendered it impossible for him to perform the duties of the office. He was, however, a worker to the last, as his circular, written only two weeks previous to his death testifies. Of him it can truly be said, His good works liv after him, and whether his death is eternal sleep or but the opening of a door to another world, he has attained immortality; for he has done much to Liberalize his community, and the effects must be for permanent good. The address of his literary administratix is Lessie N. Goodell, 63 High street, Norwich, Conn., and those of his friends who can help to carry on his work by distributing his "God-in-the-Constitution" circular may address her for copies.

Letters from Friends.

WICHITA, KAN., Nov. 22, 1885.

MR EDITOR: I hand you herewith $72.75, for which you will please send to me by fast freight books as per inclosed list. These books, with a few volumes that hav been donated from private libraries, are the beginning of the library of Wichita Scientific and Liberal Association. Last April Messrs. Watts and Putnam came here, and after their lecture we succeeded in organizing a Liberal League. While we hav a very strong Liberal element here, we hav not so far succeeded in getting our Liberals to work together in an organization to any great extent. The business of a Liberal heretofore has been to keep himself under cover, and thus escape persecution, and a great many persons yet hesitate to identify themselvs with an Infidel organization, and thus proclaim to the world that they hav become emancipated from the slavery of creed. They think that to do so means a loss of business and social ostracism. But we hav some who hav manhood enough to entertain an honest opinion, and to giv expression to it on occasion, and who propose to keep abreast of the most advanced thought.

About a month ago Mr. O. A. Phelps gave four lectures here, and succeeded in creating quite a revival among our folks, and in shaking up the dry bones of the old fossils of Hebrew mythology. The common theme of our preachers since has been "The Evidences of Christianity." Mr. Phelps is a forcible speaker, and one of the clearest and most logical reasoners that it has ever been my good fortune to hear, and it is a great pity that he is not kept constantly employed in the lecture field.

We are just now organizing ourselvs into a corporation under the laws of the state of Kansas, and are getting in a shape that we can transact business as any other corporation. Our purpose is to start with a small library and reading-room, and the order that I send herewith, together with the books that we already hav, will make over a hundred volumes to start with, and we hope to add to this number from time to time.

In addition to the regular library and reading-room, we are going to procure a lot of tracts, such as Ingersoll's lectures, and hav them sold on the streets by newsboys. We think we can make this scheme self-sustaining, besides making it a means of distributing a large amount of Liberal literature. We would like very much some good man, who is thoroughly competent, to come here and start a Liberal paper. We hav the most thoroughly wideawake city in the West. It is now only fifteen years old, and has a population of nearly twenty thousand, and it is growing rapidly. New railroads are being built, and this is coming to be the distributing point for all of Southwestern Kansas, a part of the Indian territory, and Colorado. Of course, the man who starts a paper here is not going to be carried away on flowery beds of ease, but he must expect hard work in the beginning; but I do not know of such a good field for a live, wideawake paper. If anyone seeing this letter thinks he would like to embark in such an enterprise, let him correspond with me.

Yours, G. W. COLLINGS.

ALLIANCE, O., Nov. 29, 1885.

MR. EDITOR: I am a patron of THE TRUTH SEEKER and all Liberal works, and as I was thinking of making a few presents about the holidays, I thought a selection of such works as "Complete Works" of Paine, Ingersoll, and Bennett, the most appropriate. What think you? Please send me a catalog of your publications and lowest prices. By all means let us hav pictures in THE TRUTH SEEKER. I will pledge you my support, and think I can get you a subscriber occasionally.

Yours, H. H. HOYER.

LINDSAY, ONT., Dec. 6, 1885.

MR. EDITOR: Being a subscriber to THE TRUTH SEEKER since its early existence in New York, and having perused its every copy with a deep interest, I write to say something in reference to making it an illustrated paper, and also to make a few general remarks. Judging from the few illustrations already inserted, I am fully of the opinion that to illustrate every copy would make the paper irresistibly attractiv. Who is there that does not reach for an engraving or picture of any kind? And these are so demonstrating and so convincing that to my mind there is no doubt as to the increased influence it would giv THE TRUTH SEEKER. Of course the additional cost I do not understand, and therefore cannot discuss, but should that be deemed too heavy, an illustration every other week, or even once a month, might be practicable; at any rate, even a monthly, well-chosen illustration would, I contend, add to the effectivness and in the end to the circulation of the paper. I am deeply interested in the spread and progress of Freethought, and anxious to see the best means employed to overthrow superstition, which is after all only a matter of time. When I see such lights of science and friends of this race pass away as Darwin and Hugo, and such great and good men as Garrison and Wright, all at very advanced ages, all opposed to superstition and ignorance, and all, with thousands of our best minds, opposed to that bloodiest of superstitions, Christianity, I anxiously wish "Oh, that such men could liv longer and keep up the fight!" Yes, what a pity that the immortal Bennett had to succumb to the inevitable, to lay down his arms just when he was beginning to wear his well-won laurels! I support THE TRUTH SEEKER because it is waging a great battle against vice, wrong, superstition, and priestcraft; but if there were no other cause I would support it because it was instituted by D. M. Bennett, than whom no bolder champion of right ever lived. He unfurled the banner, and although the gallant general is fallen, yet his warriors hav increased and still they flock to that standard, still they fight.

Amid the darkness that superstition envelops our Canadian people in there are most encouraging indications of breaking day. People here read more, think more, and therefore doubt more. The old revival system so long practiced by the Methodists, and later by the Presbyterians and even the Episcopalians, has lost its charms, and when a few "seekers" are induced to "come forward," how noticeable it is that they are almost exclusivly women and children. In fact, we hav but little now of revivals. Hell has lost its terror, people are beginning to believe that they should be governed by what the senses can grasp, and that the clergy hav too long continued to teach for dollars and cents what they told them cost neither money nor price; too long been teaching what they do not know themselvs. The lectures of Mr. Underwood, Mr. Chainey, and Mr. Watts hav had their effects, and Mr. Remsburg should indeed be included. But we want more lectures, many more. Mr. Reynolds's tent is, I believe, a grand thought, and would work well in this county. I sincerely hope it may soon be tried. One cannot but notice the strained efforts that are put forth to sustain the churches. Lotteries (gambling), pound socials, basket socials, church fairs, bazaars, etc., etc., and after all this, and begging besides, the Freethinkers hav to help pay their taxes; they are paupers on the state. This cannot last, there must come a time when each will worship as he pleases, or not if he pleases, and every man pay his own taxes. Why should well-fed, well educated men be parasites on society? Heavenly fortune-tellers, celestial gypsies, placing great burdens on men's backs heavy to be borne; our churches are costly, cushioned, and nearly all mortgaged, while poverty's loud calls for charity can be heard almost in their very shadows. The churches supply the criminals, screen the guilty clergy, tax the masses, and impoverish the state. Christians belie, defraud, deceive, imprison, burn, and hang one another. When, oh when! will men do right because it is right, and not for fear of hell, or to get paid in heaven?

But then the Bible says, "Many are called but few are chosen." If this were true, how much better for the brute. No evil forebodings about hell, no anxiety about death, disease, hunger, disappointment; no terror about small-pox, cholera or war, pestilence or famin, etc. "Man hath no pre-eminence over the beast of the field," said Solomon. How reasonable it is for those who believe in it to become insane from fear of hell, and oh! how many hav; and that excrescence, the Salvation Army, stands out very conspicuously here, and yet how their deluded dupes increase! Truly has it been said, "the common people love to be deceived." The final struggle must be between the papacy on one side and Freethought, Liberalism, and science on the other, for they are antipodes. Protestantism is beset on one side by popery, wealthy, imperious, numerous, aged and powerful, and on the other by Freethought, progressiv, aggressiv, persuasiv, meritorious, just, which in the end must conquer all. It is even now reflecting its benignant advent ahead. We will continue to hope and wait.

THOS. A. MIDDLETON.

AUBURN, N. Y., Dec. 5, 1885.

MR. EDITOR: In the issue of the Auburn *Daily Advertiser* of Nov. 30th there appeared an editorial (which I inclose) entitled "Ingersollism Organized." I at once replied to it, severely criticising the *Advertiser* for parading Mr. Ingersoll as an "organic evil," in behalf of the American Secular Union. I say, I took the editor of the *Advertiser* at once to task in rather severe terms for his very unjust onslaught against the Union and its honored officers, and vindicated them in their worthiness of purpose, mission, etc., as much as could be done in a newspaper article, showing who Mr. Ingersoll and all the exemplary officers were.

Yesterday morning, on receiving THE TRUTH SEEKER, I saw the same "Ingersollism Organized" published on page 772, copied from the *Mail and Express*. Previous to this I was at a loss to know where the Auburn *Daily Advertiser* got its information enabling it to publish "Ingersollism Organized," knowing full well that it had no exchange with THE TRUTH SEEKER. The secret is now solved. The *Advertiser* plagiarized "Ingersollism Organized" from the *Mail and Express* and palmed it off as being its own production in relation to the Union. Upon submitting my reply to the *Advertiser* for publication in answer to its now known plagiarized, unjust attack upon the Union, the "editor" appeared very reticent and made several untenable excuses to absolve himself from publishing any reply from me. But after much presentation of the merits of the case he agreed to publish the reply provided he could "revise" and "condense" it; which being done by him, leaves the reply only half its length, and in a form much different from what I wrote. Every exposure of his unfairness and injustice has been expunged, and he lets himself down as easy as possible.

L. DEWITT GRISWOLD.

FORT SCOTT, KAN., Dec. 1, 1885.

MR. EDITOR: During the late summer and fall I hav been constantly lecturing in Kansas and Nebraska, and hav given particular attention to the condition of the Liberal movement and its prospects. In one respect, at least, what is true elsewhere is true here, that unbelief of religious dogmas is unprecedentedly spreading. Every class, and nearly every man, who reads is more or less tinctured with skepticism. Even the religious folks do not feel that horror they once felt when Infidelity is mentioned, for they, too, are affected by the prevailing unbelief in theology.

Whatever power the pulpit has exerted over men in the past, it is beyond doubt that to-day its influence is very feeble. I do not account for this simply by the fact that the public press givs to every man greater information concerning the affairs of the world at large than he otherwise could obtain, but also that the sympathies and views of ministers are utterly foreign to the pressing needs of the masses. There is as strong a desire to listen to public instruction now as never before, but the pulpit does not meet that want. While the people generally are practically solving the problems of civilized life, while they are interested in those things that affect the means of subsistence, the clergy are still devoted to find the harmonies of metaphysical absurdities and the necessity of theological conundrums. The average minister has only one story to tell, and he never forgets it, nor does he hav anything besides. As a rule, they are as incompetent to throw any light on the questions which agitate modern politics as they are of grappling with the philosophic arguments of Infidels.

I recently met a young preacher, a fair representativ of that class. During our conversation I asked him what course he pursued in his attempts to refute Infidelity. "By preaching Christ," he replied. I informed him that, as a rule, those who were called "Infidels" had some philosophic reasons for their unbelief, and he would never be successful in reclaiming them unless he refuted those reasons. The very attitude of the church to Secular matters precludes the possibility of its being an important factor in civilization. Everywhere this seems to be understood; and the only reason that the church is supported is because it has the prestige of age and organization.

In nearly every place where I hav lectured the church labors hard to keep people away from the lectures. Special meetings are called, but only the old and the feeble attend them. Audiences range all the way from fifty to three hundred, and with only one or two exceptions I hav had the most desirable attention.

There is one practice of some of our lecturers that I never adopt except by special request. I refer to the habit of distinctly announcing either on the bills or from the platform that anyone may ask questions or make any reply. With but a few exceptions I hav found that only ignorant fanatics say anything. I regard it as humiliating to any lecturer to invoke the criticism of a class who are incompetent to logically state a proposition. If they will present a representativ who is willing to debate questions at issue, it is all right. My conviction is that no good can result from either debates or criticisms unless there is acknowledged ability on both sides.

There are more fearless Liberals in Nebraska than in any other state I hav yet lectured in. There are, of course, many who are afraid of the church, and even support it. But with a constant agitation, by lectures and the distribution of Liberal literature, that state would soon rank among the strongholds of Liberalism.

It is to be deplored that so many of our Leagues are inactiv. Without a doubt, that is not the best method of organization, except in large cities, where lectures can be regularly given. Very few of the Leagues can record more than a few times of gathering, and the interest first manifested soon passes away. The most advisable plan, to my mind, is to call a convention either for these Western states, or for each particular state, and by assembling the most activ Liberals, methods could be agreed upon for local work. Mr. E. C. Walker recently suggested in *Lucifer* the propriety of having a convention at Omaha. I think that Kansas City is a more proper place; and if properly managed would call together a large number of Liberals from Missouri, Kansas, Iowa, and Nebraska. The subject deserves constant discussion until a convention is held somewhere in the West. It is not strange that so many Liberals are indifferent, when nothing is done to excite their enthusiasm. Every community should, as often as possible, be furnished with lectures; and every Liberal should support the Liberal press. On these two things does our success depend. Every year brings great additions to our ranks, and every year should bring with it increased energy of purpose among the friends of our cause. We are not working for another life, but for this. The realities and possibilities of this world are enough to inspire any man with the loftiest zeal.

The two conventions recently held hav cast an influence over the entire country. The religious as well as the Secular press of the West hav criticised them, and many who were doubtful of the Liberal movement are now convinced that, with prudence and purpose, it will become a powerful agent in the future history of this people.

I shall be pleased to hear from all Liberals, both in Kansas and Nebraska, who are desirous of securing lectures. Subjects and terms sent on application.

J. L. ANDREW.

PACIFIC, MO, Nov. 2, 1885.

MR. EDITOR: On Oct. 10, 1885, my subscription to THE TRUTH SEEKER ran out. My liking and love for it, as well as your need of money, demands a renewal. I inclose $3 for THE TRUTH SEEKER for '86. Please find, and excuse the short delay.

"Conditions" must be "favorable," you know, for a perfect and true materialization—so say Spiritualists, and so say I. But, Mr. Editor, it would go hard with some of our Materialistic friends, co-workers of Freethought, who ridicule the idea, were they brought to a "test" in their own condition. Nature is against them—the seasons, seed and harvest, birth and death, thought and ideas, every aim and purpose. Now, they know all that, but do they observe it? No! Now, that is one and *the* great reason that there is so much controversy, so much dispute, among Liberals, Materialists, and Spiritualists. If many would only adhere to the laws and principles as found in nature, and laid down by the rule of science, all dispute and ill feeling would be avoided. But with all the knowing (if it is not a mere repetition) of pre-cause, education, and environment, rights, causes, effects, capacities for rights, and reason are dished out and adjusted by and of their individual self. Now, that is not fair. Now, I would like to know if man is excluded from the general principle in nature—whether he is a "being" *in* nature or *outside* of it. What does "A Materialist" mean when he says there is nothing outside of nature, speaking of intelligence, of mind, of spirit? Can "A Materialist" tell a Spiritualist how much a man is outside or inside his work? The master outside or inside his machine? Science outside or inside its object of knowledge? Whether the fish is outside or inside the water? Or even the apple outside or inside of the tree that produced it? Or in how much *he* is outside of the *whole*, to be competent to adjust and to judge what is not, and cannot be, outside?

Now, Mr. Editor, I hav heard and read much ridiculing the idea that conditions must be "favorable" for a communication or materialization by the spirit—even by our venerable friend Seaver, of Boston. While nature is a *condition* all around; while each nature is but its own; while man is but

man, and not almighty, and differs widely in mind; and spirits are but those of the dead; and while like causes can produce but like effects; and while people are a good deal alike in nature and habits, in speech and temper; and while, as is well known, a man cannot lift himself by his own ears, nor a cause explain itself—with all of these facts of a natural condition, the idea or call by mediums for a proper or "favorable condition" is ridiculed. Is that fair? Matter is eternal. How do they know? If it is, then the mind is; then thought is, for it is of it, cannot be less than it; for like cause produces like effect, and so the same principle on; the same principle, life, or being, after death is insured. A. H. KRUGER.

P.S.—I spoke of myself as a Spiritualist. Now, with that or by that I do not mean that I am not like any other human being, with needs and wants, and the love and liking of all the good things of this world, for that is natal to us all. And further, I hold that care and knowledge of the laws of nature as we see it; the manners and methods of life as we are it, as we liv it, are of "first and greatest importance." So you will see that I am first a Materialist, and through contact and thought a Spiritualist; and what I hav through contact and repeated experience, through sight and hearing, constitutes in law and equity a "knowing" as to that and me. And further as to that: If "believe" made people Spiritualists, then, what must the Roman subjects be, or any church bigot? No one will accuse them of being too spiritual. A. H. K.

WHEELING, VA., Dec. 5, 285.

MR. EDITOR: Allow me to congratulate you upon the manner in which you are conducting your noble sheet, THE TRUTH SEEKER. Every week it comes freighted with good and wholesome truths. Indeed, it is a sledge-hammer worthy of the man who faithfully pounds, by the force of its and his logic, the stuffing (in Western phrasology) out of theology. The last number is especially interesting, as it commenced with a very able and instructiv article on scientific subjects, by the worthy pen of Mr. Ballou. In regard, though, to the opinions of men of great distinction upon the mysterious problem of electricity, he or they take opposit grounds from our worthy and lucid writer, Mr. Milleson, of Indianapolis, Ind. Mr. Milleson, in my opinion, in his article on "Thunderstorms," does the subject of electricity justice. Whether these conclusions of his are from scientific researches or from other writers I cannot here say, but this much, his deductions were eminently practical, and I must say they coincided with my ideas of the rather mysterious problem of the electric fluid; and, as I hav been a great admirer of the electric spark as it shoots from pole to pole, or along its great attractiv center, the air, I feel intensely interested in hearing it discussed by men who appear at home on the merits of that wonderful phenomenon. I would suggest that Mr. Milleson giv us a digest of his observations, through THE TRUTH SEEKER, on the subject of electricity. And then, if Mr. Ballou, or any other individul, sees proper to differ from that gentleman on the merits of the same, let them show irrefutable arguments to the contrary. Another article deeply interesting in your columns is the arguments presented by Mr. Michael Coleman to the Senate Investigating Committee. These statements hav the right ring about them, and shows that, even in our state and municipal authorities, a few men are bold and conscientious enough to lend a voice in opposition to priestly and ecclesiastical dictation. Field's attack upon the character of that apostle of liberty, Thomas Paine, is the most malignant and damnable utterance that ever broke through the lips of man. But when we recollect that this man has toadied to Queen Vic. and her minions by erecting a monument to that arch-traitor, Andre, your readers can draw their own inferences. Hoping that the world may see their error and flee from the wrath to come, I subscribe myself, Yours truly, OCTAVIUS J. BROSIUS.

GLEN HALL, PA., Nov. 28, 1885.

MR. EDITOR: I see by the gentle monitor, the little tab on the wrapper of my paper, that I am in arrears, and the only remedy is to forward $3, which please find inclosed. The season of year is here for long nights and protracted meetings, which are being held among the various denominations, and our little daily local, in order to cater to the popular feeling, givs daily accounts of the many converts. Such is not the fact, as I hav lived in this section for forty years, and I do not know of one denomination that hav half the number of members that they had twenty-five years ago, with the exception of the Catholic.

Our little paper givs account to-night of one Baptist church having thirty converts, all to be ducked next Sunday. It surely ought to make a great change in a neighborhood to turn thirty sinners to saints. I hav been surrounded at different times by persons who hav passed through these changes, and I find they are still human, only a little more so.

On the first of November I went to Philadelphia to hear a lecture by Charles Watts delivered in the afternoon to a crowded house of more than a thousand persons; also in the evening to an audience equally as large; and also on Monday evening, to a very respectable number, at a charge of twenty-five cents each. These lectures were well received, often with much applause. I could not avoid noting the great change in public feeling in the past ten years. It is not many years since it would hav been almost at the risk of Mr. Watts's life to giv such lectures. Now it is to crowded houses with general applause. Truly we are progressing.

The Mormons are being fined and imprisoned for indorsing and carrying out what they no doubt honestly believe to be the requirement of the Bible. Thirty years back this section of Chester county was the stronghold of Mormonism. Quite a number of families embraced the Mormon faith and left comfortable homes and journeyed to Nauvoo. I am not a believer in Mormonism, nor the book that justifies such teaching.

I liv six miles from West Chester, which has a population of eight or nine thousand, and is the county town of Chester county. About two years past I attended a lecture delivered by Col. R. G. Ingersoll in the Academy of Music in Philadelphia. I invited Mr. Ingersoll to lecture for us in West Chester, which he promised to do, but has not yet favored us. There are other lecturers that we would very much like to hear, but I fear they could not get an audience in our priest-ridden town.

If I liv till next summer I intend to use all effort to hav Mr. Reynolds pitch his Tent in a pleasant grove in the borough limits of West Chester. R. I. LAMBORN.

HUTCHINSON, KAN., Nov. 10, 1885.

MR. EDITOR: It is customary for young ladies to go to church, especially in the evening, and for their "fellows" to go and wait for them outside the church for the pleasure of accompanying them home. It is no uncommon thing out here in Kansas to see from ten to twenty of these yet beardless youths thus waiting outside a popular church in the evening, and the conversation indulged in by these lords of creation is usually in strange contrast with that going on inside. The following is a fair illustration:

First youth (to one who had just come out of the church): "What the devil is the old fellow talking about to-night?"

Second youth: "About the devil tempting Christ. You ought to go in and hear him."

First youth: "Oh, the devil! What the devil do I care whether the devil tempted Christ or not?"

Second youth: "The devil you don't."

But the preacher inside is laboring hard, and trying to seem in earnest, to prove that the devil did tempt the eternal God, and that by proving this he is rendering them a service at least worth the amount of his salary. Is it any wonder that the young men should say, "What the devil do we care whether the devil tempted Christ or not?" It is a matter of no more moment to them than the stories of "Bluebeard" and "Jack the Giant killer." How many things there are of much more importance for these young men to know than this two-thousand-year-old story of the devil and Christ! J. G. M.

SOUTH LOWELL, MASS., Nov. 25, 1885.

MR. EDITOR: To-day I send pay for another year. I would feel lost for intellectual food without THE TRUTH SEEKER. When D. M. Bennett was imprisoned I took his paper from sympathy, and it has been a better educator than all the clergy of forty years' experience. Now I *know* something; then it was *believe*. J. D. Shaw has condensed finely my views, so far as he goes.

A paper that givs all sides a hearing, and leaves the reader to decide on their worth, must assuredly cause the mind to grow.

The reports of conventions and speeches are food for mind growth. Where Prohibition and anti Prohibition, Spiritualism and anti-Spiritualism, are each and all given a hearing, leaving the reader for the jury, there must be a good method to gain truth. Then the friendly letters giv further variety, and such fair editorials go to make THE TRUTH SEEKER one of the best papers in my knowledge.

If laborers could all be employed at good living wages your subscription could be doubled in one year. Go on with your work, and may you hav the good wishes of two worlds.

DR. J. K. DEARTH.

PAYSON, UTAH, Nov. 24, 285.

MR. EDITOR: It may be interesting to some of the readers of THE TRUTH SEEKER to hear a little from the land of Zion, the home of the saints of the latter days. There has been a growing interest of late here among some of the Liberals to organize, and hav a lecturer to travel through the territory, and to this end a few of the leading Liberals about six weeks since concluded to send Mr. Robert Wilson, of Ogden, through the territory. His mission was to visit all the Freethinkers in the different towns, and to find out the strength of the same, and to lecture wherever he could get the privilege to do so. I do not propose to giv the full particulars of Mr. Wilson's travels so far, but suffice to say that he lectured in Payson two nights last week in the Opera House, there being about four hundred people present. The people seemed to take quite an interest in the subject, which was, "Infidelity *vs.* Christianity, and Agnosticism *vs.* Superstition." Mr. Wilson is a very fair speaker, and should be by all means kept employed in this territory, continually lecturing and organizing, and he should also be supplied well with Freethought literature, and also be the agent for all the Freethought papers. If he could be thus employed he would do more, in my opinion, than all the judges on the bench in Utah could do in destroying polygamy and uprooting superstition. I hope the Liberals of Utah will feel enough interest to keep the fire that is being kindled by Mr. Wilson burning. And let us organize the territory into a Union or League; next we can organize other Leagues throughout the territory, and then the kingdom of God, so-called, will vanish like snow before the summer sun. In this vicinity there are about twenty-eight persons who are willing to organize, and we intend to try it at an early day—perhaps on Thomas Paine's next birthday. I am satisfied that if the Freethinkers of Utah would half try, we could convert as many to Freethought as the Mormon missionaries could convert abroad to Mormonism, and thus keep the disease from spreading. What do you say, fellow-Freethinkers of Utah, shall we try it? H. S. BROOKS.

NEWPORT, ME., Dec. 5, E.M. 285.

MR. EDITOR: Under the heading of "Editorial Notes" in THE TRUTH SEEKER of Nov. 28th, someone is charged with "hawking about in the hall of the last Convention a prurient poem." As a friend, I kindly ask the writer of that note to tell me who the person was who was in that kind of business. I was at every session of the Convention, except an hour's absence at the police court, and I saw no one in that kind of business. I am proud to say I sold a very grand poem entitled "The Reign of Love and Freedom," by Frances Rose Mackinly, a poem good enough to adorn the pages of any and every Liberal paper in the world. And if you will print it entire in THE TRUTH SEEKER, I will take a dollar's worth of the papers containing it.

I do not know why you should charge the person who sold that poem as a "hawker." It does not sound very respectful to use such language toward a gentleman engaged in a very important work.

The readers of THE TRUTH SEEKER hav but little idea of the number, and the grand letters from almost every state in this country, speaking in the highest terms of commendation of the paper and the poem; and one writer to whom a dollar was returned, thinking it was sent by mistake, says, "The two copies are cheap at one dollar; so I return it."

It is said that history repeats itself. In the days of Abolitionism the church and clergy ranged themselvs on the side of despotism and against liberty. What did the Abolitionists contend for? Freedom, that is all. What are the Freelovers demanding? Freedom—nothing more, nothing less. During the fiery contest for freedom through all the fierce battle of the Abolitionists, and the fearful struggle on the battle-field, the sheep took their natural places on the right hand of Freedom, and the goats on the left hand of Despotism. And what will history say of those who fought with all their demon like strength to perpetuate the accursed system of slavery on this continent? Will they not be branded as the foes to liberty and the enemies of their race?

And is history to repeat itself in the action of the Freethinkers toward liberty? Is there to be another separation as in the days of Abolitionism? Will Infidels hav to be counted on the side of Despotism?

To liken a private home to a public meeting, where everyone was invited to attend, is the weakest argument I hav read for a long while. A given number of persons hav a right to meet together, and make laws or rules for themselvs only. They hav no right to count in one single person outside. To giv out a general invitation for all persons to attend a convention, and then circumscribe their liberty in the least degree, is despotism pure and simple, that is all. SEWARD MITCHELL.

P. S.—Why were the inspired pages of THE TRUTH SEEKER soiled with the account of that trickster and fraud, Truesdell? I was disgusted with every word. A person who will pen and send to such a grand paper as THE TRUTH SEEKER such a villainous affair as that, is no true friend of any good cause.

S. M.

NEVINVILLE, IA., Dec. 3, 1885.

MR. EDITOR: The thick shadows of superstition hav enwrapped this poor, benighted village, ever since its foundation—thirty years ago. For a few weeks past I hav been looking forward to the event of J. E. Remsburg's lecture here on the 20th of November, as announced in previous issues of THE TRUTH SEEKER, as a ray of light bursting from behind a dark cloud and presenting a strong contrast to the gloomy imaginations of theology. And for that purpose I had engaged the Town Hall of one of the shareholders. But alas! "The best laid plans o' mice an' men gang aft a-gley." And so it proved on this occasion. The hall is owned by a stock company, and the controling vote is in the power of an orthodox, A. T. Jay, who is also one of the three school directors of the Nevin district. Therefore all doors were closed on the speaker at this point. But while my Christian friends were successful in depriving Mr. Remsburg of a hearing on the present occasion, I giv them my pledge, on the honor of an Infidel, that unless I "experience a change of heart," they shall yet hear the truth proclaimed in clarion tones in the midst of them. Nor shall as able a defender of mental liberty as J. E. Remsburg be kept in silence one evening for want of a house while depending on me to provide one, until I hav been denied all suitable buildings within reach. Accordingly, I repaired to Cromwell, the nearest station on the main line of the C. B. & Q. railroad. There are many Liberal-minded people in Cromwell and its surrounding country, among whom are George Johnson and A. S. Bailey, M.D., who own jointly a fine hall, and who kindly extended to Mr. Remsburg the courtesy denied him at Nevin.

The evening was providentially fair, and this being the first time Liberalism was ever voiced in Cromwell, no little curiosity was excited. The house was filled until all standing-room was occupied, and close attention given throughout the discourse. Some good people who dropped in, expecting to hav a quiet doze under the soothing influence of a drowsy sermon, were observed to start from their seats and catch a long breath, as if they heard the Angel Gabriel's trumpet, at the first sound of the Iconoclast's hammer, as he proceeded to demolish the Christian Sabbath. The work was complete, and cordially received by many, of whom it is the earnest desire that Mr. Remsburg may favor them with a course of lectures sometime in the future.

In closing, permit me to add that in meeting Mr. Remsburg at Prescott, from whence I was to accompany him to Nevinville, I had the additional pleasure of meeting a number of activ Liberals of that vicinity, and also of clasping the warm hand of Brother Vincent, of the *Nonconformist*, of Tabor, Ia. I tell you, Mr. Editor, it is a treat to meet among Freethinkers to a man who is accustomed to associate with those who consider him as fit only for kindling for sheol.

Yours, F. I. GREEN.

MARYSVILLE, KAN., Dec. 3, 1885.

MR. EDITOR: Our mutual friend, J. L. Andrew, is doing a heap of good work in this part of the country for the "good cause," as pious people usually say, but which means in our case as much as Infidelity straight. In our city he gave three good lectures lately, on "Christianity," "Infidelity," and "Liberty and Law," on the right of personal freedom and the legitimate jurisdiction of civil government. All these lectures gave the fullest satisfaction to those present—not only those who sympathized with his sentiments but also good Christians and church people, who pronounced him an able, logical, and interesting speaker. Hoping the good work of this kind being done at present will be crowned with universal success in the near future, I am, Yours, JOHN MERKLINGHAUS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Lilly and the Brooklet.

[We hav received in response to Mr. Scott's offer several beautiful poems, each one well worthy of a prize. It was hard to decide where all had so much merit, and, not wishing to be accused of partiality, we called to our aid the talent of a literary critic, who, after some deliberation, finally decided upon the poetry below by Dr. Bell. As we had silently inclined to this poem ourself, we select it as one jewel from a number of gems, and to Dr. Bell is awarded the prize—George Eliot's poems. If there is no objection the poetry that has been sent in as contesting for the prize will be printed hereafter.—ED. C C.]

Down beside the purling brook,
In a grassy shady nook
Lilly, with her picture book,
Sat and watched the babbling rill
As it dashed adown the hill,
Headlong rushing, babbling still.

This same maiden with her book
Had her reading quite forsook,
Gazing at the shining brook;
And while idly gazing on
This bright streamlet in the sun,
Ever present ever gone,

She was puzzled, she was shy,
But she asked the reason why
Its bright waters rippled by.
"Why not stop and rest awhile?
Why go many a weary mile?
Why not stop and bid me smile?

Come and hear the red bird sing,
See the blood red of his wing
In this happy hour of spring.
Why do you go dashing past
Down your hill-side path so fast,
And your crystal waters cast

So against the frowning rocks
In such rough and rugged shocks
Making white your foamy locks?
If you further onward go,
You will meet a doom of woe
In that precipice below."

But the stream went hurrying by,
Laughing with its crystal eye,
Thus addressed the maiden shy:
"Should I stop within the nook,
With you and your pretty book,
I could never be a brook.

I've a duty I must do
In the storm and calm time too,
Never faltering, ever true.
Urged forever from my source
By a mighty unseen force,
I must speed my onward course;

Stopping not to fear the woe
That may meet me far below,
I must to the ocean go.
If I stay one moment there,
Basking in the sunny air,
Sister streamlets everywhere,

Happy in their duties done,
And their races rightly run,
And their goals in triumph won,
Would forever leave behind
Me, the laggard of my kind,
In severe remorse of mind.

Crystal waters now so fair,
Leaping in the balmy air,
Would sink into dull despair.
Lips like yours would from me shrink,
Foul and filthy worms would sink
To my bottom from my brink.

Stagnant, I should be a pest,
On my bosom slime would rest,
Dark repulsion fill my breast.
Leaping now from hill to hill,
Joyous, limpid, running rill,
I am on my duty still.

And unto both fish and beast,
Vegetation West and East,
I'm a never ending feast.
So to man both high and low
I'm a blessing as I go
In my constant, constant flow.

Now my little maiden dear,
Ask me not to idle here
In a life so dark and drear.
Learn from me, as there you sit,
Watching my bright sparkles flit,
These bright gems of wisdom's wit:

Your young life is like to me
On my journey to the sea,
Full of joyous song and glee.
Naught of good can you achieve,
Naught of woe can you relieve,
Naught of wrong your past retrieve,

If you idly loiter on
Pathis where duty may be done,
Where may gems of worth be won.
Make now hence your purpose high,
Vow to do the right, nor sigh
'Cause of danger frowning nigh.

Struggle on with cheerful heart,
Never dread disaster's dart,
Never from your duty part.
Every idle thought control
On and onward to the goal
Be the purpose of your soul.

Then at last will peaceful be
Your lost mingling in the sea
Of the great eternity."
Thus the brooklet spoke and said;
Through the grassy glen it sped,
Down its rocky hill-side bed.

Lilly caught each passing strain,
Paused to hear its voice again,
But the brook was off amain.
Now she pondered well the voice,
Made obedience her choice,
In the right she would rejoice.

In her heart burnt highest aim,
Ne'er on her should rest a blame,
Duty should each hour claim.
Now within her sunny hair
Wreathed she blossoms bright and fair,
Johnny-jumpups growing there.

Visions bright began their sway,
Dancing on their merry way
Through her mind in gay array.
Slowly fell the curly head
On the book before her spread,
Darkness o'er her eyelids shed.

Fast asleep dear Lilly lay,
While the sun's long slanting ray
Now foretold the closing day.
And the blood-red setting sun,
With his daily duty done,
Soon behind the hills was gone.

Mamma asked for Lilly dear.
"Mamma, Lilly is not here."
"Is not here? Then where, oh, where?
Call her, children, tell her come.
Let not shadows dark and gloom
Spread upon my child from home."

In the somber twilight late
Mamma wanders through the gate,
Lilly calls, disconsolate;
Calls with voice both loud and shrill.
Echo answers from the hill,
Echo only answers still.

"Search the garden all around,
Search the orchards, all the ground;
Lilly, Lilly, must be found.
John, look yonder; Mary, there,
Past the dairy, up the stair;
Look, my children, everywhere."

Gates fly open, fences fall,
Chairs lie tumbled in the hall,
Wild confusion seizes all.
Papa comes with weary limb;
Mamma, in the twilight dim—
Mamma frantic calls to him.

"Lilly's lost, our darling pet."
"Surely not," he said, but yet
Gloom upon his features set.
"Don't despair. Down in the glen
Well I'll look," said he, "and then
Find, perhaps, our child again."

Hush! 'Tis Mary's calling clear
Ringing on the evening air,
Sending welcome words of cheer.
Lilly found? Not found, but yet,
Through the grass so dewy wet,
Mary tracks the precious pet.

A little farther Mary stopped,
Saw a wild flower Lilly topped,
And a bookmark she had dropped.
Now upon this track and trace
Papa hurries on apace,
Heart and soul both in the race.

'Yond the brook was Lilly found,
Free from harm, all safe and sound,
Sleeping on the mellow ground.
Strong and loving arms then took
From that quiet, cosy nook
Little Lilly and her book.

J. E. BELL, M.D.

Emily's Carpet;

OR, "WHERE THERE'S A WILL THERE'S A WAY."

Emily is a good-sized girl, smart and energetic, and, more than all, she is a living girl to-day, and this that I am going to relate is a true story.

Emily thought she would like to weave an old-fashioned rag carpet, such as her mother used to weave in a loom by hand—and, by the way, these "rag carpets" are the original of all the handsome Persian, moquettes, Brussels, ingrain, and other carpets that are common in our time. Away back in the past there were no carpets, and kings, even, had their floors nicely covered with straw and thought it quite good enough, because they had never seen or heard of any other sort of carpet. It was once the pride of housekeepers to hav the floor scrubbed white, and nicely sanded with fine white sand, and this was supposed to be good enough for anybody. The first rag carpet was probably considered a marvel of beauty, industry, and patience, and without doubt it was thought almost too nice to walk upon.

Well, as I said, Emily thought she would like to weave a carpet. She had the material for the carpet, but no loom, which was the important adjunct.

She thought and thought, and finally surprised Sam, her brother, and the other members of the family, by saying, "I'll *make* a loom."

"You'll kill yourself," said Sam.

"Guess not," said Emily; "I'm not killed so easily."

Ed, another brother, told her to go ahea and build the loom, and gave her the use of the workshop for that purpose. So she cleaned up the shop, and went to work, made the loom, and set it up all right. Then she had to make a harness for the loom, and she traveled all over San Francisco—for Emily livs in California—to find a reed. At last she found one at the Golden Gate Woolen Mill, just what she wanted, exactly. The next thing that she needed was a warper. She knew how the old-style warping-bars were made, but with them the warp had to be looped on the hands and then it was necessary to hav another person to hold it, and still another to hold the rake, and one more to turn the beam to run the warp on, making three to do one particular thing. Emily wanted to invent something whereby she could do it all herself. She studied over the matter for a week, for she did not care to start her weaving apparatus until she had her model complete. She was bound to accomplish what she had undertaken, and she hardly ate or slept, and looked pale and bad; indeed, she lost ten pounds of flesh that week.

Sam said he would break the old loom up and burn it, for he was afraid the worrying over it would kill his sister. Emily said, "Just giv me one more day, for I know I can do it."

That night she lay awake till three o'clock thinking and pondering. She said she thought her head would burst, for when she would think she had one thing all right, then something else about the machine would be out of fix. The great trouble was how to pick up the leece at one end and hav the cross on the other end of the warp, and then hav it so it would wind off the frame on the beam for weaving all at one time. How to do it came to Emily toward daylight, all at once, like a flash.

Out of bed she bounded, and, taking some stiff pasteboard, made the model in a jiffy, wound on the thread, picked up the leece at the first start, and at the last end made the cross in the thread. She then unwound it and found it was all right and no mistake.

The next morning she took her model downstairs and showed it to the folks.

"Well! well! well!" said Sam. "I never saw the like! If you don't beat all the girls I ever came across!"

Emily ate a good breakfast that morning and marched proudly into the carpenter's shop with her model, and commenced work on the frame. It took her three days to make it, and the way she made the saws, hammer, chisels, and jack-planes fly around was a caution to carpenters.

Then she went into the blacksmith's shop that was on the premises, struck up a fire, got some iron, and made some bolts to hold the frame together.

A lady who was boarding in the house where Emily livs, observing the smoke issuing from the smithy's shop, thought the building must be on fire, and ran out to see. When she reached the building, there stood Emily, as calm as you please, in her old dress and strong apron, blowing the bellows, heating her irons, and looking as grave as a judge. When the iron was red-hot she took it out of the fire and commenced to hammer away upon it, like a man. The woman was highly amused, and sat right down on the floor and laughed as hard as she could.

"I should like to know, Miss Emily," said she, "if there is anything you cannot do?"

"Always do what I undertake," replied Emily, grimly.

When she was through with her blacksmithing she was rather tired and thought she would quit work for that day; so she went in the house, changed her dress, and sat down to the piano and played a few tunes for recreation. While she was playing, Mrs. S. came in the parlor, and stared at Emily.

"I never should think," said she, "that you were the same girl I saw blacksmithing a couple of hours ago."

"I'm the same one," remarked Emily, demurely, as she dashed off a few notes of an opera, and then commenced singing:

"I'm Captain Jinks of the Horse Marines,
I feed my horse on pork and beans!"

Well, the next day she finished the frame, warped the piece, and commenced weaving the carpet. In seven days it was all completed, and it was nicely, neatly, evenly, and handsomely done. If she had worked upon it steadily, it would not hav taken so long a time as that to do it, but she did not hurry about it.

She sold the carpet for eleven dollars. She spread the money out before Sam, who was as delighted as Emily.

"There, Sam," said she, "I earned that money, all myself; and, besides, I hav become an inventor."

"Well, you always were smart," said Sam. "But wouldn't some of your friends hav laughed to hav seen you carrying your tools and things back and forth, sometimes in your arms and sometimes in a wheelbarrow, with your dog trotting at your heels?'

"They would hav thought I had some perseverance, I guess."

"I didn't think you would finish the carpet, though, one spell," remarked Sam, "there were so many obstacles in your path."

"Obstacles exist to be overcome," said Emily, "and I hav often told you the truth that '*Where there's a will, there's always a way*' I wanted to see what I could do at hand-loom weaving, and I hav done just what I thought I could."

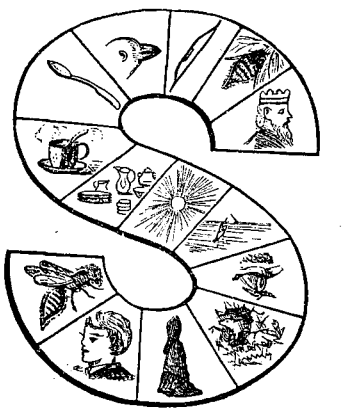
Our Puzzle Box.

1.—ARITHMETICAL.

A says to B, "Giv me $5 and I will hav twice as much money as you." "No," says B; "giv me $5 and then we will each hav the same amount."

How much had each? WM. SCOTT.

2.—LETTER "S" REBUS.



Thirteen words of two syllables each.

3.—CONUNDRUM.



What terrible weapons of war do you behold here?

JUST for fun, write your age in years on a slate or piece of paper—never mind the months, weeks, and days. Multiply the same by two; add to that result the figures 3768; then add two, and divide the sum by two. From this result subtract the number of your years, and perhaps you will be surprised at the figures thus obtained. Try it.

ANSWERS TO PUZZLES IN CHILDREN'S CORNER, DEC. 5, 1885.

1.—Do right, because it is right. This is true philosophy.

2.—Hypocrite.

3.—
P a n i C
E x t r A
R e g a L
P r a t E
E i k o N
T i r e D
U l t r A
A l t e R
L a i r S

4.—Investigate before you (ewe) invest.

5.—Hold the numbers before a mirror, and you can read the Latin adage: "*Sic transit gloria mundi*"—Thus passes the glory of the world.

Solvers.—E. Bambach, G. W. Williams.

Correspondence.

LOGANSPORT, IND., Dec. 7, 1885.

DEAR MISS WIXON: I hav seen a good many letters in THE TRUTH SEEKER from little folks and I thought I would like to write one. I hav one of your books, "Story Hour." I take it to school and my teacher reads stories from it to the scholars.

Mr. Reynolds was here with his tent last summer. Papa and mamma and I went to all his lectures; we liked him, and Mr. Tilney's singing also. Mr. Tilney took supper with us one evening, and he went to a little picnic we had in the woods the Sunday he was here. I do not know where he is now, but I would like to hear from him. My letter is getting too long, I will close now.

Yours respectfuly, DELIA STOLL.

[We are pleased to hear from Delia, and hav added her name to our list of good girls, and we shall always be glad to hear from her. If Mr. Tilney should see her letter above, he will perhaps write to her.—ED. C.C.

WESTBORO, MASS, Nov. 29, 1885.

DEAR MISS WIXON: I rec'd your letter in due time, and was very glad to hear from you. I liked those cards which you sent, and I thank you for them. I hav none like them. I was sorry to hear that your mother had been sick, and hope this will find you all well. We are all quite well except Willie, who has a sore

eye, and has to stay home from school and near a shade.

We are going to hav a Christmas concert at our church, and I am going up to the chapel Thursday to get a piece to speak.

Did yau hav a pleasant Thanksgiving? We invited to ladies who liv down stairs to spend the day with us, and we had quite a pleasant time. In this letter I will send you a picture, and I hope you like it. Giv my love to poor mother and Mrs. Phillips, and good bye, with much love from your little friend,

ELIZA MAY ALEXANDER.

[Thanks, Eliza, for your letter, and the pretty picture. We are all well now, and hope this may find Willie and all the family in good health. Baby Lillian will also accept our thanks for her photograph. She is a bright attractiv child, and so is little Mattie Elisa, Mrs. Slenker's grand girlie, who has also favored us with her likeness, for which she has our thanks.—ED C. C.]

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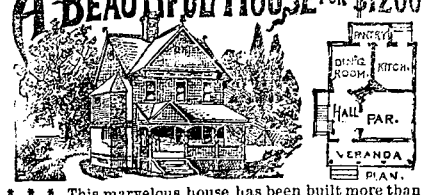
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There kept for us who on it dwell.
In perfect order there unfurled,
We trace the progress of the world.

Its vast material wonders yet,
And pictured histories of stone,
Yet glow, like gems in order set,
With records of the days bygone,
Footprints of ages on the earth,
Ere history was, or man had birth;

When, roaring round the basal rock,
The pent-up surges sounded hoarse;
Ere lightning's flash, or thunder's shock,
Had, for the waters, cleft a course;
Before, beneath the sun's bright ray,
The mollusk spanned its toilsome way.

Throughout the old red sandstone time,
When vegetable life was seen:
When, rising from old ocean's slime,
The agil fish filled sea and stream.
In various forms, rejoicing, rife,
And all the waters teemed with life.

Then soon the marshy fens were crowned
With giant ferns, exalted, high,
While monstrous reptils, crawling round
Their bases, sought their food supply,
Or, on their brethren breaking fast,
In anger, snatched their fierce repast.

Overwhelmed beneath the murky wave,
The giant forests sunk in rest,
And earth, within her darksome cave,
Gave them the shelter of her breast,
To form within her furnace hurled,
The motor of a future world.

Thus, in a wild and wondrous way,
Great Nature's Bible tells the tale;
Progress is writ on granit gray,
And on the flower that decks the vale,
It fills the universal plan,
And the whole scheme seems crowned by man!

Man's Bible true is nature's mount,
By science' light we read it well;
No falsehood mars the true account
There kept for us who on it dwell.
In perfect order there unfurled,
We trace the history of the world!

Opinions of New Books.

SABBATH-BREAKING. Origin of the Sabbatic Idea.—The Jewish Sabbath.—Examination of Sunday Arguments.—Origin of the Christian Sabbath.—Testimony of the Christian Fathers.—The Sabbath During the Middle Ages.—The Puritan Sabbath.—Testimony of Christian Reformers, Scholars, and Divines.—Abrogation of Sunday Laws. By John E. Remsburg. Large 12mo., 83 pp.; handsome print. New York: The Truth Seeker Co., 33 Clinton Place.

I hav read your new book on "Sabbath Breaking," tracing your argument from beginning to end. How relentlessly cruel you are in not leaving the Sabbatarians a leg to stand on!

Christian Sabbatarianism, which attaches a sanctity to the first day of the week that the other days do not possess, is a peculiar and unique system of religion and morals in the history of the world. Just see what, in its super-abounding impudence, it did, and does. It took the liberty of changing the *time* of the divinely-appointed Jewish Sabbath from the seventh to the first day of the week, after completely shearing it of its character as a simple day of rest from labor for men and animals, and converting it into a day of going to church to listen to sermons. In 1876 it shut the doors of our Centennial Exhibition, to all except deadheads, on Sunday, and prevented from seeing and studying its interesting objects thousands of people who were employed all the week in labor and could not enjoy that right unless they did so on Sunday. It has imprisoned in times past, and now fines, farmers who to save their crops in a wet season bring them into the barn on Sunday. In all our large cities it shuts up museums of natural history, galleries of art, and other places of instruction and recreation on the only day in the week the laboring classes could visit them, and when it is the public money which helps to sustain these institutions. It partially closes the people's post-offices, and has been struggling for years to stop entirely, not only the mail trains, but the passenger and freight trains on the railroads which pursue their vocations as common carriers on Sunday. It has embodied itself in the laws of England, and of this country, and tramples down the natural, social, and business rights of subject and citizen alike. It is now making war in all our cities against Sunday newspapers, because they invite the people to a more profitable entertainment than they could find in going to the churches and listening to the cold discussion of moth-eaten and worn-out topics of dogmatic medieval theology. It even punishes the barbers who shave and clean up the workingmen, so that they may make a decent appearance on the street on Sunday, or go with their wives and children on some pleasure excursion, after laboring all the week in grimy, ill-ventilated factories.

All these and many other outrages Sabbatarianism commits, and for doing so it has not one jot or tittle of authority in the Bible from the first verse in Genesis to the last word in Revelation. The daughter, Sabbatarianism, is more arrogant than the mother, Superstition. The church has everywhere made war upon science, but she has good Bible reason and authority to do so. Astronomy upsets the doctrin of Genesis that the earth is flat, is the center of the universe, and that the sun, moon, and stars revolve round it to enlighten it. Geology givs the lie to its "inspired" teaching that the earth was created out of nothing, less than six thousand years ago. Paleontology proves that it was not woman who, in the Garden of Eden, introduced death into the world, but that animals of all kinds, whose remains are coffined in the rocks, lived and died millions of years ago. Chemistry is under the Bible ban also, because it demonstrates the absurdity of the cardinal doctrin of religion that the identical bodies of the saints are to be resurrected from the dead after they hav been converted, by the law of change, into countless other forms of vegetable and animal life. Evolution, like dynamite, blows up the foundation of the whole theory of the fall of man, and his recovery by the church and its doctrins of faith. No wonder, then, that the church has been and is in constant war with science. But Sabbatarianism, as you hav shown in your book, stands before the world with a heart and will of iron and a face of brass, exercising over men, governments, and institutions a power for which it has not one shred or patch of authority, either in the teaching and example of Christ and his apostles, or that of the Continental reformers of the sixteenth century, but in diametrical opposition to both. Sabbatarianism is a hybridous monster begotten and born several hundreds of years since, in the British Isles, and was the unnatural offspring of the adulterous connection of church and state. It came to this country with the Puritans, and, with their blood and notions, has extended its sway all over the land, till we are now a subject people. You hav done well, therefore, in bringing your batteries to bear upon it.

It would be superfluous in me to say that I am in favor of Sunday as a day of rest, of recreation and enjoyment after the toil of the week, and, if the people please, of hearing lectures and sermons. It is only the unwarranted claim which Sabbatarianism makes of the peculiar sacredness of the first day of the week that I oppose. It has no more authority from reason and the Bible to make such exactions as it does than the Catholic church has to make it a sin for a man to eat flesh meat on Friday. A. B. BRADFORD.

Enon Valley, Dec. 1, 1885.

This is a real gem of a book. Just what is needed to show to the world the imposition of the Sabbath laws. and that they work solely in the interest of the clergy and the churches, and that the poor are the actual sufferers by the enforcement of Sabbath laws preventing all amusements and the opening of public institutions of interest and instruction on this day. The wealthy hav home amusements and books and papers, and a thousand modes of passing the hours agreeably indoors, that the poor are deprived of.

Incidents are related in the book showing that Sabbath-breaking is often more surely and severely punished than murder. Remsburg says:

"Three thousand years ago, for a trifling violation of this law a man was stoned to death. The one who had been chosen to proclaim the law, and who in this case was its executor, was an unpunished murderer."

This book givs the origin of the Sabbatic idea—the Jewish Sabbath and the Christian Sabbath—and shows up many instances where Sabbath-breaking was cruelly punished, though the "criminals" were really engaged in humane and charitable work.

It is a perfect magazine of facts and arguments against the enforcement of laws making this one day in seven a holy day.

One incident is imagined as occurring during the prevalence of the rigid Sunday law that forbids parents to kiss their children on the Sabbath. He says, "A little child stretched upon a bed of mortal sickness might throw its loving arms around its mother's neck and crave with its last breath her farewell kiss. and to grant that dying child's request would be a violation of these Sabbatarian laws." Think of it, friends! A pious mother, fearing her God, loving her child, and not daring to kiss it lest she incur that God's wrath, and cause him in his anger to send the little darling to hell as a punishment for her sin.

We need just 200,000,000 of these books to convince the world of the sin and wickedness of the Sabbath laws, as they are now and to-day. Speaking of the clergy, Parker Pillsbury says: "With their holy day must go their holy office, and with it their holy and reverend selvs."

All honor to our Remsburg, and success to his little giant of a book, "Sabbath-Breaking."

ELMINA D. SLENKER.

MEN, WOMEN, AND GODS, and Other Lectures. By Helen H. Gardener, with an Introduction by Col. R. G. Ingersoll. New York: The Truth Seeker Company, 33 Clinton Place.

The author is defiantly in open rebellion against the Gods in heaven and the peculiar methods of their peculiar people on earth. The book is more than a protest; it is an exposure and refutation of supernaturalism—the Pandora's Box of human misery. The writer never forgets the infinit wrongs perpetrated upon woman, in the name of the gods, simply because she was woman. Hers is a magnificent battle, against time-honored customs and doctrin and the sanctions of heaven, for the rights of her sex. She has acquitted herself splendidly. The work abounds in humor and wit. It would, however, be impossible in a brief note to do justice to it. Readers of THE TRUTH SEEKER would do well to supply themselvs with a copy, to keep at hand, for it is not a production that can be skimmed through at one reading. I predict for it a permanent place in the literature of Freethought. The frontispiece, although fairly good, does not do justice to the original. The introduction by Col. R. G. Ingersoll is one of his literary gems—and therefore needs no words of praise.

W. S. BELL.

It is a new departure for a woman to write such a book as this so well calculated to upset established theories. The church has claimed to be the educator and elevator of woman, but the author emphatically denies this and even dares to doubt the plenary inspiration of the Old Testament. It may be quite bad enough for a man to linger on the abyss of skepticism, but for a woman to deny what has been so long accepted as truth, is well calculated to alarm the faithful sentinels on the walls of Zion. Those who are not afraid to gratify their curiosity at the expense of settled convictions can get the book at the Truth Seeker office at 33 Clinton Place. New York, by remitting one dollar.—*R. I. Pendulum.*

Miss Gardener is one of the increasing number of women who hav discovered that gods of the masculin gender hav always been particularly oppressiv to women, and she writes with a power and plainness of speech on this subject that rivals Colonel Ingersoll's masterly attacks on the idols of superstition. The book is divided into three parts: First, "Men, Women, and Gods." Second, "Vicarious Atonement." Third, "Historical Facts and Theological Fictions," with an appendix, the whole covering 157 pages, and making a book which every Infidel in the country will read with pleasure and profit.—*Winsted Press.*

"Men, Women, and Gods," by Helen Gardener, is a book we should like to commend to our readers, especially our readers of the gentler sex. Dear, trustful woman, whose confiding innocence and artless virtue impel her so frequently down the track of vice and misery, believes the Bible is her friend, because the priest tells her so. The priest further tells her that it is to the Christian faith she owes all the delicacy and dignity which distinguish her position from that of the squaw, and the poor dear soul believes that baseless falsehood, and in gratitude goes to church to help the Beetle-of-God with his psalm-singing incantations, and teaches the child at her knee to say "Our Father which art in heaven" with a tenderness, a beauty, and a pathos which imprint a religious prejudice for life.

If woman's head were as prone to think as her heart is ready to feel, this sort of thing would suddenly come to an end, and the priest would hav to giv up his superstitious mummeries, and betake himself to an honest calling Miss Gardener's book is a valuable contribution to the bringing about of this most desirable consummation. It is, moreover, not a stiff and didactic performance, but is facetious, anecdotal, easy, eloquent, and eminently readable. As a rule, when a lady writes a book she does not write it over well; but Miss Gardener takes her place among the more brilliant exceptions to the rule. If she has not been born with a pen in her hand, she has been born with fingers with a special aptitude for handling one. Her portrait embellishes the frontispiece of her volume, and it is not the portrait of a blue-stocking or a scrag, but of an exceedingly sweet-featured, refined, and charming young woman. Over her strong and yet delicate brow there fall clusters of careless curls, and over her finely chiseled features there lies just the *soupcon* of the "pale cast of thought"—just enough to impart a classic grace, but not sufficient to mar the tenderness and *spirituelle*. The lady seems to be a personal friend of Colonel Ingersoll, who writes a very pretty and appropriate "Introduction" to the volume; and we envy the gallant colonel the charm of such a friendship. —*London Secular Review.*

RATIONAL COMMUNISM. The Present and Future Republic of North America.

The above is the title of a new book written by "A Capitalist," and published by The Truth Seeker Company, 33 Clinton Place, New York city. It is altogether hypothethical and theoretical, but is strongly written. The author evidently clearly understands the primary principles of a truly republican government as well as the social relations of the people. As to the present status of American government, reasoning from the standpoint of the political economist, the author undoubtedly proves himself complete master of his theme; while his speculations as to the future delineate a government composed by a prosperous, thrifty, intelligent, and happy people. The author, when he raises the tight-drawn veil from over the dim and uncertain future, reveals a new republic, in which nothing but that which tends to the elevation and enlightenment of the people holds sway. Religion is no longer fettered by hide-bound dictums and dogmas molded and formed in superstitions; on the contrary, it stands forth as a thing rational in all its bearings, and capable of being understood by all; hence the people are all honest and true to each other—so much so that courts and jails are only known through the pages of history. Marriage is considered a mere civil contract to be dissolved at the will of either of the contracting parties; yet the people are happy in the sacred union, and divorces are seldom heard of. Why? Because husbands and wives are more considerate of each other.

Finally, we consider the book to be one of considerable merit and well worth the time required to peruse its pages. It is sold by the publishers at $1.50.—*Sunday Gazetteer.*

SOCIAL WEALTH: The Sole Factors and Exact Ratios in Its Acquirement and Apportionment. By J. K. Ingalls, New York, The Truth Seeker Company. Price, $1.

This book is from the pen of J. K. Ingalls, and is entitled "Social Wealth: the Sole Factors and Exact Ratios in its Acquirement and Apportionment." The table of contents introduces the reader to a wide range of subjects, each of which is extensivly treated. Among them, Economic Schools, a brief review of their origin and growth; Rise and Growth of Capitalism; Unearned Increase; Conservation of Wealth; Tools and Improved Machinery; The Nature of Wages; Private and Social Wealth; Land Ownership; Private Property in Lands; Capital and the Productiv Factors; Partnership and Co-Operation; Law of Contracts; Of Value or Economic Ratios; Taxation as a Remedy; Reforms, not Remedies; Suggestions to Legislators, making a book of 320 pages with an appendix containing a summary of definitions "economic and isonomic." The two books ("Social Wealth" and "Rational Communism") would be a fit and acceptable present to any family, the two heads of which are worthy of the compliment which such a present delicately implies.—*Winsted Press.*

A good preface is a good guaranty of a good book, and here is the opening passage of this work which will giv a very accurate general idea of the work itself.

"The purpose for which these pages are offered to the public is simply to direct inquiry to questions related to all human life and employment, so that no useful member of society need remain indifferent to them. We are living under a system of capitalistic aggrandizement, or commercial monarchism, which has no parallel in the history of the race. Our teachers in economics do not disavow, if they do not expressly put forth, the claim that this impoverishment of the many to enrich the few is in accordance with the orderly evolution of society, and in harmony with the natural laws of trade."

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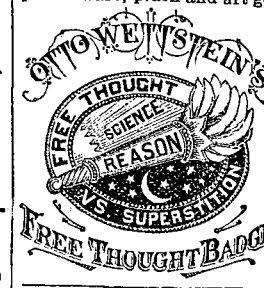
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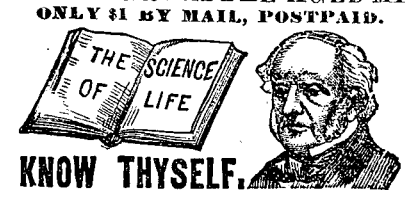
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Gems of Thought.

WHEN an Atheist brings a suit against a Christian and in a Christian court he cannot expect to receive impartial justice.—*D. M. Bennett.*

THAT the orthodox, the believers in revelation and in miracles, should brandish their repugnance and its accompanying weapon, ridicule, against Darwin's theory, is perfectly intelligible. They know what they are about and hav good reason, too, in combating to the uttermost a principle so inimical to them. But those sarcastic newspaper writers, on the other hand—do they, then, belong to the faithful? Certainly not, as regards the vast majority; they swim with the stream of the times and hav nothing to say to miracles or to the intervention of a creator in the course of nature. Very well; how, then, do they explain the origin of man, the evolution of the organic from the inorganic, if they find Darwin's explanation so ludicrous? Do they intend evolving primeval man, a human organism, however rude and unformed he be, immediately from the inorganic—the sea, the mud of the Nile, etc? They are hardly so daring; but do they realize that the choice only lies between the miracle—the divine artificer—and Darwin?—*Strauss's Old and New Faith.*

IT is of no use to persuade ourselvs, as some hav done, that we possess the best work of men untimely slain. Had Sophocles been cut off in his prime, before the composition of "Œdipus;" had Handel never merged the fame of his forgotten operas in the immortal music of his oratorios; had Milton been known only by the poems of his youth, we might with equal plausibility hav laid that flattering unction to our heart. And yet how shallow would hav been our optimism, how fallacious our attempt at consolation! There is no denying the fact that when a young Marcellus is shown by fate for one brief moment and withdrawn before his spring-time has brought forth the fruits of summer, we must bow in silence to the law of waste that rules inscrutably in nature.—*Symonds's Shelley.*

ACCORDING to the Trinitarian scheme, one part of God is represented by a dying man and another part, called the Holy Ghost, by a flying pigeon, but it is utterly impossible that anything worthy of the name of *belief* can attach itself to such wild and high-flying conceits.—*Paine's Age of Reason.*

AS the faculties of the mind are supposed to be naturally alike in every individual—otherwise nothing could be more fruitless than to reason or dispute together—it were impossible, if men affix the same ideas to their terms that they could so long form different views on the same subject; especially when they communicate their views and each party turn themselvs on all sides in search of arguments which may giv them the mastery over their antagonists. It is true that if men attempt the discussion of questions which lie entirely beyond the reach of human capacity, such as those concerning the origin of worlds, or the economy of the intellectual system or region of spirits, they may long beat the air in their fruitless contests, and never arrive at any determinate conclusion. But if the question regard any subject of common life and experience, nothing, one would think, could preserve the dispute so long undecided but some ambiguous expressions which keep the antagonists still at a distance and hinder them from grappling with each other. This has been the case in the long disputed question concerning liberty and necessity; and to so remarkable a degree that, if I be not much mistaken, we shall find that all mankind, both learned and ignorant, hav always been of the same opinion with regard to this subject and that a few intelligible definitions would immediately hav put an end to the whole controversy.—*Hume's Liberty and Necessity.*

AS man did not come forth from the hand of God, but arose from the depths of nature, his first estate was not paradisaical, but almost brutal. Neither, of course, did he in our eyes fall with the first step and thus forfeit paradise. He did not begin his career on a great elevation, to sink very low immediately afterward; on the contrary, he began very low, to rise, although very slowly, yet gradually to even greater hights. By this means alone he is included in the universal law of development, from which the Christian conception withdraws him at the very first.—*Strauss's Old and New Faith.*

SO must men struggle for intellectual liberty. You must be willing to risk discord in your family, to risk a name and place and reputation and giv up all but your own self-consciousness of right if you would buy the highest prize, inward calm and peace.—*Felix Adler, Radical Pulpit.*

NOT to speak even of such books as the Revelation of St. John, and most of the prophets of the Old Testament, let it not be deemed that Lessing's "Nathan" or Goethe's "Herman and Dorothea" are more difficult of comprehension and contain fewer "saving truths" than an epistle of Paul or a discourse of Christ as reported by John. Let it be specially considered whether if our peasant children should be less plagued in the village school with the geography of Palestine and the history of the Jews, with unintelligible articles of faith, and indigestible precepts, there would be all the more time to educate them so as to awaken their interest in the intellectual life of their own people and to lead them on to draw for themselvs from such abundant sources of culture.—*Strauss's Old and New Faith.*

IT has been by wandering from the immutable laws of science and the right use of reason and setting up an invented thing, called "revealed religion," that so many wild and blasphemous conceits hav been formed of the almighty. The Jews hav made him the assassin of the human species to make room for their religion; the Christians hav made him the murderer of himself and the founder of a new religion to supersede and expel the Jewish religion. And to find pretense and admission for these things, they must hav supposed his power and wisdom imperfect or his will changeable; and changeableness of the will is the imperfection of the judgment. The philosopher knows that the laws of the creator hav never changed, with respect either to the principles of science or the properties of matter. Why, then, is it supposed that they hav changed with respect to man?—*Paine's Age of Reason.*

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Odds and Ends.

WHAT, good cousin Benvolio, a faith-cured ham? Away with thee, Benvolio, away with thee.

HARRISON, the boy preacher, is only averaging a dozen converts a day. If this thing continues, he will hav to go into the retail business.

SOME one has said: "Man always gets as he givs." This may be so, but we doubt whether any benevolent Englishman will ever erect two monuments to Cyrus W. Field's memory.

A HAT manufacturer says the average Pennsylvanian's size is 6 7-8, and the average New Yorker's 7. This is all right. If the Pennsylvanian's head were larger, he would liv in New York.

A MOTHER whose crying infant made the sermon of her pastor almost inaudible was going from the church, when the clergyman spoke up, saying: "My good woman, don't go away. The baby doesn't disturb me." "It isn't for that I leave, sir," was the reply; "it's you disturb the baby!"

A CAT got into a church-organ in a Western city, and when the congregation assembled on Sunday morning and heard the frightful and plaintiv complainings of the animal issuing from the assistant worshiper, they thought a new and better organist had been engaged since the preceding Sabbath:—*Norristown Herald.*

NO matter how expensiv clothes they can purchase, some men are seldom known to purchase a mantle of charity.—*Whitehall Times.* But they will take the cloak of religion, which doesn't cost a cent, and covers a multitude of sins.—*Gorham Mountaineer.* Religion must be cheaper in Gorham than in Saratoga.—*Saratoga Eagle.*

"BEFORE I can engage you as corresponding clerk," said a business man to an applicant for a clerical position, "allow me to inquire why you write across the ruled lines instead of with them?" "Nativ and characteristic independence, sir." "Independence!" "Yes, sir. You don't suppose I am going to allow any obscure paper-maker to dictate to me how I shall write!"

BROWN: "Then you hav given up the idea of becoming a writer?" Robinson: "Yes." Brown: "But I thought you had all your plans matured, that you were going to avoid prolixity, to write nothing but short, sharp, sententious sentences, in short, that you were going to be a regular condenser?" Robinson: "Yes, that was my plan, and I attempted to carry it out." Brown: "Well?" Robinson: "Well, I set out to write, but I'm blessed if I could think of anything to condense."

"I HEAR you are without a preacher over in your congregation?" "Yes, he left two weeks ago." "Had a call at a higher salary, I presume?" "Not as I know of." "Health failed him, perhaps?" "No; his health seemed to be good." "Congregation didn't like his preaching, then?" "Yes, they seemed to." "Well, then, he resigned?" "No, not exactly. Fact was, he unloaded a lot of railroad stock on us at 74, and the shrinkage, together with some talk about tar and feathers, took him out just as the stock touched 52."

ONE sunny Sunday morning the late Rev. Samuel Hamilton found himself preaching to an attentiv congregation in a Kentucky town. It so happened that a tipsy man strayed like a black sheep into the fold; but no one objected and things ran smoothly enough. Presently a small dog entered at the open door and trotted down the aisle until it reached the front of the pulpit, when it set up a furious barking at the minister. The tipsy man, with the utmost gravity, arose and walked steadily down the aisle to where the dog was barking. Seizing the animal by the neck, he held him up before the congregation for a moment, and then, shaking him furiously, he broke out with: "Tree a preacher, will you, you ill-bred pup." This was too much for Mr. Hamilton, who could not restrain his laughter and took his seat.

BROTHER GABRIEL, a good and sensible old man, has charge of one of the colored congregations in New Orleans. Here is a portion of an exhortation which I heard him deliver at a class meeting: "Breddren an' sistern in de Lawd—Dere is big sins an' dere is little sins—stealin', lyin', killin', an' sech; dem is big sins—reg'lar busters, an' de debbel's got his speshel fryin'-pan all het up an' reddy fur dem kine ter pitch rite in an' sizzul. But den ag'in, dere's sneakiness an' cussin' an' backbitin', dat ole Mas' Deb'l ain't quite so ferce on; dese is mo' littler sins. 'Mungst de bigges' ob dese little sins is one you's all parfeck uster; yes, my breddren in de Lawd, dar's ole Unk'l Peter in dat dark corner, 'bout ter fall inter it dis blessed minnit. [Unk'l Peter tries to look solemn and sits bolt upright.] I means de sin ob gwine ter sleep in meetin'. Whiles I is rastlin' wid Satan fur yore pore mizzerbul souls, you is takin' good, comferbul little cat-naps rite in de tempul ob de Lawd, an' 'fore dese eyes, w'at is streemin' wid tears at res'in' on such desput wickedness. Bewar'! my breddren an sistern in de Lawd, les' you duz lak de giddy gal in de Testament, whar de grate 'Postle Paul wuz a-preachin' and a-strivin' wid de Sperit in de tent' story ob a high buildin'; and a giddy gal projeckin' 'bout couldn't set in her seat lak fokes God made, but mus' highst shesel', up in de windor sill, curtin' one eye at de b'ys an' tudder at de preacher, an' lettin' her min' gad 'bout an' so she 'gan ter nod, an' fus' thing everybody know'd she wuz fas' ter sleep, an' los' her balunz, an' tumble plum out'n de tent'-story winder down on to der banket (banquet) underneaf, an' lo an' beholes, wen de great 'Postle Paul an' de res' ob de breddren git down dar they picked up *twelve baskits ob de fragments!* Dis, my belubed breddren an' sistern, is de awful condishun dem'll fin' deyselvs in w'at take de Lawd's tempul fur a bo'din' house."—*Detroit Free Press.*

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Vol. 12. No. 52. | PUBLISHED WEEKLY. | New York, Saturday, December 26, 1885. | 33 CLINTON PLACE. | $3.00 per year.

Notes and Clippings.

EDITOR COTTON, of the Vineland *Rostrum*, has lost his house by fire.

THE Missouri Cremation Society has four hundred members, twenty-five of whom are women.

THE Fort Worth, Texas, *Gazette* reports the acquittal by a jury of a man tried in that town for shaving on Sunday.

THE Union Pacific Railway Company now operates 4,499 miles of road, and either controls or has proprietary interests in 1,305 miles more; total, 5,804. In operating this system, which penetrates five states and territories, over 20,000 men are employed.

BOTANISTS are entering earnestly upon the study of bacteriology in its relations to plants. In a paper by Mr. J. C. Arthur, before the Association for the Advancement of Science, the disease known as pear blight was stated to be produced by a bacterium classified as the *micrococcus amylovorous*.

J. J. MCKAIN, Roman Catholic bishop of the diocese of Wheeling, has ordered his priests not to administer the sacrament to any Catholic who subscribed for or made a practice of reading the *Irish World*. He also said that no Catholic could be a dynamiter or in sympathy with any movement of that class of people.

WOMEN may now be admitted to pratice law in Oregon, the legislature having passed a bill to that effect. In the Senate there was not a vote against it, and in the house only twelve members were on the negativ. In an hour after its first introduction it had passed three readings in both branches and became a law.

MR. WALSER has procured the services of Jay Chaapel as associate editor of the *Liberal*, of Liberal, Mo. Mr. Chaapel is an experienced newspaper man, a pleasant writer, and an affable gentleman. He ought in conjunction with Mr. Walser to make the *Liberal* a very interesting and useful Freethought journal, and we believe he will.

THE *Freeman's Journal* of this city, in discussing Sunday concerts, says that there is nothing wrong in them, and criticizes the inconsistency of some people who attend them. "People," it says, "who would shudder publicly at the suggestion of secular music or a game of cards on Sunday night do not hesitate to amuse themselvs in all manner of secular ways on a holy day of obligation. The hypocrisy and inconsistency of 'Sabbath-keeping' are good themes for a censor of American customs."

IN some recent scientific experiment on the effects of cold two frogs were frozen solid in a temperature of 20° Fahrenheit, and kept in that condition for half an hour. On thawing slowly they recovered perfectly, but it was found that longer periods of exposure invariably killed the animals. The experiment was tried of freezing hermetically sealed meat, so as to kill its bacterial organisms, and thus render it incapable of putrefying. It was found, however, that so low a temperature as 80° below zero would not destroy the vitality of micro-organisms. It was thus made clear that the attempts to preserve meat for a long time by a momentary freezing of it must be abandoned.

THE Seventh Day Adventists in Arkansas hav been for some time annoyed with the Sunday law, which is interpreted by other Christian sects to forbid labor on Sunday. The latter seem very desirous of forcing the Adventists to rest two days in a week, or cease to respect the Sabbath of the Bible. The Adventists hav taken a case to the Supreme Court of the state to test the law. The proper way to prevent such petty meddling with the consciences or the tastes of the people, comments the *Sunday Gazeteer*, is to abolish all laws making any "rest" days compulsory, leaving it to each individual to "keep" any day as he pleases, so long as he does not encroach upon the rights and privileges of his neighbors. The Adventists ought to receive a decision in their favor, and will if they get justice.

A CONNECTICUT deacon received a slight injury to one of his eyes, which gave the organ a peculiar fixed expression. Hence, when he asked the village drug clerk for soda-water, that experienced person believed he recognized the mute request for superior old pale which prevails in many temperance villages. He acted on this belief. The deacon was really surprised, and flushed slightly as he drained the glass, but he has become a regular customer for "soda," and the salary of the clerk has been raised.

OUGH!

The plough boy whistled behind his plough,
For his lungs were sound and he had no cough;
He guided his team with a pliant bough,
And watered it well at a wayside trough.

The toil was hard, for the land was rough—
It lay on the shores of an Irish lough—
But his well-fed team was stout and tough,
And he plied his bough to flank and hough.

He toiled all day and the crow and cough
Flew around his head, though he oft' cried shough.
But his plough at eve struck a hidden sough
With a force that sent the share clear through.

The frightened team ran off with the plough,
With the speed of the wind from the plough boy, though
He shouted, Whoa! And into a slough
It plunged where the mud was soft as dough.

The plough boy wept, for the wreck was thorough—
He fled that night from the farm to the borough. —*Boston Courier.*

THE *Christian Leader* says of the Young Men's Christian Association that it "will hav nothing to do with Universalists except to solicit money from them, nor with Universalism, incipient or avowed, save that of condemning it as a heresy. Yet Canon Farrar comes over committed to most of the postulates which the association brands as heretical. But the prestige of his position and his personal reputation was a sore temptation, and at Detroit the association invited, what it got, a lecture from the heretical churchman! Says one of the Detroit papers: 'In the sense used by the Young Men's Christian Association Canon Farrar is not evangelical. He could not with his present beliefs become a member of the association. To make use of his fame, therefore, in order to replenish the treasury of the association is a gross inconsistency; not as gross, but of the same kind, as it would be to invite Col. Robert G. Ingersoll to lecture before the association even on a secular subject. There would be as much propriety in a total abstinence society's inviting a notorious champion of the liquor-dealers to appear for their entertainment and instruction. There is an absurdity in the affair which greatly weakens the severe orthodox position taken by the association.'"

M. GOBLET, the French minister of public worship, has notified the bishop of the Ariege department that from the 1st of December the stipends of thirty-five priests who hav compromised themselvs during the electoral period will be stopped. The charge preferred against them is that of having, "by disloyal maneuvers, sermons, insults, calumnies, and threats," sought to damage the Republican cause. The responsibility for the consequences is laid by the minister to the charge of the bishop himself, whose counsels, it is intimated, encouraged the priests in their proceedings. The bishop, in reply, after protesting against the cruelty of the measure, claims for the French priesthood the right at election time to use its influence against candidates who are notorious enemies of the Christian faith. The bishop admits further that he told the representativs of sixty-five parishes who successivly solicited from him the appointment of a priest that the only way of obtaining their wishes was to return candidates who would demand the reinstatement of the retrenched ecclesiastical credits. The bishop concludes by declaring that the clergy will not look on unconcerned when France is being diminished, the Catholic population disquieted, and God driven from their temples.

IN a recent lecture on caisson disease, Dr. A. V. Meigs relates that a visitor once opened his brandy flask while in the compressed air-chamber, and, recorking it, placed it in his pocket. When he got back to the outer air, the flask exploded with considerable violence. "No more telling story could be told," said the doctor, "than that of the brandy flask to show what must occur with every liquid and gas contained within the human economy upon coming out of the air-chamber." While under pressure none of the workmen were attacked, but on leaving the chamber they were all "chilled to the bone," and their vital energies paralyzed. The men are now kept under strict medical control while doing this work, and the percentage of mortality is stated to hav been very largely reduced.

THE Brooklyn *Eagle* reports that Saint Comstock is again waging war upon the picture dealers of that city. It records: "Two dealers placed in their windows a copy in photogravure of a picture by Dubufe entitled, 'Profane and Sacred Music,' the original of which was in the French Salon of 1884, where it was seen by thousands, perhaps millions, of people. The picture presents the two phrases of music under the aspect of an allegory. In an arched panel on the left a young man is seen seated on the pedestal of a statue playing a flute, while down a flight of steps behind him descend a number of nymphs waving their arms to its strains. In the foreground beside a pool is a nymph who is caressing a swan that has glided up to the edge of the marble step. The right hand space is filled with sweeping lines of architecture, suggestiv of a great temple. Slanting rays of sunlight fall athwart the columns and rest upon a group of singing angels. At an organ is seated a figure in dark relief against the glimmer of sun and seraphs' robes, her head crowned with a saintly nimbus, while along a colonnade in the distance a procession of winged spirits is seen, advancing and playing on violins. It is a picture of great beauty, and displays a vivid imagination. Mr. Comstock is represented in Brooklyn by a man and woman who notify him whenever a picture or photograph is shown in a public place that, according to their ideas, should not be displayed there. One of the art dealers received an anonymous letter in a female hand on the night that he first exhibited the picture, directing him to take it out of the window and avoid trouble. The letter was supposed to emanate from Mr. Comstock's spy, and the picture was at once removed, but on advice of an interested party it was replaced on the following day, and that brought Anthony himself around. 'Mr. ——,' he said, on entering the shop, 'you'll hav to take in that dirty picture in the window.' 'Mr. Comstock,' responded the dealer, 'the man who calls that a dirty picture has a dirty mind.' 'I didn't mean that it was exactly dirty,' said Comstock, 'but it comes under the law and you must remove it.' 'Can't we hang it in our gallery at the back of the store?' 'H'm! You can, but if you do you must be prepared for the consequences.' Comstock then went to a second dealer, who had exhibited a delicately colored copy of the same photogravure and ordered him to remove it from sight. The order was obeyed. He next went to the shop of a dealer who did not hav the picture in his possession and who has always been cautious as to the character of work exhibited in his windows and his gallery. Seeing nothing to carp at in the shop, he ascended the stairs into the frame maker's apartment, where he found a picture he objected to. 'That's not for exhibition,' said the dealer. 'That was sent here by a customer for framing. I'm not responsible for the taste of my customers. A man can hav anything he likes on his own wall.' 'No, he can't' said Comstock. 'There's a law against hanging objectionable pictures where they can be seen, and a man has no right to hang such a picture as that in his parlor.' Mr. Comstock went to New York after he had arranged the art affairs of Brooklyn and ordered the 'Profane and Sacred Music' out of a print dealer's window over there, remaining in the shop until it had been removed."

News of the Week.

UPWARDS of $111,000 has been subscribed to the Grant monument fund.

SEVERAL star pugilists, including Sullivan, hav left the ring, and are studying the peaceful art of posing as statuary in theaters.

WARD, the former partner of General Grant, has been set at treading a printing-press in the prison at Sing Sing, where he is confined.

ROBERT TOOMBS, the life-long Confederate, died last week. It is said that his last words were (to a relation), "Lend me one hundred dollars."

THE children who went from this port to Paris to be treated for hydrophobia hav reached their destination, and are in the hands of Dr. Pasteur.

GLADSTONE has come out in favor of home rule in Ireland. He says that country should hav a parliament and sovereign power to manage its own affairs.

BISHOP WIGGER, just returned from a visit to the pope, givs it as his opinion that Cardinal McCloskey's successor will be either the bishop of Boston or the bishop of Baltimore.

THE former editorial room of THE TRUTH SEEKER, at 141 Eighth street, is now occupied by a workingman's free library. The place where the composing-room was is used as a meeting room of the Central Labor Union.

THE Brooklyn and New York New England Societies hav held their annual celebrations of the landing of the Pilgrim Fathers. It cannot help being remarked that this event could as appropriately be celebrated on the other side of the Atlantic.

A SPECIAL agent at San Francisco reports that during the three years ending Aug. 1, 1885, the number of Chinese who left the United States was 41,322, and the number who arrived 20,077, making the exodus more than twice the immigration.

THE caving in of a coal mine at Wilkes Barre, last week, imprisoned twenty-six men, the main passage to the surface being closed by the debris. Hope of rescuing them alive is almost given up, and the men will probably meet their end through starvation or suffocation.

JOHN SWINTON, who edits a labor paper named after himself, talked by invitation last Monday to about forty ministers of this city on "The Condition of the Workingmen and the Ministers' Duty toward Them." He told them that the clergy should not always be on the side of capital.

DR. JOHN DRAPER died on Sunday, the 20th, at his residence in this city. The cause of his death was pneumonia. He was the son of Prof. John William Draper, author of the "Conflict Between Religion and Science." He had contributed largely to the literature of science and medicin.

NEAL DOW, the temperance advocate, recently alluded to Bangor, in Maine, the prohibition state, as the drunkest city on the continent. But the editor of the Bangor *Commercial* shows by printing the police record that Portland, where Neal Dow livs, has eight times as much drunkenness as Bangor.

IT was discovered last Saturday that John B. Mannix, the assignee of Archbishop Purcell, had withheld from his account $132,000, which he invested in government bonds. Mr. Mannix seems to be a greater fraud than the archbishop. These Catholic gentlemen show up badly as financiers when the public eye gets fixed on them.

THE Rev. Joseph Stumpe of St. Mary's church, Morrisania, and his counsel, Matthew P. Breen, hav asked the board of estimate and apportionment to appropriate $40,000 for damages done to the church property by the opening of 150th street. Nothing can excel the assurance of the churches. The board of estimate and apportionment should ask the Rev. Mr. Stumps who built the road by which St. Mary's church is reached by its congregation, and how much, in the form of taxes, the church has ever paid toward the construction of the same.

Communications.

"Danger Ahead."

An article in the *Century*, for November, under the above heading, by Lyman Abbott, is proof of the fact that the world still moves. It is really surprising, as matters go, that the learned doctor should have plucked up the courage to write, or the *Century* to publish, an article so Socialistic in its tendencies. One might readily suppose that the doctor had just arisen from an attentiv study of "Rational Communism."

But Dr. Abbott, in the article referred to, has brought prominently before the public mind a subject which, whether it would or not, in some shape it will be obliged to meet and pass judgment upon in the near future.

I refer to that never-ceasing conflict between great wealth and great poverty, which, under the prevailing property system of the world, all peoples, sooner or later, are called upon to face. How this conflict of interests has invariably been met among the nations of the Old World has been suggested in Dr. Abbott's valuable article, and may be briefly stated thus: By wresting from the people the right of self-government, through that power which wealth makes practicable, and establishing monarchical governments, bulwarked by great standing armies, to hold the oppressed in subjection under their known wrongs.

Thus this bitter conflict has invariably been waged, but thus it has not been settled, nor will it be settled thus so long as an instinctiv love of justice and liberty remains in the human soul.

The people of the Old World, at the present moment, with more unanimity of sentiment than ever before, are asking to hav given back that right of self-government which was wrested from them, and the struggle will never cease until the sacred right is restored. But what is of greater importance to us is as to how this great question of conflicting interests which has now planted itself so firmly in our pathway is to be met and disposed of in our own land. The last quarter of a century has been prolific of such wonderful changes in the pecuniary status of our people, has so widened the bonds between wealth and poverty, as to change the whole aspect of our political horizon.

The struggle between great poverty and great wealth, which has so often convulsed the nations and peoples of earth, is now squarely before us.

How is this conflict to be met? is the serious question which every lover of his country and of humanity should put to himself.

Shall it be met by opposing force to force in fraternal combat, as has been the course of nations heretofore? If so, then we hav not only the horrors of civil war to encounter, but the loss of our self-government, our republic, according to all past history, is sure to follow. Having then before them the experience of the past, it seems hardly credible that our people will be so blind as to attempt settling this question through a bloody strife between factions. There will, no doubt, be strife—earnest, determined strife—but it will be carried on as we see it now at every election, and it will be ballots, not bullets, that will decide the contest.

And he who can read aright the signs of the times, will discover that we are already upon the eve of this important conflict.

The laboring classes hav been organizing in our country for the past few years at a most tremendous rate, and, as they are vastly in the majority, what is going to hinder them when once their organization is perfected—which it is now clear will soon be the case—from electing the majority of the legislators to enact our laws, and who will be most likely to enact them in behalf of the laboring classes?

Some idea of the extent and power of the labor organization of our land may be gathered by turning our eyes upon Galveston, a city far remote from the life-throbbing center of this prodigious movement, and only reached through its arteries, but which only a few days since lay completely paralyzed, so to speak, at its behest. Were not the facts already so well known as to make it quite unnecessary, similar illustrations might be brought forward in abundance, demonstrating that this prodigious movement has extended itself and is making itself felt all over our land. And when it is remembered that it has taken but little more than a decade from its incipiency to reach its present huge proportions, we hav the data furnished us for forming some little idea of its possibilities. The Rip Van Winkles of wealth, hitherto so all-powerful, may well start up and rub their eyes in amazement to behold the change that has taken place while they hav been sleeping and dreaming of what they yet hoped to acquire and accomplish by planting their feet still a little more firmly upon the necks of their fellow-men. Yes, the signs of the times are so apparent now that no supernatural inspiration is required to discover that this great labor organization is soon to be perfected, and that when complete it is going to dictate the order of things in our land. Sell their votes will the wage-workers when once this great labor organization is perfected? Lay not the flattering unction to thy soul!

Why does the wage-worker sell his vote now? Because he believes that the three to five dollars he receives for it is really more to his benefit than any difference which may accrue to him from the result whichever candidate is elected.

Let the issue once fairly come, however, between capital and labor, wealth and poverty, and under these conditions let candidates be brought forward for election that shall represent the two factions, and rest assured there will be no selling of the votes of wage-workers. We may expect, then, that at a not very distant day the laboring classes are coming into power in our land, and that with this event will come some pretty radical changes in the enactment of our laws and the administration of our government, which will be quite sure to transform our existing industrial, financial, and social fabrics.

Dr. Abbott, in "Danger Ahead," has drawn not only a succinct and faithful picture of our existing order of society, but he has done that which is better—he has suggested the remedy for its evils and discomfiture. I trust he will take no offense from my assertion that in hinting the remedy he has fairly indorsed the essential elements of modern Socialism.

What, then, is modern Socialism? The idea which the average journalist has formed of it may be judged from the picture which he invariably draws of the Socialist, namely: A ferocious-looking biped, half clothed in rags, with a package of dynamite and a torch in one hand, a bludgeon and a long knife in the other, prowling through the country to frighten women and children.

The *Century's* picture of the Socialist is not true to the prevailing conception. It does not lack in determination, but is far too respectable, too refined. The description above given of the Socialist has been held up before the eyes of the community with such a persistency that no wonder the average citizen shrinks back horrified when the subject of Socialism is named in his presence. I do not deny that there is a class of mortals who call themselvs Socialists of whom the above description is a fair representation. A class, indeed, which, had it the power, would compel a division of property, or, more likely, would take it all themselvs.

But, when multitudes are out of work and cannot procure it, hav not even a *chance* afforded them to earn the necessities of life, and yet see around them those who never earned a dime by honest toil in all their lives luxuriating in elegance and splendor, is it to be wondered at that some should become desperate and form themselvs into such a class as that of which I am speaking? It is absurd, however, to take the crude notions, the follies, the wild rodomontade which these poor ignorant mortals so oftentimes blurt forth as an index and measure of Socialism; while, nevertheless, there is sometimes much truth embraced in their wild rantings, as it does not require any great stock of wisdom to discern what is justice, what is right conduct between man and man.

Modern Socialism, as taught by the German school, and usually accepted, I think, by American Socialists of the higher order, does not imply a division of property, or necessarily a community of property. Its distinguishing feature is that it would hav the public asssume control of its own affairs. To this end, through its chosen officers, it should assume control over that which has been given by nature to all mankind as their birthright, namely, the land; it should wholly administer the finances; should own, control, and administer all works of a public character, such as the telegraph and telephone, the railways, canals, and all other facilities of internal transportation; should furnish the facilities for supplying water and gas to the cities and towns; in short, should own, control, and regulate all important works of a public nature similar to those I hav mentioned.

This sort of Socialism, if I mistake not, is like to be brought prominently before the public mind upon the advent to power of the laboring party. I am well aware that many, both of the leaders as well as the rank and file in the labor organization, do not take the view of matters above stated. The strong and laconic remark of one of its prominent officers, that "a paternal government is an infernal government," has not escaped my notice. To this, however, I would reply that it seems to me it depends wholly upon where the power is vested. If vested in the people, the more paternal the government the better, but if vested in a monarchy, an oligarchy, or a plutocracy, then the less paternal the better. The principal object of this article is to impress upon the public mind the importance of considering as it never yet has done these great questions. Instead of ignoring or attempting to brush them aside contemptuously, they should receive the immediate attention, the careful and thorough consideration, of our statesman, philosphers, and all men of thought. Matters of public welfare which hav raised up a party in Germany casting a vote in 1871 of only 123,975, and in 1884, of about 6,000,000, are hardly matters to be ignored or considered superficially in our land. There are multitudes besides Dr. Abbott who begin to see that to conduct matters in a way to secure the greatest good to the greatest number, which should be the object of government, requires combined effort and action; marshaling society into a more homogenous whole, and in a manner whereby the wisest heads will naturally come to the front to devise and plan for all, and mankind working together to secure the comforts, the happiness, which naturally belong to a high civilization. They begin to feel that we hav had quite enough of the *laissez-faire*, hap-hazard mode of conducting affairs, which in the matter of property is simply the granting of a license to any one man to acquire the earth, if capable, and command the inhabitants thereof to betake themselvs to Jupiter or the Moon.

I defy all the sages of earth to successfully defend, in logical argument based on justice and humanity, the system of *unlimited* private property. This being simply impossible, is it then so clear that the system of private property either *limited* or *unlimited* is the best that has been or may be devised?

Is it not possible that the system of collectiv property, advocated by some of the French writers, and which John Stuart Mill after studying political economy all his life declared in his last work had "*a case for trial*," may not after all be the the best for securing the greatest good to the greatest number? These are great questions, and if not *new*, so long as multitudes of human beings are writhing in their miseries under the present order of things, they should receive the attention of every lover of his race. But how are these subjects of Socialism and Communism treated generally to-day by those having the power to either disseminate or suppress to a great extent their tenets and teachings? I mean the editors and publishers of books, magazines, journals, etc. Why, it is well known that everything favoring these subjects is suppressed, "sat down upon," so far as the generality of editors and publishers hav it in their power to do so.

Moreover, no possible opportunity is neglected for picking up or inventing anything whereby odium may be cast on the Socialist or his cause; and these contemptuous, venomous slurs are bandied from one journal to another throughout our land. But, on the other hand, let a work appear attacking the subjects and, however weak it may be, long and highly laudatory notices of it are quite sure to appear in all our great journals, and every effort is put forth to extend its circulation.

Why this habitual boycotting of all Socialistic writings? It is because they contain unanswerable truths which the powers that be fear to hav come before the people. But progress must necessarily be slow while such intolerance exists.

Besides the "boycotting" of Socialistic utterances which I hav alluded to, the spread of Socialistic principles is no doubt greatly retarded by that insatiate love which human beings ever seem to hav to arrange themselvs on the popular, or what is sometimes called the respectable, side of a question. This unquestionably arises from a lack of moral courage, but nevertheless it is there. I hav been forcibly reminded of this propensity of mankind to range themselvs upon what is thought to be the respectable side of a question from reading an editorial in the New York *Times* this very morning upon the disestablishment of the English church.

The writer of the article spoken of holds that Mr. Gladstone should hav ranged himself on the side with those "who are attached to the church, not by reasoned conviction, but by sentiment and by habit. It is good form," he goes on to say, "in England to express respect for the church, and there is no country where a fondness for good form, a desire to be conventionally proper, counts for so much as in England. It is extremely bad form to be either an Infidel or a Dissenter, and, from the point of view of the English upper class, there is not much to choose between these two characters. This was very strikingly illustrated in the case of Bradlaugh. Perhaps half the members of the House of Commons held opinions not distinguishable from those of Bradlaugh upon the formality of the oath. Yet the House of Commons voted to commit a gross outrage upon Bradlaugh and upon the electors who had chosen Bradlaugh as their representativ, simply because the House of Commons detested Bradlaugh as a 'cad' for giving public utterance to its own opinions." How much of the very spirit shown in the above extract there is existing, not only in England, but throughout the world!

Men are angry at, and ready to condemn and squelch, those who utter that which in their innermost souls they know to be true, simply because they hav precipitated a matter which they are not ready for yet; nor will they ever be ready for it so long as they can prevent its being brought forward.

According to the writer in the *Times*, half the members of the House of Commons held opinions upon the formality of the oath not distinguishable from those of Mr. Bradlaugh, and yet these egregious hypocrits were ready to sacrifice their honor to snub one who dared face a question that ought long since to hav been brought forward and settled.

But suppression and obloquy seem to be the inevitable fate, not only of the reformer, but of all great questions brought forward in the interest of reform. As an illustration of this fact, take the question of slavery in our land. Forty years ago how few were to be found who had the moral courage to confess themselvs Abolitionists. To-day, though there is no such question at issue, all are Abolitionists in spirit. Is it because any particular change has taken place in the public mind as to the justice or injustice of slavery? Not a bit of it. Every sensible human being in our country forty years ago knew as well that human slavery was a great and inexcusable wrong, as he does to-day; but the difference is, that forty years ago it was unpopular to be an Abolitionist, while now it is popular. Where Abolitionism stood forty years ago in our land, Socialism and Communism stand to-day. They are questions not to be agitated, but to be ridiculed —suppressed. The system of *unlimited* private property is as well known to be *unjust* to-day as slavery was forty years ago; and within forty years this fact will be generally acknowledged.

AUTHOR OF "RATIONAL COMMUNISM."

The Harmony and Meaning of the Scientific Gospels.

A LECTURE BY T. B. WAKEMAN (CONCLUDED).

XII.—FROM THE SCIENTIFIC SOLUTION OF THE WORLD AND OF MAN RELIGION WILL ENTER UPON A NEW PHASE OF TRUTH, COMFORT, AND SATISFACTION TO HUMAN NATURE, AND FROM IT MORALITY, CHIEFLY RESTING UPON HUMANITY, WILL SANCTION AND REGULATE, LARGELY BY UTILITY AND CHARM, THE INDIVIDUAL AND COLLECTIVE EFFORTS OF MANKIND.

The continued use of the word Religion to express the general sum and effect of the new view of the world is a stumbling-block to many. But this use is justified by truth, custom, and convenience. The word Religion in its true and general sense means, as Webster defines it, "Any system of faith and worship; as the religion of the Turks, or Hindoos, or Christians; true and false religion," etc. The word has no necessary connection with the Theistic or Theological worships which are comparatively quite recent, and of which a majority of the people and religions of the world have no knowledge; for instance, the Buddhists and Chinese. Religion in this general meaning of the word may be defined as the sum and synthesis of a man's relations to the world and humanity. To his *hands* these relations are at first concrete and empirical knowledge; to his *head* they become the special sciences correlated and integrated into the Positive or Scientific Philosophy; to his *heart* they appear as the source of his feelings, hopes, and motives. But, taken altogether, they form the true religion and solution of the world and man—a faith according to knowledge. Mr. Spencer has used the word *integration*, which is admirable in the philosophical point of view, but which cannot cover the concrete or the emotional aspects of the new view of the world, also included in the word *religion*. The Religion of Science and Humanity, therefore, founded by Auguste Comte upon the Positive or Scientific Philosophy of the world, stands justified in name and substance, as the outcome and flower of all past phases of thought and feeling; nor because its founder made an error in seeking to use it to resurrect the Papacy instead of inaugurating the Republic of Man, is there a reason why all Liberals, Secularists, and Positivists should not turn its face to the future and cordially co-operate to make that Republic a reality.

Many steps must be taken and many changes occur before that ideal can be realized. But the first step must be to get that ideal thoroughly, and as early as possible, implanted in the hearts and minds of the advanced peoples of the world. To this end the philosophy, zeal, and "religiosity" of Comte need only to be considered as directed and applied to the grand Republic, the true ideal, in order to make his life-work of the very highest utility. Those who have approached Comte hitherto seem to have been either prostrated, as before some God, or repelled as by a demon. The time has come to cheerfully use all he has left us, including his example of devotion in the service of the great Humanity whose chief exponent he undoubtedly was. Equally repugnant to this beneficent use of him are the detraction or neglect on the one hand, and the abject prostration on the other, with which his career has been followed.

If he could translate the devotion of Thomas à Kempis's "Imitation of Christ" into Humanity, certainly we ought to be able to translate his papacy into democratic Republicanism and do it usefully too. The devotion which he gave to the impracticable ideal papacy we must give to the real practical Republic. When that is done the heartfelt change of view from the old egoistic, selfish objects of life to the new altruistic sentiments will regenerate the world as if a new sun had risen. Only by this Religion of Humanity in the hearts of men, women, and children can the world be saved. It only can realize the reforms by which the waste, misery, and wretchedness of the world can be relieved. That is only possible under the spirit of devotion which says it is more blessed to give than to receive. There must be a change of heart. No political or legislative machinery, no economic balancing of supply and demand, or of production and distribution, can ever satisfy the selfishness of man; much less can it form the basis of a healthy morality or of a motive that will make life worth living. The Theological Religions have held men quiet under wrong and injustice by means of hopes of a future heaven, which are now seen to be illusory. Liberty must end in the general scramble for personal enjoyments which will subvert order and progress, unless some dominant portion of our race can rise to the new scientific and human solution of the world, and found upon that solution the basis of a new social order realizing the motives which it discloses as true, good, and permanent in the ever-renewed life of our race.

What other hope is there for a better future? The very names of the words Atheism, Agnosticism, Nihilism, Pessimism, Protestantism, or Anarchism disclose in their meaning only a spirit of denial, doubt, negation, or opposition. Their results so far show that nothing permanently good can come from this spirit and tone of negative feeling. Spiritual dynamite cannot be the permanent and healthy food of the human race. It may be in place *now* for revolutionary purposes, but among the more intelligent it must gradually give way to the

Religion of Rome, or to the
Religion of Humanity;
To the Papacy or the Republic;
To Jesuitism or Freedom.

Between these the Secularists and Liberals of the world have now the casting vote. The retrograde spirit of Roman Catholicism is plain to all except its devotees. Its very basis is authority—a government from without. It cannot exist except by a meddling priesthood to impose and regulate, to command and to absorb the souls and substance of the people. It is the order of death.

The progressiv, evolutional, growing, healthy order of Science and Humanity is manifested in the lives and influence of the best and most enlightend peoples the world over. The welfare of the race is to be secured only in the increase of this spirit. Its charm will doubtless in time be expressed in appropriate art, symbols, and worship. There is little doubt, too, but that Comte has correctly indicated whence many of these will come, however absurd they may seem at first. Do not fly at the word "worship." It means simply the ascription of worth to things. To know the world and man by the *head*, to use it by the *hand*, is not enough; it must and will be appreciated by the *heart*. That appreciation is worship; to join with others in such appreciation and in artistic expression of it is the social delight and education of the heart which human nature will not and cannot afford to lose, and which has never, in fact, been so glorious in music, painting, and their sister arts, as now. The new view of the world sanctifies and adorns everything upon which its light rests. Its life wells up within, and is the source of a stalwart individualism, ever rejoicing in the charm of sympathy. Let such worship be gladly recognized, even in its rude beginnings and day of small things, as the legitimate expression of feelings which in time will have spontaneously its festivals and celebrations continuing and enlarging with higher meanings those which began in the early ages of Astrolatry. Especially may this be true as to those festivities which, like Easter and Christmas, St. John's Day and the Harvest Home, coincide with, or by the quarters of the moon date from, the equinoxes and solstices of the year.

As to practical morals, they are largely the religion of a people reduced to practice. The solution of the world founds the religion of a people. Religion is philosophy felt and put into practice. Then religion inspires and sanctions a people's morality. Morality is religion applied to daily life. That the morals of the new faith will differ from the old, in being larger and more comprehensive, follows at once from its internal and evolutional character. The spirit of life will take the place of the dead or formal letter of authority.

As the sailor is safer with the compass than his predecessors were with all his coast-lines, or even all the stars, so now the needle in the heart will always point with admonishing and unerring accuracy to Humanity as the great center of all human feelings, thought, and activity, individual and collective. How this new direction given to all sublunary affairs will harmonize them has been already indicated as to economic and social changes. The process of differentiation will certainly work out and establish the individual man and woman with the right or privilege of the ballot as the unit of society. Consequent changes in politics, in the rights of property, in the family, and in social customs, will doubtless ensue. But let no one fear that Science, which is but another name for order, and Humanity, which is but another name for the good, will lead to changes which, however they may at first appear, will be other than beneficent in the end.

It may well be that, as every religion has had something of good in it which still remains in sentiment, at least, in the human heart, so each stage of social and moral evolution may present some modes of life which should be recognized relatively and temporarily, at least, as beneficent or tolerable. The "charity for all and malice toward none," which evolution thus brings into play, may well be one of the best correctors for the old oppressive ostracism and dogmatism which can only denounce and crush. Thus every phase of the past in the lower races, and even stages of morals and culture, may be moralized, sanctioned, and protected relatively, and made to aid the general welfare. To "live for others" will be found to be the only life "in the whole, the true, and the good" which shall be possible under the inspiration and enthusiasm of Humanity, based upon Science. Such a life will gladly recognize, save, and use every stage of progress, and every phase of morals or individuality, as parts of the "unity in multiplicity" necessary to insure the grand progress leading into the better world. The higher integration must ever include a wider differentiation as parts of its ever higher unity.

So to live is heaven;
To make undying music in the world,
Breathing the beauteous order that controls
With growing sway the growing life of man.

Merry Christmas.

An Acrostic from the Freethinker.

Mirth-moving Christmas! Happy, festiv day!
Enriched the rich are with its bounties gay;
Remorseless Christmas wind o'er town and moor
Redoubles all the mis'ries of the poor.
Yes, Christmas is a merry, sorry day!

Cold blows the wind; keen nips the biting air;
Housed children hope, and homeless ones despair;
Round ruddy fires fair faces gayly glow;
In slush and sleet want wanders with its woe;
Sighs blend with song; shrieks drown the festiv cheer;
Ten hundreds feast; ten thousands fast and fear;
Men sing in cushioned pews; men sob on clay.
All nature in derision seems to say,
Sure Christmas is a merry, sorry day!

—*G. L. Mackenzie.*

Mr. Mallonee to Mrs. Colman.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav read with interest the various opinions expressed pro and con upon the Palmer-Heywood affair at Albany. Also I notice in THE TRUTH SEEKER of December 12th that Mrs. Colman has given her opinion of the true Liberal—a man who will advocate Freelove and woman suffrage. Now if there be any meaning in words, according to Mrs. Colman, a man who does not advocate such doctrins is *not* a true reformer. We do not dispute the statement that Mrs. Colman has seen women doing just as hard work as carrying a musket. And yet it is just such work that proves my position to be the only tenable one, for this reason, that woman was out of her sphere in that place. I am ready to build up the moral and legal bulwarks of her right to be protected from such work.

I am astonished that a woman of Mrs. Colman's years and experience should so presume upon the ignorance or stupidity of the reading public as she does by the reference to the man-made law which allows a brutal husband to tyrannize over the wife. There is not a state in which the laws are not in favor of the wife, and let me remark right here that any man or women who needs law in the family, that is, "man-made" laws, had better draw out of the contest; they are not Liberals, they never will be, and the sooner they join a church the better for the cause of Liberals.

A woman without a dime marries a man worth a million; immediately he becomes responsible for all her debts. He is compelled to support her "to the best of his ability," and when he dies she is his heir for life. There is not a law upon the statute book but which is interpreted in favor of woman. And again, it is always asserted that if woman had the ballot she would, by some unexplained means, obtain the same pay as does a man for the same work. What fallacy! Price depends always upon supply and demand, and you can no more fix such matters by law than you can compel people to be happy.

I am sorry that anybody has been twice a widow, but cannot for the life of me see how that applies to this case. Neither can I see how Freelove or woman suffrage is going to lower the price of coal, or increase any woman's ability to earn money except by the violation of a law higher than those "man made."

If more of the girls of America were taught that a true wife, a true mother, were the highest types of womanhood, there would be fewer unmarried women seeking employment. On the contrary, they are taught a lot of twaddle about "slaves to man," "woman's wrongs," and other nonsense which, once imbibed, totally unfits her for the duties of life. I hav no sympathy for any person or class who seek to destroy the sacred institutions of marriage and home.

Cleveland, O. J. D. MALLONEE.

It is time those who deny the efficacy of prayer were suppressed, and here is a fact that does it. A New York minister who owned a pair of horses had one of them stolen. He thereupon prayed that the thief's conscience might be so quickened that he would return. His prayer was answered. The next night the thief returned—and stole the other horse.

An Extraordinary Book.—III.

ARE MOST OF THE LATIN AND GREEK CLASSICS, TOGETHER WITH ALL THE WRITINGS OF THE CHRISTIAN FATHERS, FORGERIES OF THE FOURTEENTH, FIFTEENTH, AND SIXTEENTH CENTURIES?

The forgers hoped that if their frauds were not detected in the course of thirty years, they would not lack abettors, some, like themselvs, Atheists and comrades in impiety, others good but simple-minded men, who were unable to detect such frauds.

Sometimes there were more than one fabricator of the same work, the last one taking it up after the death of the former by imitating his style and argument. Thus there were two, three, or more writers of the same work in one age.

The amount of work done was not, however, so very great. The writings of all the Greek and Latin fathers do not exceed in quantity what Luther and Calvin and their associates produced in fifty years. The works of Augustine do not exceed those of Alphonso Tostado or Albert le Grande. There were, in the sixteenth century, many learned men in Italy, and if those had united in a common purpose, how many works they could hav produced in Greek and Latin, in prose and poetry, far superior to those of Augustine, or Ambrose, or any of the rest, for in recent times we hav had writers who could vie with Cicero and Virgil.

Clement of Alexandria, Eusebius of Cesarea, Theodoretus of Syria, and Justin of Rome all had the same library, for they praise the same authors and repeat the same fables. So also with the rest.

Their style of writing is similar, indicating one age. At first they wrote apologies, epistles, treatises against heretics, and homilies; afterwards, commentaries and studies of the earlier fathers; and, lastly, theological summaries and commentaries on summaries. The author's name was sometimes wanting, being purposely suppressed, so that in a later age the work could be ascribed to some great name.*

To me it is apparent that before about the year 1300 the Greeks had none but Latin Bibles and Liturgies, just as there are none other now in India and America—no, not even a Greek Psalter. And they hav not yet a printed edition of the Greek Old Testament, nor did they hav a Greek New Testament before the year 1638.

The error concerning the procession of the Holy Spirit from the Father alone had its origin with these impious forgers. Nothing is more certain. Therefore the Greek schism began about the year 1300.

It was necessary for these forgers to fabricate with great study, labor, and perseverance, a history of Byzantium, and to continue it up to the time of Leo X. (1513), so as to cover the period of all councils, heresies, and patriarchates. Hence there are many more manuscript codices in our Royal and Colbertine Libraries than in all the East. And hence in these Greek manuscripts are found many Gallicisms.

From about the year 1350 to 1480 this system of forgery flourished. Pliny (the elder) in his work praises many authors whose works unfortunately are now lost. Antiquity neglected them; it has preserved only Plautus, Pliny, Virgil (nine Eclogues and the Georgics), Horace (the Satires and Epistles), Homer's Iliad and Odyssey, and nine books of Herodotus. It has also allowed many of its most important monuments to be destroyed. Why, therefore, should it hav guarded a multitude of works which the learned justly despise, on account of their poverty of reasoning, mediocrity of style, and many other faults, unless these same learned men, in order to preserve those mediocre works, took care to deposit them in libraries, not of private men, who in those times had no libraries, but of monks, whence they could be taken out only with great difficulty?

Before the invention of printing all the monastic libraries (and there were none others before about 1370) were nothing but so many magazines of Atheism and heresy, which for the three hundred years past (1429 to 1729) hav sorely vexed and torn the church. When these forged books began to be brought to light, about the middle of the fourteenth century, they were eagerly accepted without examination. Of the more important, or such as the impious gang of forgers wished to be most used, they took care to make many copies, which they sold at a great price. They boasted of their skill in writing and their industry in illuminating, for from the nature of their institution that kind of work was suited to their hands.

All the codices were manuscripts at that time, and were as unknown as those that are not yet taken out of the depositories. Nor were they at once published when written, as is now usual with printed books, but they were laid aside and not taken out until years afterward.

A great many codices lie hidden in the libraries that hav not yet seen the light. Some of them may be almost four hundred years old; *there are no older manuscripts except the sacred scriptures.* But because these codices hav lain hidden so long, and no one in all that time has proved them to be false, should they therefore be regarded as authority? How absurd!

In Gaul there are many Latin manuscripts; in Italy but few. On the other hand, there are many Greek manuscripts in Italy. But they are of recent date and apparent translations from the Latin. Hence I suspect that most of the Greek books were first written in Latin, and were then sent to Italy—to Venice, or Milan, or Rome, or Naples—where they were translated into Greek. Then a few went to Constantinople, but most returned to Gaul, from whence a few of the Latin works were transmitted to Italy.

Charles V., surnamed the Wise (1364–1380). founded the Royal library, consisting of about nine hundred volumes. That was the largest library of the time. Pope Nicholas V. (1447–1455) collected Greek books, and translated them into Latin. But in 1304 Simon, bishop of Paris, had no other volumes which he could bequeath to his church than books of the chapel for the use of the church. And in 1279 bishop Stephen gave to his church in Paris the following list of books: 2 Missalia; Evangelium et Epistolas, in 2 volumes; 3 Gradualia; Ordinarium Episcopale; 1 Collectarium; 1 Troperium; 3 Breviarium (large and small); 1 Bibliam postillatam, in 2 volumes. Those were all; no Augustine, no Jerome, no Chrysostom, no Gregory, no master-mind, no great name, no fictitious religious writer.

After the capture of Constantinople by Mohammed II. there were only about fifty manuscript codices in that Patriarchate, and in the whole city only about one hundred and eighty—and what has become of them nobody knows.

In all Greece this side of Byzantium, except perhaps Mount Athos, where we do not know how many books exist, you can scarcely make out, from Montfaucon's description, more than one hundred Greek MSS. Of the rest of the East we know nothing; but in the West, *i.e.*, Italy, Gaul, England, Germany, and Batavia, there are some twenty thousand. Why so many more than in the East? Because they were all fabricated in the West.

The gang of forgers had alphabets of all ages in every language, especially Greek and Latin; also ink and parchment of all ages; and in some instances the fraud is made apparent by the striking similarity of the letters to those of old New Testament codices, showing a plain imitation, as if done by the same hand.

[TO BE CONCLUDED NEXT WEEK.]

*As an instance of anonymous forgery, when, in 1468, the "Annals of Tacitus" was first published, there was likewise appended to it "A Dialogue Concerning Oratory," which, though anonymous, was assigned to Cornelius Tacitus. It purported to be written in the sixth year of Vespasian, A.D. 75. In 1574 Lipsius published the first good edition of the works of Tacitus, including the "Dialogue," which he pronounced in point of style, beauty of invention, and sound judgment, equal to the best models of antiquity. But he could see nothing of the peculiar style of Tacitus in it, and was unable to determin who wrote it. Other scholars could not agree whether it belonged to Tacitus, Pliny the Younger, Suetonius, Quintilian, or some unknown author. But Brotier (1723–1789), one of the best of all the editors of Tacitus, was unwilling to rob him of the authorship of such a beautiful and judicious essay, especially since it was ascribed to Tacitus in the first edition ever published. The truth is, it cannot be ascribed to any ancient author. It was probably forged by Poggio Bracciolini, who also wrote the "Annals" of Tacitus in 1429.

The Liberal Club.

When the man with the badge-pin reached the door of Masonic Hall, to attend the 393d regular meeting of the Manhattan Liberal Club, he perceived an unusually bright light shining over Stuyvesant Park, a short distance away. It looked as if it might be opening night for some hostelry in the neighborhood, and the observer started off to investigate. The illumination was found to proceed from an electric light suspended in front of St. George's Episcopal church on Rutherford Place. A revival is in progress there, and an occasional person was strolling in. The women, as usual, carried the prayer books. The observer did not go in. He had attended St. George's church once, and had seen the "worshipers" go down on their knees and mumble the lip service. It reminded him of a morgue. So he went back to the Liberal Club.

In spite of the rainy weather, people enough were present to fill the hall. President Wakeman was reading the program of exercises for Christmas eve. We were to hav a speech, recitations, singing, and other musical proceedings, to close with a benediction. Then Mr. Wakeman said that he had great pleasure, and esteemed it an honor, to introduce to this audience Mr. VanBuren Denslow, formerly of Chicago, but now fortunately of New York, who would deliver the lecture of the evening.

Mr. Denslow received this introductory blandishment gracefully, and went ahead unfluttered. He said there was a good deal of delusion about the social problem. Some people seemed to think that inequality among men was the result of injustice, when the fact was that rich and poor both owe their position to the flow of natural law. There are numerous aristocracies. First was the aristocracy of muscle, and here the lecturer drew a fine word-picture of a stalwart glass-blower, and contrasted him with A. T. Stewart, a pauper in health, who starved to death because his stomach could digest nothing. Then there was the aristocracy of learning, ignorance being intellectual poverty; the aristocracy of health, some children being born with vitality enough to last only a few years. What a sarcasm was this upon the statement that all men are created equal! Mr. Denslow proceeded to point out other inexpugnable inequalities, and argued from them that poverty was necessary to human happiness, and that without want there would be no work, as no one would exert himself unless it was necessary. A Socialistic distribution of wealth was therefore absurd. The speaker said that labor reformers were inconsistent. In the name of liberty they joined societies or orders that restricted their liberties more than did the most despotic governments. Mr. Denslow is a brilliant casuist, and might hav a deleterious influence on an audience unacquainted with sophistry.

At the end of the lecture Mr. Wakeman announced that Burnham Wardell, the prison reformer, was sick and in destitute circumstances in this city. Mr. Wakeman thought that a slight Socialistic distribution of wealth in that direction would be appropriate. A collection of $15 was thereupon taken up for Mr. Wardwell, and then Mr. Blissert introduced Mr. Hinton to the club, and said he was an orator who could probably make the temperature of that hall equatorial for Mr. Denslow. The chair invited Mr. Hinton to the platform. Mr. Hinton said ten minutes was a short time in which to combat the philosophy of despair and the religion of diabolism. He was fearful of dynamite. Mr. Hinton said that he was not a dynamiter; he believed in evolution, at which the lecturer had so elaborately sneered. Applause at some of his remarks had an encouraging effect on this speaker, and he shouted and flung his arms about to such an extent that the chair felt called upon to rebuke him for his superfluous activity.

Mr. Blissert followed. He was glad to hear this lecture. He hoped it would be delivered all over the country to arouse the dormant activity of those who believe in human rights. It was the devil's own doctrin.

Dr. Kinget had heard the same kind of lectures twenty-five years ago. It was the old story of the priest back of the oppressor, telling the people to be content with the position in which the Lord had placed them. Dr. Kinget announced it as his firm conviction that Mr. Denslow did not understand the a b c of the labor problem.

Mr. Palmer was called for, and after some urging, and amid a great deal of applause, he took the platform and spoke briefly. He said:

I am glad to hav listened to-night to the most brilliant exposition I hav ever heard of the theory of capitalistic inequality. I think Mr. Denslow is right in saying that aristocracy always has existed and always will. But the fault that I hav to find is, that he has left out the most important aristocratic factors of all—those that I mentioned in my paper last week: I mean the aristocracy of justice and the aristocracy of religion. I should call this lecture the apotheosis of inhumanity. It is the doctrin of each for himself and the devil take the hindmost, and the world he describes is the world I don't want to liv in. It is a world that is utterly opposed in all its spirit to the whole course of evolution of the human race. It is the attempt to deify selfishness. I believe in the religion of fair play—in the religion of being good and being kind. There is absolutely no kindness in his theory. As far as the history of religion goes, the religious idea is based upon this, that each should be for all and all for each. Monotheism has been the basis of brotherhood, and as the anthropomorphic God is fading away into thin air, we find the religious spirit spending itself upon humanity. In other words, humanity becomes the be-all and end-all of life. And when this enthusiasm becomes the enthusiasm of us all, then will be inaugurated the industrial and social commonwealth.

Mr. Wakeman here accepted a pressing invitation from the audience, and said a few words. He disagreed altogether with the lecturer of the evening. Mr. Denslow had represented the human race as an army with wolves in the rear to devour the stragglers. He had left out the factors of the human will and conscience. This was the last chapter of the law of evolution. Herbert Spencer had made the same omission, but it was the glory of Auguste Comte that he had included it in his philosophy. Humanity should be made one great life insurance company.

When Mr. Denslow came to close up things, he said that the Liberal Club still retained many superstitions. Among these was the doctrin of Altruism as opposed to Egoism. It was a great mistake to be kind or to relieve the distressed. Charity and helpfulness were relics of barbarism, and were found as pronounced among the invertebrata as in the human family. If the young man of the New Testament had followed the advice of Christ, sold all he had, and given to the poor, the just remark would be, "A fool and his money are soon parted." Mr. Denslow hoped to present his views further at some future time. There were few present who could go far with the lecturer, and a general dissent was expressed.

Mr. Shook was not present. Neither was Dr. Eccles nor Mr. Cohen, nor Mr. Huhn, nor Professor Vaughan, of Virginia. The echo of their voices has died out of the German Masonic Hall, and there is nothing to explain why this is thus. The admission is only five cents. Ladies and Presbyterians are encouraged to come free of charge. Ministers will be paid to attend.

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News and Notes.

The following from the New York *Times* of Dec. 18th and 19th shows the progress of the effort for the opening of the museums on Sunday:

S. P. Putnam, who has charge of the circulation of the petitions asking for the opening of the museums in Central Park on Sundays, wrote yesterday to the directors of the American Museum of Natural History, and the Metropolitan Museum of Art, the following letter:

To Morris K. Jessup, John Taylor Johnson, and others,

GENTLEMEN: I inclose you a petition for the opening of the museums on Sunday. To this petition I hav received several thousand signatures from the officers of the city, judges of the courts, prominent business men and citizens, and large numbers of the working people, and also resolutions in its favor from almost all of the labor organizations of the city. These signatures of our best citizens represent a great part of the community. There is but little opposition, and it is only a question of time as to lengthening indefinitly the list of signers. But we hav preferred to obtain an expression of opinion from men who of themselvs adequately represent public sentiment rather than to multiply names. Their desire thus expressed is worthy of a most careful consideration on the part of the directors of the museums. I should like an opportunity to present this petition, and to state the reasons there are for the opening on Sunday of the institutions under your care. I also desire to hear from you or others the objections there may be to Sunday opening. The demand for this is based upon justice and public policy, and should be met with the utmost respect, and all reasons for or against be fairly and openly stated, so that a thorough understanding can be arrived at. A question of such importance should be wisely discussed and decided in order that the public may be satisfied as to the course ultimately adopted.

Will you please arrange for a meeting of the board of directors in a few days, so that I can present this petition, and the reasons why it should be granted? All the petitions circulated hav not yet been returned. I presume, however, that some day next week, or the week after, will do for the meeting. I should like to hav the matter decided before Jan. 1st, in order that during the coming winter the people may enjoy the benefit of a trial in favor of the petition. I hope that you will respond cordially to this request for a conference. Surely only the right can prevail where there is a free, open, and thorough discussion among reasonable men. Yours truly,

SAMUEL P. PUTNAM.
Secretary of American Secular Union.

In answer to his letter to the trustees of the American Museum of National History and of the Metropolitan Museum of Art, inclosing petitions of many citizens who desire those institutions opened on Sunday, Mr. S. P. Putnam received the following yesterday:

I.

AMERICAN MUSEUM OF NATURAL HISTORY,
NEW YORK, Dec. 17, 1885.

Samuel P. Putnam, Esq., Secretary of the American Secular Union:

DEAR SIR: I hav received your letter of yesterday inclosing a petition praying for the opening of the museum on Sunday. You ask for an opportunity to present the petition in person and to hear whatever objection there may be to granting it.

Some of the chief objections, or rather difficulties, in the way of opening the museums on Sunday were stated by me in an address before the Board of Estimates and Apportionment on October 30th last. This address I shall soon hav printed, when I will send you a copy.

As to your appearing before the trustees to present the petition in person, I can only say that the board does not meet until the second Monday of February next, when I will lay your letter before them and communicate to you their pleasure in the matter. Yours truly,

MORRIS K. JESUP, President.

II.

METROPOLITAN MUSEUM OF ART,
NEW YORK, Dec. 17, 1885.

Samuel P. Putnam Esq., Secretary of the American Secular Union:

SIR: I hav to acknowledge receipt of your communication, under date of the 16th inst., which will be laid before the trustees of the Metropolitan Museum of Art at their first meeting. I am yours respectfully,

JOHN GAYLOR JOHNSTON, President.

We shall await with great interest the objections and the difficulties in the way of this demand for justice, and shall be prepared to fully meet them. A fair and square discussion of the question must in the end open these museums to the people.

The American Museum of Natural History yesterday asked the board of estimate and apportionment for an appropriation of $200,000 for the purpose of an addition to the museum building, which addition should contain a lecture hall for the use of teachers in public schools, as well as accommodations for the display of the museum collections that are now stored away. President Morris K. Jesup, of the museum trustees; School Superintendent Jasper, Park Commissioner Beekman, and others urged the granting of the appropriation, one-half of which is asked this year and the remainder next year. Mayor Grace gave assurance that the matter would receive careful consideration.—*Herald.*

There is no doubt the museum will receive the above amount for its improvement provided all the people who, by their taxes, contribute to the payment shall hav the benefit of the enlarged facilities. But if it is simply for the use of only a few on week days, and the expenditure of this vast sum is shut off from the people on Sundays, when it can do the most good, then we affirm it is an injustice, under the circumstances, to grant the money desired. The museums will hav every facility given them for public improvements, if, first of all, its directors will make the institution thoroughly democratic and humanitarian in its conduct, and its instrumentality be used for the welfare of the whole people, and not merely for a select few.

The museums hav also received a bequest from Mr. Vanderbilt. What do they propose to do with it? The New York *Times* suggests as follows:

Mr. Vanderbilt's bequest of $100,000 to the Metropolitan Museum of Art is likely to reawaken interest in the proposition to keep that institution open on Sundays. Some time ago, when the trustees of the museum were petitioned to allow the public free access to the museum on Sundays, one of the arguments used against the petition was that there was no money in the hands of the trustees to defray the extra expense. Now that the coffers of the museum are about to be filled, through Mr. Vanderbilt's generosity, some of the petitioners are hoping that their request will be considered more favorably.

"The trustees of the Metropolitan Museum hav no official knowledge that Mr. Vanderbilt has left the institution $100,000," said a member of the board yesterday, "and until the museum receives the money it would hardly be becoming for us to discuss what use shall be made of it. Personally I am in favor of investing the money as advantageously as possible, and devoting the interest to the purchase of works of art. Certainly, we ought to hav the means of adding to our collection from year to year. The experiment of keeping the museum open Sundays might be tried in this way: Suppose a number of well-to-do citizens who favor the project send a petition to the trustees, accompanied by the tender of a sufficient amount of money to defray the extra cost of keeping the institution open on Sundays, for a stated period, say through the winter. That would leave the trustees practically no ground on which to refuse the request."

"That suggestion is a very good one," commented another one of the trustees, "for, should the experiment of keeping the museum open on Sundays be a success, the trustees would be obliged to continue the practice, and no doubt the force of public opinion would open some way to their obtaining the necessary funds."

"How much does the city pay toward defraying the expenses of the museum?" was asked.

"It costs about $33,000 a year to run the museum and keep it in repair, and the city pays about $12,000 of that amount," replied the trustee.

This is further emphasized by an editorial in the same paper:

Mr. Vanderbilt's bequests to the American Museum of Natural History and the Metropolitan Museum of Art will make the maintenance of those institutions considerably easier than it has heretofore been. It is not to be supposed that the efforts of the public-spirited citizens to whom we owe the museums will be relaxed, nor their own gifts diminished, by these bequests. They will simply find themselvs at liberty to do more than they hav done heretofore, and to carry out plans they hav no doubt already formed.

Scarcely anybody who does not object, on religious grounds, to the opening of any place of secular instruction or entertainment on Sunday will dispute that the most important extension that can be made of the usefulness of these collections is to open them to the public on Sunday. In fact, it is only on Sunday that they can be opened to the majority of the dwellers on this island, who hav their bread to earn on the other six days of the week. The experiment of giving to Central Park on Sunday the additional attraction of a concert was so successful that he would be a bold person who should now counsel the Park commissioners to abandon it. But excellent as that movement was, it was scarcely so much needed as the opening of the museums on Sunday.

In summer all but the very poor can go out of town on their day of rest, and they take advantage of this opportunity in great numbers. In winter there is no place for them to go unless they go to church, and church-going does not take up the whole of anybody's Sunday. Those who do not go to church hav the choice of staying at home or of betaking themselvs to the nearest groggery. Considering what "at home" means to the dwellers in New York tenement houses, it is hard to blame them for breaking the excise law. In the saloons there is at least something going on, and to an educated man or woman, who can find entertainment in a book or in thought, it is hard to conceive the dreariness of a day within doors and nothing to do to an uneducated person. The absence of any wholesome interest begets the craving for the unwholesome stimulation to which the saloons minister. The most useful function of public institutions like the two museums in question is the substitution of an innocent and improving for a vicious and debasing form of entertainment.

Some moralist has maintained of mankind in general that it knows not how to be idle and innocent. Whether the proposition is universally true or not, it is certainly true of a very large proportion ef the population of modern cities, including New York. A wise philanthropist, seeing that several hundreds of thousands of people who did not know how to be idle and innocent were left to their own devices on one day of every week, and reflecting upon the amount of mischief which Satan finds for idle hands to do, would endeavor, one would imagin, to provide some innocent occupation for the idle day. All the efforts of all the Protestant churches to attract the people who most need this occupation meet with only a very moderate degree of success. The most obvious expedient is to try the effect of those Secular institutions for instruction and entertainment which are admitted by everybody to be innocent and improving on six days of the week, and the benefits of which two-thirds or more of the population hav no chance of getting except on the seventh.

It is hard to see any justification for refusing to try this experiment with these two museums except that of lack of funds, and this the Vanderbilt bequests may remove by enabling the trustees to use for this purpose money heretofore needed for other purposes. But, as one of the trustees suggests in our news columns, there should be no trouble on this score if the people who believe in the Sunday opening will guarantee the cost of tryiug the experiment. A fair trial, it is to be noted, cannot be a short trial. The Sunday opening, which may easily be arranged so as not to conflict with the hours of church service, should be kept up until it is certain that the people whom it is intended to benefit are made aware of it. If that condition is fulfilled we hav little doubt that it will appear that the public usefulness of the museums is greater on Sundays than on all other days of the week together.

These extracts from the New York press show the almost universal demand there is for the opening of the museums. The effort in this direction will not be abandoned. Again we say to the objectors, state your objections fairly and let us see if they cannot be removed. The real reason, after all, in the minds of those that oppose the Sunday opening, is a Sabbatarian one. Will they dare to state this reason and thus make the issue plain between a Sunday for the people and a Sunday for the pulpits only? This is a most important question, and the sooner the issue is made the better. It will be met, and the result is not uncertain. The principles which the Americrn Secular Union is organized to defend will prevail in this American republic. SAMUEL P. PUTNAM.

Canadian Notes.

CHARLES WATTS IN THE OPERA HOUSE.

In the morning at 11 o'clock Mr. Watts lectured on "Secular Societies, their Mission and Triumphs." In the evening, at 7 o'clock, the lecturer eloquently discoursed on "The American Secular Union," under the presidency and genial influence of Colonel Ingersoll. The Toronto Secular Society, and the various Secular organizations throughout the whole of the Dominion of Canada, are in affiliation with the American Secular Union. Hearty and prolonged applause greeted the appearance of the lecturer upon the platform, and at the closing peroration Mr. Watts received an ovation. On Wednesday he will lecture on the "English Elections and the Irish Question." Charles Watts is a prime favorit with all classes of the community; his pure English pronunciation and accent, his clear and distinct enunciation, delight the ears of the "English, you know." It is a pleasure to listen to the simplicity of his language, interspersed with sonorous sentences of Johnsonian impressivness and power.

The Toronto Secular Society hav taken a lease of a most elegant hall, close to the post-office, in Millichamp's block, with a seating capacity of about six hundred, which renders the Toronto Secular Society independent of owners of lecture rooms, as our own hall will accommodate Charles Watts, and other professional Secular lecturers, when visiting Toronto.

Mr. Arthur Tilney has received the appointment from the Toronto Secular Society to the position of their city missionary, and from the zeal and energy he displays in the dissemination of Freethought literature, he is eminently qualified for the office.

Toronto, Dec. 14, 1885. R. B. BUTLAND.

Mr. Reynolds at Jobstown, N. J.

Thanks to the energy of that stanch advocate of the Nine Demands, Mr. S. R. Wetherill, and the generous liberality of Mr. John W. Black, who is ever ready to aid and help the cause of Liberalism, we had the pleasure of delivering on Sunday afternoon and evening, Dec. 20th, the first Liberal lectures ever delivered in this town. The meetings were held at Wetherill's Hall. In the afternoon the hall was filled. In the evening it became necessary to crowd in additional seats, and even standing-room was at a premium.

At the afternoon meeting we spoke on "The Sabbath," and it was evident that the conviction settled upon the Christians present that they had all their lives been deceived in regard to the teaching of the Bible on this subject. Several so expressed themselvs. Thus they were prepared to listen with less of prejudice in the evening, when we refuted the charge that Liberals were ignorant of the Bible, and knew nothing of the character of God as it was revealed in his holy word.

At the close of the evening meeting we organized the Jobstown Secular Union, with the following officers: President, John W. Black; vice-president, J. S. Bolton; secretary, Sam. R. Wetherill; treasurer, T. F. Wright; vigilance committee, James Kelly, J. S. Bolton, and C. P. Horner; educational committee, J. S. Bolton, J. W. Black, and S. R. Wetherill; social committee, James Kelly, C. P. Horner, and T. F. Wright.

PHILADELPHIA, PA., Sunday, Dec. 13th.—Notwithstanding the deluge—for it rained all day as though the mythical promis had broken, or the bow in the heavens had got out of order—we were alike surprised and delighted to find nearly two hundred persons assembled at Industrial Hall, the new headquarters of Friendship Liberal League No. 257, on Sunday afternoon, and there was an overwhelming verdict of acquittal after we had delivered our "Defense of the Devil." The presence of the indefatigable business manager of THE TRUTH SEEKER, Mr. Chas. P. Somerby, added interest to the occasion. All seemed much gratified to meet the able and courteous representativ of the model Liberal paper of the world.

In the evening, the lull in the descending torrents resulted in full attendance. We spoke on the right, justice, and need of the Nine Demands of Liberalism.

Friendship Liberal League No. 257 has very happily succeeded in weeding out an orthodox and otherwise discordant and objectionable element, and now givs evidence of healthy, rapid, and vigorous growth.

Perfect harmony prevails, and a spirit of emulation as to who can most advance the cause of Liberalism in general and the interests of Friendship Liberal League No. 257 in particular.

C. B. REYNOLDS.

Communications.

The Integral Investigators.

Among the many societies, institutes, lyceums, and clubs which hav come forward to grapple with the questions included under the general term "social," perhaps the one that has undertaken the most difficult task is the Council of Radical Investigators.

There can be no doubt that something is wrong in society. Certainly it is not a just state of affairs when deserving people are poor and destitute, while unworthy people fare well. Civilization has not reached its ultimate when those who produce nothing practically own everything, and those who earn all the wealth of the world enjoy none of it. If there was not enough of everything necessary raised and manufactured on this planet to satisfy the natural wants of all mankind and womankind, the condition of affairs might be viewed more calmly if less hopefully; but while the world is rich enough to giv everybody comfort, those who do not enjoy that comfort are not forever going to be cheated out of it without a protest. That would be altogether unreasonable and unjust.

The social problem is therefore up for discussion, and the question, What should be done? is leading to great divergency of opinion. And so sects hav sprung up, as in the church, each thinking itself right and endeavoring to convince the world that it has struck upon both the difficulty and the remedy. These sects are as widely opposed in their methods as it is possible for one method to differ from another, and, employed chiefly in defending themselvs, they appear to make little progress toward any practical measures. There seems to be, therefore, a necessity for some body of leaders interested in these social topics who instead of antagonizing each other should come together to consult and find out, if possible, how far reconciliation is practicable among them. The belief is entertained that, so soon as representativ minds can organize themselvs on some common intellectual basis, reform will take on a new character, manifest its real strength in the world, and fulfil its high calling, instead of frittering away its resources upon needless and unprofitable discussions about secondary and subordinate issues. This is what the Council of Integral Investigators endeavors to be and to do. It is hardly necessary to say that the central figure in this council is Stephen Pearl Andrews. The word *Integral* means whole or all-sided. Mr. Andrews claims that the reconciliation sought for is furnished by the discoveries and researches which he has made. Others who also recognize the urgent necessity of this reconciliation hav joined him to help find out how it can be effected and how reform can be made a fact in the world as in the church, the state, and other organized enterprises, or whether it must forever remain a mere body of broken fragments.

There are two schools of radical social reformers who seem to desire to get at the bottom of the difficulty and commence there. These are the so-called Anarchists and the so-called Communists—that is to say, Individualists and Collectivists—the former believing in no government, the latter in all government. The Individualists would leave everything to individual enterprise; the Collectivists would hav the government take charge of all matters of general interest. Between these two schools there seems to be about as much distance as there is between the east and the west.

Such is a bare outline of the condition of things at present, of the work which these radical investigators hav before them, and of the material with which they hav to deal.

One meeting of the council has been held at this writing. The members gathered at the study of Mr. Andrews, who has been for some time in ill health, and who, feeble of body but with mental powers undiminished, presided from his invalid chair. There were present about a dozen persons. As a text for discussion, Mr. F. F. Cook, on behalf of the Individualists, presented the following "Postulates on Social Organization:"

1. Society is founded on the individual, and society is no more than a congeries of individual expressions.
2. All expressions, to hav any value, must be outworkings along individual lines, or they are a positiv handicap upon individual and, therefore, upon organic growth.
3. Society is based on moral ideas, and any society is good or bad as these ideals are realized in individual action, independent of legislativ attempts to make them conform to the ideal.
4. All compulsions are hindrances to development, whether set on foot in the name of religion, purity, Liberalism, God, devil, humanity or freedom. In fact, the purer the motiv behind the compulsion, the greater the hindrance to progress, the greater the crime.

This statement is eminently Anarchistic, and would probably be unqualifiedly subscribed to by Mr. Tucker, Mr. Heywood, Mr. Seward Mitchell, and many others. It means the largest personal liberty, including freedom in thought, speech, press, mails, and love. It is anti-prohibition and anti-church, and leaves the state very little to do.

As opposed to Mr. Cook's "postulates," Mr. Wakeman, who is more of a Collectivist, presented his side of the question. He assented to the statement of Mr. Cook, "that society is founded on the individual," but he demurred to the statement "that society is no more than a congeries of individual expressions;" he also demurred to the statement "that society is based on moral ideas." Society, he said, is also founded on the necessities by which human nature is dominated and the law of evolution of human progress, out of which moral ideas arise, and that these ideas are brought to bear through education and moral persuasion, but not through the compulsion of even the best and wisest.

The practical work which Mr. Wakeman proposes will be found well laid out in his series of articles at present publishing in THE TRUTH SEEKER. His methods are but little less radical than those of the Capitalist who has written the book "Rational Communism."

With the Individualists and Collectivists so widely at variance, Universology intervenes and holds out the olive branch to both. Mr. Andrews said:

The following are the universological comments to be made upon Mr. Cook's first proposition; or rather two propositions in one paragraph:

The Individual is the Unit of the *Radical* and *Democratic constitution* of society; and so most fundamental; in which sense society may be justly said to be founded on the individual.

Stopping here, this is Anarchism, pure and simple.

But the family, or the *least* aggregation of individuals in *society*, is the *consociable* unit (as the foot-rule is the unit of measure, and the pound of weight) of all social aggregation, and so of society itself. In this there is Rank, Hierarchy, Subordination, and Governmental Intervention, and thence Order, and the Aristocratic type, as contrasted with the Democratic type, of social organization.

In fine, Pantarchism is the reconciliativ harmony and mutual scientific adjustment of these two types in a third and higher type of social development than either. The steps of this reconciliation are these:

1. The recognition of the fact in the nature of things, that freedom and order are co-ordinate and ever-present principles of all existence; and that they *are* harmonized in the higher productions of Nature.

2. Of the fact that Individuality (Anarchism) and Archism are the recurrence, in society, of these two universal principles of freedom and order—*archism* being some sort of Governmental interference.

3. Of the fact that Archism or Governmental interference laps back from the Sociability to and upon the Individual; in which form it is *self*-Government; but that it is archism or government still, in the constraint which it puts upon the otherwise unconstrained or unlimited freedom of the Individual; and that in proportion as self-government along right lines of development intervenes, foreign governmental interference (Heterarchism) retires or subsides, as no longer necessary, but that, in the mean time, which is practically forever, in varying degree, Heterarchy (government by the intrusion of others), is a necessary evil, which, in the whole aggregate of human affairs, assumes large proportions, and will insist on being practically attended to.

4. That society as practically existent is always, and will always be, something more than a congeries of mere individual expressions. It is that congeries *plus* the new and foreign element of Order, which is imported not from the separate individual, but from the right social adjustment of diverse individuals; and is Mathematical and Ideal, rather than Entical and Real; in other words scientic, as contrasted with the mere Natural. It is the expression not of the Individuals as such, but of the aggregate of all Individuals and their inherent relationships, or the universality as contrasted with the individuality of integral existence, and as a distinct and counterparting idea.

5. That there are grades of foreign governmental interferences, from pure unmitigated compulsion up to the existence and influence of mere social charm, which last, pantarchally organized, so coincides with the exercise of right self-government that reconciliation and harmony ensue; and the two principles, Freedom and Order, then appear as one, while nevertheless, in abstract theory, they always remain two.

6. An Army is thus something more than the individual soldiers of which it is composed, whether taken distributivly or collectivly. Collectivly, they are a mob, and not an army, until the intervention of the other and opposit principle—the Mathematical and Ideal principle of Order or regulated Adjustment. When the Individuals are trained not only to accept but to love, and to love to serve, this Ideal regulativ new element, and its embodied representativ institution, the true Government, it is then that the raw or unripe Individuality becomes harmonized with the higher purposes of organization.

The foregoing statement is not exactly what might be styled light reading, but it yields readily to a little study, and it is hoped that no one will pass it without a fair attempt to understand it. This statement shows that the opponents are only looking at opposit sides of the shield. It is well that the rights of the individual should be emphasized, because they are too apt to be overlooked, in spite of the oft-repeated maxim that the good of one is the good of all. Neither should duties toward society be disregarded, because the good of all is the concern of each.

In endeavoring to show that neither of the parties to the discussion has the whole truth, and that each possesses a half truth, Mr. Andrews is merely bringing together the sundered parts of a unit; in his own words, giving society two legs to stand on instead of one. How his efforts are to be appreciated time will tell.

G. E. M.

Justin Martyr.

The writings of all the apostolic fathers prior to and contemporary with Justin (A.D. 150) do not aggregate more than two hundred printed pages. The undisputed works of Justin alone exceed those of all the contemporary and prior fathers. Justin appears to be the first authenticated Christian who recognizes Jesus as born of the Virgin Mary and crucified under Pontius Pilate, and his information is derived from a gospel not now extant, which he calls "Memoirs of the Apostles," and from the Apocryphal "Acts of Pilate."

The Cardinal.

Stony must be the heart that is not interested in the playful infantil gambolings and songs of young children. Recently the writer paused to listen to and observe the merriment of a small group of young girls forming a ring, with clasped hands, merrily singing (as I supposed) the old childish refrain, "Ring a ring a rosy," etc., etc., as they danced around in a circle; but what was my surprise and abhorrence to hear the following:

"Ding, dong, dell,
All heretics will roast in hell,
Ding, dong, dell."

The average age of the children I should imagin about ten years.

The writer is not opposed to religion, but there is something peculiar in the Catholic religion; peculiar, inasmuch as it not only assumes domination over every other, but inculcates and teaches *hatred* to all dissenters—particularly the Protestant.

Connecting these reflections with the recent death of a distinguished Catholic cardinal, the following ideas came uppermost. The cardinal had the reputation of great learning and kindness. Fatherly in deportment, meek, and always approachable to the humblest of his parishloners, he was a prelate of the Catholic church, and as such had the direction of immense power in the ministry. His funeral, as it was from being in accordance with the deportment of such a concentration of piety and meekness, therefore is open to criticism. His remains lay in state in his pontifical robes in his favorit cathedral, and were only to be approached through the solemn peal of the immense organ, through smoking incense and demure subserviency.

It strikes the writer (as it must all Liberal minds) that there could be no religion better devised or invented to enslave the human intellect than that of the Church of Rome. It assumes not only temporal or worldly power over the minds of mankind, but also power over their spiritual condition. That we should not seem unjust, let the thinker turn to the New Testament, Matthew xvi, 18, 19: "I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will giv unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now, if we believe in the divinity of the New Testament—and many do—here they are, hard and fast, ticketed for heaven or hell at the caprice of an ignorant priest—perhaps a mere boy of twenty-two, dubbed a "holy father," a confessor.

But this world is fast becoming skeptical; and even Protestant believers and church rulers, although they may know this to be an ancient monkish interpolation, dare not admit the fact, fearful of bringing the whole orthodox church fabric about their ears.

But to our cardinal—our learned prelate. The question arises, how could he, as a man of learning, and in all domestic relations irreproachable, so debase his manhood by avowing allegiance to the bloody and cruel hierarchy of the pope of Rome, with its cruel and bloody record of tens of thousands of burnings of advanced thinkers, sages, philosophers, and philanthropists! Or how could he so stultify his intellect as a guardian of morality, sustain the idiot doctrin of "absolution"—the forgivness of sins—which, in effect, is a direct premium for every uncommitted crime! How could he close his eyes to the fact that the greater portion of the criminals in our prisons are of this self-irresponsible belief, or that two out of three of our executed felons are Romanists?

But stop; we as Liberals, as thinkers, should not be too severe on our learned prelate, or censure his method of doing good. He is but one among the many priests, papal or Protestant, who assume the responsibility of doing the thinking and directing the footsteps of all mankind. But of one thing we may be certain—for it is too apparent—that from its power of concentration the Romish church is a religion totally unsuitable to our republican-democratic government.

That this church has a dangerous power of controling its forces was too manifest at our late presidential election. The untimely utterance of the Rev. Dr. Burchard, "Rum, Romanism, and Rebellion," however true, was unfortunate; for it started at once all the apostles of St. Peter to their feet, and for the time being emptied all our brothels and dram shops.

Whether it is possible for the world ever to exist in a happy state of oneness without some form of religion based on what is known as an expected future after death, as at present, is a question, but the diversity in competition as to the surest method of salvation must, of necessity, tend to neutralize their power of doing mischief.

As no man, or body of men, ever act without motiv, is it not safe to conclude that the numerical prosperity of any religion depends much upon the number of interested hirelings, outriders, or missionaries of any particular sect? Observe that the unobtrusiv Society of Friends, or Quakers, who are opposed to

all hireling priests, after an existence of one hundred years are far, far in the minority when compared with other sects of Christians. Verily, it almost amounts to a truism as spoken by Jesus: "Where the carcase is, there will the eagles be gathered together." The carcase being wealth, ease, and ostentation. REFORMER.

What the Opposition Say.

ON THE WRONG TRACK.

From the Dallas Morning News.

The Ingersoll Secularists are on the wrong track in wanting to tax church property. It is not by taxation that freedom is advanced.

WHAT LEO, P. P. (PROFESSIONAL POPE) SAYS.

From His Last Encyclical.

There was once a time when the philosophy of the gospel governed states; then it was that that power and divine virtue of Christian wisdom had penetrated into the laws, institutions, and manners of peoples, indeed into all the ranks and relations of the state; when the religion instituted by Jesus Christ, firmly established in that degree of dignity which was befitting, flourished everywhere in the favor of rulers and under the due protection of magistrates; when the priesthood and the government were united by concord and a friendly interchange of offices, and the state composed in that fashion produced, in the opinion of all, most excellent fruits, the memory of which still flourishes, and will flourish, attested by admirable monuments which cannot be destroyed nor obscured by any art of the adversary. If Christian Europe subdued barbarous peoples and transferred them from a savage to a civilized state, from superstition to the truth; if she victoriously repelled the invasions of the Mohammedans; if civilization retained the chief power and accustomed herself to afford others a leader and mistress in everything that adorns humanity; if she has granted to the peoples that and manifold liberty; if she has most wisely established many institutions for the solace of wretchedness—beyond controversy is it very greatly due to religion, under whose auspices such great undertakings were commenced and with whose aid they were perfected. When the kingdom and the priesthood are agreed between themselves, the world is well ruled. the church flourishes and bears fruit.

Men who really believe in the existence of God, if they are to be consistent and not ridiculous, will of necessity understand that the different methods of divine worship involving dissimilarity and conflict, even on the most important points, cannot be all equally probable, equally good, and equally accepted by God; and thus that faculty of thinking whatever you like and expressing whatever you like, to think in writing without any thought of moderation, is not of its own nature, indeed, a good in which human society may rightly rejoice, but, on the contrary, a fount and origin of many ills. Liberty, in so far as it is a virtue perfecting man, should be occupied with that which is true and that which is good, but the foundation of that which is true and that which is good cannot be changed at the pleasure of man, but remains ever the same, nor, indeed, is it less unchangeable than nature herself. If the mind assent to false opinions, if the will choose for itself evil and apply itself thereto, neither attains its perfection, but both fall from their natural dignity and both lapse by degrees into corruption.

The church of Christ is the true teacher of virtue and guardian of morals. From the decisions of the popes it is clearly to be understood that the origin of public power is to be sought from God himself, and not from the multitude; that the free play for sedition is repugnant to reason; that it is a crime for private individuals and a crime for states to observe nowhere the duties of religion, or to treat in the same way different kinds of religion; that the uncontroled right of thinking and publicly proclaiming one's thoughts is not inherent in the rights of citizens, nor to be placed among those things which are worthy of favor or patronage. In private life, indeed, the first duty is to conform one's life and manners to the precepts of the gospels, and not to refuse if Christian virtue demands something more difficult to bear than usual. Individuals also are bound to love the church as their common mother, to keep her laws obediently, to giv her the service of due honor, and to wish her rights respected, and to endeavor that she be fostered and beloved with like piety by those over whom they may exercise authority. It is also of great importance to the public welfare diligently and wisely to giv attention to the duties of citizenship, in this regard most particularly with that concern which is righteous among Christians to take pains and pass effectiv measures, so that public provision be made for the instruction of youth in religion and morality, for upon these things depends very much the welfare of every state. Besides, in general it is useful and honorable to stretch the attention of Catholic men beyond this narrower field, and to embrace every branch of public administration. Generally, we say, because these our precepts reach unto all the nations. But it may happen in some particular place, for the most urgent reasons, that it is by no means expedient to engage in public affairs or to take an activ part in political functions. But generally, as we hav said, to wish to take no part in public affairs would be in that degree vicious, in which it brought to the common weal neither care nor work, and on this account the more so because Catholic men are bound by the admonitions of the doctrin which they profess to do what has to be done with integrity and with faith. If, on the contrary, they were idle, those whose opinions do not in truth giv any great hope of safety would easily get possession of the reins of government. This also would be attended with danger to the Christian name, because they would become most powerful who are badly disposed toward the church, and those least powerful who are well disposed. Wherefore it is evident there is just cause for Catholics to undertake the conduct of public affairs, for they do not assume these responsibilities in order to approve of what is not lawful in the methods of government at this time, but in order that they may turn these very methods, so far as may be, to the unmixed and true public good, holding this purpose in their minds, to infuse into all the veins of the commonwealth the wisdom and virtue of the Catholic religion, the most healthy sap and blood, as it were. It was scarcely done otherwise in the first ages of the church; for the manners and desires of the heathen were divergent as widely as possible from the manners and desires of the gospel. for the Christians, always true to themselvs, most cheerfully entered every walk in life which was open to them. Now, indeed, in these days it is as well to renew these examples of our forefathers. For Catholics, indeed, as many as are worthy of the name, before all things it is necessary to be, and to be willing to be, regarded as most loving sons of the church; whatsoever is inconsistent with this good report without hesitation to reject; to use popular institutions as far as honesty can be to the advantage of truth and justice, to labor that liberty of action shall not transgress the bonnds ordained by the law of nature and of God; so to work that the whole of public life shall be transformed into, as we hav called it, a Christian image and likeness.

CATHOLIC POLICY PUT IN PRACTICE.

From the Catholic Review (immediately after the recent election in this state).

The election of last Tuesday, with all its attendant circumstances, made the lessons of 1884 so clear that the *Catholic Review* need not dwell on them. *What the "independent vote" was, and who cast it in both years, will not be forgotten during this generation.*

We observe that a number of men who "failed to come to time" on the Freedom of Worship bills, or who opposed them, hav disappeared from public life. Candidate Attorney-General Thomas, Senator Daggett, Labor Advocate Hooley, Brooklyn Representativ Lewis A. Meyers, hav joined Governor Cornell and Erastus Brooks in that bourne whence no politician returns. "We hav a little list of some who'll not be missed," and so forth.

THE PURITANICAL SABBATH GOING.

From the Christian Advocate.

No man who is interested in the future, either of the church or society, in this country can wisely remain indifferent to the present aspects of the Sabbath question. If we do not misread the signs of the times, our Sabbath will ere long be overwhelmed by the tide of Secularity unless proper measures for its protection are undertaken at once. The rise of this tide has been so gradual, and its advance so insidious, that many are not fully aware that much ground has already been lost, nor that the current is rapidly increasing in volume and velocity. It is even now a serious question with some of the more watchful friends of the Sabbath whether it is not too late to regain what has been surrendered, or even to stay the progress of the evil. Some of the elements of the Continental Sabbath hav already entered into our Sabbath, and while we are at the extreme, perhaps, of reaction from the Puritan Sabbath, the foreign influence exerts its force to carry us still further from the median line. The tendency is to make of our holy day a holiday, and of our day of rest a day of labor. A Sabbath was, a few weeks ago, *election day* in France, and all the turmoil and excitement of a political canvass attended it. The people were distracted with influences of a purely Secular, if not of a corrupting, character, and the church was dishonored, the day was. dishonored, and God himself was dishonored. We recoil with horror at the thought of such a desecration being possible in our nation. It is a long way from the Puritan Sabbath to the French Sabbath, but no longer than from the Sabbath of the French kings to the Sabbath of the French Revolution, when it was sought to destroy utterly the last vestige of the institution, together with Christianity itself, by decreeing that every tenth day should be observed as a day of rest. A body moving down an inclined plane gathers force with every moment and every foot of progress. It is time to look to our barriers and strengthen them, lest this anti-Sabbath movement get beyond our influence and control.

A CHARITABLE COMPARISON.

From the Troy Daily Times.

Ingersoll's antitheses are so reckless and sweeping as to be self-destructiv. The following are specimens: "There is more spirituality in Burns's poem, 'A man 's a man for a' that,' than there is in the whole of the New Testament." "There is something more spiritual in the sayings of one of Shakspere's clowns than you can find in all the Pentateuch." "There is more spirituality in the Declaration of Independence than there is in all God said to Moses on Mount Sinai." The concentrated hatred of the lecturer toward the Hebrew writings because of their supposed supernatural character is too apparent. He resembles one of those snakes found by Stanley in the Congo, that project their venom "in a stream from a distance of six feet."—*Rev. E. Wentworth.*

WHOOP!

From the American Christian Review.

We wish to call the special attention of all brethren and sisters to a matter of vital importance to Christianity in America. The Infidels of the United States and Canada hav just perfected an organization, with the title, "The Secular Union of America." R. G. Ingersoll is president, and Charles Watts, of London, England, now making his headquarters in Toronto, Canada, is vice president. They claim to hav over three hundred local leagues, and more than three hundred lecturers, male and female. They claim to hav nearly a score of periodicals that are avowed advocates of Infidelity, and assert that a large portion of the so-called scientific and literary periodicals, sympathize with them, and aid them. They hav several publishing houses and book-stores, and claim that news companies and news stands, and many book-stores, are in sympathy with them, and circulate their books, papers, pamphlets, tracts, and cards. They imitate all the work of our tract societies. They announce that it is their intention to make a vigorous and aggressiv campaign during the coming winter. Ingersoll will doubtless be in the field, when there is most money to be made. He will lecture. He dare not debate. Their main reliance as a debater is Charles Watts. They announce that he is the ablest defender of their system, in debate, now living. Watts is the editor of the *Secular Review*, the leading organ of Infidelity in England. He has been lecturing for Infidelity for about thirty years. He has had twenty-five set debates with representativs of Christianity. He is the author of about a dozen books and scores of pamphlets, that Infidels regard as among the ablest productions on Infidelity. He has been lecturing in the United States and Canada during the last four or five years.

It has been his custom to hav his lectures announced with a great flourish of trumpets, and Goliath-like, to challenge all preachers and Christians to come and hear, and ask questions, raise objections, make replies or debate. This giv notoriety to his harangs, attracts attention, and enables his backers to bulldoze and taunt believers. It produces in the minds of the rabble the impression that no one dares to defend Christianity or to assail Infidelity. It has been his custom, after each debate, to close up with a whoop of defiance, challenging any other representativ of Christianity who may be so rash as to take up the gauntlet. All his debates except the last two hav been with men hampered with creeds and theologies. He has assumed that an attack on creeds and theologies was an attack on the Bible. His opponents were so hampered with these systems that they had to defend them instead of the Bible. After his debate with Aaron Walker, in Welland, Canada, last Februrary, a change came over the spirit of his dream, and he modified his challenge, and limited it to all *Orthodox* believers. Evidently he had had enough of debate with a man who defended only the Bible. Last summer the Infidel organization of Canada announced that Charles Watts, who was then in England, would on his return begin a vigorous and aggressiv campaign all over Canada. Mr. Watts would lecture, invite objections and queries, and challenge anyone to reply or debate. On his return, Mr. Watts began the campaign with a lecture in Welland, announced as "A Challenge to the Churches." Infidels announced that he would debate with Clark Braden, who had lectured in Welland not long before. After the lecture he went to Waynesburg, Pa., and debated with Clark Braden. The circular annexed will tell the result. Mr. Watts did not return to resume his "aggressiv campaign" when the debate was over, for he knew that brethren would meet him at every place with Clark Braden's challenge. He was announced to lecture in Pittsburgh, and a challenge was published to any theologian of recognized ability. Brethren accepted the challenge for Clark Braden. Infidels replied, saying the challenge was to all the world, *except Clark Braden!*

The next that is heard of Mr. Watts is that he is in New England, and wants to lecture in New England. We hav few churches to challenge him in New England. He wants to keep clear of all places where we hav churches to challenge him to meet Clark Braden. We want all brethren and sisters to preserve this paper containing Brother Braden's challenge. If Mr. Watts comes near where they are, publish the challenge in local papers, and show it to Watts's backers. Attend his lectures; challenge him to meet Clark Braden. Write, or telegraph to Campbell Jobes, Claysville, Washington Co., Pa., giving place and date of his lectures, and Clark Braden will rise before him to sear his affrighted eyeballs, as Banquo's ghost arose before Macbeth. Let us drive this Infidel braggadocio to the wall, and nip this Infidel raid in the bud.

CAMPBELL JOBES,
Preaching for the Christian Church, Beeler Station, West Virginia.
P. M. WOODS,
Preaching for the Christian Church, Clarksville, Green Co., Pa.

The Bible Made Me an Infidel.

During a few months past, I hav been thinking and inquiring, reflecting and trying, to ascertain how or by what means I was converted from Christianity to Infidelity. And strange as it may appear, I hav come to the dispassionate conclusion that the simple reading of the Bible has done it. I hav tried to persuade myself that the great change has been effected by reading the writings of Infidels; but I am not able to satisfy myself that the writing of any Infidel alone, or the writings of all that I hav read, when taken together, hav worked out this mysterious result. All my convictions aim directly to the influence of the Bible. Theologians hav always admitted that the Bible itself constitutes its best and most reliable commentary. Indeed, among all the commentaries on both the Old Testament and on the New, I hav never found a more correct and satisfactory commentary than the Bible itself.

From my childhood, there always seemed to be no small amount of obscurity concerning subjects which I thought a wise and all-knowing God ought to hav made perfectly plain and intelligible. Then, again, after having read the Bible through and through (usually once every year), it did not seem to be such a book as a great creator of such a world as this would giv to his creatures.

There seemed to be inaccuracies in its statements, and contradictions in some things and lack of agreement in others. Yet I was assured that it was the veritable word of God, and I must accept it as such. When I was not able to understand it I must believe it all the same. Well, after I became a man, and had decision enough to say that I did not need a priest to think for me and to tell me what I must believe, I perceived so many absurdities and incongruities, and so many unphilosophical statements in it, and so many recorded declarations "for God's own truth," which are nothing but practical impossibilities, that I soon came to the conclusion that no great creator of heaven and earth (even if there is such a being) ever wrote such a book as the Bible.

When I reflected how long a time I had reposed all my confidence for time and eternity in the divine authenticity of the Bible, and then thought that I had been deceived all my life, and did not now believe that the great God of heaven had any more to do with writing the Bible than he had with compiling Webster's Dictionary, I almost shuddered at the contemplation of my own honest opinions. But I hav no more anxiety now concerning the authenticity of the Bible. I feel perfectly satisfied that it is only a production of men who had no more inspiration from the creator of this world than the writer of "Esop's Fables," or the best novels that were ever published. SIGMA.

Eusebius.

To Eusebius, bishop of Cesarea, on the coast of Palestine, from A.D 315 to 340, we are indebted for nearly all we know of church history prior to his time. . . At the very outset of his work Eusebius makes this startling confession and apology for it:

I freely confess it will crave indulgence, especially since, as the first of those that hav entered upon the subject, we are attempting a kind of trackless and unbeaten path. . . We are totally unable to find even the bare vestiges of those who may hav traveled the way before us; unless, perhaps, what is only presented in the slight intimations which some, in different ways, hav transmitted to us in certain partial narrativs of the times in which they lived.

He was a scholar and a courtier, an author and an orator, a bishop and a man of the world. He it was who wrote Constantine's Address to the Clergy, in which the Sibylline Acrostic is cited as proof positiv of the divinity of Christ; and he, too, doubtless approved, if he did not write, the sentiment expressed by that emperor before the Nicene Council, that secret impurity would be less pernicious than public scandal; and if he should happen to surprise a bishop in the act of adultery, he would cast his imperial mantle over the episcopal sinner.

THE TRUTH SEEKER.

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PUBLISHED BY

THE TRUTH SEEKER COMPANY.

33 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

Address all Communications to THE TRUTH SEEKER COMPANY. Make all Drafts, Checks, and Postal Orders payable to CHARLES P. SOMERBY.

SATURDAY, - - DECEMBER 26, 1885.

NOW IS THE TIME FOR RENEWALS, and we hope all will be prompt. If we are to print pictures next year, the subscription list must be lengthened. We will renew one old subscription for a year, and send THE TRUTH SEEKER to one new subscriber for a year, for $5. Will not every one, in renewing, try to get a new subscriber?

The Museum Business.

The policy of the directors of the two museums for the opening of which on Sundays the press of this city has been clamoring, and the people petitioning, is at last developed by the application of the secretary of the American Secular Union for an opportunity to be heard upon the question. Their policy is to procrastinate, and wear out the patience of those having the matter at heart.

There are, however, two features in the question which may hasten their action. The most important is, that the Museum of Natural History wants $200,000. The Metropolitan Museum of Art last year received $162,500 from the city to enlarge its buildings, and by Mr. Vanderbilt's death comes now into possession of another $100,000. So that institution is not particularly in need. The directors of the Museum of Natural History being, however, suppliants at the treasury doors, will be considerably more reasonable in the matter, especially as the city officials having the power to grant the money are all in favor of the Sunday opening. And, further, these officers appear disposed to insist on the Sunday opening as a condition of recommending the grant. Nearly all of them, too, hav signed the petition, and their sentiments are known. In a conversation with a *Herald* reporter Comptroller Loew, who is one of the Board of Estimate and Apportionment, said:

"I do not care to discuss at present what the Board of Apportionment will do, as I do not think that it would be proper for me to intimate that appropriations for museum purposes would receive a more favorable consideration at our hands if the demand made by the people and the press to open the museums on Sunday had been complied with. I also had a talk with Mr. Jesup a few days ago, and I stated to him that, in my opinion, the Museum of Natural History ought to be opened on Sunday. I suggested to him the advantages that everybody would derive from having the museums open on that day, so that the great mass of people who can visit them at no other time could then go there with their families. Mr. Jesup said to me: 'Will you agree to giv us $25,000 per year for the maintenance of the Natural History Museum, instead of $15,000 as at present, if it should be opened on Sunday?' The inference I drew was that if we gave the increase the museum would be opened on Sunday, although Mr. Jesup did not say so in so many words. He informed me that to open the museum on Sunday would be to incur extra expense, and that the trustees did not know where to get the money from, except it was appropriated by the board. I told him that the law stated that the sum to be appropriated to the museums must not exceed $30,000. It is within our discretion to appropriate that amount, but not more."

Mr. Loew's intimation that the trustees of the museum would more readily obtain the $200,000 if they promised to open the institution on Sundays was made a positiv condition by Tax-Commissioner Coleman, also a member of the Board of Estimate and Apportionment. He told the reporter that so far as he is concerned he should "be guided in passing upon all requests for appropriations to enlarge or maintain these museums by the use that they will be to the public. When the trustees conclude to open these museums on Sunday I shall then consider their applications in a more favorable light." Mr. Sanger, president of the Board of Aldermen, said that "if the trustees had only opened the museums on Sunday when they had been requested to do so by the Park Department and the Board of Aldermen he would feel inclined when this extra appropriation was asked for to comply by voting in favor of at least a part, if not the whole, of the sum which is asked."

If the officials maintain this attitude, the museums will be opened, although Mr. Jesup has such an antipathy to the movement that he will issue a pamphlet against it. But his principal argument, that he has no money to pay expenses, has been anticipated and answered. The money will be voted freely enough, and if the law stops the yearly appropriation at $30,000, perhaps the legislature may change the law, so universal is the desire for Sunday opening. At any rate, what public money is now granted the institutions should be used for the public benefit. Practically the museums are private property exempted from taxation by the state and further subsidized by the city. Either this exemption and subsidizing should cease or the museums should be open when the public can visit them. Even Mr. Jesup must acknowledge that it is unfair that the people should pay for what they do not and cannot get.

The Opposition.

We print this week (p. 823) a few extracts from the sayings of our enemies. We enjoy an occasional excursion into the Christian camp because of the many encouraging signs we are sure to see.

The first saying, from a Dallas paper, we obtained through the medium of an Anarchistic journal which hates the Freethinkers and the state with about equal intensity. It is a queer idea some people seem to hav that it is not by rectifying wrongs, but by committing others, that justice is attained. We should not tax the churches, say the Anarchists, but should abolish all taxes! Therefore they will not aid the Secularists, but rather glory in the church-exemption as a step toward Anarchy. Well, church-exemption has brought Anarchy in many countries, when to save themselvs from the brutal domination of the priesthood the people hav been obliged to confiscate the churches. And the Anarchists of Boston may some time see that particular ideal of theirs realized in this country, if the Secularist idea shall not prevail.

The words of the pope were to be expected. His sentiments hav been known a great while. He wishes to go back to the good old times when the "philosophy of the gospel" governed states, and Christianity was ingrained in every law, institution, and manner of the people, and when the priesthood and the government were united by a "friendly concord and a friendly interchange of offices." This, indeed, would be paradise—for the pope! But it is doubtful if the world can reverse its order of movement and go back so far. These were the times when Catholicism enjoyed herself. Heresy was easily punished. All the faithful had to do was to condemn the heretic, turn him over to the state, and then, by a "friendly interchange of offices," proceed to burn him. Now this is all changed, and the pope naturally grieves. However, he does his best to revive the power of the church by exhorting and commanding his subjects to do what they can to make the governments under which they liv conform to the church ideas. "It is generally useful," says the pope, "to stretch the attention of Catholic men to embrace every branch of public administration." To support this, he instances the early Christians who "cheerfully entered every walk in life which was open to them." If history does not belie these early Christians, they entered a good many walks which were *not* open to them, the proprietors of the walks being away.

That the pope is likely to be obeyed in his instructions to his people to make the whole of public life a Christian image and likeness, may be seen from the extract from the *Catholic Review*. In fact, the instructions of the pope were anticipated, and we are all but told in plain words that the "independent vote" in this state is the Catholic vote, thrown whichever way the church directs, for those men who do her will, or against the presumptuous mortals who refuse. The opponents of the Freedom of Worship bill hav disappeared from public life, crows the *Review*, and the impression is plainly conveyed that their disappearance can be accounted for by applying to the Catholic church. If this be so—and we are far from disputing it—how long will it be, does the *Review* imagin, before there will be voting done on the other side? Not long, we think.

The wail of the *Advocate* over the going of the Puritanical Sabbath is a grateful sound. When the Methodists learn something new, then, indeed, is there hope for the world. This individual wail is squeezed from the purple lips of authorativ Methodism by the pressure of public sentiment on the question of opening the museums on Sunday.

The Rev. Mr. Wentworth's comparison of Ingersoll to a snake is peculiarly a Christian thought. Snakes play an important part in the theology of Christianity. Some French artist has pictured the snake, however, as possessing the head of a priest. Such a conceit is a pretty faithful likeness of woman's tempter since Christianity was established, if not before.

The whoop of Elders Jobes and Woods about Braden and Mr. Watts we copy as a text for a few words concerning Braden. Several hav asked us how the debate came out between Mr. Watts and Braden, and why Mr. Watts will not further discuss with his "Christian" opponent. The Freethinkers of Waynesville were deceived in arranging for the debate between Mr. Watts and the fellow Braden. Braden was put forward by Jobes, and indorsed by the Christian (Campbellite) church. Mr. Luse, who made the arrangements for the debate, was unaware of the unsavory character of Braden, and though we wrote him as soon as we heard of the proposed meeting, he considered it too late to withdraw. The debate itself was unsatisfactory. Braden did not adhere to the propositions, did not advance any arguments in support of Christianity, but dealt almost wholly in abuse of Infidels. Mr. Watts bore this for two nights, adhering to the propositions, proving his positions, and disproving those his opponent had engaged to defend, until the last night came. Then, apologizing to the audience for descending in a measure to Braden's level, Mr. Watts gave his opponent such a scoring as those who heard it say seldom falls to the lot of fallen ministers. From what we know of Mr. Watts's powers of sarcasm and ridicule we can well imagin that Braden feels hurt. But such is the unconquerable impudence of Braden that he afterward proposed to Mr. Watts that they make a tour of the country, discussing Christianity. "There is money in it," said Braden. Of course Mr. Watts indignantly refused, and Braden is now writing and getting Jobes to write all manner of abuse of Mr. Watts.

THE TRUTH SEEKER did not take any interest in the Waynesburg debate, feeling somewhat humiliated that Mr. Watts had been so "taken in" as to meet Braden, who is unworthy of any notice whatever. There is hardly a prominent Liberal in the country whom Braden has not slandered, and he piled Pelion on Ossa but a few weeks before this debate by his wholesale libel on the town of Liberal, Mo. Added to this is the fact that he has been in jail for swindling, and escaped a visit to the penitentiary only by a technicality in the indictment, and we think there are sufficient grounds for any reputable person declining to meet him. That Elders Jobes and Woods and their church still sustain Braden and put him forward as their champion, only shows either their ignorance of his true character or their moral obliquity of vision. In the past Mr. Watts has said he was willing to meet any Christian in debate. In the future, although it shuts out Braden, he will qualify his proposition with some such word as "decent."

But, for all that, our batch of opposition grumbles is interesting reading.

Prayer at Harvard.

The fight as to whether students at Harvard shall be obliged or not to listen to prayers is on again. President Eliot is pious, and insists that the students shall also be pious.

But if the real state of things at the college is as an alumnus states in the *Evening Post*, practical morality, if not religion, will be a great gainer by the abolition of compulsory attendance at alleged worship. "There is no feature of religious observance," says this graduate of Harvard, "which givs rise to so many expressions of disrespect and irreverence as this system of morning prayers. Prayers are looked upon by the average student as a nuisance, and any compulsory religious observance can hardly create other feelings. Prayers are avoided as much as possible, and lying to get rid of them is hardly thought wrong by many, and considered entirely justifiable by some. Petitions by the score for

fictitious reasons are handed in every week in the year, and doctors are sought to giv certificates for severe illnesses which do not exist. It is generally understood that the statements in the petitions are taken to be true unless the authorities happen to know to the contrary. So, as there is little danger of detection, and as lying in this case is not considered very wrong, this performance goes on year after year."

The students evidently feel that to thwart tyranny they are justified in resorting to lying. To an unpredjudiced observer, therefore, it would seem that the overseers of the college would do well to remove the temptation by allowing the students to exercise their own pleasure as to attending prayers. A very common form of Christian supplication runs, "Lead us not into temptation, but deliver us from evil." We recommend the overseers to extend to their charges the same leniency in this regard that they ask from one they suppose to be even stronger in power than themselvs.

And the Pot Calls the Kettle Black.

The *Home Mission Monthly* tells as follows how the pope claims to hav made a great discovery:

"A few months ago Pope Leo XIII. issued a bull announcing the discovery at Compostella, in Spain, of the bones of the Apostle James. He narrates as certain truth a mass of absurd tradition regarding the carrying of the body from Judea to Spain, the loss of all knowledge of the spot where it was buried, the rediscovery of the remains through the appearance of a miraculous star whose rays pointed out the place of interment. With a minute rehearsal of childish fables which we might hav considered a forgery had it not been officially attested, the pope declares that the recently discovered bones are really those of the great apostle."

The editor of the *Monthly* comments:

"Now when it is remembered that Pope Leo is considered one of the most intelligent and broad-minded of all the men who hav occupied the papal chair, we cannot but be appalled at the thought of the superstition and credulity which must exist in the minds of the more ignorant of his flock."

The editor of the *Monthly* should first free his own eyes from beams before pointing out the motes in his Christian neighbor's. In Matt. ii, 1, ff., we read:

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem,

"Saying, Where is he that is born king of the Jews? for we hav seen his star in the east, and are come to worship him."

When Herod had ordered the wise men to go to Bethlehem, we are told further that:

"They departed: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was born."

Now the editor of the *Mission Herald* probably believes this last story. But if he is one of the most intelligent and broad-minded of the Protestant editors, what really intelligent man can help being appalled at the thought of the superstition and credulity which must exist in the minds of the more ignorant of his readers?

What Hav They to Show for It?

At a meeting held in the Academy of Music, in this city, to chuckle over the sixty-sixth anniversary of the formation of the Methodist Foreign Missionary Society, the Rev. James B. Buckley stated that during its career the society had collected and spent nineteen millions of dollars.

This may be true. No doubt, if the society has raised this sum, that the officers hav managed to spend it down to the last dollar. But we hav the same curiosity that the *Sun* expressed when considering Dr. Buckley's statement: Hav these nineteen million dollars produced any results at all commensurate with the sacrifice which the givers must hav made to raise so vast a sum? The mission board should stand their converts, of even this generation, up in a row, that they may be counted and the cost per head reckoned. Clear the dry goods out, and put them along on the first floor of the Methodist Book Concern Building, that all New York may see how many there are.

We do not think they would very densely crowd that spacious edifice, for these statements of the *Sun* are indisputably true:

"It cannot be said that during the last half century Christianity has made any decided advance in the East, where Christian missionaries to the heathen hav expended their chief efforts, and what has been done has in great part been counteracted, or even neutralized, by the greed and cruelty of Christian commerce and conquest.

"India is under the dominion of Christian England, and yet it remains hostil to Christianity.

"China has been compelled to open harbors to Western commerce, and yet it is as far away from Western Christianity as it was a century ago.

"Japan discards its traditional costume, and adopts that of Europe, but it choses for imitation, so far as religion goes, not the faith, but the Infidelity of Christian civilization.

"The only way to get rid of the Mohammedanism of Turkey, experience shows, is to kill off the Mohammedans. The actual conversion of a Mohammedan Turk to Christianity is almost an unheard of thing.

"Christianity in Africa has meant to the nativs chiefly shot and shell, and wholesale slaughter.

What, then, hav these nineteen millions done? They hav furnished fat salaries and comfortable living for the thousands of mission harpies, who use up fifty dollars to get one dollar to a foreign shore, and they hav satisfied the alleged consciences of the three millions of Methodists in the country who gave the money. The donors are complacently satisfied that in paying a dollar for about a thousandth part of a heathen they hav fulfilled their duty, and are consequently entitled to a harp with a little more gilt around it than their neighbors will get.

Editorial Notes.

THE present chaplain of the House of Representativs is blind. "And if the blind lead the blind, both shall fall into the ditch."

IN the criminal suit agaist him for lecturing on Sunday Mr. Joseph Symes, of Melbourne, Australia, has "stood off" the Christians. The jury disagreed, being evenly divided. We shall be able to giv further particulars when the next Australian mail arrives. We get this scant information *via* the *National Reformer* of London.

IT seems that the reason the Austrian government did not want Mr. Keily as the representativ of this country to its court was that his wife is a Jewess. Secretary Bayard retorts that he cannot take the religious opinions of a man's wife into account in making appointments to office, and the Austrian mission very properly remains vacant.

THE Rev. Kristofer Janson, of Minneapolis, is the first Christian minister we hav read of who can discourse of "Ingersoll and Ingersollism" without every other word being a misrepresentation of the great orator's character and doctrins. Judging him from his sermon delivered December 6th to his congregation, we should say that Mr. Janson is a gentleman.

A STATE Senate committee has been exploring the city to find some way of equalizing taxes. One of the committee told a *World* reporter:

"I may say we hav found that personal property is assessed at only one-eighth of the relativ value at which real estate is assessed. We find, too, many devices on the part ot corporations to evade the tax-collector. Take, for example, the action of the New York Railroad Company in moving its offices to Albany in order to avoid paying its taxes here; and the Elevated Railroad Company's move to Irvington for the same purpose. Then we hav found in some cases that the method of collecting a state tax of three per cent costs the state two-thirds of that amount. There are many evils to be remedied, but I cannot mention them in detail now."

We would respectfully suggest to the committee that one way—and an exceedingly just way—of equalizing taxes in this city is to collect the regular assessment of $24 on a thousand of valuation from the fifty or sixty million dollars' worth of church property now untaxed in this city. A million and a quarter might in this way be added to the city revenues.

"A WORKMAN" writes to the Detroit *News*, giving some reasons why his fellow-craftsmen do not attend church. Among his reasons are these expressions which he has heard workmen utter: "A preacher in a pulpit always makes me think of a man churning buttermilk. These preachers think they are little gods on wheels, but when you get down to cold facts they don't know any more about kingdom come or the other place than a cast-iron dog. Oh, a preacher is all well enough; the women like to hear him talk, and once in a while he'll find a man he can really benefit by shaking him over the bottomless pit and scaring his life out of him; but a man that knows enough to behave himself hasn't any need of him. There is just this about the preaching business: The preachers claim that the Bible is a message from God to man. If it is so, then the preacher virtually assumes to be smarter than God, for he makes a business of explaining what the Almighty, presumably, wasn't able to make clear himself. If it isn't so, the whole business is founded on a fraud. So I conclude that the preacher must either be super-omniscient or a humbug."

EVIDENTLY the church is short of funds. A revival has been going on recently in this city, meetings being held at Trinity church (which church, by the way, holds some seven millions of dollars' worth of untaxed property), at which the Rev. Mr. Aiken has done his best to scare the wealthy men of Wall street. Here is one of his shrieks to them:

"Do you never think you've got to die, you rich men? It's a healthy occupation to think of it. Do you ever think of the tiny line among the death notices about you? Think of yourself in that hour when you are sinking, sinking, sinking—good God, where?

"O poor rich man! Blown like a leaf into the darkening void. Sinking into ghastly depths with the cry of terrible agony on thy lips—lost! lost! lost! The jaws of death gape to swallow you. And yet your soul might hav been satisfied if you had wished.

"What are you worth? That's the question you hear and you ask everywhere. It is not what your banker has. You only seem to possess what you own; for you are worth only what you are, and there is a bankruptcy court on the other side of the Dark Valley."

Probably if these rich men would contribute a thousand dollars apiece to his church, the Rev. Mr. Aiken would find a more comfortable place for them to drop into when they die.

DURING the week ending November 30th the generous citizens of New York gave the Catholic Protectory $19,414.21; the New York Infant Asylum, $6,506.57; and the New York Juvenile Asylum, $16,725.38.

N. J. TRENHAM, in sending us a collection of photographic views of the Park Region of Minnesota, as well as a new subscriber, incloses also cabinet photographs of W. S. Bell, W. F. Jamieson, and E. C. Walker, three Liberal lecturers who hav visited Mr. Trenham's town the past few months. He asks us to state that any friends of either gentleman can hav a copy for twenty-five cents each, or the three together for fifty cents. We hav an interest in selling these photographs, for Mr. Trenham adds that all the money he receives for them he will spend in buying Liberal books and distribute them in his locality. His address is Alexandria, Minn.

BELOW we giv an abstract of the transactions of the fiuance department of this city for the week ending November 21st, so far as relating to charitable institutions. Money was paid as follows:

Association for Befriending Children and Young Girls,	$ 740 57
Nursery and Child's Hospital,	9,084,18
New York Catholic Protectory,	19,414.21
New York Infant Asylum,	6,506 57
New York Infirmary for Women and Children,	400.00
New York Juvenil Asylum,	16,725 38
Total,	$52,870.91

In connection with the payment of money we note that our city government is made defendant in a suit of the "Sheltering Arms," to vacate an assessment for grading Tenth avenue, which passes by it. By this it appears that the church institutions use some of the money given them by the city to fight the city's charges for improving their property. At a meeting of the board of estimate and apportionment, held November 25th, further sums were voted from the excise moneys to support the institutions named:

Institution of Mercy,	$7,748.14
St. Joseph's Asylum,	4,165.43
St. Stephen's Home for Children,	3 970 43
Mission of the Immaculate Virgin,	8,816.29
Missionary Sisters, Third Order of St. Francis,	3,809.14
Asylum Sisters of St. Dominic,	3,264 57
Dominican Convent of Our Lady of the Rosary,	3,030.46
Association for the Benefit of Colored Orphans,	1,029 57
St James's Home,	1,204.57
Association for Befriending Children and Young Girls,	172 29
St. Ann's Home,	256.86
American Female Guardian Society and Home for the Friendless,	1,024.29
Asylum of St. Vincent de Paul,	499 14
St. Agatha's Home for Children,	1,149.43
St. Michael's Home,	387.71
Hebrew Sheltering Guardian Society,	3,174 29
Ladies' Deborah Nursery and Child's Protectory.	3,796.29
Total,	$47,498 90

The foregoing sums were voted for the month of August last only. The Home for Fallen and Friendless Girls for the same month received $218.63.

JAMIESON'S debate with Rev. D. R. Dungan commenced December 22d at Maitland, Mo., to last six days, two sessions each day, on the following propositions: 1. "Infidelity is better calculated to advance mankind morally, physically, and intellectually than Chistianity." Jamieson affirms. 2. "The Bible is the best guide in morals and agrees with science." Dungan affirms. Jamieson's debate with Rev. J. W. Damon on "Prophecy" will take place at Savannah, Mo., Dec. 29th, 30th, 31st, and Jan. 1st.

Pennsylvania State Liberal Convention.

In compliance with the requirements of the Constitution, and by and with the advice of the Executiv Committee, it has been decided to hold the Second Annual Convention of the Pennsylvania State Liberal League at Lafayette Hall, Pittsburgh, Pa., on Friday, January 29th, 1886, at 10 o'clock A. M.

Representations of every League and district, organized or unorganized, throughout the entire state, are cordially invited.

We especially solicit the Liberals of the state to be present at our morning session, to take part in the business meeting, when the work of the League will be set forth, and the matured judgment and suggestions from the best workers and thinkers are needed to decide on the best means of carrying on the work, forming local and district Liberal Unions, affording educational and social advantages, effecting more efficient organization, and in the selection and election of officers for the energetic carrying out of the program decided on.

There are many matters of importance to be brought before the Convention, among others, the change of name to that of "Pennsylvania State Secular Union."

We trust that every lady and gentleman having interest in the cause will realize the necessity of making especial efforts to be present, so that by united effort the state organization may be made a powerful factor in the great work of securing the Nine Demands of Liberalism, insuring equal rights and privileges to all, regardless of religious faith, or the lack of it.

Those attending the Convention will be enabled to participate in the *Grand Paine Birthday Celebration*, under the auspices of the *Pittsburgh Secular Union*, who in catering acceptably for Liberals' mental and physical needs hav never been surpassed.

WM. SEYMOUR, President.

CHAS. B. REYNOLDS, Secretary.

December 19th, 1885.

Letters from Friends.

EL PASO, TEX., Dec. 10, 1885.

MR. EDITOR: I think the idea of illustrating THE TRUTH SEEKER a very good one, and shall do my best to get new subscribers for it from this part of the country.

I beg to suggest, also, that you reserve a space in your paper for the publication of the principal officers of the local Leagues or Secular Societies belonging to the American Secular Union, giving the address of the secretary of each, and, if possible, the time of their regular meetings. Such information, I am sure, would be welcome to many Freethinkers whose occupation or business compels them to travel most of the time. If this were done once a month, or once in three months, it might fill the bill. CHAS. PETERS.

MAITLAND, MO., Nov. 25, 1885.

MR. EDITOR: May I claim the privilege, through the grand old TRUTH SEEKER, to tell what we are doing down in our moral vinyard in interest of the infant cause? We hav secured and had delivered two courses of lectures within the last three months by Prof. W. F. Jamieson, and hav arranged for a debate between W. F. Jamieson and a Mr. Dungan, for the 22d of December; and last, but not least, there was a course of lectures delivered here on the 19th and 20th of this month by Helen H. Gardener, which hav had and will hav some good effect. She was greeted with splendid and intelligent audiences who were loth to retire at the end of each lecture. Miss Gardener is rather small in point of avoirdupois, but in point of intellect she is a giant. She has splendid delivery, holding her subject in hand with ease, and the same time with that firmness of decision that is pleasant and convincing. It would be hard for one to pay a fitting tribute to the little lady. I would advise all our Liberal friends wishing lectures in the interest of our cause to secure the services of Miss Gardener if possible.

Respectfully, F. B. SPRINGS.

REW CITY, PA., Nov. 26, 1885.

MR. EDITOR: Thanks for your excellent management of the glorious TRUTH SEEKER. Thanks for the privilege of renewing my subscription to this trifling extent, and for the courage to speak aloud the principles culled from its pages, and to declare I will never be without it while I can spare a dollar to send you for it. At different times in the last two years we hav found by the outspoken result of thought and reason, and the circulation of tracts and books, enough Liberals to hav organized quite a respectable club, but the fluctuations of trade in the oil fields render our stay in one place so uncertain that the attempt was impracticable on account of the certainty of its failure, as I hav reason to believe is the case in the city of Bradford, the metropolis of the oil country. I would be thankful for life to see the day when the ignorance and superstition of orthodoxy will be cleared away, and teachers be compelled to pass an examination in the sciences.

W. N. WEST.

MONMOUTH, ILL., Nov. 15, 1885.

MR. EDITOR: Inclosed find $1 to get me within hailing distance at least. We shall hav to keep THE TRUTH SEEKER at all events. It is our Sunday reading and better than all the orthodox sermons preached in the land. I see by this morning's paper that Birmingham, Alabama, has gone back to the dark ages in her new Sunday laws. Well, if the people there can stand it, I don't know but that we can who are so far away.

The U. P's. here circulated petitions to hav the trains on the Chicago, Burlington & Quincy railroad stop running cars on the Sabbath. But this road, which is running from thirty-five to fifty trains a day, does not see it in that light, so the passengers do not hav to be put to such delay and expense, and freight is moving as rapidly as usual over this, one of the best (if not the best) roads in the country.

Sunday was made for man, and man alone is responsible as to how he uses or abuses it. All the cant of preachers to the contrary does not affect this truth. One day for rest or recreation is just as necessary as light and heat, and let us all make the best use of the privilege. S. W. SMITH.

GREENSBURG, PA., Dec. 1, 1885.

MR. EDITOR: While the discussion that is now going on in regard to the successor of the president, should he die or be disabled during the present juncture caused by the death of the vice-president, is taking a wide range. some going so far as to declare it unconstitutional for any office-holder to fill his place, even temporarily, I should think that some would see of what little consequence it is whether we hav any president at all. If the president of the Senate were authorized to sign all bills and appointments to office, what would be the use of a president or vice-president? The cabinet offices could be filled by the Senate and House of Representativs, and each would make his own appointments with the consent and advice of the Senate, as now. Then what is gained by having a president elected every four years, exciting the people and spending thousands of dollars, injuring every legitimate business, to elect a president, who, perhaps, may be antagonistic to the majority in Congress, causing four years of wrangling and clogging the wheels of government for that time, when, if the president of the Senate performed the duties of president, he would always be in accord with the majority (as it would take a majority to elect him) of the Senate, and there would be no jangling? Hundreds of thousands of dollars would be saved, besides the fifty thousand that now goes as the president's salary. J. DOWNES.

CHILLICOTHE, O., Dec. 7, 1885.

MR. EDITOR: I hope Mr. Mallonee will forgiv the fact that I was much surprised by his Saint Paul like attack upon woman suffrage, as I am about to claim the privilege always granted by that just and unbiased judge, THE TRUTH SEEKER, of pointing the finger of friendly comment at one or two of his inconsistencies. He asserts that his wife "and all the women of her class would not vote." Must all the women of the United States be refused the ballot because of that fact? Mrs. Mallonee would not be compelled to vote if she did not desire to, while Mr. Mallonee is no doubt a paragon of all domestic virtues, whose one individual ballot may be safely relied upon to represent his wife, daughters, "his sisters and his cousins and his aunts"—even his mother-in-law if she be a widow. It is possible that some men in this great commonwealth are not so qualified. Mr. Mallonee refers to "strong-minded females" as all being "old maids." Admitting this (but there are widows among them), who, may I ask, is to do their thinking and acting for them? I myself am one of those much-despised strong-minded old maids, a Freethinking Spiritualist, but not a Freelover in any but a Christlike sense of the term. Now, supposing I desire to vote against a Sunday law, what am I to do? Must we be restricted by Mrs. Mallonee and women of her class? Has our misguided brother overlooked the fact that among the foremost toilers in the fair fields of reform are many "old maids" who for years hav been demanding the privileges extended to the ignorant African and the drunken American? If, after calm reflection, Mr. Mallonee still believes that liberty is a blessing only when possessed by the sterner sex, I would advise him to join the Presbyterians and to teach the ancient doctrin of Saint Paul to people who hav not outgrown the idea that a woman must forever be a mirror, reflecting only the virtues or vices of her lord and master. The inclosed poem was written long before I saw Mr. Mallonee's article, and though it may sound a trifle harsh, is not intended to be personal, excepting as a reply to personal remarks. Hoping Mr. Mallonee will accept my comments and queries with the same friendly spirit in which they are sent, I remain forever a Freethinking, strong-minded old maid.

A VINDICATION.

It is frequently said by a prejudiced few
That "strong-minded females" are coarse and low;
I know that some people believe this true,
But inquiry proves that it is not so.
In a skating-rink, 'mid the giddy whirl
I beheld the mother of children two;
She was known in youth as a reckless girl,
And since as a wife who is far from true.

I said to this matron of doubtful fame,
As we glided on 'neath the dazzling lights,
"Will you kindly deign to affix your name
To my list of toilers for women's rights?"
In tones of decided severity,
She said, "Do you take me, sir, for a fool?
A woman should liv for her family,
It is not her mission the world to rule."

I entered a ballroom and met a dame
Who bore the brand of society's slave,
To lead the fashions had been her aim,
In radiant gems she approached her grave.
I said to her, "Madam, your name I crave
As an aid on my woman's suffrage list."
To me a contemptuous stare she gave,
"I am not a fanatic, sir," she hissed.

I questioned a creature than whom few worse
Hav ever darkened this beautiful earth;
Upon all things pure she had breathed her curse,
And to many vile deeds had given birth.
I asked, as I gazed on her beautiful face
And into her dissolute, bloodshot eyes
Though I knew the question was out of place
And wondered much what would be her reply:

"Do you think that women should hav the right
Of casting votes, or help make the laws?
If so, are you willing your name to write
With those who are friends to the woman's cause?"
She took my pen in her talon-like claws
And these are the words the reprobate wrote:
"I decline to giv you my name, because
Saint Paul did not think women ought to vote."

Thus each old hag that I questioned replied,
And each young girl who had strayed from the right,
And many a matron devoid of pride,
That their names on my list they would not write.
Those women whose lives were an empty show;
And those most deficient in heart and brains,
Who believed they knew all there was to know,
Denounced my list with pronounced disdain.

But the silver-haired dames with records pure,
Those mothers whose children were cared for best;
Those brides with integrity most secure;
And girls with decorum and prudence blest;
Those who nursed the ill and dying by night;
Those who sought to reform the low and depraved;
Those who helped to fight the foes of the right;
That mankind from their errors might be saved—

Lo! these were the ones who willingly signed
Their names to my list as wise women ought,
With unselfish hearts and impartial minds,
For righteousness's sake, and freedom of thought.
Thus it is ever; an unstable mass
Hav checked the march of progression each day.
"Strong-minded women" contend with this class,
And use all their strength in clearing the way.

EIDDA.

TONTOGANY, O., 1885

MR. EDITOR: I hav been a Republican all my (voting) life, but two years ago I voted for Hoadly on account of his Liberal views. Soon after the election I took a trip to Florida, and on my way I stopped at several places, among the rest Atlanta, Ga. While there I went to see General McPherson's monument, and while roaming over the battle-field I came across an old, very old, colored man, with whom I had an interesting talk. His deep, sad tones revealed his forlorn condition; his sad countenance showed that his last smile had long since taken wings and flown away, never to return. I would gladly relate the whole of our conversation, but fear it would be too lengthy. I shall quote the speech that he delivered to me (one never to be forgotten). In deep, pathetic tones, he said:

"I spent all my days of strength, and all the days of my usefulness, in your service, and now I am old and crippled with the 'rhumatiz,' which makes me almost helpless, I am turned out like an old horse to pick up what I can and then starve. I see you are a stranger here, looking for relics. You must hav plenty of money. Can't you giv me a little? I am so needy."

After I got my heart swallowed down sufficiently to speak, I informed him that he did not know whom he was addressing; that I was from the North; that I earned all the money I had by hard work with my own hands and. mind. I asked him why young colored people could not help the old. His answer was:

"All of our best men are on the chain-gang in the mines, and it is all the next best can do to take care of themselvs, and the old are in a starving condition. I hav a little job of wood cutting here, as you see, which will help me a right smart bit, but when that is done I don't know what I will do to make a living."

I asked him if he could not get enough to eat. He said, "Sometimes I hav something to eat and sometimes I havn't." I gave him what loose change I had, without counting, and departed a sadder but wiser man.

I hope the day is not far distant when we Secularists will be able to buy a home for all such as the above, and gather them to it in the name of humanity. I presume there are some Christians and Jews whose hearts are sufficiently tender to aid us in the noble work. Let us make haste lest it be too late to assist the most deplorable class (ex-slaves). If this old man could deliver a five minutes' lecture in every town in the North we could raise the money to buy a home for all—such is my opinion. Please pardon the digression.

This fall, when I went to the election, the sound of those clanking chains was still ringing in my ears; therefore, I could not vote for Hoadly. When we make our Nine Demands an issue, I shall be ready to vote them. M. BROWN.

WALKERTON, ONT., Dec. 12, 1885.

MR. EDITOR: Thinking it would be interesting to you and the patrons of THE TRUTH SEEKER to know what we are doing to advance the cause of Freethought in this section of Canada, I, at the request of several Liberal friends, take the liberty of sending you this short report of three lectures, recently delivered here by Mr. Chas. Watts, being his second engagement in this place, and it pleases me to say he was attentivly listened to both times by large and well-behaved audiences. The subject of the first lecture was "Secularism, Destructiv and Constructiv." It is no more than just and fair to say that I do not think it could hav been handled better, and that it was thoroughly sound throughout. Some of the most intelligent and non-prejudiced Christians who heard the lecture, and with whom I conversed about it, said they agreed with the most of it and that it would be difficult to answer the rest of it. The arguments seemed to me impregnable. The second was on "Unbelief—Its Nature and Value to Mankind." It rather surprised most of the orthodox attendants to learn they were all unbelievers, and that all change and reform is the result of unbelief in the existing and established order of things. They seemed to appreciate this lecture better than the former one, perhaps because they understood it better.

The third one was on the "History of the New Testament." I suppose it is at least not necessary to state that quite a number of the hearers were made uneasy, especially those who had discarded the Old Testament and pinned their faith to the New, when Mr. Watts quoted largely from Christian writings and authorities to prove that the origin of the New Testament is and always has been unknown, that there were other gospels besides Matthew, Mark, Luke, and John; that they did not write the ones ascribed to them, and that if any of them were genuin they did not know which, etc.

Mr. Watts is a very forcible and logical speaker, and often eloquent during his discourse, and to giv only an approximate account of these lectures would require a lengthy article which probably you would not like to publish in your over-contributed paper.

Trusting you will consider this very inadequate report worthy of publication, I remain, Fraternally yours,

J. H. BOBIER.

HAMILTON, ONT., Dec. 11, 285.

MR. EDITOR: Mr. Watts has again paid us a visit, and, like a brilliant meteor illuminating this most orthodox neighborhood, he has disappeared for a short season only, we hope, as the two discourses he rendered were considered by those who heard them as the grandest they had ever heard him giv in Hamilton. Several attempts hav been made (both through the press and privately) to induce the orthodox champion, Dr. Sexton, to enter the arena of debate with our representativ, but the wily doctor knows too much to trust himself on the platform with an opponent such as Charles Watts. There seems to be quite a dearth of orthodox sentiment just now, and the clergy find it uphill work drumming sheol into their hearers. It has not the terror that the old orthodox hell had, with its brimstone dungeons and devils, its darkness, its chains and fire; these things hav been no longer believed in except in popish theology and the Salvation Army, both of which we hav amongst us. The latter craze seems stagnant. They are not so blatant as they were, and many who formerly belonged to them are now ashamed of their unseemly and grotesque antics on the streets. I am pleased to let you know that a large quantity of Freethought literature has been sold at every Freethought lecture, the people being hungry for more knowledge. I had the pleasure of witnessing an incident which will illustrate the growing desire for more information: At the afternoon lecture, a well-dressed lady (unaccompanied) came to the entrance of the hall, and it could be seen at once by the timidity of her movements that she was a stranger to our meetings. She put the inquiry, "Are there any ladies present?" "Oh, yes, madam, a great many," was my answer. This seemed to afford her some satisfaction, and she paased

into the room and took a seat well toward the front. It was evident to me that she had not been to any of our previous lectures, and I therefore concluded I would watch the effect of the lecture upon her, and observe the different changes in her countenance as the gifted orator explained the principles of the American Secular Union, their necessity, superiority, and justice. To describe the changes from grave to gay and *vice versa*, I will not attempt, but it was evident she had been greatly edified, for I noticed that she had induced her husband to accompany her to the evening lecture on "Unbelief." Both of them gave vent to their appreciation as pronounced as any in the hall, and I noticed at the close of the lecture that they went to the table (where one of the friends sold our literature) and purchased a copy of Paine's "Age of Reason." We shall see that lady and gentleman again, I am sure, on Mr. Watts's next visit, and more books will be sold. I may tell you that since Mr. Watts's first visit to this city two years ago, we hav sold nearly two hundred copies of Paine's "Age of Reason," a work more dreaded by the clergy than the advent of small-pox. Hundreds of copies of THE TRUTH SEEKER hav been put in circulation, and when it becomes an illustrated weekly journal, which all of your subscribers should hope for, then what a mighty howl will ascend from the pulpits of Christendom, and Hamilton in particular! The so-called reform press of the city ignore our lectures, but are always eulogistic of any crank who shines under the auspices of the Young Men's Christian Association. Whilst this is so, the Conservativ or Tory journal, the *Spectator*, givs us an impartial and friendly notice whenever we meet, with a synopsis of the lecture. I can well understand our Materialistic friend Winter, of Cincinnati, calling Spiritualists by the euphonious name of crank. We had one on the platform to reply to Mr. Watts, and he told the audience that he had seen the future home of the damned, the orthodox hell. He had been privileged to see, also, the golden stairs and the heaven of the Sunday-school books. It was apparent to the audience that he was what he professed, a Spiritualist, or what friend Winter would call a crank. Yours as ever for the truth,

GEORGE MADDOCKS.

LOWELLVILLE, O., Dec. 8, 1885.

MR. EDITOR: The effort to screen the Albany Convention from contamination seems to me to hav been, to say the least, uncalled for. It was a Freethinkers' convention, and Freethinkers were invited and urged to attend. Unlike the church, the association does not indorse the character of its members, and deliver over to Satan or cast out any one heresy, and it follows that it is not responsible in any way for for the character or reputation of those who may attend or take part in the proceedings of conventions. And this is as it should be, though different from church rules and practices. To exclude those who most need the benefit of good influences from philanthropic institutions of any kind would seem to be irrational and absurd.

When people attend a Freethinkers' convention they do not expect the platform to be converted into a coward's castle like the pulpit. Where no two agree, or think alike on the various subjects of reform which loom up for consideration after a reign of ignorance, darkness, and superstition for thousands of years, it does not seem to be quite the fair thing for some individuals—even officials—to assume the prerogativ of making rules as to what may be said and done; thus infringing upon the right of free speech, which seems so closely allied to Freethought.

Some or us, who lost our reputation forty or fifty years ago by opposing slavery, and soon after lost it again by advocating Freethought on the subject of religion, and hav suffered many degrees of social ostracism ever since, do not feel disposed to allow new converts to compel us to giv up what we hav sacrificed so much for and battled for so long, to wit, freedom of speech and equal rights for all, even in conventions, and hav things brought down to a respectable basis to accommodate those who hav not learned that there *is no respectable basis* for reforms until they are accomplished.

And how strange it would seem for an association of Freethinkers—in imitation of the church—to proclaim to the world that Freethought and free speech, heresy and heretics, would not be permitted to come within the sacred precincts of its conventions or meetings.

It is claimed, however, that the speakers were of the right kind, both at Albany and Cleveland, and that there was program enough to take up the whole time, just as though that compensated for everything. It is also said that an opportunity was given for discussion on all topics presented. The time, however, was taken up by the program, and when anyone attempted to break in on it, they were generally sneered at by some one and laughed at by others. And the program was often or sometimes followed without giving proper time for discussion, as it seemed to me. Thus: "You hear the resolution, all in favor say 'Aye.'" A few say "Aye." Those opposed will manifest it by the same sign, it's a vote." All the stops were commas, and no time given for any one to consider whether he was opposed to it or not.

There has been a good deal written and said about the necessity of organization, and quite an effort made to induce Liberals of the country to unite with or become members of the National Liberal League and its auxiliaries, and many of the different varieties hav done so.

The call for the late Convention or Congress at Cleveland says: "The basis of the Association is Universal Mental Liberty, and its platform the Nine Demands of Liberalism. Its object is to stimulate Freethought and investigation among the people in regard to their civil, religious, and political rights, and to encourage the investigation of questions relating to religion, science, and reform."

And one of the Nine Demands is that "all laws shall be conformed to the requirements of natural morality." Now, it seems to me that this ought to secure a free platform, and the privilege of free discussion to anyone who may wish to discuss any of the subjects embraced in the call or in the Nine Demands, and in his own way. Opinions may be different as to the ways and means of obtaining the Nine Demands, as well as the one or two which were added.

If all who differ from a few managers are to be excluded from participation in the proceedings, and all heresy or unpopular subjects, too, the creed ought to be stated in the call. Associations of this kind are only responsible for what may be adopted as a platform, and not for error and falsehood, heresy, and folly uttered by individuals in discussion. To call upon all the varieties of Freethinkers to attend these meetings, and when there to make them behave according to some narrow-minded standard and keep silent, is an undertaking that is likely to fail.

The Nine Demands, or some of them, forty years ago were just as unpopular and disreputable as those subjects which now secure the name of crank and other opprobrious names to those who advocate them. And those who by sacrifice and suffering hav made the Nine Demands somewhat respectable hav no objections to others sailing on the popular current, but they do object to their joining the multitude in denouncing advocates of those Demands because they are in favor of other reforms which are, or may be, just as important (or more so) as any of the nine.

Freethinkers generally were invited and urged to attend the Congress—to giv emphasis to the proceedings and to the Demands; but the officers and all the speakers were of the same variety, to wit, Materialists. The Spiritualists, however—and there were quite a number of them there—behaved well and said nothing, and consequently it was not necessary to advertise them as strays, and the Association as in no way responsible for their behavior or for their attendance. It seems to me that Freethinkers can in no way be united but on a free platform—I mean free discussion, and the Union responsible only for what it may adopt as a platform of principles. Freethought implies free speech, and freedom must be taken with the inconveniences and consequences incident thereto, freedom being a necessity, and always preferable to the gag or the bondage of a creed. And discussion is always necessary to keep the wheels of progress in motion; and when suppressed, meetings of every kind become nurseries of egotism and intolerance. And we need a panacea for these idiosyncrasies much more than we need nurseries.

Intolerance has been a curse of the ages, and ought not to be cherished among Liberals; and discussion is quite an effectiv remedy for this relic of Christian barbarism. Yes, listening to error, silly twaddle, and even something abhorrent to our sense of propriety and right, is good as a cure for intolerance, and not at all dangerous on a free platform. Witness THE TRUTH SEEKER and the Manhattan Liberal Club—they both liv and prosper, though free discussion is a prominent feature. Let intolerance cease, but let us hav free discussion; hear both sides, and gather truth and wisdom wherever they may be found.

WM. WATSON.

BAKERFIELD, CAL., Dec. 3, 1885.

MR. EDITOR: Please find inclosed $3 on subscription for THE TRUTH SEEKER. I find quite a number of Freethought persons here, but all too timid to express their thoughts or opinions for fear of being termed a crank or lunatic; others are afraid they would lose custom. We need what the churches term a revival, a good lecturer to stir them up to think for themselvs. We hav two churches here, one Catholic and one E P. M. church, which has its beggars for the erection of another church.

ISAAC GAMBEL.

NEW YORK, Dec. 12, 1885.

MR EDITOR: In THE TRUTH SEEKER of November 14th appears an article from J. H. Severance, M.D., with which I fully agree, and it will not be answered, nor can it be controverted. In THE TRUTH SEEKER of December 5th Mr. G. N. Hill comes out to unfold his great wisdom and let Freethinkers know what an "honest" (?) Freethought meeting should be like. He would giv us all the freedom to assent and follow a few leaders, who should be the sole judges of what is right and judicious to allow in such meetings. He would giv us all the liberty to vote for resolutions the leaders may bring in their pockets ready cut and dried, to pass them, and to punish all dissenters. This is a concensus for "babes," but it will never do for Freethinkers. Mr. Hill may be an Infidel as to Bible belief, but he misses the first principles of Freethought yet. So also in to-day's TRUTH SEEKER (December 12th) Mr. D. B. Cozine has a long article of similar conservativ freedom, the same freedom the Protestant and also the Catholic church will giv to any and all who follow their regulations—no more, no less. Messrs. Hill and Cozine cannot see their narrowness, or else they ought to know that Mitchell and Heywood can not be more obnoxious to them than they themselvs are to the Christians.

There are many grades of Freethought. The most developed giv us the widest scope, and the least and weakest wants and asks for all kinds of regulations, laws, hedges, and fences; and, according to Mr. Cozine, anyone not satisfied had better emigrate. Would it not be better to burn such a one up, and be done with him for ever, as of yore? Would this not suit him better?

I hav never seen a paper from Messrs. Mitchell or Heywood and need not defend them, but will defend Freethought, and ask these would-be Freethinkers to argue and controvert these men out of their—to them—obnoxious doctrins, if they can; and if they cannot, then their side is shown to be weak.

Messrs. Hill and Cozine's opinions are fully as obnoxious now to the church, but what is obnoxious to-day may become popular to-morrow.

However, in this long controversy I admit that if any one or more persons pay for a hall, such payers hav a good right to make their own rules, but the more fenced in, the less freedom there exists. And further, it is good policy to unite with any and all forces for *one* purpose—as for the Nine Demands—to which even many Liberal Christians will giv us their support—than to split our power and influence for many aims with less aid.

We suffer now from too many bad laws, and such cursed and nonsensical laws hav we that they were never, are not, and never will be obeyed, and cannot be, and are dead letters. I cannot believe and cannot see how anyone can commit a crime when he has not harmed and does not harm anyone.

What we the most need is a better education in good, sound principles, which will make us better and freer with less laws, will make millionaires and paupers equally unknown.

Yours for progress, FREDERICK KOEZLY.

OLD DU QUOIN, ILL, Dec. 10, 1885.

MR. EDITOR: I inclose $5—$3 00 to pay for THE TRUTH SEEKER for 1886; $1.50 for Dr. Sunderland's "Ideology;" 30 cents for "Short Lessons in History," six copies; 20 cents for the "Modern Balaam," eight copies.

Permit me to congratulate you upon your able and successful management of THE TRUTH SEEKER, and to express my unqualified approval and indorsement of its editorial department. I hav been a subscriber from the beginning, and hav closely read every number of THE TRUTH SEEKER ever issued, and although always good and interesting, there has been a constant improvement noticeable, and I now regard it as better than ever, and by far the most entertaining paper of the six (leading papers) I read. Yours truly, CHARLES ZEIGLER.

TRENTON, TEXAS, Dec. 8, 1885.

MR. EDITOR: Inclosed find $2, which place to my credit on THE TRUTH SEEKER account; $1 for which send THE TRUTH SEEKER to the trial subscribers herein named; also twenty cents, for which send Remsburg's "False Claims of Christianity," and Ingersoll's "Defense of Thomas Paine as to his Life, Death, etc.," to the address given. With the best wishes for the Secular movement, and the growth and spread of THE TRUTH SEEKER, I am yours, THOS. H. MAUGUM, M.D.

NEW ALBANY, IND., Dec. 10, 1885.

MR. EDITOR: Herewith please find $3 to pay for my copy of your valuable and indispensable paper, the dear old TRUTH SEEKER, for another year. I am now in my seventy-ninth year, and find great comfort and satisfaction in its perusal.

JOHN BROWN.

PROVIDENCE, R. I., Dec. 4, 1885.

MR. EDITOR: Some time has elapsed since my last communication to THE TRUTH SEEKER. But I am still living and trying to wake up the mental energies of the people in my section of "Puritanic New England," and enlist them in the cause of truth. I distribute my papers freely among those who will read them, hoping thereby to win subscribers.

I am a member of a Liberal Debating Society, recently formed, and I am hoping to get them to organize a local union in conjunction with the American Secular Union. The question for next Sunday is "*Resolved*, That the Bible should be read in the schools," which proposition will, no doubt, be torn all to shreds.

Before closing, I must mention my visit to your city last September. Though short, it was one of the pleasantest occasions of my life.

I had the good fortune to become acquainted with Mr. C. P. Somerby and family, by all of whom I was entertained in the most agreeable manner.

The six hours spent in Central Park, with its many attractions; the trees decked in their autumnal garb; the thousands of parti-colored dresses, moving to and fro to the music of the band, resembling a great moving panorama of "crazy quilts," and all enjoyed in the company of so entertaining a gentleman as Mr. Somerby, impressed that Sunday on my mind in a manner never to be forgotten.

Wishing success to the Truth Seeker Company, I am yours,

W. P. BLYTHE.

AYER, MASS., Dec. 8, 1885.

MR. EDITOR: Having read the call to arms for battle of might against right, I would ask, What would the wards of our spiritual welfare hav us do on Sunday? Empty the mind, fast from all tangible facts—every thought and idea of the real—in this beautiful world, in order to force an appetite for doleful sermons on total depravity; and through wordy prayers get an introduction to God, and improve the opportunity in thanking him that he has not wholly cursed us for trying to be happy in this world of beauty.

Why don't these keepers of the fold instruct the Lord to adopt his old commissary plan of deal, and hav the cows constructed upon that wise plan, that they will double their yield of milk on Saturday, and so contemplate the divine economy, instead of assimilating food on Sunday, and so prove "all things possible?" It looks very much like a business contract to giv one day in every seven to the Lord, in which to praise him for his "wonderful goodness," and keep him good-natured and blind to their conscious errors and presumptiv sins. When the clergy turn their attention to the popular sins that afflict and degrade humanity, instead of persecuting, slandering, and calling pet names such as are thus engaged, they will hav struck the keynote of the song of "Moses and the Lamb," the embrace of heaven and earth—heaven on earth.

The Sabbath—one day in seven—is among the best institutions the stream of time has brought down to us. A day of rest—change—neither sleep nor death—perpetual activity is life. The Sabbath—a day exempt from manual labor—is in the very nature of things under the great law of necessity, and would be if "Remember the Sabbath day to keep it holy" had not been in the Bible. Suppose we should remember every "day to keep it holy," instead of one day in which to confess how unholy we had been in the other six.

The problem is how best to use this grand blessing so as to extract the greatest amount of good from it. "Let everyone be persuaded in his own mind," and be deferential to the rights of all others. As competition is the life of trade, so variety of opinions is the soul of progress.

The difficulty begins in contention; when, instead of mutually lighting by each others' candles, we authoritativly attempt to blow them out.

E. MYRICK.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Children's Christmas Visit to Fairyland.

Then they went to the Land of Cakes,
The Ice Cream land where the Jelly-tree shakes,
Where Blanc Mange rocks are white and cold,
And crystallized Jujubes shine like gold,
Like yellow gold in a sunset bright,
Like sovereigns new in a glorious light;
Where the Plum Cake mountains rise so grand,
Overlooking the plains of the Biscuit Land;
Where the trees are ripe with the lemon drops,
And sugary snow still crowns their tops,
And sugar snow is down below.
And the children play on the Almond Rocks,
While the elves prepare a big toy box,
To take away as a Chrismas treat,
Of toys and every sort of sweet,
Piled up to the brim with toys;
Dolls for the girls and tops for the boys,
With a heigh heave ho!
The ropes they hug.
And over the plains the box they lug,
And the children, dressed in gloves and muff,
Kick about in the sticky stuff.
Till they're helped out by Puck and his elves,
They're quite unable to help themselvs.
And the toys are stacked,
And the box is packed;
Sweets, and tops, and dolls for all,
Not a single one let fall—
Stowed away with art so rare,
Labeled, "This side up with care,"
Then in a great big wagon placed,
Firmly, solidly encased,
Off they're sent by fairy train,
Never to return again.

Mistletoe and Holly Green.

A GIFT DAY (CHRISTMAS) SONG.

The mistletoe grows in the forest hall;
Bravely each little bird sings,
Fat little fellows like feathered balls,
With merry hearts under their wings.

"O mistletoe, mistletoe,
Green may you ever grow!
Summer burns and winter chills,
Life has pains and life has ills,
But joy livs on forever!"

On the bank green hollies grow,
Loudly chatters a squirrel,
A saucy fellow with merry eyes,
Coquettish as a girl.

"O holly, holly, holly,
Wisdom livs in all that's jolly!
Your green leaves show life goes on,
Your red fruit that blood flows on—
Joy livs on forever!"

The mistletoe hangs in the festiv hall,
Gayly the children sing,
Little folks short, and little folks tall,
'Til they make the welkin ring,

"O mistletoe, mistletoe,
Green may you ever grow!
Sign of never-dying youth,
We will not forget your truth,
Joy livs on forever!"

Scarlet holly berries glow
In the yule log's light,
Merry little folks below,
Sing with rare delight.

"O holly, holly, holly,
Wisdom livs in all that's jolly!
We'll hav cheer as life goes on,
Just as sure as blood flows on,
Joy livs on forever!"

J. WM. LLOYD

Christmas Time.

The observance of Christmas is old as the hills. It is of Pagan origin, and was originally celebrated as the festival of the winter solstice. A host of beautiful recollections cluster around it from time immemorial. Decorating with evergreens comes from the old Druids, who worshiped in leafy temples, amid the somber shade of green trees. The mistletoe was held in great veneration, and the high priest of the Druids used to cut it with a golden sickle, while, at the same time, two snow-white bulls were tied beneath the oak and sacrificed. It was thought that it would save from poison, and protect one from evil spirits. There are many superstitions relating to Christmas-tide, some of them quite funny. For instance, it was thought that bread baked on Christmas eve would never get moldy—a foolish idea, as bread baked at any time of the year will mold if kept long enough. In some parts of Wales they bake eleven Christmas puddings, one for each of the apostles, except Judas, and these are eaten, one by one, the last as the year is finished, in order to hav good luck. In Devonshire, they dip a hot cake in cider, and carrying it to the orchard, guns are fired, and the company sing:

"Bear good apples and pears;
Barns full, bags full, sacks full."

This is done to insure, as they think, a good fruit year. In Scotland, it is considered very unfortunate to spin on Christmas, fearing, if they did, the cattle would run mad or limping.

It is said that the people of Kronz, on the Moselle, wrap a wheel in straw, and roll it down hill while burning. If it reaches the water burning, it is a good sign.

The yule log, ever since the old Scandinavian feasts in honor of the god Thor, is surrounded by many superstitions and Christmas fancies. While it burnt, enemies became friends; beside its blaze, old disputes were put aside forever, hatchets were buried to be dug up no more, and merriment and good feeling prevailed. The charred log was always saved from one year to another, and was thought to act as a charm in subduing storms and plagues. When the new yule log was brought in, all travelers and sojourners were respectful, and lifted their hats to it, and if a squinting person or any one barefooted came in while it was burning, it was regarded as a bad sign.

By Candlemas day it must be burnt out, and all greenery swept up, for, if not, a goblin, it was supposed, would appear for every stray leaf or twig, and a death in the family would follow. Folk-lore is full of many strange customs belonging to Christmas time that would take much space and time to relate. The most beautiful custom of all is the remembrance of friends by the distribution of little gifts at this season, if we except the burying of feuds and family disturbances, the uniting of friends in peace, love, and harmony, which takes precedence of all else belonging to the day.

The bringing of gifts comes more particularly from the Germans, who regarded St. Nicholas, or Santa Claus, as the patron saint of Christmas.

The significance of Christmas as a religious holiday is not generally observed, except by the Catholics and Episcopalians, and not with reason by them, since it does not betoken the real birthday of Christ, but is, as stated in the beginning of this article, of Pagan origin, and of a very ancient period. As a holiday (we hav none too many of them) and a gift-day, a term we like better than Christmas, it is of value and beauty, wherein friends are remembered and friendships strengthened and cemented, not by costly presents always, but by little tender mementoes and offerings, sometimes by only a word or smile, testifying truly to love and good-will. S. H. W.

Roger.

My name is Roger. I am a cat.

Being connected with a literary family, a member of the same has kindly consented to act as my amanuensis while I relate some incidents of my history.

I am just as black as jet in color, and am of fine physique for a cat, large and handsome.

When quite a youth I ran away from my home, being of a roving disposition and having a strong desire to see a little of the world. I wandered along the highway, scampering and capering, until, feeling weary and hungry, I approached a modest, unpretentious dwelling and boldly walked up to the back-door.

"Me-ow! Me-ow!" said I.

A lady opened the door and looked at me. "What a pretty kitten!" said she.

"I've heard that remark before," I said mentally, as I hopped into the kitchen, singing softly and rubbing myself against her dress.

"Me-ow!" I exclaimed. "I want something to eat."

What did she do but go right away and bring me a saucer full of rich new milk, which I ate greedily, for I was very hungry. After finishing the milk and washing my face, I looked about the room, and as everything seemed neat and comfortable, I partially made up my mind to remain there, especially as the family seemed to admire me, and rather coaxed me to stay.

"It's a tramp cat," said one of the ladies. "You'd better let it go. We hav already one cat, and we don't want another."

"Oh, but she is so cunning—just look at her!" said the other.

I was curled up there in a chair, but I was only feigning sleep, and I heard every word that was said.

In the course of an hour, if you will believe it, the one who called me a tramp opened the door when no one was looking, and turned me out in the street. Yes, she did, and after wandering around a while I returned to my home.

I suppose you think I remained there. I did not. I didn't like my folks, and in a day or two, back I went to the modest, unpretentious cottage.

"Meow! Let me in!" said I.

"Oh, here is that lovely black kitten again!" said the younger of the two ladies.

"Now, you're not a-going to keep that cat, I tell you," exclaimed the other lady rather sharply.

"I know who'll keep it, and be glad to," said the first, and picking me up, after putting on her hat and shawl she wrapped me in the shawl and started with me down the street.

"O Lord!" I screamed, softly, "I hope she isn't going to drown me!"

My heart beat violently as we turned a corner and she ran up the steps of a comfortable-appearing house, and was met at the door by the sweetest-faced little girl I had ever seen.

"I've brought you a present," she said to the little girl.

"Is it a libe [live] one?" inquired the child.

For answer she let me drop, and the little girl, whose name was Susie, took me up and laughed and patted me tenderly. Not to multiply words, here I found a royal welcome, and made up my mind to stay as long as I lived. I returned to my old home once, however, but was so terribly insulted and maltreated that I escaped and hastened to my little mistress as fast as my legs would carry me. It was she who gave me the name of Roger.

Oh, such jolly times as little Susie and I had, playing on the big rock, and in the yard! I followed her everywhere, and she used to talk to me as if I were a human being. She would put me in her doll's cradle and rock me to sleep, and play I was a little "nigger baby," only she never said that, but said "a small colored child." She let her canary out one day, and I foolishly caught it, hurting it so that it died. I was so sorry, and afterward I caught a bluebird and carried it as a peace-offering in the house, but it could not liv in a cage, and that died also.

I became greatly attached to little Susie, she was so good to me, and when she was taken sick it seemed as if my heart would break, for I felt she would never be well again. I could not play nor go out all during her illness, and when I heard them say she was dead, nobody can know how grieved and lonely I became. The world seemed like one deep grave in which all my love and hope were buried. Not to dwell upon this painful part of my experience, I will say that I was so lonely that I began to be dissipated. I would go off to cat concerts and cat theaters, frequently being away all night long. In the day-time I followed the steps of little Susie's mamma. When she took a walk, I walked along beside or behind her. The neighbors all know me, and would say as often as they saw us walking together: "It is little Susie's cat. She misses the child." And so I did, and do still. Things went on smoothly until last spring, when I took it into my head that I would like some fresh chicken. I hav been borrowed to catch mice and rats, but I don't fancy that kind of meat. And although the butcher is very thoughtful and brings me beefsteak daily because he promised little Susie he would see to me, and he always will, yet I am fond of chicken, and it was such fun to nab Neighbor D.'s little chicks! And I didn't think it any harm, but he did, however. He made an awful fuss, and said if they—my folks—did not take care of me he should kill me; that he would hav killed me before, only he knew the circumstances of my life, and that I had been a pet of little Susie. My folks concluded to take me with them to the seaside in order to save my life, and I was placed in a box and put aboard the cars one warm day in June, and started for Onset, and there I had a most delightful time. I roamed at will in the woods and on the shore. I caught birds, squirrels, and tree toads; chased the fiddlers on the beach and purred over clams and razor-fish. Everybody noticed me, and "Uncle John Garside" and "Aunt Sue" were very kind. So were the Howards, Mrs. Britnall, and Dr. Brigham's people. I lived on the fat of the land. Nothing occurred to vex me, except that Bonnie, the lady's dog who is acting as my scribe—not the dog, but the lady—was forever teasing me. I hate that dog, he is such a little spitfire, but Tommy, our own dog, I like.

Well, we had to leave the "summer land" at last, and returnd to our city home. I had had such good living that I was as fat as an alderman. I frolicked about, and ran over to Neighbor D.'s one morning to see if there was anything in his hen-yard fit for a cat like me to eat. But the chickens had turned into old hens and very proud roosters. But one day I chanced to go past Mr. R.'s lot, and oh! my gracious! there was a whole yard full of half grown chickens. Said I to them:

"Let's play high spry!"

They were proud and wouldn't play, and, just to show my agility, I jumped and grabbed one. "Squawk! Squawk!" and that chicken was no more forever.

Oh, if the chicken's owner didn't rage when he found what I had done!

He said he would shoot me, and what do you suppose my mistress did then? She locked me in the cellar, where I was kept a prisoner till I thought die I should. One rainy, windy night the cellar window fell down, and I made a flying leap for liberty, and landed on *terra firma*. Oh, how nice it was to be free once more! But next day I was again imprisoned, and kept so until they thought the chickens had outgrown me. But I caught them all the same. I knew it was wrong, but it was such fun to leap on them unawares, and see them wiggle. I don't know how many I caught the last time, but Mr. R. said, in all, I had killed twenty pounds of chicken! I think he stretched it a little, for he has been in business, and knows the tricks of trade.

"Why," said he, "I never saw such a cat! She must be of the wildcat species! I believe she'd catch old hens!"

He! he! he! I laughed, and licked my paws. He was just as mad as he could be. He caught me—it was on Sunday—and thrust me ignominiously into a wash boiler, and clapped the cover on. Oh, I was so mortified at the insult! He took me in the boiler, I grumbling and growling, to my home, and told what I had done, and said that if the practice was continued he would surely put me out of the way. My mistress cried, and then he relented and said he would not kill me, but she must keep me at home. I was again imprisoned, but allowed the liberty of the kitchen. One day I discovered a wing that my mistress used to dust off the stove.

"Ah ha!" said I. "Now for a little sport. I'll play this is a chicken!" and then I went for it with an awful howl. I tore it with my teeth, and, while I was playing with it, my mistress stepped behind me and hit me a awful lick with a long horsewhip, and it hurt, too, I tell you. This she repeated whenever I touched that wing, until, when the wing was shown to me, I would run for life. This set them to thinking, and, as a result of thought and discussion, my master one day took me in the same box in which I went to Onset, and I thought we were off for another excursion. I was in high glee, but, alas! he went no farther than Mr. R.'s hen-yard, when he and Mr. R. talked together awhile. One brought the carcase of a chicken which I had destroyed, and showed it to me. I quaked with fear while they pinioned me, and then beat me with that dreadful horsewhip.

"Oh, how my back tingled with pain and and shame! I got away as soon as I could, and ran to little Susie's grandmother's and hid in the shrubbery. The memory of that day will remain with me as long as I liv. Such names as they called me—old Grimalkin, Roger Dynamite, Roger Rackarock, and other names too dreadful to speak; even was I called a witch cat!

They say, however, that they hav broken me up of killing chickens. Perhaps they hav, but they can never know the indignation of my heart at the treatment I hav undergone. My proud spirit is crushed, my lofty ambition humbled. I hav my liberty now, but am told I must not abuse it, and I shall always hav it. I feel humiliated, and sometimes it seems that I shall go mad with grief at the indignities that hav been heaped upon me. I am not subject to fits, but no one would wonder if I should hav a fit under the circumstances, and become a raving maniac. Whether I shall die in my shame and despair or liv out my nine lives, I know not, but in any case I leave with you this brief sketch of my history and sorrows, saying this only: Don't meddle with other people's belongings; if you do you will surely come to grief, as I did. ROGER.

N.B—The last thing I hav done is worth recording. My folks bought a dozen eggs the other day. I stealthily crept into the pantry and was looking around on the second shelf, and, in squeezing behind the egg-dish, all at once it went smash, crash on the floor, and every egg was broken.

My mistress threatened to break my neck.

"It's too much," said she, "eggs forty cents a dozen, and just before Christmas, too! You mean old black D—utchman!"

I would giv worlds to restore those eggs, but they are gone forever. The Lord only knows what I shall do next. It seems as if I was possessed. R.

Our Puzzle Box.

CHRISTMAS PRIZE PUZZLE.

Dedicated to the Young Folks.

DOUBLE DIAMOND.

Ye sifters, all come forth and try
The answer to this puzzle tell,
When, sifting it, you will espy
It reads adown, and across as well.

Across.

1. A letter of the alphabet
Near K, L, M, N, and O;
2. A nickname for the next you get;
You are correct, now don't be slow,
3. An ancient prince in Bible named—
His reign was not the best.

4. A plant for this, I hav framed,
Now don't leave off and rest,
5. But go ahead, a male name find,
One which perhaps you own;
6. A female nickname this brings to mind
And now I am *nearly* done,
7. One letter more, 'tis found in known
And now one-half you hav won.

Down.

1. Again a letter of the alphabet take,
One, perhaps you know ere this;
2. A verb is next; now don't mistake,
But write it *vis-a-vis*.
3. A singing bird for this you note,
'Tis found in France, also in Spain;
4. A town in Turkey for this I quote,
Now don't forget but write it plain;
5. A kind of armor here is seen,
'Twas used in times of old;
6. A male nickname is this I ween
Which write in letters large and bold;
7. A letter now, and then adieu;
To solve it out I leave to you.

Prize: To each and every one of the *first six correct* solutions received, I will send a copy "Puzzledom in a Nutshell." Send answers to Miss S. H. Wixon, editor of Children's Corner.

Pittsburgh, Pa. H. E. JUERGENS.

2.—MATHEMATICAL.

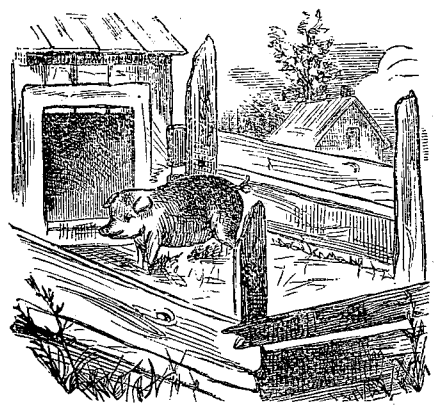
If a man walk nine miles south, and then go directly west until he is twice as far from his starting point as the distance he has gone west, how far has he traveled?

3.—NUMERICAL ENIGMA.

I am composed of thirty-two letters, and form a very old saying.
My 19, 10, 6, is a forest tree.
My 15, 26, 21, 28, 18, 16, 4, 5, is tough.
My 29, 30, 31, 12, 13, 8, 22, 32, 13, 17, 25, is a bird.
My 14, 3, 9, 11, is a fish.
My 20, 24, 7, 2, 1, 27, is an untidy person.
My 23 is a vowel. G. W. WILLIAMS.

Aledo, O.

4.—CONUNDRUM.



What useful thing always found in a grocery store may be seen in this picture.

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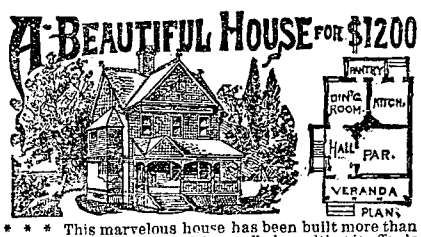
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IDEOLOGY: Mental Anesthesia Self-Induced, Miraculous Cures Self-made; Involution and Evolution in the Human Mind as in the Whole of Things. By Dr. LaRoy Sunderland, Foundation Fellow of the Society of Science, Literature, and Art, London. Boston: J. P. Mendum. Price, $1.50.

In this large and handsome work of about two hundred pages, the author has stated, in a somewhat roundabout way, perhaps, his explanation of those psychological phenomena which pass under the names of mesmerism, magnetism, "hypnotism," and so forth. With these are included the manifestations called trance, inspiration, and those crazy freaks which, breaking out at revivals and camp-meetings, are attributed to the moving of the "spirit." All these he believes to be self-induced.

There is no question that the author of this work, the late Dr. Sunderland, was possessed of a marvelous and mysterious power over those upon whom he chose to exert his influence. At his volition, and apparently without volition of their own, subjects became insensible to pain, or felt pain where none existed. They were deaf to all actual sound, or heard that which was beyond their hearing; they became blind to actual objects within the range of ordinary vision, or with closed eyes perceived concealed objects; they were dumb so far as concerned the uttering of their own thoughts, or spoke whatever he willed that they should say. Those who at a distance held views diametrically opposit to his own, in his presence became at one with him. A Methodist minister, he broke through the Disciplin, preached heretical sermons, and was arraigned for trial. He conducted his own defense, and although prosecuted by the ablest men in the church, no jury could be found to convict him, and he was in every case triumphantly acquitted. His prosecutors were all the bishops, the New York Conference, Bishop Soule, Bishop Hedding, Nathan Bangs, and Francis Hodgson. As the *Christian Advocate* admits, it is remarkable that he was not crushed, though innocent; if guilty, amazing.

Under the first sermon Mr. Sunderland ever preached the entire congregation fell upon the floor entranced. He then thought that it was the "power of God." Investigating the subject, he found that with the power of God left out of the question the same results were obtained. He thereupon concluded that conversion was a mere psychological phenomenon, with no supernatural power about it. This was the occasion of his leaving the church. There was not power enough in it to expel him, but the strength of his own reason forced the conviction upon him that all religions were alike and that all religion was superstition.

Mr. Sunderland has left this book (printed since his death) as a record of the phenomena which he witnessed or produced. Though writing to explain how the different psychological states are induced, he falls short of doing so. However vividly he may describe the scenes he has beheld, he does not tell what produced them, nor why, if they were "self-induced," his presence aud influence had anything to do with bringing them about. He omits to say how a subject may either be mesmerized or mesmerize himself. The reason probably is that he did not know.

Every person who is not paralyzed is given the power to control his own motion and speech. LaRoy Sunderland was given the power to control the motion and speech of others. And yet one gift is no more mysterious than the other. When some person can explain how he raises his hand above his head, the mesmerist may explain his ability to make a subject do the same.

Therefore, if Mr. Sunderland has not given us all the information we might desire, he has given us all we could reasonably expect. The things related in this book are doubtless true; most of them are attested to by numerous witnesses. The power of delusion, which he treats of to some extent, may be observed every day in imaginary cures of imaginary diseases, as by the influence of prayer; but outside of this there is a range of phenomena which do not so readily yield to explanation.

As a relic of a singular man with marvelous gifts, this book is a valuable one. Many useful hints are given, and much mystery is cleared up. It brings the reader back from his star-gazing with Andrew Jackson Davis and other visionaries to what really exists all around, to which we must look for the cause of many manifestations believed to be spiritual. It will not be kindly received by revivalists and other humbugs, because frauds do not like to be exposed, but all who honestly desire to know the truth about the subjects it treats of will find in it a great contribution to their knowledge.

MEN, WOMEN, AND GODS, and Other Lectures. By Helen H. Gardener, with an Introduction by Col. R. G. Ingersoll. New York: The Truth Seeker Company, 33 Clinton Place.

In old times it was customary to say of a young man just setting out into the world to make his fortune that if he had a good "presence" it was equal to a letter of recommendation. For there is something in self-respecting looks and a pleasing manner which opens the way and furnishes an inducement to seek further acquaintance with their possessor.

The same may be said of a new book. If the printers and bookbinders hav done their duty it is clothed with an attractivness which modestly invites one to open its pages and see if it be not worth reading. This service has been rendered by the publishers to Miss Helen H. Gardener's volume, now on sale, entitled, "Men, Women, and Gods," with an introduction by Robert G. Ingersoll. We hav read it over very carefully, and do not remember being disgusted with a single typographical error in the whole book of 158 pages.

Taken as a whole, this volume is a plea and a protest; a plea, and a very powerful one, for the natural *rights* of woman, in contradistinction to those few *privileges* graciously accorded to her during the last eighteen hundred years by the church and the state; and a protest against the public sentiment of the world which still constitutes woman a subject class in society. It abounds in good solid argument; and nearly every page glitters with scintillations of wit, all at the expense of the old superstition which has so long reigned supreme in the world of thought. It might be expected that a woman who has intelligence enough to know, and self-respect enough to feel, the injury inflicted upon her sex, would express her indignation at the wrong in all rhetorical ways. In this book Helen Gardener has done so. She proves herself to be, not only an able attorney for her sex, but a brave one too; for she does not throw away an effectiv weapon in the fight because, forsooth, it may be an unpleasant one to handle. She is in dead earnest in the work she has undertaken, and her faithfulness and courage must command the respect of all men, and all intelligent women. There are two theories concerning the proper place of woman in society. The first is the European, or Old World, and the second is the American, or New World, theory. The whole subject comes under the law of progress, and the one theory is but an evolution from the other. The first takes the ground that the male creature Man—not the "*homo*," but the "*vir*"—stands at the head of our sublunary creation, and is invested by his creator with supreme authority over all the other inhabitants of the planet, in the air, on the earth, and in the sea; that as woman's sex dominates and absorbs every other feature of her character, her sole function is, in the capacity of wife, to furnish him an object of conjugal affection, and in the capacity of mother, to provide for him objects on which his paternal affections can be placed, thus complementing his character as a man, and hers as a woman. This theory claims that a woman is an article of property, a daughter being owned by her father, and when sold, or given away, in marriage, becoming the property of her husband, the very ring on her finger being placed there as a token of his ownership; that, her brain being smaller, and her person weaker, than a man's, she is incapable of standing alone, but, like a vine, can only fulfil her destiny when the tendrils of her nature twine round a a husband for support; that, being the mere appurtenance, or complement, to the man, her name and individuality are so merged in his that the debts she incurs are deemed his debts, and he, and not she, is legally responsible, in many respects, for her conduct. That this was the legal and social status of woman for ages in England is clear from what Petruchio, in "The Taming of the Shrew," says of his wife Kate, that:

"She is my goods, my chattels; she is my house,
My household stuff, my field, my barn,
My horse, my ox, my ass, my anything;
. . . Touch her whoever dare."

This cruel discrimination against woman by legal statutes, and the common law, or customs of society, all grew out of the charge brought against her in the Bible that, under the incantation and magic of the devil, appearing in the garden of Eden in the form of a speaking serpent, she took the forbidden fruit of the tree of knowledge, gave it to her innocent, but easily tempted, husband, and thus introduced death into the world, and all the woe that men and animals hav ever since endured.

Although every school-boy now knows that this is a sheer myth, because geology proves that death was in the world millions of years before the imaginary Adam and Eve are said to hav been created, it has had the terrible effect of putting dishonor and privation upon the female sex for centuries of years. It makes a man's blood boil in his veins, if he ever had a woman for a mother, to read, first, what Paul (who had vastly more to do in giving character to Christiauity than Jesus had) teaches; and then what the ascetics in the early ages of the church taught; and then what governments, under such teaching, hav done in regard to woman. According to the "inspired" apostle, marriage is only a legal and prudential safety-valve against the evils of indiscriminate unchastity; and a man, in contemplating his origin, cannot feel pleased, as he ought to feel, that he was the product of the mutual love of his parents, and sent for to come into this beautiful world and enjoy a residence here, but that he is the child of a legalized whoredom that grieved his mother when he was born. Kept in profound ignorance for centuries; compelled to hear the vituperation of hypocritical priests and monks, generation after generation, that she was under the clinging curse of God and man for having introduced death and damnation into the world, it is no wonder that in her conscious weakness she should hav succumbed to her fate, and that the bitter and debasing effect of her ancestral experiences should, by the laws of heredity, become organized in her sex, and be transmitted to her female offspring as we see it to-day. For the wonderful anomaly is before our eyes that the church, which uttered this foul libel against women, and had the state embody it in its laws of cruel discrimination for long centuries, finds its mainstay in the zealous support of women. Every other living thing, except Spaniel dogs, resents injury to the extent of its power. But *church* women, instead of hating the very letters which spell the word, are now, and always hav been, the chief support of that iniquitous corporation. In this age of free discussion, and consequently of enlightenment, the church buildings of this country would be forsaken before the close of the century, and become the roosting-places of owls and bats which hate the light; or else be converted into halls of science for the instruction of the people, and their growth in the adornments of a true civilization. But it is the women of the church who, in upholding that organization, seem to rejoice in the cause of their degradation, and kiss the hand that smites them to the earth.

The churchlings of the press claim that every blessing the world enjoys is the gift of Christianity, and hav charged Helen Gardener, and the large class of intelligent and good women she represents, with base ingratitude in the course of opposition they pursue toward the church and its religion. But if they would read the appendix to her book, in which is a storehouse of undisputed facts, all bearing on the religious and legal status of women, during the present, as well as past ages, their reproofs would be changed into expressions of wonder that every woman on earth, on learning the facts of the case, does not hate and scorn the church as her bitterest enemy. The only apology we can make for this anomaly is, that women, generally, are entirely ignorant of history, and the teachings of the Bible bearing on this subject, and the absorbing character of that blind devotionalism which they call their religion. They are mere chips floating on the current, and carried whither it will. They hav no positivness of character. They hav no convictions which are the result of reading and thought, and, therefore, are easy subjects for the manipulation of the priesthood.

The American, or New World, theory of woman's place in society, and the one advocated by Helen Gardener, is that, in respect of natural *rights*, she is the equal of men. The fathers of this republic, in the immortal act which separated the thirteen colonies from the British crown, declared that "*all men are created equal.*" Had they spoken in the Latin tongue, the word *men* would hav been expressed by the term "*Homines*," which is a generic term, and means *mankind*, as distinguished from all other kinds, or races of animals. They declared, over and over again, that it was the *rights of human nature* they wished to secure by the Revolution they inaugurated. And when they succeeded, they invited the oppressed of all nations to come to our shores and enjoy homes of their own under a flag whose staff was planted on the eternal, self-evident truths of the Declaration. But alas! they had not the courage of the mighty *principle* for which they fought. For, while the Declaration is a part of our Constitutional laws, and furnishes the foundation principles on which all legislation by Congress and the state legislatures should proceed, they virtually expunged the word "*homines*," and substituted the sex word "*viri*," thus making the government, first, a *white* man's government, and then adopting the Pauline and European idea, that woman had no political, and few other rights, which men—*viri*—were bound to respect.

But our fathers, after all, were not hypocrits. The pledge which, in the day of their trouble, they honestly gave, and embodied in the Declaration, was meant to be redeemed. And leaden-heeled Justice, with the relentlessness of fate, overtook their sons, and compelled them to redeem it, as they fully did, on the first day of January, 1863, by President Lincoln's signature to the Act of Emancipation, which, in an instant of time, converted four millions of chattel slaves into freemen, and members of the body politic. Ours is, therefore, no longer a white man's government. It took thirty long years of agitation to bring about the partial redemption of this pledge; and the success of the effort is the only encouragement we hav in believing that day will yet come when the principle of the pledge will be applied to woman, as well as negro slaves, and when the administration of the government will proceed upon the generic word "*homines*," instead of the sex word "*viri*."

The latter half of the nineteenth century has brought more hope for the elevation of woman than all the other generations of the past. The Bible myth of her origin, and her unpardonable sin in introducing natural and moral death into the world of men and animals, is fast being laughed at, thanks to the skeptical spirit of the age which demands proof for every proposition it is asked to believe. The government of the United States, while it forbids women to cast a vote, most inconsistently to be sure, employs them in responsible positions in the treasury and other departments. Men hav defaulted to the government to the amount of millions, but no woman in the public service has ever been known to plunder the government of a dollar. The "*Homines*" principle of the Declaration has been recognized by all the states in the Union in the matter of education, and no discrimination has been made against the female sex in any civil institution supported by the taxation of the people. Only the old monkish institutions called colleges, inheriting the prejudice of the Dark Ages, continue to insult woman by shutting their doors against her as a student, as if she were incapable of high culture, or would contaminate her brothers by her presence and bad influence. The nineteenth century has *individualized* woman. She is no longer a mere complement, or appendage, necessary to the rounding out and symmetry of the male character. She evinces a laudable ambition to make practical use of the education which the state has given her, in supporting herself. Hundreds of women are practicing physicians, and colleges are built for their education as such. Thousands make a comfortable living as teachers in the public schools, and prove themselvs to be peculiarly adapted to the work. Hundreds, especially in the West, hold land in their own names, and conduct the cultivation of it to their own profit. Thousands of others occupy positions of trust, as clerks in stores, and other vocations in life, and enjoy a personal independence which the women of antiquity never dreamed of as possible.

Some men—*viri*—affect to be, and probably are, afraid that this spirit of independence will harden the character of woman, and deprive her of that delicacy and helplessness which appeal so powerfully to the generosity of man for protection and support. It is feared she will become coarse and mannish, ambitious for wealth, and lose her attractivness in the department of love, and thus marriage and the family institution be discouraged. It is true that her individuality of character and her spirit of independence, shown in standing upon her own feet and making a living for herself, will cease to make her a drug in the matrimonial market, and that she will no longer be tempted to marry, as thousands hav done, merely to get a home and support, or to avoid the disgrace which fools of both sexes attach to an uncourted spinster. But she will never cease to be a woman, and lose the womanly virtues which constitute her charm. She will only subordinate the woman to the human, the special to the general. She will be prudent and quit the custom of her sex, in throwing themselvs into poverty and misery by an unwise love.

And the reflex influence of her character will be seen in making men giv up their vices and cultivate their manly traits, so that they may become worthy to be the husbands of such women. The charms of good, intellectual, and practical women of positiv character never fade. They inspire platonic love in in their admirers which lasts, and even increases, when personal charms are gone. Such love is the only safe basis of a true marriage, if it ever take place; a marriage which neve

dreams of divorce, but which makes home and the family a heaven of happy souls. To attain such grand results in all their plenitude is, if we understand the author, the noble design of Helen Gardener's book. A. B. B.

Enon Valley, Pa.

The Christian church was the bulwark of African slavery in America. So LaRoy Sunderland found it, so Parker Pillsbury found it, so it is, and so it will continue to be. Parker Pillsbury has just issued a pamphlet entitled "The Church as It Is; or, The Forlorn Hope of Slavery." In this he shows that the church defended slavery while it existed, never opposed it until it had been abolished, and would uphold and assist an attempt to establish it again. This pamphlet is the third edition of the work, the first having been published nearly forty years ago. It appears that slavery was in those days regarded as a divine institution, and about those who criticised it it was said, as it is now said of Freethinkers, that they attacked all that had hitherto been considered sacred. If the theologians of those days were right, there is reason to suspect that God has damned many an honest man for not believing in slavery. The statements made in this book would almost surpass belief if they did not accord so well with the history of the church for all time. The price of this pamphlet is 25 cents.

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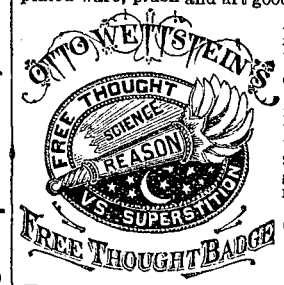
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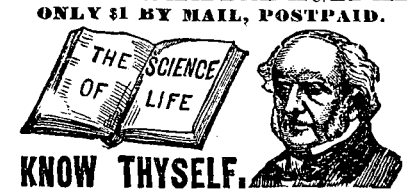


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ONE cannot tell what he may be compelled to do when he comes to God's country.—*D. M. Bennett.*

MAY I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that hav no cruelty—

Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.
—*George Eliot.*

THE Old Testament is full of revenge and cruelty; its spirit is "an eye for an eye and a tooth for a tooth." Jehovah himself sets the example by commanding the destruction of whole nations—even the new-born infant on its mother's breast, and the mother, too—in one indiscriminate mass. Did these commands come from the same spirit that uttered the words, "Father, forgiv them, for they know not what they do?"—*Truth Seeker Tract, No.* 133.

WE are exhorted to throw aside these doubts and believe those necessary truths of which no two philosophers ever succeeded in giving the same version. But, until your divine revelations hav something more to reveal, we shall be content to admit openly, what you whisper under your breath or hide in technical jargon, that the secret is a secret still; that man knows nothing of the Infinit and the Absolute; and that, knowing nothing, he had better not be dogmatic about his ignorance.—*Leslie Stephen.*

CONSIDERING all the heresies, the enormous crimes, the wickedness, the astounding follies, which the Bible has been made to justify, and which its indiscriminate reading has suggested; considering that it has been, indeed, the sword which our Lord said he was sending, and that not the devil himself could hav invented an implement more potent to fill the hated world with lies and blood and fury, I think, certainly, that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons, . . . is the most culpable folly of which it is possible for man to be guilty.—*Froude's Nemesis.*

IT is universally acknowledged that there is a great uniformity among the actions of men, in all ages and in all nations; and that human nature remains still the same in its principles and operations. The same motivs always produce the same actions: the same events follow the same causes. Ambition, avarice, self-love, vanity, friendship, generosity, public spirit: these passions, mixed in various degrees and distributed through society, hav been from the beginning of the world, and still are, the source of all the actions and enterprises which hav ever been observed among mankind. Would you know the sentiments, inclinations, and course of life of the Greeks and Romans? Study well the temper and actions of the French and English. You cannot be much mistaken in transferring to the former most of the observations which you hav made with regard to the latter. Mankind are so much the same, in all times and places, that history informs us of nothing new or strange in this particular. . . . Nor are the earth, water, and other elements examined by Aristotle and Hippocrates, more like to those which at present lie under our observation than the men described by Polybius and Tacitus are to those who now govern the world.—*Hume's Liberty and Necessity.*

THE problem of the marriage law is only to be solved by a compromise. It is necessary, on the one hand, to resist caprice and to uphold marriage, not only as a thing of sensuous desire or esthetic pleasure, but of natural will and moral duty. Especially must it be upheld on account of the children, whose existence or non-existence must materially modify the state of the case. But this must be done without, on the one hand, making it too difficult to unloose the heart, when prolonged experience and careful examination hav proved the impossibility of an advantageous union.—*Strauss's Old and New Faith.*

WIVES are young men's mistresses, companions for middle-age, and old men's nurses, so as a man may hav a general [pretext, excuse, or reason] to marry when he will; but yet, he was reputed one of the seven wise men of Greece that made answer to the question when a man should marry: A young man, not yet; an elder, not at all.—*Bacon's Essays.*

O WOMAN! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou. —*Scott.*

SPEAKING for myself, I admit the possibility of revelation, but I totally disbelieve that the Almighty ever did communicate anything to man by any mode of speech, in any language, or by any kind of vision or appearance, or by any means which our senses are capable of receiving, otherwise than by the universal display of himself in the works of creation and by that repugnance which we feel in ourselvs to bad actions and the disposition to do good ones.—*Paine's Age of Reason.*

MORAL qualities are such as only a human being can possess. To attribute them to the spirit of the universe, or to suppose that *it* is capable of altering them, is to degrade God into man, and to annex to this inconprehensible Being qualities incompatible with any possible definition of his nature. . . . Persecution for opinion is unjust. With what consistency, then, can the worshipers of a deity, whose benevolence they boast, embitter the existence of their fellow-being because his ideas of that deity are different from those which they entertain? Alas! there is no consistency in those persecutors who worship a benevolent deity. Those who worship a demon would alone act consonantly to these principles by imprisoning and torturing in his name.—*Shelley.*

THINGS will hav their first and second agitation; and if they be not tossed upon the arguments of counsel, they will be tossed upon the waves of fortune, and be full of inconstancy, doing and undoing, like the reeling of a drunken man.—*Bacon's Essays.*

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DE STORY OB DE GAWDEN.

[As sung by de Coontown Glee Club, accompanied by de music ob de jewshawp an' de bones.]

At fus' w'en dis ole earf war made,
Dar warn't nary pusson
To do the oberseein' an'
De bossin' an' de fussin.'
De Lawd went huntin' roun' a spell
Fer truck to make a fellah,
An' whar de hogs had rooted roun'
He foun' de dirt war mellah.

(Cho'us.)

Oh, lookee out dar! Oh, lookee out, chilluns!
Jis' mine now w'at I say,
De debbil am boun' to tote yo' off
Afoah de broke o' day.
Den lookee out dar! Oh, lookee out, chilluns!
Oh, lookee out dar! Oh, lookee out, chilluns!
Oh, lookee out dar! Oh, lookee out, chilluns!
Till the debbil am gone away.

Den de Lawd made Adam outen mud
An' used up all de daubin'
But Adam went a mopin' roun'
A-poutin' an' a sobbin'.
An' so de Lawd tuk pity on
Dat berry lonesome gawdner,
An' tole him, if he'd stop his fuss,
He'd fix him up a pawdner.

(Cho'us de same.)

So den, w'en Adam war asleep
An' snoring like a snoozer,
Dey took a rib an' made his wife,
An' tole him not to 'buse her.
Den Ebe an' Adam spooned aroun',
A-makin' lub togedder,
An' dough dey had no ap'uns on,
Dey didn't mine de wedder.

(Cho'us like de fus'.)

De Lawd, he planted out some truck
Down on the fawm in Eden,
An' put dat Adam dar to wuk,
A-hoein' and a-weedin'.
But Ebe she war not satisfied,
An' t'ot she'd lots o' bodder,
Wid nuffin in de worl' to do
But cook a' eat de fodder.

(Cho'us anuddah time.) —

De debbil said, if dey would eat
Ob de 'Simmon-Tree ob Knowledge,
De bofe 'ud be so pow'ful smawt
Jis like dey'd been to college.
So Ebe, she went a meddlin' roun'
Jis like all other wimmens,
A-longin' an' a-hankerin'
To tas'e ob dem p'simmons.

('Peat dat cho'us.)

Den Satan gib to Ebe a tas'e
To proobe de froot wa'nt pizen,
De way dat woman eat de froot,
I tole you, war surprizin'!
To see de debbil a-cou'tin' Ebe
Made Adam berry je'lous,
An' so he sat an' eyed 'em bofe
A-sighin' like a bellus!

(Cho'us agin.)

At fus' Ebe tuk a leetle bite,
Jis like 'twar good fo' nuffin',
But aftah dat she jis kep' on
A-stuffin' an' a-stuffin'.
An' Ebe an' Satan sot an' eat,
A-huggin' an' a-bussin',
Wid Adam, 'hind de tater hole,
A-swarin' an' a-cussin!

(Sing dat cho'us.)

Ebe gib some froot to Adam, too,
Jis fo' to keep him quiet,
An' diden' hab to cosx him much
To git him fo' to try it.
But w'en dem folks had dun an' gone
Into dis diserbeyment,
Right all to onct dey noticed dat
Dey's raddah skase o' raiment.

(Cho'us some mo'.)

Dey bofe were den so dreffal shamed
Dey skipt down in the holler,
An' Adam, quick as he could dress,
Put on a paper collar.
But Ebe, she blushed, an' went to work
An' made de fig-leabes rus'le,
An' in a berry leetle time
She made herse'f a bus'le.

(Doan' lef' out dat cho'us.)

De Lawd, he diden' like de fit
Ob dem 'ar home-made ga'ments,
But made 'em breeches out de skins
Ob coons and odder va'ments.
And den, bekaze dey diserbeyed,
He wudent grant 'em pawdon,
But sent de sheriff, Jerry Bim,
An' kicked 'em out de gawden!

(Go ober dat cho'us.)

Now all you folkses, wite an' brack,
Dat lise'ns to dis story
Mus' mine de traps an' keep de track,
Er nebber get to glory.
For Satan am a sneakin' roun'—
Jis all you folks take wa'nin',
An' lock de do', an' bolt it fas',
Till 'arly in de mawnin'.

(Shout dat cho'us.)

Our Christian friends are at liberty to compose music for the above to suit themselvs, and use it as a sacred song for the instruction of the brethren and the glory of God. WATSON HESTON.